

CULTURE & SOCIETY

社会与文化

—— 研究生英语选修课系列教材

宁 洪 编 著



人文社科基础常识

跨文化交际读本

最具文化代表性的社会学热点13国

南开大学出版社

研究生英语选修课程系列教材

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适用读者

《社会与文化》为研究生（英语专业及非英语专业）英语选修课程的系列教材之一。但同时也适用于其他类型的教学使用，教学原则为：

* 英语专业研究生（含同等学力英语专业研究生）——以课堂讨论、短篇论文（presentation and paper writing）为主。

* 非英语专业研究生——以阅读理解（reading comprehension）为主，依据学生水平，也可采取阅读理解与课堂讨论、短篇论文写作（presentation and paper writing）相结合的方式。



宁洪，南开大学外国语学院翻译系副教授。

1975年赴马耳他皇家大学留学；1980年赴非洲援建

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著有《美国文化阅读教程》（编著，英文，2004，英语专业本科研究生跨文化交际课程教材）、《英语口译教程》（主编，2002，英语专业本科口译课程教材）、《旅游英语》（副主编，1998，旅游专业本科英语阅读教程教材）等10余部教材及教学参考书。

◆编写说明

自 2001 年中国加入世贸组织以来, 中国与世界各国的经济交往日益频繁。经济交往中最为重要的因素之一是主观因素。从深层面看, 主观因素是一个文化交际过程。在文化交际过程中必然会遇到不同文化的差异问题。文化差异存在于跨文化交际中、在国际商务运作中, 文化因素的研究已经成为全球促销中的一个十分重要的组成部分。

研究生的培养已逐渐成为我国大学教育的主流。英语专业、非英语专业的研究生, 在未来跨语言的文化经济交往中, 将发挥重要的桥梁作用, 对异国文化的了解与包容可以对文化交流、文明的传播产生积极影响。是否具备足够的“文化底蕴”(The Cultural Base: William Ogburn 1968 提出), 决定着人们适应社会的革新与变化(物质革新和思想革新)的能力, 也会直接影响到上述桥梁作用的发挥。对社会变革的适应能力(adaptability)是逐步培养形成的, 一旦出现“文化滞后”(The Cultural Lag)就会导致诸多问题, 其中涉及到人们时常提及的“素质和修养”问题。

就国内的高等教育而言, 有教育家指出, 素质和修养是“由知识、能力、感情、态度、价值观等多种因素集合而成的相对稳定的内在品质的一般体现”。为提高素质和修养, 要加强中国传统文化学习, 继承中华民族传统, 培养民族自尊心, 还要学习和尊重他国的民族文化, 借鉴吸收人类文明的共同成果, 融汇中西。当前国内高校人才培养普遍存在“科学求实”有余(专业课程学习能够过关), “人文求善”不足(文化修养陶冶不够)的问题, 还有少数人因缺少人文滋养而“情感失控, 心理变态, 行为失常, 有知识没文化, 受教育没教养”。

之所以产生上述现象, “文化滞后”是一个主要原因。大学生受到鼓励, 努力刻苦学习专业知识, 但与此同时, 他们知识结构单一, 普遍欠缺人文社科常识的学习, 忽视了“精神成人”的学习过程。社会的快速变革和革新要求人们必须具有适应性, 对社会快速变革和革新的特点和规律缺乏了解, 会导致文化价值观念方面的混乱, 出现生存观、人生观、世界观问题, 例如不知如何缓解、应对、适应生存压力, 最终导致行为偏差, 逆反社会。在某种程度上, 学习、形成、改善对社会的适应性是人们所面临的共同问题, 也是本人编著此书的初衷: 提高“文化底蕴”, 克服“文化滞后”, 增强文化修养, 提高个人素质, 建立积极的人格, 努力适应社会, 积极地为社会服务。

有必要指出, “否定主义”(negativism)无论在何时都是消极的、无益的, 在跨文化学习时更应力求避免。在涉及异国文化时, 人们常常有意无意地持有一种对异国文化的“否定主义”, 而不理解文化的学习需要平等的心态和相互尊重的基础, 也有少数人“不愿读书, 排斥异国文化, 用简单的否定主义来掩饰自身知识贫乏的倾向”。这正反映出我们应当重新了解文化的定义、不同文化的不可比性以及这种不可比性的重要含义。

菲利普·R·凯特奥拉等在其 2000 年所著的《国际市场营销学》一书中, 指出了学习异国文化时为何要避免“否定主义”的原因: 文化只有差异, 没有对错、好坏之分。文化行为的好与坏、对与错是无法做出价值判断的。文化不存在是非问题, 只存在差异问题。不同国家或不同地区的人们都对本国文化抱有一种强烈的情感, 都把本国文化看作是最佳文化, 对外国文化的奇特之处常常会觉得滑稽可笑。以往如果中国人跟美国人讲“狗的笑

话”，往往会引起对方的惊奇，这反映了中国人有时将狗视做食物，而美国人则将狗视做宠物。这是两种文化间的差异。同样，美国人也会对法国人将狗带进高级饭馆，享受美食的做法感到惊奇。

近来，还有一些学者指出：异国间的文化差异为一种瑰宝、国宝，文化的多元化是世界依赖生存的根基，这正是异国文化存在和学习它们的原因所在。

教育的目的是为国家培养建设者和接班人。学习语言的大学生、尤其是研究生，应该是优秀的跨文化交流使者，认真学习异国文化、了解并尝试理解异域文化，避免文化差异所造成的误解、冲突，是进行跨文化交流的前提，也是“科学求实”、“人文求善”的文化基础。

◆编写原则

《社会与文化》的内容编排参考了社会学基础理论学习的一般过程，内容选编力求达到“科学求实”、“人文求善”的目的。

◆教材特点

本收总体内容设计以文化定义、影响文化的因素为先导（第一章至第二章），以求先了解文化梗概。

《社会与文化》中各单元中具体国家的内容编写以 1. 国度与人民，2. 文化特点，3. 社会学理论常识，4. 焦点问题为主线。各章节的单元内容一般“纵向”自成体系，必要时可单独使用，例如，强调社会学基础常识方面的学习，可但选第一章、第二章以及第三章到第十六章各章中的第三部分，进行学习。

◆使用对象和教学

《社会与文化》为研究生（英语专业及非英语专业）英语选修课程系列教材之一，同时也适用于其他类型的教学使用，涉及对象有：

1. 英语专业研究生（含同等学力英语专业研究生，在职英语专业研究生），以课堂讨论、短篇论文写作为主（presentation and paper writing）。

2. 非英语专业研究生，以阅读理解（reading comprehension）为主，依据实际情况，也可采取阅读理解与课堂讨论、短篇论文写作（presentation and paper writing）的综合教学方式。

3. 英语专业及非英语专业本科生，以阅读理解为主。

在本书的编写过程中，我的家人给予了我极大的鼓励和鞭策。他们是：南开大学社会科学研究所的张金香女士，澳大利亚 Monash 大学 2003 级国际商务专业研究生、澳大利亚 Victoria 大学法律会计专业 2005 级研究生宁浩洋先生。

感谢我的挚友，他们在编写过程中给予了我极大的关心和鞭策。他们是：南开大学外语学院的臧树林先生，南开大学外语学院资料中心的王吉有先生，南开大学有线电视台的

马洁先生。

感谢南开大学外国语学院的王宏印教授。他是跨文化交际研究方面的资深学者，促成了本人最终决议编写此书的决心。

我要特别感谢南开大学出版社和张彤工作室的鼎力相助。南开大学出版社对高校英语教材的前瞻性规划促使了本书的立项、编著、出版等工作的快速进行及顺利实现。

由于诸多原因，书中定有疏漏之处，恳请读者斧正。

宁 洪
南开大学外语学院
2005 年 5 月

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Unit 1: What is Culture?

With Emphasis on Nature of Culture

Reading 1

• What is Culture?

Intercultural communication is not easy and international business is different all because countries are different.

The first theme is that successful intercultural communication and business in a variety of countries requires **cross-cultural literacy**. By cross-cultural literacy, we mean an understanding of how cultural differences across and within nations can affect the way in which communication and business are practiced.

In these days of global communications, rapid transportation, and global markets, when the era of the global village seems just around the corner, it is easy to forget just how different various cultures really are. Underneath the **veneer of modernism**, deep cultural differences often remain. Westerners in general, and Americans in particular, are quick to conclude that because people from other parts of the world also wear blue jeans, listen to Western popular music, eat at McDonald's, and drink Coca-Cola, they also accept the basic **tenets** of Western (or American) culture. But this is not true. Many of the "Islamic **militants**" that invaded the American Embassy in Iran after the Iranian revolution that ousted the pro-Western Shah of Iran wore blue jeans, but they certainly showed no love of American values.

Japan is a case in point. The Japanese have embraced the products of modern society, but the country's long-standing cultural traditions continue to have an important impact on many aspects of Japanese life, including the organization and management principles of enterprises.

A second theme is that a relationship may exist between culture and the costs of doing business in a country or region. The culture of some countries (or regions) is **supportive of** the capitalist mode of production and lowers the costs of doing business there. Cultural factors can help firms based in such countries achieve a competitive advantage in the world economy. For example, some observers have argued that cultural factors have lowered the costs of doing business in Japan, giving some Japanese businesses a competitive advantage in the world economy.

By the same token, cultural factors can sometimes raise the costs of doing business. Historically in a culture that emphasized class conflict, firms found it difficult to achieve cooperation between management and labor. Such conflict has been reflected in a high level of industrial disputes, and this raised the costs of doing business in Britain relative to the costs in countries such as Switzerland, Norway, Germany, or Japan, where class conflict was historically less prevalent. A general discussion of what culture should be intensively conducted.

Scholars have never been able to agree on a simple definition of culture.

Edward Tylor, the anthropologist, defined culture in the 1870s as that complex whole which includes knowledge, belief, art, morals, law, custom, and other capabilities acquired by man as a member of society. Since then hundreds of other definitions have been offered.

Geert Hofstede, an expert on cross-cultural differences and management, defined culture as the collective programming of the mind which distinguishes the members of one human group from another... Culture, in this sense, includes systems of values; and values are among the building blocks of culture.

Sociologists Zvi Namenwirth and Robert Weber present another definition of culture, and see culture as a system of ideas and argue that these ideas constitute a design for living.

Here we follow both Hofstede and Namenwirth and Weber by viewing culture as *a system of values and norms that are shared among a group of people and that when taken together constitute a design for living.*

By values we mean abstract ideas about what a group believes to be good, right, and desirable. Put differently, values are **shared assumptions** about how things ought to be. By norms we mean the social rules and guidelines that prescribe appropriate behavior in particular situations.

We shall use the term society to refer to a group of people who share a common set of values and norms. While a society may be equivalent to a country, some countries harbor several "societies" in which multiple cultures are supported. Some societies embrace more than one country.

1. Values and Norms

Values. Values form the **bedrock** of a culture. They provide the context within which a society's norms are established and justified. They may include a society's attitudes toward such concepts as individual freedom, democracy, truth, justice, honesty, loyalty, social obligations, collective responsibility, the role of women, love, sex, marriage, and so on. Values are not just abstract concepts; they are invested with considerable emotional significance. People argue, fight, and even die over values such as freedom. Values also often are reflected in the political and economic systems of a society. Democratic free market capitalism is a reflection of a philosophical value system that emphasizes individual freedom.

Norms. Norms are the social rules that govern people's actions toward one another. Norms can be subdivided further into two major categories: **folkways and mores**. Folkways are the **routine conventions** of everyday life. Generally, folkways are actions of little moral significance. Rather, folkways are social conventions concerning things such as the appropriate dress code in a particular situation, good social manners, eating with the correct utensils, neighborly behavior, and the like. While folkways define the way people are expected to behave, violation of folkways is not normally a serious matter. People who violate folkways may be thought of as **eccentric or ill mannered**, but they are not usually considered to be evil or bad. In many countries, foreigners may initially be excused for violating folkways.

A good example of folkways concerns attitudes toward time in different countries. People are very time conscious in the United States. Americans tend to arrive a few minutes early for

business appointments. When invited for dinner to someone's home, it is considered polite to arrive on time or just a few minutes late. The concept of time can be very different in other countries. It is not necessarily a **breach of etiquette** to arrive a little late for a business appointment; it might even be considered more impolite to arrive early.

As for dinner invitations, arriving on time for a dinner engagement can be very bad manners. In Britain, for example, when someone says, "Come for dinner at 7:00p.m.," what he means is "come for dinner at 7:30 to 8:00 p.m." The guest who arrives at 7:00 p.m. is likely to find an unprepared and embarrassed host. Similarly, when an Argentinean says, "Come for dinner anytime after 8:00 p.m.," what she means is don't come at 8:00 p.m.— it's far too early!

Mores. Mores are norms that are seen as central to the functioning of a society and to its social life. They have much greater significance than folkways. Accordingly, violating mores can bring serious **retribution**. Mores include such factors as **indictments against theft, adultery, incest, and cannibalism**. In many societies, certain mores have been enacted into law. Thus, all advanced societies have laws against theft, incest, and cannibalism. However, there are also many differences between cultures as to what is perceived as mores. In America, for example, drinking alcohol is widely accepted, whereas in Saudi Arabia the consumption of alcohol is viewed as violating important social mores and is punishable by imprisonment (as some Western citizens working in Saudi Arabia have found out).

2. Culture, Society, and the Nation-State

We have defined a society as a group of people that share a common set of values and norms; that is, people who are bound together by a common culture. However, there is not a strict one-to-one correspondence between a society and a nation-state. Nation-states are political creations. They may contain a single culture or several cultures. While the French nation can be thought of as the political embodiment of French culture, the nation of Canada has at least three cultures — an Anglo culture, a French-speaking "**Quebecois**" culture, and a Native American culture. Similarly, in many African nations there are important cultural differences between tribal groups, a fact that was driven home in the early 1990s when the nation of **Rwanda** dissolved into a bloody civil war between two tribes, the Tutsis and Hutus. Africa is not alone in this regard. India is composed of many distinct cultural groups.

Cultures embrace several nations. Several scholars, for example, argue that we can speak of an Islamic society or culture that is shared by the citizens of many different nations in the Middle East, Asia, and Africa. To complicate things further, they say it is also possible to talk about culture at different levels. It is reasonable to talk about "American society" and "American culture," but there are several societies within America, each with its own culture. One can talk about Afro-American culture, Chinese-American culture, Hispanic culture, Indian culture, Irish-American culture, and Southern culture. The point is that the relationship between culture and country is often ambiguous. One cannot always characterize a country as having a single homogenous culture, and even when one can, one must also often recognize that the national culture is a **mosaic of subcultures**.

3. The Determinants of Culture

The values and norms of a culture do not emerge fully formed. They are the **evolutionary product** of a number of factors at work in a society. These factors include the prevailing political and economic philosophy, the social structure of a society, and the dominant religion, language, and education. Take philosophy for example, it clearly influences the value systems of a society. For example, the values found in the former Soviet Union toward freedom, justice, and individual achievement were clearly different from the values found in the United States, precisely because each society operated according to a different political and economic philosophy.

(1,605 words)

Notes

- 1. cross-cultural literacy: 跨文化认知
- 2. veneer of modernism: 现代主义的饰面; 现代派的面纱
- 3. tenets: 信条
- 4. militants: 好战分子; 斗士
- 5. supportive of ...: 支持……
- 6. shared assumptions: (人们) 共有的遐想
- 7. values and norms: 价值观和社会风俗
- 8. bedrock: 基石; 原则
- 9. folkways and mores: 社会习俗和伦理道德
- 10. routine conventions: 日常习惯
- 11. eccentric or ill mannered: 行为反常或举止粗鲁
- 12. a breach of etiquette: 一种违背礼节的行为
- 13. retribution: 惩罚
- 14. indictments against theft, adultery, incest, and cannibalism: 起诉偷窃、通奸、乱伦和同类相食的行为
- 15. “Quebecois” culture: 魁北克(加拿大一省名)式文化
- 16. Rwanda: 卢旺达
- 17. a mosaic of subcultures: 一种亚文化群体的坚强凝合
- 18. the determinants of culture: 文化的决定因素
- 19. evolutionary product: 演化而来的产品

Key Concepts

| | |
|-------------------------|----------------------------------------|
| Cross-cultural literacy | Norms |
| Global communications | Folkways |
| Hofstede | Culture, Society, and the Nation-State |
| Namenwirth | The Determinants of Culture |
| Values | |

Summary and Précis for Presentation

Write a précis of about 300-500 words on one of the following topics and present it in class:

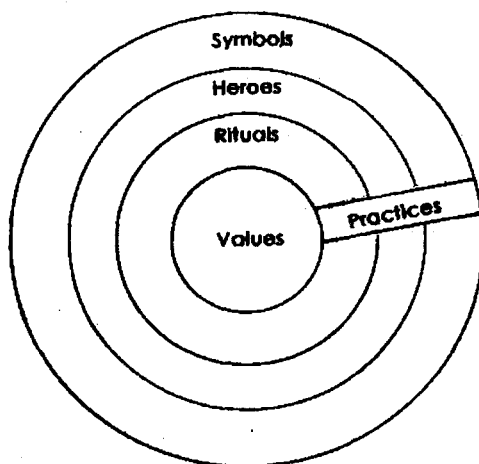
1. Comment on various definitions of culture.
2. On the two themes in terms of successful intercultural communication and business.
3. On “cultural factors can sometimes raise and sometimes decrease.”
4. On definitions of values and norms (mores) and their respective functions. And comment on “Values form the bedrock of a culture.”
5. On “Cultures embrace several nations.”
6. On the determinants of culture (with examples from daily life for each).

Reading 2

The “Onion Diagram” of Culture

The “Onion Diagram”

Cultural differences manifest themselves in several ways. From the many terms used to describe manifestations of culture, the following four areas together cover the total concept rather neatly: **symbols, heroes, rituals, and values.**



The “Onion Diagram”: Manifestations of Culture at Different Levels of Depth

In the “Onion Diagram”, these four areas are illustrated as the skins of an onion, indicating that symbols represent the most superficial, and values—the deepest manifestations of culture, with heroes and rituals in between.

Symbols are words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture. The words in a language or jargon belong to this category, as do dress, hairstyles, Coca-Cola, flags, and status symbols. New symbols are easily developed and old ones disappear: symbols from one cultural group are regularly copied by others. This is why symbols have been put into the outer, most superficial layer of the “Onion Diagram”.

Heroes are persons, alive or dead, real or imaginary, who possess characteristics which are **highly prized** in a culture, and who thus serve as models for behavior. Even **phantasm** or cartoon figures, like Batman or, as a contrast, Snoopy in the USA, Asterix in France, or Ollie B. Bommel (Mr. Bumble) in the Netherlands can serve as cultural heroes. In this age of television, outward appearances have become more important in the choice of heroes than they were before.

Rituals are collective activities, technically superfluous in reaching desired ends, but which, within a culture, are considered as **socially essential**: they are therefore carried out for their own sake. Ways of greeting and paying respect to others, social and religious ceremonies are examples. Business and political meetings organized for seemingly rational reasons often serve mainly ritual purposes, like allowing the leaders to **assert themselves**.

In the “Onion Diagram”, symbols, heroes, and rituals have been **subsumed** under the term *practices*. As such, they are visible to an outside observer; their cultural meaning, however, is invisible and lies precisely and only in the way these practices are interpreted by the insiders.

The Core of Culture

The core of culture according to the ‘Onion Diagram’ is formed by values. Values are broad tendencies to prefer certain states of affairs over others. Values are feelings that have a plus and a minus side. They deal with:

| | | |
|-------------|-----|-----------|
| evil | vs. | good |
| dirty | vs. | clean |
| ugly | vs. | beautiful |
| unnatural | vs. | natural |
| abnormal | vs. | normal |
| paradoxical | vs. | logical |
| irrational | vs. | rational |

Values are among the first thing children learn—not consciously, but **implicitly**. **Development psychologists** believe that by the age of 10, most children have their basic value system firmly in place, and after that age, changes are difficult to make. Because they were acquired so early in our lives, many values remain unconscious to those who hold them. Therefore, they cannot be discussed, nor can they be directly observed by outsiders. They can only be inferred from the way people act under various circumstances.

For systematic research on values, inferring them from people’s actions is cumbersome and