西方

社会与文化

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Insights (I)

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西方社会与文化

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前　　言

关于什么是"文化"，定义很多。从社会学的角度可以将其定义为"一群人的发展久远和世代相传的生活方式"。它包含了这个群体生活的方方面面，渗透到社会的每一个角落。在来自不同社会群体的人们的交往和接触中，"文化"就像是一座巨大的、漂浮在海面上的"冰山"。正如我们在电影《铁达尼号》中所看到的，冰山的绝大部分隐藏在水面下，露出水面、能够被人们所看到的只是极小的一部分。对于在海上航行的人们来说，如果对冰山不了解，潜在的危险是可想而知的。对于一个社会的文化现象，我们能看到的是人们的饮食、服饰，以及他们的风俗、习惯、语言、行为举止，而他们的信仰、价值观念却是隐藏的、无形的。不过，人们吃什么、穿什么，如何做事也是建立在一定的价值观念、一定的信仰的基础之上的。

在跨文化交际日益频繁的今天，提高年轻一代的文化意识显得尤其重要，这正是本书的目的。本书从大的文化框架内选择了一些反映英语国家社会与文化现象的主题进行讨论和对比。在英语文化中，希腊神话、圣经故事是人们的价值观念和信仰的最根本的源泉；女性主义、民权运动、海外华裔反映了历史的变迁、文化的碰撞、融合与发展；流行文化、企业文化让我们感受到现代社会的脉搏。本书的英文名定为 *Insights* (I)，是因为我们希望通过对这些主题的学习和讨论，让学生在了解英语国家文化的同时，对自身所处的文化环境进行思考，形成两种文化的对比，从而提高学生的文化意识，培养出对文化现象的洞察力，并在跨文化交际的过程中能够应对自如。

Insights 分上下两册，本书为上册 (I)，以文化现象作为主题，下册 (II) 以文学作品作为主题。

本书每部分的阅读量都大于实际可用学时数，教师可根据实际情况，对教材进行取舍，合理安排教学内容，其他部分可以由学生自主学习和讨论。

本册由吴霞辉主编，吴霞辉、张忆、周芳、葛静萍、陈静、栗萍负责了各主题的编写。各主题的具体编写分工如下：

Culture and Communication：吴霞辉编写。

Greek Mythology：栗萍编写。

Bible Stories：张忆主要编写，栗萍、周芳、吴霞辉参编。

Popular Culture：周芳编写。

Corporate Culture：吴霞辉主要编写，吕炳华、黄李龙、Quinn Nicholson 参编。

Sixties in America：陈静主要编写，吴霞辉参编。

Chinese Immigrants：葛静萍主要编写，吴霞辉参编。

本教材适应于大学英语专业、非英语专业三年级学生使用，同时也可以作为参考教材或辅助教材使用。

本书是在广东外语外贸大学英语教育学院李海丽书记、霍海洪院长的指导和关心下出版的；加拿大籍专家 Ed Nicholson 博士在本书的编写理念方面提出了宝贵的意见，科学出版社的郝建华、阎莉两位编辑对本书作了认真的修改；本教材还参考了国内外一些报刊、书籍、网站的资料，特在此一并致以诚挚的谢意。

由于编写时间仓促，教材中一定存在许多疏漏之处，恳请同仁不吝赐教。

编者
2006 年 8 月

目　　录

Chapter One

Culture and Communication

Unit One

Culture Is an Iceberg

I. Warm-up

The following are some of definitions of "culture". Read them and see to what degree each of them agrees with your understanding of "culture". Then describe the culture in the society where you were born, or where you live now. (what you do; what you believe in; what you think important; etc.)

What is culture?

1. Culture is the distinctive life-way of people united by a common language and governed by rules and models for their beliefs and behavior.

2. In simple terms, culture is what we live everyday and what we bring with us to school or the workplace.

II. Reading

Passage One

Culture Is an Iceberg
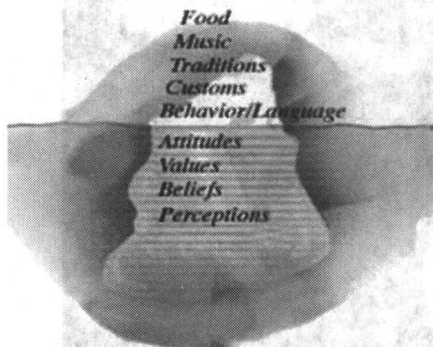
Cultural iceberg looks like this.

To understand about cultural differences, it helps to view "culture" as an **iceberg**.

Most of an iceberg is invisible, below the water level. Only a small part can be seen.

Only a small part of "culture" is open to view. We can see how people act and we can hear what they say. We may understand or misunderstand what we see and hear, but we can see and hear it.

But what people do and say is based on **assumptions** and values that are invisible, below the level of the water. The behavior is based on the assumptions and values, just as the tip of the iceberg is based

on the larger part of the iceberg below the tip.

The behavior of any group of people — Chinese or Americans or any other — is based on assumptions and values that people of another group may not know about or understand. The behavior is thus likely to be **misinterpreted** and to seem wrong or out of place.

The Chinese and the American cultural icebergs are of course different. The Chinese cultural iceberg includes, below the water level, some important assumptions and values that are not found in the same form in the American cultural iceberg. These differences cause misunderstanding and **disharmony** when Chinese and Americans **interact**.

New Words and Expressions

iceberg	*n.*	a massive floating body of ice broken away from a glacier, only about 10 percent of its mass is above the surface of the water 冰山
assumption	*n.*	a statement that is assumed to be true and from which a conclusion can be drawn 假设
misinterpret	*v.*	interpret or explain inaccurately 曲解；解释错
disharmony	*n.*	something not in accord; a conflict 不调和；不协调
interact	*v.*	act on each other 互相作用，互相影响

Exercises

Fill in the following form about some general differences between Chinese and American cultures.

	Chinese	Americans
Conception of the Self		
Social Relationships		
Friendship		
Obligation		
Task vs. Relationship Orientation		
Harmony vs. "Truth"		
Role of Laws, Rules, and Regulations		
Time Consciousness		
Ascribed vs. Achieved Status		

Discussion

If we compare culture to an iceberg, do you think the aspects of cultural differences between
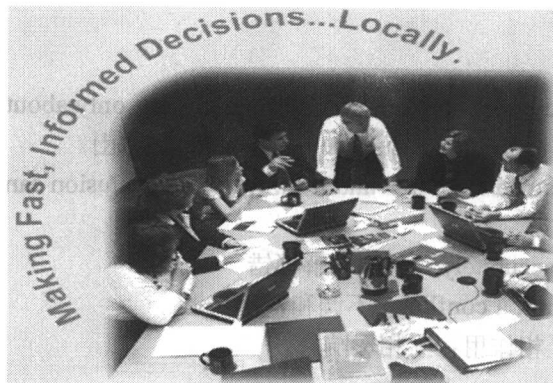
Chinese and Americans discussed above should belong to the visible or invisible part? How can they influence communication?

Passage Two

Communication Breakdown

— Our cultural view can get in the way of getting the job done.

By Jerry Glover and Gordon Jones

Making Fast, Informed Decisions...Locally.

Adaptive leaders need to be able to think and act **beyond** the cultural traps of their own beliefs and values. This requires cultural competency, or the ability to effectively work within a variety of culturally-defined ways for getting things done. Even fundamental concepts such as productivity are designed around culturally-influenced values and expectations.

Consider the frustrations of a university-trained **expatriate** from England who attended a management workshop we conducted in Fiji. The expatriate was new to Fiji and had been quite **vocal** in expressing his difficulty with the "work ethics" of Fijian villagers.

As the day progressed, his story became clearer to us. During his first week in Fiji, he had requested that a local village chief send "three men to do an eight-hour job of clearing a field." Each of the three men was to be paid an hourly wage.

Early the next morning, the entire group of able-bodied men from the village **showed up** to do the work. The expatriate, reasoning that he didn't need the 40 of them, explained to us, "I asked the chief to select three men to do the work. Then I asked the rest to go back to the village." The chief responded that if all the 40 men cleared the field, they could complete the work in one or two hours, then go back to the village to do other work. Further, the chief requested that the men not be paid individually. He explained to the expatriate that he would take the money for all of the workers and put it in the village fund, a traditional **communal** means for equally distributing money.

The expatriate then proudly told us that he sent the chief and villagers away, only to later pay higher wages to three Fijian Indian contract workers he transported from a nearby city. The process of 40 men doing the work of three men, in one hour instead of during an eight-hour day, had **perplexed** him. He also did not understand the purpose of the village fund. He summarized his story by commenting on the work **ethic** of Fijians, saying, "They are not motivated to be productive. They don't seem to have any individual **initiative**!"

This simple case illustrates the clash of very different cultural models of productivity. Each

man had responded to the situation from his culturally conditioned view of productivity. The expatriate was guided by his cultural **orientation** based on the principles of so-called "scientific management." His approach to the job of clearing the field and organizing workers revealed his Western orientation to productivity. Thus, the expatriate manager was unable to think beyond his culturally prescribed model of productivity. His concern with time and labor scheduling actually cost him money and time in the end, as he had to wait several days to import from the city workers who shared his cultural prescription for productivity. His strongly-held beliefs about productivity prevented him from seeing the possibilities of adapting to his new environment. The expatriate was caught in a cultural trap of his own doing.

The chief, on the other hand, did not care about time and motion assumptions of the expatriate but, instead, saw an opportunity to get the work done as quickly as possible, using a collective work group. Outside **revenue** was needed as the villagers were attempting to participate in the nation's economic development initiatives. But the expatriate's reaction to the chief's proposal made him view future requests from the expatriate with suspicion. There was even talk among the elders of rethinking the terms of the land lease, since the land occupied by the expatriate was owned by the village.

Certainly the expatriate would have been more effective in getting the field cleared if he had been more sensitive to the cultural **context** of his decisions. The cultural values influencing his decision-making were not **aligned** nor adaptive within the context in which he was operating. Although, in the short-term, he got the job done in a way that made sense to him, the larger problems he created in the process were clearly **maladaptive**.

New Words and Expressions

adaptive	*a.*	having a capacity for adaptation　适应的；适合的
beyond	*prep.*	on the far side of; past　在……的那边；远处
expatriate	*n.*	one who has taken up residence in a foreign country　移居国外的人
vocal	*a.*	tending to express oneself often or freely; outspoken　畅所欲言的；畅言无忌的
show up		put in an appearance; arrive　出席，到场
communal	*a.*	of, belonging to, or shared by the people of a community; public　公共的，共有的
perplex	*v.*	confuse or trouble with uncertainty or doubt　困惑；难住
ethic	*n.*	the rules or standards governing the conduct of a person or the members of a profession　（某种职业的）规矩
initiative	*n.*	the power or ability to begin or to follow through energetically with a plan or task　主动性；积极性
orientation	*n.*	a tendency of thought; a general inclination　倾向性；方向；方位

revenue	*n.*	all the income produced by a particular source　收入
context	*n.*	the circumstances in which an event occurs; a setting　环境；背景；（事情等发生的）来龙去脉
align	*v.*	move or be adjusted into proper relationship or orientation　结盟
maladaptive	*a.*	marked by faulty or inadequate adaptation　不适应的；调整不好的

Exercises

Fill in the following blanks with appropriate prepositions or adverbs.

(1) Adaptive leaders need to be able to think and act _____ the cultural traps _____ their own beliefs and values.

(2) Early the next morning, the entire group of able-bodied men _____ the village showed _____ to do the work.

(3) He summarized his story _____ commenting _____ the work ethic of Fijians, saying, "They are not motivated to be productive. They don't seem to have any individual initiative!"

(4) His concern _____ time and labor scheduling actually cost him money and time _____ the end.

(5) The expatriate's reaction _____ the chief's proposal made him view future requests from the expatriate _____ suspicion.

Discussion

1. What differences are there between the expatriate from England and the Fiji village chief concerning the orientation to productivity?

2. What loss did they suffer from being maladaptive to those cultural differences?

3. What lessons have you learned from this case? How would you prepare yourself if you were going to work in a context different from your own culture?

Unit Two

The Clash of Civilization

I. Warm-up

Think about the following questions, and then share with your partner what you know about them.

1. What conflicts between countries or nations have human beings experienced in history? Name two major events you know.

2. What are the causes of those conflicts?

3. Do you think it is possible to solve those conflicts? Is the world today more harmonious than ever before?

II. Reading

The Clash of Civilizations
— Summary of an article by Samuel P. Huntington Appearing
in *Foreign Affairs*, Summer 1993

In his article "The Clash of Civilizations" Samuel P. Huntington argues that "world politics is entering a new phase, in which the great divisions among humankind and the dominating source of international conflict will be cultural. The fundamental source of conflict will not be primarily **ideological** or economic. **Nation states** will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations, and will dominate global politics. With the end of the cold war, international politics moves out of its western phase, and its **centerpiece** becomes the interaction between the Western and non-Western civilizations and among non-Western civilizations."

The Nature of Civilizations

The former cold war divisions of First, Second and Third Worlds are no longer **relevant**. Rather than grouping countries according to their political or economic systems or in terms of their level of economic development, it is far more meaningful to group them in terms of their

culture and civilization. Huntington defines a civilization as a "cultural entity. A civilization is thus the highest cultural grouping of people and the broadest level of cultural identity which distinguishes humans from other species. It is defined both by common **objective** elements, such as language, history, religion, customs, institutions, and by the subjective self-identification of people. People have levels of identity: a resident of Rome may define himself with varying degrees of intensity as a Roman, and Italian, a Catholic, a Christian, a European, a Westerner. The civilization to which he belongs is the broadest level of identification with which he intensely identifies." He goes on to say that civilizations may include a large number of people (China) or a small number (Anglophone Caribbean) and may include several nation states (Western, Latin American and Arab civilizations) or only one (Japanese civilization.) They may blend and **overlap**, and include sub-civilizations. Huntington names seven or eight major civilizations: Western (with as major variants European and North American culture,) Confucian, Japanese, Islamic (with its Arab, Turkic and Malay subdivisions,) Hindu, Slavic-Orthodox, Latin American and possibly African civilization.

Why Civilizations Will Clash

Huntington concludes that the most important conflicts of the future will occur along the "cultural **fault lines**" which separate these civilizations. He gives six reasons as to why this is true.

- Differences among civilizations are not only real they are basic. People of different civilizations have different views on the relations between God and man, the individual and the group, the citizen and the state, parents and children, husband and wife, as well as differing views of the relative importance of rights and responsibilities, liberty and authority, equality and **hierarchy**.

- The world is becoming a smaller place. Interaction between peoples of different civilizations is increasing, and this **intensifies** civilization consciousness and awareness of differences between civilizations and commonalities within civilizations.

- The processes of economic modernization and social change throughout the world are separating people from longstanding local identities. This means that the nation state is weakened as a source of identity, and in much of the world religion has moved in to fill this gap (often in the form of religious fundamentalist movements.)

- The growth of civilization-consciousness is enhanced by the **dual** role of the West. On the one hand, the West is at a peak of power. At the same time, however, and perhaps as a result, a return to the roots phenomenon is occurring among non-Western civilizations.

- Cultural characteristics and differences are less mutable and hence less easily compromised and resolved than political and economic ones. In class and ideological conflicts, the key question was "Which side are you on?" and people could and did choose sides and change sides. In conflicts between civilizations, the question is "What are you?" That is a given which cannot be changed.

- Finally, economic **regionalism** is increasing. The importance of regional economic blocks is growing. This will **reinforce** civilization-consciousness, but will perhaps only be

successful when it is rooted in a common civilization. For example, the European Community rests on a shared foundation of European culture and Western Christianity. Japan faces difficulties in creating a comparable economic entity in East Asia because Japan is a society and civilization unique to itself.

The Fault Lines Between Civilizations

Here Huntington focuses mainly on the conflict between Christian and Muslim civilizations. After a brief summary of the 1,300-year history of this clash, he goes on to predict that this interaction is unlikely to decline and will probably become more **virulent**. Other potential "fault line" conflicts include the Slavs and the Turkic peoples on their borders, the historic clash between Muslim and Hindu, and the emerging underlying differences between China and the US in areas such as human rights, trade and weapons **proliferation**.

Civilization Rallying: the Kin-Country Syndrome

Groups or states belonging to one civilization that become involved in war with people from a different civilization naturally try to **rally** support from other members of their own civilization. Civilization commonality or the "kin-country" syndrome, is replacing political ideology and traditional balance of power considerations as the principal basis for cooperation and **coalitions**. For example in the first Gulf War, after invading a fellow Arab state and then facing a coalition of Arab, Western and other states, Saddam Hussein explicitly **invoked** an Islamic appeal, **forswearing** Arab nationalism. Huntington argues that although conflicts and violence will occur between states and groups within the civilization, these conflicts are likely to be less intense and less likely to expand than conflicts between civilizations.

The West versus the Rest

The West is now at an extraordinary peak of power in relation to other civilizations; military conflict among Western states is unthinkable and Western military power is **unrivaled**. Thus in the eyes of non-Westerners, the West is able to use international institutions, military power and economic resources to run the world in ways that will maintain Western **predominance**, protect Western interests and promote Western political and economic values. However Western concepts differ fundamentally from those **prevalent** in other civilizations. Individualism, liberalism, constitutionalism, human rights, equality, liberty, the rule of law, democracy, free markets, and the separation of church and state are Western ideas which often have little **resonance** in Islamic, Confucian, Japanese, Hindu, Buddhist or Orthodox cultures.

The Confucian-Islamic Connection

Countries that for reason of culture and power do not wish to, or cannot, join the West compete with the West by developing their own economic, military and political power. They promote their own internal development and cooperate with other non-Western countries. The most **prominent** form of this cooperation is the Confucian-Islamic connection that challenges Western interests, values and power. This conflict between the West and the Confucian-Islamic

states focuses largely on nuclear, chemical and biological weapons and other arms. The West is attempting to limit and prevent that build-up while at the same time reducing its own military capabilities.

Implications for the West

In the short term Huntington feels it is necessary for the West to promote greater cooperation and unity within its own civilization and to promote its values and interests among non-Western states. In the longer term the West will not only have to maintain the economic and military power necessary to protect its interests in relation to non-Western civilizations, but also have to develop a more profound understanding of the basic religious and philosophical assumptions underlying other civilizations and the ways in which people in those civilizations see their interests. He sees no development of a universal civilization, but rather a world of different civilizations, each of which will have to learn to **coexist** with the others.

New Words and Expressions

ideological	*a.*	of or concerned with ideas　思想方式的；意识形态的
nation state		political unit consisting of an autonomous state inhabited predominantly by a people sharing a common culture, history, and language　（单一）民族国家
centerpiece	*n.*	the central or most important feature　最重要的特点
relevant	*a.*	having a bearing on or connection with the matter at hand　相关的；切题的
objective	*a.*	of or having to do with a material object　客观的
overlap	*v.*	have an area or range in common with　部分重叠；交错
fault line		(geology) line determined by the intersection of geological fault and the earth's surface　断层线
hierarchy	*n.*	categorization of a group of people according to ability or status　等级
intensify	*v.*	make intense or more intense　加强；使变得更强烈
commonality	*n.*	a shared feature or attribute　共同点
dual	*a.*	composed of two usually like or complementary parts; double　双重的
regionalism	*n.*	loyalty to the interests of a particular region　区域化
reinforce	*n.*	strengthen by adding extra support or material　增强；加强
virulent	*a.*	extremely harmful or deadly　致命的；有害的
proliferation	*n.*	rapid and repeated production or growth　激增；扩散
rally	*v.*	call together for a common purpose　结集；重整旗鼓
coalition	*n.*	a combination into one body; a union　联合；合并
invoke	*v.*	call for earnestly; solicit　祈求保护或帮助
forswear	*v.*	renounce seriously　同意放弃
unrivaled	*a.*	having no rival or equal; incomparable　无对手的；无双的；无与伦

比的

predominance	*n.*	the state of being more powerful or influential than others	优势；优越
prevalent	*a.*	widely or commonly occurring, existing, accepted, or practiced	普遍的；流行的；盛行的
resonance	*n.*	relation of mutual understanding or trust and agreement between people	共鸣
prominent	*a.*	widely known; eminent	显而易见的；广为人知的
coexist	*v.*	exist together, at the same time, or in the same place	共存；共处

Exercises

Paraphrase the underlined words or expressions in each sentence.

(1) World politics is entering a new phase, in which the great divisions among humankind and the dominating source of international conflict will be cultural.

(2) The principal conflicts of global politics will occur between nations and groups of different civilizations.

(3) The most important conflicts of the future will occur along the "cultural fault lines" which separate these civilizations.

(4) In class and ideological conflicts, the key question was "Which side are you on?" and people could and did choose sides and change sides.

(5) The most prominent form of this cooperation is the Confucian-Islamic connection that challenges Western interests, values and power.

Discussion

1. What are some current or recent events in the news which support Huntington's theory of a clash of civilizations?

2. Many scholars have refuted Huntington's theory. Edward W. Said accuses Huntington of making civilizations into "shut-down, sealed-off entities," incapable of exchange or sharing. Is this a valid criticism? Do you agree with Huntington or Said?

3. Do you think that Huntington's theory is correct? Will the major onflicts of the future be between civilizations rather than nation-states?

4. Huntington mentions China as one of the countries emerging to challenge Western interests, values and power. In what ways do you think China is doing so?

5. The author states that many "Western" values such as individualism, democracy, free markets, human rights, liberty etc. fail to resonate in other cultures. Do you agree with this statement? Do you think any of these values could or should be universal? (see the section "The West vs. the Rest" for a complete list of these values)