

# 西方社会礼仪与文化

— 东方剑桥应用英语系列 —

范冰 著



*Etiquette and Culture in  
Western Society*

**Oriental Cambridge Practical**

**ENGLISH**



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## **Etiquette and Culture in Western Society**

本书详细介绍了西方社会的礼仪规范和相关文化背景，旨在帮助人们在对外交往中充分展现中国公民良好的礼仪素养和精神面貌。全书共分为12章，内容涵盖了西方礼仪文化概述、见面礼仪、人际交往礼仪、文书礼仪、公共场所行为礼仪、餐饮礼仪、着装礼仪、婚俗礼仪、丧葬礼仪、商务礼仪、禁忌礼仪和体态礼仪。本书在介绍西方社会礼仪规范的同时深入挖掘其后的文化根源和背景知识，力图使读者对西方社会的礼仪与文化有一个全面、透彻的了解。

# P 前言 REFACE

我国自古就是礼仪之邦，礼仪文化可谓博大精深。随着时代的不断进步以及全球化的影响，科技、文化、教育都日益趋向现代化和国际化，礼仪文化作为社会文明的标志之一，也需要作出相应的变革。现代礼仪文化既要继承中华礼仪传统，同时也要在与西方文明的学习交融中不断推进。中国加入世贸组织之后，尤其在全球化的今天，西方礼仪文化更是成了热门话题。如今，越来越多的国人走出国门，或留学，或旅游，或进行国际交流，或从事商务活动。人们越来越深刻地意识到西方礼仪文化知识在对外交往中的重要性。充分了解西方礼仪文化不仅能让我们在对外交往活动中充满自信、处变不惊，展现中国公民良好的精神风貌，还能加深与世界各国人民的友谊和交流，增进彼此的信任 and 了解，提高我国的国际地位和威望，从而确立中华文化的感染力，使中华文明屹立于世界民族之林。

鉴于此目的，作者深感十分有必要出一本全面、实用、契合时代发展的现代西方社会礼仪文化方面的书籍。在作者多年教授“西方礼仪文化”课程的基础上，经过近两年的准备、资料搜集和撰写，倾注了作者无数心血和汗水的《西方社会礼仪与文化》终于即将面世了。为使本书的内容准确实用，在本书的撰写过程中，作者尽可能多地查阅了外文的第一手资料，并反复求证，以避免受译文的误导而引起的曲解或产生不准确的表述。

本书详细介绍了西方社会的礼仪规范和相关文化背景，旨在帮助人们了解西方社会，尤其是欧美国家的礼仪文化知识以及在对外交往中的一些国际惯例。全书一共分为 12 章，内容涵盖了现代西方社会礼仪与文化的方方面面，包括西方文化礼仪概述、见面礼仪、人际交往礼仪、文书礼仪、公共场所行为礼仪、餐饮礼仪、着装礼仪、婚俗礼仪、丧葬礼仪、商务礼仪、禁忌礼仪和体态礼仪。每一章节都分为三个部分：第一部分为礼仪文化的介绍，文后列有详细的生词表及练习；第二部分为情景对话，提供一些在不同场景下的对话范例；第三部分为与本章内容相关的补充阅读材料，基本选自外报外刊。本书在介绍西方社会礼仪规范的同时深入挖掘其后的文化根源和背景知识，每一章正文之后选取的情景对话和补充阅读材料都尽量保持了英语的原汁原味，有助于读者在阅读中学习地道的语言与表达。

从酝酿本书到完成初稿乃至定稿的过程丝毫不亚于期待和孕育一个新生命，虽然历尽艰辛，但最终充满喜悦而自豪地迎来它的降临。在这一过程中，首先要特别感谢美籍外教 Michael Au，他花费了大量的时间和精力对全书的语言、内容进行了仔细的审阅修改；其次要感谢卢睿蓉博士对本书的撰写提出的许多宝贵意见；最后要感谢家人在背后默默无私的支持。没有他们的支持和帮助，也不会有本书今天的模样。



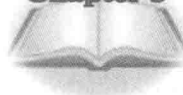
本书可作为高校学生的大学英语选修课教材及英语、对外汉语等专业的拓展课程教材，也可作为学生的课外阅读书籍，同时也适合出国留学人士和广大英语爱好者学习使用。

范 冰


2014 年 3 月


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# Chapter 1

## Outline of Western Culture and Etiquette



### 西方文化礼仪概述

在本章中，你将了解到：

- 西方的概念
- 文化的构成
- 西方文化逻辑和思维方式
- 西方社会礼仪的起源

## Intensive Reading



### 1.1 The Conception of West

The earliest division of East and West based on cultural perceptions can be traced back to a series of great wars. From 492 BC to 479 BC, during the Persian Wars between Ancient Greece and the Persian Empire, the Greeks began to realize their difference from the Persians in geography, custom, religion, politics, language and so on. Since then, they had formed the conception of East and West and began to regard themselves as Western people in order to distinguish them from the Eastern people. Greek historian Herodotus (479 BC–431 BC), reported in his *Histories*, "...with the Persians possessing Asia and its various barbarian peoples, and thinking Europe and the Greeks being distinct from them..." This is an earlier division of east and west culture. As the Father of History, Herodotus' view had a great impact on Hegel and other philosophers.

After more than 2,000 years' evolution, "the West" has become a concept with a fixed meaning in different periods. In terms of its geographical, economical and political sense, the West refers to Europe and Northern America including the United States and Canada. Being observed from the perspective of history of European culture, the West can be divided into three cultural systems, (i) the system of Mediterranean Sea, which is the origin of western culture; (ii) the system of Western Europe, which is the main part of "the Atlantic Culture;" (iii) the system of Eastern Europe. In fact, the three cultural systems had gradually integrated since the Renaissance, and consisted of a big realm of western culture. Apart from Europe, western culture also includes Northern America and Australia, which could be seen as the fourth component of western culture.

In a nutshell, the West mainly refers to the cultural pattern which originates from the Greek and Roman culture and takes modern industries as its economic modes. Besides, its people generally believe in Christianity.

### 1.2 What Is Culture?

When it comes to the word "culture," what will you think of? The word "culture" has many different meanings. For many people it refers to an appreciation of good literature, music, art, and food. For a biologist, it is likely to be a colony of bacteria or other microorganisms growing in a nutrient

medium in a laboratory Petri dish. Defining culture is a really tough job, because scholars have diverse understandings of it. However, for anthropologists and other behavioral scientists, **culture is the full range of learned human behavior patterns**. The term was first used in this way by the English anthropologist pioneer Edward B. Tylor in his book *Primitive Culture*, which was published in 1871. Tylor said that culture is “That complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.” Since Tylor’s time, more than 200 different definitions have come up, but this concept of culture has become the central focus of anthropology.

Culture is a powerful human tool, and meanwhile it is quite fragile. It is constantly changing and easily lost because it exists only in our minds. Our written languages, buildings, and other man-made things are merely the products of culture. They are not culture in themselves. For instance, the broken pots and other artifacts of ancient people that archaeologists uncover are only material remains. But they reflect cultural patterns—they are things that were made and used through cultural knowledge and skills. American linguist Levine (1993) has compared culture to an iceberg, most of which is hidden underwater. Culture hides more than it reveals. Language, food, and appearance are aspects clearly visible to us. However, communication styles, beliefs, attitudes, values, perceptions, etc., are interacting beyond our conscious awareness.

Generally speaking, there are three levels of culture that are parts of our learned behavior patterns and perceptions. Most obviously, it is the body of cultural traditions that distinguish our specific society. When people speak of Chinese, French or Canadian culture, they are referring to the shared language, traditions, and beliefs that set apart each of these peoples from the others. In most cases, the reason why people share our culture is that they were raised by parents and other family members who have it.

The second level of culture is a *subculture*. In complex, diverse societies in which people have come from many different parts of the world, they often retain much of their original cultural traditions. As a result, they are likely to be part of an identifiable subculture in their new society. The shared cultural traits of subcultures set them apart from the rest of their society. Examples can be easily found in ethnic groups in the United States such as Vietnamese Americans, African Americans, and Mexican Americans. But in such a society, a subculture and the dominant national culture might have influence upon each other. As days wear on, the cultural differences between their members blur and eventually disappear. The subculture ceases to exist except as a group of people who claim a common ancestry.

The third level of culture consists of *cultural universals*. These are learned behavior patterns that are shared by all of humanity collectively. No matter where people live in the world, they share these universal traits. Although all cultures have these and possibly many other universal traits, different cultures have developed their own specific ways of carrying out or expressing them. For instance, people in all cultures have their tabooed utterances toward others by calling them animal names with abusive meanings. However, these animal names are diverse in different languages.

### 1.3 Cultural Logic of Westerners

*Cultural logic* refers to the established thought pattern and cognitive style based on the logical system in a culture. It is the maincenter of cultural behaviors, which means all kinds of cultural phenomena are directly related to the logic behind culture. To some extent, the social world is an ecological complex in which individuals personally embody cultural meanings and knowledge—both linguistic and non-linguistic—via commonly accessible semiotic structures. This interpersonal ecology bridges realms which are the subject matter of both anthropology and linguistics. It allows the public maintenance of a system of assumptions and counter-assumptions among individuals as to what is mutually known, in general and in any particular context. The mutual assumption of particular cultural ideas provides human groups with common premises for predictably convergent inferential processes. This process of people collectively using effectively identical assumptions in interpreting each other's actions is termed cultural logic.

The ancient Greek logic system had an unparallel influence on western culture and thought pattern. The Greek philosopher Aristotle is the idea collector of Greek logic, which is of great significance towards the development of Western cultures. Aristotle's most famous achievement as a logician is his theory of inference, traditionally called the *syllogism*. That theory is in fact the theory of inferences of a very specific sort: Inferences with two premises (i.e., a major premise and a minor premise), each of which is a categorical sentence, having exactly one term in common, and having as conclusion a categorical sentence the terms of which are just those two terms not shared by the premises. According to Aristotle, each of the premises is in the form "All A are B" and "No A are B," which are termed universal propositions; or "Some A are B" and "Some A are not B," which are termed particular propositions. Each of the premises has one term in common with the conclusion: In a major premise, this is the *major term* (i.e., the predicate of the conclusion); in a minor premise, it is the *minor term* (the subject of the conclusion). For example:

Major premise: All men are mortal.

Minor premise: All Greeks are men.

Conclusion: All Greeks are mortal.

Each of the three distinct terms represents a category. In the above example, "mortal" is the major term; "Greeks," the minor term. The premises also have one term in common with each other, which is known as the *middle term*. In this example, "men" is the middle term. Both of the premises are universal, as is the conclusion.

Another example is as follows:

Major premise: All mortals die.

Minor premise: Some men are mortals.

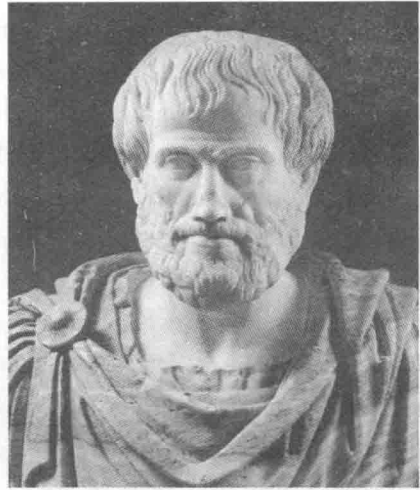
Conclusion: Some men die.

Here, the major term is "die," the minor term is "men," and the middle term is "mortals." The major premise is universal; the minor premise and the conclusion are particular.

Aristotle's logic reveals as well as represents the striking feature of western thought, which is

to extract identity from universal things, and evolve it into laws. This principle judged by identity has become the mainstream of western rationality.

In addition to the ancient Greek logic system, western thought pattern is also greatly influenced by another logic—divinity logic. Western culture at a given time was affected by the governing class. In its evolution, the medieval divinity logic is a special period, in which the Western cultural logic served Christian divinity and became a tool for divinity education. Although the divinity logic had been a part of history, it would not disappear as a tradition and has an inherent link with western thought in reality.



Aristotle (384 BC–322 BC)

#### 1.4 What Is Etiquette?

The French word *étiquette* used to mean “keep off the grass.” It was in the 18th century that French King Louis XIV used to invite people to his palace for parties and festivals. His gardener at Versailles was faced with a serious problem: He could not stop members of the nobility from trampling about in the delicate areas of the King’s garden. He finally attempted to dissuade their unwanted behavior by posting signs in French called “etiquette” which warned them to “Keep off the grass, don’t walk on the flowers.” However, the dukes and duchesses walked right past these signs. When this course of action failed, the King himself had to issue an official decree that no one could go beyond the bounds of the signs. Later, the name “etiquette” was given to a ticket for court functions that included rules regarding where to stand and what to do.

Over time the word “etiquette” has evolved, which came to mean all the little signs that help us know what to do in new and different situations. And in even more time, etiquette came to mean all the things we do to help us get along better with those we meet in our daily lives. Etiquette, or manners, guides us through all of our activities. Moreover, it lets us present ourselves with confidence and authority in all areas of our professional and personal life.

Has etiquette changed much over the years? Certain aspects of it yes, but the basic definition of it remains unaltered. Related words that were published in 1967 by Funk & Wagnalls, quoted from the book *The Emily Post Book of Etiquette From Young People* written by Elizabeth L. Post, “Believe it or not, etiquette—or good manners, if you like that phrase better—is one of those basic principles. Rules of good behavior have been built up over hundreds of years; worthless ones are continually being discarded and those proven to be useful are kept and improved upon.”

Indeed, etiquette codes prescribe and restrict the ways in which people interact with each other, based on respect for other people and the accepted customs of the society. Modern etiquette



codifies social interactions with others, such as: Greeting relatives, friends and acquaintances with warmth and respect; offering hospitality to guests; responding to invitations promptly; accepting gifts or favors with humility and to acknowledge them promptly with thanks (e.g., a thank-you note); refraining from insults and prying curiosity; avoiding disturbing others with unnecessary noise; contributing to conversations without dominating them; offering assistance to those in need; eating neatly and quietly; wearing clothing suited to the occasion; comforting the bereaved; following established rules of an organization upon becoming a member; arriving promptly when expected; etc.

Etiquette evolves within culture, so it is determined by culture. Conversely, etiquette also reflects and modifies culture. They have a close relationship and cannot be separated from each other. For instance, the major legacy of divinity logic we have mentioned in the above section is known as Christianity. Nowadays, many taboos in western culture are intimately connected with it. It illustrates why westerners regard 13 as an unlucky number, why they do not say God's name directly, and so on. In the following chapters you will learn more about modern etiquette and culture in western societies.

## ◆ Vocabulary ◆

**Persian** /pəːʃən/ *a.* of or relating to Iran or its people or language 波斯的 *n.* a native or inhabitant of Iran 波斯人

**barbarian** /bɑːˈbeəriən/ *a.* without civilizing influences 野蛮的 *n.* a member of an uncivilized people 野蛮人

**Herodotus** /hiˈrɒdətəs/ the ancient Greek known as the father of history; his accounts of the wars between the Greeks and Persians are the first known examples of historical writing (425 BC–485 BC) (人名) 希罗多德, 古希腊历史学家

**Mediterranean** /ˌmedɪtəˈreɪniən/ *a.* of or relating to or characteristic of or located near the Mediterranean Sea 地中海的

**Renaissance** /riˈneɪsɪs/ *n.* the period of European history at the close of the Middle Ages and the rise of the modern world; a cultural rebirth from the 14th through the middle of the 17th centuries 文艺复兴

**Christianity** /ˌkrɪstʃɪˈænɪti/ *n.* a monotheistic system of beliefs and practices based on the Old Testament and the teachings of Jesus as embodied in the New Testament and emphasizing the role of Jesus as savior 基督教

**Petri dish** /ˈpiːtri ˈdɪʃ/ a flat dish with a lid, used in laboratories for producing cultures of microorganisms 培养皿

**anthropologist** /ˌæntθrəˈpɒlədʒɪst/ *n.* social scientist who specializes in anthropology 人类学家



- archaeologist** /ɑ:ki'ələdʒist/ *n.* a scientist who studies prehistoric people and their culture 考古学家
- semiotic** /si:miɒtik/ *a.* of or relating to the study of signs and symbols as elements of communicative behavior 符号学的
- assumption** /ə'sʌmpʃən/ *n.* a statement that is assumed to be true and from which a conclusion can be drawn 假设
- inference** /'infərəns/ *n.* the act of drawing conclusions about something on the basis of information that you already have 推理, 推论
- syllogism** /'silədʒizəm/ *n.* a kind of logical argument in which one proposition (the conclusion) is inferred from two or more others (the premises) of a certain form 三段论
- premise** /'premis/ *n.* a statement that is assumed to be true and from which a conclusion can be drawn 前提
- proposition** /prəpə'ziʃən/ *n.* (logic) a statement that affirms or denies something and is either true or false 命题
- identity** /ai'dentiti/ *n.* exact sameness 同一性
- rationality** /ræʃə'næliti/ *n.* the quality of being consistent with or based on logic 理性
- medieval** /medi'i:vəl/ *a.* relating to or belonging to the Middle Ages 中世纪的 (约公元 1000 到 1450 年)
- divinity** /di'viniti/ *n.* the rational and systematic study of religion and its influences 神学 *a.* of the nature of religious truth 神学的
- trample** /'træmpl/ *v.* tread or stomp heavily or roughly 踩, 踏
- decree** /di'kri:/ *n.* a legally binding command or decision entered on the court record 法令
- codify** /'kɒdi,fai/ *v.* organize into a code or system 将……编成, 整理
- acquaintance** /ə'kweintəns/ *n.* a person with whom you are acquainted 相识的人, 泛泛之交
- humility** /hju:'militi/ *n.* a disposition to be humble 谦恭
- bereaved** /bi'ri:vəd/ *a.* sorrowful through loss or deprivation 丧失亲人的

## ◆ Exercises ◆

### I. Translation

**Directions:** In this part there are 10 words or phrases in English. Please translate them into Chinese.