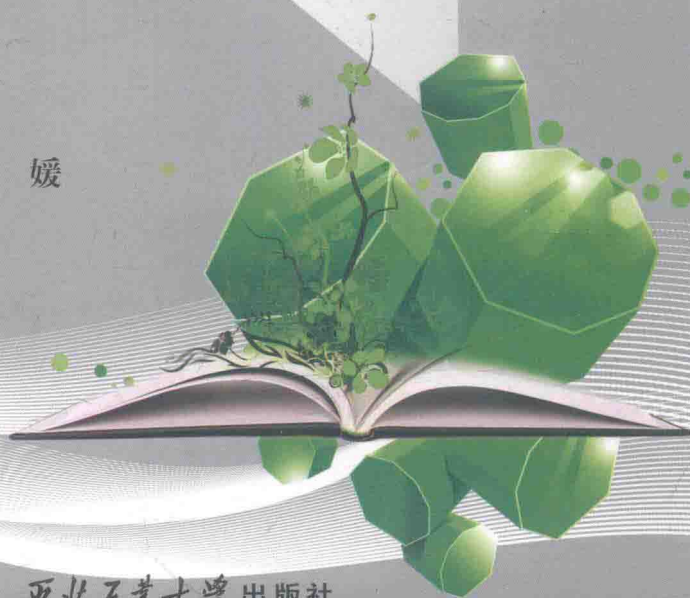总主编：尹丕安

中西语言文化导读

A GUIDE TO CHINESE AND WESTERN LANGUAGES AND CULTURES

主　编：王和私

副主编：宋雨晨　张　媛

西北工业大学出版社

工程教育专业认证之英语选修课系列教程

总主编：尹丕安

A GUIDE TO CHINESE AND WESTERN
LANGUAGES AND CULTURES

中西语言
文化导读

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【内容简介】 本书是为了更好地配合工程教育专业认证而编写的中英文化对比教程。全书从语言文化的视角，按照工程专业的从业领域和生产生活的要求，比较了英语国家和中国在思维模式、职场价值观、爱情婚姻家庭、人际关系、社会礼仪从文化禁忌等方面的异同，为适应全球化背景下跨国跨地区的工程职业需要奠定语言文化基础。

本书可作为高等院校(非)英语专业选修课教材，也可供其他英语语言文化爱好者学习使用。

总　　序

工程教育是中国高等教育的主体,占中国高等教育专业设置、全国毕业生总量的三分之一。《华盛顿协议》是世界上最具影响力的国际本科工程学位互认协议,其宗旨是通过双边或多边认可工程教育资格及工程师执业资格,促进工程师跨国执业。该协议提出的工程专业教育标准和工程师职业能力标准,是国际工程界对工科毕业生和工程师职业能力公认的权威要求。中国加入《华盛顿协议》并得到认可,不仅为工程类学生走向世界打下了基础,也意味着中国高等教育将真正走向世界。加入《华盛顿协议》,将直接有力地推动我国构建与国际实质等效的工程教育认证体系,让学生走出国门,培养面向世界的中国工程师。

在此大背景下,根据"工程教育专业认证"的具体要求,特别是针对工科学生在人文素质和外语方面的要求和指标点,对症下药,我们组织编写了"工程教育专业认证之英语选修课系列教程"。本系列教程共三册,分别为《学术英语翻译与写作》《中西语言文化导读》《法律英语进阶与沟通》。

本系列教程的特点:第一,专门针对工科专业学生。不同于当前的各种英语教程,本系列教程的首要目标就是立足"工程教育专业认证"对学生外语和人文素质的要求,提升学生的国际视野、人文素质和国际法意识,为以后的工程师跨国执业打下基础。第二,外语与专业相结合。如何利用外语解决工程专业中的写作和翻译问题,这是本系列教程的一个主要关注点。本系列教程通过外语写作和翻译理论与工程专业例证的大量结合,总结出一套适合工程专业学生外语翻译和写作的策略,促进其专业学习和跨文化学术交流能力的提高。第三,拓展工科学生的法律国际视野。未来的工程师进入职业阶段,在产品设计、制造的过程中,必须具备法律意识,具有保护环境、造福人类的视野。

鉴于本系列教程是以"工程教育专业认证"为目标的英语选修课系列教程，尚无可以借鉴的经验，因此不免存在不足，希望相关专家和学者给予指正。

<div style="text-align: right">总主编　尹丕安</div>

前　　言

在全球化不断推进的今天,各国交流越来越频繁密切,经济文化活动越来越呈现出地球村的态势。而作为广泛应用的英语,在全球化过程中日益显现出其不可或缺的媒介作用。中国作为全球第二大经济体和世界最大的发展中国家,在全球化中扮演着重要角色,这使得英语教学研究在中国的教育生态中占据重要环节。培养具备英语语言技能和熟悉英语文化的高素质理工科人才,是中国提高国际竞争力的一项迫切任务。在这一时代大背景下,为适应新的形势,有必要编写一本让学生了解中西语言文化差异的教材。

本书旨在进一步提高理工科学生的跨文化意识和素养,培养精通英语国家语言文化的理工科高端人才,也是为更好地配合工程教育专业认证,按照《华盛顿协议》的要求培育跨国工程人才。本书从语言文化的视角,按照工程专业的从业领域和生产生活的要求,比较英语国家和中国的差异,为适应全球化背景下跨国跨地区的工程职业需要奠定语言文化基础。

本书共10个单元,每个单元的框架结构为热身问题、预览、正文、注释、关键词、思考题、案例研究、延伸阅读。这种体例能有效地传递语言文化知识,激发学生的批判思维,加强师生互动,让学生在思中学,在学中思,从而理解并把握中西语言文化冲突、共存与融合,提升自身对中西语言文化的宏观而具体的综合素养,应对未来工作生活中中西语言文化问题。各单元具体内容如下:

第一单元是语言文化概论,从宏观角度介绍中西语言文化的特点。

第二单元讲述语言文化的全球化,从总体上阐述语言文化在过去和现阶段的发展情况。

第三单元论述中西语言文化的碰撞与融合,进一步探讨中西语言文化在全球化背景下的矛盾冲突和共存融合。

第四单元聚焦于介绍中西语言文化中的思维模式,以及这些各异的思维模式

对人们行为的影响。

第五单元阐述中西语言文化中的职场价值观,这些不同的价值观对人们职场交际策略的影响。

第六单元探讨中西语言文化中的爱情、婚姻和家庭。

第七单元介绍中西语言文化中的人际关系。人们受语言文化影响,处理人际关系时必然出现差异,这就需要掌握特定语言文化环境下的人际交往策略。

第八单元讲述中西语言文化禁忌。跨文化交际需要了解禁忌,从而避开禁忌,不然就谈不上成功地融入对方的文化。

第九单元从礼仪的角度探讨中西语言文化中需要遵循的礼仪礼节,这是语言文化禁忌的对立面视角。

第十单元对中西语言文化的未来进行预测假想。

本书由王和私任主编,宋雨晨、张媛任副主编。本书第一、四、九单元由宋雨晨编写,第二、六、十单元由张媛编写,第三、七单元由陈峰编写,第五单元由孙睿和刘雨编写,第八单元由李银玲编写。本书的体例和内容,是在尹丕安教授和各位参编同事的共同努力下确定下来的,感谢他们的热情帮助和辛勤奉献。

在本书编写过程中参考了相关书籍和网上相关资料,在此对相关作者表示感谢。

由于水平有限,书中不当之处在所难免,敬请各位读者指正。

编　者

2017 年 1 月

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Unit 1

An Overview of Languages and Cultures

Warm-up Questions

1. Do you agree with the statement "When you speak another language, you think differently"?

2. Is it possible to learn a foreign language without getting access to its culture?

3. Have you encountered any situation that confused or embarrassed you in terms of cross-cultural communication?

Preview

Humans are social beings. As the receiver and sender of messages, man assembles and distributes information. Every cultural pattern and every single act of social behavior an involves communication in either an explicit or an implicit sense. The tool for this communication is language. Language is part of human beings; it is what defines us. Language is part of our daily lives and our nightly dreams. Language allows us to express our ideas, feelings, thoughts, behaviors, etc. We think through language. Without language, we are not able to enjoy the world. Culture and language are two faces of the same coin; they are deeply intertwined, and one is part of the other.

Text

An Overview of Languages and Cultures

1 What is Language

Language as one element of culture has a very important role in human life. Language allows a person to communicate with others in meeting their needs. Thus, it can be said that it is the main function of language as a communication tool. This does not mean that the language

has only one function. Another function is as a tool to express self-expression, a tool to make integration and social adaptation, as well as a tool to hold social control. (Keraf, 1980)

Based on these functions, Keraf also mentioned that "language is a means of communication between members of the public symbol of the sound produced by means of said human" (Keraf, 1980). Similar opinion was also expressed by Sitindoan (1984), she stated "language is a symbol of the sound produced by means of said human, and the system has meanings that are arbitrary; used by men in her life as a means of communication between each other to form, express, and communicate thoughts and feelings."

Based on the notions described above, every language has a symbol. With the symbol, it will facilitate communication, although not directly dealing with the object. This is because each symbol already contains a concept or understanding. In order for the meaning of the symbols are understood, every language user must understand and follow the system language that is used. Language system contains rules or rules that must be obeyed by the user's language. If not obeyed, the delivery information may be chaotic or communication cannot happen.

Languages are arbitrary means no direct relationship between the symbol with the symbolized. Symbolic emergence of an object is based on the convention. However, to be able to understand a language must be studied and used as a communication tool.

2 What is Culture

Culture is the whole communication system that binds and allows operation of a set of people called the public. Thus culture can be defined as a "system of rules of communication and interaction that allows a society occurs and preserves". Culture gives meaning to all business and human movements. (Nababan, 1984)

Culture can also be interpreted as "the activities and the creation of the mind people like: faith, art, etc.". Based on this understanding, we can say that only humans have culture. This is because living things are people who have sense and reason to generate culture.

In addition to the above two terms, the notion of culture can also be viewed from the corner of Anthropology. In this regard, culture is defined as "the entirety of the conduct and results of regular human behavior by the administration that must be acquired behaviors by learning and all are arranged in life". (Koentjaraninggrat Ed., 1985)

Culture in this case is understood as a learned behavior and conducted by a group of people, cultures obtained from others by learning from the community. Culture also includes everything that is the result of creativity, initiative, and the work of humans in an effort to improve the standard of living and adapt to their environment. As a system, the culture needs

to be seen from the embodiment of human life associated with the ideas, behaviors, and material that are influenced by various aspects.

Based on the notions above, it can be concluded that culture is a result of creative initiative, and the work of humans in an effort to improve the standard of living and adapt to their environment. These limits are more emphasized on the fact that humans are capable of producing culture, because humans are living beings who have mind and reason.

3 Sapir and Whorf Hypothesis

Sapir and Whorf Hypothesis is a Hypothesis built up and expanded by B. L. Whorf (1897 – 1941) and derived from linguistic approach of his teacher, E. Sapir (1884 – 1939). This hypothesis, in fact, suggests that a language determines and resolves the thought and perception of its speakers. In the sense that, no language can subsist except it is in the context of culture and reciprocally, the culture which does not have at its center the structure of a standard and ordinary language cannot survive. Whorf himself called this view the "linguistic relativity principle" (Whorf, 1952).

Consequently, Sapir-Whorf Hypothesis is, indeed, a theory of the relationship between language and thought expounded in its most explicit form by the American anthropological linguists Edward Sapir (1884 – 1939) and Benjamin Lee Whorf (1897 – 1941). This hypothesis is also known as the theory of the linguistic relativity. The main idea in this hypothesis, as Whorf (1952) puts it, is that every human being views the world by his own native language. In other words, just as time, space, and mass (according to Einstein) can be defined only in terms of a system of relationships, human knowledge similarly arises only in relation to the semantic and structural possibilities of natural languages.

In fact, Sapir and Whorf Hypothesis comprises two consistent and unified ingredients as follows:

Linguistic Relativity: In accordance with linguistic relativity the languages that are completely different in their vocabulary and structure put across and convey different cultural significances and meanings. This belief, indeed, maintains that the way people view the world is determined wholly or partly by the structure of their native language.

Linguistic Determinism: In proportion to linguistic determinism in its strong version, models and samples of thought and observation and comprehending of reality are settled on, agreed on and found out by one's native language. The first part is linguistic relativity, which indeed, has a more important role in forming Sapir and Whorf Hypothesis. The main idea in this hypothesis, as Whorf puts it, is that every human being views the world by his own native language.

4 The Relationship between Culture and Language

According to Sapir (1921), "language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols." Language is a part of culture and a part of human behavior.

It is often held that the function of language is to express thought and to communicate information. Language also fulfills many other tasks such as greeting people, conducting religious service, etc.

Krech (1962) explained the major functions of language from the following three aspects:

(1) Language is the primary vehicle of communication;

(2) Language reflects both the personality of the individual and the culture of his history. In return, it helps shape both personality and culture;

(3) Language makes the possible growth and transmission of culture, the continuity of societies, and the effective functioning and control of social group.

It is obvious that language plays a paramount role in developing, elaborating and transmitting culture and language, enabling us to store meanings and experience to facilitate communication. The function of language is so important in communication that it is even exaggerated by some scholars. The most famous one is the hypothesis of linguistic determinism concerning the relationship between language and culture, which Nida regards as misconceptions constituting serious difficulties for cross-cultural understanding.

The problem of the relationship between language, culture and thought bothered many linguists and philosophers since ancient time. To think about this problem, we need to begin with the definition of language and culture. Language is generally accepted as a system of arbitrary vocal symbols used for human communication. And there is a most widely accepted definition of culture: culture is the total accumulation of beliefs, customs, values, behaviors, institutions and communication patterns that are shared, learned and passed down through the generation in an identifiable group of people. (Linell Davis) The definitions of language and culture imply that the two are closely connected to each other. On one hand, culture seems so inclusive, it permeates almost every aspect of human life including languages people use. On the other hand, when people need to share a culture, they communicate through language.

However, the definition alone cannot provide us with a clear understanding on the relationship between language and culture. Problems remain unsolved as: how does culture influence people's linguistic behavior? Does language influence the culture in return? If so, in what way? Varies studies have been carried out, among them, a well known hypothesis is the Sapir-Whorf Hypothesis made by two American linguists Edward Sapir and Benjamin Whorf.

The Sapir-Whorf Hypothesis describes the relationship between language, culture and thought. The core idea is that man's language molds his perception of reality. We see the world in the way that our language describes it, so that the world we live in is a linguistic construct. The Sapir-Whorf Hypothesis has two major components: linguistic determinism and linguistic relativity. The former holds the idea that the way one thinks is determined by the language one speaks, because one can only perceive the world in terms of the categories and distinctions encoded in the language. The latter means that the categories and distinctions encoded in one language system are unique to that system and incommensurable with those of others, therefore, the differences among languages must be reflected in different worldviews of their speakers. Since the formulation of the hypothesis, discussions have never been ended. Many linguists and philosophers are against the linguistic determinism. They argue if language determines thought totally, and if there is no thought without language, speakers of different languages will never understand each other. Nevertheless, the weak interpretation of the hypothesis is now widely accepted that language does have influence on thought and culture. Evidence is easy to be found. A well known example is that Eskimos have countless words for snow while there is only one word "snow" in English. Therefore, a "snow world" in an Eskimo's eye and an English speaker's eye would be so different. This example shows that people's perceptions of their surroundings are modified by the conceptual categories their languages happen to provide. Questions still remain: which goes first, the language or the culture? Does the native language gives people different perceptions? Or on the contrary, do the different worldviews and cultures determine the language?

The problem gets more and more philosophical, as Winston Churchill once said, "we shaped our buildings and afterwards our buildings shaped us." We describe our experience and culture by using language, and the categories built into language, its structures influence our perceptions—language in return shapes our thought and culture. Therefore, we should take a dialectical point of view on the relationship between language and culture. As is mentioned at the beginning, language and culture are inextricably intertwined. On the one hand, language is a part of human being. It reflects people's attitudes, beliefs, worldviews. Language both expressed and embodies cultural reality. On the other hand, language is a part of culture. It helps perpetuate the culture and it can influence the culture to a certain extent.

5 Linguistic and Cultural Diversity

When we lose a language, the cultural context of its original tradition is irrecoverably lost, because the survivors of that period no longer exist (Hale, 1992). For example, in some indigenous tribes, which were engulfed by civilization, the native language may be lost if

children stop learning in order to learn the "civilized" one, Sometimes out of prejudice, they think the "white" language is better than the indigenous one. When the last old man or woman of the tribe dies, with them dies their language.

Even if we manage to reconstruct effectively a language that was once dead, the context in which this language will flourish again will be a different one. The nuances of metaphors, of semantics, pragmatics and of discourse will be different from the original set. What is lost will be lost forever. Unfortunately, language death is not a rare process nowadays; we estimate that 400 languages are on the verge of extinction and half of the roughly 7,000 "known living languages will be gone by the end of the 21st century" (Ostler, 2003). We will be facing the loss of a treasure comparable with the loss of a species, a misfortune event in Biology as in Linguistics: "the less variety in language the less variety in ideas" (Crawford, 1995).

What we can do now? Safeguarding the linguistic and cultural diversity in the world and promoting bilingual programs seems to be an appropriate direction to follow. However, this may not be enough. In order to maintain a language alive, a great amount of input is required and multiple aspects should be taken into account. Some of these were already listed above, regarding linguistic aspects but the cultural side of the coin is deeper than it seems. In a model of the dynamics of language death, Abrams and Strogatz (2003) showed that status is the most relevant linguistic parameter to measure the threat to a given language. The joy of reading literature in minority language situations as a way to enhance the status of the mother tongue was mentioned by Bhatia (1978) as an important tool to prevent language loss. Formal and informal situations should also be considered, especially after Major (1992) pointed out a higher loss of L1 (mother tongue) in casual situations than in formal ones, correlated with proficiency in L2 (target language). A significant amount of speakers; bilingual programs in schools; TV, newspaper and media in general; art, music, poems, and other socio-historical and cultural programs; funds and support from governments and politicians—in sum. The more input, the more chances to maintain a language alive and running. Nevertheless, we should not regard the conservation of language in an overly protective way (for instance, prohibiting foreignisms), neither should we add values or prejudices: each language has its inherent importance.

6 Discussion: Language and Culture

Concerning the above, the following points appear in the mind:

We are, in all our thinking and forever, at the understanding of the particular language that has become the means of expression for our society, we experience and practice our expression by means of the characteristics, peculiarities, and sometimes, literary words

encoded in our language. The characteristics, peculiarities, and literary words encoded in one language system are distinctive, typical, and unique to that system and they are dissimilar as well as incomparable with those of other systems.

Since the culture of a particular place or nation is different from others, sometimes the misunderstanding and misconception occurs when one from another nation uses the language of that nation.

In order to understand the specific words, literary terms, and even sometimes the simple words in one language, we must be familiar with the culture of that nation.

Thus, the Sapir-Whorf Hypothesis mostly indicates the influence of language on thought. It is worth mentioning that, as a reality, memory and perception are affected by the availability of appropriate words and expression. For example, experiments have shown that visual memories tend to be distorted so that they are in closer correspondence with commonly used expressions; and that people tend to notice the thing that are codable in their language: i. e. things that fall within the scope of readily available words and expressions. Codability, in this sense, is a matter of degree. Something that comes within the denotation of a common single word is more highly codable than something whose description requires a specially constructed phrase. Codability is not unavoidably constant and uniform throughout a language-community-especially when we are dealing with a community as complex, as diffuse and as varied as the native speakers of English. All too often, the correlation of language and culture is made at a very general level, and with the tacit or explicit assumption that those who speak the same language must necessarily share the same culture. This assumption is manifestly false in respect of many languages and many cultures. No less important is the fact that the codability is not simply a matter of the existence of single-word lexemes.

Particular languages are associated historically with particular cultures; the languages provide the key to the associated cultures, and especially to their literature; the languages themselves cannot be fully understood otherwise than in the context of the cultures in which they are inextricably embedded; subsequently, language and culture are studied together. It happens that English and other major languages of Europe are highly unrepresentative of the languages of the world. English, in particular, has been used in the administration of an empire of great cultural diversity. It is spoken as a native language by members of many different ethnic groups and adherents of many religions, living in many parts of the world. It is widely employed by anthropologists, missioners and writers of all kinds, not only in the description of every known society, but also in novels, plays and etc. , which have their setting in countries and societies in which English is not normally spoken.

The above points indicate that English, to an even greater extent than other European

languages, has been enlarged and modified by loan translation in almost every area of its vocabulary. The correlation between the semantic structure of English and the cultures of its native speakers are therefore much more complex and diverse than are the correlations between language and culture in the vast majority of human societies. It is also much easier for a native speaker of English or one of the major languages of Europe to think that all human languages are inter-translatable than it would be for a speaker of most other languages.

7 Teaching Culture and Language

The matter of culture and language teaching is not an issue that has been avoided, on the contrary. The Center for Advanced Research on Language Acquisition (CARLA) from the University of Minnesota holds a bibliography list of almost one hundred articles in the field of Language and Culture Teaching and Learning 2. Still, it is a relatively recent area, considering that more than half of the articles are from the 1990s. Recent works also emphasize the importance of teaching the "culture" of the foreign language. Chavez (2002) conducted a research with students of German as a foreign language and compared the definitions of "culture" from both teachers and students, also providing an overview of how students understand culture in foreign language teaching and learning. A few students (5 out of 212) related linguistics aspects with culture and one of the qualitative data is, in fact, inspiring: "language is how a people express itself. The essence of a people (or the culture) seeps into the language. So, when you learn the language of a people, you are invariably learning about its culture". However, most of the results are dismay: students' views are that "teaching culture takes away time from the real object of language instruction, i. e. grammar"; many students do not share our teachers' consensus view that "culture has a firm legitimate place in the language classroom". One student even said, "This is a course on language not culture". As dreadful as this may sound, it appears that this wronged view is not surprising. According to Robinson-Stuart & Nocon (1996) "the tendency of students to separate language from the culture of the people who use it" was influenced by the "context of the history of language pedagogy, which has for the last 50 years focused on the four language skills, that is reading, writing, listening, and speaking".

Most of EFL programs do not include cultural aspects in extensive amounts. Frequently, the cultural aspects are considered as extra activities and are performed only when the teachers have the time and the effort to produce the extra material, and if the basic program has already been fulfilled. Some institutions even prohibit extra material with the excuse that their franchising has to maintain higher standards and claiming that high level of homogeneity is required. Most students who are learning a second language do not realize that culture should

come together with it. The students have the wrong idea: when they are learning new vocabulary and grammar, they will be using them to talk or write the same way they do in their mother torgue. It is the "attendant notion that culture is an addendum to the 'real' focus of language study" (Robinson-Stuart & Nocon, 1996). What students—and some schools—do not understand is that in order to be fluent in a second language they need to think according to the language they are learning. If culture influences thought via language, culture and language should be taught together.

Fortunately, this scenario seems to be in the process of changing, as more and more teachers and school managers realize the impending necessity to teach culture in a second language acquisition context. It is not an easy job, but it is doable. Teaching a foreign language is much more than pronunciation, vocabulary and grammar. The nuances of second language learning are far more complex. According to Holmes (1996) in some cases, a sophisticated sociolinguistic competence is required to deal with cultural aspects of language in use. The difficulties in learning cultural aspects, however, can be extensive. Rufino (2003), for instance, showed that textbooks might allow the rising of meanings that carry a skewed view of a given society and may provoke stereotypes and prejudice. The author pointed out that cultural and socio-historical aspects should be discussed with the students in order to broaden their range of discourse possibilities in the second language. In addition, when we are learning a second language, we face a lot of difficulties not only associated with different symbolisms, rules, grammar, sounds, but also mainly discourse discrepancies. According to Ré (2006), discourse assumes the articulation of language with parameters other than linguistics. In my point of view, those parameters, so far as discourse, are related to culture. Discourse has been considered an important part of the duo language/culture: Language, culture, and society are grounded in interaction: they stand in a reflexive relationship with the self, the other and the self-other relationship, and it is out of these mutually constitutive relationships that discourse is created (Schiffrin, 1994). In addition, Sherzer (1987) considered discourse "to be the concrete expression of language-culture relationships". The author also discusses the Sapir-Whorf Hypothesis and re-conceptualizes it: It is discourse which creates, recreates, modifies, and fine tunes both culture and language and their intersection, and it is especially in verbally artistic discourse such as poetry, magic, and political rhetoric that the potentials and resources provided by grammar, as well as cultural meanings and symbols, are exploited to the fullest and the essence of language-culture relationships becomes salient.

In a situation of bilingualism, the bilingual competence seems to be related to a bicultural identity, allowing the person to "navigate" between two communities (Vasseur, 2006). At this point, the strong version of the Sapir-Whorf Hypothesis is discordant with a bilingual