跨文化交际导论（英文版）

Introduction to Intercultural Communication

窦卫霖 编著

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新基点（NEW BENCHMARK）

全国高等院校商务英语专业本科系列规划教材编委会

出版说明

新基点（NEW BENCHMARK）全国高等院校商务英语专业本科系列规划教材由对外经济贸易大学出版社联合对外经济贸易大学、广东外语外贸大学、上海对外贸易学院、东北财经大学、上海财经大学等院校的骨干教授编写而成。

2007 年国家教育部批准设立了商务英语本科专业。为促进商务英语学科建设，适应教学改革和创新的需要，对外经济贸易大学出版社特组织编写了"新基点"系列教材。本系列教材体现商务英语专业最新教学特点和要求，是面向 21 世纪的一套全新的立体化商务英语教材，主要适用于全国各高等院校商务英语专业本科学生。

本系列教材旨在培养具有扎实的英语基本功，掌握国际商务基础理论和知识，具备较高的人文素养，善于跨文化交流与沟通，能适应经济全球化，具备国际竞争力的复合型英语人才。本系列教材共由语言技能、商务知识、人文素养三个子系列组成。

语言技能子系列包括商务英语综合教程 1－4 册、商务英语听说 1－4 册、商务英语写作 1－4 册、商务翻译（英译汉）、商务翻译（汉译英）、全方位商务英语口语（第二版）。

商务知识子系列介绍商务基础理论和商务实践的具体知识，主要包括经济学原理、管理学原理、商法导论、跨文化交际导论（英文版）、国际贸易实务、营销学等主干教材。

人文素养子系列主要包括语言学导论、英美国家概况、欧洲文化、英美文学选读、英美散文、大学英汉翻译、大学汉英翻译等核心教材。

上述的每套子系列教材都自成体系，合在一起又形成一个有机的整体。本套教材不是封闭的，而是随着教学模式、课程设置和课时的变化，不断推出新的内容。对外经济贸易大学出版社旨在广泛调动社会智力资源，与时俱进，推陈出新，推出一套适合新兴商务英语专业本科学生的系列教材。

编撰者们不仅拥有丰富的语言教学经验，而且获得工商管理、经济学等商科专业的硕士、博士学位，具备商务活动的实践经验。他们集教学经验和专业背景于一身，这是本套商务英语系列教材编撰质量的有力保证。

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PREFACE
前　言

据《中国青年报》报道："全国能熟练用外语和法律知识与外国客商谈业务和签合同的人才不足 2 000 人，5 000 名律师中，懂外语，熟知国际贸易和 WTO 的律师只有 50 人"（2010 年 7 月 8 日）。在广泛而激烈的国际竞争中，关键是人才，基础在教育。为了应对这种挑战，改革和创新英语专业的人才培养模式，教育部于 2007 和 2008 年，先后批准对外经济贸易大学、广东外语外贸大学和上海对外贸易学院三所高校试办商务英语本科专业，至今全国已有近 70 所高校开设商务英语本科专业，540 多所高校设立了商务英语专业或方向，在校本科生达 20 多万人。

教育部《高等学校商务英语专业本科教学要求》提出："高等学校商务英语专业旨在培养具有扎实的英语基本功、宽阔的国际视野、专门的国际商务知识与技能，掌握经济学、管理学和法学等相关学科的基本知识和理论，具备较强的跨文化交际能力与较高的人文素养，能在国际环境中熟练使用英语从事商务、经贸、管理、金融等工作的应用型商务英语专业人才。"培养跨文化交际能力与语言能力、专业知识和人文素养被看作同等重要，这四大模块组成了商务英语专业的知识与能力结构。

《跨文化交际导论》一书就是根据以上商务英语专业本科教学要求，为适应我国对外沟通的发展需求而精心编写的，目的是为培养学生的跨文化交际能力，培养我国急需的国际型人才提供有用的教材。编者基于多年的跨文化交际教学经验，将全书分为四个部分十三章。前三章为基础篇，其中第一章概述跨文化交际的基本概念、特征、重要性、以及研究发展历史；第二章论述文化和交际及其关系；第三章介绍有关文化价值观及文化维度的研究。第二部分为跨文化交际过程篇，包括第四至第六章，分别讨论分析文化在言语和非言语交际中的影响，及思维方式对语言表达的影响。之后的六章构成应用篇，选择与中国学生跨文化交际生活紧密结合的场景，从不同的层面分别分析跨文化人际关系、商务礼仪、文化与教育、校园文化、文化与大众传媒、中国对外传播等专题。最后第十三章为提高篇，探讨跨文化交际能力的构成与提高。

为了使理论与实践很好地结合起来，每章以一部电影或记录片欣赏及其精选片段分

CONTENTS

目 录

Chapter 1

Introduction to Intercultural Communication

Learning objectives

By the end of this Chapter, you should be able to
- Define intercultural communication.
- Understand the importance of intercultural communication.
- Briefly describe the developmental study of intercultural communication.
- Explain the complexity involved with intercultural communication, especially cultural shock.
- Be aware of the challenges in cross-cultural adaptation.

Section 1

Warm-up

Rush Hour（《尖峰时刻》）

1. Introduction to the Movie *Rush Hour*

This movie tells a story about the investigation on the kidnapping of the daughter of Chinese Council, Soo Young. Detective Inspector Lee, a Chinese detective from Hong Kong, is sent to America to solve the case. But the FBI (Federal Bureau of Investigation) wants to solve the case on their own and so they assign a LAPD (Los Angeles Police Department) detective James Carter to ensure that Detective Lee is nowhere to be seen and will not interfere with their investigation.

Detective Inspector Lee is one of the best police officers in China's Hong Kong. Detective Carter, on the other hand, is considered the most worthless employee of LAPD, and is shown in the beginning of the film as an independent policeman who prefers to work alone. He is also a person who is less subtle and is willing to bend the rules in order to complete his assignments.

Cultural clashes arise when these two detectives who barely know each other are assigned to the same case; they couldn't stand each other while the time is running out. As the story goes, the two detectives are forced to quickly overcome those issues in order to rescue the Chinese Consul's missing daughter. Eventually, they two become a good team and save each other countless time.

Please visit http://www.imdb.com/title/tt0120812/ for more information about this movie.

Task: Watch the whole movie, and discuss with your partner the differences between American culture and Chinese culture as are reflected by this movie in the following aspects:

- Expressing emotions
- Laws and investigations

- Way of interacting with other people
- Assumptions toward other cultures
- Cultural stereotypes
- Attitudes to illegal drugs
- Language

2. Introduction to the Selected Scene—*Carter Picks up Lee at the Airport*

Detective Carter is assigned to pick up Detective Lee at the airport. Upon arrival, Detective Lee does not say a single word to Detective Carter. Such impression makes Detective Carter assume that Detective Lee could not speak English at all.

Task:

Try to point out the cultural clashes in the selected scene and discuss about the cultural differences between China and the U.S. as reflected in the ways that the two detectives behave at their first meeting.

Script:

Carter: Please tell me you speak English.

          (Lee looks at the stewardess and pilot)

Carter: I'm detective Carter, do you speak any English?

          (Carter points to his mouth)

Carter: Do you understand the words that are coming out of my mouth?

          (Lee smiles)

Carter: I cannot believe this shit!

          (Lee thanks the pilot and stewardess in Chinese)

Carter: First I get a bullshit assignment, and now Mr. Ricearony doesn't even speak American.

          (Carter walks to his car)

Carter: Come on man my ride over here.

          (Lee follows him to the car)

Carter: Put your bag in the back.

          (Lee looks at the car)

Carter: Put your bag in the back. (says it louder this time)

(Lee tries to give the bag to Carter)

Carter: No, no, no, no. You put your own shit in the back. I'm not a sky captain. I'm FBI you understand? (His tone of voice is much more emotional now)

(Lee puts his bag at the back of the car and they both drive toward China Town; Carter on the way there decides to call Police Chief Williams to complain about the assignment)

Carter: Captain I do not think this is funny. Now I'm serious captain, I ain't playing here. You need to call the FBI and tell them they made a mistake.

Police Chief Williams: I can't do that Carter. I'm sure you and Mr. Lee will have a nice time together.

Carter: I'm warning you man, you better call the FBI, or I'm going to drop him off at the Panda express.

Police Chief Williams: If you drop this case Carter, you will be suspended for two months without pay.

Carter: All right, but you can forget about being mayor then.

(Agent Johnson picks up the phone)

Agent Johnson: Congratulations Carter! It looks like you finally got yourself a partner.

(Everyone in the police department starts laughing)

The above airport scene, where Detective Carter and Detective Lee first meet, shows an example of many differences between American and Chinese people and cultural stereotypes they hold for each other. If they understand more of each other's culture, they may communicate better.

Section 2

Text

This book attempts to provide you with an introduction to intercultural communication theory and its practical principles. It aims to help you increase your cultural awareness and sensitivity. It also intends to help you develop effective strategies in dealing with potential

cultural conflicts and improve your intercultural communicative competence. The first chapter will try to provide answers to the four basic questions:

> *What is "intercultural communication"?*
> *When did the study of intercultural communication start and how did it develop?*
> *Why do we need to study intercultural communication?*
> *How can we study intercultural communication?*

1. Definition of Intercultural Communication

Intercultural communication (ICC) (跨文化交际) is the term first used by Edward T. Hall in 1959 and is simply defined as interpersonal communication between members of different cultures. Another simple, yet effective, approach is to define it as communication that occurs between individuals and entities (集团) that are culturally unalike (Rogers & Steinfatt, 1999). That is to say, intercultural communication can take place not only between two individuals but also between international entities. The key focus is that the individuals or entities are culturally different.

Intercultural communication can have different forms. Many scholars made efforts to set boundaries for intercultural communication study. We will introduce the core content of intercultural communication proposed by Rich and Gudykunst in the following (Chen & Starosta, 2007, pp.13-16).

According to Rich (1974), intercultural communication can be classified into five forms: (1) **Intercultural communication** focuses on the study of interactions between people from different cultural backgrounds, such as interactions between people from America and China. (2) **International communication** (国际间传播) focuses on the study of interactions between representatives of different nations, such as the interaction between representatives on the United Nations. (3) **Interracial communication** (种族间传播) focuses on the study of interactions between members of the numerically or politically dominant culture and co-culture in the same nation, such as the interaction between whites and African Americans. (4) **Interethnic or minority communication** (少数民族间传播) focuses on the study of interactions among co-cultures in the nation, such as the interaction between Hispanic and Japanese Americans. (5) **Contracultural communication** (逆向传播) focuses on the study of the developmental process linking intercultural communication to interracial communication, such as the developmental process that led from the interactions between Columbus and

Native Americans to the interactions between First Nation tribes and Canadians. Rich's classification clearly shows that intercultural communication study should be approached at an interpersonal or rhetorical level. Except for contracultural communication, Rich's categories remain visible today.

Gudykunst and Hammer (1987) classified intercultural communication by using interactive (互动的)-comparative (比较的) and mediated (媒介的)-interpersonal (人际间) dimensions to divide the realm of the inquiry into four categories: (1) **Intercultural communication** includes a focus on both the "interactive" and the "interpersonal". It deals with interpersonal communication between people from different cultures or co-cultures, such as that between Chinese and Americans, or between whites and African Americans, and encompasses the areas of intercultural, interracial, and interethnic communication identified by Rich. (2) **Cross-cultural communication** (跨文化传播) focuses on the concepts of "interpersonal" and "comparative" and deals with the differences in communication behaviors between people of differents cultures, such as the differences in negotiation strategies between Swazis and South Africans. (3) **International communication** stresses the concepts of "interactive" and "mediated." It mainly deals with media communication in another country, exploring, for example, the role media play in Korean society. (4) **Comparative mass communication** (比较大众传播) focuses on the similarities of media systems in different countries, as in China and Russia.

Intercultural communication can be understood as a phenomenon which is called "跨文化交际". It can also be understood as a discipline, which is "跨文化交际学".

As a phenomenon, intercultural communication has the following **features**:

➤ **Universal Phenomenon**

Intercultural communication occurs everywhere in the world. Especially in the 21st century, satellite communications, computer networks and supersonic air buses have virtually turned our world into a global village. As you are resting in your bed at home, you can watch a football game played in Italy or even a basketball game transmitted from America. In a Chinese market, you can buy various kinds of goods and products that are made in many parts of the world.

➤ **Long History**

Communication between cultures has been going on for thousands of years. The history of intercultural communication is almost as long as human history itself. It dates back to when primitive nomadic tribes started mingling with each other and needed to communicate with

each other. During Tang Dynasty in China, there was the example of the famous "Silk Road" in which people of Asia, Africa and Europe interacted and communicated with each other in order to conduct their business transactions.

> **Daily Occurrence**

Intercultural communication is a common daily occurrence. Today, we find thousands of Chinese students going abroad to study, millions of foreign travelers coming to China to visit, foreign artists coming to China to give performances, and many joint venture enterprises doing business in cities throughout China. Even without going abroad, when you talk with an American teacher on your campus, send an email to a foreigner, or when you watch a foreign film or read an English novel, you are engaged in intercultural communication. These are all examples showing how prevalent intercultural communication is today.

Question for Discussion:

1. *Can you distinguish intercultural and cross-cultural communication? Please give specific examples to illustrate international, interethnic, interracial communication.*
2. *Compare the core content of intercultural communication study as proposed by Rich and Gudykunst.*
3. *Please try to come up with at least 3 cases in your daily life to illustrate the features of intercultural communication phenomenon.*

2. Development of Intercultural Communication

Although the phenomenon of intercultural communication enjoys the same history with human society, the study of intercultural communication is of recent origin. To understand the nature of the field, we will provide a concise history of intercultural communication in America where the field first started and in China where we are.

2.1 The History of Intercultural Communication Studies in America

It is in the United States that intercultural communication first evolved as a formal field of study. Chen and Starosta (2007) summarized the chronological development as the following:

(1) The Burgeoning (发芽，萌芽) Period

The roots of the study of intercultural communication can be traced to the post-WWII era, when the United States increasingly came to dominate the world stage. However, government and business personnel working overseas often found that they were ill equipped to work among people from different cultures. The language training they received, for example, did little to prepare them for the complex challenges of working abroad.

In response, the U.S. government in 1946 passed the *Foreign Service Act* and established the Foreign Service Institute (FSI). The FSI, in turn, hired Edward T. Hall and other **prominent anthropologists** (人类学家) and linguists (语言学家) (including Ray Birdwhistell and George Trager) to develop "**predeparture**" courses for overseas workers. Because intercultural training materials were scarce, they developed their own. By doing so, FSI theorists formed new ways of looking at culture and communication. Thus, the field of intercultural communication was born.

(2) From 1960 to 1970

Hall's writings have attracted numerous scholars to the study of intercultural communication. Two representative books in the 1960s are Oliver's *Culture and Communication* (1962) and Smith's *Communication and Culture* (1966). Oliver's study focuses on Asian philosophy and communication behaviors, especially from a rhetorical perspective. His book establishes a model for the comparative study of communication behaviors between cultures. Smith's book is a collection of essays on human communication covering thirteen types of communication studies.

The first intercultural communication training actually started in the 1960s with Peace Corps members, who required training in cultural awareness before they were sent to their

missions overseas. The first college class in this field was in 1966 at the University of Pittsburgh.

(3) From 1971 to 1980

The 1970s witnessed rapid development in the field of intercultural communication. The major achievements in this period of the study may include:

- In 1970 and 1971, intercultural communication was recognized by the International Communication Association (ICA) and the National Communication Association (NCA) respectively.
- SIETAR-International (the International Society for Intercultural Education, Training and Research) began in 1975, and is now probably the largest international organization engaged in intercultural communication.
- In 1977, an academic journal titled *International Journal of Intercultural Relations* was first published under the editorship of Dan Landis.

(4) From 1981 to the Present Time

Scholars who received formal academic training in intercultural communication in the late 1960s and the early 1970s began to make their contributions in research and teaching by the 1980s. Theory building and methodological refinement characterized intercultural communication study during this decade. The book *Theories in Intercultural Communication* by Kim and Gudykunst (1988) features two approaches to theory building.

In the United States, intercultural communication has now become an important academic discipline. The ICA has over 5000 members and the NCA has 7500. In addition, the Speech Communication Association (SCA), the International and Intercultural Communication Annual (IICA) have also helped determine the direction for the study of intercultural communication from the 1970s to the present time.

As Hart (1996) summarized, the study of intercultural communication gained acceptance through training and testing practice in the 1960s and 1970s, formed its basic framework in the late 1970s and has made great achievements in theory and practice ever since the 1980s both inside and outside the U.S.. Today intercultural communication not only has become one of the major academic disciplines in the United States but also is widely acknowledged and extensively researched in all parts of the world.

2.2 The History of Intercultural Communication Studies in China

The history of intercultural communication studies in China is much shorter and more recent than that in the United States and Europe. It was first introduced into China during the early 1980s and has gradually developed into a self-contained discipline over the past 30 years.

The short history of ICC in China can be divided into three distinct periods according to Professor Hu Wenzhong (1999):

(1) The Germinating (发芽) Period:1980-1990

Intercultural communication was first introduced into China during the early 1980s by teachers of English who took an interest in it for the purpose of changing traditional teaching methodology into a communicative approach. Professor Xu Guozhang was one of those investigators who first wrote articles on the cultural loading of words or the meanings of words. Professor Hu Wenzhong, He Daokuan and others paved the way for the development of intercultural communication study in China. They focused on the problem of how language and culture interact with each other.

(2) The Establishing Period: 1991-2000

In this period, more scholars engaged in intercultural communication research and there appeared several well accomplished scholars who introduced western intercultural communication achievements and laid foundation for the studies in China. In this aspect, we can find heavy American influence. In 1995, "the 5th International Conference on Cross-cultural Communication: East and West" was held in China. During this conference the China Association for Intercultural Communication was established. Besides, intercultural communication research spread into journalism and communication studies. Theoretical studies gained a foothold.

(3) The Expanding Period: 2001-present

With the deepening of globalization, intercultural communication study has proved to be more and more important in China. Hundreds more articles were written and then were followed by books. Their study grew from academic interest to theoretical research and practical implementation. Many universities have developed courses in intercultural communication for both graduates and undergraduates. Intercultural training and consultation is gaining popularity in some more developed cities in China. But Chinese intercultural communication researchers produced very few indigenous theories.

Currently, scholars engaging in intercultural communication research mainly come from two different fields: one is foreign language teaching, the other is journalism and communication. The former is interested in the core problem of linguistic and cultural difference, and the relevant issues such as pragmatic transfer, intercultural competence, cultural value orientation, identity and translation. The latter is interested in the core problem of how ideas are transmitted by media, and the relevant issues such as the manipulation of