

● 大学英语选修课 / 学科课程系列教材

# 跨文化交际教程

■ 李萌羽 [美] Michael H. Prosser 编著

Communicating  
Interculturally



高等教育出版社  
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KUAWENHUA JIAOJI JIAOCHENG

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# 前言

本教材是一本专门为中国读者编写的跨文化交际学教材，由中国海洋大学李萌羽博士和美国跨文化交际学创始人之一麦克·H·普罗斯教授编著，同时邀请了诸多来自世界不同国家和文化背景的作者撰稿，是一部真正体现了多元文化特色的教材。本教材既充分借鉴了国内外跨文化交流学科的前沿知识，全面、系统介绍了跨文化交流学科的核心内容，又充分展现了各国丰富多彩的文化和交流模式，同时凸显了中国文化特色。

## 一、教材内容概述

本教材的英文名称为“COMMUNICATING INTERCULTURALLY”，以中国人如何有效进行跨文化交流为核心教学目标，在目前诸多同类教材中这样一个定位具有一定创新性。本教材共分为10章，就每章结构而言，主要由以下模块构成：1. 导入对话；2. 学科知识介绍；3. 案例分析；4. 本章小结；5. 讨论思考题；6. 推荐阅读材料。就内容而言，各章内容概述如下：

**第一章：文化** 本章内容包括文化的定义和特性；文化生存；全球主义、全球化和文化普遍性；文化多元主义和文化差异；文化稳定性和变动性；客观文化和主观文化；文化、科技、现代性；流行文化。

**第二章：交流和跨文化交流** 本章主要内容包括交流的定义和特性；文化内交流、跨文化交流和多元文化交流；跨文化交流伦理、跨文化冲突解决对策、跨文化交流能力。

**第三章：“创作我们的跨文化故事”** 本章为读者展现了来自世界不同文化背景的人们讲述的个人跨文化生活故事与经历，这些故事为跨文化交际学提供了丰富、鲜活的文化个案研究材料。

**第四章：信仰、刻板印象、感知、态度、价值观和世界观** 本章主要探讨了信仰、刻板印象、感知、态度、价值观和世界观等跨文化交流学核心概念，还分析了文化、媒介和感知之间的相互联系。

**第五章：文化模式与跨文化价值取向** 本章系统介绍了中西文化模式或价值维度相关理论，内容包括中国学者辜鸿铭、林语堂关于民族性格的研究成果；西方学者克拉克洪和斯托贝克的文化价值纬度、霍夫斯泰德的价值纬度、爱德华·霍尔的价值纬度、儒学动力、卓穆·彭纳斯价值尺度、施瓦兹社会价值纬度理论等。

**第六章：语言和非言语交际** 本章重点探讨了语言和非言语交际，语言交际主要包括语言的定义、语言在跨文化交际中的重要地位、语言的功能、萨皮尔·沃尔夫假说、伯恩斯坦假说以及儒家和道家语言观，此外还分析了意义、思维和文化之间的关系以及英语在中国教育中的地位等问题。非言语交际部分包括非言语交际定义、非言语交际在跨文化交际中的地位和分类等内容。

**第七章：当代青年** 本章主要介绍世界各地青年文化，重点介绍了中国、美国、阿根廷、比利时、埃及、印度、俄罗斯、日本、西非等地当代青年的价值观、生活经历和生活方式等。

**第八章：文化媒介** 本章主要内容包括媒介和大众传媒理论、国际和全球媒体理论与实践、媒体外交、中国媒体等。此外还以电影媒体为例，比较了跨文化和跨国家语境下的电影文化。

**第九章：跨文化商务沟通、跨文化训练和教育** 本章主要内容包括跨文化商务沟通、跨文化训练、跨文化教育，通过诸多案例展现了跨文化商务沟通的障碍和经验，以及跨文化训练和教育的个案体验。

**第十章：跨文化交流理论和研究** 本章主要介绍了跨文化交际文化身份、跨文化适应等相关理论以及跨文化交际定量和定性研究方法，同时结合多篇硕士论文摘要具体介绍了跨文化交际学术研究中写作应遵循的原则。



### 二、教材特色

#### 1. 适合本科生及研究生层面和专业的读者。

本教材可作为英语专业、传播学专业、国际贸易专业和其他通识课程的教材，适合本科生以及研究生各个层面和专业的读者。本教材共分为10章，内容丰富、翔实，教师可以根据教学需要选择需要重点学习的章节。

#### 2. 用英文撰写。

本教材用英语编写，最后由普罗斯教授统一校正全书的英文，为学生提供一本高水平的英文教材。同时，由李萌羽博士撰写中文前言，便于学生更好地理解学科内容。

#### 3. 学科知识和案例实践有机结合。

视野开阔、旁征博引是本教材的一个显著特色，本教材在学科内容的广度和深度挖掘上具有开拓性和创新性。本教材在充分借鉴国内外学科前沿知识的基础上，既系统介绍跨文化交流学的核心概念和理论，又结合当代世界文化的历史以及最新发展动态，同时穿插大量跨文化交流的实例分析和讨论问题，做到两者有机结合。

#### 4. 对话导入。

教材每章安排对话作为课程内容的导入，对话在模拟课堂的教师和学生之间展开，主要围绕本章学科内容设置，既能很好地调动学生的学习兴趣，又能引领学生思考学科问题。普罗斯教授所编撰的“跨文化对话”教材曾有一章对话的内容，成为教材的一个亮点，赢得了专家和读者的好评。本教材则把对话内容贯穿到每一章，希望也能成为本教材的一个特色。

#### 5. 立足跨文化交际的实践，展现丰富多彩的世界各国文化。

本教材的第三、七章密切联系世界各国青年的现实生活，成为本教材的另一个特色。教材的第三章“创作我们的跨文化故事”，为读者展现来自不同文化背景的人们的文化故事，既包括李萌羽博士和普罗斯教授的文化故事，也包括其他各国年轻人，特别是中国青年的文化故事。第七章“当代青年”重点介绍了中国、美国、阿根廷、比利时、埃及、印度、俄罗斯、日本、西非等地当代青年的价值观、生活经历和方式等。这两章的内容不但具有很强的趣味性、可读性，而且还会引发读者深入思考跨文化交流的一些问题。

#### 6. 突出中国文化特色、贴近当代大学生生活。

鉴于国外同类教材对中国文化关注甚少的特点，本教材将对中国文化的介绍和分析贯穿于学科内容的编写过程中，以彰显中国文化在跨文化交际中的重要地位。并且本教材定位于中国人如何有效进行跨文化交际，特别是密切联系当代中国大学生的现实生活，具有很强的针对性。

本教材是一部凝聚了众多作者心血之作，具体分工为李萌羽博士承担了全书的统稿、教材的第四、五、六章以及其他章节部分内容的撰写，普罗斯教授承担了教材的英文校稿、对话和问题的设计、教材特约作者的联络、第一、二、十章以及其他章节部分内容的撰写。此外，诸多作者的赐稿也丰富了本教材的内容。中国跨文化交际学会会长贾玉新教授在百忙之中欣然应允为教材撰写了热情洋溢的英文导读，对教材给予了肯定和鼓励，并对中国跨文化交际学的长足发展寄予了殷切希望。高等教育出版社的贾巍副总经理、高等教育分社的徐艳梅社长为此教材的出版付出了辛勤的劳动。温奉桥教授、张宜波副教授、李蔚然、孙德华及张胜勇老师为本书提供了部分照片，张胜勇老师除了为本教材第三章撰稿外，还承担了教材第二、八、九、十章的校对，李沫、王兵、薛天舒也承担了部分章节的校稿，在此一并致谢。

由于编者水平所限，书中错误和疏漏之处在所难免，敬请广大读者提出宝贵意见和建议，以便不断改进。

李萌羽

2011年2月于中国海洋大学

# Foreword

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My colleagues and I never wavered in our conviction that you are always creating wonders. It is really gratifying to let the readers — teachers and students know that scholarly and sophisticated soundness in the *Dialogue* will find a practical resonance with them. The *Dialogue* is truly what is called for by 21st century as a response to the challenge of intercultural communication predisposed by globalization. I really enjoy reading and re-reading this coauthored book. I consider it my honor to write the foreword.

I have been reading or to be exact, learning intercultural dialogues from this book. It is really rewarding. It is not only original in content but also in form. I believe what Marshall McLuhan stated “The medium is the message,” and the form of the creation is itself really the message as the Platonic Dialogue is the source of ethical enquiries and philosophical explorations. The theory behind the content is updated as it is based on the synthesis of well-established etic and emic approaches and sociopsychological, interpretive, and critical approaches and what is more, the project is embedded in the perspective of cultural globalization.

I remember the author’s first book that laid the foundation for intercultural study in America is also called dialogue, *The Cultural Dialogue*. I used that book as a rich resource in 1987 when I taught intercultural communication in the United States. The Dialogue in this book just like the Cultural Dialogue sparkled with wit, is the heritage of ancient Greek philosophy. You really sound like a philosopher before anything else, always full of wit and penetrating ideas. The Dialogue is at the same time serious and light hearted and the serious side of the Dialogue is imbued with authoritative knowledge while the light hearted side always shines with humor and induce students’ interesting responses with a grain of humor, too.

The two authors, Michael Prosser and Li Mengyu, who come together to make this intercultural communication book possible are from very different cultural background and research traditions. We believe this intercultural cooperation, added by the authentic stories of personal experience of the “imaginary” students across the globe renders this book unique and truly international, intercultural, and multicultural. Now let me briefly introduce the coauthors here so that by the end of the book the readers will have a complete understanding of who they are and why they are important to the readers.

I first met Li Mengyu of Ocean University of China at the 2007 China Association for Intercultural Communication eighth Conference which my colleagues and I hosted at Harbin Institute of Technology. Later, we met again at the Beijing Foreign Studies University ninth Conference in 2009, as well as at Kumamoto Gakuin University in Japan during September, 2009, and still later in Guangzhou for the International Association for Intercultural Communication Conference in 2010. After our first meeting, she was a visiting scholar at the University of Louisville in Kentucky, where she worked with the outstanding AICIS leader, Professor Robert St. Clare with whom I have also worked closely. Now, as author or coauthor of several books on comparative literature, she teaches intercultural communication and foreign literature at Ocean University of China and frequently has attended conferences on intercultural and international communication in China, and recently at communication conferences in Japan and Singapore.

Professor Michael Prosser and I met for the first time when he was a keynoter at the 2001 CAFIC Conference in Xi’an, and subsequently again at the 2003, 2005, and 2007 CAFIC conferences where he continued to serve as a keynoter. Also, he was a keynoter at the HIT Conference on Language and Culture in 2004. In the 2009 CAFIC conference, as the CAFIC President, I had the pleasure to present him a special recognition award on behalf of

CAFIC for his promotions and contributions for the academic study of intercultural communication in China. In May, 2010, Michael Prosser gave a week of lectures at HIT and as his host I was present at each varied lecture as well as having the opportunity to introduce each lecture and then comment on it after it was completed. Not only was he a founder of this study in North America, having chaired the first three conferences to create intercultural communication as a field of study, but he was also a critically important voice for its development in China as well. I have had a long time leadership role in both of these professional associations. Thus, it gives me considerable pride to write the foreword for Professors Li Mengyu and Michael Prosser's exceptional intercultural communication text book for Chinese university students, *Communicating Interculturally*. It might be seen as the Chinese equivalent of the always popular American text in intercultural communication, *Intercultural Communication: A Reader* co-edited by Larry Samovar and Richard Porter in their more than ten editions. While both coauthors have worked closely together in true intercultural cooperation and have integrated the entire text, each has additionally made specific contributions to the text and her / his individual influence is seen in separate chapters and particular essays that each author has written. We have the best of both approaches: an integrated text with intercultural coauthorship and unique contributions to the text. I still remember that Gudykunst in his book *Theorizing about Intercultural Communication* suggested that scholars in Asia create theories in the Asian perspective so that a complete picture will be drawn of what intercultural communication is all about. Now I am very happy to see that the two authors of this book are making a successful endeavor towards this end.

Professor Hui-Ching Chang of the University of Illinois at Chicago writes: "Thanks for sharing your very exciting book with me! It looks like a very good integration of theory and practice, especially effective in inducing students' interest through very thoughtful yet light-hearted dialogue. I am sure it will be well received by students and instructors in intercultural communication!" My HIT colleague, Professor Song Li, President of AICIS, has written: "Thanks for sharing your manuscript with me. As I said earlier the book is a valuable contribution for both academic and the more practically oriented readers. Here's my congratulations again on your completion of the book!"

Professor Aliaa Khidr, MD, PhD of the University of Virginia, and a contributor about the youth in Egypt to Chapter Seven *Contemporary Youth*, has written: "Thank You for this unique opportunity to be part of a true 'across the globe' project. The writing exercise made me personally realize how passionate I am about Egypt and how lucky I was to have lived among such great people. I know that everyone in this book has the same passion and I am looking forward to enjoy seeing each country through their words. I am also very proud of Ali [her twelve-year old son] who shared with us his own thoughts about Egyptian youth. I realize more than ever that whatever our thoughts 'as older adults' may be regarding the leadership role of our youth, Tunisian, Egyptian and other Middle Eastern youth have revolutionized them forever!"

In 2009, Peter Zhang Long wrote his Master's thesis in intercultural communication at the Shanghai International Studies University with a longitudinal study on the contributions of Professor Prosser: "Investigations into the Influence of an Intercultural Communication Founder and His Contemporary Scholars," and he received comments from a number of scholars in intercultural and international communication.

Jia Wenshan, PhD, Professor at Chapman University in California, writes: "(1) Michael has continued and expanded Robert Oliver's tradition by writing, lecturing, editing and mentorship. (2) Michael is a visionary with a broad and inclusive and forward-looking intellectual vision on humanity and human communication across cultures. He lives his life, lecturing, researching and teaching by this vision. (3) Michael has mentored a new generation of leading intercultural scholars. My academic life has been significantly influenced by Michael's mentorship. The three English books which I wrote and co-edited on China are possible because of Michael's vision and boldness of

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action. (4) Michael has also played a central role in the development of IC in China in the past ten years by giving keynote speeches and mentorship of graduate students and other professors including Steve Kulich.”

D. Ray Heisey, PhD, Professor Emeritus at Kent State University, comments: “His [Prosser’s] *Intercommunication* book was a landmark in the field as it covered all the important areas of international communication. He covered all of the areas that now have developed into their own fields of specialty and he did this by assembling some of the best scholars in the field. His *Cultural Dialogue* book was an outstanding early textbook for those teachers and scholars in the intercultural area. His focus on the dialogue dimension of the field has continued and expanded for a proper understanding of intercultural communication whether at the interpersonal level or the rhetorical level or the political level.” Professor Yun Young Kim, PhD of the University of Oklahoma notes: “When I entered the field of intercultural communication after completing my PhD degree in 1976, Professor Prosser was one of the most prominent figures in the field. All of us are truly indebted to Professor Prosser and his colleagues, whose visionary efforts laid the intellectual and organizational foundation for the field of intercultural communication.” Carley H. Dodd, PhD, Professor at Abilene Christian University in Texas, states: “The *Cultural Dialogue* made a huge impact on my early writing, where several articles in the book highly influenced aspects of three chapters in one of my textbooks. I cannot begin to tell you how grateful I am for this contribution, which helped the entire field develop and begin to grow.” Professor Emeritus of Syracuse University and the East-West Center at the University of Hawaii, Paul B. Pedersen, PhD comments: “Michael’s contribution has been especially strong in networking and developing a professional identity for intercultural communication in the field of communication.”

Michael Prosser served as the chair of one of the first doctorates awarded in intercultural communication in the United States to William J. Starosta, PhD, Professor at Howard University in Washington, DC, who writes: “The *Intercommunication* book [1973] was more interdisciplinary than almost any book of its day. It was early, it forced us to look closely at definitions, and it gave us a platform to see intercultural communication more rhetorically than is done today. Everything we did was worthy of note. We were at the dawn of a discipline. I was the first PhD; Prosser was the first PhD mentor in intercultural [communication]. We were definitional.”

His coauthor of *Diplomatic Discourse: International Conflict at the United Nations*, Ray T. Donahue, PhD, Professor at Nagoya Gakuin University in Japan, comments: “The intercultural communication field (IC) can be viewed as having four historical threads: (1) Cultural anthropology (i.e., Edward T. Hall’s work); (2) Communication studies, particularly interpersonal communication and rhetorical studies; (3) IC training rooted in group counseling methods (e.g. the T-group method and role play) for intercultural and international relations; (4) Academic coursework in intercultural / international communication. The first three threads were almost simultaneous and together led to the fourth thread of academic coursework, largely in departments of communication or communication studies. Michael H. Prosser made important contributions to the later three threads.”

When Steve J. Kulich’s and Michael Prosser’s book, *Intercultural Perspectives on Chinese Communication*, was published in 2007, Professor Guan Shijie of Peking University, writing in the “Foreword,” emphasized: “It is quite illuminating for some scholars to suggest that the ultimate goal of China’s IC [intercultural communication] research is to reach harmony: harmony, therefore, becomes one of the special features of China’s IC perspective. Professors Kulich and Prosser have committed themselves to the education and research of IC in China for years; and with their initiatives, Shanghai International Studies University has established its SISU Intercultural Institute. They have made positive contributions in promoting China’s IC studies with their unique perspectives and connections with Western scholars, and are widely applauded among the Chinese IC scholars.”

It is certainly of particular interest to Chinese teachers and students of intercultural communication that at the



kind invitation of Professor Li Mengyu, Michael Prosser, who has also coedited or coauthored intercultural research previously with Indian scholars Nemi C. Jain and K.S. Sitaram, and more recently with Zhang Shengyong of Dezhou University, has agreed to coauthor *Communicating Interculturally* with her.

This textbook has several prominent features.

(1) Each chapter and the concluding epilogue include a dialogue between an imaginary group of intercultural communication students, an imaginary young Professor Zhang, whose gender we never know in the dialogues, and with the real and much older Michael Prosser himself. Some of the comments above note his networking and interest in cultural dialogue. As Professor Hui-ching Chang comments, these dialogues are both serious and light hearted. There is considerable humor in the dialogues, and at the same time, serious teaching is also taking place as Professor Zhang and Michael Prosser speak authoritatively. Often, also, the imaginary students, who actually represent a cross section of the 2,200 Chinese students that Michael Prosser has taught in China, speak authoritatively with a wide array of topics covered in the different chapters. Some students are nationalistic, some are typically humorous, some are frivolous, and still others are very serious about their own goals and intercultural development. As Cooper Wakefield at the University of Kansas has suggested: “I think you nailed the Chinese classroom feel and responses from students. Very clever.”

(2) There are more than 25 guest essays, some written by professors in the US; one written by an international banker from Portugal; another written by a professional intercultural trainer from Canada; one written by an American cinema teacher, another by a Chinese teacher on the media, one by a British blogger on language; some by Chinese graduate students studying abroad or recent graduates; and several international writers discussing contemporary youth in different countries or their own intercultural business problems. There are very interesting case studies at the end of each chapter, some theoretical and some very practical. Chapter Three: “Creating Our Own Cultural Stories” includes both cultural stories by the book’s coauthors, and also how Chinese and one young Russian see their own cultural backgrounds, and in Chapter Seven: “Contemporary Youth,” there are essays not only by Professors Li Mengyu about Chinese youth and Michael Prosser about American youth, but also authoritative essays about youth in Latin America, Egypt, Africa, Belgium, Japan, and Russia, which provide the basis for cross-cultural analysis.

(3) Each chapter not only includes the introductory dialogue, but substantial academic content on the theme, with both traditional and innovative ideas. Each chapter has a case study, a summary, a dozen thoughtful questions for discussion, intended to make the students understand the nature and development of their own critical thinking, and additional resources. There are extensive citations throughout the text and a rich reference list. Student readers are considered to be sophisticated enough to understand both the theoretical and practical aspects of the book.

(4) Unlike most of the imported intercultural texts from overseas available in China, this text specifically incorporates Confucian and intercultural communication with Chinese characteristics. That is, this is not a textbook written by authors in the US or elsewhere where a number of references are made to Chinese communication, but it clearly is about Chinese intercultural communication and written specifically for Chinese students who are studying it. No recently coauthored intercultural textbook for Chinese students focuses so specifically on the Chinese situation as does *Communicating Interculturally*. This gives great benefit to teachers and students in China.

(5) Each chapter has some especially interesting concepts developed that both include traditional understanding of intercultural communication and new thoughts to stimulate the students’ broader interests in the study, theories, and practice of intercultural communication. As Deng Xiaoping suggested, one tests theory by real practice, and this text certainly does that.

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Now I would like to share with the readers my comments on each chapter.

In Chapter One, *Culture*, I was enthralled by the well-organized integration of theory and practice, especially by the Platonic Dialogues, which throw the students into an intercultural space. I appreciate the authors' rationale: learning through experiencing and on the basis of the students' and the teachers' personal intercultural experience, which is embedded in the discourse of the Dialogue; authoritative knowledge and theory including intercultural essays, and critical work on case studies and discussions are provided. I like the way the teacher deals with the concept of culture and cultural identity, the most important aspects of intercultural communication. The teacher skillfully gets the imaginary students from different cultural backgrounds actively involved in sharing with each other their interesting and intriguing cultural stories. In this way, the students are expected to learn about what culture is all about. What is also worth mentioning is that they are at the same time introduced to the age of 21st century where they are living and by so doing, the students get to know the defining features of globalization, which are best characterized by the buzz words such as multiculturalism and cultural diversity. I like the thoughtful dialogue which is sparkled with wit and shining with humor as it is fun and amusing and induces the students' interest and humorous response. The First Chapter is the first step of the intercultural journey of learning to be human in the direction of global citizenship. Here, in the first step, students may be found to be tentative learners. However, by and by, and by the time they travel to the end of the journey, the Tenth Chapter, they will find themselves confident intercultural communicators.

In Chapter Two, *Communication and Intercultural Communication*, there is a very well-organized dialogue of virtue in Platonic terms. It is a dialogue of virtue between the East and the West respectively represented by Greek philosophers such as Socrates, Plato, and Aristotle in the West and Confucius in the East. We are happy to find that the philosophers of both sides shared the same ethical and moral concern that constitutes the core of humanity. It is this universal ethics and moral value that constitutes the core of inter-human or intercultural communication and will make a peaceful and harmonious globe possible. I especially like the authors' emphasis on turning the students into critical thinkers. This is something that is absent in the traditional Chinese education classrooms and should be introduced into the tertiary education. It should be a crucial characteristic of Higher Education in China. I argue that such a development of criticality will lead to critical reflection and the building of capacity for critical awareness of self and otherness in the course of intercultural communication.

In Chapter Three, *Creating Our Own Cultural Stories*, you are creating wonders again here, my dear buddy. You are a wizard. It is one of the chapters that I like best as from this chapter I have learned what I wished to learn and what I have learned has special meaning to the age of globalization. The identity issue has become more crucial than ever before in this dynamic globalization age, not only because we are often puzzled about who we are but also because everyone of us is being engaged in a ceaseless, unending process of creative self-transformation. I wonder how you could have managed to get so many people from so many different cultures — local, regional, organizational, ethnic, religious, national, and global — to tell their own stories to show who they were, who they are, and who they are yet to become. You are trying to let the people from different cultures voice out for themselves the global reality: "It is now not so much physical boundaries ... that define a community or nation's 'national limits.' Increasingly we must think in terms of communications and transport networks and of the symbolic boundaries of language and culture ... as providing the crucial and permeable boundaries of our age" (Morlehy & Robins, 1995). In this light, due to communication and other mediated forms of communication, intercultural communication can be described as a process of intercultural identification in which a person is regarded as an open system evolving throughout life (Bertalanffy, 1968, Ruben & J. Kim, 1975). To live, survive, and develop in this accelerated globalization age, we

constantly ask ourselves from time to time who we are and who we may yet to become in relation to others and the global society. I tentatively conclude my learning from this chapter with the following points: (1) We should take a critical view of the “taken-for-granted” concept of culture and cultural identity prevalent in our traditional discourse of intercultural study; (2) In the dynamic and ever-changing globe, every person will remain as culturally distinct, yet interculturally incorporated and globally hybridized. As to what extent people are culturally distinct and globally hybridized, it differs from person to person depending on how creatively they adapt to the dynamic global environment and how open-minded and morally inclusive they are, and (3) Intercultural identification is a process in which everyone of us is involved towards the direction of learning to refine self, adopt a self-other reciprocal orientation, and learning to be human. So, you see, after all, you are getting the students involved in learning to be human. That is, “to engage oneself in a ceaseless, unending process of creative self-transformation” (Tu Weiming, 1998).

Chapter Four, Perceptions, Beliefs, World Views and Values, is a good continuation of the discussion of criticality dealt with in the previous chapter. However, the dialogue starts the discussion of cultural matters such as perception and values with a comparative study of philosophy. The contemporary philosophy in the West is represented by Descartes who moved from subjective certainty to objective certainty, using god-given power of reason and thus leading the mind away from bodily senses, that is, bodily experience while the philosophy in the East is represented by Confucius and Lao Zi, who, unlike Descartes upholding dualism, took the stance that knowledge about the world and self is grounded in human bodily experiences, especially those of the senses. Thus experientialism rather than objectivism, harmony rather than dualism, serve as the defining feature of the Eastern philosophy. However, the authors of this book seem to be saying what is needed today is the innovative combination of these two philosophies. This is a very good start for the discussion of cultural value systems which is the core of human behavior.

In Chapter Five, Cultural Patterns and Cross-cultural Value Orientations, we find a great story teller again. It is the vivid and moving true-to-life stories from both the teacher and the students that show us the cultural differences in terms of values, social and cultural norms and conventions, and behavior underpinned by the norms and conventions. Indirectness and directness, for example, are illustrated and expounded in such an interesting way. And the interesting and humorous cultural stories are naturally followed by insightful knowledge and theories that explains why we behave the way we do.

Chapter Six, Verbal and Nonverbal Communication demonstrates that grasping another language is crucial in intercultural communication. When people travel in a different country or around the world the first thing they encounter are language differences, as the language differences throw them into bewildering and embarrassing moments. Then people tend to think that learning another language may solve all the problems. However, seldom do they realize the importance of nonverbal language. Seldom do they realize that where languages differ, the values, social conventions and social identity differ. As this chapter demonstrates, communicating with people from different cultures is far beyond mastering another language. It shows that language is not merely a symbolic process. It is a social process. However, symbols have meaning only in relation to social, cultural, and intercultural context. Symbols represent, grow out of the dynamic interaction of these parameters. So, the authors successfully inform the students that to understand issues of meaning, identity, and how they influence and are influenced by social, cultural, ethnic, and as well as many other variables, we need to gain insights into the dynamic social, cultural and intercultural processes out of which they grow. Fortunately, the authors successfully create a sociolinguistic and intercultural space in which the students automatically enter into face-to-face interaction both verbally and non-verbally and learn to make appropriate interpretations in different contexts.

In Chapter Seven, Contemporary Youth, you give us special treat. A special treat in every sense of the word.

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You invited young people from different cultures to the class to disclose or “act out” who they are or their self-identity. “Some of them are nationalistic, some are typically humorous, some are frivolous, and still others are very serious about their own goals and intercultural development.” (M. Prosser: 6) How did you come with this idea? I will follow your suit in my teaching. So, facts speak louder. By so doing, you don’t have to go to the trouble of going all the way through to elaborate theoretically on the differences of cultural identity and values that form the core of identity. I like these young people and their self-identity performance. I like the young Mike. Great! I feel young again. How good it is to be a young guy and to be an intercultural young guy like you. It is very good to understand the broader world in the various essays by authors from several countries and regions.

In Chapter Eight, Cultural Media, we find ourselves traveling around the world again. We just sit in the classroom and enjoy ourselves in sharing with our professors a big variety of communication including different kinds of mediated forms of communication such as books, newspapers, magazines, recordings, movies, radio, television, and the Internet representing almost all cultures in the world. In so doing, what is unknown and unfamiliar in the world are being turned into our new friends. I truly wonder how the authors could be so well-informed and so open-minded. Just imaging Professor Michael knows Han Han, the current Chinese critic and writer. Michael deserves the name of a man of the world. As the authors introduce in this chapter, “mass communication is the process by which ... a message is created and transmitted to a large audience, and the source is typically a professional communicator or a complex organization.” To me, the “source” it seems, are the authors of this book. If we believe that medium is the message, then the authors of this book are the message. Thanks to the authors, with your effort, the students and me as well, are getting acquainted with the world famous books, newspapers, magazines, recordings, movies, and so on and in this way, with the world.

In Chapter Nine, Intercultural Communication in Business, Training and Education, the authors spotlight and highlight the role and importance of intercultural communication in the world of international business, trade and introduce authoritative essays and theories on intercultural training. It is an important subject and necessary as there are few books now related to this topic in China. We must remember that it is global economy that shapes what is known today as globalization. The world market is becoming more and more complex and its high time we did something to be able to take the pulse of the international business and intercultural trade. Fortunately, the authors provide us with interesting stories from personal intercultural experience to demonstrate the ups and downs people in the business world have been undergoing and how they could possibly manage to avoid touching the tiger’s tail.

Chapter Ten, Intercultural Theories and Research, moves beyond what has been covered in the previous chapters by emphasizing the nature of actual intercultural theories and research methodology, using specific facts and examples as illustrations. However, a small space like this chapter is poorly adequate to deal with such a big and complex issue. Fortunately, the authors provide an excellent overview of the major theories currently in use and examine how these theories support the foundations of research in this area. The authors seems to propose an integration of different theories and approaches in their incorporating culture into intercultural communication study. These theories prevalent to date are compatible with each other thus allow for the possibility of integration. I believe the integration of different theories and approaches, especially etic and emic, subjectivistic and objectivistic theories and approaches will enhance our ability to understand intercultural communication. I remember in his early works, William B. Gudykunst stated, “There is nothing more practical than theories.” The insightful ideas implied in this statement has far-reaching significance and may always push us in the direction of learning and creating theories so as to enhance our intercultural knowledge and practice. Actual thesis abstracts are very helpful.

The final imaginary epilogue dialogue, “Think Globally and Act Locally,” reminds us that we should relativise self and value others, globalize self from within the local and above all, we should learn and unlearn, practice

acculturation and deculturation and it is through so doing can we learn to be human before anything else. With that we can grow up interculturally, acquire intercultural personhood, and become global citizens. Let's re-learn what Michael said to heart, "I am neither a citizen of Athens, nor of Greece, but of the world." and "I am neither a citizen of Beijing, Shanghai, Guangzhou, nor Xi'an, nor of China, but of the world!"

In conclusion, we are now coming to the end of our journey of intercultural learning.

We were tentative learners at the very beginning of the journey, and now, when we are nearing to its end, we are proud to say that we have become confident intercultural communicators and explorers.

We all owe this to Professor Prosser and Li Mengyu. We really feel indebted to them. Without their updated knowledge, conscientious teaching, and their intercultural personhood, we can hardly come to where we are today. Before we say goodbye to them, let's remember: the challenge of globalization will always push every one of us in the direction of greater learning, self-refinement, self-other reciprocal orientation, and intercultural or global citizenship.

Jia Yuxin  
Harbin Institute of Technology

# To the Reader

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Welcome to *COMMUNICATING INTERCULTURALLY*, a textbook written specifically for you as Chinese readers. Before you start learning about the topic, you might ask two questions: “What is it?” “Why should we study it?”

In today’s highly interdependent world, individuals, organizations, and nations can no longer live alone. We now live in a global age when **all the inhabitants of the earth are interconnected**. It is a thrilling experience as well as a great challenge for us to understand people whose cultural backgrounds, identities, perceptions of the world, and verbal and nonverbal messages are different from our own. This is what the book is mainly about, and it will offer us rich theoretical knowledge, various personal experiences, and useful skills as well as instructive research methods related to intercultural communication.

The reason why we say that intercultural communication is a thrilling experience lies in the fact that different people, organizations, and countries can benefit greatly by sharing common interests and appreciating differences in the meantime. However, due to various intercultural barriers, such as misunderstanding, problems in language, stereotyping, prejudice, racism, and ethnocentrism, **intercultural communication turns out to be a challenging venture** that provides the reasons why we want you to read the book and learn intensively about intercultural communication. **In a practical way, your lives are certain to become more and more intercultural as you live in the global society.** J. Shen, writing in *China Youth Daily* (2010) calls the post 90s generation “The weathercock of times in transition.”

Evelin Linderer (2010) calls for “the creation of a new field, the field of global interhuman communication to complement the field of intercultural communication” because as she says, “humans are naturally cultural ... At a minimum, in an increasingly interconnected world, it is unwise to stay uninformed about the larger world.” Thus a major goal in studying intercultural communication is to prepare yourselves for participation in a globalizing culture, but also one with more and more cultural diversity. Paulo Freire, the indigenous educator for Brazilian peasants states: “The ontological vocation of being human is to be fully human, fully human and alive, fully human, alive and aware, and fully human, alive, aware, and creative.” **It is our goal to improve your own cultural competence and creativity as you must out of necessity become increasingly multicultural individuals, if possible as critical thinkers culturally, and eventually as world citizens.** We gratefully acknowledge Socrates’ significant statement: “I am neither a citizen of Athens, nor of Greece, but of the world.” Through this class, we hope that you will eventually be able to say: “I am neither a citizen of Beijing (Guangzhou, Shanghai, Xi’an), nor of China, but of the world.”

In this textbook for you Chinese university students in intercultural communication classes or for any others interested in the topic, there are ten chapters. Each chapter includes the following aspects: **an imaginary dialogue** with a class of intercultural communication students, an imaginary Chinese teacher Professor Zhang, and Michael Prosser; **the academic content of the chapter; a case study; a summary; questions for discussion; and suggested additional readings.** The book concludes with **references**, the coauthors’ **biographies**. Li Mengyu has taken the initial responsibility for the final proof reading of the whole book, the Chinese Introduction and Chapters 4–6, plus several **brief identified** essays and Michael Prosser has taken the initial responsibility for Chapters 1–3, 7–10, the dialogues for each chapter, questions for discussion, and other brief **identified** essays. This procedure has allowed us to work in a complementary fashion, but additionally with sole authorship for some aspects of the book. **Both authors take full responsibility for integrating the entire book.**



In the chapter dialogues which are imaginary and thus an illusion, Professor Zhang (though imaginary) and Michael (a real coauthor) nevertheless speak **authoritatively**, as do often the imaginary students as the semester proceeds. Lively classes, with students as **critical thinkers**, however, should **challenge** their instructors as happens in these dialogues, and should share not only **serious learning**, but also joint **humor** between the faculty members and the students. We see this occurring in these classes.

We are especially grateful to those who have written invited brief essays for the book. Li Mengyu wishes to thank Professor Michael Prosser, Emeritus Professor at the University of Virginia and at Shanghai International Studies University, her coauthor as well as good friend; Professors Jia Yuxin and Song Li at the Harbin Institute of Technology; and her colleagues and students at Ocean University of China. Particularly, she wishes to thank her husband professor Wen Fengqiao and son Wen Haiqi (Kevin) for their love and support. Michael Prosser wishes to thank his former Shanghai International Studies University colleagues: Steve J. Kulich, David Henry, Zhang Hongling, Cooper Wakefield, Ron Lustig, Cherry Chi, Kathy Zhou, Zhang Rui, Zhong Min, and Zhang Shengyong, and his 2200+ Chinese students at Yangzhou University, Beijing Language and Culture University, Shanghai International Studies University, and Ocean University of China, a number of whom have become close and long-term friends. Besides, those who have established their own “opening up” policies by traveling with him to many Chinese cities, Nick Deng, Sean Chen, David Xu, Tony Wei Tong, David Li, Charles Cheng, and Jacky Zhang have all become more internationally oriented since their travels with Michael. Special thanks are due to his Chinese webmaster, Wing Mars, who established Michael’s website in 2003 while he was a university student and has maintained it since that time, with a new wordpress international web version in 2011, as it has expanded to more than 200 essays and many photos, including also Sylvia’s and Laura Gosten’s articles about him and Peter Zhang Long’s MA thesis about him.

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# Brief Guest Essays

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**Foreword: Professor Jia Yuxin, Harbin Institute of Technology**

**Chapter One: Culture**

Zhang, Lili, MA: A Chinese and British Intercultural Marriage: Striking an Equilibrium (Case Study)

Lee, Ruth Conner, BA: Korean Taekwondo Master Lee Meets Ms. Ruth (Case Study)

**Chapter Three: Creating Our Own Cultural Stories**

Cui, Michelle, MS, MBA: Open Heart and Immense Patience

Deng, Nick, MA: A Third Culture Child?

Joanna, BA: A Glimpse of the Life of Contemporary Chinese Women — by Studying a Certain Group of Them (Case Study)

Klyukanova, Anya: Family Values, Education, and a Girl with a Russian Passport

Xu, David: David, from an Ordinary Family

Zhang Jing, BA: From the Mini UN to the Real UN

Zhang, Jacky, MA: The Story of My Nearly 30 Years

Zhao, Cindy, MA: Lotus Seeds

Zhao Zhao, Zizi, MA: Seattle and Christchurch: Twin Cities

Zhu, William, MA: My Cultural Background

**Chapter Six: Verbal and Nonverbal Communication**

Lederer, Richard: English Is a Crazy Language (Case Study)

**Chapter Seven: Contemporary Youth**

Abdel-Rahman, Ali E.: Life as a Teenager in Egypt, seventh grader, Charlottesville, Virginia

Abdel Rahman, Edmaad M.O. MD, PhD: Egyptian Youth Nowadays Are a Mystery

Alonso, Daniel Fernando, Magister: Contemporary Argentine and Latin American Youth

Dislaire, Helene: Belgian Youth: A Free Person with Rights and Responsibilities, Translated from French by Jean-Louis Dislaire

Gibson, Bob: Making the World Your Classroom (Case Study)

Khidr, Aliaa A., MD, PhD: Growing Up in Egypt

Samoilenko Sergei, MA: Youth in Modern Russia

Yeonoka, Judy, PhD: Japanese Youth Today: The Glocal Generation

Yves Assidenou, MA: Corridor and Smile of Western Africa

**Chapter Eight: Cultural Media**

Cui Litang MA: Wrangling Over an Emerging Media Market (Case Study)

Wakefield, Cooper, MA: Assessing Intercultural and International Cinema

**Chapter Nine: Intercultural Communication in Business, Training and Education**

Henry, David, MA: Intercultural Business Communication and International Trade

Hu, Guowei, MA: MA Thesis Abstract: On Managing Cultural Integration in Cross-border Acquisitions from the Perspective of China's IT Industry

Li, Clare, MA: The Brazilian Boss' Rules or Brazilian Cultural Rules?

May, Maxwell, BS: Touching the Tiger's Tail

Rocha, Hugo R., D. Phil: Communication in International Financing and Banking

Rutherford, Don, BA: Elements of Intercultural Training

Turdi, Dillara, MA: Intercultural Education in Urumqi

Zhang Wei, MA: Global Knowledge and Local Wisdom

Yang, Anthea, MA: Multicultural Training and Teaching Business English

### **Chapter Ten: Intercultural Theories and Research**

Zhang Rui, MA: A Researcher's Journey: Some Issues in Intercultural Communication

MA Thesis Abstracts in Chapter 10 (Shanghai International Studies University)

Chen Jie, MA: Psychological Adjustment of Farmer Laborers' Children in Yangzhou City: The Identity Conflict of Migrant Children under the Background of the Urban-Rural Dualistic Social System

Turdi, MA, Dillara: Bilingual Education and Intercultural Communication among Uyghurs in Xinjiang, China

Wang Xiaoling, MA: The Influence of Ethnic Identity and Intergroup Contact on Intercultural Communication at a Chinese University for Minorities

Liao Yuan, MA: Integrating Experiential Learning Techniques into Intercultural Communication Courses

Yu Wei, MA: Chinese Students' Acculturation in the U.K. and Their Use of Xiaonei

Zhang Yangfan MA: Reconsidering Schwartz' 10 Basic Human Value Types and Locating Young People

Zhang Rui, MA: Styles of Managing Interpersonal Conflicts between American and Chinese University Students

Zhong Min, MA: Structural Equivalence of Values Domains in China: Values among Migrant Workers and Local Permanent Residents in Shanghai