


国际出版与传播英语系列教材

跨文化传播 简明英语教程

孙万军/编 著

A Concise English Course for
Intercultural Communication

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 中国人民大学出版社

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Preface 总序

人类进入到了 21 世纪，全球化的飓风吹遍了世界的各个角落，作为“地球村”的公民，我们日益感受到了空间距离的缩小，昔日远隔重洋的距离，在网络时代缩短到了鼠标的一次点击。

要适应全球化时代的需求，人才培养的国际化已经成为了一种趋势。教育部发布的数据显示，2015 年，共有来自 202 个国家和地区的近 40 万外国留学人员在我国 31 个省、自治区、直辖市的 811 所高等学校、科研院所和其他教学机构中学习。截至 2015 年底，改革开放后我国累计出国留学人数已经达到 404.21 万人。随着来华留学生人数以及我国高校学生出国交流学习人数的不断增长，教育部门越来越意识到全英文教学和双语教学对于提高我国高等教育国际化水平的重要意义。2001 年，教育部颁发的《关于加强高等学校本科教学工作提高教学质量的若干意见》中明确提出本科教育要创造条件使用英语等外语进行公共课和专业课教学。

课程国际化是我国高校和境外高校开展全面和深入合作交流的重要保障。传播学作为一个学科形成于 20 世纪上半叶的美国，而且许多重要的理论也来源于欧美，所以很多内容更适于用英文表达，这也构成了出版传播类课程英文或双语授课的必要性和可能性。但是在英文授课的实践中，我们发现目前适合中国学生学习的出版与传播类的英文教材缺乏，并已经成为英文或双语授课的瓶颈。为了更好地推动和开展出版与传播课程的全英文或双语授课，提高出版与传播课程的国际化水平，我们组织力量编写了这一套“国际出版与传播英语系列教材”。

“国际出版与传播英语系列教材”共包括八本，分别为：《传播学简明英语教程》《跨文化传播简明英语教程》《新媒体写作简明英语教程》《出版理论与实务简明英语教程》《版权管理简明英语教程》《出版历史与文化简明英语教程》《当代出版产业简明英语教程》《国际出版管理简明英语教程》。

本套教材的编著者均为多年从事出版与传播类全英文教学的一线教师，本套教材凝结着他们多年的教学经验和专业素养。教材力求深入浅出、循序渐进、简明实用、科学系统。这套教材的适用对象为传播、出版或相关传媒类专业本科生、研究生，以及留学生，本套教材也可以作为外语类专业学生的专业英语教材使用，同时也可以作为我国出版传媒产业及相关产业专业人士的业务参考书。

身处文化全球化、人才培养国际化的时代，能在课程国际化方面发挥一定的积极作用，为国际化人才的培养尽一点力是我们的最大心愿。希望教材的使用者和各界人士多提宝贵的意见和建议，帮助我们进一步改进和完善。

编者谨识 2017年7月
于北京印刷学院

Foreword 前言

跨文化传播是一门新兴的学科，起源于 20 世纪中叶的美国，随着全球化的发展，这一年轻的学科展现出了蓬勃的生命力，受到了越来越多的关注。由于欧美学者涉足这一领域较早，所以跨文化传播学科的经典文献和研究成果多为英文。这样的学科在教育国际化中具有天然的优势，理应成为教育国际化的先行者，因此近年在教育国际化的背景下开设跨文化类课程的高校越来越多。这样一来，教材建设就成为了一项紧迫的任务。

纵观国内市场上近年来出现的以“跨文化交际、跨文化交流”等命名的教材林林总总，其中不乏精品。不过大多数教材是从外语学习的角度编写的，案例丰富、语言通俗，而较为系统地呈现跨文化传播学科理论框架的全英文教材还是不多，这也是促成我们编著这样一部《跨文化传播简明英语教程》的原因。

本教材力求较为系统简明地介绍跨文化传播学科的重要概念和理论框架，注重语言文化知识和传播学理论相结合，西方视角和东方视野相融合。本教材适用对象是高年级本科生和研究生，考虑到教学的方便，本书分为 12 个单元，每个单元两篇课文，每篇课文的篇幅约为 1 200 个英语单词，课后附有注释、加注音标的生词、翻译练习和讨论写作题，以利于课后的学习和复习。由于篇幅所限，并考虑到案例的时限性以及互联网时代案例比较容易获得，所以教材中没有大篇幅地提供案例，可根据教学实际补充。

本书的写作得到了很多人的支持，在此特别感谢郝钦海、张宏峰、王玉海、马凤莲、苏衡、李淑琴等专家学者给予的指导和建议！感谢佟婕、杜振亚、乔乔、张晓红、靳婷婷、孙泽宇等在资料搜集、文字录入、校对等方面工作所给予的支持！

本书的出版得到了北京市新闻出版类专业群建设项目（编号 03150115009）和北京印刷学院北印学者培养与选拔办法项目（BYXZ201303-002）以及北京印刷学院特色教材建设项目的资助。

孙万军

2017 年 7 月于北京印刷学院

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Unit 1

Introduction to Intercultural Communication

Text A Why Study Intercultural Communication

For thousands of years, people were used to being born, living and dying within a limited **geographical** area, seldom coming across people from other cultures. However, things have changed in the past few decades. The situation of living in only one culture does not **prevail** in the current world. Nearly everyone now has frequent contact with people, commodities, or information and technology from other cultures. As people grow more aware of their interdependence, intercultural communication has quickly increased. Looking back, we can see that three factors have been combining to accelerate intercultural communication. They are technological development, globalization of economy and widespread population migration.

First of all, the development of new transportation and informational technology has connected all nations in ways that were possible only in imagination in the past. Modern transports carry passengers from continent to continent in a matter of hours, in time for them to conduct business, attend conferences, or to meet friends and **associates** face-to-face. Jet planes fly everywhere. It used to take months to travel from Beijing to Los Angeles, but now it takes only 12 hours. Besides, people get in touch with each other in various ways. Communication technologies, including the Internet computer network, the mobile network, interactive cable TV systems, and the **anticipated** information superhighway, permit us **instantaneous** oral and written interchanges at any time to most locations in our own country and around the world. The impact of technology on our everyday communication is **staggering**. Think of how often you use technology to communicate in any given day.

You may text-message friends about evening plans, e-mail your family to tell them the latest news, participate in a discussion board for one of your courses, and check your cell phone web site to see how many more minutes you can use this month without getting charged. Digital technology is helping to erase the notion of territorial boundaries between countries, gradually eroding the notion of the term *nation*. Today, with the explosion of communication technologies, we truly live in the global village **envisioned** by media expert Marshall McLuhan (1967). Communication technology links us to events from the most remote parts of the world and connects us to persons we may never meet face-to-face from around the world.

Also, there is globalization of world economy. The progress of communication and transportation technology has made markets more accessible and the world of business more globally inter-reliant in past decades. The trends towards a global economy brings people and products together from around the world. A laptop may be co-designed by engineers in Texas and Taiwan; the microprocessor may be made in one of Intel's factories in the Philippines, Costa Rica, Malaysia, or Mainland China; the memory may come from factories in Korea, Germany, or Japan. Other components (keyboard, hard drive, batteries, etc.) may be made by Japanese, Irish, Israeli or British firms with factories mainly in Asia, and finally, the laptop may be assembled in Taiwan. Increasingly, multinational corporations are moving operations to new locations, often overseas, because of lower labor costs. They employ people of different ethnic groups and of different countries. Actually, some multinational corporations like to employ people of different countries instead of using people from just one country. As the workforce becomes more diverse, many businesses are interested in capitalizing on these differences for economic gains. For understanding cultural differences involves not only working with diverse employees but also recognizing new business markets, developing new products, and so on. In this sense, diversity is a potentially powerful economic resource if organizations view the challenge as an opportunity.

And finally there is a mass migration. It is now much easier for people to move from one country to another. People of different countries and races get together much more frequent than before. Millions of people now move across national borders every year. Many people leave their countries to find peace, employment, learning or a new start. The world is currently in the midst of what is perhaps the largest and most extensive wave of cultural mixing in the recorded history. Canada and the United States have been the destination of choice for generations of refugees, job seekers, and others to seek a change. There is no

doubt that the United States of America stood out in terms of cultural mixing. America was considered to be a “melting pot” of ethnicities. The metaphor of “melting pot” assumes that immigrants and cultural minorities will be assimilated into the U. S. majority culture, losing their original cultures. As immigrants came in large numbers from outside of Europe, the notion of melting pot did not explain the immigrant experiences from Asia, Latin America, and Africa. The non-European immigrants did not simply blend into white society because of historical, economic, and other reasons. Gradually the image of “melting pot” has been replaced by that of the “tossed salad” or “**mosaic**” in which each ethnic group retains its own “flavor” and yet contributes to the whole. North America is not alone in the transformation into a multicultural society. There is a tendency of cross-border movements worldwide. This multiethnic composition makes contact of different cultures inevitable. The quest for more productive interaction in international and domestic settings calls for a detailed understanding of the dynamics of communication among persons of diverse national and ethnic origin.

In a word, technological development, globalization of economy and widespread population migration together contribute to the fact that intercultural communication is now a daily **occurrence**. Its importance is now being recognized by an increasing number of people. We currently live in an age when almost every person on the earth, regardless of his or her location, language, or culture, is or can be interconnected with everyone else. It has become increasingly difficult to live our life without being affected by other cultures. The reality of global village challenges its residents to develop a broader worldview and the consciousness of intercultural communication.

The study of intercultural communication has tried to answer the question “How do people understand one another when they do not share a common cultural experience?” Just a few decades ago, this question was one faced mainly by **diplomats, expatriates**, and the occasional international travelers. Today, living in multicultural societies within a global village, we all face the question every day.

Learning how others think about their lives and the world they live in is fascinating. Intercultural communication is the process through which we gain the insight provided by different perspectives and experiences. According to Samovar and Porter (2007), *“intercultural communication involves interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event.”* Intercultural communication takes place when individuals influenced by different cultural communities negotiate shared meanings in interaction. Generally speaking, the forms of

intercultural communication include **interethnic** communication, interracial communication, **intracultural** communication and international communication.

The study of intercultural communication is an interdisciplinary area mainly concerned about the cultural orientation, conception of values, social norms, way of thinking, the cultural differences in encoding and decoding information, verbal and nonverbal communication, and intercultural adaptation. It is closely related to culture and communication, which we will cover in the following units.

Notes

1. References of this text:

Chen, G. M., Starosta, W. J. *Foundations of Intercultural Communication* [M]. Shanghai: Shanghai Foreign Language Education Press, 2007.

Samovar, L. A., Porter, R. E., McDaniel, E. R. *Communication between Cultures* [M]. Boston: Wadsworth, 2009.

2. Marshall McLuhan: 马歇尔·麦克卢汉 (1911—1980), 20 世纪重要媒介理论家。1933 年在加拿大曼尼托巴 (Manitoba) 大学获得了文学学士学位; 1934 年在同一所大学获得硕士学位; 此后不久到剑桥大学留学, 继续文学方面的研究; 1942 年获得剑桥博士学位, 并在美国多所大学执教。其间出版过许多巨著, 社会影响很大。
3. global village: 地球村, 麦克卢汉创造的术语, 指 20 世纪后的世界, 交通、电子和传播手段发达, 人类距离缩短, 使人感觉世界像个小村落。

Vocabulary

1. geographical [ˌdʒi:ə'græfɪkl] *adj.* 地理学的, 地理的
2. prevail [prɪ'veɪl] *vi.* 盛行, 流行
3. associate [ə'səʊʃɪət] *n.* 合作人, 同事
4. anticipate [æn'tɪsɪpeɪt] *vt.* 预期, 期望; 占先, 抢先; 提前使用
5. instantaneous [ˌɪnstən'teɪniəs] *adj.* 瞬间的; 即刻的; 猝发的

6. staggering ['stægərɪŋ] *adj.* 惊人的, 令人震惊的
7. envision [ɪn'vɪʒn] *vt.* 想象, 预见, 展望
8. mosaic [məʊ'zeɪk] *n.* 马赛克; 镶嵌图案; 镶嵌工艺
adj. 拼成的; 嵌花式的
9. occurrence [ə'kʌrəns] *n.* 发生, 出现; 遭遇, 事件
10. diplomat ['dɪpləmət] *n.* 外交官; 有外交手腕的人; 善于交际的人; 处事圆滑机敏的人
11. expatriate [ɪks'pætriət] *n.* 外派人员; 移居海外的人; 亡命国外者
12. interethnic [ɪntə'reθnɪk] *adj.* 不同种族间的
13. intracultural *adj.* 同文化内部的

Exercises

I. Please translate the following sentences into Chinese.

1. Modern transports carry passengers from continent to continent in a matter of hours, in time for them to conduct business, attend conferences, or to meet friends and associates face-to-face.
2. Communication technologies, including the Internet computer network, the mobile network, interactive cable TV systems, and the anticipated information superhighway, permit us instantaneous oral and written interchanges at any time to most locations in our own country and around the world.
3. You may text-message friends about evening plans, e-mail your family to tell them the latest news, participate in a discussion board for one of your courses, and check your cell phone web site to see how many more minutes you can use this month without getting charged.
3. For understanding cultural differences involves not only working with diverse employees but also recognizing new business markets, developing new products, and so on.
4. Gradually the image of “melting pot” has been replaced by that of the “tossed salad” or “mosaic” in which each ethnic group retains its own “flavor” and yet contributes to the whole.

II. Topics for discussion and writing.

1. Why do we have to communicate with people who are culturally different from us?
2. What is a “global village” like?
3. How do these communication technologies change intercultural communication?
4. Describe how global and domestic economic conditions influence intercultural relations.
5. Explain how understanding intercultural communication can facilitate resolution of intercultural conflict.

Text B The Development of Intercultural Communication Study

Although the beginnings of intercultural communication as a field can be traced back to the 1920s in the teaching of linguistics and in various academic and youth-oriented programs, communication scholars commonly recognize Edward T. Hall as the father of the field of intercultural communication study (Condon, 1981; Gudykunst, 1985; Singer, 1987). Hall introduced terms such as “intercultural tensions” and “intercultural problems” in 1950.

In 1958, Lederer and Burdick’s *The Ugly American* first raised mass awareness of intercultural issues, but the term “intercultural communication” itself did not appear until Hall’s *The Silent Language* was published in 1959. The same book paved the way for the study of intercultural communication. According to Leeds-Hurwitz (1990), Hall made at least eight contributions to the study of intercultural communication:

1. Hall extends the single-culture focus of traditional anthropology study to comparative culture study, with a new focus on the interaction of people from different cultures. This focus continues to be central to the present time.
2. Hall shifts the study of culture from a macro perspective to a micro analysis. This shift encourages the study of intercultural communication in terms of the practical needs of the **interactants** in communication.
3. Hall extends the study of culture to the field of communication. His extension gradually develops a link between anthropology and communication studies and changes the emphasis from the qualitative methods of **anthropology** to the **quantitative** methods of communication research.

4. Hall treats communication as a rule-governed, analyzable, and learned variable, a practice that permits communication researchers to theorize about culture patterns of interaction.
5. Hall proposes that a **holistic** understanding of a counterpart's culture is not necessary to intercultural communication. He **enumerates** several items that can be used to understand another culture, including the use of voice, gestures, times, and space. To this day these concerns remain important, notably to students of nonverbal communication as well, in such areas as **kinesics**, **proxemics**, **paralanguage**, and **chronemics**.
6. The training methods developed by Hall at the Foreign Service Institute are still applied to the intercultural communication training. Hall, for instance, advocated using the student's field experience in foreign countries as part of the teaching materials, and he encouraged students to interact with foreign sojourners in the United States to better understand a foreign culture.
7. Hall's use of descriptive linguistics as the model of intercultural communication research at the Foreign Service Institute continues to be the cornerstone of contemporary intercultural communication study. Current "etic" (from a generalizable perspective) and "emic" (from the culture's own perspective) research methods are derived from Hall's model.
8. Hall not only applied intercultural communication training to foreign service officers but also introduced people in intercultural business which has become one of the major activities of intercultural communication specialists.

Hall continued his theorizing about intercultural communication on other books, including *The Hidden Dimension* (1966), *Beyond Culture* (1976), *The Dance of Life* (1984), and *Understanding Cultural Differences* (Hall & Hall, 1989). His works continue to influence the development of the field of intercultural communication.

From 1960 to 1970

Hall's influence on the study of intercultural communication is far-reaching. His writings have attracted numerous scholars to the study of intercultural communication. In addition to Kluckhohn and Strodtbeck's (1961) discourse on cultural value orientations, which provides an important conceptual contribution to the field, two representative books reflect the continuous efforts made by scholars in the field in the 1960s: 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. Although only four articles on intercultural communication are included in the book, their presence confirms the status of intercultural communication as a field of study. The first college class in the field was taught in 1966 at the University of Pittsburgh.

From 1971 to 1980

The 1970s witnessed rapid development in the field of intercultural communication. In 1972, after three years of **reining** his model of intercultural communication, Stewart published his *American Cultural Patterns*. In 1973, Samovar and Porter published *Intercultural Communication: A Reader*, and Indiana University awarded the first doctoral degree in intercultural communication. Many books on intercultural communication became available in the years that followed, the most influential including Prosser's *Intercommunication among Nations and People* (1973) and *Cultural Dialogue* (1978), Smith's *Transracial Communication* (1973), Condon and Yousef's *Introduction to Intercultural Communication* (1975), Barnlund's *Public and Private Self in Japan and United States* (1975), Sitaram and Cogdell's *Foundations of Intercultural Communication* (1976), Fischer and Merrill's *International and Intercultural Communication* (1976), Dodd's *Perspectives on Cross-Cultural Communication* (1977), Weaver's *Crossing Cultural Barriers* (1978), and Kohls' *Survival Kit for Overseas Living* (1979). The publication of Asante, Blake, and Newmark's *The Handbook of Intercultural Communication* in 1979 highlighted the achievements of intercultural communication scholars in the 1970s.

In addition to these books, *The International Journal of Intercultural Relations* began publication in 1977. The journal influenced research in the field of intercultural communication in the years that followed.

Disorder characterizes the initial development of the field. Intercultural communication scholars pursued their own directions and definitions, with few attempts at integration. It was not until the 1980s that the field began to move from disarray to a more coherent focus.

From 1981 to the Present Time

Condon and Yousef's *Introduction to Intercultural Communication* (1975) and Samover