

外教社跨文化交际丛书 2
INTERCULTURAL COMMUNICATION
A READER (Tenth Edition)

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跨文化交际读本

(第十版)

Larry A. Samovar & Richard E. Porter 编

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颜静兰 ☉ 导读



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总 序

跨文化交际学是一门在传播学等学科理论的基础上，与人类学、心理学、语言学、文化学以及社会学等相互交叉而发展起来的学科。其实，不同文化间的交流古已有之，但是真正将文化交流进行理论研究进而发展成“跨文化交际学”，还只是近四五十年间的事情。想要深入探究这门学科，我们首先要了解它的起源。

20世纪60年代是信息技术和交通技术高度发展的年代。随着科技的进步，空间距离大大缩短，各种文化间的交流日益频繁。但是空间距离的缩小并不意味着人们之间的文化距离或是心理距离可以瞬间缩短。与之相反的是，人们不能再旧有的文化观念和思维方式来理解和解释日新月异的世界里出现的各种新问题。同时，文化差异滋生众多的交际失误、矛盾和冲突，反而使人们的心理距离加大。矛盾和冲突的背后不仅仅是利益或者领土的争夺，也不仅仅是政治和意识形态的分歧，而更多的是文化和价值观念上的巨大隔阂——正是这些隔阂使“地球村”中的人们虽然身在“咫尺”之间，却有如隔天涯之感。

美国作为一个多民族、多种族的国家自然而然成为跨文化交际研究的兴起之地，其中以美国人类学家Edward T. Hall为代表的一些学者在前人研究成果的基础上提出了跨文化交际的理论，现在学界也一致将他的著作*The Silent Language* (Anchor Books, 1959)当作是这一学科的奠基之作。

到了20世纪70、80年代，学者们把研究重点逐渐从对比和分析不同文化交际中的差异 (Cross-cultural Communication) 转到研究跨文化交际动态多变的过程 (Intercultural Communication) 中去。以此为基点，William B. Gudykunst等一批学者建构了动态的跨文化交际理论。理论的突破带来了学科的快速发展，跨文化交际研究所涉及的学科越来越多，研究的内容更加丰富，研究方法日益科学。学科的发展引起了世界各国学者空前广泛的关注，跨文化交际学被引进大学课堂，相关的研究学会和专业学刊相继出现，各种国际学术研讨会也定期举行。现在只要在网上简单查询一下相关书目，我们就会发现此类专著多达几百种，在刊物上发表的论文更是不胜枚举。William B. Gudykunst曾在其著作 *Cross-cultural and Intercultural Communication* (Sage Publications, 2003) 一书中总结了15种不同的跨文化交际理论。理论研究和探索上的巨大进步标志着跨文化交际学的学科发展日臻成熟。

进入新世纪，“地球村”每个角落的每个公民都不同程度地被卷入了经济一体化和全球化的浪潮。同时，人们清楚地意识到全球化不等于一元化。在多元文化并存的时代中，个人之间、社会全体之间、民族之间乃至国家之间，无不存在着文化差异甚至文化沟壑。培养对文化差异的敏感性，缩短文化距离，发展跨文化交际能力，已经成为新时代的迫切需求。由此，我们不难预见跨文化交际研究会在21世纪被逐步推向高潮。

在关注国际学科发展趋势的同时,让我们把目光转向中国。虽然我国历史上早有注重语言与文化、语言与社会研究的传统,但是现代的跨文化交际研究在我国的起步还要追溯至上世纪的80年代。当时,随着国内学界对于语言学和文化研究的不断重视,在“文化热”和“反思热”的影响下,语言研究人文化成为新的热点,这无疑为跨文化交际研究的兴起奠定了基础。改革开放扩大了国际间的学术交往,外语界的学者和教师成为国内首先接触到跨文化交际研究的一批人,他们理所当然地成为了这一学科的研究主力。我们可以这么说:上世纪80年代是跨文化交际学诞生、成长和发展的关键十年。一方面,海外归来的学者把西方有关跨文化交际理论、研究方法和教学实践介绍和引进到中国;另一方面,国内研究者在学习和借鉴的同时,在继承前人成果的基础上,结合中国实际,多方位、多角度地探索和开发我国跨文化交际的学科处延,开创了初步繁荣的研究局面。

外语教师和对外汉语教师是我国跨文化交际研究领域的主力军。他们在教学的过程中认识到跨文化交际能力的培养应当成为外语教育的重要内容,外语教学必须与文化相结合。在上世纪80年代末,国内一部分外语院校首先推出了跨文化交际学课程。时至今日,我国已有几十所大学的外语系开设了这门课程。

1995年,首届中国跨文化交际国际研讨会在哈尔滨召开,来自世界20多个国家和地区的几百名学者进行了学术交流与探讨。中国跨文化交际研究会也在这次会议中正式成立——这标志着跨文化交际研究在中国迎来了一个新纪元。自学会成立以来,已定期组织了6次国际研讨会。同时,有些院校也多次组织大型研讨会,广泛开展国内不同地区间和国际间的学术交流,跨文化交际研究得到了空前迅速的发展。

广大教师、语言学者们兼收并蓄,著书立说,撰写论文,编写教材。据不完全统计,目前出版的专著和教材多达几十本,发表的论文也有2000篇以上。他们研究和探讨的内容丰富多样,涵盖范围广泛;有些学者和教师的研究更是对西方学者的某些理论提出质疑,提出了自己的视角独特的观点。

由于学科性质所决定,跨文化交际研究比其他学科更需要不同文化间的交流。实际上,中国跨文化交际研究会已成为国际大家庭的一部分,并为推动跨文化交际研究在世界范围的发展做出了应有的贡献。我们的研究会中有不少教师学者同时也是国际学会会员,他们或在国际学会组织和国际学刊中承担重要工作,或是经常受邀参加在海外举行的学术会议,在会上交流论文。不少论文受到国际学界的好评,并在国际学刊上发表。我国的跨文化交际研究学者也在国外出版他们的专著,传播中国在这一领域的研究成果。

回顾这20余年的学科发展,我们也应清楚地意识到前进路上存在着的诸多问题。首先,在理论研究方面,正如王宗炎先生所指出的“收集采购之功多,提炼转化之功少”,我们还没有形成具有中国文化特点的理论。William B. Gudykunst教授也曾指出亚洲学者需要创建适合自己文化的交际理论。只有学习和借鉴而没有发展和改造,没有结合自己文化特点的理论,是不可能把跨文化交际研究建成一门适合中国国情的学科的。其次,由于理论指导不足,我们的研究多集中在文

化对比方面，对动态多变的交际过程的研究和探讨不够，在研究方法和研究内容上尚需要更多的探索和拓展，这些都影响了我们在这一领域的进一步发展。

在新的世纪，我们需要进一步开阔视野，发展我国的跨文化交际研究，推动此领域的学科建设，加强此领域的教学和教材建设，以满足广大教师、研究生以及各方面读者的需要。上海外语教育出版社出于推动我国跨文化交际研究的考虑，决定推出“外教社跨文化交际丛书”。丛书既引进国外权威力作，也出版我国学者的著述，还有中外专家的合力之作。我国读者可以通过这套丛书学习和借鉴来自不同文化背景的学者的真知灼见，在领略我国学者和专家的新思维和新成果的同时，还可以欣赏各种文化交流的结晶。我们相信“外教社跨文化交际丛书”对于今后我国跨文化交际学的发展将会起到极为重要的作用。在此，我们代表丛书编委会对上海外语教育出版社的大力支持表示诚挚的谢意。

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2006年4月

导 论

经济的全球化、时空的紧缩、地球村的产生,使得不同文化背景的人群之间的交际更加频繁,社会生活的交际面更加广泛。互联网、个人电脑、通讯卫星等的发展使得通讯交流的数量在不断增大的同时,身处世界各地的人们交际的文化质量和层面也在日益提升和扩展。现代科技的进步使得人们对世界的了解更加快捷和方便,跨文化交际的机会更多,可能性更大。一些学者对跨文化交际中所产生的种种问题进行了广泛、深入的研究。这一研究就是跨文化交际学。

跨文化交际学是上世纪中期发展起来的跨学科研究新兴领域,“它是在博采众长、吸收众多相邻学科的理论 and 成果、在普通交际学的交际论的基础上发展起来的一门交叉学科”¹,涉及到人与人、人与社会、人与自然的宽泛文化层面的基本关系,也散射到与文化有关联的多个具体层面。涉及的相关学科和主要专业领域有:人类学、社会学、心理学、语言学、传播学、文学、新闻学等。研究方向有:跨文化交际理论研究、共文化/亚文化研究、跨文化交际的非语言研究、跨文化交际能力研究、跨文化传播研究等,还有研究文化与语言、文化与交际、交际与语言、性别和文化、文化与冲突、文化与世界观、文化与种族等课题。

跨文化交际学五十年代在美国兴起,贾玉新把跨文化交际学之所以在美国兴起与发展归纳为三个“意识”的导向²。(1)全球意识:现代高科技的发展产生的世界性的时间和空间上的紧缩所带来的全球意识;(2)国内意识:美国本土产生了众多文化、亚文化、共文化,及异于主流文化的文化群体,以及这些群体之间频繁交往需求的国内意识;(3)个人意识:美国人在当今文化交织而且多变的世界里想成为善于跨文化交往的现代人的意识。二次大战结束后,先进的科学技术的迅猛发展、快速交通工具的日益普及和现代通讯手段大量地在普通人们生活中的应用使得世界越来越小,国家、地区、个人之间的相互联系愈来愈方便。霍尔(Hall)的《沉默的语言》(*The Silent Language*, 1959)的出版被认为是跨文化交际学诞生的标志。

该学科在过去五十多年里发展迅速,飞快渗透人类学、社会学、语言学、心理学、符号学、外语教学等学科领域,不少在该领域里颇有成就的学者发表了令人耳目一新的,且是多学科交叉的研究成果。除了《沉默的语言》(*The Silent Language*, 1959)外,霍尔的《超越文化》(*Beyond Culture*, 1976)、《隐逸的维度》(*The Hidden Dimension*, 1969)、《生命之舞:时间的另一维度》(*The Dance of Life: The Other Dimension of Time*, 1983)等学术著作,对不同文化的时间观、空间观、语境观等提出了不同凡响的见解,这对跨文化交际学的兴起与发展及以后的研究起了巨大的推动作用。荷兰学者霍夫斯坦德(G. Hofstede)创立的四个价值观的

¹ 贾玉新,《跨文化交际学》,上海外语教育出版社,1997,第50页。

² 贾玉新,“美国跨文化交际研究”,王福祥《文化与语言》,北京:外语教学与研究出版社,1994,第1页。

文化维度理论³促使人们注意从不同的角度,尤其是企业管理方面来科学地分析、深入地研究在新形势下跨文化交际、跨文化管理等的作用和意义,并为分析国际企业组织中的文化冲突问题提供了理论依据。本书编者萨莫瓦(Samovar)和波特(Porter)、康德恩(Condon)、古德昆斯特(Gudykunst)等在跨文化交际学的发展中从理论建树、学科发展、分析研究方法等方面做出了积极的贡献。

跨文化交际学的兴起与发展大体可分为三个阶段:萌芽阶段、发展阶段与理论建树阶段。1950-1960年为萌芽阶段。人类学家爱德华·霍尔⁴对霍比(Hopi)与纳瓦霍印地安人(Navajo)及其他不同文化民族进行了广泛的接触、观察与了解,这使他深刻地认识到文化与交际之间的鸿沟及跨越这一鸿沟的重要性。霍尔在“国外服务机构”的经历使霍尔对文化与交际的重要性有了深刻的体会,他通过调查等手段发现,对跨文化交际知识的缺乏是引起美国人与不同文化背景的人交流和相处失败的主要原因,而解决这些问题的最好办法是要有跨文化交际意识,掌握跨文化交际的知识。“国外服务机构”的工作经验使霍尔对跨文化交际的实际意义有了真正的认识⁵,并第一次提出了跨文化交际概念,认为文化是交际的形式,文化就是交际⁶。霍尔整理所积累的资料、经验,把原有的文化与交际之间的感性认识梳理而逐渐上升为理性认识。他总结与提出了几个与文化交际有关的重要概念及理论分析以阐明跨文化交际中一些突出性问题。这些观念后整理发表在1959年出版的《沉默的语言》一书中。该书的出版在跨文化交际学历史上具有重大意义,正如《跨文化交际动力》一书的作者称:“《沉默的语言》第一次综合分析了交际与文化之间的关系,它的出版标志了跨文化交际学的诞生”。⁷

1960-1970年为发展阶段。随着不同文化之间的交际愈加广泛,人们在不同文化中遭遇的种种经历和经验强化了人们对跨文化交际的认识。学者们把跨文化交际提升为一个具有重要意义的新型学科。一些学校开设了有关文化交际方面的学习课程,匹兹堡大学是第一所开设“跨文化交际”课程的大学。胡文仲教授在《超越文化的屏障》一书中介绍了20世纪70年代末期到80年代初美国大学跨文化交际学这门课程开设的情况。我们了解到以下几个事实:美国大学中有17.8%至少开设一门跨文化交际学课程;80年代初约有275所大学开设了该课程;6年里该课程的开设速度增长了37.5%;被调查的学校中18.1%的学校表示将开设该课程⁸。除了本科阶段的课程外,还有50个硕士生阶段和20个博士阶段的跨文化交际学的课程。由于跨文化交际课程在大学里的广泛设置,自然出现了对跨文化交际学教

³ 霍夫斯坦德是社会人文学博士,主管过IBM欧洲分公司的人事调查工作,荷兰马城(Maastricht)大学国际管理系名誉教授,兼任世界银行、亚洲生产力组织和欧盟的顾问。他的《文化的影响力》(1984)、《文化与主题:思想的远见》(1991)等被译成多种语言版本;霍夫斯坦德通过对40个国家的研究确定出四个价值观的维度:权力距离、避免不确定性、个人主义与集体主义、男性或女性气质。

⁴ 爱德华·霍尔是美国著名人类学家。1942年在哥伦比亚获博士学位并对霍比、纳瓦霍印地安人及其他不同文化民族的生活习性、文化观念、语言差异等进行了多年的实地考察与研究。

⁵ Wendy Leeds-Hurwitz (1990), "Notes in the History of Intercultural Communication: The Foreign Service Institute and the Mandate for Intercultural Training," *Quarterly Journal of Speech*, 76:262-81

⁶ Edward T. Hall, (1959) *The Silent Language*. New York: Random House p.28 p.94-101

⁷ C. H Dodd, (1995) *Dynamics of Intercultural Communication*. Iowa: Wm.C. Brown Publishers, p.23

⁸ 转引自胡文仲,《超越文化的屏障》,北京:外语教学与研究出版社,2002,第28页

材的需求,十多种有价值的教科书与参考读物应运而生。一些涉及文化、交际等研究团体在70年代早期也纷纷涌现。1972年日本东京召开了第一届跨文化交际国际会议,SIETAR在马里兰州组织了第一届学术研讨会。70年代后期各种跨文化交际学术杂志也不断出版。如:1974年首卷《国际交流和跨文化交际年刊》(*International and Intercultural Communication Annual*)出版。1977年第一期《跨文化关系国际刊物》出版。专门出版跨文化交际的出版社应运而生,跨文化交际学从50年代到70年代仅仅20年便得到迅速的发展。

1980后为理论框架的形成的第三阶段。八十年代早期,蓬勃发展的跨文化交际学吸引了不少学者去作更深层意义的研究与突破,并进一步推动该学科的成熟发展。跨文化交际学者威廉·古德昆斯特(William Gudykunst)和金英允(Y. Y. Kim)大胆构建了跨文化交际学研究的框架。1983年,古德昆斯特编辑出版了第一本跨文化交际学理论专著《跨文化交际理论》,阐述了跨文化交际学发展到这一阶段就必须要有理论框架支撑其合理发展的重要性,同时提出了几个有建设性的理念。1989年由阿桑特(Asante)和古德昆斯特合作编写的《国际交流与跨文化交流指南》(*The Handbook of International and Intercultural Communication*)以理论发展为主题,集中了这一时期在跨文化交际方面的科研成果。到了90年代,该学科从美国扩展到日本、西欧乃至中国,蓬蓬勃勃向前发展,各种跨文化交际协会活动带动了跨文化研究。

80年代初期,在我国学者胡文仲、何道宽、贾玉新等的引导性研究下,跨文化交际研究在我国慢慢兴起,迅速发展,取得了“令人瞩目的成绩”⁹。有学者认为“跨文化交际学”与“语言国情学”和“文化语言学”同时在我国传播,这三门学科研究的内容大同小异,都是以研究文化与语言的关系为主旨,以提高语言教学质量和有效地进行跨文化交际为目的,但各有侧重点。¹⁰

萨莫瓦和波特主编的《跨文化交际读本》1972年出版后,不断进行修订再版,现已出到第十一版,每版都有增删。第十版共有四个部分,八个章节,四十三篇文章。

第一章讨论了对跨文化交际的认识与研究方法,强调了跨文化交际研究的重要意义,并且围绕交际与文化、文化与冲突,文化与世界观、文化与种族进行了不同视角的阐述与分析。

第二章的六篇文章重点考察和讨论了国际文化多元性以及多元性对交际带来的困难。文章对中国的“面子”文化、朝鲜的“眼神”文化、印度的“圈子”文化、非洲和埃及的民族文化特点等进行了精到的分析,强调了国际文化的多元性、差异性和相互关联性。

第三章重心放在对美国社会共文化的探讨上。共文化指共同存在同一文化中的不同文化群体,非洲裔美国人共文化的独特性、美国主流文化对本土美洲文化

⁹ 胡文仲,“论跨文化交际的实证研究”,《外语教学与研究》,2005年第5期,第323页

¹⁰ 王福祥、吴汉樱,《文化与语言》,北京:外语教学与研究出版社,1994,第1页

的精神世界的误解问题、美国的同性恋共文化、女性共文化交际风格、残疾人共文化现象都是该章讨论的重点。

第四章考察了语言和文化的关系，如：语言的文化范畴、语言、交际和文化的联结关系、语言态度差异问题、对话和谈判的文化交际译码的言语代码等。

第五章针对非语言交际问题、文化是如何影响非语言行为等进行了深入的调查和研讨，论证了非语言行为的文化多样性，阐释了引起这些行为的价值结构。

第六章以文化语境为中心点，辐射到以国际商务为背景的交际和文化等问题、医疗保健传播研究、多元文化社会语境下的教育问题等。

第七章强调了跨文化交际要具备一定的跨文化交际的能力，并围绕跨文化意识、互不相容问题、如何发展社会文化能力、有效处理跨文冲突的技能展开了全方位的讨论。

最后一章关注的是跨文化交际中的伦理道德问题、“跨文化人格”哲学取向问题、以及如何以具有敏感性和理解性的世界公民身份进行跨文化交际活动。

八个章节既各成一体，又紧密相连，一环紧扣一环，讨论向深度拓展；既提出不少具有挑战性的问题，使人们对跨文化交际的研究有了一个较为清晰的轮廓，也引发人们对跨文化交际做更深层次的思考和研讨。

跨文化交际学的兴起与发展是全球文化交流发展的必然趋势。在21世纪，学术界对跨文化的交际给予了更大的关注和重视，该研究已经成为了增进国际间交往的重要内容和重大的理论课题，不仅涉及到语言文化等表层现象，而且深入到世界文化背景的考察、民族文化与世界文化共振现象探究、传统历史文化关系的探索、文化差异本质的挖掘、以人为中心的企业文化探研等。全球化经济的发展、地球村概念的凸现、国际交流的便捷、互联网的广泛运用，使各种不同文化背景的人、怀着不同价值观念的人试图在精神文化领域里建立起一套促进相互理解、宽容和共存的体系。跨文化交际是一门永恒的、具有强大生命力的学科。只要人类社会存在，就有这门学科的研究对象¹¹。它研究的对象是动态的、始终处于变化之中的文化现象。人们永远有新的研究课题，其丰富的潜在资源和价值将推进跨文化交际的深层研究与发展。

¹¹ 顾嘉祖，“从文化结构看跨文化交际研究的重点与难点”，《外语与外语教学》，2002年第1期，第48页

Preface

We do not believe it is an overstatement to assert that facility as an intercultural communicator may be one of the most important skills you will ever develop. You need only look around your world to see a challenging future in which you will interact with people who represent a wide range of cultural backgrounds. You must prepare yourself to meet this challenge, and this will not be easy because you must be willing to change in order to become an effective intercultural communicator. You must be willing to communicate; have empathy toward foreign and alien cultures; develop a universalistic, realistic approach to the universe; and be tolerant of views that differ from your own. Intercultural communication offers the arena for this interpersonal contact. It is your ability to change, to make adjustments in your communication habits and behaviors that supplies you with the potential to make that contact successful.

Intercultural communicative behavior not only must be void of racism and ethnocentrism, but also must reflect an attitude of mutual respect, trust, and worth. We emphasize that intercultural communication will not be successful if, by actions or words, communicators act in a condescending manner. Every individual and every culture wants to believe it is as worthy as any other. Actions that demonstrate a feeling of one's own superiority will stifle meaningful interaction. To be racist or ethnocentric is to condemn intercultural communication to failure. The reward for adopting the behaviors and attitudes necessary to overcome racism and ethnocentrism is the exhilaration that comes when you have connected successfully with someone far removed from your own sphere of experience.

The occasion of this tenth edition of our book is one of excitement. The fact that we have been received with the popularity to warrant another new edition is exciting and obviously pleasing. Yet, as we proceeded, we wanted to be cautious enough to preserve the basic framework and philosophy that has sustained us through the previous nine editions. It would have been improvident of us to abandon an orientation to intercultural communication that has found wide acceptance for over three decades. The field, as well as the authors, however, have continued to evolve. We knew, therefore, that some reshaping would be necessary.

This new edition grants us the opportunity to combine two complementary positions. First, it reflects our continued belief that the basic core of the field should not be changed for the sake of simply being novel; such change would deprive the book of those concepts that have been infused in all of the previous editions. Second, it reflects our belief that as our intercultural contacts change in number and intensity, there is a need to present essays that mirror that change. We have perceived each new edition as an opportunity to examine that change and to stake out new territory for the field—territory that takes into account the complexities of communicating in the 21st century.

As the field of intercultural communication has grown, we have attempted to grow with it and to fuse the old with the new. In 1972, the first edition contained 34 articles and essays. The ninth edition contained 45, and in this tenth edition we include 43 articles in our collection of readings. In this tenth edition, we have 28 new essays, 15 of them prepared especially for this volume.

APPROACH

The basic energizing motive for this book has remained the same since both of us became interested in the topic of intercultural communication more than 30 years ago. We sincerely believe that the ability to communicate effectively with people from diverse cultures and co-cultures benefits each of us as individuals and has potential to benefit the more than 6 billion people with whom we share this planet. We have intentionally selected materials that will assist you in understanding those intercultural communication principles that are instrumental to your success when you interact with people from diverse cultures.

Fundamental to our approach is the conviction that communication is a social activity; it is something people do to and with one another. The activity might begin in our heads, but it is manifested in our behaviors, be they verbal or nonverbal. In both explicit and implicit ways, the information and the advice contained in this book is usable; the ideas presented can be translated into action.

USE

As in the past, we intend this anthology to be for the general reader, so we have selected materials that are broadly based, comprehensive, and suitable for both undergraduate and graduate students. Although the level of difficulty varies from essay to essay, we have not gone beyond the level found in most textbooks directed toward college and university students.

Intercultural Communication: A Reader is designed to meet three specific needs. The first comes from a canon that maintains that successful intercultural communication is a matter of highest importance if humankind and society are to survive. Events during the last thirty years have created a world that sees us linked together in a multitude of ways. From pollution to economics to health care, what happens to one culture potentially happens to all other cultures. This book, then, is designed to serve as a basic anthology for courses concerned with the issues associated with human interaction. Our intention is to make this book theoretical and practical so that the issues associated with intercultural communication can be first understood and then acted upon.

Second, the book may be used as a supplemental text to existing service and basic communication skill courses and interpersonal communication courses. The rationale is a simple one: Understanding other cultures is indispensable in this age of cross-cultural contact. It matters very little if that contact is face-to-face or on the public platform.

Third, the book provides resource material for courses in communication theory, small group communication, organizational and business communication, and mass communication, as well as for courses in anthropology, sociology, social psychology, social welfare, social policy, business, and international relations. The long list of possible uses only underscores the increased level of intercultural interaction that is characteristic of what is often now called the "global village."

ORGANIZATION

The book is organized into four closely related parts. In Part 1, "Intercultural Communication: An Introduction," our purpose is twofold: We hope to acquaint you with

the basic concepts of intercultural communication while at the same time arousing your interest in the topic. Hence, the essays in this part are both theoretical and philosophical. The selections explain what intercultural communication is and why it is important.

Part 2, "Sociocultural Backgrounds: What We Bring to Intercultural Communication," has two chapters that both work toward the same goal: They seek to examine the influence of sociocultural forces on human interaction. Chapter 2 deals with how these forces direct the communication patterns of people from international cultures. To make this point, we have selected cultures from East Asia, India, Africa, Egypt, and Germany. Although many cultures have been omitted from our analysis, you will still be able to gain an appreciation of the link between culture and behavior.

Chapter 3 moves us from the international arena to co-cultures that operate within the United States. Here again space constraints have limited the total number of co-cultures we could include. Yet we believe that through the selection of groups such as Latinos, African Americans, Asian Americans, the disabled, homosexuals, women, and the elderly, you will get an idea of the cultural diversity found in those groups with whom most of you have regular contact. Many of these co-cultures, as well as others, are so important to the study of intercultural communication that we return to them in later chapters.

In Part 3, "Intercultural Interaction: Taking Part in Intercultural Communication," our analysis focuses on the verbal and nonverbal symbols used in intercultural communication, as well as their contexts. In Chapter 4, we offer readings that will introduce you to some of the difficulties you might encounter when your intercultural partner uses a different language system. We will look at how these verbal idiosyncrasies and distinctions influence problem solving, speaking, perception, translation, interpreting, and understanding.

Chapter 5 is also concerned with symbols and explains some of the ways in which cultural diversity in nonverbal messages can influence the entire transaction. Differences in movement, facial expressions, eye contact, silence, space, time, and the like are detailed so that you might have a better appreciation of how culture and communication work in tandem.

Chapter 6 continues with the theme of how culture modifies interaction. This time, however, the interaction is examined in a specific context. The assumption is that culturally diverse rules influence how members of a culture behave in certain settings. To clarify this important issue, we have selected "places" where cultures often follow rules that differ from those found in North America. More specifically, we look at settings related to business, groups, negotiations, counseling, health care, and education.

Part 4, "Intercultural Communication: Seeking Improvement," contains two chapters that are concerned with improving intercultural communication. The readings offered in Chapter 7 are intended to provide you with knowledge about and suggestions for improving intercultural communication. Each essay presents practical recommendations.

The eighth and final chapter probes the ethical and future dimensions of intercultural communication. Essays that deal with moral issues and the future directions and challenges of intercultural communication are at the center of this chapter. The intent of this chapter is to ask you not to conclude your study of intercultural communication with the reading of a single book or the completion of one course. We believe that the study of intercultural communication is a lifetime endeavor. Each time we want to share an idea or feeling with someone from another culture, we face a new and exhilarating

learning experience. We urge everyone to seek out as many of these experiences as possible. A philosopher once wrote, "Tomorrow, when I know more, I'll recall that piece of knowledge and use it better."

ASSISTANCE

As in the past, many people have helped us rethink and reshape this project. We express appreciation to our editor Deirdre Anderson, and, of course, to Rebecca Hayden, who had enough courage and insight 30 years ago to decide that intercultural communication should and would become a viable discipline. All of these editors were stern enough to keep us in check while at the same time allowing us the flexibility to move in new directions.

In a culture that values change, this collection would not have survived for more than 30 years if we had not been fortunate enough to have so many scholars willing to contribute original essays to each edition. Here, in the tenth edition, we acknowledge the work of Polly A. Begley, Dawn O. Braithwaite, Charles A. Braithwaite, Julia T. Wood, Valerie C. McKay, Mary Fong, Edwin R. McDaniel, Wenshan Jia, Peter Andersen, Young Yun Kim, David W. Kale, Mary Jane Collier, Aaron C. Cargile, Guo-Ming Chen, Steve Quasha, Stella Ting-Toomey, Sidney Ribeau, Sheryl Lindsley, William J. Starosta, Robert Shuter, John Baldwin, Michael Hecht, Shirley van der Veur, Ronald L. Jackson, II, Celnisha L. Dangerfield, Nina M. Reich, Donald G. Ellis, Ifat Moaz Carolyn Roy, James Manseau Saucedo, and Nagesh Rao. We thank all of you for letting us expose your work to thousands of other people who share your commitment to intercultural matters.

For their helpful comments and suggestions on the revision of this edition of the text, a sincere thanks goes to Joel Franks, San Jose State University; Laura Hahn, Humboldt State University; Joseph Hemmers, Carroll College; Nemi Jain, Arizona State University; Charlota Krollokke, Humboldt State University; Jessup Lee, University of Houston; Ronald Long, Central Missouri State University; George Musambira, Western Kentucky University; Deleasa Randall, Ashland University; Bob Schuessler, North Seattle Community College; and Jawed Zouari, Seattle Central College.

Finally, we express our gratitude to the countless users of previous editions who have allowed us to "talk to them" about intercultural communication. Although it may have been a rather intangible connection, we have greatly appreciated it all the same.

Larry A. Samovar

Richard E. Porter

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