

高等学校规划教材·语言学

PLANNING TEXTBOOKS FOR HIGHER EDUCATION



跨文化交际

Intercultural Communication

杨惠英 主编



西北工业大学出版社

高等学校规划教材·语言学

Intercultural Communication

跨文化交际

主 编 杨惠英
副主编 王 娟
编 者 杨惠英 王 娟
苏小青

西北工业大学出版社

【内容简介】 本书通过介绍跨文化交际的相关概念、现象和生动案例,解读跨文化交际中的种种文化差异与冲突;阐释解决跨文化交际问题的基本知识和技能;引导学生预料和避免由于不同文化期望而产生的文化误解;锻炼学生客观认识英语国家的文化特色;提高学生跨文化交际能力和跨文化交际意识。

本书依托“陕西省社会科学基金项目”“西北工业大学社科与管理研究基金项目”,入选西北工业大学校级“大学英语拓展课程”系列教材,主要面向高校英语专业本科生、非英语专业本科生,以及程度相当的其他英语学习者。

图书在版编目(CIP)数据

跨文化交际/杨惠英主编. —西安:西北工业大学出版社,2016.4
高等学校规划教材. 语言学
ISBN 978-7-5612-4786-0

I. ①跨… II. ①杨… III. ①文化交流—高等学校—教材 IV. ①G115

中国版本图书馆CIP数据核字(2016)第058122号

出版发行:西北工业大学出版社

通信地址:西安市友谊西路127号 邮编:710072

电话:(029)88493844 88491757

网址:www.nwpu.com

印刷者:陕西兴平市博闻印务有限公司

开本:787 mm×1 092 mm 1/16

印张:10.75

字数:256千字

版次:2016年4月第1版 2016年4月第1次印刷

定价:30.00元

前 言

文化上的差异会给不同文化背景的人们在相互理解与和睦共处上带来极大困扰。因此,认识跨文化交际的相关内容和现象本质,了解探究这一过程中会发生什么、怎样发生、将产生什么后果,以及如何解决与避免交际中产生的种种障碍与冲突,从而增强跨文化交际意识与提高跨文化交际能力,是 21 世纪英语学习者所要面临的一个时代需求,也是国际化大背景下的必然发展趋势。另外,通过与不同于本土文化的异国文化进行比较,也可以改善学生的自我认识,促使其重新审视自己的本国文化,客观认识他国文化,成为具有跨文化交际包容能力与和谐发展能力的现代人。

同英语国家的人们用英语进行有效交流是英语学习者的重要目的之一。然而有效的交流不仅仅是一个语言技巧问题,还涉及许多文化因素。本书的主旨是帮助英语学习者了解和学习如何正确解决在跨文化交际中因文化差异而产生的种种问题。

一、内容安排

本书共 8 个章节。

第 1 章介绍有关语言、文化和交际的基本概念及其三者之间的相互关系,以及在实际交流和交际中的案例分析。

第 2 章至第 6 章以“文化现象”为线索,以“案例分析”为依托,向英语学习者展示跨文化交际中一些具有代表性的跨文化交际问题,提供认识、处理这些问题以及解决这些问题的基本知识和技巧,锻炼学生的客观分析能力,培养现实交际能力,以提高跨文化交际的交流质量。

第 7 章介绍文化负载词及其在使用中需要注意的问题。

第 8 章介绍跨文化交际能力的理论认知及东西方文化的适应与相容。

二、内容特色

(1)突出概念的重点性和主要性,避免过于细化和烦琐,利于学生从知识层面拓展概念意义,了解跨文化交际的实质内涵。

(2)突出理论的简洁性和具体化,避免过于抽象和生涩,利于学生从认知层面联系生活实践,体会和理解跨文化交际的实用意义。

(3)突出文化现象的差异性和表现形式,避免生硬记忆,利于学生从感知层面体会文化交流的重要性的必要性。

(4)突出案例的生动性和趣味性,避免枯燥的知识灌输模式,利于学生从学习兴趣和学习态度上积极体会案例展示与实践经历的“近距离”,从而提高学生的跨文化交际能力。

(5)突出拓展阅读的知识性和层次性,利于学生从不同角度学习和了解相关的背景知识和文化内涵。

本书的主编为杨惠英,副主编为王娟。全书由杨惠英、王娟和苏小青共同编写完成。

本书从讲义到正式交付书稿并出版,经历了三个学年的实践教学,不仅得到了广大师生的认可,同时采纳了众多师生的真诚意见和建议。此外,笔者还参阅了大量的专著、教材和网站资料。在此,对给予帮助的各位师生及所参阅文献的原作者表示衷心的感谢。

由于笔者的理论水平和实践经验有限,书中难免存在疏漏之处,竭诚希望得到各位专家、学者和读者的批评指正!

编者

2016年3月

CONTENTS

Chapter One Culture and Communication	1
1.1 Understanding Culture	1
1.2 Understanding Communication	7
1.3 Relationship between Culture and Communication	10
1.4 Review Tasks	10
Chapter Two Intercultural Communication	16
2.1 Lead-in Cases	16
2.2 What Is Intercultural Communication?	17
2.3 Intercultural Communication VS. Cross-cultural Communication	20
2.4 Case Discussion	20
2.5 Group Discussion	22
2.6 Further Reading	22
2.7 Review Tasks	23
Chapter Three Daily Verbal Intercultural Communication	30
3.1 Lead-in Cases	30
3.2 Hospitality	31
3.3 Greeting	34
3.4 Concern	34
3.5 Money	36
3.6 Modesty	38
3.7 Compliments	40
3.8 Gratitude and Apology	43
3.9 “No Politeness”	45
3.10 Visiting and Parting	46
3.11 Common Topics in China and the West	51
3.12 Review Tasks	51

Chapter Four Non-verbal Intercultural Communication	59
4.1 Lead-in Cases	59
4.2 What Is Non-verbal Intercultural Communication?	61
4.3 Functions and Significance	61
4.4 Body Language	62
4.5 Paralanguage	69
4.6 Time Language	71
4.7 Space Language	74
4.8 Review Tasks	76
Chapter Five Interpersonal Relationships	81
5.1 Understanding Cross-gender Communication	82
5.2 Family Relationship	88
5.3 Friendship	91
5.4 I/C Theory	98
5.5 Review Tasks	99
Chapter Six Naming and Addressing	105
6.1 Cultural Differences in Naming	105
6.2 Number of Syllables of First Names	107
6.3 Last Sound of First Names	107
6.4 Further Reading	108
6.5 Cultural Differences in Forms of Address	109
6.6 Kinship	115
6.7 Review Tasks	115
Chapter Seven Cultural-loaded Words in Communication	121
7.1 Colors	122
7.2 Proverbs and Idioms	126
7.3 Cultural-loaded Idioms	128
7.4 Numbers	129
7.5 Taboos	130
7.6 Review Tasks	131
Chapter Eight Intercultural Communication Competence	136
8.1 Aware of Cultural Value Differences	136
8.2 Adapting to a New Culture	141
8.3 Improving Intercultural Communication Competence	143

8.4 An Integration of Eastern and Western Culture	144
8.5 Review Tasks	145
Keys to Review Tasks	150
Bibliography	162

Chapter One

Culture and Communication

To know another's language and not his culture is a very good way to make a fluent fool of oneself.

—Winston Brembeck

The greatest distance between people is not space but culture.

—Jamake Highwater

1.1 Understanding Culture

1.1.1 Lead-in Cases

Case one

Once upon a time a marmoset decided to leave the forest and explore the great, wide world. He traveled to the city and saw many strange and wonderful things but finally he decided to return home. Back in the forest, his friends and relatives crowded round. “Well,” they cried, “What did you see?” “I saw buildings made of concrete and glass, buildings so high that they touched the sky,” said the marmoset. And all his friends and relatives imagined glass branches scratching the sky.

“The buildings were full of people walking on two legs and carrying briefcases,” said the marmoset. And his friends and relatives could almost see the people running along the branches with their tails wrapping firmly around their briefcases.

Questions

1. Why did they imagine people with tails?
2. What made them misrepresent the image of people?



Case two

In the TV series Genghis Khan (成吉思汗) produced by the CCTV studio, Genghis Khan, on one occasion after heavy drinking, lay down on his “bed” and said to his subordinates, “How delighted I am today! You have never known that the bed of middle China is supported on four legs. You can never imagine how comfortable it is laying on it.” The subordinates racked their brains to understand. What they had in mind, however, was but a horse, or a cow, or a camel that had four legs.

Questions

1. Why were they not be able to construct in their mind the image of a bed as it is?
2. What does this story tell us about understanding between cultures?

Case three

古时候有个不学无术的人,好不容易用钱买了个县官,却不会说“官话”。他上任之后,照例要去拜访顶头上司——知府。在闲聊中知府问:

“贵县风土怎么样?”

“并没有大风,更少尘土。”

“百姓怎样?”

“白杏只有两颗,红杏不少。”

“我问的是黎庶!”

“梨树结的果实很小。”

知府动气了:“我不是问什么梨树,我是问你的小民!”

县官见知府生气,急忙站起来回答到:“卑职的小名叫狗儿。”



Questions

1. Why do you think “Zhi Fu” (prefect) was mad at “Xian Guan” (county magistrate)?
2. What caused the difficulties in the communication?

Case four

In Hong Kong, a Chinese policeman A goes to his British superior B and asks for leave to take his mother to the hospital.

A: Sir?

B: Yes, what is it?

A: My mother is not very well, sir.

B: So?

A: She has to go into hospital, sir.

B: Well, get on with it. What do you want?

A: On Thursday, sir.



B: Bloody hell, man (很生气). What do you want?

A: Nothing, sir.

Questions

1. Why does B turn out to be angry at A in the conversation?
2. What caused the conflict between the two speakers?

1.1.2 What is Culture?

It is true that as human beings we share commonalities. But there are many differences that distinguish us from one another. It is just these differences that make the world diverse. However, this is where miscommunication, misunderstanding and even conflict may occur. What naturally follows is that we need to know something of other cultures as well as our own if we hope to achieve development and harmony in the world.

What is Chinese about a Chinese? Or American about an American? Australian about an Australian? German about a German? French about a French? ...

In answering such questions, we would usually give a list of traits, certain ideas, certain ways of behaving, or even certain products that would, in general, be associated with the concept of “a Chinese” or “an American” or “an Australian”, etc. We would, in fact, describe a culture. Members of a particular culture have certain things in common, e. g. certain customs, certain gestures and certain foods. They may also share distinctive artifacts, distinctive art, distinctive music, literature and folk stories.

The way of regarding culture as an observable pattern of behavior is a useful one but has its limitations. One question that tends to remain unanswered is, “what leads members of a particular culture to agree that certain behaviors have certain meanings.” For example, how does an Australian man know that when another man approaches him in a pub, pats him on the back and says “How ya goin’ you ol’ bastard”, he is expressing friendship and intimacy.

Members of a culture share patterns of behavior, and they also share models of how the world works and how its myriads of aspects relate to each other. These models are crucial not only in deciding how to interpret what is going on in any given situation, but also in molding actions and responses. In other words, culture can be seen as shared knowledge, what people need to know in order to act appropriately in a given culture.

However, it is also important to remember that culture is not a static entity. It is constantly changing and evolving under the impact of and as a result of contact with other cultures. Changes in certain aspects of culture, especially in the area of behavior and customs, can occur rapidly. Changes in underlying values, e. g. in ways of looking at the world, tend to be much slower.

What we see about culture is just the tip of the iceberg; the majority of it is intangible, beyond sight.

Based on the above Questions, we need to clarify the definition of culture in a deeper

sense. Semantically, the word “culture” stems from the Latin “colere”, translatable as “to build on, to cultivate, and to foster”. This term, referring to something constructed willingly by men, composes the opposite of “nature” that is given in itself. According to Hofstede, culture is the collective programming of the mind which distinguishes the members of one category of people from another. (Hofstede, 1991)

Culture is a very extensive concept, it is very difficult to define it strictly and accurately because culture involves too much. We may use some metaphors to symbolize culture and may understand what culture is like through the following images: 1) culture is like an iceberg; 2) culture is like the water a fish swims in; 3) culture is our software.

First of all, culture is like an iceberg (see Figure 1.1), as mentioned above. What we can see is only a very small part of the whole culture, just like the part of the iceberg in the sea. This tangible part includes food, dress, paintings, architecture, statues, etc. The most part of culture, however, just like the iceberg which is hidden under the sea, exists but cannot be easily perceived such as views, ideas, attitudes, love, hatred, customs, habits and so on.

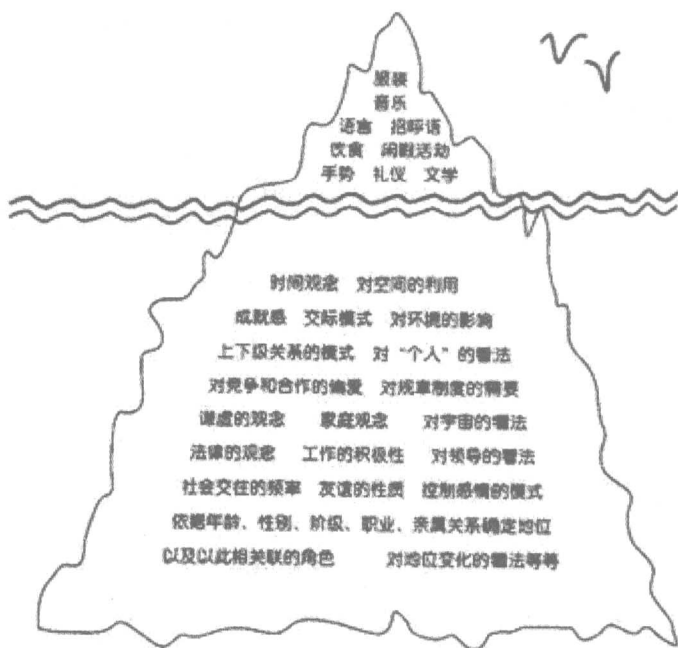


Figure 1.1

Second, culture is like the water a fish swims in. Human beings are living in a certain culture but even without realizing it, as a fish never finds out what it is like about the water it swims in. We are not aware of culture, because we are too familiar with it, and it has just become part of our living surroundings, or even part of us.

Last but not the least, culture is our software. Taking computer software for example,

although hardware is important, software is the fundamental factor that determines how well it serves the development of human society. High technology which is applied into computer software is the key to human civilization, and the same to culture.

In a word, culture generally refers to a shared background (e. g. national, ethnic, religious) resulting from a common language and communication style, customs, beliefs, attitudes, and values. It includes the informal and often hidden patterns of human interactions, expressions, and viewpoints that people in one culture share.

1.1.3 Characteristics of Culture

1. Culture is learned, not hereditary

The needs that we are born with are basic needs such as food, clothing and shelter. Humans need food, but what to eat, when, where and how to eat is learned. That's why we Chinese use chopsticks while Westerners prefer knives and forks; we like rice while Americans prefer bread. We learn our culture in many ways and from a variety of sources, either consciously or unconsciously. One way is by means of proverbs that offer in a vivid way an important set of instructions for members to follow.

2. Culture is transmitted from generation to generation

Without the advantage of knowledge from those who lived before us, we would not have culture. A culture is but one link in the whole chain of generations, some of which have become history and some of which are in transition.

3. Culture is dynamic

Cultures, once formed, are stable, but are at the same time changing with the development of human society. Contact, by its nature, brings change. Cultures also change through several mechanisms: innovation, diffusion, and acculturation being the most common. Although many aspects of culture are subject to change, the deep structure of a culture resists major alterations. That is, changes in dress, food, transportation, housing, etc. are likely to occur very quickly.

However, values associated with ethics and morals, work and leisure, definitions of freedom, the importance of the past, religious practices, and attitudes toward gender and age are so deeply embedded in a culture that they persist generation after generation.

4. Most of culture is hidden, like the part of the iceberg under water

It's difficult to study culture because most of what we call culture is of an intangible nature and cannot be seen. That is to say, most of culture exists in the subconscious mind of people, who therefore aren't aware of the fact that their actions are governed by their own culture, or cultural rules.

5. Values are the core of culture

Cultures are mainly differentiated from others by way of different values people hold.

Many of these differences can be seen from what people do. For example, Western people celebrate Christmas; people in East Asia celebrate Spring Festival. People like to hear compliments and praise, but people from different cultures respond differently to the same compliments and praises.

6. Cultural elements are integrated

They are closely linked as if in a complex chain like system. You touch a culture in one place and everything else is affected. A good example of this is the Opening and Reforming in China, which has brought huge changes not only in the areas of the economy, but also in many other sectors including politics, education and so on.

7. Culture is ethnocentric

Practices that differ from one's own are usually considered strange, even abnormal or barbarous. This is the manifestation of ethnocentrism. Ethnocentrism, the belief that one's culture is primary to all explanations of reality, is usually learned at the unconscious level. It often leads to a negative evaluation of another culture's ways of doing things, because a logic extension of ethnocentrism is that our way is the right way.

Questions

1. How much do you know about the following holidays? Christmas Day; Saint Valentine's Day; April Fools' Day; Mother's Day.
2. Many overseas Chinese have lived abroad for many years. Most of their customs and behavior have been assimilated into the local cultures with their underlying values and worldviews still Chinese. How would you comment on this? Illustrate your opinions with examples.

1.1.4 Basic Functions of Culture

Dressler and Carns (1969) offer the followings as the functions of culture:

- (1) Culture enables us to communicate with others through a language that we have learned and that we share in common.
- (2) Culture makes it possible to anticipate how others in our society are likely to respond to our actions.
- (3) Culture gives us standards for distinguishing between what is considered right or wrong, beautiful and ugly, reasonable and unreasonable, tragic and humorous, safe and dangerous.
- (4) Culture provides the knowledge and skill necessary for meeting sustenance needs.
- (5) Culture enables us to identify with—that is, include ourselves in the same category with—other people of similar background.

1.2 Understanding Communication

1.2.1 Lead-in Cases

Case one

Teacher: Who can guess what it is a small animal with four legs that people often keep as a pet and can catch mice easily?

A Chinese student: It is called “mao” in Chinese.

A French student: It is called “Chat” in French.

A Japanese student: “Neiko” in Japanese.

A Spanish student: “Gato” in Spanish.

A German student: “Katze” in German.

A Russian student: “Kosta” in Russian.

Questions

1. Do we use the same word to symbolize a certain object when we communicate with those speaking different languages?

2. What kind of process is involved in communication?



Case two

Study the following communication situations and work in groups to identify as many types of communication as you can. Then try to figure out the criteria on which you base your classification.

- An orator delivers a speech to a large gathering.
- You complain to your instructor about your course credits through telephone.
- Two blind people exchange ideas in Braille.
- A farmer gives instructions to his plough working cow.
- A programmer issues commands to a computer.
- Tom talks to himself while brandishing his toy gun.
- An archaeologist is deciphering a mysterious sign on the recently unearthed pot.
- An Arabic traveler talks to you in Arabic.
- A hen clucks to her chicks.
- My washing machine receives commands from the built-in computer.



1.2.2 What is Communication?

Communication is central to our existence. Our experiences tell us that communication is closely connected with our everyday life; without it we can hardly survive. Communication, the basis of all human contact, is as old as humankind. Today it has become even more important. Some people believe that information means power and money. Whoever has information has power, and hence has control over those less informed. Whether you agree or not, it indicates that we have to take communication very seriously.

It is through communication that we learn who we are, and what the world around us is like. To a large extent, our identity as both individual and cultural being is shaped through communication. Through this, we explore the world around us, and establish bounds, networks, and relationships with other people. Communication permits us to express our thoughts and feelings to others, and to satisfy our emotional and material needs. As we learn to communicate better, we begin to achieve some measure of control over events that affect us and those around us.

In a simple word, communication is a dynamic, systematic process in which meanings are created and reflected in human interaction with symbols.

1.2.3 Characteristics of Communication

1. Communication is dynamic

It's more like a motion picture than a single snapshot. When we communicate, we interact with each other. When we don't like an idea, we replace it with another. We

sometimes even shift topics in the middle of a sentence.

2. Communication is irreversible

Once a person has said and another has received and decoded the message, the original sender cannot take it back. Once a communication event takes place, it is done. Even if you can experience a similar event, it cannot be an identical one.

3. Communication is systemic

It is part of a large system. We send and receive messages not in isolation, but in a specific setting or context. The nature of communication depends on this context. The elements of this system include: 1) the place or location; 2) the occasion; 3) the time when the communication takes place; 4) the number of participants.

4. Communication is meaning loaded

Humans are meaning-seeking creatures. Throughout our lifetime we have accumulated various meanings as the outside world has sent us trillions of messages. These meanings are stored somewhere in our brains for us to retrieve and employ. In each communication event participants attribute to a behavior. Then meaning exchange is more obvious.

5. Communication is symbolic

Humans are symbol-making creatures. We are able to generate, receive, store, and control symbols. Human symbolic communication is man's alone. We have at hand very different types of symbols to conduct communication with: sound, light, a statue, Braille, or a painting etc. that represents something else. Our words and actions are other sets of symbols (very important ones) through which we convey our messages, ideas and feelings to other people.

6. Communication is self-reflective

Just as we use symbols to reflect what is going on around us, we also use them to reflect ourselves. This unique ability enables us to be participants and observers simultaneously: we can watch, evaluate, and alter our performances as communicators in communication events.

7. Communication has a consequence

That is to say, when we receive a message, something happens to us. For instance, when someone asks you how to go to Dean's office, your natural response is to say, "It's over there." And you might even point to that direction. Moreover, you surely feel happy on hearing "You look great!" So regardless of the content of the message, it should be clear that the act of communication produces changes in people.

1.2.4 Types of Communication

Ways of classifying communication could be broadly split into two kinds, based on communicating forms and communicator types respectively.