



“十三五”江苏省高等学校重点教材

跨文化交际与礼仪

主 编：朱建新 刘玉君

副主编：孙建光 陈晓靖 余洪红 李景光

Intercultural Communication and Etiquette

COMMUNICATION



东南大学出版社
SOUTHEAST UNIVERSITY PRESS



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内容提要

本教材首先介绍了跨文化交际研究涉及的“文化”“交际”“跨文化交际”等核心概念、特点及其关系,随后从中西方文化产生差异的哲学根源对中西方价值观进行对比,使学生从根本上了解中西文化差异的根源,帮助其建立民族文化自信以及消除文化自我中心主义。在此基础上编者通过案例列举了文化差异在言语和非言语交际方面的种种表现,讨论英汉语言背后的文化原因,并从中西文化对比的角度概述不同文化中的社会习俗以及在跨文化交际中我们需要掌握的礼仪。在最后的补充阅读部分,列举了部分“一带一路”沿线国家的风俗和礼仪,以帮助学生了解多样化的文化风俗和礼仪,拓展学生的跨文化视野,亦可作为学生日后进行外事交流时的重要参考。

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前 言

随着全球经济一体化程度的不断加深,世界各国之间的交流日益频繁。各种不同文化间的相互影响、碰撞乃至融合日渐增多。不同文化背景的人们如何能够顺利地进行交流,如何培养和造就出更多的适应当前国家需要、通晓不同文化的复合型人才正成为新时代高等教育面临的共同课题。《国家中长期教育改革与发展纲要(2010—2020年)》指出:“我们必须培养大批具有国际视野、通晓国际规则、能够参与国际事务和国际竞争的国际化人才。”因此,进一步提高大学生对本民族的文化自信,增强其对异域文化的了解,使其成为既懂专业又具有较高跨文化交际能力的国际化人才,满足社会发展的迫切需求已经是当代高等教育的主要任务之一。

《大学英语教学指南》中提出将大学英语课程设置为通用英语、专门用途英语和跨文化交际三类课程,将跨文化交际首次正式纳入大学英语课程。《跨文化交际与礼仪》即是在任课老师积累了多年教学经验的基础上编写的一本适合“应用型”本科院校学生使用的教材,以供此类高校中达到大学英语教学要求中“较高要求”或“更高要求”层次的学生使用,旨在提高学生的跨文化意识和跨文化交际能力。

本教材编写思路明晰,语言浅显易懂。本教材首先介绍了跨文化交际研究涉及的“文化”“交际”“跨文化交际”等核心概念、特点及其关系,随后从中西方文化产生差异的哲学根源对中西方价值观进行对比,使学生从根本上了解中西文化差异的根源,帮助其建立民族文化自信以及消除自我文化中心主义。在此基础之上编者通过案例列举了文化差异在言语和非言语交际方面的种种表现,讨论英汉语言背后的文化原因,并从中西文化对比的角度概述不同文化中的社会习俗,以及在跨文化交际中我们需要掌握的礼仪。在最后的补充阅读部分,列举了部分“一带一路”沿线国家的风俗和礼仪,以帮助学生了解多样化的文化风俗和礼仪,扩大学生的跨文化视野,亦可作为学生日后进行外事交流时的重要参考。练习编写从学生学习的实际需求出发,从关键词汇的掌握,到阅读

理解能力的提高,通过案例的分析、个人展示、话题讨论等培养学生的批判性思维,力求师生能在教与学的过程中教学相长。

《跨文化交际与礼仪》由朱建新、刘玉君主编,编委成员有孙建光、陈晓靖、余洪红、李景光、顾荣荣、李梓、杨苏和李辉等。在教材编写的过程中,得到了各位评审专家的指点,东南大学出版社的编审刘坚博士后也提出了许多建设性的意见,在此我们一并表达衷心的感谢。此外,本教材的编写参阅了大量的文献,在此谨对各文献作者表示感谢!

《跨文化交际与礼仪》的编写是一个不断探索、求新求精的过程,在编写过程中,编者力求各方面达到完美,但鉴于编者的知识水平有限,教材中定然有疏漏之处,恳请专家和读者批评指正。

教材编写组
2018 年 11 月

目 录

CONTENTS

| | | |
|------------------|--|-----------|
| Chapter 1 | An Introduction | 1 |
| 1.1 | Culture | 1 |
| 1.2 | Communication | 4 |
| 1.3 | Intercultural Communication | 8 |
| 1.4 | Global View on Intercultural Communication | 11 |
| Chapter 2 | Philosophy and Values in Different Cultures | 17 |
| 2.1 | Introduction | 17 |
| 2.2 | Chinese and Western Philosophy | 18 |
| 2.3 | Central Ethical Values in Two Cultures | 21 |
| Chapter 3 | Daily Verbal Communication | 32 |
| 3.1 | Introduction | 32 |
| 3.2 | Form of Address | 32 |
| 3.3 | Initiating Conversation and Conversation Topics | 38 |
| 3.4 | Greeting, Invitation and Parting | 41 |
| 3.5 | Gratitude and Apology | 46 |
| 3.6 | Compliments and Responses | 49 |
| 3.7 | Visiting and Dining | 52 |
| Chapter 4 | Verbal Communication | 59 |
| 4.1 | Culture-Loaded Words | 59 |

| | | |
|------------------------------|--|------------|
| 4.2 | Proverbs | 64 |
| 4.3 | Taboos | 70 |
| Chapter 5 | Nonverbal Communication | 78 |
| 5.1 | Introduction | 78 |
| 5.2 | Time Language | 82 |
| 5.3 | Spacial Language | 84 |
| 5.4 | Body Language | 87 |
| 5.5 | Paralanguage | 93 |
| Chapter 6 | Social Customs and Etiquette | 98 |
| 6.1 | Introduction | 98 |
| 6.2 | Traditional Chinese and Western Festivals | 99 |
| 6.3 | Customs and Ceremonies of Baby's Birth | 107 |
| 6.4 | Different Birthday Celebrations | 109 |
| 6.5 | Different Grown-up Ceremony for Children | 112 |
| 6.6 | Different Rituals of Marriage | 114 |
| Chapter 7 | Intercultural Business Etiquette | 125 |
| 7.1 | Introduction | 125 |
| 7.2 | General Intercultural Business Etiquette | 126 |
| 7.3 | Some Golden Rules of Intercultural Business Etiquette | 138 |
| Chapter 8 | Customs and Etiquette of Some Countries | 145 |
| 8.1 | Oriental Culture | 145 |
| 8.2 | Occidental Culture | 150 |
| 8.3 | Middle-Eastern Culture | 157 |
| 8.4 | Main African Cultures | 163 |
| Supplementary Reading | Social Customs and Etiquette of Some OBOR Countries | 170 |
| References | | 184 |

Chapter 1

An Introduction

1.1 Culture

1.1.1 Definition

What is culture? There are various definitions.

According to the *Concise Oxford Dictionary*, culture is “the arts and other manifestations of human intellectual achievement regarded collectively”. It refers to intellectual perspective, such as music, art, exhibition, dance, etc. When you talk about Mozart, Da Vinci, etc., you are talking about culture.

Anthropologists believe that culture is “the customs, civilizations, and achievements of a particular time or people”. In this sense, there are Greek culture, Egyptian culture, Chinese culture, Babylon culture and so on.

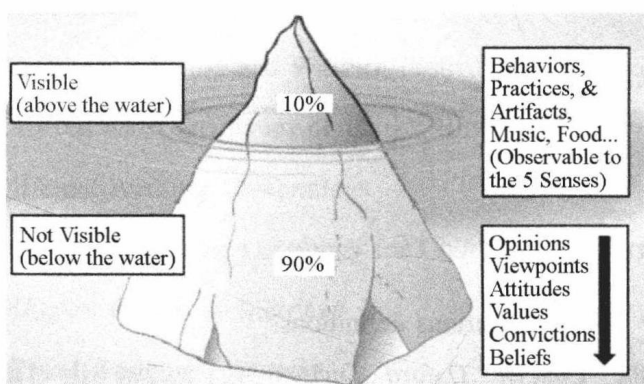
Psychologists define culture as “the collective programming of the mind which distinguishes the members of one category of people from another”. For example, Western wedding ceremony is different from Chinese wedding ceremony.

From Intercultural Communication Perspective, culture is a learned set of shared interpretations about beliefs, values, and norms, which affect the behavior of a relatively large group of people.

1.1.2 Images of Culture

1) Culture is Like an Iceberg

Like an iceberg, only a small part of culture is visible. Aspects of culture that we can easily observe are often referred to as objective culture, which includes things such as history, literature, and customs. When we learn the facts about our own or other cultures, we are learning the objective culture. Most part of culture is below the surface of our awareness and not easily observable. The invisible part is referred to as subjective culture which includes feelings and attitudes about how things are going and how they should be going. If we only learn objective culture, we are missing the bigger part that is below the surface.



The Cultural Iceberg

2) Culture is Our Software

Geert Hofstede claims that culture is “the software of the mind”. As is known, computers do what programs ask them to do. Human beings behave according to their culture. Humans are very similar to computers in this sense. Culture is the basic operating system that makes us human beings. We cannot be said to be human beings until we are programmed by our home culture. At birth the infant is only a potential human and it can be called human until it has learned how to be human in a culturally specific way. It is the culture that provides us with the software. It usually fades into the background and we are only vaguely aware of it as we use it. Sometimes it does not work because it is incompatible with some other software, then culture shock arises.

3) Culture is Like the Water a Fish Swims in

The fish lives and finds food in the water and reproduces and protects itself from danger. It scans everything around it except the water it lives in. The fish takes the water for

granted because it is totally used to the surroundings and it really cannot imagine another environment. The same is true for our humankind. Culture is so much about who we are and what the world is like around us, but most of the time we do not notice it and take it for granted.

4) Culture is the Story We Tell Ourselves about Ourselves

Every culture group has a story that provides a way for members of the group to understand who they are and what the world is like. People tell themselves their own stories in their folklore, arts, politics and even intimate conversations among friends and family members. The stories may be very old and include legends of how the group was created, but stories also change to adapt to changing circumstances.



For instance, Chinese often say that China is an old country while the United States is very young. This seems to be true if American culture is assumed to begin with the European settlement of North America or American independence. In fact American culture is an extension of Western culture which can be traced back to the ancient Greeks or even the ancient Egyptians. Someone may argue that American culture is just as old as Chinese culture, but that is not what matters. What is significant is that Chinese tell this story and use it to define who they are as Chinese are in comparison to other groups.

5) Culture are the Rules of Our Behavior

Culture is about how people behave appropriately in their societies. It includes all the rules that make actions meaningful to those acting and to the people around them. Everyone learns to speak by using the grammar of their native language automatically, but they use it with little or no conscious awareness of the rules of grammar. Similarly, people learn their cultural grammar unconsciously and apply its rules automatically. Most people find it difficult to describe the meaning system of their own culture. Just as native speakers of a language are usually unable to speak out the grammatical rules of that language unless they have specifically studied the grammar. Like the grammar of a language, cultural rules are repetitive. They are made up of basic patterns that occur again and again. For instance, an important pattern in Chinese culture is the distinction between inside and outside. This pattern shows up in language, traditional architecture and social relationships.

1.2 Communication

1.2.1 Definition



The word “communication” is used in a variety of ways. Before we use the term any further, we should establish a common understanding of its definition. In this book, communication we discuss is defined as the process of understanding and sharing meaning. Communication is considered as a process because it is an activity, exchange, or a set of behaviors—not an unchanging, static product in which we participate. As David Berlo, a well-known communication figure writes:

If we accept the concept of process, we view events and relationships as dynamic, ongoing, ever changing, and continuous. When we label something as a process, we also mean that it does not have a beginning, an end, a fixed sequence of events. It is not static, at rest. It is moving. The ingredients within a process interact; each affects all of the others.

Communication is a complicated process. It is variable, active, and dynamic. It starts long before the words begin to flow and can last long after the words stop.

Communication is a process that requires understanding. Your professor asks, “What is the ontogeny of your mysogeny?” You hear the words, but you may not be able to understand or interpret them. An Asian student who has to struggle with English as a second language may have trouble with words that most Americans regard easy to understand. Understanding, or grasping, the meaning of another person’s message does not occur unless the two communicators can understand common meanings of words, phrases, and non-verbal codes.

In addition to understanding, communication involves sharing. Consider the popular use of the word sharing. We share a meal, an event, and a sunset. Sharing is a gift that people exchange. We share with others when we talk to them alone or in larger groups. Regardless of the context, communication involves sharing.

What exactly is understood and shared in the communication process? When you use language for expression, meaning is the shared understanding of your feelings. When you use language for pragmatic purposes, meaning is the appropriate response that indicates the message has been understood. For example, you ask for a drink, and the other person gives you one. Meaning is the message you construct in your mind as you interpret the message sent.

1.2.2 Context in Communication

Context is important in all communication. There are also significant differences across the cultures in the ways and the extent to which people communicate through context. The American anthropologist Edward T. Hall has described cultural differences in the use of language and context in communication. He calls communication that occurs mostly through language as low context and communication that occurs in ways other than through language as high context. When he talks about the explicit code he is talking about what we call language codes sent through speech and writing and received through listening and reading.

A high-context (HC) communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low-context (LC) communication is just the opposite: i. e., the mass of information is vested in the explicit code.

Any transaction can be characterized as high, low or middle context. HC transactions feature preprogrammed information that is in the receiver and in the setting, with only minimal information in the transmitted message. LC transactions are the reverse. Most of the information must be in the transmitted message in order to make up for what is missing in the context.

Although no culture exists exclusively at one end of the scale, some are high while others are low, American culture, while not on the bottom, is toward the lower end of the scale. We are still considerably above the German-Swiss, the Germans, and the Scandinavians in the amount of contexting needed in everyday life

—*Beyond Culture*, Doubleday, Edward T. Hall, 1976

In modern urban life many transactions that are high context earlier have become low context. More and more people search and receive information from low context sources such as newspapers, textbooks, lectures, road-maps, announcements and instruction sheets. In

more traditional societies people are more dependent on personal or relatively high context sources of information. They get the news from their neighbors and they find their way to an unfamiliar place because someone they know shows them the way. The move from a rural to an urban area is a move from a smaller world to a bigger world. In the bigger world people communicate more frequently with people they do not know. When people do not share context or when they do not have a personal relationship, they do depend more heavily on low context sources of information.

Even though modernization and urbanization are factors that influence the amount of context people use when they communicate, they are not the only factors. Japanese culture, for instance, is a very high context even though it is highly modernized and urbanized. In many social situations Japanese communicators continue to send and receive messages through context that would be sent through language in another equally developed culture. To avoid overgeneralizing, it is wise to consider level of development, national culture and the layers or levels of culture when assessing the communication behavior of any individual or group.

Chinese people tend to be high-context communicators as compared to people from Western cultures, but they are not as high on the context scale as Japanese communicators are. As Hall points out, the use of context in Chinese communication extends even to the language.

1.2.3 Culture and Context

People in all cultures use both relatively high and relatively low-context communication. In one culture a situation may be understood to be high context (the message is in the situation), while in another culture a similar situation is one in which participants send and receive messages through languages.

The difference between high and low-context communication is one of the major sources of confusion, frustration and misunderstanding in cross-cultural communication. When people move from one culture to another, they usually think about how they will deal with the differences in language. They study language codes and engage the assistance of interpreters and translators. They seldom pay attention to the significant cultural differences in the use of context in communication.

Think about the typical experience of a Chinese student going to the United States for study as compared with the typical experience of a student coming from the West to study in

China. The Chinese student is likely to be met with lots of information mostly in written form. There will be a handbook for the international students and notices on the wall of the registration office about what to do before and after registration. Also there will be a handbook of dormitory regulations and printed information about how to renew different types of visas or how to change them and so on. The Western students arriving in China will get some information of this type, but much less. In fact, Westerners often complain that they don't find out what the situation really is until after they have arrived.

Westerners appreciate the personal help they receive when they come to China, but they also want low-context information to help them plan, act and adjust to a new situation. High-context communicators need the low-context messages they receive, but without human helpers they experience their new cultural situation as cold and impersonal.

Case 1 A fish in unfamiliar water

A Chinese student, confident in her knowledge of American culture, prepares to give a speech in English appropriate for an international audience for an English speaking contest. In the speech she paraphrases Martin Luther King, Jr. by using the phrase "I have a dream". She is confident that her intended international audience will understand the reference.

She is right. The audience will know that she is quoting Martin Luther King, Jr. but they won't necessarily be impressed. King's speech was given thirty-five years ago and is so widely known that quoting it may be considered too simple, as saying what has already been said too many times. In the last years of the 20th century, it might be more appropriate to talk about visions than about dreams. Better yet, the speaker should invent a new and attractive metaphor to carry her meaning. An image from her home culture might be fresher to her audience than her borrowed phrase.

Comment: To most Americans and many other Westerners, time flies by very quickly. So using an out-of-date metaphor reveals you to be out of date. How much worse if you quote Abraham Lincoln or Thomas Jefferson. If you quote Ernest Hemingway to a literary audience your listeners will either think you are a sexist or that you haven't read anything in fifty years. If you quote him to an audience of young people who have technical rather than liberal arts training, they may not know who Hemingway is. Even if they do recognize the name, they probably will never have read anything Hemingway wrote.

In Chinese culture, a writer or speaker shows her learning by quoting famous people from the past. It is not necessary to even say where the quotation comes from. The audience

will know and will respect your knowledge. In the United States, people rarely quote famous people from the past unless it is an especially sentimental or patriotic occasion where it is understood that old and familiar images should be remembered. Many people attend such events with an attitude of amused nostalgia(对往事的怀念). It might be fun to hear those old clichés(陈词滥调) again.

Americans like to do something unexpected. An advertising executive may get his audience's attention by quoting the ancient Greek philosopher Plato, while a university professor might cleverly surprise an academic audience by using the famous Nike advertisement when he says "just do it".

1.3 Intercultural Communication

1.3.1 Definition



Intercultural communication refers to communication between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event.

Intercultural communication occurs whenever there is communication between people from different cultural backgrounds, for example, what happens on the Silk Road, Marco Polo's stay in China, Monk Jianzhen's mission to Japan, and Zheng He's seven voyages to the Indian Ocean and the Atlantic Ocean. They tell us that intercultural communication is as old as history. Nevertheless, as a discipline, its history is short.

The term "intercultural communication" typically refers to the study of a particular idea or concept within many cultures. The goal of such investigation is to conduct a series of intercultural analysis in order to compare one culture to another on the attributes of interests.

Adler says that positive cross-cultural learning experiences typically:

- involve change and movement from one cultural frame of reference;
- are personally and uniquely important to the individual;
- force the person into some form of self-examination;
- involve severe frustration, anxiety, and personal pain, at least for a while;

- cause the person to deal with relationships and processes related to his or her role as an outsider;
- encourage the person to try new attitudes and behaviors;
- allow the person to compare and contrast constantly.

Intercultural communication as a field of study first emerged in the United States in the 1950s as a result of the four trends that lead to the development of the global village.

1) Convenient Transportation Systems

In the form of transportation and communication systems, new technology has accelerated intercultural contact. Supersonic transports now make it possible for tourists, business executives, or government officials to enjoy breakfast in San Francisco and dinner in Paris.

2) Innovative Communication Systems

Innovative communication systems have also encouraged and facilitated cultural interaction. Communication satellites, sophisticated television transmission equipment, and digital switching networks now allow people throughout the world to share information and ideas instantaneously.

3) Economic Globalization

As we enter the 21st century, the United States is no longer the only dominant economic force in the world. For example, according to Harris and Moran (Samovar & Porter, 2003), there are now more than 37,000 transnational corporations with 207,000 foreign affiliates. This expansion in globalization has resulted in multinational corporations participating in joint ventures, licensing agreements and other international business arrangements.

4) Widespread Migrations

In the United States, people are now redefining and rethinking the meaning of the word "American". It can no longer be used to describe a somewhat homogeneous group of people sharing a European heritage. As Ben J. Wattenberg tells us, the United States has become the first universal nation, a truly multi-cultural society marked by unparalleled diversity. (Samovar & Porter, 2003)

1.3.2 Potential Problems and Barriers

1) Anxiety

It occurs because of not knowing what one is expected to do, and focusing on that feeling and not be totally present in the communication transaction.

Sugawara (1993) surveyed 168 Japanese employees of Japanese companies working in

the United States and 135 of their U. S. coworkers. Only 8% of the U. S. coworkers felt impatient with the Japanese coworkers' English. While 19% of the Japanese employees felt their spoken English was poor or very poor, 20% reported feeling nervous when speaking English with U. S. coworkers, 30% of the Japanese employees felt that the U. S. coworkers were impatient with their accent, and almost 60% believed that language was the problem in communicating with the U. S. coworkers. For some Japanese workers, anxiety over speaking English properly contributed to avoiding interactions with the U. S. coworkers and limiting interactions both on and off the job to other Japanese only.

2) Lack of Cultural Sensitivity, Assuming Similarity Instead of Difference

Culture differs from one another and each culture is unique. As we know, culture shapes and influences communication. Two people from different cultures may have difficulty in communication (degree of difference depends on the degree of similarity and dissimilarity between the culture). "You can easily see and accept different hairstyles, clothing, and foods, in basic norms and thinking patterns, however, you may assume that down deep we are really all alike. Actually, we aren't." That is to say, if one lacks of knowledge of intercultural differences, it is difficult to be empathetic. It demands the ability of cultural sensitivity for greater understanding among people from different cultural backgrounds. The TV series *Beijingers in New York* shows that Wang Qiming assumes their friends will take good care of his wife and himself and offer good accommodation when they first come to New York, but on the contrary the friend goes away after welcoming them at the airport and leaves them alone in a totally strange street.

3) Ethnocentrism

Ethnocentrism is a habitual disposition to judge foreign peoples or groups by the standards and practices of one's own culture. Ethnocentric people tend to view alien (外国的) cultures with disfavor and have a sense of inherent superiority. Various forms of ethnocentric attitudes are as follows:

- my culture should be the role model for other cultures;
- I have little respect for the values and customs of other cultures;
- most people would be happier if they live in my culture;
- people in my culture have just about the best lifestyles of anywhere;
- I do not cooperate with people who are different;
- I do not trust people who are different;
- I dislike interacting with people from different cultures.