

拓展

*Intercultural Communication:  
A Practical Coursebook*

# 跨文化交际实用教程

胡超 编著  
Brad J. Herd 审校

高等学校英语拓展系列教程



语言技能类

语言应用类

语言文化类

专业英语类

外语教学与研究出版社  
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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# 高等学校英语拓展系列教程

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# 前 言

跨文化交际学, 作为一门新兴的交叉学科正日益受到外语教育界的广泛关注, 国内越来越多的高等院校已开设跨文化交际类的课程, 受到学生的普遍欢迎。为了适应日益增长的跨文化交际教学的需求, 编者针对我国普通高校学生的具体情况, 在多年课堂教学的实践基础上, 编写了这本《跨文化交际实用教程》, 旨在提高学生的跨文化交际意识, 培养他们的跨文化交际能力。本教程以具体事例唤醒学生的跨文化意识, 以选文增长学生的跨文化知识, 以多样性的课内外活动增加学生的跨文化情感体验, 进而实现学生跨文化交际能力的形成和提高。本教程获2004年宁波大学优秀教材立项, 并被列入浙江省高等教育“十五”规划重点教材。

本教程整个编撰过程历经四年。其间已作为英语专业本科高年级的选修课与通过CET-4的学生的全校公共选修课教材使用了六轮, 每一轮都在前一轮使用的基础上根据学生的反馈、教师本人上课的情况, 以及同行的宝贵意见进行了修改, 现在正式出版的已是第六稿。学生对本教材普遍反映不错, 尤其是每单元课首的Warm-up Cases, 很受学生的欢迎。本教程提供配套的网上教学资源, 包括相关阅读材料、教学课件、视频材料以及学生优秀作品等(该资源可到<http://www.hceep.cn>“学习资源”下载)。

## 一、编写依据

本教程以美国跨文化交际培训理论为依据<sup>1</sup>, 按照四个步骤安排教学内容: 跨文化意识的觉醒, 跨文化知识的吸取, 跨文化情感挑战的应对, 以及跨文化技能的获得。其中, 跨文化意识的觉醒与跨文化情感挑战的应对, 是近年来在跨文化交际训练实践中增加的新内容。这四个步骤之间的关系是:

- 1) 跨文化意识的觉醒是跨文化交际培训成功的先决条件;
- 2) 跨文化知识的吸取是跨文化意识觉醒后学习者的内在需求;
- 3) 跨文化情感挑战的应对是学习者发展跨文化交际能力的必经阶段;
- 4) 跨文化交际技能的获得是跨文化交际训练的最终目的。

《跨文化交际实用教程》以上述理论为依据, 根据中国高校学生的具体情况和中文与英语两种语言文化的异同, 有所侧重地对内容进行裁剪与筛选。通过模式化、角色训练、表演反馈和训练迁移四个步骤实现跨文化交际教学的目的。

<sup>1</sup> 参见美国跨文化交际研究著名学者 Richard W. Brislin 与 Tomoko Yoshida 合著的 *Intercultural Communication Training: An Introduction* (Thousand Oaks, Calif.: Sage Publications, Inc. 1994)。

## 二、内容安排

全书共分九个单元。

第一单元为绪论，总体介绍文化与交际、跨文化交际和跨文化交际学的基本知识。

第二、三单元介绍日常言语交际，着重介绍跨文化日常交际中经常出现的问题，如称呼、话题选择、拜访礼仪、赞语与赞语应答等。练习注重训练学生的日常交际的模式化习得。

第四单元介绍语言交际，着重讲解词语的文化内涵与文化思维模式。通过大量的实例，把语言与文化的关系生动有趣地展现在学生面前，同时把文化深层结构引入学生的视野。

第五单元介绍非语言交际，主要概述非语言交际的三大内容：时间观念、空间的使用与身势语，用大量事例充分展示了非语言交际在跨文化交际中的重要作用及应用规则。

第六单元介绍跨性别文化交际，介绍中外男女性别意识的差异所导致的文化差异，如谈话风格、行为习惯、思维方式的不同以及如何跨越这些障碍而达到彼此的沟通与理解。

第七单元介绍谈判风格的文化差异，着重分析因文化差异而产生的不同谈判风格，介绍了中西方谈判氛围、谈判人员的组成、决定方式等方面的异同。

第八单元介绍跨文化交往中的幽默认知，介绍在跨文化交往中如何理解幽默、欣赏幽默和使用幽默。

第九单元以跨文化人格形成为内容，重点讨论中西方文化观的融合，介绍了中西方世界观在对宇宙、自然、知识、社会、时间及交际等认识方面的差异性与互补性，提出随着中西方文化不断交流与融合，培养跨文化人格成为一种必然需要。

本教程还包括三个附录：社会文化知识测试、本教程教学大纲和部分练习的参考答案。

## 三、教程特色

杨振宁曾说，美国学生习惯于归纳法，中国学生习惯于演绎法。这很可能反映了两国学生所受教育的差异性。编者经过课堂调查，发现当代学生的学习习惯有所变化，大部分学生更喜欢归纳法教学。有鉴于此，编者突破了传统教科书编写的常规格局，对本书结构做了以下设计：

- 1) 将跨文化交际中的典型事例醒目地置于每单元之首, 以充分调动学生的兴趣, 并通过对实例的思考与分析, 唤醒学生的跨文化交际意识。
- 2) 提供与每单元所学知识相关的推荐阅读书目, 为学生进一步学习和研究有关的专门知识提供引导。
- 3) 每个单元都设计了课堂活动与练习题目, 力图通过课堂和课后活动使学生将跨文化交际知识及时转化为交际技能。

在本教程的编写、修改过程中, 得到了许多中外老师、同事、朋友、家人和亲人的指点与帮助。在这里特别要感谢范谊教授, 没有他最初的提议与设想, 根本就没有这本教材; 还要特别感谢外籍教师Brad J. Herd、Mary McNulty、Ingemar Ottosson与Alex Michel, 他们对本教材进行了认真的审阅, 并提出了修改意见。感谢所有在校对过程中帮助过我的同事们, 尤其是林渭芳老师。另外, 感谢Jalia T. Wood、Susan A. Helleg、Larry A. Samovar、Lisa Skow、Wen-Shu Lee、Young Yun Kim、王振亚、胡文仲、汪福祥及马登阁等专家、学者, 编者从他们发表的文章或专著中选取了部分资料。还要感谢在本教程出版过程中提供了诸多帮助的朋友们。在此, 谨向所有帮助过我的人表示深深的谢意!

由于时间和资料等条件限制, 加之本人水平有限, 书中定有不足之处, 恳请读者批评指正, 以便在重印时及时校正。如是, 学子幸甚, 编者幸甚。

编者  
2006年4月

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# Unit 1 An Introduction

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

Winston Brembeck

## Warm-up Cases

### Case 1 Showing Concern

In China:

Xiao Li (*an interpreter*): You must be very tired. You're old...

Catherine (*an elderly American lady*): Oh, I'm NOT old, and I'm NOT tired.

In the West:

A: How are you doing now? Would you like to rest?

B: No, not a bit.

(Ouyang Fasu, 1988)

**Comment:** What the interpreter said is quite courteous in China. It means, "If you are tired, we can take a little rest, since you are getting on in years." Unfortunately, his translation is too literal and misleading. This clearly shows that translation is an intercultural communication, which requires the translator/interpreter to possess both English cultural knowledge and language competence. The interpreter gave the impression that he thought the elderly lady would collapse any minute

if she doesn't rest immediately. However, in the West, there is a value placed in being young that many people consciously, or subconsciously, are not willing to accept that they are growing old. In addition, the western way of showing concern is generally different from the Chinese way. The former is mainly displayed with question while the latter is usually expressed by statement. For these reasons the foreign lady felt offended. Of course, age is a state of mind, especially with the baby boomers who don't accept society's expectations of how old people should think and behave.

## Case 2 First Offer

A Canadian colleague and I traveled to Guilin with our admirable guide Heping Liu in very hot weather. Sightseeing is a thirsty business. We did not trust the water, and enjoyed excellent beer. We politely offered some to Heping but he refused. We said nothing and drank our beer, while poor Heping watched. On another day, Heping quickly accepted our offer of beer. Only when I saw that Heping in fact liked beer, did it occur to me to ask him whether maybe in Chinese culture it was not polite to accept on the first offer. Indeed, it is not. Chinese customs show that Heping was being modest, polite and well-behaved and had every intention of accepting the beer at the second or third offer, impressing his charges with his modesty. But Heping did not understand North American rules, which firmly say that you do not push alcoholic beverages on anyone. A person may not drink for religious reasons; he may be a reformed **alcoholic**<sup>1</sup>, or he may be **allergic**<sup>2</sup>. Whatever the reason behind the rule, you do not insist on offering alcohol. And while I certainly did not figure Heping for a **Mormon**<sup>3</sup>, a **Muslim**<sup>4</sup> or a reformed alcoholic, so unconscious and so strong are our communicative competence

<sup>1</sup>**alcoholic** someone who regularly drinks too much alcohol and has difficulty stopping

<sup>2</sup>**allergic** 患过敏症的

<sup>3</sup>**Mormon** 摩门教教徒 (1830年由 Joseph Smith 在美国创设的基督教新教的一派)

<sup>4</sup>**Muslim** 穆斯林, 伊斯兰教信徒

rules that we equally politely never made a second offer of beer to Heping, who probably thought North Americans are most **uncouth**<sup>5</sup>. (Christina B. Paulston, 1988)

### ***Questions for discussion***

*In your daily life, do you often accept first offer? If yes, in what situation?*

## **Case 3 Same Language, Different Behavior**

*(An American traveled to England and was staying with a friend. During his stay, the American decided to talk to the Englishman about some things that were bothering him. )*

American: I feel uncomfortable with many of the people here, but I'm not sure why. I speak the same language, so there shouldn't be any problem. Back home, I usually get along with people. You know that I'm very friendly.

Englishman: Yes, that's true, but you're friendly in the way that Americans are friendly.

American: I'm not sure I understand.

Englishman: Well, for example, at the meeting the other night, you immediately called people by their first names. We do that here, but not when we first meet someone.

American: That's how we make people feel comfortable. People feel friendlier toward each other when they use first names.

Englishman: It's different here. For example, when you met my boss you should have used his last name. Also there's something else that you do that English people don't often do.

American: What's that?

Englishman: You touch people on the shoulder quite a bit, especially when you compliment them.

American: I guess I've never thought about that before. I suppose that is what I do at home.

(Deena R. Levine et al., 1987)

<sup>5</sup>**uncouth** behaving and speaking in a way that is rude or socially unacceptable

**Comment:** This is an important lesson for the American that though they speak the same language problems may still exist when communicating with English people. He doesn't stop to think that he may have to do things differently. Luckily, he has someone who can help him understand and quickly learns that in England he needs to be able to do more than just speak English.

Once upon a time a **marmoset**<sup>6</sup> 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.

From *China: A Handbook in Intercultural Communication*  
(Jean Brick, 1991)

## Culture

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 values and beliefs, certain customs, certain gestures and certain foods. They may also share distinctive **artifacts**<sup>7</sup>, distinctive art, distinctive music, literature and folk stories.

The way of regarding culture as an observable pattern of behavior is a useful one but one that has its limitations. One question that tends to remain

<sup>6</sup> **marmoset** a type of small monkey with long hair and large eyes that lives in Central and South America

<sup>7</sup> **artifact/artefact** an object such as a tool, weapon, etc. that was made in the past and is historically important

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**<sup>8</sup> 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**<sup>9</sup>. 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 the underlying values, e.g. in ways of looking at the world, tend to be much slower.

For example, 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. This is heard in the song—“My Chinese Heart” sung by Zhang Mingmin, a Hong Kong pop singer.

我的中国心

(My Chinese Heart)

流在心里的血，澎湃着中华的声音

(The blood in my heart is surging the Chinese sound)

就算身在他乡也改变不了我的中国心

(Although in another country I am, my Chinese heart could not be changed)

河山只在我梦萦，祖国已多年未亲近

(In my dream is my motherland, which I have not returned for ages)

可是不管怎样也改变不了，我的中国心……

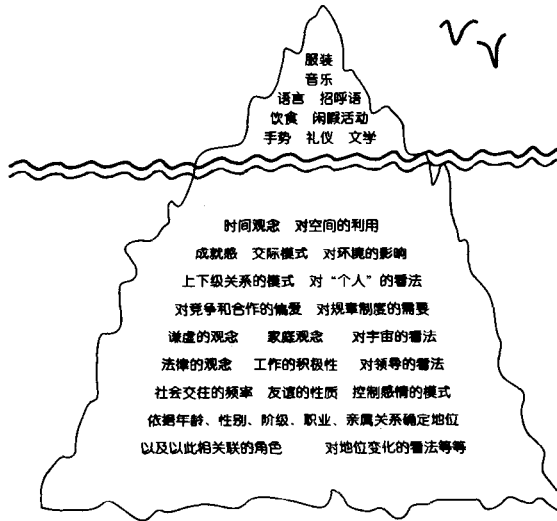
(Whatever I have undergone, my Chinese heart will remain the same...)

<sup>8</sup> a **myriad of/myriads of** (*esp. literary*) a very large number of

<sup>9</sup> **static entity** not changing/developing unit



What we can see about culture is just the tip of the iceberg; the majority of it is intangible, beyond sight. (See Figure 1.1)



(胡文仲, 1999)

Figure 1.1: An Iceberg of Culture

## Communication

Communication is central to our existence. 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 bonds, 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.

There are three basic aspects to communication: our individual personality, the culture we operate in, and the physical environment that surrounds us.