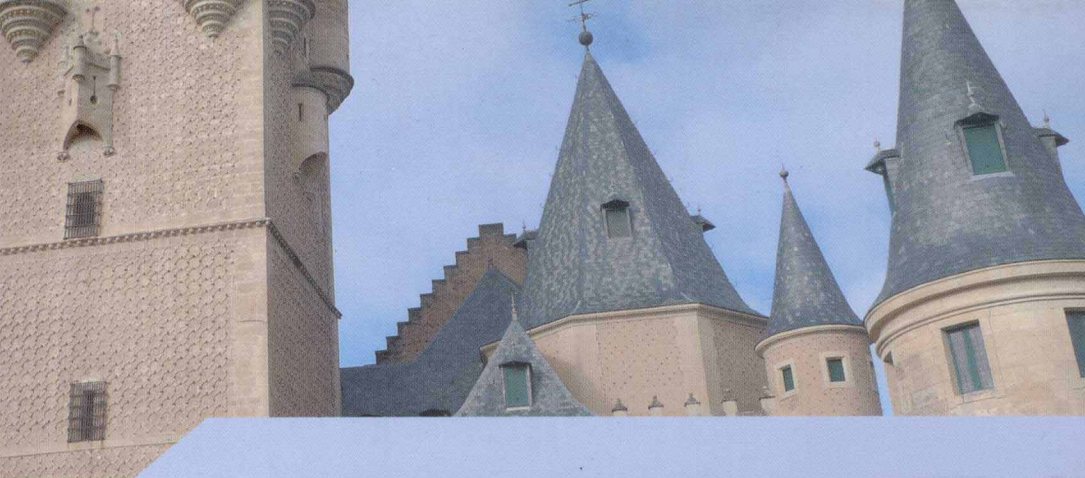




跨文化交际理论 探讨与实践

主 编 贾玉新

副主编 刘长远 宋 莉

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前 言

1995 在哈尔滨工业大学召开了首届中国跨文化交际学术研讨会,这是我国学术界一件大事。会议期间中国跨文化交际学会(CAFIC)正式成立,这标志着跨文化交际研究在中国迎来了新纪元。2007 年哈尔滨工业大学又主办了第七届国际跨文化交际学术研讨会。学会在成立之后的 10 多年里定期举办了 6 次国际研讨会,与此同时,国内其他院校也多次举办了大型研讨会。我国跨文化交际研究在研究内容和研究方法方面都取得了长足进展。在跨文化交际研究的起始阶段,其内容、范围以及方法等都存在很大局限。现今,此领域研究的范围不断扩展,本论文集已非常清楚地体现出这一发展势头。除常见的文化对比、外语教学与跨文化交际、文化与翻译,研究已扩展到跨文化交际理论、身份认同、文化适应、全球化视野下的跨文化研究、文化冲突、跨文化语用、跨文化商务与管理、跨文化交际与外语教育、跨文化传播等 20 多个主题。尤其可喜的是,在理论研究方面已有所突破。跨文化研究的发展势头还在继续。目前,教师和学者们已接触此领域研究的前沿,一些学者已开始从全球化的高度重新审视以往的研究,开始摆脱“非此即彼”的二元论的影响,从文化多元和辩证的视角研究跨文化认同和跨文化交际能力;研究中对不同方法,扬长避短,择善而从;与此同时,他们还重新审视自己的文化价值观,挖掘具有普世价值的中国文化因素、尤其是人文精神的伦理道德价值观。

实际上,我国跨文化交际研究的飞跃发展和空前繁荣是对全球化挑战的回应,是全球化的必然,因为全球化是文化的全球化,而文化全球化预设着跨文化对话和跨文化认同。文化多元化的 21 世纪为跨文化交际研究提出新的挑战、新的课题、新的任务;全球化要求我们吐故纳新、延伸自我、超越异同、扩大共识、开放包容;建设一个我者与他者共生共存、互动互惠、“和而不同”的和谐全球社会是时代赋予跨文化交

际研究的历史使命。

本次会议选择“和谐、多元与跨文化交际”为主题,这是对全球化挑战的最好回应。大会代表宣读的论文展示出他们为建设理想的全球社会所做的努力。正如会议论文所说:“多元文化共存共荣的‘和而不同’是全球化的必然发展趋势。”有的学者引用费孝通先生的话表达自己对“和而不同”和谐社会的向往:“不同文化应当‘各美其美、美人之美、美美与共、天下大同’”。

本次会议代表 540 余人,分别来自美国、日本、英国、澳大利亚、新西兰、加拿大、德国、挪威、墨西哥、俄罗斯、伊朗、韩国、泰国、新加坡、马来西亚、中国香港、澳门、台湾等 20 多个国家和地区。本次会议聚集了国内外跨文化交际研究领域著名学者和专家。参加会议的专家学者进行了深入的探讨和交流,充分反映了国内外跨文化交际领域的最新研究成果和学术水平,堪称是该领域一次空前盛大的会议。

本次会议共收到论文 500 余篇,其中不乏该领域研究的优秀成果。经会议学术委员会的严格审阅,选出 53 篇既体现较高学术水平又具有一定代表性的论文汇集成册,以供对该领域研究感兴趣的广大读者进行交流和学。

本论文集主要内容由跨文化交际理论与实践、语言与文化、文化与艺术、文化与翻译、跨文化交际与外语教育五个主题组成。有多篇国内外参会学者的论文已在国际跨文化交际学刊 ICS 上发表,原则上不再收入本本文中。由于篇幅有限,尚有很多优秀论文没有收集到本文中,为此我们深表歉意。在此向所有提交论文的作者表示诚挚的谢意。

编者

2009 年 12 月 28 日

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I. 跨文化交际理论与实践

The Lamination of Cultural Space: A Theoretical Investigation of Time in Space

Robert N. St. Clair
University of Louisville

Abstract: Cultures change and the best way of comprehending this process is by investigating the layers of knowledge, social practice, and material artifacts that it deposits over time and space. Hence, the relationship of time and space to culture is not a linear one but an accumulation of layers of archeological space, sedimentations of culture over time. This archeological approach to culture is important because it allows historiographers of culture to better understand cultural change. The framework of cultural space is a model that brings the past and the present into a transformational space known as the co-present. It is in this space that the past is placed in a new configuration of the milieu of the present. In that process, the past never dies; it is either redefined, modified, revised, or even reinvented. What is important about this model is that it argues that the present is embedded in the past. One understands the present only because one knows the past. Similarly, in order to understand the future, one must turn to the present. Time, it is argued, is embedded in cultural space.

Key words: cultural space; time and space; transformational space

Introduction

Time and Space are always theoretically linked because space grows and develops in time. In the model of linear time, this linkage is based on the linear movement of time over space (St. Clair, 2006). What is missing from this temporal linear model is how cultural space changes over time. A resolution to this problem can be found in the insightful

theories in the work of Foucault. In the *Archeology of Knowledge* (Foucault, 1969), he presents cultural space as the sedimentation of layers historical space over time. A modification of this metaphor can be found in the sedimentation theory of time in space which envisions time as the accumulation of social practices layered in cultural space. In other words, it differs from the linear model of time in that it argues that time is embedded in space: the present is embedded in the cultural past and the future is embedded in the cultural present. What is important about this framework of the sedimentation of time is that it accounts for many contemporary cultural constructs such as globalization and modernization. This investigation explains how cultural functions within several of the contexts space: colonialism, cultural habitus (Bourdeiu, 1977, 1984), global expansions, modernization, social scripts (St. Clair, Thomé-Williams, and Su, 2005), social structuration (Giddens, 1984) and mass media culture as the new-social-reality (Mehan and Wood, 1975). In essence, it claims that cultural change involves the retaining of some cultural practices along with the modification, revision, and re-invention of events in the co-present. Just as the present is embedded in the past, the future is embedded in the present.

Linear Time	Sedimentary Time
Time is based on movement over space	Time is embedded into strata of previous time. The present is embedded in the past; the future is embedded in the present.
Space does not change; only time changes. The present is separated from the past and the future.	Both space and time change are evidenced as vertical strata. The present emerges from the reconstruction of the past.
There are four possible models of linear time. In two of them, time moves in space (the future approaches the present); in the others people move in space and time remains immobile (one approaches the future). The direction of time is horizontal and linear.	Space is the container of time. The present is embedded in the past; the future is embedded in the present. The direction of time is vertical.