

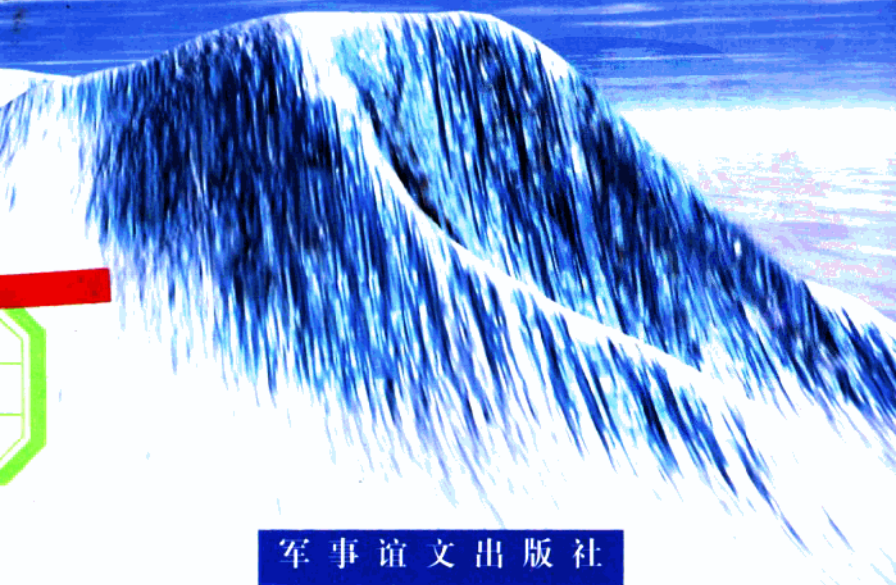
文化像座冰山

—— 语言与文化的探索

CULTURE AS AN ICEBERG

—— Explorations in Language and Culture

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—Explorations in Language and Culture

序

解放军外国语学院一批中青年教员多年来为外语专业学生开设《跨文化交际》课程,现整理成书,值得庆贺。

本教材集中反映了当代外语教学的先进的主流思想。

首先,当代外语教学强调语言与文化的互补关系,通过接触文化学习英语,使英语学习摆脱了传统的以四会技能为中心的模式,学习者能以较自然的方式习得外语,提高了学习效果;同样,通过学习英语掌握文化,既学习了外语,也拓宽了学习者的文化知识,增加了学习收获。

当代外语教学的另一个主流思想是学习语言是为了交际。这样,外语学习者就应该在交际过程中学习和提高自己的外语水平。本教材在介绍文化时,注意到对中外文化进行比较。这样,学生除了能用英语理解英美和西方文化外,又能用英语谈论中国文化。这与过去的某些教材单纯介绍西方文化有本质的差别。采用那种方法进行交际往往是单向的,学习者洗耳恭听,却不能了解本国文化;即使有所了解却不会表达;本教材则是双向的,能听能说,最能符合交际的需要。

第三,本教材在介绍两种文化时,既不妄自菲薄,也不夜郎自大;既不盲目崇洋,也不一概否定,便于学生批判接受。每一章后都配有一些思考题,让学生充分发表意见,自由讨论。这就扭转了以往堂上完全以教师为中心的极端做法,做到了发挥学生是学习主体的作用。

最后,本教材的每一章都提供了凝聚中西方文化无穷智慧和精辟思想的谚语,这最能潜移默化地使学生的道德品质得到升华,帮助学生把握人生追求的正确方向。

编者把本教材取名为《文化像座冰山》,其用意是帮助学习者

窥探隐藏在海面下的冰山的更多部分。然而人们也不得不承认在海面底下的冰山毕竟硕大无比,本教材不可能完美地显露其所有部分。相信本教材在使用过程中将得到精益求精,不断完善。这有待编写者和使用者的共同努力。

胡壮麟

北京大学畅春园

1998年11月14日

前 言

本书取名《文化像座冰山》缘于美国学者温斯·布莱姆贝克对文化特征的形象比喻。我们这里所说的文化不是指一个民族的文学、艺术成就,那种文化被称之为大写的文化,我们所说的文化是小写的文化,即:一个民族的生活方式。我们所能看见浮在海面上的冰山部分,象征一个民族的衣着、食物、容貌、建筑等,只是冰山一尖角而已,隐藏在海面以下是冰山的大部分,象征一个民族的信仰、价值观及交际方式。本书编写目的即为探索冰山底部那些最容易引起跨文化交际障碍的因素。

书的副标题说明了此书的意图和内容。我们编写此书出于以下两点考虑。其一,科学技术的发展,以及我国对外开放的不断深化,使我们感到住在另一个半球的人们近在咫尺,仿佛就象是我们的隔壁邻居。因而,我们这个“地球村”的村民们比以往任何时候更需要相互了解,以免发生交际中的误解和冲撞。要了解别人,我们首先要了解自己,反过来,了解别人可以使我们更好地了解自己。其二,学习目的语文化在外语教学中的重要性已被人们普遍接受,但关于目的语文化,学生在外语教学课堂上接受的往往只是些支离破碎的知识。因此,我们试图编写一本涉及口头交际、书面交际、非语言交际以及生活方式的教材,以便使学生对目的语文化、跨文化交际有一个较为全面系统的了解。目前国内的研究大多着重于文化差异问题,而我们倾向于在分析中、英文化差异的同时,也分析中、英文化的共性。此外,本书还包括性别差异、委婉语和攻击语、幽默和笑话,这些领域跨文化研究过去较少涉及,这也是我们把本书称作“探索”的原因。

《文化像座冰山》一书共二十章。第一章简单回顾跨文化交际

研究的历史,并介绍这一课题的研究目的、任务及方法。第二章至第七章,分析了中、英文化在会话模式、邀请、恭维、请求、打电话诸方面的异同,以及男性和女性在会话中的差异。第八章至第十三章探讨在书面交际中,汉、英语言在词汇、句子及语篇层面上反映出的文化异同。第十四章是关于非语言交际,讨论交际中起重要作用而又常被人们忽视的动作、距离、表情等身势语。第十五章至第二十章涉及生活方式的各方面:婚姻与家庭、朋友与友谊、工作与价值观、教育与期望值、委婉语和攻击语、幽默和笑话。每章正文前一般配有名言或谚语,帮助读者了解该章的要点,正文后配有问答题或讨论题。书后还附有文化测试题,供读者思考讨论,文献索引供读者进一步查询研究。

《文化像座冰山》是为英语专业高年级学生编写的一本专门用于学习跨文化交际的新型教材,旨在介绍和分析汉、英语言中折射出的不同文化观念,唤起学生对语言的敏感性以及对跨文化交际研究的兴趣。为使本书在具有较高学术性的同时,又具有较广的适用性,我们在编写过程中,力求语言简洁明晰,通俗易懂,因此本书也可供英语自学者及需要与英美人士打交道的外事、外贸工作者参考。

《文化像座冰山》一书由张朝宜教授编写第二、七、十、十二、十五、十六、十八、十九和二十章,高航老师编写第三、四、五、六、十一和十七章,江健老师编写第一、八、九、十三和十四章。

在本书的编写过程中,我们得到了许多专家、学者和老师的关心、帮助。冯翠华教授、余玛丽副教授、美国哈佛大学 Julie Wilson 博士和英国诺丁汉大学英语教育中心主任 Hilary Bool 女士均对本书提出了许多宝贵的改进意见。美国 Ron Becker 博士审阅了全文,逐字逐句帮助我们修改本教材。我们特别要感谢北京大学的胡壮麟教授,他对本书的编写给予了热情的鼓励,又在百忙中仔细阅读本书,提出了非常全面、详细的意见,并为本书作序。另外,解放军军事谊文出版社的王启明社长,徐强主任,以及解放军外国

语学院三系主任马茂苓副教授为本书的编写与出版给予了大力支持。在此,我们向上述人士表示衷心的感谢。

由于跨文化交际的研究范围极广,所涉及的因素极为复杂,加上编者水平有限,因此,本书难免存在不少缺点,甚至错误,我们诚恳希望阅读本书的专家、学者以及使用本书的教师和学生多提宝贵意见。

最后,我们想引用 T. S. Eliot 的《小吉丁》中的几行诗作为前言的结束:

我们将永不停止求索,
而一切探索的终点
都将回到出发点
——我们初识的地方。

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Chapter 1

The learning of language and the learning of culture are obviously two different things. At the same time, they are closely inter-dependent.... The linguistic system is part of the social system. Neither can be learned without the other.

— M. A. K. Halliday

We don't need more missiles and H-bombs nearly so much as we need specific knowledge of ourselves as participants in a culture.

Edward Hall

An Introduction to Intercultural Communication Studies

1.1 The Importance of Training Intercultural Communication (IC) Awareness

Modern society has made intercultural communication (IC) a necessity. With the development of science and technology, the world seems to be shrinking. Modern transportation and communication, electronic media and international organizations have brought near the people in the other hemisphere as if they were our next door neighbours. The mobility of people and the contact between coun-

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tries have greatly increased intercultural communication. In today's world, intercultural awareness has become a prerequisite for successful intercultural communication.

English, as an international language, has called for Chinese learners' intercultural awareness. People used to assume that learning the rules of English grammar and a large amount of vocabulary was sufficient in learning English. The more grammar and vocabulary a learner had learnt, the higher was the level of proficiency. Experience has shown, however, that many learners, while knowing a lot about the target language, were, in fact, unable to communicate effectively in it. For example, if someone says 'He go to work' instead of 'he goes to work', the grammatical mistake does not affect his communication with a native English speaker. However, if he asks an English lady how old she is, no matter how correct his grammar and pronunciation might be, the English lady may not be tolerant of his blunder, because such a question could put her in an embarrassing situation. This example shows that intercultural awareness is required if the learner is to achieve the communicative competence, which is now universally considered as the goal of language learning.

Intercultural awareness becomes especially important when a learner reaches the advanced stage and reads authentic English texts. Very often familiarity with the dictionary definitions of lexical items and the mastery of sentence structures do not seem to be enough for the learner to understand the information. Lack of cultural knowledge affects his comprehension negatively. For example, if a learner does not know that English pillar-boxes are painted red, he might not be able to appreciate the humor in the following passage:

Bright red costumes , with hats , shoes and stockings to match , are to be all craze in the spring . Smart women will have to be careful not to yawn in the streets in case some short-sighted person is on his way to post a letter .

Moreover, intercultural awareness cannot grow naturally. It has to be trained. It is known that in native language learning, a child's acquisition of the linguistic competence (learning the language forms) goes hand in hand with the acquisition of 'culture competence' (Wallace 1988), each supportive of the other. For example, When a child from the Anglo-American world learns the word 'dog', he will normally learn the cultural meaning of the word: the dog is "man's best friend". A child brought up in the Chinese culture would be taught that the dog is a dirty and dangerous animal. People, who have thus been initiated into the culture associated with their mother tongue, are naturally inclined to interpret things with their own cultural references. This natural inclination is called "intuitive competence" (Brown 1990). When people from different cultures communicate, their respective "intuitive competence" may cause miscommunication. "Intuitive competence" is something "native speakers possess, but foreign learners have to be trained in" (Brown 1990). Therefore, it becomes necessary for Chinese students to increase the intercultural awareness in the English language learning.

To understand intercultural awareness, it may be necessary to understand what is meant by the term "culture". Culture has been, from the very beginning, a special province of anthropologists. They were the first to explore the definition of the word "culture". For

them, culture has long stood for the way of life, attitudes and behavior patterns of a people. Later, scholars give it different definitions from different aspects of research. It is estimated that there have existed about 200 definitions of culture, which may simply be classified into two categories:

(1) Culture in capital C.

(2) Culture in small c.

Culture in capital C refers to the traditional concept of culture as great achievements, refinement and artistic endeavor. Culture in small c is widely used to refer to 'way of life' culture.

Then, increasing intercultural awareness for learners of English as a foreign language (EFL) means learning the cultural use of the English language and understanding the cultural values and attitudes of native English speakers.

1.2 A Brief Reflection on Intercultural Communication Studies

Although intercommunication has never ceased in this multicultural world, intercultural communication studies is a relatively new discipline.

Linguistic investigation of cultural differences may date back to the early years of the 20th century. In 1911, Boas published his *Handbook of American Indian Languages*. He could not have possibly imagined that his work inspired a generation of anthropologists and sociolinguists to take up the subject and shape a new discipline. Whorf, influenced by Sapir's work *Language Defined*, proposed the famous Sapir-Whorf hypothesis, exploring the interrelationship between language and culture.

It is generally acknowledged that Edward Hall's *Silent Language* (1959) marked the beginning of intercultural studies. How-

ever, it does not mean that there had been no cultural content—the study of the country and its people—in English Language Teaching (ELT). After the Second World War, the growth of social science, particularly, anthropology and sociology led to the emphasis on the study of the “way of life” or “life-style” of a country. In literature classes, cultural component had existed and was regarded as a useful background. Rather than as cultural studies, it was referred to as “background studies” in Britain, as “civilization” in France, and as the “area study” in Germany. Since the late 60s, language has begun to be viewed increasingly in social, pragmatic and semantic terms. All these helped to lay the foundation for the intercultural communication studies.

No wonder intercultural communication studies received more attention in the US than in other countries. This is because, first of all, the U.S. is a country of immigrants. Secondly, the American economic development after World War II increased its contact with other countries. This called for intercultural communication. Unfortunately, in many countries, Americans were “cordially disliked” (Edward Hall 1959). It was under such circumstances that American scholars realised that “it is time Americans learned how to communicate effectively with foreign nationals” (Edward Hall 1959). In the late 1950s, two influential books were published. One was entitled *The Ugly American* by Eugene Burdick & William Lenderer (1958); the other was *The Silent Language* by Edward Hall (1959). These two books are widely viewed as pioneering works in the field of intercommunication studies. The following paragraph quoted from *The Ugly American* pointed out the differences between cultures:

Our manners and behavior often speak more plainly than words. Tradition, taboo, environment, habits and customs, which are powerful influences on character and personality, vary greatly from country to country.

In *The Silent Language*, Edward Hall highlighted the necessity of intercultural studies:

Americans sent abroad . . . should not only be taught to speak and read the language, but be thoroughly trained in the culture of the country.

Since the publication of *The Silent Language*, there has arisen an intense interest in the research of intercultural intercommunication. Courses offered in the universities, though with focus on different aspects, usually include cultural differences and similarities in:

- (1) verbal communication
- (2) nonverbal communication
- (3) values
- (4) methodology

(see Lin Dajin 1995:35)

Other important activities are:

- | | |
|------|--|
| 1970 | was designated as The International Intercultural Speech Communication Year by the Commission for International and Intercultural Communication. |
| 1972 | the first International Intercultural Conference (IC-CC) was held in Tokyo, Japan. |

China's intercultural communication studies started in the late 1980s. It had been marginalised because English language teaching in China had been focused on the linguistic forms rather than communicative competence. The grammar-translation approach ruled China's teaching EFL for many years. It involved translating made-up sentences designed to teach grammar rules at the expense of meaning and proper use of the language. As a substitute, the aural-oral approach in the 1960s, based on pattern-drills and behavior repetition, isolated language structures from authentic cultural contexts of modern native English speakers, leaving little room for cultural training. When the communicative approach was introduced into China in the 1980s, language learning shifted its attention from language forms to discourse analysis and communicative competence, which called for intercultural awareness. Therefore, it may as well be said that it was the teachers of EFL who introduced IC studies into China.

Since the 1980s, Chinese philosophers, historians, sociologists, comparative literature and comparative linguists, translators, language teachers have been engaged in a systematic study of intercultural communication. Here we would like to list a few most important events in China's IC studies:

- 1983 He Daokuan Introducing A New discipline—— Cross-Cultural Communication
- 1985 Hu Wenzhong Cross-Cultural Communication and Teaching English As A Foreign Language
- 1990 Hu Wenzhong et al. Selected Readings of Cross-Cultural Communication
- 1991 Chinese translation of Hall's *Silent Language* was published in China.