

外教社跨文化交际丛书 15

# INTERCULTURAL COMMUNICATION

## East and West

# 跨

# 跨文化交际

——东西方对话

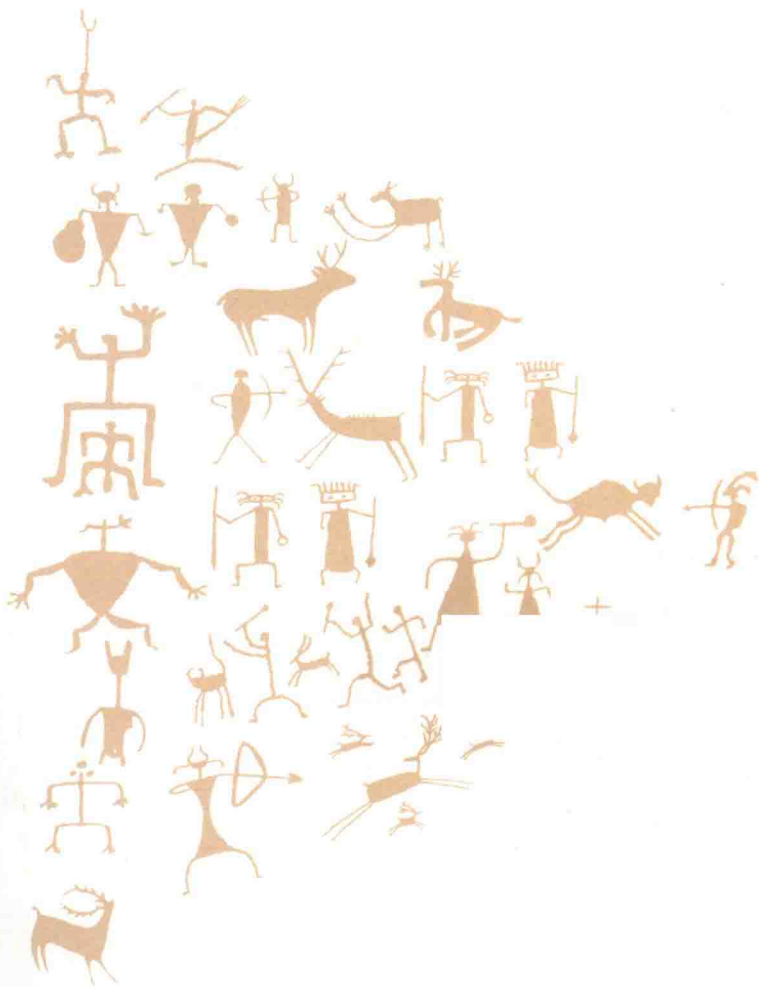
Editors:

Bates Hoffer

Jia Yuxin (贾立新)

Honna Nobuyuki

Song Li (宋莉)





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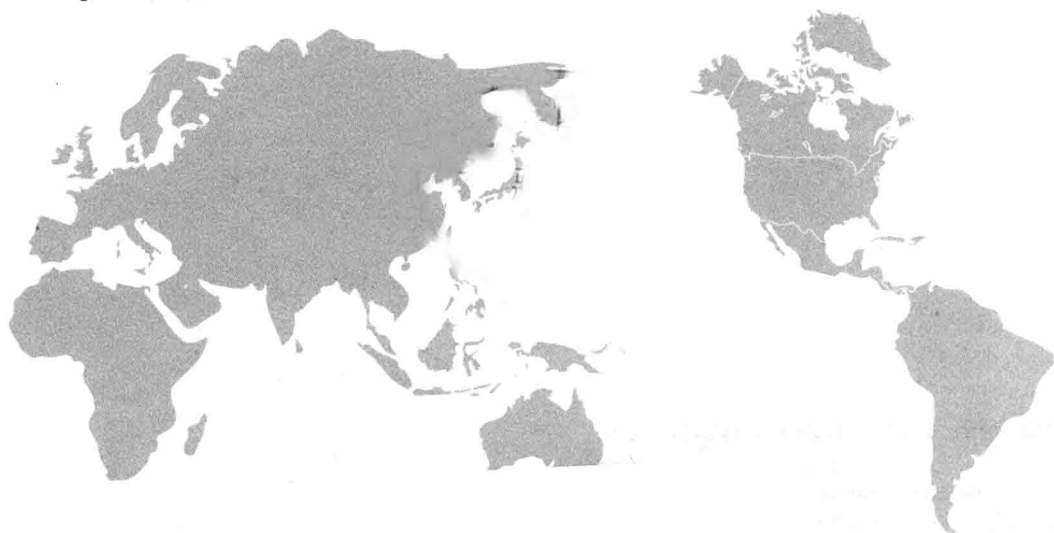
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# 总 序

跨文化交际学是一门在传播学等学科理论的基础上,与人类学、心理学、语言学、文化学以及社会学等相互交叉而发展起来的学科。其实,不同文化间的交流古已有之,但是真正将文化交流进行理论研究进而发展成“跨文化交际学”,还只是近四五十年间的事情。想要深入探究这门学科,我们首先要了解它的起源。

20 世纪 60 年代是信息技术和交通技术高度发展的年代。随着科技的进步,空间距离大大缩短,各种文化间的交流日益频繁。但是空间距离的缩小并不意味着人们之间的文化距离或是心理距离可以瞬间缩短。与之相反的是,人们不能再用旧有的文化观念和思维方式来理解和解释日新月异的世界里出现的各种新问题。同时,文化差异滋生众多的交际失误、矛盾和冲突,反而使人们的心理距离加大。矛盾和冲突的背后不仅仅是利益或者领土的争夺,也不仅仅是政治和意识形态的分歧,而更多的是文化和价值观念上的巨大隔阂——正是这些隔阂使“地球村”中的人们虽然身在“咫尺”之间,却有如隔天涯之感。

美国作为一个多民族、多种族的国家自然而然成为跨文化交际研究的兴起之地,其中以美国人类学家 Edward T. Hall 为代表的一些学者在前人研究成果的基础上提出了跨文化交际的理论,现在学界也一致将他的著作 *The Silent Language* (Anchor Books, 1959) 当作是这一学科的奠基之作。

到了 20 世纪 70、80 年代,学者们把研究重点逐渐从对比和分析不同文化交际 (Cross-cultural Communication) 中的差异转到研究跨文化交际 (Intercultural Communication) 动态多变的过程中去。以此为基点, William B. Gudykunst 等一批学者建构了动态的跨文化交际理论。理论的突破带来了学科快速发展,跨文化交际研究所涉及的学科越来越多,研究的内容更加丰富,研究方法日益科学。学科的发展引起了世界各国学者空前广泛的关注,跨文化交际学被引进大学课堂,相关的研究学会和专业学刊相继出现,各种国际学术研讨会也定期举行。现在只要在网上简单查询一下相关书目,我们就会发现此类专著多达几百种,在刊物上发表的论文更是不胜枚举。William B. Gudykunst 曾在其著作 *Cross-cultural and Intercultural*

*Communication* (Sage Publications, 2003)一书中总结了 15 种不同的跨文化交际理论。理论研究和探索上的巨大进步标志着跨文化交际学的学科发展日臻成熟。

进入新世纪,“地球村”每个角落的每个公民都不同程度地被卷入了经济一体化和全球化的浪潮。同时,人们清楚地意识到全球化不等于一元化。在多元文化并存的时代中,个人之间、社会全体之间、民族之间乃至国家之间,无不存在着文化差异甚至文化沟壑。培养对文化差异的敏感性,缩短文化距离,发展跨文化交际能力,已经成为新时代的迫切需求。由此,我们不难预见到跨文化交际研究会在 21 世纪被逐步推向高潮。

在关注国际学科发展趋势的同时,让我们把目光转向中国。虽然我国历史上早有注重语言与文化、语言与社会研究的传统,但是现代的跨文化交际研究在我国的起步还要追溯至上世纪的 80 年代。当时随着国内学界对于语言学和语言研究的不断重视,在“文化热”和“反思热”的影响下,语言研究人文化成为新的热点,这无疑为跨文化交际研究的兴起奠定了基础。改革开放繁荣了国际学术交往,外语界的学者和教师成为国内首先接触到跨文化交际研究的一批人,他们理所当然地成为这一学科的研究主力。我们可以这么说:上世纪 80 年代是跨文化交际学诞生、成长和发展的关键十年。一方面,海外归来的学者把西方有关跨文化交际理论、研究方法和教学实践介绍和引进到中国;另一方面,国内研究者在学习和借鉴的同时,在继承前人成果的基础上,结合中国实际,多方位、多角度地探索和开发我国跨文化交际的学科外延,开创了初步繁荣的研究局面。

外语教师 and 对外汉语教师是我国跨文化交际研究领域的主力军。他们在教学的过程中认识到跨文化交际能力的培养应当成为外语教育的重要内容,外语教学必须与文化相结合。在上世纪 80 年代末,国内一部分外语院校首先推出了跨文化交际学课程。时至今日,我国已有几十所大学的外语院系开设了这门课程。

1995 年,首届中国跨文化交际国际研讨会在哈尔滨召开,来自世界 20 多个国家和地区的几百名学者进行了学术交流与探讨。中国跨文化交际研究会也在这次会议中正式成立——这标志着跨文化交际研究在中国迎来了一个新纪元。自学会成立以来,已定期组织了 6 次国际研讨会。同时有些院校也多次组织大型研讨会,广泛开展国内不同地区间和国际间的学术交流,跨文化交际研究得到了空前迅速的发展。

广大教师、语言学者们兼收并蓄,著书立说,撰写论文,编写教材。据不完全统计,目前出版的专著和教材多达几十本,发表的论文也有 2000 篇以上。他们研究和探讨的内容丰富多样,涵盖范围广泛;有些学者和教师的研究更是

对西方学者的某些理论提出质疑,提出了自己的视角独特的观点。

由于学科性质所决定,跨文化交际研究比其他学科更需要不同文化间的交流。实际上,中国跨文化交际研究会已成为国际大家庭的一部分,并为推动跨文化交际研究在世界范围上的发展做出了应有的贡献。我们的研究会中有不少教师学者同时也是国际学会会员,他们或在国际学会组织和国际学刊上承担重要工作,或是经常受邀参加在海外举行的学术会议,在会上交流论文。不少论文受到国际学界的好评,并在国际学刊上发表。我国的跨文化交际研究学者也在国外出版他们的专著,传播中国在这一领域的研究成果。

回顾这 20 余年的学科发展,我们也应清楚地意识到前进路上存在着的诸多问题。首先,在理论研究方面,正如王宗炎先生所指出,“收集采购之功多,提炼转化之功少”,我们还没有形成具有中国文化特点的理论。William B. Gudykunst 教授也曾指出亚洲学者需要创建适合自己文化的交际理论。只有学习和借鉴而没有发展和改造,没有结合自己文化特点的理论,是不可能把跨文化交际研究建成一门适合中国国情的学科的。其次,由于理论指导不足,我们的研究多集中在文化对比方面,对动态多变的交际过程的研究和探讨不够,在研究方法和研究内容上尚需要更多的探索和拓展,这些都影响了我们在这一领域的进一步发展。

在新的世纪,我们需要进一步开阔视野,发展我国的跨文化交际研究,推动此领域的学科建设,加强此领域的教学和教材建设,以满足广大教师、研究生以及各方面读者的需要。上海外语教育出版社出于推动我国跨文化交际研究的考虑,决定推出“外教社跨文化交际丛书”。丛书既引进国外权威力作,也出版我国学者的著述,还有中外专家的合力之作。我国读者可以通过这套丛书学习和借鉴来自不同文化背景的学者的真知灼见,在领略我国学者和专家的新思维和新成果的同时,还可以欣赏各种文化交流的结晶。我们相信“外教社跨文化交际丛书”对于今后我国跨文化交际学的发展将会起到极为重要的作用。在此,我们代表丛书编委会对上海外语教育出版社的大力支持表示诚挚的谢意。

胡文仲

北京外国语大学

贾玉新

哈尔滨工业大学

2006 年 4 月

# FOREWORD

Groups of people from different cultures with different languages have been communicating for centuries during such activities as trading, religious missions, diplomacy and so on. As these groups increased in numbers and geographical spread, the problems inherent in intercultural communication increased as well. Intercultural communication conflict could take many forms. An example of this conflict involves the situation in which captured peoples interacted with their conquerors. As the Roman Empire and its language Latin expanded their boundaries from about 44 BC through AD 1453, they came in contact and conflict with many dozens of languages and cultures across Europe and parts of the Middle East and North Africa.

The 19th and 20th century inventions of radio and television and the World-Wide Web both helped and hindered communication. For the most part, the ability to communicate quickly around the world with people from different cultures was helpful. While this ability facilitated communication, so miscommunication was also facilitated. As the saying goes, “the age of instant communication is also the age of instant miscommunication.” In many if not most cases miscommunications are eventually corrected, but when they not are corrected the results can be negative, or even very negative in terms of intercultural interaction.

The underlying cultural and linguistic problems that both aid intercultural communication and cause miscommunication have been under study by scholars in many fields for several decades. Many of the general basic studies have been done and many of the problems that arise in the use of the major languages across cultures have been studied as well. The resulting articles, books, DVDs, college courses, and training programs have multiplied and they help solve the inevitable communication problems that arise in cross-cultural contact.

Several organizations are devoted to the study of intercultural communication. One such organization is the International Association for Intercultural Communication Studies (IAICS). From its origin in 1985, IAICS has been a multicultural organization. The three founders and original Board of Directors members were from Korea, Japan, and the USA. Soon after its founding, Chinese scholars were included on the Executive Board and among the Presidents.



The IAICS conferences have attracted scholars from the continents of Africa, Asia, Australia, Europe, North America, and South America. Generally the conferences alternate each year from the Eastern hemisphere to the Western hemisphere.

The IAICS journal that began in 1991 is titled *Intercultural Communication Studies (ICS)*. The articles in the journal are usually first presented to one the organization's conferences and then re-written for publication. *ICS* has published works by scholars from some twenty countries around the world. The editors have selected for this volume thirty-one articles, most of which were written by contributors to *ICS*. The final versions of the papers both present a wide range of intercultural communication topics and explore in depth some of the topics in the field that were under close investigation during the late 20th century and in the first decade of the 21st century. The contents of this volume provide a foundation for the exciting research results that we can anticipate during the remainder of the 21st century.

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# **OVERVIEW: PROBLEMS AND PERSPECTIVES**



# 1

## The Future of Cross-Cultural Communication: Perspective of 20 years of the IAICS

L. Brooks HILL  
*Trinity University, USA*

**Abstract:** During my forty-three years in the profession and especially during the last two decades in IAICS, I have contributed to the field while observing some of the areas of cross-cultural communication that need more careful research. Based on this lifetime commitment, the following article will channel my experience into suggestions for the future. The sections of this article will address a cluster of closely related ideas that form three major challenges for our future. The first section assumes a more theoretical perspective and identifies several specific concerns that we must confront to unify our collective efforts and direct them with more synergy toward greater scholarly and practical achievements. The second section serves as a serious caution about the uncritical acceptance of technological innovation as a means of teaching and otherwise applying our knowledge. The third and final section turns our attention to ethnic relations. Throughout the world, poor ethnic relations are causing the disintegration of society. We must apply our knowledge more carefully to the resolution of these concerns. Overall, this article will synthesize my experience into three general directions for improvement of the study and practice of cross-cultural relations. Its central theme will address the primary question of this anthology: How can we better pull together our collective efforts and thereby synergize our potential for a better world?

For the last forty years I have worked in the intersecting fields of intercultural, international, and development communication, and have spent my career devoted to these challenging areas of study (Honna &

Hoffer, 2003). Over twenty-three years ago I arrived at Trinity University and was recruited into a new interdisciplinary organization devoted to all of my language related interests. Since that time I have served for two terms as President of the International Association for Intercultural Communication Studies (IAICS), served on the Board of Directors for several years, served as the General Editor of the IAICS journal *Intercultural Communication Studies*, and now serve on the Editorial Board. During these forty-three years in the profession and especially during the last two decades in IAICS, I have contributed to the field while observing some of the areas of cross cultural communication that need more careful research. Based on this lifetime commitment, the following article will channel my experience into suggestions for the future.

### Perspectives for Scholars and Scholarship<sup>①</sup>

The studies of intercultural, international, and development communication emerged from slightly different traditions with different emphases. Despite ancient origins of intuitive and general considerations of these subjects, they seemed to have originated as areas of systematic study during the twentieth century with the growth of the social sciences, media technology, and world organizations devoted to global concerns. More specifically, intercultural communication emerged from a more interpersonal orientation, fostered in significant ways by the work of Edward T. Hall and his re-orientation of the United States Foreign Service Institute programs after World War II (Leeds-Hurwitz, 1998). Finding an academic home within speech and applied anthropology, it tended to focus on the mutual negotiation of social reality among participants. In contrast, international communication seemed to originate in political science with emphasis on international relations and the new developments in media technology. While these two separate academic disciplines followed somewhat independent paths, they have come closer together with the more extensive and rapid expansion of media technology as a central focus in globalization. The growth of cultural studies over the last three decades has brought these disciplines even closer. The vast area of development communication perhaps originated with attention to the problems with the diffusion of agricultural and public health information. Because of the communication aspects of these problem areas people from applied anthropology and sociology drew to them contributors from communication studies who were interested in the overlapping topics of organizational

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① An earlier version of this section appeared in Hill, L. B., Dixon, L. D. & Goss, L. B. (2000). Intercultural communication: Trends, problems, and prospects. *Intercultural Communication Studies*, 10 (1), 189-194.



communication, campaigning and movement studies. Intercultural, international, and development communication are rich sources of information about cross-cultural problems, but instead of benefiting from symbiotic relationships, they have progressed in relatively independent directions with often separate literatures, academic disciplines, and unfortunately rare integration of resources.

The varied development of interests in cross-cultural questions is further Balkanized by the patterns of humanistic studies. The studies of literature, linguistics, and additional areas of anthropology represent substantive considerations of intercultural, international, and development communication, but they are often not well integrated into the more social scientific traditions represented in the preceding paragraph. As a result, many scholars who treat the processes of communication ignore treatments of the artifactual products of the cultures and nations they engage. Granted that the specific interests of each scholar are important in their own right, they deserve some broader and synergistic integration. My background was primarily in the arts and humanities, but I saw the overlap of my interests with the social sciences and attempted to take a position with a foot in both camps. This has enriched my experience and expanded the perspective of my students. The motivation that encouraged me to make the IAICS my primary professional organization was the attraction of diverse scholars from all over the world to our collective work. Within this framework I came to some useful definitions that honor the differences of these primary areas, but also consider the shared emphases.

We seriously need to settle on some shared definitions that can serve as points of departure to realize more of our collective potential. By keeping these definitions simple and general, they can chart our work together, as well as sustain our relative independence: **Communication** may be defined as the process of symbolically eliciting meaningful responses that facilitate understanding and/or the fulfillment of other purposes. In other words, communication involves the creation, adaptation, and transmission of messages that can facilitate mutual understanding or other possible results. Culture is another process that overlaps, and often coincides, with communication. **Culture** may be defined as the process of (a) knowing and behaving in a manner acceptable to persons who are members of a culture; (b) developing the semantic or cognitive framework to facilitate appropriate knowledge and behavior; and (c) transmitting and/or perpetuating this knowledge, framework, and behavior. Because communication is a sine qua non of society, and society is a major dimension of culture, these three interrelated constructs form an essential dimension of our humanity.

The term **cross-cultural communication** has two general uses: In one sense the term refers to any interaction among people from different cultures. In a much more specific sense the term is used in reference to a