

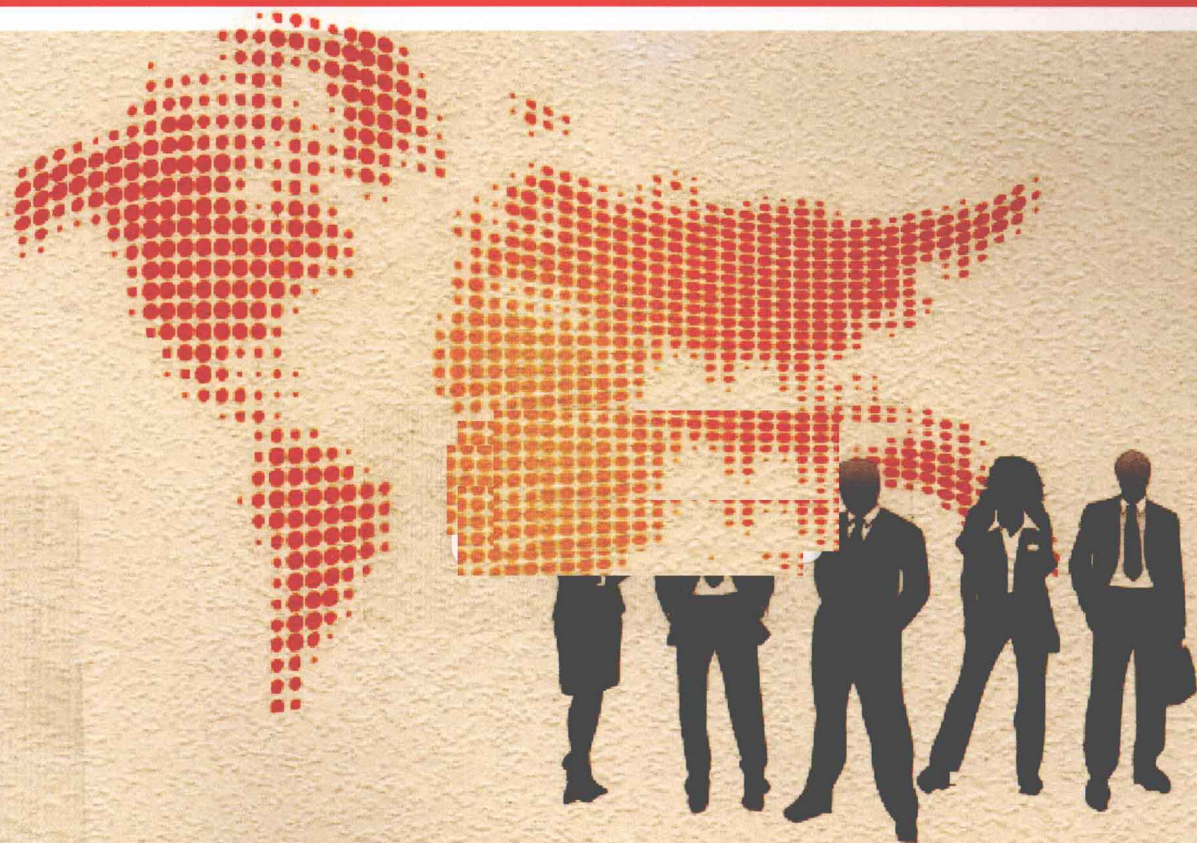


高等院校特色课程英语系列教材

主 编 蔡荣寿 佟 倩

# 跨文化交际教程

A Coursebook of Intercultural Communication



苏州大学出版社  
Soochow University Press



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# 前言

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跨文化交际(Cross-Cultural Communication 或 Intercultural Communication),通俗地说,是指本族语者与非本族语者之间的交流,也指任何语言、文化背景方面有差异的人们之间的交际。早在跨文化交际学作为一门学科产生之前,跨文化交际活动的历史就很久远了。就中国历史来说,张骞出使西域,郑和下西洋,都为我国与外国文化的传播作出了巨大的贡献。这里我们还只是提到了所谓的“大文化”,如果我们谈到“大文化”下的一些“次文化”概念,那这样的跨文化活动的开始恐怕要追溯到人类活动的起源了。

跨文化交际作为一门学科,起源于50年代末60年代初的美国。美国的多元文化的格局迫使其学者关注这个话题,并对其各种社会现象作出理论性的解释。1972年,在日本东京召开了第一届跨文化交际学国际研讨会;1974年,跨文化教育训练与研究学会(SIETAR)在美国宣布成立。从此,跨文化交际学作为一门当时的新型学科迅速地发展起来,至今已发展成一门涉及人类学、传播学、语言学、心理学、社会学等众多学科的综合学科。我国的跨文化交际的研究始于20世纪80年代初,并迅速发展。随后,我国相继召开多届跨文化交际国际研讨会,成立了跨文化交际研究会。各界学者、研究员和各院校师生纷纷加入到跨文化交际的研究中来,不少院校开设了跨文化交际学课程,大量研究论文、专著得以发表和交流,我国已初步形成了一套跨文化交际学的研究体系。

现代高科技的发展,特别是传播通讯技术和交通技术的进步,以及经济的高度全球化,带来了全球性的时间和空间的紧缩,使得不同国家、种族和民族的人们之间频繁地接触和交往成为一种可能和必然。然而空间和时间的缩短并不意味着人们之间的文化距离和心理距离得以缩短。相反地,不同文化背景下的人们之间越来越多的交流使得文化差异所造成的矛盾和冲突尤为突现。一方面,我们感叹现代技术使位于地球两端的人们如同近在咫尺;另一方面,我们也深刻地体会到文化的差异有时使近在咫尺的人们如同远隔千里。学会如何与不同文化背景的人进行交流,正确认识到人们之间存在的差异,尽可能地缩小矛盾和冲突,从而共同努力解决关系人类生存的一系列问题。

《跨文化交际教程》既能供英语专业的学生学习,提高他们的理论素养,开阔他们的视野,又能供非英语专业但对跨文化交际感兴趣的学生学习,能为他们提供一定的理论帮助,引导他们思考一些文化现象。本教材旨在通过介绍跨文化交际学的基本理念和观点,揭示影响跨文化交际的深层因素,提高学生的跨文化意识;并提供一些案例分析、实

践与比较研究,培养和提高学生跨文化、跨国交际的能力和素养。通过学习本教材,学生能够:

- (1) 掌握文化的定义和特征;
- (2) 掌握交际的定义和特征;
- (3) 掌握跨文化交际的定义和特征;
- (4) 了解影响跨文化交际活动的因素;
- (5) 了解文化对语言交际的影响;
- (6) 了解文化对非语言交际的影响;
- (7) 了解跨文化交际的途径,提高跨文化交际能力;
- (8) 初步掌握跨文化交际学的研究方法。

本教材共分14章,内容安排由浅入深。每个章节都安排了一部分视频,生动地再现了现实生活中的文化现象或冲突;同时,每章安排了案例分析,这些案例均来自现实生活,这两个部分旨在引导学生参与到跨文化交际的讨论中来,学生通过所学能对一些文化现象作出描述或解释。在阅读和研究大量文献的基础上,我们编写了每个章节的理论部分。这部分的内容均来自当前较前沿的跨文化交际的研究,具有相当的参考价值。另外,在每个章节后都附有一些习题,以供教师和学生选用。本书编写人员来自5所高校,蔡荣寿负责编写第一、十一章及统稿工作,佟倩负责编写第八、十、十四章,金芳颖负责编写第十二、十三章,余彤负责编写第六、七章,田学军负责编写第二、三章,杨丽、毛启红负责编写第四、五章,蔡马兰负责编写第九章。

跨文化交际学是一门正在迅速发展的学科,我们希望这本教材能够尽可能地帮助那些迫切想要接触跨文化交际学的学生们。当然,限于我们的学识水平和条件,教材中可能存在一些疏漏与谬误,恳请专家和使用批评指正,以便今后再版时及时修正。

编者

2010年12月28日于杭州





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# Chapter One

## Culture

### Section A Movie Clip

*A World of Difference*



#### Script of the Scene

(*So there I was, on the first of my many bi-monthly excursions to Rome, Darren's idea of a cosmopolitan creative place.*)

- Right, good morning and welcome to the Morel International Team. As you know, Morel is a big step for the company and I'm quite sure that it's gonna revolutionize the accountancy world. So that's why we're all here, as a team. We have the enviable task of getting it up and running throughout the company by the end of the year. Now, you each have been chosen because of your expertise. I think that we should start by introducing ourselves. I assume you all know who I am, Gavin Hales, and for lack of a better person, I've been chosen to head up this project.
- Eva?
- Gavin?
- Did you want to ask me something?
- No, I was just wondering.
- Wondering what?
- Who else did they want to choose?
- I don't understand.
- The better person.
- Oh ... lack of a better per ... I ... see yes, that's ... that's very funny. Yeah, no, no, actually, I've been involved with the project since it's inception, you know,



- authoring ... testing ... bug ironing ... re-testing ... and now, finally, rolling it out globally. And I want Morel to be a market leader within a year. So that's what I'm here for.
- OK, I'm used to being the first to jump in. I'm the oldest of five kids. Anyway, Jesse King from Chicago. This is my first time in Europe, which I absolutely love. And guess what? It's not Chicago. So, anyway ... I really wanted to be a part of the international aspect of the business, so I convinced the powers-that-be I was the one with the most international experience because of my working with the Toronto office ... I was team leader. So anyway ...
  - Pronto ... ah, ingegnere, si, mi dica, mi dica. Ehh, dovrebbe trovare tutto sul mio terminal, file "Alberto 36", dovrebbe essere tutto lì, insomma. Son qui con gli amici di Morel, si, abbiamo iniziato un po' il discorso. Ah, I will tell him, glielo diro. La ringrazio, eh, arrivederci, buongiorno. Sorry. Please, please continue.
  - You're done? Jack, how about you?
  - I am Jack Xu. Shanghai office is very pleased to take part in the project. My boss Mr Wu sends his greetings to Mr Gavin and the rest of the team. I look forward to taking as much information back to my colleagues, so that Morel will be a great success.
  - That was Mr Gardini, on the phone, my boss, he sends his warmest regards and hopes all the success for the project.
  - Thank you, thanks. Ok, Eva?
  - Dr Eva Schmidt. I am responsible for IT Communications in the Berlin Office. I am a Market Researcher and internal communication specialist. I am interested in seeing the schedule for introduction, procedures for implementation and I am particularly interested to see how the work will flow between our different centers.

## Section B Case Study

Three students were sitting around a table having a philosophical discussion. One of the students was in his late twenties and was from Jordan. The other two students were in their early twenties, one from Hungary and the other from the United States. The conversation was lively and everyone was interested in what the others had to say. At one point in the conversation, the Hungarian student made the comment that she did not believe in God. The American thought little of the comment, even if he was not an atheist himself. But almost immediately, the Jordanian student became distant and cold to the Hungarian student. He addressed the remainder of his comments almost exclusively to the American. The conversation quickly came to close and things just were not the same any longer between the student from Jordan and the Hungarian student.

**Question:** Why the communication between the students was not smooth and



successful?

**Notes:** For many Muslims, God and religion permeate every aspect of life. Muslims have no difficulty accepting that people who belong to religions different from theirs, such as Christians and Jews. Christians are referred to in the *Koran*, often in rather positive terms. It is easy to show that in the past centuries, Muslim states have on the average been more tolerant towards Christian and Jewish minorities, than Christian states were towards Muslim and Jewish minorities.

However, many Muslims cannot understand that someone does not believe in God, as this takes away the very basis on which human life and society is founded. In business as elsewhere, many Muslims will avoid all contact with someone who claims to be an atheist.

If you happen to be an atheist, what do you say and how do you act when you are on a business venture in, say, Egypt? Would you pretend to be a Christian? Or give an evasive answer when asked what is your religion? Or openly state that you do not believe in God? (In each case, as said above, virtually no one will accept to do business with you.)

## Section C Reading

### WHAT IS CULTURE?

At the very beginning of our discussion of intercultural communication, we first come to the discussion on culture. What is culture? It is not easy to define it. Culture is a shared system of meaning; culture is what makes the world manageable; culture is the total way of life of people, composed of their learned and shared behavior patterns, values, norms and material objects. All societies have culture, but each one is different. Therefore, in order to carry out intercultural communication, we will try to get a complete picture of culture.

As early as 1952, Kroeber and Kluckhohn listed 164 definitions they found in the anthropology literature, ranging from all-encompassing ones, such as “it is everything”, to narrow ones, such as “it is opera, art, and ballet”. Since then, definition of culture has aroused a heated discussion in the field. We will examine some of these definitions so that you might better understand the role of culture in intercultural communication, which has firmly established its place as a major branch of social science. Kroeber and Kluckhohn produce the following definition:

“Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of

human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (that is historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioned elements of further action.” (181)

Maureen Guirdham concludes the core of Kroeber and Kluckhohn’s concept of culture: (1) the members of a culture system share a set of ideas, and, especially, values; (2) these are transmitted (particularly from one generation to another) by symbols; (3) culture is produced by the past actions of a group and its members. (1999: 48)

E. Adamson Hoebel and Everett Frost defines culture as an “integrated system of learned behavior patterns which are characteristic of the members of a society and which are not the result of biological inheritance”. For them, culture is not genetically predetermined or instinctive. Some, such as Myron W. Lustig and Jolene Koester (1998), whose goal in presenting a particular definition culture is to explain the important link between culture and communication, define culture as a learned set of shared interpretation about beliefs, values, and norms, which affect the behaviors of a relatively large group of people. It is a definition that is useful for our purpose of helping you to understand the crucial link between culture and communication. Larry A. Samovar and Richard E. Porter, after examining some definitions of culture, conclude a relatively broad one, that is, “the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.” (1995:48) This definition takes almost all aspects of human life into consideration, which is consistent with “culture is everything”. It is very vivid that in some ways you are like all other people, that in some ways you are like some other people and that in some ways you are like no other people.

## **FUNCTIONS OF CULTURE**

Scholars talk about the functions of culture in a very abstract and broad way, that is, not in terms of some specific functions, such as, to communicate, to learn, etc. For the anthropologist William Haviland (1993) suggests that people maintain cultures to deal with problems or matters that concern them. According to it, Larry and Richard (1995) conclude that culture evolved for the same reasons: It serves



the basic need of laying out a predictable world in which each of us is firmly grounded and thus enables us to make sense of our surroundings.

The English writer Fuller uses the simple terms to make the sense: “Culture makes all things easy.” Larry and Richard (2004) develop the simple term into two senses, that is, firstly, facilitating the transition from womb to this new life by providing meaning to events, objects, and people—thus making the world a less mysterious and frightening place; secondly, making life less confusing because most of culture is automatic and subconscious. They further probe into this issue and list three types of needs which is satisfied by culture-basic needs, derived needs, and integrative needs.

Guo-Ming Chen and William J. Starosta (2007) propose two functions of culture; first, providing a context for the three aspects of human society, that is, linguistic, physical and psychological; second, since human groups need to maintain themselves as a healthy system, culture provides structure, stability, and security for it.

## **CHARACTERISTICS OF CULTURE**

Having discussed about the definitions and functions of culture, we now come to examine the major characteristics of culture, since there would have been a great deal of agreement concerning it. Larry and Richard (2004) remind us that most of us take cultures for granted, and culture is below the conscious level. Therefore, knowing more about culture may be stimulating awakening as we give meaning to our actions and the actions of others. By examining the characteristics of culture, you will be able to see how this group of people, regardless of their numbers, can dominate the fund of knowledge, perceptions, and communication patterns found within a culture.

Larry and Richard (1995) propose six characteristics of culture, that is, (1) culture is not innate, but learned; (2) culture is transmitted from generation to generation; (3) culture is based on symbols; (4) culture is subject to change; (5) culture is integrated; and (6) culture is ethnocentric. According to them, learning is the most important of all the characteristics of culture. We learn something consciously and unconsciously, but both contribute to cultural learning. Culture, in order to ensure that its crucial messages and elements are passed on, must be transmitted from generation to generation, or it may disappear in history. Culture is based on symbols, since “our symbol-making ability enables us to both learn our culture and pass it on from individual to individual, group to group, and



generation to generation” (1995: 53). Culture is not static, but dynamic, and constantly changing. As Hall said, “You touch a culture in one place and everything else is affected” (cited from Larry & Richard, 1995: 56). Culture is integrated. Ethnocentrism is a nearly universal syndrome of attitudes and behaviors. Cultural is ethnocentric, that is, people tend to see their own culture as virtuous and superior and another culture as contemptible and inferior.

In their later works, they omitted the last one: Culture is ethnocentric, since they mentioned that ethnocentrism might well be the characteristic that most directly relates to intercultural communication.

Some conclude the characteristics into five, that is, (1) culture is learned; (2) various facets of culture are interrelated; (3) culture is invisible; (4) culture is dynamic; and (5) culture is ethnocentric (He Weixiang, John Jamison, Peter H. Antoniou & Katherine Whitman, 2004). Guo-Ming Chen and William J. Starosta (2007) generates four basic characteristics of culture: Culture is holistic, learned, dynamic and pervasive.

We may find there has been a great deal of agreement concerning the characteristics of culture. We may examine the most important one, “culture is learned” in detail in the following:

## Ways We Learn Culture

Learning is predominantly the most important characteristic of culture. When we were babies, we would instinctively eat, sleep, urinate and touch. Then we may know that milk is delicious, bed is comfortable, toilet is the place for urinating and it is dangerous to touch a dog. We may also learn our culture from schools, friends, churches, etc. When we look at the word “learning” as it applies to culture, we find it may have numerous types. That is, learning can be “conscious” or “unconscious”.

Conscious learning is easier to understand and to explain than unconscious learning. It means we learn our culture when we realize we are learning it. For example: A father tells his son to say “hello” when he meets neighbors, and his son knows what is politeness; we go to church, and read *Bible*, and then we know what is religion; in school, students listen to the lectures given by teachers, then they know more about science. Since culture is holistic, and “politeness”, “religion” and “science” are within the bound of culture, we are learning our culture consciously in our daily life. However, conscious learning is at the second level of learning, the unconscious one is on the key position. Some scholars claim that culture is invisible, and treat it as one of the characteristics of culture.



Therefore, we learn the bulk of our culture without our being aware of it. We learn it unconsciously when we communicate with others, when we are watching a movie, and when we are arguing with each other on football match.

We conclude our description by reminding you of the ways we learn culture:

First, enculturation. This term denotes the total activity of learning one's culture, which has been carefully examined in the above. The term is also called "socialization"; this is how we bring up our children. Enculturation is defined as "conscious or unconscious conditioning occurring within that process whereby the individual, as child and adult, achieves competence in a particular culture" (Hoebel & Frost, cited from Larry & Richard, 1995:49). According to Larry and Richard, consciously and unconsciously, we learn our culture through interaction, observation, and imitation. This is called "enculturation".

Second, acculturation. The term, which is a kind of culture change between two distinct cultural groups, has been described as "the process by which individuals change their psychological characteristics, change the surrounding context, or change the amount of contact in order to achieve a better fit (outcome) with other features of the system in which they carry out their life" (Berry, Kim & Boski, cited from Lustig & Koester, 1998). This is a kind of cultural learning occurring between adults. Note that acculturation is different from enculturation since it occurs between two distinct cultures. When individuals acculturate, they learn how to "fit" themselves into the situation. Although enculturation and acculturation mean differently, central to both of these is communication.

## **Learning about the Target Culture**

Sometimes, people tend to change their physical behaviors, their psychological characteristics and change the amount or the way of contact in order to better fit with the situation, for example: a party, a club, or a new work-team, in which you are a new comer. Then how to know more about the unfamiliar situation, and how to involve yourself into it may come to be your major concern. Most people will actively carry out some techniques to pick up some information of it. Riall W. Nolan has proposed some techniques for us to learn about culture:



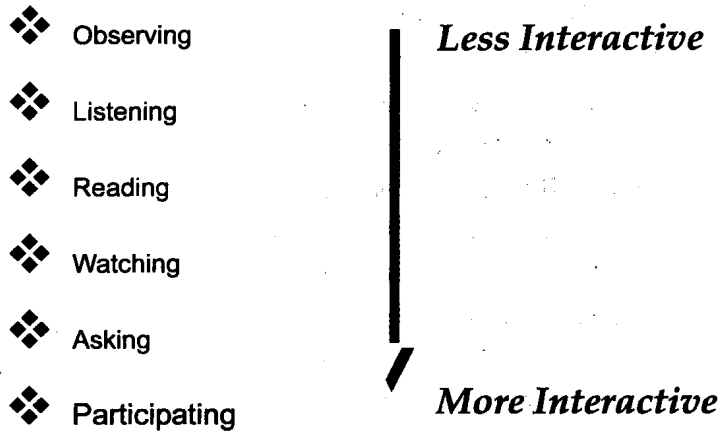


Figure 1-1

(Riall W. Nolan, 1999:26)

## COMPONENTS OF CULTURE

The components of culture include what people think, what people do and the material products they produce.

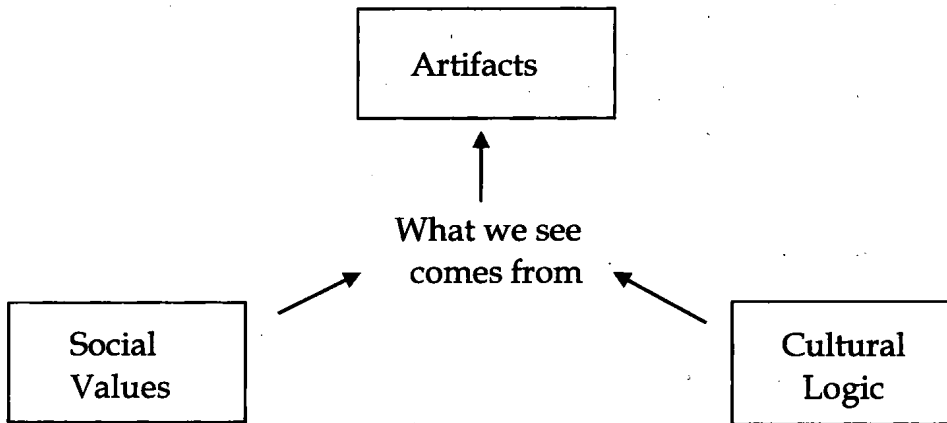


Figure 1-2

(Riall W. Nolan, 1999:73)

## Culture's Downside

Culture's downside is chiefly characterized as ethnocentrism, stereotyping, categorization, prejudice, discrimination and racism.

### **Ethnocentrism**

All cultures teach their members the "preferred" ways to respond to the world, which are often labeled as "natural" or "appropriate". Thus, people generally perceive their own experiences, which are shaped by their own cultural forces, as



natural, human, and universal. This belief that the customs and practices of one's own culture are superior to those of other cultures is called ethnocentrism.

Ethnocentrism is a learned belief in cultural superiority. Because cultures teach people what the world is “really like” and what is “good”, people consequently believe that the values of their culture are natural and correct. Thus, people from other cultures who do things differently are wrong. When combined with the natural human tendency to prefer what is typically experienced, ethnocentrism produces emotional reactions to cultural differences that reduce people's willingness to understand disparate cultural messages.

Ethnocentrism tends to highlight and exaggerate cultural differences. As an interesting instance of ethnocentrism, consider beliefs about body odor. Most Americans spend large sums of money each year ridding themselves of natural body odor. They then replace their natural odors with artificial ones, as they apply deodorants, bath powders, shaving lotions, perfumes, hair sprays, shampoos, mousse, gels, toothpaste, mouthwash, and breath mints. Many Americans probably believe that they do not have an odor—even after they have routinely applied most, if not all, of the artificial ones in the preceding list. Yet the same individuals will react negatively to culturally different others who do not remove natural body odors and who refuse to apply artificial ones.

### **Stereotyping**

Journalist Walter Lippmann introduced the term stereotyping in 1922 to refer to a selection process that is used to organize and simplify perceptions of others. Stereotypes are a form of generalization about some groups of people. When people stereotype others, they take a category of people and make assertions about the characteristics of all people who belong to that category. The consequence of stereotyping is that the vast degree of differences that exists among the members of any group may not be taken into account in the interpretation of messages.

Stereotypes can be inaccurate in three ways. First, as we have suggested, stereotypes often are assumed to apply to all or most of the members of a particular group of category, resulting in a tendency to ignore differences among the individual members of the group. This type of stereotyping error is called the out-group homogeneity effect and results in a tendency to regard all members of a particular group as much more similar to one another than they actually are.

A second form of stereotype inaccuracy occurs when the group average, as suggested by the stereotype, is simply wrong or inappropriately exaggerated.

A third form of stereotype inaccuracy occurs when the degree of error and