Introduction to Multi-culture Communication Model
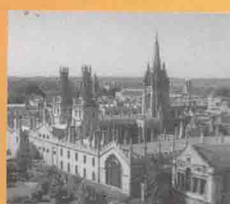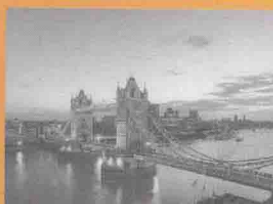
多元文化范式导入

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语言文化系列丛书

Introduction to Multi-culture Communication Model

多元文化范式导入

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西北工业大学出版社

【内容简介】 本书共分14个单元,主要介绍了多元文化的相关背景知识、多元文化的交际特征以及不同文化所具有的共有属性、文化价值与思维模式、通用语言交际与文化、非语言交际与文化、中西文化关系发展及文化融合、跨文化交际能力、中西文化冲突与文化顺应、中西不同文化下的幽默与风趣的功能和特点、特定文化中的颜色词及其文化内涵、跨文化能力培养、多元文化的谚语和习语问题、跨文化交际的礼仪特点及规范和跨文化交际的前景。

本书可作为高等院校(非)英语专业选修课教材,也可供其他英语爱好者使用。

总　序

教育现代化飞速发展和经济全球化进程的不断加快对教育,尤其是高等教育的发展提出了更新更高的要求,社会的激烈竞争,要求当代大学生学会如何快速运用自身知识能力以期达到适应社会竞争的目的。在信息化快速发展的时代中,中西文化、政治、经济交流日益密切,提高当代大学生的核心竞争力,发挥语言在各项交流中的桥梁枢纽作用,从而适应我国经济社会的快速发展对高素质人才需求的迫切要求,这也是广大从事英语教育和研究的工作者不得不重视并且应加以解决的实际问题。

面对这样的挑战和要求,我们对大学英语教育进行了全方位的调研和思考,发现传统的大学教材由于受到传统的理念和体制的限制,存在着种种的不足和局限性,导致学生在面对实际知识应用和综合知识素养培养方面都面临着很大的困难与障碍。面对这样的现状和教育现状背景,我们编写了这套符合当代大学生实际学习情况的语言文化系列教材,以此抛砖引玉,达到尽快改善当今英语教育的不足和误区,提高大学英语教学质量的目的。

本系列教材包括《英美文化与电影》、《新闻英语》、《学术英语写作》、《英美历史上四十个重大事件》、《文化视角下的语言》、《英美文化导读》、《英语美文鉴赏》、《现代英语口语与演讲》、《多元文化范式导入》及《从针灸到十二生肖——中国文化的 26 个主题》。

在"拓宽视野,培养能力,提高素质"的指导方针下,本系列教材以介绍英美文化为背景,培养人文素质为宗旨,达到英语的合理应用能力的提高为目的,涵盖面广泛,内容翔实,重点突出。不仅从英语国家的历史、政治、经济、社会等诸多方面加以阐述和讲解,并且从跨文化交际的视角下与中国的传统文化和现状进行对比。同时更加注重对听、说、读、写、译等英语实际技能的培养和强调,从不同角度体现了语言应用和文化理解并重的概念,总的来看,本套系列教材具有以下几个鲜明的特点:

涵盖面广:

本系列教材内容涵盖文化、历史、文学、语言、新闻等方方面面,方便大专院校的本专科学生、硕士生和博士生以及英语爱好者更好地了解和掌握英语语言文化知识,更有效率地进行跨

文化交际。

选材合理：

本系列教材以教育部颁发的《大学英语课程教学要求》为指导,目的是为各个高校合理设置和规划其所开设的课程,教材难度适中、选材广泛、内容新颖、符合实际、语言灵活,非常适合在校大学生的使用。

设计系统：

本系列教材所包含的全部教材可视作为一个有机整合的集合体,所包含内容互为补充,相辅相成,既可作为选修课教材单独使用,也可作为参考资料互相借鉴弥补。
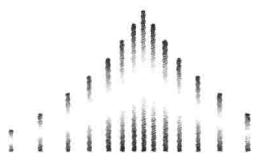
实用性强：

本系列教材的编写者都是参与实际教学多年的一线高校教师,拥有丰富的课堂教学经验,每一位编者都力求将实用性放在首位,兼顾理论和实际的结合。编写内容丰富,形式多样,以易学、易用为目的,优先考虑学生的学习主导地位,努力实现教师的讲授达到举一反三,学生达到能学会用的最佳效果。

本系列教材在编写过程中,得到了相关外语教学机构和同仁的帮助和支持,对此我们表示最衷心的感谢。

李庆明

2011 年 5 月

前　言

随着经济与信息技术的快速发展,"全球化"已成为不可抗拒的世界潮流,英语已经成为全球通用语。随着中国成功加入世界贸易组织,人们与世界交往的机会越来越多,跨文化交际正在成为越来越普遍的活动。此外,我国的外语教学正迈入一个新时期,培养学习者的跨文化交际能力和外语的应用能力正成为一个主要目标。在此大背景下,有必要编写一本使学习者了解跨文化交际内容,学习跨文化交流技巧和策略的图书。

本书的编写本着理论性和实践性相统一的原则,突出应用性和指导性,旨在帮助英语学习者培养跨文化意识,提高跨文化交际能力。在掌握了相当程度的语言技能基础上,增强学生运用英语获取知识信息,表述意见观点,分析跨文化交际中存在的问题并就解决之提供策略与方法的能力。重点培养学生在中英不同的文化背景中,如何高效地完成跨文化交际活动,避免发生交际失误的能力。在理论层面,阐述多元文化的基本理论框架,引导学生逐渐认识跨文化交际是对交际的预测过程。在实践层面,使学生学会如何对交际行为进行准确的预测,对言语交际行为和非言语交际行为进行多方位的文化对比和实例分析,提高学生对文化差异的直觉性和敏感性,提高其对交际误区的洞察力,掌握交际策略,提高跨文化交际能力。

本书共 14 个单元,每一单元的结构分为:名人格言,单元导入,正文,正文注释,正文讨论问题,单元总结,案例研究,课外阅读。这种体系安排有利于加强教师与学生的互动,培养学生的自主学习能力和独立思考及批判思维能力。本书融合了实用性、知识性、趣味性和思考性,有利于培养学习者的跨文化综合应用能力。各单元具体内容如下:

第 1 单元介绍多元文化的相关背景知识,使学生熟悉多元文化的基本理论。

第 2 单元以跨文化交际策略为出发点,进一步阐述了多元文化的交际特征以及不同文化所具有的共有属性,使学生进一步了解跨文化理论及策略对外语学习的重要性。

第 3 单元主要探讨文化价值与思维模式。不同的文化模式与价值准则下人们的思维方式、社会准则及社会道德要求是不同的,并进而影响着人们的交际策略。

第 4 单元为通用语言交际与文化。阐述文化因素对使用共性语言的影响,介绍通用语言

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共性特征以及在交际中环境因素对语言学习与认知的影响。

第5单元以非语言交际与文化为主题,讨论非语言交际策略对交际功能以及对不同文化的影响。

第6单元探讨中西文化关系发展及文化融合。探讨中西文化的历史发展特征及其发展过程中的文化同化与融合现象。

第7单元讨论跨文化交际能力,培养跨文化交际能力和交际策略的方法及其重要性问题。

第8单元介绍中西文化冲突与文化顺应。从选择性和顺应性视角出发,阐释了中西方人在跨文化交际中遇到的文化冲突及文化顺应特点。

第9单元介绍中西不同文化下的幽默与风趣的功能和特点。

第10单元介绍特定文化中的颜色词及其文化内涵。

第11单元主要探讨跨文化能力培养。从多元文化理论与交际策略着眼,阐释了跨文化能力培养的方法与策略。

第12单元探讨多元文化的谚语和习语问题。

第13单元介绍跨文化交际的礼仪特点及规范。

第14单元介绍了跨文化交际的前景。

本书在编写过程中参阅了相关材料,以求内容更加完善,但因水平有限,书中难免有疏漏与不妥之处,敬请读者不吝赐教。

编　者

2011 年 11 月

Contents

Unit 1

> *Human beings draw close to one another by their common nature, but habits and customs keep them apart.*
>
> — *Confucius*
>
> *Let there be a small country with few people... Through neighboring communities overlook one another and the crowing of cocks and barking of dogs can be heard, yet the people there may grow old and die without ever visiting one another.*
>
> — *Lao Tze*

Lead-in

To acquire intercultural competence, we have to understand the definition of intercultural communication first. Intercultural communication studies involve a variety of factors and are relatively a new field.

Background and Overview to Intercultural Communication

1.1 The Definition of Intercultural Communication

There are various ways to describe the intersection of culture and communication: intercultural communication, cross-cultural communication, intracultural communication, interethnic communication, and interracial communication. All the above mentioned terms are focusing on the cultural aspect of communication, but each of them has its unique concentration.

Gudykunst and Kim (2007) stipulate that intercultural communication is a transactional, symbolic process involving the attribution of meaning between people from different cultures. It is no strange to discover that there are various definitions available as far as

culture and communication are concerned. According to Lustig and Koester (2007), intercultural communication occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently. We have to note the fact that if the intercultural communication is not effective, we still call it intercultural communication. In other words, intercultural communications do not have to be effective to be called intercultural communications.

Intracultural communication is the communication happening between people from the same culture. This is a type of communication between individuals who are culturally similar. For example, Tom's chat with his fellow teachers is more intracultural. If it is communication between two Chinese people, or two Japanese, then it is more intracultural than intercultural. If we observe the communication between a Chinese and a Japanese, then it is absolutely the intercultural aspect that we should focus on.

It is generally agreed that cross-cultural is synonymous with intercultural. But still, there are differences between these two terms. Cross-cultural communication refers to the detailed study or the comparison of a certain aspect of culture within many cultures. For example, if we are doing a research on the time management in China and America, then we are comparing cross-culturally. If we are focusing on how Chinese people manage time when communicating with Americans, then we are looking from the perspective of intercultural communication.

In order to understand interethnic communication and interracial communication, we have to find the difference between ethnic and race first. A race is a group of people who are biologically similar. An ethnic group, in contrast, is a group of people who share a common heritage usually by a common national origin or language (Gudykunst and Kim, 2007). It is not easy to distinguish interethnic communication and interracial communication, for there are perhaps several races and ethnic groups within one culture, and one race and ethnic group may exist in many cultures. Therefore, we'd better use the term intercultural communication.

1.2 Why Study Intercultural Communication

The utopia of living in self-sufficient villages has been replaced by a new way of living in the global village. Today, we have to see things though our cultures as well as other cultures. The communication between diverse people has been growing all the time. Effective intercultural communication is vital than ever.

1.2.1 The Development of Technology

Today, with the development in transportation and communication systems, the world is becoming smaller and smaller. Trips used to take days or even months are nowadays measured in hours. If something happens in the Western hemisphere, people all over the world will get the message almost simultaneously. Children can use Internet to communicate with other peers all around the globe and are not limited to their local counterparts. Porter and Samovar (1994) indicate that the improvement of information technology has greatly reshaped intercultural communication, creating common meanings and a reliance on persons we may or may not meet face-to-face at some future date in our lives.

1.2.2 The Globalization of Economy

The US workplace indicates the following (Kealey, 1996):

1) Although most US international employees are considered technologically competent, they lack effective intercultural communication skills to perform satisfactorily in the new culture.

2) Overseas business failure rates, as measured by early returns, are about 15%—40% for US business personnel, and of those who stay, less than 50% perform adequately.

3) It is estimated that US firms alone lose $2 billion per year in direct costs because of premature returns.

From the statistics, we can tell that it is necessary for each one of us to know the basic concepts and skills of intercultural communication. It is true especially because an increasing amount of individuals are working in intercultural work places.

Harris and Moran (1989) note that even decreasing differences among people will require of them intercultural knowledge and skills. According to Harris and Moran (1989), five attitudinal imperatives will be needed in an age of interdependence:

1) Possessing a cosmopolitan mind with a sensitive, innovative, and participative ability to operate comfortably in a global or pluralistic environment.

2) Acknowledging the importance of intercultural communication by recognizing cultural influences on personal needs, values, expectations, and sense of self.

3) Becoming culturally sensitive by integrating the understanding of culture in general with insights gained from service in multicultural organizations or from activities that bring us into contact with ethnically and culturally different persons.

4) Adjusting to the norms of a new culture, whether that be a domestic culture or

another national culture.

5) Building upon similarities and common concerns while integrating and understanding differences, to further our personal growth and to aid us in our dealings with other cultures that are, as yet, unfamiliar to us.

1.2.3 The Demographic Changes

Johnston and Packer (1987) claim that there will be five demographic trends which will influence American life in the twenty-first century:

1) The population and the workforce will grow more slowly.

2) The average age of the population and the workforce will decline.

3) More women will enter the workforce.

4) More nonmainstream workers will enter the workforce.

5) Immigrants will make up the largest share of the workforce since the 1920s.

We will find that our classrooms and workplaces are filled with different genders, ethnic groups and languages. And it is daily exercise to communicate with diversified cultures. This fact requires that we learn ways of interacting with different people, and adjust to new cultural environment, and most of all, to develop intercultural awareness.

1.3 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[1], exploring the interrelationship between language and culture.

It is generally acknowledged that Edward Hall's[2] *Silent Language* (1959) marked the beginning of intercultural studies. However, 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 1960s, 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 US is a country of immigrants. Secondly, the American economic development after the Seconcl World War increased its contact with other countries. This called for intercultural communication. Unfortunately, in many countries, Americans were "cordially disliked". It was under such circumstances that American scholars realized 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 and William Lenderer; 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.

China's intercultural communication studies started in the late 1980s. It had been marginalized 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 *Selected Readings of Cross-Cultural Communication*

1991 Chinese translation of Hall's *Silent Language* was published in China

1994 Hu Wenzhong *Culture and Communmication*

1994 Wang Fuxiang and We Hanying *Culture and Language*

1995 The Fifth ICCC was held in Harbin, China

The publication of *Culture and Communication* by Hu Wenzhong can be viewed as a mile stone in China's IC studies. A brief look back helps us see that the intercultural communication studies are gaining momentum. Today numerous linguists, language teachers, scholars are engaged in research in this field, laying a solid foundation for a deeper understanding of different cultures.

1.4　Some Problems Concerning Intercultural Communication Studies

IC studies may be one of the most difficult disciplines. The difficulty may be caused by the following factors.

1.4.1　The Vastness of the Concept and Goals of Intercultural Communication Studies

"Culture consists of all the shared products of human society" (Robertson, 1981). This means culture includes not only material things such as cities, organizations and schools, but also nonmaterial things such as ideas, customs, family patterns, and languages. In a word, culture refers to the entire way of life of a society. Thus, intercultural communication studies, as an omnibus term, is too complex and too open-ended for anyone to confine the study to a scale of dimensions.

What is more, culture is like an iceberg with a big part of its real substance hidden in the sea. "Culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants (Kaplan, 1989)." This makes IC studies even more difficult.

1.4.2　Stereotype and Overgeneralization

Stereotypes and overgeneralization are based on lack of information. There are many types of Americans who all differ from person to person because of their different regions, races, jobs, social status, characters, views and attitudes. In fact, "no two persons see the world in exactly the same way" (Brislin). Individual differences occur within cultures and such individual differences also affect the nature and effectiveness of communication. However, it is out of the question to study each and every individual. The general practice is to take mainstream culture as a sample.

1.4.3 Ethnocentrism and Culture Orientation

Ethnocentrism refers to the tendency to view one's own culture as the standard for all cultures. Culture orientation means how much one should change to accept the culture of the target language.

When one begins to learn a foreign language, the new language system leads to new ways of "seeing and knowing the world". The acquisition process causes the learner to undergo a conflict between his native culture and the target culture. For example, a learner might be at a loss how to address his teachers. Is he to address them as Teacher so and so or Mr. Mrs. Miss so and so? In other words, is it necessary for the learner to submerge the local culture into the culture of the target language?

Some theorists say that the acquisition of the culture depends on the learner's attitude towards it, so the learner ought to become integrated into the target culture. If a learner is to achieve communicative competence in a foreign language, he must comply with the norms of that particular culture.

Ethnocentrists take a negative attitude towards target culture[3]. They hold that foreign culture should be kept at a distance and that learners must not be influenced by a foreign culture.

Others, while admitting that the usage of a language is always colored by cultural norm, maintain that no culture is superior over or inferior to other cultures. So there is no need to copy the target culture. Besides, changing one's cultural identity may create discomfort. For instance, most Chinese, who are used to talking loudly, may feel very uncomfortable if they are forced to turn down their volume when communicating with English who tend to speak softly.

Today, the importance of intercultural awareness in ELT has been widely recognized and intercultural communication as a discipline has been well established. The research in this field is gaining its momentum all over the world. However, the road to finding the underwater part of this iceberg remains long.

Notes

1. Sapir-Whorf hypothesis: this hypothesis implies that language is not simply a means of reporting experience, but, more important, it is a way of defining experience

2. Edward Hall: a distinguished US anthropologist

3. target culture: a culture that someone is learning

Question for Discussion

1. Why do you think intercultural awareness play the most important role in the process of intercultural communication?

2. What do you think are the problems with the current cultural studies in your university?

3. Try to list some well-known scholars and researchers engaged in the intercultural communication studies and their respective contributions in the last two decades both abroad and home?

4. How do you measure the relationship between grammatical competence and communicative competence?

Recap

• Intercultural communication is the bestterminology to describe the communication among cultures. Intracultural communication and cross-cultural communication have their own stresses: the former concentrates on the communication of people belonging to the same culture and the latter focuses on comparing the differences between cultures.

• The rapid technological development, the globalizing economy and the demographic changes all contribute to the fact that we have to learn intercultural communication. In other words, intercultural communication is an inseparable part in the world. Every and each one of us is facing a diversified workplace and classroom, and we have to acquire intercultural competence as a basic skill.

• The vastness of the concept and stereotype and overgeneralization are the two important factors involving the difficulty of intercultural communication studies. We should avoid judging others basing on our cultural standards, which leads to ethnocentrism.

Case Study

1) When studying in the United States, Lin Jun made quite a few American friends. One day he invited two of them to his apartment and cooked them a meal. When his friends said they would like some coffee, he started boiling some water. Without asking them any