

Unit 1 Culture and Intercultural Communication



文化与跨文化交际



Learning Objectives 学习目标

- 了解文化的内涵;能利用相关图示解析文化内涵、交际的模式与要素。
- 掌握交际的模式与要素。
- 掌握文化与跨文化交际及跨文化商务交际之间的关系。



Lead-in 单元导读

在当今全球化商务环境中,我们需要和来自不同国家和文化背景的人进行交流。跨文化交际是人类交际的一种形式,而文化则是跨文化交际的一个核心问题。霍尔说:“文化是交际,交际是文化。”^①这个著名的定义把文化与交际紧密地联系在一起。但是文化与交际的侧重点又有区别:文化关注的是结构,而交际关注的是过程。虽然文化与交际相互作用,但是在跨文化交际领域,人们谈论更多的是文化对于交际的影响。因为文化决定人们如何感知和理解周围的世界,文化影响人们如何处理人际关系和日常琐事。文化和交际的关系十分密切,文化为交际提供了行为指南,也影响人们对其他人交际行为的解释。文化是什么?提到文化,有人想到文学艺术,有人想到风俗习惯,有人想到名胜古迹,有人想到宗教哲学……虽然人们常常谈论文化,但是每个人心中的文化却有不同的含义。因为,人总是生活在文化中,文化现象在人的世界中无所不在。文化在跨文化商务中表现得更为突出和重要,它是人们理念和价值观的直接体现,直接影响商务沟通效果。正如文化的定义一样,交际的定义也非常丰富和复杂。要找到一个统一而简洁的关于交际的定义并不是一件容易的事

^① HALL T E. *Silent Language* [M]. New York: Anchor Books, 1959.

情。我们追求的不是所谓“正确”的交际定义,而是对于我们理解文化交际的特点有帮助的定义。

从跨文化交际的角度来看,若把 communication 一词译成汉语,不同的学科对它有不同的译法。如通信学把它译为“通信”;心理学把它译为“交流”;管理学把它译为“沟通”;新闻学科把它译为“传播”;语言学科把它译为“交际”。因此“交际”一词就容易被理解为一般的语言交际,而 intercultural communication 也就被认为是文化背景不同的人们之间的语言交流。其实并非如此,对于“交际”一词的理解可以超越语言范畴。如非语言行为、情感交流等都是交际的范畴。同时,交际还是交际双方交流的双向过程。如果一方未参与交流或不发表任何意见,这就不是交际,当然也就达不到交际的目的,而仅仅是谈话(talk)。

交际就是属于不同文化圈的人进行的文化交际,包括语言交际和非语言交际。从信息传播的角度来看,在进行表达,尤其是第二语言的交际时,不是说仅仅用语言清楚地表达自己的思想观点或听懂对方语言的表层意义就算完成信息的输出与接收了。这是远远不够的。要使所传输的信息能被接收者准确地接收,除了熟练使用作为传输工具的语言外,还要理解语言背后所隐含的种种影响和制约语言理解的深层文化意义。这种深层文化意义常常决定着信息传输与接收的成败。

跨文化交际(intercultural communication)是指不同文化背景的人之间的交际,是一门跨多门学科的交叉学科。随着我国经济不断发展,综合国力不断提升,与世界各国在经济和科技领域的合作增多,跨文化交际日趋频繁,由此产生的文化冲突不断涌现。由于交际双方文化背景不同,社会环境各异,思维方式和交际方式有别,因此会对同一词、同一句话、非言语行为和事物产生不同的理解、不同的联想和不同的所指意义。在跨文化交际过程中由文化差异导致的误解在所难免。根据跨文化交际模式,有效交际是交际双方必须理解对方发出的信息,必须领悟非语言含义、言语含义和信息含义。换言之,meaning is in the person, not in the word。

跨国企业是当今经济全球化的主要载体。对跨文化企业来说,有效沟通是跨文化企业经营管理的出发点。这是因为在跨文化企业中,管理者和员工、消费者面对的是不同文化背景、语言、价值观念、民族心理和交际行为的合作者,经营与管理在异文化沟通和交流的基础上进行,如何克服不同文化的差异,并据以创造出企业独特的文化,进行卓有成效的管理沟通,从而最大限度地发掘企业的潜力和价值,值得讨论。2016年,世界教育创新峰会与北京师范大学中国教育创新研究院共同发布了《面向未来:21世纪核心素养教育的全球经验》研究报告。报告对比分析了5个国际组织和包括中国在内的24个经济体的21世纪核心素养框架。从全球范围来看,许多核心素养的选取都反映了社会、经济、科技、信息发展的最新要求,内容虽有所不同,但目标都是适应21世纪的挑战。结果表明,最受国际组织和各经济体重视的七大素养分别是沟通与合作、创造性与问题解决、信息素养、自我认识与自我调控、批判性思维、学会学习与终身学习,以及公民责任与社会参与。沟通与合作包含跨文化素养,是学生的基础素质,是指在一个文化异质化、多样化的世界中,个体能够与他人适恰地交际并且完成工作任务的各类品质的综合。

国家文化有其优秀、独特的一面,文化对跨文化商务交际的影响涉及营销、组织激励、人员选拔、团队管理与建设等各个方面。如何对待跨国文化,是决定企业在经营管理中能否取得成功的关键。通过本单元的学习,学生应了解文化的概念和特点,分析跨文化沟通技能和

文化影响沟通的方式,并对文化有更深入的理解。



Pre-class Activity 课前活动

Understanding the cultural differences of any nation which we choose to do business with will require great efforts. To be successful in international business and to be good citizens of the international community, we should learn to honor and respect our own cultures and also to develop an appreciation, tolerance, and respect for others' cultures. All of us, no matter how hard we try, will commit some social blunders related to cultural differences. The important thing to remember is that if we create an environment of mutual understanding and respect through our attitude and actions, our blunders are usually met with understanding and forgiveness. Have you ever realized that your life is greatly affected by the culture and communication you're living in? What are culture and communication? How can we avoid culturally related business blunders in China? What's the relationship between them? Please have a discussion with your neighbor and air your view to your classmates.



Reading 课内阅读

Reading One: The Iceberg Model of Culture^①

The Iceberg Model of Culture was proposed by Edward T. Hall (1976), who indicated that the smaller part of the iceberg above water represents those aspects of your own culture that you are aware of. The larger part of the iceberg represents deep culture which is hidden below the surface of conscious awareness (Figure 1.1). Deep culture consists of feelings, thoughts and behaviors which you may never have reflected on because they are so familiar that they are part of you. This model which is often used in seeking to understand cultural differences reflects a psychoanalytic (心理分析) frame of reference.

Becoming bicultural or multicultural (多文化的) is a process of becoming more accepting and tolerant of different ways. This is not easy but it may be possible to understand that the person you clashed with did not intend to upset you, but was simply doing what they were used to. In societies where relationships are hierarchical (分等级的), and where communications are indirect, a breach of the cultural norms may be regarded as a serious matter. Many miscommunications are based on poor understanding of the other person's culture. If you are bilingual you can change to the language of the other person; if

^① 改编自:周小微. 跨文化商务交际[M]. 北京:对外经济贸易大学出版社,2011.

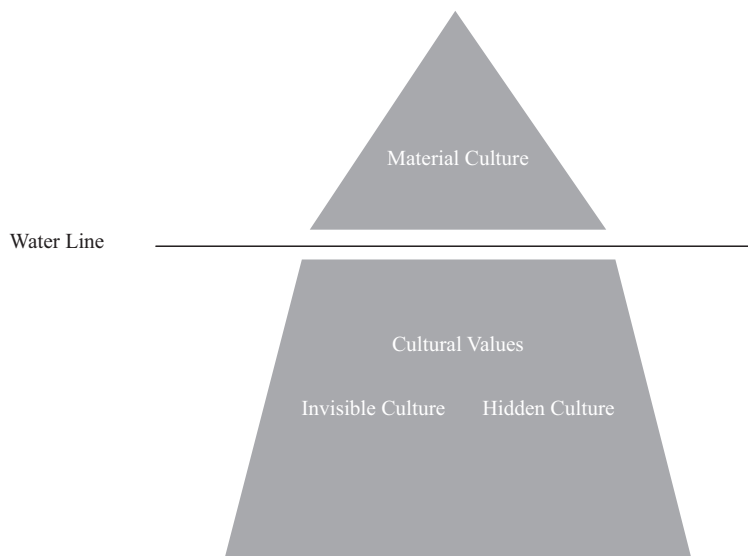


Figure 1.1 The Culture Iceberg

not, you are at a disadvantage. Similarly, if you are bicultural or multicultural you can choose to behave in ways that are expected and acceptable in a different culture. It becomes second nature to greet people by shaking their hands in Sweden, nodding in England, kissing in France and putting your hands together under your chin in India. If you are a man you will understand that it will probably be **taken amiss** ((可能因误会)对……生气;因……而见怪).^①

Not every difference is as easy to come to terms with as those of greeting. One problem we may face is what to tolerate and what not to tolerate. We may need to examine our legal, moral and ethical boundaries. Some share the value that customs and habits can be tolerated if they are not harmful to use or to another person, nor destructive to another person's property. In some parts of the world, some of us may find the law morally and ethically unacceptable and we have to decide where to draw our personal boundaries and how to protect ourselves in such situations.

Another challenge can be found around food. It is very helpful to educate ourselves on the food habits of different cultural and religious groups. It is embarrassing for roast pork to be served to a Muslim or a Jew. If you have grown up with dietary prohibition with accompanying beliefs, you may choose to stick to the food you are used to even if you no longer believe in the reasons. The philosopher Arthur Koestler writes about his grandfather insisting that his Jewish (犹太人的) grandson should not be confined to the same rules as he was. One young development worker made the decision to eat meat when she was working in remote areas of Ecuador (厄瓜多尔) although she was a confirmed vegetarian.

① 参考中华人民共和国中央人民政府网(http://www.gov.cn/govweb/fwxx/ly/2007-01/26/content_597607.htm)。

Reading Two: The Cultural Onion: Layers of Culture

Culture can be interpreted in different ways. We look at culture from a special perspective this time to compare culture with an onion. Similar to an onion, culture consists of many layers (Figure 1.2). Much like what has been described in the culture iceberg, the outer layer of culture consists of symbols, such as the way people are dressed, the language they speak, the cars they drive, the food they eat, the houses they live in, etc. It includes all the direct contents in the field of culture—language, food, housing, all the products of arts and so on. This is the level of explicit culture.

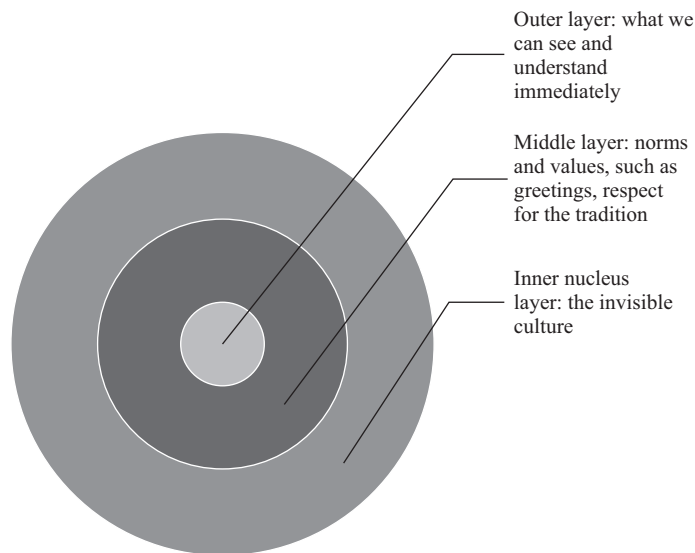


Figure 1.2 The Cultural Onion

Middle layer: criterion (标准) and sense of worth. Criterion and sense of worth lead to the recognition of being right and wrong. People's behaviors and ways of communication are affected by criterion and sense of worth. But they are not visible, despite their influence on what happens in the observable surface.

Deep layer: basic judgment. People have a basic judgment on the questions: What is life? How to deal with the problems appearing in life? What is beauty ... This is the deepest layer: the level of implicit culture. Understanding the core of the culture onion is the key to successfully working with other cultures. The core consists of basic assumptions, a series of rules and methods to deal with the regular problems that it faces. Every culture has developed its own set of basic assumptions. These assumptions are very difficult for an outsider to recognize, and can be measured by dimensions. Each dimension is like a continuum. Cultures differ in how they deal with these dimensions, but they do not differ in needing to make some kind of response. These methods of problem-solving have become so basic that, like breathing, we no longer think about how we do it.

Reading Three: The Characteristics of Culture

Six characteristics of culture have special significance for intercultural communication: ①Culture is learned, ②culture is shared, ③culture is dynamic, ④culture is symbolic, ⑤the facets (一个方面) of culture are interrelated, and ⑥culture is ethnocentric (Figure 1.3).

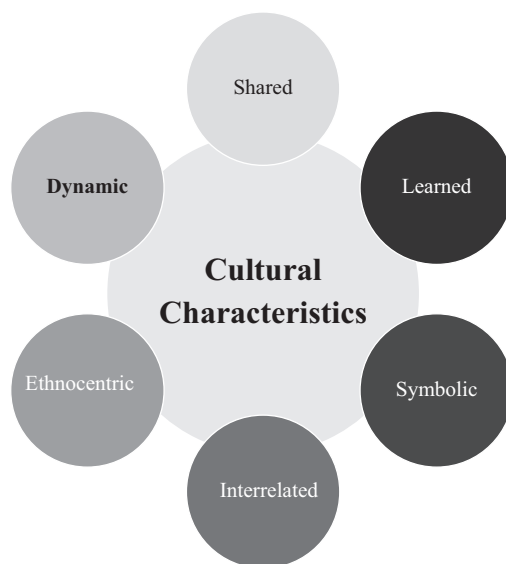


Figure 1.3 The Characteristics of Culture

Culture is not genetic; it is learned. From infancy on, members of a culture learn their patterns of behavior and ways of thinking until they have become internalized. The power and influences of these behaviors and perceptions can be seen in the ways in which we acquire culture. Our culture learning proceeds through interaction, observation, and imitation. A little boy in North America whose father tells him to shake hands when he is introduced to a friend of the family is learning culture.

All of this learning occurs as conscious or unconscious conditioning that leads one toward competence in a particular culture. This activity is frequently called acculturation, denoting the total activity of learning one's culture.

Culture is shared. Members of a culture share a set of ideas, values, and standards of behaviors, and this set is what gives meaning to their lives, and bonds them together as a culture. For example, almost all people living in China share the Chinese language, dress themselves in similar styles, eat similar food, and celebrate many of the same holidays or festivals. When Spring Festival comes, for example, Chinese people all over the world will celebrate it in the same way: wearing new clothes, setting off firecrackers, eating dumplings, extending good wishes for the New Year, having antithetical couplets on doors and hanging lanterns.

Culture is dynamic (动态的). As with communication, culture is ongoing and subject

to fluctuation; cultures seldom remain constant. As ideas and products evolve within a culture, they can produce change through the mechanisms of invention and diffusion.

Invention is usually defined as the discovery of new practices, tools or concepts that most members of the culture eventually accept. The invention of television is a good example of how products reshaped a culture.

Change also occurs through diffusion, or borrowing from another culture. The assimilation of what is borrowed accelerates as cultures come into direct contact with each other. For example, as Japan and North America share more commerce, we can see Americans assimilating Japanese business management practices and the Japanese incorporating American marketing tactics.

Culture is symbolic. People have culture primarily because it enables them to communicate with symbols. Symbols allow people to develop complex thoughts and to exchange them with others. Language and other forms of symbolic communication, such as art, enable people to create, explain, and record new ideas and information. In China, children usually give senior parents a birthday cake with a large peach on it on their birthdays, wishing them a long life. The cake here is called Good-health Cake, a symbol of good health and longevity.

Facets of culture are interrelated. This characteristic serves to inform us that culture is like a complex system. As Hall clearly states, “You touch a culture in one place and everything else is affected.” The women’s movement in the US may serve as an example of this. Women’s movement may be but two simple words but the phenomenon has been like a large stone cast into a pond. The movement has brought about change in gender roles, sexual practices, educational opportunities, the legal system, career opportunities, and even female-male interaction.

Culture is ethnocentric. The characteristic of ethnocentrism being centered on one’s own group, might well relate most directly to intercultural communication. The important tie between ethnocentrism and communication can be seen in the definition of the word itself. Keesing notes (1974) that ethnocentrism is a “universal tendency for any people to put its own culture and society in a central position of priority and worth”. Ethnocentrism, therefore, becomes the perceptual window through which a culture interprets and judges all other cultures. Ethnocentrism leads to a subjective evaluation of how another culture conducts its daily business. That this evaluation can only be negative is clear if you realize that a logical extension of ethnocentrism is the position that “our way is the right way”. Most discussions of ethnocentrism even enlarge the concept to include feelings of superiority.

As we have seen, culture is extremely complex and influences every aspect of our lives. There are, however, specific aspects of culture that are of particular interest in the study of intercultural communication. For the sake of simplicity and to put some

limitations on our discussion, we will examine three major elements: *perceptual processes*, *verbal processes*, and *nonverbal processes*.

These three interacting cultural elements are the constituent elements of intercultural communication. When we combine them, as we do when we communicate, they are like the components of a **quadraphonic** (四声道的, 立体声的) stereo system — each one relates to and needs the others to function properly. In our discussion, we separate these elements to identify and discuss them. But in actuality they do not exist in isolation nor do they function alone.

Read to Learn More

Definitions of Culture and Intercultural Communication

Have you ever realized that your life is greatly affected by the culture and communication you're living in? You've probably heard about many different definitions of the word "communication". But what on earth are culture and communication? Let's take a look in this section.

Culture is such a pervasive (普遍的; 扩大的) and evasive (含糊的; 逃避的) concept that so many scholars have tried to convey it from different aspects and disciplines. Definitions of culture range from all-encompassing (包罗万象的) ones, such as "it is everything", to narrow ones, like "it is opera, art and ballet". The most widely accepted definition is created by Edward T. Hall(1959), "Culture is the total accumulation (积累) of beliefs, customs, values, behavior in situations and communication patterns that are shared, learned and passed down through the generations in an identifiable group of people".

Intercultural communication is a form of communication that aims to share information across different cultures and social groups. It seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. Many people in intercultural business communication argue that culture determines how individuals encode (把……编译成) messages, what medium they choose for transmitting them, and the way messages are interpreted. As a separate notion, it studies situations where people from different cultural backgrounds interact.

Reducing Stereotypes and Prejudice in Intercultural Communication

To have effective intercultural communication, people need to ensure that messages are communicated accurately. As Gudykunst (1998) writes: "To communicate effectively, we must transmit our messages in a way that strangers (people of other cultural backgrounds) can understand what we mean, and we need to interpret strangers' messages in the way they meant them to be interpreted."

Stereotypes are a form of generalization about some group of people, or a means of organizing images into fixed and simple categories that are used to stand for the entire collection of people. This kind of generalization may be positive or negative. But most stereotypes tend to make us feel superior in some way to the person or group being stereotyped. Stereotypes ignore the uniqueness of individuals by painting all members of a group with the same brush.

Stereotypes can be found in the media because of the biases of writers, directors, producers, reporters and editors. But stereotypes can also be useful to the media because they provide a quick identity for a person or group that is easily recognized by an audience. When deadlines loom, it's sometimes faster and easier to use a stereotype to characterize a person or situation, than it is to provide a more complex explanation.

Prejudice refers to negative attitudes towards other people that are based on faculty and inflexible stereotypes. It is an unfair, biased, or intolerant attitude towards another group of people (Lusting & Koester, 2013).

Stereotypes and prejudice can lead to errors in interpretations of the behaviors of others. They can also lead to errors in interpretations about the future behaviors of others. Successful intercultural communication requires an ability to move beyond stereotypes and prejudice and to respond to the individual objectively.

Empathy

- (1) Be open-minded in terms of information sharing.
- (2) Be imaginative in correctly drawing the picture of other's situations.
- (3) Show a commitment or strong willingness to understand our culturally different partners in any kind of situation.

Involve

- (1) Involve others in your world and involve yourself in others'.
- (2) Don't build walls between people and learn from one another.

Be Wise

- (1) Be aware of how to interact with people with respect and knowledge.
- (2) Show maturity of thought and action in dealing with people.

Cross-cultural Awareness

- (1) Learn a new language and be exposed to a new culture.
- (2) Get rid of our ethnocentric tendencies and accept another culture on its own terms.
- (3) Become more aware of the influence of cultural values.

It is important to remember that although many moments of discomfort occur when we are interacting with people from other cultures, no one culture is inherently better or worse than any other. Each culture has its own set of values, norms and ways of doing things that are considered "right" for it. That one culture's way of doing things is right for its people does not necessarily mean it is "right" for everybody, and herein lies the

potential conflict in cross-cultural encounters.



In-class Activity 课堂练习

I . Comprehension questions.

Go over this unit and try to make an assessment on what you have learned with the following questions.

1. What do culture and intercultural communication mean? Please give some examples to support your points.
2. What are the two main images of culture?
3. In intercultural communication, what may become a barrier to a successful communication? Then how can you avoid it? Please give some detailed suggestions.

II . Comparative analysis.

Insert the phrase “intercultural/cross-cultural communication” into a search engine on the Internet and report to your group what you can find out about the studies of intercultural communication both at home and abroad.

III . Culture image exploration.

Think about the following similes and metaphors. How do you think about culture related to these references?

1. Culture is like an iceberg.
2. Culture is our software.
3. Culture is like the water a fish swims in.
4. Culture is the grammar of our behavior.

IV . Case study.

1. Is “龙” a dragon?

Huang Guangqin studies in America. One day she had a chat with her hostess Susan about family relationships and child-raising.

She said, “in China, the parent is more likely to make the decision for the child, and the children are not supposed to make their own decisions when they’re young.”

Susan said, “Really? But in America, every person is encouraged to act independently and be responsible for his actions, so children are encouraged at an early age to start making decisions. This allows them to learn to express their individual desires and make choices.”

Guangqin said, “But whatever the parents do, they do it for the sake of their children since all the parents in China hope their children will be dragons.”

After hearing that, Susan felt very surprised, “Dragons? Why do your Chinese parents hope their children will be *Monsters*?”

Questions

- (1) What is the conflict of the case?
- (2) Why does Susan think that Chinese parents hope their children will be *Monsters*?
2. What does wenhua/culture mean?

Dear tutor,

I have heard or read “wenhua” a lot which sounds a bit confusing to me. I remember you told me that “wenhua” means culture, but the other day I saw a notice in Chinese at our dorm and I asked the cleaning woman to read it and tell me what it was about. But she said, “对不起, 我没文化, 不识字。”

While yesterday, I asked Liu Ming, my Chinese Kungfu coach, to a gallery show but Mr. Liu declined by saying, “我没文化, 欣赏不了。”

This evening I attended a lecture by Mr. Wang about tea. I enjoyed it very much. Wang started the lecture by saying, “茶文化也是我们的传统文化之一。”

Question

Could you tell me what wenhua/culture means in the above situations?

V. Word match.

In Column A there are some key ideas in intercultural communication. Please match each item with its corresponding information in Column B.

A	B
1. communication	A. the communication between African Americans and European Americans
2. international communication	B. the process whereby one person transmits a message through a channel to another, with some effect
3. interpersonal communication	C. the communication between culturally similar individuals
4. interracial communication	D. the communication between two people
5. intercultural communication	E. the comparison of cultural phenomena in different cultures
6. cross-cultural communication	F. interactions among people from different nations
7. intracultural communication	G. face-to-face interactions among people of diverse cultures
8. intrapersonal communication	H. communication we have with ourselves

**Background Information 背景知识**

1. Culture(文化)是一个非常广泛的概念, 给它下一个严格和精确的定义是一件非常困难的事情。哲学家、社会学家、人类学家、历史学家和语言学家们一直试图从各自学科的角度来界定文化。根据 Edward T. Hall 的定义, 文化是人在社会历史发展过程中所分享与传承下来的信仰、习俗、价值观和行为方式的总和。有比较宽泛的定义, 如文化是无所不包的

知识和行为的综合；有比较狭窄的定义，如文化是政治、经济、教育、文学、艺术、科技、语言等的总和；还有把文化定义为物质和精神的总和。物质文化就是人类所创造的物质；精神文化是指物质之外的一切，如价值观念、行为准则、思维方式、语言表达、信仰、世界观等。物质文化是精神文化的外在表现，是人类社会的表层现象，容易发现、容易理解；精神文化则是人类社会深层现象，经过人类社会代代相传，约定俗成。对于跨文化交际这门课的学习而言，与价值观念、行为准则、思维方式、语言表达、世界观等有关的文化范畴即精神文化更适合跨文化交际研究。

2. Intercultural communication(跨文化交际)是指在特定的交际情景中，具有不同文化背景的交际者为了共享信息而进行的口语交际。通俗来说，就是如果你和外国人打交道(由于存在语言和文化背景的差异)，应该注意什么问题，应该如何得体地去交流。

3. Cultural onion(文化洋葱)，我们把文化比喻成一个洋葱，有层次之分。文化由外而内分为四层——符号、英雄形象、礼仪和价值观。

4. Cultural iceberg(文化冰山)是指我们把文化比喻成冰山一样，具有双重性特征——显性与隐性。文化像冰山一样，露出水面的只是很少的部分，更多的是隐藏在水下的部分。我们不能禁止差异的存在，但是可以预防冲突，只要双方了解彼此的深层文化，增强文化差异意识，用宽容的态度对待由文化差异引发的误解，不要把与本国文化不同的行为、观点、观念、做事方式、思考方式、决策方式、沟通方式误认为是“错的”“不可行的”或“不可取的”，而应认为这是“不同”，是“差异”，同时再以换位的思维方式去思考：为什么这些方法在另一国是行之有效的呢？认识到这些道理，不同文化背景的人在共事和合作时，就可以探索双方是否可以互相学习，双方的文化是否可以融合并产生互补效应。

5. Stereotypes(文化定势)最初由美国社会学家 Lippmann 提出的。人们用一个简化的认知方法将具有相同特征的一群人或民族种族塑造造成一定形象。不同文化背景的人交流，就好比“瞎子摸象”，在对对方文化不甚了解的情况下，其认识只能说是肤浅的、片面的，触摸到的仅仅是大象庞大身形的一个部分而已，但如果只是由此对对方文化得出单一甚至是扭曲的结论，那势必会阻碍两种文化之间积极有效的交流。跨文化交际的一个重要基础就是要接受差异的意识，而不是武断设定对错的标准，否定差异的积极意义。如果在交际过程中，我们像摸象的瞎子一样，非但没有意识到自己的认识具有相当的局限性，反而还否定他人的看法，那就对跨文化交际起到了消极的作用。如何才是积极有效的跨文化交际呢？首先要建立“差异”的意识，并以此取代固有的“对错”观念。在此前提下，了解对方文化在价值观念、思维模式、感知等方面的表现，并和自身文化的相应部分做出一定的比较和分析，在差异中寻求最佳的融合方式，从而使两种文化达到最和谐的共存。

6. Prejudice(文化偏见)是指基于错误的观点而对一群特定的人或民族具有的消极的不公平的看法。



Cultural Kaleidoscope 文化万花筒

联合国教科文组织 2001 年 11 月 2 日在其第三十一届会议上通过了《世界文化多样性宣言》。该宣言旨在将文化多样性作为一种生命力，把捍卫文化多样性作为与尊重人的尊严