

<<跨文化交际学教程>>

图书基本信息

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前言

跨文化交际学这门课程日益受到外语教育界的重视。

近年来,有关跨文化交际学的教材、著述也日益增多。

本书是作者在广泛研究众多国内外论述后,并且在完成本科、研究生八轮跨文化交际学课程教学基础上编写而成的,在编写中注重自身的特色。

首先,本书的编写依据坚实的理论基础。

其中很多内容都是作者在阅读大量的学术著作的基础上经过调查研究撰写而成的。

各个章节的安排注重文化的对比分析,这是依据Landis&Brislin的跨文化培养方式的理论而设计的。

学生通过对比分析,能够更深入地了解文化差异,从而积极提高跨文化交际意识和能力。

其次,本书的内容安排循序渐进,从理论到实践。

前四章侧重理论基础、文化与语言的研究;五至八章侧重文化与言语行为、非言语行为的研究及性别研究,并探讨了如何培养跨文化交际的能力;后三章探讨了跨文化交际在全球化态势下与贸易、旅游以及教育的关系。

另外,本书的练习内容丰富,在考查学生对各章节知识掌握熟练程度的同时,通过小组活动培养学生的自学能力;练习中提供了与各章节知识紧密相关的网址,拓展了学生自学的空间;其中的Case study和Attribution training能够在提高学生兴趣的同时培养跨文化交际能力;每个章节都有参考课外书目的建议,利于学生拓展学习。

华中科技大学出版社杨鸥老师在本教程的编写中给予了大力支持,在此向她表示感谢。

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内容概要

本书是作者在广泛研究众多国内外论述后，并且在完成本科、研究生八轮跨文化交际学课程教学基础上编写而成的。

其内容安排循序渐进，从理论到实践，前四章侧重理论基础、文化与语言的研究；五至八章侧重文化与言语行为、非言语行为的研究及性别研究，并探讨了如何培养跨文化交际的能力；后三章探讨了跨文化交际在全球化态势下与贸易、旅游以及教育的关系。

该书可供各大专院校作为教材使用，也可供从事相关工作的人员作为参考用书使用。

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插图：Culture is a complicated notion. According to He et al. (2004:18) , there are more than one hundred definitions offered by researchers, from different perspectives. To name just a few of them, such as Hall's definition: "For anthropologists, culture has long stood for the way of life of a people, for the set of their learned behavior patterns, attitudes, and material things." (Hall 1959:43) . Hoebel and Frost (1976:6) define it 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". Samovar et al. (2000:36) define culture as: We define culture as the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by a group of people in the course of generations through individual and group striving. From the above definitions, we reach such a conclusion that culture can be broad enough to cover everything, or so narrow to cover only certain regions. This is best represented in Scollon & Scollon's definition (2000:126) . According to them, culture can be divided into high culture (narrow sense) and anthropological culture (broad sense) . High culture focuses on intellectual and artistic achievements. One might speak of a city as having a great deal of culture because there were many art exhibits, concert performances, and public lectures. Or we might speak of a particular period in history, such as the Elizabethan period of England, as a high point in English culture because of the great number of musicians and poets of that time whose works we still revere. The Tang period in Chinese history is generally regarded as a period of high culture as well. Anthropological culture refers to any of the customs, world view, language, kinship system, social organization, and other taken-for-granted day-to-day practices of a people which set that group apart from other groups as a distinctive group. By using the anthropological sense of the word "culture", we mean to consider any aspect of the ideas, communications, or behaviors of a group of people which gives them a distinctive identity and which is used to organize their internal sense of cohesion and membership. In studies of intercultural communication, our concern is not with high culture, but with anthropological culture. Culture contains art, politics, economics, education, literature, language, and thought etc.

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