

前言

经过精心修订,《跨文化沟通(第二版)》与读者见面了!第一版出版十年来,受到广大师生的青睐,我们甚感欣慰!本书虽列为英语类专业教材,但在实际教学中还被用作我国高校大学英语教学的全校通识课、选修课,甚至思政选修课教材,使用院校不断增加;此外,本书还是海外商会、企业、MBA教育的跨文化培训教材。在2024年第七届中国国际进口博览会(进博会)上,编者与南非商会合作,带领跨文化研究团队服务进博会,并将本书赠送给一些国家,践行跨文化研究成果,助推进博会人文交流与文明互鉴,受到国际社会高度认同与好评。这充分验证了基于问题导向、对接国家发展战略,将跨文化知识、能力与素养融入人才培养的跨文化沟通教材编写理念,在文化多元语境下及跨文化职场中具有前瞻性、针对性、实用性和指导性。

随着我国国家综合实力提升,国际影响力扩大,国际社会也更加关注我国的发展。党的二十大报告指出:“加强国际传播能力建设,全面提升国际传播效能,形成同我国综合国力和国际地位相匹配的国际话语权。”讲好中国故事,传播好中国声音,展现可信、可爱、可敬的中国形象,关键在于培养具备优秀跨文化沟通能力的国际传播人才,这是新时代背景下我国外语人才培养的使命,更是当下跨文化研究与教学的首要任务。为更好地服务新时代国家发展需求,落实“立德树人”根本任务,我们对教材进行了修订。

修订特色

以培养具备跨文化沟通能力的国际传播人才、服务国家发展需求为宗旨,《跨文化沟通(第二版)》修订特色如下:

1. 在内容方面,将立德树人融入跨文化课程

第二版教材保留了跨文化交际学科理论基础知识,帮助学生掌握跨文化交际学科的概念与原理,同时融入中国特色,为学生提供讲好中国故事的核心素材。在跨文化交际应用部分,增补了古丝绸之路与“一带一路”、公共外交与国际交流的章节,突出文化交流互鉴、强调中国式现代化的科学内涵。这些内容既是新时代我国国际传播的需要,也是国际社会的关切所在。教材将知识、能力、素养相融合,培养学生主动向国际社会以中国视角介绍中国发展的能力,激发学生的国际传播担当与责任意识。

2. 在技能方面，将中国智慧融入跨文化研究

第二版紧跟跨文化交际学科服务国家发展战略的新动态，吸收国际传播和跨文化研究的新理念，打破西方二元对立的跨文化研究模式，探究多元文化共性与融通。教材拓展了 Intercultural Lens 板块，增补了讲好中国故事的五个维度，帮助学生学会以海外受众乐于接受的方式、易于理解的语言讲好中国故事、传播好中国声音，实现从“自言自语”的国际传播、到传播国际社会想要了解的中国、再到让国际社会从中国视角了解中国的转变。每单元增设 Project-based Learning 板块，以求同存异、和而不同的中国智慧提升学生跨文化沟通能力，鼓励学生参与探究性的团队合作项目，学习体现不同国家文化共性的语言表达。

3. 在案例方面，将多元视角融入跨文化实例

各单元包含两个案例，涉及多元文化、海外留学、在华外国人经历、跨文化职场、中国企业走出去等方面，这些真实、生动的案例都是作者跨文化实践、研究、咨询与培训的第一手资料，可以作为国际传播的范例。

教材构成

本书共分为三大部分，共12个单元。每单元主体部分由六个板块组成：Warm-up Scenario, Reading 1, Reading 2, Intercultural Lens, Case Study, Project-based Learning。

Warm-up Scenario 作为导入每一单元主题的跨文化交际案例，引导学生主动观察与思考，培养学生发现问题的意识与能力。

Reading 1 和 Reading 2 提供两篇与单元主题相关的文章，帮助学生掌握跨文化交际学科相关理论和知识。文章后附有讨论题，侧重引导学生讨论和分析开放性问题，培养跨文化思辨能力。回应时代需求，第二版更新了阅读材料，增补古丝绸之路与“一带一路”、中国式现代化等相关内容，提供讲述中国故事和国际传播的核心素材。

Intercultural Lens 提供多种文化维度的视角与观点，帮助学生拓展跨文化知识、提高跨文化意识、培养跨文化技能，引导学生以跨文化方式提升国际传播素养。

Case Study 作为每一单元学习后案例，引导学生进行跨文化分析并提出解决方案，培养学生运用跨文化技巧解决问题的能力。

单元结尾的 Project-based Learning 充分体现了项目导向的跨文化实践教材的特色，是本次修订新增板块，包含三个学习项目：

一是 Learning Chinese culture: Seeking common ground while reserving differences, 着重体现中国文化求同存异、和而不同的要素，这样的语言表达已广泛应用在我国对外关系与国际合作之中，因而理应成为新时代跨文化研究的方向。

二是 Learning culture through proverbs, 将学习谚语、了解文化、发现行为三者融为

一体。学习外国谚语不仅要掌握将其翻译成中文的语言能力，更重要的是了解谚语所传递的该国文化或价值观，并进一步发现该国人的行为模式。

三是 Learning by doing，结合单元主题和难度层次，引导学生自主发起项目、展开探究和讨论，提高学生综合能力。

这些项目关注当前国内国际社会发展热点，培养学生家国情怀，提升学生国际视野，可以发展为英语专业学生跨文化研究方向的毕业论文选题或学生创新项目的主体内容。

《跨文化沟通（第二版）》以“将跨文化交际理论融入实践、在实践中融入中国智慧、以中国智慧升华跨文化交际理论”为脉络展开，突出问题导向，注重实践能力，旨在帮助学生应对未来海外留学、国际交流、外派工作等跨文化挑战，培养跨文化职场胜任力与领导力，为提升我国国际传播效能做出贡献。

感谢外语教学与研究出版社领导与编辑对此次修订工作的指导与辛勤付出！

庄恩平

2024年11月于上海大学

Unit 1

Culture Behind Language

When you communicate with people from other countries, it is unlikely that they will have the exact same words or meanings in mind. That difference in thought, however tiny, can send shock waves throughout the communication process. All understanding, therefore, is at the same time a misunderstanding, and all agreement of feelings and thoughts a means for growing apart. Language plays an essential role in culture learning. Language is a reflection of the cultural environment and its values. Developing intercultural awareness usually goes along with learning a new language and being exposed to a new culture, though not always. In intercultural communication, the role of language is especially important.

What You Can Learn from This Unit

1. Understand how important it is to learn culture through a foreign language;
2. Know that culture gives meaning to words;
3. Understand the meaning behind words;
4. Understand that culture might be a hidden barrier in intercultural communication.

Questions for Intercultural Awareness

1. What is the relationship between language and culture?
2. When learning English, do you try to understand what cultural values some English words or statements indicate? List some English sayings or proverbs and explain the values they convey.
3. Can you list some barriers in intercultural communication? Share your view in class.

Warm-up Scenario

How to Understand Invitation

Carmen and Judy are two mothers who live near each other. They often take their children to the park so that their children can play together.

Carmen: Hi, Judy.

(Judy and Carmen's children are pleased to see each other and then start playing together on the sand.)

Judy: Hi, Carmen. How are you?

Carmen: Fine. I'm glad to see that our children like to play together.

Judy: Yeah, me too. I remember just a month ago they weren't sharing their toys.

Carmen: Now it looks like they're enjoying each other's company.

(The two mothers continue chatting.)

Judy: This has been fun. Maybe we could get together at one of our houses sometime. I'm sure the kids would enjoy that.

Carmen: Sure. That'd be nice.

Judy: Well, let's do it.

Carmen: OK.

(Two weeks later in the park.)

Judy: Hi, Carmen.

Carmen: Hi, Judy. How are you?

Judy: Fine. How about you?

Carmen: Pretty well.

Judy: I've been so busy lately, but I still want to get together soon. I know our kids would enjoy that.

Carmen: Yes, they would.

Judy: Let's do it soon.

Carmen: OK. That sounds like a good idea.

(Judy and Carmen continue to talk for a few minutes.)

Judy: I can't stay long. I promised my kids that I would take them to the library across the street.

Carmen: Yeah. I have to go, too.

(Carmen and her children are getting ready to leave.)

Judy: Let's get together soon. I'll give you a call.

Carmen: OK. That sounds good. Bye.

Judy: Bye.

In the situations above, are Judy and Carmen really interested in getting together at each other's houses? Why or why not?

From a linguistic perspective, we can see that Judy invited Carmen to get together by saying "Maybe we could get together at one of our houses sometime. I'm sure the kids would enjoy that." And Carmen also accepted the invitation by saying "That'd be nice." Judy agreed by saying "Well, let's do it." This invitation was sent each time they met. But they did not make an exact date to meet. Why did that happen? Was Carmen angry or disappointed with Judy for not making an exact time for the playdate?

From an intercultural perspective, the expression "Let's get together" in English does not have the same meaning as an invitation would have in another culture. Instead, it may be a conversation closer—a way to end a conversation or an interpersonal encounter without using an abrupt departure expression which may hurt the other person's feelings. Examples of this might be "Sorry, I have to go now" or "Sorry, I have an appointment right now." Each time that Judy was about to leave, she would use the vague expression "Let's get together" to achieve her purpose of indicating that she needed to depart.

Ambiguous Invitations

In English, a number of expressions sound as if they are "invitations," but they are not. The following expressions are not real invitations because they are ambiguous statements to achieve the pragmatic function of leaving.

A: Listen, I have a lot to talk to you about. I think we should try to have lunch together sometime soon.

B: OK.

A: I'll call you.

B: Sounds good.

A: Good talking to you. Let's get together sometime.

B: Sounds good.

A: I'll call you one of these days and we'll set up a time that's good for both of us.

B: Great. Talk to you soon.

Real Invitations

A real invitation should be specific; it has the activity, specific time and place. The following are examples of real invitations.

I would like to invite you over for my birthday party at my house at 8:00 this Friday evening. Can you come?

A: Jim, are you and Claudine free on Saturday night? We'd like to have you over for dinner.

B: Yes, I think we're free. That sounds nice.

A: If you can, let's make it for 8:00 after the kids are asleep.

B: Good idea. See you then.

Change Ambiguous Invitations into Real Invitations

Sometimes a friend is serious about the invitation, but he or she is not sure whether the other person would accept it. In this case he or she would not be specific in uttering a real invitation as stated above; instead, he or she would send an ambiguous invitation as a hint to see the other person's response. This avoids embarrassment if he or she receives a refusal. If someone sends this kind of invitation to you, you can employ the following communication strategy to confirm your understanding.

A: Let's get together soon.

B: I'd like that.

A: Good. I'll give you a call.

B: I have got my notebook with me now. How about setting a date now?

A: Uh, sure. I'm free any day next week at noon. How about you?

B: Will tomorrow at 12:00 be OK?

Discussion

1. Are there any misunderstandings between the two mothers? If yes, what is the cause for these misunderstandings?

2. When you hear some expressions that sound like “invitations,” will you interpret them as real invitations? Why or why not?

Reading 1

Language, Thought, Culture, and Intercultural Communication

Every language has its unique features and ways of allowing those who speak it to identify objects and experiences.¹ These linguistic features, which distinguish each language from all others, affect how the speakers of the language perceive and experience the world. To understand the effects of language on intercultural communication, questions such as the following must be explored:

- How do initial experiences with language shape or influence the way a person thinks?
- Do the categories of a language—its words, grammar, and usage—influence how people think and behave? More specifically, consider the following question: Does a person growing up in Saudi Arabia, who learns to speak and write Arabic, “see” and “experience” the world differently than a person who grows up speaking and writing Tagalog in the Philippines?

Although many scholars have advanced ideas and theories about the relationships among language, thought, culture, and intercultural communication, the names most often associated with these issues are Benjamin Lee Whorf and Edward Sapir. Their theory is called “linguistic relativity².”

The best-known example of vocabulary differences associated with the Sapir-Whorf hypothesis is the large number of words for snow in the Inuit languages, such as Inuktitut in Canada, Iñupiaq in Alaska, and Kalaallisut in Greenland. Depending on whom you ask, there are from seven to fifty different words for snow in the Inuktitut language. For example, there are words that differentiate falling snow (*gana*) and fully fallen snow (*akilukak*). The English language has fewer words for snow and no terms for many of the distinctions made by Inuit. The issue raised by the Sapir-Whorf hypothesis is whether the person who grows up speaking Inuktitut actually perceives snow differently than someone who grows up in

southern California and may only know snow by secondhand descriptions. More importantly, could the southern Californian who lives with the Inuit in Alaska learn to differentiate all of the variations of snow and to use the specific Inuit words appropriately? The firmer version of the Sapir-Whorf hypothesis suggests that linguistic differences are accompanied by perceptual differences so that the English speaker looks at snow differently than the Inuit speaker.

Numerous other examples of languages have highly specialized vocabularies for particular features of the environment. For instance, in some sea islands, there are numerous words for coconut, which not only refer to the object of a coconut but also indicate how the coconut is being used. Similarly, in classical Arabic an extensive number of words are used to refer to a camel.

Another variation in vocabulary concerns the terms a language uses to identify and divide colors in the spectrum. For example, the Kamayura Indians of Brazil have a single word that refers to the colors that English speakers would call blue and green. The best translation of the word the Kamayuras use is “parakeet colored.” The Dani of West New Guinea divide all colors into only two words, which are roughly equivalent in English to “dark” and “light.” The important issue, however, is whether speakers of these languages are able to distinguish among the different colors when they see them or can experience only the colors suggested by the words available for them to use. Do the Kamayura Indians actually see blue and green as the same color because they use the same word to identify both? Or does their language simply identify colors differently than English?

Do you think that you could learn to distinguish all of the variations of the object “snow” that are important to the Inuit? Could you be taught to see all of the important characteristics of a coconut or the color? Such questions are very important in accepting or rejecting the ideas presented in the firm and soft versions of the Sapir-Whorf hypothesis.

Researchers looking at the vocabulary variations in the color spectrum have generally found that although a language may restrict how a color can be labeled verbally, people can still see and differentiate among particular colors. In other words, the Kamayura Indians can in fact see both blue and green, even though they use the same linguistic referent for both colors. The evidence on color perception and vocabulary, then, does not support the deterministic version of the Sapir-Whorf hypothesis.

What about all those variations for snow, camels, and coconuts? Are they evidence to support the firm version of the Sapir-Whorf hypothesis? A starting point for addressing this issue is to consider how English speakers use other words along with essentially the one word English has for “particles of water vapor that when frozen in the upper air fall to earth as soft, white, crystalline flakes.” English speakers are able to describe verbally many variations of

snow by adding modifiers to the root word. People who live in areas with a lot of snow are quite familiar with *dry snow*, *heavy snow*, *slush*, and *dirty snow*. Skiers have a rich vocabulary to describe variations in snow on the slopes. It is possible, therefore, for a person who has the facility for one language to approximate the categories of another language. The deterministic position of Sapir-Whorf, then, is difficult to support. Even Sapir and Whorf's own work can be used to argue against the deterministic interpretation of their position because in presenting all of the Inuit words for snow, Whorf provided their approximate English equivalents.

A better explanation for linguistic differences is that variations in the complexity and richness of a language's vocabulary reflect what is important to the people who speak that language.³ To an Inuk, differentiating among varieties of snow is much more critical to survival and adaptation than it is to the southern Californians, who may never see snow. Conversely, southern Californians have numerous words to refer to four-wheeled motorized vehicles, which are very important objects in their environment. However, we are certain that differences in the words and concepts of a language do affect the ease with which a person can change from one language to another because there is a dynamic interrelationship among language, thought, and culture.

Vocabulary

crystalline flake 片状结晶

referent *n.* 语词所指的对象

spectrum *n.* 光谱

Notes

1. Every language has its unique features and ways of allowing those who speak it to identify objects and experiences.

一种语言之所以区别于另一种语言，就是因为每种语言使用者感知和认识世界的方式不同。例如，东西方都有龙的传说，但由于文化的不同，龙所代表的形象也不同。在中国文化中，龙是瑞兽；而在西方文化中，龙却是怪兽。中国人自称龙的传人，龙是中华民族图腾；而西方文化中的龙一般带有恶毒、凶狠的意味，与中国文化中的瑞兽完全不一样。这种文化差异就造成了沟通的障碍。本句大意为：每种语言都有其特色和表达方式，让它的使用者可以确定语言所指的实物和事件。

2. linguistic relativity

“萨丕尔—沃尔夫假说”即“语言相对论”，指的是美国人类学家、语言学家萨丕尔和他的弟子沃尔夫提出的语言学假说，包括两个形式：一是语言决定论（linguistic

determinism), 也就是语言决定着人们的思维、信念、态度等; 语言不同的民族, 他们的思维方式也不同。另一种较温和的观点认为语言反映人们的思维、信念、态度等, 但并不完全决定它们; 思维是相对于语言来说的, 思维模式会随着语言的不同而不同, 随着语言的变化而变化。“语言相对论”有两层含义: 第一, 一种文化中的内容, 只有用该文化中的语言才能得到充分表达; 第二, 发源于某一文化中的概念, 如果用另一种文化中的语言去讲, 意思就会有所不同, 至少在人们心目中唤起的意象不同。

3. A better explanation for linguistic differences is that variations in the complexity and richness of a language's vocabulary reflect what is important to the people who speak that language.

语言中的词汇也体现文化差异, 影响跨文化沟通的效果。例如, 因纽特语中有关雪的词汇就有很多, 因为他们的生活离不开雪, 但这对于生活在热带的人来说就很难理解, 因为他们可能从来没有见过雪。本句大意为: 对于语言差异, 还有更好的解释, 那就是, 人们可以根据某种语言中词汇的复杂和多样化的程度, 判断出什么样的事物对于该语言使用者来说非常重要。

Discussion from Intercultural Perspectives

1. When you communicate with your Chinese friends in Chinese, are there times when you can not understand what they mean by what they say? How do you account for such differences?
2. When people from different cultures use the same word or discuss the same thing, for example, a cow or a dragon, will there be misunderstandings? Why or why not?
3. The following statements are reflections of cultural values. Can you illustrate each statement from both Chinese and American cultural perspectives? Discuss them in groups.

I will try my best to come here.

I'll be here by 9:00 a.m.

Reading 2

Language Mirrors Values

In addition to reflecting its worldview, a language also reveals a culture's basic value structure. For example, the extent to which a culture values the individual, as compared to the group, is often reflected in its language or linguistic style. The value placed on the individual is deeply rooted in the American psyche. Most citizens of the United States start from the cultural assumption that the individual is supreme and not only can, but should, shape his or her own destiny. That individualism is highly valued in the United States can be seen throughout its culture, from the love of the automobile as the preferred mode of transportation to a judicial system which goes as far as any in the world to protect the individual rights of the accused. Even when dealing with children, Americans try to provide them with a bedroom of their own, respect their individual right to privacy, and attempt to instill in them a sense of self-reliance and independence by encouraging them to solve their own problems.¹

Owing to the close interrelatedness of language and culture, values (such as individualism in the United States) are reflected in standard American English. One such indicator of how language reflects individualism is the number of words found in any American English dictionary that are compounded with the word "self." To illustrate, one is likely to find in any standard American English dictionary no fewer than 150 such words, including "self-absorbed," "self-appointed," "self-centered," "self-confident," "self-conscious," "self-educated," "self-image," "self-regard," and "self-supporting." This considerable list of English terms related to the individual is significantly larger than one found in a culture that places greater emphasis on corporate or group relationships.

In the U.S., individual happiness is the highest good, while in such group-oriented cultures as Japan, people strive for the good of the larger group such as the family, the community, or the whole society. Rather than stressing individual happiness, the Japanese are more concerned with justice (for group members) and righteousness (by group members). In Japan the "we" always comes before the "I"; the group is always more predominant than the individual. As Condon reminds us, "If Descartes had been Japanese, he would have said, 'We think, therefore we are.'"²

An important structural distinction found in Japanese society is between *uchi* (the in-group) and *soto* (the out-group), or the difference between "us" and "them." This basic social distinction is reflected in the Japanese language. For example, whether a person is "one of us" or "one of them" will determine which conversational greeting will be used, either

Ohayou, which is customarily used with close members of one's in-group, or *Konnichiwa*, which is more routinely used to greet those outside one's inner circle. Mizutani has conducted an interesting experiment outside the Imperial Palace in Tokyo which is a favorite place for jogging. Dressed like a jogger, he greeted everyone he passed, both other joggers like himself and non-joggers, and noted their responses. Interestingly, 95 percent of the joggers greeted him with *Ohayou* (the term reserved for in-group members), while only 42 percent of the non-joggers used such a phrase. He concluded that the joggers, to a much greater degree than the non-joggers, considered him to be an in-group member because he too was a jogger.

Group members in Japan don't want to stand out or assert their individuality because according to the Japanese proverb, "The nail that sticks up gets hammered down."³ In contrast to the United States, the emphasis in Japan is on "fitting in," harmonizing, and avoiding open disagreement within the group. If one must disagree, it is usually done gently and very indirectly by using such passive expressions as "It is said that..." or "Some people think that..."⁴ This type of linguistic construction enables one to express an opinion without having to be responsible for it in the event that others in the group might disagree. In a study of speech patterns among Japanese and American students, Shimonishi found that the Japanese students used passive voice significantly more than their American counterparts.

How language is used in Japan and the United States reflects and reinforces the value of group consciousness in Japan and individualism in the United States. The goal of communication in Japan is to achieve consensus and promote harmony, while in the United States it is to demonstrate one's eloquence. Whereas language in Japan tends to be cooperative, polite, and conciliatory, language in the United States is often competitive, adversarial, and confrontational, and aimed at making a point. The Japanese go to considerable lengths to avoid controversial issues that might be disruptive; Americans seem to thrive on controversy, debate, argumentation, and provocation, as is evidenced by the use of the expression "just for the sake of argument." Moreover, the Japanese play down individual eloquence in favor of being good listeners, a vital skill if group consensus is to be achieved. North Americans, by way of contrast, are not particularly effective listeners because they are too busy mentally preparing their personal responses rather than paying close attention to what is being said. Thus, all of these linguistic contrasts between Japan and the United States express their fundamentally different approaches to the cultural values of "groupness" and individualism.⁵

Vocabulary

adversarial *adj.* 对抗性的

- assert *v.* 坚持（自己的权利、个性等）
conciliatory *adj.* 和解的
confrontational *adj.* 故意寻衅的
consensus *n.* 共识
counterpart *n.* 职位相当的人
disruptive *adj.* 引起混乱的
eloquence *n.* 雄辩
instill *v.* 逐渐灌输
judicial *adj.* 法庭的，法官的，裁决的
predominant *adj.* 占优势的，占主导地位的
provocation *n.* 激怒，挑衅
psyche *n.* 精神
reinforce *v.* 加强，强化
righteousness *n.* 正直

Notes

1. Even when dealing with children, Americans try to provide them with a bedroom of their own, respect their individual right to privacy, and attempt to instill in them a sense of self-reliance and independence by encouraging them to solve their own problems.
本句大意为：甚至在对待孩子的问题上都能体现出美国人的文化价值观，他们给孩子提供自己的卧室，尊重孩子的隐私，让孩子解决自己的问题，尽力灌输给孩子们独立自主的意识。作者举这个例子是想说明美国人的所作所为都是美国文化的反映，这种文化同时反映了他们的价值观。
2. As Condon reminds us, “If Descartes had been Japanese, he would have said, ‘We think, therefore we are.’”
笛卡尔的哲学思想基于唯理性的前提：“我思，故我在。（I think, therefore I am.）”本句大意为：正如康登提醒我们的那样，如果笛卡尔是日本人的话，他说的便是“我们思，故我们在”了。作者在此是以I和we在不同的文化团体中不同的使用倾向来说明 individual-oriented cultures 和 group-oriented cultures 的差别。日本人在发表见解时习惯用 we 来代替 I，从中我们就能看到日本人的集体主义观念在语言表达中的反映，因为日本人认为，集体利益高于个人利益，不能突出个人。
3. Group members in Japan don't want to stand out or assert their individuality because according to the Japanese proverb, “The nail that sticks up gets hammered down.”
日本人的这句谚语 The nail that sticks up gets hammered down 意为“钉子竖起来，会被锤子砸下去”，与中国的“枪打出头鸟”是一个意思。这些语言表达有助于我们理解

中、日文化的含义。中国人是历来讲究合群的，凡事跟大部分人一样，便很安全，很保险。日本人的做法也是如此，在众人面前不会轻易发表个人的不同见解，这跟美国人的做法刚好相反。所以我们学习一门外语，目的不仅仅在于理解其字面的意思，或将其翻译成中文，更重要的是理解该语言所表达的文化含义，以及在这些文化价值观影响下人们的行为表现。

4. ...it is usually done gently and very indirectly by using such passive expressions as “It is said that...” or “Some people think that...”

作者在此要表达的是日本人在发表不同见解时的语言习惯。为了礼貌待人，日本人说话委婉，表达含糊。他们最讨厌的是正面的语言交锋，因为这不仅会伤害双方面子，还会破坏整个集体的和睦。在这种交际心理的制约下，日本语言就形成了一种模糊委婉的特点。

5. Thus, all of these linguistic contrasts between Japan and the United States express their fundamentally different approaches to the cultural values of “groupness” and individualism.

作者在文中提到的日本和美国语言表达上的差异能够反映出两国不同的价值观。日本人的是“groupness”或者说是collectivism，即集体主义价值观；而美国人的则是individualism，即个人主义价值观。作者强调的是语言的使用可以反映出价值取向，从而证明自己的论题——language mirrors values。

Discussion from Intercultural Perspectives

1. How do you interpret the statement “language is like a mirror which can reflect people’s values”? Can you give some examples to account for your arguments?
2. Can you point out the differences between Americans and Japanese people in terms of their ways of speaking?

Intercultural Lens

Language is a part and also a carrier of culture. Culture shapes its people’s behavior. When you observe people’s behavior, you can better understand the culture if you understand the words or expressions they are using.

Below are some slogans and sayings popular in the U.S. that may be misunderstood by people of different cultures. They might interpret the meanings differently from each other.

Without fully understanding the culture of the U.S. in which these slogans and sayings are used, you may have some misunderstandings in communication. Therefore, it is important to learn the culture of the country whose native language you are learning now.

Impossible Is Nothing. Anything Is Possible. These two company slogans encourage all employees to be innovative and to imagine that everything is possible to accomplish. The values these two slogans communicate are that these companies are not content with what they have achieved, but instead they strive to be more innovative by doing something different.

Just Do It. This slogan is also well-known to all. It represents corporate culture, which can help customers see its employees' attitude to work. Meanwhile, it also carries the American values, work, or action orientation, which motivates people to do something and not just talk about something without taking any action.

Don't just stand there, do something! Americans take pride in quickly taking action in the face of problems or opportunities. To them, doing something, even if it proves to be a mistake, would be better than doing nothing. At least, errors can be mended, or can be a good lesson, but inaction accomplishes nothing.

Tell it like it is! This saying imparts the value that frank verbal and written communication is important. Those who are too indirect are likely to be viewed with suspicion, as if they have something to hide, or worse, from an American perspective, have nothing to contribute or lack self-confidence. This is a typical American value and therefore American people tend to be direct in communication. No "beating around the bush"!

Blow your own horn. If you want a job done right, do it yourself. Speak for yourself. These sayings reflect a strong sense of individualism, which can be seen in an emphasis on individual accountability and singling out a specific person for recognition and reward in the workplace.

There might be a misunderstanding of American individualism in China if individualism is translated into Chinese as 个人主义, because 个人主义 in Chinese culture means that someone cares about his or her own interest without considering other persons' interests, and in most cases it would hurt other people for one's own benefit. In the American culture, you can both be individualistic and also care about other people. There are "win-win" situations in which people, groups, or organizations all benefit from a solution.

The following are popular proverbs in the U.S. Each proverb communicates a cultural value that is very important to the Americans.

Table 1

Proverbs	Chinese translations	Values
1. Remember the roots of your family tree, but you are known by your fruit, not by your root.	不可忘本，但是扬名不是靠出身，而是靠成就。	Meritocracy
2. Discontent is the first step in progress.	不知足是前进的第一步。	Change
3. Men live like fish; the great ones devour the small.	人生犹如鱼，大鱼吃小鱼。	Competition
4. God helps those who help themselves.	天助自助者。	Independence
5. Work while you work, play while you play.	工作时工作，玩耍时玩耍。	Concentration
6. Great gain makes work easy.	所获甚丰，辛劳也觉轻松。	Materialism
7. Time lost cannot be won again.	时间一去不复返。	Cherishing time
8. Poverty is not a sufficient cause for disgrace, but poverty without resolution to help oneself, is a disgrace.	贫穷并不可耻，穷而不争气才可耻。	Self-reliance
9. Well done is better than well said.	说得好不如做得好。	Action

The following are English translations of proverbs from various countries. Different as they are, these proverbs express the same or similar values.

Table 2

Proverbs	Chinese translations	Values	Countries
a) He who speaks first loses.	发言最先，失败最早。	Silence	The U.S.
b) The mouth is the cause of calamity.	祸从口出。	Silence	Japan
a) Whoever goes softly, goes far.	行稳致远。	Indirectness	France
b) To speak well and be agreeable costs little and achieves a lot.	言谈得体宜人，代价虽小成效好。	Indirectness	Mexico
a) A hollow vessel makes the most noise.	空桶最响。	Modesty	Japan
b) A barking dog is never a good hunter.	吠犬不擅猎捕。	Modesty	Spain

Table 2 (continued)

Proverbs	Chinese translations	Values	Countries
a) Life is but a candle before the wind.	人生好比风中烛。	Destiny	The U.K.
b) Man does not attain everything he desires; winds do not always blow as the vessels wish.	人无法事事如愿，风也不能时时都顺。	Destiny	Arab countries
a) If you don't know the ford, don't cross the stream.	不识浅滩，不过溪流。	Caution	Russia
b) Caution is the mother of the porcelain chest.	谨慎是瓷器箱子的母亲。	Caution	Germany
a) There is nothing to fear but fear itself.	最大的恐惧是恐惧本身。	Courage	The U.S.
b) Fortune favors the brave.	有胆量的人才能致富。	Courage	Vietnam

Group Work

Remember, people act in certain ways because of their values. Work in groups of three or four to complete the table based on the following instructions:

1. Search for and study Chinese and English proverbs. Identify what these proverbs mean to the people speaking the language and what values these proverbs convey.
2. After each group completes the table, you can exchange your findings with each other to make a complete table that includes the work done by all the groups.

Proverbs	Chinese translations	Values	Countries
1.			
2.			
3.			
4.			

(continued)

Proverbs	Chinese translations	Values	Countries
5.			
6.			
7.			
8.			
9.			
10.			

Case Study

Liu Jinsong Cited ASEAN Proverbs to Shed Light on Democracy

In December 2021, Liu Jinsong, Director General of the Department of Asian Affairs of the Ministry of Foreign Affairs, met with ambassadors from ASEAN countries, including the Philippines, Singapore, Malaysia, Indonesia, Thailand, and Brunei. He cited proverbs from their respective countries to explain his views on democracy, which resonated with the attendees.

Democracy does not have a universal standard, as the Malaysian proverb suggests that “different fields have different grasshoppers.” The paths to democracy in Asian countries each have their own merits, much like the Thai saying: “Good cinnabar doesn’t need to be painted to appear red.”

Liu stated that the diverse national conditions and cultures around the world result

in various developmental paths, leading to the flourishing of democratic models. China's whole-process people's democracy, Indonesia's Pancasila, and the democratic wisdom embodied in the "Asian values" of Singapore and Malaysia represent the democratic paths developed by Asian countries through their own experiences. Looking at today's world, the contrast between "Asian governance" and "Western chaos" fully demonstrates that the construction of democratic systems needs to align with national conditions and the fundamental interests of the people. Ultimately, whether a country is democratic or not should be judged by its own people. Only a democracy that is deeply rooted in its own soil can genuinely bring happiness to its people.

Democracy has no "teachers." As a Singaporean proverb goes, "A person who is not upright himself will lead others astray," no one has the right to interfere in the democratic systems of other countries. Furthermore, just like one cannot "urge the cow to give birth" (Bruneian proverb) or "make no contribution to the progress of a boat by paddling with his hands, but also impede its progress by putting his feet into the water" (Thai proverb), a country should never undermine the democratic development of other regions or countries for its own purpose.

Liu emphasized that the ancient civilizations with thousands of years of history have cultivated an inclusive, pluralistic Asian civilization. Although Asian countries have different political systems and developmental paths, they share similar values and views on democracy. Since democracy is a common value for all humanity, there is no one-size-fits-all model of democracy applicable to every country, and democracy is not the exclusive domain of Western countries. In contrast, democracy forcibly implanted by the West has invariably led to disastrous results. Some countries position themselves as "democratic leaders" and rank the democratic practices of others based on their own cliché view of "democracy," attempting to carry out "democratic reconstruction" in other countries. China firmly protests against that. Asian countries should be resolute in opposition to acts that, under the guise of democracy and human rights, undermine the sovereignty of other nations, interfere in their internal affairs, and attempt to overthrow their governments.

Asian countries must be vigilant against the West who "mold water into a shape" (Thai proverb) and become "a raccoon dog in chicken feather" (Indonesian proverb), pretending to promote democracy while engaging in anti-democratic practices. Asian countries should prevent them from "planting a tree which bears a fruit of its kind" (Filipino proverb) which endangers the common interests of developing countries.

Analyzing the Issues in the Case

1. What is the feature of the speech made by Liu Jinsong?
2. Why did Liu cite proverbs from their respective countries to explain his views on democracy?
3. Different countries have different social systems, cultures, and sayings, but we can still find shared cultural values reflected in proverbs. What can we learn from this case?

Project-based Learning

1 Learning Chinese culture: Seeking common ground while reserving differences

Learn the Chinese sayings below, which are often quoted in China's diplomatic practices.

Proverbs	Translations	Values
己所不欲，勿施于人。 (From China)	Do unto others what you would have them do unto you.	Respect and kindness
求同存异。 (From China)	Seeking common ground while reserving differences.	Inclusion, acceptance of differences and harmony

2 Learning culture through proverbs

Work in groups and exchange views on the meanings of the following proverbs, then try to find out their Chinese equivalents if there are any, and discuss the values they convey.

Proverbs	Chinese translations	Values
Every dog has its day.		
More is meant than meets the ear.		

3 Learning by doing

Work in groups and find two Chinese sayings that are featured with Chinese values reflected in China's international relations, and then share your findings in class. You may

search for some speeches given by the leadership and diplomats from the website of the Ministry of Foreign Affairs of the People’s Republic of China.

Chinese proverbs	Translations	Values