



哈尔滨工业大学外国语学院  
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# 讲好中国故事的故事之道： 新时代跨文化教育范式新思考

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第二届中国跨文化教育与国际传播能力建设高端论坛

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## 讲好中国故事的故事之道：新时代跨文化教育范式新思考

□ “讲好中国故事”的跨文化交际属性

□ “讲好中国故事”的能力与跨文化交际能力

□ 中国故事能力的跨文化教育范式

□ “讲好中国故事之故事”的跨文化对话之道

讲好中国故事是新时代国家发展和构建人类命运共同体的迫切需要，培养能够传承中国精神与讲好中国故事的优秀人才则是中国高等教育义不容辞和不可替代的责任。

本报告将在此信念前提下探讨全球跨文化交际背景下培养我国高校学生中国故事能力的跨文化教育范式。

主张以儒家精神人文主义为基础的全球跨文化交际理论为指导，从跨文化对话的视角理解中国故事的故事之道。

重新界定中国故事和中国故事能力的本土和全球价值，强调在全球跨文化对话的框架下，通过跨文化教育培养和提升我国高等教育人才的全球跨文化素养与跨文化对话能力，从而更好地学以成人，做好中国故事，做好新时代中国人。



## “讲好中国故事”的跨文化交际属性

### “讲好中国故事”的缘起

- 从2013年全国宣传思想工作会议开始，习近平总书记就多次强调，要讲好中国故事，展现真实、立体、全面的中国。
- 在十九大报告中，总书记再次强调，要“推进国际传播能力建设，讲好中国故事，展现真实、立体、全面的中国，提高国家文化软实力。”
- 中国越来越走近世界舞台中央，世界需要了解中国；中国需要世界理解，需要我们共同讲好中国故事。

## “讲好中国故事”的跨文化交际本质

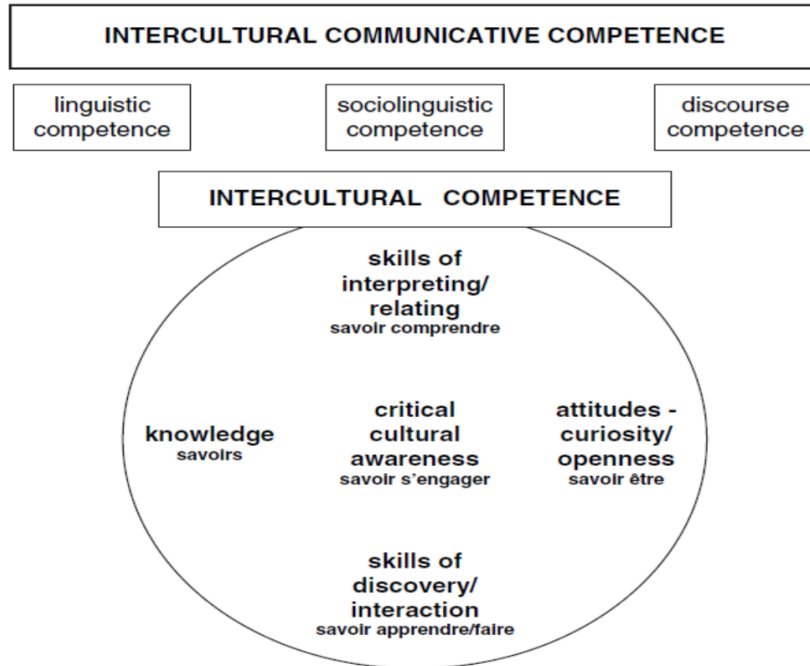
- “讲好中国故事”的目的  
向世界传播中国声音，让世界了解中国
- “讲好中国故事”的行为人  
政府等组织机构层面与公民个体层面；  
人人都是故事的讲述者和故事的创造者；  
讲述者与倾听者的社会制度、文化背景、语言和生活环境不同
- “讲好中国故事”的形式  
对外宣传/传播；立体化多渠道多媒体多模态多样化；  
跨文化交流、真诚的跨文化对话，民心相通路路通达；  
讲故事与做故事 (Telling vs Doing)
- “讲好中国故事”呼唤跨文化人才和跨文化教育

讲好中国故事的能力=跨文化交际能力/跨文化对话能力

# “讲好中国故事”的能力与跨文化交际能力

## 跨文化交际能力解构与建构

### A Component Model of IC & ICC

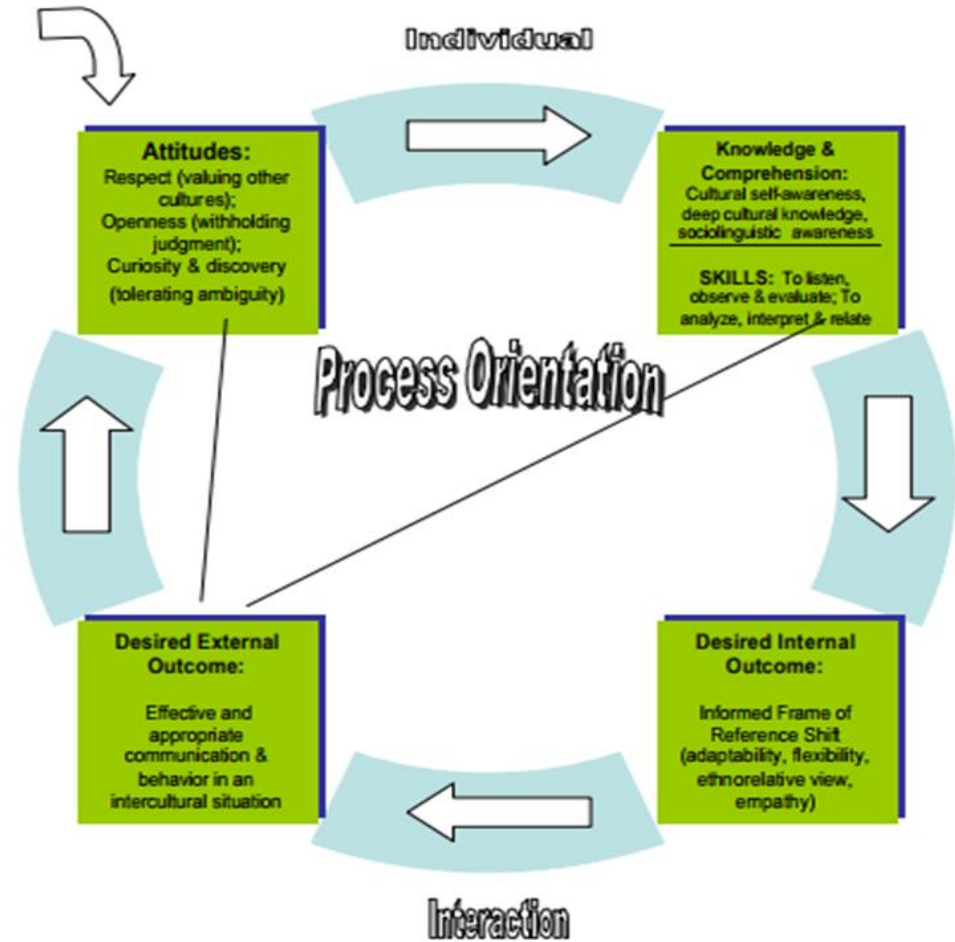


(Byram, 1997, 2016, 2021 )

Notes:

- Critical cultural awareness: placed at the center “because this is a crucial element in teaching IC in general education”;
- No explicit indicators of logical priority: combinations of competences and objectives are subject to teachers’ decisions.
- A model of teaching rather than a model of learning. (Byram, 2021, p.59)

Process Model of Intercultural Competence (Deardorff, 2006, 2009):



Notes:

- Begin with attitudes; Move from individual level (attitudes) to interaction level (outcomes)
  - Degree of intercultural competence depends on acquired degree of attitudes, knowledge/comprehension, and skills
- Copyright 2006 by D.K. Deardorff

## 中国学生跨文化能力发展一体化模型 (IMCSICD)

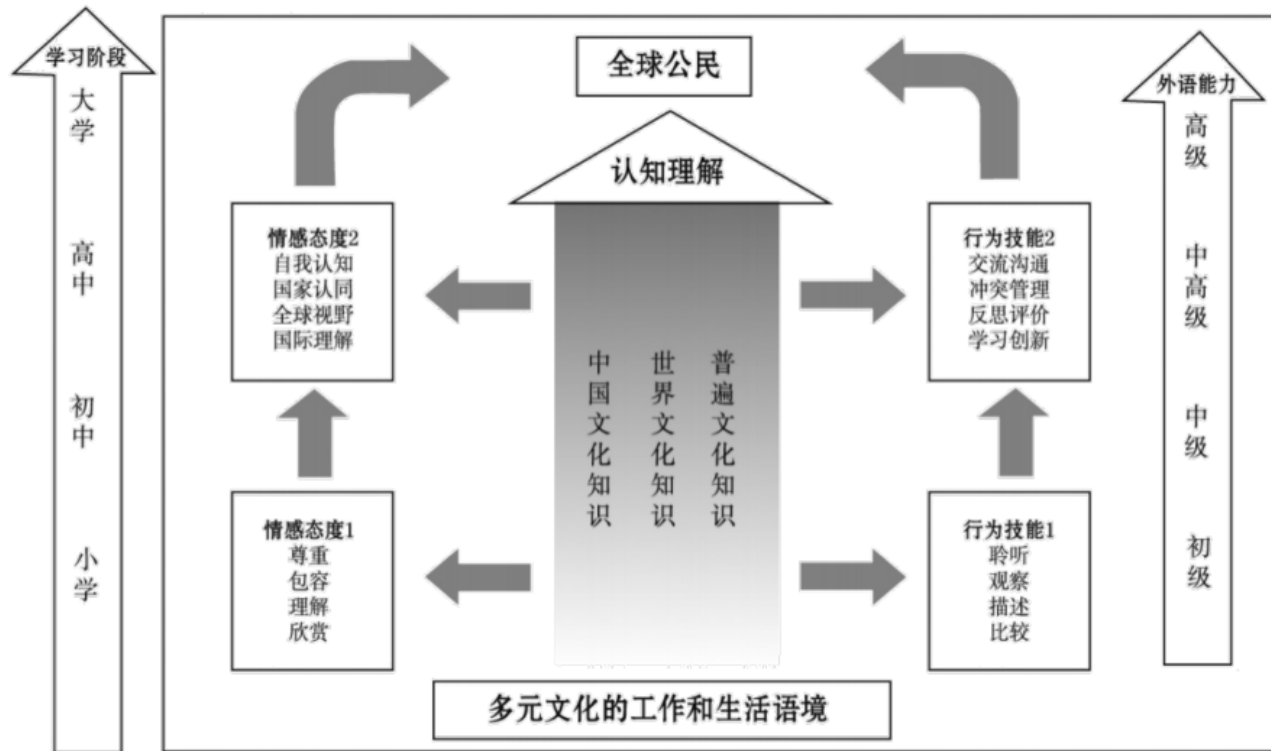


图1 中国学生跨文化能力发展一体化模型

(Integrated Model for Chinese Students' Intercultural Competence Development, IMCSICD)

(张红玲、姚春雨 2020)

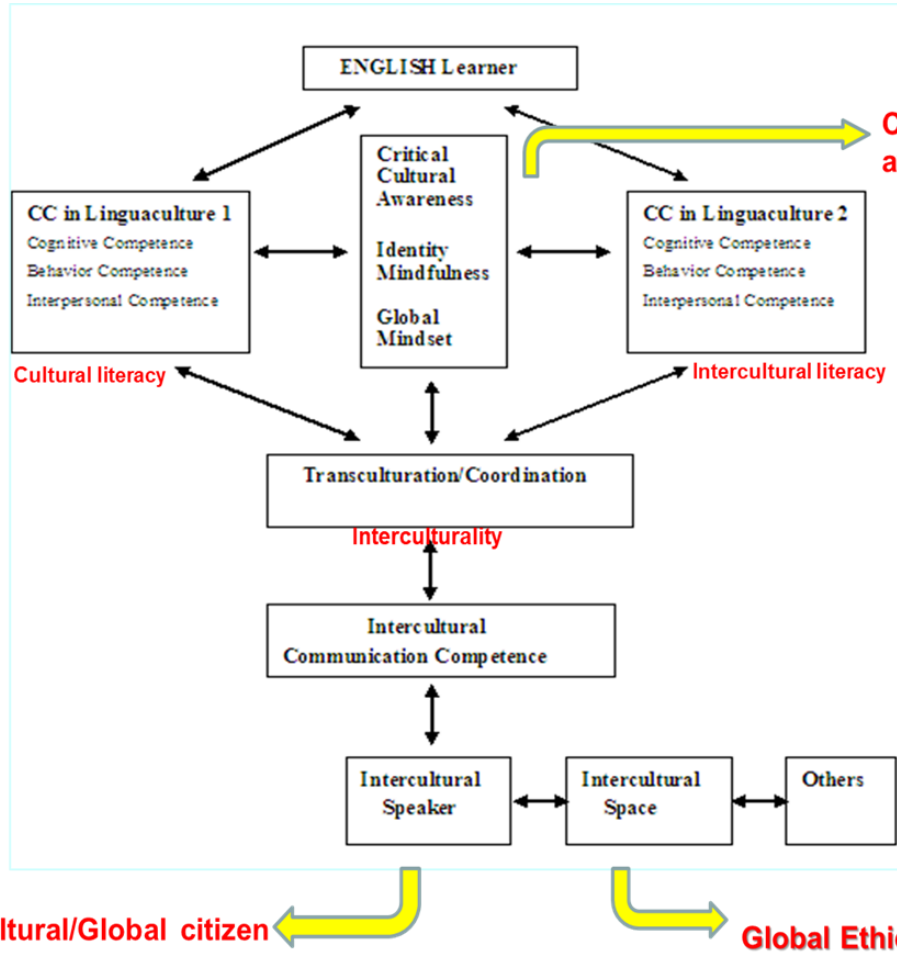
### 跨文化能力发展

- 情感态度、认知理解、行为技能;
- 全球公民和多元文化工作环境;
- 知识为核心和起点;
- 过程与关联;
- 一体化、层级化与系统化





## Development of Learner's Global Intercultural Communicative Competence



An integrated interactive model of ICC (Song, 2008, p.98; 2009, 2013, 2019)

- 从英语学习者到跨文化人到全球公民；
- 自我成长的过程；
- 自我与文化他者的认同与互动；
- 母语语言文化能力与他者语言文化能力的互动和超越；
- （跨）文化能力的三个方面：认知、行为和人际关系
- 语言-文化思辨能力/语言-文化自觉；
- 全球交际伦理

## 跨文化交际法英语教学原则（宋莉，2008）

### Intercultural Communicative Approach to ELT

- The Principle of Interculturality;
- The Principle of Interactivity;
- The Principle of Unity of Language and Culture;
- The Principle of Integration of the Global and the Local

互动与对话；转变、超越与成长

自我认知、跨文化人格和全球公民身份的建构



## Foreign language education and intercultural literacy education

- The understandings, competencies, attitudes, language proficiencies, participation and identities which enable effective participation in a cross-cultural setting (Heyward, 2004, 19).
- Intercultural literacy is an imperative for global living. Literacy operates through language. Intercultural literacy operates through an international language or LF. (Song, 2009)
- Foreign language education has much to contribute towards the understanding of cultural diversities in perception of reality and solutions to worldly problems as represented in the linguistic forms and patterns of discourse. In foreign language teaching and learning, language thus becomes both the means and content of intercultural literacy education. (Song, 2009)
- Language is to be supported as an essential component of inter-cultural education in order to encourage understanding between different population groups and ensure respect for fundamental rights. (UNESCO Guidelines for Intercultural Education, 2006)

### Critical cultural awareness

“An ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries”

(Byram, 1997, p. 53)

### Language as social and cultural practice

### Critical language-cultural awareness

“The ability of the language learner to identify, interpret and evaluate language use as social behavior and cultural practice as well as social behavior and cultural practice as mediated through language use in one’s own and other cultures and countries.”

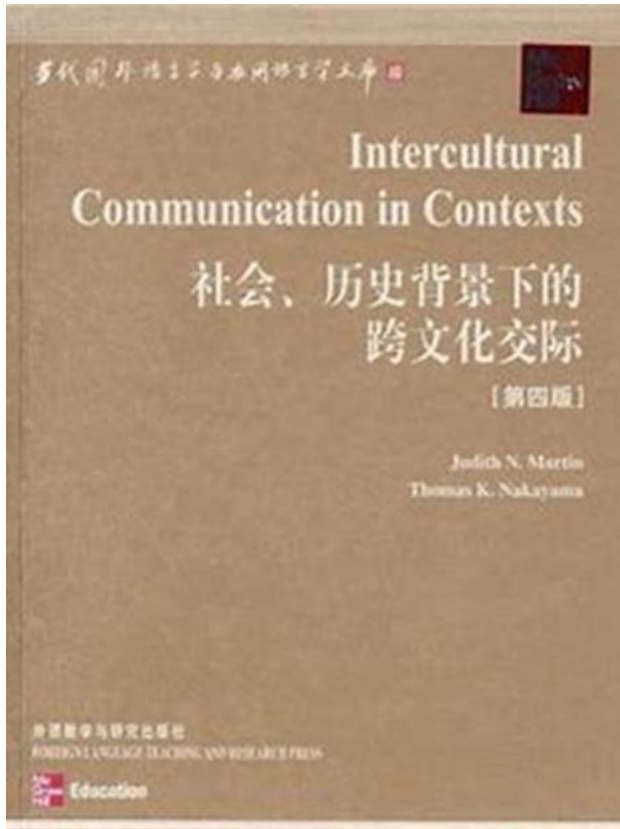
(Song, 2013)







# 跨文化交际与跨文化教育 教育的传统与反思



	社科/功能法	解释法	批判法
学科基础	(社会) 心理学	人类/社会语言学	综合不同的方法
研究目标	描绘/预测行为	描绘行为	行为的动态变化
现实观	外在/客观, 可以描绘	主观存在	主观/物质世界
人类行为观念	可以预测	创造/任意性	动态及可变性
研究方法	纵览/观察	实地考察/现场观察	媒体语篇分析
交际与文化关系	文化影响交际	交际创造和传承文化	文化是权势斗争之战场/交际差异直接与权势差异相关
主要贡献	指出交际之多方面差异, 但对环境因素考虑不够	强调交际与文化以及文化差异研究应与环境密切结合	强调文化和交际中要充分考虑政治和经济因素, 权势关系是所有跨文化交际研究中的关键因素

《社会、历史背景下的跨文化交际》 外语教学与研究出版社, 2009 (导读: 贾玉新 宋莉)



**TABLE 2-1 THREE APPROACHES TO INTERCULTURAL COMMUNICATION**

	<b>Social Science (or Functionalist)</b>	<b>Interpretive</b>	<b>Critical</b>
<b>Discipline on which approach is founded</b>	Psychology	Anthropology, sociolinguistics	Various
<b>Research goal</b>	Describe and predict behavior	Describe behavior	Change behavior
<b>Assumption of reality</b>	External and describable	Subjective	Subjective and material
<b>Assumptions of human behavior</b>	Predictable	Creative and voluntary	Changeable
<b>Method of study</b>	Survey, observation	Participant observation, field study	Textual analysis of media
<b>Relationship of culture and communication</b>	Communication influenced by culture	Culture created and maintained through communication	Culture a site of power struggles
<b>Contribution of the approach</b>	Identifies cultural variations; recognizes cultural differences in many aspects of communication but often does not consider context	Emphasizes that communication and culture and cultural differences should be studied in context	Recognizes the economic and political forces in culture and communication; asserts that all intercultural interactions are characterized by power

**Dialectic Approach** ↵

**Based on multiple disciplines** ↵

**Integrate the goals of the traditional approaches** ↵

Both external and internal ↵

Human behavior can be predictable changeable and creative. ↵

**Various** ↵

Interrelated ↵

**Emphasizes the processual, relational, and dialectic nature of intercultural communication** ↵

Martin, & Nakayama, *Intercultural Communication in Context*, 2018, p.50

(Martin & Nakayama, 2018, p.71)



## 对于传统跨文化交际范式的反思

宋莉 贾雪莱, IALIC 20th Anniversary Symposium, 2020.11

### Social science/functionalist Approaches

- Neglecting other variables including internal factors which make intercultural experiences more unpredictable;
- Having the risks of **essentialising** others with a tendency to homogenize people according to their national, ethnic or cultural backgrounds.

### Interpretative & Critical Approaches

- **Rejecting cultural essentialism;**
- Exploring how social realities are constructed through human communication and how people understand and interpret the meanings of their encounters with other individuals or groups.

### Dialectic approach

- Blending of approaches;
- Integrating the three traditional approaches advocating people to “**transcend dichotomous thinking**”, the familiar categories that separate self and other.





## 对于人类中心论视域下跨文化交际范式的反思

### **Anthropocentric vision:**

- This world view takes the centrality of human interest as a point of departure assuming that there is no need for any further justification if the well-being of the human is evoked. (Tu Weiming 2013)
- What destination does this departure lead to?
- What are the gains and costs along this journey?
- Are the global challenges, such as environmental crisis and current COVID-19 pandemic, in any way the costs we have paid for such human-centeredness?
- Is the Earth a lonely planet or a lonely planet to be?

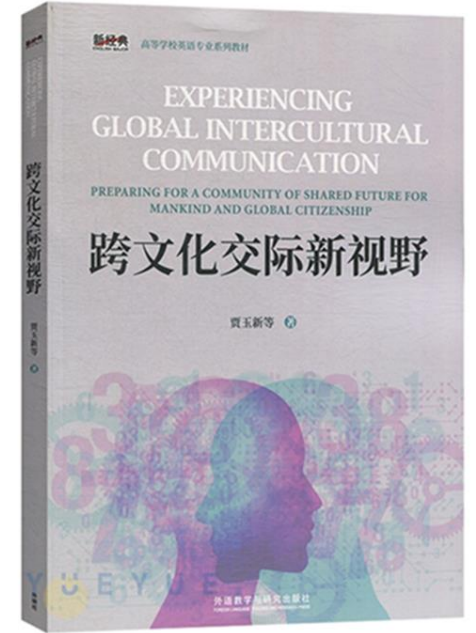
### **Questioning the anthropocentric vision to interculturality:**

- If the exploration of interculturality is a journey, where are we heading for along with the cultural other (in either the “large culture” and/or “small culture” identities)?
- If we are in the same boat in this age of globalization, where will this boat take us?
- If we steers of this big boat in our roles of educators and researchers, where are we taking our student passengers to ?
- What could it be that brings all humans together while cultural diversity is celebrated and maintained?
- If the operation of any community entails shared ethics, what should be the ethical principle of the global community as a whole?



# 人类宇宙论视角下的跨文化交际与跨文化教育范式与路径 Anthropocosmic approach to global intercultural communication

A new perspective is of extreme urgency. The open and inclusive Confucian anthropocosmic worldview as a cultural and spiritual resource can, like a central nervous system, integrate human self and others, the planet and the whole universe, abolishing space and time, as far as humanity is concerned. The new perspective on intercultural communication in the discourse of both theory and practice as a response to global challenges in 21st century.



我们需要一个建立在儒家精神人文主义基础上的人类宇宙论（天人主义）的视角，通过跨文化交际和跨文化对话来汇通古今中外文化与文明，从具有普适意义的“恕道”和“仁道”之全球伦理出发；培养学习者的跨文化自觉，接受、认可、尊敬、欣赏并欢庆差异，跨越边界、超越自我、与他者交融。在个人、文化和文明，乃至天人之间的对话中，会通古今中外文明智慧，走出中西古今之争，发掘共同之处，创建人类命运共同体的核心价值、伦理，建构“仁者与天地万物为一”之人类命运共同体。

(贾玉新等2019; 贾玉新, 2021)





## 人类中心论与人类宇宙论

(贾玉新, 2018)

### 人类中心论 (anthropocentrism)

- 主张人是宇宙的中心和度量万物的尺度；热衷于身心、主客二分，排斥“体知”等所有的人类宝贵的经验；倡导人与自然对立；
- 把知识，乃至人类本身都看作理性工具；推行“物竞天择，适者生存”的社会达尔文主义。
- 缺失对人类，对自然，对人类可持续性发展，乃至对启蒙精神本身都带来了不可挽回的损失和破坏。

### 人类宇宙论 (anthropocosmism)

- 主张人与天地万物为一体，整体的宇宙观和世界观；身心和主客统一互补，倡导天人合一；
- 推行学以成人（仁），人类社会与宇宙万物和谐共生；
- 学以创建人类命运共同体和学以成为有责任担当、具有跨文化对话能力的全球公民。



# 人类中心论与人类宇宙论视角下跨文化交际及跨文化交际能力

## 人类中心论

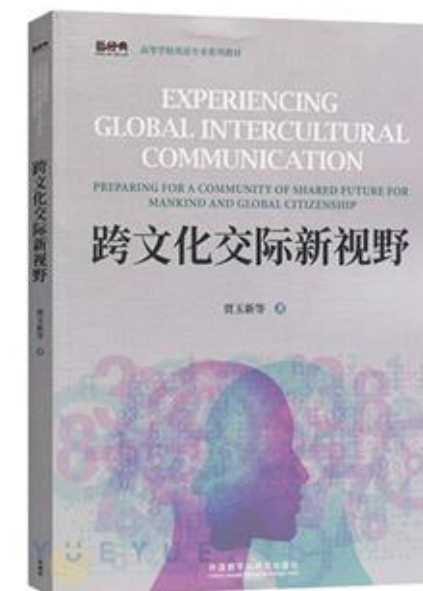
- 交际主体中从自我为中心到他者为中心到我者与他者相对化 (relativism)、我者与他者息息相关，但又彼此独立、可以分离
- 民族中心主义 (ethnocentrism)
- 文化本质主义 (essentialism)
- 缺少构建和谐跨文化交际的伦理原则

## 人类宇宙论

- 交际主体中的我者与他者，互为彼此，我中有你，你中有我，我者与他者休戚与共、不可分离；
- 超越民族心主义和文化本质主义；
- 构建人类命运共同体，成为全球公民
- 共建第三文化空间和全球对话伦理

Anthropocosmic Approach	
Discipline on which the approach is based	cultureology, anthropology, sociology, and philosophy, especially contemporary Confucian spiritual humanism; Critical self-and-communal reflection, critical evaluation, and critical action
Assumption of reality Goals	both given and constructed/co-created, both predictable and negotiable, discursive intersubjective process both instrumental and educational: a community of shared future for humankind, unity in diversity and global citizenship; intercultural communication as a dynamic, creative and ceaseless process of learning to be human
Relationship of culture and communication	interactional, separable and inseparable, culture/ community is created and maintained through communication, a global community is created and maintained through intersubjective communication, dialogue in particular
Contribution	an anthropocosmic perspective and many new concepts for ICC; dialogues as the ideal way towards a global culture and community; the given global ethics and how new global ethics are co-created through dialogue for a community of shared future for humankind; global ethics as the core of ICC; intersubjective dialogues between all cultures, all current approaches to ICC studies, and resonance between human beings and heaven, earth and all things, criticality and the standard for criticality.
Method	both etic and emic

Experiencing global intercultural communication: Preparing for a community of shared future for mankind and global citizenship



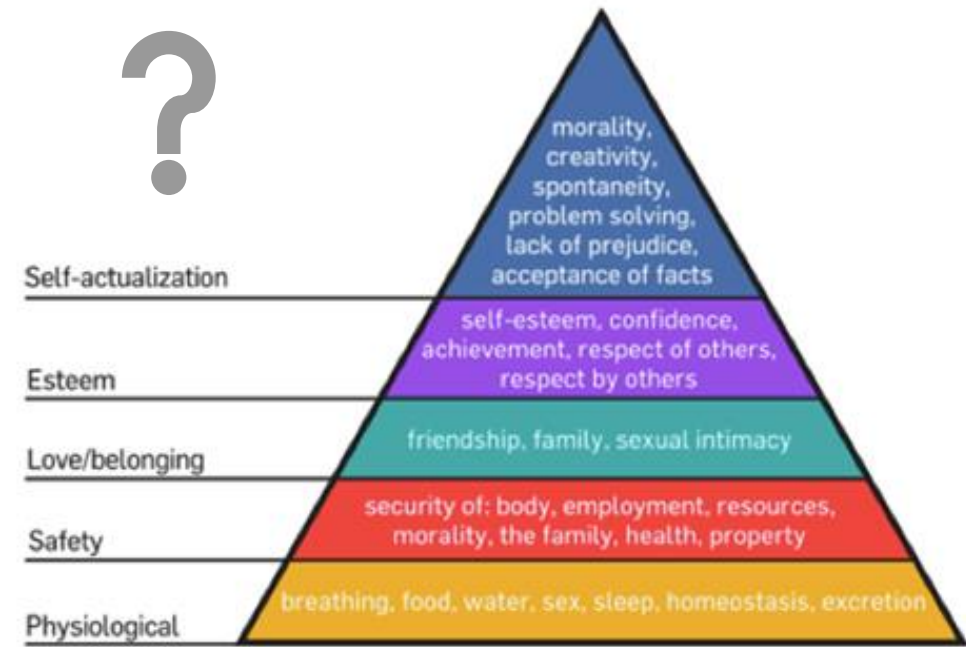
Jia, Y.X., Byram, M., Jia, X.R., Song, L., & Jia, X.L. (2019). Beijing: FLTR Press

# 学以成人：跨文化教育的新范式与新使命

“一体之仁”宇宙观视角下的学习成人之道，要求学习者超越一己之私、独亲其亲、一族（群）狭隘之利 (parochialism)、(民)族中心主义、国家和文化沙文主义、以及人类中心主义 (anthropocentrism)，最终实现超越自我和对立、构建(亲诚惠容、)同仁共善 (co-humanity)的理想的人际关系，从而使自我在成为家人、社会人和国人的基础上成为跨文化人、全球人,以及 与人类赖以生存的大自然同情共鸣、与天地万物为一体的人类宇宙人，成为人类顶级的生命共同体（杜维明，2006）的成员。

学会求知，学会做事，学会做人，学会共处 (UNESCO)

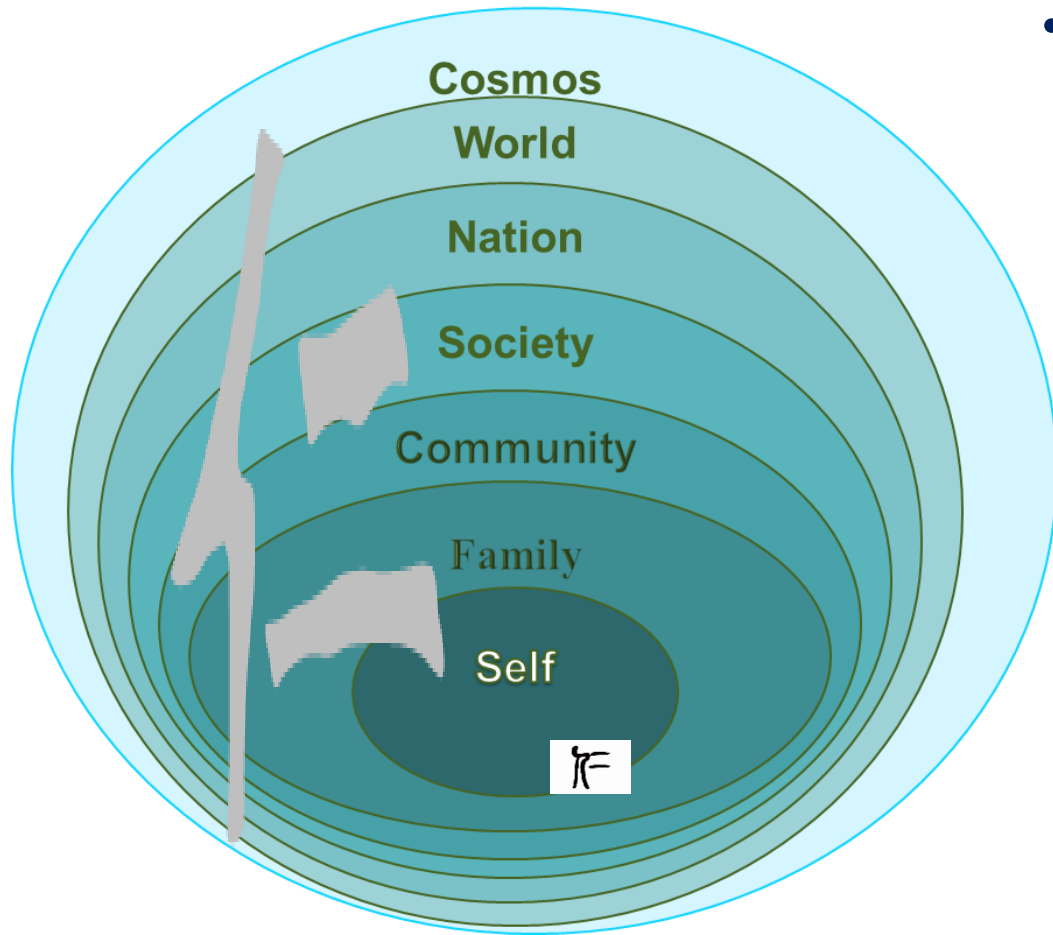
新时代跨文化交际与跨文化教育的中国方案



Model of Self-actualization (Maslow, 1943)



# 跨文化交际与跨文化教育的新范式和新使命



- 由自我与家庭、社群/共同体、社会、国家和宇宙等组成的同心圆表明唯有在这一“人类宇宙”精神下，我们才能与其他社群/共同体交流沟通，才能建立人类与自然，以及人类与天道之间的同情共鸣和互惠互利才能超越自我，实现与天地万物为一，这才是人的尊严所在，这才是21世纪“人类工程的具体标志和最崇高的价值”（杜维明，1989；贾玉新，2018）。
- 仁者与天地万物为一体”之宇宙论，体现中国传统文化的智慧，是建构命运共同体的精神资源和全球社会资本，它所预设的、以全球/对话伦理所导引的平等对话是通向人类命运共同体的有效途径。

自我与他者， 中国与世界， 个体与人类命运共同体  
中国故事的故事

Process of Self-Extension and Integration (Adapted by Song Li & Jia Xuelai (2020) from Jia et al 2019, p.25)





## 人类宇宙论视角下的跨文化交际与跨文化教育新范式

21世纪的跨文化教育应实现从以培养实用性的跨文化交际能力为目标的教育向命运共同体和全球公民教育的转变。为实现此目标，跨文化教育必须实现以下几个历史性的超越：

- 1) 目标：对传统的以实用/工具性教育为目标的超越；
- 2) 视角：对人类中心宇宙论为视角的超越，以人类宇宙论取代人类中心论作为命运共同体教育的新视角。
- 3) 交际伦理：以跨文化对话为核心的全球交际伦理原则的构建

### Transcendence of Anthropocosmic Approach

Mission: the transcendence of the traditional practical and instrumental purposes.

Perspective: the transcendence of the anthropocentric vision.

Approach: the transcendence of the approach of essentialist/modernist dichotomy and the post-modernist cultural pluralism without a common ethical standard.

(贾玉新, 2018)



Learning to be intercultural and global is an integral part of learning to be human in terms of self-extension and integration.

- “以命运 共同体为目标的跨文化交际教育应以重新获得生命力，并被赋予时代精神的儒家“人类宇宙观”作为 21 世纪跨文化交际研究与实践的视角。
- 这一开放、无所不包、海纳百川、具无限交融力的宇宙论为人类预设着“万物并育而不相害，道并行而不相悖”的“一体 之仁”的普遍和谐思想，预设着一个通过跨文化交际，永不停顿自我延伸并与他者（家庭、社会、国家、世界和宇宙）交融，最终实现“与天地万物成为一体”的人类命运共同体的过程；
- 对人类个体而言，这是一个学习成人之道，成为跨文化的全球公民是这一 学习成人之道不可或缺、有机的组成部分。
- 人类宇宙论预设着导引并确保平等对话的全球交际/对话伦理，组成命运 共同体的核心价值和伦理 – 无论是在个人和文化层面 – 孕育在这一全球伦理导引的平等对话的过程之中”。  
(贾玉新，2018；杜维明，2006)

- The anthropocosmic worldview presupposes and necessitates intercultural communication as an integral and transitional process of the Confucian way of learning to be human;
- Such process engages an individual in a dynamic, open, inclusive and on-going process of self-extension into and integration sequentially with the family, multiple social groups/ communities in the society, the nation, the world and the cosmos.
- In the process of learning to be human, human beings come into meaningful existence through symbolic interchange and reciprocal relationship with others.
- Eventually a person becomes a global social being, a global citizen, hopefully, abolishing space and time, in the global and cosmic embrace as far as humanity is concerned.  
(Jia et al, 2019)



## 全球跨文化交际/对话伦理原则

- “Human beings draw close to one another by their common nature, but habits and customs keep them apart.”  
(Confucius)
- The common human nature, a commonly shared future and destiny and the shared process of learning to be human draw people from different cultures close to each other, but the approaches taken by different cultures to the common end may differ.
- Community is not a group of like-minded people, rather, it is a group of individuals with complementary nature who have differing minds in terms of value, ethics, belief, norms, language, ideology, personality, and self-construals.
- Harmony is the defining characteristic of being together or a community, no matter whether it is small or large, temporary or permanent, real or virtual.
- Harmony/unity does not mean sameness or uniformity. Nor does it mean conformity, agreement and consensus. Harmony without uniformity or harmony/unity with diversity, in the Confucian sense, is the ultimate goal of human communication.

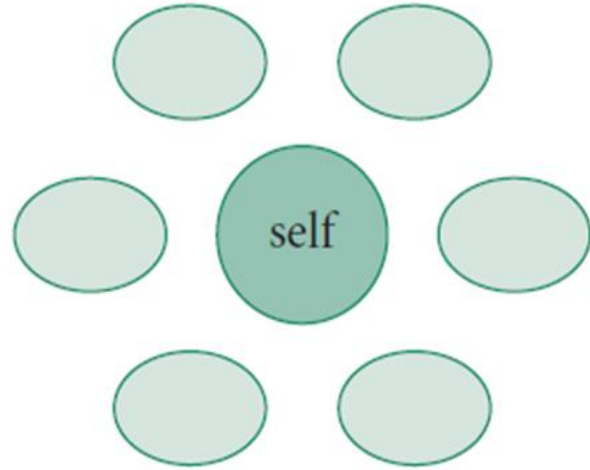
人类越来越彼此相依，通过平等对话协商彼此认同的伦理道德和价值观是人类命运共同体的前提条件和根本保障。没有平等基础上的跨文化对话，就没有真正意义上的跨文化交流，构建人类命运共同体也将无从实现。

全球跨文化交际/对话伦理是跨文化交际能力必不可少的重要组成部分；  
也是跨文化交际过程中重要的评判与化解冲突所参照的标准

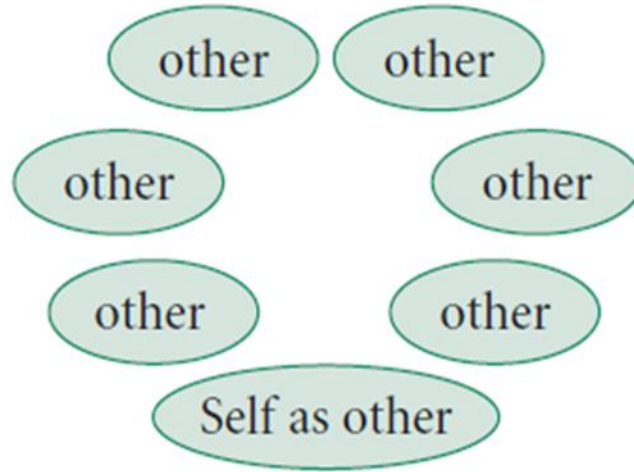


# 全球跨文化交际/对话伦理原则

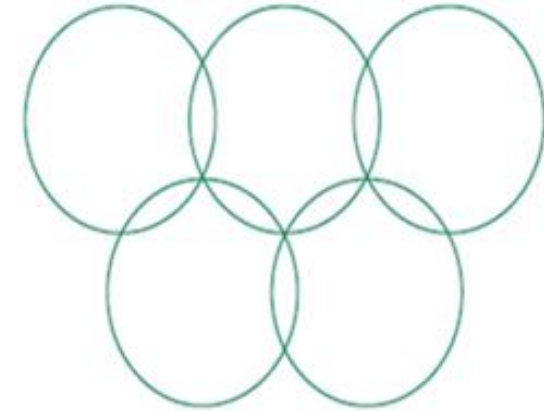
(1) being for self



(2) Being for other



(3) Being for both self and other



## Chinese character 恕 /shu

The way of empathy as a metaphor for a global ethical principle:

- Do not do unto others what you would not want others to do unto us( 己所不欲勿施于人 ).
- In order to establish ourselves, we must help others to establish themselves; in order to enlarge ourselves, we must help others to enlarge themselves( 立己立人，达己达人 ).

## 中国故事的故事

(双赢多赢; 一带一路; 命运共同体)



# 跨文化对话的范式：讲好中国故事的故事/和而不同

Dialogic Paradigms between “The Confucian Holistic Humanism and The Enlightenment Mentality” (完整版见贾玉新等, 2019, 222-230页)

Cosmology 宇宙观	
Anthropocosmic 人类宇宙论/天人主义	Anthropocentric 人类中心论
Ontology 本体论	
仁爱之人 Being human as being humane We feel; therefore, we are. 人与天地万物为一体	理性之人 Being human as being rational. I think, therefore I am. 人乃世间独特独立之个体
Epistemology 认识论	
Knowledge as embodied. Human mind engages with whole person.	Knowledge as objective and transcendental. Human mind only engages rational cognition.
Values and Value Orientations	
Harmony/Collectivism/Communal Spirit. “We identity”	Binary distinction/Individualism “I Identity”;

Interaction and Communication	
Indirect and implicit; Listener's responsibility Empathetic/deference language	Direct and explicit. Speaker's responsibility Being honest
Conflict Management	
Process focused; Relational orientated; Other or self and other-face concern.	Outcome focused; Task-oriented; Self-face concern.
Morality and Ethics	
Civility/Ritual; Reciprocity and obligation.	Legality/Law; Individuality
Beyond Differences and Duality: Unity in Diversity	
Holistic; Responsibility. Interdependence	Dualistic, atomic; independence





## 何为“讲好中国故事的故事”？

中国故事的故事  
讲好中国故事的能力

↔

跨文化交际能力

## 何为“讲好中国故事的故事”之道？

跨文化对话  
跨文化对话能力

↔

全球跨文化交际能力

## 全球跨文化交际跨文化教育



学以成人，讲好做好中国故事，做新时代中国人

讲好中国故事是新时代国家发展和构建人类命运共同体的迫切需要，培养能够传承中国精神与讲好中国故事的优秀人才则是中国高等教育义不容辞和不可替代的责任。

本报告将在此信念前提下探讨全球跨文化交际背景下培养我国高校学生中国故事能力的跨文化教育范式。

主张以儒家精神人文主义为基础的全球跨文化交际理论为指导，从跨文化对话的视角理解中国故事的故事之道。

重新界定中国故事和中国故事能力的本土和全球价值，强调在全球跨文化对话的框架下，通过跨文化教育培养和提升我国高等教育人才的全球跨文化素养与跨文化对话能力，从而更好地学以成人，做好中国故事，做好新时代中国人。



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