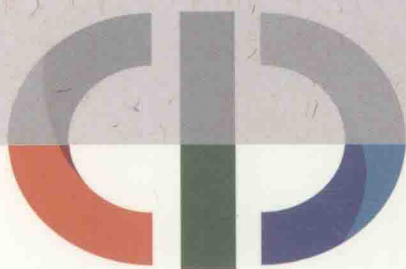


中国跨文化传播研究年刊 第1辑

China Intercultural Communication Annual Volume 1

Edited by
Fei JIANG

姜 飞 主编



中国社会科学出版社

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图书在版编目(CIP)数据

中国跨文化传播研究年刊. 第1辑 = China Intercultural Communication Annual
Volume 1: 英文 / 姜飞主编. —北京: 中国社会科学出版社, 2015. 11
ISBN 978-7-5161-6506-5

I. ①中… II. ①姜… III. ①文化传播—中国—年刊—英文
IV. ①G12-54

中国版本图书馆 CIP 数据核字(2015)第 159926 号

出 版 人 赵剑英
选题策划 刘 艳
责任编辑 刘 艳
责任校对 陈 晨
责任印制 戴 宽

出 版 中国社会科学出版社
社 址 北京鼓楼西大街甲 158 号
邮 编 100720
网 址 <http://www.csspw.cn>
发 行 部 010-84083685
门 市 部 010-84029450
经 销 新华书店及其他书店

印 刷 北京明恒达印务有限公司
装 订 廊坊市广阳区广增装订厂
版 次 2015 年 11 月第 1 版
印 次 2015 年 11 月第 1 次印刷

开 本 710 × 1000 1/16
印 张 24.5
插 页 2
字 数 421 千字
定 价 89.00 元

凡购买中国社会科学出版社图书,如有质量问题请与本社营销中心联系调换
电话:010-84083683

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China Intercultural Communication Annual ***(CIC Annual)***

Launch Issue, 2015

Sponsor

China Intercultural Communication Research & Training Program, Institute of Journalism & Communication, Chinese Academy of Social Sciences

Founder

Center for Global Media & Communication Research, Institute of Journalism & Communication, Chinese Academy of Social Sciences (Beijing)

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Paper Submission

editor_cica@163.com

Publisher

China Social Sciences Publishing House

Preface

Georgette Wang Qi

It was over thirty years ago that Chinese scholars first engaged in cross-cultural communication research. During that time, the world has witnessed not only unprecedented growth in communications media, but also increasing business, educational and academic exchanges across cultures. In this age of globalization, the need for us to understand cross-cultural communication has perhaps never been greater. The publication of this new CIC Annual, therefore, is perfectly timed to meet the rising demand.

But how can this new CIC Annual accomplish this mission? Should it follow the current trend of academic discourse and serve as just another venue for paper publication? Or can we expect it to pioneer the development of something new and stimulating? In addition to rapid changes in media communication, there have also been important changes in the field of research in recent years, including the way cross-cultural communication is understood, the focus of study and the direction of discourse. Despite its multiculturalist background, cross-cultural communication research, as a branch of social scientific research, is undeniably Western: it originated from the West, and follows the dialectic knowledge paradigm and its way of perceiving the world.

As more researchers from outside the Western world have joined the community, the influence and limitations of this “Westerncentric bias” have also become more obvious. Many feel that it is important for those who do not share the Western heritage to be aware of this inherent bias in research, and that the best way to manifest this awareness is to develop Asian or even local paradigms and research interests. The addition of the word “China” in the title of this

new Annual is a cogent response to the above call for researchers in the periphery to rebuild their subjectivity.

The greatest challenge that Chinese researchers are faced with, however, is not delineating the local from the non-local. In fact, dichotomizing the local and the non-local – or any such contrasting pairs of concepts – in a dualistic, mechanistic fashion is the traditional Western way of organizing the world. If *The Book of Changes* (or *I Ching*) is an indication of the Chinese way of thinking, then contrasting concepts are seldom mechanically dichotomous; and no difference can be absolute or permanent. If the world were seen as in constant movement, the focus of attention would be placed on the patterns of interactions and change, the properties that characterize such a path of development, and the way convergence and divergence take place. Therefore the way to prove the universalist assumption wrong is not to prove the particularist assumption right, but to understand how differences and similarities are connected to define and influence each other in the course of interactions. Under the yin/yang paradigm, the question is not *whether* hypotheses are supported across cultures, but *how* similarities may be better understood through differences.

Editing and publishing quality academic journals are known to be difficult challenges for academics, but the influence of such journals on research is undeniable. *China Intercultural Communication Annual* is not, and should not be, just another platform for academic exchanges. As the late translation scholar Martha P. Y. Cheung (1953 – 2013) pointed out, defining “Chineseness” is an ongoing task. Ten years from today, I hope we can all look back and congratulate those who launched this journal for having made at least two unique contributions: helping Chinese scholars to rebuild their subjectivity in research and, over time, ensuring that Chineseness is interpreted adequately in cross-cultural communication research.

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Introduction:

Entering the New Phase of Chinese Intercultural Communication Studies

Jiang Fei

The launch of the *China Intercultural Communication Annual* (hereafter referred to as “*CIC Annual*”) is a cause for celebration in the community of intercultural communication studies. The *CIC Annual* tracks the logic of academic development, pools the wisdom of academia and the efforts of our peers, and reflects the development of practice. I would like to take this opportunity to acknowledge my thanks to my friends for their attention and the publishers for their generosity.

The *CIC Annual* is dedicated to creating a publication platform of academic dialogue for the Chinese and global academic community engaged in intercultural communication studies. Featuring international perspectives, cultural consciousness and humanistic concerns, it analyzes the cultural relationship among nations, regions, ethnic groups, races and individuals, studies theoretical and practical issues centering on the crossing of cultural boundaries in different fields such as language, media and international relations, and explores the logic of co-existence and co-prosperity of various cultural subjects.

What is intercultural communication? Why are we presenting the *CIC Annual* at this moment in China? Why is it located in the field of communication studies? And finally, why are we the ones to undertake such an arduous task? These questions will be answered in the following paragraphs.

What is Intercultural Communication?

It is necessary to define culture before we discuss intercultural communication.

There are many definitions of culture, and its development and evolution are closely related to civilization. The two concepts have never lacked strong descriptions. In the 17th century, Milton compared “culture” to “natural heat”. In the 18th century, Herder characterized emerging modern industrial civilization as “mechanical”, “inhumane” and “the opposite of culture”, and in the 19th century, Spengler pinpointed industrial civilization as the “mummy” stage of cultural development. To this day, the most-cited definition of culture is the one supplied by Tylor, whose interpretation, however, is not distinctive at all. Tylor defined culture thus: “Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” Each definition is like a flower of thought growing on the tree of human history. In order to understand these definitions accurately, we should analyze and study them with a developmental point of view, historically and dialectically. In my work *Communication and Culture* (JIANG, 2011) a summary was made of cultural development, which is concerned with the origin of the concept of culture and the relationship between culture and civilization. I put forward a logic function relation between the two, and tried to clarify their complex relationship and boundaries.

In the 18th century, the linguistic root “cultura”, which originally referred to crop cultivation, was transformed into the word “culture” by German thinkers. They proposed the “Culture vs Civilization” mode to confront the “Civilization vs Savage” mode defined by Britain and France. Ever since then, “culture” has been a specific achievement and discourse utilized exclusively by mankind. Meanwhile, “civilization” evolved into its industrial period from the agricultural stage, and because of the uninterrupted

breakthroughs in industrial civilization, culture was also upgraded to match civilization.

During this process, the connotations of culture and civilization and their boundaries became clear. As a result, “civilization” refers to material achievements created by mankind when handling relationships between man and nature, man and society, man and others, as well as man and self. “Culture” denotes spiritual achievements, including ideology and values constructed on the basis of material achievements (JIANG, 2014). There is a logic function relation between the two, in which civilization is the independent variable whereas culture is the dependent variable, and the evolution of civilization is the foundation of cultural change. “A certain culture is the result of such a process where a certain subject acts on certain factors of civilization in certain time and space.” (JIANG, 2011, p. 130) There are several coefficients influencing cultural change, which are primarily subject, time and space, as well as mass media. These coefficients, through acting on civilization, enrich the connotation of culture (JIANG, 2011, p. 96). Once “culture” has a relatively clear working definition, and the relationship between culture and civilization is identified by using the logic function relation, then, we could find the logical starting point of intercultural communication studies and carry out our research from this point layer by layer.

In 1959, Edward Hall, an American anthropologist, defined culture in relation to communication for the first time in his influential book *The Silent Language* for the first time, and founded a new scholarly field: intercultural communication. Thereafter, the practice of intercultural communication was constantly advanced, reaching out to multiple fields and touching upon a variety of topics.

There are several concepts similar to intercultural communication, such as cross-cultural, intra-cultural and trans-cultural communication. The first work in the field of intercultural communication, *Intercultural Communication: A Reader*, was compiled by Larry A. Samovar and Richard E. Porter, and published in 1972. In the first chapter, the two researchers

probed these expressions and finally chose "intercultural communication. "

"In recent years, the term 'intercultural communication' has evolved to describe the form of interaction that takes place when speaker and listener come from different cultures. Although 'intercultural communication' is often used synonymously with 'cross-cultural communication', 'trans-cultural communication,' 'trans-racial communication,' and 'interracial communication', we believe 'intercultural communication' to be the most suitable term because it describes all of the situations that exist when two or more communicators come from different cultures. " (L. Samovar, A. & Porter, 1972).

"Intercultural communication" has been employed by the Society for Intercultural Education, Training and Research (SIETAR) founded in 1974, and a number of important intercultural training institutions, such as the Institute for Research on Intercultural Cooperation in the Netherlands, the UBC Continuing Studies Centre for Intercultural Communication (CIC - UBC) in Canada, and the Intercultural Communication Institute in Portland, Oregon in the US. The phrase is also adopted by German scholar Gerhard Maletzke.

Not as decisive as Samovar in accepting "intercultural", some scholars use both cross-cultural and intercultural communication, clearly pointing out their differences, and at the same time putting forward suggestions for clarifying the relation between them. For example, in 1976, Sharon Ruthly proposed two main needs in the area of intercultural research: the need for a set of theoretically related concepts and the need for relating cross-cultural (comparative) studies to the study of intercultural communication. Ruthly put "comparative" in brackets here to refer to cross-cultural studies as comparative studies.

The 1980s saw a trend of theorizing intercultural communication. In 1987, Gudykunst, a late American researcher noted for studying intercultural communication, brought forth a set of accurate concepts to define the studies in this field: (1) intercultural communication (when individuals from different cultures interact), (2) cross-cultural communication (comparisons

of interaction norms in different cultures), (3) international communication (when countries officially interact, otherwise known as international relations), (4) comparative mass communication (comparisons of the use of mass media in different countries) (Gudykunst, 1987).

In 1989, Asante and Gudykunst identified the difference between cross-cultural and intercultural communication again:

Within the field of communication, the growth of specialization in intercultural communication produced a similarly heterogeneous list of labels (e. g. , substituting intercultural for cross-cultural). A commonly accepted distinction between cross-cultural and intercultural research is that cross-cultural research involves the comparative study in multiple cultures, whereas intercultural research involves the study of people from differing cultures who are interacting together.

Although the boundary has been identified, many scholars still adhere to their own understandings and preferences. Nonetheless, intercultural communication studies have thrived. For example, the American intercultural communication researcher Stella Ting-Toomy used “cross-cultural” and “intercultural” indiscriminately in her book *Communicating across Cultures* in 1999. Professor Wendy Leeds-Hurwitz argued in her article on the history of American intercultural communication studies that “intercultural interaction between two individuals from different cultural backgrounds is still the core of this field” (Leeds-Hurwitz, 1993).

It has been a while since academics (including Chinese scholars) acknowledged intercultural communication as a sub-field of communication studies, and *Kua Wen Hua Chuan Bo* (跨文化传播) became the accepted equivalent term for Intercultural Communication. In Gudykunst’s theoretical framework, intercultural communication is a broader concept than cross-cultural communication, and there is an inclusive relationship between the two (Gudykunst, 2005). There was a general consensus on using the term “intercultural communication” in the early days, but a differentiation was

needed in the light of the growth of transnational media and complexity of intercultural communications. To attract scholar's attention, Samovar and Porter changed the title of *Intercultural Communication: A Reader* into *Communication between Cultures* (Samovar, Porter, & McDaniel, 2007) when they published its 6th edition. Why was the title changed and contents remained the same? Why were the terms intercultural, cross-cultural, international and intra-cultural communication not used any longer?

Two categories and four kinds of English expressions of communication between cultures were identified in our research in 2009 (JIANG & HUANG, 2009). One category is the prefix of intra-, and the other is the prefixes of cross-, inter-, and trans-. As a result, four words, namely Intra-cultural communication, Cross-cultural communication, Inter-cultural communication, and Trans-cultural communication, were made. Our findings showed that even though there is only one word *Kuo Wen Hua Chuan Bo* (跨文化传播) in Chinese, there are distinctions in English among the four words: intra-cultural communication refers to communication against a homogeneous cultural background, while cross-, inter-, trans- have different emphases illustrated in the table below.

	Cross-Cultural Communication	Intercultural Communication	Trans-Cultural Communication
Movement	Across-	In-	Trans-
Focus	Physical border	Cultural Boundary	Philosophy of Human Being
Breach	Stereotype	Deep structure of culture	Cultural archetype
Relation	Us/Them	Cultural Us/ Cultural Other	All-under-heaven
Presentation	Daily life	Cultural communication	Communication philosophy
Direction	Mono-directional	Two-dimensional	Hyper-directional
Paradigm	Comparison	Intervention	Transcendence

Through analyzing the three expressions, we found three layers of progressive realms implied within. Cross-cultural communication is in the first realm concerning comparison of different cultures. Intercultural