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# Critical Discourse Analysis

## in Intercultural Communication Research and Education

跨文化交际研究和
教育中的批评性话语分析

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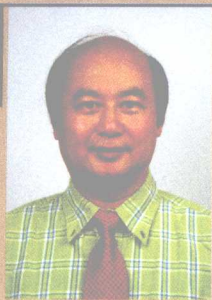
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纪玉华，1959年1月出生，籍贯：山东。文学博士，厦门大学外文学院教授，外国语言文学研究所副所长，外语教学法研究室主任；曾任外文系基础教研室主任和厦门大学嘉庚学院外文系主任等职。教授英语朗读艺术、演讲与辩论、口译、教学法、心理语言学及跨文化交际等本科和研究生课程。应邀赴英国、美国、加拿大等国访问研究6次，在国际学术刊物上发表论文4篇，在国内发表论文20余篇；出版专著、编著和译著50余本；代表作：专著《三文治故事教学法》；《大胡子伯伯英语》；《英语朗读艺术入门》；《英语演讲与辩论教程》；《儿童英语故事教学法：理论与实践》等。首创汉英"三文治故事教学法"，在国内外引起反响，根据该教学法原则编写的电视教学片《洪恩三只小猪进阶英语》在中央电视台和国内数十家地方电视台播放。

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# 序

　　跨文化交际学研究在国外已有半个多世纪的历史,在我国也有近 30 年的历程了。但国内外该领域的主流理论大多注重分析语言和文化中的差异,往往把语言和文化差异视为描述角度和能力的差异,这实际上忽视了跨文化交际的"社会行为"之本质,将其假设为无权势和利益参与其中的"纯净"过程,此研究路径之局限性在近几年正越来越引起跨文化交际学研究者的注意。

　　纪玉华教授是较早对此给予关注的学者之一。他于 2003 年提出将批评性话语分析引入跨文化交际学研究,当时我对他的这一大胆设想给予充分的肯定和热情的支持。批评性话语分析是一门新兴学科,它将语言学和其他社会科学直接联系起来,开辟了以文本为实证基础的研究方法;它关注语言中的权势关系和不平等,探索话语和社会文化形态之间隐藏的权势关系,揭露话语中的不平等、意识形态、不公正、歧视和偏见等。批评性话语分析家强调"解释性批评",解释性批评是批评实在论哲学中的一个重要概念。批评实在论认为:社会科学不能用科学的假象去掩饰社会的不公正,而能对价值取向进行研究的只能是解释性批评。

　　纪玉华率先提出两个尚未引起我国跨文化交际学研究者足够重视的问题,即,(1)把英美及中国领导人在跨文化交际语境中的公开讲话纳入跨文化交际学的研究范围;(2)我国英语语篇分析研究者如何从批评的视角分析英美政客在跨文化语境中的英文演讲。为此,他提出了两条建议:一是论证将英美及中国领导人在跨文化交际语境中的讲话纳入跨文化交际学研究范围的理据;二是将批评性话语分析引入跨文化交际研究和教育中。他在攻读博士学位期间,先

后三次赴欧美访学,研读了大量的跨文化交际学和批评性话语分析的专著和文章,收集了250多篇英美及中国领导人在跨文化交际语境中的讲话,并创建了15个语料库。

作者详细论证了批评性话语分析应用于跨文化交际研究的理据,在参阅大量国内外相关文献的基础上,对批评性话语分析的理论渊源、主流理论和基本原则进行了评析,对批评性与非批评性话语分析的差别,以及批评性话语分析的不同方法进行了系统的阐述和评析。本书对该领域的学术贡献之一是,作者通过对前人研究语料的再分析和对美国政客在跨文化交际场合中的发言分析,对跨文化交际学的理论、方法和对象等问题进行了反思,提出了独到的见解。本书的另一大贡献是,作者以自己创建的语料库为文本依据,尝试用批评性话语分析的不同方法分析英美政客在跨文化交际语境中的英文演讲,如分析演讲中的互文性、隐喻的使用频率、规律和动机,以及施/受格动词和语篇评价手段的使用特点等,从而进一步阐明:词语选择、隐喻选择、谚语引用和名人语录,以及评价手段的使用,都是演讲者政治动机的显示器,其评价义和劝导力对听众观念起重要的影响作用,对其进行批评性分析可以揭示隐含在话语中的意识形态、态度和信念,以及语言、意识形态和社会语境之间的复杂关系。

总之,本书对我国的跨文化交际学理论研究与教育实践都是一大贡献。本书初稿是纪玉华向厦门大学提交的博士论文,论文答辩顺利通过,他于2006年6月获得博士学位,8月到美国对书稿进行了修改。作为他的导师,我为他在学术研究上的成长和成熟而骄傲,衷心祝贺他的博士论文得以出版。我深知这是他多年来勇于探索、刻苦钻研、虚心求教、严谨治学的结果。我期待着纪玉华博士在跨文化交际学研究和政治语篇分析方面做出更多的贡献。

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连淑能

2007年3月25日

于厦门大学外文学院

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# 前　言

20 世纪哲学和社会科学研究中的语言学转向,致使西方学者开始对传统的科学思维进行反思。推动这一反思运动的重要前沿学科之一就是"批评性话语分析"(critical discourse analysis,亦称"批评话语分析"或"批评语篇分析")。该学科并非对传统话语分析的全面否定,而是把自身看作是传统话语分析的延伸和扩展,将语言学与其他社会科学直接联系起来,为社会科学各个领域的研究提供了以文本为实证基础的研究方法,同时也改变着人们对语言在社会生活中的作用的传统认识。批评性话语分析家关注的是语言中的权势关系和不平等,探索话语和社会文化形态之间隐藏的权势关系,揭露话语中的不平等、意识形态、不公正、歧视和偏见等。

本书关注的跨文化交际研究与教育问题,是当代中国高校外语学术界和教育界一个越来越受重视的领域。笔者发现该领域中存在着两个尚未引起学者足够重视的问题,一是我国跨文化交际研究学者尚未把英美及中国领导人在跨文化交际语境中的公开讲话纳入跨文化交际学的研究范围;二是我国英语学术界尚未对如何从批评的视角分析英美政客在跨文化语境中的英文演讲这一课题给予充分的重视。笔者认为解决这两个问题的方法是:(1)论证将英美及中国领导人在跨文化交际语境中的讲话纳入跨文化交际学研究范围的理据;(2)将批评性话语分析引入跨文化交际研究和教育中。为此,笔者收集了大量的英美及中国领导人在跨文化交际语境中的讲话,并按不同的跨文化语境和讲话人创建了 15 个语料库。

国内外跨文化交际学主流理论均以分析语言和文化差异为基础,这是受"表征主义交际观"影响的结果。该交际观把交际看成是

信息发出和接收的简单过程,把语言和文化差异视为描述角度和能力的差异,这就忽略了交际的"社会行为"性质,把交际假设成无权势和利益参与其中的"纯净"过程。而批评性话语分析强调的是"解释性批评",解释性批评是批评实在论哲学中的一个重要概念。批评实在论认为社会科学不能用科学的假象去掩饰社会的不公正,而能对价值取向进行研究的只能是解释性批评。批评性话语分析家信守的正是这样一种社会科学研究理念。

本书探索了批评性话语分析应用于跨文化交际研究(特别是英美政客在跨文化语境中的讲话分析)的可行性。本书第2章系统概述批评性话语分析的主要理论渊源和发展史,讨论其基本理论和原则,并通过分析美国政客在跨文化语境中的演讲来说明批评性与非批评性话语分析的差别。第3章讨论批评性话语分析的不同方法并对批评性话语分析在社会科学研究中的最新应用进行评析。第4章先概述跨文化交际学发展史及其主要理论,然后通过对前人研究语料的再分析和对美国政客的讲话分析,对跨文化交际研究的主流理论、方法和对象进行反思,进而论证将批评性话语分析引入跨文化交际研究中的理据。第5章尝试用批评性话语分析的不同方法重点分析英美政客在跨文化交际语境中的英文演讲。分析演讲中的互文性,如谚语的引用,笔者在本研究的英文语料库中找到23处,发现它们均出自美国政客里根和老布什之口;对各语料库中出现的隐喻进行统计分类,分析其使用频率、规律及动机;对5个施/受格动词进行及物、非及物和被动使用的统计分析;对讲话中的语篇评价手段进行对话性定位分析;对政治敏感词语(尤其是英美政客在对中国和前苏联大学生所作的演讲中的 free、freedom、liberty 等词)进行统计分析,发现它们的出现频率与国际形势发展和西方政治意图密切相关;另外,在对 Marxism、communism、socialism 等词的统计分析中也发现了类似的问题。本研究进一步阐明:词语选择、隐喻的选择、谚语的引用和名人语录,以及评价手段的使用,都是演讲者政治动机的显示器,其评价义和劝导力对听众观念起重要的影响作用,对其进行批评

性分析可以揭示隐含在话语中的意识形态、态度和信念,以及语言、意识形态和社会语境之间的复杂关系。

本书初稿系笔者于 2006 年初向厦门大学提交的博士论文,同年 8 月笔者利用暑假赴美国国会图书馆和宾州大学图书馆对书稿进行了修改。在此特别感谢国会图书馆姚远先生给我的支持和帮助。

在我攻读博士学位的 6 年多里,我始终得到导师连淑能教授的悉心指导和热情鼓励。从研究方法和选题到论文构思和定稿,他都给了我宏观和微观的指教和帮助。为此,我谨向他表示由衷的谢意。

我向我的同事杨信彰教授、傅似逸教授、张礼龙教授、胡兆云教授、吴建平教授、雷天放教授、杨士焯教授、陈燕博士、陈菁博士、刘文松博士、焦敬东老师和黄玲毅老师等给我多方面的支持和鼓励表示感谢;还有香港中文大学英文系教授 Joseph Hung 博士、中山大学的黄国文教授、清华大学的罗选民教授、复旦大学的朱永生教授、上海外国语大学的许余龙教授、中国海洋大学的杨自俭教授、广东外语外贸大学的钱冠连教授、华南师大的许其潮教授、福建师大的林大津和陈维振教授、大连外国语学院的徐珺教授和厦门大学 MBA 中心的潘维廉教授等,对他们 6 年来对我的帮助和支持,我深怀感激。

2004—2005 年我获国家留学基金委资助赴美国访学,其间受到多位专家教授的指教和帮助,如 Willamette 大学的 Juwen Zhang 博士、庄燕南先生和张丽卿女士,Auburn 大学的 Janet Taylor 博士、Findlay 大学的 Michael Reed 博士、Rowan 大学的 Catherine Yang 博士、宾州 West Chester 大学的 Frank Hoffman 博士等。对他们的支持和帮助,谨表谢忱。我还要感谢我的硕士生李锡纯、高贞、谭倩倩、张爱真、杜海燕、阮晶、闫君等同学帮我做了部分书稿的校对工作。

最后,我要感谢厦门大学 2007 年“创新团队”资助金项目为本书的出版提供资助;感谢厦门大学出版社的大力支持。

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纪玉华

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# Contents

# Chapter 1

# Introduction

The question that I would like to raise is this: Can intellectuals, and especially scholars, intervene in the political sphere? Must intellectuals partake in political debates as such, and if so, under what conditions can they interject themselves efficiently? What role can researchers play in the various social movements, at the national level and especially at the international level—that is, at the level where the fate of individuals and societies is increasingly being decided today? Can intellectuals contribute to inventing a new manner of doing politics fit for the novel dilemmas and threats of our age? (Bourdieu, 2000:40)

## 1.1  Background of this study

I wish to make no apology for repeating the above quotation from Pierre Bourdieu, which was used by Henry Giroux (2003:172) to open his article in a special issue on "Critical Pedagogy" of the journal *Language and Intercultural Communication*, and which was quoted again by Crispin Thurlow (2004a:205) in his "Editorial" for the same journal (Vol. 4/4). To me, quoting this passage and referring to its location in the two issues of the journal mentioned above seems to anchor my objectives in undertaking the present research, which will be spelled out later in this introductory chapter. Suffice it to say at this point that I hold a critical attitude toward the "scholarly tendency in Intercultural Communication (i. e. the academic field) to avoid struggle in favour of 'cosy places' and quick-fix solutions" (Thurlow, 2004a:210), and that

I am concerned about the tendency of "intercultural theorists and teachers to hive off and differentiate areas of social life, injustice and oppression, instead of recognizing them all as part of the same system of hegemony, power and capital" (Thurlow, 2004b:218).

We are living in an age of complex intercultural relations. Globally, certain processes, such as the growth of the Internet, access to knowledge and technology, and the movement of people around the world, seem to be bringing people from different cultures closer together. Space and time have become unstable through technologization and globalization (Harvey, 1996). People from different nations increasingly and inevitably encounter each other during travel, study, and business interaction. "One could think of the world as becoming smaller, with national boundaries having dissolved or being in the process of dissolving" (Wodak, 1999:185). Meanwhile, however, there are forces that are driving people further apart. "There are advocates of modernity who see technology and the free movement of capital and people leading to a better, wealthier world, while there are others who resist what they see as the corrupting influences of modernity because it divides people into winners and losers" (Charteris-Black, 2004:preface).

As Fairclough (2003:203) observes, "There are winners and there are losers [...] Amongst the losers: an increasing gap between rich and poor, less security for most people, less democracy, and major environmental damage." He insists that critical discourse analysis (CDA), a field of critical applied linguistics (Pennycook, 2001; Rogers, 2004a) and an approach to textual commentary (Stubbs, 1997), which aims to explore hidden power relations between discourse and wider social and cultural formations and to uncover inequality, power relationships, ideologies, injustices, discrimination, bias, etc (Corson, 2000:95), should pursue emancipatory objectives and should be "focused upon the problems confronting what we can loosely refer to as the 'losers' within particular forms of social life—the poor, the socially

excluded" ( Fairclough ,2001 :125 ) .

What is distinctive about CDA is its sense of responsibility and its commitment to social justice. Widdowson ( 1998 : 136 ) regards CDA as "linguistics with a conscience and a cause, one which seeks to reveal how language is used and abused in the exercise of power and the suppression of human rights. " He is supportive of the cause that CDA practitioners pursue , commenting that :

> In a grossly unequal world where the poor and the oppressed are subject to discrimination and exploitation such a cause is obviously a just and urgent one which warrants support. And it has struck a chord, playing as it does on the academic conscience with its worries about its relevance to social life. CDA has inspired a reconstruction of the purposes of language description, and it has pursued its own purposes with vigour, acting upon its own definition of discourse as a mode of social action. ( ibid )

Wodak ( 1999 ) notes that we live in a fast-moving world where many important characteristics of societies are changing every day. In this changing world, people have to learn how to cope with supranational identities and totally different political and economic organizations, and many new social problems arise that demand understanding. She believes that CDA " offers a program for research on such socially relevant phenomena" ( p. 185 ). As Guilherme and Phipps ( 2003 : 167 ) observe, "Indeed , we all of us live in worlds which are ' supercomplex' , not just complex ; these worlds require our active engagement and our creative practice as intellectuals. This creativity and energy cannot come without the foundations of disciplined , determined , critical work. "

The present research was started in the last year of the 20th century and , after six years and a half , was brought to completion in 2006. It was conducted during one of the most turbulent periods of intercultural relations in human history. The following are but a few of the examples of the innumerable intercultural conflicts that have occurred since 1999.

(1) 1999 witnessed NATO's 78-day air war aimed at overthrowing the government of Yugoslavia, during which the Chinese embassy in Belgrade was bombed by NATO's missiles. Afterwards, President Bill Clinton made Chinese people angrier by deliberately deflecting attention (flouting Grice's [1975] Maxims of Quality and Relevance) in his apology, saying: "I apologize; I regret this. But I think it is very important to draw a clear distinction between a tragic mistake and a deliberate act of ethnic cleansing" (http://hongkong.usconsulate.gov/uscn/wh/1999/0510.htm). Clinton set up a contrast between an "unintentional act" on the part of NATO and a deliberate act of ethnic cleansing on the part of the government of Yugoslavia, thereby making an implicit accusation that rests upon the implication that the Chinese government is seeking to justify the ethnic cleansing.

(2) September 11, 2001 witnessed the demolition of America's World Trade Center in New York City by two passenger aircraft that were deployed by Islamic militants as if they were missiles. Afterwards, President George W. Bush's reference to a "crusade against terrorism," which passed almost unnoticed by Americans, raised fears in Europeans that the terrorist attacks could spark a clash of civilizations between Christians and Muslims. From a certain perspective of intercultural communication (IC) scholars, the tragedy of terrorist attacks on the World Trade Center "can prove to us the importance of tolerance, coexistence, and the art of integrating heterogeneity among different levels of group affiliation" (Starosta & Chen, 2003b: 18).

(3) In October 2001, Bush launched the air campaign during which thousands of missiles were fired at Afghanistan.

(4) In 2002, the US launched missile attacks on Sudan and Afghanistan in retaliation for the bombs that destroyed America's embassies in Dares Salaam and Nairobi.

(5) In 2003, US and coalition forces launched missiles and dropped bombs at targets in Iraq, and, though Bush declared that major combat

operations in Iraq ended on May 1, 2003, hostility was still going on and American death toll in Iraq was increasing every day even in 2006.

(6) On July 21, 2004, a Chinese businesswoman named Zhao Yan from Tianjin was brutally beaten by a US policeman at the Rainbow Bridge at the US-Canadian border in Niagara Falls, reportedly because of her lack of relevant linguistic and cultural knowledge.

While it is generally acknowledged that "trade between nations has been a major impetus for intercultural communication" (Jack, 2004: 121), "[h]istorically, intercultural communication, more often than not, has employed a rhetoric of force rather than reason" (Porter and Samovar, 1991: 10). The so-called "free trade," for 500 years, has always been at gunpoint (William N. Brown, July 15, 2005, personal correspondence). Today, it saddens us, especially as foreign language teachers and IC trainers/researchers, to realize that the patterns of IC have evolved basically from the pre-modern period (before the 18$^{th}$ century) in which fists and swords talked louder than mutual benefits, to the modern period (from the 18$^{th}$ century to the mid-20$^{th}$ century) in which guns and canons talked louder than mutual respect, and finally, to the postmodern period (from the mid-20$^{th}$ century into the 21$^{st}$ century) in which capitalism and missiles talk louder than mutual understanding and tolerance.

This study is about CDA in IC research and education. I see CDA as an approach to language study which is not only multidisciplinary, combining linguistic analysis with sociological, historical, and psychological analyses, but also able to hold out the prospect of making an important contribution to social change and enhance human understanding. All these, in my opinion, are obvious parallels with the objectives of much IC research and education. In the past ten years, I have been particularly concerned about (and even observed with my own eyes some of) the disheartening characteristics of IC in the contemporary world, brought about to a large extent by "the existing relations of

domination, exploitation, exclusion, prejudice between the East and the West, the North and the South, the centre and the peripheral, the Empire and the colony, as well as classes and genders [ ... ] " ( Shi-xu & Wilson, 2001:82). It is not surprising that I have been constantly reminded of what Derrida observed 13 years ago:

> There is today in the world a dominant discourse, or rather one that is on the way to becoming dominant [ ... ] This dominating discourse often has the manic, jubilatory, and incantatory form that Freud assigned to the so-called triumphant phase of mourning work. The incantation repeats and ritualizes itself, it holds forth and holds to formulas, like any animistic magic. To the rhythm of a cadenced march, it proclaims: Marx is dead, communism is dead, very dead, and along with it its hopes, its discourse, its theories and its practices. It says: Long live capitalism, long live the market, here's to the survival of economic and political liberalism. ( Derrida, 1994:38)

Such a discourse as Derrida vividly sketched above is pervasive today, manifesting itself in all kinds of text, especially, as I shall argue in this book, in speeches made by American and British politicians in intercultural contexts. US President Ronald Reagan, for example, asserted in his speech to the British Parliament on June 8, 1982: "What I am describing now is a plan and a hope for the long term—the march of freedom and democracy which will leave Marxism-Leninism on the ash-heap of history [ ... ] " Another example is taken from British Prime Minister Margaret Thatcher's speech to Citibank in New Delhi on September 22, 1994: "The Free World could point to the failings of Communism to deliver material progress or human rights as proof positive that the diametrically opposite system—of free institutions, free enterprise and a free people—was the key to the success of the democratic world. "

As foreign language teachers and IC teachers/researchers in China, we are alerted by the present state of intercultural affairs to our mission of helping our students to acquire a critical awareness of their own and

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