社会网络分析视域下的跨文化适应理论重构

（英文版）

Toward A Network Theory of Acculturation

CHI Ruobing

迟若冰 著

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内容提要

本书以社会网络分析为视角，首先对跨文化适应的相关经典理论进行系统评述，指出现有理论采用的二元四分式类型认知在解读和测量多种文化融合现象时的种种局限。在此基础上，通过全网研究，对多元文化环境下跨文化关系的形成机制和表征形态进行论证，揭示两者对个人、群体和社区三个层面文化适应与融合产生的影响，从而提出重构跨文化适应理论的观点。

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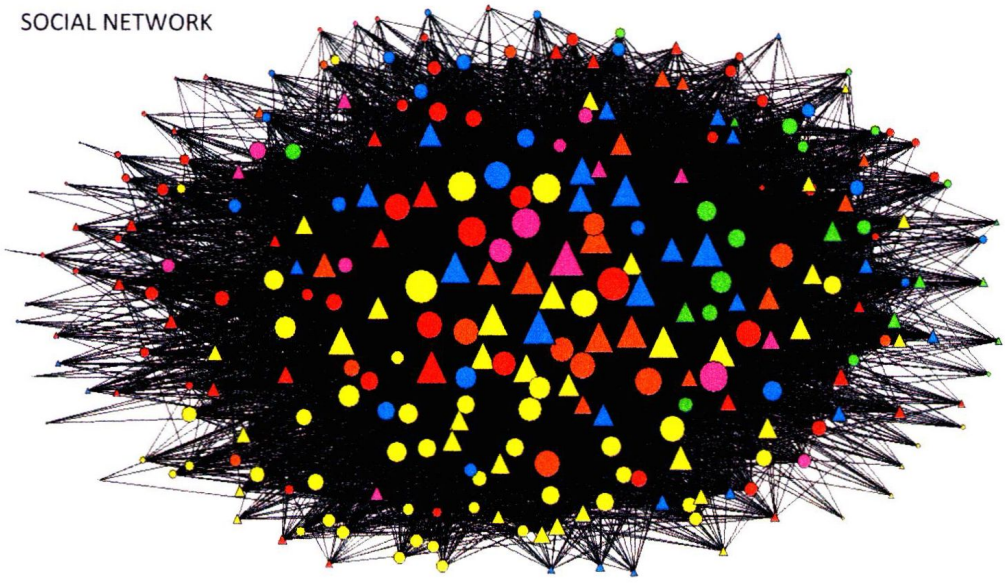


East Asia
South Asia
South East Asia
Pacific Islands
United States
Other

Female

Male

SOCIAL Network — Node Size —In-degree→ Node Size

CLOSE Network — Node Size —Degree→ Node Size

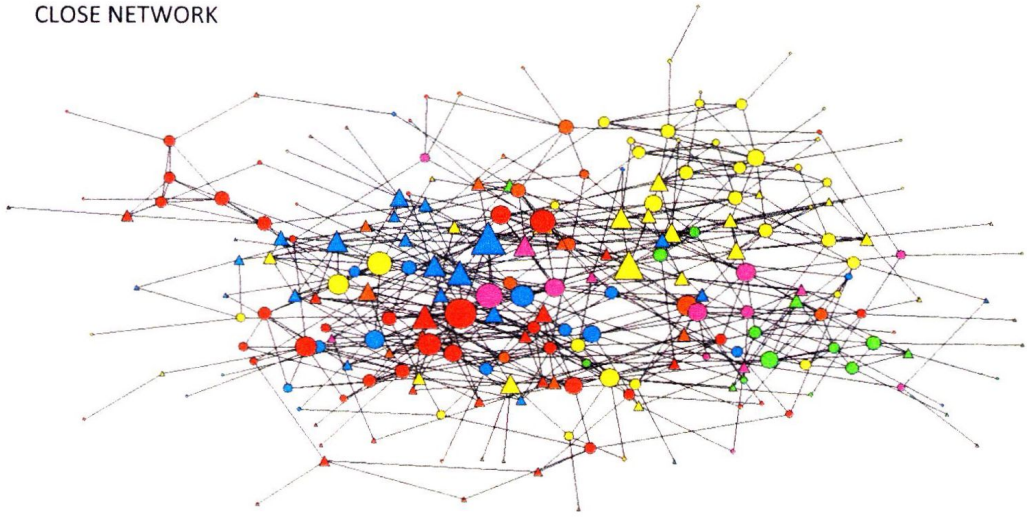
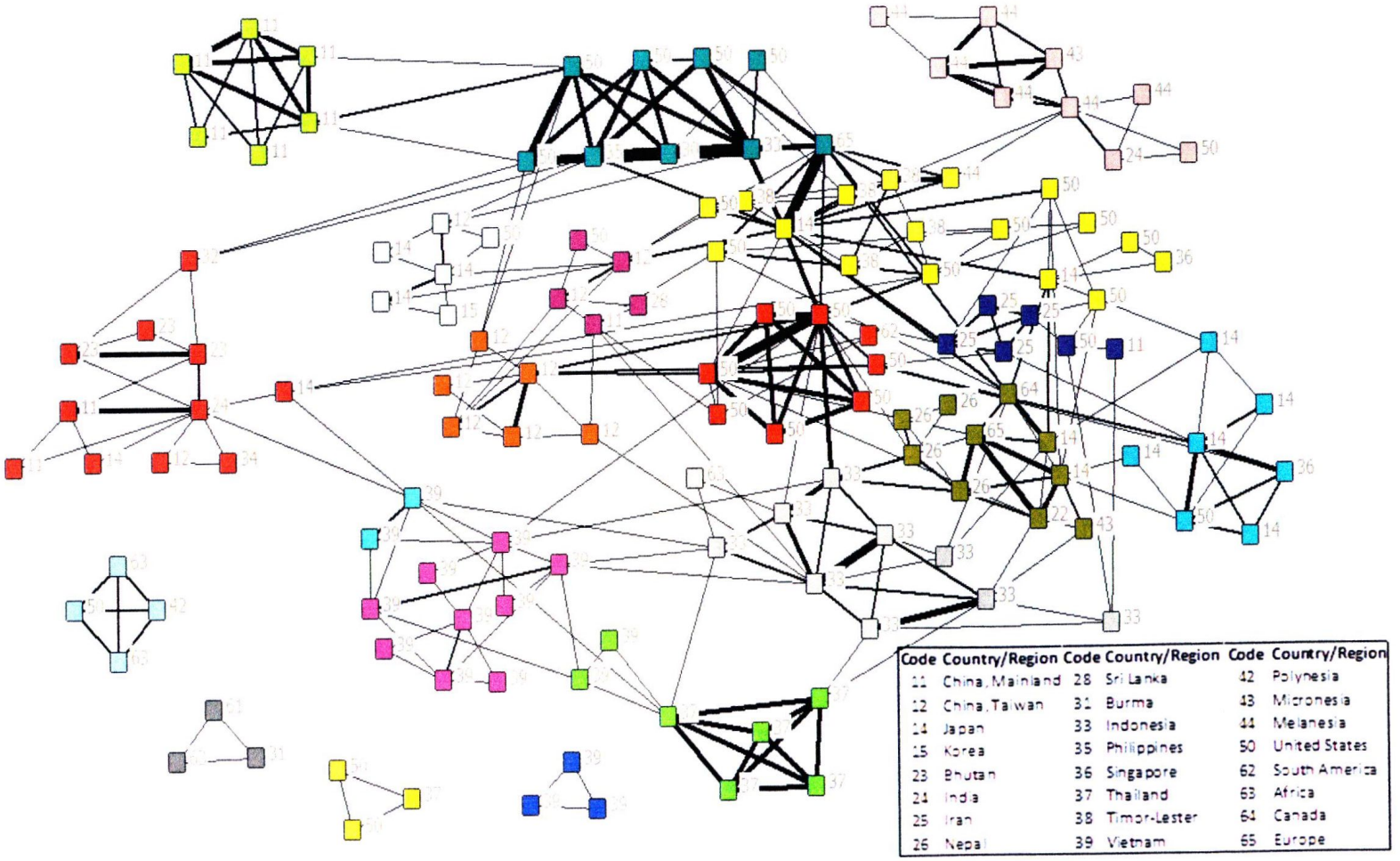


Figure 5.4 Graph: Community's Full-Networks on SOCIAL and CLOSE Relations



Code	Country/Region	Code	Country/Region	Code	Country/Region
11	China, Mainland	28	Sri Lanka	42	Polynesia
12	China, Taiwan	31	Burma	43	Micronesia
14	Japan	33	Indonesia	44	Melanesia
15	Korea	35	Philippines	50	United States
23	Bhutan	36	Singapore	62	South America
24	India	37	Thailand	63	Africa
25	Iran	38	Timor-Lester	64	Canada
26	Nepal	39	Vietnam	65	Europe

Figure 5.6 Graph: Simmelian Network Labeled by Country and Colored by Clusters(Ties representing the Number of Shared Friends between Two Friends)

The important thing in science is not so much to obtain new facts as to discover new ways of thinking about them.

Sir William Lawrence Bragg

Foreword

by

dharma prakash zarmA bhAwuk

Herbert Simon, Nobel Laureate for Economics (Simon, 1978) criticized how most of the research in economics utilized models that did not deal with the real world of organizations where bounded rationality and satisfycing rather than rationality guided decisions. Others have similarly criticized the laboratory method in experimental psychology and how it does not apply to the real world. Ruobing needs to be congratulated for studying people in an organization dealing with the real world in cultivating their social network. Therefore, her findings are close to the real world and ready to be applied for improving social network to improve intercultural relations.

We implicitly utilize satisfycing in cultivating our social networks, and we can all attest to the fact that some of our relationships have fallen by the wayside because we simply could not find the time and energy to nurture them. Social network research can be a domain to examine how we use satisfycing rather than rational cost-benefit analysis in our decision to nurture some relationships and not others. A setting like the East-West Center offers tremendous opportunity to study international social network, especially because participants arrive there for two to four years, and then scatter all over the Asia and the Pacific.

The value of social network for innovation has been emphasized. Dr. Waguih Ishak, Division Vice President and Chief Technologist at Corning Research & Development Corporation, identified six factors that he thought were less intuitive in creating an innovation culture in an organization. One of them is cultivating external relationships or developing a network outside the organization. Ishak (2017) presented an example of how other companies in the Silicon Valley profited from the discovery of bending optical fibers in a very tight radius that Corning

shared. Social networks are critical for innovation, and Dr. Chi Ruobing presents an in depth study of how such a network is developed internationally at the East-West Center.

I am an alum of the East-West Center (1987—1989), and can speak for the value of developing such a social network from my personal experience. My academic career would not have been what it is but for the association with the Center and the social network I developed there. My work started in cross-cultural psychology and shifted to indigenous psychology and management over the years, and the nurturing social network had a critical role to play in it. So, though I am not in the sample in Ruobing's study, I could have been if she had conducted it two decades earlier, and her findings would have been the same. It is this universality across time of the findings of this research that makes it worth reading for everybody interested in international relations and its impact on our global social network.

The network of various groups of individuals in her research shows that often host nationals interact instrumentally with people of a particular country or region because of their interest in the language and culture of that area. However, they are also able to glue together people of many cultures at times because of members varied interests, showing the power of weak links in transactions across cultural groups. This also allows international visitors to expand their network beyond their own national group. What is interesting is that even those who choose to interact primarily with their own country nationals, and remain on the periphery of the groups, are roped into some exchange with people of other cultures and are functionally effective in their intercultural interactions in the host culture. These findings challenge the major theories of acculturation where marginalization is seen necessarily as a case of intercultural failure needing serious intervention and integration is viewed as the optimal strategy for intercultural effectiveness. People choosing to be on the periphery may be functionally integrated sufficiently and the most active hosts and internationals may also be only instrumentally bi-cultural rather than generally multicultural.

The role of the people in the networks of her participants who connect different cultural groups are particularly important as they build unique channels of communications that allows people from different backgrounds and cultures to harmonize their transactions. I called such people cultural champions (Bhawuk,

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2001) who help develop superordinate goals for the effective development and implementation of various economic and social development projects that are funded by one country into another country. Dr. Chi Ruobing's study is likely to be valuable for people working in international development projects.

dharma prakAza zarmA BhAwuk
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Preface

As we encounter each other, we see our diversity — of background, race, ethnicity, belief — and how we handle that diversity will have much to say about whether we will in the end be able to rise successfully to the great challenges we face today.

— Dan Smith, *The State of the World Atlas*

How does encountering cultural diversity affect and change people's life? Curiosity to find this out propelled my four-year journey to Hawaii as an international student and finally resulted in this dissertation monograph. Although the case study detailed herein reflects only an initial attempt to address this question, it is hoped that a new perspective will be developed and added to future academic discussions on acculturation.

The study was conducted at the East West Center in Honolulu—a student community in-between Eastern and Western cultures, literally and geographically. As a member of this community myself, I had the chance to mingle with many interesting people there. Through my host family, I met my wonderful ohana sisters from Nepal, Malesia, and India. While organizing and preparing seminars, I made friends with students from Indonesia, Tahiti, and Vietnam. I even got to know a Polynesian immigrant and journalist, whom I read about in newspaper stories before. My study group included classmates from Sri Lanka, Thailand, and the Big Island of Hawaii. Our potlucks and parties are always full of exotic flavors and performances prepared by those from places I have never visited, such as East Timer, Okinawa and Iran. It is probably not difficult to find such a mixture of cultures in modern metropolis like Shanghai, but I had never engaged myself with it in such an intensive and meaningful way. Thus, I felt obliged to study about this community as it presents an ideal case of multicultural integration that I would like to understand deeply for both personal and academic reasons.

The design of the study was informed and shaped by the theoretical debates in the field of acculturation research. Three questions were investigated with an aim to provide a full picture of the multiple culture-encountering experiences of the students at the Center: ① Defining acculturation as formation of social relations, how did the EWC participants acculturate in a multicultural community? ② How well did they adapt? and ③ what is the relationship between their ways of acculturation and their adaptation?

My personal experience allowed me to see the difficulty of applying the classic bi-dimensional model of acculturation to this particular case. Thus, I turned to social network analysis, which turned out to be a fruitful and inspiring choice. This approach not only enabled me to visualize social relational patterns in this multicultural community, but also provided useful indicators of cultural diversity and techniques for identifying naturally formed social groups. It prompted a network view over a typological categorization of intercultural relationship.

The findings show that cultural diversity in individual social network is more of the function of the overall network diversity characterizing the community than that of personal choice. A closer look at the structurally identified groups within the community reveals that the vast diversity allows for more patterns of cultural mingling than the four orientations outlined in the theoretical framework. This highlights the necessity to take specific contexts into consideration in acculturation research. Finally, cultural homophily and proximity effects are more observable in close friendship than socialization relation, which indicates a strong existence of intuitive preference that overrides ideological intention.

The use of social network analysis is a key feature of the study both theoretically and methodologically. The major finding is illustrated by the community network colored by structurally-identified groups and numbered by countries. It is argued that the bi-dimensional representation of intercultural relations formed in an acculturation context is parsimonious and instrumental for developing models and hypotheses in a standard way comparable across cultures. However, there are more varieties of cultural mixing observed in real-life situations that are interesting to notice and explore. For researchers and practitioners, realizing this gap has implications for their academic, methodological, educational, and institutional endeavors. For example, although it is commonly understood and promoted by academia that integration is the optimal option to take in acculturation, there is little known

about how it is manifested in intercultural relations. Statements in acculturation scales tend to leave an impression to respondents that it is only related to host or heritage cultures. Yet, the network illustrations from this case study suggest that integration is not simply an equal-split choice. In addition, its manifestations may be different at individual and group levels.

A point that is made in this book is that when we work hard to promote cultural diversity, it could become paradoxical if we do not allow for multiple but equally eligible interpretations of integration in a multicultural context. We may fail to recognize basic human nature and its natural consequences on social relations if our research does not shine into the reality we are studying about.

I hope that the network representation of real-world intercultural relations formed in a well-integrated multicultural community brings this point home. To the readers, if there is one take-home message from this book, it would be that multicultural ideology should not override reality no matter how much we would like to promote it. Integration can manifest itself in a variety of ways in a multicultural community and recognizing the legitimacy of these variations is the first step to divert from the typological view and move towards network thinking.

Finally, I would like to say that the journey of writing and editing the book is reminiscent. The text is full of technical terms, mathematical signs, and constructed networks. But, to me, there is a familiar and smiling face hiding beneath each data point. The precious memories about those EWC participants who took interest and part in the research have motivated me to write and publish it so that their unique way of cultivating intercultural understanding is noticed and learned.

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