



跨文化交流

INTERCULTURAL COMMUNICATION

李萌羽 著



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前 言

在当今全球文化不断融合、碰撞的时代,跨文化交流日益频繁,对这一课题的研究也愈发凸显其重要性。跨文化交流是一门探讨来自不同文化背景的个人、群体或组织间交流的学科。该学科最早在 20 世纪 50 年代末的美国产生,自 80 年代传入我国,在外语界主要称之为“跨文化交际”,主要探讨文化与交际的关系,在传播学界则称之为“跨文化传播”,主要探究文化与传播的关系。本书则用“跨文化交流”这一术语,所研究的内容涉及上述两个领域,借鉴运用跨文化交际/传播的前沿理论,从多个研究视角切入,试图探讨跨文化交流的一些专题内容。本书共六章,具体研究内容如下:

第一章主要分析了中国传统文化中的“和谐”理念对跨文化交流学的借鉴意义,具体辨析了中国传统文化“和谐”概念的演变以及“和谐”理念的动态、辨证内涵;进而阐释了“和谐”理念对跨文化交流学的资源借鉴意义。

第二章主要探讨了深层文化内核如感知、信仰、世界观、价值观在跨文化语境下的差异性,着重比较了中西文化不同的价值观;还分析了跨文化交流中的刻板印象和偏见等负面认知观念的潜在危害性。

第三章主要探究了中西文化模式研究相关理论,包括中国学者辜鸿铭和林语堂关于民族特征研究的学说以及西方学者关于文化模式的相关理论,如克拉克洪和施特罗·德贝克的文化价值维度、霍夫斯泰德的价值观取向、霍尔的高语境和低语境价值取向、彭纳斯的价值维度以及施瓦兹的社会价值维度等理论。该章内容重在评析,并注重把上述理论置于当今变化的文化语境中具体分析其可行性和局限性。

第四章主要探析了跨文化语境下的语言和非言语交流,包括儒家和道家的语言观,西方学界代表性语言学理论观点,还着重分析了不同文化语境下非言语交流中的的时间观、空间观和沉默观以及身体语言的差异性。

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Chapter 1 On the Traditional Chinese Notion of “Harmony”: Resources to Intercultural Communication

Intercultural communication is a field which focuses on the exploration of the relationship between communication and culture. The ultimate aim of the discipline is to help people from diverse cultural backgrounds communicate more effectively with one another and establish a harmonious relationship. To some extent, to create a harmony communication relationship among people from different cultures is of vital importance to the successful intercultural communication. While the traditional Chinese thought of “harmony” can provide with the field new and illuminating resources either in theoretical basis and practical usage.

At the present time, globalization has made intercultural contact become more and more frequent on the one hand and witnessed severe cultural conflicts on the other hand. As Wang Keping pointed out: “The new millennium has been expected to be a promising era for peace and development. Contrary to all expectations, its very outset is shrouded in terror, fear, hatred, tension, conflict and war among many other forms of suffering and misery” (2007: 36). The main cause of the destructive force in the new millennium derives from the hostile attitude towards the alien cultures and diversified differences, and this situation has called for the great necessity of dialectical thought of the differences and the urgent need of the establishment of a harmonious relationship in intercultural contact, while the traditional Chinese notion of harmony which accentuates difference and diversity is edifying.

1 A General Survey of the Notion of “Harmony” in the Traditional Chinese Culture

In the traditional Chinese culture, the notion of “harmony” is often interpreted as a dialectical and dynamic term. The conception of “Supreme harmony” or “Great Harmony” (*Tai he*) was first mentioned in *The Book of Changes* (*Zhou yi*). Fung Yu-Lan in his book *A Short History of Chinese Philosophy* stated: “Harmony of this sort, which includes not only human society, but permeates the entire universe, is called the Supreme Harmony. In ‘Appendix I’ of the *Yi*, it is said: How vast is the originating power of [the hexagram], Ch’ien. . . . Unitedly to protect the Supreme Harmony: this is indeed profitable and auspicious” (2007:286). The term “Ch’ien” (also translated as “*Qian*”,) denoting the ultimate way the universe operates, is regarded as the perfect reconciliation of opposing forces of nature. As Yu Dunkang illustrated: “It explains that all beings find the ultimate and proper purpose of their existence by transformations of the *qian* path: hard and soft are reconciled and united, producing the perfect harmony by which all beings are created and on which they thrive, and bringing a state of ultimate peace to the world”(1991:53). The notion of harmony is also elucidated in *Tao Te Ching*: “Tao gave birth the One: The One gave birth successively to two things, three things, up to ten thousand. These ten thousand creatures cannot turn their backs to the shade without having the sun on their bellies, and it is on this blending of the breaths that their harmony depends.” (1999: 90) Hence, the conceptions of “Ch’ien” in *The Book of Changes* (*Zhou Yi*) and “Tao” in *Tao Te Ching* can be respectively interpreted as the originating power or intrinsic principle of the universe which involve the harmonious interaction of opposing forces such as yin and yang, light and dark, hard and soft, water and fire etc. “The Supreme Harmony” is thus regarded as the dynamic balance of the forces. The notion of harmony is also illustrated in *Chung yung* (or *the doctrine of*

the Mean), within which *Chung* and *Ho* serve as the two crucial terms. It explains: "To have no emotions of pleasure or anger, sorrow or joy, welling up: this is to be described as the state of *Chung*. To have these emotions welling up but in due proportion; this is to be described as the state of *ho* [harmony]. *Chung* is the chief foundation of the world. *Ho* is the great highway for the world. Once *chung* and *ho* are established, Heaven and Earth maintain their proper position, and all creatures are nourished" (2007:284). Therefore, harmony (or *ho*) in *Chung yung*, can be perceived as the perfect state of appropriateness, which lays great emphasis on the proper position and due proportion of the various elements being involved.

In another famous Chinese ancient books called *Tso Chuan*, Yen Tzu further expounded the notion of harmony by employing the famous analogy "Seeking harmony is like making a soup. One uses water, fire, vinegar, soy source and prunes all together to stew with fish and meat. The Chef Melanges harmoniously all the ingredients for a tasteful soup."(47). Harmony is a also a key word of understanding Confucius's thought, the term has appeared in *The Analects* for eight times. Confucius was a sage who was an advocator of good virtues and manners. And his entire life was engaged in the perfection of one's virtue and personality as a gentleman (or a perfect person). "Jen" (humanism) and "Li" (ritual) were two main concepts in *The Analects*, Confucius particularly interpreted the two concepts in terms of harmony. Jen, according to Confucius, is "the ideal relationship which should pertain between individuals"(Smith, 1994:110). And he stressed "In practicing the rules of propriety, it is harmony that is prized" (Pan, et al. 2004: 6). Confucius had further broadened the thought of harmony by stating "The gentleman harmonizes his relationship with others but never follows them blindly (*he er bu tong*). The Petty man just follows others blindly disregarding any principle (*tong er bu he*)" (45). Thus, in Confucius's eyes, a gentleman (or a perfect person) is a person who has accomplished the

maximum development of one's virtue and personality by being kind and considerate to others on the one hand and maintaining his or her independent mind on the other hand, and this reflects Confucius's unique interpretation of the harmonious relationship among individuals. Above all, harmony is a very important conception in traditional Chinese culture, and it embodies the supreme ideal of Chinese culture that regards "All things are nurtured together without injuring one another; All courses are pursued together without collision" (Fung, 2007:286).

2 The Dialectical and Dynamic Interpretations of Harmony

Although the above typical views of harmony quoted are illustrated in different ways, they express the common dialectical and dynamic interpretation of harmony, which underscores the value of difference, reconciliation and creation. Firstly, they do not regard harmony as a category denoting sameness, uniformity and conformity; instead they underscore in particular the value of difference, diversity, multiplicity and plurality within the concept. Next, they lay great emphasis on the reconciliation of the heterogeneous things rather than contestation, conflict and strive among them. Finally, they conceive harmony as a source of constructive creativity which can bring mutual benefit for all in the process of transformational synthesis of various components. The interpretations of harmony in traditional culture mentioned above have offered rich revelations to the intercultural communication study.

3 Harmony's Resources to Intercultural Communication

3.1 Difference: the Basis of Harmony

At the present time, Chinese government has called for building a harmonious society and a harmonious world. The proposal is of vital importance to the healthy development of China as well as the world.

However, the term "harmony" is often simplified as the accordance and consistency of all sides, or even regarded as sameness and uniformity to some extent. While the traditional Chinese culture conceives difference and diversity as the bases of harmony. Fung Yu-Lan (2007) had made a clear differentiation between harmony and uniformity by quoting Yen Tzu's allegory mentioned above:

Harmony is the reconciling of differences into a harmonious unity. The Tso Chuan reports a speech by the statesman Yen Tzu (died 493 B. C.), in which he makes a distinction between harmony and uniformity or identity. Harmony, he says, may be illustrated by cooking. Water, vinegar, pickles, salt, and plums are used to cook fish. From these ingredients there results a new taste which is neither that of the vinegar nor of the pickles. Uniformity or identity, on the other hand, may be likened to the attempt to flavor with water, or to confine a piece of music to one note. In both cases there is nothing new. Herein lies the distinction between the Chinese words t'ung and ho. Tung means uniformity or identity, which is incompatible with difference. Ho means harmony, which is not incompatible with difference; on the contrary, it results when differences are brought together to form a unity (284).

As we know, the major issue of intercultural communication is to deal with the differences derived from the diverse cultures and communication regulations. Therefore, it is of vital importance to appreciate the value of difference in intercultural communication, especially at the globalization era, when China as well as the whole world are being threatened by the homogeneous commercial force, the traditional Chinese notion of harmony which appeals for difference and diversity is illuminating.

There have been heating debates on the impact of globalization, those who hold positive attitude think that globalization can bring forth many benefits since people have more chances to experience and appreciate cultures from different nations. Those who oppose to globalization argue that it turns out to be an encroachment of cultural identity. Anyway, like the coins of the two sides, globalization has

provided with us the good opportunities for intercultural contacts as well as the great challenges in dealing with the cultural differences. Thus it is very necessary for us to prevent the homogenization tendency in the process of globalization.

At the present time, as what has been mentioned above, China is engaged in the building of a harmonious society, as harmony does not necessarily mean uniformity, China should take great considerations for the different voices of the people, not only people who come from the “dominant culture”, but also people from co-cultures, such as the minority people and weak group people etc. It is true that the Chinese people have benefited a lot from the modernization pursuit. Nevertheless, as modernization requires standardization and formality, we should be more cautious of the negative effects of the modernization and pay more attention to the protection of the diversified cultures and minority cultures in particular. Although Han culture is the dominant culture in China, we should also ensure the equal development of minority cultures. However, in the process of modernization, the commercial pursuit has destroyed the minority cultures to some extent. For instance, according to some researchers, the local Korean culture in the Northeastern regions of China is facing the danger of losing its own unique cultural identity with more and more young generation of Korean minority people choosing to go to south Korean as well as other big cities in China to earn more money.

3.2 Reconciliation: the Best Strategy of Harmony

In the process of intercultural communication, seeking harmony is the most valuable principle, since harmony can serve as the best strategy in reconciling difference and confrontation. Therefore, reserving differences without coming into conflict is the wisest policy in the intercultural interaction. Particularly at the present time, when the world is still being threatened by misunderstanding, tension, conflict, terror, hatred, and war, seeking peaceful harmony and