1. **教学大纲**

**Ethics in Communication between Cultures**

Week 9: Is culture about Others or about Us?

Week 10: Intercultural communication in an ethical context

Week 11: Potential problems in Intercultural communication

Week 12: Guidelines for ethical considerations to improve intercultural competence

**2、教学课件**

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**3、电子教案**

**Week 9**

**Is culture about Others or about Us?**

**1. Implications of the Chinese character “文化”**

How will you translate “他没文化”？

物质文化：material culture

学文化：learn to read and write

文化人：intellectual

文化素养：artistic appreciation

**2. A comparison between three definitions to see the evolution of people’s understanding about culture**

Culture is a complex system that includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.

 Edward Burnett Tylor, Primitive Culture (1871)

Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning.

 Clifford Geertz, Interpretation of culture (1973)

In my view, all analyses of cultures, whether empirical or normative, must begin by distinguishing the standpoint of the social observer from that of the social agent. The social observer…is the one who imposes, together with local elites, unity and coherence on cultures as observed entities. Any view of cultures as clearly delineable wholes is a view from the outside that generates coherence for the purposes of understanding and control. Participants in the culture, by contrast, experience their traditions, stories, rituals and symbols, tools, and material living conditions through shared, albeit contested and contestable, narrative accounts.

SeylaBenhabib, *Claims of Culture*, 2002

**3. Discussion: Read the following sayings, and discuss with your partner: what do they mean to you if they are discussed from a cultural perspective?**

Human beings draw close to one another by their common nature, but habits and customs keep them apart.

 ---- Confucian saying

One man’s meat is another man’s poison.

 ---- English proverb

God gave to every people a cup, cup of clay, and from this cup they drank life… They all dipped in the water, but their cups were different.

 ---- R. Benedict

**4. Important aspects of cultural identity often ignored by a sharply bounded notion of culture:**

The role of self-criticism; internal contestation; diversity; social change

**5. Reasons to be impossible to talk about pure cultures:**

1) multi-temporal heterogeneity of each nation;

2) socio-cultural hybrids that combine values and practices

**6. Cultural awareness means to be cross-cultural and inter-cultural**

Cross-cultural communication:The similarities and differences in value orientations, affective dispositions, relationship management, communicative styles (psychological process)

Intercultural communication:The penetration by a member of one culture into another culture (practical significance)

**7. Six attitudes living in a world**

I-I: the lord of every sentence and every story told by such a person will be I.

I-It: I “take” an interest, and “study” it.

It-It: I study without experiencing or subject in its own right (such as great scholars of extraordinary erudition)

We-We: a sheltered, childish world in which no individuality has yet emerged.

Us-Them: the children of light and the children of darkness, the sheep and the goats, the elect and the damned.

I-You:

Does the tree then have consciousness, similar to our own?

Different modes between I and you：as means；as an end; as a world of inter-subjectivity

**8. Attitudes for one to hold to a foreign culture**

To what degree do you adapt to a host culture?

Are Cultural Values Relative or Universal?

Is it ever acceptable to judge the people of a culture when their behaviors are based on a radically different set of beliefs, values, and norms?

Should all intercultural contacts be encouraged?

**Week 10**

**Intercultural communication in an ethical context**

**1. A general definition of ethics**

The field of ethics (or moral philosophy) involves systematizing, defending, and recommending concepts of right and wrong behavior, usually categorized intometaethics, normative ethics, and applied ethics

**metaethics** investigates where our ethical principles come from, and what they mean. Are they merely social inventions? Do they involve more than expressions of our individual emotions?

The Individual as a Source; Imperative of self-interest.

The Social Context as a Source; Situational Ethics.

The Nation as a Source;

Universal Religious Ideals as a Source; Religious heritage as a source of ethical guidelines.

**Normative ethics** takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others.

**Applied ethics** involves examining specific controversial issues, such as abortion, infanticide, animal rights

**2. Moral Vs. Ethical**

“Act only according to that maxim whereby you can, at the same time, will that it should become a universal law.”

Immanuel Kant, Grounding for the Metaphysic of Morals

“The moral, which concerns what is right or just for all insofar as we are considered simply as human beings; the ethical, which concerns what is appropriate for us insofar as we are members of a specific collectivity, with its unique history and tradition”.

SeylaBenhabib Claims of Culture

We will make the distinction that morality refers to the right or wrong of any behavior in and of itself. As a subset of morality, ethics deals with rightness and wrongness specifically in our interaction with others.

**3. What do we talk about when we talk about intercultural communication in an ethical context?**

1) It is no longer possible to talk about pure cultures: sociocultural hybrids that combine values and practices; multitemporal heterogeneity.

2) Consciousness of cultural location invites: (specificities and commonalities) reflection and opens the possibility of cross-cultural conversation and deliberation

3) Cultural intersections and ethical reflexivity:

Ethical reflexivity:

a) An intercultural ethics will engage in dialogue precisely with those who are not perceived as “the same” (acknowledgement and humbleness)

b) An intercultural ethics will be careful in identifying how power structures are used to exclude, make invisible or dismiss critical voices and actions within particular cultures. (cultures as webs of meaning and significance)

c) An intercultural ethics will also establish common ground with and among others (it will stress relationality and reciprocity), envisioning ways of creating networks of significance that can simultaneously draw from particular cultures and also establish similarities or commonalities for the benefit of transformative praxis. (sameness and otherness) shared and common values.

**4. Globalization (cultural homogeneity) Vs. Cultural relativism; cultural fundamentalism**

 Cultural relativism: Each culture determines on its own what is right or wrong

Benhabib proposes three normative conditions to articulate a pluralistic ethics: egalitarian reciprocity, voluntary self-ascription, and freedom of exit and association

Egalitarian reciprocity establishes that members of cultural, religious, linguistic and other minorities are entitled to the same civil, political, economic and cultural rights as the majority

Voluntary self-ascription is the acknowledgement that individuals are not automatically assigned to a cultural, religious, or linguistic group by virtue of birth, but is a matter of self-identification

Freedom of exist and association affirms that the freedom of the individual to exit the ascribed group must be unrestricted.

**5. The significance for intercultural ethics**

Accepting differences, appreciating similarities

Intercultural ethics would allow us to envision a world in which, as human beings, we are linked (but not trapped) to each other. It will also encourage us to engage in dialogue so that we can listen. Learn, and live together as vulnerable, interdependent human beings.

**Week 11**

**Potential problems in Intercultural communication**

**1. Seeking Similarities**

Discussion:

a) What group of people do you choose to be around, and how do you select your friends?

b) The Soul selects her own Society—/ Then shuts the Door—/ To her divine Majority—/Present no more

**2. Uncertainty Reduction**

Central to the present theory is the assumption that when strangers meet, their primary concern is one of uncertainty reduction or increasing predictability about the behavior of both themselves and others in the interaction

Forms of uncertainty

a) Behavioral uncertainty:

Should you shake hands or bow? Should you speak Chinese or try your broken English? Should you offer a business card or wait for him or her to offer you a card? Should you ask questions about the person’s family or avoid personal topics?

b) Cognitive uncertainty

How does the other person view time? How does the other person perceive women? How does the other person define status?

**3. Diversity of Communication Purposes**

Two examples:

a) In Turkey, we might be misunderstood if we were to approach an elderly female dressed in traditional apparel and ask her to recommend a hotel or restaurant

b) An international manager asked advice from some employees from India.

**4. Different Communication purposes and emotional feelings**

Many cultures believe verbal explosions disrupt the natural peace and harmony that exists between people, and therefore they do not employ communication to express personal feelings.

There are cultural differences in how much one actually must express.

High-context and low-context cultures

**a) High-context cultures**

In high-context messages, meaning is not necessarily contained in words. Information is provided through gestures, the use of space, and even silence. Meaning is also conveyed through status (age, sex, education, family background, title, and affiliation).

Examples of high-context cultures include Chinese, Japanese, Middle Easterners, etc. (people are very homogeneous with regard to tradition and history)

**b) Low-context Culture**

In low-context messages, the majority of the information is vested in the explicit code. The verbal message contains most of the information.

Examples of low-context cultures include English, North American, German, etc. (People are less homogeneous)

For high-context cultures, verbal communication alone does not always serve the purpose.

**5. Stereotyping and Prejudice**

Stereotyping is a complex form of categorization that mentally organizes our experiences and guides our behavior toward a particular group of people.

**Eg.To say, for instance, that Americans are usually brash and materialistic, that Frenchmen are romantic, that Black people are good at music**

a) Reasons to stereotype

A psychological need to categorize and classify. The world we confront is too big, too complex, and too transitory for us to know it in all its detail. Hence, we want to classify and pigeonhole.

b) Negative influence of stereotypes on intercultural communication:

First, stereotypes fail to specify individual characteristics

Second, stereotypes are oversimplified, overgeneralized and / or exaggerated so as to keep us from being successful communicators.

Third, stereotypes tend to impede intercultural communication in that they repeat and reinforce beliefs until they often become taken for “truth” (such as women stereotyped as “homemakers”)

c) How do we acquire stereotypes?

Learn from others

Due to limit personal contact

Mass media

Until the nightly news brought us TV pictures of Palestinian boys being punched and beaten, almost all portraits of Arabs seen in America were dangerously threatening. Arabs were either billionaires or bombers—rarely victims. (written by an Arab-American about the media’s image of Arabs )

**d) Prejudice**

**Prejudices are those negative attitudes directed toward groups, especially racial and religious groups**

e) manifestations of prejudice:

antilocution prejudice:Talking about a member the target group in negative and stereotypic terms

d) Avoidance or/and withdrawal from the disliked person or group

e) Discrimination

f) physical attacks

**6. Power**

Why do humans seek out power whenever they can?

Power refers to degree of control or influence over a person or group. Power can be based on position, ability to reward or punish, persuasive ability, information, or status of individuals. In interpersonal relationships one person has more power than the other. Within nations some groups have more power than others.

In intercultural communication, the problem is misuse of power.

The degree of power is possible to occur in relation to two factors:

a) the person(s) with whom we are interacting;

b) the resources that we control.

power as a source culturally based

Eg. In England, one’s language is often a sign of potential power because it signals one’s class and station.

Cultural differences in perception of power.

**7. Cultural Shock**

Culture shock was introduced for the first time in 1958 to describe the anxiety produced when a person moves to a completely new environment, losing all our familiar signs and symbols of social intercourse.

The feeling of culture shock generally sets in after the first few weeks of coming to a new place.

another kind of culture shock:

reentry shock: being critical of one’s own culture

**Usually, culture shock has the following four stages:**

stage 1: comfortable and delighted with the “exotic” surroundings

stage 2: disoriented after this newness wears off

stage 3: rejecting the surroundings and complaining about the host country and its people

stage 4: regarding everything at home as wonderful because of homesickness

**8. Ethnocentrism**

Ethnocentrism refers to the cultural attitude that one’s culture or group is superior to another person’s culture or group.

It is negatively judging aspects of another culture by the standards of one’s own culture based on our tendency to identify with our own ingroup and to evaluate outgroups and their members according to its standard

a) Long history of ethnocentrism

e.g. the ancient Persians and Egyptians were considered by the Greeks to be inferior

b)Wide existence of ethnocentrism

Examples:

The Chinese called their country the Middle Kingdom

The British drew the Prime Meridian of longitude to run through Greenwich

c) Ethnocentrism related to “us” and “them”

examples

 “us” and “them” become powerful influences on perception

People who are labeled “them” justify to be suppressed and even to be exterminated. This is called “the language of suppression”. Examples:

Since “chicks” and “babes” belong to “them,” women labeled “chicks” and “babes” are inferior.

Since “bacilli,” “parasites,” “disease,” “demon” and “plague” belong to “them,” Jews labeled all these names can be suppressed and exterminated.

Since “savage” belongs to “them,” Native American labeled “savage” could be subjugated.

**Week 12**

**Guidelines for ethical considerations to improve intercultural competence**

**1. Chinese wisdom for an intercultural ethic**

和而不同

Harmony in diversity or harmony without uniformity

求同存异

**2. Discuss the following quotations to recognize the validity of differences**

“It does me no injury for my neighbor to say there are twenty gods, or God.”

 Thomas Jefferson

“I believe that in all things that are important, in all of these we are alike”

Edward Steichen

Buddhism: “Hurt not others in ways that you yourself would find hurtful.”

Christianity: “All things whatsoever ye would that men should do to you, do ye even so to them.”

Confucianism: “Do not do unto others what you would not have them do unto you.”

Hinduism: “This is the sum of duty: don naught unto others which would cause you pain if done to you.”

Islam: “No one of you is a believer until he desires for his brother that which he desires for himself.”

Judaism:” what is hateful to you, do not to your fellow man.”

**3.Bemindful of the consequences of your actions and take individual responsibility for your actions.**

We should consider our free choice and free will in an ethical context, our individual roles within the world.

“What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And me to you”

 — Gregory Batson (English Anthologist)

“What we have done for ourselves alone dies with us; what we have for other, and for the world remains and is immortal”

— Albert Pike (bishop)

**4. Specific Approaches to Improve Intercultural Competence**

a) Know yourself

b) Consider the physical and human settings

c) Seek to understand diverse message systems

d) Develop empathy

e) Encourage feedback

f) Learn about cultural adaptation

**四、教学设计**

针对翻译硕士跨文化交际中可能出现的身份意识、误解和矛盾等问题，第9周至第12周以讨论跨文化交际中的伦理问题为主题。围绕该主题，主讲教师设计了四项要点：首先，以两周的时间介绍和与学生讨论跨文化交际伦理中涉及的基本概念；其次，以一周的时间讨论跨文化交际中因为没有考虑到伦理因素而可能出现的问题；再者，以一周的时间讨论如何在跨文化交际中加强伦理意识，提高跨文化交际的能力。

**五、实验实践**

从跨文化伦理的视角讨论以下案例：

1. You have landed a job with a very prominent world health organization. The agency is currently seeking a wide financial support base in the United States and Europe to fund efforts to reduce starvation. You have visited the area that your company works in, and you know that many people struggle with daily nutritional and housing needs. However, the people in their country tend to keep their housing areas and their children neat and clean. You find an extreme case that looks much more like “abject poverty” than the average home in the area for which you are raising funds. You must prepare advertising copy with photos. What will you do? What decision will you make?

2. A female neurologist from Beijing was working on a research project in Toronto hospital. She shared a small office with a young Canadian man from a large family who loved peanut butter. He was so fond of peanut butter, he kept a jar in the office. One day he came into the office and exclaimed, “Who took my peanut butter?” The Chinese woman immediately felt accused. After all, there were only two of them in the office. She was deeply distressed, but she said nothing.

3. When I first went to Hong Kong, I had no idea about Chinese tea-drinking and found myself caught in a very awkward situation. I visited a Chinese family and was immediately given a cup of tea. I was not thirsty and I did not particularly like that type of tea, but out of politeness I finished the cup. But the more I drank, the more I was given. I kept insisting that I did not want any more, but the host took no notice. I drank about twelve cups of tea that afternoon! The host must have thought I was very greedy, but I did not know how to avoid getting more tea poured.

4. In a cross-cultural training program delivered by Canadians for Chinese participants, the trainers had invited guest speakers for the Chinese to hear, but some Chinese trainees repeatedly came late to afternoon sessions and inconvenienced the guest speakers. The Canadian trainers became angry and scolded the trainees. The trainees’ response was bewilderment and shame, but it wasn’t shame for being late to hear the guest speakers. It was shame on behalf of the trainers for having let themselves behave so emotionally.

5. While I was studying in America, I met an American classmate named Jimmy. One day I was eager to buy a book, but I did not have enough money, so I borrowed three dollars from him. Before he lent me the three dollars, Jimmy asked me three times, “Are you sure you will return the money to me?” Four days later, he kept reminding me about the loan until I paid him back the money.

6. My landlady was over 70 and we got along very well. Once when we were ascending the stairs together, I stretched out my hands to give her some help. She said, “I can do it. Thank you.” I thought she was just being polite, so I escorted her to the top floor. Her face showed that she could do nothing about my over-kindness. Soon after, I saw her going up the stairs alone, I forgot my previous lesson and practiced “Lei Feng” once again. This time, half-jokingly and half-seriously, she asked me, “Young man, do you think I am old and useless? When I have to move myself on a wheelchair, I’ll ask you for help.” I stood there, blushed and puzzled.

**六、例题习题**

1. Why does surname come before given name in Chinese name? What other cultural information can we find in a Chinese given name?

2. Can you name some possible universal feelings, experiences and values?

3. What prejudices are implied in the following two quotations?

a) Those Germans did it once, so we can never trust any of them ever again.

b) Don’t pay the Mexicans very much. They don’t have any education and will work for almost nothing.

4. In *Strangers to Ourselves*, French theoristJulia Kristeva says, “In France, at the end of the twentieth century, each is fated to remain the same and the other—without forgetting his original culture but putting it in perspective to the extent of having it not only exist side by side but also alternate with others’ culture”. How do you understand this quotation from an ethical perspective?

5. What do you think an ethical decision making process should be like? And how can you relate an ethical decision making process to intercultural communications?

6. Bring to class news articles you have collected over a week’s time that directly or indirectly have to do with problems in intercultural communication then, in small groups, discuss what may have caused the problems (for example, diverse purposes or ethnocentrism) and how the situations might have been improved.

7. Find examples in the media (especially television and movies) of subtle stereotyping explain how the stereotypes may have developed as a result of ethnocentrism.

8. Give a specific example of an intercultural communication experience in which an individual and/or his or her culture might be harmed or changed.

9. Watch the film entitled *The Treatment* (刮痧) and write an essay from the perspective of intercultural ethics.

七、教学资源

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