VIDEO ANALYSIS

作业视频分析与展播

视频主题：**故土与新思**

英译汉：Nottingham and the Mining Countryside

阅读国学：故乡 鲁迅

Intercultural Communication

Chapter 12 Hall's Cultu Context Model

主讲人：范京晶　要文静

01

Case Study

02

Low context High context

03

Compliments

04

Face Negotiation

01

Case Study

Never forget what you are, for surely the world will not. Make it your strength.

Case Study Outlook English magazine

- The selected scene

- Let's talk with Elyn and Rebecca as co-hostesses, was once a feature of Outlook English magazine. The topics included everyday conversation and cultural discrepancies between East and West. Viewers developed a new understanding of the difficulties they confronted in English learning in a lively and light atmosphere.

Questions from the clip

• Why is the meaning of "I like your sweater" very clear in the West?

• Why is the meaning of "I like your sweater" in Asian societies?

In the west, the meaning of the sentence is very clear because of the low context style of communication, in which most of information is transmitted in verbal speech.

In Asian society, the meaning of the sentence is not clear because of the high context style of communication, in which people may transmit a large amount of information in the context rather than in the verbal speech.

02

Low context
High context

低语境VS高语境

Low context VS High context

- High-context culture and the contrasting low-context culture are terms presented by the anthropologist Edward T. Hall in his 1976 book Beyond Culture.

- It refers to a culture's tendency to use high-context messages over low-context messages in routine communication.

- This choice between speaking styles indicates whether a culture will cater to in-groups, an in-group being a group that has similar experiences and expectations, from which inferences are drawn.

Low context VS High context

In a higher-context culture, many things are left unsaid, letting the culture explain. Words and word choice become very important in higher-context communication, since a few words can communicate a complex message very effectively to an in-group (but less effectively outside that group), while in a low-context culture, the communicator needs to be much more explicit and the value of a single word is less important.

跨文化

高语境文化VS 低语境文化

High context
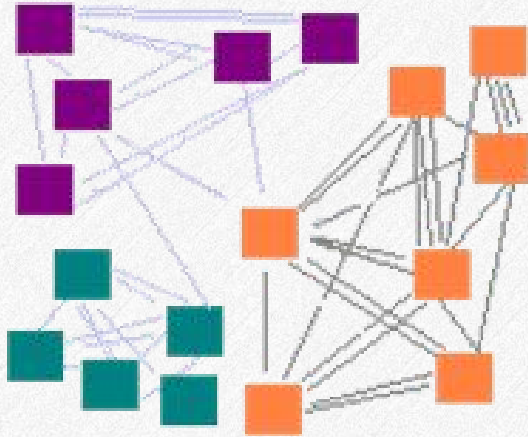
- Less verbally explicit communication, less written/formal information

- More internalized understandings of what is communicated

- Multiple cross-cutting ties and intersections with others
- Long term relationships

- Strong boundaries- who is accepted as belonging vs who is considered an "outsider "

- Knowledge is situational, relational.

- Decisions and activities focus around personal face-to-face relationships, often around a central person who has authority.
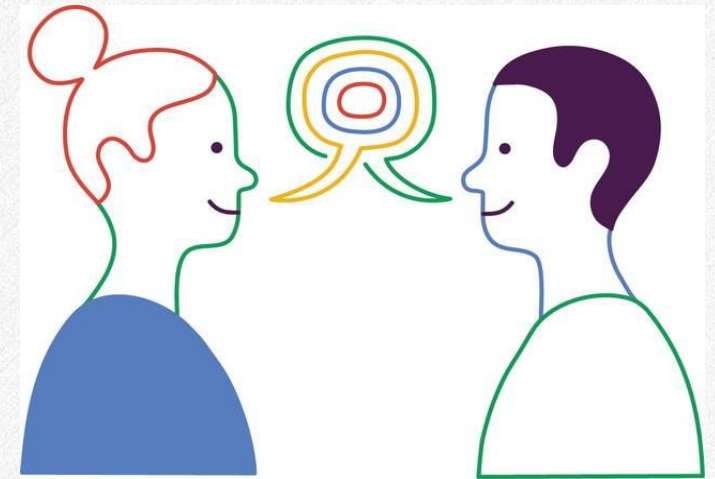
Low context
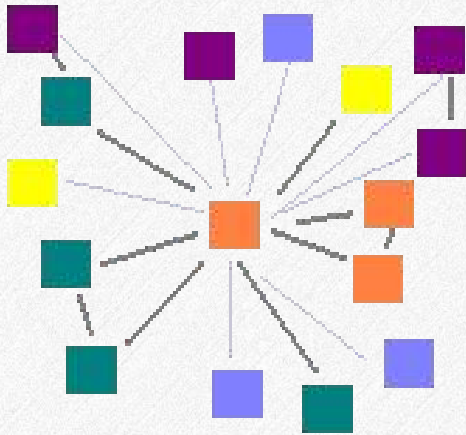
- Rule oriented, people play by external rules
- More knowledge is codified, public, external, and accessible.

- Sequencing, separation--of time, of space, of activities, of relationships

- More interpersonal connections of shorter duration

- Knowledge is more often transferable 可传递的

- Task-centered. Decisions and activities focus around what needs to be done, division of responsibilities.

Ways that High and Low Context Differ

- The Structure of Relationships

- High: Dense, intersecting networks and longterm relationships, strong boundaries, relationship more important than task

- Low: Loose, wide networks, shorter term, compartmentalized relationships, task more important than relationship

Ways that High and Low Context Differ

• Main Type of Cultural Knowledge

• High: More knowledge is below the waterline--implicit, patterns that are not fully conscious, hard to explain even if you are a member of that culture

• Low: More knowledge is above the waterline--explicit, consciously organized

为什么外国人有时不能理解中国人说的话呢？
高低语境差异

03

Compliments

Compliments

A.Compliment and compliment responses

B. Social functions of compliments

C. Differences between Chinese compliments and English compliments (semantic formula and syntactic formula)

D. Common response formulas in English   and Chinese

E. Different cultural assumptions about compliment

45个英文赞美词

3.1Compliments and compliments responses

Fishing for compliments

"Growing flowers is my hobby, but I'm not much good at it"

"But these flowers are beautiful"

" I wish I could do as well!"

Fishing for compliments

" I really know little about the subject." -----

"Well, I certainly don' t know anybody who knows more than you do!"

3.2 Social functions of compliments

1.To create or reinforce solidarity

2. To greet people

3. To express thanks or congratulations

4. To encourage aging people

5. To soften criticism

6. To start a conversation

7. To overcome embarrassment

3.3 Differences between Chinese and English Compliments

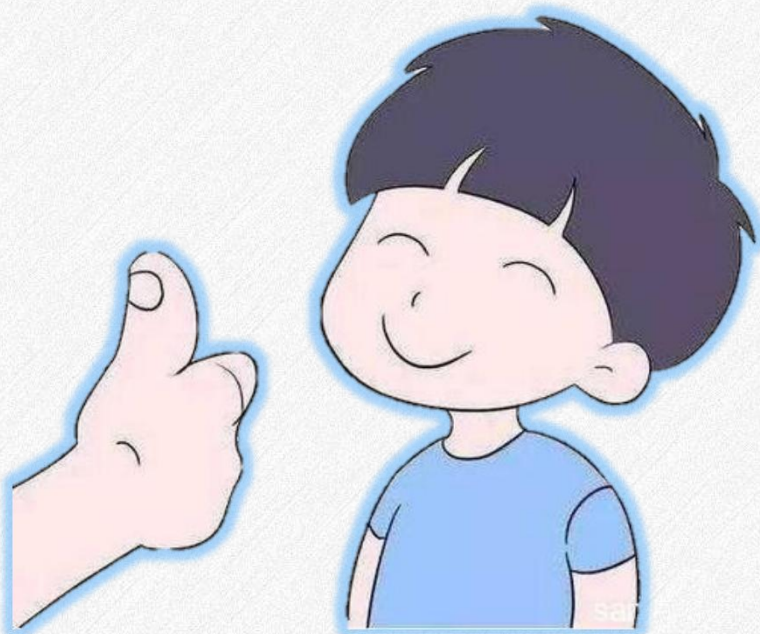W: It is common for a man to informally give a woman compliments on her looks or clothing.

C: It is taken as a kind of flirtation if a man compliments a woman.

■ Chinese people compliment each other much less frequently than westerners do.

■ Chinese people try to draw a line between compliment and flattery.

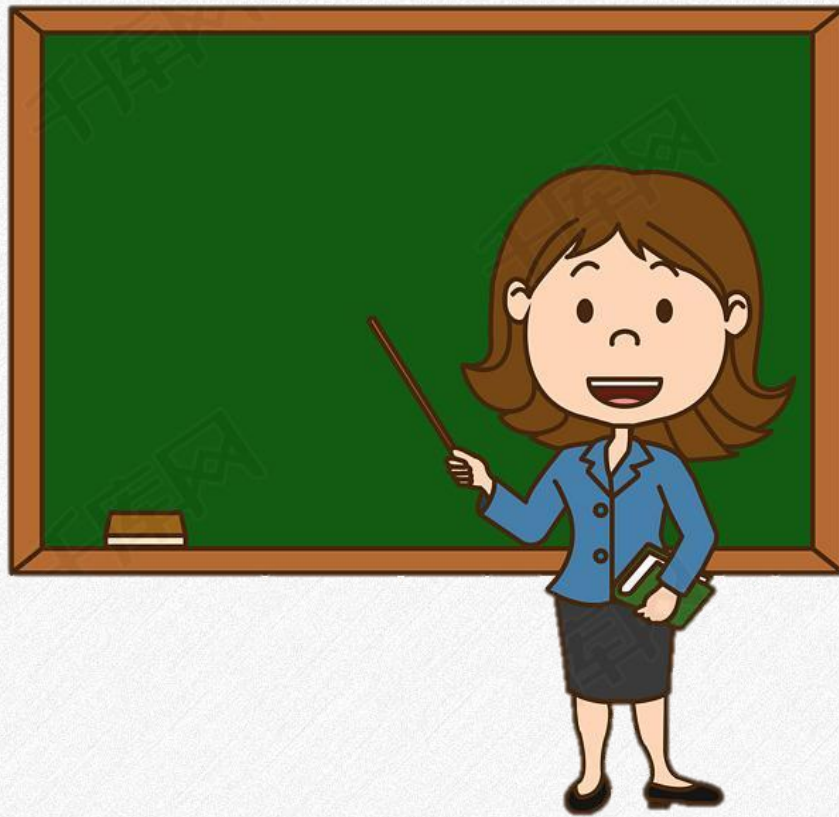■ Chinese people interpret other's positive compliments as a request for possessing something.

Chinese compliments

Adjectives   adverbs   verbs

Your skirt is very pretty.

This room is really good.

You're really an experienced teacher.

You did the job very well.

You treat people sincerely.

I especially like the color of your blouse.

You deserve being praised.

The Syntactic Formula

NP   ADJ   PRO   V   ADV   O

English: NP is/looks really ADJ(53%)
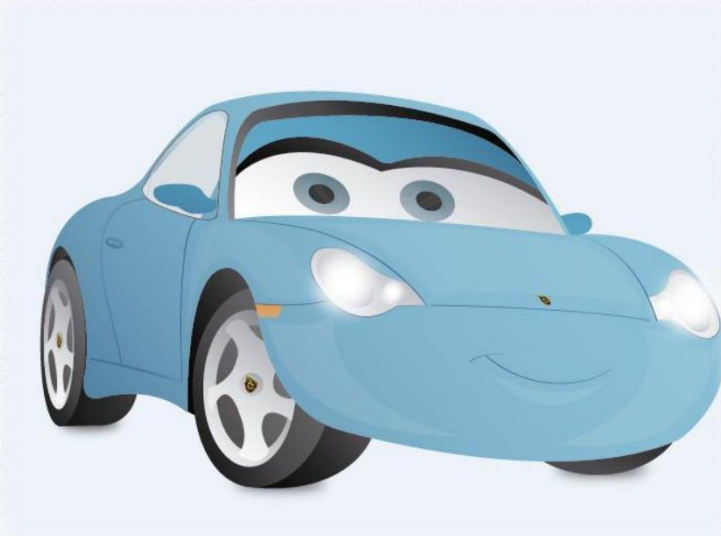
Your blouse looks beautiful.

You are so efficient.

 I really like/love NP

I really like your hardwood floors.

That's really a beautiful car.

Chinese

- **You V ADV**

  You did the job well.

- **NP is ADJ**

  Your coat is really beautiful.

- **PRO is ADJ NP**

  That's a wonderful wall calendar.

- **PRO V O**

  You deserve being honored.

- **I like NP**

  I like this picture.
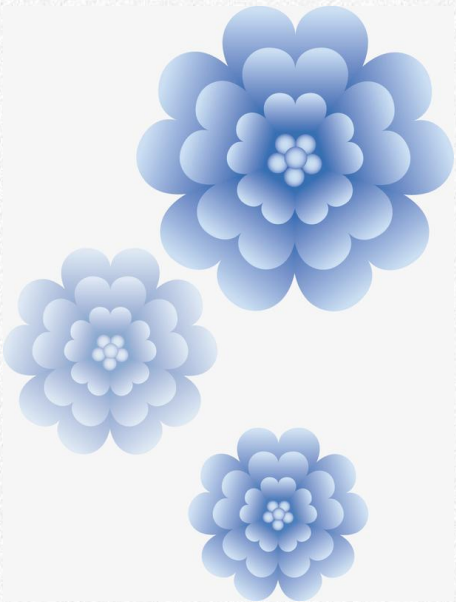
Response Formulas of E and C compliments

American English

A: This is really a nice sweater.

B: I'm glad you like it.

A: You did a good job.

B: Thank you/Thanks.

Chinese:

A: Your sweater is very good.

B: I bought it only for ten *yuan*.

A: You did the job very well.

B: That's the result of joint efforts./There's still much room for improvement.

■ Generally speaking, native English speakers tend to accept the compliments while the Chinese tend to efface [ɪˈfeɪs]抹去 themselves in words although they do feel comfortable about the compliments. Sometimes humorous responses could be used when with intimate friends.

04

Face Negotiation

4.1What is Face Negotiation Theory?

- Face negotiation theory is a concept that deals with how different people and cultures place importance and value on identity and how conflict is handled by those within those cultures. In general, the theory deals with the idea of "face" as representative of the identity a person has and how the culture someone is in places importance on the individual and society. This theory also deals with how people gain "positive" or "negative" face, based on how others perceive them. Face negotiation theory is largely used in conflict negotiation and understanding how different cultures handle conflict.

- The basic concept behind face negotiation theory is the idea that each person's identity is represented by a "face" that he or she shows to others. This is then expanded upon so that the society a person exists within also has a group "face" of which he or she is a part. Individualist cultures are those that place greater importance on individual face than on the group face, while collectivist cultures are those that place the importance of group face above the individual faces. By using the theory of face negotiation to understand the nature of a particular culture, it is often easier to understand how conflict can best be resolved within that culture.

- Face-Negotiation Theory is primarily based on the research of Stella Ting-Toomey, a professor of Human Communication Studies at California State University, Fullerton. In this theory, "face" is a metaphor for self-image, which originates from two Chinese conceptualizations概念化: lien and mien-tzu. Lien is the internal moral face that involves shame, integrity, debasement, and honor issues. Mien-tzu, on the other hand, is the external social face that involves social recognition, position, authority, influence and power.

4.2 Components of Face-Negotiation Theory-Assumption

- Communication in all cultures is based on maintaining and negotiating face.

- Face is problematic[ˌprɒbləˈmætɪk] when identities are questioned.

- Differences in individualistic vs. collectivistic and small vs. large power distance cultures profoundly shape face management.

- Individualistic cultures prefer self oriented facework, and collectivistic cultures prefer other oriented facework.

- Small power distance cultures prefer an "individuals are equal" framework, whereas large power distance cultures prefer a hierarchical framework.

- Behavior is also influenced by cultural variances, individual, relational, and situational factors.

- Competence in intercultural communication is a culmination of knowledge and mindfulness.

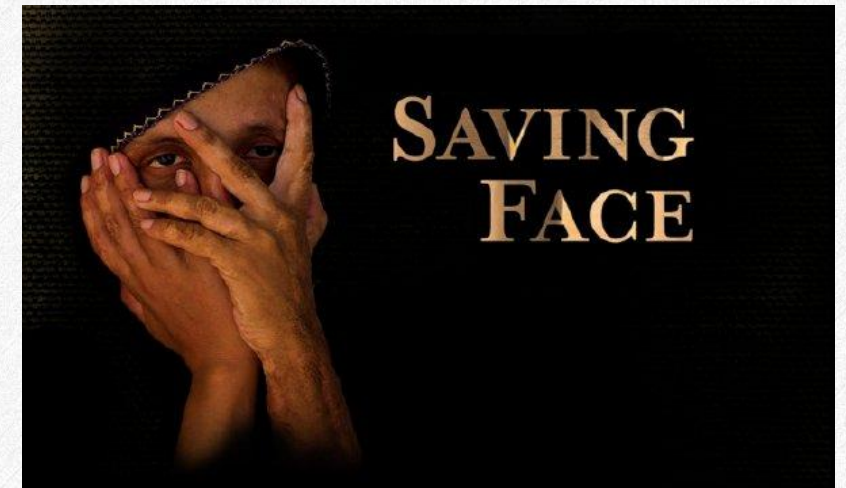# 喜剧小品《过把瘾》

4.3Classifications

Face-Negotiation Theory primarily deals with five sets of themes:

1. face orientation or concerns,
2. face movements,
3. facework interaction strategies,
4. conflict communication styles
5. face content domains.

4.3.1.face orientation

- The orientation of face determines the focus with which the face negotiator will direct her or his attention and energy of the conflict messages.

- Because of different concerns, caused by different underlying cultural values, face negotiators may orient towards self-face (one's own image), other face (the other conflict party's image) or mutual face (both parties' image and/or the image of the relationship).

- Face orientation also involves the concept of power distance.

4.3.2Face Movements

Face movement refers to the options that a negotiator faces in choosing whether to maintain, defend and/or upgrade self-face versus other-face in a conflict episode.

• If there is a high level of concern for both self-face and other-face, the result is mutual-face protection.

• If there is a low level of concern for both self-face and other-face, the result is mutual-face obliteration [əˌblɪtəˈreɪʃn]抹去删除.

• If there is a high level of concern for self-face but a low level of concern for other-face, the result is self-face defense.

• If there is a high level of concern for other-face but a low level of concern for self-face, the result is other-face defense.

4.3.3.Facework Interaction Strategies

- On a broad level, individualistic cultures operate with a more direct, low-context facework with importance placed on verbal communication and nonverbal gestures for emphasis. Collectivistic cultures operate in a more indirect, high context facework emphasizing nonverbal subtleties.

- There are three prevalent facework strategies: **dominating, avoiding, and integrating**. Dominating facework is characterized by trying to maintain a credible image with the goal of winning the conflict. Avoiding facework attempts to preserve harmony in the relationship by dealing with the conflict indirectly. Integrating facework focuses on content resolution and maintaining the relationship.

4.3.4 Conflict Communication Styles

➤ Conflict style consists of learned behaviors developed through socialization within one's culture.

➤ The individual will choose a style of handling conflict based on the importance of saving their face and that of the face of the other.

- **Dominating**: One person's position or goal above the other.

- **Avoiding**: Eluding the conflict topic, the conflict party, or the conflict situation altogether.

- **Obliging**: High concern for the other person's conflict interest above a person's own interest.

- **Compromising**: A give-and-take concession approach in order to reach a midpoint agreement.

- **Integrating**: A solution closure that involves high concern for one's self and high concern for the other.

4.3.5 Face Content Domains

• Face content domains refer to the different topics an individual will engage in facework on. Individuals have different face wants or face needs in a diverse range of communicative situations. There are **six** domains that an individual will operate in.

4.3.5 Face Content Domains

- **Autonomy**-represents our need for others to acknowledge our independence, self-sufficiency, privacy, boundary, nonimposition, control issues, and our consideration of other's autonomy face needs

- **Inclusion**-our need to be recognized as worthy companions, likeable, agreeable, pleasant, friendly, cooperative

- **Status**-need for others to admire our tangible and intangible assets or resources: appearance, attractiveness, reputation, position, power, and material worth

- **Reliability**-need for others to realize that we are trustworthy, dependable, reliable, loyal, and consistent in words and actions

- **Competence**-need for others to recognize our qualities or social abilities such as intelligence, skills, expertise, leadership, team-building, networking, conflict mediation, facework, and problem-solving skills

- **Moral**-need for others to respect our sense of integrity, dignity, honor, propriety, and morality

面子协商理论的缺陷

1.过于简化东西方文化的特点，而忽略了东西方文化的丰富性和变化性；

2.过于强调东西方文化面子观的二元对立（群体价值导向和个体价值导向），而没能注意两种面子观的相互交叉与相互借用，以及由此可能形成的共同面子和新的面子；
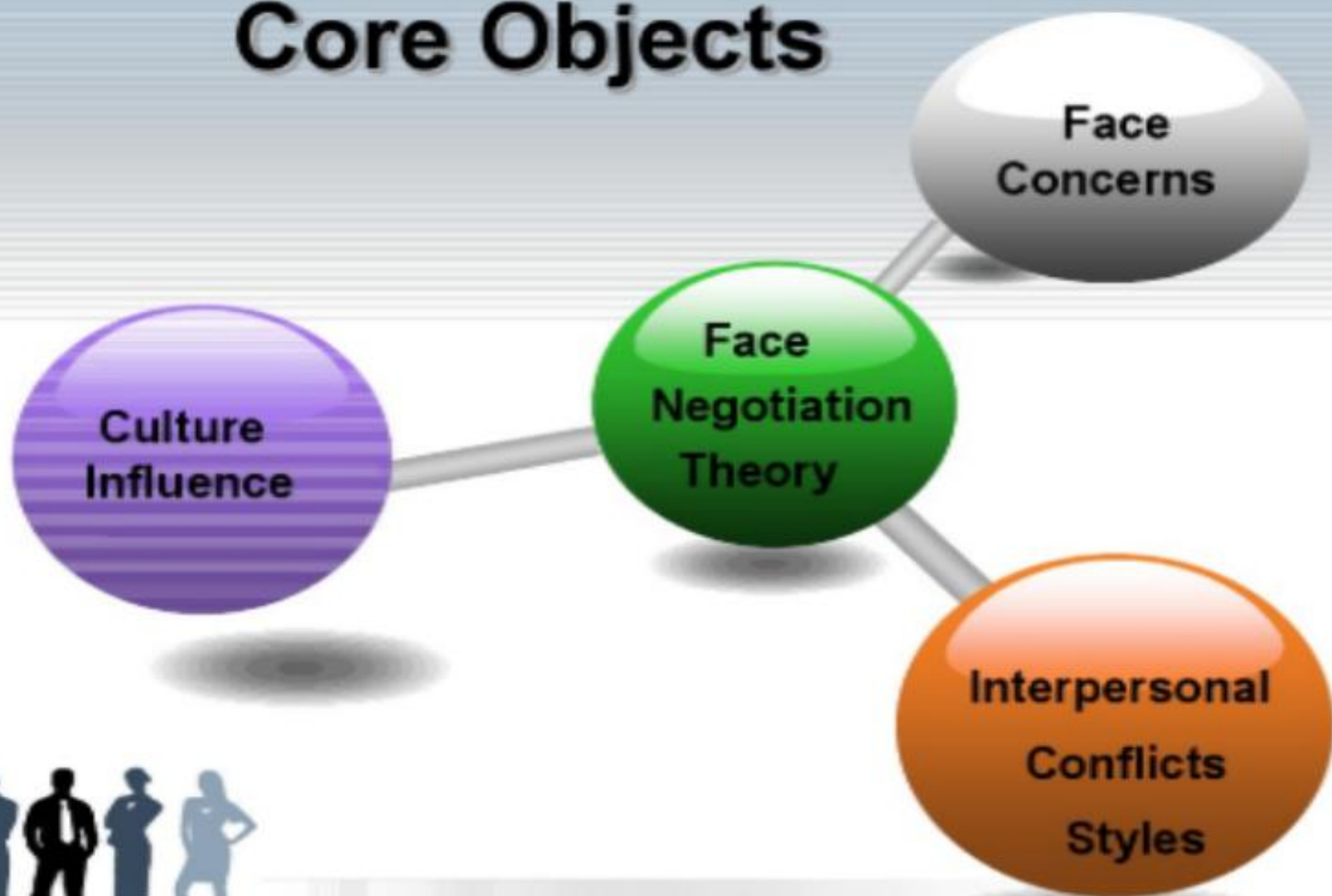
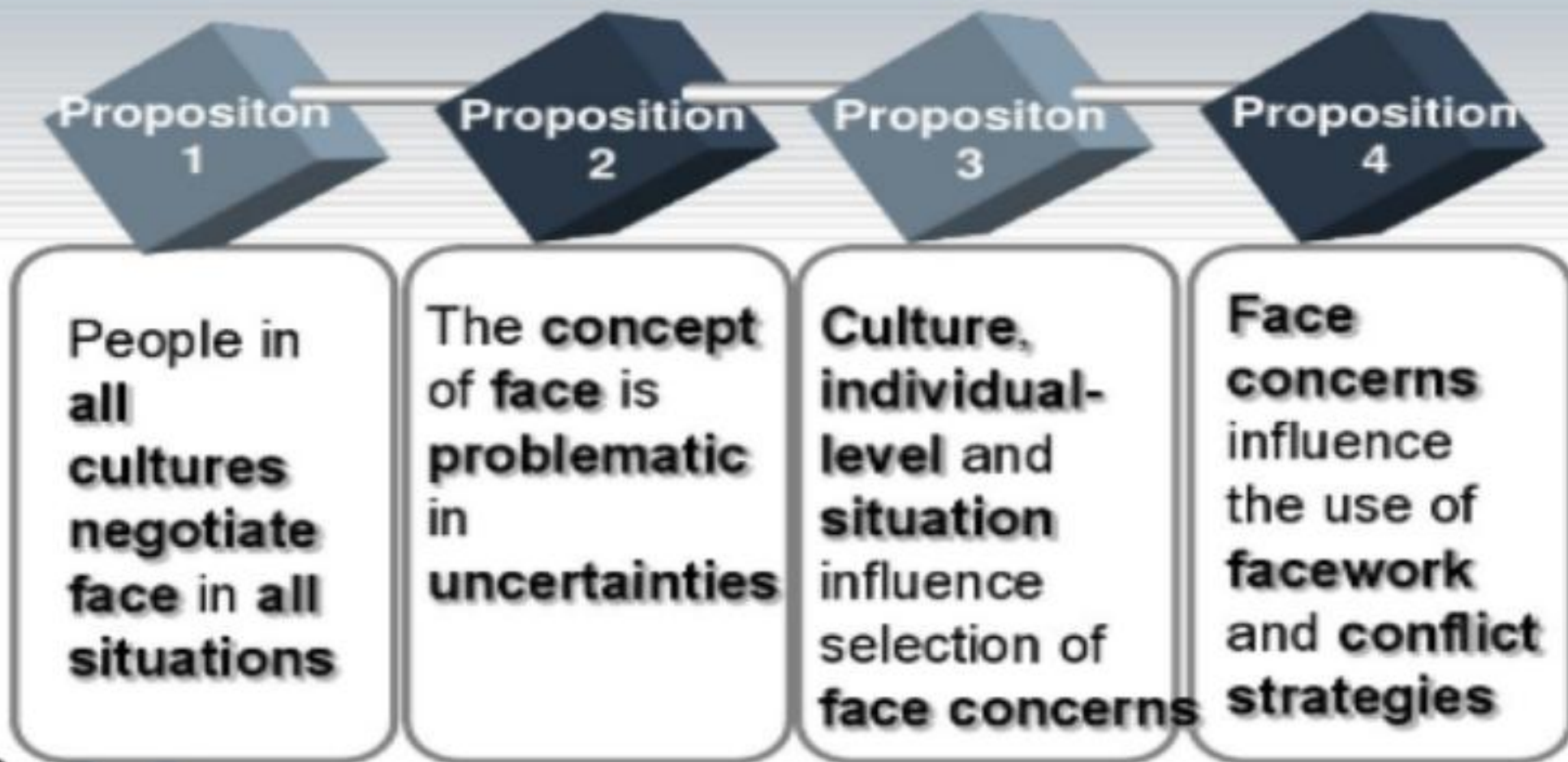3.偏重定型化的面子，而忽视了语境化的面子协商，这样就难以动态地、全面地理解多样化的面子协商。

Face Negotiation Theory

Propositon 1

People in **all cultures** negotiate **face** in **all** situations

Proposition 2

The **concept** of **face** is **problematic** in **uncertainties**

Propositon 3

Culture, individual-level and **situation** influence selection of **face concerns**

Proposition 4

Face concerns influence the use of **facework** and **conflict strategies**

Conflict styles

dominating	integrating	avoiding
Control forcing	Solution-oriented	No confrontation smoothing
High self concern Low other concern	High on both concern for self and others	Low on both concern for self and others

Three factors to explain Conflict Styles

Cultural Individualism-Collectivism I

Individual-Level: Self-construal II

Face concerns III
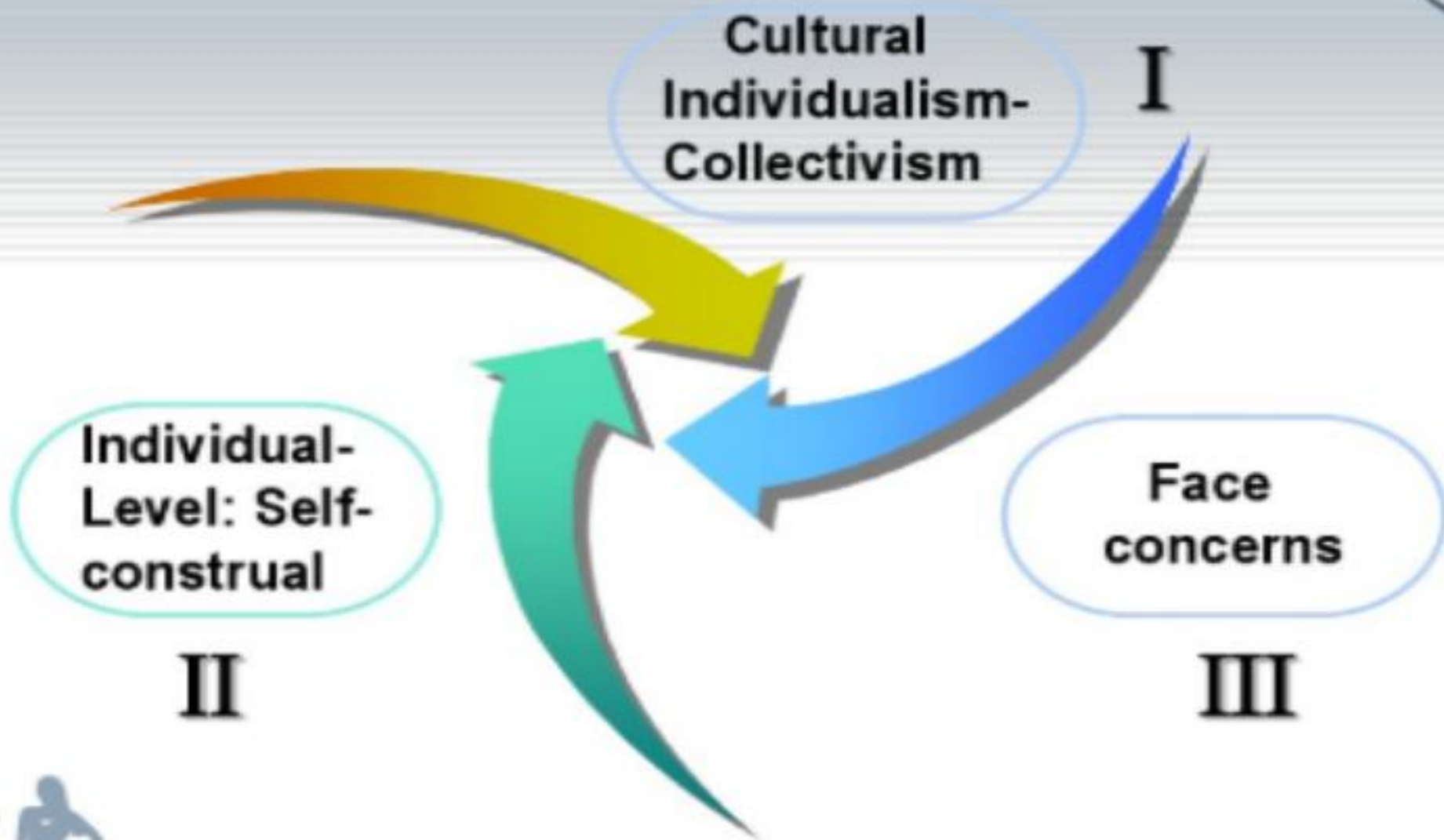
How Individual-Level Influences Conflict styles

Individual-Level Self-Construal

Independence

positively related

Dominating Conflict Style

Interdependence

positively related

Avoiding & Integrating Conflict Styles

Factor II

Independent Self-construal

Culture I

Self-Face

Dominating Conflict

Integrating Conflict

Culture C

Other-Face

Interdependence Self-construal

Avoiding Conflict
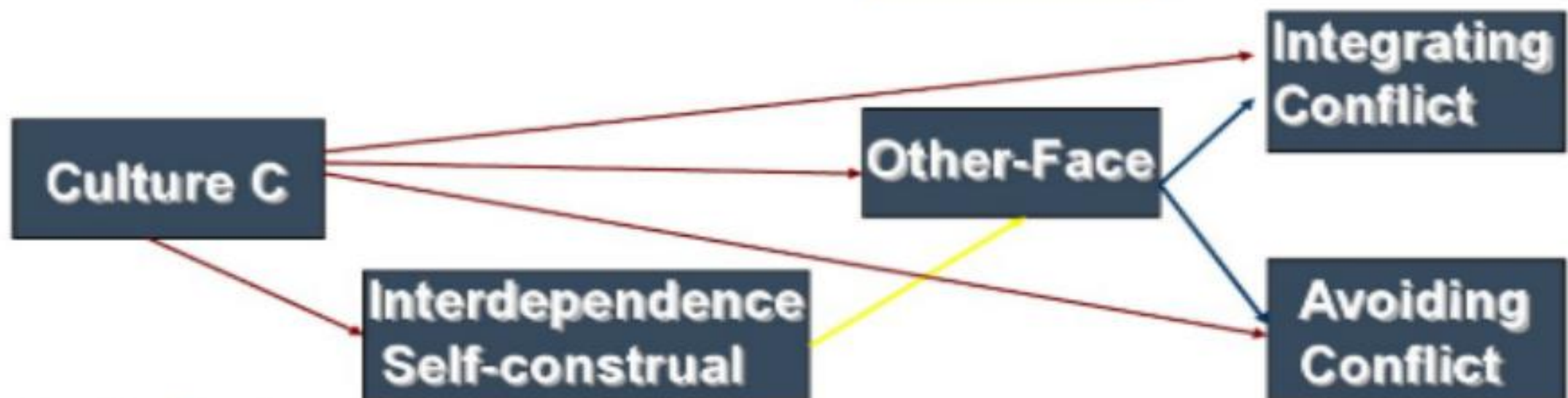
Relationship of Factor Ⅰ Ⅱ Ⅲ & Conflict Styles

1.The notion of face

The notion of face has to do with feelings of being embarrassed or humiliated.

It is something that is emotionally invested and something that can be lost, maintained, or enhanced, and therefore must be constantly attended to be in interpersonal interaction.

2.Introduction of Face Theory

In 1978,Brown and Levinson published the book Politeness:Some Universals in Language Usage, in which they developed Goffman's (1976) notion of face into the well-known Face Theory(FT for short).

Stephen C. Levinson

Function/Status: Director of The Max Planck Institute for Psycholinguistics

Group Affiliation: Language and Cognition Group Professional background:Linguistics, anthropology（人类学）, cognitive anthropology

Penelope Brown

- **Function/Status: researcher**

- **Group affiliation (从属) : Acquisition Group**

- **Professional background: Linguistic Anthropology, Language Acquisition, Mayan (玛雅语) Indians (印第安人)**

In their view, politeness was the various rational behaviors of a **Model Person** to satisfy his face wants. A Model Person had two special properties--rationality and face.

Rationality:

the application of a specific mode of reasoning-what Aristotle(1969) called 'practical reasoning' （实用主义） --which guarantees inferences from ends or goals to means that will satisfy those ends.

3. Constitition of Face

Face the public self-image that every member wants to claim for himself. It refers to that emotional and social sense of self that everyone has and expects everyone else to recognize.

Face consists of two related aspects:

3.1Negative face

(a) negative face: It refers that people hope to have the freedom of choosing,do not wish to be imposed by others and their behaviors do not suffer from interference, hinder.

消极面子指的是不希望别人强加于自己，自己的行为不受人的干涉和阻碍，希望自己有自己的选择。

E.g.: threat、warning、order

(b) positive face: It refers that people wish to get approval,appreciation and respect from others.

积极面子指的是希望得到别人的赞同、喜爱、欣赏和尊敬。

E.g.: It is very kind of you.
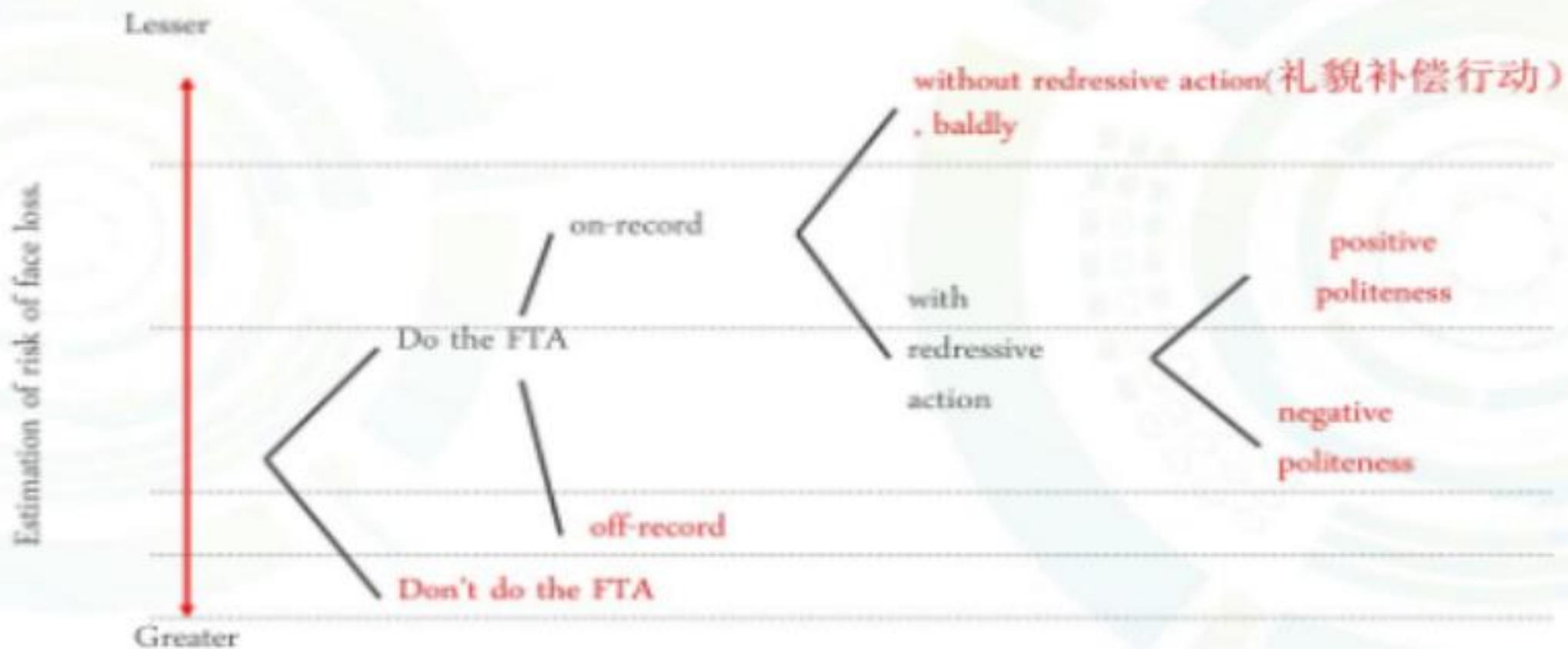
You are beautiful.

Negative face > positive face

4.Face threatening acts (FTAs)

Some speech acts characterized by original threat face themselves will threaten the face,   which are called Face Threatening Acts(FTAS)

有些言语行为具有固定的威胁面子的性质,本身会威胁到面子，这些行为被称作"威胁面子行为"。

5. Strategies for doing FTAs

Source: Brown & Levinson 1987: 60

FTA strategies

●Do the FTA on record
  without redressive action, baldly

(1)Listen, I have got an idea.

(2)Excuse me. [?]

(3)Add three cups of flour and stir vigorously. [?]

(4)Get me a cup of coffee.

FTA strategies

●Do the FTA on record
with positive politeness

(5)   Goodness, aren't your roses beautiful! I was just coming by to borrow a cup of flour.

(6)   Hey, mate, I was keeping that seat for a friend of mine.

(7)   Move a little bit, would you mate?

FTA strategies

- **Do the FTA on record**
with negative politeness

(8)   Can you pass the salt?

(9)   You couldn't by any chance pass the salt, please, could you?

(10)   I'm awfully sorry to bother you, and I wouldn't but I'm in an awful fix, so I wondered if by any chance ...

FTA strategies

- Do the FTA on record
  off record

(11)   It's cold here.(meaning: Shut the window!)

(12) This soup is a bit bland.(meaning: pass the salt)

Positive politeness

a. **Notice/attend to hearer's wants**

b. **Exaggerate interest/approval**

c. **Intensify interest**

d. **Use in-group identity markers**

e. **Seek agreement**

f. **Avoid disagreement**

g. **Presuppose/assert common ground**

h. Joke

i. Assert knowledge of hearer's wants

j. Offer, promise

k. Be optimistic

l. Assume/assert reciprocity (互惠主义)

m. Include speaker and hearer in the activity

n. Give gifts to hearer (goods, sympathy, etc.)

Negative politeness

1. Be conventionally indirect

2. Question, hedge

3. Be pessimistic

4. Minimize imposition

5. Give deference

6. Apologize

7. Impersonalize

8. State the imposition as a general rule

9. Nominalize

10. Go on record as incurring a debt

"*Face*" in Chinese culture:

The conception of face in Chinese culture is different from Brown and Levinson's definition. Brown and Levinson declare that face is the self-image in social life. It is obviously that they put great emphasis on individual. What they call FATs are those that threaten the face of the speaker or hearer.

中国人的脸，不但可以洗，可以刮，并且可以丢，可以赏，可以留。 —林语堂

要脸，赏脸，丢脸，争脸，爱面子，丢面子，留面子，碍面子，有面子，争面子，讲情面，不要脸，无脸见人，撕破脸皮，翻脸不认人，打肿脸充胖子，不看僧面看佛面，死要面子活受罪。

阿Q　　　　孔已己

饿死事小　　失节事大

Assignment

视频主题：鬼怪和魅惑

英译汉Why is Vampire culture

so Popular with Teens？

阅读 国学：浪漫主义的妖鬼文化

THANK YOU!

感谢聆听