

Conflict Management and Intercultural Harmony
SHNU 2014 International Conference of
Intercultural Communication

Venue: Building 57, East Xuhui Campus, SHNU

Time: Dec. 28-29, 2014

Sponsor: Shanghai Normal University

Host Institution: Foreign Languages College of SHNU

Chair of the Conference: LU Jianfei

Vice Chair of the Conference: LI Zhaoguo

Members of Organizing Committee: LI Siqing, WANG Limin
WENG Jie, YAN Xiaoye, ZHOU Caiqing and DAI Xiaodong

冲突管理与跨文化和谐
上海师范大学 2014 年跨文化交际国际研讨会

地点：上海师范大学徐汇校区 东部 57 号楼

时间：2014 年 12 月 28-29 日

主办单位：上海师范大学

承办单位：上海师范大学外国语学院

会议主席：陆建非

会议副主席：李照国

组委会成员：李四清、王丽敏
翁洁、颜晓晔、周彩庆、戴晓东

Introduction to the Conference

SHNU 2014 International Conference of Intercultural Communication

With the success of the first International Conference of Intercultural Communication in 2008, the second in 2010, and the third in 2012, Shanghai Normal University will sponsor the fourth on December 28-29, 2014. The 2014 ICIC focuses on “Conflict Management and Intercultural Harmony”.

Among the speakers there are quite a number of distinguished scholars. Prof. Patrice Buzzanell, the immediate past President of the International Communication Association (ICA) and current President of the Council of Communication Associations (CCA); Prof. Guo-Ming Chen, president of International Association of Intercultural Communication Studies (IAICS); Prof. Stella Ting-Toomey from California University at Fullerton, Prof. Benjamin J. Broome from Arizona State University, Prof. Alois Moosmüller from Munich University, Prof. Yoshitaka Miike from Hawaii University at Hilo, Prof. JIA Yuxin, the former president of Chinese Association for Intercultural Communication (CAFIC), Prof. SUN Youzhong, president of Chinese Association for Intercultural Communication; Prof. SHI-Xu, Changjiang Scholar and editor-in-chief of Journal of Multicultural Discourses; Prof. GAO Yihong, the former chair of Chinese Association of Sociolinguistics from Peking University; Prof. CHEN Ling from Hong Kong Baptist University; Prof. AN Ran from South China University of Technology, Prof. SONG Li, vice chair of CAFIC from Harbin Institute of Technology.

This biennial ICIC is mainly organized by the members of Intercultural Communication Research Center of our Foreign Languages College, and supported by SHNU Department of Social Science Management, Department of Public Communication and International Exchange Division. SHNU ICIC is characterized by “high level of scholarship, diverse perspectives, focused theme and in-depth discussions”. We hope that this conference will promote the academic dialogue between China and the world, and contribute to the development of IC research.

Intercultural Communication Research Center of
Foreign Languages College of SHNU

会议简介

上海师范大学 2014 年跨文化交际国际会议

继 2008 年、2010 和 2012 年成功举办第一、第二和第三届跨文化交际国际研讨会之后，上海师范大学于 2014 年 12 月 28-29 日举办第四届跨文化交际国际研讨会。大会主题为：“冲突管理与跨文化和谐”。

本次大会邀请到国内外诸多著名学者。他们包括：美国传播联席会现任主席帕琪丝·巴泽内尔女士、国际跨文化交际协会执行长陈国明先生、加州大学富勒顿分校教授丁允珠女士、亚利桑那州大学教授本杰明·布里姆先生、慕尼黑大学教授阿洛斯·穆斯穆勒先生、夏威夷大学教授三池贤孝先生、中国跨文化交际协会前任会长贾玉新教授、现任会长孙有中先生、浙江大学长江学者、《多元文化话语》学刊主编施旭先生、中国社会语言学协会前任会长、北京大学教授高一虹女士、香港浸会大学教授陈凌女士、华南理工大学教授安然女士以及中国跨文化交际协会副主席、哈尔滨工业大学大学教授宋莉女士。

上海师范大学跨文化交际国际研讨会每两年举办一次，承办单位为外国语学院，具体筹备工作由学院跨文化交际研究中心负责。本届会议的组办得到上海师范大学校办、社科处、宣传部和国际交流处的大力支持。我们期待会议的举办能够促进中外学术交流，推动跨文化交际学的发展。

上海师范大学外国语学院
跨文化交际研究中心

Conference Program

December 27, 2014	
08:30-21:30	Registration: 100 Guilin Road, Lobby of SHNU Academic Cultural Exchange Center (Xue Si Yuan)

Morning, December 28, 2014		
07:00-08:00	Breakfast (SHNU Academic Cultural Exchange Center)	
08:15-08:45	Opening Ceremony (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	LI Zhaoguo
	Opening Speeches	1. LU Jianfei, Secretary of SHNU CPC Committee, Chairman of SHNU Council
		2. SUN Youzhong, Vice President of Beijing Foreign Studies University, CAFIC President
3. DENG Wendong, Chief Executive of KIT China		
08:45-09:15	Forget-Me-Not Photo (Lawn beside Building 57, East Xuhui Campus, SHNU)	

09:15-10:35	Plenary Session I (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	SONG LI
09:15-09:55	Keynote Speeches	1. JIA Yuxin, Harbin Institute of Technology, China The Building of Dialogic Ethics in Intercultural Conflict Management: An Application of the Third Culture Theory to Intercultural Conflict Management
09:55-10:35		2. Benjamin Broome, Arizona State University, USA Moving Towards Intercultural Harmony Through Dialogue: From Tension to Synthesis
10:35-10:50	Tea Break (Lobby, Building 57, East Xuhui Campus, SHNU)	

10:50-11:50	Plenary Session I (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	Patrice Buzzanell
10:50-11:20	Keynote Speeches	3. Jing Yin, University of Hawaii at Hilo, USA Rethinking Cultural Identity in the Context of Globalization: Some Theoretical Considerations for Intercultural Communication
11:20-11:50		4. Wing-Kai To, Bridgewater State University, USA Asian American Movements for Racial Equality and Intercultural Understanding in the United States
12:00-13:20	Lunch (SHNU Dining Hall of the East Campus)	

Afternoon, December 28, 2014		
13:20-14:40	Plenary Session II (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	Ling Chen
13:20-14:00	Keynote Speeches	1. Stella Ting-Toomey, California State University at Fullerton, USA Conflict Face-Negotiation Theory: Tracking its Evolutionary Journey
14:00-14:40		2. Guo-Ming Chen, University of Rhode Island, USA A Chinese Perspective of Conflict Management and Resolution

14:40-14:55	Tea Break (Lobby, Building 57, East Xuhui Campus, SHNU)	
14:55-15:55	Plenary Session II (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	YAN Jinglan
14:55-15:25	Keynote Speeches	3. AN Ran, South China University of Technology, China Travelling on parallel tracks: A Review of Studies of the Confucius Institute
15:25-15:55		4. Lihong Wang, George Mason University, USA An Intercultural Dialogue Approach to Professional Development Program for the Confucius Institute Chinese Teachers in the US
15:55-16:15	Tea Break (Lobby, Building 57, East Xuhui Campus, SHNU)	

16:15-17:35	Concurrent Session I	
	Session One: Intercultural Communication Theories (Room 306, Building 57, East Xuhui Campus, SHNU)	
	Moderator	DENG Yiheng
	Talks	1. Face theory: Reflections and Reconceptualization DAI Xiaodong, Shanghai Normal University, China
		2. Hybridity in Intercultural Communication Research: A Multiple-Perspective Review WENG Liping & Steve J. Kulich, Shanghai International Studies University
		3. How the Chinese Could Manage Conflict Constructively: A Critical Review DENG YiHeng, Southwestern University of Finance and Economics, China
4. Intersectionality: A Social Work Framework that Promotes Intercultural Harmony and Human Well-Being Jonghyun Lee, Bridgewater State University, USA		
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

16:15-17:55	Concurrent Session I	
	Session Two: Intercultural Conflict Management and Harmony (Room 301, Building 57, East Xuhui Campus, SHNU)	
	Moderator	Yan Bing Zhang
	Talks	1. Analyzing American young people's perceptions of intergenerational conflict Yan Bing Zhang, University of Kansas, USA Yi Song, Beijing Foreign Studies University, China
		2. Discursive Construction of Identities and Conflict Management Strategies in Parent-Child Conflict Narratives Written by Chinese and American University Students Xuan Zheng, Jun Xu, and Yihong Gao, Peking University, China
		3. A Comparison of Chinese and American Elderly-support Pattern in Cross-cultural Perspective ZHUANG Miaomiao & SHAN Xiaohui China Women's University, P. R. China
4. Conflicts or Intercultural Harmony on Cross-Cultural Synchronous Online Discussion between Chinese Students and Japanese Students Akiko Watanabe, Waseda University, Japan		
5. How New Media Technologies Influence Pakistani Students' Cross-Cultural Experiences Amna Gul and Nadeem Akhtar Kohat University of Science & Technology, Pakistan		

	Cornelius B. Pratt, Temple University, Japan Campus
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)

	Concurrent Session I	
	Session Three: Discourse and Intercultural Communication (Room 302, Building 57, East Xuhui Campus, SHNU)	
	Moderator	XIONG Wei
16:15-17:35	Talks	1. A Contrastive Study of the Discourse Strategies of Chinese and American News Reports on Chinese Enterprises “Going Out”: From the Perspective of CDA DOU Weilin, East China Normal University, China CHEN Xingyi, University of International Business and Economics, China
		2. Intercultural Conflict and Conflict Management in South Africa: A Depiction in the Indigenous African Languages Literary Texts Munzhedzi James Mafela & Cynthia Danisile Ntuli, University of South Africa, South Africa
		3. Critical Discourse Analysis of Disaster News In Chinese and American Media ZHANG Yingfeng & FANG Yu, Huazhong University of Science and Technology, China
		4. Linguistic Intergroup Bias and Speech Accommodation XIONG Wei, Wuhan University, China
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

	Concurrent Session I	
	Session Four: Intercultural Communication Competence (Room 303, Building 57, East Xuhui Campus, SHNU)	
	Moderator	LI Mengyu
16:15-17:55	Talks	1. A Comprehensive Analysis on the Instruments Assessing Cross-cultural Competence since 1960 JIAO Jing, Shanxi University, China
		2. The Evaluation of the Chinese University Students’ Intercultural Communication Competence :By Taking Several Universities in Shandong Province as Examples LI Mengyu and DAI Hua, Ocean University of China
		3. Study on Intercultural Communication Competence Development in Foreign Language Teaching: A Case Study of a University of Commerce MENG JiaoJiao, Shanghai International Studies University, China
		4. Development of the Measurement of Intercultural Communication Competence (ICC) LIU GaoYang, East China University of Science and Technology, China
		5. A Study On the Effects of Theme-based Exploration on College Students’ Intercultural Communicative Competence (ICC) Zheng Xiaohong, Zhejiang Normal University, China
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

16:15-17:35	Concurrent Session I	
	Session Five: Language Teaching and Intercultural Communication (Room 304, Building 57, East Xuhui Campus, SHNU)	
	Moderator	LI Siqing
	Talks	1. Developing Conflict Resolution Skills Through Collaborate Learning in the Classroom John Marvelle, Bridgewater State University, USA
		2. Care, Respect and Classroom Climate: Factors Affecting Student Teacher Communication SONG YI & JIN LiMin, Beijing Foreign Studies University, China Yan-Bing Zhang, Kansas University, USA
3. Cultural Interaction and Negotiation Classroom EFL Learning Siqing Li, Shanghai Normal University, China.		
4. Intercultural Pragmatic Features of Students Asking Questions to Professors in Graduate Classes in the U.S. SANG Yuan, The University of Wisconsin, USA		
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

16:15-17:35	Concurrent Session I	
	Session Six: Intercultural Conflict Management in Business (Room 305, Building 57, East Xuhui Campus, SHNU)	
	Moderator	Chien Wen Yu
	Talks	1. Intercultural Identity Construction in Company Promotional Discourse —A Case Study of Company Overview of AT&T YI Li, LI Jing, Sun Yat-sen University, China
		2. Is Conflict Management and Intercultural Harmony the Solution to the Chinese Language Schools in America? A Case Study of Acton Chinese Language School Chien Wen Yu, Bridgewater State University, USA Xinyue Ni, Shanghai Normal University, P. R. China
3. Intercultural conflict in the global photovoltaic industry: The case Of China and the U.S. Xiangrong Liu, Martin Grossman, Yaqin Sun, Bridgewater State University, USA		
4. Cultural Difference or Management Style Issue? A Case Study of a Sino-American Trading Firm Yongkang Wei, University of Texas at Brownsville, USA		
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

16:15-17:35	Concurrent Session I	
Session Seven: Translation and Intercultural Communication (Room 309 , Building 57, East Xuhui Campus, SHNU)		
Moderator	TAO Yuanke	
Talks	1. An Approach to the Dishes Translation in an Intercultural Communication Area ---Taking the Menu of Yenching Restaurant besides Harvard Square as the Case TAO Yuanke, Guangdong Federation of Social Sciences, China	

		2. Intercultural Conflict: Chinese Literature Intercultural Communication Translation Strategies Study from Verschueren's Adaptation Theory WEI Xuan, YAN Jinglan, East China University of Science and Technology, P. R. China
		3. Intercultural Harmony in FU Lei's Translation WENG Jie, Shanghai Normal University, China
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

Morning, December 29, 2014

07:00-08:00	Breakfast (Garden Restaurant, Shanghai International House for Education)
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08:30-09:55	Plenary Session III (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	Benjamin Broome
08:30-09:10	Keynote Speeches	1. Patrice Buzzanell, Purdue University, USA Constituting Intercultural Harmony: Conflict Management in, for, and about Diversity Work
09:10-09:50		2. Ling Chen, Hong Kong Baptist University, China Intercultural Conflicts in Transnational Merger and Acquisition: A Case of Failed Deal
09:50-10:10	Tea Break (Lobby, Building 57, East Xuhui Campus, SHNU)	

	Concurrent Session II	
	Session One: Language Teaching and Intercultural Communication (Room 306, Building 57, East Xuhui Campus, SHNU)	
	Moderator	Mark Sawyer
10:10-11:30	Talks	1. Intercultural citizenship awareness training through English education SONG Li & ZHAO Yuqin, Harbin Institute of Technology, China
		2. "Tools for intercultural harmony: Foreign language teachers' efforts to promote critical cultural awareness" Mark Sawyer, Kwansei Gakuin University, Japan
		3. Factors Affecting Teachers' Beliefs about Global Awareness Hongtao JING, Waseda University, Japan
12:00-13:10	Lunch (SHNU Dining Hall of the East Campus)	

10:10-11:50	Concurrent Session II	
	Session Two: Intercultural Adaptation (Room 301, Building 57, East Xuhui Campus, SHNU)	
	Moderator	HOU Min
	Talks	1. International Students' Adaptation to Pakistan: A Case Study of International Islamic University Nadeem Akhtar, Kohat University of Science & Technology,

		<p>Pakistan Cornelius B. Pratt, Temple University, USA</p>
		<p>2. Social Media to Acculturation: A Double-Edged Sword or a Booster? A Quantitative Study on International Students' Cross-Cultural Strategies in China Pricilla Young, Peking University, China</p>
		<p>3. Cross-Cultural Conflict and Management Strategies in Aid-Education Training in China LI Xu, Zhejiang Normal University, China</p>
		<p>4. CQs and Cross-Cultural Training YAN Wenhua, Jitka Tausova, LUO Dan, ZHANG Qi East China Normal University, P. R. China</p>
		<p>5. Power Issues in Intercultural Conflict Management ---Case Studies of Chinese Overseas Students in Australia HOU Min, Shanghai University of International Business and Economics, China</p>
12:00-13:10	Lunch (SHNU Dining Hall of the East Campus)	

	Concurrent Session II	
	Session Three: Intercultural Conflict Management (Room 302, Building 57, East Xuhui Campus, SHNU)	
	Moderator	ZHUANG Enping
10:10-11:30	Talks	<p>1. Why Global Acquisition always Goes Wrong? ---What We can Learn from Apollo-Cooper Acquisition Failure ZHUANG Enping, Shanghai University, China</p>
		<p>2. Intercultural Communication and Conflict between Chinese and French Colleagues---A Case Study ZHANG Shanshan, ZHANG Shaoqiong & JIN Shanshan, Shanghai University, China</p>
		<p>3. Conflict Management and Harmonious Relationship JI Huanhuan, Shanghai University of International Business and Economics, China</p>
		<p>4. Chinese Diplomacy in Refraining from Conflicts SUN Xueke, Shanghai International Studies University, China</p>
12:00-13:10	Lunch (SHNU Dining Hall of the East Campus)	

10:10-11:30	Concurrent Session II	
	Session Four: Intercultural Communication and Mass Communication (Room 303, Building 57, East Xuhui Campus, SHNU)	
	Moderator	Yorimitsu HASHIMOTO
	Talks	<p>1. Gliding Route 66: Construction of Symbols in Cross-cultural Communication LI Gang, Southwest Jiaotong University, China</p>
<p>2. The Influence of Holistic/Analytic Thinking on Metaphor Persuasion Used in Ads LIN Dongsheng, LV Jiaoyan, Xiamen University, China Liu Xia, Louisiana State University, USA</p>		
<p>3. Integrated Mass Communication: A Case Study of the Campaign of "Save Our Neighborhood School" SONG Yi, Beijing Foreign Studies University, China</p>		

		4. From Grasping Monster to Gifted Immigrant? The Changing Cultural Representation of the Octopus Yorimitsu Hashimoto, Osaka University, Japan
12:00-13:10	Lunch (SHNU Dining Hall of the East Campus)	

10:10-11:30	Concurrent Session II	
	Session Five: Language Study and Intercultural Communication (Room 304, Building 57, East Xuhui Campus, SHNU)	
	Moderator	YUAN Surong
	Talks	1. A Comparative Analysis on Cohesion Methods of Korean and Chinese Speech Texts --take reference and substitution methods as the center ZHU HuiMing, Wonkwang University, South Korea XIAO Lin, Ludong University, China
		2. A Comparative Study of Adverbial Conjunctions of Favorable Denotation in Chinese and English YUAN Surong, Shanghai Normal University, China
3. A view of addressing: The difference between Chinese and English Conventions Zhang Yijun, Beijing Union University, China		
12:00-13:10	Lunch (SHNU Dining Hall of the East Campus)	

10:10-11:30	Concurrent Session II	
	Session Six: Translation and Intercultural Communication (Room 305, Building 57, East Xuhui Campus, SHNU)	
	Moderator	YAN Xiao-jiang
	Talks	1. Translation of Culturally-Loaded Words in <i>Elegies of the South</i> from the Perspective of Cultural Translation —Taking SUN Da-yu's English Version as the Example YAN Xiao-jiang, Nantong University, China
		2. Reviewing and Reflection---On the Reassessment of the Translation Efficiencies and Values YANG Liling, South-Central University For Nationalities, China
3. Semantic and Communicative Translation: The Case of iwuf.org Wei Yangzhi, Shanghai University of Sport, China		
12:00-13:10	Lunch (SHNU Dining Hall of the East Campus)	

10:10-11:30	Concurrent Session II	
	Session Seven: Literature and Intercultural Communication (Room 309, Building 57, East Xuhui Campus, SHNU)	
	Moderator	YIN Cong
Talks	1. 'Roddenberry's IDIC Ideal' Peter Yacavone, Soochow University, China	
	2. Conflict and Harmony in Tom Stoppard's <i>Jumpers</i> : An Intercultural Communication Perspective	

		Chen Yijun, Shanghai Normal University, China
		3. Intercultural Conflict and Harmony: An Literary Approach YIN Cong, Shanghai Normal University, China
		4. Intercultural Interpretations on Conflict Management of Feminism of Run Away Jiang Xiaoxue, East China University of Science and Technology, China
12:00-13:10	Lunch (SHNU Dining Hall of the East Campus)	

Afternoon, December 29, 2014		
13:20-14:40	Keynote Session IV (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	Guo-Ming Chen
13:20-14:00	Keynote Speeches	1. Yuko Takeshita, Toyo Eiwa University, Japan The Importance of Intercultural Communication Management Professionals in the Japanese Linguistic and Cultural Environment
14:00-14:40		2. Alois Moosmueller, Ludwig-Maximilians-University, Germany Diversity in Multinational Corporations: Rhetoric and Reality
14:40-14:55	Tea Break (Lobby, Building 57, East Xuhui Campus, SHNU)	

14:55-15:55	Plenary Session IV (Room 110, Building 57, East Xuhui Campus, SHNU)	
	Chair	DOU Weilin
14:55-15:25	Keynote Speeches	3. SHI-Xu, Zhejiang University, China Cultural Methodology on Human Communication: A Chinese example
15:25-15:55		4. Yoshitaka Miike, University of Hawaii at Hilo, USA Between Conflict and Harmony in the Human Family: Asiaticity and Its Ethical Imperative for Intercultural Communication
15:55-16:10	Tea Break (Lobby, Building 57, East Xuhui Campus, SHNU)	

	Concurrent Session III	
	Session One: Media and Intercultural Communication (Room 306, Building 57, East Xuhui Campus, SHNU)	
	Moderator	JIANG Fei
16:10-17:30	Talks	1. Using Traditional Chinese Characters in Online Social Networking Sites: Motivations and Conflicts QIU Zhuang, Peking University, China
		2. Community Media and Communication Infrastructure ---A Cross-Cultural Comparative Case study between China and Australia JIANG Fei, Chinese Academy of Social Sciences, China HUANG Kuo, China International Publishing Group, China
		3. Soft Power of Capital Cities---A Comparison of Tourism Websites of Beijing, New Delhi, London, and Washington D.C. SONG Ying, Beijing Foreign Studies University
		4. Split and Other Types of Relationship: The Construction of Masculinity in Hollywood Mainstream Film Genres MI Lan, Beijing International Studies University
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

16:10-17:30	Concurrent Session III	
	Session Two: Intercultural Conflict Management (Room 301, Building 57, East Xuhui Campus, SHNU)	
	Moderator	ZHOU Xi
	Talks	1. Rethinking Nostalgia in China's Post-reform Urbanization Policy ZHANG Xiaojia, Shanghai International Studies University, China
		2. Cultural Amnesia or Cultural Integrativeness? ZHOU Xi, Shanghai Normal University, China
3. Managing Conflict in Intercultural Communication Lebedko Maria, Far Eastern Federal University, Russia		
4. Study on John Fairbank in Cross-cultural Perspective ZHANG Xihua, Beijing International Studies University		
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

16:10-17:30	Concurrent Session III	
	Session Three: Language Teaching and Intercultural Communication (Room 302, Building 57, East Xuhui Campus, SHNU)	
	Moderator	YANG Rongrong
	Talks	1. An Action Research of the Chinese Context-Based Intercultural Teaching---A Case Study of an Intercultural Exchange Project between American and Chinese College Students Yingli ZHOU, Dan YIN, Tao XU, et al., China University of Mining and Technology Beijing (CUMTB), China Jinai SUN, North Central College, USA
		2. 通识教育框架下本科生跨文化能力培养研究：美国大学个案及对我国高校的启示 ——以教学为中心的讨论 YANG Rongrong, Fudan University, China
3. Compare and Contrast---Intercultural Business Communication Course in China and America TAN Huiyu and WANG Xiaoping, Shanghai University of Finance and Economics, China		
4. “校本化”跨文化交际课程与通识教育 王丹, 哈尔滨工业大学（威海）		
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

16:10-17:30	Concurrent Session III	
	Session Four: Intercultural Conflict Management in Business (Room 303, Building 57, East Xuhui Campus, SHNU)	
	Moderator	赵倩
	Talks	1. 跨文化冲突研究——以沪上某外资银行上海籍和香港籍员工为研究对象 李微焜, 成都体育学院, 中国
		2. 妥协型冲突风格 赵倩, 北京外国语大学, 中国
3. 跨文化管理中的失信问题研究——以德国外派管理人员与中国员工的失信互动为例 张晓玲, 北京外国语大学, 中国		

	4. Service Culture in International Exhibition Management---A Case Study WANG Lu, Shanghai Second Polytechnic University, China Norbert Mundorf and Yinjiao Ye, University of Rhode Island, USA
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)

	Concurrent Session III	
	Session Five: Language Teaching and Intercultural Communication (Room 304, Building 57, East Xuhui Campus, SHNU)	
	Moderator	HAN Hui
16:10-17:30	Talks	1. Chinese University Students' Perceptions of Intercultural Citizenship Hongtao JING, Waseda University, Japan HAN Hui, Zhejiang Agricultural and Forestry University
		2. Intercultural Communication English Classroom Design for University Students of Southwest Area LI Wei, Guizhou Normal University, China
		3. An Effective Way to Help Foreign Students Achieve Intercultural Harmony With Chinese — the Learning-Partners Program Zhang Yongjun & Wu Wenying, Beijing University of Technology
		4. An Analysis on Correlation between Intercultural Sensitivity and English Proficiency of English Majors in China Wang Yuhuan, Qingdao Agricultural University, China
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

	Concurrent Session III	
	Session Six: Literature and Intercultural Communication (Room 309, Building 57, East Xuhui Campus, SHNU)	
	Moderator	周学立
16:10-17:30	Talks	1. The Cultural Identity Construction of Chinese American Female in Thirdspace: An Intercultural Interpretation & Analysis on Kingston's <i>The Woman Warrior</i> TENG LuLu, East China University of Science and Technology, China
		2. A Third Culture based on Pearl S. Buck's Cultural Thoughts ---Intercultural Communication Strategies of Zhenjiang City Image MAO Yanfeng & LI Xinchao, Jiangsu University, China
		3. 中法文化形象的接受和影响——再议比较文学形象学 周学立 上海师范大学、上海外国语大学, 中国
18:00-19:30	Dinner (SHNU Academic Cultural Exchange Center)	

International Students' Adaptation to Pakistan: A Case Study of International Islamic University

Nadeem Akhtar, Kohat University of Science & Technology, Pakistan
Cornelius B. Pratt, Temple University, U.S.A.

Even though Pakistan competes with other developing countries to attract international students to some of its world-class universities, it has an edge from a religious perspective: offering international students higher education that is grounded in Islamic teachings. Islam is the second-largest religion worldwide, after Catholicism, by its number of practicing Muslims (Park, 2004; Pew Research Center's Forum, 2012). That indeed is the cachet that attracts some international students to Pakistan's International Islamic University, in Islamabad. To the degree that a goodly number of such students enroll in that 34-year-old university, this study tests four hypotheses to identify predictors of the international students' adaptation to Pakistan. No such study had been undertaken. It applies Kim's (1988) cross-cultural adaptation theory, which posits that cultural adaptation is a "dynamic process by which individuals, upon relocating to new, unfamiliar, or changed cultural environments, establish (or reestablish) and maintain relatively stable, reciprocal, and functional relationships with those environments" (p. 31). Results indicate three major predictors: (a) religious proximity, (b) social capital, and (c) financial support. Such finds have two major implications for policymaking in Pakistan's higher education: (a) to create a more conducive environment for the international students; and (b) to attract more international students to Pakistan, thus creating a larger cadre of global citizens.

Travelling on parallel tracks: A Review of Studies of the Confucius Institute

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The rapid development of the Confucius Institute (CI), and its international network of CI centers has attracted growing research attention. This review surveys and categorizes research studies of the CI conducted within China and abroad. It finds that while overseas researchers predominantly focus on the political, economic and cultural influences of the CI in host societies, domestic researchers attach much more importance to the internal operational effectiveness and improvement of the CI and its centers. That is, with differences in national attitude, objectives and ideology, foreign scholars are paying more attention to CI interactions with its external environments and domestic scholars attend to internal factors. These related research efforts appear to be on separate and parallel tracks, with little or no intersection. This paper calls for more cooperative research on the CI that brings these divergent approaches together in order to provide more comprehensive picture of the effectiveness of the CI.

Moving Towards Intercultural Harmony Through Dialogue: From Tension to Synthesis

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Our news is filled with stories about tensions surrounding racial, religious, and resource based conflicts. Often leading to violence, destruction of property, and deteriorating relationships within and between groups, high-tension confrontations are costly, requiring large investments of time, attention, and funds to heal the divide that is created between parties during their struggles over seemingly incompatible goals. Although such conflicts

impact negatively on the individuals and local communities that are directly involved in the conflict, they can also serve as the impetus for individual and social changes that address the underlying causes for the conflicts. The question of how to create positive change after violent conflict is one that has long concerned diplomats, community leaders, researchers, and anyone seeking to bring harmony to a conflictual world.

While there is no panacea, one of the important means for encouraging and nurturing intercultural harmony is *dialogue*, both on a local level and on a national scale. By bringing together individuals with a variety of perspectives into a safe space, different voices can be heard, and the opportunity exists for everyone to learn from others. Although it usually requires great care to set up and special expertise to facilitate, structured dialogue groups can provide a setting for examining the basis for a conflict and exploring steps that might be taken to address critical issues that are embedded in the conflict.

This presentation will explore specific ways in which structured dialogue can provide a space for meaningfully exploring the tensions that are inherent in intercultural conflict, with a goal of helping participants move toward greater intercultural harmony. Drawing from the work of philosopher Mikhail Bakhtin, physicist David Bohm, and communication scholars such as John Stewart, Barnett Pearce, and others, dialogue is seen as inherently embodying tensionality. From a dialogic perspective, the tensions that result from conflict are both a potential obstacle to productive exchange and simultaneously key to resolving conflict. When opposing views are explored in a safe environment, with judgment and resolution suspended until the issues are adequately examined and all voices have been appropriately heard, a creative breakthrough becomes possible in which the paradox of opposites is transcended by synthesis. When this synthesis occurs, tensions are transformed into positive energy that can drive momentum toward intercultural harmony.

Constituting Intercultural Harmony: Conflict Management in, for, and about Diversity Work

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Diversity and inclusion are processes and practices about differences for which workers and organizations as a whole make sense, frame, and promote locale-specific and identity-consistent actions. If scholars assume that diversity involves conflict management as productive action to achieve intercultural harmony, then fresh insights might be attained.

A Chinese Perspective of Conflict Management and Resolution

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Globalization has shrunk the world and greatly enhanced the close interaction and connectivity in every aspect of human society, in which the acceleration of local and global cooperation and competition has become a norm rather than an exception of human life in the new century. Thus, it is important for global citizens to understand, recognize, and accept cultural differences, because the lack of cultural awareness and proper ways to address cultural differences in interaction will inevitably lead to unrealistic expectations, frustrations, conflicts, and failure in establishing a positive relationship among people from different cultures. With its large population and rapid economic and military developments in recent decades, China has begun to play a major role in the stage of world affairs. The rising of China indicates the importance of a more intense mutual influence and interdependence between the Chinese and the rest of the world. To understand the way Chinese think and act, especially how they manage and resolve conflicts, becomes a necessary step in maintaining a stable and peaceful world. It is the purpose of this paper to explore the issue of conflict

management and resolution from Chinese cultural perspective. Three parts of the paper are addressed. First, the paper argues that communication is contextually dependent and therefore an emic approach should be taken for better understanding people of a cultural group. Second, paradigmatic assumptions are used to demonstrate the differences between Eastern and Western cultures. Finally, key concepts based on Chinese cultural values that dictate conflict management and resolution are illustrated. It is hoped that the paper can help people better understand Chinese conflict management and resolution in specific and Chinese communication behaviors in general.

Intercultural Conflicts in Transnational Merger and Acquisition: A Case of Failed Deal

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Juana Du, Royal Roads University, Canada

Transnational merger and acquisition (M&A) has received increasing attention of researchers given the fast growth of this phenomenon in the recent decade or so. This paper discusses intercultural conflicts in the context of global M&A and explores what may have happened between India's Apollo and U.S Cooper Tire merger that has a joint-venture partner, Chinese Chengshan Group. The case ended in Cooper officially terminating its sale to India's Apollo, which signals the failure of the acquisition. Miscommunication and intercultural conflicts are two likely factors that might have a role in this 2.5-billion-deal that devolved into a court battle. This research looks into the communication happened at different stage of the acquisition, e.g. initial negotiation, intensive negotiation, court battle, cease of the negotiation, and analyzes the intercultural conflicts among three parties from different cultural backgrounds. By looking into if and how cultural differences and miscommunications may have resulted in the conflicts at individual, team and organizational level among three parties, and how three parties perceived and reacted to those conflicts, the aim is gaining in-depth understanding of the process, dynamic of intercultural interactions and conflicts during a global acquisition case. The case may offer practical suggestions to management of multinational corporations on cross-cultural business negotiation in the M&A context.

Conflict and Harmony in Tom Stoppard's *Jumpers*: An Intercultural Communication Perspective

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Tom Stoppard's *Jumpers* involves philosophy and induces criticisms in mainly two fields: those on its philosophical ideas, which often explore its disputes over philosophic issues, and those on its theatrical arts, which see the play as a mixture of a whodunit mystery and a kaleidoscopic hilarious farce. But as Bennett once pointed out, the philosophy which is flaunted throughout the play serves it only in a decorative and marginal way, and it is not a significantly philosophical play, what does the play mean to say and what lies beneath the surface? This paper aims to throw a new light of the play by adopting the intercultural perspective, that is, though Stoppard did not consciously write the play as one about intercultural communication, which he never does, the analysis and interpretation from an intercultural communication can shed a spotlight on the immigrant boy in the playwright, who is anxious of intercultural interaction under the once argumentative and once hilarious stage. When one character assumes the stance of an individualistic culture, in which people practice "I" identity-based values, low-context direct interaction, and M-time negotiation patterns, his counterpart plays the role of one from a collective culture, where "We" identity-based values, high-context indirect interactions, P-time negotiation schedules are treasured. The former England is typical of, where the playwright lives after ten, and the latter finds itself in

countries such as Singapore and India, where Stoppard spent part of his childhood, and Czech, the country in which Stoppard was born, is also akin to it. These countries occupy different points with different distance to each other along the cultural variability continuum. As the play denies a denouement, the coda serves as a product of conflict management. While the whodunit mystery remains unsolved and the philosophical dispute unsettled, a certain intercultural harmony is achieved.

Face theory: Reflections and Reconceptualization

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The concept of face originates in China. In Chinese culture, it is highly emotional and full of moral implications. Facework is employed to maintain social order and interpersonal harmony. Western scholars tend to conceptualize face from an individualistic perspective. They highlight the cognitive dimension of face, and takes facework as a strategic behavior to show politeness in social interaction. The loss of face in the West only slightly undermines an individual's social worth but in China the loss of face produces more serious consequences, which include the loss of symbolic resources, social power or even the whole personhood.

How the Chinese Could Manage Conflict Constructively: A Critical Review

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Studies on Chinese conflict management has started with a small number of empirical as well as theoretical articles, and flourished since the 1990's. 182 articles were resulted using the search phrase "Chinese conflict" as appeared in the article title, from the databases of Academic Search Complete, PsychINFO, and Communication and Mass Media Complete. 106 articles were selected as directly related to the conflict management concerning China or the Chinese. These previous studies covered the categories of international conflict, national conflict, family conflict, workplace conflict, as well as other general, philosophical or theoretical explorations. Then, more articles were found using the different combination of the search words "Chinese", "China", "Conflict", and "Dispute" in multiple fields including business, management, sociology, psychology, law and communication. Earlier researches have pointed out that Chinese people, traditionally, adopt non-confrontational, avoiding, compromising and obliging conflict styles, (e.g. Chung 1998; Graham, Kim, Lin, and Robinson 1988; Kirkbride, Tang, and Westwood 1991), while more recent researches found that Chinese can hold open and direct discussions to the effect of constructively manage the conflict or disagreement (e.g. Tjosvold et al, 2000, 2001, 2003, 2004; Deng, forthcoming). However, the point is how and under what conditions the Chinese could management conflict constructively. A dearth of studies have addressed the "how" issues. The mechanism that facilitates this process include, when in a diverse group setting where the common norms and methods of handling conflict were implemented, when persuasive rather than coercive strategies were taken, when social face was confirmed, when cooperative conflict approaches were taken, and when nonverbal cues such as the ones expressing warmth was exchanged among parties. In the meanwhile, the Chinese would supplement the open and direct discussion with off-time talks, third-party intervention, anonymous questions or comments, to name a few more constructive strategies, while smoothing, avoiding, obliging, competing are considered to be more passive or destructive. Hence, by focusing on a number of important articles on Chinese conflict management (excluding articles on family, international and national conflict) since the 1990's, by emphasizing such indigenous concepts as face and harmony, as well as by drawing on a few empirical studies including the author's own studies, the author proposed a model of how the Chinese could resolve conflict constructively. Future research directions have been proposed at the end of the article.

A Contrastive Study of the Discourse Strategies of Chinese and American News Reports on Chinese Enterprises “Going Out”: From the Perspective of CDA

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CHEN Xingyi, University of International Business and Economics, P. R. China

As Chinese economy develops in depth, more and more Chinese enterprises have gone abroad for further and wider developing space. With the guidance of Teun A. van Dijk’s Socio-cognitive Approach, this study is a contrastive study of the discourse strategies of the news reports about three hot topics of Chinese enterprises “Going Out” (Sany Suing Obama, Huawei and Chinese PV Industry) from July, 2012 to June, 2013 in Caijing.com.cn (Chinese net medium) and Forbes.com (American net medium) in order to find the differences of the discourse strategies employed by the Chinese and American media and the reasons for the differences. The quantitative and qualitative textual analysis are adopted on the headlines, leads and bodies of news reports by means of various kinds of analytical tools (Word Frequency, Thematic Choices, Modality, Distribution, Transitivity, Quotation Sources, Personification, Vague Words, Quotation Modes and Reporting Verbs).

The research shows that different images of Chinese enterprises “Going Out” are built by different discourse strategies between Caijing.com.cn and Forbes.com. Then the deep political, economic, historical, cultural, social-cognitive and psychological reasons for them are concluded and some suggestions for the Chinese media about the positive image-building of Chinese enterprises “Going Out” are proposed. The findings suggest once again that it is inevitable for media to insert the hidden ideologies into the news reports.

How New Media Technologies Influence Pakistani Students’ Cross-Cultural Experiences

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Cornelius B. Pratt, Temple University, USA, Japan Campus
Nadeem Akhtar, Kohat University of Science & Technology, Pakistan

The overarching issue addressed in this study is twofold: (a) the influence of Pakistani students’ study-away experiences on their evolving worldviews vis-à-vis their multicultural experience, and (b) the influence of their use of new media on their understanding of their home country within the context of a technology-driven environment. It is guided by Stephen’s (2011) theoretical model suggests that social networking is affecting immigrants’ interactions with host and home culture. The present study answers the question, what adaptation challenges do Pakistani students confront on arriving in their host countries and how did their use of new media technologies help them cope with those challenges? The study uses several focus-group discussions among Pakistani students in three major universities; all have study-abroad experience. Results indicate that new media technologies have a significant impact on their evolving worldviews, as well as their views about their home country: Pakistan. This study also presents key questions for future research.

From Grasping Monster to Gifted Immigrant? The Changing Cultural Representation of the Octopus

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The octopus has been represented as a greedy monster grasping and groping for anything edible with its writhing tentacles. When did this gentle and nearly harmless mollusc

become a Kraken-like sea monster or man eater? According to Roger Caillois's *La Pieuvre* [Octopus](1973), it seemed to be from Victor Hugo's novel *Toilers of the Sea* (1866). Using natural history based on increasing discoveries and reports of huge, multi-armed sea creatures including giant squid, Hugo, a French romantic novelist, vividly imagined the octopus as the 'sea vampire' dramatically illustrated by Gustave Doré. Since then, octopuses have been associated with blood-feeding creatures hidden in rugged shorelines, capturing and strangling passing humans with their suckers.

This new image coincided with the rise of visual culture and caricature that resulted from improved printing techniques. A number of caricaturists in Europe and America adopted the literally demonised image of the devilfish. This symbol of swelling greed was, and still is, widely applied and appropriated to the faces of enemies, rival powers, monopolies, opposition forces, and unwelcomed immigrants.

Japan is one of the few countries that traditionally represented the octopus as a favourable neighbour or in humorous mimicry of a human being. In the 19th century, the personified sea-dweller was commonly found in paintings and wood-cut prints, although it was sometimes depicted as a menace attacking a fisherman on a sea-shore, as in *Hokusai Manga* [Hokusai's Sketches](1814-78), one of Japan's most influential and famous books in Europe. It would hardly be surprising if some of these exported negative images stimulated European, and particularly British, representations of the octopus and were re-imported and naturalised in Japanese pictorial or literary expressions.

Since the latter half of the 20th century, however, these mythicised and demonised images of the octopus have been exorcised. Whether Japan's positive depiction of the octopus had an influence, this sea creature has become a symbol of harmony in multicultural society. As a model minority or welcomed guest, such as in children's literature or picture books, it has become a metaphor for a migrant arriving from the sea and trying to adjust to a new environment using multi-talented, skilled arms. In this paper, I will focus on how the changing cultural representation of the octopus was exchanged and synchronised between Japan and the West.

On Stereotype and Attribution in Intercultural Communication

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Stereotype and Attribution are undoubtedly important for the study of Intercultural Communication. Cognitive prototype is closely connected with stereotype, which is necessary and inseparable when getting familiar with new things. The fact that people incline to attribute on the basis of stereotype, which is proved to be oversimplified and overgeneralized, tends to cause misunderstanding and hatred, or even conflict during intercultural communication. Therefore, to discard the negative and banding effect, it is essential to update stereotype and attribution as communication goes on, during which the doctrine of mean of the Confucian school could be of use.

The Analysis of Conflicts in an International Business Context

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This paper looks at and analyzes the various aspects and factors involved in international business conflicts in order to determine how such conflicts can arise and how they may be solved. Conflicts in an international business context often have multiple causes and involve multiple factors. As in most conflicts, perception and personality play an important role in international business contexts as well. For example, the sociopsychological context (i.e. perceived friendly vs. hostile atmosphere, equal vs. unequal power structure, etc.), different

relational or instrumental goals, dissimilar communication skills as well as an extroverted vs. an introverted personality could all have an impact on the conflict behavior. But international business conflicts often involve other aspects as well which make such conflicts even more complex. These aspects include culture and language. Some cultures try to avoid open conflicts, others do not. High versus low context communication can lead to misunderstandings as do monochronic versus polychronic preferences. While English has become the language of international business, not everyone is a native speaker of English. This, in turn, can create even more problems especially at the semantic level. At the same time, most business transactions are conducted in good faith since both parties to such transactions seek to establish and maintain mutually beneficial relationships. This can provide the foundation for the harmonious management of international business conflicts.

Power Issues in Intercultural Conflict Management ---Case Studies of Chinese Overseas Students in Australia

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Most previous studies on intercultural conflict management have taken a functional approach. For example, Face Negotiation Theory (FNT) is one of the most influential theories. This theory effectively compares different conflict styles in different cultures, and help people to get to know different conflict styles and manage conflicts with people from different cultures. However, this theory has not dealt with power issues yet. A careful examine of this approach shows that the assumption of this approach and the research methods it takes are the main reasons for its failure to capture power issues in specific conflict contexts. This paper thus attempts to take a poststructural approach to study intercultural conflict management, which enables the researcher to examine the power issues.

This paper used case studies to look at in depth how two Chinese overseas students managed conflicts when they were studying in Australia. The researcher employed an episodic interview method and interviewed these two students repeatedly over 6 months about their experiences of conflict management with Australians.

The study reveals that the power issues occurred not only in employer-employee relationships but also in English native—non-native speaker relationships, and power issues play an important role in these students' choice of conflict styles in different contexts. The study also shows that different beliefs in English learning, previous English use and social experience, personality, and home culture and knowledge about the host culture are the factors that influence the power relationships between interlocutors in intercultural communication.

Chinese Fantasy Fiction Online: Experience of Virtuality in Mobile Internet Network

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A more flexible reading experience allowed by the mobile Internet networks is drawing more people to fantasy fictions online. People experience a mirror of reality through virtual objects at intervals of actual life and work. Qidian (the most popular Chinese fantasy literature website) attracts people who prefer the fantasy fiction that is different from classic literature. Through there, both professional and amateur writers upload their stories and people pick their readings and pay for that.

The paper presents thick description of selected fantasy stories from Qidian and studies people's comments and reflections. It looks at how readers experience the virtual reality, and how the virtuality reflections connect with their understandings and knowledge of real life. It

also approaches the interactions between the writers and readers in Qidian and Baidu Tieba (a web community that shares and discusses the readings in Qidian).

Conflict management and harmonious relationship

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This thesis represents a qualitative research from the perspective of participant observation on three case studies of the way in which the customer service members (Chinese, bilingual speaker) in a Shanghai located Food Delivery Service company resolve phone calling complaints from two new foreigner customers (one in Guangzhou and the other in Beijing) and one in Guahzhou who complains for her foreigner superior who has been regularly supporting the company's delivery service as a faithful customer. Notetaking, written form recording of the online chatting are applied as research techniques. The coordination of motivations, empathy, intercultural sensitivity, knowledge, skills, facework strategies is shown in intercultural conflict resolving process. Customer, on behalf of the delivery company as the independent third party of intermediary, acts to connect indirectly the restaurant and the customers. It's a kind of phone calling based, verbal communication oriented intercultural conflict resolving style which involves five parties rather than two between whom face-to-face interaction is enacted. On occasions of conflicts between the deliveryman who speaks Chinese and the customer who speaks English in case A and case B, the role of customer service is especially significant in resolving it merely through verbal communication by phone with absence of all the nonverbal communication, body languages, paralinguistic channels etc..The timely response to the impending negotiation crisis resulting in the first conflict management attempt initiated by the previous customer service as a strategy for friendly mutual benefit relationship saving as well as other specific strategies like the consideration of contextual situation, the face management and trust building, the recognition and negotiation of the customer's identity are displayed in case C. The high immediacy of the message relaying between customer and the deliveryman, the conflict management model, the results of the conflict coping strategies that the customer services adopt and achieve speak for themselves in each case, intercultural communication principles, attribution theory are reflected, how to handle the intragroup conflicts between customer services and their deliveryman colleagues incurred during the disposition of the intercultural conflicts are revealed too. This research demonstrates the insights that participant observation can bring to understanding the functions of verbal communication through phone calling in intermediary engaged non face-to-face intercultural conflict, intercultural conflict management and the harmonious relationship restoration.

The Building of Dialogic Ethics in Intercultural Conflict Management An Application of the Third Culture Theory to Intercultural Conflict Management

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This paper attempts to apply the third culture theory to the building of dialogic ethics, which the authors consider to be central in conflicts management as it is believed to be able to help manage conflicts of whatever kinds: identifying problems, coping with, and preventing conflicts from happening and resolving them when they do happen, thus the possibility of keeping communication open and developing interpersonal human relationship. As conflicts are unavoidably a (constructive) integral part of human interaction, we may have the notion that conflicts create opportunities for the maintenance of ethics or ethical system which emerges out of and undergirds the on-going human interaction. So, ethics, dialogic ethics in

particular is inevitable and what is more important, it is a constructive must in all kinds of human interactions including conflict management.

The recent insights about the dynamic and interactional nature of communication in the multicultural and shrinking global society have finally brought the moral and ethical issues to the fore. The insightful ideas have gone beyond subject-object/persuasive, change, influence and dominance enhancing approach that are common in communication in the individualism oriented cultures. Some scholars challenged the traditional bipolarized sender-receiver approach by establishing the concept of a third culture, which emerges out of and undergirds the on-going interactions and dialogic communication in particular. In light of this third perspective, the importance of the other is fully recognized and is taken into consideration, thus an ethical/moral relationship with the other becomes the primary and first consideration in our research on communication and in the management of intercultural conflict management. The building of an ethical relationship with other grown out of human interaction in the third culture has been a long term of joint efforts of many communication scholars from different disciplines across different cultures.

The study of and application of ethics in communication began with the “universal” Modern ethics, which is broadly characterized by the belief that “there is “no Other, that the Other is either fundamentally like me or is irrelevant. ” (Olson, 1997) This universal, transcendent and objectifying approach is translated into language-symbolic interaction such as universal principles in terms of co-operation maxims and others. Challenging this dichotomous no Other orientation is the Postmodern ethics, which is constructed on the belief that there is an Other, thus an ethics of responsibility to otherness or caring for the other out of human nature, which centers around relationship rather than human rights. The insightful effort of the “celebration of the other” (Sampson, 1993) overcomes the self-domination orientation prevalent in communication in the Western cultures. It is, however, inadequately qualified to be a possible ethical path in the multicultural and shrinking global society today. It contains pitfalls as the elaborated practice of “all depends” (dependence rather than interdependence) or “all for the other” may lead to ethnocentrism or even worse as it lacks standards as to what should be tolerated, respected empathized with, and accepted and what should not be. “Borrowed ethical systems have severe limits” (Cronen, 1991:36.)

Then question arises: what is the common standard? Or does there exist a common ground? Is there an alternative approach to the postmodern approach, an approach that is possibly an ethical path in conflict management in the multicultural and shrinking global society today? That is the concern of this paper.

Community media and communication infrastructure ---A cross-cultural comparative case study between China and Australia

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The paper investigates how community media accommodate the technological and social change, to continue influencing and being influenced by the communication infrastructure of communities. The paper selects China and Australia as a comparative case study. China ranks the first in the world in terms of Internet users, but in contrast to the superficial prosperity, the trend of ‘fast and easy consumption’ is popular among Chinese Internet users. This paper identifies the communication grey zones in China, and defines it as a three-dimensional concept. Researchers suggest that the information grey zones influences people’s life, self-development, and even the social development; and this is closely related to the decline of local communities in China, which is a by-product of modernization. The case of Australia is comparatively different. Religion and stabilized life style reduced the harsh impact of the transformational social environment and media ecology. The comparison of the two countries reveals that the evolution of community media and community communication must be framed within the broad social and cultural environment.

The paper modifies and extends the theory of communication infrastructure. The research methods of the project are participated field observation and in-depth interview, conducted in 7 selected communities in Sydney and 4 communities in Beijing, China, from April 2012 to December 2013.

The paper has the following main findings. Firstly, community media facilitate the communication infrastructure system, but it depends highly on the topics and themes for stories. Community media work more on story diffusion rather than story formation. Secondly, community media contribute to community development, but it only works as subsidiarity. The community development plan and implement counts for more. Thirdly, how community media are formed, operated, and adopted by communities members weigh more than the existence of community media. Lastly, the Up-Down format of community media operation facilitates the stable and systematic management, while the Down-Up format facilitates the participation and vitality of community media.

Intercultural Interpretations on Conflict Management of Feminism of *Run Away*

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Works of Alice Munro have been studied ranging from corpus linguistics to pure literature theory since their author has won Nobel price, and *Run Away* is the hot spot among those. Moreover, almost all of those studies focus on feminism and corpus data seemingly has proved this conclusion. However, few study concerns about its intercultural characteristics. Actually it is comparatively obvious that the six heroines living in the small village of Canada in this novel have all been attracted or tempted by the outside modern world. And the story begins after they meet those temptations. If they never know there is something different from what they have already had in the outside modern world, maybe these stories also may never happen. The intercultural relationships between peaceful village life and various modern cities one will be the study subject of this paper. This paper aims at to find out the inner conflict of six heroines and to analyze their final decision with the favor of Kenneth W. Thomas. Kenneth W. Thomas published its first thesis about conflict and conflict management in 1976 and updated it in 1992. In the paper "Conflict and Conflict Management", Kenneth criticized that other theories just explain how conflict begins not including how conflict operates and ends. But on the basis of former theories, Kenneth hit upon the theoretical distinction between conflict processes and the structure in which that process occurs. In his opinion, "the process aspect of any system is the temporal sequence of events which occur as the system operate ... in contrast, the structural aspects of a system are the broader system 'parameters'". What's more, Kenneth also separates the five different approaches to managing conflict identified by Blake and Mouton into a taxonomy that would generalize beyond the superior-subordinate relationship. In this taxonomy, five conflict-handling modes (competing, collaborating, compromising, avoiding and accommodating) are classified by the two underlying dimensions of assertiveness and cooperativeness. This paper's purpose is to interpret its feminism with the help of conflict management from intercultural perspective.

A Comprehensive Analysis on the Instruments Assessing Cross-cultural Competence since 1960

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The study provides 49 cross-cultural competence assessment instruments during the time span between 1960 and 2013 from the journals from SSCI, SAGE, Jstor, Google Scholar and other sources. It is found that the instruments can be classified into different categories: instruments assessing students and practitioners, self-assessment and peer-assessment, pre-

intervention assessment and post-intervention assessment, instrument assessing individuals and teams and those measuring non-verbal communication competence and verbal communication competence. America is found to be the most productive region and the year span of 1991 to 2010 witnessed the most instruments. The journals concerning psychology, management study and education publish the most assessment instruments and *International Journal of Intercultural Relations* tops other journals. Statistical analysis also shows that the instruments are mostly applied in the business and education field.

Factors Affecting Teachers' Beliefs about Global Awareness

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The importance of developing students' intercultural communicative competence and global awareness has been emphasizing in educational policy and foreign language curriculum in China. However, the teachers' beliefs about global awareness in the EFL class have not yet been widely researched. Little prior empirical research has addressed the extent of global learning.

The purpose of this qualitative case study was to explore what factors influence high school English teachers' beliefs about global awareness. This study reports on the findings through in-depth interviews and focus groups of 17 English language teachers at one senior high school in Henan province in China. The data were coded and organized through grounded theory and analyzed using NVivo8.

This study provides a framework for global awareness that includes knowledge, skills, and attitudes. Knowledge is related to globalization, cultures, language, global issue, and cultural self-awareness. The skills include critical thinking, communication, language skills, self-cultivation, and learning skills. Attitudes include responsibility, tolerance, openness, justice, and respect. The purpose of global awareness is to cultivate students' tolerance and open-mindedness and to educate them to be global citizens. The factors that affected teachers' beliefs and practices are teachers' intercultural experience, teacher training, international study visits, students, the school culture, the national college entrance examination, and the textbooks and other teaching materials. Students had positive attitudes toward global awareness, and teachers enhanced students' global awareness through school trips and exchange projects. The national college entrance examination was the biggest barrier to developing global awareness. Even though the participants reported that the textbooks and other teaching materials have many global issues.

Chinese University Students' Perceptions of Intercultural Citizenship

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Hui HAN, Zhejiang Agricultural and Forestry University

Teaching for criticality and intercultural harmony is an important task in foreign language education. The fields of intercultural competence and education for intercultural citizenship can help language teachers to build peaceful classroom while promoting intercultural conflict management and intercultural harmony. Intercultural citizenship education deals with language education and citizenship education and the relationships between the two. Byram (2006, 2008) focused on conceptual analysis of intercultural citizenship and studies of policy in several countries. In 2011, he invited teachers to work on an international research project on Education for Intercultural Citizenship--Principle in Practice (EICPP). As Chinese group of EICPP project, this study investigated the perceptions of Chinese university students through questionnaire in terms of the concept of citizen and intercultural citizenship, and their intercultural encounter. The participants are 150 second-year students majoring in English language in one university in southeast China. 153 copies

of questionnaires were distributed and 150 copies were returned and completed. This quantitative data was analyzed by SPSS13.0.

The results showed that the participants' understanding of citizenship mainly lies in legal identification and nationality, responsibilities and obligations, a sense of belonging, a combination of right and duty and good character. Though most of participants have heard of the concept of world/global citizen, they haven't heard the concept of intercultural citizen. Most participants think the intercultural citizen should be able to visit or live in other countries with visa at their will and they also should know an international language. The key essential responsibilities of intercultural citizens are culture. The great number of participants said they had intercultural experiences including attending lectures or courses delivered by foreign teachers and using the public media such as internet, TV and films. Some implications of this study for promoting intercultural citizenship in foreign language education are also discussed.

Intersectionality: A Social Work Framework that Promotes Intercultural Harmony and Human Well-Being

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Promoting intercultural harmony is pivotal to the social work profession. Following their humanitarian concerns, social workers are committed to ending the intercultural dissonance that causes the human suffering. In the social work discipline, cultural diversity is understood based on individuals' differences in race, class, gender, age, disability, ethnicity, religion, sexual orientation, and other social categories. Due to the diversity in cultures among people and the dissonance created by such differences, some people in our societies are targeted for various forms of oppression including racism, homophobia, and sexism, while others enjoy power and privileges. Moreover, cultural dissonance contributes to the social, economic, psychological, physical deprivation of people as it inhibits the ability of individuals in expressing their needs, thoughts, and feelings as well as achieving their own potentials.

As a way to dismantle cultural dissonance and to promote human well-being, social workers are encouraged to engage in a self-reflective process. The self-reflection enables social workers to be aware of the influence of their own personal biases and values in their work with diverse groups of people. Intersectionality, in this regard, can be a useful theoretical framework for self-reflection. It guides social workers to enhance their ability to support differences and diversity in cultures. First introduced by Crenshaw (1991), intersectionality maps out the ways socially and culturally created divisions are intertwined and operate as sources of disenfranchisement or power. In other words, intersectionality is a theory that analyzes how oppression, inequality, power, and privilege are created and exercised through the simultaneous effects of multiple cultural and social divisions (Weber, 2006).

In this paper, the author explores the biological, psychological, and socioeconomic effects of intercultural dissonance. At the same time, intersectionality theory is introduced as a way of enhancing intercultural harmony and, as a result, human well-being. Intersectionality allows us to consider the possibilities of multiple oppressions and discrimination exercised upon on particular cultural groups. Also, it helps us not to claim one cultural group is any better or worse than another (Young, 2002). We must not simply divide the oppressor and the oppressed based on a given set of circumstances. Instead, we have to recognize the cumulative impacts of race, gender, class, sexual orientation, ability, and immigration status, and other culturally constructed social divisions on the life experiences of each individual. This way, social workers will develop better insights about the ways in which each of these culturally constructed divisions intersect each other and create power and oppression as well as privilege and marginalization. Through the insights attained from this self-reflective

process, social workers can be better equipped with knowledge, skills, and awareness that are essential in promoting intercultural harmony among diverse groups of people.

From Conflict to Aggression

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The observation of conflicts on the international arena (the USA and Iran, Israel and Jordan, the civil war in Ukraine) makes people critically think about personal interactional communication within business groups, collective bodies of different kinds and, of course, within families. The relations between members of the family are often based on conflict and aggression. It is known that aggression, presenting episodic, incidental outburst of spite, coarseness, impertinence is aimed at crushing and degrading the interlocutor. Different cultural models of the world come to a conflict, principles of cooperation are violated. Thus the communication becomes destructive. We know few examples of family conflicts because people are unwilling to share their problems; for this reason it is helpful to read works of fiction displaying the situations in the families in different countries. Dialogues in plays present volumes of material reflecting instability in family lives; there is no common language between the spouses themselves, between the children and their parents (generation gap), and no understanding among brothers and sisters. The study of plays gives an idea that conflicts in families occur on similar reasons: adultery, defeated expectancy, speech manipulation, lie, etc. Plays by British and American authors J.B. Priestley, N. Coward, and E. Albee have been surveyed. The analysis of literary material is based on the cognitive and linguo-pragmatic approach and on the study of verbal and non-verbal markers of utterances generated by quarrelling spouses. The study includes the research of psychological reasons of conflicts in the families, and linguistic, as well as extralinguistic markers of family scandals. A complex method of researching the literary material combining linguistic, extralinguistic and paralinguistic analysis of conflict speech acts is offered. Of basic interest is the phenomenon of growing aggression during scandals that lead people to unpredictable actions, physical assault included. The analysis of dialogical units from plays proves that interactional communication built on invective behavior and physical aggression cannot result in interpersonal harmony and, therefore, must be avoided.

Gliding Route 66: Construction of Symbols in Cross-cultural Communication

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Route 66, one of the original highways within the U.S. Highway System, is known for its beautiful roadside view. *Cadillac*, the American luxury car brand, released a new commercial, "Route 66", in China. In its three minutes content, it delivers the value of freedom through a successful cross-cultural communication.

The paper takes the commercial as a typical sample of cross-cultural communication. The commercial targets Chinese elite class as intended consumers, and a symbol of consumption is necessary to connect the buying decision with the value of freedom. In the analysis of the commercial, the paper evaluates the system of symbols, the signifier and signified, and the meanings of symbols. It suggests strategies to integrate the cultural symbols of the target country, including language, image, and music, with the message content. While, it is critical to deliver the ideology and culture that is associated with the brand.

The Evaluation of the Chinese University Students' Intercultural Communication Competence : By Taking Several Universities in Shandong Province as Examples

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Intercultural communication competence is the important ability that the university students should acquire in the global era. The paper aims at the evaluation of the Chinese university students' intercultural communication competence by taking several universities in Shandong province as examples. Based on the questionnaire surveys and interviews, the paper analyzes the status of intercultural communication competence of the students in these universities by using Chen Guoming's ICC key elements "personal attributes", "communication skills", "psychological adaptation", "cultural awareness", and "global perspectives" as measurements, the paper finally provides with some suggestions for the cultivation of the university students' global communication competence.

Cultural Interaction and Negotiation in Classroom EFL Learning

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Interaction is a key route of language learning involving language forms input and meaning negotiation, which helps learners have a comprehensive input and triggers their internal linguistic processing mechanism. Language learning, in the view of sociolinguistics, also involves cultural learning and understanding. Interaction in current Chinese senior high school EFL class, in a large part, shifts to cultural interaction and negotiation in terms of the divergence, convergence and integration of the cultural elements of the native and target ones. The latter draws more attention from senior high school teachers and learners. The study, on the basis of video classes and adopting the content analysis method, is to investigate the contents and cultural category of the interaction, and how cultural negotiation enhances learners' culture and language learning and awareness. The study aims to review the shifts and verify the effectiveness of cultural interaction in EFL learning.

Intercultural Communication English Classroom Design for University Students of Southwest Area

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Culture is part of English language teaching. The new national teaching outline for higher institution English majors and non-English majors aims at cultivating students' comprehensive language ability and intercultural communicative ability while it neglects its cultural aspects in teaching requirements, teaching contents, classroom design and test evaluation. At present, the research on how to perform culture teaching in English teaching needs to be explored. The present thesis intends to construct an intercultural communication teaching model for university students of English major in southwest area on the basis of linguistic theory, foreign language method theory, intercultural communication theory and cultural teaching theory.

跨文化冲突研究 ——以沪上某外资银行上海籍和香港籍员工为研究对象

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Conflict management has been a heatedly discussed topic in both the academic arena and business arena. In order to pursue business efficiency, conflict needs to be eliminated for the consideration of business goals. In the academic arena, a lot of Sino-US comparison has been done in the IC field, however, little attention has been paid to intergroup cultural differences. As the creative point of the thesis, the author chooses Shanghai and HK as the target cultures, and chooses the foreign banking industry as the focus of the study. The author chooses the specific arena out of her internship experience in this arena. From her observation, she has noticed subtle differences and finds this research worth doing both academically and practically.

The author uses Geert Hofstede's classic values model together with Edward T. Hall's high-context and low-context communication and Stella Ting-Toomey's face-related theory, to build her theoretical foundation. The review of relevant concepts like culture and conflict are also covered in the study in the hope of deepening the understanding of this area. Conflict measurement theory such as conflict management instruments is specially covered in the literature review.

In the conducting of the research, the author distributed about 100 questionnaires to Shanghai and HK employees in a foreign bank. She collected 107 valid responses thanks to the help of her friends in HSBC. After the questionnaire, an interview was also conducted as a follow up and proves round in order to strengthen the reliability of the research. Eight people participated in the interview, five from Shanghai and three from HK. The questionnaire results show that collaborating is the most widely adopted strategy by both Shanghai and HK employees in the foreign bank. The reason for differences between Shanghai and HK employees in the foreign bank can be ascribed to the Power Distance aspect; directness vs. indirectness in their ways of expression and face-concern. Communication efficiency can only be reached through mutual understanding and behavior adjustment.

However, there are some limitations from both the theoretical aspect and practical aspect. The reliance on western theory and the lack of an oriental perspective can be regarded as the major limitation from the theoretical aspect. From the practical aspect, the limitation lays in the small number of participants especially HK participants in both questionnaire round and interview round. The incomparably of Shanghai and HK participants in terms of their status arises due to the lack of connection from the HK side. What's more, the instrument measures their behavior intent rather than actual behavior, therefore idealistic rather than realistic responses may have been tapped. Although there exist limitations, but future research can build up my study and make up the unsatisfied point. In the end, three suggestions or communication principles were raised in order to facility the Shanghai-HK intercultural communication.

Cross-Cultural Conflict and Management Strategies in Aid-Education Training in China

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The training programmes offered by the People's Republic of China to other developing countries under the label of 'aid education' refer to such programmes such as bilateral or multilateral seminars and academic exchanges in education. The above also include training workshops designed for educational administrators, school heads and leading teachers amongst others. The aid education training programmes are held in China and are sponsored by the Ministry of Commerce of the People's Republic of China, under the budgetary item 'aid to foreign countries'.

Cross-cultural conflicts inevitably occur during the implementation of these training activities. It is therefore very important for scholars to conduct research in this area besides the fact that the practical issues of cross-cultural conflicts represent a major concern for the programme administrators. The meaning of cross-cultural conflict mirrors different

definitions amongst scholars in today's context. In this paper, the term cross-cultural conflict has been defined as one which is generated, perpetuated and probably exacerbated by groups of individuals involved in a conflict due to culture difference. Indeed, a person's culture enables the latter to get a meaning of his/her world and affects such parameters such as one's moral code, judgments and ideas or perceptions about others. Of course, these can be incorrect or misinformed, leading to conflict between people living in different cultures.

This paper is based on the theory of intercultural communication and the author's own experience of having more than ten years practice as Director of aid-education training programme. The author tries to explore and reflect over the arising issues in cross-cultural conflict and the management of same from the theoretical perspective.

The Influence of Holistic/Analytic Thinking on Metaphor Persuasion Used in Ads

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Since metaphors are used frequently in ads and play an important role in advertising persuasion, and cultural differences in metaphors exist and matter, it is really necessary and interesting to do a cultural comparison of metaphor persuasion in ads. Unfortunately, no study to date has investigated this issue. This paper tries to explore the effect of holistic/analytic thinking and physically/mentally correlation (between tenor and vehicle in metaphor) on advertising persuasion. By an intercultural comparison of Chinese and American groups, this paper finds that American, who tend to analytic thinking, evaluate metaphors using physically correlation between tenor and vehicle significantly higher than Chinese, who tend to holistic thinking. By a comparison of holistic and analytic priming groups, this paper confirms that metaphors using physically correlation between tenor and vehicle are more effective for analytic group than holistic group. There is a significant interaction between holistic/analytic thinking and metaphor type. Related theoretical implications and practical values are fully discussed in the paper.

整体/分析思维对广告中比喻说服效果的影响

比喻在广告中被大量使用，对说服效果起着重要的使用。比喻的文化差异普遍存在，对广告中的比喻说服进行跨文化比较很有必要。本文试图验证整体/分析思维方式与写意/写实比喻手法对广告说服效果的影响。通过中美两个文化群体的比较，本研究发现：写实比喻手法对分析思维强的美国人说服效果较好，而对整体思维强的中国人说服效果较差。采用启动方式对中国文化群体的分组比较也发现：启动分析思维的组别对写实比喻的接受度要高于启动整体思维的组别，但两个组别对写意比喻的接受度并无显著差异；整体/分析思维启动与写意/写实比喻手法对广告说服效果的影响存在显著的交互作用。相关的理论意义与实践价值在本文做了充分讨论。

Development of the Measurement of Intercultural Communication Competence

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This paper firstly depicts the significance and definition of ICC (Intercultural Communication Competence) and the importance of the evaluation of ICC. A good method for evaluating ICC can better reflect the competence of the subject and guide the improvement of his/her abilities. It can also improve the way in which the subject's competence is fostered. Through going through the papers and theories by the scholars including Guo-ming Chen, Ruben, Arasaratnam, Starosta, Gudykunst etc, the paper sums up

different kinds of classifications of ICC, including dividing it into three categories of motivation, skill and knowledge, and four categories and five categories etc. It also comes up with various measurements for ICC based on these classifications, which utilize different kinds of questionnaires with different lengths (such as one questionnaire, two questionnaires or more with different number of questions) and/or other approaches such as interview, group discussion etc. These measurements also have different focuses, for example Intercultural Awareness Scale, Intercultural Sensitivity Scale and Intercultural Effectiveness Scale by Guo-Ming Chen and the 10-question form by Arasaratnam. By analyzing these classifications, measurements and the theories concerned, this paper ends up with two unsolved questions which are of great significance and require further researching. The first task is to find the best way to measure ICC. This method may use the score system which can give a vivid and detailed description of the subject's ICC. The second one refers to finding out whether there is one common measurement which adapts to all the varied cultures, or whether there is a kind of model for all these cultures. Such a measurement and model can not only save a lot of time and energies but also promote the accuracy and correctness in the measurement of ICC. Finding answers to these questions will help the measurement of ICC make a great leap.

Intercultural conflict in the global photovoltaic industry: The case of China and the U.S.

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While trade between the United States and China has expanded substantially over the last four decades, the relationship between the two countries has become increasingly complex and contentious. Such issues as unfair trade practices, poor intellectual property rights, dumping, and currency manipulation have been at the heart of China-U.S. trade disputes. One particularly troubling area is the discord occurring in the photovoltaic (PV) industry, which manufactures the panels necessary to produce solar energy. It is hard to dispute the long term benefits of developing solar energy. It is a clean and renewable source that can revolutionize energy markets across the world and ultimately provide the power needed to fuel our cities and automobiles. Unfortunately, trade clashes between China and the U.S. threaten to derail much of the progress being made in this industry, a consequence that not only impacts individual consumers, but also the health of the planet.

Advances in Chinese solar technology have allowed the nation to produce PV cells at much cheaper prices than the majority of the world. This price advantage is compounded by subsidies given to solar manufacturers by the Chinese government. Indeed, global dominance of the PV industry has shifted to China over the past few years. From the American perspective, unfair trade practices are at play and the resulting closure of manufacturing plants and loss of jobs are hard to accept. Protectionist activities have been prevalent on both sides. For example, the U.S. has imposed trade duties on Chinese-manufactured panels entering the U.S. while the Chinese have implemented anti-subsidy tariffs on polysilicon (material from which solar panels are made) imported from the U.S. The solar trade wars continue and have become increasingly antagonistic. In order to understand the solar trade wars, it is necessary to examine cultural differences as well as economic and historical factors.

This paper traces the history of the PV industry in both the U.S. and China, examining in detail the events that led to the current solar trade wars. Conflict areas are analyzed and discussed in the context of culture. Areas for potential conflict resolution are explored and agenda for future research is suggested.

Intercultural Conflict and Conflict Management in South Africa: A Depiction in the Indigenous African Languages Literary Texts

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The present century has seen more people of different cultures living together than in the past. This is possible because of the improved means of transport. People from different continents, different nations, and different ethnic groups can no longer avoid living together even if they might not like it. Lustig and Koester (1999:20) state: "As inhabitants of the 21-first century, you will no longer have a choice about whether to live in a world of many cultures. The forces that bring people from other cultures into your life are dynamic, not informed by his or her culture. Different self-orientation and social norms are associated, and ever present." As a result, intercultural interaction becomes the order of the day. However, for a harmonious co-existence of the different cultural groups, people must be prepared to learn the cultures of others. Reality tells that there are those who are not prepared to learn the cultures of others. This results in conflicts between cultural groups because they will be having different perceptions of life. A person's perception of life is with cultural differences in how people relate to and communicate with each other in interpersonal relationship (Cingoz-Ulu and Lalonde, 2007).

As conflicts will always be part and parcel of an intercultural interaction environment, they must be managed to promote intercultural harmony. Like in other countries, South Africa experiences intercultural conflicts which are brought about by the co-existence of racial groups and ethnic groups. The different races in the country are characterised by different cultures. Although the ethnic groups share a lot of cultural elements, there are things which they also do differently. There is always a need to manage intercultural conflict among the cultural groups in order to achieve intercultural harmony in the country. There are different strategies people can use to manage conflict in an intercultural environment. Some of them are: refraining from conflict, employing persuasion, giving in, negotiating, using avoiding strategy, collaborating, compromising or be accommodative. The purpose of the paper is to reflect on how racial groups in South Africa manage conflict in an intercultural environment to bring about intercultural harmony. The discussion will be based on the depiction of conflict management in some of the indigenous African languages literary texts of South Africa. A lot has been written in the indigenous African languages about the conflict between the whites and blacks in almost all spheres of life, i.e. social, political, economic, and religious sphere of life.

A Third Culture based on Pearl S. Buck's Cultural Thoughts ---Intercultural Communication Strategies of Zhenjiang City Image

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The intercultural communication of city image should overcome the barriers caused by the cultural context boundaries, so it is essential to construct a third culture between the sender and the receiver that come from different cultural contexts. This third culture, providing a buffer zone for the intercultural negotiation between the two sides, will benefit their successful communication. Due to the historical relationship with Pearl S. Buck, the owner of Nobel Prize for literature, Zhenjiang City is trying to construct a third culture based on Pearl's cultural thoughts. The specific strategies include arousing intercultural identity, encouraging intercultural experience, and increasing one's own cultural consciousness and cultural tolerance, which work together to present to the world a famous Chinese city in the south of the Yangtze Delta, endowed with appealing environment and cultural atmosphere.

Managing Conflict in Intercultural communication

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I argue that “Communicative failure” is an umbrella term covering different types of failures ranging from “culture bumps” to “communication break” to “communication collapse” to “pragmatic misunderstanding” to “speech act failures” to “communication misconception” to “unfamiliarity with cultural schemas” to “critical incident” to “serious conflicts” between two (or more) contacting people or countries. The communicative failures frequently accompany intercultural communication; the most serious of all communication failures are conflicts that are difficult to manage. As a result, cultural misunderstandings and conflicts emerge. That is why the main goal of the paper is to manage conflicts applying the tools to reach mutual understanding in intercultural and cross-cultural communication. In my opinion, we, as teachers, have to pay special attention to conflict situations. The cultural categories underlying behavior are not easily seen, and interlocutors frequently take cultural differences as personal and attitudinal offenses that may lead to culture conflict and grievous consequences. As it is known, interaction of cultures may have positive, neutral, and negative outcomes. We have to attract students’ attention not only to effective communication but also to ineffective one and to ask them to explain how we can at least lessen the conflict. Imagine what you could do if you collide or run into a conflict situation. Judging from the students’ answers, misunderstandings spring from the lack of knowledge of various cultures. In my view, we have to teach students, first, what is conflict and its affective roles; second, we have to teach students to be aware of potential failures; third, to develop their critical awareness; fourth, to analyze conflict situations comprising contrasting cultures. Fifth, to raise the students’ cultural sensitivity. For example, the questions as tools of management: 1) How are conflicts solved in low-context and high-context cultures? / monochronic and polychronic cultures? etc. 2) In what culture does communication style is rendered implicitly and in what cultures it is rendered explicitly?

Developing Conflict Resolution Skills Through Collaborate Learning in the Classroom

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Helping students to learn to work together benefits all students. Collaborative and Cooperative Learning approaches can not only improve academic learning, but it can also be used to promote multicultural awareness and enhance social skills, including problem solving, conflict resolution, and interpersonal communication skills. This paper will share research on Collaborative and Cooperative Learning and offer classroom strategies that all professors can use to build a classroom culture that helps their students learn about and practice behaviors that will improve their academic competence and enhance their interpersonal and intercultural skills.

Study on Intercultural Communication Competence Development in Foreign Language Teaching: A Case Study of a University of Commerce

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With the deepening of economic globalization, institutions of higher learning have reoriented their talent training modes towards the cultivation of global talents. The so-called “global talents” are required to be equipped with not only leading expertise, but also good intercultural competence, so as to become highly qualified in the competition of globalization. It has been acknowledged by the foreign language teaching circle that foreign language teaching should not only develop students’ practical language skills, but also cultivate their intercultural competence. Studies on intercultural competence development are mostly conducted from the perspective of students, discussing and assessing university students’

intercultural competence and thereby exploring foreign language teaching modes to better develop students' intercultural competence. However, there are only a limited number of studies conducted from the perspective of teachers, especially those discussing the guiding role that teachers play on students' intercultural awareness, which are yet to be explored. As a matter of fact, the construction of university students' intercultural competence is not individual behavior, it is greatly influenced by teachers' words and deeds, as well as their perceptions of intercultural competence. The paper starts with the interaction between foreign language learners and teachers, and constructs a framework suggesting the supporting role of foreign language teaching in the process of intercultural competence development, and then it does empirical studies at Shanghai University of International Business and Economics. Based on questionnaires, in-depth interviews ect., the empirical studies investigate teachers' perception of intercultural competence, as well as learners' intercultural awareness, intercultural sensitivity and intercultural behavior. The paper proceeds to discuss how to increase the agreement between teachers' perception of intercultural and the needs of the learners, aiming at developing a foreign language teaching mode which is orientated towards intercultural competence development and benefits both the teachers and the learners.

Between Conflict and Harmony in the Human Family: Asiacentricity and Its Ethical Imperative for Intercultural Communication

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We are not, will not be, totally free from international and intercultural conflicts. And yet, we never cease to aspire to build a peaceful world and to desire to live in a harmonious society. Conflict is inevitable in the global village. But harmony is also present in many interpersonal and intercultural relations. Often caught between conflict and harmony in the human family, then, how should we engage in ethical communication within and across cultures? The objective of the present paper is to address this question from the perspective of Asiaticity and to advance the thesis that centering our own culture in an ethical way while allowing others to center their cultures in a reciprocal manner is critical to meaningful self-understanding, self-expression, communal development, and intercultural dialogue. The first section of this paper explicates the idea of Asiaticity and its ethical imperative. Drawing primarily on Asian cumulative wisdom, the second section outlines five principles of intercultural communication ethics: (1) self-respect and respect for others; (2) reaffirmation and renewal; (3) identification and indebtedness; (4) ecological community and sharing; and (5) local rootedness and global open-mindedness.

Split and Other Types of Relationship: The Construction of Masculinity in Hollywood Mainstream Film Genres

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From the perspective of social, historic and cultural analyses, this study aims to explore the split nature in the construction of masculinity and the presentation of other types of relationship as a challenge to the traditional binary gender framework in the mainstream film genres of Chinese movies since 1990s. From the analyses and comparison of those 2-3 movies typical of each of the past several decades, this study wants to prove that, because of the crisis of manhood identity of 1990s in global media, the construction of masculinity in Chinese mainstream film genres has experienced and expressed the similar split nature. Moreover, sensitive as the topic might be, other types of relationship have been increasingly explicit in the presentation of relationship between men as well. The study also wants to reveal the mutual reflective relationship between the split masculinity and other types of

relationship, and how Chinese spectators have responded to the above-mentioned two new factors in Chinese movies as a whole.

Diversity in Multinational Corporations: Rhetoric and Reality

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Driven by economic rationale, cultural diversity has become a major asset for multinational corporations (MNCs). Having won the “head-to-head” race against Japan in the early 1990s, America promoted the ideal of open, multicultural economies. As a consequence, the Japanese ideal of a homogeneous society and economy, which dominated in the 1980s, completely lost its attractiveness.

In about 2008, the so called “Diversity Charter” was introduced in several European countries. Public and private organizations committed themselves to promoting diversity, to assert and facilitate the incorporation of a diversity policy into the organization’s general strategy thereby creating equal opportunities for employees regardless of gender, ethnic identity, religion, etc.

In most MNCs, at least in western countries, cultural diversity is considered an invaluable resource. But there is still a hindrance: the “colonialist character” of MNCs does not allow to effectively exploiting cultural diversity. Therefore, companies need to strive for structural renewal and become a “globally integrated enterprise” where talents are promoted regardless of region, cultural or religious identity, gender, etc., and where employees, at least the managers, are expected to be global-minded. Quick to follow their new message, MNCs aptly use the rhetoric of cultural diversity and stage-manage the success stories of their global-minded staff. Behind the shiny facades that are suggestive of a cosmopolitan, global-minded, interculturally competent policy and praxis, reality does not quite look as promising. Commenting on some case studies on Japanese-German collaboration in MNCs, I will point out how ethnocentric attitudes and work habits despite all the globalist rhetorics are rather the rule than the exception in the daily routines in MNCs.

Critical Incidents as a Method of Weakening Negative Stereotypes and Conflicts in the Intercultural Communication

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Fast-pacing globalization has been providing people from different countries almost all over the world with each other’s communication through various ways and in diverse spheres. It’s a great opportunity to get to know each other better, to bridge countries as well as to open doors to cultures, ways of living and ways of thinking other than one’s own. But at the same time it has led people to face such repercussions of communication as misunderstanding among interlocutors or business partners which can easily result in conflicts. What is more, even without direct contacts we create our own view about the representatives of this or that ethnic out-group conveyed chiefly through parents or relatives, peers, and mass media. These views can be easily called stereotypes, which are ubiquitous and stable and it’s impossible to exist without them as one of their function is to orientate in the world and economize time and mental efforts while interacting with people not from one’s own culture. It’s also infeasible to eradicate deep-seated negative stereotypes, so the task of scholars is to elaborate methods/techniques to weaken negative stereotypes/prejudices that prevent from de-constructive communication and conflicts and that can help people be culturally-aware and have intercultural communicative competence.

One of such methods is CIT (critical incident technique) which is applied in a number of scientific fields, including in intercultural communication. This method seems to be

relevant and expedient as it gives detail analysis of different real situations which can reveal and explain the core and motivation of interlocutors' behavior in the process of communication. In our research we analyze the everyday behavior of the representatives of the Russian and Anglophone groups through the analysis of critical incidents. The data were collected from mass media sources, Internet blogs, forums and private recollections/experience.

Using Traditional Chinese Characters in Online Social Networking Sites: Motivations and Conflicts

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Recently, increasing numbers of young adults are using traditional Chinese characters on the internet and conflicts arise when other people find it hard to recognize some of those characters and question the justification of employing the old writing system which has already been abolished. This study investigates young people's motivations for using traditional characters in social network online as well as their experience of communicating with others by using a different writing system, concerning their attitudes towards the criticism from the supporters of the simplified characters and their ways to manage the conflicts for better communication. Semi-structured interviews were carried out, and the informants, one male and two female students from three different universities, were chosen from those who used traditional Chinese characters in social networks such as RenRen and WeChat. The questions asked in the interviews mainly focused on four aspects: the reason why the informants used traditional Chinese characters in online social network; the way they felt when using them; the inconvenience in communication brought by traditional characters, and the solutions to this problem; the criticism from other people concerning the practice of using traditional characters and the informants' reactions to it. The analysis reveals that the motivations of using traditional Chinese characters in social network fell into three categories, the "cultural motivation", such as the influence of modern culture in Taiwan or the preference for traditional Chinese culture, the "practical motivation", such as to get prepared for future life in Hong Kong, and the "differential motivation", which sought the attention of the others by being innovative and different. All of these motivations had a close relation with the user's imagined identity. Different motivations led to different reactions towards the criticism from the mainstream supporters of the simplified characters. The practice motivated by cultural factors was almost immune to the mainstream, contrary to the "differential motivation" which depended on the attention of the mainstream. While the "practical motivation" lay in between, which means the user was aware of the criticism and made choices between simplified characters and traditional characters in different situations. Moreover, when the using of traditional characters impinged on the communication with others, the user always turned to simplified characters for the sake of mutual understanding.

Intercultural Pragmatic Features of Students Asking Questions to Professors in Graduate Classes in the U.S.

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The University of Wisconsin

There has not been adequate research on students asking questions to professors in class yet there has been plenty on teachers asking questions to students as a pedagogical skill. My research was designed to find similarities and differences of pragmatic marker (PM) use and non-verbal cues between non-native English speakers (NNS) and native English speakers (NS) in asking questions to their professors in American graduate classes. I did a participatory observation by taking notes of my classmates' question asking process. As to the number of

questions asked, NSs contributed more than 80% of all the questions despite the class constitution being about 50% NSs and 50% NNSs. I categorized students' question asking process in three stages--getting attention, proposing question, and giving feedback to the professor. Through comparison of PM use and non-verbal action use and discourse analysis to their questions I found that, in the first stage of question asking, NNSs applied more salient ways to get the professor's attention, such as putting up their hands, using more distant PMs such as *excuse me*, much less asking directly, and waiting longer before being addressed than their NS peers. In the stage of question articulating, NNSs differed in that they used more metalinguistic PMs, more words to reiterate the question but fewer or no utterances to give the contexts of their questions, and fewer PMs that would play the role of softening the challenging nature of the questions or that of being polite in the American contexts. In the last stage of giving feedback to the professor's answer, NNSs showed more politeness (in the sense of being polite in Asian cultures) by nodding more distinctively, giving more back channel, and saying *thank you* more, than the NSs. The limitations of the research were the sample size and the sampling process. The questions asked were about 137 in number and the classes being researched were not randomly chosen among graduate classes in American higher education institutes. In spite of the limitations that might affect generalizations, at the end of the paper, I gave tentative explanations and pedagogical implications related to L2 pragmatic teaching and intercultural awareness cultivation.

Tools for intercultural harmony: Foreign language teachers' efforts to promote critical cultural awareness

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As the importance of regional and international integration becomes more widely understood, teachers and education ministries worldwide respond variously with ideas for preparing students for this increasingly intercultural world. Building on Byram's (1997) framework for intercultural competence, and foreshadowing Byram's (2004) principles for intercultural citizenship, Guilherme (2002) proposed an especially promising pedagogical goal for language teaching--critical cultural awareness (CCA)--with suggested pedagogical practices. Empirically, Guilherme explored CCA in relation to the actual ideas and practices of secondary ELT teachers in Portugal.

The proposed talk updates and expands our understanding of CCA by presenting the voices of teachers in 2013-2014 in both a European context (Portugal), and multiple Asian contexts (Vietnam, Laos, Japan), concerning their CCA-relevant goals, conceptions, and practices.

Teachers in those four countries responded to the same 15 questions in 45-minute interviews (or in written responses in the case of the Vietnamese teachers). After some general questions about teacher priorities, principles, and practices, more specific interview questions probed the teachers' orientations toward interculturality and CCA, including benefits, challenges, and methods. The final questions elicited the teachers' beliefs about how to improve teacher education to be more consonant with the higher-level needs of teachers and their learners.

The teachers' interview responses provide suggestions to their fellow teachers both in their own contexts and in divergent national/regional contexts on the benefits, challenges, and methods of promoting CCA in foreign language education. They further imply useful directions for lower and higher-level ELT and even non-ELT curricula.

An assumption of the research, provisionally borne out by the result, is that foreign language education is especially well-positioned to develop students' resources for maximizing intercultural harmony and for resolving intercultural conflicts, and can best fulfill its potential by including a critical approach to culture, as elaborated by scholars such as Byram, Guilherme, Kramsch, Pennycook, and Canagarajah.

Cultural Methodology on Human Communication: A Chinese example

SHI-Xu

Zhejiang University, P. R. China

Mainstream discourse analysis, such as Critical Discourse Analysis, is West-centric as a methodology for the social sciences in general and for studying the communication of non-Western, developing, Third-World societies in particular. After revealing its cultural parochialism, the present paper develops, through intercultural and historical dialogue and critique, a particular form of culturally conscious and critical methodology, a Chinese methodology for studying contemporary Chinese discourse. It is composed by an overarching set of all-encompassing, relational, objective-and-intuitive, historical, intercultural, and modest-and-cyclic principles on the one side and a contingent set of concrete, eclectic and cross-disciplinary methods on the other side.

Intercultural citizenship awareness training through English education

SONG Li and ZHAO Yuqin

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With the development of globalization and multiculturalization, the intensification of intercultural conflicts has posed great challenges to global harmony. With the belief that intercultural citizenship education plays a critical role in the peaceful development of the global community, this study aims to explore how English education can contribute to intercultural citizenship awareness training. The authors first will report on some Chinese English learners' perceptions of citizenship and intercultural citizenship based on a questionnaire survey and follow-up interviews, and then will try to trace the historical and cultural reasons behind the identified problems in citizenship education. In response to such inadequacy of the subjects' awareness of citizenship and intercultural citizenship, the authors will explore the potentials of foreign/English language education for building up learners' awareness of cultural identities and diversities as well as their responsibilities as members of both the national and global communities. Practical ways of intercultural citizenship training through classroom English teaching and learning will also be proposed.

Integrated Mass Communication: A Case Study of the Campaign of "Save Our Neighborhood School"

SONG Yi

Beijing Foreign Studies University, P. R. China

This study examined the integrated communication strategies of a grassroots campaign of "Save Our Neighborhood School" in a US Midwestern city. A triangulation approach (i.e., participatory observation, interviewing, documents, and media textual analysis) was employed to collect and analyze data. Findings showed that the successful management of this school-closing conflict was mainly attributed to four communication strategies: extensive arousal of public awareness, solid alliance across social groups, expanded influence via integrated communication channels, and non-violent problem-solving communication style. At the end of this paper, the author discussed the influence of some contextual factors on effective communication in this social event.

Care, Respect and Classroom Climate: Factors Affecting Student-Teacher Communication

SONG YI, Beijing Foreign Studies University, P. R. China
Yan-Bing Zhang, Kansas University, USA
JIN LiMin, Beijing Foreign Studies University, P. R. China

This study explored factors that influenced college teacher-student communication and their associations with teacher-student relationship and teaching evaluation from students' perspective. In the first study, we examined college students' ($N = 140$) self-reports in a Foreign Studies university in Beijing on communication with teachers they liked and disliked. Two questionnaires were developed from analyses of these self-reports. In the second study, using structure equation modeling, we identified three factors contributing to the outcomes of teacher-student communication: teachers' respect for students, care for students and classroom climate. We also examined the associations among communication factors, teacher-student relationship and teaching evaluation. Results partially supported our hypotheses. In the last section, we discussed ways to manage teacher-student communication conflicts constructively and to improve teacher-student communication effects.

Soft Power of Capital Cities---A comparison of tourism websites of Beijing, New Delhi, London, and Washington D.C.

SONG Ying
Beijing Foreign Studies University

The improvement of a city's image would contribute to the building of a better image of the home country, which will further strengthen the country's soft power. Among all the cities, the capital city is the decisive one. The tourism website of a city may be the first place a tourist will go to for information, therefore the tourism websites can play an important role in projecting the image of the city. Beijing, New Delhi, London, and Washington D.C. are all famous capital cities and tourism cities at the same time. And all of the four cities have their own official tourism websites. This paper will carry out an analysis of the official tourism websites of Beijing (english.visitbeijing.com.cn), New Delhi (www.delhitourism.gov.in), London (<http://www.visitlondon.com/>), and Washington D.C. (<http://washington.org/>) from the perspectives of texts and pictures respectively, so as to explore how well the four cities introduce themselves to the world and what kind of image of capital cities is built. Firstly, a content analysis will be carried out to analyze the pictures of the websites in order to reveal the theme of the pictures presented via both the manifest content and the latent content. Secondly, a correspondence analysis will be used to analyze the texts of the websites, so as to establish a relational construct of the 50 most frequently used words in the texts of the websites. Lastly, the five main elements--- (a) narrative of the nation, (b) origins, continuity, tradition, and timelessness, (c) the invention of tradition, (d) a foundational myth, and (e) a pure, original people or 'folk' --- introduced by Stuart Hall will be used to analyze the research results from the previous two steps, so that this paper can further explore how the websites help to project the image of capital cities.

Intercultural Conflict: A Multidimensional Framework for Harmony and Social Justice

Kathryn Sorrells
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Nobel Prize winning novelist Toni Morrison chose the theme of "A Foreigner's Home" as the guest curator for a multidisciplinary, international conversation among artists and audiences at the Louvre Museum in Paris, France. Films, readings, concerts and dance performances addressed the pains and rewards of migration, displacement, conflict and exile experienced by millions who search for "home," "like nomads between despair and hope,

breath and death” Morrison says (Riding, 2006). In an article in the New York Times, Toni Morrison commented that her theme, “A Foreigner’s Home,” requires “us to come to terms with being, fearing, and accepting strangers” (Riding, 2006). She focuses our attention not only on those who are migrants—strangers in new lands—but also on the reception, adjustment and impact of a world in motion on all of us.

The likelihood of intercultural conflict intensifies as our lives, resources and everyday experiences become increasingly interconnected with people from diverse cultures. Greater proximity, increased competition, diminishing resources, and histories of conflict as well as exacerbated social and economic inequity fuel conflicts among individuals and groups from different cultural, ethnic, racial, religious and national backgrounds. In the context of globalization, migration increases the presence of “foreigners,” “outsiders” and “others” in locations all around the world escalating intercultural tensions.

This essay focuses on conflict with particular attention to conflicts that arise from migrant-host intercultural interactions. I begin by outlining a multi-dimensional framework of analysis to address the complexities of intercultural conflicts in the context of globalization. Through this framework, intercultural conflict is examined from three interrelated frames: 1.) the micro frame that examines cultural orientations to conflict and communication styles; 2.) the meso or intermediate frame that broadens our view to address cultural group prejudices, cultural histories and cultural identities; and 3.) the macro or geopolitical frame that expands our viewpoint to include the impact of media and discourse as well as political and economic factors on intercultural conflict. The multi-dimensional analysis is then applied to several case studies demonstrating its usefulness for understanding intercultural conflict on interpersonal, inter-groups and international levels. While intercultural conflicts are all too often experienced as violent, destructive and de-humanizing, the multidimensional analysis is combined here with intercultural communication praxis with a goal to foster harmonious and socially justice outcomes for intercultural conflict.

Chinese diplomacy in refraining from Conflicts

SUN Xueke

Shanghai International Studies University, P. R. China

With the trend of globalization and enhanced intercultural encounters, intercultural conflicts become more apparent than ever before. As Freud once pointed out that there are three ways for one’s own destruction: the power of himself, the force of the external world as well as the force of human relations, while the last one proves the most devastating. Besides the five styles in dealing with conflicts: competing, integrating, compromising, obliging and avoiding (1979), this paper tries to analyze some intangible skills in handling conflicts, more specifically, refraining from conflicts in the perspective of Chinese philosophy as well as ancient Chinese military strategies and partly through the essence of ancient Chinese poetry. The whole explanation could be divided into four aspects: The golden mean principle with the final ideal of Chinese concept “Zhonghe” which accords with Chinese concept of “the way” of Taoism; flexible application of Chinese concept of “Shi” in the Art of War to create advantageous power for oneself especially when positioned disadvantageously in a concrete way and the use of “power structure” to seek advantageous position for oneself; The philosophical notion of “no competition” for “competition” based on a collectivism-oriented cultural background; The cultivation of one’s own character, that is “Xiu, Qi, Zhi, Ping” to fulfill the ideal of “Xingdaoheyi” with the final aim of interpersonal conflicts-free.

The Importance of Intercultural Communication Management Professionals in the Japanese Linguistic and Cultural Environment

Yuko Takeshita

Toyo Eiwa University, Japan

With the 2020 Tokyo Olympic Games in mind, and with the recent inscriptions of Mt. Fuji (2013) and Tomioka Silk Mill (2014) on the UNESCO World Heritage List, Japanese people have never seemed to be so enthusiastic about globalization and internationalization as they are today. At the same time, in a country where the nationals can meet almost all the needs of life in their mother tongue, the Japanese language, opportunities are still scarce for actual practices of international and intercultural communication.

In many attempts to promote international communication competence for Japanese citizens, English education has been the focus of attention. English teaching was recently introduced in primary school classrooms, English language schools have been flourishing in towns and cities throughout the country, companies have been asking their employees and job-hunters for higher English proficiency test scores, and the like. However, people have also acknowledged the unfortunate side of these social phenomena; English skills do not necessarily guarantee intercultural communication competencies.

In such a situation, there have been new attempts to provide better learning and enlightening opportunities. One example is a Tokyo-based non-profit organization that started in 2013 to issue certificates of International Communication Management Professionals. These are given to those who have successfully finished an e-learning program that provides the learners with opportunities to study different aspects of international communication and with different kinds of knowledge and skills to solve problems in international and intercultural situations. The certificates come at three levels: Associate Professional, Professional, and Senior Professional.

In my presentation, I would like to elaborate on why the Japanese society needs these professionals, what their roles and contributions might be for Japanese institutions and organizations that have previously been solely domestic, what new opportunities they could create in various business fields by improving international competence of corporate enterprises, government bodies, and other organizations that are in dire need of multinational business dealings and intercultural activities. As higher education institutions are entrusted with the responsibilities to cultivate human resources capable of working in global environments, I would also like to discuss the attempts of some colleges and universities that have incorporated in their curricula the education programs in which students can learn about International Communication Management and may be certified as International Communication Associate Professionals.

Compare and Contrast

---Intercultural Business Communication Course in China and America

TAN Huiyu and WANG Xiaoping
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With the setting up of Business English major, the importance of Intercultural Business Communication is emphasized in the foreign languages circle, and then it has become a new and developing course in English teaching. This paper mainly compared and contrasted the course content, teaching method, textbooks and assessment after surveying some Chinese and American universities and colleges. From the analysis above, we can see the differences and gap between the two countries. Lastly, the paper provided some suggestions to our teaching in this field.

An Approach to the Dishes Translation in an Intercultural Communication Area ---Taking the Menu of Yenching Restaurant besides Harvard Square as the Case

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Yenching Restaurant is chosen as the case in the research because of its location besides Harvard Square, by which great amount of people from different cultures pass every day, and because of its Chinese and English bilingual menu which covers 130 dishes and 30 principal foods. The emic and etic perspectives of intercultural communication are adopted to analyze and evaluate the translation of all the dishes. We may draw out several types of mistake and find some problems of misunderstanding Chinese dish names, ill-translation of Chinese dish images, and misusing dialectal transliteration. It can be found that the translation is influenced by Chinese language to some extent, so the English structures are simpler than those of some airline menus. In addition, cooking terms in both Chinese and English also needs to be standardized. Especially, the images appear in dishes should be paid a closely notice and discussion, so as to sum up a theory of intercultural communication with different images in the expression of dishes translation. Some patterns or rules of dishes translation can be formed for reference to improve other Chinese dishes in relevant intercultural places.

**The Cultural Identity Construction of Chinese American Female in
Thirdspace: An Intercultural Interpretation & Analysis on Kingston's *The
Woman Warrior***

TENG LuLu

East China University of Sience and Tecnology, P. R. China

The essay analyzes the cultural identity construction of Chinese American female in *The Woman Warrior* by dint of Edward Soja's Thirdspace Theory and the framework of Jean S. Phinney's Ethnic Identity Theory. Soja's thirdspace theory breaks the traditional binary logic and puts forward the trialectic thinking mode, which provides a new perspective and background for the cultural identity construction of Chinese American female in *The Woman Warrior*. In it, the opening thirdspace, full of all kinds of possibilities and encompassing manifold aspects of Chinese and American cultures, is established through Kingston's taking changing perspectives and combined narratives, depicting the image "ghost" in a abstract and concrete method, and revealing the resistance against the two cultures. The identity construction process is further divided into three stages by Phinney in the ethnic identity theory: identity unexamined, moratorium, identity achieved. Accordingly, this essay analyzes the unexamined identity of Moon Orchid in "The Western Palace", moratorium status of Brave Orchid in "Shaman", achieved identities of Fa Mulan in "White Tigers" and Ts'ai Yen in "A Song for a Barbarian Reed Pipe". A conclusion can be drew through tentative analysis that for Chinese American female, the optimum cultural identity can be achieved by tolerating the two cultures, discarding the dregs and preserve the cream of either Chinese culture or American culture.

Conflict Face-Negotiation Theory: Tracking its Evolutionary Journey

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The root of the conflict face-negotiation theory (FNT) was influenced by Hsien Chin Hu's (1944) anthropological essay on "The Chinese Concept of Face," Erving Goffman's (1955) sociological article on "On Face-Work," Penelope Brown and Stephen Levinson's (1987) linguistics monograph on "Politeness." The conflict face-negotiation theory, developed by Stella Ting-Toomey in the Human Communication Studies discipline, explains the culture-based, individual-based, and situational-based factors that shape communicators' tendencies in approaching conflicts. It is viewed as a cross-cultural conflict communication theory due to its focus on a comparative analysis on how members of individualistic and collectivistic cultural systems handle diverse conflict situations.

The meaning of “face” is generally conceptualized as how we want others to see us and treat us and how we actually treat others in association with their social self-conception expectations. In everyday interactions, individuals are constantly making conscious or subconscious choices concerning face-saving and face-honoring issues across interpersonal, workplace, and global contexts. While face is about socially-approved social self-image and other-image consideration issues on the surface level, it is also about honor and shame meaning construction issues on the deep value analysis level within a complex embedded macro-exo-meso-micro system.

This presentation will focus on: First, tracking the developmental journey of the conflict face-negotiation theory; second, clarifying the essential conflict face-negotiation theoretical assumptions and essential concepts; third, mapping some key research findings in association with the FNT; finally, identifying some current theorizing/researching trends and concluding with recommendations for the advancement of the conflict face-negotiation theory as a practical conflict-disharmony theory.

Asian American Movements for Racial Equality and Intercultural Understanding in the United States

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For generations Asian Americans held marginal positions as immigrants, outcasts, and refugees in American society due to the tragic history of Chinese exclusion, Japanese internment, Korean and Vietnam War, and Cambodian genocide. The Civil Rights Movement and Immigration Reforms in the 1960s improved the conditions of Asian Americans and helped shape their new ethnic and political identity. While the image of the “model minority” was created to praise Asian Americans for their achievements, the ideologies of racism, anti-Communism, and xenophobia continued to promote prejudice, discrimination, and violence against Asian Americans.

Examples of racial strife and conflicts in recent decades include the killing of Chinese American Vincent Chin in Detroit in 1982, devastating effects of the LA riots in 1992 on Korean Americans, hate crimes against Vietnamese Americans, deportation of Cambodian Americans for petty crimes, and more recently, several murders against Chinese students and professors on university campuses. Other subtle conflicts include accusation of spying and espionage by Chinese Americans and hate crimes against Sikh and South Asian Americans after September 11th., 2001. While the status of Asian Americans has improved in American society through their professional success and upward mobility, much needs to be done to ameliorate social conflict and promote racial equality as well as cultural harmony.

In this paper, we look at efforts by Asian American media, community organizations, and social movements to promote a positive image of Asian Americans as an inclusive ethnic group in the United States. In managing racial conflicts, we examine community activism after the Vincent Chin murder, interracial dialogue between Korean Americans and African Americans after the LA riot, services for Vietnamese and Cambodian refugees for social integration, and advocacy for support of a transnational Chinese American community. This rich repertoire of coping mechanism in resolving conflicts embodies both ideologies and practices relating to the advancement of civil rights, community relations, health and wellness, and international understanding.

Asian Americans employ various strategies of grassroots campaigns, community building, post-conflict reconstruction, and global social media to address problems of racial violence, war trauma, generational conflict, and anti-foreignism. In many cases Asian Americans have been successful in conflict resolution in schools, neighborhoods, and communities. These proactive steps and movements of social justice by Asian Americans are critical to achieving a more just and harmonious society in the United States.

“校本化”跨文化交际课程与通识教育

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Developing general education is a mission for many colleges in China. One of approaches offers compulsory courses and elective courses for students. Then the course of Intercultural communication comes to be a part of general education. Analyzing the state of the course of intercultural communication in China, and studying the models of intercultural communication in abroad, this paper explores “school-based” curriculum of intercultural communication. Studying multi-culture, especially the culture of areas in China represents consciousness of national culture. Communicating with people from different backgrounds in class and after class contributes to develop competence of intercultural communication and to join in construction of curriculum. Offering internship opportunities for students in intercultural environments adapts them to acting situations and strengthens models of intercultural communication. Starting from these considerations, this research found it useful to cultivate intercultural perspectives of students and to foster their personality of appreciating other cultures as well as national culture with school-based intercultural communication courses.

An Intercultural Dialogue Approach to Professional Development Program for the Confucius Institute Chinese Teachers in the US

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This present study focuses on the intercultural experiences and the professional identity development of a group of Confucius Institute teachers who are sent from their home universities in China to teach Chinese in their American host universities for two or three years. Combining descriptive ethnography with semi-structured interview design, the data were collected from observing these teachers' interactions with their students in classroom and their American colleagues at workplace as well as their own reflections on their cross-cultural teaching experiences in the US. The findings indicate that teaching abroad does enhance their intercultural awareness and skills in teaching Chinese as a foreign language and contribute to their professional identity development, however, conflicts arising from cultural teaching beliefs and constraining factors for the changes of beliefs and practices are coexistent. Implications of these findings for the importance of intercultural dialogue approach to the provision of professional development are also discussed.

Intercultural Analysis on Chinese Sojourners Conflicts with Australian Hosts

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With the tendency of more and younger Chinese students going abroad for short-term study tour, their adaptation and enculturation are becoming more critical and significant. This paper focused on how 67 sojourners ($F=49$, $M=18$) adapted themselves during a 4-week home stay in Brisbane, Australia. Overall the students were very satisfied and yet there were conflicts from time to time. The purpose was to explore the problem of interpersonal relationship development between Australian hosts and visiting Chinese students to identify and analyze factors that contributed to their effective interpersonal relations. A qualitative interpretive case study, participants included both the Chinese students and 5 Australian hosts with whom they developed relationships. Data collection was accomplished over a 6-month period utilizing in-depth interviews and direct behavior observation methods. Findings

revealed that Chinese students' lack of cross cultural communication awareness and skills was the main cause for most cases of conflicts rather than language barrier. It is recommended that pre-orientation of cross cultural awareness and skills be delivered to Chinese students and teachers across all groups to build up better and more effective relationship with their local home stays worldwide.

Service Culture in International Exhibition Management---A Case Study

WANG Lu, Shanghai Second Polytechnic University, P. R. China
Norbert Mundorf and Yinjiao Ye, University of Rhode Island, USA

Service culture (SC), among other factors, plays a critical role in the success of international exhibitions. The SC from organizers to exhibitors and trade visitors in China International Industry Fair (CIIF) and Hannover Messe, Germany (HMG) as case study based on qualitative analysis of their homepages, 2012, service catalog and after-show report was explored to compare and contrast basic services (BS) and value-added services (VAS) of SC from pre-exhibition, during exhibition and post exhibition phases from intercultural communication perspective. The findings revealed that there has been conflicts of service culture between China and Germany, as German exhibition organizers regard service as the most powerful strategic competitive tool in the international exhibition industry. The comprehensive set of services of German organizers includes trade show marketing services, professional stand design, a full array of technical stand services, optimum catering and an array of innovative online services to facilitate contact between exhibitors and potential buyers before, during and after the show. However, most Chinese exhibition organizers lack strong service awareness, knowledge and skills, but rather attach more emphasis on attracting exhibitors and professional visitors in order to increase profit through sales. The purpose of this research is to propose suggestions to further arouse and promote the organizers' SC to upgrade its service qualities in international exhibition industry in China.

An Analysis on Correlation between Intercultural Sensitivity and English Proficiency of English Majors in China

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With the fast development in transportation, communication, trading and other fields in the multicultural and globalizing society, the importance of acquiring intercultural communication competence (ICC) has been well recognized. In the past decades, much attention has been paid to the study of ICC. Intercultural scholars have attempted to figure out what ICC is and what the elements of ICC are (Gudykunst, & Wiseman, 1977; Chen, 1997, 2000; Lustig & Koester, 2007; Spitzberg & Changnon, 2009) . They argued that ICC consisted of four dimensions: personal attributes, communication skills, psychological adaptation and cultural awareness. Chen (1996) pointed out that ICC could be examined from three perspectives: (1) cognitive—intercultural awareness; (2) affective—intercultural sensitivity; and (3) behavioral—intercultural adroitness.

Intercultural sensitivity is the core factor to connect intercultural awareness with intercultural skills. The academic attention to the essence of intercultural sensitivity has been paid home and abroad. Chen advanced Bennett's (1986) six distinct personal characteristics in three dimensions and explored an intercultural sensitivity scale (ISS) by making factor analysis based on the above six characteristics. This study adopted the intercultural sensitivity scale (ISS) explored by Chen & Starosta (2000) to make the assessment in the affective perspective of ICC.

This investigation is expected to provide first-hand data about the ICS level of English

majors in universities of China and find out whether there exist positive correlation between English proficiency and ICS, which can shed light on the designing of curriculum, syllabus, teaching materials for developing students' intercultural communication competence.

The participants were English-major juniors from three universities, Shandong Normal University (SNU), Lu Dong University (LDU), and Qingdao Agricultural University (QAU) in China. We chose the three universities as the source for our sampling to obtain a representative sample of the characteristics of English major juniors across China. 280 participants from the three universities participated in the study. The Intercultural Sensitivity Scale (ISS) is composed of 24 questions that touch upon five aspects of measuring intercultural sensitivity. This research used the statistic tool of SPSS 17.0 to sort out and analyze the data in the questionnaires.

The study probes into the following questions: 1) how the intercultural sensitivity correlates to the TEM-4 and 2) to what extent the students from the different universities differ in terms of five elements of intercultural sensitivity and 3) if there is some correlation, what should be done to enhance English learners' intercultural sensitivity so as to strengthen their intercultural communication competence in China?

The results of the study show that English proficiency has some positive effects on English learners' intercultural sensitivity. It reveals that participants with higher TEM-4 scores acquired the higher intercultural sensitivity than those with lower TEM-4 scores in the aspects of engagement and respect for cultural differences.

Conflicts or Intercultural Harmony on Cross-Cultural Synchronous Online Discussion between Chinese Students and Japanese Students

Akiko Watanabe
Waseda University, Japan

The study investigates the possibility of some conflicts or harmony arisen from cross-cultural synchronous online discussions between Chinese students and Japanese students. Chinese students and Japanese student(s) in a small group conducted a cross-cultural talk through the internet. The study is to find out whether or not conflicts arose in synchronous online discussions. If conflicts arose during the online discussion, the study analyzes to what extent the students dealt with the conflicts during the online discussion. If conflicts did not arise during the online discussion and the students communicated in a harmonious way during the online discussion, the study analyzes to what extent they communicated successfully during the online discussion. The participants in the study were two small groups of Chinese students and Japanese student(s). For a selection of the two groups, operationalizing was conducted in terms of learner's overseas experiences. One group included one Japanese who had overseas experiences more than four years. The other group included one Japanese who had no overseas experiences except short trips. Their 50 min interactions in the two groups were video recorded via internet, transcribed, and analyzed from cultural perspectives, specifically towards conflicts and intercultural harmony. The result of the study will be announced in the conference.

Intercultural Conflict: Chinese Literature Intercultural Communication Translation Strategies Study from Verschueren's Adaptation Theory

WEI Xuan, YAN Jinglan
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Translation is similar with the intercultural communication, because the two both are processing languages, symbols and signs. Firstly, language is the important carrier of certain culture and it can reflect the culture from every aspects at the same time, while culture dominates and determines its language in an inseparable way. The relationship between the

two is a key area in intercultural communication study; also translation scholars are developing their intercultural awareness and the application of intercultural communication. As for symbols and signs, they are created by human beings to construct our own beliefs and develop them and enrich them gradually. Human beings wish signs and symbols can become harmonious with the universe, with the globe and with the nature; the story of Babel, to some extent, express our willing to communicate with other clans', races' people, even men prefer to pay each and any effort to go against God's will. However, the wall still works; same symbols can mean quite differently in varied regions, people employ their own mother tongues which hear like alien messages to others. Not to mention the another complicated way of communication as oral style: written communication. The words that have been written seem like symbols, pictures in the eyes of people from another culture, this process procedure must be aided by someone who can handle the original language and target language both; ideally, the interpreter should be aware of the cultural backgrounds of original culture and target culture, for there must exist some unavoidable misunderstandings, blurs and blanks to correct, to clarify and to fill.

Verschueren's Linguistic Adaptation Theory is used more often as a guiding translation method, trying to provide four intermingled dimensions for pragmatics description and pragmatics explanation of linguistic phenomenon: context relationship, linguistic structure, adaption dynamics and the awareness degree during the adaption process. The interpreter has to "choose" from time to time during the translation process when facing each cultural conflicts including understanding different cultural phenomenon, selecting proper expressions to "satisfy" target readers' needs—to understand what exactly the book author is discussing about. This conflict management process is not easy, calling for the interpreter's "versatility"—i.e., to consider every and each translation problems and their solutions.

This thesis tries to discuss about how the interpreter adapts himself to achieve the expected effect by adjusting the structure and context of language. The thesis takes 10 words in China written by Chinese writer Yuhua, translated by Professor Alian H. Barr as the example, managing to prove the function of Adaption Theory on cross-cultural translation, from the aspects of achieving the expected effects, language structure and contexts.

Semantic and Communicative Translation: the Case of iwuf.org

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China is publicizing its culture into the world stage under the circumstances of globalization. Translation is the necessary way leading to the promotion of Chinese culture in foreign countries. Wushu, a remarkable representative of traditional Chinese culture and philosophy, demands high quality of translation. However, many problems exist in the field of Wushu translation: the translation of Wushu terms is not yet unified; the standard of Wushu translation is still in need, etc. The thesis in this relatively new research field is limited both in its quantity and in the research angle. Some scholars studied certain translation examples; others proposed principles and skills of Wushu translation. However, the studies conducted from a translation theory to perform systematic analysis are rarely seen in Wushu translation. Apart from that, Internet has become an important access to people's contact with Wushu in such high-technique era. The multi-language websites perform a pushing hand to the spread of Wushu. Among them the translation of the official website of International Wushu federation has high reference and study value. Because IWUF is the solely Wushu international organization recognized by IOC, and the translation its official website is proofread by experts and authoritative to its sub-organizations.

On account of that, the author attempts to conduct a systematic analysis of the translation of iwuf.org from the perspective of communicative translation and semantic translation, and explain the strategies used under each models. As for CT and ST, the former is reader-oriented

aiming at successfully deliver information; the latter emphasizes on the traits and language style of source texts, hereby translators try to keep the cultural and aesthetic elements in translation. Based on that, the author compares different texts and draws a conclusion: the news texts and the technical requirements apply the model of CT because of their informative and directive function respectively in these two text types; the translation of taolu follows ST because as a result of its expressive nature. In addition, strategies like paraphrase, omission, shift of perspective are used under CT model while sound-meaning combination translation and image translation belong to ST model. Meanwhile, there are some limitations in this study including the insufficient quality of sample and shortage of the opinions of translators and viewers.

This study is an attempt in applying communicative translation and semantic translation models to Wushu translation. The author hopes it could provide some valuable reference for future study in this field.

语义翻译与交际翻译视角下的国际武联官网翻译研究

在全球化背景下，中华文化作为中国软实力的重要源泉，需要更广范而有力地向全世界辐射。利用恰当的翻译手段，使外国亦可一窥中华文化之精髓，是文化传播与推广的必由之路。中华武术包含着中华传统文化及哲学思想，对翻译的要求更高。然而目前武术翻译界仍存在许多问题，武术术语尚未统一，武术翻译尚未有规范化的标准。作为一个较为新兴的研究领域，武术翻译方面的论文屈指可数，研究角度较为局限。有的学者研究了具体的武术翻译案例，一些提出了武术翻译原则，但从一个翻译理论着手系统地探究武术翻译较为少见，仍有待发展。另一方面，在当今高度信息化的时代，网络无疑已成为人们接触、了解武术的重要平台，拥有多语言翻译版本的网站显然也是武术传播的重要推手。而国际武术联合会，作为奥委会惟一认可的武术领域的国际组织，其官方网站的翻译经过了权威专家评定，对其所管辖赛事与组织具有权威性与强制性，具有很高的参考及研究价值。

鉴于此，作者试图以彼得纽马克的交际翻译与语义翻译理论对国际武联官网的翻译实践进行系统性的分析，探讨其翻译方法。交际翻译和语义翻译是翻译巨擘纽马克提出的两种翻译模式，前者以交际为前提，以读者为中心，旨在更好地传播信息；后者注重源语言本身的特征和表达色彩，翻译时要注意保留源语言的文化及美学负载。以此为理论支持，作者分析了不同翻译文本的特点及作用，指出新闻文本及技术要领分别属于信息文本和指示性文本，使用了交际翻译的模式，而套路的翻译表达功能突出，属于语义翻译的范畴。其中，译者使用了释义法、减词法、转换法等来实现交际翻译的目的，使用音译加注、意象翻译等方法来达到语义翻译的要求。当然，本研究仍存在许多局限，数据较为有限，缺乏译者以及译文读者的反应情况等等。

本文是作者从交际翻译和语义翻译理论的角度对武术翻译研究的一次尝试，希望能为以后此领域的研究提供一些参考。

Cultural Difference or Management Style Issue? A Case Study of a Sino-American Trading Firm

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The presentation is about a case study involving a Sino-American trading firm headquartered in the U.S. but with most of its employees working in mainland China. Communications within the firm between management and workers are mostly done through electronic media, especially in the form of emails. According to the management, miscommunication has been a constant issue to the company, resulting in “emotional strain” internally and financial losses externally due to misinterpretations of messages and documents, etc. In the past, the management had been focusing on formal employee training to remedy

the situation, assuming that the lack of professional training on the part of employees was the “culprit,” but with little effect. The employees, on the other hand, felt that the management did not have the know-how in communications or simply did not understand them, especially from their perspective.

Based on over six months of research, I would like to discuss the miscommunication problem mainly as that of a cultural difference between the U.S. management that have tried to bring standardization or “procedure” into the workplace communications and the Chinese employees who somehow resist such standardization, preferring, instead, a common-sense approach built on their previous work experiences. The difference can also be seen as one in terms of communication style, as the U.S. management tends to stress the need for clear, “low-context” communications whereas the Chinese employees exhibit the trend to communicate messages seemingly unrelated to questions or issues at hand, which is actually reflective of a “high-context” preference for communications.

In the presentation, I will propose some possible solutions and address some theoretical implications for cross-cultural communications, especially in the setting of international business. I will also discuss the research methods and analyze some of the communication samples collected from the research to reveal the textual evidence of communication issues.

Hybridity in Intercultural Communication Research: A Multiple-Perspective Review

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In intercultural communication and competence research, culture has traditionally been defined in terms of demographic variables – an indication of clear-cut cultural boundaries and generalized cultural homogeneity. However, in the era of globalization, increased intercultural communication, cultural contact and infusion, population migration, and the erosion of cultural boundaries have expanded human contact within and across “cultures” and inevitably bring about the hybridization of values, beliefs, norms, social attitudes, and practices. As such, hybridity has become an important concept and outcome goal for intercultural communication training and competence development. Taking multiple perspectives, this paper describes the evolution of the concept of hybridity, how hybridity can inform and enrich intercultural competence studies, the status of hybridity in intercultural communication studies as a whole, some major critiques of hybridity research, and directions for future work.

Intercultural Harmony in FU Lei’s Translation

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This study aims to explore FU Lei’s translation activity from the perspective of cultural angle. Intercultural harmony leads to access to new resources in various cultures. We can learn traditional culture, promote innovation and harmonious development of our culture through harmony and diversity. Translation is an important cross-cultural activity. FU Lei is a famous literary translator and art theorist in China. He not only has a high level of literary accomplishment, but also great accomplishments in the field of music and painting. He combined the translation of literature with the art of painting and summarized the spirit of translation. His translation theory originated from traditional Chinese painting art. He was engaged in the translation of Western masterpiece about art, history and human culture, because he was keenly aware that Western spirit of science was exactly the methodology China needed most at the time. He kept a clear head and pointed out China's modern academic deficiencies and solutions. FU Lei’s translation achieved harmony because he was always going with the background of the communication of Western and Eastern culture.

A Comparative Study of Chinese Pinyin in Second Language Teaching ---Centered on the Textbook for Teaching Chinese as a Foreign Language and Primary School Chinese

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ZHU HuiMin, Wonkwang University, South Korea

In teaching Chinese as a second language, Chinese pinyin teaching doesn't get enough attention like other teaching link. There's no doubt for the importance of Chinese pinyin teaching, though it isn't the key of Chinese study. There's commonness and individuality in teaching Chinese as a second language and primary school Chinese. We hope that through the comparison of two kinds of teaching, to provide some feasible suggestions for Chinese pinyin teaching, and help the development of Chinese pinyin teaching.

This paper mainly divides into four parts, the first part is research background and literature review; The second part is a comparative study of different textbook; take the textbook of Contemporary Chinese 1, Experiencing Chinese – Living in China and primary school Chinese, grade one, published by People's Education Press edition and Jiangsu Education Press edition as the example; The third part is a comparative study of other aspects of Chinese pinyin teaching, mainly in teaching object, curriculum standard request and teaching strategy; The fourth part explores which part can teaching Chinese as a second language learning form primary school Chinese. And put forward some suggestions for Chinese pinyin in teaching Chinese as a second language.

Linguistic Intergroup Bias and Speech Accommodation

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Prejudice is one of the major causes of intercultural conflicts. It is also an important issue in the study of intercultural communication. In current intercultural communications, the explicit linguistic bias still exists; however, a large amount of linguistic bias is implicit. The implicit linguistic bias, due to its strategic and subtle representation, unconsciously exerts influence on people's perception, attitude and behaviors. Therefore, this naturalized, habitualized linguistic bias deserves our special attention and thorough research. As a psycholinguistic theory, Linguistic Intergroup Bias (LIB) holds that language can subtly represent and maintain the in-group's stereotype of and prejudice against the out-group. Under the context of the in-group's maintaining and communicating the stereotype of out-group, there is a certain interaction between the psychological process (cognitive or motivational) and linguistic expressions. Nevertheless, the researches on how to use linguistic strategies to regulate linguistic bias still lack in this theory. Speech Accommodation Theory (SAT) is made up of four sub-theories: Similarity Attraction Theory, Social Exchange Theory, Causal Attribution Theory and Intergroup Distinctiveness Theory. By combining LIB and SAT, this paper attempts to study the causes, expressions and avoiding strategies of intergroup linguistic bias so as to manage intercultural conflicts.

偏见是引发跨文化冲突的主要原因之一，也是跨文化交际学研究的重要问题。在当今的跨文化交际活动中，显性的语言偏见依然存在，但大量的语言偏见却是隐性的。隐性的语言偏见由于表达的策略性和微妙性，不知不觉地影响着人们的感知、态度和行为。因此，这种“自然化”和“习惯化”的语言偏见更值得我们的关注和研究。作为一种社会心理学理论的群体间语言偏见理论(Linguistic Intergroup Bias)认为，语言可以微妙地反映和维护内群体对外群体的刻板印象和偏见，内群体在维护和传播外群体刻板印象的语境下，其心理过程（认知的或动机的）与信息语言表达形式之间存在着一定的互动关系。

但该理论对如何利用语言手段来调节语言偏见，则缺乏系统和深入的研究。言语调节理论 (Speech Accommodation Theory) 由类似吸引、社会变换、原因归属和群体间区别四个子理论构成。本文旨在探讨将言语调节理论和群体间语言偏见理论结合起来研究群体间语言偏见产生的动因、形式以及规避策略，以达到跨文化交际中的冲突管理目的。

‘Roddenberry’s IDIC Ideal’

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This paper explores Gene Roddenberry’s creation of the IDIC ideal, the most consequential political or ethical idea about intercultural relations to emerge from the most successful science fiction multimedia franchise of all time, *Star Trek*. First appearing in the Third Season (1969) of the original *Star Trek* television series as the cornerstone of the logocentric philosophy of the planet Vulcan, IDIC is an acronym that stands for ‘Infinite Diversity in Infinite Combinations.’ But, we may ask, what more does IDIC stand for? How coherent and successful is the realization and demonstration of this idea within *Star Trek*, and can the normative ideal it betokens be usefully applied as a model for, or at the very least, a comparative perspective on, our own (non-fictional) future of global cultural conflict management and/or negotiation? In approaching these questions, I shall first consider some problems of the interpretation of visual fiction generally, i.e. how we might read or extract a consistent or coherent ideal from a cultural product such as the *Star Trek* television series, which contained the contributions of more than a score of writers of varying ideological persuasions in addition to other creative agents, and is a work over which its creator, Roddenberry, had surprisingly little authorial control. I shall then attempt, within certain limits, to address this interpretive issue by presenting, through the interpretation of key *Star Trek* episodes and through the writings of Roddenberry himself, something like a coherent IDIC philosophy, with particular dispositions towards key topics such as cultural first encounters, intercultural communication and negotiation, and the proper sphere of armed conflict. For this task it will prove useful to turn to the history of ideas in order to put Roddenberry’s IDIC ideal in its historical context, particularly by comparing it to three ideas that have been treated extensively in recent social theory: first, technocratic rationalism, which was an essential theme of most American science fiction, and certainly Roddenberry’s; secondly, multiculturalism, a complex set of beliefs and norms that Roddenberry seems to have anticipated in a number of aspects, and third, contemporary political progressivism, which Roddenberry’s IDIC ideal also appears to have pre-figured. Finally, I shall attempt to evaluate whether the IDIC ideal’s proto-multiculturalism and faith in scientific rationality as the sufficient basis for human progress and survival stands up to some of contemporary social theory’s most powerful critics of such post-enlightenment or ‘utopian’ thinking, including Allan Bloom, John Gray, and Charles Taylor.

Cultural Conflict and Global Harmony

---A Case Study on Conflict Management of Foreign Teachers in Shanghai

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Conflict is inevitable and pervasive in human interaction at different levels: interpersonal, social, national, international and intercultural. The paper aims to make a tentative study on the conflict management of foreign teachers in Shanghai international schools. Conflicts arise almost every day at school between foreign teachers and Chinese administrators or teachers due to cultural differences. It is held that there are mainly two orientations to conflict: the opportunity orientation and the destructive orientation. According to Augsburg, the opportunity orientation emphasizes the potentially positive aspects of conflict, which

encourages individuals to think of creative solutions to conflict; the destructive orientation emphasizes the potentially negative aspects of conflict which encourages individuals to share a common tendency toward avoidance of confrontation and verbal aggression. Ting-Toomey believes these two orientations are based on different underlying cultural values involving identity and face-saving. The study finds that the opportunity and destructive orientation are not always adopted by the teachers in conflict situation; in most cases, they are likely to adopt a neutral orientation to conflict. That is, a combination of opportunity and destructive orientation depending on the cultural variables, individual and interpersonal characteristics, contexts, and conflict management strategies, through which a kind of harmony has been created and fulfilled.

CQs and cross-cultural training

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The objective of current research is to explore how cross-cultural training influences Cultural Intelligence (CQs). The longitudinal research design was used. 187 university students in Shanghai answered both CQs and cultural knowledge test before and after three-month cross-cultural training. The results showed that scores of four dimensions of CQs were reduced significantly after training, and the testing score of training did not have significant correlation with four dimensions of CQs. The rationales were discussed.

Translation of Culturally-Loaded Words in *Elegies of the South* from the Perspective of Cultural Translation

—Taking SUN Da-yu's English Version as the Example

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Elegies of the South, mainly composed by QU Yuan's works, is the first romantic poetry collection in China. It is rich in social customs, religion and witchcraft, also astronomy and geography. Translation of culturally-loaded words *reflects* research-orientation in classics translation and the translator's attitudes towards spreading Chinese culture. Taking SUN Da-yu's *Selected Poems of Chu Yuan* as the example, translation methods are discussed in the following five aspects: ecology culture, material culture, social culture, religious culture and linguistic culture. In SUN's translation, we learn that how Chinese cultural qualities enter into target culture. On the basis of source culture, the translator uses various methods such as literal transition, free translation, literal transition with annotations, free translation with annotations, transliteration with annotations, and compensation within text. Annotations participate in the construction of the meaning of the whole text, which reflects the translator's perspective of cultural translation in practice. SUN Da-yu's translation makes the source text's literary value, cultural value and aesthetic value spread in English environment.

文化翻译观下的《楚辞》文化负载词的翻译 ——以孙大雨译本为例

《楚辞》是以战国时期屈原作品为主的我国第一部浪漫主义诗歌总集，蕴含着丰富的社会民俗、宗教巫术、天文地理等方面的知识。《楚辞》文化负载词的翻译反映了典籍翻译的研究型特征以及译者传播中国文化的态度。以孙大雨《屈原诗选英译》为例，从生态文化、物质文化、社会文化、宗教文化、语言文化五个方面探讨文化负载词的翻译，管窥如何使《楚辞》的民族特色走进英语世界。孙大雨以源语文化为依归，采用了直译、意译、直译与文外加注、意译与文外加注、音译与文外加注、文内补偿等多种方法。“加

注”参与建构了整个译本的意义生成，也是译者的文化翻译观在翻译实践中的体现。孙大雨的译文使《楚辞》的文学价值、文化价值、美学价值在异域文化土壤中绽放异彩。

Reviewing and Reflection **—— On the Reassessment of the Translation Efficiencies and Values**

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In the process of Chinese historical development for more than 2000 years, translation has played a very decisive role by “inputting” alien cultures, which caused the evolution of the culture and ideology. The four translation climaxes in Chinese history are the good cases. Today, in the context of intense struggle between Chinese and Western cultures and ideologies, translation is still one of the most effective ways for “outputting” the Chinese culture to the world. With the history as a mirror, a realistic and practical reassessment should be taken on the essential attribute, value, development of the translation and the relevant factors. Through the analysis of predicaments faced by domestic and overseas Chinese text translations, this thesis focuses on discussing the effective ways and strategies of the Chinese cultural outreach and ideological propaganda on the bases of the attributes and values of the translation.

翻译效能及其价值的再思考

翻译在中国长达两千多年将外来文化“引进来”的历史发展进程中，对中国本土文化意识形态的形成和演变可谓举足轻重。历史上的四次翻译高潮就是明证。今天，在中西文化和意识形态激烈角力的现实背景下，借助翻译进行跨文化交流仍不失为有效途径之一。需要我们以史为鉴，以现实为考对翻译的本质属性、价值意义、未来“路向”及其相关因素进行重新审度。通过分析国内外中国文本外译所面临的现实困境，探讨如何利用翻译的效能和价值，实现中国意识形态对外宣传，中国文化“走出去”可资借鉴的方法和策略。本文主要从两个层面对此作出阐释：**第一，以史为鉴。**通过对中国翻译史上四次翻译高潮的历史回眸，概括两千多年来，在将异域文化“引进来”的过程中，翻译对中国各个时期文化和社会意识形态流变的影响和价值；**第二，现实反思。**依据当前国内外中国文本外译现状，探讨新的历史背景下，如何理性审视翻译的本质属性和价值意义，从而有效利用其特性，为实现中国文化“走出去”创造条件。

本文利用系统功能语言学的相关理论来对典型的企业外宣语篇—企业介绍语篇中的身份构建进行分析，对企业如何从概念功能、人际功能和语篇功能方面构建自身的自我身份，横向身份和纵向身份进行了跨文化系统探讨。本文一方面丰富了有关语篇与身份的研究，另一方面也为企业语篇构写和解读提供了有益借鉴。

通识教育框架下本科生跨文化能力培养研究：美国大学个案及对我国高校的启示 **——以教学为中心的讨论**

YANG RongRong
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This paper examined the correlation between the General Education in American Universities and the cultivation of undergraduate students' intercultural competence; and then the paper outlined the overview of theories and practice in American's universities undergraduate instruction. And finally drew a conclusion and rose up several suggestions for the Chinese universities.

Intercultural Identity Construction in Company Promotional Discourse —A Case Study of Company Overview of AT&T

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In this paper Systemic Functional Linguistic Theory is used to analyze the identity construction in company promotional discourse, and to explore how the identity is self-construed vertically and horizontally. It helps to better comprehend the relationship between discourse and identity, and it is also beneficial for composing and comprehending company overview discourse.

Intercultural Conflict and Harmony: An Literary Approach

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Starting from the definition of culture (1.the evolved human capacity to classify and represent experiences with symbols, and to act imaginatively and creatively; and (2.the distinct ways that people, who live differently, classified and represented their experiences, and acted creatively. Hoebel describes culture as an integrated system of learned behavior patterns which are characteristic of the members of a society and which are not a result of biological inheritance. Distinctions are currently made between the physical artifacts created by a society, its so-called material culture, and everything else, the intangibles such as language, customs, etc. that are the main referent of the term "culture".--- wikipedia), this article attempts to interpret cross-cultural conflicts and harmony from literary perspective. Literary works involved cultural conflicts ranging from colonial texts like *Passage to India*, racial literature like Asian-American literature, African-American literature and Jewish literature etc to works like *Tears in South Africa* which demonstrate religious conflicts are targeted for detailed analysis. Those literary works show that conflicts come first from differences and then arise in interaction and communication. But conflict is not the only state and result of cross-cultural communication, let alone the normal state. To overcome conflicts and reach harmonious coexist, people shall be aware of the differences, and acceptance, understanding, tolerance and cooperation are needed.

Rethinking Cultural Identity in the Context of Globalization: Some Theoretical Considerations for Intercultural Communication

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The globalizing world has witnessed the resurgence of cultural identities (grounded in ethnicity, gender, land, language, race, and religion) as the most potent force of domestic and international affairs. It is impossible for us to ignore cultural identities or primordial ties as they define our current living conditions and give meanings to our daily existence and thus make us concrete cultural human beings. Nor is it reasonable and desirable to erase our cultural differences and abandon our cultural identities in order to become global citizens. However, questions about identity as embedded in community and issues of communal solidarity predicated on a sense of belonging have not been adequately addressed so far in the field of intercultural communication. The proposed paper contends that it is more fruitful to seek for an approach that allows us to theorize cultural identities in their full complexity as rooted as well as open, indigenous as well as hybrid, uniting as well as dividing, and oppressing as well as liberating.

Social Media to Acculturation: A Double-Edged Sword or a Booster? A Quantitative Study on International Students' Cross-Cultural Strategies in China

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Along with the progress of the global village and the rapid upgrade of new media technology, intercultural communication researchers have started to consider the impact of social media on intercultural adaptation. Undoubtedly, people use social media to learn about their host countries, establish and maintain relationships, find out about activities in the host community, and stay informed about events in their home countries. It is crucial to examine the potential impact of social media on intercultural adaptation in order to better understand the role that new media plays in intercultural acculturation. Numerous works have explored various aspects of social media's impacts on people's lives, but the literature on its impact on acculturation and intercultural competence is still in its infancy. Limited data in previous studies suggest that social media may either negatively or positively affect acculturation, but it is unclear how cross-cultural uses of social media such as Weixin/We Chat works to evoke the impact, especially the effects on acculturation and intercultural competence in a host country environment. Therefore, arguments about whether social networking sites increase intercultural contact and, hence, improve acculturation potential or do they merely enable users to communicate with in-groups who share their cultural backgrounds and limit acculturation, are significantly worth investigation.

This study aims to accomplish two goals: (1) to present the strategies of international students using We Chat in their intercultural adaptation to Chinese culture, and (2) to provide the empirical evidence for the field of Intercultural New Media Studies to clarify the effects of approaches. To investigate such a relationship, this study takes two We Chat networking groups of international university students in Shenzhen, China as the observation cases and their We Chat text messages are analyzed. Guiding this investigation is a conceptual framework constructed on intercultural acculturation theory.

The research method adopted in this study is comprehensive. We Chat text analysis method is conducted to examine the participants' strategies and a questionnaire survey will be used to investigate their acculturation competence. Lastly, in-depth interviews will be conducted to obtain insight not only in the content level of meaning portrayed, but the relationship level conveyed, as well. The qualitative method of conducting in-depth interviews provides the study with detailed information about the individuals' thoughts and perspectives on the impact social media has on intercultural adaptation.

In light of the acculturation theory, this study expects to generate empirical evidence that tests social media effects on intercultural acculturation of other cultural individuals to Chinese culture. Based on the results of the analysis, directions for future studies in this line of research are also discussed.

Is Conflict Management and Intercultural Harmony the Solution to the Chinese Language Schools in America? A Case Study of Acton Chinese Language School

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There are more and more non-profit organizations aiming to provide an educational and cultural setting for youngsters and adults to learn Chinese language and culture in America. These non-profit Chinese language schools are run by voluntary parents, administrators and board members with the assistance of small and partially compensated teaching staff that are not professional teachers and are not licensed. Three types of programs are offered in Chinese language schools: weekend, after-school, and summer. Chinese school has become

part of American life for Chinese parents, but is seldom favored by their American-born Chinese children. Although the Chinese schools offer good services and make a profit, none of them is considered successful enough to enjoy popularity among Chinese students. The purpose of this paper is to focus on the intercultural conflicts at the weekend Chinese schools and attempt to find out solutions to the Chinese schools in America. Is good conflict management and intercultural harmony a solution?

Acton Chinese Language School (ACLS) located in Massachusetts, the U.S. is such a typical Chinese-language school with 300 students registered, which has been operating for ten years. Acton Chinese Language School is taken as a case study because there are many instances of intercultural conflicts at the school and successful experiences in dealing with the issues. The analysis of ACLS is intended at helping to manage the conflicts to achieve intercultural harmony, and serving as a model for other Chinese-language schools in the United States in dealing with intercultural conflicts.

The methodology of the research includes data analysis of the 310 questionnaires that were distributed to students at all levels of classes at ACLS to seek their feedback about the Chinese classes and school. Interviews with former and present Directors of the ACLS Board and Parent Council as well as Principals and Director of Academic Affairs were conducted to obtain their honest opinions about the issues they have experienced. To get first-hand information, we sat in classes to observe the intercultural conflicts in classroom and witness the on-site interactions between teachers and students. In addition to the questionnaires, interviews and observations at ACLS, we visited the Confucius Institutes and other Chinese schools in the New England area, and referenced major academic papers on both topics of the Chinese schools in America and intercultural conflict management. The SWOT analysis to assess the current situation of conflict management of ACLS and Blue Ocean Strategy/Four Actions Framework are used to analyze cases and make recommendations on how to achieve the intercultural harmony in Chinese schools in America.

A Comparative Study of Adverbial Conjunctions of Favorable Denotation in Chinese and English

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This paper is aimed at exploring the syntactic, semantic features and pragmatic functions of the Chinese adverbial conjunctions (“幸亏”“幸而”“好在”) and the English adverbial conjunctions (fortunately, luckily, happily) of favorable denotation from the viewpoint of linguistics. Semantically, these adverbial conjunctions all express that it is favorable that something showed its presence or took place or was done because if it had not, the situation would be unpleasant or difficult. As potential equivalents in translation, they will show similar features. However, restricted by the rules of different languages and influenced by various cultures, they will present different properties. The paper attempts to analyze and explain these similarities, differences and some regular patterns explored on the basis of the data collected from ten classical novels, which have their respective translated version by applying the linguistic theory and Halliday's Functional Linguistic Theory.

Intercultural Communication and Conflict between Chinese and French Colleagues---a case study

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The past decades witnessed closer collaboration between Chinese and overseas higher institutions in which Chinese and international faculty work together. The subsequent intercultural communication issues have attracted scholarly attention. This study aims to

explore intercultural communication experiences and conflict management strategies in a Sino-French college. The main research questions include: 1) What are the intercultural communication experiences of the Chinese and French faculty in the investigated case? E.g., what is frequency, scope, means and overall feelings of intercultural communication between the Chinese and French colleagues and what factors obstruct personal and professional communication between Chinese and French in the higher institutions? 2) What are the intercultural conflict experiences of the Chinese and French faculty in the investigated case? E.g., what is the frequency, types of conflicts between the Chinese and French faculty and the possible causes of these conflicts?

In order to acquire rich data on this complex phenomenon, this study adopted a qualitative approach by interviewing in-depth 11 faculty members (5 French, 6 Chinese) in a Sino-French higher institution. Interviews for French faculty were conducted either in English or Chinese and the interviews for Chinese for Chinese faculty were all done in Chinese. The interview data will be coded and analyzed within the theoretical frameworks of intercultural communication and intercultural conflict management. The research findings will provide input into the intercultural communication research in the educational workplace. The study will also propose suggestions on how to better prepare Chinese and French faculty working at the higher institutions to communicate more effectively.

General Analysis on Asia's Modernity and Chinese Civic Discourse in Globalization

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Globalization witnesses a great revolution in science and technology, which benefits Asia particularly. Consequently, some aspects in Asian culture changes and moves on. Does globalization shape the world into a "global village" as Marshall McLuhan asked in the 1960s and early 1970s, or does it bring us ever farther apart in a "global city" as Rupert Murdoch mentioned? China has been growing into a stakeholder since 2000. Both Presidents of China and US have been seeking an expanding cooperation in many respects these years. The article takes China and Asia as a case study to argue the relations among technology, culture and civic discourse. We can then speculate from Martin's arguments that Chinese modernization must be with Chinese characteristics while borrowing from the west. Besides, it discusses several problems in its content to show Asia's achievement in modernity and the emerging China, such as the role of technology in shaping culture, whether we call 21st century China Century and the function of civic discourse. In a word, this essay discusses 3 major sets (1) the development of globalization; (2) Asia's modernity; and (3) China's civic discourse. In the conclusion part of the article, it is conclude that if all assumption in Jacques Martin's book, the strong economy, more responsibilities of an international stake-holder leadership emerging, continuing infrastructure and environmentally friendly developments, the rise of the middle class through more and more well educated citizens are all accurate, then we may optimistically think that we are already in the second decade of the China Century.

Study on John Fairbank in Cross-cultural Perspective

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As a prominent Sinologist, historian and political figure in America, John Fairbank devoted his whole life to the studies of Chinese history, culture and Sino-US relations. Due to his political stance, viewpoints and ideological differences in a particular historic context, he was once regarded as an unpopular or annoying person in the United States, Chinese mainland and Chinese Taiwan. However, he advocated cultural diplomacy rather than

military force to resolve international disputes. His positive evaluation of People's Republic of China and calm rational thinking of Chinese society helped to promote the development of Sino-US relations. His enormous English writings about Chinese history and culture helped the world better accept and understand China and Chinese culture, and therefore helped to enhance the wide dissemination of Chinese history and culture in the world. John Fairbank should be viewed as a great cross-cultural messenger, as he noticed cultural diversity, respected differences with a pluralistic, open and tolerant attitude towards heterogeneous cultures. His cross-cultural communication attitude is certainly worth learning and research nowadays.

Rethinking Nostalgia in China's Post-reform Urbanization Policy

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Most cities in China have experienced dramatic changes during the systematic progress of Chinese society towards modernization and commercialization. Rebuilding traditional streets into heritage preservation is popular in Chinese urban planning. However, heritage preservation in these cities is facing a dilemma of globalization and heritage protection. With the opening up, Chinese society's systematic progress toward modernization has been accompanied by large-scale urbanization, rapid commercialization and a booming consumerism. The Chinese capital has forced people to face the challenge of urban environment management to adapt to a new city. The traditional streets in big cities are destroyed first and then rebuilt to turn the capital into an international metropolis. Under this circumstance, nostalgia occurs. To some extent, although nostalgia seems to be individual, it is also a link of one's historical memory of sentiment with the development of social construction. Thus, collective urban nostalgia that emerged through the rebuilding of heritage in urban China can promote nationalism from the governmental perspective.

The trend of urban nostalgia reflects the complexity of urban China's emerging performance of culture. On the one hand, rebuilding cultural heritage as a proxy for authoritarian power is promoted by local governments; on the other, it has to cater for the yearning for modernization. Most rebuilt streets are open as commercial areas with a mixture of western exotic and traditional oriental style.

Some questions shall be deeply discussed in the paper: Why and how should the cultural heritage be rebuilt on the process of modernization? Why do very different cities have similar heritage rebuilding (homogeneity)? What is the role of the government in the process of such a commonly adopted while widely criticized trend? Is it a genuine and significant restoration of the traditional culture or a distorted and clumsy trophy demonstration of the irreparable past?

This paper intends to examine the existence of public space and the function of rebuilt nostalgia in the process of urban modernity in contemporary China. Postcolonial theory is employed to analyse the western capital thinking reflected in urban planning. It argues cultural heritage rebuilt as a colonizing project alienating the local knowledge from its own cultural resources. The emergence of the rebuilt traditional streets in urban planning is as a project of governance with geographical or ideological imagination of nationalism, just as James Scott's notion of "high modernism" emphasizes. Yearning for modernity generates a policy of cultural protection which is transformed by the public spaces within which people carry out daily lives. It also raises the critical question of rethinking the function of national imagined nostalgia in urbanization.

跨文化管理中的失信问题研究——以德国外派管理人员与中国员工的失信互动为例

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随着全球化的不断深入，跨文化管理成为跨国企业海外经营的重要议题。其中，外派管理人员与本土员工之间是否能够取得互信是衡量外派人员跨文化管理能力的重要指标之一。然而，因为文化差异的存在，外派管理人员与本土员工之间失信现象频频发生。本文致力于对外派管理人员与本土员工失信互动的内容和原因进行探究。鉴于此，本文将从跨文化失信互动视角出发，以德国外派管理人员与中国员工的失信互动为例，通过质性研究方法，拟对跨文化工作领域的德国外派管理人员与中国员工进行半结构式访谈来获取有关跨文化管理失信的一手研究数据，并通过扎根理论对研究数据进行逐级编码，最终构建德国外派管理人员与中国员工失信互动模型，从而为外派管理人员与本土员工的信任构建以及跨文化管理中的失信现象提供借鉴意义。

Analyzing American young people's perceptions of intergenerational conflict: Attribution of responsibility, age salience, beliefs of filial obligations, and management styles

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On the one hand, research has found evidence to suggest that older adults experienced dissatisfying, demeaning communication from young people in a variety of contexts (see Ryan et al., 1995; Zhang, Harwood, & Hummert, 2005). On the other hand, research has also demonstrated that young people are also "mistreated" or patronized by older adults and are especially unsatisfied with older adults' non-listening, complaining, disapproving, over-parental behaviors, and superior attitudes (Giles & Williams, 1994; Williams & Giles, 1996; Song & Zhang, 2012, Zhang & Lin, 2009). These problematic intergenerational communication experiences are potential sources of conflict. The current study extends research on intergenerational communication, focusing on examining the role of filial obligations, attribution of responsibility, relational closeness, intensity of conflict, perceived personal consequence of the conflict, and age salience in American young people's perceptions of intergenerational conflict management styles. Two major research questions guided the current study.

From the perspectives of American young participants

RQ1: Is relationship type associated with young and older adults' use of conflict styles?

RQ 2: Can the young and older adults who use different conflict styles be correctly classified into these categories based on the continuous predictor variables (e.g., beliefs of general filial obligations, attribution of responsibility, age salience, relational closeness, intensity of the conflict, and perceived personal consequence)?

Grounded in attribution theory, interpersonal and intergroup conflict frameworks, this study examined the written accounts of intergenerational communication in conflict situations from 550 American young adults. Specifically, this study investigated the relationship between relational closeness, relationship type, general beliefs of filial obligations, age salience, attribution of responsibility, and participants' reported use of intergenerational conflict management styles. Each young respondent first completed a detailed written description of a conflict with an older person (65 years or older). Participants then answered questions related to the relational aspects (e.g., relationship type and relational closeness), and participants' perceptions of age salience, attribution of responsibility, and beliefs of filial obligations. Using a content analytic approach, the written accounts were coded for conflict management styles (e.g., accommodative, competitive). In addition, this study also explores the role of age salience on intergenerational conflict management styles. Results are discussed in terms of attribution theory, interpersonal conflict, and intergroup relations.

A view of addressing: The difference between Chinese and English conventions

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Addressing, a very important part of language communication in which people show the relationship between one another, is one of the social etiquettes and language phenomenon. Addressing also indicates the social and cultural phenomenon. It's obvious that each nation has its own addressing form which reflects its history and heritage. We know both Chinese and English belong to different language system which reflects its own features and varieties in many aspects including addressing diversities. This paper started with the introduction of Chinese and English addressing forms, focusing on kinship term, thus, discussed the similarities and differences between Chinese and English addressing form. With the attempt to avoid the misunderstanding and conflict in intercultural communication, the paper highlighted the awareness of Chinese and English differences in addressing forms.

Critical Discourse Analysis of Disaster News In Chinese and American Media

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The increasing number of disasters in the last few decades has drawn people's attention to the reporting of them in that disaster news could not only deliver instant information, but also help the government make quick and precise decisions and comfort people's feelings. In this sense, it is of considerable significance to study disaster news. This thesis, through comparing Chinese media and American media reports on disasters, aims to deconstruct the hiding meanings behind the texts.

This research aims at answering three questions: 1) What discursive patterns can be uncovered through the analyses of frequent words and concordances of the self-built corpora? 2) Who are the frequently mentioned social actors by the analyses of clusters in the Chinese and U.S. discourse? 3) How do these differences come out and what ideology is implied in news reports?

The present study chooses Fukushima Daiichi Nuclear Disaster and Typhoon Haiyan as examples. In other words, News reports from three Chinese media (People's Daily, Xinhua Daily Telegraph and China News Service) and three English media (The New York Times, Los Angeles Times and AP) are collected to build four corpora. Then Ant Conc is used to analyze wordlists, clusters and concordance. Critical Discourse Analysis (CDA) is also applied to this study to make up drawbacks of corpus analytical techniques.

This research finds that all media paid great attention to the aftermath and relief work. Moreover, the six media gave reports the first time disasters happened, and they covered disaster from many perspectives, including situation in disaster areas, influence and people's living conditions after disasters. However, Chinese media emphasize propaganda and objective phenomenon, while American media focus on shaping public opinions and attached more to people's feelings.

This research also finds that government agencies and agents are the most frequently mentioned in the six media. They described how Japanese and Philippine government reacted in disasters. They also reported reactions from their own countries' government agencies and the international commissions. Professors of their own countries also spoke a lot for those people could give scientific analysis and suggestions.

Drawing upon the social contexts, the aforesaid findings are finally explained from four aspects of national interests, character of media and their reporting concepts as well as criteria set for news values.

An Effective Way to Help Foreign Students Achieve Intercultural Harmony With Chinese — the Learning-Partners Program

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According to statistics, the number of foreign learners of the mandarin language will hit 150 million by the end of 2013, and this figure is increasing at a rate of 50% or more per year. With so many foreign students coming to China every year, intercultural collisions and even conflicts with Chinese become inevitable for foreign students. In order to help foreign students have a better understanding of Chinese culture and achieve intercultural harmony with Chinese, some universities in China have started learning-partners program. Based on the author's personal experiences as a foreign students' learning partner and his relevant researches, the author finds out some differences between the traditional classroom teaching and the Chinese learning-partners teaching, and the author also summarizes its principles, methods and contents. The author expects his initial research into this area would help achieve intercultural harmony and be conducive to the development and perfection of this program.

Reconciling Conflict Style

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This is a research of the compromising conflict style of the German expatriates in Chinese-German intercultural context with qualitative research method. The first-hand materials from the half-structured interviews were paraphrased and qualitatively analyzed and evaluated. The researcher has found that the compromising conflict style of the German expatriates in Chinese-German intercultural context is different from the traditional definition of this style by the western researchers. The former has a broader content than the latter: 1) this conflict style of the German expatriates in China includes compromises of both the communication way and communication content. If we say the communication way is the appearance, and the communication content is the essence, then some German expatriates in China have appearance in one way and essence in another while in their mother culture their inside equals outside. This means that in China sometimes they seem to make some compromise, but indeed they insist on their own appeals. 2) Following the communication content, this conflict style can be divided into two categories: compromise before the agreement of the contract and compromise after that. The German expatriates accept also compromise after the establishment of the contract, which is very different from their behavior in the German monoculture. At last the researcher tries to analyze this behavior change of the German expatriates according to the Chinese-German intercultural context.

本研究采用质性方法对中德跨文化语境下德国在华外派员工的妥协型冲突风格进行研究。在采用半结构式质性访谈法收集一手资料后，对资料进行转写和质性分析。研究者发现德国受访者所展现的妥协型冲突风格在范围上较西方学者定义的传统妥协型冲突风格更为宽泛；而且妥协内容也发生了变化：1) 德国受访者表现出的妥协型冲突风格包含交际方式和交际内容两个层面的妥协。如果说交际方式是“表”，交际内容是“里”，那么在中德跨文化语境下，有德国受访者一反其在本文化语境中表里如一的范式展现出了表里不一的特点，即在表面上妥协的同时，实质上坚守己方诉求；2) 具体从交际内容上看，可以根据切入时间分成在契约规则确定之前和确定之后的妥协。对后者，多位德国受访者在中德跨文化语境下会违背其在德国单一文化语境中的做法，而对既定契约做出妥协。论文最后尝试从德国受访者所处的跨文化语境入手对这两种变化进行解读。

A Study On the Effects of Theme-based Exploration on College Students' Intercultural Communicative Competence (ICC)

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Intercultural Communicative Competence (ICC) is one of components of College English education. Experts at home and abroad constructed theoretical frameworks to integrate intercultural content into language teaching. However, there is still space left to put these theories into practice. Based on Byram's theoretical framework and Zhong Hua's Intercultural Communicative Competence Self-Report Scale (ICCSRS), the author conducted an empirical study to employ a theme-based exploration in three classes of different disciplines during ten weeks. Pre-test and post-test of ICCSRS were done to find out what effects of a theme-based exploration have on sophomores. Results show that students' vary in different English levels as well as their disciplines in terms of eight dimensions (linguistic competence, sociolinguistic competence, discourse competence, strategic competence, knowledge, attitude, awareness and skills). A detailed discussion of the findings and suggestions for further research are presented.

Discursive Construction of Identities and Conflict Management Strategies in Parent-Child Conflict Narratives Written by Chinese and American University Students

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This study aimed to explore discursive construction of identities and conflict management strategies in parent-child conflict narratives written by Chinese and American university students. Research questions included the following: 1. How did university students manage parent-child conflict discursively and construct identities in their written narratives? 2. What were the similarities and differences between the discursive strategies employed by undergraduates in China and in the U.S.? We found the dual concern theory (Thomas, 1976; Pruitt and Rubin, 1986) a useful theoretical model to analyze conflict management as it accounts for both social conditions and individual differences. Based on disputants' two basic concerns — concerns for their own outcomes and concerns for the other parties' outcomes, 5 conflict management strategies were used as a starting point for categorization: competing, integrating, compromising, obliging and avoiding (Rahim and Bonoma, 1979). Participants included undergraduates from two universities: 40 from two Intercultural Communication classes at a top-tier comprehensive university in Beijing, China, and 20 from an English Composition classes at a community college located in the Pacific Northwest of the U.S. In an ungraded class assignment, students were asked to write about a recent conflict they had with their parents: how it happened and how they have dealt with it. Using Systematic Functional Grammar as the analytical framework, the discourse analysis revealed how these students positioned themselves on their way to becoming adults.

Cultural amnesia or Cultural integrativeness?

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The extinction of species in Nature has long been a problem confronting human beings and the protection and maintenance of natural eco-environment has become a serious problem. Meanwhile, cultural ecological environment maintenance is also a critical issue troubling

human beings just as natural eco-environment is. With the constant development of industrialized societies, the rapid progress of science and technology and the fast upgrade of globalization, the mainstream living styles on the earth are more and more similar to each other. Cultural assimilation becomes a trend while the uniqueness of various cultures is fading out and even disappearing. This paper tries to explore the essence and core of the change, focusing on cultural amnesia, cultural integrativeness and coexistence of multi-culture, etc.. Studying the conflicts or interests of the change via pros and cons, the paper attempts to evoke a deeper thinking of the cultural ecological environment.

中法文化形象的接受和影响——再议比较文学形象学

周学立

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中外文学关系的研究，历来是我国比较文学界所重视探讨的课题，在 1985--2005 年中国比较文学复兴、发展的二十年历程中，作为体现这一复兴、发展特色的中外文学关系研究，无论是研究层面的拓展，还是研究理论、方式的探讨，都取得了有目共睹的成就。而在研究范式的探究和方法论革新方面，也呈现着向深度和广度突进的势头：从上世纪 80 年代始，力倡影响研究的法国学派，法国当代比较文学理论家谢弗莱尔 (Yves Chevrel) 在深圳首届年会做主体报告时，第一次向我国学者建议从接受与影响的角度清理中外文学的关系。上世纪末，法国学者让·马克·莫哈和达尼埃尔·亨利·巴柔将形象学带进了影响研究，从而将这一研究范式推到一个新的发展阶段。

形象学 (法语中为 *imagologie*)，是研究形象的学问。它主要研究一国文学中对“异国”形象的塑造或描述。提出这一研究主张的是法国学者卡雷 (1887-1958)。在比较文学研究中诞生的形象学，以研究一种存储于一切文化、一切文学中的基本思想为己任，形象学发展起了一种异国形象的概念。90 年代，形象学和比较文学的关系进入一个新阶段，这主要得益于法国教授巴柔对形象的定义有了新突破。在巴柔的定义中，“形象”的描述，是对一个作家，一个集体思想中的在场成分的描述。由此，在文学中的异国形象“自我”与“他者”，“本土”与“异域”的互动关系中进行研究。它以一个作家、一个集体思想中的在场成分 (自我) 置换了一个缺席的原型 (异国)。通过对异国的描述，显示或表达出了他们自己所向往的一个虚构的空间，他们在审视和想象着“他者”的同时，也实际进行着自我审视和反思。换句话说，“我”出于种种原因言说“他者”，但在言说的同时，“我”却有意无意、或多或少地否定了“他者”，从而言说了自我。

巴柔的定义使形象学走出了抽象的总体性影响的危机，这也是近五十年来法国的一种远景变化，它为跨文化交流研究提供了潜在的新坐标，也为比较文学得研究方法提供了更为新颖的视角。

作为跨文化交际中对不同文学作品之间的解读，形象学的研究为研究文化冲突提供了一种更为客观的分析角度。本文将依次梳理比较文学形象学的发展过程中的概念转变，包括研究对象，以及作为核心概念的“形象”的定义内涵和外延的变革；然后从 90 年代形象学中法国学派的最新定义出发，并结合近 20 年的研究中法文学关系的研究成果，进而分析比较文学形象学在中法比较文学领域中的影响和成就；最后结合文学理论指出了形象学中的难点和疑点。

An Action Research of the Chinese Context-Based Intercultural Teaching--- A Case Study of an Intercultural Exchange Project between American and Chinese College Students

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Based on a two-semester intercultural exchange project between students from Chinese and an American universities and Byram's ICC model, this action research investigates how Chinese EFL learners developed their intercultural competence within communicative, learner-centered Chinese context, namely, how Chinese EFL learners increased their intercultural communication competence in terms of *savoirs*, *savoir comprendre*, *savoir etre*, *savoir apprendre/faire* and *savoir s'engager* from a perspective of the second classroom process research. The research questions are as follows: 1) What are the problems that my EFL learners have in intercultural teaching? 2) What methods can I adopt to address these problems? 3) How effective are these methods in increasing my learners' intercultural communication competence in terms of *savoirs*, *savoir comprendre*, *savoir etre*, *savoir apprendre/faire* and *savoir s'engager*. The action research includes three stages of intercultural communication: stage 1: Establishing the personal tie; stage 2: In-depth understanding about the target culture; stage 3: Real-time conversations and visiting the other. The findings aim at providing reference and feedback to intercultural teaching from a perspective of the second classroom process research, serve as a valuable reference for intercultural communication teaching and open up new possibilities to extend the classroom teaching by bridging the gap between second-hand knowledge and hands-on experience.

A Comparative Analysis on Cohesion Methods of Korean and Chinese Speech Texts

---take reference and substitution methods as the center

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In the field of discourse analysis, Korea and China mostly adopt European and American perspectives. Lots of scholars have made comparative study on the differences of cohesion methods among English-Korean, English-Chinese and Chinese-Korean, and achieved fruitful results. However it is worth noting, the comparative analysis mainly focuses on the general category of texts, it pays less attention to the specific problems. And most of the texts analyzed are literary works, thus the conclusions may not be suitable for other practical writing style. To commemorate the 20th establishment of China and Korea diplomatic relations, in August 2012, the World Knowledge Publishing House published "20th anniversary of diplomatic relation between China and South Korea—collection of important speeches and manuscripts", which is called "speech" in short in the following part. The speech includes important speeches of the leaders of the two countries and important bilateral literature. This speech is written by Korean and Chinese, in which Chinese speeches are followed by their Korean translation and Korean speeches are followed by Chinese translation. The speech has the features of compact structure, rigorous logical order and various cohesion methods. And it possesses the characteristics of both spoken and written language. Therefore, this paper attempts to take the 26 speeches included in the collection and their translation as the research object, with the guidance of cohesion theory developed by Halliday & Hasan. Through analyzing the data of this particular speech collection's reference and substitution methods, this paper discusses how these methods can be used effectively in Korean and Chinese texts, and reveals the differences and similarities between Korean and Chinese. The author believes that this study will shed light on the social and cultural reasons of such similarities and differences. Moreover it provides a perspective of how to apply the research findings of linguistics to the translation theory, practice, and stylistics.

韩汉演说语篇衔接手段对比研究 ——以指称和替代手段为中心

无论韩国还是中国,在语篇分析领域,对于语篇衔接的研究大都借鉴欧美学者的观点。而且很多学者对英韩、英汉、乃至汉韩衔接手段的差异进行了对比研究,取得了丰硕

的成果。然而值得注意的是，学者对语篇衔接手段的对比分析主要是在广义的语篇范畴内进行的，较少与特定问题结合起来进行针对性的分析，而且多以文学作品为研究对象，所得结论未必适合于其他应用文体。

为纪念中韩建交 20 周年，2012 年 8 月，世界知识出版社出版《中韩建交 20 周年——中韩重要演讲文稿集》（以下简称为《演说集》），收录了两国领导人重要演讲和双边重要文献。该文稿集由韩汉两种文字编写而成：其中汉语演讲稿，有对译的韩语译文，而韩语演讲稿，则有对译的汉语译文。而且，演讲语篇还具有结构紧凑、逻辑关系严密、衔接手段极其丰富、具有口语和书面语双重特征。因此，本文拟以该文稿集所收录的 26 篇演讲语篇及其对译译文为研究对象，以韩礼德与哈桑(Halliday & Hasan)的衔接理论为指导，通过对这种特定文体语篇的指称和替代手段进行数据使用统计分析，探讨指称和替代手段在韩汉语篇中的如何有效衔接语篇，从而更加全面地揭示韩汉语篇在指称和替代衔接方面的异同。这对我们最终分析其异同存在的社会和文化原因，并将语篇语言学的研究成果应用于翻译理论和实践及文体学研究中来说，将是一项有益的尝试，也期望能给其他分析韩汉语篇差异的研究人员提供一点启示。

Why global acquisition always goes wrong? ---What we can learn from Apollo-Cooper Acquisition failure

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On June 12, 2013, Apollo Tyres (India) announced it would acquire Cooper Tire & Rubber Company (USA). But the deal is facing opposition by the venture's more than 5,000 Chinese workers, who have been carrying out a large-scale strike against an Indian tire company's bid to acquire the US partner of the venture, lasting until the end of the deal since June. On December 30, 2013 Cooper Tire announced that the acquisition failed due to the contract agreement problem and problems with a joint venture in China. The writer who was interviewed by the media in June 2013 twice made some proposals to handle the strike and for its ongoing acquisition, claiming the disputes with Chengshan's workers would become the visible barrier to Apollo's post-merger failure if the disputes were not resolved. Why global acquisition always goes wrong? What can we learn from its failure? And what can intercultural study do with global acquisition? This paper will diagnose the potential underlying barriers Apollo-Cooper acquisition failure by analyzing the issues in the Apollo-Cooper Acquisition process from an intercultural perspective and also claim that it is better for its failure than its success because today's success in its acquisition is a step toward its post merger failure tomorrow. In the meantime, this paper highlights the underlying reasons why over half of global M/A fail after their acquisitions, hoping top managers who intend to go global should learn a lesson from Apollo's failure.

A Comparison of Chinese and American Elderly-support Pattern in Cross-cultural Perspective

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The aging society is a challenge both in China and the US. Societal aging may affect economic growth and many other issues, including sustainability of families, the ability of nations and communities to provide resources for older citizens, and international relations. Preparing strategically for longer lives and finding ways to improve elderly-support patterns should become national priorities. The thesis applies a theoretical framework based on Cultural Dimensions theory of Dutch scholar Dr. Geert Hofstede and Maslow's Hierarchy of Needs theory and conducts a detailed comparative study on elderly-support patterns in China and the US in virtue of analyzing the impact of filial piety on Chinese caring for aging

population and welfare system on that in the US. It probes into some enlightenments for caring the Chinese aged, which takes both Chinese culture and ethics and current national conditions into consideration in dealing with this social problem. Firstly, the thesis reviews some main concepts of population aging and elderly-supporting patterns and related previous studies by Chinese and western scholars. Then based upon the theoretical framework and cultural background, a detailed comparative study is carried out in dimensions of Power Distance, Uncertainty Avoidance, Individualism/Collectivism, Masculinity/Femininity and Long versus Short-term Orientation. The strengths and weaknesses of family-support pattern and social-support pattern are summarized. According to Maslow's Hierarchy of Needs theory, the author proposes the pattern of home-based care for the Chinese elderly to satisfy their economic and emotional needs.

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