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Chinese Culture Communication Approaches: Intercultural Hermeneutics

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Abstract

Our culture has been in a serious “Aphasia” state for many years on the world stage. We cannot have our voices and to express ourselves freely because of different understanding. Intercultural hermeneutics can seek and utilize the advantages of core value in Chinese culture to spread internationally in the world and culture promotion, which will be developed with the help of intercultural hermeneutics finally, and to improve cultural innovation to form a core value.

Key words: Intercultural hermeneutics; Chinese culture; Aphasia; Communicatio; Innovation

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1. BACKGROUND

In recent years, the Chinese government has established Confucius Institute in the world, and supported the national news agencies to expand overseas audiences, and so on, but the cultural deficit is still high. Import and export of cultural products in a ratio of 10:1, while

the value of cultural products as the bearer is no more than economic value, also a cultural guide. A country’s competitiveness and overall strength besides reflected in GDP, per capita national income and some other major economic indicators, but also in the cultural heritage of a country and nation on the thickness, expressed as a state and nation’s cultural innovation. Our culture on the world stage has been in a serious “Aphasia” state. National image has been and will continue to become China’s reality of politics, economy, culture and even every Chinese person will inevitably encounter reality when China is becoming a world power in the process of globalization. Country image contains both a specific country’s image in the country and its international image. Country image and the country’s international image are affect each other with in the global flow of information and economy, which profoundly affect each individual into the community of nations ethnic awareness and identity, so as to affect the national cohesion and sense of belongings. It also affect other countries and people’s acceptance and evaluation to Chinese government, as well as all Chinese people’s spiritual and material information on product, which influence and determine China and the Chinese people’s position in the world.

2. INTRODUCTION

This is an international era. A country’s influence has not only reflected in the economy, cultural factors also have played an important role in the process of social development in the 21st century. The impact of cultural soft power and communication is an essential national factors for a strong country. Recently, the CPC Central Committee and State Council issued a National Twelfth Five-Year Guideline Plan, which stressed that China should strengthen international cultural exchanges and cooperation gradually, change the serious deficit situation of cultural products import and export, actively absorb cultural achievements from abroad, and adhere

to the principal as used to learn from everything that is conducive to strengthening the construction of socialist culture, everything that is conducive to enrich the cultural life of our people's positive results, everything that is conducive to the development of Chinese cultural undertakings and cultural industries management concepts and mechanisms. Actively promoting the Chinese culture, external communication and developing international cultural trade market and innovation of Chinese culture are the basic way. As a big country, China's growth doomed that China will continue to become the focus of world attention. In recent years, China, Chinese people, Chinese elements, Chinese manufacturing, Chinese creation, Chinese symbols, Chinese style and China Dream, etc., are emerging more and more frequently and prominently in global media information and the co-construction of China image provides support for Chinese history, current situation, nature, culture, lifestyle and values of the comprehensive impression for people. This impression includes reflects of Chinese national and civic action, emotional and rational judgments which are both China's understanding and more on China's evaluation. In this context, China needs to be more in-depth through the reform and development to create a prosperous Chinese civilization and to present a realistic image of China. The cultural images of the country are often able to avoid differences in cognitive aspects of rigid to shape the image of the country with a more flexible way. This soft culture shaping is not only easier to infect and affect people, but better than a specific event. Therefore, the culture as a soft power is important for shaping the country's image.

3. INTERCULTURAL HERMENEUTICS IS THE THEORETICAL BASIS OF CHINESE CULTURE SPREAD

How to disseminate Chinese culture effectively is a big program today. Hermeneutics is the theory of text interpretation, especially the interpretation of biblical texts, wisdom literature, and philosophical texts. The terms hermeneutics and *exegesis* are sometimes used interchangeably. Hermeneutics is a wider discipline that includes written, verbal, and nonverbal communication. Exegesis focuses primarily upon texts. Intercultural Hermeneutics is the theoretical basis of Chinese culture spread. While acknowledging the possibility of cross-cultural interpretation, feasibility under the premise of studying how the practice of cross-cultural interpretation activities on the spread of Chinese culture is an effective way, intercultural hermeneutics in external dissemination of Chinese culture and cultural commonalities can be used to improve understanding and accepting, which separates the word and meaning to leap into another language meaning, regroup. In this process, the meaning changes will certainly occur. Any words associated with

the occurrence of other words have significance, which constitutes a non-deterministic sense, also explains the reserved space. The interpretations of the meaning not only decided by the author and the text, but also by the readers decide. So significant change is explained by the internal mechanism, which is a normal phenomenon. This study based on common human culture propagation of cultural acceptance becomes possible.

Why does intercultural hermeneutics play an important role to spread Chinese culture? The characteristics decide it. Intercultural Hermeneutics is a kind of cross-culture communication which is the understanding and communication based on senders and receivers, individuals, groups or organizations with different cultural background. Intercultural Communication permeates all activities of human society, promotes social change and development. If there is no cross-cultural communication, there is no survival and development of human society, and no human evolution and civilization. In addition, intercultural hermeneutics focus on the study of cultural transmission of audience research to look for commonalities and cultural values in similar culture.

National image is associated with intercultural hermeneutics but this association is not a simple correspondence. During the cultural transmission process, recipients are often based on their own needs to choose and even fictitious information to construct a country's image with a great the imagination. This requires us to accept each other's habits of acceptances which is a two-way interactive process of taking into account cultural acceptance of "understanding" and "identity". One is the understanding of our own thoughts of culture and judgments. To play the greatest positive effect in the formation of national foreign cultural soft power, we must have a correct cultural understanding and clear judgment. Fei Xiaotong said that people living in a certain culture must have self-knowledge of their own culture to understand its origin, formation process, its characteristics and development trend. To know oneself well is to strengthen the autonomy of cultural transformation ability, to adapt to the new environment and a new era of cultural choice of autonomy. In order to effectively expand international cultural communication, we need to establish a culture of self-confidence and pride, clear its own cultural characteristics and advantages. In particular, correcting an objective assessment of our own culture in the promotion of world peace and development process is in its rightful place and role. We can talk through foreign cultural transmission to shape a positive, positive image of China by this way. The second is the difference among different cultures. Different social lifestyles bred and produced different qualities of culture during the cultural formation process. Culture is a result of culture of long-term evolution characteristics, precipitation, integration and homogenization. Cultural

differences are an objective reality. But cultural differences do not mean the inevitability of conflict. On the contrary, cultural diversity and differences among different cultures can learn and absorb from each other, which is to maintain the vitality of the important cultural preconditions. If there is no discrimination between different cultures and comparison, it is impossible to reflect on their own culture and find their own cultural shortcomings and deficiencies. Therefore, the cultural differences are natural and reasonable. Clash of civilizations and the democratic peace theory exaggerate the civilization differences and ignore the possibility of dialogue among civilizations. The concept of framework of competitors and other aspects are not very reasonable and not comprehensive because objective selection of cultural differences and cultural preferences can not be ignored. During the process of going out for Chinese culture, we have to make good use of diplomatic and cultural platform to use easily understandable way to explain Chinese traditional classics and values so as to be accepted easily in a right form.

Different ethnic cultures exist its personality, particularity and some similarities. The similarities are the prerequisite for cross-cultural exchanges and the basis for external dissemination of Chinese culture for the others to accept and understand different countries' cultural policy. Commonalities in different cultures partially are agreed with the highest probability. Lack of any one of the conditions, cultural exchange and dissemination will lose the possibility and necessity, also lose the basis for the exchange and dissemination. As we all know, Premier Zhou Enlai led a delegation to participate in the five foreign ministers meeting in Geneva in April 1954. Prime Minister Zhou would like to invite foreign guests to watch China's first colorful film LIANG Shanbo and ZHU Yingtai. The interpreter didn't know how to explain to foreigners the issue of the film correctly, then they wrote a 15-page manual to explain the characters in the film. Prime Minister Zhou proposed the name as "China's *Romeo and Juliet*". This is a very successful example as intercultural hermeneutics. Practice has proved that similar culture which associated with the local culture are easy to be accepted by the foreign culture. It is same to the Chinese culture communication as well. In intercultural approaches to the interpretation of Chinese interpretation, some academic predecessors like Liang Qichao, Wang Guowei, Cai shu, etc., have made an example to us. Their findings can be used as theoretical resources to broadcast Chinese culture to the world. In 1896, Yan Fu said in *Tian Yan Lun*:

Sima Qian said: 'YI ben yin er zhi xian, CHUN QIU tui jian zhi yin.' Ci tian xia zhi jing zhi yan ye. Shi wu yi wei ben yin zhi xian zhe, guan xiang xi ci yi ding ji xiong er yi; tui jian zhi yin zhe, zhu yi bao bian er yi. Ji guan xi ren ming xue, ze jian qi yu ge wu zhi zhi shi, you nei zhou zhi shu yan. Nei zhou zhe, cha qi qu er

zhi qi quan zhe ye, zhi qi wei yi hui qi tong ye; wai zhou yun zhe, ju gongli yi duan zhongshizhe ye, she dingshu yi ni wei n zhe ye. Nai tui jian qi yue: You shi zai, shi gu wu YI, CHUN QIU zhi xue ye. Qian suo wei ben yin zhi xian zhe, waizhou ye; suo wei tui jian zhi yin zhe, nei zhou ye.

How do we explain YI and CHUN QIU? According to Sima Qian's view, YI explained "implicit in the remarkable", CHUN QIU is "pushing to see then hidden". The so-called *Ben Yin Zhi Xian* is to further illustrate "Wai Zhou" (ie deductive method) on this basis while *Tui Jian Zhi Yin* is *Nei Zhou* (ie, induction). So the foreigners would be easier to understand it. The understanding of Yan Fu improved the readers' understanding and the spread of YI and CHUN QIU. Additionally, how can we explain the core value as kindness, responsibilities and forgiveness? Cai Yuanpei explained in *View on Education Policy* in 1919 that Confucius said, 'Pifu bu ke duozhi' which is freedom, Mencius said, 'Da zhangfu fugui buneng yin, pinjian buneng yi, weiwu buneng qu', which is responsibilities. We are not sure whether the explanation is correct or not. But these methods are easy to be accepted by foreigners. These Chinese Yuan Dian Dian have a deep nature in meaning and we have two thousand years of history Yuandian interpretation which can be understood from their own perspective and interpretation by people in different ages. Yuandian' life exists in the understanding and interpretation of different ages in the history.

We need to work together to spread world Chinese culture throughout our country. Intercultural Hermeneutics is from the theoretical aspects to study it and to study some basic questions, including why to spread, how to communicate and what to disseminate. We publicize a little Chinese culture to the world to cause a lot of misunderstandings. As we know the violent crimes happened in Lhasa, many distorted foreign media reports greatly damaged China's international image. We should confidently promote our own law. There are many of values and essence of Chinese culture, such as "difference with comprehensive", "Do unto others, do not impose on others", which can be used as universal human values. Civil communication channels and civil society advocacy are very important for publicity, except official publicity. However, it is not enough for publicity. There are many cases, such as film, animation, music, drama and other cultural products which can play important role with their special way. We can use Chinese culture as resources to make cultural products. Americans and Japanese are utilizing these resources, e.g. "Mulan", "Journey to the West" which were made into a cartoon and TV series by Americans and Japanese to make a lot of money. At the same time, the influence of Chinese culture is greatly expanded. This is the power of the cultural industry. As Chinese, we should develop and use our own cultural resources.

Furthermore, intercultural hermeneutics pay more attention to heterogeneous culture to seek for the similarities. It has proved that similar to those associated with the local culture and foreign culture theory has always been accepted by foreign audience. Chinese Culture Center also attach importance to cultural transmission audience research and carry a questionnaire survey approach to understand the feelings of foreign audiences to establish an information repository. It is not only for further information on the work of foreign cultural foundation, also useful to learn our culture's image in the eyes of foreigners.

4. INTERCULTURAL HERMENEUTICS CAN IMPROVE CULTURAL INNOVATION TO FORM A CORE VALUE

Hermeneutics theory is the philosophy basis which cross-cultural literary interpretation of the various specific strategies can be established. The traditional interpretation focus on the objective of text. It requires the interpreters to eliminate the self in understanding and interpretation by the greatest extent to grasp the understanding of the original text meaning. Intercultural hermeneutics emphasizes the interpretation explain of the subject involved, and confirms the reasonable thinking of interpreters' intention. This kind of thinking may be just a guess, but it is not nonsense which sets aside objective text, but a new fusion of horizons on the basis of understanding author and interpretations in history. It doesn't exist that the criticism activity departs from interpreter's spirit. The loss of the original text context makes the descendants get wrong understanding, neither do descendants go back to the atmosphere of life, nor is it possible to resurrect author's thoughts and feelings at that time. Then the traditional textual, lecture are just a guess attached to the authors' intent while the thinking of main intention is more realistic which combined the contemporary reality and a new text integration, so that the text can be organically integrated into modern culture, it is no longer sealed and closed, but you can continue to enrich the lives.

What's more, intercultural hermeneutics can improve cultural innovation to form a core value, that is shared value. It is really wrong to spread our culture particularity to satisfy the others' curiosity by culture. Chinese culture should be found the universal values of human culture to be understood and accepted by a great role in promoting. Everything is changing, including the traditional culture, which should be improved by abandon its shortcomings. Life existed in "Day day up" for understanding and interpretation of culture. If we try to preset a fixed constant and only answer to framed culture, it is equivalent to strangle her vitality. Derrida once said: "Reject translation is to reject life." Similarly, refusing to innovate is to reject life.

As a cross-cultural theory, cultural consciousness denies the borders among cultures like clear boundaries existing in different countries which are difficult to cross. In contrast, there is a culture charisma among different cultures, and it spread the cultural influence to the edges to form many overlapping, which also provides for intercultural dialogue theoretical explanation. To achieve equality and cultural dialogue truly, it is effective through two-way cultural consciousness, not only be able to recognize the value of their national culture, but also be able to recognize the rationality of other cultures. Such a tolerant attitude towards the two sides different values, will improve cross-cultural understanding, communication and dialogue ultimately so as to identify with the same values gradually. Intercultural hermeneutics will play a very important role for Chinese culture Communication in the coming future with the development of China.

In conclusion, it is one of the basic approaches for culture spread. Intercultural hermeneutics will promote the spread of Chinese culture in the world, and the world spread of Chinese culture will enhance the international influence of Chinese culture. The development of cultural industries aims at enhancing international competitiveness of Chinese culture so cultural industry is an important way to spread Chinese culture worldly. Influence and competitiveness are complementary which are the main content in cultural soft power. The enhancing the international influence of Chinese culture can more effectively enhance the competitiveness of China's cultural industry. The competitive Chinese culture can more effectively promote the influence of Chinese culture. Therefore cultural industries are career to spread Chinese culture in the world.

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