

Cultural sensitivity and ethical considerations in the international communication of intangible cultural heritage

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Abstract: Different nationalities have different beliefs, cultures, aesthetics, values, customs and social etiquette, which often lead to some conflicts and misunderstandings, resulting in many differences between Chinese and Western cultures. On the one hand, the international spread of ICH (intangible cultural heritage) has become a common way for us to know other countries; on the other hand, ICH has gradually crossed national boundaries and influenced local audiences with the trend of globalization. Cultural differences, especially cultural traditions, political culture and values, religious beliefs, and different understandings of cultural symbol system, social relations and their importance, often lead to cultural sensitivity and exclusion in ICH international communication, resulting in cultural difficulties in ICH international communication. In order to promote the international communication of ICH, the author mainly analyzes the cultural sensitivity and ethical issues in ICH international communication from the perspective of cultural sensitivity and ethics, and puts forward the path to break through the ethical dilemma of ICH international communication.

1. Introduction

At present, culture, as the soul and blood of a nation, has become the value dimension of economic and social development worldwide. International communication is an exchange activity between individuals, groups or organizations from different cultural backgrounds [1]. With the rapid development of communication technology, the international communication of ICH (intangible cultural heritage) has become a common way for us to understand other countries. On the other hand, ICH has gradually crossed national boundaries and influenced local audiences with the trend of globalization.

Cultural differences, especially cultural traditions, political culture and values, religious beliefs, and different understandings of cultural symbol system, social relations and their importance, often lead to cultural sensitivity and exclusion in ICH international communication, resulting in cultural dilemmas in ICH international communication, such as cultural anxiety and cultural conflicts. In order to promote the international communication of ICH, the author mainly analyzes the cultural

sensitivity and ethical issues in ICH international communication from the perspective of cultural sensitivity and ethical considerations.

2. Connotation of cultural sensitivity

Culture is created by people through long-term efforts and is the legacy of historical and social development. In today's international society, people's communication in different language and cultural backgrounds has formed cross-cultural communication. Different nationalities have different beliefs, cultures, aesthetics, values, customs and social etiquette, which often lead to some conflicts and misunderstandings, resulting in many differences between Chinese and Western cultures. Cultural sensitivity can be divided into two aspects: sensitivity to national culture and interpersonal sensitivity [2-3]. Sensitivity to one's own culture is a sensitivity to the social customs of one's own group; Interpersonal sensitivity refers to the individual's ability to recognize other people's behavior and perceive differences. Cultural sensitivity is actually a cross-cultural awareness. Therefore, cultural sensitivity training requires effective cultural information, research methods, extensive data collection, professional cultural knowledge and sensitivity to subtle language differences. In different cultural exchanges, we can understand, communicate and cooperate from each other's perspective, and both sides can achieve their respective goals in a satisfactory interaction process.

From the perspective of communication theory, foreign communication is basically cross-cultural communication. Compared with the communication in the same culture, the coding of international communication is based on the codebook of culture A in culture A, while the decoding is based on the codebook of culture B in culture B. Therefore, all aspects of different cultures, such as language, thinking methods, world outlook, religious outlook, outlook on life, values, moral standards, customs and habits, legal norms, nonverbal symbols, etc., all affect the effect of cross-cultural communication [4]. Cultural globalization is the product and inevitable result of cross-cultural communication, which not only contains cross-cultural communication, but also strongly promotes the deeper and broader development of cross-cultural communication. Cultural globalization means that the cultures of all ethnic groups constantly transcend the national boundaries through communication, integration, mutual infiltration and complementarity, and gain cultural recognition and go to the world through human judgment and choice.

3. Cultural sensitivity in ICH international communication

Generally speaking, culture is often regarded as the sum of the lifestyles of a region or a nation, and it is a kind of lifestyle with geographical boundaries, locatability and inward development. However, many parts of culture often change, but the deep structure of culture refuses to change fundamentally [5-6]. In the international communication of ICH, cultural sensitivity and communication exclusion have obvious correlation: on the one hand, because of cultural differences or because a cultural system has its own unique connotation and value system, it will react instinctively in direct communication and interaction with heterogeneous cultures; On the other hand, the stronger the cultural sensitivity, the greater its spread and rejection, and the more social losses it may cause.

The characteristics of ICH international communication sensitivity include multiple dimensions of cognition, emotion and behavior. "Cultural cognitive comprehension" is the cognitive feature of ICH's international communication sensitivity, and "national identity" is the emotional dimension of ICH's international communication sensitivity. Harmony of differences, optimization of relations and flexibility are the characteristics of ICH international communication sensitivity in the behavioral dimension (Figure 1).

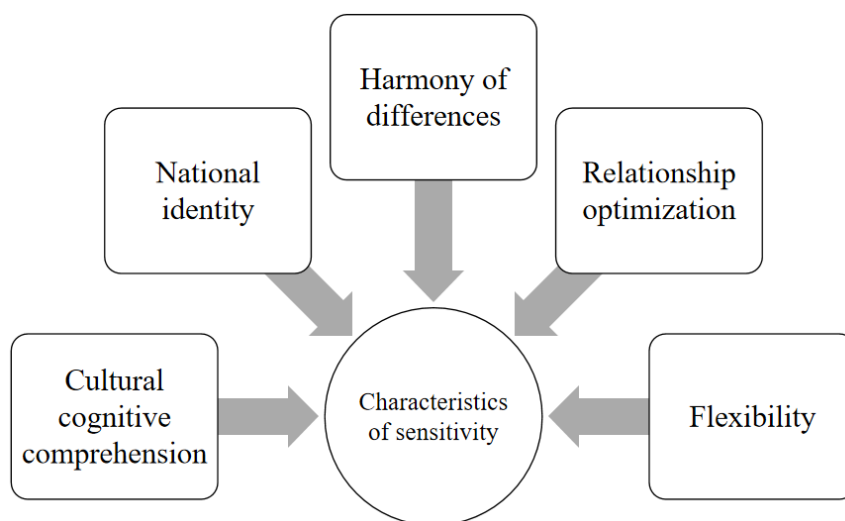


Figure 1: Characteristics of ICH international communication sensitivity

These five characteristics are the dynamic relationship of interaction and mutual influence in cognitive, emotional and behavioral aspects. The sub-dimensions of cultural cognitive comprehension, difference harmony and relationship optimization in the sensitivity characteristics of ICH international communication show a staged development trend, and the performance in the sub-dimensions is related to the understanding and understanding of cultural differences. China people show obvious goal orientation in cross-cultural learning. The purpose of learning and distinguishing cultural differences is to be able to cooperate and get along better in order to achieve success and improve themselves. The learning goal is external and practical [7]. Individuals who show a high level of development in other ICH international communication sensitivity characteristics also have a strong sense of national identity, which is not necessarily a manifestation of ICH international communication sensitivity. The sensitivity characteristics of ICH international communication have multiple dimensions.

For ICH international communication, it is not only an act, but also the process and result of the act. From this point of view, the results of ICH international communication can be observed and measured intuitively from the outside, and then the results of investigation and research can be evaluated accordingly from the moral level. Cultural sensitivity and communication exclusion always exist, but the wheel of human cultural exchange will never stop. As long as the communication strategy and communication mode are changed constantly and appropriately, the benign communication and interaction between different cultures can be realized, so as to minimize and even resolve the cultural dilemma caused by cultural sensitivity and communication exclusion in ICH international communication.

4. Ethical Issues in the International Communication of ICH

In order to promote the international communication of ICH, it is an important link that cannot be ignored to analyze the problems faced in ICH international communication from the ethical point of view. In the international communication of ICH, public opinion refers to the views and attitudes of the public at home and abroad on ICH and its culture, including formal public opinion at the international, national and organizational levels and informal public opinion at the personal level. On the one hand, there are still many people in China who are not sure enough or even negative about ICH, and the self-recognition of culture is low; On the other hand, because Chinese and western cultures are based on different cultural systems, there are great differences in cultural origin,

core concepts, philosophical thoughts and research objects. Huge cultural background differences cause cognitive difficulties for ICH in the west [8-9]. The lack of confidence in ICH is bound to be accompanied by the existence of historical nothingness, spiritual emptiness, moral indifference and other phenomena to varying degrees. The lack of faith, distrust and self-confidence of ICH will naturally hinder the spread of traditional ICH in China to a certain extent, affecting the inheritance, spread and development of ICH.

The ethics of ICH international communication is constantly changing, and even within the same country, organizations have different ideas about the ethics of ICH international communication. On the practical level, it seems that all countries have formulated more practical ethical norms for ICH international communication under the guidance of relativism. Facing the "digital divide", there is a serious imbalance in the amount of cultural information dissemination, which hinders the spread of the culture of vulnerable groups to some extent and affects the healthy and sustainable development of the global cultural ecology. Therefore, we should follow the law of large numbers in cultural communication, focus on rational communication between different regions, and enhance the language potential of cultural communication on the basis of ensuring the balance of information communication.

In the process of ICH international communication, we also follow the law of people's political socialization, so as to realize the transformation of people from "social people" to "political people" and "cultural people". Therefore, it is always necessary to instill their own cultural values, cultural ideology and excellent cultural traditions into the public through mass media and other channels within the political community, so that citizens can better understand, spread and carry forward the culture of China and China through education and indoctrination.

In international communication, the difference of cultural background and language is an important reason for the "cultural discount". The deep-seated cause of cultural discount is the difference of cultural structure, which is presented through specific cultural elements and symbols. Only by constantly improving the ability to understand the reception psychology and discourse system of the audience can we create works that attract international audiences, that is, effective coding ability, avoid misreading, transcend cultural discounts and contextual factors, and carry out successful international communication. Although ICH has the communication advantages of audio-visual symbols and themes, we can't ignore the phenomenon of "cultural discount" in international communication, because the degree of "cultural discount" determines the type and composition of foreign cultural products selected by importing countries.

5. Ways to break through the ethical dilemma of ICH international communication

5.1. Keep pace with the times in ethics

In China's traditional ethics, a large part advocates that morality should be based on the individual's desire, thus opposing morality and desire, regarding human's natural desire as the root of all evils, and hoping to realize moral ideal by suppressing human's normal desire. Consumption is the motive force to promote production, which is also the inherent and inevitable requirement of market economy and the best embodiment of the economic system determining the superstructure. It takes the mass media as the carrier, gives full play to the cultural function of advertising on the basis of the existing economic and social ideology and culture, transcends the traditional class and group separation, integrates the public's ethical value consciousness, guides members of different classes and groups to establish a common ethical framework in a detached capacity, guides people to accept new lifestyles and consumption concepts, and gradually establishes a new consumer ethics system.

5.2. Improve the network ethics accomplishment

The digital era is characterized by the rootlessness and uncertainty of network ethics, and this era inevitably brings all kinds of visual ethics problems into the communication of network culture. To solve this problem, society should construct moral entities in the virtual network visual communication space. The so-called moral entity refers to the value guidance that can improve the network media ecology and maintain and build a harmonious and balanced order in cyberspace. For this balance, the network society needs to build a harmonious order. On the one hand, it needs to follow the ideology of network culture to build a "moral sense". On the other hand, society should strengthen the self-improvement of online media. We must also cultivate the sense of responsibility and ethics of information dissemination and cultural communicators, strengthen the concept of professionalism, interact with traditional media, and show a benign visual picture. Furthermore, regulatory bodies need to strengthen the legal system construction and system review, and make clear the sense of checking and the guidance of public opinion.

5.3. Tell China's ICH story in international audio-visual language

The international communication of ICH in China must adopt the dual coding strategy of internationalization and localization, which not only needs to be translated into another language, but also understands the different cultures of different ethnic groups watching TV, and integrates communication between "national" and "international". The internationalization strategy of ICH should first tell ICH stories in international language, reduce "cultural discount", and then open the international market. Thirdly, ICH should highlight "the realm of human existence". As a cultural product, ICH uses video recording to write and tell about nature, which essentially conveys people's ideas, attitudes and views on nature. If literature is a dream, then ICH is a mirror, a mirror of human reality; From the mirror, we understand the situation and state of human beings [10]. ICH is the mirror of human reality, so its international communication has laid the ideological foundation.

6. Conclusions

Culture is created by people through long-term efforts and is the legacy of historical and social development. In today's international society, people's communication in different language and cultural backgrounds has formed cross-cultural communication. From the perspective of communication theory, foreign communication is basically cross-cultural communication. In the international communication of ICH, there is a clear correlation between cultural sensitivity and communication exclusion. The ethics of ICH international communication is constantly changing, and even within the same country, organizations have different ideas about the ethics of ICH international communication. In the process of ICH international communication, we also follow the law of people's political socialization, so as to realize the transformation of people from "social people" to "political people" and "cultural people". Therefore, it is always necessary to instill their own cultural values, cultural ideology and excellent cultural traditions into the public through mass media and other channels within the political community, so that citizens can better understand, spread and carry forward the culture of China and China through education and indoctrination.

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