

A Study on the Cultivation of Cultural Empathy Ability in College English Teaching

Chunxiao Li

Henan University of Chinese Medicine, Zhengzhou, Henan, China, 450000, China

Keywords: College english teaching, Cultural empathy ability, Strategy

Abstract: Cultural empathy is of great importance in cross-cultural communication. With the development of international communication, it is more and more important to understand and cultivate the ability of cultural empathy. Therefore, in college English teaching, teachers should not only teach language knowledge, but also teach cultural knowledge, using a variety of ways to cultivate the students' cross-cultural communication consciousness, guide the student to carry on the cultural empathy. This paper analyzes the value, necessity and current situation of cultivating students' cultural empathy ability in college English teaching, and puts forward some strategies to improve students' cultural empathy ability.

1. Introduction

Intercultural communication refers to the communicative behavior among people of different cultural backgrounds. This communication is mainly carried out through language and it is known as cross-cultural language communication. Human development and progress are inextricably linked with communicative activities for the transmission and acquisition of information. Human history requires not only cultural communication but also intercultural communication. It concerns the friendly cooperation of all peoples and the peace of mankind. In order to ensure the smooth progress of communication, the communication process is close to each other and seeks the same trend, which is the concrete embodiment of cultural empathy.

In the college English teaching, the education and training of cultural empathy ability is an indispensable and important part in cultivating students' English comprehensive ability. To effectively overcome the national cultural superiority, racial prejudice and racial bias and national culture nihilism and other errors in cross-cultural communication consciously or unconsciously, it needs more objective understanding of the diversity of cultural diversity to avoid cultural barriers and establish a bridge and link of effective communication between diverse cultures. We must fully evaluate the value and function of cultural empathy, carry out cultural empathy training scientifically under the guidance of correct cultural empathy theory, so as to adapt to the multicultural communication, infiltration and integration under the globalization situation, and to realize the complex construction of the new situation on the basis of this, so as to ensure the realization of the two-way communication of cross-cultural communication.

2. The Definition of Cultural Empathy

The so-called cultural empathy "is the conscious exchange of cultural subjects, communication in the consciously beyond the native culture of the stereotypes and framework model, get rid of their cultural constraints, exposure to another cultural model culture and emotion, which is the skill, art and ability of effective communication. "According to the above scholar, the author of this paper analyzes the relationship between the subject and the object in the intercultural communication. Cultural empathy is the ability of the communicator to consciously perceive and sense each other's feelings in the process of cross-cultural communication and to make timely and correct feedback in the course of communication.

Cognitive empathy in cross-cultural communication is able to perceive and know the feelings of others and emotional state, by carefully listening to the words of others, carefully observe the

non-verbal hints of others, objectively detect and identify the emotional state of others, etc., and communicative empathy is to make a correct reflection and feedback for others' emotional state on the basis of cognitive empathy, that is empathically resonate and project themselves to others in the situation in which to experience the feelings and emotions of others.

3. The Value of Cultural Empathy in Intercultural Communication

Since intercultural communication is the focus of the study of effective communication between different cultures and learning, it is quite necessary to study on cultural empathy and other issues. If the cognition and emotion of the communicative subject cannot get rid of the influence of the mindset formed by the accumulation of native culture, the confinement of the cognitive framework caused by its own psychological projection will be based on the fair and objective status of the communicative subject. In addition, effective cultural empathy is to consciously avoid cultural differences caused by cultural conflicts, so that multiculturalism realizes a new construction on this basis through attrition, infiltration and mutual feeding, and finally the emergence of the ideal state of "pluralism" and "difference" is impossible.

In intercultural communication, the communicative subjects of different cultural backgrounds have the characteristics of encoding, decoding, verbal and non-verbal communication because of their cultural orientation, values, religious beliefs, ethical norms, ways of thinking and lifestyles. Cultural differences, which cannot be confronted, perceived and mediated by cultural differences, can easily lead to misunderstanding, prejudice, disputes, friction and contradictions in cross-cultural communication. This is also the need for cultural empathy in cross-cultural communication and the need to improve cultural shift.

The existence of cultural differences is both objective and normal. It is because of the diversity and difference of culture that the richness and vitality of culture are shown, so that the diversity of culture shows its vitality in the development. Cultural diversity encourages competition among different cultures, encourages people to learn the advantages they should learn from heterogeneous cultures, and inspires people to promote cultural innovation. Therefore, without cultural diversity and difference, there is no cultural richness and innovation, and there is no need for cultural resonance and improvement of cultural empathy.

Globalization exacerbates the diversity of human culture. The increasingly small size of the Earth as a result of the growing sophistication of transportation and communication has led to globalization at the individual level, which is characterized by a remarkable transnational character in which the individual lives more and more than his own living space. The phenomenon of "one man more land system" and "one man more time" will become more and more common. Only by consciously carrying out cultural empathy, surpassing the fetters of local culture in psychology and emotion, and being a multicultural person can we effectively live in harmony with people of different cultural backgrounds, reduce cultural friction and meet the needs of social development. In college English teaching, attaching importance to cultural empathy and making students master the art and methods of cultural empathy is an effective way to improve their comprehensive ability to use English in cross-cultural communication, reduce cultural conflicts caused by cultural errors and achieve smooth two-way communication.

4. The Appropriate Principle of Cultural Empathy

The principle of appropriateness is an extremely important principle in cultural empathy. The principle of moderation should be adhered to, and the cultural transference should be adhered to, in addition, we should abandon the national culture. Instead, the mechanism and tension of mutual adjustment and dynamic balance should be found between local culture and heterogeneous culture. The lack of cultural empathy leads to the communication barrier in the process of cross-cultural communication, which makes the communicators unable to fully understand each other's communication intentions and methods, resulting in the failure of communication. In the process of cultural transference, the offside phenomenon of transference will occur, which also leads to new

barriers of cross-cultural communication. The national cultures of the two sides will be assimilated by foreign cultures and damage the cultural interests of each other. It is one of the most important principles in cross-cultural communication to avoid the vacancy and offside phenomenon in the process of cultural transference and to follow the appropriate principles of cultural transference. In addition, only moderate cultural empathy can effectively realize two-way communication, improve the quality of cross-cultural communication, and ensure the effect of cross-cultural communication.

In the course of intercultural communication, cognitive empathy and communicative empathy are two concrete manifestations of cultural empathy, which are closely related to each other and reflect the principle of appropriateness of cultural empathy. Cognitive empathy refers to the cognition and understanding of others' feelings and emotional state in cross-cultural communication. It is the objective understanding of each others' emotional states. Communicative empathy is the cognitive sympathy on the basis of the emotional communication with other people. Communicative empathy is to experience the feelings and emotions of others by responding appropriately to their emotional resonance and their projection of others' situations.

Cognitive empathy is the basis of communicative empathy. The moderate principle of cognitive empathy is reflected in the following: "in cross-cultural communication, we should fully develop our perceptual skills, have enough perception of the linguistic information and nonverbal cues expressed by the object from the perspective of the object, and correctly comprehend the linguistic and cultural information of the object from the cultural background of the object". At the same time, in order to guarantee the moderation of the cognitive empathy, the two communicating parties should overcome the problems of ethnocentrism and ethnic prejudice caused by their national identity, cultural identity and so on. At the same time, one should try their utmost to use their intuitive skills to capture the communication information conveyed by the other party, so as to better understand the emotional state of the other party and achieve the purpose of pleasant communication. At the same time, moderate cognitive empathy requires the willingness of the intercultural communicative subjects to focus, accept and be responsible for the integrity. Focus requires the communicative subject to make use of their various intuitive skills, concentrate their attention, try to perceive the information expressed by the communicative object, and strive to complete the information rather than fragmentary and partial acceptance. For this reason, active listening is the first thing to be done in cross-cultural communication, and active listening requires the emotional input of the communicative subject, so that the subject can understand the information from the perspective of the object. Meanwhile, in real communication, as much as 70% of communicative information is acquired by non-verbal means. Therefore, moderate cultural transference is also manifested in the perception of nonverbal cues. In short, cognitive empathy requires the communicative subject to focus on the whole process of communication and better understand the emotional state of the other party through the verbal and non-verbal information conveyed by the communicative object.

Communication empathy is the deepening of cognitive empathy. Communicative empathy requires that both sides in cross-cultural communication consciously project their feelings into the other's situation to experience the other's feelings and emotions, and adjust their psychological distance in the emotional communication so as to achieve the goal of smooth two-way communication. Therefore, communicative subjects should actively debug cultural conflicts, identify with the construction and integration mechanism of multi-cultures, and adopt the principle of appropriate avoidance of cultural conflicts. Moderate communicative empathy is achieved by moderately promoting and expressing oneself and actively developing a sense of empathy and consensus with the other party. Therefore, it is necessary to appropriately promote and express oneself at first, which is the condition for the subject to effectively have a better self-understanding in the cross-cultural communication. Secondly, we should develop empathy and form consensus. The so-called empathy is to put oneself in another's position to experience the pain, happiness and experience of others, thus producing emotional resonance. In the process of cross-cultural communication, if we always understand, recognize and evaluate things from our own points of view rather than others', we will lose the sense of empathy.

5. The Cross-Cultural Communication Skills Training Strategy

The cultural sensitivity and adaptability of the subject of cross-cultural communication are of great significance to the cultivation of cultural empathy. In order to improve the ability of cultural empathy, cultural sensitivity and cultural adaptability of communicative subjects should be cultivated. The precondition for improving cultural sensitivity is that the communicative object should be regarded as an object with different characteristics from the subject, and there are differences in cultural values, beliefs and attitudes, ways of thinking, ways of aesthetics and ways of behavior. Therefore, in college English teaching, firstly, let students know that the existence of multicultural differences is an objective universal law. The process of international communication is actually the process of cross-cultural communication, which is essentially the process of cultural empathy. Secondly, students should have a comprehensive understanding of the social norms, cultural rules and pragmatic rules that different cultures follow. Only in this way can we spread and receive information in a targeted and scientific way, reduce artificial barriers in multicultural exchanges, and ensure the quality of two-way communication. Finally, to cultivate students' correct view of intercultural communication, it is necessary to overcome the errors of superiority theory of national culture, racial prejudice and nihilism in intercultural communication consciously or unconsciously. In cross-cultural communication, only through the training of cultural empathy, can we reduce and overcome the self-centered mentality, treat different cultures correctly with a more objective and detached attitude, and finally achieve a win-win situation in cross-cultural communication.

Appreciation of foreign classic films and television works. Typical foreign films and TV programs can reflect the cultural characteristics of the target language. In college English teaching, teachers can select representative films and television works to recommend to students, so that students have a preliminary understanding of the culture of the target language. Teachers can also ask questions, organize group discussions, or ask students to simulate cultural scenes from movies and TV shows, which can effectively promote students to independently explore the differences between different cultures, improve students' sensitivity to cultural differences, and deeply analyze the differences in values, customs, ways of thinking and expression of film and television works. Foreign films, as a mirror to show the national spirit, convey their national culture to the audiences of different countries through their classical music, real pictures and authentic and vivid language. While entertaining, students should experience the original foreign culture behind the film through cultural empathy, so as to understand the strong artistic appeal of the film and truly reach emotional resonance.

Use the charm of the second class. The cultivation of students' cultural empathy ability should not be limited to classroom teaching. It is also very effective to carry out various forms of extra-curricular activities, such as foreign language singing competition, speech competition, cross-cultural knowledge competition and other competitive activities, as well as publicity activities such as stage assistants and drama. All of these extracurricular activities can effectively mobilize students' enthusiasm, stimulate their passion for learning the target language, enhance their sensitivity to the culture of the target language, increase students' cross-cultural knowledge, and cultivate their ability of perspective-taking, so as to achieve the goal of cultivating cultural empathy. In addition, learners can deepen their cognition and understanding of foreign culture in daily life by reading books, reading newspapers, watching films and television works, or participate in more foreign-related activities, so as to improve their sensitivity to culture in practice. In college English teaching, teachers should seize the opportunities in and out of the classroom that are conducive to the cultivation of empathy, expand the channels for students to understand the diversified culture, deepen their understanding of the diversified culture, break the narrow superiority theory of national culture, and finally make them become a qualified cross-cultural communicator.

6. Conclusion

The cultivation of intercultural communication competence is the cultivation of intercultural

consciousness, the objective understanding of values and the cultivation of thinking mode. The foundation and premise of acquiring this series of cognitive methods is the cultivation of cultural empathy. The importance and cultivation of cultural empathy in college English teaching is the basis and main content of cultivating students' intercultural communicative competence, which plays an important role in college foreign language teaching.

Acknowledgment

This work was supported by Humanities and Social Sciences Project of the Education Department of Henan Province(2019-ZDJH-633).

References

- [1] Jia Yujia. Journal of North University of China. Vol. 35(2019) No 4, p.97-100
- [2] Jiang Haiying. Modern Communication, Vol. 416(2015) No 9, p.198-199
- [3] Yu Kun. Journal of Jiamusi Vocational Institute, Vol. 187 (2018) No 6, p.161-162
- [4] Zhong Suhua. Journal of Mudanjiang University, Vol. 4 (2014) No 4, p.83-85
- [5] Zhu Xiuzhi. Economic Research Guide, Vol. 34 (2018) No 12, p.155-156