



新基点 商务英语专业本科系列教材·商务知识子系列

NEW BENCHMARK

跨文化交际导论 (英文版)

(第三版)

Introduction
to Intercultural
Communication
(Third Edition)



窦卫霖 主编

**Introduction to Intercultural Communication
(Third Edition)**



对外经济贸易大学出版社

University of International Business and Economics Press



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对外经济贸易大学出版社
中国·北京

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出版说明

新基点（NEW BENCHMARK）商务英语专业本科系列教材由对外经济贸易大学出版社联合对外经济贸易大学、广东外语外贸大学、上海对外经贸大学、东北财经大学、上海财经大学等学校的骨干教授编写而成。

2007年，国家教育部批准设立了商务英语本科专业。为促进商务英语学科建设，适应教学改革和创新的需要，对外经济贸易大学出版社特组织编写了“新基点”系列教材。本系列教材体现商务英语专业最新教学特点和要求，是面向二十一世纪的一套全新的立体化商务英语教材，主要适用于全国各高等院校商务英语专业本科学生。

本系列教材旨在培养具有扎实的英语基本功，掌握国际商务基础理论和知识，具备较高的人文素养，善于跨文化交流与沟通，能适应经济全球化，具备国际竞争力的复合型英语人才。本系列教材由语言技能、商务知识、人文素养三个子系列组成。

语言技能子系列包括《商务英语综合教程》1—4册、《商务英语听说》1—4册、《商务英语写作》1—4册、《商务英语翻译》1—2册。

商务知识子系列介绍商务基础理论和商务实践的具体知识，主要包括《经济学原理》《管理学原理》《商法导论》《跨文化交际导论》《国际贸易实务》《营销学》等主干教材。

人文素养子系列主要包括《语言学导论》《英美国家概况》《欧洲文化》《英美文学选读》《英美散文选读》《大学英汉翻译》《大学汉英翻译》等核心教材。

上述的每套子系列教材都自成体系，合在一起又形成了有机的整体。本套教材不是封闭的，我们会随着教学模式、课程设置的课时变化，不断推出新的教材。对外经济贸易大学出版社旨在广泛调动社会智力资源，与时俱进、推陈出新，推出一套适合新兴商务英语专业本科学生的系列教材。

编撰者们不仅具有丰富的语言教学经验，而且获得工商管理、经济学等商科专业的硕士、博士学位，具备商务活动的实践经验。他们集教学经验和专业背景于一身，这正是本套商务英语系列教材编撰质量的有力保证。

对外经济贸易大学出版社

外语图书事业部

2022年1月

第三版修订说明

《跨文化交际导论》于2012年出版第一版，2017年修订第二版，受到了广大使用者的欢迎。出版社根据读者期望和市场需求，决定于2022年推出第三版。作者广泛听取了使用此教材的老师和学生的意见和建议，在第三版中保留了第二版每章的整体结构，但删减了部分内容，即从13章减少到11章，以便减轻学生的学习压力，教师能在一个学期内教授完所有章节。保留的章节内容也做了相应修改和删减，更新了部分练习。

由于作者知识水平有限，新版中若有不妥和错误之处，恳请读者继续批评指正。

窦卫霖

2022年2月于华东师范大学

前言

据《中国青年报》报道：“全国能熟练用外语和法律知识与外国客商谈业务和签合同的人才不足2 000人，5 000名律师中，懂外语，熟知国际贸易和WTO的律师只有50人。”（2010年7月8日）在广泛而激烈的国际竞争中，关键是人才，基础在教育。为了应对这种挑战，改革和创新英语专业的人才培养模式，教育部于2007年和2008年先后批准对外经济贸易大学、广东外语外贸大学和上海对外经贸大学（原上海对外贸易学院）三所高校试办商务英语本科专业，至今全国已有近70所高校开设商务英语本科专业，540多所高校设立了商务英语专业或方向，在校本科生达20多万人。

教育部《高等学校商务英语专业本科教学要求》提出：“高等学校商务英语专业旨在培养具有扎实的英语基本功、宽阔的国际视野、专门的国际商务知识与技能，掌握经济学、管理学和法学等相关学科的基本知识和理论，具备较强的跨文化交际能力与较高的人文素养，能在国际环境中熟练使用英语从事商务、经贸、管理、金融等工作的应用型商务英语专业人才。”跨文化交际能力与语言能力、专业知识和人文素养同等重要，这四大模块组成了商务英语专业的知识与能力结构。

《跨文化交际导论》一书就是根据以上商务英语专业本科教学要求，为适应我国对外沟通的发展需求而精心编写的，目的是为培养学生的跨文化交际能力、培养我国急需的国际型人才提供有用的教材。编者基于多年的跨文化交际教学经验，将全书分为四个部分十三章。前三章为基础篇，其中第一章概述跨文化交际的基本概念、特征、重要性以及研究发展历史；第二章论述文化和交际及其关系；第三章介绍有关文化价值观及文化维度的研究。第二部分为跨文化交际过程篇，包括第四至第六章，分别讨论分析文化在言语和非言语交际中的影响，以及思维方式对语言表达的影响。之后的六章构成应用篇，选择与中国学生跨文化交际生活紧密结合的场景，从不同的层面分别分析跨文化人际关系、商务礼仪、文化与教育、校园文化、文化与大众

传媒、中国对外传播等专题。第十三章为提高篇，探讨跨文化交际能力的构成与提高。

为了使理论与实践很好地结合起来，每章以一部电影或纪录片欣赏及其精选片断分析引出话题，明确指出本章的学习目标。课文的每个部分内容讲解之后紧接着提出针对性问题，以帮助学生及时温习并思考课文的相关内容。为加强教学的实践性，各章练习分成了三个部分：知识的运用、实践和扩展。运用（Apply Your Knowledge）是帮助学生将所学的知识运用到案例分析中去，尤其注重通过分析与中国国情相关的跨文化交际案例，培养学生分析问题和解决问题的能力；实践（Practice Your Knowledge）设计了一些课内外活动，如小组讨论、问卷调查、访谈、辩论等，目的是指导学生走出课堂，深入社会进行实地研究，培养学生的社会实践能力和批判创新精神；扩展（Expand Your Knowledge）为学有余力的学生提供进一步阅读和探索的资料信息来源，如推荐书目、相关期刊杂志文章和网络资源以及跨文化视频等。本教材不仅适合本科生、研究生使用，也适合各类涉外人员自学或培训时参考使用。

在编写过程中笔者参阅借鉴了许多国内外学者的有关研究，吸取了广大师生的许多建议，特别是得到了对外经济贸易大学英语学院跨文化交际教学团队的大力支持，具有丰富跨国经历和渊博跨文化知识的美国专家Frederick Hale审阅了全书。李琳、苏丹、田美静、朱晓霜、庄齐鲁、赵诣凯、郑涵、邓珪、赵竹轩等参与了部分课文和练习的编写工作。出版社邸蓓蓓、宋海玲、董黛等编辑为此书的出版倾注了大量精力，在此一并深表感激。由于作者知识和水平有限，书中若有不妥和错误之处，恳请读者批评指正。

窦卫霖

2012年5月于对外经济贸易大学

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Chapter 1 Introduction to Intercultural Communication

Learning objectives

By the end of this chapter, you should be able to:

- define intercultural communication;
- understand the importance of intercultural communication;
- briefly describe the developmental study of intercultural communication; and
- be aware of the reasons for studying intercultural communication.

Section 1 Warm-up

Rush Hour (《尖峰时刻》)

1. Introduction to the Movie Rush Hour

This movie tells a story about the investigation on the kidnapping of the daughter of Chinese Consul, Soo Young. Detective Inspector Lee, a Chinese detective from Hong Kong Special Administrative Region of China, is sent to America to solve the case. But the FBI(Federal Bureau of Investigation) wants to solve the case on their own so they assign an LAPD(Los Angeles Police Department) detective James Carter to ensure that Detective Lee is nowhere to be seen and will not interfere with their investigation.

Detective Inspector Lee is one of the best police officers in Hong Kong Special Administrative Region of China. Detective Carter, on the other hand, is considered the most worthless employee of LAPD, and is shown at the beginning of the film as an independent policeman who prefers to work alone. He is also a person who is less subtle and is willing to bend the rules in order to complete his assignments.

Cultural clashes arise when these two detectives who barely know each other are assigned to the same case; they couldn't stand each other while the time is running out. As the story goes, the two detectives are forced to quickly overcome those issues in order to rescue the Chinese Consul's missing daughter. Eventually, they two become a good team and save each other countless times.

Task: Watch the whole movie, and discuss with your partner the differences between American culture and Chinese culture as reflected by this movie in the following aspects:

- expressing emotions;
- laws and investigations;
- ways of interacting with other people;
- assumptions toward other cultures;
- cultural stereotypes;
- attitudes to illegal drugs;
- language.

2. Introduction to the Selected Scene—Carter Picks up Lee at the Airport

Detective Carter is assigned to pick up Detective Lee at the airport. Upon arrival, Detective Lee does not say a single word to Detective Carter.

Such impression makes Detective Carter assume that Detective Lee could not speak English at all.

Task:

Try to point out the cultural clashes in the selected scene and discuss the cultural differences between China and the US as reflected in the ways that the two detectives behave at their first meeting.

Script:

Carter: Please tell me you speak English.

(Lee looks at the stewardess and pilot.)

Carter: I'm detective Carter. Do you speak any English?

(Carter points to his mouth.)

Carter: Do you understand the words that are coming out of my mouth?

(Lee smiles.)

Carter: I cannot believe this shit!

(Lee thanks the pilot and stewardess in Chinese.)

Carter: First I get a bullshit assignment, and now Mr. Ricearony doesn't even speak American.

(Carter walks to his car.)

Carter: Come on man my ride over here.

(Lee follows him to the car.)

Carter: Put your bag in the back.

(Lee looks at the car.)

Carter: Put your bag in the back. (Carter says it louder this time.)

(Lee tries to give the bag to Carter.)

Carter: No, no, no, no. You put your own shit in the back. I'm not a sky captain. I'm FBI, you understand? (His tone of voice is much more emotional now.)

(Lee puts his bag at the back of the car and they both drive toward China Town. Carter on the way there decides to call Police Chief Williams to complain about the assignment.)

Carter: Captain, I do not think this is funny. Now I'm serious, captain, I ain't playing here. You need to call the FBI and tell them they made a mistake.

Police Chief Williams: I can't do that, Carter. I'm sure you and Mr. Lee will have a nice time together.

Carter: I'm warning you man, you better call the FBI, or I'm going to drop him off at the Panda express.

Police Chief Williams: If you drop this case, Carter, you will be suspended for two months without pay.

Carter: All right, but you can forget about being mayor then.

(Agent Johnson picks up the phone.)

Agent Johnson: Congratulations Carter! It looks like you finally got yourself a partner.

(Everyone in the police department starts laughing.)

The above airport scene, where Detective Carter and Detective Lee first meet, shows an example of many differences between American and Chinese people and cultural stereotypes they hold for each other. If they understand more of each other's culture, they may communicate better.

Section 2 Text

This book attempts to provide you with an introduction to intercultural communication theory and its practical principles. It aims to help you

increase your cultural awareness and sensitivity. It also intends to help you develop effective strategies in dealing with potential cultural conflicts and improve your intercultural communicative competence. The first chapter will try to provide answers to the four basic questions:

- What is intercultural communication?
- When did the study of intercultural communication start and how did it develop?
- Why do we need to study intercultural communication?
- How can we study intercultural communication?

1. Definition of Intercultural Communication

Intercultural communication (IC) is the term first used by Edward T. Hall in 1959 and is simply defined as interpersonal communication between members of different cultures. Another simple, yet effective, approach is to define it as communication that occurs between individuals and entities that are culturally unlike (Rogers & Steinfatt, 1999). That is to say, intercultural communication can take place not only between two individuals but also between international entities. The key focus is that the individuals or entities are culturally different.

Intercultural communication can have different forms. Many scholars have made efforts to set boundaries for intercultural communication study. We will introduce the core content of intercultural communication proposed by Rich and Gudykunst in the following part (Chen & Starosta, 2007, pp.13-16).

According to Rich (1974), intercultural communication can be classified into five forms, and four of them still remain visible today: (1) Intercultural communication focuses on the study of interactions between people from different cultural backgrounds, such as interactions between people from America and China. (2) International communication focuses on the study of interactions between representatives of different nations,

such as the interaction between representatives of the United Nations. (3) Interracial communication focuses on the study of interactions between members of the numerically or politically dominant culture and co-culture in the same nation, such as the interaction between the whites and African Americans. (4) Interethnic or minority communication focuses on the study of interactions among co-cultures in the nation, such as the interaction between the Hispanic and Japanese Americans.

Gudykunst and Hammer (1987) classified intercultural communication by using interactive-comparative and mediated-interpersonal dimensions. They distinguished intercultural communication and cross-cultural communication. The former includes a focus on both the “interactive” and the “interpersonal”, deals with interpersonal communication between people from different cultures or co-cultures, such as that between Chinese and Americans, or between the whites and African Americans, and encompasses the areas of intercultural, interracial and interethnic communication. The later focuses on the concepts of “interpersonal” and “comparative” and deals with the differences in communication behaviors between people of different cultures, such as the differences in negotiation strategies between Chinese businesspersons and American ones.

Intercultural communication can be understood as a phenomenon which is called “跨文化交际”. It can also be understood as a discipline, which is “跨文化交际学”.

As a phenomenon, intercultural communication has the following features.

➤ Universal Phenomenon

Intercultural communication occurs everywhere in the world. Especially in the 21st century, satellite communications, computer networks and supersonic air buses have virtually turned our world into a global village. As you are resting in your bed at home, you can watch a football game played in Italy or a basketball game transmitted from America. In a Chinese market, you can buy various kinds of goods and products that are made in many other parts of the world.

➤ Long History

Communication between cultures has been going on for thousands of years. The history of intercultural communication is almost as long as human history itself. It dates back to when primitive nomadic tribes started mingling with each other and needed to communicate with each other. During Tang Dynasty in China, there was the famous “Silk Road” in which people of Asia, Africa and Europe interacted and communicated with each other in order to conduct their business transactions.

➤ Daily Occurrence

Intercultural communication is a common daily occurrence. Today, we find thousands of Chinese students going abroad to study, millions of foreign travelers coming to China to visit, foreign artists coming to China to give performances, and many joint venture enterprises doing business in cities throughout China. Even without going abroad, when you talk with an American teacher on campus, send an email to a foreigner, or when you watch a foreign film or read an English novel, you are engaged in intercultural communication. These are all examples showing how prevalent intercultural communication is today.



Questions for Discussion:

1. Can you distinguish between intercultural and cross-cultural communication? Please give specific examples to illustrate international, interethnic and interracial communication.

2. Compare the core content of intercultural communication study as proposed by Rich and Gudykunst.

3. Please try to come up with at least 3 cases in your daily life to illustrate the features of intercultural communication phenomena.

2. Development of Intercultural Communication

Although the phenomenon of intercultural communication enjoys the same history with human society, the study of intercultural communication is of recent origin. To understand the nature of the field, we will provide a concise history of intercultural communication in America where the field first started and in China where we are.

2.1 The History of Intercultural Communication Studies in America

It is in the United States that intercultural communication first evolved as a formal field of study. Chen and Starosta (2007) summarized the chronological development as the following.

(1) The Burgeoning Period

The roots of the study of intercultural communication can be traced to the post-WWII era, when the United States increasingly came to dominate the world stage. However, government and business personnel working overseas often found that they were ill equipped to work among people from different cultures. The language training they received, for example, did little to prepare them for the complex challenges of working abroad.

In response, the US government in 1946 passed the Foreign Service Act and established the Foreign Service Institute (FSI). The FSI, in turn, hired Edward T. Hall and other prominent anthropologists and linguists (including Ray Birdwhistell and George Trager) to develop “predeparture” courses for overseas workers. Because intercultural training materials were

scarce, they developed their own. By doing so, FSI theorists formed new ways of looking at culture and communication. Thus, the field of intercultural communication was born.

(2) From 1960 to 1970

Hall's writings have attracted numerous scholars to the study of intercultural communication. Two representative books in the 1960s are Oliver's *Culture and Communication* (1962) and Smith's *Communication and Culture* (1966). Oliver's study focuses on Asian philosophy and communication behaviors, especially from a rhetorical perspective. His book establishes a model for the comparative study of communication behaviors between cultures. Smith's book is a collection of essays on human communication covering thirteen types of communication studies.

The first intercultural communication training actually started in the 1960s with Peace Corps members, who required training in cultural awareness before they were sent to their missions overseas. The first college class in this field was in 1966 at the University of Pittsburgh.

(3) From 1971 to 1980

The 1970s witnessed rapid development in the field of intercultural communication. The major achievements in this period of the study may include:

➤ In 1970 and 1971, intercultural communication was recognized by the International Communication Association (ICA) and the National Communication Association (NCA) respectively.

➤ SIETAR International (the International Society for Intercultural Education, Training and Research) began in 1975, and is now probably the largest international organization engaged in intercultural communication.

➤ In 1977, an academic journal titled *International Journal of Intercultural Relations* was first published under the editorship of Dan Landis.

(4) From 1981 to the Present Time

Scholars who received formal academic training in intercultural communication in the late 1960s and early 1970s began to make their contributions in research and teaching by the 1980s. Theory building and methodological refinement characterized intercultural communication study during this decade. The book *Theories in Intercultural Communication* by Kim and Gudykunst (1988) features two approaches to theory building.

In the United States, intercultural communication has now become an important academic discipline. The ICA has over 5,000 members and the NCA has 7,500. In addition, the Speech Communication Association (SCA), and the International and Intercultural Communication Annual (IICA) have also helped determine the direction for the study of intercultural communication from the 1980s to the present time.

As Hart (1996) summarized, the study of intercultural communication gained acceptance through training and testing practice in the 1960s and 1970s, formed its basic framework in the late 1970s and has made great achievements in theory and practice ever since the 1980s both inside and outside the US. Today intercultural communication not only has become one of the major academic disciplines in the United States but also is widely acknowledged and extensively researched in all parts of the world.

2.2 The History of Intercultural Communication Studies in China

The history of intercultural communication studies in China is much shorter and more recent than that in the United States and Europe. It was first introduced into China during the early 1980s and has gradually developed into a self-contained discipline over the past 30 years. The short history of ICC in China can be divided into three distinct periods according to Professor Hu Wenzhong (1999).

(1) The Germinating Period: 1980–1990

Intercultural communication was first introduced into China during the early 1980s by teachers of English who took an interest in it for the purpose of changing traditional teaching methodology into a communicative approach. Professor Xu Guozhang was one of those investigators who first wrote articles on the cultural loading of words or the meanings of words.

Professor Hu Wenzhong, He Daokuan, Jia Yuxin and others paved the way for the development of intercultural communication study in China. They focused on the problem of how language and culture interact with each other.

(2) The Establishing Period: 1991–2000

In this period, more scholars engaged in intercultural communication research and there appeared several well accomplished scholars who introduced western intercultural communication achievements and laid foundation for the studies in China. In this aspect, we can find heavy American influence. In 1995, the 5th International Conference on Cross-cultural Communication: East and West was held in China. During this conference the China Association for Intercultural Communication was established. Besides, intercultural communication research spread into journalism and communication studies. Theoretical studies gained a foothold.

(3) The Expanding Period: 2001–present

With the deepening of globalization, intercultural communication study has proved to be more and more important in China. Thousands more articles were written and then were followed by books. Their study grew from academic interest to theoretical research and practical implementation. Many universities have developed courses in intercultural communication for both graduates and undergraduates. Intercultural training and consultation is gaining popularity in some more developed cities in China. But Chinese intercultural communication researchers produced very few indigenous theories.

Currently, scholars engaging in intercultural communication research mainly come from two different fields: one is foreign language teaching, and the other is journalism and communication. The former is interested in the core problem of linguistic and cultural difference, and the relevant issues such as pragmatic transfer, intercultural competence, cultural value orientation, identity and translation. The latter is interested in the core problem of how ideas are transmitted by media, and the relevant issues such

as the manipulation of mass media, the role of power, communication ethics, national image and the impact of globalization.

As we move further into the 21st century and become even more globalized, the importance of intercultural communication as a major field of study will definitely be recognized and it will be studied by more and more professionals both at home and aboard.

2.3 Multidisciplinary Nature of Intercultural Communication

Intercultural communication (IC) as a subject draws upon theories from a variety of other subjects such as intercultural management and marketing, linguistics and discourse, teaching and training. Figure 1-1 positions IC studies as an inter-disciplinary link to a number of fields more specifically.

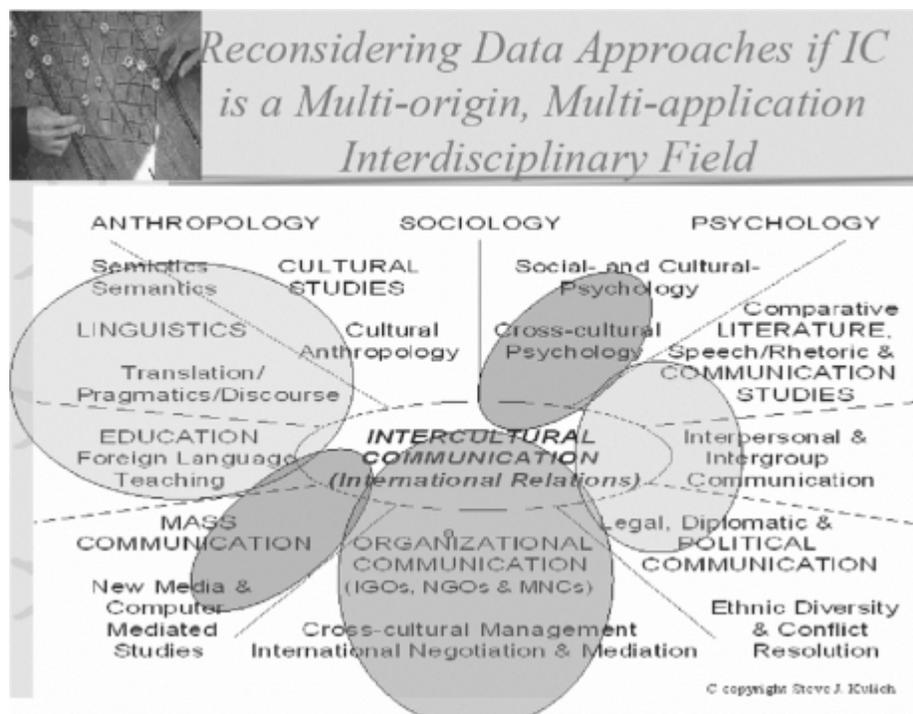


Figure 1-1 Interdisciplinary Dimensions of IC

Source: Mitchell, Charles. (2000a). International Business Culture. Shanghai:Shanghai Foreign Language Education Press. p. 4.

This multidisciplinary approach to the study of IC has widened and deepened the research area in this field. It incorporates the essence while fending off the disadvantages that arise from more narrow-gauged subjects.

Gudykunst, Triandis, Brislin, Ruben, Hall, Hofstede, Kim, Hamner, Furnham, and Landis are viewed as the top ten scholars in IC study. Out of them, four are professors of communication, five are in the field of psychology and one is an anthropologist. As you may have gathered from the diversity of areas that contribute to the field, intercultural communication is an extremely broad field of investigation, and it can be conceptually quite arduous at times.

Questions for Discussion:

1. How was the study of intercultural communication developed both in America and in China?

2. Why is intercultural communication said to have multidisciplinary nature? How do you explain the chart of interdisciplinary dimensions of IC provided by Mitchell Charles in Figure 1-1?

3. Reasons for Studying Intercultural Communication

The study of intercultural communication is an important topic in today's world for many reasons.

➤ Global Demographics（全球人口统计）

Demographics refers to the general characteristics of a given population. The demographics of the world is changing so it will be important to understand how these changes impact communication. The demographics of the United States is a typical example. As a land of immigrants from many diverse cultures, it has thousands of new immigrants entering the country every year for business, study, travel and other different purposes. Such demographic changes present many opportunities

and challenges to students of intercultural communication and to society. The tradition of tension and conflict between cultures continues to this day.

➤ Global Economy

Globalization of the world economy has contributed most to the rapid increase of intercultural communication. As a result of conducting business internationally, international businesses have become an important economic force for many countries. Taking China as an example, its accession into the World Trade Organization (WTO) in 2001 has dramatically increased trade, making it the world's second largest trading nation, second only to the United States. In any case, the globalization of the world's economy will challenge virtually all businesspersons to become more internationally aware and interculturally adept.

➤ Technological Development

The development of new transportation and information technologies makes it much easier for people from different cultural backgrounds to get together and communicate in our modern world. Communication technologies, including the Internet, facsimile, cellular telephone, interactive cable TV systems and information superhighway, allow us to get in touch with each other in oral or written forms at any time to most locations on the earth. As a consequence, we will adjust to this rapidly changing communication styles.





➤ Effective Outcomes

Diversity at the global level represents both opportunities and challenges to individuals, organizations, and countries. Effective intercultural communication will help determine if the results of this increased intercultural interaction will create opportunities for productive or destructive outcomes. At a personal level, effective intercultural communication can create stronger personal relationships and ties. At an organizational level, individuals must rise to the challenge of serving as global leaders to manage diversity with skill and cultural sensitivity. Three competences that are critical in the global workplace are communication skills, problem solving and leadership.

➤ Peace and Conflict

Intercultural communication can create both peace and conflict. The creation of intercultural conflict is often studied with focuses on many factors. Some of these conflicts result from deep-seated hatred and centuries-old antagonism often arising from long-standing historical grievances (for example as in Northern Ireland and the Middle East). Some occur simply because of cultural ignorance or misunderstanding. Poor intercultural communication exacerbates the conflict. It is found that with all things being equal, the more cultural diversity in a community or organization, the more likely there is to be conflict. If we can understand how to use communication to create peace or avoid conflict, we will have a powerful tool to benefit societies.

➤ Ethical Imperative

Ethics serves as principles of right or wrong in human conduct. Codes of ethics are often culture-bound. When using our cultural values and norms as we interact with people from different cultures, we may misunderstand others or create conflict. Living in an intercultural world presents challenging ethical issues that can be addressed by the study of intercultural communication. Students have a responsibility to educate themselves, not just about interesting cultural differences, but also about intercultural conflicts, and to apply this knowledge to the communities in which they live and interact.

Questions for Discussion:

1. Why is the study of intercultural communication an important topic in today's world in your own opinions?
2. Can you pinpoint one crucial development for the rapid increase of intercultural communication and elaborate on it with your personal experience?

4. Challenges in Studying Intercultural Communication

So far, if we've been successful in convincing you that intercultural communication is rather prevailing in the modern society, and its significance as a discipline continues to rise, you should be aware that learning to be more competent in intercultural communication is a necessary and worthwhile pursuit. However, it is by no means easy to learn intercultural communication well, for you will face many challenges and various difficulties. In this part, we will first introduce you some potential problems you might encounter in your future study of intercultural communication. Then we will focus on the issue of cultural shock and cultural adaptation.

4.1 Potential Problems in Learning IC

It's generally agreed that the potential problems in intercultural communication are mainly the following.

➤ Avoidance of the Unfamiliar

As the proverb goes, "Birds of a feather flock together." Most people seek to be near others with whom they share common outlooks, habits and traits. Culture often separates you from people with a history different from your own, and many people often feel uncomfortable when confronted with strangers. This tendency is the reason the bias of similarity can be a potential communication problem.

➤ Uncertainty

People have a desire to reduce the uncertainty in every new meeting with strangers from diverse cultures. Fear, dislike and distrust are emotions that all too often erupt. What is more problematic to intercultural communication is that if the amount of uncertainty present in initial interactions is not reduced, further communication between the people will, in all likelihood, not take place.

➤ Withdrawal

If you cannot find similarities and/or fail to reduce uncertainty in a satisfactory manner, you are apt to withdraw from the communication event. Withdrawal, at an interpersonal, intercultural and international level, has often been the rule rather than the exception.

➤ Stereotype (刻板成见)

Stereotypes are a collection of false assumptions that people make about characteristics of people from other cultures. Stereotypes hamper intercultural communication, because (1) they are rooted in your compulsion to make in-group and out-group distinctions; (2) they are oversimplified, overgeneralized, and/or exaggerated; and (3) they repeat and reinforce beliefs until they often become taken for "truth" and therefore keep you from making fair and honest judgments about other people.

➤ Prejudice

Macionis (1998) offers a detailed definition of prejudice while explaining its damaging effect on intercultural communication:

Prejudice amounts to a rigid and irrational generalization about a category of people. Prejudice is irrational to the extent that people hold inflexible attitudes supported by little or no direct evidence. Prejudice may target people of a particular social class, sex, sexual orientation, age, political affiliation, race or ethnicity.(p. 217)

➤ Racism

Racism refers to the belief that one racial category is innately superior to another. Built into this idea of superiority is the belief that a group of people can be mistreated on the basis of race, color, religion, national origin, or ancestry. Racism is a major hindrance to successful intercultural communication.

➤ Discrimination

Discrimination is the unequal or prejudicial treatment of people and social groups based on certain generalized traits. Discrimination is a public issue and it is also an everyday reality for many people. Common types of discrimination includes sex/gender discrimination, racial/ethnic/color discrimination, age discrimination, disability discrimination, religious discrimination and appearance/height/weight discrimination.

➤ Ethnocentrism (民族优越感)

The term ethnocentrism was coined by William G. Sumner (1906) and it refers to the view of things in which one's own group is the center of everything. It often leads to pride, vanity, beliefs of one's own group's superiority, and contempt of outsiders.

➤ Culture shock (文化冲击/文化休克)

Culture shock has been defined in different ways by many social scientists. In general, it is a term used to describe the anxiety and feelings (surprise, disorientation, confusion, etc.) people have when they have to behave within an entirely different cultural or social environment. It is

another major potential problem facing you as you are engaged in intercultural communication. However, in a positive sense, experiencing culture shock has a strong potential to make people multicultural or bicultural. It will be discussed in more detail in the following part.

4.2 Culture Shocks and Cross-cultural Adaptation

Cross-cultural adaptation entails moving from one culture to another culture, usually (but not always) learning the rules, norms, customs, and language of the new culture.

However, there are different kinds of cross-cultural interactions:

- Short-term travelers, such as those on vacations or business trips;
- Sojourners, those who travel to a culture for an extended time, but still one with planned limits—that is, a plan to return, such as international students, diplomats or those on an extended business assignment of one to three years;
- Immigrants, those who move to another culture with plans of making that culture their new home.

Due to these factors, there can be a wide variety of patterns of cultural adaptation or adjustment and these groups of people are in need of different levels of cultural adaptation skills and communicative competence.

Psychologists and communication scholars have tended to focus more on the individual level of adjustment, that is, the thought, emotional, and behavioral processes of adaptation, and the role of communication both in leading to “culture shock” and in helping to reduce this stress.

Adapting to a new environment takes time and the pace of transition varies from person to person. The typical pattern of cultural adjustment often consists of distinct phases:honeymoon, crisis, recovery, and adjustment. Notice that this cycle is then repeated upon re-entry to one’s home country or culture of origin. The effect these phases have on one’s mood is illustrated in Figure 1-2:

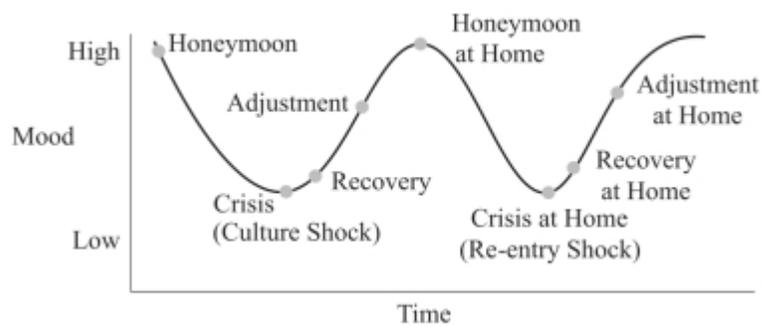


Figure 1-2 “W-curve” Figure of Culture Shock

(1) The Honeymoon Phase

This phase is best described by feelings of excitement, optimism and wonder often experienced when you enter into a new environment or culture. While differences are observed, students are more likely to focus on the positive aspects of the new environment.

(2) The Crisis Phase

Cultural shock grows out of the difficulties in assimilating the new culture, causing difficulty in knowing what is appropriate and what is not. Often this is combined with strong disgust (moral or aesthetic) about certain aspects of the new or different culture.

(3) The Recovery Phase

Recovering from culture shock is handled differently by everyone—we each have our unique circumstances, backgrounds, strengths and weaknesses that need to be taken into consideration. With time and patience, we can experience positive effects of culture shock, like increasing self-confidence, improved self-motivation and cultural sensitivity.

(4) Adjustment Phase

You will feel increasingly flexible and objective about your experience, learning to accept and perhaps practice parts of the new culture, while holding onto your own cultural traditions.

(5) Re-entry Shock—Going Home

Whether you are short-term travelers, international students, diplomats, expatriate managers on international assignment or even immigrants, much later, you may find yourself returning to your homeland and entering the fifth phase of culture shock, the re-entry phase. You have “reverse culture shock” or “return culture shock”, because you have been away for a long time, becoming comfortable with the habits and customs of a new lifestyle and you may find that you are no longer completely comfortable in your home country. Many things may have changed while you were away and it may take a little while to become at ease with the cues and signs and symbols of your home culture.

In a sense, intercultural adaptation skills are closely related to intercultural communication competence, for competence not only deals with appropriate communication, but also with culture adaptation. The more competent one is, the better one will adapt to a new culture and vice versa. If one adapts several times to different cultures, one might become a bicultural or even multicultural person.

Questions for Discussion:

1. Why do we need to learn intercultural communication? Why do we say it is both important and complex in learning it?
2. What are the potential problems of intercultural communication? Have you ever experienced any intercultural communication barriers? If any, how did you deal with them?
3. What is culture shock? Explain the four stages in culture shock and also touch upon reverse culture shock and “W-curve” adaptation phases.

In the following chapters, we are going to discuss various topics of intercultural communication, ranging from interpersonal communication, social communication, to mass communication. After analyzing the cultural differences in these areas and being aware of those difficulties in different contexts of intercultural communication, you are expected to enhance your

intercultural communication competence, the topic which we are going to discuss in detail in the last chapter of the book.

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: Burgers and Culture to Go

The American fast food giant, McDonald's, is a dramatic example of how a company that does business around the globe can have an impact on local cultural traditions that seem totally unrelated to their main product—fast food. The company is also a prime example of how a company can think globally and act locally. In many countries—at least among the younger generations—McDonald's is considered a local company. In these countries, McDonald's has been absorbed into the local communities and become assimilated. It is no longer thought of as a foreign restaurant—and in many ways it no longer functions as one. The company is about more than the globalization of hamburgers—it is about altering culture.



McDonald's opened its first restaurant in Des Plaines, Illinois in 1955. By the end of 2015, the company has operated more than 36,000 restaurants in 120 countries on six continents. McDonald's first began to expand internationally in 1967 with the opening of restaurants in Canada and Puerto Rico.

BURGERS AND CULTURE TO GO

During the first twenty years of its international expansion, McDonald's opened on average one restaurant in two countries per year. In the following ten years (from 1988 to 1998), McDonald's entered over half of its international markets, opening in 12 new countries in 1996 alone. In fact, from 1996 to 1999, McDonald's has entered 31 new countries, bringing the running total to 120. The sun never sets on the Golden Arches. As a matter of fact, the northern-most McDonald's is at the Arctic Circle in Rovaniemi, Finland, and the southern-most McDonald's is in Invercargill, New Zealand.

THE RUSSIAN EXPERIMENT

McDonald's first restaurant in Russia opened in 1990 and since then more than 140 million customers have been served "Beeg Maks" at McDonald's restaurants there. But the company's contribution is much deeper than bringing the hamburger to Moscow. For most Russians, McDonald's was their first encounter with two basic consumer concepts—that the customer is king and that uniform quality can be guaranteed across a range of products and a range of stores. The concepts sound obvious to most consumers worldwide but in the Soviet system it was as foreign as, well, capitalism.

Russian consumers had always been on the short end. In the Soviet era, quality standards simply did not exist. Because of chronic shortages of consumer goods, it was the retail clerk, not the consumer that was king. There was no certainty that if you bought a pair of shoes or a bottle of vodka from a retail store more than once that the quality would be uniform. Consistent quality and good service have finally come to Russia in the form of McDonald's.

“I don’t think you can underestimate the impact that McDonald’s had on the education of the Russian consumer,” says a European advertising executive once based in Moscow. “The company introduced the concept of quality and reversed what had been the traditional relationship between buyers and sellers on a retail level in Russia. Soon McDonald’s quality and service were the standard by which every Russian retailer was being judged. Suddenly Russians could see what was possible, even in their own country and they were quick to demand more from retailers. They thought ‘If Westerners can give us this, why can’t our own people do it’. It was a cultural breakthrough.”

CLEANING HOUSE

The company also set the standard for cleanliness in a country where customers had grown accustomed to the most abysmal conditions in public kitchens and toilets, even in better restaurants. Following its global guidelines for hygiene and cleanliness, the toilets at McDonald’s were spotless. The kitchens, in full view of the consumer, were clean and efficient. Previously, most Russians felt they were better off not knowing how their food was prepared. If they were allowed a peek, they might never eat out again. Now, Russian consumers have come to expect a higher level of hygiene in all public establishments. “It’s a small point,” says the advertising executive, “but I guess you could say that McDonald’s triggered a cleanliness revolution of sorts in public establishments. Before, the rest rooms were places to avoid at all costs. Kitchens were awful. Now, partially thanks to McDonald’s imported standards, a lot of restaurants have really made improvements. I don’t think that would have happened on its own. It took an outsider to come and change the culture.”

Source: Mitchell, Charles. (2000a). *International Business Culture*. Shanghai: Shanghai Foreign Language Education Press. pp. 44-45.

Questions for Discussion:

1. What were the differences of consumer concepts between McDonald’s and Russians? Why did these differences exist?

2. Do you agree “It took an outsider to come and change the culture”? Why or why not? Can an outsider come and change the culture?

3. How do you like the McDonald’s restaurants in China? In what aspects do you think they are different from or doing better than Chinese restaurants?

Case 2: A Chinese Company Adapting to the Islamic Culture and Customs

Company H is a large company and its products are among the best of the same line in China. They have already extended their business into several regions overseas; however, the Middle East remains blank, as they have no experience in doing business with Arabs.

One day, a delegation from Dubai (an emirate in the Middle East) visited Company H. Mr. L, the chief representative of the company, received them. As the delegation was interested in the Company’s products, both sides sat down for a negotiation on the products.

As the negotiation went on, Mr. L felt confused and bored because the Arabs asked for a break every hour. Then they went to the toilet to wash their hands and faces. When they came back, they knelt down to pray. As there was no towel in the toilet, the Arabs prayed with wet hands and faces. Mr. L found himself in a dilemma, because he did not know whether he should withdraw from the scene or not.

When it was time for lunch, the Arabs were treated to a rich dinner. When everyone was seated, the waitress started introducing different dishes in English to the Arab visitors. They all looked surprised and pleased at the variety. But this did not last long. When the waitress mentioned some specially cooked pork, the smiles disappeared from all those visitors’ faces and all of them looked blue—no one said a word. Quickly they stood up and left the dinner table without bidding farewell to anyone, though there were some important Chinese local guests present. The same day, this Dubai delegation left the city without notifying Company H.

A few days later, bad news reached Mr. L—his Dubai delegation had signed a contract with their competitor—Company C, and the contract was

the very one which was being negotiated between Company H and that Dubai delegation. Mr. L got a strong blame from his boss for losing the opportunity to their rival's hand.

Three days later, Mr. L took the following actions:

(1) Start a training program for all waitresses and persons involved in communicating with Middle East business people, and invite some professors to give lectures on the Islamic culture and customs.

(2) Invite some Arabic teachers to teach the waitresses simple Arabic to communicate with the Arabs.

(3) Set up a separate dining room with special set of dinner dishes for Arabs.

(4) Set up a special room close to the meeting room. This room would be used only for praying by those Middle Eastern business persons. In addition, he also put some compass and small carpets in the room.

(5) Prepare some small towels in the toilet for the Arabs to dry their hands on before praying.

Half a year later, Company H had five customers from Middle East. All of them had visited Company H and were impressed by their understanding and respect for the Islamic culture and habits. Company H has been expanding their market share in the Middle East ever since. Source: Dou, Weilin. (2007). Intercultural Business Communication: Cases and Analyses. Beijing:

University of International Business and Economics Press.

Questions for Discussion:

1. What goes wrong during the business negotiation between Company H and its customers from Dubai?

2. What kind of role does national culture play in international business negotiation?

3. What do you think of the actions taken by Mr. L? What should an organization do before negotiating with one from a different culture?

Practice Your Knowledge

1. Please insert the phrase “intercultural communication” or “cross-cultural communication” into a search engine on the Internet and report to your class what you can find out about the studies of intercultural communication.

2. Form groups of 4 or 5 students, and try to find an exchange student from other cultures for your group. Describe and analyze a recent intercultural encounter. This may mean talking with someone of a different age, ethnicity, race, religion, and so on.

(1) Describe the encounter. What made it “intercultural”?

(2) Explain how you initially felt about the communication.

(3) Describe how you felt after the encounter, and explain why you think you felt as you did.

(4) Describe any challenges in trying to communicate. If there were no challenges, explain why you think it was so easy.

(5) Based on this experience, identify some characteristics that may be important for successful intercultural communication.

3. Discuss with your group about some well-known outstanding Chinese with bicultural or multicultural backgrounds, such as Ang Lee (李安), Elaine Chao (赵小兰) and Yao Ming (姚明). Describe their achievements and their similarities.

4. Watch the movie: The Year of the Yao, try to find the answer to the following questions:

(1) In the movie, the female officer put emphasis on “motherland”. In her mind, Yao Ming’s every success relates much to his country, and it’s just because of the country that Yao can succeed. Why does she think so?

(2) What role did Yao Ming play in enhancing the intercultural understanding between American and Chinese people?

(3) “Yao demonstrates that he is here to learn about a new culture while be very true to his own culture.” What does this sentence mean?

(4) Both China and America are countries of strong culture. When one from a strong culture comes to another strong culture, how to win respect?

Expand Your Knowledge

Books

Chaney, L. H. & Martin, J. S. (2002). *Intercultural Business Communication*. Beijing: Higher Education Press / Pearson Education.

Gudykunst, W. B. & Kim, Y. Y. (2002). *Communicating with Strangers: An Approach to Intercultural Communication* (4th ed.). New York: McGraw-Hill.

Ian Smallwood, Li Po Lung, Steven Maginn. (2018). *跨文化交际英语阅读教程 (College English Creative Reading)*. 上海: 上海外语教育出版社.

张红玲, 索格飞. (2019). *大学跨文化英语综合教程 (Intercultural Communication, An Integrated English Course)*. 上海: 上海外语教育出版社.

Website

1. website of the Intercultural Communication Institute:
<http://www.intercultural.org/>

2. website of SIETAR (Society for Intercultural Education, Training and Research):www.sietarusa.org

Video

1. East vs. West—the myths that mystify

http://www.ted.com/talks/lang/eng/devdutt_pattanaik.html

2. The FutureLearn MOOC course: Intercultural Communication

<https://www.futurelearn.com/courses/intercultural-communication>

Chapter 2 Communication and Culture

Learning objectives

By the end of this chapter, you should be able to:

- understand the functions of communication and culture;
- explain the components of communication and culture;
- describe the characteristics of communication and culture; and
- be aware of the influence of culture on communication.

Section 1 Warm-up

Babel (《巴别塔》)

1. Introduction to the Movie Babel

In the remote sands of the Moroccan (摩洛哥的) desert, a rifle shot rings out—detonating a chain of events that will link an American tourist couple's frantic struggle to survive, two Moroccan boys involved in an accidental crime, a nanny illegally crossing into Mexico with two American children and a Japanese teen rebel whose father is sought by the police in Tokyo. Separated by clashing cultures and sprawling distances, each of these four disparate groups of people are nevertheless hurtling towards a shared destiny of isolation and grief. In the course of just a few days, they will each face the dizzying sensation of becoming profoundly lost—lost in the desert, lost to the world, lost to themselves—as they are

pushed to the farthest edges of confusion and fear as well as to the very depths of connection and love.

Task: Watch the whole movie and read the biblical story of Babel. Discuss with your partner the different intercultural communication forms as reflected in the film:

- the Bible story about the Babel tower;
- the symbolic meaning of Babel tower as the title of this movie;
- the communication problem between the American couple;
- the prejudice and intercultural conflicts between the American, the Moroccan and the Mexican immigrants;
- the consequence of Susan's accident in media;
- the communication problem in Chieko's family.

2. Introduction to the Selected Scene—Conflicts across Border

Due to Richard and Susan being in Morocco, Amelia, the nanny, is forced to take care of the children. Unable to secure any other help to care for them, she decides to take them to her son's wedding in a rural community near Tijuana, Mexico, rather than miss it. In the evening, Amelia decides to drive back to the States with Santiago, her nephew. He has been drinking heavily and the border guards become suspicious of his behavior. Amelia has passports for all four travelers, but no letter of consent from the children's parents allowing her to take them out of the United States.

Task: Try to answer the following questions:

- (1) Is there an effective communication between Santiago and the police?
- (2) What caused the conflicts between them and how to avoid such conflicts?

Script:

Amelia: Congratulations, my darling. Take care of my grandchild. I'm dying to be a grandmother.

Amelia's son: Seriously, you're not drunk man?

Santiago: Drunk my ass. I'm fine. I'll be back.

Amelia's son: Remember, they got you once already and you got in a lot of trouble. Bye, Ma... If things don't work here, I'll meet you with the "gringos". Hey, be careful.

Santiago: I'll cross the border through Tecate... that will get us to San Diego super fast.(They arrive at the border guard.)

Police: Papers? Where are you coming from?

Amelia: From Mexico.

Santiago: From a wedding.

Police: Where are you from?

Santiago: From Valle de Guadalupe.

Police: Valle de Guadalupe. Where are you headed today?

Santiago: To San Diego. We're going... I'm taking them.

Police: Who are they?

Santiago: Her nephews.

Police: Her nephews. They don't look like you, ma'am.

Amelia: No, no, no, no. I'm in charge of them.

Police: Do you have their passports?

Amelia: Yes.

Santiago: Is there a problem?

Police: Should there be one? Wait right here just a minute.

Santiago: Don't say anything. Let me do the talking.

Amelia: But you're provoking him.

Santiago: I was just kidding.

Police: Can you open your trunk, sir?

Santiago: What?

Police: Open your trunk.

Santiago: Yes, yes, yes.

Police: Close it up. Get back in the vehicle. Glove compartment (车
厢), ma'am. Purse? All right.

Santiago: What now? Motherfucker...

Police: Ma'am? You said you were in charge of them?

Amelia: Yes.

Police: We need the parents' letters of permission.

Amelia: Parents' letters? What's that?

Police: Hey there, sweetie. Tell me. Is this lady here your auntie?

Kid: No, she's not my auntie.

Santiago: She's in charge.

Police: Are you drunk, sir?

Santiago: Me?

Police: Are you intoxicated?

Santiago: No.

Police: Sir, I'm gonna ask you to step out the vehicle.

Santiago: Why?

Police: I need you to step out the vehicle now. I need you to step out the
vehicle now!

Santiago: Sir, can I explain?

Police: No, you cannot explain! I'm telling you that you will step out the vehicle! Don't make me ask you again! Wait, sir. Get back into the vehicle. What you're gonna do now is you're gonna follow me to the secondary inspection (检查) area.

Santiago: Can I explain?

Police: No, you cannot explain. Sir, you will shut your mouth and you will follow me...

Santiago: I heard you... stop shouting.

Police: You will park your vehicle and you will get out.

Santiago: Don't shout at me.

Police: You will shut your mouth and you will do as you're told. Follow me!

Santiago: Stop shouting at me.

Police: Step out of the vehicle as told.

Amelia: Easy Santiago, please.

Police: Upon passing this van, you'll turn to the right and park your vehicle.(Santiago trespasses the border.)

Police: I got a port runner!

Section 2 Text

In Chapter 1, we discussed intercultural communication, which is defined as interaction between people from different cultural backgrounds. To better understand intercultural communication, we need to know the basic theories of the two concepts in the definition—communication and culture. As Hall (1977) pointed out, “Communication is culture, and culture is communication.” (p.14)

How we communicate and what is “said” through our communication help define what “our culture” is, just as Smith stated:

In modern society different people communicate in different ways, as do people in different societies around the world; and the way people communicate is the way they live. It is their culture. Who talks with whom? How? And about what? These are questions of communication and culture... Communication and culture are inseparable. (Samovar, Porter & Stefani, 2000, p. 34)

Since communication and culture are significantly related to each other, in the following part, basics of communication and culture will be reviewed respectively.

1. Basics of Communication

1.1 Definition of Communication

Communication, which is etymologically related to both “communion” and “community”, comes from the Latin “communicare”, which means, “to make common” or “to share”(Weekley, 1967, p. 338). With regard to its definition, there is no agreement. According to some researchers, there are hundreds of definitions about communication. However, there is a basic assumption that communication is a form of human behavior derived from a need to connect and interact with other human beings. Therefore, communication can simply refer to the act and process of sending and receiving messages among people.

1.2 Functions of Communication

To summarize, people communicate for a number of important reasons: to meet practical needs, to fulfill social needs, to make better decisions, and to promote personal growth, etc.

➤ Practical functions: We communicate to have practical needs met, such as buying food, renting an apartment, securing a job, and maintaining our health and safety.

➤ Social functions: We often communicate with others for the sheer pleasure of interaction. Communication also enables us to meet others, establish ties, maintain friendships, and develop intimate relationships. We all need to have the affection of others, to feel belonging, and to enjoy our lives.

➤ Decision making functions: Communication can and should help us to make decisions about our own lives. Generally the more information we receive, the better the decisions we make. For example, we may need to find out the time when a bus leaves if we plan to take the bus. We may be keen viewers and readers of the news because we want to know about other people, events and places in the world.

➤ Personal growth functions: Communication can also be seen as the primary means of intellectual, social, and psychological growth. Through self-expression and feedback from others, we define and confirm who we are, feel appreciated and successful, obtain new information, increase our level of self-awareness, and expose ourselves to challenging new experiences. As a result, we grow up.

1.3 Types of Communication

Communication is exchanging information in the form of messages, symbols and signs. There are many different types of communication, depending on the medium used, the way in which information is exchanged, or the number of persons involved.

(1) Based on the channels used for communicating, the process of communication can be broadly divided into verbal communication and nonverbal communication.

➤ Verbal communication refers to the use of sounds and language to send a message. It serves as a vehicle for expressing desires, ideas and concepts and is vital to the processes of learning and teaching. Verbal communication can be used to inform, inquire, argue and discuss topics of all kinds. It can be further divided into written and oral communication.

➤ Nonverbal communication is usually understood as the process of communication through sending and receiving wordless messages, such as

gestures and touches, by body language or posture, by facial expression and eye contact, etc.

(2) Based on the style of communication, there are formal and informal communications that have their own set of features.

➤ Formal communication refers to the presentation or written piece that strictly adheres to rules, conventions, and ceremony without colloquial expressions. The different forms of formal communication include: departmental meetings, conferences, telephone calls, company news bulletins, special interviews and special purpose publications. Communication through these formal channels greatly hinders the free and uninterrupted flow of communication. It is generally time-consuming and possibly leads to a good deal of distortion and misunderstanding.

➤ Informal communication is the opposite of formal communication. It happens when you have a face-to-face conversation with a friend or relative. In an organization or a company, informal communication is also known as grapevine. Normally, such communication is oral, but there can be written emails and memos in the informal style. Informal communication is implicit, spontaneous, multidimensional and diverse.

(3) Based on the social levels, communication can be classified into intrapersonal communication, interpersonal communication, organizational communication and mass communication.

➤ Intrapersonal communication is communication with oneself like monologue or keeping a diary.

➤ Interpersonal communication can be either face-to-face communication like talking, chatting or asking questions or communication without seeing each other but through such means as telephone, cable, telex, fax, wireless phone, wireless paging center, computer communication, etc.

➤ Organizational communication refers to communication that maintains the normal operation of an organization, unit, department or enterprise.

➤ Mass communication is to publicize to the public by the means of books, newspapers, publications, movies, broadcast television, video recordings, computer software, CDs, the Internet, as well as new media like blog, twitter, etc.

In another word, under communication we have human and biological/physical communication; under human communication, we have non-social and social communication; intra-personal communication is non-social communication while social communication includes interpersonal, organizational and mass communication (see Figure 2-1).

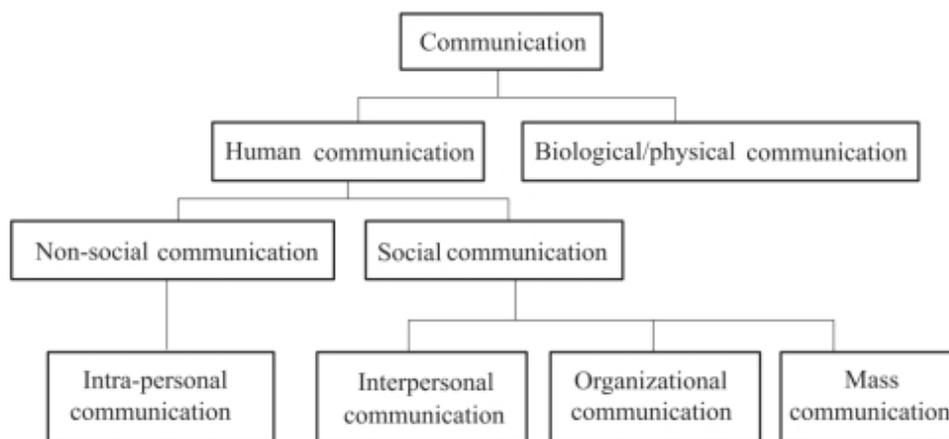


Figure 2-1 Classification of Communication

We have non-human communication, like communication by or with animals, machines, and plants, etc. which are out of our discussion of intercultural communication in this book.

1.4 Components of Communication

Communication is a process of exchanging verbal and nonverbal messages. It is a continuous process. Scholars identify eight key components of communication within the framework of intentional communication: message, sender, receiver, channel, noise, feedback, encoding and decoding. Each of them plays an important role in the process of communication (see Figure 2-2).

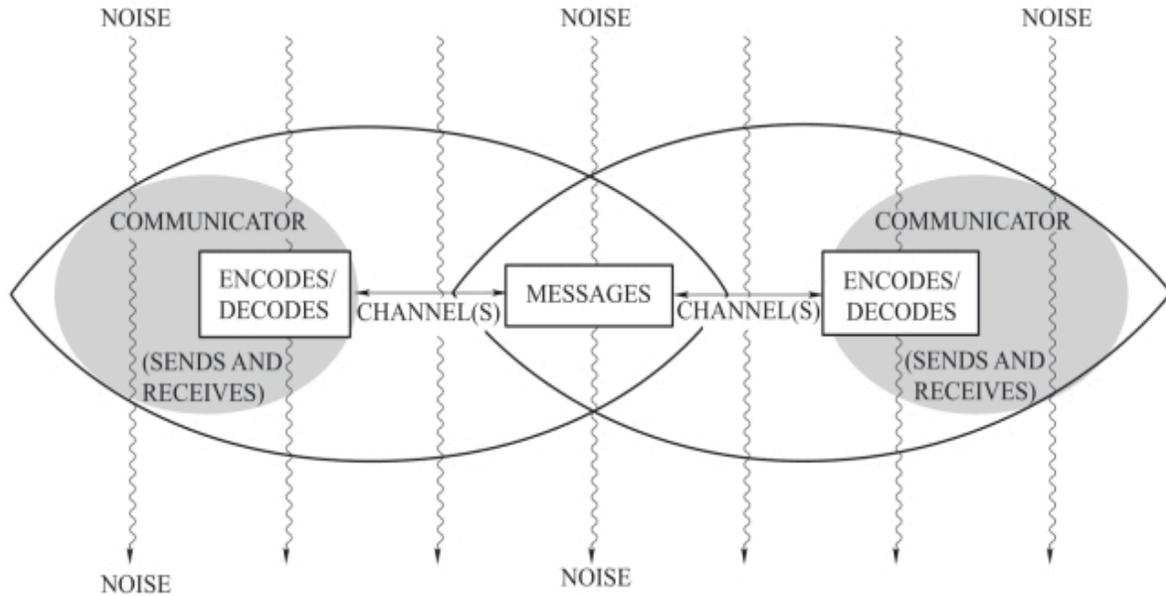


Figure 2-2 Communication Process

(1) Message: Whether verbal or nonverbal, it is the content of communication and ideas from one person to another.

(2) Sender refers to the person who sends the message.

(3) Receiver refers to the person who receives the message.

(4) Channel or medium are the ways of sending and receiving messages.

(5) Noise refers to the disturbances along the communication process, which may result in unintended meaning perceived by the receiver.

(6) Feedback refers to reaction from the message receiver to the message sender. It could be negative or positive, internal or external.

(7) Encoding is understood as the process of sending and putting the message into a signal.

(8) Decoding is understood as the process of receiver interpreting the signal from the sender.

Among these eight components, encoding and decoding are of special significance because communication is achieved only when the message decoded is identical to the message encoded. What is worth our attention is

that noise along the channel may interfere with or even distort the receiver's interpreting of the signal from the sender.

1.5 Communication Models

Communication models are visualizations of the communication process.

➤ 5W Linear Model

One of the earliest and also the most useful model is the 5W Model proposed by Lasswell, American politician in 1948 (see Figure 2-3): "A convenient method to describe the propagation behavior is to answer the following five questions: who, says what, in which channel, to whom, with what effects?" Lasswell's model is a linear one, emphasizing the effects of communication.

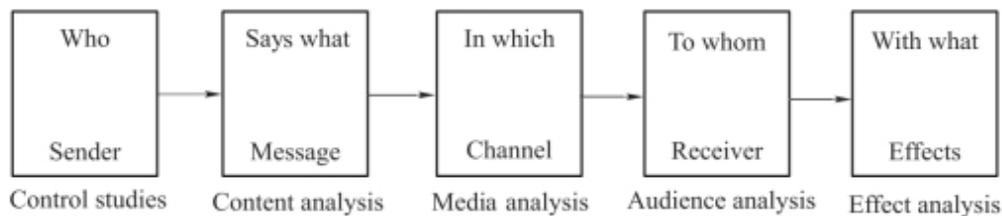


Figure 2-3 Lasswell's Model

➤ Ring Model

Another comparatively popular model is the ring model put forward by Wilbur Schramm (see Figure 2-4), which pays more attention to the communication process, rather than its effect. He provides the concept of a dual role of communication: the communicator is not only the message sender but also the message receiver, and a message's encoding and decoding constitute people's communication. Therefore the sender and receiver involve in a round, interactional and constantly feeding-back process in which they are decoding, interpreting, coding, transmitting and receiving.

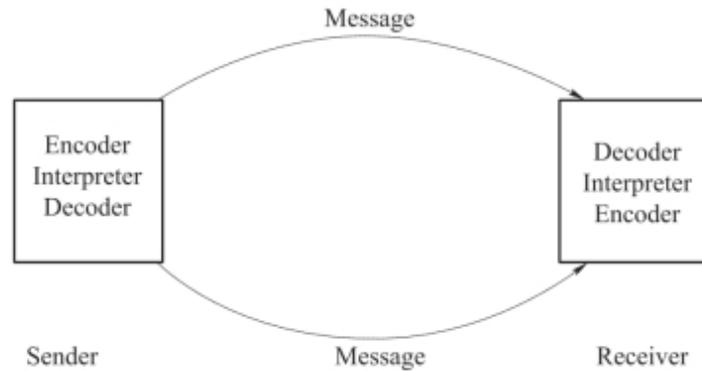


Figure 2-4 Wilbur Schramm's Ring Model

➤ Contextualized Model

This model adds the dimension of a situation or its surroundings. Context always affects the act of communication.

Context refers to the idea that every act of communication must happen in some kind of surroundings, and what is meant by this is actually quite complicated. The context of communication has at least three dimensions: physical, social and cultural (see Figure 2-5).

The tangible or concrete environment in which communication takes place, such as the room, hallway or park, is the physical context. It exerts some influence on the content as well as the form of our messages.

The social context, which has to do with the occasion and the people involved, includes, for example, the status relationships among the participants, the roles and games that people play. The situation dictates that we would communicate differently in the situation of a formal dinner with our boss, as compared with eating casually in the kitchen with friends.

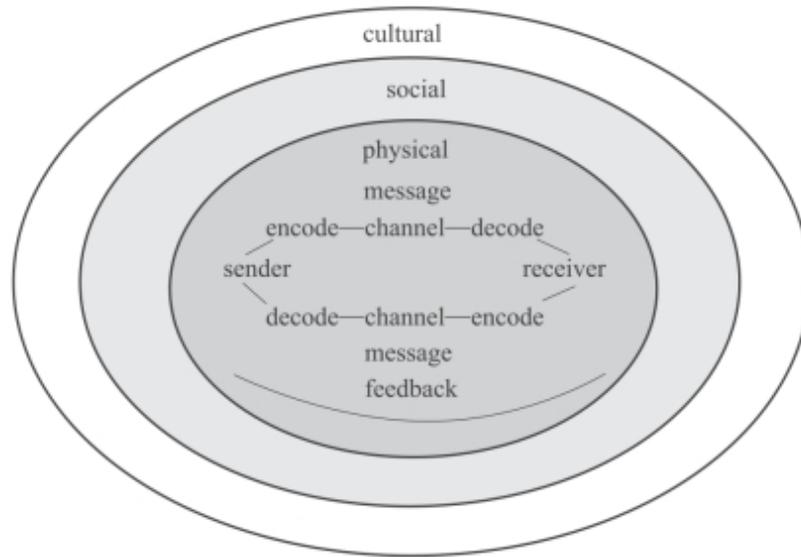


Figure 2-5 Contextualized Model

Then there is the cultural context, which refers to an even broader set of circumstances and beliefs, which will affect how we communicate. For example, it would matter if the funeral was in a Hindu or an Anglican context. It is particularly important to see that the media are part of the cultural context in which we operate. How we talk, what we talk about and what music we listen to, has a lot to do with the influence of the cultural context of the media.

1.6 Characteristics of Communication

These eight ingredients of communication make up only a partial list of the factors that function during a communication event. In addition to these components, when we conceive of communication as a process, getting familiar with several characteristics will help us understand how communication actually works.

- Communication is dynamic.

Communication is ongoing, forever in motion. The above discussion is simply a technique for explaining and illustrating the various elements. In actual fact, these components exist in interaction with each other. A word or action is immediately replaced with yet another word or action. As a consequence, communication undergoes continual change.

➤ Communication is symbolic.

The very means enabling culture to be transmitted from generation to generation is symbols. Cultural symbols can be in a host of forms, including gestures, clothes, books, pictures, religious totems, and the like. Among all these, language can be regarded as the most important symbolic one. Although all cultures use symbols, they usually assign their own meanings to the symbols. In other words, the same symbol can bear different meanings in different cultures.

➤ Communication is contextual.

As the Contextualized Model of Communication illustrates, communication always takes place within a context: physical, social and cultural.

➤ Communication is self-reflective.

Just as we use symbols to reflect on what goes on outside of us, we also use them to reflect on ourselves. This unique endowment lets us be participant and observer simultaneously: we can watch, evaluate, and alter our performance as a communicator at the very instant we are engaged in the act. Self-reflection is a basis for human identity, but there is an intercultural dimension in our capacity to be self-reflective.

➤ Communication is interactive.

Communication must take place between people and therefore has a consequence. It implies that when you receive a message, something happens to us. Also, all of our messages—to one degree or another—affect someone else. The above mentioned four dimensions of context also interact with each other; each influences and is influenced by the others. Although all of us receive and respond to messages, the nature of your responses is rooted in your culture.

➤ Communication is learned.

We learn the language, gestures, and customs of the culture in which we are raised. Consequently, communication is “culture bound”. Since most

communication is learned, we can learn effective and new ways of communicating.

Questions for Discussion:

1. What do we mean by communication? What are the needs and purposes for human communication?

2. What are the components in the process of communication? Why are encoding and decoding the areas where misunderstanding is most likely to occur? Can you provide some examples to illustrate them?

3. What are the differences among the linear, the circular and contextualized models of communication?

4. Can you illustrate the characteristics of communication with examples?

2. Basics of Culture

2.1 Definition of Culture

Historically, the word “culture” derives from the Latin word “colere”, which could be translated as “to build”, “to care for”, “to plant” or “to cultivate”. Thus “culture” usually refers to something that is derived from, or created by the intervention of humans—“culture” is cultivated.

Because the scope of culture is so broad and large, it is really difficult to define it. Kroeber and Kluckhohn (1952) even devoted an article to a review of the definitions of culture and listed no less than 164 definitions of culture ranging from all-encompassing ones (“it is everything”) to narrower ones (“it is opera, art, and ballet”).

But the most widely accepted definition is “Culture is the total accumulation of beliefs, customs, values, behaviors, institutions and communication patterns that are shared, learned, passed down through the generations in an identifiable group of people.” (Hall, 1983, p. 230)

Culture is a basic concept of sociology and anthropology. According to Hofstede (1991), in a narrow sense, culture is concerned with spiritual product such as language, literature, and art, which is called the little culture. In a broad sense, culture refers to the sum total of human-made material product and non material product, which is called the big culture.

According to the degree and scope with which people share their way of life, we can identify different cultural forms, such as dominant culture and subcultures or co-cultures. The dominant culture is also called the mainstream culture of a society. It involves the cultural components common to most members of society, including the views of politics, conceptions of self and others, basic roles, standard forms of speech, and general norms of which most people in the society are aware and accept. Han culture can be seen as the dominant culture in China. Subcultures, on the other hand, are variations of the dominant culture that exist in society. Subcultures can be ethnic, regional, occupational, social, economical, religious or gender-related in nature. In China we have northern culture and southern culture, Tibetan culture, Buddhist culture, youth culture, women culture, etc. Co-culture is a more preferable term for subculture, because it suggests that these groups are equal and co-exist with the dominant culture. When we use culture in discussing the differences, we are applying the term to the dominant culture found in most societies.

2.2 Functions of Culture

Dressler and Carns (1969) offer the following as the functions of culture:

Culture enables us to communicate with others through a language that we have learned and that we share in common.

Culture makes it possible to anticipate how others in our society are likely to respond to our actions.

Culture gives us standards for distinguishing between what is considered right or wrong, beautiful and ugly, reasonable and unreasonable, tragic and humorous, safe and dangerous.

Culture provides the knowledge and skill necessary for meeting sustenance needs.

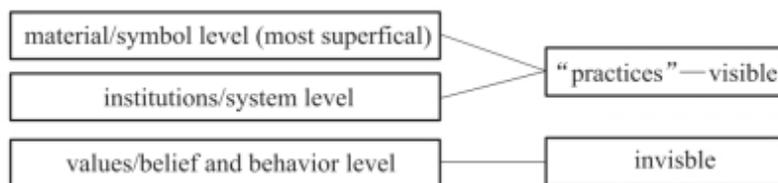
Culture enables us to identify with—that is, include ourselves in the same category with—other people of similar background.

2.3 Components of Culture

Components of culture are simply parts (ingredients, items, pieces and features) that make up a culture. Cultures vary from one another and it can be broken down into components in several ways. Below is just one way.

- Communication aspect—language and symbols
- Environment aspect—geography, climate and places in the country
- Science and technology aspect—math, physics, inventions, roads, bridges, railways
- Economic system—money, finance, trade
- Spiritual aspect—religion, mythology
- Cognitive aspect—values, belief
- Artistic aspect—art, literature, architecture
- Behavioral aspect—laws, rituals, mores
- Daily life aspect—family, education, entertainment, dress, food, transportation, house
- Social structure—social classes, ethnicity

Culture consists of two levels: a level of values, or an invisible level, and a visible level of resultant behavior or artifacts of some form. (see Figure 2-6)



2.4 Characteristics of Culture

The following characteristics that hold true for all cultures are of special importance to intercultural communication.

➤ Culture is learned.

Culture is not something we are born with, but rather it is learned. We learn our culture in many ways and from a variety of sources. We learn our culture from folk tales, legends and myths; we also learn our culture through art and mass media, etc. All of this learning occurs as conscious or unconscious conditioning that leads one toward competence in a particular culture. This activity is frequently called enculturation (教化), denoting the total activity of learning one's culture.

If one particular culture can be learned, then other cultures must be also learnable. This notion has important implications for intercultural communication, because the learned nature of culture serves as a reminder that since we have mastered our own culture through the process of learning, it is possible to learn other cultures as well.

➤ Culture is transmitted from generation to generation.

For cultures to exist and endure, they must ensure that their crucial messages and elements are passed on. This idea supports our assertion that culture and communication are linked: it is communication that makes culture a continuous process, for once cultural habits, principles, values, attitudes, and the like are "formulated", they are communicated to each individual.

It should be noted that some elements of a culture to be passed on are universal, but some are unique. Americans tell each generation to always look forward. But the traditional Chinese idea is to look to the past for guidance and strength. Americans tell each generation that competition is valuable. For Mexicans and Native Americans, the message is that cooperation is more important than the contest. Americans tell each generation to value youth. In Korea, the message is to respect and treasure

the elderly. Each of these examples makes the same point: the content of culture is what gets transferred from generation to generation.

➤ Culture is selective.

Each culture represents a limited choice of behavior patterns from the infinite patterns of human experience. This selection is made according to the basic assumptions and values that are meaningful to each culture. Because each individual has only these limited cultural experiences, what we know is but an abstraction of what there is to know. In other words, culture also defines the boundaries of different group (Hall, 1977, pp. 13-14).

This characteristic is important to all students of intercultural communication for two reasons. First, it reminds us that what a culture selects to tell each succeeding generation is a reflection of what that culture deems important. Second, the notion of selectivity also suggests that cultures tend to separate one group from another. If one culture selects work as an end (Japan), while another emphasizes work as a means to an end (Mexico), we have a cultural separation.

➤ Culture is ethnocentric.

As is mentioned in Chapter 1, ethnocentrism, as one of the potential problems, is the belief that one's own culture is superior to other cultures. Ethnocentrism, therefore, becomes the perceptual window through which a culture interprets and judges all other cultures.

There is a tendency to assume that the elements of one's own cultures are logical and make good sense. If other cultures are different, those differences are often considered to be negative, and illogical. People tend to equate "different" with "wrong".

Awareness of our own ethnocentrism may never eliminate it but will enable us to minimize its negative effects. We should seek to understand other people in the context of their unique historical, social, and cultural backgrounds.

➤ Culture is dynamic.

As with communication, culture is ongoing and subject to change; cultures seldom remain constant.

As ideas and products evolve within a culture, they can produce change through the mechanisms of invention and diffusion (or borrowing from another culture). History abounds with examples of how cultures have changed because of laws, shifts in values, natural disasters, wars, or other calamities. Economic change can lead to significant change in social organization; and advancement in technology also proves to be an important agent of cultural change.

Cultures do change, but most change affects only the surface structure of the culture. The deep structure resists major alterations. We will discuss this when we move on to the topic of cultural value.

➤ Culture is an integrated system.

Throughout this chapter, various pieces or elements of culture are discussed separately. Yet in real life, culture functions as an integrated whole, and it is systematic. Values toward materialism will have influence on family size, the work ethic, and spiritual pursuits, etc. In China, we can find the interrelated aspects of culture by looking at Confucianism. Failing to examine this worldview as a whole will hinder us from understanding our Chinese attitude toward the elderly, cooperation, social harmony, and seniority.

If we can view cultures as integrated systems, we can begin to see how particular culture traits fit into the integrated whole and consequently how they tend to make sense within that context. And of course, equipped with such an understanding, we can come to understand how people perceive the world and behave in that world.

2.5 Metaphors of Culture

We can understand cultural characteristics better through the following metaphors of culture.

➤ Culture is like an iceberg.

Culture is like an iceberg. It is very beautiful but can be very dangerous. Only a small part of culture is visible (see Figure 2-7). For instance, food, dress, paintings, and architecture are all observable to the eyes. But a greater part of culture is hidden under the water, such as views, attitudes, value and so on. They are out of our sight. This makes our study of culture difficult.

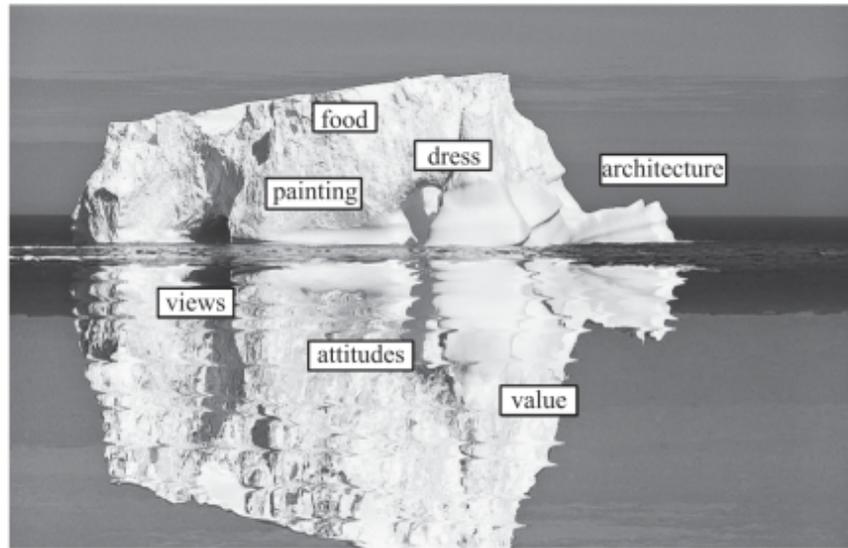


Figure 2-7 Cultural Iceberg

➤ Culture is like an onion.

Geert Hofstede states that the following four levels embody the total concept of culture like an onion with four layers: symbols, heroes, rituals, and values (see Figure 2-8). These have been depicted like the skins of an onion, in which symbols represent the most superficial and the easiest to perceive by an outsider and the least important to an insider. Words, gestures, pictures, dress, hairstyles, flags, status symbols, etc. belong to this category. The second “skin of the onion” is heroes, referring to the kind of people you worship. Batman in the US and Wukong (the Monkey King) in China can serve as cultural heroes. The third “skin of the onion” is rituals. Rituals are those collective activities that are considered socially essential within a culture. Sporting events, for instance, are rituals. Symbols, heroes, and rituals (the three outer layers of the onion) have been included in the

category of practices. Practice means what people do. They are visible and obvious to an outside observer. They are determined by the core of culture—values, which are the deepest manifestations of culture and the most difficult for an outsider to understand.

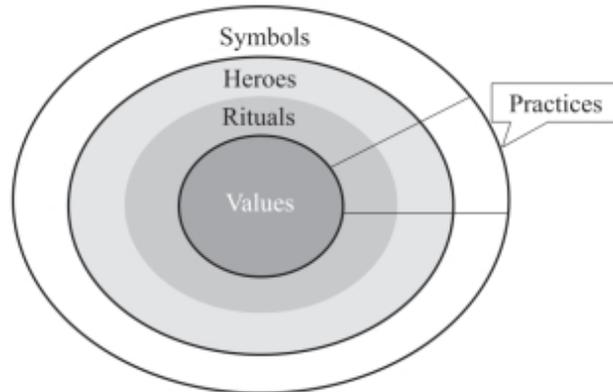


Figure 2-8 Hofstede's Onion Chart

➤ Culture is our software.

Geert Hofstede refers to culture as “the software of the mind”. We all know that computers do what programs ask them to do. Human beings behave according to their culture (see Figure 2-9). In this sense, humans are similar to computers. It is the culture that provides the software.

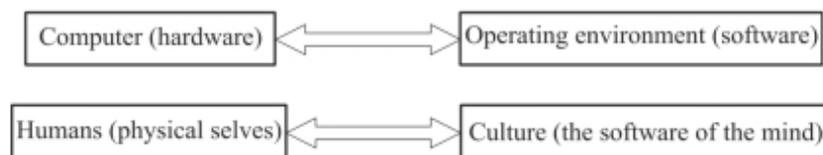


Figure 2-9 Culture—The Software of the Mind

➤ Culture is like the water a fish swims in.

Like any other creature, a fish scans its environment to find food, reproduce and protect itself from danger. It notices everything except the water it is swimming in. The fish takes the water for granted because it is so totally surrounded by the water that it really cannot imagine another environment. The same is true for us. Our culture is so much a part of who

we are and what the world is like for us that we do not notice it (see Figure 2-10). We take it for granted.



Figure 2-10 Culture—Like the Water a Fish Swims in

These images all point to the idea that culture is largely out-of-awareness. The purpose of learning is to raise the hidden part of the iceberg so that more of it becomes visible, to add new software to our basic operating systems to increase its power and flexibility, and to become more aware of the water you are swimming in.

Questions for Discussion:

1. What is common to the various definitions of culture?
2. Isolate what you believe to be the essential components of culture. Use examples to support your choices.
3. Can you elaborate the characteristics of culture? What metaphors would you offer to describe them?
4. Can you illustrate with examples from Chinese society the various ways that cultures change?

3. Relationship between Communication and Culture

From the previous introduction, we can see there is a close link between communication and culture, although a complex one.

On the one hand, culture is largely created, shaped, shared, and learned through communication. Communication is the very medium of human interaction through which customs, rules, rituals, history, arts, literature, laws, values, and other cultural components are created and shared. Culture is considered more as a natural by-product of human communication and interaction than an intentional creation of human beings. In a sense, culture is the “residue” of communication. Without communication, culture cannot be passed on and reinforced from generation to generation. Owing to the communication medium and other factors, culture is experiencing constant change.

On the other hand, communication is also created, shaped, and transmitted by culture. When people communicate within an intercultural context, they take with them different cultural backgrounds, experiences, values and ways of thinking. Inevitably, human beings communicate with the imprint or mark of their own cultures.

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: What Went Wrong?

Not every interaction goes well. Sometimes, the meaning we created is not the one that was intended. This happens more frequently between people of different cultures (but also within cultures) because the cultural frame of reference causes us to perceive messages differently. Consider the following example between Paul, a US American and Yizhou, an international student from China. Paul and Yizhou have been in engineering classes together for a year and are becoming somewhat friendly. Paul is talking with classmates one day when Yizhou walks up.

Y: What are you doing this weekend?

P: I'm building this outside patio for my parents on Saturday. I know you like construction—you want to help out? They'll pay us.

Y: I really have to study this weekend.

P: It'll be fun and I could really use your help. Rudy here is coming too.

Y: The exam is important.

P: I know, but you have all weekend.

Y: Well, I'll try to make it.

P: Great. Here is the address.

The weekend comes and Yizhou doesn't show up.

Source: Oetzel, J. G. (2009). *Intercultural Communication: A Layered Approach*. London: Pearson Education, Inc. p. 12.

Questions for Discussion:

1. What different ways were Paul and Yizhou communicating in?
2. What went wrong in their conversation?
3. What might you do differently?

Case 2: The Dinner Invitation

After a couple of months in China, Jason seemed to be settling down somewhat. He was still excited and pleased with his company's decision to transfer him to the main office in Shanghai. The city was very crowded, but there were some interesting places to visit, and he was enjoying the opportunity to practice his Chinese. Although he had studied Chinese for two years while enrolled at the university, it almost seemed like a new language upon his arrival in China. Still, he was making good progress.

One person he was thankful for was Cao Jianfa. Xiao Cao, as everyone called him, worked with Jason in finance, and had really helped him get acquainted with the office and, to some extent, with Shanghai. Xiao Cao's English was much better than Jason's Chinese, which allowed them to

communicate fairly well in English. Xiao Cao had picked Jason up at the airport upon his arrival and showed him how to commute to work, accompanying Jason during the first week. Xiao Cao had invited Jason to lunch on several occasions, showing him the good places to eat, and had also invited him to dinner or other evening social activities a few times. Their conversations had ranged from matters at the office to their families. They also coached each other in their language development. At the office they worked well together, sharing responsibility for several finance projects and analyses.

Jason thought it would be a good idea to invite Xiao Cao to dinner at a nice restaurant for helping him out so much, so he asked Xiao Cao if he would like to go to dinner on Friday. Xiao Cao responded in Chinese, “Dui bu qi, you shi,” meaning literally, “I’m sorry, I have things (to do).” Jason, feeling the answer was a little cold, was curious about what Xiao Cao had to do that would prevent him from going out to dinner, so he asked, “Are you busy? Working late? ” Xiao Cao, seeming a little uneasy, responded, “No, I just have some things to take care of.” Jason, sensing the uneasiness in the conversation, became puzzled and a little frustrated. Not wanting to create a bad situation, he said to Xiao Cao, “Well, when you’d like to, maybe we can go out sometime...”

During the remainder of the week, Jason felt a bit awkward around Xiao Cao. He spent the weekend by himself and could not keep from wondering why Xiao Cao did not seem interested in going to dinner with him. What might explain Xiao Cao’s behavior? Source: Wang, M. M., Brislin, R. W., Wang, W. Zh., Williams, D. & Chao, J. (2000). *Turning Bricks*

into Jade. London: Intercultural Press. pp. 89-90.

Questions for Discussion:

Are the following statements about this case true or false? Discuss with your classmates and explain why.

1. In China, is it appropriate for the host colleague to invite the foreign colleague to evening social events?

2. Xiao Cao was simply carrying out his initial responsibility to introduce Jason to a few places, but he had no further interest in a personal relationship with Jason.

3. Xiao Cao had to work Friday evening but was embarrassed to divulge this to Jason because, to the Chinese, working late means that one is not working productively during the day.

4. Xiao Cao felt that he had developed a trusting relationship with Jason and, as such, could trust Jason to understand when he had “things”.

5. By saying that he had “things”, Xiao Cao was implying that he had to take care of some personal affairs. Xiao Cao did not wish to specify them because by doing so, he would reveal the relative importance of various personal affairs compared with Jason’s request.

Practice Your Knowledge

1. Talk about pictures.

Here is a comic, from which you can find out the development of the media of communication. Can you name all of them depicted in this comic and other media of communication available in today’s society?



2. Conduct an either class-wide or campus-wide survey to find out students' major problems or barriers in daily communication, including those among classmates, colleagues and intercultural encounters, etc. What differences and similarities exist between male and female students, Chinese and overseas students on campus, Chinese and foreign teachers? Why?

3. Observe pictures or view videos and films about people from another culture and list as many distinguished features of these people as you can find. Report your findings to the class.

Expand Your Knowledge

Books

Feng, A. W., Byram, M. & Fleming, M. (2009). *Becoming Interculturally Competent through Education and Training*. Bristol: Cromwell Press Group.

Samovar, L. A., Porter, R. E. & McDaniel, E. R. (2009). *Intercultural Communication: A Reader* (12th ed.). Boston: Wadsworth, Cengage Learning.

Samovar, L. A., Porter, R. E. & McDaniel, E. R. (2010). *Communication between Cultures*(7th ed.). Boston: Wadsworth, Cengage Learning.

Stringer D. M. & Cassidy, P. A. (2009). *52 Activities for Improving Cross-Cultural Communication*. Boston: Nicholas Brealey Publishing.

Website

1. Communication association websites

[http : //www . ica.org](http://www.ica.org): This is a website for International Communication Association.

[http : //www . afs.org/usa](http://www.afs.org/usa): This is a website for AFS (formerly the American Field Service),which is a leader in intercultural learning and offers international exchange programs in more than 40 countries around the world.

2. Communication theory websites

[http: //communicationtheory.org](http://communicationtheory.org)

[http: //www. learnmanagement2.com/communication1.htm](http://www.learnmanagement2.com/communication1.htm)

[http : //www . brettminchington.com/free-resources/communication.html](http://www.brettminchington.com/free-resources/communication.html)

3. [http: //www. immi.se/intercultural/](http://www.immi.se/intercultural/)

This is the website for the Journal of Intercultural Communication, where you can get free access to previous issues and the most recently released ones for further research.Video

1. Talk on making choices from TED Global

[http: //www. ted.com/talks/sheena_iyengar_on_the_art_of_choosing](http://www.ted.com/talks/sheena_iyengar_on_the_art_of_choosing)

Sheena Iyengar studies how we make choices—and how we feel about the choices we make. At TED Global, she talks about both trivial choices (Coke vs. Pepsi) and profound ones,and shares her groundbreaking research that has uncovered some surprising attitudes about our decisions.

2. Watch the movie 《土婆婆与洋媳妇》

<http://www.1905.com/vod/play/86007.shtml>.

After you watch the movie, think about the questions:

(1) What cultural clashes happened when Emma's mother-in-law came to town to give her post-natal care?

(2) What made Emma and her mother-in-law put their cultural differences and prejudices behind and live more harmoniously?

(3) This is a very utopian-like (乌托邦似的) picture of a mixed marriage, unfortunately, many of the kind collapse due to cultural differences. Can you give some suggestions to mixed marriages, and do you want to find a foreigner to be your future wife (or husband)?

Chapter 3 Cultural Value Orientation

Learning objectives

By the end of this chapter, you should be able to:

- define the term of value;
- understand how values form the core of culture;
- be aware of the basic values of our own and of other cultures;
- appreciate how cultural differences in work-related values shape behavior; and
- distinguish high- and low-context communication.

Section 1 Warm-up

The Gua Sha Treatment (《刮痧》)

1. Introduction to the Movie The Gua Sha Treatment

Grandfather Xu comes from China to visit the family of his son, Datong Xu, in St. Louis. While there, he gives his grandson, Dennis Xu, a treatment of Gua Sha to treat a slight fever (being unable to read English labels of medicine). The authorities, however, mistake the harmless traditional Chinese medical treatment for child abuse due to the obvious marks left on Dennis' back. The family goes through hell when the child is taken away by the child protection agency. Meanwhile, Grandfather Xu leaves America because he finds that the living environment is really not suitable for him, as he feels that a simple, harmless treatment like Gua Sha, which is so common

in China, is treated as child abuse in America. Furthermore, he cannot converse in English. An American friend of the father, Benton Davis, tries Gua Sha and proves that the treatment leaves painful-looking marks that are not actually painful or harmful at all. Finally, the child is able to return home and the family is reunited.

Task: Watch the whole movie, and show your own understanding of the cultural contrasts between Chinese and American culture.

- Filial piety vs. Principle of liability of fault
- Substantive justice vs. Procedural justice
- Man-governing vs. Law-governing
- Chinese medicine vs. Western medicine
- Concept of family
- Loving and educating children

2. Introduction to the Selected Scene—Quarrel with John

John, Datong's boss and friend, testifies in the hearing that Datong once hit Denis, which directly leads the case to the court. Datong is mad at John and decides to quit his job. In the office, they have a quarrel.

Task: Try to figure out why Datong and John cannot understand each other and the difference between Chinese thought pattern and American thought pattern.

Script

Datong: I don't want to talk to you!

John: Datong, I'm so sorry. I'm trying to tell you.

Datong: I said I don't want to talk to you! Would you please give me a break?

John: I couldn't lie. They knew everything.

Datong: Leave me alone! I don't have the time and inclination (意向) to hear you justify your action. I just want to get my son home and get my life back.

John: And that's why more than ever you need this job!

Datong: I consider you as my friend, but you sold me out. How dare you expect me to work with you again?

John: I just told the truth! You shouldn't have hit Denis.

Datong: Why I hit him? My own son? I hit him to show my respect for you, to give you face, you know?

John: What kind of twisty (乱七八糟的) Chinese logic is that! You hit your son so that you can show respect for me?

Section 2 Text

In the previous chapter we mentioned Hofstede's onion metaphor of culture which vividly illustrates that value forms the core of a culture and determines the outer layers of practices. What is meant by values? Values are matters of preference. We prefer one thing to another. For example, you prefer loyalty to disloyalty, diligence to laziness, and peace to war, etc. So a preference of yours is actually an indication of your values. Hofstede (2001) offers a short list of things with which values deal: evil versus good, dirty versus clean, dangerous versus safe, decent versus indecent, ugly versus beautiful, unnatural versus natural, abnormal versus normal, paradoxical versus logical, irrational versus rational, moral versus immoral (p. 6).

Among various approaches in intercultural communication studies, such as value approach, perceptual approach, discourse approach, pragmatic approach and psychological approach, value approach is most influential. Many anthropologists, social psychologists, and communication scholars have devised taxonomies that can be used to analyze values in particular

cultures. What are introduced in this chapter are the most significant studies of values of Kluckhohn and Strodtbeck (about basic values), Geert Hofstede (about work-related values), the GLOBE study, as well as Hall's high- and low-context orientation.

1. Kluckhohn and Strodtbeck's Value Orientations

We shall start with the pioneering descriptive work of Florence Kluckhohn and Fred Strodtbeck with their variations of value orientations. Both of them are American anthropologists. They made very important studies on values back in the 1930s. They studied five communities within 50 miles of them. In 1936, they conducted their first study to find out what values were applicable to all these communities; in 1951 they made their second study to see if any changes had taken place during these years. They made predictions about what would come out of their experiments.

Kluckhohn identifies five orientations, five categories of beliefs and behaviors that are universal (see Table 3-1). This means that all cultures have to work out solutions to these issues.

Every human group needs to adapt to the natural world, and every human group has to order relationships among members of the group. These are the three basic values that appear on Kluckhohn's chart for each orientation. Theoretically we can analyze a culture and figure out which of the three values it most often uses to resolve the issues for each of the orientations. Once this is done, it becomes possible to compare the basic values of the various cultures of the world.

Table 3-1 Kluckhohn and Strodtbeck's Value Orientations

Orientation	Range of Basic Values		
Human Nature	<i>Basically good</i>	<i>Mixture of good and evil</i>	<i>Basically evil</i>
Relationship between Humans and Nature	<i>Subjugation to nature</i>	<i>Harmony with nature</i>	<i>Mastery over nature</i>
Sense of Time	<i>Past-oriented</i>	<i>Present-oriented</i>	<i>Future-oriented</i>
Activity	<i>Being</i>	<i>Growing</i>	<i>Doing</i>
Social Relationships	<i>Hierarchy</i>	<i>Group</i>	<i>Individual</i>

Source: Kluckhohn, F. & Strodtbeck, F. (1961). Variations in Value Orientations. Chicago: Row & Peterson.

(1) Human Nature

There are three types of responses to this orientation:

- Human nature is evil but perfectible.

The traditional Western belief about human nature is that human beings are basically evil. We can see this in the Bible story of Adam and Eve. God threw them out of the Garden of Eden because they ate the fruit from the Tree of Knowledge. From that time on, according to Christian teaching, all humans have been born with original sin. That means they do evil as part of their nature and can only be saved by God. So you can perfect your nature if you keep doing good things.

- Human nature is a mixture of good and evil.

As a result of the rise of humanism in the West, the above basic belief has changed to one seeing humans as a mixture of good and evil. Everybody has both a good side and a bad side. The distrust of human nature can be seen in American political institutions with their checks and balances. The legislative (立法) branch of government and media journalists should keep an eye on the president, state governors and other government officials to make sure they do not do anything evil.

- Human nature is good but corruptible.

In China, as in other Asian societies that have accepted the teaching of Confucius, people are believed to be basically good: “人之初，性本善”. You must have heard the story of a mother who moved three times in order to be closer to good neighbors. Children are believed to be pure and innocent but may become corrupted as they grow older and have more contact with society. It is the responsibility of those in authority, such as parents, teachers and political leaders, to protect the morality of those under their care and to be models of virtue themselves.

(2) Relationship with Nature

There are also three general approaches under the orientation:

➤ Subjugation to nature

Man's subjugation to nature usually exists in primitive societies and cultures. The native American culture, for example, believes that human beings are powerless and at the mercy of nature. They believe that nature would treat them well if they treat nature well, so the relationship is one of love, respect, wonder and fear. In an age of environmental crisis, we need those feelings to work out a new relationship with nature.

➤ Harmony with nature

Chinese belief is humans should be in harmony with nature, as Lao Zi says “Man should adapt to the nature.” Zhou Yi also says: “A great man should act in accordance with the law of nature, be as bright as the sun and the moon, be as the four seasons, punish evildoers and encourage people to do good as the spirits do.” The theories underlying traditional Chinese medicine are the best-known manifestation of the Chinese people's harmonious view of human society and nature.

➤ Mastery over nature

This used to be a widely held Western belief. As masters of nature, humans are encouraged to control it and exploit it in any way they choose. Nature should be made to serve mankind. This attitude contributes to the development of Western science. In Western medicine, the human body is also treated as an object that can be studied and then controlled.

(3) Sense of Time

The differences of people's time conceptions are shown in the value placed on the past, the present and the future, and how each influences people's interaction.

➤ Past-oriented

In past-oriented societies, cultural memory is rich and deep. People tend to look back at glorious past and believe tradition is important. They usually know their history and may quote respected philosophers and leaders from the past as a guide for action in the present.

➤ Present-oriented

In present-oriented societies, the past and present often exist side by side. People don't see any contradiction in that fact and enjoy whatever they have. They find it easier to combine tradition and modern ideas. People enjoy whatever they have, which in Chinese is “及时行乐”.

➤ Future-oriented

Future-oriented societies often have a strong belief in progress and leaders feel less need to rewrite or reinterpret history. People intend to make plans for the future. The custom of mortgage is a good indicator. The famous joke about two old women, one from China, who deposits money in the bank for so many years to buy a house, the other from America, who before her death has paid up her mortgage, is well known. But now young people in China tend to be future-oriented.

(4) Activity

There are generally three common modes that cultures view activity.

➤ Being

Being-oriented is a non-developmental model of society, in which, people behave in ways appropriate to their position in life. Social status and position may be more significant than what the person does. In these cultures, people are satisfied with what they have.

➤ Growing

Growing, or being-in-becoming, is a kind of a spiritual good of inner harmony and peace. It is somewhere between being and doing. People are experienced as changing. The idea is that no one will be the same tomorrow as today.

➤ Doing

More and more people now are adopting a “doing” orientation as a result of the quickening pace of modern life. They tend to be more active and want to do things to achieve success. Their goal is to achieve as much as possible.

(5) Social Relationships

They found three types of relational orientation which is concerned the ways in which people perceive their relationships with others:

➤ Hierarchy

Each person has a position in a hierarchy. People have clearly defined privileges and obligations according to their position in relation to others.

➤ Group

In cultures with group values, people make decisions by consensus. Each person’s social identity comes from their group memberships. People feel dependent on the group, safe within it, proud, and competitive with other groups. Loyalty is important in cultures with group values.

➤ Individual

In cultures with individualistic values each person is seen as partly autonomous (自治的) and separate. Self is more important than group. They value self-reliance and independence. America is a typical individualistic society.

Recognizing how basic values and the social attitudes associated with them vary from culture to culture is only the first step in becoming effective in an intercultural work situation. It is important to understand how basic values and attitudes get translated into work attitudes and behaviors.

Fortunately a lot of researches have been done in the last twenty years on just this topic.

Question for Discussion:

Can you illustrate basic cultural values that are critical to communication between Chinese and Western people?

2. Hofstede-Bond Value Dimensions

Geert Hofstede, assisted by others, came up with six basic issues that society needs to come to term with in order to organize itself. These are called dimensions of culture. Hofstede is a Dutch interculturalist. His two works have made a deep impression on IC: Culture's Consequences (1980) and Cultural Organization (1991). His value dimension is perhaps the most significant study of work-related values and involves 116,000 respondents to a questionnaire distributed in over 40 countries and regions. The first survey round was in 1968 and the second in 1972. The participants in the study were all managers for IBM. With a huge data base, he finally came up with four cultural dimensions on which cultures differ.

(1) Individualism vs. Collectivism

Of these four dimensions, the first is the most widely researched. This describes the degree to which a culture relies on and has allegiance to themselves or the group. Individualism doesn't mean “个人主义” or “自私自利”. Maybe a better translation would be“个体主义”. It's neutral or even positive in meaning, not derogatory. Here, it is used as a philosophical term, against collectivism. But in Chinese, individualism often equals with selfishness.

Individualism indicates the extent to which a society is a loosely knit social framework in which people are supposed to take care of themselves and their immediate families. There is more emphasis on “I” than on “we”. According to Hofstede's study of IBM, the US ranked number 1 in individualism worldwide, followed by Australia, Britain, Canada, and the Netherlands.

Collectivism emphasizes common interests, conformity, cooperation, and interdependence. It indicates a tight social framework in which people distinguish between in-groups and out-groups and expect their in-group to look after them.

In-group includes your immediate family, your extended family, your relatives, your acquaintances, your friends, your classmates, your colleagues, etc.—people you regard as part of your group, those who are close to you, and who have a closer relationship with you.

Out-group refers to people who are basically strangers, who only have business relationships with you, or who are not close to you.

In collectivist culture, you tend to make a very clear distinction between your in-groups and out-groups. You intend to rely on in-groups and regard out-groups as aliens. Also your in-groups are supposed to take care of you. In Hofstede's study, countries like Indonesia, Korea, Pakistan and Peru, value collectivism more.

(2) Power Distance

Power distance indicates the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally among individuals.

Countries such as the US, Great Britain, Canada, Australia, New Zealand, Israel, Sweden and Switzerland are cultures with low power distance. The typical characteristics of these cultures are more interdependence, mutual support and shared undertakings. In management, decision-making in the workplace is decentralized (分散的), and employees can participate in the decision-making process. On the contrary, countries like Indonesia, Malaysia, the Philippines, Mexico, most Arab countries and India are cultures with high power distance. These cultures expect and favour inequalities. It is desirable for children to obey their parents and teachers; employees execute their managers' decisions.

(3) Uncertainty Avoidance

Uncertainty avoidance indicates the extent to which a society feels threatened by ambiguous situations and tries to avoid them by providing rules, believing in absolute truths, and refusing to tolerate deviance.

High-uncertainty-avoidance cultures try to avoid uncertainty and ambiguity by providing stability for their members, establishing more formal rules, not tolerating deviant ideas and behaviors, seeking consensus, and believing in absolute truths and the attainment of expertise. They are also characterized by a higher level of anxiety and stress. There is a strong need for written rules, planning, regulations, rituals, and ceremonies, which add structure to life. Latin American, Latin European, Mediterranean countries, Japan and Korea have high rankings in uncertainty avoidance. When the uncertainty avoidance index is low, you tend to accept differences and feel more relaxed about them. People prize initiative, dislike the structure associated with hierarchy, are more willing to take risks, are more flexible, think that there should be as few rules as possible, and depend not so much on experts as on themselves, generalists, and common sense. Countries ranking low include the US, India, Britain, Ireland, Sweden, Denmark and Singapore.

(4) Masculinity vs. Femininity

Hofstede uses words “masculinity” and “femininity” to refer not to men and women, but rather to the degree to which masculine or feminine traits prevail.

“Masculinity” comes from “masculine” and implies aggressiveness and assertiveness (断然), while “femininity” comes from “feminine” and stresses nurturing and pays attention to people’s feelings and needs. In a society with a high masculinity score, like cultures of Japan, Austria, Italy, Switzerland, Mexico, Great Britain and Germany, the dominant values are male oriented and is associated with such behaviors as ambition, differentiated sex roles, achievement, the acquisition of money, and signs of manliness. By contrast, in a society with low masculinity, like cultures of Norway, Netherlands, Denmark, Finland, Chile, Portugal, and Thailand, gender roles are more flexible, and there is equality between sexes. Quality of life has a high priority. One works in

order to live. In their work , they pursue good working relationships , cooperation and employment security rather than controlled by a dominant and assertive figure.

The last two dimensions were found later, and in different studies, than the first four.

(5) Long-term vs. Short-term Orientation

Bond, Hofstede's student, conducted a Chinese Value Survey (CVS) later. Bond's study isolated the fifth cultural dimension and eventually was renamed "long-term versus short-term orientation" to reflect how strongly a person believes in the long-term thinking promoted by the teachings of the Chinese philosopher Confucius.

"Long Term Orientation (LTO) stands for the fostering of virtues oriented towards future rewards, in particular, perseverance and thrift. Its opposite pole, Short Term Orientation, stands for the fostering of virtues related to the past and present, in particular, respect for tradition, preservation of 'face' and fulfilling social obligations." (Hofstede, 2008:359)

That is to say that the concepts of long-term orientation and short-term orientation address the different ways cultures view time and the importance of the past, present and the future. Cultures demonstrating a short-term orientation will be more concerned with the past and present and will focus their efforts and beliefs on matters related to the short-term, while cultures demonstrating a long-term time orientation will be more concerned with the future and focus their efforts on future-orientated goals.

(6) Indulgence vs. Restraint

Unexplained by Hofstede's other five dimensions, indulgence versus restraint are coined by Michael Minkov for covering certain societal differences revealed by the World Values Survey (WVS), namely based on 1995-2004 WVS data for representative samples of the population in 93 societies. They are mainly related to national levels of subjective happiness and life control. Indulgent societies allow relatively free gratification of basic and natural human desires leading to enjoying life and having fun,

while restrained societies suppress gratification of needs and regulate it by means of strict social norms.

There is no absolute standard for the degree of indulgence versus restraint, and what we can measure is differences between societies. According to the indulgence versus restraint index score (IVR), nations with an indulgence tendency include Mexico, Nigeria, Sweden, Australia, Britain, Netherlands, the US and Brazil, etc. At the other end of the scale we find countries like France, Japan, Germany, Italy, India, China, Russia and Egypt tend to have an restraint tendency.

As you move through these dimensions in the Hofstede-Bond-Minkov Research, you will undoubtedly notice some of the same characteristics discussed by Kluckhohn and Strodtbeck. This is very understandable because both approaches are focused on meaningful values found in all cultures. Hence, both sets of research were bound to track many of the same patterns. For instance, in Kluckhohn's scheme, there is only one category for social relationships, which he divides into three basic values: hierarchy, group and individual. In Hofstede's research there are two pairs of contrasting values to describe social relationships. The first, individualism versus collectivism, is roughly the same as individual values and group values. The second, power distance, is roughly similar to the value Kluckhohn calls hierarchy. But Hofstede adds more details and describes how these values are reflected in the attitudes and behaviors of people working in organizations.

Questions for Discussion:

1. How does the value of individualism influence the communication of a culture's members?
2. Compare and contrast the models of cultural value orientations developed by Kluckhohn, Strodtbeck and Hofstede.

3. The GLOBE Study

The more recent study of cultural differences in value orientations was undertaken as a part of the Global Leadership and Organizational Behavior

Effectiveness (GLOBE) program (House et al , 2004) . GLOBE involved 170 researchers working in 62 different societies and collected data from approximately 17, 000 middle managers in 951 organizations. One of the outcomes of the GLOBE research is the construction of nine dimensions of cultural variation. The first four of these dimensions are described as direct extensions of Hofstede's (1980) work , with the exception that factor analysis revealed two dimensions of collectivism. The 5th and 6th dimensions can be seen as a reconceptualization (再概念化) of Hofstede's masculinity/femininity dimensions. The 7th and 8th dimensions have their origins in the work of Kluckhohn and Strodtbeck (1961) on the nature of people and time orientation presented previously. The final dimension is described by the GLOBE authors (House et al , 2004) as derived from McClelland's (2001) work on achievement motivation.

The nine dimensions of cultural variation are:

(1) Institutional collectivism: The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.

(2) In-group collectivism: The degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

(3) Power distance: The degree to which members of a collective expect power to be distributed equally.

(4) Uncertainty avoidance: The extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate unpredictability of future events.

(5) Gender egalitarianism: The degree to which a collective minimizes gender inequality.

(6) Assertiveness: The degree to which individuals are assertive, confrontational, and aggressive in their relationships with others.

(7) Humane orientation: The degree to which a collective encourages and rewards people for being fair, altruistic, generous, caring and kind to others.

(8) Future orientation: The extent to which people engage in future-orientated behaviors such as delayed gratification, planning and investing in the future.

(9) Performance orientation: The degree to which a collective encourages and rewards group members for performance improvement and excellence.

Peterson (2002) finds links of the last dimension to Hofstede's (2001) masculinity construct. He also finds two important notes of this research. One is that the cultural dimensions are measured both as practices (the way things are) and values (the way things should be). For some of the dimensions these two kinds of measures are negatively correlated. This raises some interesting questions about the attitudes of middle managers in some countries toward society. The other is that the GLOBE study fails to clearly specify the mechanism for aggregating the individual-level responses to the societal level of analysis. Therefore, the GLOBE study may best be viewed as complementary to Hofstede's (1980, 2001) work, its most closely linked predecessor.

Questions for Discussion:

1. What are the similarities and differences among the value studies by Kluckhohn and Strodtbeck, Geert Hofstede and Bond, and the GLOBE study?
2. What are the limitations of the models used for the study of cultural value orientations?

4. Hall's High- and Low- Context Orientation

Another tool for examining cultural differences is the approach described by the anthropologist Edward Hall. He distinguishes among cultures on the basis of the role of context in communication. In our previous chapter, we mentioned that any communication takes place within some physical, social and cultural context. Although Hall categorizes cultures as

being either high-context or low-context, context really is a cultural dimension that ranges from high to low.

In high-context cultures, most of the information is in the physical context or is internalized in the people who are a part of the interaction. Very little information is actually coded in the verbal message. In low-context cultures, such as German and American, however, most of the information is contained in the verbal message, and very little is embedded in the context or within the participants. In high-context cultures such as those of Japan, Korea, and China, people tend to be more aware of their surroundings and their environment and do not rely on verbal communication as their main information source. The context of the message is well understood by both sender and receiver. For example:

A very distinguished 75-year-old Chinese scholar and statesman was being honored by a university in the eastern United States. He and his wife had just made the 24-hour flight from Beijing, and they were met at the airport by some friends who exclaimed, "You must be very tired!" His response was *keyi*, meaning "It is possible." or "It is OK." Of course he was tired! He was an old man who had sat on airplanes or in airports for 24 hours straight. But the context communicated the obvious. Here the context refers to such things as the meeting in an airport at night, the fact of his long journey, his age, his slightly glazed eyes, etc.

Yet it is not hard for a Western imagination to suppose the situation in reverse. A traveler to Beijing gets off the plane after 24 hours of continuous travel. In response to the same comment, "You must be tired!" he replies, "Tired! I've never been so tired in my life! I've been sitting on planes or in waiting rooms for 24 hours and wondered if my legs would work again! My eyes are so gritty with sleep that they feel like the Gobi desert was in that plane!" (Beamer & Varner, 2003, p. 21)

From this example, we can see members of low-context cultures, like the Western traveler, put their thoughts into words. They tend to think if thoughts are not in words, then the thoughts will not be understood correctly or completely. When messages are in explicit words, the other side can act upon them. But members of high context cultures, like the Chinese old man,

have fewer tendencies to trust words to communicate. They rely on context to help clarify and complete the message.

Table 3-2 summarizes the major differences in how high-context and low-context cultures affect the settings.

Table 3-2 Comparison between Low Context and High Context

Low Context	High Context
Tends to prefer direct verbal interaction	Tends to prefer indirect verbal interaction
Tends to understand meaning at one level only	Tends to understand meanings embedded at many socio-cultural levels
Is generally less proficient in reading nonverbal cues	Is generally more proficient in reading nonverbal cues
Values individualism	Values group membership
Relies more on logic	Relies more on context and feeling
Employs linear logic	Employs spiral logic
Says “no” directly	Talks around point, avoids saying “no”
Communicates in highly structured messages, provides details, stresses literal meanings, gives authority to written information	Communicates in simple, ambiguous, noncontexted messages; understands visual messages readily

Source: Liu Xiaohua. (2008). *Intercultural Business Communication*. Tianjin: Nankai University Press. p. 35.

Questions for Discussion:

1. Can you illustrate the concept of high- and low-context with examples to see how context plays an important role in Chinese communication styles?

2. What problems can you anticipate when you communicate with someone who holds a different context orientation?

It's important for us to realize that cultural values are also subject to change. Traditionally, China has been a collectivistic culture. Since the end of the 1970s when it first opened its door to foreign investors, China has seen an influx of Western investment, and hence Western influence from the developed world. There has appeared the changing pattern of Chinese values such as more individualist, more assertive (坚定的) and moving from high-context to low-context. The manifestation of the values of modern Chinese youth regarding faith, knowledge, spirituality, work, modernization, marriage, consumerism and other areas of life, all shows a special personality, and reflects trends in the society's development. Especially in the business environment now, time is money and outweighs other traditional Chinese values such as rituals and face. Last but not least, the opening up to the outside world and globalization have been rapidly changing the economic and geographical landscape in China, impacting on traditional cultural values along the way.

All in all, the typologies of cultural dimensions introduced in this chapter are points lying on a continuum with only a matter of degree. It should be pointed out here that the ways in which cultural values are expressed in behavior are very complex. Although the above value orientations have been widely used in the study of cultures because of their obvious merits, there still is criticism against them. For example, some argue that Kluckhohn's orientation is general rather than specific, so it can only be used to examine general trends in behavior, and not used to predict specific behaviours in any situation. Some also argue that most of Hofstede's findings are work-related because the people he surveyed were middle managers in large multinational organizations, and that many important countries (regions) and cultures were not included such as Arab countries and most African countries. What's more, there is often a great deal of duplication (复合) and overlap (交叉) in any discussion of cultural values. As a matter of fact, most behavior is multiply determined. We cannot necessarily predict how someone will behave in a specific situation just because we know the basic values of that person's home culture. One reason for this is that values differ somewhat according to age, gender, social position, occupation and region. Another reason is that people

combine and establish priorities among conflicting values in order to solve real problems. Also, each culture has developed as the result of influences from a number of different philosophies and religions, so each society has inherited different, sometimes conflicting values.

Questions for Discussion:

1. What are the differences between masculine and feminine cultures?
2. It is said that China traditionally used to be a typical collectivistic and masculine society. With its great social and economic transformation, its profile is changing. Do you agree or disagree with this saying? Could you use some examples to illustrate your opinion?

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: “Just Be Patient”

A German investment banker recently went to negotiate a finance deal for a manufacturing plant in Vietnam—a country that may follow a communist social philosophy but is heavily influenced by a centuries-old Confucian philosophy that emphasizes consensus and places a premium on harmony. After all, lighting incense at a family shrine is as much a part of contemporary Vietnamese life as watching videos or attending local Communist Party meetings.

“My contact proudly boasted of his Communist Party affiliations but at the same time proclaimed himself a man of the 1990s, tuned into Western business ways. The negotiations seemed to drag on for months and it was impossible to find anyone prepared to make a decision. I just put it down to the inefficiency,” says the banker, “I began losing patience. They didn’t seem

to understand that this deal could mean a lot of money for their factory, for my bank and for me. I was shouting trying to make my point. I banged my fist. I was out of control. Days later the Vietnamese broke off the talks and suggested I leave. I thought they just don't get it.”

But it wasn't the inefficiency that sabotaged the mission. It was the failure to fully understand the influence of Confucian thought on Vietnamese perceptions. Decision-making is slow in Vietnam partially because Confucian beliefs dictate decision by consensus. Adversity—and contract talks—is faced with calm and patience. Lastly, the Vietnamese have little respect for anyone who loses patience (the German banker's first mistake) or appears selfish (banker's second mistake—by highlighting how much money they could make from the deal).

Source: Mitchell, Charles. (2000b). A Short Course in International Business Culture. World Trade Press. P. 6.

Questions for Discussion:

1. How can you explain the situation to the German?
2. Do German and Vietnamese have the similar concept in doing business? And what are the differences?

Case 2: Age and Qualification

A talented young Canadian representative of a consumer products company ran into just such a situation in China. Keen to make his mark, the Canadian was sent to Shanghai by his company to begin talks about setting up a sales and manufacturing distribution network in China. The investment was worth hundreds of millions of dollars. In their initial correspondence, the Chinese appeared eager to participate. A group of high-level executives visited the Canadian company's headquarters and were warmly feted by the CEO and senior management. The mistake came when they assigned the young executive to travel to China to hammer out the details.

“I could tell by their written correspondence that they were eager to do business and when I arrived I was treated like royalty,” the Canadian says, “But a few days into the trip, their attitude seemed to turn cold. They began

treating me like just another foreign nuisance. The difference in their attitude was night and day between their visit to Canada and my visit to China. I just didn't understand it." The mystery was solved when a group of concerned Chinese middle managers took the visitor aside and explained. They told him that despite his qualifications, the senior management of the Chinese firm believed he was simply too young to do such important business. "They explained that in Chinese culture, age and experience are highly valued and Chinese business leaders look down on young negotiators. They cannot take them seriously. They said, that because I was the one chosen to come to China—someone so young—that our home office somehow had devalued the deal and the relationship."

The damage was repaired and the deal salvaged when headquarter flew a more senior—and older—executive to China to act as a front for the business and to deal with senior Chinese executives. The younger executive still ran the show on a day-to-day basis but kept a lower profile.



Source: Yang Cuiping (ed.). (2003). Business English Integrated Course II. Beijing: Tsinghua University Press. p. 57.

Questions for Discussion:

1. What cultural difference is being misunderstood?
2. Is the Canadian's attitude to age and qualification different from that of Chinese? What's the difference?

Practice Your Knowledge

1. Have you ever watched any cross-cultural movies like *The Joy Luck Club* and *The Gua Sha Treatment*? Discuss with your classmates different cultural values shown in those movies?

2. Compare Chinese medicine with Western medicine, Chinese water and ink drawings with Western oil paintings, Beijing opera with Western arts, and explain how the differences between them reflect the different thought patterns between Chinese and Westerners.

3. Do the cultural questionnaire which is designed to help you understand your own cultural tendencies by Sana Reynolds and Deborah Valentine in their book *Guide to Cross-cultural Communication* (2003). For example, select the answer that most closely approximates your beliefs and behavior in the following questions about cultural values: individual or collective?

(1) Your group has been assigned a new project. What is your feeling about it?

(A) You would just as soon do it on your own and finish faster.

(B) You look forward to learning more by working with the team.

(2) The division in your company that has the most sales for the third quarter will win a 10 percent bonus. There is an additional 10 percent bonus for the person with the highest sales in the overall company. How would you approach the contest?

(A) Double your efforts to win the 10 percent individual bonus.

(B) Meet with your group to devise a plan to ensure that your division wins.

(3) You are taking a train or entering a restaurant. Neither the train car nor the restaurant is full. Which of the following opinions would you choose?

(A) You select a seat away from other people.

(B) You select a seat near other people.

(4) Your company is expanding to South America and you have been sent to meet with the Venezuelan representative. How do you approach the meeting?

(A) You fly to Caracas, plan to meet, and return the following day.

(B) You fly to Caracas a day early to tour, so that you can comment on the beauty of the countryside and the history of the nation when you meet with the representative.

(5) Your meetings with the international team have lasted all day. What do you do after hours?

(A) Make your excuses and retire for the night.

(B) Believe it is your obligation to go out with the group no matter how tired you are.

Calculate your score. According to the authors, if you answered with more As, you probably come from an individualistic culture. More Bs may indicate that you come from a collective culture. Do you agree with it? Why or why not?

In your opinion, how does individualism differ from collectivism in terms of attitudes toward “self” and “identity”? Please cite some examples in daily life to illustrate it.

Expand Your Knowledge

Books

D’Andrade, R. G. (2008). *A Study of Personal and Cultural Values: American, Japanese and Vietnamese*. New York: Palgrave Macmillan.

Gonzalez, D. (2004). *Teaching Cross-Cultural Values. 50 Interactive Critical Reasoning Skills Development Activities*. Weekly Reader Teacher’s Press.

Kulich, S. J. & Prosser, M. H. (2008). *Intercultural Perspectives on Chinese Communication*. Shanghai: Shanghai Foreign Language Education Press.

Nussbaum, S. (2005). *American Cultural Baggage*. New York: Orbis Books.

Wiegandt, K. & Joas, H. (2009). *The Cultural Values of Europe*. Liverpool: Liverpool University Press.

Website

1. A cross-cultural comparison on family values: <http://family.jrank.org/pages/613/Family-Values.html>

2. Articles about cross-cultural consumer values: <http://www.docin.com/p-12693401.html>

3. Geert Hofstede's cultural dimensions: <http://www.geert-hofstede.com/>

4. Introduction about individualism and collectivism: <http://www.via-web.de/individualismversus-collectivism/>

Video

Visit <http://news.cntv.cn/society/20110524/100040.shtml>, and watch the talk show by Yu Dan, a well-known cultural scholar, on differences and integration of cultures.

1. Summarize the suggestions made by Professor Yu to improve cross-cultural communication.

2. How do you understand the stories and anecdotes told by Professor Yu?

3. What strategies do you think Professor Yu adopts when she gets involved in cross-cultural communication, e.g., lecturing on foreign students and meeting foreign media?

Chapter 4 Culture and Verbal Communication

Learning objectives

By the end of this chapter, you should be able to:

- understand how language is closely linked with culture;
- analyze culturally-loaded words in both English and Chinese;
- learn to make cross-cultural comparisons of different pragmatic rules used in various speech acts;
- understand cultural influences on discourse patterns; and
- distinguish linear and nonlinear language, deductive and inductive patterns.

Section 1 Warm-up

The Last Samurai (《最后的武士》)

1. Introduction to the Movie The Last Samurai

Set in the wake of the Meiji Restoration (明治维新) in the Empire of Japan 1870s, The Last Samurai tells the story of Captain (上校) Nathan Algren, a respected American military officer hired by the Emperor of Japan to train the country's first army in the art of modern warfare. In preparation for more Westernized and trade-friendly government policies, the imperial Omura cabinet's first priority is to eradicate (消灭) the rebellion of traditionalist Samurai led by Katsumoto, who remains devoted to the dynasty but rejects the Westernizing policy and even refuses firearms.

Nathan finds himself unexpectedly impressed and influenced by his encounters with the Samurai, which places him at the center of a struggle between two eras and two worlds, with only his own sense of honor to guide him.

Task: In this film there are a lot of cross-cultural communication between the East and the West, especially between the main character Nathan Algren and the newly formed Japanese society. The audience sees the major turning point in Japanese history and society as well as the struggle between tradition and modernization in Japan during the 1870s. Watch the movie and try to point out at least three culture shocks that Nathan Algren has experienced.

2. Introduction to the Selected Scenes

Scene 1: Arriving at Japan

Under the command of Colonel Bagley, Algren travels to Japan to help the new Meiji Restoration government train the new Western-style Imperial Japanese Army. This scene talks about Simon Graham, an English translator, picks up Algren and his companions at the harbor and leads them to the Japanese Emperor.

Task: Try to understand the Japanese culture in aspects of verbal style and power distance.

Script:

Simon: Captain Algren, I presume?

Algren: Yes.

Simon: Jolly good. How do you do? Simon Graham. Twenty years ago, this was a sleepy little town. Now look at it. You see, the Emperor is mad for all things Western and the Samurai believe it's changing too fast. The ancient and the modern are at war for the soul of Japan. So your new employer, Mr. Omura, is bringing in every Western expert he can get. Lawyers from

France, engineers from Germany, architects from Holland... And now, of course, warriors from America.

I came over with the British trade mission, oh, years ago. I was soon relieved of my position. I had an unfortunate tendency to tell the truth in a country where no one ever says what they mean. So now, I very accurately translate other people's lies.

For 2,000 years, no emperor was even seen by a commoner. You have to realize what an honor this is. It's all highly ritualized, of course. You may look at him, but do not speak unless spoken to. If he stands, you must bow. If he bows, you must bow lower. Do I look presentable? I haven't worn this in a decade. Rather snug around the midriff.

(The three entered the Palace. Mr. Omura greets them by bowing.)

Algren: (giving instructions to Bagley and Algren in a low voice) And bow.

Omura: The divine Emperor Meiji bids you welcome. He is grateful for the assistance your country offers. We hope to accomplish the same national harmony you enjoy in your homeland. The Emperor is most interested in your American Indians, if you have fought against them in battle?

Bagley: We have, Your Highness. The red man is a brutal adversary.

Omura: The Emperor wishes to ask Captain Algren if it is true they wear eagle feathers and paint their faces before going into battle and that they have no fear.

Algren: They are very brave.

(Simon translates Algren's words for Emperor Meiji, who walks up to them.)

Simon: (instructing Algren and Bagley in a low voice) Bow.

Emperor Meiji: Thank you very much. (bow)

(All bow.)

Simon: (in a low voice) And step back. Step back, step back and turn.

Scene 2: The First Conversation

Katsumoto prevents his warriors finishing off the wounded Nathan and imprisons him. Nathan is taken to an isolated village, where he is taken care of by Katsumoto's sister Taka. Over time, Nathan overcomes his traumatic past, and begins to assimilate to village life. Eventually, he meets Katsumoto, who takes an interest in Nathan and begins conversing regularly with him.

Task: Try to analyze the cultural differences in the thought patterns and ideas of politeness reflected in the scene. Discuss how the defeated enemies were treated.

Script:

Katsumoto: This temple was built by my family a thousand years ago. My name is Katsumoto. What is your name?

(Algren says nothing.)

Katsumoto: Are my words not correct? I will practice my English with you if you would honor me.

Algren: You kept me alive just to speak English? Then what do you want?

Katsumoto: To know my enemy.

Algren: I've seen what you do to your enemies.

Katsumoto: Warriors in your country do not kill?

Algren: They don't cut the heads off defeated, kneeling men.

Katsumoto: General Hasegawa asked me to help him end his life. A Samurai cannot stand the shame of defeat. I was honored to cut off his head. Many of our customs seem strange to you. The same is true of yours. For example, not to introduce yourself is considered extremely rude, even among enemies.

Algren: Nathan Algren.

Katsumoto: I am honored to meet you. (bows) I have enjoyed this conversation in English.

Algren: I have questions.

Katsumoto: I have introduced myself. You have introduced yourself. This is a very good conversation.

Scene 3: Diary

Introduction: In his diary, Nathan keeps notes of what he sees and experiences since he is taken prisoner in Katsumoto's village.

Task: Read the diary and discuss how his understandings of the Japanese people and the Samurai culture deepened.

Script:

> Day unknown. Month unknown. I continue to live among these unusual people. I am their captive, in that I cannot escape. Mostly, I'm treated with a kind of a mild neglect...as if I were a stray dog or an unwelcome guest. Everyone is polite. Everyone smiles and bows. But beneath their courtesy, I detect a deep reservoir of feeling. They are an intriguing people. From the moment they wake, they devote themselves to the perfection of whatever they pursue. I have never seen such discipline. I am surprised to learn that the word "Samurai" means "to serve" and that Katsumoto believes his rebellion to be in the service of the Emperor.

> Winter, 1877. What does it mean to be Samurai? To devote yourself utterly to a set of moral principles, to seek a stillness of your mind, and to master the way of the sword.

> Spring, 1877. This marks the longest I have stayed in one place since I left the farm at 17. There is so much here that I'll never understand. I have never been a church-going man, and what I've seen on the field of battle has led me to question God's purpose. But there is, indeed, something spiritual in this place. And though it may forever be obscure to me, I cannot but be aware of its power. I do know it is here that I have known my first untroubled sleep in many years.

Section 2 Text

Language is a set of codes and symbols, along with the rules for combining them together. Different groups of people speak and write different languages, that is, they have different codes, symbols and roles to facilitate their communication. The above selected scene shows that language can reflect a person's family background, social status and taste. And people who speak different languages may have very different personality and characteristics.

How much do you know about the power of language in intercultural communication? In this chapter, we will first discuss the relationship between language and culture, and then analyze cultural impact on verbal communication at different linguistic levels, especially, at lexical, pragmatic and discourse levels.



1. The Relationship between Language and Culture

The language we use and the culture in which we live are closely related. Despite the decades-long argument about whether language determines or only reflects our beliefs, attitude, or culture, scholars from different disciplines all agree that a close relationship exists between language and culture.

1.1 Language Reflects the Environment

Language reflects the environment in which we live. We label things that are around us. Look at the following examples:

People who live in an environment where it snows during most months of the year may have a much more differentiated terminology for snow. The Eskimos' complex classification of the types of snow is a classic example. There is one word for each category of snow to express "falling snow", "fallen snow", "flaky snow", "crusty snow", and "snow packed into ice". The Eskimos make categories of snow because their very survival requires a precise knowledge of snow conditions.

For another example, in Chinese there is only the single term for "骆驼"; in English, there is camel (or dromedary for the one-humped camel, and Bactrian camel for the two-humped animal) but in Arabic, it is said that there are more than 400 words for the animal with differences in the camel's age, sex, breed, size, etc. whether the animal is used for carrying heavy loads or not. The reason for this is that the camel is of far greater importance as a means of travel with most Arabic-speaking people.

In short, the environment influences the development of technology, products, and the appropriate vocabulary.

1.2 Language Reflects Cultural Values

Language expressions reflect cultural value orientations, too, because language reflects human relationships and the way the society operates.

For example, the wife's status is subordinate to her husband in the feudal Chinese family. Female subordination can be seen out of a set of linguistic expressions: 妖, 嫉, 奴, 婢, 奸, 妄, 婊, 嫖, 妨. The structure of this vocabulary is based on the character "女" (woman), the basis of hundreds of negative phrases in the Chinese language system. Although there are also positive words, they are far fewer in number than those with negative meanings. For another example, the kinship structure shows a complex but orderly communication system in which a clear terminology describes each positional role. There is an elaborate system of kinship terms, because Chinese families used to be very big and highly hierarchical. We care about whether Grandmother is on the father's side or

on mother's side. If on the mother's side, she is called 外祖母, and if on the father's side, she is called 祖母. But in English they usually do not make this distinction. They just say grandmother or grandfather. Again, we make a distinction between “侄儿”, “侄女”, “外甥” and “外甥女” in Chinese, but in English normally they just use “nephew” and “niece”.

Edward T. Hall points out that the Navajos (纳瓦霍人) do not have a word for “late”. Time does not play a role in Navajo life. There is a time to do everything, a natural time rather than the artificial clock time that industrial countries use. As a result, the Navajos do not have the differentiated vocabulary connected with time and clocks that most of us have. Time and the passing of time are things one can't control; therefore, one should not worry about wasting time and setting schedules.

Greeks and Arabs have many words to express gratitude. French has more nouns than many other languages. Is this predilection for concepts and idea words reflected in their heroes, their myths, or their way of life?

From the above examples, it's quite obvious that the language a group of people speak imposes a unique view of nature on those who speak it. The language of that culture builds an explanation of a world view.

1.3 Language Affects People's Way of Thinking

People who speak different languages have different ways of thought patterns.

Some scholars even argue that language not only transmits but also shapes our thinking, beliefs, and attitudes. They say the language people speak determines the way they perceive the world and determines culture. That is “Language Determinism (语用决定论)”. It's based on a hypothesis put forward by Sapir and Whorf; their studies result in what today is called the Sapir-Whorf Hypothesis (萨丕尔—沃尔夫假说). According to them, language is the medium of expression for human society, and it conditions our thinking about social problems and processes. They assert that language influences or even determines the ways in which people think. They illustrate their ideas with some examples: In Hopi, the language of an Indian tribe in North America, they don't make

distinction between an airplane, a dragonfly or a pilot. They just use one word for anything that flies: masa'y taka. It seems absurd to us, but it is quite natural to them.

Therefore, learning a foreign language well means more than merely mastering the pronunciation, grammar, words and idioms. It means learning also to see the world as native speakers of that language see it, learning the ways in which their language reflects the ideas, customs and behavior of their society, learning to understand their “language of the mind”.

No language can exist without the context of culture; and no culture can exist without the structure of natural language. Culture has an impact on language at various levels. Five different but interrelated sets of rules combine to comprise linguistic study: phonology, morphology, syntax, semantics and pragmatics. Each part highlights a different aspect of the way language works. Culture has an impact on language at all these levels. However, phonemic and syntactical variations are often taken for granted. At the lexical, pragmatic and discourse levels, there are a lot worth studying concerning intercultural communication.

Questions for Discussion:

1. What do we mean by “language”? How do you understand the statement “The language we use and the culture in which we live are closely related.”?
2. Can you think of specific examples from both English and Chinese that illustrate the link between culture and language?

2. Culture-loaded Words

Vocabulary is the basic element of a language and it reveals the corresponding culture. As discussed in Chapter 2, the fundamental general communication principle is that symbols the sender uses to communicate must have essentially the same meaning in both the sender’s and the receiver’s minds. If the sender and the receiver attribute different meanings to the same word or use different words to express the same meaning,

misunderstanding often occurs. Meanings of words are not in words themselves but in the minds of the sender and the receiver. A word can elicit many meanings.

A lot of words have two layers of meanings: denotational meanings (指称意义) and connotational meanings (隐含意义).

Denotational meanings refer to definition meaning depending upon our choice of word selection. Denotation means a dictionary definition. We are usually concerned with denotational meanings. Most science terms, for instance, only have denotational meanings.

Connotational meanings refer to extended meanings or associated meanings. Connotational meanings have developed over time, for instance, through use by people. Words in general use usually acquire connotational meanings.

For example, the English word “zephyr” (the west wind) reflects the specific culture of the UK. To British people the west wind is warm and gentle, because the UK is on the edge of the Atlantic and the wind blows from the ocean. However, Chinese people believe what the west wind brings them is not warmth but frigidity. There is a saying in China, “It is the east wind that brings warmth.” That’s why “东风” is used as a Chinese trademark for the trucks, while “Zephyr” is used as the trademark for British-manufactured automobiles. Moreover, due to the differences of government system and historical evolution process between China and Britain, the “east wind” and the “west wind” have different political implications.

Differences are obvious between Chinese words and English words in terms of their culturally loaded meanings which actually refer to connotational meanings. Let’s take animal words for example.

First, there are some words with the same denotational and connotational meanings, e.g., “dove” and “鸽子” are both often related to peace, “fox” and “狐狸” both imply cunning, as in “as cunning as a fox”, “像狐狸一样狡猾”.

Second, some words have the same denotational meanings but different connotational meanings. The denotational meaning of “dog” and “狗” refers to the same animal. However, dog is regarded as man’s best friend in the West, a lot of dog-related idioms and phrases show people’s positive attitude or neutral manner, such as “a lucky dog”, “clever dog”, “Every dog has its day”, “He works like a dog”. Dogs in Chinese language, however, are generally associated with unpleasant and negative meanings, such as “狗眼看人低” and “狼心狗肺”.

Third, some words have different denotational and connotational meanings. “Dragon” in English is a symbol of evil; it can breathe fire and fly with its wings, living in caves; while “龙” is a symbol of goodness and is often affixed to emperors in feudal China; it can bring rainfalls and also fly though with no wings, living in waters.

In both English and Chinese, many words cannot find their counterparts in another language due to cultural differences, such as social customs, value orientations and peculiarities in word forms. For example, the Chinese term “风水” has no counterpart in English. There is a tradition that people believe that the location of a person’s house and (or) ancestral grave are supposed to have an influence on the fortune of a family and his offspring. While in English, there is only a word “physiognomy”, whose meaning is quite different from Chinese “风水”.

Questions for Discussion:

1. How can we differentiate denotational meanings from connotational meanings of words?
2. Can you illustrate with examples the different culturally loaded meanings of words between English and Chinese?

3. Cultural Rules of Speaking

Pragmatics, or language in use, is the study of the effect of language. Just as people’s social behavior must be in line with social rules, speech behavior must be in conformity with rules of speaking. The use of

rules of speaking from one's own native speech community when interacting with members of the host speech community or simply when speaking in a second language is known as pragmatic transfer (语用迁移). If you use address forms or "Where are you going?" as greetings to a Westerner, you make an error, because you transfer Chinese pragmatic rules into English.

Cultural influence in speech acts is manifest in many aspects of social interaction. Chinese and English speakers differ in conducting certain speech behaviors, namely addressing, greeting and leave-taking, starting a conversation, offering and responses, invitation and response, compliment and response, and apologies, etc.

3.1 Addressing

The forms of addressing in every language reflect the social status of the speaker, of the addressee, or of the relationship between them. Generally speaking, there are three noticeable differences between Chinese and English addressing systems which are likely to cause problems for intercultural communication.

First, a proper Chinese name is arranged in the order of surname plus given name(s). A proper English name, however, is arranged in reverse order. Second, some Chinese kinship terms are not only used within one's own family, but also on known or unknown people to show one's politeness, respectfulness and friendliness. A child may call a policeman uncle. Third, most occupational titles can be used as addressing terms in Chinese, but their English equivalents are not necessarily used in the same manner. E.g.,

Li Ming was a Chinese student studying in the US. He was lost on his way to the post office, so when he saw an old lady about the same age as his grandmother, he went to her for help.

Li Ming: Excuse me, Grandma, could you tell me how to get to the nearest post office? The lady: Are you talking to me, young man? I'm not your grandma!

We cannot transfer this Chinese usage into American culture, otherwise, unpleasantness will arise.

3.2 Greeting and Leave-taking

Greeting is to establish or maintain social contact, not to transfer information. Topics related to greetings are different from culture to culture. Commenting on weather is the most often used in English. But when Chinese friends or acquaintances meet on the street, they might greet one another by saying “去哪儿呀？”（Where are you going?） Around meal time, a common greeting is “吃过了吗？”（Have you had your meal?） These greetings, encoded as greetings in Chinese culture are often decoded in Western culture, as preliminary to a request for information in the first case and to an invitation to a meal in the latter.

All cultures seem to have leave-taking rituals, too. The guest has to decide how long it is appropriate to stay and having decided to leave, needs to know what to say. In Western culture, it is common to indulge in a couple of minutes' talk, as preparation for leaving. This may be along the lines of: “Well, it's been lovely to see you again, but I must be going soon. I hope we'll be able to get together again before long.” Some foreign business people say that they are often surprised by the seemingly abrupt leave-taking of their Chinese guests. E.g.,

Chinese: I appreciate your detailed introduction to the product. Nice talking with you.(Stand up suddenly) You must be very tired. Tomorrow you will have to get up very early. I'm leaving now.

American: ... (Surprised)

Chinese: (Moving toward the door) I'm sorry to have wasted so much of your time. I'll see you tomorrow.

American: ... (Confused)

Chinese formalities seem to consist of imputing motives of tiredness and business to the other party. Chinese guests are likely to excuse themselves by claiming that their hosts must be very tired, have to get up early, etc.

3.3 Conversation Topics

The topics related to greeting also vary in different cultures. In China, for example, to show warmth and concern for others is considered as a polite act. That is why when two Chinese meet each other even for the first time, they might begin asking about each other's age, marital status, offspring, occupation, and even income. But speakers of English, should they be asked all such questions, would feel their interlocutor is rudely encroaching upon their privacy. The topics following greeting in English society are most likely about weather. Although there may be geographical or historical factors which underlie the issue, weather is an impersonal topic which suits them well.

Conversation taboos are topics considered inappropriate for conversation with people in certain cultures or groups. Devine and Braganti (1992) summarize some appropriate and inappropriate topics of conversation in selected countries (see Table 4-1).

Table 4-1 Appropriate and Inappropriate Topics of Conversation in Selected Countries

Country	Appropriate Topics	Topics to Avoid
Australia	professions, cars, skiing, music	money, religion, divorce/separation
Germany	travel abroad, international politics, hobbies, soccer	World War II, questions about personal life
Great Britain	history, architecture, gardening	politics, money/prices, Falklands War
France	music, books, sports, the theatre	prices of items, person's work, income, age
Mexico	family, social concerns	politics, debt, inflation problems, border violations
Japan	history, culture, art	World War II

3.4 Offering and Responses

Offer-makings are different between English and Chinese. Informal offers in English are often performed by interrogative sentences, while Chinese offers may sound a little bit commanding. Politeness is showed in different forms. E.g.,

Chinese Host: Sit, sit here. What would you like to drink?

Chinese Guest: Don't bother. I don't drink.

Chinese Host: It doesn't matter at all. Why not some green tea?

Chinese Guest: All right. Just some tea, please.

According to the Chinese etiquette rule, in the situation above, the guest's saying that he/she will not have any tea and advising the host not to bother to offer tea per se reflects politeness, for it shows that the guest does not want to trouble the host. The negative response "I don't drink" functions as an etiquette routine rather than telling the host whether the guest actually wants some tea or not, and normally, the host will still make some tea for the guest despite the negative response. In the same situation, an English native speaker will respond differently. Look at the following example.

English Host: Take a seat please. Would you like some tea?

English Guest: No, thanks. (or: Yes, please.)

The above example shows that the English negative or positive response, i.e., No or Yes, refers to whether the guest actually wants to have tea or not, and the attached word thanks or please functions as a modality complement.

The above analysis of different styles of offering and responses can be extended to many other offering behaviors in intercultural communication.

3.5 Invitation and Response

People everywhere like to invite others to attend functions, to be part of certain occasions, and generally to join in. Cultural influence in speech acts (言语行为) is also manifest in invitation and response. We'll see how English and Chinese are different in making invitations by starting with the following example between two Chinese business colleagues:

A: Hey, Xiao Li, how about having dinner together this coming Saturday?

B: No. It is too much trouble for you to prepare the dinner.

A: No trouble at all. We can just have a potluck at Xinya Restaurant.

B: But it'll cost you too much. Don't bother.

A: It's a casual dinner. Let's just have a chat and relax a bit after a busy week. Besides, there aren't any other people.

B: But you are being too polite; you always invite me to dinner.

A: That's not true at all. OK, it is agreed then. Do come, please, or I'll be offended.

B: All right then. Just potluck.

In China, a successful inviting-transaction, just like this one, is rarely realized in a single utterance, but more often than not takes several talk exchanges, or preferred pairs. An American may think that A is essentially imposing and aggressive, and B is a bit hypocritical by making fake refusals. This perception is far from being correct in Chinese culture, in which A's insistence is genuinely polite and sincere. Misunderstanding often arises when neither group is aware of the other's cultures.

3.6 Compliment and Response

Culture affects ways of complimenting and responding even more. Different cultures may have different ways to give compliments and respond to compliments. Please compare the following two groups of responses to compliment:

English

A: This is really a nice sweater.

B: I'm glad you like it.

A: You did a good job.

B: Thank you/Thanks.

Chinese

A: Your sweater is very good.

B: I bought it only for five yuan.

A: You did the job very well.

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

Typical Chinese modest attitudes towards praise and compliments reaction are regarded as virtues. In responding to compliments, Americans accept them as a kind of recognition of their individual efforts, whereas the Chinese would behave more conservatively.

3.7 Apologies and Response

People in different cultures have different ways of expressing apologies. What demands an apology in one culture may be not be taken as offensive in another.

According to Song and Liu (2002) who investigated the apology behavior of some Chinese compared with that of native English speakers, apologies in Chinese and English are both situation-specific and speakers employ different strategies in different situations, such as direct apology, indirect apology by offering an explanation, making promises, etc. In both languages, the obligation and intensification of apology rise with the severity of the offense. However, the Chinese are less frequent and more flexible in making apologies. In China, interpersonal relationships on the scales of social distance and power affect the frequency and choice of strategies in apology-making. For the Chinese, apology most often occurs between people of unequal social status, and it is usually the person with less power apologizes to the person with more power, e.g., students to their teachers and employees to employers, but not vice versa. But for the native English speakers, an apology is necessary whenever inconvenience or offense is made with little consideration of the status or social power of the people concerned. For example, a manager will say sorry if s/he has to answer a phone call during a conversation with his or her clerk.

In responding to an apology in both English and Chinese, one can accept or reject it. According to Huang Yonghong (2010), Chinese and Americans show some differences in responses to apology (see Table 4-2). Generally speaking, Chinese adopt two strategies in response, one positive

indicating an apology is unnecessary, and one negative to reject an apology. English speaking people adopt four strategies. Besides the two which are same with Chinese, there are two other strategies of positive answers—accepting apology and expressing thanks for remedy.

Table 4-2 Strategies of Response to Apology between Chinese and Americans

Strategy of Response		Chinese	Americans
Positive response	Indicating an apology is unnecessary; Accept an apology; Express thanks for remedy.	“没什么”，“不要紧”，“没关系”，“别介意”等 —— ——	“It doesn't matter.” “Don't worry.” “Never mind.” etc. “(That's/It's) OK.” “Thank you for ...”
Negative response	Keep silent or attack.	“对不起的事少干点儿”， “看着点道”等	“You should watch where you're going.”

Source: Huang Yonghong. (2010). A Coursebook of Intercultural Communication. Wuhan: Huazhong University of Science and Technology Press. p. 52.

In the above analysis of various speech acts, we have tried to illustrate the different pragmatic rules guiding people's behavior which might cause misunderstandings in intercultural verbal communication. But at the same time, we need not be too worried about cultural differences; remember that there are also similarities, mutual adjustment, tolerance, and understanding between people from different cultures.

Questions for Discussion:

1. Can you define “pragmatics” and “pragmatic transfer”?
2. Can you explain the differences between Chinese and English rules of speaking reflected from the examples of the speech acts in the text?

4. Thought Patterns and Discourse

Broadly speaking, the study of discourse is the study of units of language and language use consisting of more than a single sentence, but

connected by some system of related topics. There are many forms of discourse and many forms of talk-exchange. It has been found that the major sources of miscommunication in intercultural contexts lie in differences in patterns of discourse, which greatly depends on thought patterns.

As a bridge linking culture and language, thought patterns vary greatly among different nations. Originally rooted in two different cultures and language systems, Chinese and Western thought patterns enjoy much starker contrast than anywhere else. A lot of scholars also agree that the Chinese focus more on synthesis, imagination, unity, subjectivity, and inductive reasoning, while Westerners pay more attention to analysis, logic, dichotomy, objectivity, and deductive reasoning. Among these differences, the following two contrasting thought patterns have stronger impact on the organization of written discourse between Chinese and Westerners.

4.1 Linear and nonlinear language

Linear and nonlinear aspects of language involve cultural thought patterns; they indicate how people in a specific culture think and communicate.

Linear language has a beginning and an end, is logical, and object oriented. Linear languages such as English, look at time as a continuum of past, present and future. This view has affected communication patterns and business practices in the United States; an example of such business practices is short-range planning.

Nonlinear language is circular, tradition oriented and subjective. Nonlinear language such as Chinese, look at time as cyclical and the seasons as an ever-repeating pattern. The nonlinear concepts are apparent in the long-range planning of the Chinese and Japanese and in the seasonal messages at the beginning of Japanese letters. The short term is unimportant in Asia. In the United States, for example, stockholders tend to sell their ownership in firms that are having short-term problems; Asians, on the other hand, look at the long-term position of the firm and hold onto the stock.

Robert B. Kaplan is a representative of scholars who have made research discoveries on the relationship between cultural thought patterns

and language. As a professor in the Department of Linguistics at the University of Southern California, Kaplan noted that ESL(English as a second language) students did not write in the way that was expected by natives. In other words, what the students wrote was not necessarily wrong in grammar, but it was not idiomatic in terms of discourse requirement. In an attempt to examine this phenomenon, Kaplan conducted research into the rhetorical practices of students whose first language was not English. After examining a corpus of nearly 700 essays written by ESL students, Kaplan published his paper in *Language Learning* entitled “Cultural Thought Pattern in Intercultural Education”. Divided into five major language groups, the seven hundred compositions were contrasted with the normal, linear topic development expected by native readers of English(See Figure 4-1).

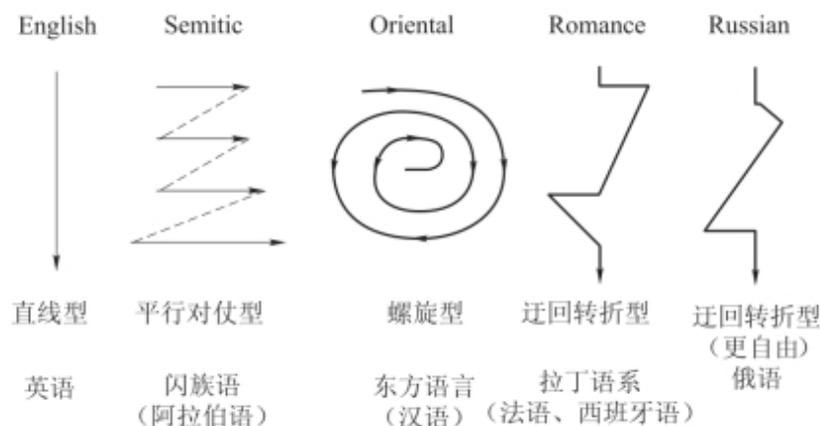


Figure 4-1 Styles of Paragraph Development

Source: Kaplan, R. (1966). *Cultural Thought Pattern in Intercultural Education*. *Language Learning*, 16.

The first diagram represents the English language group. It is a vertical straight line with a downward-pointed arrow typifying the linear logical development of the English paragraph that typically begins with a topic statement, then develops that topic with related ideas supporting it, and at last makes a conclusion of the whole essay. Thus, English paragraph development is characterized by linearity, directness, clarity and logic, attributes in general which are regarded as critical components of good

English writing by natives. Anything different from these characteristics violates natives' expectations and might be looked upon as strange or awkward writing. The third diagram is a representation of the Oriental language group, including Chinese, Japanese, Korean, Thai and so on. Oriental group is designed by a spiral line which suggests "indirection". Reflected in the paragraph development, the organization of the Oriental writing is "off the point", "out of focus", "indirect", and even "awkward" for native speakers of English, who are likely to have a prejudice against Oriental people who are perceived as incapable of grasping the main idea of an essay or as less honest and forthright as Westerners. Such a prejudice certainly does harm to relationship establishment in intercultural communication, especially in an initial stage.

In sum, Kaplan's argument contains two related propositions: first, non-native writing violates the native reader's expectations; second, each culture-linguistic group has its own unique paragraph order. The diagram he offered is often used to describe international communication. Since then many studies have been done to examine whether there is such an intimate connection between thought patterns and writing in a second language.

4.2 Deductive and Inductive Patterns

Induction is a reasoning process in which particular or minor points move towards general or major topic; while deduction is a reasoning process in which general or major topic move towards particular or minor points. With inductive argument, specific or minor arguments are placed first and then the general statement as a conclusion will be reached; whereas in a deductive argument, a general statement or major topic is presented first followed by supporting specific statements.

Actually, both induction and deduction are widely used both in China and the West. However, it has been well acknowledged that to a certain extent Chinese prefer induction, while Westerners prefer deduction in interpersonal conversation and written essays. Some scholars believe that Chinese are good at summarizing a book with one sentence, while Westerners are good at developing a sentence into a book.

The Chinese preference for inductive reasoning and Westerners preference for deductive reasoning have a great impact on both oral and written discourse patterns. A lot of studies have revealed that Chinese tend to delay the topic in conversations or expository and persuasive writing, while native speakers of English are more inclined to advance the topic directly. According to the position where the central idea is introduced, Zhao Yongqing (1995) summarizes four types of Chinese written discourse patterns as follows: (1) Topic is placed at the beginning of an article. (2) Topic is placed in the middle. (3) Topic is placed at the end. (4) Topic is not explicitly expressed. It deserves our attention that only the first one is in accordance with common English practice.

Ron Scollon and Suzanne Wong Scollon (1995) also hold that Asians, including Chinese, seem to use the inductive style more than Westerners. Let's look at an example they offered (p.1):

In a business negotiation between Chinese and North American businessmen, one of the Chinese businessmen might say:

Because most of our production is done in China now, and uh, it's not really certain how the government will react in the run-up to 1999, and since I think a certain amount of caution in committing to TV advertisement is necessary because of the expense. So, I suggest that delay making our decision until after Legco makes its decision.

In this short excerpt, even though the words and sentences of the speaker are fairly clear, to the American it is not quite clear what the speaker's main point is.

Successful discourse depends on knowing what your discourse partner is talking about and making sure that he or she knows what you are talking about. Business discourse can hardly proceed without some idea of what the topic under discussion is. Research on discourse shows that this confusion in goals or in interpreting the main point of another's speech is caused by the fact that each side is using different principles of discourse to organize its presentations. In this case the Asian speaker uses a "topic-comment" order of presentation in which the main point (or comment) is deferred until

sufficient backgrounding of the topic has been done. His main point was that he wanted to delay in making a decision until after Legco had made their decision. We call this line of argument inductive, because it places the minor points of the argument first and then derives the main point as a conclusion from those arguments. The most common form of this structure could be sketched out as:

because of

Y (topic, background, or reasons)

X (comment, main point, or action suggested)

This pattern contrasts with the deductive pattern, in which a topic is introduced at the beginning of a discourse and then the minor or supporting arguments are presented afterwards. A Western speaker of English tends to expect a discourse strategy of opening the discussion with the introduction of the speaker's main point so that other speakers may react to the topic and so that he or she can develop arguments in support as they are needed. That form would be as follows:

X (comment, main point, or action suggested)

because of

Y (topic, background, or reasons)

In the case given above the Westerner might expect something more like the following:

I suggest that we delay making our decision until after Legco makes its decision. That's because I think a certain amount of caution in committing to TV advertisement is necessary because of the expense. In addition to that, most of our production is done in China now, and it's not really certain how the government will react in the run-up to 1999.

This would put the suggestion to delay the decision right at the beginning and then follow this with the speaker's reasons for doing so. The Asian speaker feels uncomfortable putting his suggestion first before he has given his reasoning. This difference in discourse pattern leads the Westerner

to focus on the opening stages of the discourse as the most crucial while the Asian speaker will tend to look for the crucial points to occur somewhat later.

We must be aware that both the inductive (topic-delayed) and the deductive (topic-first) patterns of discourse are used for the same main purpose, namely to reduce the overall ambiguity of the discourse. In the inductive pattern, the point is to make it quite clear why the speaker is coming to that particular conclusion. This is done by outlining the arguments and by testing the other participants for potential acceptance of the topic before introducing it. In the deductive pattern, the topic is introduced at the beginning so that it will be clear what the relevance of the supporting arguments is. While the intent is the same, the strategies are starkly contrasted.

From the above analysis it is obvious that the organization of written discourse is closely related to thought patterns, with the latter dictating the former.



So far, we have discussed about cultural impact on language at various levels. It must be noted that the differences shown above are not absolute but

just matters of degree or tendencies. They illustrate the complexity and richness that linguistic issues bring to intercultural communication.

Questions for Discussion:

1. How do you agree with the above discussions about the differences of thought patterns between Westerners and Chinese?

2. Can you find more examples to illustrate the effects of these different thought patterns on the organization of written discourse between Chinese and Westerners?

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: “The Third Hand”

A female neurologist from Beijing was working on a research project in a Toronto hospital. She shared a small office with a young Canadian male from a large family, who loved peanut butter. He was so fond of peanut butter, so he kept a jar in the office. One day he came into the office and exclaimed, “Who took my peanut butter?” The Chinese woman immediately felt accused. After all, there were only two of them in the office.

She was deeply distressed, but true to her learned cultural behavior of never showing anger in public, she said nothing. Later that day she was working in a room where a physiotherapist was treating a patient who suffered paralysis of his legs and arms from a motorcycle accident. The physiotherapist moved one of the patient’s legs in a way that caused him pain.

“Ouch!” he cried. “Oh, I didn’t do that,” said the physiotherapist. “It was that doctor over there,” and she pointed to the Chinese woman.

“How could she have done it since she’s on the other side of the room?” the patient pointed out.

“Ah, she has three hands,” the physiotherapist replied.

At these words the Chinese doctor became even more upset. She was so disturbed she behaved in a way uncharacteristic of her culture. She waited until the patient had gone, and then said to the physiotherapist, “I am very upset by what you said.” The physiotherapist was taken aback. What had she said? “You said I had three hands,” the doctor finally choked. “You think I took the peanut butter.”

Source: Beamet, L. & Vornier, Zris. (2003). Intercultural Communication in Global Workplace. Beijing:Tsinghua University Press.

Questions for Discussion:

1. Why did the Chinese female neurologist feel accused?
2. How could she help herself out of the difficult position? Please give your suggestions.

Case 2: Are You Mad at Me?

Benjamin was assigned to share a room with an international student Wang from China after getting into college. Benjamin got along well with Wang who was easy-going and warmhearted, except that he seemed to focus too much on study and always borrowed Benjamin’s things without asking first.

One day, Benjamin couldn’t find his ruler when doing his paper, so he asked Wang who was in the middle of reading a book: “Sorry to bother you while you’re studying, but could I use your ruler for a while?” Wang said: “Sure.” He handed over the ruler and went back to reading again. “Thanks, Thanks a lot,” Benjamin said. A few minutes later, Benjamin needed to get on the Internet and search some background information for his paper when he found that his laptop was left home. So, he addressed his roommate again: “Sorry to bug you again, but you know that I left my laptop at home, and I really need to get on the Internet and do some searching. Would it be okay if I use yours?” Wang got up, got his laptop from his drawer and said: “Help

yourself,” and went back to readings as Benjamin thanked him. After a while, Benjamin said: “I must be driving you crazy, but have you got any tape? I promise I’ll buy you another roll tomorrow.” Wang handed him a roll of tape, saying: “Use as much as you want. I don’t need it.” “I appreciate it,” Benjamin mumbled.

Benjamin went back to his paper when he noticed that Wang was watching him. He was surprised and totally lost to hear his Chinese roommate ask him in a sad tone, “Are you mad at me?”

Questions for Discussion:

1. How did Benjamin and his Chinese roommate get along?
2. Why did Wang ask the question “Are you mad at me?”
3. Why was Benjamin surprised and lost to hear that?
4. What culturally based misunderstanding has taken place between these roommates?

Practice Your Knowledge

1. Translation and culture

(1) Try to translate the following Chinese proverbs into English.

瓮中之鳖 _____ 水中捞月 _____

无风不起浪 _____ 雨后春笋 _____

说曹操，曹操到 _____

(2) Fill in each blank of the following metaphorical idioms with an appropriate animal. Pay attention to the similarities and differences between English and its Chinese translation.

as busy as a _____ as cunning as a _____

as strong as a _____ as slippery as a _____

as blind as a _____ as meek as a _____

as happy as a _____ as foolish as a _____

as stubborn as a _____ as wise as a _____

as majestic as a _____ as stupid as a _____

Questions for Discussion:

1. Is it true that the exact meaning of words is always reflected in the definition in the dictionary?

2. Can you think of specific examples that illustrate the link between culture and language?

3. What is your understanding of translating the language or translating the meaning?

2. Comparative analysis.

Analyze the following three scenes and compare the differences of direct and indirect verbal styles between Chinese and American culture.

Scene 1

American 1: We're going to New Orleans this weekend.

American 2: What fun! I wish we were going with you. How long are you going to be there? (If she wants a ride, she will ask.)

American 1: Three days. By the way, we may need a ride to the airport. Do you think you can take us?

American 2: Sure. What time?

American 1: 10:30 p.m. this coming Saturday.

Scene 2

Chinese 1 We're going to New Orleans this weekend.

Chinese 2: What fun! I wish we were going with you. How long are you going to be there?

Chinese 1: Three days. (I hope she'll offer me a ride to the airport.)

Chinese 2: (She may want me to give her a ride.) Do you need a ride to the airport? I'll take you.

Chinese 1: Are you sure it's not too much trouble?

Chinese 2: It's no trouble at all.

Here we see that in Chinese culture, such requests for help are likely to be implied rather than stated explicitly and directly. Indirect requests can help both parties to save face. An implicit mutual understanding generally exists between a speaker and a hearer in Chinese culture which is essential to maintain harmonious relationship. Consequently, intercultural misunderstandings are probable when Chinese and Americans are in an interaction. Let's take Scene 3 as an example:

Scene 3

Chinese: We're going to New Orleans this weekend.

American: What fun! I wish we were going with you. How long are you going to be there?

Chinese: Three days. (I hope she'll offer me a ride to the airport.)

American: (If she wants a ride, she'll ask me.) Have a great time.

Chinese: (If she had wanted to give me a ride, she would have offered it. I'd better ask somebody else.) Thanks. I'll see you when I get back.

3. Survey

This is a field observation. Go out of classroom to do an investigation on any misuse of English translation of slogans in public places, and awkward or even wrong English expressions on food packages, etc. Discuss why they are misused.

Expand Your Knowledge

Books

Samovar, L. A. & Porter, E. (2005). *Communication between Cultures*. Beijing: Peking University Press. pp. 138-165.

Nisbett, R. E. (2003). *The Geography of Thought: How Asians and Westerners Think Differently... and Why*. Free Press.

Gudykunst, W. & Kim, Y. (2007). *Communicating with Strangers: An Approach to Intercultural Communication* (4th ed.). Shanghai: Shanghai Foreign Language Education Press.

Website

<http://www.english.com/>

This is an interesting website posting the humorous English mistakes that appear in Japanese advertising and product design. The vast majority of the really funny and creative English is from Japan.

Video

1. Documentary 《外国人眼中的中国人》

https://so.youku.com/search_video/q_%E5%A4%96%E5%9B%BD%E4%BA%BA%E7%9C%BC%E4%B8%AD%E7%9A%84%E4%B8%AD%E5%9B%BD%E4%BA%BA?searchfrom=1

2. *Fawlty Towers* was a BBC television sitcom about the hotel owner Basil Fawlty's incompetence, short fuse, and arrogance forming a combination that ensures accidents and trouble are never far away. The Episode 1 in Season 2 is "Communication Problems". It's very interesting and funny.

3. http://v.youku.com/v_show/id_XMTIyMjU1MTcy.html

This is a lecture on "English as The Global Language: Creating Global Citizens through English and International Communication" given by Dr. Michael H. Prosser.

Chapter 5 Culture and Nonverbal Communication

Learning objectives

By the end of this chapter, you should be able to:

- understand what nonverbal communication is and what functions it serves;
- specify the similarities and differences between verbal and nonverbal communication;
- describe cultural rules governing body language, which includes posture, gesture, eye contact, facial expressions, body touch and smell;
- understand how paralanguage affect successful messages in intercultural encounters; and
- appreciate how attitudes toward time and use of space convey nonverbal messages in intercultural encounters.

Section 1 Warm-up

Secrets of Body Language (《身体语言的秘密》)

1. Introduction to the Documentary Secrets of Body Language

This documentary called Secrets of Body Language from History Channel really emphasizes the importance of body language over our words. 93% of our communication is our body language such as tonality, facial

expressions, posture and gestures. This video shared how politicians/celebrities/salesmen/average persons use impressive, powerful and sincere body language to win the hearts of people. There are also numerous gestures or facial expressions that we should avoid. Watch it and then be more conscious of your own body language.

Task: Watch the whole movie and discuss with your partner how body language helps people make judgments.

- Touch as a sign of power.
- Eye contact may betray one's lies.
- Gestures indicate one's real situation.
- Facial expressions manifest one's true feeling.

2. Introduction to the Selected Clip—Signs of Power

Task: Read the following script. Figure out why Barak and Arafat avoid going through the door first. Elaborate the importance of understanding body language.

Here President Clinton with his Israeli and Palestinian leaders, Ehud Barak and Yasser Arafat, are before the press during the peace negotiation. It's all smiles for the cameras.

But behind such bond harmony, there's a power struggle going on.

The body language then reveals just why that is...almost a physical fight. Many view this apparently light hearted tussle as a sign that Arafat and Barak are getting on well.

Think again. There is a great meaning behind who goes through the door first. Now here in the west letting someone through the door first that... doesn't really matters... polite maybe.



(The photos are taken from online news reports.)

But in the Middle-East it has significant cultural impact. The host, the power person says “I’m in control. I’ll help you through the door. I’ll show you the way.”

Throw in the fear intention, present in most Middle-East negotiation, and suddenly, the desire of both Arafat and Barak not to go through that door before the other starts to make sense.

This is a classic example, in an extreme way of how the last man through the door is the winner. So Barak reaches for Yasser Arafat. Arafat literally grabs his arm, moves around and starts wagging his finger at Barak who then uses this opportunity like a wrestling match to move around to actually be behind Arafat and literally grabs Arafat to hold him by the arm and shuffles him through the door boldly. So you’ve got fear and power struggle showing in big bold body language with it.

Section 2 Text

What have you learned from the above case?

- Do you think that nonverbal behaviors like these are acquired or natural?
- Are nonverbal means mostly universal or culture-specific?
- When contradictory messages are sent through both verbal and nonverbal channels, which do you see as more accurate?

➤ How important is nonverbal communication in intercultural communication?

➤ Does culture have a strong impact on nonverbal behavior?

To answer all these questions, we need some basic knowledge about nonverbal communication before looking at the various ways culture affects nonverbal communication.

In this chapter, we will mainly talk about the nature of nonverbal communication and the impact of culture on its connotations.

1. The Nature of Nonverbal Communication

In this section, we will review what most scholars agree on nonverbal communication in terms of its definition, importance, function, classification, characteristics, etc.

1.1 Definition of Nonverbal Communication

As lots of scholars have done researches on this subject, there is no shortage of definitions for nonverbal communication and its explanations differ from one expert to another. Three previous books have laid a solid foundation for the definition of nonverbal communication: *Physics and Character* (1920s), *An Introduction to Kinesics* (1952) and *Silent Language* (1959).

According to Edward Hall (1959), nonverbal communication is metacommunication (元信息传递), paralinguistic (副语言), second-order messages, the silent language, and the hidden dimension of communication. Judee K. Burgoon (1995) defined nonverbal communication as all those messages that people exchange beyond the words themselves. We may simply say that nonverbal communication is communication without the use of words contrary to verbal communication.

1.2 The Importance of Nonverbal Communication

Researchers have shown that the words a person speaks may be far less important than the body language used when delivering the verbal message.

They estimate that less than 35% of communication between two individuals within the same culture is verbal. 65% of communication takes place nonverbally (See Figure 5-1). Research also indicates that sometimes nonverbal signals play a more decisive role than verbal message in determining communicative effects. For instance, whether what you say is a joke or an insult depends on the facial expression and tone that accompany what you say. It is often not what you say that counts but what you do not say.

Nonverbal communication is important to the study of intercultural communication because a great deal of nonverbal behavior speaks a universal language. Costly communication blunders are often the result of a lack of knowledge of another culture’s oral, written, and nonverbal communication patterns. And misunderstandings can be harder to clear up because people may not be aware of the nonverbal cues that led them to assume that they aren’t liked, respected, or approved. The literature is filled with scenarios of how misreading of nonverbal cues leads directly to intercultural friction.

1.3 Functions of Nonverbal Communication

Nonverbal communication has several functions, including replacing, contradicting, repeating, conveying, modifying, regulating and complementing.

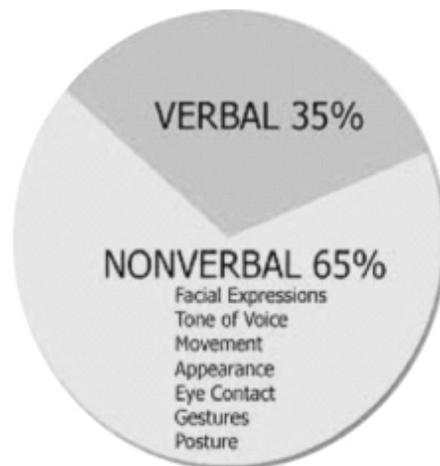


Figure 5-1 Percentage of Verbal and Nonverbal Message When People Communicate

- Replacing means that using body language and other gestures to replace verbal communication.
- Contradicting means that our nonverbal being opposite from the literal meaning.
- Repeating signifies using body language to add to the verbal meaning.
- Conveying means using gestures and expressions to express the emotions and attitudes.
- Modifying is using expressions, body language and other nonverbal means to correct the verbal meaning.
- Regulating means using nonverbal gestures to guide the order of speaking.
- Complementing is added to the verbal meaning.

1.4 Characteristics of Nonverbal Communication

To understand better the characteristics of nonverbal communication, we shall review some of the differences between verbal and nonverbal communication. Of course, there are similarities in verbal and nonverbal communication: both use symbols, are products of an individual, and require that someone else attach meaning to these symbols. Both are coding systems that we learn and pass on as part of the cultural experience. However, important differences between verbal and nonverbal communication are found in the following aspects.

➤ Clear vs. Ambiguous (模糊的)

Verbal communication mainly uses language to communicate ideas, so it is linguistic, structured and clear, while nonverbal communication is vague since a gesture can usually be understood in different ways.

➤ Conscious vs. Unconscious

To a much greater degree than with language, nonverbal behavior is, by and large, unconscious, so it becomes quite difficult to seek clarification of a misunderstood nonverbal cue.

➤ Acquired and Controllable vs. Natural and Uncontrollable

Verbal communication is acquired, i.e. it is learned, while much nonverbal communication is natural. For example, you do not have to learn how to smile.

➤ Nonverbal communication is more universal than verbal communication.

There are more than 3,000 different languages in the world. But people who do not understand each other verbally can use gestures to express themselves sometimes. Because whether in the United States, China, or South America, people tend to have similar meanings for behaviors such as smiling, waving, frowning, laughing and crying.

1.5 Classification of Nonverbal Communication

Nonverbal communication is mainly divided into two comprehensive categories: those that are primarily produced by the body (appearance, movement, facial expressions, eye contact, touch, smell, paralanguage and silence); and those that the individual combines with the setting (space and time).

Having mentioned the nature of communication, we can now turn to a brief examination of the cultural differences in the more salient areas of nonverbal communication in six groups: (1) body movement (Kinesics); (2) eye contact (Oculestic); (3) touching (Haptic); (4) spatial language (Proxemic); (5) Chronemics (temporal language); (6) Paralanguage.

Questions for Discussion:

1. What is nonverbal communication and how can we define it? Why can't we ignore the existence of nonverbal behaviors in intercultural communication?

2. How can we differentiate nonverbal communication from verbal communication? Depict the characteristics of nonverbal communication with examples in your daily life.

3. What are the functions of nonverbal signals in intercultural communication?

2. Nonverbal Communication in Different Cultures

2.1 Body Movement

Body movement is not confined to hand or arm gestures. It covers a much larger area, referring to any little movement of any part of the body. Posture, gesture, head movement and facial expression are to be discussed in the following.

➤ Posture

Posture, the way people hold their bodies when they sit, stand or walk, can send positive or negative nonverbal messages. When people are interacting in intercultural environments, sharp differences can be seen in terms of what postures are taken and what meanings they convey.

When it comes to standing, northern Europeans consider slouching as very impolite. Thus, if you slouch in front of a northern European, it can be held as very disrespectful.

While when it comes to sitting, Japanese has a strict rule. They prefer to sit on their legs, so if you sit with your legs crossed in a very traditional Japanese family, you may have the chance to offend the hosts.

When it comes to bowing, Asians usually do it more frequent than Westerners.

For the typical North American, squatting seems improper, “uncivilized”, or at least not terribly sophisticated. They teach their children not to squat. But Chinese farmers in the treeless northern and northwestern regions develop the squatting posture, which is so strong a habit that it is still retained years after these people move to cities or the South. Squatting is also a common posture of rural Mexicans.

➤ Gesture

Gestures are another aspect of body language. Gestures can be emblems or symbols (“V”for victory), illustrators (police officer’s hand held up to stop traffic), regulators (glancing at your watch to signal that you are in a hurry), or affect displays (one’s face turns red with embarrassment). As explained earlier, gestures are culture-specific. Some gestures are more widely used than others, such as thumbs-up, thumbs-down, OK, and “V” sign. However, they can mean the exact opposite in different cultures. A perfectly proper gesture in one country may be considered unspeakably rude in another.

For example, the “V” sign is a signal for victory in the United States and many other countries. It also signals the number “two” in China and many other countries. But in England and South Africa, it has a rude connotation when used with the palm in, i.e. the “V” sign done with your palm facing yourself and thrust upward.

➤ Head Movement

Head movement conveys “yes” or “no” differently. In most cultures, nodding one’s head is seen as agreeing and shaking one’s head is seen as rejecting. In Bulgaria, for example, people may nod their heads to signify “no” and shake their heads to signify “yes”.

➤ Facial Expressions

While facial expressions carry similar meanings in a variety of cultures, the frequency and intensity of their use may vary. Latin and Arab cultures use more intense facial expressions, whereas East Asian cultures use more subdued facial expressions.

For example, American smiles a lot to show openness and friendliness while a Japanese smile can be used to mask an emotion, or to avoid answering a question, or even to hide embarrassment.



To avoid serious misunderstandings, people who engage in intercultural communication should be able to interpret facial expressions and gestures appropriately.

2.2 Eye Contact

Eye contact is an important aspect of body language. Eyes speak in interpersonal communication.

In North American and northern European cultures, eye contact shows openness, trustworthiness, and integrity. However, staring at someone while talking is not polite. Edward Hall (1966) discovered that to talk while walking side by side without maintaining intense eye contact was considered rude by the Arab's standards. However, a person from Japan would feel uncomfortable both with the intense eye contact and with the close physical proximity. In Muslim countries, women and men are not supposed to have much direct eye contact.

In short, rules governing eye contact differ from culture to culture. Very direct eye contact can be misinterpreted as hostility, aggressiveness or intrusiveness when the intended meaning was that of appearing interested. Minimal eye contact may be misinterpreted as lack of interest or

understanding, dishonesty, fear or shyness when the intended meaning was a desire to show respect or to avoid appearing intrusive.

2.3 Body Touch

Touch refers to communicating through the use of bodily contact. When used properly, touch can create feelings of warmth and trust; when used improperly, touch can betray trust and cause annoyance.

Anthropologists distinguish two broad categories of culture according to body distance: touch culture and non-touch culture. Touch culture thrives on body touch; non-touch culture is not rich in body touch. Arabs, southern and western Europeans, Jews and Latins belong to the former. Americans, northern Europeans and Orientals belong to the latter. Axtell in *Gestures* (1998) has classified the following cultures as “touch” and “don’t touch”:

Studies in the United States have shown that touch is interpreted as power: more powerful people (men, supervisors, adults) touch less powerful people (women, workers, children). Doctors may place a comforting arm around a patient, but patients may not touch doctors.

2.4 Spatial Language

Spatial language is the study of the way that people use physical space to convey messages. What we have just discussed about touching has much to do with the use of space. Individuals in different cultures learn to use space differently, such as personal space, office space and public space.

Personal space means how close we can get to people. Edward Hall noticed that people from high-context cultures are observed standing close when talking to someone. Low-context cultures appear to dictate a greater amount of interpersonal space.

According to various sources, the variation of body distance distributes along the following scale (see Table 5-1):

Table 5-1 The Variation of Body Distance

Short Distance	Medium Distance	Long Distance
Latins	Americans	Japanese
Mediterranean Arabs	Northern Europeans	

Office space is another good example of spatial language. The arrangement of office space is a reflection of underlying cultural values. In the United States, the size of the office and its location are indicative of the businessperson's success, importance, power, and status within the hierarchy. French offices tend to reflect the cultural value of centralization, so offices are spatially organized around the manager who is at the center. However, office space in the Middle East and in Latin America can be quite different. The office of smaller and mid-sized Arab firms is a meeting place and tends to be crowded.

The way people arrange and use public space also reflects cultural attitudes towards space and privacy. Businesspeople from the West going to Japan or coming to China often comment how crowded the cities are and that there just is not enough breathing space. That may be true by US standards, but the Japanese and Chinese may interpret the conditions differently.

2.5 Temporal Language

Temporal language refers to the way in which time is used in a culture. A culture's use of time can also provide valuable cues to how members of that culture value and respond to time. In America, people always say, "Time is money." and "He who hesitates is lost." We Chinese all know the Confucian proverb, "Think three times before you act (三思而后行)". Reflect for a moment on how differently cultures perceive time. There are different taxonomies of time, such as the orientation of time: past, present and future as well as the monochronic and polychronic time.

According to Hall, time is highly sequential and organized in M-time country. Things are scheduled once at a time. Promptness and punctuality is considered a kind of politeness and also a virtue of trustfulness. America is a typical example of M-time culture. P-time culture is characterized by the

simultaneous occurrence of different things with different people. Interpersonal relationship is more valued than the time itself which can be compromised.

Do you think Chinese is M-time oriented or P-time oriented? Some Western scholars believe the Chinese are considered highly polychronic, that is, they can—and prefer—do multitasks simultaneously. A Chinese executive can talk on the telephone, write a memo to a colleague and continue to listen to a visiting businessperson all at the same time without missing a beat (Mitchell, 2000). It is true to some extent. Traditionally, in China we basically follow P-time, particularly in the cities. But now in government offices or public services like banks and post offices in big cities, a clerk usually serves one person at a time. So here you have an M-time system at work. But in some rural areas, people may follow P-time.

2.6 Paralanguage

Paralanguage includes the nonverbal voice qualities such as tone, rate, pitch, volume, accents, laughing, crying and shouting which interrupt or temporarily take the place of speech and affect the meaning of a message. Paralanguage can carry up to 38% of the message. Researchers divide paralanguage into three categories: Voice quality, vocal qualifiers, and vocalization. Vocal Qualifiers refers to tone, volume, pitch, rhythm, tempo, resonance, of the spoken word and stresses, etc. All cultures use nonword noises such as “un-huh”, “shh”, “uh”, “ooh”, “mmmh”, “hum”, “aham”, “um”, “er”, sucking in one’s breath, or clicking one’s tongue. They are called vocalization. These noises may be used as connectors between ideas.

Silence cues, also a kind of paralanguage, may be interpreted as evidence of agreement or disagreement, lack of interest, injured feelings, or contempt.

Questions for Discussion:

1. How does posture communicate different messages? Use examples to illustrate your answer.

2. Can you explain with examples that hand gestures can mean different things in different cultures and failure to use them in a culturally appropriate

way can lead to unpleasant intercultural experience?

3. Can you explain the different features of monochronic and polychronic time, and assess their strengths and weakness?

4. Personal distance is the space that forms “invisible walls” around a person. If someone is standing too close to you, what would you do or say to adjust your distance?

5. Silence means differently in various contexts. What are the fundamental reasons for such phenomena?

Nonverbal communication is culture-specific just like verbal communication. Although much has been made of the distinction between verbal communication on the one hand and nonverbal communication on the other, the two forms of communication are in fact inextricably interconnected. To learn just the spoken language and ignore the nonverbal behavior would be just as inadequate a response to intercultural communication as doing only the opposite. An understanding of both is necessary to reveal the full meaning of an intercultural event. Being able to read postures, gestures, facial expressions, eye contact, touch, smell, space usage, and time usage, among others, increases our sensitivity to the intricacies of intercultural communication which are so necessary for success in the international business arena. To really know another culture we must first learn the language, and then we must be able to hear the silent messages and read the invisible words. Above all we must understand the cultural values that give rise to a specific verbal and nonverbal language.

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: Noir’s TV Advertisement

Drakkar Noir, the men's aftershave fragrance, was launched by Guy LaRoche in 1982 in France. In order to appeal to adventurous (大胆), passionate and modern male customers, the company designed a TV advertisement in which a woman clutched (抓住) the bare arm of a man who was holding a bottle of Drakkar Noir in his hand. Since this commercial almost guaranteed a scent that would be rich, sophisticated, and irresistible to the ladies, the promotion for Drakkar Nior turned out to be very successful.

Later on, the company decided to use the same advertisement to open its Middle Eastern market. Unfortunately, the promotion soon became a disaster. After a flurry (慌张) of market research, the company realized the impropriety (不当) of the body language used in the advertisement to a Saudi Arabian audience, and soon replaced it with a woman using the tip of her finger to slightly touch a man's arm in a suit. With this change in body language, the campaign finally helped lead to a good year for sales in this new market.

Questions for Discussion:

1. Why did Drakkar Nior Company design the TV advertisement in which a woman clutched the bare arm of a man?
2. What was this body language used in the advertisement inappropriate to a Saudi Arabian audience?
3. What change did the company do to the advertisement? What was the consequence of the change?

Case 2: An American Politian's Trip to Latin America

Several years ago, a popular American Politian took a trip to Latin America. Upon his arrival at the airport, he emerged from the airplane, stood at the top the loading ramp, and waved to the people awaiting his arrival. Someone shouted out, asking him how his trip was. He responded by flashing the common "OK" gesture. A photographer took a picture of our visitor just as he flashed the "OK" sign to the person who asked how our trip was. Shortly thereafter, he left the airplane and engaged in a short visit with a local political leader. Following the visit, he went to the major university in

the area and delivered an address on behalf of the American people. The university had recently been a scene of violent protest against government's policies. During his talk, he emphasized that the United States was most interested in helping the neighboring country through economic aid that would help develop the economy and relieve the difficult economic surroundings of the poor. His speech, in fact his entire visit, was a disaster.

Source: Dodd, C. H. (2006). *Dynamic of Intercultural Communication* (5th ed.). Shanghai: Shanghai Foreign Education Press.

Questions for Discussion:

1. Why was the entire visit of the representatives a disaster? How many kinds of reasons can you find?
2. Was everything the gentleman did verbally acceptable? What about the things the man did nonverbally?

Practice Your Knowledge

1. Find out and discuss what the following gestures signify in different cultures.



Thumbs up



Thumbs down



V sign



Finger crossed



Perfect



The "fig"



Stop

2. Writing and discussion



Emblems are also nonverbal behaviors. Like all verbal languages, they are symbols that have been arbitrarily selected by the members of a culture to convey their intended meanings. However, they can be a great source of misunderstanding in intercultural communication because the shared meanings for an emblem in one culture may be different in another.

For example, people may have different understanding about the 29th Olympic emblem: Chinese seal—dancing Beijing.

Task 1: According to your understanding of Chinese culture, write a composition about cultural connotation of this emblem (such as color, Chinese traditional calligraphy, Olympic spirit and so on).

Task 2: Ask your foreign friends from different cultural backgrounds about their opinions on the emblem. Then compare your opinions and discuss how the culture impacts your conception of the Olympic emblem.

3. Supplementary reading

(1) Inspired by her experiences at various airports around the world, Elisabeth Marx uses airport architecture as a type of cultural lens to understand each culture. How do these physical spaces reflect the cultures that built them? How does your city's airport reflect your area's culture?

➤ Germany

I always find it interesting to look at airports, airport architecture, the way the services are handled and the general atmosphere to get a first impression of a country, its society and culture. Landing at Frankfurt Airport,

particularly the new Terminal 2, is impressive: it is glitzy and big, with glass walls, expensive materials, generous planning and a logic layout—everything you would expect in Germany. However, it took ages to get through passport control: every single passport is scrutinized and put through electronic detection system, resulting in large queues of people waiting to get to the luggage area and out of the airport. Is this a closed system that does not seem to be terribly efficient at times? Or is it efficient simply defined in a different way?

➤ France

Landing at Charles de Galle, Airport is like being in a 1960s science fiction movie. Its interesting, space-age design illustrates France’s affinity for technical advances and modernist architecture and the importance of engineering within its culture. But is design more important than efficiency? To the new-comer, the airport is slightly confusing as you have the impression of running round the circles. However, there is no doubt that there is always an interesting and surprising angle to consider.

➤ the UK

“Arriving in Heathrow is like arriving in a third world country,” commented a self-critical British friend. The main Heathrow building with its three terminals always seems to be in a state of chaos with permanent attempts at improvement, leaving the traveler in a similar state of confusion. Although Heathrow has improved dramatically over the years and has extensive shopping facilities, its rather slapdash approach towards airport architecture may reflect the UK’s “layperson” approach. The British are pragmatic and have a low-key attitude to adversity: they don’t get too upset and may not seek perfectionism at all costs; they are also prepared to change and to be flexible. This may be one of their strong points when it comes to business.

➤ the US

Landing at San Francisco Airport is at first a pleasant experience—a great location for an airport and a smooth transition through immigration; there are efforts to show off the Californian flora and a distinctly personal

touch in a greeting from the city's mayor. However, this personal greeting is a continuous tape and when you have to bear it for third times in three minutes, you're getting slightly tired of this noise pollution—is this a symptom of the automatized, “have a nice day” service orientation in the US?

➤ China

Beijing airport, 1992, on holiday—landing in a daze after a borrowing flight. Glad to be alive and being processed through the airport—there is a clear separation in the treatment of foreigners and Chinese. Fortunately, I am met by an American friend who is a fluent Chinese speaker and has lived in China for years—an example of translator with the right links whom every western businessman needs in China.

(Source: Martin, J. N. & Nakayama, T. K. (2004). *Intercultural Communication in Contexts*. New York: McGraw Hill Higher Education.)

(2) In her article *Accounts of Ten Misunderstandings Occurring between Chinese and Foreigners*, a blogger in Sina network made a comparison between Chinese way and Western way of sending farewell, giving applauds and eye-contact.

Top six is farewell. Like everyone else we are affectionate to our friends and relatives, but perhaps we show our affection in public less than other peoples. Maybe the whole family as well as some friends will go to the railway station or the airport to see a person off, no matter whether he/she goes abroad to study or to another province for work. This may well strike many Westerners as very moving, yet they might be puzzled when they see that nobody will hug or kiss when the time comes for saying goodbye. Friends may shake hands with the person who is leaving and parents may hold his/her hand for a long time with tears in their eyes, but with no other physical contact. In fact hugging and kissing are seldom seen in public in China, no matter what the occasion is.

Top five is applaud. When giving a public speech, if someone applauds for you, Chinese people will always pause for a moment and join the audiences by clapping his hands, too. In this way he expresses his thanks to

the audience. But, the foreigners just don't understand the reason why the speaker applauds for himself. It isn't modest to do this. Of course, when a Chinese speaker claps his hands as the audience is applauding, he is not applauding for himself, but expressing his thanks to his audience. As noted earlier, Westerners feel puzzled when watching such a scene, since they think the speaker or the performer is applauding for himself. So, next time, when there are foreigners present, the presenter may as well express their thanks by bowing, waving hands or just smiling.

Top four is eye contact. Many Chinese people are too shy to have eye contact with others while making a public speech. Some of them, perhaps because of nervousness, like to bury their nose in their manuscript to read their speech all the time. As a matter of fact, it is impolite to do so. While communicating with others, Westerners expect eye contact, though this does not have to be constant. They will look at his audience now and then while doing a presentation. Speaking in public is also a kind of two-way communication, which needs eye contact from both sides. The speaker will certainly feel embarrassed when he sees that his audiences do not look at him. But if he doesn't look at his audience now and then, his audience also has the right not to listen to what he is saying.

(Source: http://blog.sina.com.cn/s/blog_5fe3d0d20100fwtj.html?tj=1)

Questions for Discussion:

1. In the first reading, please give a brief introduction to the Germany, French and England's airports according to Elisabeth.
2. Then, find out what the airport architecture reflects the each country's culture and how the cultural facts have impacted the construction.
3. In the blog, what are the three misunderstandings the blogger mentioned?
4. What are the different perceptions of the three factors between Chinese and Westerners?

Expand Your Knowledge

Books

Hall, E. T. (1959). *The Silent Language*. New York: New York Fawcett.

毕继万. (1999). *跨文化非语言交际*. 北京: 外语教学与研究出版社.

颜学金. (2002). 非言语行为的跨文化交际研究. *西南民族学院学报*, 9, 202.

Website

1. <http://helpguide.org/>

This website has lots of articles on the general introduction of nonverbal communication.

2. <http://www.fotosearch.com/photos-images/hand-gestures.html>

It provides lots of interesting gestures from different parts of the world.

3. <http://www.spanishprograms.com/spanish-culture.htm>

Those who are interested in Spanish culture can also look at this website which gives us some enlightenment about their nonverbal behaviors.

Video

Lie to Me is a TV-series whose major theme is that the scientists try to find out the suspects by observing their nonverbal behaviors, such as facial expression, eye contact and so on.

Chapter 6 Culture and Interpersonal Relationship

Learning objectives

By the end of this chapter, you should be able to:

- identify the category in interpersonal relationships and get a clear picture of interpersonal relationships in intercultural communication;
- describe major types of friendship and how cultural factors influence it;
- discuss the new trend of intercultural romantic relations and interracial or intercultural marriage; and
- explain challenges for intercultural relationships and ways to overcome these challenges by building an intercultural alliance (联盟).

Section 1 Warm-up

The Joy Luck Club (《喜福会》)

1. Introduction to the Movie The Joy Luck Club

The Joy Luck Club interweaves sixteen mother-daughter tales about the clash between generations. The film takes place in present-day San Francisco, concentrating on a group of late-middle-aged Chinese women. Ever since arriving in the United States after World War II, the women have gathered weekly to play mah-jongg and to tell stories, regaling (盛情款待) each other with tales of their children and grandchildren, giving each other a sense of hope and renewal in the midst of poverty and hardship. The

Joy Luck Club is made up of four women—Suyuan, Lindo, Ying Ying, and An Mei. But when Suyuan dies, the three surviving members invite Suyuan's daughter June to take her place. Along with the daughters of the other members—Waverly, Lena, and Rose—June is a Chinese-American with only a passing interest in her rich cultural heritage. But through vignettes that switch back and forth in time, the daughters begin to appreciate the struggles of their mothers to start their families in the optimistic promise of the United States.

Task: Watch the whole movie, and discuss with your partner the differences of interpersonal relationships between American culture and Chinese culture as reflected by this movie in the following aspects:

- different understanding of the family concepts between the traditional Chinese mothers and their American-born children;
- different values about marriage between the first immigrants and their children who grew up in the United States;
- relationships between the mother and the children in three families.

2. Introduction to the Selected Scene—Lindo's Birthday Dinner

The next week Waverly brings her boyfriend Rich to her mother Lindo's birthday dinner, sort of a surprise present. She figures her mother is going to have to accept Rich, like it or not. Unfortunately, during the dinner, Rich's western-styled manners seem to make Waverly's mother more annoyed.

Task: Try to point out the differences in interpersonal relations between the United States and China and explain why Waverly's mother Lindo was so unsatisfied.

Script:

Waverly: Oh, Rich, this is my father. Happy birthday, Mom.

Rich: How are you?

Dad: I'm good, thank you.

Waverly: And, Ma, this is Rich.

Rich: Great to meet you. Boy, something smells wonderful. I guess we came to the right place, huh? Here you are. You know, Waverly has been telling me that you are the best cook.

Waverly (to Rich): I think maybe we got her.

Mom (to Waverly secretly): So many spots on his face.

(Narrator: Of course, the night was still young. Thank god I already prepped him on the Emily Post of Chinese manners. Actually, there were a few things I forgot to mention.)

Rich: Uh, let me make a toast. Here's to everyone in the family.

(Narrator: He shouldn't have had that second glass when everyone else had had only half an inch just for taste.)

Rich: Shrimp (虾) . My favorite.

(Narrator: He should have taken only a small spoonful of the best dish until everyone had had a helping.)

Mom: He has good appetite.

Mom: This dish not salty enough. No flavor. It's too bad to eat. But please...

(Narrator: That was our cue to eat some and proclaim it the best she'd ever made.)

Rich: You know, Lindo, all this needs is a little soy sauce.

(Narrator: He shouldn't have bragged he was a fast learner. But the worst was when Rich criticized my mother's cooking and he didn't even know what he had done. As is the Chinese cook's custom my mother always insults her own cooking but only with the dishes she serves with special pride.)

Dad: Oh! Uh, oh.

Section 2 Text

Relationships come in all different types, and all are important for their partners. After studying the above case of intercultural marriage in the movie, how do you regard the importance of interpersonal relationship in inter cultural settings? Do intercultural relationships face more challenges than intracultural relationships? Or are there simply different types of challenges? In this chapter, firstly, we'll briefly talk about the nature and the functions of interpersonal communication. Then, we will examine some of the attitudes and communication behaviors associated with intercultural friendships and intercultural marriage. We will also explore the challenges to intercultural relationships and the ways to build intercultural alliances.

1. The Nature of Interpersonal Relationships

1.1 Types of Interpersonal Relationships

There are three different relationships between the counterparts of a certain relationship. First, a relationship can be viewed as a connection between two individuals, such as a romantic or intimate relationship between two persons, or a parent-child relationship. Second, individuals can also have relationships with groups of people, such as the relation between a pastor and his congregation, an uncle and a family, or a mayor and a city. Finally, groups or even nations may have relations with each other, though this is a much broader domain than that has covered under the topic of interpersonal relationships. In this chapter, we will discuss the first kind of relationship, focusing on interpersonal relationships in intercultural settings.

Interpersonal relationships take place in various types of situations, such as family, friendships, marriage, working places, clubs, neighborhoods, and churches. They could be regulated by law, custom, or mutual agreement. It is those different types of interpersonal relationships that make social

groups and society as a whole. We will illustrate some of these basic types of interpersonal relationships in the following section.

➤ Kinship and Family Relations

In kinship and family relations, people become associated by genetics or consanguinity. These include social roles such as father, mother, brother, or aunt. This also includes relationships which are established by marriage, such as husband, wife, father-in-law, mother-in-law, uncle by marriage, or aunt by marriage.

These relationships may be formal and long-term, which are usually recognized by law and formalized through public ceremony, such as marriage or civil union. They may also be informal long-term relationships such as loving or romantic relationships living together or not. In these cases the “other person” is often called lover, boyfriend, or girlfriend, as distinguished from just a friend of the other sex, or “significant other”. If the partners live together, the relationship may resemble marriage.

➤ Friends

Friendships consist of mutual liking, trust, respect, tolerance, and often even love and acceptance under any conditions. They are established usually on the basis of similarities or common ground between the individuals. Friendship in real life may involve intimate touching between individuals. However, Internet friendships and pen-pals may take place despite considerable physical distance.



➤ Comradeship

Brotherhood and sisterhood can refer to individuals connected for a common cause or bearing a common interest, which may involve formal membership in a club, organization, association, or society. This type of interpersonal relationship could be generalized as comradeship of those fellow soldiers in peace or war. Partners or co-workers in a profession, business, or common workplace also have a long-term interpersonal relationship.

➤ Soul Mates

Soul mates are individuals intimately drawn to one another through a favorable meeting of minds and who find mutual acceptance and understanding with one another. It is a special kind of friendship. People who are soul mates may feel themselves bonded together for a lifetime.

1.2 Principles for Establishing Good Interpersonal Relationships

No doubt we all wish to establish good interpersonal relationships with people. A good interpersonal relationship can bring us many benefits. It provides people with security and a sense of belonging, brings spiritual pleasure and satisfaction, and facilitates (促进) physical and mental health. Therefore, nearly all people are eager to establish good interpersonal relationships. However, many people cannot achieve this aim, and they even have a serious sense of failure. That is because many of them cannot master the way to do it. Then how can we give others reasons to like us and establish good interpersonal relations? It is important and necessary to observe the following five communication principles.

➤ Mutual Benefit Principle

In fact, an interpersonal relationship is a kind of mental relationship among people, and it reflects a mentality that an individual or a group seeks to meet his or her social needs. Therefore, change and development of an interpersonal relationship is decided by the degree to which it satisfies both parties' social needs. If during communication both parties achieve their respective satisfaction of social needs, then a close mental relationship can be reached and maintained between them. At the opposite extreme, a

relationship between them may be terminated. Interpersonal relationships at various levels reflect the degree of mutual attraction among people. Therefore, to develop a healthy interpersonal relationship, attention must be paid to the benefits of both parties.

➤ Credit Principle

“Treat people with sincerity” is a guarantee for the development and deepening of interpersonal relationships. During the communication process, people should communicate with each other with motivation, sincerity, and kind intentions. Then they can reach mutual understanding, receive and trust resonance, so that the communication relation can be consolidated and developed.

➤ Respect Principle

Despite the differences of people in temperament, character, ability, knowledge, etc., everyone has a personality. Therefore, only through respecting oneself and others can an equal position of each party in interpersonal relationship be maintained.

➤ Tolerance Principle

Tolerance means that a person does not care much minor issues, and he can treat others with tolerance, seek for common grounds while putting aside differences. Tolerance is important in the building of interpersonal relationship because it helps to enlarge communication space, nourish interpersonal relationship and minimize interpersonal tension and contradiction. During interpersonal communication, contradiction is inevitable due to individual differences or unpredictable mistakes or misunderstanding. However, if someone pricks (刺痛) or hurts you, and you keep dwelling on it and keep revenge in mind, then it can easily lead to a vicious circle.

➤ Moderation Principle

Time for communication shall be moderate. We should avoid devoting too much time and energy to the interpersonal communication.

Distance for communication shall be moderate. It is necessary and helpful for two persons in a certain kind of relationship to keep a certain distance; of course, the size of the distance can differ according to the degree of intimacy.

Frequency for communication shall be moderate. Some people are inseparable from their friends when the interpersonal relationships are good; but if there is something wrong in their relationship, they may become alienated and are not willing to communicate any more. This can be harmful to the mental health of both parties and to the development of interpersonal relationships. The degree of closeness should be properly maintained and closely watched in interpersonal communication.

Through adherence to the above five principles, it is believed that our interpersonal relationships can be directed and developed in the right way with benefits both to us and to our counterparts.

Questions for Discussion:

1. What are the major types of interpersonal relationships?
2. What is a friend to you? What do you expect of your friends?
3. Have you ever used any of the five principles in your daily communication? If yes, give an example in your life to illustrate them.

2. Cultural Differences in Interpersonal Relationships

It is generally recognized that the norms, roles, customs, understandings and expectations of interactions in relationships are primarily defined and transmitted by culture. People from different cultures have different categorizations of interpersonal relationships and they have different expectations of people in the same category (e.g., acquaintances).

For example, people tend to use four dimensions to distinguish among different types of relationships in the United States: (1) cooperative-friendly to competitive-hostile; (2) equal to unequal; (3) intense to superficial, and

(4) socioemotional-informal to task-oriented-formal(Wish, Deutsch & Kaplan, 1976). In contrast, Japanese distinguish among three different categories of people: “(1) those people within one’s own group; (2) those whose background is fairly well known, and (3) those who are unknown, the strangers” (Nakane,1974,p.124). Communication with people within one’s own group in Japan is generally very effective. This is at least partly due to the stability of people’s reference groups, where individuals may live in the same place and work for the same company all their lives. Communication with the second group is more formal than it is with people in the ingroup. This category includes an indefinite number of people who are not actually known personally, for example, people who go to the same university or grow up in the same rural town. The third category of people- strangers is totally unknown. Japanese people rarely greet or smile at a stranger. Contact with strangers is avoided because there is no way to predict how they will behave. People from different cultures have various ways to communicate with their friends, acquaintances, colleagues, families, and strangers. They handle these relationships with different purposes, different strategies and different principles, as Gudykunst (1984) pointed out that a culture conditions its members to orient themselves toward specific interpersonal relationships in certain patterned ways. What proves to be effective in one culture may prove ineffective in another. We are going to focus on intercultural friendships, intercultural romantic relationships and intercultural marriage, as well as Internet friendship and love in the following section.

2.1 Intercultural Friendships

Why do we form such interpersonal relationships as friendships with people from other cultures ? A variety of factors associated with intercultural friendship formation have been demonstrated in studies of a number of cultural groups. These factors include the opportunity to interact with culturally different people , the personality of the individuals , similarity in characteristics, positive attitudes toward other cultures, and appropriate communication skills. For example , one study examined 155 graduate students from Taiwan Province of China at arrival in the United States and then determined with factors associated with intercultural

friendship formation 14 months later. The study found that the more extroverted (外向) people were, the more likely they were to have intercultural friends. In the study of Japanese international students, the students perceived that good English skills and an openness to communicate and self-disclose were necessary to form intercultural friendships (Kudo & Simkin, 2003). Essentially, we have to be willing to go up and talk with people from different cultural groups in order to form friendships.

Your friendships and the way you look at friendships will be influenced by your culture. In cultures around the earth we observe friendship defined by the way people interact with each other, how they display their affection toward close and loving friends. But the word "friend" has different meanings in different countries. Some define it as a kind of similarity and say: "People who are alike are friends". Hence come the sayings "like to like", "birds of a feather flock together" and so on. The misunderstanding about "friend" during intercultural communication sometimes may hurt people's feeling and result in bad effects.

Differences concerning friendship between America and China are quite obvious. The friendship of Americans, like so many other relationships in the United States including marriage, depends on frequent interaction with the other person. Their friendships are usually tied to specific circumstances or activities and will gradually change over years when circumstances and activities change. In America you can be friends with someone, yet not really be expected to go much out of your way for that person. In contrast, in China people seem to expect their friendships to stay the same over a long period of time, maybe for a lifetime. A true friendship is a relationship that endures through changes in the lives of the friends. Many Middle Easterners, Asians, and Latin Americans would consider going out of their way (significantly) as an absolute essential ingredient of friendship.

Generally, friendships are closer in collectivist cultures than in individualistic cultures. In their emphasis on the group and on cooperating, collectivist cultures foster (培育) the development of close friendship bonds. Jia Yuxin (1997) compares the differences of friendships between the Chinese and Americans and finds that the aim in setting up friendship,

the involvement in the friendship and expectations of friends are quite different. Table 7-1 revised after Jia's comparative description (Song Li, 2004, p. 73) .

Table 7-1 Chinese Friendships and American Friendships

Chinese Friendship	American Friendship
affective (感情的)	instrumental (有帮助的)
friend in need	fair weather friend
totalization of a person	compartmentalization (分隔) of a person
deep commitment and obligation	no deep commitment and obligation
high degree of familiarity	low degree of familiarity
interdependence	independence
solid, stable and long-lasting	vulnerable, unstable and short-lived
small circles, few in number	big circles, large in number
centered around affectivity	centered around activity

Source: Song Li. (2004) . Gateway to Intercultural Communication. Harbin: Harbin Institute of Technology Press. p. 73.

From the above discussion we can see clearly that culture shapes an individual's internal representation of self. The end result is that individuals from different cultures develop different senses of self, especially with respect to how the self is related to other people. The most relevant cultural dimensions of interpersonal relationships are individualism/collectivism and power distance. You can review those sections about cultural values in chapter three.

2.2 Intercultural Romantic Relationships

Intercultural friendships are related to the development of intercultural romantic relationships in several ways. Growing up in diverse neighborhoods, having diverse friendship networks, and having family members who have intercultural romantic relationships all increase the likelihood that a person will have intercultural romantic relationships.

Our relationships with our friends and romantic partners are unique, and therefore we have the tendency to think about them as isolated from other people and society. However, the relationships we form with others affect society and are also shaped by societal forces. Here is a sampling of the research findings to illustrate that culture is an important factor in love. The test and the love styles have been found to have validity among Germans (Bierhoff & Klein, 1991). Asians have been found to be more friendship oriented in their love style than are Europeans. Members of individualistic cultures (for example, Europeans) are likely to place greater emphasis on romantic love and on individual fulfillment. Members of collectivist cultures are likely to spread their love over a large network of relatives (Dion & Dion, 1993).

One study finds a love style among Mexicans characterized as calm, compassionate, and deliberate (Leon et al., 1994). In comparisons between love styles in the United States and France, it is found that subjects from the United States score higher on agape, the love of God or Christ for humankind (Murstein, Merighi & Vyse, 1991). Caucasian women, compared to African-American women, score higher on mania, the ancient Roman goddess of the dead, whereas African-American women score higher on agape. Caucasian and African-American men, however, score very similarly; no statistically significant differences have been found (Morrow, Clark & Brock, 1995).

Generally speaking, in high power distance cultures, romantic relationships are expected to take place within your cultural class; in low power distance cultures, a person is expected to select romantic partners on the basis of individual factors such as personality and appearance.

In Western cultures, marriage is seen as the union of two individuals. It is assumed to be a consequence of a couple's feeling or romantic love. By contrast, in many Eastern cultures, marriage is seen as the alliance between two families. Obligations and duties are seen as more important than personal preferences.

2.3 Intercultural Marriage

There has been a steady increase in the number of intercultural marriages over the past 20 years, and the opposition to such marriages seems to be in a continuing decline. However, not all intercultural marriages are accepted. While there seems to be little opposition to a German American marrying an Italian American, there is still some resistance to interreligious marriages.

There are four common types of interaction in intercultural marriages: submission (顺从), compromise, obliteration (忘却), and consensus. Couples may adopt different styles depending on the context.

The submission style, the most common style, occurs when one partner accepts the culture of the other partner, abandoning or denying his or her own. The submission may occur only in public; in their private life, the relationship may be more balanced. But this style rarely works in the long run. People can't erase their core cultural background, even though they may try.

With the compromise style, each partner gives up some parts of his or her culturally bound habits and beliefs to accommodate the other. Although this may seem fair, it really means that both people sacrifice important aspects of their life. For example, the Christian who gives up celebrating Christmas for the sake of a Jewish spouse may eventually come to resent the sacrifice.

With the obliteration style, both partners deal with differences by attempting to erase their individual cultures. They may form a new culture, with new beliefs and habits, especially if they live in a country that is home to neither of them. In fact, this might seem to be the only way for couples whose backgrounds are completely irreconcilable to survive. However, because it's difficult to be completely cut off from one's own cultural background, obliteration is not a particularly good long-term solution.

The style that is most desirable is the consensus style, one based on agreement and negotiation. It is related to compromise in that both partners

give and take, but it is not a trade-off. It is a win-win proposition. Consensus may incorporate elements of the other.

Over the past decades, attitudes and behaviors toward intercultural relationships have been changing in China as well. Intercultural relationships used to be frowned upon, particularly intercultural marriages. But as more tolerance and appreciation of cultural difference are developing, so is more acceptance of intercultural relationships than in the past. Popular matching occurs, for example, between Russian girls and Chinese men, American or European men and Chinese girls, and African men and Chinese girls. It is also interesting to notice that Chinese girls are generally welcomed and loved by a majority of foreign men, especially Westerners. In the US, there are even websites promoting Chinese girls as marriage partners.

The Internet has become a platform for social gathering and interpersonal communication. In the early stage, people relied mainly on such chatting software as MSN, QQ or Yahoo. There were specially established chatting communities on certain websites. Recently, SNS has emerged as the most powerful online social platform featured by Facebook, Twitter and Blog. Now people from different countries can easily interact with each other and form friendly relations or even begin romantic relationships. My Space is the global largest website for people to acquire more friends or even their future bride or groom. However, there are also negative cases in which people become overly dependent on social media and chatting software, thereby, hurting their real-life interpersonal relationships.

Questions for Discussion:

1. How does cultural difference influence interpersonal relationships in various cultures?

2. Describe and illustrate with examples how friendships, love and marriage, and family relations are different between China and most Western world. What do these differences tell us about the unique features in the Chinese personal relationships?

3. What do you think of intercultural marriage? Will this trend continue to develop in the future? What factors contribute to a successful intercultural

marriage according to your understanding?

4. What are the advantages and disadvantages of forming romantic relationships through Internet?

3. Challenges to Intercultural Personal Relationships

Despite some growing acceptance of intercultural relationships, communication challenges still exist. It is quite natural that intercultural relationships are more difficult than intracultural relationships because of societal constraints and because prejudice and discrimination still exist in certain people (from all cultural groups). Cultural differences among the relational partners also provide potential difficulties in establishing a strong relationship. Additionally, historical relationships among cultural groups and the accompanying racism and prejudice can inhibit the development of trust.

Communication style differences can also result in misunderstandings about the other person's intentions and purposes. In the previous chapters, we discussed some communication style differences related to patterns of cultural variability (for example, individualismcollectivism and high-low context communication) and explained many examples of misunderstandings due to cultural differences. Here is a research finding in point.

In Collier's (1991) study of 70 African American, Mexican American, and White American college students, the perception of competence in conflict situations was examined. Communication competence is the ability to communicate in a society appropriate and effective manner. Collier found some differing expectations for each of the three groups as well as gender differences: (1) African American men preferred clear arguments and problem-solving;(2) African American women preferred appropriate assertiveness and respect; (3) Mexican American men perceived that mutual understanding through talking over the issues was important; (4) Mexican American women perceived support for the relationship was important;(5)

White American men valued directness and rational argument; and (6) White American women valued situational flexibility. This study which demonstrates that the perception of the specific skills that makes one competent varies across culture and situation and helps to demonstrate how different communication styles create a challenge to intercultural friendship formation.

A key to having successful intercultural relationship is establishing an effective relational culture. A relational culture refers to “processes, structures, and practices that create, express, and sustain personal relationships and identities of partners” (Wood, 1995, p. 150). In essence, relational partners develop their own culture—a mix of both of their larger cultural backgrounds and their idiosyncratic behaviors and personalities. Effective relational cultures are based on positive affect toward the partner, perception of positive motives (that is, assuming your partner is supporting you), and a perception of the relationship as a benefit to each other (for example, I’m better off with my partner than without her). In contrast, an ineffective relational culture produces negative affect toward the partner, perception of negative motives, and the perception that the relationship is hurting the individuals (Ting-Toomey, 1999).

Collier (1998) describes intercultural alliance which is more than a friendship—it is a relationship where parties can go to each other to better understand cultural misunderstandings and also to stand up and support each other when cultural issues are raised. In her study of intercultural relationships between women, Collier identifies three key issues that need to be addressed through dialogue in order to create an alliance: addressing power and unearned privilege, recognizing the influence of history, and having an orientation of affirmation.

Like any other friendship, intercultural friendships still hold a lot of uniqueness. In fact, friendship rules are individually negotiated so that no two friendships are alike. We create our own relational culture that determines whether we will be successful.

Questions for Discussion:

1. What is relational culture, and how can we get one?
2. Provide an example of the challenges to intercultural relationships.
3. What is an intercultural alliance? How might you build an alliance to address the challenges to intercultural relationships?
4. What communication skills can be useful to overcome challenges to intercultural relationship formation? How do these apply to your life?

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: The Best Friend

Courtney, a white woman from the United States, married Jiang from China. After the honeymoon phase wore off, she struggled with how little he told her about his feelings and what was going on in his life. She would tell him everything about her life and thought of him as her best friend. They had many fights about this topic until one day, she asked him who his best friend was and he responded that it was Bodi, one of his male friends. She asked him why she wasn't his best friend and he said, "You are my wife and that is very important, but you can't be my best friend too." It was an "ah ha" moment for her and while she didn't like it, she better understood the differences in their expectations of the relationship. Jiang tried to compromise by sharing some his feelings and also adjusted his expectations. They were able to manage the difficulty, but it took many fights for them to understand each other better.

Questions for Discussion:

1. Do you agree with Jiang's remarks that his wife can't be his best friend?

2. Can you explain the differences in this couple's expectations of the relationship?

3. What suggestions will you give them to adjust their different expectations?

Case 2: Are We Friends?

Steve and Yarer first met in their chemistry class at an American university. Yarer was a student from Jordan. He was excited to get to know an American; he wanted to learn more about American culture and hoped that he and Steve would become good friends. At first, Steve seemed very friendly. He always greeted Yarer warmly before class. Sometimes he offered to study with Yarer. He even invited Yarer to eat lunch with him. But after the semester was over, Steve seemed more distant. The two former classmates didn't see each other very much at school. One day Yarer decided to call Steve. Steve didn't seem very interested in talking to him. Yarer was hurt by Steve's change of attitude. "Steve said we were friends", Yarer complained. "And I said friends forever."

What was wrong in the relationship between Yarer and Steve? Are Americans fickle? Why did Yarer feel confused? Because he is an outsider to American culture, he doesn't understand the way Americans view friendship. Americans use the word "friend" in a very general way. They may call both acquaintances and close companions "friends". Americans have school friends, work friends, sports friends and neighborhood friends. These friendships are based on common interests. When the shared activity ends, the friendship may fade.

Question for Discussion:

How should Steve and Yarer communicate with each other to reach a consensus about friendship?

Practice Your Knowledge

1. Role play

Considering a situation of asking for a favor between you and another person, play the roles respectively with your partner according to different relationships between you and your partner, keeping different interpersonal relationships in mind.

- (1) You and your partner are very close friends.
- (2) You and your partner are only acquaintance.
- (3) You and your partner are husband and wife.
- (4) You and your partner are in love.
- (5) You and your partner are teacher and student.
- (6) You and your partner are child and parent.

After playing different roles in different scenes, summarize each relationship's characteristics, then write them down and compare the differences among those relationships. You're free to think more types of relationships and role play them.

2. A poem

Read the poem and answer the questions followed.

Don't walk in front of me

I may not follow

Don't walk behind me

I may not lead

Walk beside me

And just be my friend

—Albert Camus (1913 – 1960)

Questions for Discussion:

- (1) What does the short poem suggest about the meaning of friendship?
- (2) What do we usually mean if we call somebody a friend or a close friend?

(3) Think of some proverbs from different nations about friendship and compare their suggested meanings.

3. Interview and discussion

Interview a couple in a long-term intercultural relationship. Or you can find on the Internet interviews with the Chinese famous singers, movie or sports stars, such as Wei Wei, who tells her failure in cross-cultural marriage, and Shen Danping, who tells her vivid stories in communication with her German husband and teaching their two dear daughters. What are their difficulties that may cause failures in cross-cultural marriage? What strategies do they use to make their relationship successful?

Questions for Discussion:

(1) Would you accept multiracial and multicultural marriage? Why or why not?

(2) What are some of the challenges a multiracial and multicultural family is likely to face?

Expand Your Knowledge

Books

Birch, S. H. & Ladd, G. W. (1997). The Teacher-child Relationship and Children's Early School Adjustment. *Journal of School Psychology*, 35, 61-79.

Pianta, R. C. (1999). *Enhancing Relationships between Children and Teachers*. Washington: American Psychological Association.

Gudykunst, W. B. & Young, Y. K. (2007). *Communication with Strangers: An Approach to Intercultural Communication*. Shanghai: Shanghai Foreign Language Education Press.

Video

Films and dramas on cross-cultural marriage, such as 《摩登家庭》 《芬妮的微笑》 《推手》, etc. For fun, you may watch an English

comic of cross-cultural marriage named 《新还珠格格》.

Chapter 7 Culture and Business Etiquette

Learning objectives

By the end of this chapter, you should be able to:

- understand the importance of appropriate etiquette in intercultural communication;
- identify cultural differences in initiating contacts, such as greetings, naming systems, card exchange, conversations topics, gestures and public manners, as well as gift giving etiquette; and
- understand how cultural differences in social entertainment may affect intercultural communication in terms of dining and drinking practices, seating arrangement as well as tipping.

Section 1 Warm-up

Outsourced (《世界是平的》)

1. Introduction to the Movie Outsourced

Outsourced is a modern day comedy of cross-cultural conflict and romance. 32-year-old Todd Anderson spends his days managing a customer call center in Seattle until his job, along with those of the entire office, is outsourced to India. Adding insult to injury, Todd must travel to India to train his new replacement. As he navigates through the chaos of Bombay and an office paralyzed by constant cultural misunderstandings, Todd yearns to return to the comforts of home. But it is through his team of

quirky yet likable Indian call center workers, including his friendly and motivated replacement, Puro, and the charming, opinionated Asha, that Todd realizes that he too has a lot to learn—not only about India and America, but about himself. He soon discovers that being outsourced may be the best thing that ever happened to him.

Task: Watch the whole movie, and discuss with your partner the differences between American culture and Indian culture as reflected by this movie in the following aspects:

- the cross-cultural barriers that Todd Anderson has met when doing business in a small town of India;
- the strategies to tackle cross-cultural problems;
- preparations that are needed to make a successful international business;
- the different family relationships in American culture and Indian culture;
- the different values on love and marriage between American culture and Indian culture;
- leadership and management.

2. Introduction to the Selected Scene—First Visit to Aunt Ji’s Guesthouse

Todd finds himself persuaded to travel to India and train his replacement. After an international flight, the heat and chaos of Mumbai proves somewhat of a shock. Making his way by a crowded train to the village of Gharapuri, he is picked up by Puro, the man that he is going to train. Despite Todd’s reluctance, Puro insists in inviting him to Aunt Ji’s guesthouse, where he encounters another cultural clash.

Task: Try to point out the cultural clashes in the selected scene and explain why they make Todd and Puro uncomfortable.

Script

Puro: I'm so fortunate to be learning the way of American business from you, Mr.Doad.

Todd: Todd, please. Call me Todd.

Puro: Your first trip to India?

Todd: Yes.

Puro: Some foreigners, who come here, do not experience it well. But I can tell, you are of a different breed. A very good traveler. Strong, and ready for anything, and everything.

Todd: That's very kind of you. Why do you say that?

Puro: Most foreigners cannot eat cola (一种印度冰棍) without becoming very ill.

Todd: How far is the hotel?

Puro: Your reservation is for the Gharapuri Palace Hotel, but that place is very lonely.I'll take you to Aunt Ji's guesthouse. She will take care of you better than your own real mother.

Todd: No, actually, I just like to go to my hotel. I'm tired, and I...

Puro: Please, I insist, we go to Aunt Ji. She has a very good garden, most excellent Indian cook... very hygienic (干净). You won't be lonely there, I'm telling you.

Todd: OK, fine... I'll check it out, just make it quick.

Puro: Yes.

Aunt Ji: There, please come, please come. Welcome, welcome, welcome. You must be tired from your trip from Bombay.

Todd: No, no, no, we're just here to look.

Aunt Ji: Look, look... I have some tea freshly made, especially for you only. And what is your good name?

Todd: My good name?

Puro: This is Mr. Doad to you, fresh from America.

Aunt Ji: Oh... Mr. Doad, how sweet. Please come in, please... come in...come in.

Todd: Thank you.

Aunt Ji: So... Mr. Doad. What does your father do? What is it you're selling? Are you married?

Todd: No, I'm not married.

Aunt Ji: Ah... you have a girlfriend, hmm?

Todd: No, I did, but we broke up a couple of months ago.

Aunt Ji: Why break up? You should be married.

Todd: Well a... she wanted to start a family and I wasn't quite ready yet.

Aunt Ji: Not yet? My god. You're old enough to be a grandfather. What're you waiting for,ha? ... Just eat. Very nice.

Todd: Fresh. That's good.

(The old man coughing, Puro and Aunt Ji looking weird.)

Todd: What?

Puro: Sir, you should not place the hand that has been in your mouth, back in the food. And a... you should not eat with your left hand. In India, we eat with the right hand. Left hand is considered to be...

Aunt Ji: Dirt...

Puro: Unclean.

Aunt Ji: Unclean, unclean yes.

Todd: Why?

Puro: Why...

(The old man making the gesture of cleaning the bottom after using the toilet with his left hand.)

Todd: OK...

Section 2 Text

In this chapter, we'll introduce you the basic etiquette (礼仪) and protocol (外交礼节) in international communication for business purposes. In modern world, a well-honed (磨练) sense and appreciation of appropriate etiquette and protocol and how you conduct yourself will make all the difference in determining your success in getting a new client, sealing a deal or strengthening a current business relationship. In this chapter, we'll illustrate the social etiquette, such as dining, drinking, tipping and the basic business etiquette such as meeting, naming, card exchanging and gift-giving etiquette.

1. The Basis of Business Etiquette

Etiquette is a set of practices and forms which are followed in a wide variety of situations. Many people consider it to be a branch of general social behavior. Each society has its own distinct etiquette, and various cultures within a society also have their own rules and social norms.

You need to know enough about the proper behavior and unique culture of a particular country so that you do not unintentionally offend its customs. Only in this way can you represent yourself, your organization and your country in the best manner possible. Therefore, understanding the basics of etiquette and protocol can increase your chances of survival in the international business context and make social interactions run more smoothly.

According to Carl A. Nelson, there are eight common protocol elements or categories which permit you to do successfully in any culture.

Ranked by importance, they are: names;rank and title; time; behavior; communications; gift giving; food and drink. As Chaney &Martin (2002) suggest that “Proper social behavior includes learning cultural variations in making introductions, exchange cards, recognizing position and status, dining practices,tipping etiquette, giving gifts, and traveling.” (p.151)

Some of these elements have been discussed elsewhere in our previous chapters when we talk about both verbal communication styles (such as terms of addressing, greeting and leave-taking and topics of conversation, etc.) and nonverbal communication patterns (such as handshaking, posture, gesture, eye contact, time and space, etc.); in the following we will discuss some other elements from introduction and greetings, business scheduling, social entertainment (e.g., dining and drinking practices, cocktail parties, tipping), gift giving etiquette, digital etiquette, etc. While it is impossible to identify all etiquette and protocol of a particular culture, certain etiquette and protocol that are important to intercultural communication will be discussed.

Questions for Discussion:

1. Why are etiquette and protocol important in intercultural communication?
2. Have you ever had any unsuccessful experiences in your interaction with foreigners because of the ignorance of etiquette and protocol?

2. Creating a Powerful First Impression

Creating a powerful good first impression is of great significance when making initial contact with a person from another cultural background. First impressions are made only once but are remembered forever. Books are judged by their covers; horses are appraised by their curb (勒马绳) appeal; people are initially evaluated on how they dress and behave. Remember, you never have a second chance to make a good first impression. Think of all the elements that go into making a first impression. The list includes your dress, your professional appearance, your

manner, your body language, posture, amount of eye contact on introduction, where you put your hands, how you accept a card. In the following we will focus on naming systems, appointment making, card exchanging and dressing.

2.1 Introducing Yourself and Others

Introducing yourself or others is a common business practice. Luckily, the rules of introductions are fairly simple. The first is to show respect for the most important person in the setting by mentioning that person's name first. The second is to try to include a brief comment about each person being introduced so that they have some basic knowledge of each other. These brief introductory statements provide opportunities to begin conversations as well as help associate names with faces, which improves name retention (记忆力). It takes practice to remember names, but mastering this skill pays dividends as it builds meaningful relationships.

➤ Introducing yourself: Often, you will need to introduce yourself. In these situations, simply approach the person you don't know, extend your hand, smile, and say, "Hello, I am Li Zhang," adding something appropriate given the circumstances, such as "I'm the host's assistant," or "I'm here representing University of International Business and Economics." Take notice of your setting before introducing yourself and don't intrude (打扰) on someone who is in conversation with another person.

➤ Introducing others: Introductions of people you know to whom you would like to show special respect (such as your company president) have a special twist. The rule is to introduce the "less respected" person (lower authority, rank, or age) to the "more respected" person (higher authority, rank, or age). In other words, say the "most respected" person's name first. As a matter of courtesy, clients should always be granted the status of holding the "most respected" position.

2.2 Greeting People

When you greet a person from another culture, remember that naming systems differ greatly and even within cultures. There are subtleties that make guessing at a person's proper name and title a minefield. The order of most names is first name, middle name, and last name in most of the Western countries. When you meet someone for the first time, use a title and his/her last name until you are told to do otherwise. In many cases, first names are used almost immediately in the US; this is a cultural norm that reflects a more casual business style rather than a sign of intimacy. If you are not sure of a woman's marital status, use "Ms." In accordance with French protocol, first names are only used when invited, but nowadays use of first name has become common for colleagues at work. However, this is less frequent when age or position gap is very large. Outsiders, clients, suppliers are usually referred to as "Monsieur" or "Madame". In Germany, first names are usually reserved for family members, as well as friends and close colleagues. Moreover, in German culture, it is common for colleagues who have worked together for years to remain on a formal, last name basis. This can reflect a pronounced institutional hierarchy in German society which requires a degree of formality. In Italy, people often use titles and surnames even when they have worked together for years. British are quite informal and the immediate use of first names is increasingly prevalent in all walks of British life, especially amongst the young and in the newer industries. Moreover, people who have been knighted are addressed as "Sir" with the first name only (Sir George) in Britain. In Latin American countries, people often add their mother's maiden name to their surname so you would use the next to the last name when introducing them. And in China, the surname comes first and the given name last. Often titles are used.

Because of such widely diverse customs in global naming systems and the use of titles, it is wise to research the customs of the particular culture involved. But there is no foolproof strategy for figuring out name order or even how formal a culture is when it comes to verbal address. One of the best strategies: be aware that there are differences in global naming systems and the differences can often be subtle. If you are not 100% certain, ask.

2.3 Card Exchanging

An exchange of cards is an expected part of most introductions and most personal ones in Europe. Other parts of the world in which an exchange of cards is the norm include the Middle East, the Pacific, Asia, and the Caribbean. In Asia, the exchange of cards is a meaningful ritual rather than a casual informality. This is especially true in Japan, where every introduction is followed by exchanging of business cards. Therefore, when doing business with Japanese, you'd better prepare a sufficient number of cards and have them handy at all times so that you can hand one out immediately upon meeting new Japanese business associates. Unlike Japanese, Americans only exchange cards when there is a reason to contact the person later.

Today, it is more a necessity than a courtesy to have your card translated into the local language of the country you are visiting. Bilingual cards are the norm, with one side printed in your home language and the other side in the foreign language in which you are dealing.

Business cards should include your name, job title, company name and address, telephone number, facsimile number as well as e-mail address. And make sure your card is in the color of white with black ink, which represents a sense of dignity.

The way people deal with the card varies from one culture to another. The practice of glancing at the card and promptly putting it in the pocket is unacceptable in some cultures of the world. For instance, when exchanging cards with Japanese, you should stand up and extend your card out with the Japanese side up, facing the recipient so that it can be read easily. Don't pass out your business card like passing out playing cards at a card table. Receive the other person's business card with both hands with a slight bow and scan it immediately for vital information. Try to use the name of his Japanese counterpart in the course of conversation and learn to pronounce it correctly.

In the Islamic world, the left hand is considered unclean, so when presenting or receiving a card, use the right hand only. When accompanying

your superior, you should hand out your card only after you have been introduced.

2.4 Business Dress



Comfortable, tasteful clothing is the norm in international communication. People will perceive the way you dress as a reflection of your social status and relative success. Generally, a conservative, well-dressed appearance is important in almost all business cultures. Do your best to make clothing choices that are tasteful and stylish. In order to strive for a tailored and professional look, the following guidelines should be remembered: solid colored shirts and blouses are a safe bet in almost every setting; don't mix stripes and patterns; the proper length of your suit or sport jacket should be about 3/4 inch longer than your thumb (when your arms are straight down); sleeve cuffs should be approximately five inches from the tip of your thumb and show about one-half inch of material below the coat sleeve; don't wear anything that can be identified with educational, social, political, or religious organizations; don't wear sunglasses inside a building; wear clean, polished shoes; never sneakers; remove any facial or body piercings (excluding earring for women) and wear clothes that cover any tattoos; be freshly bathed and wear clean, wrinkle-free clothes; stand and sit up straight; walk with pride and purpose in all that you can do.

Each country also has its unique dressing patterns. In the US, for instance, people usually dress conservatively, but when not working, they always dress casually. In Britain, some firms have introduced the concept of “dress-down” Friday with its code of “smart casual” but it is not universal and it is better to err on the side of being over-dressed. IT departments dress down all week. Moreover, British do not put pens, pencils, etc. in shirts or jacket breast pockets, but they sometimes wear an ornamental silk handkerchief in their jacket pocket instead. In France, women are advised to dress simply and with elegance, and they sometimes wear more makeup than American women. In Germany, business people tend to dress in more conservative, muted colors, in both business and social environments. In Japan, pastel shirts, and some even more colorful versions are rapidly becoming common in Japanese business world. Business women usually wear slacks, pant suits and high heels, and use jewelry, perfume, and makeup at work. Moreover, since summers in low lying areas of Japan are hot and humid, Japanese business people always pack several changes of clothes as this culture places an emphasis on maintaining a clean, neat appearance. In India, wearing leather (including items such as belts and purses) may be considered offensive, particularly in temples. Hindus revere cows and do not use leather products. Business women often wear conservative dresses or pantsuits that do not reveal too much of the legs. Indian women often wear a sari to special events. Western women can also wear saris. Another common Indian costume that is perhaps a better option for foreign women is the “Punjabi suit.”

Questions for Discussion:

1. What is the proper way of introducing people?
2. What are cultural differences in naming systems and customs related to card exchange?
3. What are some unique dressing patterns in American, Britain, France, Japan and India? What are the guidelines to professional dress?

3. Business Scheduling

3.1 Appointment Making

The ways in which you make initial contact and an appointment can range from a brief telephone call to writing a formal letter of request or the use of a “go-between” or emissary. In America, prior appointments are necessary. Punctuality is very important for business meetings. In many US cities, traffic can cause considerable delays, so be sure to allow enough driving time to your appointment. If you know that you will be late, call to let your contact know. In Britain, appointments should be made at least a few days in advance and, ideally, confirmed on arrival. In Germany, you should always be prepared to make an appointment for most things. Germans don't feel comfortable discussing especially serious things “on the go”, so don't expect to be able to just drop into the office unannounced for any detailed discussions. Make your appointments well in advance. Moreover, never underestimate the importance of punctuality in German culture. Arriving even five to ten minutes later than the appointed time is perceived as late, especially if you are a subordinate. In El Salvador (萨尔瓦多) and much of Latin America, including Mexico, appointments must be made at least a month in advance by mail or telephone and then verified one week before the meeting. In Africa, the use of an intermediary is also essential, especially when approaching someone of a higher status. As a general rule, Africans are reluctant to deal with anyone they haven't met in person. Business is about friends and colleagues—not solely work-related matters. To do business in Arabic countries, you'd better have a sponsor act as an intermediary, making appointments, and arranging meetings. Moreover, appointments with traditional Arab people are rarely private occasions. Interruptions in the form of phone calls and visits from your counterpart's friends and family are to be expected. Westerners frequently find these distractions frustrating, but it's important to remain calm and understanding. In Italy, as well, strong contacts that can represent you and make appropriate introductions are preferred. In China, business relationships are mainly based on emotional ties between old friends and associates rather than on purely rational and objective contractual ties. When doing business in China, it is also important to establish contacts before you invest in a trip.

Appointment making custom varies from one culture to another. Therefore, once an appointment has been arranged, it is important that the greeting practices of the host culture be observed.

3.2 Recognizing Rules and Customs

When scheduling business, you need to take into consideration various rules of engagement with people from different cultural backgrounds. The first thing you should know is their typical hours of work, lunch, and break time so as to make appointments at a proper time.

Appointments should be made at least a few days in advance and, ideally, confirmed on arrival in most international business.

When scheduling business activities, it is also important to be aware of the holidays and holy days of other cultures. As there are Chinese Lunar New Year and Spring Festival, Labor Day, National Day, People's Liberation Army Day in China, there exist the Christmas, the Thanksgiving, the Independence Day, New Year's Day, etc. in the US, Canada Day, All Saints Day, Boxing Day in Canada, May Day, Spring Bank Holiday, Late Summer Holiday in England, and various holidays in other countries.

In addition, superstitions and beliefs that are inconsistent with the known laws of science or what a society considers true and rational, is another point you should not neglect when scheduling business activities.

In many cultures, bad luck and even death are associated with certain numbers. Americans regard 13 as an unlucky number, so most American hotels don't have a 13th floor, and even a hotel room number ending in 13 may be refused. Friday the 13th is perceived as an unlucky day, and many US persons will not schedule important events, such as weddings or major surgery on this day. Chinese also believe that good or bad luck is associated with certain numbers. 4 is perceived as the most negative number in Chinese culture because it sounds like the word for death. So hotels in China often have no 4th floor, and some Asian airports have no Gate 4.

Questions for Discussion:

1. Why is it necessary to take into consideration the customs associated with holidays of the country when scheduling business trips?

2. How do some unlucky numbers in various cultures affect business schedules?

4. Social Entertaining

Much of the world's business is done while enjoying social events rather than in a bland office environment. We will pick up dining and drinking practice, seating arrangement, cocktail party as well as tipping for discussion here.

4.1 Dining Practices

Dining protocol in various cultures reflects different underlying values of a particular culture. The purpose of dining with business associates is not merely to eat and drink, but to extend the business meeting through the mealtime. An enjoyable interchange in association with the pleasure of eating and drinking is often an effective way of establishing rapport and a personal relationship. Even business is not being discussed, sharing a meal is still a good opportunity to reduce inhibitions and strengthen friendships. Usually, inter cultural dining etiquette should involve the following points.

➤ Seating—Is there a protocol as to who sits where? Should one seat himself/herself or wait to be seated? Is it acceptable etiquette for men/women to sit next to one another? Proper seat arrangement is important for a meal, and here are some principles to follow. We take French and British methods as examples since they are the most commonly used arrangements in Western society (see Figure 7-1).

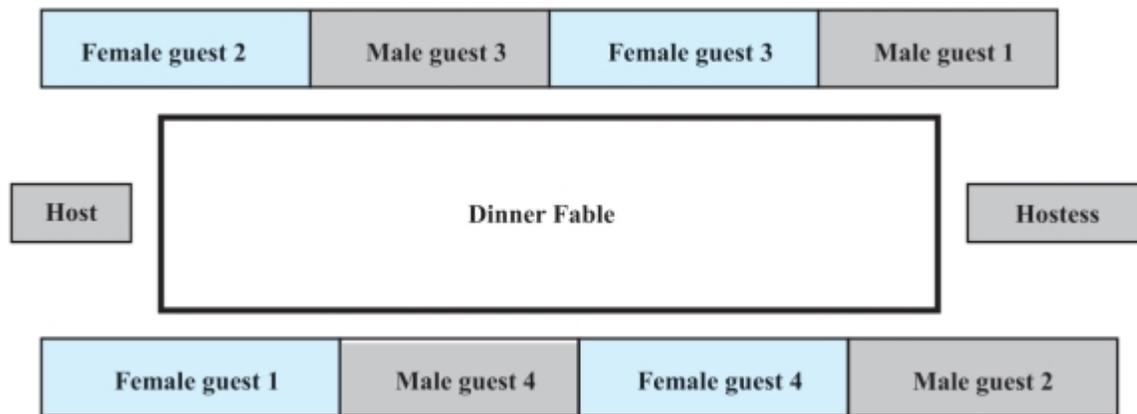


Figure 7-1 Seating Arrangement at Dinner

In the French method, the most important people—the host and hostess—sit at the center of each long side, facing each other. The most important male guest sits to the right of the hostess, the most important female guest sits to the right of the host, the next most important male guest sits to the hostess’s left, and the next most important female guest sits to the left of the host. Men and women alternate in this way, with the least important guests seated farthest from the hosts. No one sits at the ends of the table.

In the British method, the host and hostess sit one at the foot and one at the head of the table. The most important male guest sits to the right of the hostess, the next most important male guest to her left. The most important female guest sits to the right of the host, and the next most important female guest to his left. Men and women alternate in this way, with the least important guests seated at the center of each side.

➤ Table setting—How to arrange tableware for a formal dinner party? Can you recognize some commonly used glasses (See Figure 7-2 and Figure 7-3)?

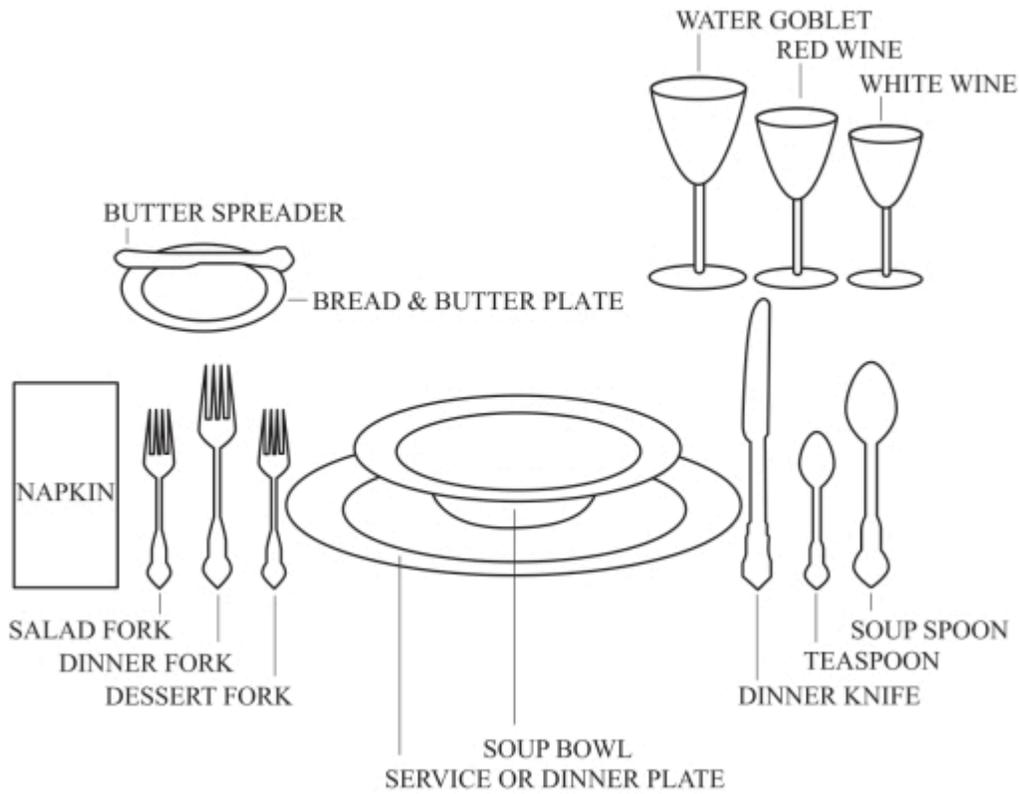


Figure 7-2 Illustration of Table Setting



Figure 7-3 Three Commonly Used Glasses

➤ Eating styles—What utensils, if any, are used? Is it a knife and fork, hands or chopsticks? Is there any etiquette about using them (see Figure 7-4)?



Figure 7-4 Illustration of the Continental and American Eating Styles

Eating styles are also widely diverse. In the Western world, American and continental eating styles are two commonly used methods. In the US, people cut the meat with the knife held in the right hand and the fork in the left, then placing the knife on the plate, shifting the fork to the right hand, and eating. In continental style, the knife and fork remain in the right and left hands respectively throughout the meal. Asians use chopsticks, especially for eating rice, but may use a spoon for some foods. Tahitian food is eaten with the fingers; in the Middle East, eat with your fingers if the host does, but use the right hand only. In Bolivia, you are expected to clean your plate, but not in the US.

Another noticeable difference between the settings on the Chinese dinner table and a Western one is that in the West, you will have your own plate of food, while in China the dishes are placed on the table and everyone shares.

➤ Table manners—How should one sit? Is it bad etiquette to rest elbows on the table? If seated on the floor, what is the correct position?

Forearms are OK on the table but elbows are not. In some cultures, particularly in Asia, it is considered rude to put your hands beneath table level. Do not point or gesticulate with your knife (or any other implement

for that manner) while engaged in conversation at table. It is considered the height of rudeness and bad breeding.

➤ Food—What foods are common to eat? Is it good etiquette to compliment the cook and how? Should one finish everything on the plate? Is it polite to ask for more?

Generally, a full Western meal may consist of several courses: the first course (or starter) can be soup, appetizer or salad; the main course includes such food as pork, beef, potato, chicken, sea food and so on, and they are served with vegetables; and the sweet course (or dessert) are cakes, cookies, puddings, pies, ice cream, etc. A Chinese meal usually begins with a set of at least four cold dishes, to be followed by the main courses of hot meat and vegetable dishes. Soup will then be served, which is followed by a staple food including rice, noodles or dumplings. But it is important to notice that most cultures have unusual foods that maybe viewed with surprise or even disdain by people in other cultures.

Since business encounters are often conducted in social settings, you will want to become familiar with special foods and eating habits associated with the host culture as well as consumption taboos so that your lack of knowledge will not negatively affect the communication process.

➤ Conversation Topics—Is it proper to engage in conversation during the meal? If so, is discussing business appropriate?

A large portion of communication may take place over the business meal. This is an important part of business communication. Even though actual business may not be conducted during the meal, but sharing a meal is often an effective way of establishing rapport and a personal relationship. Generally, some welcome topics of conversation are: sports, travel, food, art, music, your home country, your immediate surroundings and positive experiences in the host country, etc.

4.2 Drinking Protocol

Drinking is also always involved in social entertainment. Although American meals have moved towards a complete shunning of alcohol, most

of the rest of the world still enjoys a tippie during lunch and at after-hours meetings in connection with business. In many countries, such as Russia and Korea, the ability to consume (or at least attempt to consume) a great quantity of alcohol in a short period is still considered a measure of an individual's manhood—or womanhood to a lesser extent. In several Asian cultures, especially in China and Russia, formal toasts are still the norm. A toast is a proposal to drink to someone or a speech given before the drink. In general, there are two occasions when a toast can be offered. The first toast is offered before eating and serves to welcome the guests. "I'd like to welcome all of you to the banquet today." A toast to the guest of honor is made after the dessert course when the wine glasses have been refilled or the champagne has been served. This toast is more like a short speech (1-2 minutes) that needs to be prepared in advance, and both toasts should be initiated by the host. When initiating a toast, never bang on a glass; simply stand, holding your glass in the air. Set your glass down after you get people's attention, make your toast, then raise your glass and ask others to raise theirs for your final words. You can also ask the group to stand for the final words.

4.3 Tipping Protocol

People communicate nonverbally by their tipping practices. Tipping is acceptable in some countries and not necessary or even not allowed in others. China, Japan, Australia, New Zealand are some of the non-tipping countries.

Tipping in a non-tipping culture can offend the people of that culture, while in a tipping culture, although a tip of 15% of the bill used to be considered generous in fine restaurants, 20% is now closer to the norm when the service is excellent. Traveling in the US involves numerous tipping situations including cab drivers and service personnel who may carry your luggage. While in many European places, a service charge is added to your restaurant or your hotel bill, so you need not leave an additional tip. Insult tipping is leaving a few coins. It shows a lack of breeding and is inappropriate regardless of how poor the service was.

Questions for Discussion:

1. How do cultural differences in dining and drinking practices affect intercultural communication?
2. What are the differences between the French method and the British method in seating arrangement at dinner? After the completion of a formal meal, how do people place their utensils differently according to the two methods?
3. What are the differences between the Western and the Chinese table setting for a formal dinner party?
4. Can you name some tipping countries and non-tipping ones in the world? Do you know how much of a tip you should pay for a good service according to the norm in most tipping countries?

5. Gift-giving Etiquette

Each country has its seasons and occasions for giving gifts. Gift giving in some cultures is an art and is an integral part of building intercultural professional or social relationships. But remember that one man's meat can be another man's poison. To give proper gifts, you need to be familiar with the gift giving etiquette of the target culture.

First, let's learn the gift-giving etiquette in the US and Japan.

In the US, presenting a gift is a thoughtful gesture, but not expected. Business gifts are often presented after the deal is over. In most situations, gifts are opened immediately and shown to all present. During the holiday season (from late November to the first week of January), gifts are exchanged. For your business associates, you can choose gifts such as useful office items, liquor or wine. Proper gifts could also be something that comes from your country. When you visit an American family, it is not necessary to take a gift, although it is always appreciated. Flowers, a potted plant are good gift choices. If you stay in US family for a few days, a gift is

necessary. You may also write a thank-you note. Taking someone out for a meal or other entertainment is another popular gift in this culture.

In Japan, gift giving is an important part of business protocol, and gifts are also exchanged among colleagues on July 15th and January 1st to commemorate midyear and the end of the year respectively. It is a good policy to prepare enough gifts for your trip so that when you are unexpectedly presented with a gift, you will be able to reciprocate (互惠). Japanese business culture emphasizes on the ritual of gift-giving, rather than the gift itself. For this reason, it is customary to give some comment on the gift you are presenting. For instance, "this is only a small gift or it is a dull thing", even if the gift is extravagant (奢侈的). This statement is meant to indicate that "our relationship is more important than this trivial item". The best time to present a gift is at the end of your visit. You can discreetly approach the recipient, indicating that you have a small gift. Do not give gift early in a relationship or at a conspicuous moment. A gift for an individual should be given in private. Gifts are given and received with both hands and accompanied with a slight bow, and they should not be opened in the presence of the giver. It is a mistake to give the same gift to two or more Japanese of unequal rank. People will also take offense if you are in the presence of a group of people and give a gift to one person, but fail to give one to the others who are present.

Favorite gifts for the Japanese are imported liquor, designer-made products like Gucci and Tiffany, pen and pencil sets, also musical tapes and CDs.

Why are the differences of gift-giving etiquette in the US and Japan so obvious? One reason is that gift giving is highly important in Japanese business, but not that important or expected in the US. In the gift-giving globe-trot with a ladder chart, Japan is on the top rung, while the US is among the lower rungs. The other lower rungs are Australia, Canada, United Kingdom, Northern European countries (Scandinavia, Germany, Belgium, the Netherlands), Central and Eastern Europe (the former Soviet Union countries, Austria, Bulgaria, Hungary, Romania, Czech Republic,

Slovak Republic, Albania, and Poland), Southern Europe (Italy, Spain, France, Switzerland, Portugal, Greece, and Turkey).

Gift-giving practices vary from culture to culture. If you do not know the specific protocol and etiquette in certain culture, the effect of your gift-giving may be not as good as you expected.

Questions for Discussion:

1. How do gift-giving practices vary from culture to culture and what role does gift-giving play in establishing favorable intercultural relations?
2. What are the differences of gift-giving etiquette between the US and Japan? And why?
3. What gifts are welcomed and what gifts should be avoided in Islamic nations?

6. Digital Etiquette

Most business people today are spending more time every day in a digital world. Therefore, digital etiquette below will provide some basic rules on how to become more effective in this constantly evolving realm of electronic connectivity.

6.1 Telephone Etiquette

With technological advances, telephone is no longer a simple oral communication channel where you are tied to one location via a landline. Cell phones, smart phones, and computers offer multiple communication options. Whatever kind of phone you use, poise and professionalism are communicated through proper telephone manners. How can you handle yourself on the phone says a lot about you and the organization for which you work.

When speaking on the telephone, these helpful hints will make you more effective.

- Speak clearly, directly into the receiver, and enunciate carefully.

- Don't be distracted by other work or chew gum while on the phone. This lack of respect is transferred to the other end of the conversation, even though the person can't see you.

- Speak just a bit more slowly than you would if you were talking with someone face-to-face.

- If you need to find information for a caller while he or she is on the line, put the caller on hold; offer to phone the caller back if you need to place him or her on hold for more than a minute.

- Always try to smile when you speak; your warmth and sincerity will come through the person with whom you are speaking.

6.2 Email Etiquette

In addition to lessons you've already learned about traditional writing, keep in mind the following common courtesies for emails.

Composing email:

- Remember that business email etiquette differs from informal email with friends. Business email may involve more traditional use of capitalization and spelling.

- Visualize your reader. Because email is so commonplace in business, people tend to be too casual in this channel. You can be less formal when using it for business purposes, but don't be inappropriately casual. Because the recipient can't hear or see you, remember that there is no room for misunderstanding on the receiver's end.

- For external emails, use the recipient's formal title. When in doubt, use "Mr.," "Mrs.," or "Ms." followed by the person's last name.

- Use a "talking" subject line that tells the reader what the message is about and how it concerns your reader.

- Pay attention to the first screen of your message. Make sure it includes any requests for action and previews the main points that follow.

- Edit into short chunks. Avoid huge block of text.

- Add headings, lists, or numbers that will make your email easier to skim.

- Use jokes, slang, emotional punctuations, and emotions with care. Emotions such as ☺ may harm your credibility with some readers. Use good judgment here. If you write to someone frequently and you have a less formal relationship, the emotions are okay. However, if you're writing to a prospective employer or client, use words only.

- Include your contact information.

Processing email:

- Check your email regularly and answer promptly, but resist the temptation to look at email or surf the web continually.

- Don't check your email during meetings or meals, or in social settings.

- Choose your recipients carefully. Avoid sending "reply to all" unless all recipients need to receive the message.

- Use the "blind carbon copy" feature to avoid giving out others' email addresses when sending an email to large numbers of recipients.

- Respond cautiously or delay responding. Don't send the email if you feel highly emotional or if you wouldn't be comfortable with your colleagues, your boss, or a reporter reading it. Avoid miscommunication caused by responding too fast and without reflection; email can leave a "paper" trail that may come back to haunt you.

Questions for Discussion:

1. Why is digital etiquette important in today's business world?
2. How can you write business emails in an effective and professional way?

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: Chinese Hospitality—Overdone

Joe is an assistant Professor in an American university. Two years ago, he made friends with Hong, a Chinese visiting scholar in another American university when he was in the final year of his PhD program. He began teaching in a university after graduation. Hong, who had returned to China, recommended Joe to her university. Soon, Joe was invited by Hong's university for a five-day visit to give lectures.

Joe was very excited about the trip, as it was his first time in China. Hong and the Chair of her Department met him at the airport, and then arranged for him to be put up in a nice hotel. They had also arranged a big dinner for him for his first evening and made Joe feel very welcome. At the end of the evening, Hong gave him the itinerary for the next few days. Apart from the lectures, all his time would be filled with meals, concerts, shopping, and a one-day trip to a nearby resort, all paid by the university. Joe had thought he would have time to explore the city and the surrounding area, but the itinerary would leave him no free time.

Joe was grateful to Hong and the host department, who took great care of him during his visit. At the end of the visit, he insisted upon treating Hong and the Department Chair to dinner to thank them. However, they informed him that a dinner in his honor had already been arranged. Joe was very frustrated. He was not very happy at the dinner, and did not show any enthusiasm when the Department Chair said that they hoped Joe would come back for another visit.

When it came time for Joe to leave, he did not know what to say. He knew he should be grateful for everything Hong had done for him, but he also felt deprived and trapped since he never found the time to do anything by himself. The tight itinerary never allowed him to explore on his own; he felt especially annoyed that all the plans had been made without consulting

him. Ironically, as soon as Joe left, Hong was very relieved. She felt Joe's visit had been successful but it had required most of her time to make sure that the visit would go smoothly. She never knew that Joe, still upset about the tight control placed on his schedule, complained to the person sitting next to him on the plane. "While in China, I sometimes felt like a prisoner!"

Source: Fan, Weiwei. (2009). *A Multimedia Approach to Intercultural Communication*. Beijing: Higher Education Press. p. 122.

Questions for Discussion:

1. How did Hong and the Chair of the Department arrange Joe's itinerary? Why?
2. Can you explain why Joe said, "While in China, I sometimes felt like a prisoner!"?
3. Can you tell the differences between Chinese hospitality and American hospitality?
4. What suggestions and advice can you offer Hong and the Chair of the Department?

Case 2: Private or Public

Mark was a native of Britain. As a teacher of English, he had chances to work in Asian countries such as Singapore and Japan. In 2001, he was offered a job in Shanghai as a senior trainer. He was glad to accept the offer and was fully confident of the potential in this huge market. He left for Shanghai with the expectation that he would start brand new life, for he believed that he had understood a lot about oriental culture to communicate with local people.

Just as he expected, Mark received a warm welcome from his Chinese colleagues when he arrived in Shanghai. With their help, he was able to open three new training centers downtown during the first several months. When he received a large bonus, he treated his coworkers to show his gratitude for their cooperation and hard work. At the dinner, he was thrilled with excitement and future ambitions.

Helpful and hardworking as they were, the Chinese colleagues annoyed Mark in several ways. First, they seemed to care too much about his private life. Several days after they met, they began to ask private questions during casual conversations, including questions about age, family and marriage. When they knew that he was still single, they began to introduce potential girl friends to him despite his clear disapproval. He was quite embarrassed on these occasions.

Another source of irritation was the unexpected arrangement of off-work entertainment. His Chinese colleagues seemed to arrange things on impulse and informed him at the last minute they were going to sing Karaoke or on an outing. At such moments, he was at the edge of breaking down his composure. Seeing as there was no hope for them to respect his personal schedule, Mark would refuse these unexpected invitations.

Mark sensed that the relationship between them had undergone a subtle change, for his Chinese colleagues began to treat him in a deliberately polite way. When he entered the office, they nodded with an unassuming smile. They did not invite him to dinner or Karaoke any longer, and at office they gathered together and whispered in Chinese. Mark sometimes felt lonely at the office and intended to break the ice between them but he did not know how to start.

Mark immersed himself in work and tried to neglect the tense atmosphere in the office. But, one day he broke the tension in a burst of anger.

It was a tradition that the staffs take a medical examination every year, and they just had theirs two weeks before. The personnel manager put a notice on the bulletin that the medical report had come out. Mark got his report with the doctor's comment that there was something wrong with his stomach and he would eat more vegetables and drink less wine.

To his astonishment, everyone in the office seemed to know about his situation and asked him to take better care of himself and even recommended him to take some Chinese herbal medicine. To make things worse, they volunteered to help him with his curriculum design and

teaching materials. They surrounded him and Mark felt like a fool. He could not bear it anymore and stormed into the Personnel Department for an explanation.

“How can they have my medical report?”

Stunned at his fury, the personnel manager stammered that it was a usual practice to put the medical reports on the table of the reference room. Suddenly he didn't know what to say but stared at his Chinese colleagues who came to see what had happened.

At that moment, he wished he had never been here at all.

He asked to be transferred to another country. After he left, his Chinese colleague began to comment that Mark was too arrogant and immature. They did not understand why he lost his temper over such a trivial matter.

Source: Dou Weilin. (2007). *Intercultural Business Communication: Cases and Analyses*. Beijing: University of International Business and Economics Press.

Questions for Discussion:

1. What are the major conflicts between Mark and his Chinese colleagues in this case?
2. What is the last straw for Mark? Do you feel Mark's reaction was justified?
3. If you are the personnel manager, what will you do to harmonize the overseas employees and the local employees?

Practice Your Knowledge

1. Suppose you are a human resources manager of an international company. You are assigned to arrange a dinner party for the whole company. Since the employees are coming from all over the world, what cultural differences concerning dining and drinking should you take into

consideration? How will you arrange this dinner party including questions like when, where and what dishes to be served?

2. Please insert the phrase “etiquette” or “protocol” into a search engine on the Internet to learn the cultural differences in etiquette and protocol that are not covered in this chapter.

3. Read the following “dos” and “don’ts” told by an English and discuss in group what difference there are between English and Chinese cultural customs.

“I am from the northwest part of England. I would like to talk about some ‘dos’ and ‘don’ts’ in my culture. First, we say ‘thank you’ a lot. In a restaurant, when the waiter shows us the table, we say ‘thank you’. When he gives us a knife and fork, we say ‘thank you’. When he takes our order, we say ‘thank you’. Secondly, we keep quiet in restaurants and try not to make any noise. When we start eating, we do not speak. If we want to talk, we talk quietly or we go to a pub. Thirdly, we have strong sense of privacy. If we go to see a doctor, we close the door. Our talks to the doctor are private and no one else should listen to our talk. Therefore, doctors in England do not share offices. Usually speaking, doctors should not tell others about our health problems. Another example of privacy is that we do not speak loudly when we make a phone call in public places. Moreover, we like queuing and we do not jump the queue. We vigorously follow traffic rules. We also like betting for him.” (Adapted from the personal account of an English Teacher at Shanghai Ocean University.)

Source: Intercultural Communication—An Integrated English Course, Book 2, p.102, Shanghai Foreign Language Education Press, 2019.

Expand Your Knowledge

Books

Cook, R. A. & Cook, G. O. (2011). Guide to Business Etiquette. New Jersey: Pearson Education.

刘青, 邓代玉. (2010). 世界礼仪文化. 北京: 时事出版社.

刘佩华. (2005). 中外礼仪文化比较. 广州: 中山大学出版社.

Website

[http://www. etiquettesurvival.com/](http://www.etiquettesurvival.com/)

It's a website proving some professional materials and help for those who need to understand international etiquette.

Video

http://so.tv.sohu.com/mts?source=金正昆_金正昆讲礼仪全集&box=1&wd=金正昆讲礼仪全集

Chapter 8 Culture and Education

Learning objectives

By the end of this chapter, you should be able to:

- define cultural significance in education;
- understand how culture influences teaching and learning styles; and
- compare differences between Chinese and Western education and analyze the reasons behind them.

Section 1 Warm-up

3 Idiots (《三傻大闹宝莱坞》)

1. Introduction to the Movie 3 Idiots

Farhan Qureshi, Raju Rastogi and Rancchoddas Shamaldas Chanchad “Rancho” are three engineering students who share a room in a hostel at the Imperial College of Engineering(ICE). Farhan is studying engineering to pursue his father’s wishes over his own wish—to become a wildlife photographer. Raju is studying to raise his family’s fortunes while Rancho, driven by his passion for machines and devices, studies for the joy of it. However, due to this different approach, Rancho incurs the wrath of the dean of college, Professor Viru “Virus”Shahastrabuddhe. Virus labels Rancho and his friends as “idiots” and attempts on a number of occasions to break up Rancho’s friendship with Farhan and Raju. In contrast, Virus’ favorite student, Chatur “Silencer” Ramalingam, believes in mindless memorizing over understanding, in order to reach his goals of corporate and social status.

Please visit [www. answers.com/topic/3-idiot](http://www.answers.com/topic/3-idiot) for more information.

Task: Watch the whole movie, and discuss with your partner the education systems in India as reflected by this movie:

- features of the higher education system in the Imperial College of Engineering;
- weaknesses of traditional higher education system in the Imperial College of Engineering;
- college students' different purposes on pursuing college education.

2. Introduction to the Selected Scene—Who Is the Murder?

Joy Lobo, a student in Virus's class, is unable to finish a project before the deadline due to his father's stroke (中风). He pleads Virus for an extension but in vain, which means he could not graduate this year. Overwhelmed by pressure, he hangs himself in his hostel room and writes "I QUIT" on the wall. On Joy's funeral, Rancho argues with Virus that it is a "murder" rather than a suicide.

Task: Try to point out the features of the education system in the Imperial College of Engineering (ICE) in the selected scene.

Script

Virus: How dare you blame me for Joy's suicide? If one student can't handle pressure, is it our fault? Life is full of pressures. Will you always blame others?

Rancho: I don't blame you, sir. I blame the system. Look at these statistics—India ranks No.1 in suicides. Every 90 minutes, a student attempts suicide. Suicide is a bigger killer than disease. Something's terribly wrong, sir.

Virus: I can't speak for the rest, but this is one of the finest colleges in the country. I've run this place for 32 years. We were ranked 28th. Now we're No.1.

Rancho: What's the point, sir? Here they don't discuss new ideas or inventions. They discuss grades, jobs, settling in the US. They teach how to get good scores. They don't teach engineering.

Virus: Now you will teach me how to teach?

Rancho: No sir, I...

(Virus drags Rancho into a classroom.)

Virus: (to the professor) Vaidyanathan, please sit down. (to the class) Here is a self-proclaimed professor who thinks he is better than our highly qualified teachers. Professor Ranchhoddas Chanchad will teach us engineering.

(Rancho hesitates.)

Virus: We do not have all day.

Rancho: You have 30 seconds to define these terms. You may refer to your books. Raise your hand if you get the answer. Let's see who comes first, who comes last. Your time starts... now.

(Students go through the textbook hastily.)

Rancho: Time up. Time up, sir. No one got the answer?

(Silence.)

Rancho: Now rewind your life by a minute. When I asked this question, were you excited? Curious? Thrilled that you'd learn something new? Anyone? Sir? No. You all got into a frantic race. What's the use of such methods, even if you come first. Will your knowledge increase? No, just the pressure. This is a college, not a pressure cooker. Even a circus lion learns to sit on a chair in fear of the whip. But you call such a lion "well trained", not "well educated".

Virus: Hello! This is not a philosophy class. Just explain those two words.

Rancho: Sir, these words don't exist. These are my friends' names. Farhan and Raju.

(Students laugh.)

Virus: Quiet! Nonsense! Is this how you'll teach engineering?

Rancho: Sir, I wasn't teaching you engineering. You're an expert at that. I was teaching you... how to teach. And I'm sure one day you'll learn... because unlike you, I never abandon my weak students.

(Students laugh.)

Rancho: Bye, sir.

Virus: Quiet! Quiet, I said!

Section 2 Text

Now we are witnessing globalization in education on a scale never seen before. When migrant students enroll at an institution in another country, they are confronted by a new culture and a new educational system. They need to adapt to a very different teaching and administrative style in a different culture. This transition could be a difficult one for the migrant students as well as the educators and is likely to influence the performance of students, teaching faculty, and administrators in the host country. As Hall points out, educational systems are products of the cultures they are embedded in, and therefore educators need to be aware of the context in which learning is acquired. They need to understand how approaches to learning and teaching differ across cultures.

In this chapter, we will first discuss the relationship between culture and education, and then examine cultural influence on education from the perspective of learning and teaching, focusing on the comparison between Chinese and Western education.



1. Relationship between Culture and Education

Culture and education are inseparable from each other. Culture significantly affects education by embodying itself through the whole process of education.

First, education is a part of culture. Education can be divided into two parts: educational activities and educational theories. Educational activities belong to the institutional level of the culture, while educational theories are at the spiritual level of the culture.

Second, culture is the essence (本质) of education. Education generally perpetuates culture values which are passed from generation to

generation. In other words, education is the primary means by which a culture's history and traditions are learned and passed down.

Third, culture shapes the view and pattern of education. One can gain valuable insight into a culture by studying its perception and approach to education. Education in different cultures differs greatly.

As a result of the difference between China and the Western world in terms of educational ideology and practices, scholars and educators in China and the West hold different views of teaching and learning. We are going to illustrate them respectively in the following.

Questions for Discussion:

1. What is the relationship between culture and education?
2. What are the differences between Western and Chinese basic concepts of education?

2. Culture Influence on Teaching

2.1 Different Focuses

➤ Memorizing vs. Understanding

East Asians think that not only memorization is a legitimate way of learning, but also that the process of learning inevitably involves committing to memory things that are not totally understood. In ancient China, advancement was based entirely on examinations, and the only subject in the curriculum was classical literature. Today, as can be seen from examination questions in China, students are required to recall some knowledge of texts instead of analyzing them.

Western educators advocate meaningful learning, emphasizing that students should first understand before committing information understood to memory, if there is a need to memorize at all. The dominant Western conception of learning is based on the following notions: (1) Memorization

without thorough understanding is rote learning; (2) Rote learning is not true learning; (3) True learning is, by definition, meaningful learning.

➤ Imitation vs. Creativity

Chinese education attaches great importance to basic knowledge and skills that have been agreed upon. Answers are rigidly defined with less consideration of the possibility of the students' answers being variable.

Western educations give priority to creativity, for which original ideas and initiative are highly valued. In Western educators' eyes, there is a critical period for fostering creativity. Basic knowledge and skills, however, can be taught and learnt later. They think that over-emphasis on digesting what teachers have taught in early education will hamper the development of creativity. Western teachers encourage students to give variable answers instead of providing "standard answers" and are often careful not to restrain the students' creativity when personal comment or judgment is expressed.

2.2 Different Pedagogies

➤ "Put in" vs. "Lead in"

Chinese and Western educations are very different in terms of ways of teaching. Chinese educators believe that knowledge is learned by "put-in", for which teachers should provide sufficient and comprehensive content for students to follow. Teachers take the dominant role in the class by continuous lecturing without much interaction with the students.

Western educators, however, hold that knowledge is gained by "lead-in", which means students themselves should take an active role during the class. Teachers' role is to guide students to the topic under discussion and facilitate their learning. This is done by, for example, warming the students up for the topic, and leading into the topic by introducing the key aspects and outlines. Further study and research are mainly left to the students, which will be presented and discussed in the seminar courses.

➤ Large class teaching vs. Small class/individualized teaching

The traditional Eastern philosophy emphasizes integration and harmony. Because of this “social orientation” (as opposed to “individual orientation”) of East Asians, learning together in a social setting is highly treasured. Teaching usually takes place in a large group setting. For teaching and learning in such a setting, the role model of the teacher becomes essential.

On the other hand, Western culture stresses independence and individualism. Hence, as far as education is concerned, individualized teaching and learning is encouraged. This mode of teaching gives significant consideration to the individual learner. It respects the differences of every individual learner, emphasizing the development of his/her personalities.

➤ Textbook vs. Teaching notes

The materials teachers use for teaching are also different between East and West. Chinese teachers always regard “textbooks” as the guideline and foundation of their teaching, and they are the main content for students’ learning and examinations.

Western teachers, by contrast, prefer to use teaching notes, which are selected from more than one source and processed by the teacher himself/herself. Students are sometimes required to read other related books recommended by the teachers after class.

2.3 Different Assessment Styles

Western educators are mostly advocates of multiple assessments, while Eastern Asian educators are still used to adopting test-based assessment. What’s more, examinations, although commonly serve as the primary measure for evaluating students, are quite different under different values. Chinese examinations are almost “achievement test”, which checks how well students command the required knowledge. Students are supposed to offer close-to-standard answers with specific information in order to gain high score. Western examinations are mostly “proficiency test”, of which the content is not restricted to the text books. Educators pay more attention to students’ ability to apply and practice the knowledge instead of merely

echoing what the text book has said. Some “proficiency tests” are oral test,by which the students can be free from the bound of the text books and give their creativity and capability to full play.

Questions for Discussion:

1. Illustrate the differences between traditional Chinese and Western teaching styles with examples.

2. Is the relationship between Chinese teachers and students still hierarchical nowadays?If not, what changes have taken place in modern Chinese education?

3. What can the teacher do to create a culturally responsive classroom?

4. In your mind, what assessment styles can best display students’ performance?

3. Culture Influence on Learning

3.1 Different Cognitive Styles

➤ Field dependence vs. Field independence

Field dependent persons are more socially oriented and therefore they respond more to reward and punishment (Hansen & Stansfield, 1981) . They need more explicit instructions when material to be learned is disorganized. They are less able to synthesize (综合) and analyze (Frank & Davis, 1982) . Field independent person, on the other hand, can easily break the field down into its component parts. He/she is typically not influenced by the existing structure and can make choices independent of the perceptual field.

In education setting, this dimension reflects the degree to which students rely on support,help and opinions of their teachers and classmates. Field dependent students prefer to work with others, seek guidance from the teacher, and receive rewards based on group relations. In contrast, field independent students prefer to work independently. They are task oriented,

and prefer rewards based on individual competition. Generally speaking, low-context, highly individualistic societies such as the United State are predominantly field independent, whereas high-context, highly collectivistic societies like China and Japan are field dependent.

➤ Ambiguity tolerance vs. Ambiguity intolerance

This dimension indicates how well people deal with ambiguous situations. In societies with ambiguity intolerance , rigid rules and procedures tend to be specified so as to ensure a high predictability of behavior , any “loose ends” being viewed as aberrations. In such societies , students are comfortable only with precise objectives , structured learning, detailed assignments (作业) , strict time tables, and an unambiguous assessment (Hofstede, 2002) . American culture has a low tolerance for ambiguity in the classroom. They pursue for absolute correct or incorrect and prefer explicit explanation from the teachers. In societies with ambiguity intolerance, rules may be specified loosely , and infractions viewed more leniently. Asian countries such as China and India show greater tolerance for ambiguity in the classroom. Students give little regard to truth in absolute terms and are more willing to interpret the teacher’s implicit and neutral statement from their own understandings.

➤ Passive learning vs. Active learning

This dimension describes how students prefer to participate in the learning process. In some cultures, students are taught to participate actively in the learning process by asking questions and engaging in discussion. For example, in American school system, critical thinking, judgmental questioning, and active initiation of discussion are expected. In other cultures, students are used to learning by listening, watching (observing), and imitating. It usually has a teacher who lectures, putting an outline or a few key terms on the chalkboard, and unloading information to the students. Students are then forced by the authority of the teacher to sit, listen, take notes and absorb all pertinent information.

3.2 Different Communicative Styles

➤ Relationship between classmates—cooperation or competition?

This describes whether learners prefer to work together in a cooperative environment or to work independently in competition with one another. Studies have revealed that differences in childhood socialization between individualistic and collectivistic societies lead to differences in modal personality characteristics and in behavior patterns. Those who grow up in collectivistic societies learn to intuitively think of themselves as part of a group focusing on “we”. In contrast, those who grow up in individualistic societies learn to think of themselves as an individual with a focus on “I” (Hofstede, 2001).

Latino cultures and Asian cultures turn to produce cooperative students. They work cooperatively in groups for class assignments. In North Americans, on the other hand, students prefer to work individually and to compete with each other. Personal achievement is highly appreciated.

➤ Relationship between the teacher and the students—hierarchical or democratic?

How the learner views the learning process and defines the roles of learner and teacher greatly influences the effect of education.

A highly power distant society clearly expresses certain social hierarchies that are acceptable to the society. Therefore, a teacher is ranked higher than his/her students in terms of the knowledge and authority vested in him/her. His/her “wisdom” and teachings are taken as highly authentic and are not questioned (Hofstede, 2002). Students “look up” to their teachers as having the last word in everything they teach. For example, in India which ranks high in power distance, there are prayers that equate the mother, father, and teacher to God. It was found in a study that Chinese students respond to teachers with attention, silence and fear. They do not question their teachers or even challenge their judgments (Tao, 2004). In cultures that value formal communication, students are expected to rise when the teacher enters the room, and teachers are addressed with their appropriate titles and last names, or referred to honorably as “teacher”.

In contrast, in low power distance society such as America, relationship between the teachers and the students are relaxed, informal and democratic. For example, teachers always prefer the students to call his/her first name directly; students are encouraged to challenge their teachers once they have different opinions.

3.3 Extrinsic Motivation vs. Intrinsic Motivation

Cultures provide diverse reasons why it is important and desirable to learn. These reasons are motivational bases that prompt students to participate and excel in the educational process. Extrinsic motivation reflects outside forces that impact upon the learner. Intrinsic motivation implies that the locus of motivation is found within. Some students are motivated intrinsically to succeed.

For example, most European and American students desire to succeed academically so that they can secure a good position and earn a great deal of money. In contrast, Asian students are often motivated extrinsically. “Asian children are often found to be motivated extrinsically by their parents and relatives. They study hard because they want to please their parents and impress their relatives.”(Tao, 2004)

➤ Hard learning vs. Pleasurable learning

Pleasurable learning has been a slogan in a number of Western countries. Western educators in general consider it important that learning should be a pleasurable experience for the child. Also, they believe that pleasurable learning is effective learning, for a child learns most effectively when he or she is enjoying the learning.

In contrast, the traditional view in East Asian countries, especially in China, has been that studying is a serious endeavor. Students are expected to put in hard work and perseverance (坚毅) in their study, and are not supposed to “enjoy” the study for Asian parents teach their children early that the route to success lies in hard work. And every Chinese is familiar with the many ancient Chinese folk stories about famous figures having had a hard time studying and eventually becoming successful. These ancient stories are teaching a lesson to even the present-day Chinese

classroom , and teachers in China are still imparting these attitudes towards study to their students.



Questions for Discussion:

1. What are the differences between traditional Chinese and Western learning styles? Give examples.
2. Which aspects of Chinese culture mentioned in the text influence Chinese students' learning styles and communication styles?
3. What is your attitude toward the influence of Chinese culture on Chinese students' English learning? Is the home culture's influence on language learning a unique phenomenon among Chinese students?
4. What problems exist in both Chinese and Western learning styles? How can the problems be solved according to your understanding?

From the above elaboration, we can see clearly that culture to a large extent determines how classroom activities are organized, dictates how classroom behavior is regulated and controlled, prescribes how teachers should teach, and affects perceptions about the importance of education. Both teachers and students must quickly acquire a comprehensive understanding of the cultural diversity present in today's classrooms and try their best to create a cultural responsive classroom for all the learners.

Teachers should be sensitive to the feelings and needs of their students, and try to use cultural knowledge and acculturation assessment information to determine appropriate cultural responses to their students' needs. From observing the teachers' empathy and actions, students will also learn empathy and tolerance, thus promote mutual understanding and appreciating for each other.

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: Excerpt from Battle Hymn of the Tiger Mother

Have you read or heard the book Battle Hymn of the Tiger Mother written by Amy Chua, a professor at Yale Law School. The following is excerpted from the first part of the book.

Amy Chua with her daughters, Louisa and Sophia, at their home in New Haven, Conn.

Part One

The Tiger, the living symbol of strength and power, generally inspires fear and respect.

The Chinese Mother

A lot of people wonder how Chinese parents raise such stereotypically successful kids. They wonder what these parents do to produce so many math whizzes and music prodigies, what it's like inside the family, and whether they could do it too. Well, I can tell them, because I've done it. Here are some things my daughters, Sophia and Louisa, were never allowed to do:

- attend a sleepover;
- have a playdate;
- be in a school play;
- complain about not being in a school play;
- watch TV or play computer games;
- choose their own extracurricular activities;
- get any grade less than an A;
- not be the #1 student in every subject except gym and drama;
- play any instrument other than the piano or violin;
- not play the piano or violin.

I'm using the term "Chinese mother" loosely. I recently met a super successful white guy from South Dakota (you've seen him on television), and after comparing notes we decided that his working-class father had definitely been a Chinese mother. I know some Korean, Indian, Jamaican, Irish, and Ghanaian parents who qualify too. Conversely, I know some mothers of Chinese heritage, almost always born in the West, who are not Chinese mothers, by choice or otherwise.

I'm also using the term "Western parents" loosely. Western parents come in all varieties. In fact, I'll go out on a limb and say that Westerners are far more diverse in their parenting styles than the Chinese. Some Western parents are strict; others are lax. There are same-sex parents, orthodox Jewish parents, single parents, ex-hippie parents, investment banker parents, and military parents. None of these "Western" parents

necessarily see eye to eye, so when I use the term “Western parents,” of course I’m not referring to all Western parents—just as “Chinese mother” doesn’t refer to all Chinese mothers.

All the same, even when Western parents think they’re being strict, they usually don’t come close to being Chinese mothers. For example, my Western friends who consider themselves strict make their children practice their instruments thirty minutes or an hour at most every day. For a Chinese mother, the first hour is the easy part. It’s hours two and three that get tough.

Despite our squeamishness about cultural stereotypes, there are tons of studies out there showing marked and quantifiable differences between Chinese and Westerners when it comes to parenting. In one study of 50 Western American mothers and 48 Chinese immigrant mothers, almost 70% of the Western mothers said either that “stressing academic success is not good for children” or that “parents need to foster the idea that learning is fun”. By contrast, roughly none of the Chinese mothers felt the same way. Instead, the vast majority of the Chinese mothers said that they believe their children can be “the best” students, that “academic achievement reflects successful parenting” and that if children did not excel at school then there was “a problem” and parents “were not doing their job”. Other studies indicate that compared to Western parents, Chinese parents spend approximately ten times as long every day drilling academic activities with their children. By contrast, Western kids are more likely to participate in sports teams.

This brings me to my final point. Some might think that the American sports parent is an analog to the Chinese mother. This is so wrong. Unlike your typical Western overscheduling soccer mom, the Chinese mother believes that (1) schoolwork always comes first; (2) an A-minus is a bad grade; (3) your children must be two years ahead of their classmates in math; (4) you must never compliment your children in public; (5) if your child ever disagrees with a teacher or coach, you must always take the side of the teacher or coach; (6) the only activities your children should be

permitted to do are those in which they can eventually win a medal; and (7) that medal must be gold.

Source: Chua, A. (2011). *Battle Hymn of the Tiger Mother*. London: Penguin Press HC.

Questions for Discussion:

1. Have you read or heard about the book? What do you agree or disagree with the Tiger Mother in parenting children? Do you think that Chinese parents are better at raising kids than Western ones?

2. What differences between Chinese and American parents can we see from this case? What do you think has caused these differences?

Case 2: Are We Neglecting Our Parental Duties?

For a month in the spring of 1987, my wife Ellen and I lived in the bustling Eastern Chinese city of Nanjing with our 18-month-old son Benjamin while studying arts education in Chinese kindergartens and elementary schools. But one of the most telling lessons Ellen and I got in the difference between Chinese and American ideas of education came not in the classroom but in the lobby of the Jinling Hotel where we stayed in Nanjing.

The key to our room was attached to a large plastic block with the room number on it. When leaving the hotel, a guest was encouraged to turn in the key, either by handing it to an attendant or by dropping it through a slot into a box. Because the key slot was narrow, the key had to be positioned carefully to fit into it.

Benjamin loved to carry the key around, shaking it vigorously. He also liked to try to place it into the slot. Because of his tender age and incomplete understanding of the need to position the key just so, he would usually fail. Benjamin was not bothered in the least. He probably got as much pleasure out of the sounds the key made as he did those few times when the key actually found its way into the slot.

Now both Ellen and I were perfectly happy to allow Benjamin to bang the key near the key slot. His exploratory behavior seemed harmless enough. But I soon observed an interesting phenomenon. Any Chinese staff member nearby would come over to watch Benjamin and, noting his lack of initial success, attempt to assist. He or she would hold onto Benjamin's hand and, gently but firmly, guide it directly toward the slot, reposition it as necessary, and help him to insert it. The "teacher" would then smile somewhat expectantly at Ellen or me, as if awaiting a thank-you—and on occasion would frown slightly, as if considering us to be neglecting our parental duties.

Source: Gardner, H. Learning, Chinese-style, as cited in Li, Yinhua. (2003). College English—Integrated Course. Shanghai: Shanghai Foreign Language Education Press.

Questions for Discussion:

1. What are the different ways of early childhood education in China and the West?
2. Why do Chinese prefer "teaching by holding his hand"?
3. Why do middle-class Americans value children's self-reliance in problem solving?

Practice Your Knowledge

1. Make a survey of Chinese and American students' preferences for educational styles, including questions concerning different aspects of school education such as the size of the class, curriculums, teaching methods and so on. Analyze and compare the results with what has been elaborated in the text to see if there are any similarities or different findings from the previous research results on cultural influence on education.

2. Organize a debate in or after class. One group is of the opinion that "creativity is more important than imitation in childhood education", the other group is holding that "imitation is more important than creativity in

childhood education”. Invite some teachers to be your judges. Arrange someone to record the whole process.

3. Design and prepare a show about the cultural conflict between a Chinese teacher and an international student in classroom setting. Make it interesting and enlightening to your classmate.

4. Suppose you are a teacher facing 50% students who are passive learners and 50% who are active learners. How will you organize your teaching to make it acceptable for both? Discuss in groups and then have one of your members make a 10-minute presentation about your ideas in the class. Innovative ideas and attractive PPTs will be appreciated.

Expand Your Knowledge

Books

Stephens, D. (2007). Culture in Education and Development principles, Practice and Policy. Symposium Books Ltd.

钱穆. (2004). 文化与教育. 桂林: 广西师范大学出版社.

张瑞璠, 王承绪. (1997). 中外教育比较史纲. 济南: 山东教育出版社.

Website

1. <http://www.comfsm.fm/socscie/effecteach.htm>

This website provides information about effective teaching in a cross-cultural setting.

2. <http://www.ericdigests.org/1992-5/perspective.htm>

This website provides introduction about teaching with a multicultural perspective.

Video

1. In a TV program (BBC 纪录片《当英国学生遇上中国老师》), a unique experiment shows how five teachers from China take

over the education of fifty teenagers at a Hampshire school, England. It reveals some of the cultural conflicts between the Chinese teacher Li Aiyun and her British students. Watch the video at <https://v.qq.com/x/page/g01631rsfcl.html>.

2. Watch movies about education: The Graduate (《毕业生》); Dead Poets Society (《死亡诗社》); A Beautiful Mind (《美丽心灵》).

Chapter 9 Mass Media and Popular Culture

Learning objectives

By the end of this chapter, you should be able to:

- understand that the media can be helpful tools for improving your intercultural communication skills and important sources for intercultural studies;
- illustrate the changing definition and role of the mass media in our society; and
- examine how the media have shaped popular culture through the messages they convey and their audience reception.

Section 1 Warm-up

The Devil Wears Prada (《穿普拉达的女王》)

1. Introduction to the Movie The Devil Wears Prada

Andrea “Andy” SACHS is an aspiring journalist fresh out of Northwestern University. Though having little interest in the fashion industry, she lands the job “a million girls would kill for”: junior personal assistant to Miranda Priestly, the icy editor-in-chief of Runway fashion magazine. She soon learns that working for Miranda could test the patience of a saint thanks to her endless demands and refusal to acknowledge the end

of a work day. Andy struggles to hold on to the job, knowing that a recommendation from Miranda can open nearly any door at any magazine.

Task: Watch the whole movie, and discuss with your partner the cultural influence on mass media as reflected by this movie in the following aspects:

- compare the fashion industry in China and in the United States to figure out the cultural differences in media industry;
- the role mass media such as Runway Fashion Magazine play in intercultural communication;
- features of Andy's job as a journalist in mass media industry;
- the role Runway Fashion Magazine plays in people's life.

2. Introduction to the Selected Scene—Is It Just a Magazine?

During a dinner with her father who came to visit her in New York City, Miranda calls her: the airports in Florida where she is are all closed due to a hurricane but she needs to get home and orders Andy to get her home somehow. Andy tries every airline company there is, but none of them are flying out because of the weather. When Miranda does arrive back at the office, she tells Andy she has disappointed her more than any other of her previous assistants.

Andy is very upset and has a talk with Runway's art director Nigel, who gives a whole new perspective of Miranda, her work and fashion in general. Andy decides to change.

Task: Try to explain the influence of mass media on culture and people in the selected scene.

Script

Nigel: Excuse me! Where do you think you're going?

Andy: She hates me, Nigel.

Nigel: And that's my problem because... Oh, wait. No, it's not my problem.

Andy: I don't know what else I can do because if I do something right, it's unacknowledged. She doesn't even say thank you. But if I do something wrong, she is vicious.

Nigel: So quit.

Andy: What?

Nigel: Quit.

Andy: Quit?

Nigel: I can get another girl to take your job in five minutes... one who really wants it.

Andy: No, I don't want to quit. That's not fair. But, you know, I'm just saying that I would just like a little credit... for the fact that I'm killing myself trying.

Nigel: Andy, be serious. You are not trying. You are whining.

Andy: I...

Nigel: What is it that you want me to say to you, huh? Do you want me to say, "Poor you. Miranda's picking on you. Poor you. Poor Andy"? Hmm? Wake up, six. She's just doing her job. Don't you know that you are working at the place that published some of the greatest artists of the century? Halston, Lagerfeld, de la Renta... And what they did, what they created was greater than art because you live your life in it. Well, not you, obviously, but some people. You think this is just a magazine, hmm? This is not just a magazine. This is a shining beacon of hope for... oh, I don't know... let's say a young boy growing up in Rhode Island with six brothers... pretending to go to soccer practice when he was really going to sewing class... and reading Runway under the covers at night with a flashlight. You have no idea how many legends have walked these halls. And what's worse, you don't care. Because this place, where so many people would die to work...

you only deign to work. And you want to know why she doesn't kiss you on the forehead and give you a gold star on your homework at the end of the day. Wake up, sweetheart.

Andy: Okay. So I'm screwing it up.

Nigel: Mmm.

Andy: I don't want to. I just wish that I knew what I could do to...

Section 2 Text

The above film study shows the fact that the media play a vital role in shaping public opinion on a variety of important issues. We may ask if they exert influence through the information they convey, or rather through the interpretations they place upon the information. You will get an answer from the following discussion.

1. Mass Media and Their Role in Our Society

1.1 Mass Media Defined

Understanding mass media is crucial to studying intercultural communication. As the very meaning of the word suggests, "media" are something in between that carry information from the source to its target. Even if you have never travelled to South America, you may still have some notions about its landscape, culture and people. You can easily distinguish French from Saudi Arabians, Christians from Muslims. This kind of cultural awareness is acquired, into a large extent, through mass media. So what exactly are mass media?

The term mass media refers collectively to all media technologies, including newspapers, magazines, radio, television and Internet, which are used for mass communication purposes, and to the organizations in control of these technologies (Potter, 2008, p. 32). Actually, with the advancement

of digital technologies, the definition of media remains open. Besides the ever-increasing importance of Internet in mass communication, we now have new forms of media that are both individualized and mass at the same time (see Figure 9-1). Have you ever considered how much closer cell phones, micro blogs and YouTube have brought you to other people, news and events around the world, without knowing the fact they could also be part of the media world?

Different from local media which cover a smaller area and focus on regional news of interest, and from specialty media which provide for particular demographic groups, mass media are intended for large audience, such as the entire population of a country. You might think of mass media as the news, but the term also includes entertainment like television shows, novels and films. It may also take the form of educational programs. Political communications, including propaganda, are also frequently distributed via mass media, as are public service announcements and emergency alerts. All of these serve a common purpose: to distribute information to a wide range of people, and this remains the primary function of mass communications.



Figure 9-1 Emerging New Media

1.2 Mass Media under Development

The usage of the phrase “the media” began only in the 1920s. However, the development of media has a long history. Media were first able to serve the purpose of mass communication in Europe in the late 15th century thanks to the invention of the printing press, as books and newspapers could be published on a much larger scale than was previously possible.

➤ Newspapers

Before the invention of newspapers, governments in centralized empires like China and ancient Rome made announcements to the general public in the form of bulletins. After the invention of the printing press, in the early 17th century, newspapers first came into being, and later they experienced a huge increase in circulation thanks to the railroads which made their distribution over wide geographical areas possible.

➤ Telegraph

In the 1840s, the first commercial electrical telegraph was developed and became the world’s first form of electrical telecommunications. In a few decades after their creation, electrical telegraph networks greatly facilitated international commerce by making it possible for people to instantly transmit messages across continents.

➤ Films

Cinema began to be a large-scale entertainment industry around the turn of the 20th century. The Great Train Robbery (1903), a narrative Western film, is considered to be the first real full length film with a huge success. Film is now a huge industry around the world not only in entertainment, but also in education, and is a dominant force in shaping popular culture.

➤ Radio

The monopoly of print media in industrialized western countries was ended in the 1920s by radio broadcasting, which won great popularity not

only for its entertainment functions, but also for its quick, on-the-spot reports of news and events. After TV became popular in the 1940s, radio adapted to the challenges by providing more music in its entertainment programs. In the 1950s in America, car radios were offered as optional accessories by automobile manufacturers, which again greatly increased radio's popularity. It has long been common to see people listen to their car radios as they drive to and from work.

➤ Television

The first television broadcasts for a mass audience began in 1936 in Germany and UK. After World War II, television's visual images replaced the audio-only limitation of radio as the predominant entertainment and news vehicle.

➤ Internet, mobile devices, e-mail, social networkings and video games

Modern cell phones are no longer single use devices, as most of them are now equipped with Internet access and capable of connecting to the Internet which is, of course, a mass medium. E-mail, likewise, has become an important channel of communication in universities, government and organizations as a substitution of paper letters or text messages due to its rapidness, convenience and money-saving advantages.

Social networkings, such as Blogs, Facebook, LinkedIn, Instagram, Tumblr, Twitter, Wechat, Micro Blogs, Renren, have been important and popular ways of worldwide communication and spreading instant information these days. Social networking users can now create their own profiles, make friends, participate in chat rooms, hold private conversations, share photos, videos and blogs, which enables them to get connected to every corner of the world and obtain the first-hand information instantly.

Such being the case, video games may also be included. Consider the fact that the players of video games could share the same experience online while playing separately on their PCs. To judge whether a device serves mass communication purposes or not, it is always essential to look at

whether it is used to communicate a message to a large group, especially simultaneously.

1.3 Mass Media's Functions

Over time, the role of media has been changing as it reaches an ever larger audience and widens its influence in political, commercial and educational realms. The great effects of mass media could first be seen in advanced industrial capitalisms. Since the 1950s, in countries that have reached a high level of industrialization, the mass media of cinema, radio and TV have assumed an important social role, especially in politics and commercial advertisements. With the rapid development of the Internet, the world's Internet users have surpassed 4.6 billion or 59.5% of world population in 2021. The Internet can be accessed almost anywhere by numerous means, including through mobile Internet devices which largely facilitate people's life by providing access of useful information instantly.

In the US, the popularity of radio reached its peak during the Great Depression of the 1930s and World War II. At that time, President Franklin D. Roosevelt used radio broadcasting to reach the American public. His "fireside chats" informed the nation on the progress of policies to counter the Depression and on changes during World War II. The "fireside chats" brought great comfort to the nation in fear and depression, and they contributed to the great reputation of Franklin D. Roosevelt himself. In recent years, the mass media have played an even more important role in the political field. Still in the US, Obama in his presidential campaign ushered in an even more powerful medium-cable television and Internet. In modern society, mass media have become a great force in affecting public opinion that both politicians and the mainstream press cannot neglect. The proper use of the media is now a crucial part of campaign strategy as well as a major tool for political propaganda.

The media play a large part in shaping modern popular culture by selecting and portraying a particular set of beliefs, values, and traditions as reality. In an intercultural context, the mass media are great sources of common knowledge and understanding because of the popular culture they

create among people. The target audience are often categorized according to languages or regions, and the mass media serve as a bridge linking a particular group of people and the rest of the world. A brilliant and successful example in China is Phoenix TV, which has six television channels, ranging from news and talk shows, to music reviews and movies. Since its founding, it has been committed to shortening the distance between the Chinese and the outer world.

Traditionally, people think the role of mass communication lies in informing people of the news and events that they could not experience directly themselves. Walter Lippmann, however, offered a triangular relationship (see Figure 9-2), to describe the role media play between the scenes of the action and the audience. The scene of action, which is where the news takes place and may include anything like people, places and actions, is portrayed by the media in messages and sent to the audience. The audience, with the information and interpretations conveyed to them through the media, then form a collective opinion, or perception of the action, and responded accordingly. The last side of the triangle is only complete when the responses make an impact on the original scene of action. The following part of this chapter is therefore organized around these two aspects of mass media, the message they convey to the audience and their reception.

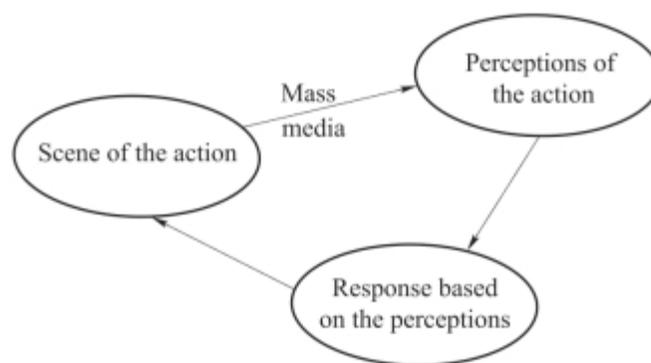


Figure 9-2 Mass Media in Public Opinion Formation

Source: Walter Lippman. (1922). *The World Outside and the Pictures in Our Heads*, Chapter 1, Public Opinion. New York: Harcourt, Brace and

Company.

Questions for Discussion:

1. What is the difference between a cell phone and a telephone that makes the former a mass medium and the latter not?
2. Can you think of other new media recently developed? What effects do they have on our lives?
3. Micro blogs are becoming increasingly popular in China. What are its advantages compared with traditional media?
4. Does the emergence of micro blogs mean that common media audience is becoming the producers of media messages as well? If so, what will be its effects on the society?
5. Can you illustrate the main functions of new media with examples?

2. Mass Media Messages

2.1 The Media Producers

Because of the great role mass media play in shaping public opinion, they are often viewed as essential instruments of mass control. Some even consider that the country “belongs to the person who controls communications”. So who are those persons?

Media production is about who creates and disseminates messages through the printing press, televisions, etc. The media producers are called cultural industries. Though their products are highly visible to the general audience, the media producers are generally hidden behind the scenes. The study of mass media production seeks to identify those people and organizations that are actually creating those messages, and in so doing, affect the perceptions of news and events among the public. As individuals and organizations are subject to the dominant social ideologies, the media producers, in turn, reinforce in a large part the dominant ideology through their messages that are in line with it. The media producers achieve this

affect through agenda setting, that is, first, what news, events or opinions they choose to share with the public and what not, and second, the manner of reporting those issues on the agenda, for instance, what tone to assume, what parts to highlight, and what parts to downplay. In this way, as long as noted by media scholars, the media producers set the agenda for discussion about news on political and societal issues.

You might ask why the mass media producers tend to identify themselves with the dominant culture even at the expense of offending another culture and why they choose to reinforce a particular set of beliefs and biases. That is because first, the information disseminated is based on what the market is interested in, as the mass media are primarily profit-oriented industries; second, as there is more and more monopoly over the control of such information because of media conglomerates (联合大企业), a dominant ideology is presented to a large number of people while the voice of the other less powerful is muffled. So although the audience might have diverse choices of media, these media actually come from one or several powerful sources with the certain dominant ideologies which set agendas.

2.2 Limitations of Mass Media Messages

We shall now explore the limitations of mass media in further detail.

➤ Selection of topics

As mentioned before, the process of agenda setting determines the topics of media and the way they are reported. For a media outlet seeking to cover national and international news, local breaking news might be ignored, because pieces of news are not of interest to the majority of people. News media depend greatly on the viewers for economic reasons, and the interest of the audience shall finally determine the newsworthiness of media content. So it is not surprising that media are always seeking spectacular and emotionally touching subject, though they might not be as important as other subjects of a more neutral nature. Topics like danger, food and sex are able to touch people's "psychological buttons", and are especially appealing to them. Crime and disaster are also favorites because they are also the ones

the audience pay special attention to. According to one study, stories about deviance and control constitute more than half of the news.

➤ Content homogenization

The media producers as well as those who influence the media companies together set the agenda of media messages and use their power to limit reportorial possibilities. Such power is known as gate-keeping, as what is finally included in the media messages generally represent the interests of the political and economic elites within a country. The consequence is known as content homogenization, which suggests that events and topics selected for news coverage and the ideological perspectives conveyed in the messages are homogenous, showing little diversity of ideas.

➤ Media censorship

The media owners can decide on what information to be shown and what to censor. This can sometimes be caused by the influence from a country's government. Many governments have laws that allow for censoring of objectionable, sensitive, or harmful communications. Mass media lawyers may deal with the legal balance between free speech and censorship.

➤ Media stereotyping

As you have already learned, mass media are subject to a society's beliefs and ideologies, and by portraying a certain interpretation of reality, they can shape perceptions of reality to be more in line with the dominant ideology. In an intercultural context, this kind of interpretation gained through the media might cause a conflict with existing beliefs and values. A country that appreciates aggressiveness and competition may differ greatly in its mass media messages from a country that values peace and modesty. The homogenization of media sources and content leads to one remarkable consequence on a global scale, namely cultural imperialism. The theory of cultural imperialism states that smaller countries are losing their identity because of the ideology the media from larger countries seek to establish.

This process can happen smoothly as the dominant ideology gradually gains ground as part of the popular culture of the country receiving the influence.

By contrast, media stereotyping is more tractable once detected. Let's take racial stereotype as an example. The United States is known for its racial diversity; however, racial stereotypes exist widely in the country's media. For people who watch a lot of television, they may assume that African-Americans are generally stupid, dishonest, lazy and ignorant. These are just some of the stereotypes that the media uses to portray African-Americans. According to the Entman-Rojecki Index of Race and Media, 89% of black female movie characters are shown using vulgar language, while only 17% of white woman are. Black women are shown as being violent in movies 56% of the time compared to the 11% of white women. In the mass media, African-Americans are often portrayed as a violent race. However, countless studies and statistics have shown the inaccuracy of this portrayal, which is unfair for African-Americans. This is also true for many other ethnic minorities, such as American-Indians and Latino-Americans.

Questions for Discussion:

1. According to some US experts in journalism, it is only natural for a profit-oriented media company like CNN to include offensive remarks in some of its programs, as these programs tend to attract the audience's attention. In your opinion, what can society and governments do to solve the problem?

2. Do you agree with the remark that the country "belongs to the person who controls communications"?

3. Can you depict the limitations of mass media messages with examples?

3. Mass Media Reception

Statistics show that there are few things which impact the human mind more than the mass media. The advice of teachers, parents and relatives

may fall on deaf ears, but the mass media create a whole environment of popular culture from whose influence none is immune. At this point, it becomes necessary to look deeper into how people receive the media messages.

3.1 Audience as Passive Media Consumers

One of the earliest explanations of the effect of the media on audience is called the hypodermic needle model. This model suggests that like a hypodermic needle injecting vaccines and other medicine into patients, the media can shoot their powerful effects directly into the unsuspecting audience. The model was developed around World War II when scholars were concerned with the effectiveness of Hitler's media propaganda against Jews among the German people. Scholars were worried that the media, if controlled by evil power, could lead to disastrous outcomes. Naturally, the media were criticized heavily at that time. However, over time, numerous studies have shown this model to be inaccurate and purport to show that the audience actually have a certain degree of autonomy in dealing with the media messages they receive.

3.2 Audience as Active Media Consumers

Many theories of media reception assume that audience are active receivers, able to make decisions whether to believe in media messages and the ideology (思想意识) encoded in them and how they should affect them.

First, the audience might consume the messages in their own ways and only accept a portion of the mediated messages deemed accurate and useful, and ignore the irrelevant parts. For the messages that are considered to be unbearably unjust, the audience might even react by having protests. The protest of Chinese demonstrators against Cafferty's derogatory remarks is a perfect example of this. On the April 9, 2008, the broadcast of CNN's The Situation Room, CNN commentator Jack Cafferty was asked to make remarks on the relationship between the US and China in comparison with that of 20 or 30 years ago, in which he called the Chinese a bunch of "goons and thugs" and said products manufactured in China are "junk". Shortly, the

Legal Immigrant Association started an online petition calling for a formal apology. On April 14, Jack Cafferty clarified his remarks, saying that his accusations were directed only towards the Chinese government, not to the Chinese people. Not satisfied with this, several thousand demonstrators protested in front of CNN's headquarters and offices in Atlanta, Georgia and Hollywood, demanding that CNN remove Cafferty from the network and make a formal apology. On April 26, 2008, large protests were held in front of CNN headquarters in Atlanta. By protesting, they helped to prevent the negative image from gaining more ground in the minds of American people whose only exposure to China is mainly in the mass media. When calculating the ultimate effects of mass media messages, audience reception should be taken into account, finally completing Lippmann's model of a triangular relationship.

3.3 Cultural Hybridity

Hybridity in its basic sense refers to mixture. Initially a term in biology, it was subsequently employed in linguistics and in racial theory in the nineteenth century. The use of the word in terms of culture is of a recent development, closely associated with globalization. If one assumes that media audience are active receivers of information, one will very likely believe that the audience will borrow certain elements from the culture that they are highly exposed to and their own cultures to form a new mixture. This process of creating this mixture is called cultural hybridity.

Questions for Discussion:

1. How does mass media impact the human mind more than anything else?
2. How can audience be active media consumers instead of being passive receivers?
3. What do we mean by "cultural hybridity"? How is it closely associated with globalization?

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: Cultural Hybridity

In recent years, China has seen an increasing fascination with Korean culture on a national basis, especially among its younger generation. Throughout the country, the Korean wave of pop music, Korean cuisine and Korean TV series have become fads. In an article in *The New York Times*, the author noted how Korean culture has shaped the daily life of many Chinese people: “From clothes to hairstyle, music to television dramas, Korea has been defining the tastes of many Chinese and other Asians for the past half decade”. (Onishi, 2006)

Source: Onishi, Norimitsu. (2006, February 1). For China’s Youth, Culture Made in Korea. *The New York Times*.



Questions for Discussion:

1. Do you think the appearance of Korean fads in China is the result of cultural hybridization, or is simply because of the innate similarities between the two cultures?
2. Some consider that cultural hybridity offers a third way between globalization and local culture. If it is the result of cultural hybridization, please give examples to show how the mass media have helped create

Korean fads in China. How do you evaluate the impact of Korean culture on Chinese youth?

3. In your opinion, should cultural hybridity be encouraged? If so, in what way?

Case 2: The Huge Empires of Time Warner and Disney

With USD43.7 billion in revenue (2007), Time Warner is considered to be the largest media company in the US. It has holdings in television (TBS, CNN, Home Box Office, Warner Brothers, et al.), cable (Time Warner Cable), magazines (People, Sports Illustrated, Time, Real Simple), the Internet (AOL), and movies (Warner Brothers and New Line). All these influential media branches belong to Time Warner Corporation, with many of them being merged or acquired.

Other large media companies have holdings and movies as diverse as Time Warner. In terms of revenue, the largest media conglomerate is Disney. Since its founding in 1923, the Walt Disney Company and its affiliated companies have led diversified international family entertainment and media enterprises, specializing in four business segments: media networks, parks and resorts, studio entertainment and consumer products. The company is best known for the products of its film studio, the Walt Disney Motion Pictures Group, one of the largest and best-known studios in Hollywood today. Disney also owns and operates the ABC broadcast television network; cable television networks such as Disney Channel, ESPN, and AB Family; publishing, merchandising, and theatre divisions; and it owns and licenses 11 theme parks around the world.

Questions for Discussion:

1. Media corporations like Time Warner and the Walt Disney Company help to create a common popular culture around the world. Do you think that this enables better intercultural communication because of the same understanding, perspectives and experiences they provide for us?

2. Do you think large-scale media corporations can be culturally imperialistic? Why?

Practice Your Knowledge

For a person going to a country for the first time, much of her or his impression of that country comes from mass media messages. Besides the role the mass media play as a linking bridge, they can disseminate biased and even completely wrong information. Think if you have had experiences either of being the person receiving the wrong message of another culture or the person detecting a stereotype caused by media messages. Share your experience with the class and add to the “Con list” of mass media influences in intercultural communication.

Cons of Mass Media in Intercultural Communication

(1) The information reported may not be authentic, and there may be a misinterpretation of a situation.

(2) News can be manipulated to influence the minds of the audience and is subject to the dominant ideologies and stereotypes.

(3) The undue exaggeration of a particular event or unnecessary sensationalism of an issue may project wrong information to the public.

Expand Your Knowledge

Books

Baran, S. (2008). Introduction to Mass Communication: Media Literacy and Culture (4th ed.). Beijing: China Renmin University Press.

Gitlin, T. (2003). The Whole World is Watching: Mass Media in Making and Unmaking of the New Left. Berkeley: University of California Press.

Oetzel, J. (2009). Intercultural Communication: A Layered Approach. Upper Saddle River: Pearson Education, Inc.

Website

What are the most popular movies of all time in the US? Are they the same as those in other countries? Visit the Internet Movie Database and compare the American and international all-time box office rankings.

Video

On January 17, 2011, the “China’s National Image Film” was displayed on the large electronic screens at Times Square in New York. The film features many Chinese celebrated figures, including Tan Dun, Lang Lang, Yuan Longping, Yang Liwei, Yao Ming, and Deng Yaping. Watch the video and consider how effectively this film conveys the intended message of China’s national image to foreign audience from the perspective of intercultural communication.

Chapter 10 Chinese Culture and International Communication

Learning objectives

By the end of this chapter, you should be able to:

- understand the significance of international communication of Chinese culture;
- describe what Chinese culture should be promoted; and
- be aware of the difficulties and challenges in promoting Chinese culture into the world.

Section 1 Warm-up

Kung Fu Panda (《功夫熊猫》)

1. Introduction to the Movie Kung Fu Panda

In the Valley of Peace in ancient China, Po, a 24-year-old, clumsy (笨拙的) panda, is a Kung Fu fanatic, who idolizes the Furious Five-Tigress, Monkey, Mantis, Viper, and Crane—a quintet of Kung Fu masters trained by the old Master Shifu to protect the valley. Because he works in his goose father Mr. Ping's noodle restaurant, Po is unable to achieve his dream of becoming a Kung Fu master himself.

One day, Shifu's mentor, the old tortoise Grand Master Oogway, has a vision that Shifu's former student and foster son the evil snow leopard Tai Lung will escape from prison and return to the Valley of Peace to take revenge for being denied the Dragon Scroll, which is said to hold the secret

to limitless power. To the surprise of everyone, Oogway chooses Po as the legendary Dragon Warrior. Now, Po needs to fulfill his destiny as the hero who saves his people during their darkest hours.

Task: Watch the whole movie, and discuss with your partner what can be promoted in Chinese culture considering the following aspects:

- the Chinese traditional value toward femininity vs. women's independence;
- the Chinese traditional social prejudice against women's role;
- Mulan's character image vs. those of the other princesses of Disney animation;
- the role of father in Mulan and Kungfu Panda;
- Tortoise Oogway, a typical Chinese image vs. Raccoon Shifu, a north American animal;
- some other Chinese images, like cuisine, architecture, painting, entertainment, music, etc.

2. Introduction to the Selected Scene—Noodle Folk

Po's dream of being a Kong Fu master is shattered by his goose father's calling. Disappointed again with the fail of achieving his dream, Po gets up and goes downstairs to help his father in the noodle restaurant. When working, Po and his father Mr. Ping talk about Po's dream and future job, which makes Po feel rather unsatisfied.

Task: Try to point out the typical Chinese culture in the selected scene.

Script

Po: Sorry dad.

Mr. Ping: Sorry doesn't make the noodles. And what are you doing up there—all that noise.

Po: Oh...Nothing, just ...had a crazy.

Mr.Ping: What about? What are you dreaming about?

Po: En...was I...I was dreaming about...en...noodles.

Mr.Ping: Noodles? You were really dreaming about noodles?

Po: Yeah...what else have I dreamed about? Oh, careful, that soup is sharp!

Mr.Ping: Happy day! My son finally had the noodle dream! You don't know how long I have been waiting for this moment! This is a sign, Po.

Po: En...a sign of what?

Mr.Ping: You are almost ready to be entrusted (付托) with the secret ingredient (配方) of my secret ingredient soup, and then you'll fulfill your destiny and take over the restaurant, just as I took it over from my father who took it from his father who won it from a game named mah-jongg (麻将).

Po: Dad, dad, dad...this was just a dream. No, it was just the dream.

Mr.Ping: We are noodle folk (世家) broth run through our veins.

Po: Dad, didn't you ever...want to do something else? Something besides noodles?

Mr.Ping: Actually. When I was young and crazy, I thought about running away and learning how to make tofu.

Po: So why didn't you?

Mr.Ping: Because it was a stupid dream! Can you imagine me making tofu?Hahahaha...tofu...no! We all have our place in this world, mine is here, and yours is...

Po: I know...is here.

Mr.Ping: No...it's the table to 2, 5, 7 and 12! Services with the smile!

Section 2 Text

China is a country with a rich and diverse culture. For a long time, our country has endeavored to promote our culture to Western society. There were many noticeable figures emerging in the long history of introducing Chinese culture to the world. Can you think of some examples of the earliest efforts in promoting Chinese culture in Chinese history? You may think of the Silk Road that occurred 3 000 years ago, the Trip to the West (《西游记》) which describes the Tang Priest (San zang) and his three disciples on their way to the Western Heaven to obtain Buddhist scriptures, Eastward Sea Voyage of Jianzhen and its influence in Japan, Zheng He's expedition, as well as the Travels of Marco Polo (《马可波罗游记》), which played an important role in spreading China to the West. Our ancestors endured numerous vicissitudes but never gave up.

Why is it now especially important for us to promote our culture into the world? What do we mean by Chinese culture? What challenges are we facing in promoting Chinese culture with expected result? We are going to discuss these questions in this chapter.

1. The Importance of International Communication of Chinese Culture

China has been a mysterious world for most of the Western countries. Four inventions in ancient China (the compass, gunpowder, papermaking, and printing) are celebrated in Chinese culture for their historical significance and as signs of ancient China's advanced science and technology. What's more important is that China has made great achievements in learning modern Western technology and great changes have taken place in China since our country carried out its opening-up policy. However, due to unfamiliarity with the Western world, Chinese government, institutions, enterprises and mass media did not make great efforts to introduce our culture to the Western society. Research has repeatedly found that most Westerners are unaware of the present conditions of China.

What's worse, owing to the effect of some biased reports about China on Western dominated media, there exists some misunderstanding of Chinese culture and certain stereotype of Chinese image in their minds. China is facing a great strategic threat today, with regard to its national image. Some Western countries are trying to demonize China for complicated reasons. In order to improve the national image of our country, we need to let the world know the true and whole state of China and Chinese people.

However, there exist many other problems in the present approach of Chinese culture promotion. For example, there is scarcity in the education of Chinese culture for domestic students. Chinese students take many courses at all levels, from primary schools to universities. However, there are not enough courses which focus on traditional Chinese culture. Many aspects of traditional culture are thus in danger of dying out. Many Chinese people, especially young people, are greatly impressed by Western culture.

With the rapid economic and social development in China and the rising of her international status, Chinese culture has drawn attention of more and more people in the world. For example, the Beijing Olympic Games, the World Expo and many other international events held in China attracted about billions of TV viewers and visitors worldwide. Many of them are deeply attracted by Chinese unique culture. To meet the demand from the people in the world, China needs to find effective ways to promote its culture into the world.





Questions for Discussion:

1. Can you provide some examples of the early efforts in promoting Chinese culture in Chinese history?
2. Why are some Western countries trying to demonize (妖魔化) China?
3. Why is the promotion of Chinese culture especially important to our country now?

2. The Contents of the Chinese Culture

Chinese culture has a long and splendid history. It cannot be defined as a cultural system rich in distinct national style which takes shape within the terrain of China. The culture includes the spiritual culture and behavioral culture as well as their materialized presentations. It is these cultural forms that typify the fundamental features of the Chinese culture.

On the one hand, Chinese culture belongs to the historical category, having undergone 5,000-year development before it turns into today's splendid sign, both extensive and profound. On the other hand, it belongs to the national category. After a long process of relatively independent development followed by the collision and exchange afterwards between China and foreign countries, the Chinese culture assumes unique characteristics, became an outstanding member in the brilliant global family

of national cultures, and grows to be a main representative of Oriental national cultures.

The area where Chinese culture is dominant covers a large geographical region in Eastern Asia with customs and traditions varying greatly between towns, cities and provinces. Important components of traditional Chinese culture may include literature, arts, relics, architecture, arts and crafts, folk customs, etc. as described in the book of Common Knowledge about Chinese Culture.

➤ Ancient Chinese Literature

Literature is the most dynamic and splendid part of Chinese culture. Throughout the long history, Chinese ancient literature has embodied the underlying spirits of Chinese culture, reflected the Chinese people's pursuit for esthetics and faith for ideal society, and moreover, demonstrated the distinctive Chinese character. For centuries, a succession of diversified literary forms, for instance, mythologies in primeval times, poems and Ci in the Tang and Song dynasties (唐诗宋词), novels in the Ming and Qing dynasties, etc., have come into being. Many great litterateurs are still remembered today and their master pieces have gained perpetual fame. Concepts covered within the Chinese classic texts present a wide range of subjects including poetry, astrology (占星学), astronomy (天文学), calendar (历法), constellations (星座) and many others.

➤ Traditional Chinese Art

China, a nation of long history with profound culture, has inherited and developed a great variety of traditional art forms which suit both refined and popular tastes. From the melodious and pleasant folk music to the elaborate and touching Beijing opera and local dramas, from the simple but elegant inkwash painting (水墨画) to the flexible and powerful calligraphy (书法), one can always discern the light of sparking wisdom. The following traditional Chinese arts have tremendously impressed the world.

Chinese Martial Arts. China is one of the main birth places of Eastern martial arts. Chinese martial arts are collectively given the name Kung Fu or

Wushu. China has produced some of the most renowned martial artists including Li Xiaolong and many others.

Chinese Opera. The Chinese opera is a traditional form of stage entertainment, weaving together elements of mime, dance, song, dialogue, swordplay, and acrobatics into one fluid continuous flow. For centuries, Chinese opera has remained faithful to its original format. There are numerous regional branches of Chinese opera, of which the Beijing opera, Yue opera, Huangmei opera and Kun opera are the most notable ones.

Chinese Painting. Chinese painting is one of the oldest continuous artistic traditions in the world. Traditional painting involves essentially the same techniques as calligraphy and is done with a brush dipped in black or colored ink. The two main techniques in Chinese painting are meticulous and freehand. Meticulous, which is also named Gong-bi, refers to as “court-style” painting, while freehand is loosely termed water colour or brush painting.

Chinese Musical Instruments. There are many musical instruments that are integral to Chinese culture, such as the Zheng (箏), Qin (琴), Sheng (笙) and Xiao (簫), the Erhu (二胡), Pipa (琵琶), and many others.





➤ Chinese Cultural Relics (文物)

There are myriads of ancient cultural relics in China. They embody rich information about history and culture and vividly display the process of Chinese cultural development. The astounding artistic and technological level shown in those relics continue to impress people today.

➤ Ancient Chinese Architecture

Architecture is an important symbol of human civilization. Chinese architecture, examples for which can be found from over 2,000 years ago, has long been a hallmark of the culture. In this field, the Chinese people have extraordinary wisdom and creativity. From resplendent imperial palaces (皇宫) to diverse civilian residences, from picturesque pavilions (亭台) and kiosks (楼阁) to unique pagodas (宝塔) and bridges, the Chinese people have for centuries created one architectural wonder after another. The most prestigious ancient buildings in China are the Imperial Palace (故宫), the Great Wall, the Wild Goose Pagoda (大雁塔), and the Temple of Heaven (天坛), to name just a few. An important feature of Chinese architecture is its emphasis on articulation and bilateral symmetry, which signifies balance.



➤ Chinese Arts and Crafts

Chinese arts and crafts have a long history. Earthenware (陶器) of the primitive society of the Neolithic Age (新石器时期) is the earliest artistic work. The bronze ware (青铜器) of the Shang and Zhou dynasties, lacquer ware (漆器) of the Warring States Period (战国), silk fabrics of the Han and Tang dynasties, embroidery (刺绣) of the Song Dynasty, cloisonné (景泰蓝) and porcelain (瓷器) of the Ming and Qing dynasties, all enjoy worldwide reputation for their exquisiteness (精致) and refinement. Made with high craftsmanship, traditional Chinese arts and crafts are of striking nationalistic features and rich varieties. They have long been shipped around the world.

➤ Traditional Chinese Medicine

Traditional Chinese Medicine (TCM) refers to a broad range of medical practices sharing common theoretical concepts which have been developed in China and look back on a tradition of more than 2,000 years, including various forms of herbal medicine, acupuncture, massage therapy, and dietary therapy. These practices are a common part of medical care throughout East Asia, but are considered “alternative medicine” in the Western world.

The doctrines of Chinese medicine are rooted in books such as the Yellow Emperor's Inner Canon (《黄帝内经》) and the Treatise on Cold Damage (《伤寒论》), as well as in cosmological notions like yin-yang and the Five Phases. Starting in the 1950s, these precepts were modernized in the People's Republic of China so as to integrate many anatomical and pathological notions from scientific medicine. Nonetheless, many of its assumptions remain different from those of modern medicine. As a result, the efficacy of many TCM practices is difficult to test using scientific methods. Clinical trials have so far produced little evidence for the efficacy of TCM therapies, such as acupuncture.

TCM's view of the body is little concerned with anatomical structures, but with the identification of functional entities which regulate digestion, breathing, aging etc. While health is perceived as the harmonious interaction of these entities and the outside world, disease is interpreted as disharmony in interaction.

➤ Chinese Folk Customs

The Chinese life is colorful with many interesting folkways. The Chinese wedding may be a focus of interest. There are many differences between the Chinese and the West in weddings, as the people in the West go to church while the Chinese celebrate with a feast. Westerners hope that God will bless them while the Chinese thank heaven and their parents. Westerners wear white wedding dresses while the bride and groom wear red according to Chinese tradition, because red symbolizes good luck. In this way we know that China's folk culture is obviously different from that of the west. In fact, this can be seen not only in marriage but also with folk temple fair (庙会) and a baby's completion of its first month of life, etc. China has its unique culture, which shows the Chinese's wish for a happy and lucky life.



➤ Chinese Festivals

As an essential part of Chinese culture, many Chinese festivals are associated with Chinese mythology and folklore tales, but more realistically, they probably originated from ancient farmers rituals for celebrating harvests and offering prayers. The major important Chinese festivals and their dates and features are summarized in the following table.

Table 10-1 Chinese Festivals

Date	English Name	Remarks
1st day of 1st lunar month	Chinese New Year	More fireworks after midnight, visit family members.
15th day of 1st lunar month	Lantern Festival	Lantern parade and lion dance celebrating the first full moon. Eating tangyuan. This day is also the last day of the new year celebration.
At the <i>jie qi</i> known as <i>qing ming</i> , solar longitude 15 degrees, 104 days after winter solstice (around April 5)	Tomb Sweeping Day/ Mourning Day	Visit, clean, and make offerings at ancestral grave sites, spring outing.
5th day of 5th lunar month	Dragon Boat Festival	Dragon boat race, eat dumplings wrapped in lotus leaves—Zongzi. This festival commemorates the ancient poet Qu Yuan; drink yellow rice wine, related to the White Snake Lady legend.
7th day of 7th lunar month	The Night of Sevens/ Magpie (喜鹊) Festival	According to legend, the goddess “Zhi Nü” (the star Vega) fell in love with a farm boy “Niu Lang” (the star Altair), but was disapproved by her mother goddess. As punishment, they were separated by the Milky Way and could only meet once a year on this night.
15th day of 8th lunar month	Mid-Autumn Festival	Eat mooncakes, family union meal, related to the legend of Chang E.
9th day of 9th lunar month	Dual-Yang Festival	Autumn outing and mountain climbing; some Chinese also visit the graves of their ancestors to pay their respects.
8th day of 12th lunar month	Laba Festival/Congee Festival	This is the day the Buddha attained enlightenment. People usually eat Laba congee, which is made of mixed grains and fruits.

➤ Life of Chinese People

The Chinese people love life, showing their unique characteristics in life. Nowadays, delicious Chinese food can be enjoyed everywhere in the world. Traditional Chinese costumes with distinct oriental style, such as

the cheong-sam (旗袍) and Tang costume (唐装) are also more and more favored in the circles of international fashion. In every aspect of their life, Chinese people show their artistic way of life.

Chinese Cuisine (烹饪), for example, enjoys the reputation for its color, scent, taste, and design, as well as its variety. Due to the vast territory, abundant resources, varied climate and different living habits in China, people from different places have quite different flavors of food, for instance, southerners like light food while northerners are on the opposite, Sichuan people like spicy food, but Shanxi people like sour food. As a result, many different cuisines unique to certain areas are formed, among which that of Lu, Chuan, Huaiyang and Yue are called the “Grand Four Categories of Chinese Cuisine (四大菜系)”.

The above are only examples of Chinese culture that are worth our efforts to promote to the world.

➤ China’s “Four New Great Inventions”

The Four Chinese Inventions in ancient times (printing, paper making, the compass and gunpowder) were among the most important technological advances at that time. Nowadays, the “Four New Great Inventions” are changing China again. The high-speed rail, Alipay, bike sharing and online shopping are leading a new trend in convenience and efficiency and are changing the livelihoods of Chinese people.

At present, China has about 25,000 kilometers of railways and the world’s largest high-speed rail (HSR) network. Trains can operate at more than 250 kilometers per hour (in reserve). Alipay is a payment app with many practical and convenient functions and it is the first third-party payment platform. In China, consumers can pay their bills via Alipay in most shops or even at some small stalls. People do not need to bring cash with them—a cell phone can tackle everything. What is more, China has surpassed the United States of America to become the most popular overseas online shopping country in the world. Bike-sharing programs have been implemented for decades in European cities, but China has made great progress in revolutionizing how users access the bicycles. This makes

Chinese shared bicycles the most convenient and widely-spread on the planet.

In short, although the technologies of these new inventions did not originate in China and were first devised decades ago, China has outpaced other countries in its widespread adoption and adaptation of all of the four technologies.

Questions for Discussion:

1. Do you think those ancient Chinese culture discussed in the above text should be promoted into the world?
2. What else do you think about Chinese culture are also worth our efforts in promotion?

3. Challenges in International Communication of Chinese Culture

Although Chinese culture is one of the world's oldest and most complex cultures, it is by no means easy to let the people in the world know and understand Chinese culture. Facing great challenges from different perspective, national strategies are needed in order to promote Chinese culture with expected results.

3.1 Making Good Use of Mass Media to Promote Chinese Culture

With the rapid expansion of mass media within national boundaries and across sovereign borders, mass communication has become a more and more important channel of interaction between different cultures. Especially, the advent of information age has put the mass media in a strategic position in the social structure of a nation. It can be argued that most people today learn about foreign cultures by reading the international news columns of newspapers, by watching documentaries, cartoons, soap operas, advertisements directly or indirectly representing foreign cultures on TV, by watching imported movies, by listening to exotic music, or logging onto websites where national boundaries simply disappear. Therefore, Chinese

culture should be promoted through various channels to adapt to the information age.

In the book of *Image of China in World Mainstream Media* (Liu Jinan et al.), the authors conducted comprehensive content analysis of 8 major newspapers from the United States, Britain, France, Japan and Spain respectively imbedded in the coverage of China by foreign media. China is making greater efforts to fully present China's true image in both domestic and foreign media, and to analyze our intercultural audience and promotion effects, i.e. to publicize Chinese culture in a more acceptable and understandable manner. We should understand who our target audience are, where they are in the structure of the society, what intercultural media or channels they habitually use, what kinds of Chinese culture content mostly interest them, how we can make good use of new communications technologies to promote Chinese culture, what typical obstacles block or affect our effective promotion, what strategies Chinese media organizations can take to strengthen our promotion and contribute more to world development and harmony, etc.

We can also learn from the Western methods in promoting their culture. The cultural products of Western society have been playing a predominant role in the world. Its movies, TV shows, on-line games, fashions, books and magazines are more and more popular in every corner of the world. Chinese media are trying to use the Western ways to introduce their Eastern culture while keeping the "original flavor" of our traditional culture.

3.2 Government's Leading Role

Promotion of Chinese culture into the world is more of international communication, which is concerned with the relations between nation-state and communication. As Lasswell said, propaganda, the use of mass communication to promote national interests worldwide, has been an enduring topic of international communication. The agent of international communication is the government representing and expressing national power or interests.

Chinese government has always attached great importance to developing nation's culture. Decision and arrangements have been made by the Communist Party of China (CPC) including developing cultural exchanges with other countries, promoting Chinese culture into the world and improving the soft power of the national culture and so on.

Establishing Confucius Institutes in many cities of the world is a big step forward with an aim to promote Chinese language and culture and support local Chinese teaching internationally. The first Confucius Institute opened on November 21, 2004 in Seoul, Korea and many more have been established in other countries, such as the US, Germany and Sweden. Up to 2010, there are 316 Confucius Institutes and 337 Confucius Classrooms in 94 countries and regions. Our country aims to establish 1,000 Confucius Institutes by 2020. These Confucius Institutes will definitely be helpful for the promotion of Chinese culture and its language.

Holding worldwide activities is another very important and effective way to promote Chinese culture to the world. In recent years, China has consciously attracted the eyes of the world because of some worldwide activities. For example, in 2008, the Olympic Games were held in Beijing; in 2010, the World EXPO (世博会) was held in Shanghai; and in 2011 the UNIVERSIADE (世界大学生运动会) was held in Shenzhen. There is no doubt that these activities brought great economic profits to these cities. Actually, making people know more about China and appreciate Chinese culture is even more meaningful.

3.3 People-to-People Cultural Exchange

Cultural exchange is a bridge of friendship, understanding and trust between nations and peoples. It comprises an important part of international relations along with economic and trade cooperation. Strengthening cultural exchanges, promoting consensus and understanding will help different cultures to learn from each other and develop, and earn benefits for the countries and peoples.

Throughout the 17th and 18th centuries, Italian Matteo Ricci (利玛竇) and other missionaries introduced Western culture to China and

Chinese culture to the West (so called “西学东渐” and “中学西传”), thus creating an all-encompassing tremendous impact on many areas of Chinese sciences, art, and humanities. At the same time, through these missionaries’ comprehensive and multi-faceted introduction of China to the West, Europeans gained a greater appreciation of China. Their efforts marked the beginning of Chinese studies in Europe and also provided nourishment for the Enlightenment (启蒙运动). To be sure, their principal goal was to spread Catholicism (天主教), but they also unintentionally and intentionally disseminated (传播) Western science and culture to China, just as bees unintentionally spread pollen while searching for food. It is fair to say that Matteo Ricci set an example for nations and cultures to seek equal treatment and exchange, mutual learning and respect. That he lived during a period of Western colonial expansion makes his spirit all the more commendable.

In our modern world, the development of new transportation and information technologies make people-to-people cultural exchange much easier.

Take exchange student between China and America for example. On December 26, 1978, China sent 52 scholars to the United States of America. Now the number of Chinese students in the US exceeds 120,000, while more than 20,000 Americans are pursuing studies in China. Let alone an increasing number of exchange students coming to China from different other countries and a huge number of overseas Chinese students in various countries in the world.

As art is borderless, communication through art provides a great platform for people from different nations to enhance mutual understanding and nurture friendship. Chinese art plays an important role in facilitating the growth of artistic understandings in different nations. What’s more, publication and translation of Chinese classics into different languages also help promote Chinese culture into the world and greater efforts have been made to carry out this project now.

Questions for Discussion:

1. What challenges are we facing now in the process of promoting Chinese culture into the world?
2. How can our government play a leading role in promoting Chinese culture?
3. What effects does people-to-people cultural exchange have on the communication of Chinese culture? Do you have any suggestions to further promote people-to-people cultural exchange?

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: Zheng He's Expedition

More than seven hundred years ago, a series of seven naval expeditions were sponsored by the Ming government to establish a Chinese presence and to impress the foreign peoples in the Indian Ocean basin. Zheng He was appointed admiral in control of the huge fleet and armed forces that undertook these expeditions. Chinese treasure ships carried a great deal of special Chinese products to foreign countries, including Arabia, Brunei, East Africa, India, the Malay Archipelago and Thailand. Craftworks including brocade, gauze, and skein; china including newly developed celadon, Xiulihong; and enamelware with Chinese characteristics were produced to the countries the fleets visited. Zheng He's expedition was half a century earlier than those of the early European navigators.

With more than 300 oceangoing vessels and a crew of nearly 30,000 men, Zheng He helped transform China into the region's, and perhaps the world's, 15th-century superpower. He exacted tribute, brought sultans to their knees and opened up trade routes that helped develop the enduring taste abroad for Chinese porcelain and silk. Zheng He made a total of seven epic

voyages in 28 years, sailing to more than 30 countries and regions in Asia and Africa, including the Red Sea and the Eastern coast of Africa. He was more than 60 years old when he made his final voyage and died at sea.

The tenacious will of Zheng He shows the national spirit of fearing no hardships and risks, of perseverance and making unrelenting efforts, which is the precious spiritual wealth for making our country strong. Zheng He led the ancient world history and the friendly exchanges among different nations, setting a shining example in the history of cultural exchange.



Questions for Discussion:

1. Can you explain the significance of Zheng He's expedition in Chinese history of intercultural communication?
2. What can we learn from this early Chinese effort of intercultural communication?

Case 2: The Silk Road

3,000 years ago, several important paths were developed for cultural, commercial, and technological exchange between traders, merchants, pilgrims, missionaries, soldiers, nomads and urban dwellers from China, India, the Persian Empire (波斯帝国) and Mediterranean countries. These paths were collectively known as the "Silk Road". These routes enabled people to transport goods and luxuries such as silk, satin, hemp (大麻) and other fine fabrics, musk, other perfumes, spices, medicines, jewels, glassware and even rhubarb

（大黃）. They also served as conduits for the spread of knowledge , ideas, other dimensions of cultures, and zoological specimens.

Religions were also propagated. Zoroastrianism, Judaism, Buddhism, Christianity, Manichaeism, and Islam all spread across Eurasia through trade networks that were tied to specific religious communities and their institutions.

Question for Discussion:

Can you provide some stories to analyze the difficulties occurred in the cultural, commercial, and technological exchange between traders, merchants, pilgrims, missionaries, soldiers, nomads and urban dwellers from China, India, the Persian Empire and Mediterranean countries 3,000 years ago?

Practice Your Knowledge

1. Please find more examples of people who have made contributions in promoting Chinese culture, and share them with the class.

2. As the biggest developing country of the world and the popular travel destination for numerous foreigners, China has a long history of more than 5,000 years, which brings up the resplendently rich modern civilization. Can you name as many as possible Chinese cultural symbols that are well received in the world? What would you recommend your foreign friends to experience for their China tour, helping them know much more about China and her culture? How would you introduce to them the following top 10 Chinese symbols in English, including, China Great Wall, China Giant Panda, Lantern, Beijing Opera, Jiaozi, Red Flag, Qipao, Knotting, Kungfu, and Sedan Chair?

3. Read reports about China on Western newspapers and explore how they are trying to demonize China for complicated reasons. Discuss how Chinese media should do to help improve the national image of our country, and how we can let the world know the true and whole state of China and

Chinese people by telling our stories in a way which is more understandable to Westerners.

Expand Your Knowledge

Books

程曼丽，王维佳. (2011). 对外传播及其效果研究. 北京：北京大学出版社.

外文局对外研究中心. (2005). 向世界说明中国. 北京：新世界出版社.

Website

1. <http://www.cipg.org.cn/>

Read the articles on the website of China Foreign Languages Public Administration (中国外文出版发行事业局) and the Research Centre of International Communication (对外传播研究中心).

2. <http://keywords.china.org.cn/>

Study key words to understand China (中国关键词).

3. <http://zggsds.china.com.cn/>

“Tell China’s Stories” Contest (“讲好中国故事”创意大赛)

Video

1. A Bite of China (《舌尖上的中国》), the popular documentary offers insights into the geographical, historical and cultural dimensions of what Chinese eat.

2. Classical Chinese Ethical and Political Theory is one of the most popular courses at Harvard. This course mainly discusses the work of China’s most influential philosophers including Confucius, Meng Zi and Zhuang Zi. This class attracted many Harvard students and was featured on news media The New York Times and The Atlantic.

3. <http://www.foreignersonchina.com/zh.html>

“My China Story” International short Video Competition (“第三只眼看中国”国际短视频大赛)

Chapter 11 Intercultural Communication Competence

Learning objectives

By the end of this chapter, you should be able to:

- learn to adjust in a new culture more effectively and develop skills for cultural reentry;
- define the components of intercultural communication competence; and
- acquire the basic techniques to improve your intercultural communication competence.

Section 1 Warm-up

My Big Fat Greek Wedding (《我的盛大希腊婚礼》)

1. Introduction to the Movie My Big Fat Greek Wedding

Toula is a Greek-American woman who is in her early thirties and single. This bothers her a bit, but not half as much as it distresses her parents who want to send her to Greece in hopes of finding a husband in the old country. Toula has been working in the family business—a Greek restaurant in Chicago called Dancing Zorba’s—until she sees a handsome man in the restaurant. Toula decides she needs a bit of self-improvement. Despite her dad’s misgivings, Toula signs up for a night-school class studying computers, gets a different job at a travel agency, and spruces

herself up with a new look and a new attitude. To her very pleasant surprise, she once again encounters the handsome man Ian, who soon falls in love with Toula. When Ian pops the question (and Toula says yes), the bride, to be has to negotiate a reasonably peaceful meeting between Ian's upper-class parents and her own working-class extended family. There's also the matter of the wedding, which Toula's mother is planning around the notion that quantity is quality.

Task: Watch the whole movie, and discuss with your partner what glocalization is as is reflected by this movie in the following aspects:

- differences between globalization, localization and glocalization;
- the immigrant family's attitude toward cultural differences in the movie;
- the influence of glocalization on people's life in the United States;
- the different attitudes toward glocalization of the first, generation immigrants and their children.

2. Introduction to the Selected Scene—The Strange Greek Family

In spite of settling down in America, Toula's family is a typical Greek one; even the house is decorated with Greek images. Toula's father is an enthusiastic patriot who believes in Greek values, takes pride of Greek traditions and behaves in Greek ways. And the mother is a traditional Greek wife who makes Greek babies and feeds everyone. Growing up in such a family, Toula is not happy. She wants to change to integrate into the American culture.

Task: Try to explain why Toula is unhappy in her Greek family in the selected scene.

Script

Dad: You'd better to get marry soon. You're starting to look old.

Narrator: My dad has been saying so since I was 15. Cause nice Greek girls are supposed to do 3 things in life. Merry Greek boys. Make Greek babies. And feed everyone until the day we die.

Narrator: When I was growing up, I knew I was different. The other girls were blonde and delicate. And I was a six years old with sided burn. I so badly wanted to be the popular girls, all sitting together talking and eating their breads and sandwiches.

Girl A: What's that?

Toula: It's a Luskaka.

Girl A: Woodskaka?

All Girls: Ha ha ha...

Narrator: All the pretty girls get to go to Browies. I have to go to Greek school. At Greek school, I learn valuable lessons like, if Nick has one goat and Marie has nine, how soon will they marry?

Narrator: My mom was always cooking food, filled with warm and wisdom and never forgetting to make side dish of steaming hot guilt.

Mom: Nicole, don't play with your food. When I was your age, we didn't have food.

Toula: Mum.

Mom: What?

Toula: Why do I have to go to Greek school?

Mom: When you get married, don't you want to be able to write to your mother in law a letter? Nicole, come on. Eat.

Narrator: We live in a normal middle class Chicago neighborhood of tasteful modest house. Our house, however, was modeled after the Parthenon (帕特农神庙) completed with Corinthian (科林斯式的) columns (柱子) and garden by statues (雕像) of the gods. In case the neighbor has any doubt about our heritage, they can just check out the subtle tribute to the great flag.

Narrator : My dad believed in only 2 things. The Greek should educate the non, Greek about being Greek. And any illness from psoriasis (牛皮癣) to poison ivy (毒葛) could be cured with Windex (一种清洁剂) .

Narrator: 6 years later, I was 12. Athena, my perfect elder sister was 15. My brother Nick was 11. Every morning my dad would lecture us on the history of our people, the great civilization, the Greeks.

Dad: Now name 3 things the Greeks did forth.

Athena: Astronomy, philosophy and democracy.

Section 2 Text

To this end, we have looked at a variety of cultures and a host of communication variables that operate when people from different cultures attempt to interact. We have selected such important topics of intercultural communication as: contrasting cultural values, verbal language problems, nonverbal misunderstanding, different communication styles, cultural influence on mass media and campus life and cultural influence in social customs and education, etc. However, the theory and model of intercultural communication may have useful but limited applications: useful because they serve as reference points of comparison; limited because as soon as they are identified, they tend to highlight only those that are distinguishable by those parameters. We must guard against the temptation to either oversimplify or overemphasize cultural differences and differences between cultures. We should be alert to the dangers of stereotyping cultural or national characteristics.

We have already pointed out in Chapter 1 many of the problems that cultural differences introduce into the communication process and have explored causes for communication breakdowns across cultural boundaries. And we have shown how an awareness not only of other cultures but also of

one's own culture can help mediate some of the problems through comparing Chinese culture with foreign cultures in various aspects.

As we approach the last chapter, we need to remind you that our primary purpose is to help you adapt to new cultures more comfortably and become a more effective intercultural communicator. Being alert to these potential problems is the first step toward understanding. Once problems have been identified, it is easier to seek means of improvement; and it is improvement that is at the heart of our last chapter. We will first discuss the challenges in the setting of glocalization. Then, we will elaborate on intercultural communication competence to face these challenges.

1. The Challenges in the Setting of Glocalization

As we've discussed in Chapter 1, the trend of globalization has amazingly accelerated the pace of intercultural communication. Meanwhile, it in turn makes the process of intercultural communication more complex, by laying some unprecedented challenges for the new generation. And, as the trend develops, it grows into a new phenomenon, which is glocalization.

1.1 The Concept of Glocalization

Glocalization is a compound word of "globalization" and "localization". By definition, the term "glocal" refers to the individual, group, unit, organization, and community which are willing and able to "think globally and act locally." With tiny difference in spelling, from globalization to glocalization, glocalization bears a deeper meaning, which combines the idea of globalization with the local considerations. Thus, a good master of the concept of globalization may better facilitate you to understand the function and meaning of glocalization, which you may refer to the former chapters. Once an understanding of globalization has been developed, it becomes possible to advance to fuller understanding of glocalization. Communication scholar Marwan Kraidy has analyzed glocalization in detail. According to Kraidy, glocalization refers to a new cultural hybrid and change of norms and practices aimed as

adjusting to local mindsets. Glocalization theory fuses relationships , balance and harmony between cultural homogenization and heterogenization (异质化) , standardization and adaptation , convergence and divergence , and universalism (普世主义) and particularism (排他主义) . This explanation raised by Kraidy maybe somehow elusive and abstract. Then imagine this. Do you remember the first time when KFC opened its branch in China? Many people queued up to get the early chance to try the so called American fast food. That was in the stage of globalization. However , with the development of KFC in China, it found that it would be more helpful if it combines the recipe of KFC with the local eating habits. Thus , Dragon Twister (老北京鸡肉卷) came into being.



This process of combining one's own idea with the local circumstance is called glocalization. Glocalization is important because it is prevailing in contemporary society and only when adaptation to foreignness is successful can glocalization become successful. However, as the trend of glocalization boosts, more problems emerged in every field of society, which requires us to keep making effort in achieving better intercultural interactions. Glocalization in the economic field, the technology field, politics, or society all make it more necessary and urgent for the new generation to master a good intercultural communication competence.

1.2 Facing the Challenges of Glocalization

As is discussed above, intercultural communication is inevitable to face the challenges of glocalization. And it is generally accepted that intercultural communication is a complex and challenging activity. Then what will you do to improve your intercultural communication competence (ICC) in accordance with the need of society? First, you need to make clear of which position you take in intercultural communication. That is to say, to settle your ethics standard in intercultural communication.

➤ The ethics of intercultural competence

People who are trying to obtain intercultural communication competence are often confronted with several ethical dilemmas. The following issues should be taken into consideration before making any choices in intercultural communication.

These three ethical dilemmas are of importance. The first is summarized as “When in Rome, do as the Romans do.” But how much do you think we should give up of ourselves to become “Romans”? The second dilemma is that should belief, value, norm or social practice be judged by your own knowledge and value system? If not, does it mean that if all the countries have different beliefs, values, norms and social practices, there are no true rights and wrongs? The third dilemma refers to intercultural communication itself. Is it necessarily positive for individuals and their societies? Stated in a slightly different way, should all intercultural contacts be encouraged?

As an intercultural communicator, any of the dilemmas mentioned above are likely to occur in the process of intercultural interaction. Kale provides four principles to help you to build up your own ethics in intercultural communications when you are confused in these dilemmas. Ethical communicators should do the following:

- address people of other cultures with the same respect that they would like to receive themselves;
- try to describe the world as they perceive it as accurately as possible;

- encourage people of other cultures to express themselves in their unique natures;

- strive for identification with people of other cultures.

- Appropriateness and effectiveness

Intercultural communication competence is considered very broadly as an impression that behavior is appropriate and effective in a given social, cultural context. Normally, competence is considered an ability of skilled behaviors. However, any given behavior or ability may be judged competent in one context, and incompetent in another. Consequently, competence cannot inhere in the behavior or ability itself. Instead, it must be viewed a social evaluation of behavior. This social evaluation is composed of the two primary criteria of appropriateness and effectiveness.

Appropriateness means that the valued rules, norms and expectances of the relationship are not violated significantly. Effectiveness is the accomplishment of valued goals or rewards relative to costs and alternatives. With these dual standards, therefore, communication will be competent in an intercultural context.

The following example illustrates this important distinction between appropriateness and effectiveness. (Lustig & koester, 2003)

Brian Holtz is a US businessperson assigned by his company to manage its office in Thailand. Mr. Thani, a valued assistant manager in the Bangkok office, has recently been arriving late for work. Holtz has to decide what to do about this problem. After carefully thinking about his options, he decides there are four possible strategies:

- (1) Go privately to Mr. Thani, ask him why he has been arriving late, and tell him that he needs to come to work on time.

- (2) Ignore the problem.

- (3) Publicly reprimand Mr. Thani the next time he is late.

- (4) In a private discussion, suggest that he is seeking Mr. Thani's assistance in dealing with employees in the company who regularly arrive

late for work, and solicit his suggestions about what should be done.

Holtz's first strategy would be effective, as it would probably accomplish his objective of getting Mr. Thani to arrive at work more promptly. However, given the expectations of the Thai culture, which is that one person never directly criticizes another, such behavior would be very inappropriate.

Conversely, Holtz's second strategy would be appropriate but not effective, as there would probably be no change in Mr. Thani's behavior.

The third option would be neither appropriate nor effective because public humiliation might force Mr. Thani, a valued employee, to resign.

The fourth option, which is the best choice, is both appropriate and effective. By using an indirect means to communicate his concerns, Mr. Thani will be able to "save face" while Holtz accomplishes his strategic goals.

Questions for Discussion:

1. What is meant by glocalization? What challenges of glocalization are we facing?

2. What do you think of the three ethical dilemmas that people are often confronted with while trying to obtain intercultural communication competence?

3. Do you agree with the social evaluation which is composed of the two primary criteria of appropriateness and effectiveness?

2. Becoming a Competent Intercultural Communicator

2.1 The Components of Intercultural Communication Competence

The intercultural communication competence (IC competence) has been explored by scholars from different perspectives. The following are

some of the many models to approach intercultural communication competence from which we can see the essential components.

➤ Cross-cultural attitude model

According to many scholars, the cross, cultural attitude model of intercultural communication competence is the representative of a cognitive approach. Within this model, understanding culturally specific information about the other culture, cultural general understanding and positive regard are key constructs. This approach pays more attention to cultural knowledge and affective aspect of the communicator.

➤ Behavioral-skill model

Based on the previous approaches, Imahori and Lanigan (1989) present another model in an effort to incorporate these different approaches. This theory has four axioms, which are shown as follows:

Axiom I: IC competence is composed of motivation, knowledge and skill dimension.

Axiom II: IC competence is determined by measuring both individuals' competence in specific relationship.

Axiom III: IC competence leads to effective relational outcome.

Axiom IV: IC competence is both appropriateness and effectiveness.

(Imahori & Lanigan, 1989, P. 272)

Noticeably, this conceptualization of IC competence integrates three dimensions. They believe that the most ideal condition of IC competence occurs when an individual possesses high degrees of intercultural knowledge, motivation and skills.

➤ Young Yun Kim's IC Competence Model

Young Yun Kim believes that the "intercultural communication competence" is the "cultural-general" concept in her conception of host communication competence, which combines the "culture-specific" and "culture-general" dimensions. It entails the ability to manage various

differences between communication, culture or otherwise, and the ability to deal with the accompanying uncertainty and stress. In detail, intercultural communication competence can be divided into three interrelated categories of components, which are cognitive, affective and operational (see Figure 11-1).

The inner structures of these three components, namely, cognitive, affective and operational also follow the same relation. Take the cognitive aspect as an example, only when the knowledge of verbal and nonverbal is acquired, can cultural understanding be attained and only based on the cultural understanding can cognitive complexity be formed. It is also valid with affective and operational components.

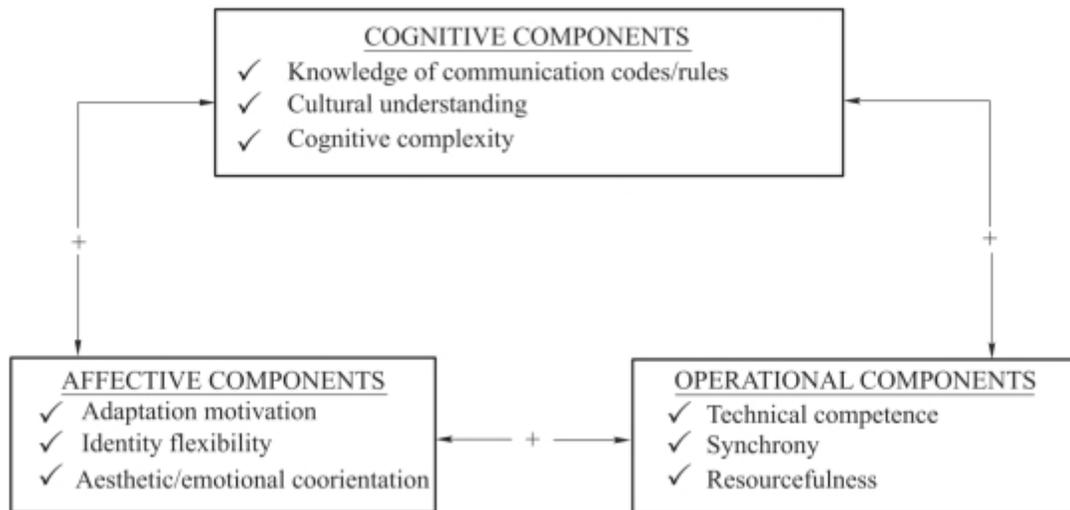


Figure. 11-1 Interrelationships among the Components of Intercultural Communication Competence

Note: Plus signs indicate positive associations. Source: Kim, Y. Y. (2001).

Becoming Intercultural: An Integrative Theory of Communication and Cross-cultural Adaptation. Thousand Oaks, CA: Sage Publications, Inc. p.

The interrelatedness of cognitive, affective and operational components is very important in the improvement of the communicator's intercultural communication competence. That is to say, the more competent

the interlocutor is in the cognitive aspect, the more he is willing to communicate with the target language. In a word, he will be more flexible in his exchange with the target culture and will emphasize more with the people from the target cultures regarding the aesthetics and psychological feelings.

2.2 Assessing Intercultural Communication Competence

Competence is closely related to performance. Competence is abstract and cannot be witnessed directly; consequently, it must be inferred by observing how one performs. Hence one infers competence by observing and monitoring performance, rather than by talking about it only in abstraction.

Like its definition, the criteria on which intercultural competence is monitored and assessed vary greatly. The following is a recent research project named INCA (Intercultural Competence Assessment).

INCA is a three-year Leonardo da Vinci II project supported by the British government which developed a framework, diagnostic tool (partly computerized) and record of achievement for the assessment of intercultural competence, linked to language competence and subject knowledge competence.

It has been observed how people in groups of mixed cultural background recognise and deal with the differences that emerge as the group works together. From such observations, it has been possible to identify a number of “dimensions” of competence that people bring to bear on the situation. If you are fully interculturally competent, you demonstrate the following characteristics:

- Tolerance of ambiguity

You find the unexpected and unfamiliar an enjoyable challenge and want to help resolve possible problems in ways that appeal to as many other group members as possible.

- Behavioral flexibility

You adapt the way you work with others to avoid unnecessary conflicts of procedure and expectation. You will tend to adopt other people's customs and courtesies where this is likely to be appreciated, accept less familiar working procedures where this will raise the level of goodwill, and so on.

➤ Communicative awareness

You are alert to the many ways in which misunderstanding might arise through differences in speech, gestures and body language. You may, where this helps, be prepared to adopt less familiar conventions. To be effective, you will always be ready to seek clarification and may need on occasion to ask other members of the group to agree on how they will use certain expressions or specialized terms.

➤ Knowledge discovery

You are willing both to do research in advance and to learn from intercultural encounters.

You will take the trouble to find out about the likely values, customs and practices of those you are going to work with and will note carefully as you interact with them, any additional points that might influence the way you choose to work with them.

➤ Respect for otherness

You are ready to regard other people's values, customs and practices as worthwhile in their own right and not merely as different from the norm. While you may not share these values, customs and practices, you feel strongly that others are entitled to apply them and should not lose respect on account of them. You may sometimes need to adopt a firm but diplomatic stance over points of principle on which you disagree.

➤ Empathy

You are able to understand other people's thoughts and feelings and see and feel a situation through their eyes. While this competence often draws on knowledge of how you would expect others to feel, it goes beyond awareness of facts. It often shows itself in a concern not to hurt others' feelings or infringe their system of values.

The descriptions above relate to full competence in each of the six dimensions. In reality, knowledge and experience vary considerably between people and any one person progresses in intercultural competence as he acquires new knowledge and experience.

In the following assessment framework, the six characteristics of intercultural competence are simplified by linking them with three strands of competence:

- openness;
- knowledge;
- adaptability.

Openness includes respect for otherness and tolerance of ambiguity.

To be open means to be open to others and to situations in which something is done differently. You can tolerate your partner as being different and doing things differently.

Knowledge includes knowledge discovery as well as empathy.

You not only want to know the “hard facts” about a situation or about a certain culture, but you also want to know, or you know something about, the feelings of the other person. You also know how your interlocutor feels.

Adaptability includes behavioral flexibility and communicative awareness.

You are able to adapt your behavior and your style of communication. The intercultural competence framework has been designed to describe three levels of performance:

➤ Level 1—Basic

You are already willing to interact successfully with people of other cultures. You tend to pick things up and learn from them as you go along, but you haven't yet the experience to work out any system of dealing with intercultural situations in general. You respond to events, rather than

planning for them. At this stage, you are reasonably tolerant of other values, customs and practices although you may find them odd or surprising.

➤ Level 2—Intermediate

As a result of experience and/or training, you are beginning to view more coherently some of the aspects of intercultural encounters you used to deal with in a “one-off” way. You have a mental “map” or “checklists” of the sort of situations you are likely to need to deal with and are developing your skills to cope with them. This means that you are more prepared for the need to respond and adapt to the demands of unfamiliar situations. You are quicker to see patterns in the various experiences you have and you are beginning to draw conclusions without having to seek advice. You find it easier to respond in a neutral way to difference, rather than approving or disapproving.

➤ Level 3—Full

Many of the competences you developed consciously at level 2 have become intuitive. You are constantly ready for situations and encounters in which you will exercise your knowledge, judgments and skills and have a large repertoire of strategies for dealing with differences in values, customs and practices among members of the intercultural group. You not only accept that people can see things from widely varying perspectives and are entitled to do so, but are able to put yourself in their place and avoid behavior you sense would be hurtful or offensive. At this level of operation you are able to intercede when difficulties arise and tactfully support other members of the group in understanding each other. You are confident enough of your position to take a polite stand over issues despite your respect for the viewpoint of others.

The INCA project has developed a framework, a suite of assessment tools, including INCA on-line, and a portfolio for the assessment of intercultural competence linked to language and subject knowledge competence. Click the website (<http://www.incaproject.org/index.htm>) to find them.

Until recently, assessment of ICC had focused generally on the assessment of learning or knowledge, carried out primarily by means of an objective testing of knowledge, the most common instrument of which is pen and paper examinations; the objective tests are then used to measure the degree to which students have learned certain cultural facts. But, assessing ICC should imply that we take into consideration all three components of ICC: not only knowledge but also the skills “knowing how” and the attitudes “being”.

Questions for Discussion:

1. Which model(s) to approach intercultural communication competence do you prefer? And why?
2. Do you think that intercultural competence can be monitored and assessed? Give reasons for your answer.
3. How do you like the research project named INCA (Intercultural Competence Assessment)?

3. Improving Students' IC Competence



A good understanding of the components of intercultural communication competence is the very first step for students to develop it. Some students will go abroad for further studies; some will get into frequent

contact with foreign businesses; still others might even emigrate to other countries. Although their specific needs may differ, there are some practical methods that they can follow in developing intercultural communication competence.

(1) Teachers' Role in the Training Process

In the first stage, teachers can inform the students of the concept of intercultural communication competence and also make them aware of the importance of it. Teachers can help students present a list of key areas with the possibility for developing intercultural competence, including but not limited to the following:

- traditions and customs;
- history and civilization;
- popular culture, legends and myths;
- stereotypes;
- geography;
- religion;
- beliefs (different ways of thinking and reacting);
- theory and practice of democracy and individual rights;
- everyday life and routine, lifestyle and habits (especially of people at the students' age);
- socio-politics;
- art, music, cinema, literature and festivals;
- contemporary life and civilization;
- food;
- social rules and behavior, politeness and good manners, and degrees of formality;
- the educational system.

Students can brainstorm any key words they think in relation to each of the topic and discuss them at length.

In the second stage, students can begin to gather material outside the classroom in relation with the cultural topics they have agreed to work on in class. They can collect material from a variety of sources including literature, photo documentaries, pictures, movies, songs, advertisements, recorded material like interviews to native speakers, excerpts from the Internet and the like. It is a truth universally acknowledged that all texts are culturally loaded, and are influenced by the social context. In literature, different concepts of time and space can be shown very clearly, conversational strategies, ways of socializing and thinking are discussed and described, and various social systems are presented. At this time of predominantly visual culture, of increasingly visual texts, of the “visual generations” we encounter at schools and everywhere else, films or other forms of visual material will enable students to see the places they have been reading and hearing about, to decode the body language of the characters, to listen to various languages, accents, intonation patterns. In short, they can fully encounter other cultures with their customs and social practices without stepping out of the classroom. Based on the material collected by students and those recommended by teachers, there are possibilities for a variety of activities like discussion, role play, writing, and case study that enable classroom participants involved to learn and enjoy themselves at the same time.

(2) Development of the Traits of Intercultural Communication Competence

Through training and educational efforts, students should develop the following traits of intercultural communication competence: flexibility, humor, patience, openness, interest, curiosity, empathy, tolerance for ambiguity, and suspending judgment, among others.

Flexibility means a communicator’s ability to adjust himself to fit the setting, the other person and himself. We must be able to select appropriate strategies to gather information about a stranger of a different culture to be able to communicate effectively with him.

(3) The Practice of Effective Listening

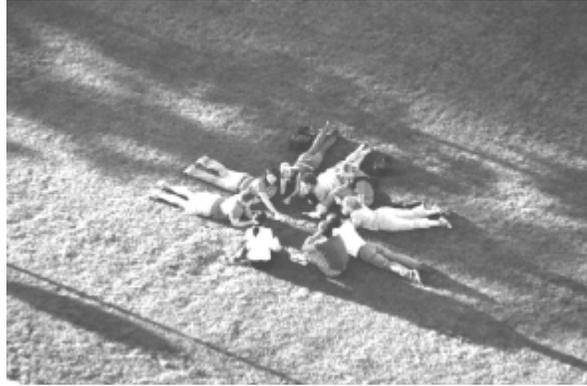
According to Lewis, cultural differences in listening behavior fall into two categories, direct and indirect. Direct listening behavior refers to the behavior of people from cultures such as France, German, and the United States, where communicators concentrate on facts and concrete information during communication. Also, communicators with direct listening behavior feel comfortable to confront speakers directly and come up with questions during talks. While in indirect listening cultures such as Finland, Japan, Sweden and China, people listen in a very different manner. People regard interruptions in talking as rude and politeness during listening.

Even the nonverbal responses to what you hear vary according to different cultures. Eye contact, for instance, is a nonverbal response which affects the listening process. In the Western cultures like the United States, direct eye contacts imply the listeners are engaged in the person speaking. However in Asian cultures or the American Indian co-culture, people are not so used to eye-to-eye contact during conversations, especially to seniors. To sum up, in order to be a good listener, you need to know about which nonverbal reactions are appropriate and which are not in accordance with different cultural settings.

The essence of communication is interaction. Thus, our next suggestion for you to improve your intercultural communication competence would be encouraging feedback. Feedback refers to the information generated by the message receiver. Feedback can be used by competent communicators as a monitor of the process of communication.

(4) Exposure to Other Cultures

On a more general level, exposure to other cultures will help result in students' greater awareness of cultural diversity and willingness not only to tolerate such diversity, but also to benefit from it, explore new possibilities and share information with others.



Experiences with people of other cultures are found out to be very positive and rewarding in that they broaden people's view of life and contribute to their personal tolerance and greater open-mindedness.

One thing to remember is that contact with people from other cultures may be frustrating at times, too, especially when the differences are considerable.

(5) Development of Proficiency in the Host Language

The ability to communicate in the host language greatly enhances ICC development in both quantitative and qualitative ways. This humbling and challenging process of learning a foreign language often facilitates transcending and transforming how one understands the world. Lack of a second language—even at a minimal level—constrains one to continue to think about the world and act within it only in one's native system, and deprives the students of one of the most valuable aspects of the intercultural experience.

Questions for Discussion:

1. What do you think of the approaches to the improvement of intercultural communication competence discussed in the text?
2. What other practical methods can you suggest to develop students' intercultural communication competence?

Section 3 Exercises

Apply Your Knowledge

Apply what you have learned to case study and answer the questions following the cases.

Case 1: Studying Abroad

With my first step on the soil of the United States I was embraced by fear. The Chinese person with whom I had flown from Beijing to Detroit was now on his way to Atlanta and I was left to make my connecting flight to Pittsburg alone. Alone, I had never felt more alone. I still wasn't sure where I was going to live and the thought of entering an American university seemed a lot more scary now than it had a couple of months ago.

It was still summer, but I found the United States to be very cold. The temperature was hot enough, but the people, they were a different matter. Oh, the people were very friendly and always smiling, but I couldn't help feeling I was on display. And despite their nice words they were reluctant to help me. For example, I suffered a lot getting registered for my classes. My English that had seemed so good in China did not seem so good here in America. I went from person to person hardly being able to distinguish one from the other.

I would go from one office to another only to return to the first office again. Finally, I got everything taken care of except for a signature from my advisor at the university.

Somewhat hesitant, I went to the department to see my advisor. She greeted me warmly, as she had my first day there, and asked how things were and without really listening asked what I needed.

I explained that I needed my form signed.

Why was she laughing at my problems?

After signing the form, she said with a smile, "I really wanted to help you register, but you are so well-organized that I didn't really think you needed my help."

I was so shocked I almost fell off my chair. She could not be sincere. Maybe I had not asked for help, but didn't she know how difficult this was for an international student? If I were in China, there would have been people to help me even if I didn't ask for help. They would have insisted on helping. There would be a sense of obligation toward the foreigner and help would be given. They would also not try to cover up their own unwillingness in meaningless compliments to the person.

Later that week, one of the graduate students I had met came up and put her hand on my shoulder; I froze and couldn't really follow what she was saying. She seemed to notice my reaction and asked, "Are you all right?"

I nodded and tried to relax. Americans always seemed to be touching everyone.

She had wanted to ask me to come to her home for dinner. I was excited and a little bit nervous by the idea and accepted gratefully. It turned out that I was invited to two other homes in that first month there. Each time things went pretty much the same and I left each evening feeling hungry and frustrated at myself for not being a better guest and upset that the Americans could act so nice one minute, but be so thoughtless the next. My American hosts would tell me to "help myself". I had grown up expecting the host to serve the guest by putting food directly into the guest's bowl. I felt somewhat rude doing this, but, not wanting to act like a pig and assuming that the host would serve more food to me later, I would take a very small amount. Yet the Americans never served me more food. They either never asked again or did so once quickly and when I politely replied that I was happy with what I had they just accepted my comment and put the food away. In China a person often takes small amounts, knowing that the host will insist that the guest take more and more as the evening goes on. I felt bad for feeling so, but the Americans seemed a bit stingy with their food. Like with so many things, their words were nicer than their actions.

After a month and a half I was more than ready to go home. I talked to another Chinese student I had come to know and asked her how she had managed to live here for more than a year and explained to her some of my

frustrations, such as what happened when I was invited to dinner. She indicated she knew how I felt, but told me that here in the United States I needed to “make my face thicker”. To have a thin face is to be shy in China and she was telling me that I need to speak up more. If I needed help or wanted more food, I should speak up. She said it may sound rude, but otherwise you could starve in an American home.

“Americans do not have manners, they do not know how to treat their guests properly, so you do not have to be polite with them,” she explained.

“Oh, what am I going to do? This all seems so strange.” Source: Hall, B. J. (2001). *Among Cultures: The Challenge of Communication*. USA: Earl McPeck. pp.286,288.

Questions for Discussion:

1. Please read through the article and try to explain the difficulties the Chinese girl met in adapting to a new culture with relevant knowledge.

2. According to the difficulties you come up with, please try to give suggestions which you think may better help her adapt to the new culture.

3. When the girl met her advisor, she was unsatisfied about her not offering help voluntarily, and began to compare with the situation in China. Do you think it's natural to compare the new culture with one's original one? Will it help in intercultural communication?

4. Are the Americans really stingy with their food? Why or why not?

5. According to the girl's temporary status reflected in the case above, what phase of W-curve do you think she is in? Why?

Case 2: What's Wrong with Training?

This is a Sino-German joint venture. According to the newly signed contract, VW is responsible to train Chinese engineers' designing skills, so every year a group of Chinese engineers will be sent to the VW Company in Germany technology.

For the first year, a group of ten engineers were sent to the VW Company, where some worked in two workshops; some worked on some

projects with German engineers.

For the first week, they found themselves busy with everything they did and felt they learned a lot from their introduction of each workshop or each project they would join in.

Later, they discovered that German colleagues turned out to be cold to them, leaving them alone. These Chinese colleagues were not responsible for any part of the projects although German colleagues were busy all the time. Therefore they began to feel that German colleagues did not trust them.

After the whole day's work, they came back to their apartment and began to complain to themselves, thinking about why each project leader or manager didn't assign any part of the work to them.

Half a year later, they are back home, feeling that they have not learned anything there, but wonder why the German engineers didn't welcome their training there.

What's wrong with them?

Source: Zhuang, Enping. (2011). Intercultural Business Communication. Beijing: Capital University of Economics and Business Press. p. 309.

Questions for Discussion:

1. What made the Chinese engineers feel that their German colleagues seemed cold to them?

2. Why did the Chinese engineers complain after coming back that they did not learn anything in German? Should the German colleagues keep on feeding information to them as they did in the first week?

3. What have you learned from this case? What suggestions would you give to the Chinese engineers how to show their concern and take more initiatives in doing things?

Practice Your Knowledge

1. Imagine the following situations and think about the questions:

(1) If you are going to travel around France in one month, what preparations will you make? Please include the cultural aspects and other aspects of information that you think are important.

(2) If you pursue your bachelor or master degree in Britain, what efforts you will make to ensure a delightful and rewarding stay?

(3) If you are a professor teaching Americans Chinese language and culture, what are the key characteristics of Chinese culture that you would like to discuss with your students?

2. Role Play

A girl of 17 is able to visit a foreign country for the first time this summer, using her own savings and with some help from her parents. Fortunately, one of her former schoolmates, a boy named Sim lives in the capital of the country she wants to visit. Sim invited her to stay with him and his family. After being a guest of Sim's family for a week, the girl must get an extension of her visa so she can stay longer. She appears at the Immigration Office with her passport, expecting to meet with one of the immigration officers.

Assume one of the following roles:

The visitor: Role A

Today is the last day for obtaining an extension to your visa. You regret having to spend half the day in a government office, especially since Sim's family was hoping to take you to a local festival. You have heard about red tape and inefficiency in countries like these. You hope you can enjoy the rest of the day.

The official: Role B

You have held this immigration job for several years now. Much of the work is routine. Lately, your government has been concerned about the large numbers of young people from Western countries who have come here to visit. Many of them, because of their sloppy dress and long hair, are

considered a bad influence on the local customs. Some officials think that they introduce drugs and other bad habits to the young people.

You enjoy talking to young people, especially from European countries. It helps you practice your English. As you talk to this young woman, you discover she is here on her own and visiting a local young man here in the capital. This is not the usual thing for a young girl. If she is not a proper girl, her application would present a problem. Besides, visa applications sometimes take time.

In playing either role, you are to act exactly as though as this were a real situation, and you may say or do anything you feel will be appropriate.

Expand Your Knowledge

Books

Byram, M. et al. (2009). *Becoming Interculturally Competent through Education and Training*. Bristol: Cromwell Press Group.

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Website

1. <http://news.cri.cn/gb/34904/2011/07/12/5551s3303440.htm>

How do foreigners look at typical Chinese wedding gown photos?

2. <http://news.cri.cn/gb/34904/2011/11/11/5631s3433909.htm>

Do foreign countries appoint class leaders (班干部) among students in a class?

3. <http://gb.cri.cn/34904/2011/06/27/5190s3289114.htm>

Why Chinese people are crazy about buying real estate at home and abroad?

Video

1. http://www.iqiyi.com/a_19rrhb5gz1.html?vfm=2008_aldbd

The Amazing Race (《极速前进》) is a reality television show, from which you will be enjoyable to watch Chinese contestants go to different places in the world they are never familiar with.

2. <http://cctv.cntv.cn/lm/chengshiyiduiyi/index.shtml>

“City to City” is a series of TV program on CCTV 4, where each time people from two cities of China and another country respectively will gather to discuss the differences between them and try to draw experience from each other in solving development-related problems.

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