

UNIT

# 1

## General Introduction

### Teaching Objectives

After learning this unit, the students should be able to:

1. describe the properties of culture;
2. explain what causes and how to solve cultural conflicts;
3. understand cultural diversity;
4. list and discuss the benefits of cross-cultural communication;
5. define and discuss ethnocentrism.

## Unit Overview

Culture is everything and everywhere. In a very real sense our culture is part of who we are. Culture provides the overall framework wherein humans learn to organize their thoughts, emotions and behaviors in relation to their environment. Although people are born into a culture, it is not innate. Culture is learned. People learn culture through socialization.

Cultural differences can cause conflict, and once conflict occurs, cultural backgrounds and experiences influence how individuals deal with it. Culture shapes what people consider valuable and worth fighting over and further influences how people take and interpret others' actions. However, we can find some universal ways of dealing with cultural conflicts.

Cultural diversity, or multiculturalism, is based on the idea that cultural identities should not be quitted or ignored, but rather maintained and valued. Our rich diversity, which is our collective strength, should be used to ensure sustainable development.

However, history tells us an ugly story of what happens when people of diverse cultural, ethnic, religious, or linguistic backgrounds gather in one place. The new millennium witnessed the ethnic, racial and religious strife. How to reduce it? Only through cross-cultural communication can such conflicts be managed and reduced. Only by competently and peacefully interacting with others who are different from us can our global village survive.

## Unit Contents

Text A What Is Culture?	
contents	weighing scale
1. definition of culture	** (重点)
2. properties of culture	*** (难点)
3. sources of learning culture	*

Text B The Conflict of Cultures	
contents	weighing scale
1. definition of cultural conflict	** (重点)
2. causes of cultural conflict	*** (难点)

(续表)

3. culturally varying perception of conflict	*
4. management of cultural conflict	*** (难点)

Text C The Diversity of Cultures	
contents	weighing scale
1. definition of cultural diversity	** (重点)
2. cultural diversity in America and China	*
3. benefits of cultural diversity	*
4. defending cultural diversity	*** (难点)

Text D The Necessity of Cross-cultural Communication	
contents	weighing scale
1. background of cross-cultural communication	*
2. benefits of cross-cultural communication	** (重点)
3. on guard against ethnocentrism	*** (难点)

## Teaching Design

Contents	Time Allocation	Methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	50 min.	
Part III Analysis	30 min.	
Part IV Knowledge Utility	30 min.	
Part V Follow-up Reading	60 min.	after-class self-learning, including online learning
Part VI Test Bank	30 min.	
Part VII Web Learning	30 min.	

## Evaluation of Students' Work

Aspects	Focus	Methods	Score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	individual oral work	
cross-cultural interaction	Part IV Section A	team work	
cross-cultural competence	Part IV Section B	pair discussion	

## Key to Text Reading Exercises

# PART II Comprehension

## symbolizing culture & cultural conflict

### Section A

### Reading comprehension

#### TEXT A

#### I. Discussing/Writing

1. First, culture is ubiquitous and pervasive. That means culture is everything and everywhere. In a very real sense our culture is part of who we are. Culture provides the overall framework wherein humans learn to organize their thoughts, emotions and behaviors in relation to their environment. Second, culture is learned. Although people are born into a culture, it is not innate. From infancy, members of a culture learn their patterns of behavior and ways of thinking until most of them become internalized and habitual. (Teachers can let students discuss other properties of culture which are not included in the text, such as culture is shared; culture is based on symbols; culture is dynamic; culture is an integrated system.)

2. We learn our culture from a variety of sources, such as family, church, state, school, museum, and so on. We can also learn culture from the following ways: 1) Learning culture through proverbs; 2) Learning culture through folktales, legends and myths; 3) Learning culture through art; 4) Learning culture through mass media.
3. Cultures do not exist in a vacuum. They are subject to change and are in a never-ending process of reinvention in response to such events as population growth, technological innovations, environmental crisis, the intrusions of outsiders, or modifications of behavior and values within the culture. In a word, cultures are dynamic, continuously developing and evolving over time. For example, Beijing Opera, as a traditional Chinese culture, is gradually losing its appeal to young people. In order to win back its audience, Beijing Opera started to adapt itself to modern life, like adding modern musical elements, using computer technology to make this traditional art more adaptable.

## II. Matching work

1. B 2. D 3. A 4. C 5. E 6. G 7. H 8. F

## TEXT B

### I. Discussing/Writing

1. Cultural differences can cause cultural conflict, because culture shapes what people consider valuable and worth fighting over and further influences how people take and interpret others' action.

Can cultural conflicts be removed totally with the trend of globalization? This question is debatable. First, we have to make clear the concept of globalization. Globalization is the increasing interconnectedness of people and places as a result of changes in communication technologies, communication, and migration patterns, which cause political, economic, and cultural convergence. That is, the world is becoming smaller and patterns of behavior are becoming similar. There are several perspectives and ideas about exactly what globalization brings to national culture. The first perspective, the hyperglobal perspective, argues that globalization has put an end to the nation state (or the national culture) or has at least limited its relevance for culture. The second perspective holds that the concept of national culture is fast becoming obsolete because globalization

leads to cultural integration. The third perspective, similarly argues that culture has become less and less a national consensus, but a consensus built on common ethnic, generational, regional, ideological, occupation- or gender-related interests, within and across national boundaries. However, other scholars dispute this broad impact of globalization on the world. Such scholars agree that there is more migration and communication across cultures, but that the strong effects of the global culture have not appeared. Frankly speaking, it is hard to know the effects of globalization for many years to come. One suggested answer is that as the globalization of economy has disparate effects for people around the world, we are bound to have increasing intercultural conflicts. Globalization is sure to make culture a more salient feature in people's lives and national culture will still matter much. Cultural conflicts can not be removed totally with the trend of globalization for many years to come.

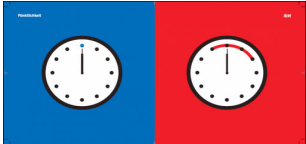
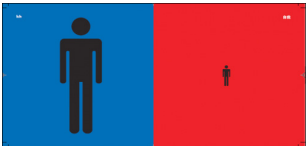
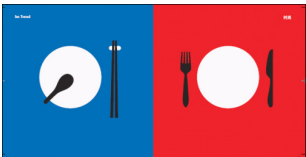
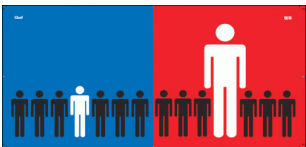
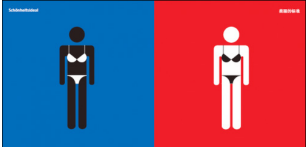
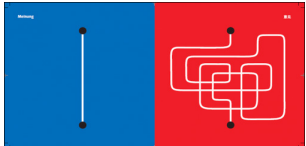
2. The following ways can help you to manage cultural conflicts constructively.
  - 1) Keep your mind open; 2) Be ready to compromise; 3) Respect diversity of culture; 4) Show grace when appropriate; 5) Have relational empathy; 6) Monitor inflexible stereotyping of outgroup members; 7) Resist ethnocentric bias.
3. (Open)

## II. Summarizing

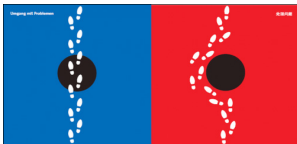
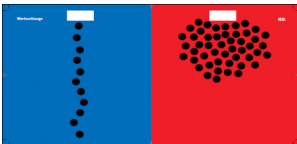
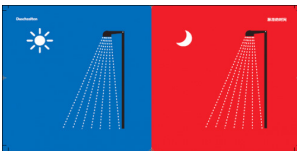
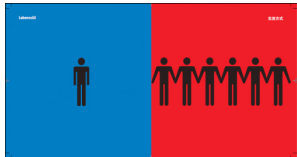
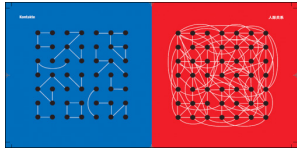
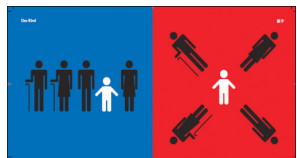
<i>Individualist Culture</i> (America, Germany, New Zealand)	<i>Collectivistic Culture</i> (China, Japan, Mexico)
prioritize individual goals and values	prioritize group goals and values
emphasize self-reliance and independence	emphasize interdependence and mutual obligation
taught to be competitive	taught to be cooperative
seek individual achievement	seek harmony with others

## Section B

### Watching comprehension

Dimensions	Examples	German Culture	Chinese Culture
values	 time	very punctual; having a strict time concept	not punctual; having a loose time concept
	 self	individualism; I Culture	collectivism; We Culture or I-less culture
ideas & beliefs	 fashion	Eating in a Chinese way is fashionable.	Eating in a Western way is fashionable.
ideas & beliefs	 leader	small power distance culture; Inequalities are minimized.	large power distance culture; Inequalities are expected, even desired.
norms	 beauty	Dark skin is beautiful.	Pale skin is beautiful.
behavioral patterns	 expressing one's opinion	Directness is preferred.	Indirectness is preferred.

(续表)

<b>behavioral patterns</b>	 facing a problem	solve the problem immediately; weak/low uncertainty avoidance culture	sleep over the problem; strong/high uncertainty avoidance culture
	 lining up	It is a social norm to stand in line.	People like to squeeze into the line.
<b>customs</b>	 taking a shower	People like to take a shower in the morning.	People like to take a shower in the evening.
<b>living styles</b>	 lifestyle	value personal independence; Independence is stressed.	value mutual obligation and community; Interdependence is stressed.
<b>social relationship</b>	 interpersonal relationship	Social relationship is simple. “Guanxi” is not important.	Social relationship is complicated. “Guanxi” is very important.
<b>family life</b>	 child	Family members are equal; All the family decisions are reached democratically.	Family members are unequal; All the family decisions are not reached democratically.



## PART III Analysis

# analyzing culture & cultural conflict

### Section A Picture analysis

This controversial New Yorker cartoon cover has caused much anger and criticism in America. An Obama campaign spokesman said the cartoon was “tasteless and offensive”. A spokesman for John McCain, Obama’s Republican rival in the presidential election, also criticized the cartoon. The cartoon shows Barack Obama wearing a traditional Muslim dress, and his wife, Michelle, dressed in combat pants and carrying a machine gun. To add fuel to the fire, the cartoon depicts the couple as standing in the Oval Office, greeting one another with a “fist bump”, with a portrait of Osama Bin Laden on the wall.

This cartoon can be regarded as a shameful proof of deeply embedded racial prejudices and stereotypes in American social culture, especially prejudices and stereotypes of Muslims. In American culture, especially after Sep.11, 2001, Muslims are stereotyped as militants and potential terrorists. Warlike and belligerent, Muslims are ready to wage a holy war against non-Muslims. This cartoon did not fail to transmit such a prejudiced and stereotypical idea of Muslims to the viewers.

Of course, more cultural messages can be drawn from the cartoon, too, like racism, ethnocentrism. One harm it brings to American society is that it unfavorably reinforces the stereotype of Muslims; the other harm is that it threatens to disrupt the racial harmony in American society and very possibly causes a cultural conflict. No wonder the cartoon is “tasteless and offensive”.

How to prevent such kind of cultural misrepresentation? First, be open-minded and don’t be judgmental. Second, respect cultural diversity. Learn to accept and appreciate cultural differences. Remember it is cultural difference that makes what we are. Thirdly, monitor inflexible stereotyping of outgroup members. Mind that cultural generalizations must be viewed as approximation, not as absolute representations. Last, resist ethnocentric bias. In resisting ethnocentrism, we are well guaranteed to reduce prejudice and discrimination all along.

## Section B

### Interview analysis

American culture belongs to low-context culture, where silence is viewed negatively. Chinese culture belongs to high-context culture, where silence is valued.

Members of high- and low-context cultures communicate differently, especially with the use of silence. In a high-context culture, like China, people generally are content with silence because they do not rely on verbal communication as their main source of information. Silence, in fact, communicates mutual understanding. In communicative exchanges between persons of differing status, the person with lower status may recognize the higher status of the other through silence. Unlike in high-context culture, in low-context culture, like in America, silence is uncomfortable. Persons who do not talk are often perceived negatively. When someone is quiet in low-context culture, others may suspect that something is amiss. Silence somehow communicates a problem. Low-context communicators are expected to be direct and to say what they think.

Charles Braithwaite argues that one of the fundamental components of cultural and linguistic competence is knowing how and when to use silence as a communicative tactic. So when interacting with people from high-context culture, we should try to speak less and give the voice to silence. When interacting with people from low-context culture, we have to rely on words to express ourselves. Don't communicate in silence. Although our culture attaches much value to silence, it is not proper to keep silent in intercultural communication, especially when we are communicating with Westerners. We should believe "Silence is silver, speech is gold."

The two interviews also make us think about the classroom teaching. Which is better, teacher-dominated Chinese way of teaching or discussion-oriented American way of teaching? Encourage students to have an open discussion on this issue.

## PART IV Knowledge Utility

# investigating culture & cultural conflict

### Section B Solving the cross-cultural communication problems

	Case Descriptions	Your Diagnosis
1	Nike's slogan "Just do it" was translated as “想做就去做” and the translation received a lot of complaints in Hong Kong at the very beginning.	Hong Kong people think that “想做就去做” has a bad effect on youth, because it encourages personal freedom. If young people follow their will to do whatever they want to do, it will cause a severe consequence. The translator failed to take the value differences into consideration. Western culture values personal freedom while Chinese culture values conformity and mutual responsibility.
2	Chinese famous brand “熊猫” is rejected by the Muslims in the West.	Pandas look like pigs, and pigs are taboos in Muslim culture. Therefore, Muslims don't want to buy Panda products.
3	The slogan, “Haier: Made by China” ( “海尔: 中国造” ), made little appeal in the world market when it was released in 1997.	The slogan, “Haier: Made by China”, appears to be ethnocentric in the Western world. Thus it made little appeal in the world market.

(续表)

4	“Everybody gives a positive evaluation of this product”, “It is loved by all”, “...suitable for men, women, and children”. These Chinese favorite ad expressions sound dubious to Westerners and cannot persuade them to buy the advertized product.	Western culture is individualist culture which emphasizes uniqueness and individuality while Chinese culture is collectivistic culture which emphasizes conformity. So in making an advertisement targeting Western buyers, try to appeal to an individual's uniqueness.
5	经常饮用 XX 能增进食欲, 调和气血、补中固本、健脾温胃。实为男女老幼四季可饮之最理想的保健饮料。	Version B is more culturally acceptable, because Western culture belongs to low-context culture which values direct and explicit code.

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## PART V Follow-up Reading

### TEXT C

#### I. Discussing/Writing

1. Stereotypes are exaggerated pictures we create about a group of people on the basis of our inflexible beliefs and expectations about the characteristics or behaviors of the group. A stereotype is an overgeneralization toward a group of people without any attempt to perceive individual variations. The content of stereotypes can be positive or negative. The typical stereotypic opinions are like, “Chinese are good at math.” “French people are rude.” “Americans are materialist.”
2. (Open)
3. Cultural diversity benefits us in the following aspects. First, it can enrich problem-solving capabilities. Cultural diversity can serve as a positive force in that it enriches problem-solving capabilities in the culturally diversified workplace. Second, it can increase tolerance of multiple opinions and perspectives. Research demonstrates that group members, who are exposed to a wide range of opinions and perspectives, including beliefs that differ from those of the majority, are able to make better decisions and resolve

problems more effectively than individuals not exposed to these minority opinions. Third, it can improve the overall level of creativity. According to creativity research, we tend to learn more from people who are unlike us than from those who are like us. In addition, the quality of ideas created by culturally heterogeneous teams has been rated an average of 11% higher than those of culturally homogenous teams.

## II. Analyzing

American culture			
metaphors	like	dislike	reasons
melting pot		X	✧ overemphasizing the cultural homogeneity( 文化同质性 ) ✧ denying the cultural diversity ✧ showing ethnocentrism
alloy		X	
mosaic	✓		✧ reflecting the diverse micro-cultural elements of American culture ✧ showing cultural tolerance
salad	✓		
tapestry	✓		
montage	✓		

## TEXT D

### I. Discussing/Writing

1. The term “ethnocentrism” comes from the Greek words *ethnos*, which means nation, and *kentron*, which means center. Ethnocentrism refers to the idea that one’s own culture is the center of everything, and all other groups (or cultures) are scaled and rated with reference to it, so ethnocentrism is rooted in ethnicity and culture. Here are two examples. First, take a look at the two Chinese characters “中国.” It means “the center of the universe.” The other example is a nation’s world atlas. It is not surprising that every nation puts its own country in a central position on the map, with neighboring states shown as peripheral.
2. Yes, it is right to say we are born ethnocentric, because ethnocentrism is the inherent belief in the superiority of our own culture versus others. All of

us are ethnocentric to varying degrees because it is a defensive attitudinal tendency to view our norms, values, and beliefs as important and as the most reasonable and proper ways to live. It is a way to rationalize and justify why we do what we do, and it is also a way to support our cultural identities (ingroup favoritism). And last not the least, ethnocentrism can foster patriotism.

3. (Open)

## II. Filling in the blanks

1) Black 2) White 3) Chinese 4) Mexican American

# PART VI Test Bank

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## I. Multiple choice

1. a 2. b 3. d 4. a 5. d 6. b 7. c 8. b 9. d 10. a

## II. True or false

1. T 2. T 3. F 4. T 5. F 6. T 7. F 8. T 9. T 10. F

## III. Key concept check

- |                       |                      |                       |
|-----------------------|----------------------|-----------------------|
| 1. Culture            | 2. Cultural conflict | 3. Cultural diversity |
| 4. macro-culture      | 5. Collectivistic    | 6. Ethnocentrism      |
| 7. relational empathy | 8. micro-culture     | 9. Ethnocentrism      |
| 10. Individualism     |                      |                       |

# PART VII Web Learning

## III. Listen more

- 1) editor
- 2) interracial marriages and couplings

- 3) psychologist
- 4) the meeting with the parents
- 5) deal with the interracial marriage
- 6) prepped themselves for what to expect
- 7) do stay together
- 8) would break up

## Script

### **MICHEL MARTIN, host:**

It's time for a regular visit with one of our Culture Coaches. Today, you're marrying him? Wedding season is around the corner. Brides and grooms will be blushing their way down aisles across America. So what better time to ask an expert about what you might need to know if you're heading to commitment with a person from a different racial or ethnic background? We got this idea from our friends at *East West Magazine*. The April/May issue has a feature called "To Hug or Not to Hug," about how to handle that all-important meeting with the parents.

And joining us now from Phoenix is Anita Malik. She is editor of *East West Magazine*. And from her office in Poughkeepsie, New York, we're pleased to be joined by Lubna Somjee, a psychologist. She's quoted in the article. Thanks for being here, ladies.

**Ms. MALIK (Editor, *East West Magazine*):** Hi. How are you?

**Dr. SOMJEE (Psychologist):** Thank you.

**MARTIN:** Anita, why did you commission this article? You must have been hearing about this from readers, or perhaps from personal experience?

**Ms. MALIK:** A little bit of both. Actually, simply put, interracial marriages and couplings are growing at a very increasing rate. And we tend to focus on that a lot with the magazine, but had never done anything where, how do you deal with this in — within your own family and with your parents? And that was something we are hearing from readers that, you know, it's great to know that the statistics are there and that this is happening, but how do we deal with it in our own lives with our own unique circumstances?

**MARTIN:** And Dr. Somjee, you are offering some tips — or you offered some tips in the magazine. But in the years in which you have

been practicing you've worked with couples around this issues, are there some classic cultural clashes that you've seen?

**Dr. SOMJEE:** Yes. I mean, I've definitely seen some classic cultural clashes, although many times people have been able to sort of work through them. One of the classic issues is when neither parties have, sort of, prepped themselves for what to expect when they meet the parents. They think they have, but they really haven't — although most of the time those meetings have gone fairly well in spite of.

**MARTIN:** Is that really the case? I just wonder whether over the course of your practice, do most of the couples who come to you — do they eventually stay together, or do you see couples breaking up because of these differences?

**Dr. SOMJEE:** Most of the couples I see do stay together, but I would not say that it was very rare that some couples would break up. For example, a young couple I worked with had an interracial union and met each other's families. And it wasn't until they met each other's families that it sort of punctuated for them how different their backgrounds were. And they came home and for the first time had a much more serious, in-depth discussion of how their culture impacts their everyday life and realized how different their views were on a lot of things. And unfortunately for that couple, those differences were irreconcilable.

#### IV. Watch more

- The influence of Chinese culture on Mei-ying Yung can be seen both in her verbal communication and non-verbal communication. In terms of her verbal communication, Mei-ying Yung likes to play down herself. For example, when Hingham praises her for her good work, she attributes her success to "having good teachers." She even humbles herself by saying "I do not have great experience" "Not really so much." Mei-ying Yung also likes to answer questions indirectly. For example, when Hingham asked her "What was your favorite course during college?" she said "They are all very valuable. I enjoy all." The third proof is that Mei-ying Yung usually speaks very briefly. Mei-ying Yung's modesty, indirectness and brief talk are typical in the Chinese way of communication. In terms of non-verbal communication, when first meeting Hingham, Mei-ying Yung looks



downward and limply shakes Mr. Hingham's hand. When Hingham asks her "Did you have one course in which you did especially well?" Mei-ying Yung "blushes" "looking down." In a word, Mei-ying Yung has no eye-contact with Hingham. This is typically Chinese way of non-verbal communication.

- Mei-ying's communication is ineffective, because she lacks intercultural competence. She still clings to Chinese communication style when she interacts with an American. No wonder Mr. Hingham concludes that "she is a dud." To be employed, Mei-ying should develop her intercultural competence, that is, she should speak and act in an American way. Specifically, she should have eye contact with Mr. Hingham to show her confidence. She should talk directly and say more about herself.
- It's not right for Mr. Hingham to say that "she is a dud", because he doesn't understand any Chinese culture and he only judges everything by referring to his own culture. This will surely lead to unsuccessful intercultural communication. Here are some tips to Hingham. First, learn some Chinese culture. If Mr. Hingham could understand Chinese culture, he would easily empathize with Mei-ying Yung and know exactly what she is talking about. Second, try to avoid ethnocentrism. That means in intercultural communication, Mr. Hingham shouldn't rate everything according to his own culture. In a word, as a company interviewer, Mr. Hingham should develop intercultural competence.

## Script

*Mei-ying Yung is a senior who has majored in computer programming. Mei-ying's aptitude for computer programming has earned her much attention at her college. Although she has been in the United States for 6 years, in many ways Mei-ying reflects the Chinese culture where she was born and where she spent the first 15 years of her life. Today, Mei-ying is interviewing for a position at New Thinking, a fast-growing tech company. The interviewer, Barton Hingham, is 32 years old and a native of California, where New Thinking is based.*

**Hingham:** I've been looking forward to meeting you. Your resume is very impressive.

(Ms. Yung looks downward, smiles)

**Hingham:** I'll be asking you questions about your background and interests. And you can feel free to ask me any questions that you have about the company. Okay?

**Yung:** Yes.

**Hingham:** All right. I see from your transcript that you majored in computer programming and did very well. I certainly didn't have this many as on my college transcript!

**Yung:** Thank you. I am very fortunate to have good teachers.

**Hingham:** So tell me a little bit about your experience in writing original programs for business applications.

**Yung:** I do not have great experience, but I'm grateful to the college with some of its work.

**Hingham:** Tell me about how you've helped the college. I see you designed a program for advising. Can you tell me a little bit about what you did to develop that program?

**Yung:** Not really so much. I could see that much of advising is based on rules, so I only need to write a program simple enough for the advisers to use.

**Hingham:** Perhaps you're being too modest. I've done enough programming to know how difficult it is to write a program for something as complex as college advising. You've got so many requirements and regulations and majors. How did you program for all those variations?

**Yung:** I read the handbook on advising and the regulations on each major, then programmed decision trees on each advising template. It was not that hard.

**Hingham:** Well, that's exactly the kind of project that we do at New Thinking. People come to us with problems in their jobs, and we write programs to help solve them. Does that sound like something you would be interested in doing?

**Yung:** Yes. I very much like to solve problems to help others.

**Hingham:** What was your favorite course during college?

**Yung:** They are all very valuable. I enjoyed them all.

**Hingham:** But, did you have one course in particular which you felt you did especially well?

**Yung:** [blushing, looking down] I would not say that. I try to do well in all my courses to learn as much as I can.

Later Barton Hingham and Molly Cannett, another interviewer for New Thinking, are discussing the day's interviews over dinner.

**Cannett:** Did you find any good prospects today?

**Hingham:** Not really. There was this one woman who had amazing resume

and she has done some incredibly intricate programming in college.

**Cannett:** Sounds good.

**Hingham:** I thought so, too, until the interview. But, she just didn't seem to have the gusto that we want. She just lacked all confidence or initiative. It was like the transcript and the person were totally different.

**Cannett:** Hmmm, that's odd. Usually when we see people who look that good on paper, the interview is just a formality.

**Hingham:** Yeah, but I guess the formality is more important than we realized. She was totally dud in the interview. I still don't know what to make of it.

# UNIT 2

## Introduction to Religions

### Teaching Objectives

After learning this unit, the students should be able to:

1. be aware of the influences of religions on our life;
2. be aware of the significance of studying religion to cross-cultural communication;
3. understand the basics of Christianity, Buddhism and Confucianism;
4. understand some major differences between Christianity, Buddhism and Confucianism;
5. analyze the deep structure of cross-cultural differences from the perspective of religion.

## Unit Overview

To understand the cultures of the contemporary world, as well as of the past, we need a comprehensive and sophisticated understanding of religion. The contemporary world is greatly shaped by religions: the war on terror, intelligent design, conflicts and wars in the Middle East, India, environmental summits, peace demonstrations — the list goes on. Hardly a day goes by when there is not some manifestation of religion (religious identity, religious practice, religious conflict) reported on the TV or in newspapers. In this unit we will seek to give some sense of how we can begin to understand the complexities of religious traditions, and how they shape (and are shaped by) cultures and events. Regardless of what our own religious perspective may be — whether we are not religious at all, profoundly faithful, or somewhere between the two — we need to recognize that in this contemporary world, religion does count in the way we live and therefore in our understanding of cultures. Religions have an impact in both small and significant ways on the world today. Our starting point for exploring this is to introduce the basics of the major religions in the world. We hold a simple but profound idea: that what we call “religion” is something that humans do, and so the study of religion is primarily concerned with people and cultures.

## Unit Contents

Text A The Basics of Confucianism, Christianity and Islam	
contents	weighing scale
1. religions and the study of intercultural communication	** (重点)
2. Confucianism, Christianity and Islam	** (重点)
3. basic beliefs of Confucianism, Christianity and Islam	*** (难点)

Text B The Basics of Buddhism, Taoism and Judaism	
contents	weighing scale
1. Buddhism, Taoism and Judaism	** (重点)
2. basic beliefs of Buddhism, Taoism and Judaism	*** (难点)

Text C The Christian View of the World	
contents	weighing scale
1. story of creation	** (重点)
2. Greek and Christian worldviews	*** (难点)

Text D Confucianism in the World Today	
contents	weighing scale
1. contemporary character of Confucianism	** (重点)
2. Confucian ideas in modern practice	*** (难点)
3. the New Confucianism	*

## Teaching Design

Contents	Time Allocation	Methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	60 min.	
Part III Analysis	30 min.	
Part IV Follow-up Reading	60 min.	
Part V Test Bank	50 min.	after-class self-learning, including online learning
Part VI Web Learning	30 min.	

## Evaluation of Students' Work

Aspects	Tocus	Methods	Score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	individual oral work	
cross-cultural interaction	Part IV Text A	team work	
cross-cultural competence	Part IV Text B	pair discussion	

## Key to Text Reading Exercises

### PART I Retrieval recognizing religions

#### Warm-up questions

- SITUATION 1: “礼拜” contains a sense of Christianity, while “星期” (literally the periodic motion of celestial body) has no such religious associations.
- SITUATION 2: Burning joss sticks for ancestors, like all sacrificial ceremonies, is practiced based on fundamental religious belief that human souls do not die, and specifically can be traced back to Confucian’s “Revering Heaven and emulating the ancestors”.

### PART II Comprehension symbolizing religions

#### Section A

#### Reading comprehension

#### ►► TEXT A

#### I. Discussing/Writing

1. Religion is the core of culture. It shapes the world view and view of life and death, etc. of a nation. In aspects of a culture, there are plenty of expressions of religious beliefs.
2. Individualism is rooted in Christianity and influences greatly the way of communicating in Western societies, while Confucian virtues, such as “mildness, modesty, courtesy restrained, and respect” dominate the appropriate ways of behaving and communicating in traditional society of China.

## II. Filling in the blanks

Religion	Holy Script	Spiritual Leader
Christianity	the <i>Bible</i>	God (Jesus Christ)
Islam	the <i>Qur'an</i>	Allāh (Muhammad)
Confucianism	the <i>Analects of Confucius</i>	Confucius

## TEXT B

### I. Discussing/Writing

1. The translation of Buddhist scripts influenced the ancient Chinese at least in four aspects: prosodic characteristics and phonetic studies, vocabulary expansion, syntactic development, rhetoric devices and discursive features.
2. Buddhist culture has a very strong influence on Chinese art. The contribution of Buddhist culture that had the most profound influence on Chinese dance development was the numerous dancing figures in grottoes in regions reached by Buddhism. They are the precious heritage of Chinese art. Taoism has its influences on Chinese architecture, like Taoist temple buildings. Taoist temple buildings clearly reflect Taoists' strong will in pursuit of happiness, longevity and immortality.

## II. Summarizing

Religion	Creed
Christianity	1) Faith in God; 2) the <i>Bible</i> , Jesus Christ, Original Sin
Judaism	1) Hebrew Bible (the <i>Tanakh</i> ) 2) Jews as the "Children of Israel", God's revelation to Moses
Islam	1) <i>Qur'an</i> , Allah, Muhammad 2) Islam is the complete and universal version of a primordial faith.
Confucianism	1) Humanity; <i>Ren</i> 2) the three cardinal guides and the five constant virtues



(续表)

Taoism	1) non-action 2) Nature and Man in One
Buddhism	1) Three Dharma Seals/ The three evidences of the genuineness of a sutra 2) the four noble truths: suffering, the cause of suffering, the cessation of suffering, the eightfold noble path.

## Section B

### Listening comprehension

(Open)

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### Script

#### Rediscover Confucius

- A:** Did you see the statue of Confucius launched by the China Confucius Fund?
- B:** Yes, I did. It doesn't quite match the Confucius image in my mind though. I heard there are many different opinions about this so-called official statue. But, to be fair, it's an impossible job to create an official statue of someone who lived more than 2 500 years ago. No one knows what he looked like, just like no one in the West knows what Plato looked like. Nevertheless, Confucius was a great philosopher, an educator, a politician, as well as the founder of Confucianism, which still has a tremendous influence over people today.
- A:** Confucianism seems to be back in fashion again. As far as I know, about five to six million Chinese students are currently studying *The Analects of Confucius*. Some companies are using Confucianism as a management tool. The government is also promoting the Confucian values of ethics, fairness, and honesty. They see it as a way to address the social problems that have emerged as a result of the accelerated economic growth.
- B:** Confucianism is the backbone of Chinese culture. Confucius developed his philosophy around the concept of benevolence. *The Analects of Confucius* is a record of his political views. Confucianism represents a set of moral principles because it stresses fairness and harmony in human relationships, as well as the individual's social responsibility for their country. For

Confucius, political honesty is based on individual ethical integrity.

- A:** Some American scholars did a comparative study of Confucius with Greek and Roman philosophers. Their conclusion was that there is more practical value in Confucianism. Why is that?
- B:** Well it has the extensive application in the Chinese society. Confucius was also an accomplished educator. He treated his students as his equal by teaching them democratic and open-minded ideas. In the words of the American scholars, Confucius wanted to train his students to become more unrestrained and adaptable to external influences.
- A:** There is also an increasing awareness of Confucianism in other parts of the world. This may be a result of various political, cultural, and environmental challenges due to China's growing economic importance. As a result, the rise of individualism in the community has become a serious threat to social harmony and progress. A different set of values are needed as a counterbalance. Confucianism emphasizes "courtesy" and "respect" when dealing with people or nature so it should be very beneficial for building harmony in any society.
- B:** You are right. A scholar once said that answers concerning our survival can be found in the wisdom of Confucius, even though he lived more than 25 centuries ago.

## PART III Analysis

### analyzing religions

#### Section A

#### Picture analysis

The belief of "Revering Heaven and emulating the ancestors" is the basic belief. People burn sacrificial offerings to worship gods because they believe gods have the power to dominate their life. They also offer sacrifices to their ancestors because like most East Asian peoples, the Chinese tend to view life and death as a cycle, and their ancestors will continue their life in an underworld in a way similar to this life after death. Therefore, burying underworld money (or paper car, house, etc.) is one way to fulfill their duty of filial piety to ancestors.

In the ancient times, Chinese sacrificial offerings are usually pig, cow

and sheep. But as the pictures show, nowadays people tend to burn big houses and cars to their ancestors. What remains unchanged is the practice of sacrifice itself, but the offerings have changed in accordance with the transformation of modern values.

## Section B

### Analysis of time measurement

#### I. Filling in the blanks

##### Differences

	Western/Gregorian Calendar	Chinese Calendar
Characteristics	Linear	Cyclic
Units	Arabic numeral	Ten celestial/ heavenly stems twelve terrestrial/earthly branches
Starting point	Birth of Jesus Christ	Null
Subcategories	Month/week	Solar terms/lunar month/ <i>xun</i>

##### Similarities

	Western Calendar & Chinese Calendar
Characteristics	Division of time
Units	Days and Months
Subcategories	Seasons

## PART IV Knowledge Utility

### investigating religions

#### Section A

#### Investigating Eastern religions

For Confucianism, Taoism and Buddhism, life is not the end of one's "spirit." One would go to the nether world and be judged and reincarnated. Therefore, life and death is not a one-way journey as it is in Christianity.

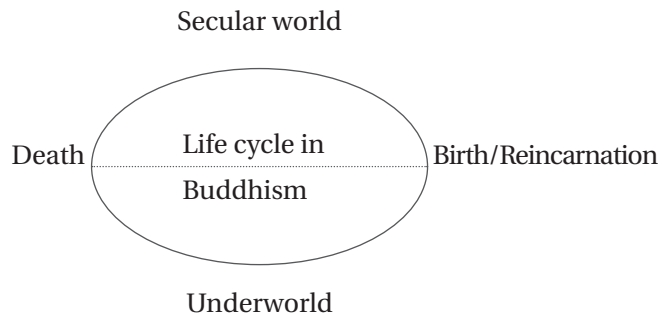


Figure 2 Model of life in Eastern Religions

#### Section B

#### Analyzing epistemology

1. In Confucianism, the *knowledge* is classified into different levels. At the top is Confucian political ethics. As the opening statement of Great Learning says, what the great learning teaches is to illustrate illustrious virtue, to renovate the people, and to rest in the highest excellence. The purpose of learning is to cultivate one's character, to regulate one's family, to bring order to a state, and finally to bring peace to the world. Traditional studies on sciences and social sciences, if not serving the purpose of Confucianism, (such as arithmetic and accounting, etc.) are not valued.
2. The means of achieving the *knowledge* in Confucianism primarily lie in cultivating one's character, which in turn requires examining exhaustively the principles of things and affairs, carrying out knowledge to its utmost extent, being faithful to what the heart sends forth, and rectifying the heart.
3. Both Buddhism and Christianity have their own system of *knowledge*, which is consistent with their creed but not compatible with modern science and humanities. The *knowledge* of Buddhism can only be achieved by meditation and practice, and Christianity by belief.

## PART V Follow-up Reading

### TEXT C

#### Warm up

Days and Creations	Days and Creations
1st day Creation of light	4th day Creation of sun
2nd day Creation of firmament Dividing the waters	5th day Creation of life in waters and firmament
3rd day Creation of land	6th day Creation of life on land

#### Questions:

- 1) Days 1–3 parallel days 4–6; some challenges the sequence by asking how a day is defined without the sun.
- 2) Pangu separated heaven and earth; Nu Wa created man.

#### I. Discussing/Writing

(Open)

#### II. Completing the discourse

- 1) Christianity
- 2) Jesus Christ
- 3) salvation
- 4) Christianity
- 5) monotheistic
- 6) polytheism
- 7) Confucianism
- 8) Confucianism
- 9) origins of creation
- 10) Adam and Eve

## TEXT D

### Warm up:

Ji Lu asked about serving ghosts and spirits. Confucius said, “How can we serve ghosts when we are not able to serve men?” “May I ask about death?” Ji Lu continued. “How can we understand death when we do not understand life?” Confucius replied.

*The Analects of Confucius* 11:12

#### Questions:

1. Linear view and cyclic view.
2. The views of life and death guide people to choose the moral rules and prescribe the purposes of life, and thus proper conducts.

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### I. Discussing/Writing

(Open)

### II. Translating

#### *The Great Learning*

The ancients who wished to illustrate illustrious virtue throughout the world, first ordered well their own States.

Wishing to order well their States, they first regulated their families.

Wishing to regulate their families, they first cultivated their persons.

Wishing to cultivate their persons, they first rectified their hearts.

Wishing to rectify their hearts, they first sought to be sincere in their thoughts.

Wishing to be sincere in their thoughts, they first extended to the utmost of their knowledge.

Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete.

Their knowledge being complete, their thoughts were sincere.

Their thoughts being sincere, their hearts were then rectified.

Their hearts being rectified, their persons were cultivated.

Their persons being cultivated, their families were regulated.

Their families being regulated, their States were rightly governed.

Their States being rightly governed, the entire world was at peace.

From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

### III. Analyzing

The enclosed quadrangular courtyard is a symbol of power center and social hierarchy in Confucianism. The gate of Buddhist temples suggests Buddha's readiness of embracing and accepting people. The ascending peaks of the churches signify the path to the heaven.

## PART VI Test Bank

### I. Multiple choice

1. a 2. d 3. d 4. c 5. a

### II. True or false

1. F 2. T 3. T 4. F 5. T 6. F 7. T 8. T 9. T 10. F

### III. Filling in the blanks

- |                      |               |                     |
|----------------------|---------------|---------------------|
| 1. Buddha            | 2. Catholic   | 3. Eastern Orthodox |
| 4. Four Noble Truths | 5. <i>Ren</i> | 6. <i>Li</i>        |
| 7. <i>Tian</i>       | 8. Allah      | 9. <i>Qur'an</i>    |
| 10. <i>Muslim</i>    |               |                     |

## PART VII Web Learning

### I. Explore more

#### 1. Philosophical Taoism and Religious Taoism

Philosophical Taoism, Tao Jia in Chinese, has its roots in the classical Taoist texts. In addition to the *Tao Te Chin*, the works of the Chinese philosopher

Chuang Tzu (庄子) are often cited by philosophical Taoists. Chuang Tzu's work focuses on duality, the subjective nature of perception, and the importance of understanding the cyclical nature of beginnings and endings. A third text, perhaps less prestigious, is the *Leih-Tzu* (列子). Composed of stories and anecdotes about prominent Taoist sages, political leaders, and religious figures, *Leih-tzu's* work is a practical and applied guide for Taoist living. Philosophical Taoist practices may take many forms. Meditation is a key component of most of these systems of Taoism. Many different meditative methods can be used, and meditation may take place in any location—though a preference for natural settings is common. Philosophical Taoists also practice physical exercises designed to cultivate health, longevity, and inner energy—all of which are common goals in Taoist texts.

Religious Taoism, or Tao Jiao in Chinese, is a complex entity, drawing on many of the roots of Taoist thought and practice. It traces its roots to China's Shamanistic past, drawing from these ancient traditions and their worship of the spirits of nature. Religious Taoism takes many forms in many places, but in the main it may be said to focus on ritual practice, the veneration of sages, Gods, and ancestors, and the channeling of harmonious spiritual forces for the benefit of mankind. Its diversity makes it a difficult religion to describe, but it is closely intertwined with Chinese folk religion and local beliefs. Religious Taoists venerate various Taoist temples across China and beyond. In these temples, offerings may be made at shrines to various deities and sages. Taoist priests may perform blessings or exorcisms, or tell fortunes. Potions and herbal medicines are often made and sold to practitioners of the faith.

## 2. Mahayana (大乘佛教) and Hinayana (小乘佛教)

Buddhism is divided into two main religious groups Mahayana Buddhism and Hinayana Buddhism (also known as Theravada). These two religious groups both share a lot of similarities, but have a few differences. One of the differences is that Mahayana Buddhists believe that the Buddha (Siddhartha Gautama) is a God but Hinayana Buddhists believe that the Buddha was an ordinary human. Mahayana Buddhism followers think that the Buddha is a God because they think that the Buddha came down to earth to help people cross the sea of life. So the Buddha can be worshipped as a God because he is eternal and comes down to earth. On the other hand Hinayana Buddhists think that the Buddha was a human instead of a God because they think the Buddha was simply a man who found a way to Nirvana.



### 3. *The Old Testament and The New Testament*

While the *Bible* is a unified book, there are differences between *The Old Testament* and *The New Testament*. In many ways, they are complementary. *The Old Testament* is foundational; *The New Testament* builds on that foundation with further revelation from God. *The Old Testament* establishes principles that are seen to be illustrative of *The New Testament* truths. *The Old Testament* contains many prophecies that are fulfilled in the *New*. *The Old Testament* provides the history of a people; *The New Testament* focuses on a person. *The Old Testament* shows the wrath of God against sin (with glimpses of His grace); *The New Testament* shows the grace of God toward sinners (with glimpses of His wrath).

### 4. New Confucianism

New Confucianism is an intellectual movement of Confucianism that began in the early 20th century in Republican China, and further developed in post-Mao era contemporary China. It is deeply influenced by, but not identical with, the Neo-Confucianism of the Song and Ming dynasties. It is a neo-conservative movement of various Chinese traditions and has been regarded to contain religious overtones; it advocates for certain Confucianist elements of society—such as social, ecological, and political harmony—to be applied in a contemporary context in synthesis with Western philosophies such as rationalism and humanism. Its philosophies have emerged as a focal point of discussion between Confucian scholars in mainland China, Taiwan, Hong Kong, and the United States.

## III. Watch more

(Open)

## Script

### What is Christianity?

The central tenet of Christianity is the belief in Jesus as the son of God and savior of humanity. But from what does humanity need saving? To answer that we go back to the beginning. Christianity teaches that there is only one God and that “in the beginning” this God spoke the entire universe into existence. On earth God creates two people, a man and a woman, named Adam and Eve. They are to tend the garden in which they live, and they are free to eat from

any tree except the Tree of Knowledge of Good and Evil. Sometime later Eve is tempted by Satan and eats from this tree. Then Adam eats from it too. It's at this point that the two become aware, and "understand good and evil," evidenced by a new shame of their nakedness. Disobeying God results in them being expelled from the Garden of Eden and suffering the effect of death. Many generations after Adam, God chooses a man named Abraham to make into a great nation. A nation that will one day birth a Messiah to release mankind from the bondage of sin and death. Our modern calendar splits time at the approximate date of the birth of Jesus who Christians believe is the promised Messiah.

According to *The New Testament*, Jesus is born to a virgin named Mary, lives a sinless life and then willingly sacrifices himself as the substitutionary atonement for the sins of mankind. The word atonement is used to describe an act that pays for or erases one's sins and transgressions. 3 days later, Jesus defeats death by resurrecting from the dead to open heaven to those who believe in him and trust him for the forgiveness of their sins. The resurrected Christ appears to many people over a span of forty days before he bodily ascends into heaven. From there he rules and reigns with God the Father and sends the Holy Spirit to teach his followers. It is also maintained that one day Jesus will return to this earth to judge all humans, living and dead, and grant eternal life to those who put faith in Him and eternal death for those who don't. Christians call the message of Jesus Christ the Gospel, meaning the good news. And that is Christianity.

#### IV. Think more

(Open)

# UNIT 3

## Culture and Value

### Teaching Objectives

After learning this unit, the students should be able to:

1. understand cultural differences and the impact of values on intercultural communication;
2. have rough ideas of the contrasts and differences of values between cultures;
3. appreciate the basic values of Chinese culture and the culture of others;
4. understand how cultural differences in work-related values shape behavior.

## Unit Overview

The objective of this unit is to increase your awareness of the basic values of your own and other cultures. To do this, we will use a scheme developed by the American anthropologist, Florence Kluckhohn. She identified five orientations, five categories of beliefs and behaviors that are universal. This means that all cultures have to work out solutions to these issues.

Another scheme is developed by Hofstede who identifies five value dimensions (individualism/collectivism, uncertainty avoidance, power distance, masculinity/femininity, and long-term/short-term orientation) that are influenced and modified by culture.

*Declaration of Independence* is a U.S. document adopted by the Continental Congress on July 4, 1776, during the Revolutionary War, to announce the separation of the American colonies from Britain. It included charges against the crown and Parliament for violations against the colonists, and it was the first formal document affirming a people's right to a government of their own choice. Written predominately by Thomas Jefferson, it asserted "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness." This famous passage encapsulates several of the canons of liberal democracy including the principle of equality, natural rights, government by consent and limited government.

*My Country and My People* is written by Lin Yutang, an internationally famous Chinese writer who was conversant with English and had deep understanding of both Western and Chinese cultures. This classic gives a unique and sweeping insight into life in China, and in particular the differences between China and the West.

## Unit Contents

Text A Hofstede's Value Dimensions	
contents	weighing scale
1. introduction of Hofstede's value dimensions	** (重点)
2. individualism/collectivism	*** (难点)
3. uncertainty avoidance	*** (难点)

Text B Comparing and Contrasting Cultures	
contents	weighing scale
1. five basic questions underlying Kluckhohns and Strodtbeck's model	** (重点)
2. five orientations of Kluckhohn-Strodtbeck model	*** (难点)
3. American value system	** (重点)
4. value systems of several other societies	** (重点)

Text C The Declaration of Independence	
contents	weighing scale
1. background of <i>The Declaration of Independence</i>	** (重点)
2. content of <i>The Declaration of Independence</i>	*** (难点)

Text D Privilege and Equality	
contents	weighing scale
1. the doctrines of Confucianism	** (重点)
2. the influence of Confucianism on Chinese society	*** (难点)

## Teaching Design

contents	time allocation	methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	50 min.	
Part III Analysis	30 min.	
Part IV Knowledge Utility	30 min.	

(续表)

Part V Follow-up Reading	60 min.	after-class self-learning, including on-line learning
Part VI Test Bank	30 min.	
Part VII Web Learning	30 min.	

## Evaluation of Students' Work

aspects	focus	methods	score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	individual oral work	
cross-cultural interaction	Part IV Section A	team work	
cross-cultural competence	Part IV Section B	pair discussion	

## Key to Text Reading Exercises

# PART I Retrieval

## recognizing culture & value

### SITUATION 2: Chinese perspective

What Professor Johnson experienced is typical of Chinese lectures. The traditional Chinese way of teaching does not encourage students' questioning. A student's questioning the professor might be looked upon as the equivalent of challenging the authority of the lecturer. This will damage the harmonious relationship. As a result, many students remain shy about asking questions for fear that they should either be seen as challenging the professor or attempting to engage the professor in discussion or as ignorant thus losing face.

### American perspective

Universities in North America and Europe are places where students are expected to challenge conventional wisdom. Part of their education is

to engage in a lively give-and-take of opinions. For a professor, being asked questions by students is a sign that they are interested. Differences of opinion are often encouraged. The ability of a professor to listen to and respond positively to divergent opinions and questions is a sign of that professor's intellectual maturity. The ability of a student to ask a probing question, or a question of clarification, is a sign that the student is paying attention and is serious about learning.

## PART II Comprehension

### symbolizing culture & value

#### Section A

#### Reading comprehension

#### TEXT A

##### I. Discussing/Writing

(Open)

##### II. Finding values in proverbs and sayings

A proverb is a short well-known saying in general use, held to embody a universal truth about life. So proverbs may function as a mirror to reflect the culture in which they are used.

Generally speaking, from the proverbs listed here, we can see that English speaking people are different from non-English speaking peoples in their value orientations.

For instance, people in the English speaking countries stress on action, and this can be seen from the proverbs "Strike while the iron is hot." "He who hesitates is lost." and "Actions speak louder than words." In contrast, people in Korea seem to be more cautious about doing things, for they would say "Even if the bridge be made of stone, make sure it is safe." and Tanzanian people focus on self-development, which can be seen from the proverb "We start as fools and become wise through experience." Besides, people in Greece tend

to value the importance of speech rather than action, as is indicated by the proverb “Nothing done with intelligence is done without speech”.

As for social relationships, through the proverbs “God help those who help themselves” “The squeaky wheel gets the grease.”, it can be easily seen that English speaking people value individualism. And they consider privacy a big matter, as is expressed in “A man’s home is his castle.” This may also be true for people in Sweden, who seem to believe in “He who stirs another’s porridge often burns his own.” which means that people should mind their own business. However, people in many Asian and African countries have a strong sense of collectivism, as can be seen from the proverbs “One doesn’t make the wind but is blown by it.”(Asia), “When spider webs unite they can tie up a lion.”(Ethiopia), “Go the way that many people go; if you go alone you will have reason to lament.”(Zambia), and “The nail that sticks up gets pounded.”(Japan).

Concerning orientation toward time, English speaking people may have an optimistic faith in the future and what the future will bring. But people in China and Ghana tend to be past-oriented, for they have saying like “Consider the past and you will know the present.” (China) and “The mouth of the elder is more powerful than a charm.” (Ghana).

## TEXT B

### I. Discussing/Writing

1. Americans believe that human nature is basically good and man is the master of nature. They are future-oriented and doing-oriented. Their social orientation is toward the importance of the individual and the equality of all people. However, the Japanese believe that human nature is a mixture of good and evil. Man is in harmony with nature. They are both past-oriented and future-oriented. And they are both growing- and doing-oriented. They give emphasis to authorities and the group.
2. For example, the traditional Indian culture believes that man is subjugated by nature and it is being-oriented (which can be exemplified by its caste system). Also, traditional Chinese culture is past-oriented, for emphasis has long been given to learning from the old and past.
3. As time changes faster and faster and there is more contact between cultures, it is more likely to find contradictory values existing in the same culture. This is especially the case in a society that is being transformed from a traditional one into a modern one. For example, in the Japanese



culture, some people may still be very past-oriented and some are rather future-oriented, and even the same people may be sometimes past-oriented in certain situations and sometimes future-oriented in other situations.

4. Putting people from one culture into another culture with radically different value orientations could cause stress, disorientation, and breakdowns in communication.

## PART V Follow-up Reading

### TEXT C

41

#### Warm up

Chinese people don't like to join a group. They think joining a new group requires time to form new relationships. They would rather depend on themselves to solve the problem, as the saying goes, "One Chinese is a dragon, three are a worm." Americans think a new group is a good way to achieve a specific purpose. They think groups can accomplish things a person cannot do alone, so forming or joining a group is a way to achieve personal goals.

#### I. Discussing/Writing

1. (July 4, 1776) Document was approved by the Continental Congress that announced the separation of 13 North American British colonies from Britain. The armed conflict during the American Revolution gradually convinced the colonists that separation from Britain was essential. Several colonies instructed their delegates to the Continental Congress to vote for independence. On June 7, Richard Henry Lee of Virginia offered a resolution for independence. The congress appointed Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston to draft a declaration. Jefferson was persuaded to write the draft, which was presented with few changes on June 28. It began with a declaration of individual rights and then listed the acts of tyranny by George III that formed the justification for seeking independence. After debate and changes to accommodate regional interests, including deletion

of a condemnation of slavery, it was approved on July 4 as *The Unanimous Declaration of the Thirteen United States of America*. It was signed by Congress president John Hancock, printed, and read aloud to a crowd assembled outside, then engrossed (written in script) on parchment and signed by the 56 delegates.

2. “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

This has been called “one of the best-known sentences in the English language”, containing “the most potent and consequential words in American history”. The passage came to represent a moral standard to which the United States should strive. This view was notably promoted by Abraham Lincoln, who considered *The Declaration* to be the foundation of his political philosophy, and argued that *The Declaration* is a statement of principles through which the United States Constitution should be interpreted. It provided inspiration to numerous national declarations of independence throughout the world.

3. *The Declaration* encapsulates several of the canons of liberal democracy including the principle of equality, natural rights, government by consent and limited government. The main ideas of *The Declaration* are essential to a good education for citizenship in the United States. These ideas are common codes of civic identity by which unity is forged and maintained among the diverse ethnic, religious, and racial groups within the United States.

## TEXT D

### Warm up

**Lin Yutang** (October 10, 1895–March 26, 1976) was a Chinese writer, translator, linguist and inventor. His informal but polished style in both Chinese and English made him one of the most influential writers of his generation, and his compilations and translations of classic Chinese texts into English were bestsellers in the West. After 1935 Lin lived mainly in the United States, where he became known as a “wise and witty” popularizer of Chinese philosophy and way of life. Lin’s first best seller was *My Country and My People* (《吾国与吾民》) (1935) which is a classic that gives a unique and sweeping insight into life in China, and in particular the differences between

China and the West.

## II. Filling in the blanks

- 1) equal 2) Individuality 3) luck or fate 4) Tradition 5) honest  
6) rationality

# PART VI Test Bank

## I. Multiple choice

1. d 2. c 3. c 4. c 5. b 6. a 7. c 8. d 9. a 10. c

## II. True or false

1. T 2. T 3. F 4. T 5. T 6. T 7. F 8. T 9. T 10. F

## III. Key concept check

- |                                |                   |                  |
|--------------------------------|-------------------|------------------|
| 1. Value                       | 2. power distance | 3. individualist |
| 4. uncertainty avoidance index |                   | 5. Collectivist  |
| 6. Uncertainty avoidance       |                   | 7. masculine     |
| 8. high-uncertainty-avoidance  |                   | 9. Feminine      |
| 10. Individualism              |                   |                  |

# PART VII Web Learning

## III. Listen more

## Script

So the year I turned eight we got a new house boy.

His name was Fide.

The only thing my mother told us about him was that his family was very

poor.

My mother sent yams and rice, and our old clothes, to his family.

And when I didn't finish my dinner my mother would say, "Finish your food! Don't you know people like Fide's family have nothing."

So I felt enormous pity for Fide's family.

Then one Saturday we went to his village to visit, and his mother showed us a beautifully patterned basket made of dyed raffia that his brother had made.

I was startled.

It had not occurred to me that anybody in his family could actually make something.

All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else but poor.

Their poverty was my single story of them.

Years later, I thought about this when I left Nigeria to go to university in the United States.

I was 19.

My American roommate was shocked by me.

She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language.

She asked if she could listen to what she called my "tribal music," and was consequently very disappointed when I produced my tape of Mariah Carey.

(Laughter)

She assumed that I did not know how to use a stove.

What struck me was this: She had felt sorry for me even before she saw me.

Her default position toward me, as an African, was a kind of patronizing, well-meaning pity.

My roommate had a single story of Africa: a single story of catastrophe.

In this single story there was no possibility of Africans being similar to her in any way, no possibility of feelings more complex than pity, no possibility of a connection as human equals.

I must say that before I went to the U.S. I didn't consciously identify as African.

But in the U.S. whenever Africa came up people turned to me.

Never mind that I knew nothing about places like Namibia.

But I did come to embrace this new identity, and in many ways I think of myself now as African.

Although I still get quite irritable when Africa is referred to as a country,

the most recent example being my otherwise wonderful flight from Lagos two days ago, in which there was an announcement on the virgin flight about the charity work in “India, Africa and other countries.”

(Laughter)

So after I had spent some years in the U.S. as an African, I began to understand my roommate’s response to me.

If I had not grown up in Nigeria, and if all I knew about Africa were from popular images, I too would think that Africa was a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves and waiting to be saved by a kind, white foreigner.

I would see Africans in the same way that I, as a child, had seen Fide’s family.

This single story of Africa ultimately comes, I think, from Western literature.

Now, here is a quote from the writing of a London merchant called John Locke, who sailed to west Africa in 1561 and kept a fascinating account of his voyage.

After referring to the black Africans as “beasts who have no houses,” he writes, “They are also people without heads, having their mouth and eyes in their breasts.”

Now, I’ve laughed every time I’ve read this.

And one must admire the imagination of John Locke.

But what is important about his writing is that it represents the beginning of a tradition of telling African stories in the West: A tradition of sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet Rudyard Kipling, are “half devil, half child.”

And so I began to realize that my American roommate must have throughout her life seen and heard different versions of this single story, as had a professor, who once told me that my novel was not “authentically African.”

Now, I was quite willing to contend that there were a number of things wrong with the novel, that it had failed in a number of places, but I had not quite imagined that it had failed at achieving something called African authenticity.

In fact I did not know what African authenticity was.

The professor told me that my characters were too much like him, an educated and middle-class man.

My characters drove cars.

They were not starving.

Therefore they were...

## IV. Watch more

### Script

**Hostess:** Alright. Well, what makes a good parent? You probably ask 100 people; you might get 100 different answers. But one mother's opinion has really caused a fire storm of controversy. And in *Battle Hymn of the Tiger Mother*, Amy Chua compares a stricter Chinese style of parenting with really a warmer, more laid-back approach that maybe some westerners are more familiar with. So first and foremost, thank you so much for being here. What a fascinating adventure you've been on for the last month or so with this book tour. It's been amazing. So your premise is interesting. You really want to start this off by saying I'm improving that Chinese parenting is better than western parenting.

**Amy Chua:** Right. And I tried to raise my two daughters the same way that my own strict Chinese immigrant parents raised me because I adore my parents. I feel like I owe everything to them. And the book is supposed to be funny because I started off really confident, my first daughter was an easy kid. You know what, I thought what's wrong with everybody. But then my second daughter came along and she is a real fireball. And the book is in some way about all our showdowns all the way through. And in the end, she did rebel and I did have to pull back, although not entirely, not at all.

**Hostess:** Not entirely, exactly. So what did you learn through this entire process? What was like that enlightening moment for you to kinda go through this? Did you prove your premise? Not necessarily.

**Amy Chua:** Yeah, I did prove my premise exactly but I would do it all again with some minor adjustments. I think the big lesson for me is I still think I was right to restrict my kid's choices when they were very young in many ways. You know, I think if you give a five-year-old or eight-year-old, what is your choice today? It's gonna be video games or candy.

**Hostess:** Right.

**Amy Chua:** So I did. You know, I'm proud that I had my kids playing musical instruments, that the school work came first. I did let them hang out at other people's houses for hours with a traditional family, but I think I learned that as their kids get older, so my daughter at nearly 13, I had to give her more space and more choice. I had to defer more to what she wanted again as they got older. So we are still under negotiations.

**Hostess:** Right, because right now they are 18 and 15. So you are still going through this process if you will. Some of the interesting points you talked about though is, you are talking about giving their choices, but you did not necessarily allow them to do that. You said you will play the piano, you will get straight As. And there are a lot of demands on that side of it. Looking back, do you have any regrets to that tough approach to parenting early on?

**Amy Chua:** Not really. Maybe it's partly autobiographical, but I'm not saying it's for everybody. But I really believe that high expectations for your children coupled with love, I mean that comes first, unconditional love that you can convey that you love them. I think that is the greatest gift anyone's ever given me, and I think that builds confidence. And I think it puts kids in a great place to take on the world, you know. So I think my two daughters are, despite what you read about, they are happy. They have lots of friends. And they are big personalities. You know, they are, I mean they are really strong girls.

**Hostess:** Right. So looking back on it, two young beautiful daughters that you have and successful stories with them as well. I wish we could talk about this for a half hour. Thank you so much Amy. Appreciate it. Again the book is called *Battle Hymn of the Tiger Mother*. And we'll be right back after a very short break. Thank you.

# UNIT 4

## Language and Culture

### Teaching Objectives

After learning this unit, the students should be able to:

1. grasp the importance and the nature of language;
2. understand the relationship between verbal language and culture;
3. get some knowledge of foreign languages and translation;
4. know what topics are acceptable and what are not in cross-cultural communication;
5. know how to initiate and maintain a conversation.



## Unit Overview

At the most basic level, language is merely a set of shared symbols or signs that a cooperative group of people has mutually agreed to use to create meaning. The relationship between the selected sign and the agreed meaning is quite often arbitrary.

Culture and language are intertwined and shape each other. It is impossible to separate the two. Language is not a matter of neutral codes and grammatical rules. Each time we select words, form sentences, and send a message, either oral or written, we also make cultural choices.

Does the language in which we speak and think influence the very nature of our thoughts and the way in which we think? Linguistic relativity proposes that language and thought are so tied together that a person's language determines the categories of thought open to the person. Linguistic relativity proposes that language influences three different areas of human thought and cognition: (1) the *perceptions and cognitions* held by an individual such as perceptions of color, of lateness, or of size; (2) the *cognitive structure* of the individual and the *worldview* the individual holds; (3) the structure of logic itself and of what is perceived as logical.

The forms of address used in China are rather complicated, but also quite interesting. If somebody is a chief engineer or a chief editor, he will be called something like "Li chief" or "chief Li" in China. There is no equivalent practice in the English-speaking world. Bosses are not addressed by their title and surname, much less by their surname plus part of the name of their organization. There is, by the way, significant difference in how Chinese and Americans view titles. Americans, in contrast not only to Chinese but to many Europeans as well, tend to regard titles as trivial unless they give a clear idea of what kind of work a person does, what his or her responsibilities are. Chinese people always seem expected to let you know what they are. Americans don't like excessive formality, and to some Americans any formality at all can seem excessive. Young employees are free to call older, even much older, co-workers by their given names.

## Unit Contents

Text A What Is Language?	
contents	weighing scale
1. the arbitrariness of language	*** ( 难点 )

(续表)

2. language variations	** (重点)
------------------------	---------

Text B How Is Language Related to Culture?	
contents	weighing scale
1. culture literacy	*
2. language and environment	** (重点)
3. language and cultural values	** (重点)
4. problems in dealing with people from other cultures	*** (难点)

Text C Linguistic Relativity	
contents	weighing scale
1. definition of linguistic relativity	*
2. major arguments of linguistic relativity	** (重点)
3. background of Whorf and Sapir	*
4. examples of the Whorfian Hypothesis	*** (难点)

Text D Identifying Difference: How We Address Each Other	
contents	weighing scale
1. examples of addressing terms in China	*
2. difference in how Chinese and Americans use addressing terms	** (重点)
3. examples of addressing terms in America	*** (难点)

## Teaching Design

Contents	Time Allocation	Methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	50 min.	
Part III Analysis	30 min.	
Part IV Knowledge Utility	30 min.	
Part V Follow-up Reading	60 min.	after-class self-learning, including on-line learning
Part VI Test Bank	30 min.	
Part VII Web Learning	30 min.	

## Evaluation of Students' Work

Aspects	Focus	Methods	Score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	individual oral work	
cross-cultural interaction	Part IV Section A	team work	
cross-cultural competence	Part IV Section B	pair discussion	

## Key to Text Reading Exercises

# PART I Retrieval

## recognizing language & culture

### Warm-up questions

SITUATION 1: knock up means arouse, awaken in American English, but make a woman pregnant in British English.

SITUATION 2: Because language and culture are inseparable, any change in the language can be seen as a threat to their culture.

# PART II Comprehension

## symbolizing language & culture

### Section A

#### Reading comprehension

#### TEXT A

##### I. Discussing/Writing

(Open)

##### II. Matching work

1. A 2. E 3. D 4. B 5. C

#### TEXT B

##### I. Discussing/Writing

1. It serves as a lubricant to move the conversation forward. A question that has this function can be called a “social question”.
2. Language reflects the environment in which we live. We use language to label the things that are around us.
3. No. According to the author, there are no such equivalents between languages; therefore, to communicate concepts effectively, cultural knowledge is as important as linguistic knowledge.
4. Words and phrases that are used commonly at one time may be discarded or their meaning may change over time.

##### II. Summarizing

(Open)

## Section B

### Watching comprehension

#### Script

- A:** Jen, Jen, come over here!
- Jen:** Hi!
- A:** Don't hi me. I don't suppose you read the school rules. You are not allowed on rugby pitch.
- Jen:** But why are you on the rugby pitch?
- A:** Because I am the Prefect. I am allowed to be.
- Jen:** This is bullshit.
- A:** This is not bullshit. Come with me and get a green sheet from common room. Now!
- Jen:** Green sheet?
- A:** Follow me!  
(At Dining room)
- Boy A:** Hi, Jen! You're the first to get a green sheet. What a twat!
- Boy B:** Hi, Jen. Come here. Sit with us.
- Boy C:** Oh, no. you got the green sheet on the first day of school?
- Jen:** Yeah, extremely bad luck. That whatever rugby field, cannot be stepped on. How am I supposed to know?
- Boy C:** No big deal. It's the rules. Once you break the rules and get caught by those prefects, they have the right to give you this green paper, and you gotta fill it out. I copied the entire newspaper last time.
- Jen:** Really?
- Boy B:** I wake and moonbeams play around my bed. I am from Hong Kong.
- Boy C:** Glittering like hoar-frost to my wandering eyes. From Beijing.
- Boy D:** I got it. Up toward the glorious moon I raise my head. London.
- Girl B:** Then lay me down and thoughts of home arise. From Sichuan.
- Boy E:** Hey, here. I wake and moonbeams play around my bed. Xi'an.
- Girl C:** Give it to me. Glittering like hoar-frost to my wandering eyes. I am from Tai Wan.
- Girl D:** Pass it to me. Up toward the glorious moon I raise my head. From Shanghai.
- Boy F:** Here, I got it. Then lay me down and thoughts of home arise. I am Cantonese.

# PART III Analysis

## analyzing language & culture

### Section A

#### Poem analysis

SL 原诗	Giles' TL	Pound's TL	Waley's TL
poem with five characters to each line 五言（古体）	×	×	×
rules and forms of classical poetic composition(with respect to tonal pattern, rhyme scheme,etc) 格律（古式）	√	×	×
rhyme scheme 押韵	√	×	×
repetition of word 叠字（凡六对）	×	√ （三对）	√ （六对）
antithesis 对偶（如：河畔草→园中柳；倡家女→荡子妇）	×	×	×
artistic conception 意境（物镜繁茂与内心孤独对比很强烈）	比较接近 原诗	尚可	尚可

### Section B

#### Conversation analysis

The first invitation did not result in an appointment and was nothing more than a “polite” expression. In the second dialogue a genuine invitation was extended because Katie had a definite plan (a lunch date) and a specific date, time, and place in mind (Friday, 12:30). If Katie had said only, “Drop by,” Darlene probably would not have visited Katie.

# PART IV Knowledge Utility

## investigating language & culture

### Section A

#### Investigating a different culture

In English-speaking Cultures	
Acceptable Topics of Conversation	Unacceptable Topics of Conversation
1. weather	1. age, especially a lady's age
2. pet	2. marital status
3. work	3. property
4. hobby	4. politics
5. sex	5. religious belief

In Chinese-speaking Cultures	
Acceptable Topics of Conversation	Unacceptable Topics of Conversation
1. family	1. disease
2. age	2. death
3. income	3. sex
4. property	4. pregnancy
5. marital status	5. disability

However, we have to realize that whether a topic is actually acceptable or not is a more-or-less rather than either-or matter. In every culture, some topics are more or less likely to be acceptable than others. And this depends on many situational factors. For instance, the relationship people have with one another often decides what topics are acceptable and what are unacceptable in conversation.

## Section B

### Solving the cross-cultural communication problems

- Rick:** Hello. Where are you from?
- Debbie:** From New York. What about you?
- Rick:** I'm from San Diego.  
Why did you come to California?
- Debbie:** To study. Many famous universities are located here.
- Rick:** That's true.  
What are you studying?
- Debbie:** Solar energy. It's quite challenging for me but I'm interested in this area ever since I was a child.
- Rick:** It's great to incorporate one's interest with his study.  
How long do you plan to stay here?
- Debbie:** Two years. Although I might stay longer and change my plan.
- Rick:** Yeah, I bet you will like here once you get settled.  
When did you come?
- Debbie:** Three weeks ago. I've already begun to like this place.

## PART V Follow-up Reading

### TEXT C

#### Warm up

It seems to be almost impossible for us to translate the dialogues and jokes into Chinese and render them as humorous as the original. Things like puns (amusing use of a word or phrase that has two meanings, or of a word with the same sound but different meanings) defy translation across languages.

More examples:

- What's the relationship between the door-mat and the door?  
—A step father.
- 双关语:  
东边日出西边雨, 道是无晴却有晴  
孔夫子搬家——尽是输(书)



## 3. 回文:

客上天然居，居然天上客；

人过大佛寺，寺佛大过人。

## II. Filling the blanks

- |             |                               |
|-------------|-------------------------------|
| 1. 壮如牛      | as strong as a ( horse )      |
| 2. 犟牛       | as stubborn as a ( mule )     |
| 3. 蠢猪       | as stupid as a ( goose )      |
| 4. 拦路虎      | a ( lion ) in the path        |
| 5. 河东狮      | old gray ( mare )             |
| 6. 母夜叉      | an absolute ( dragon )        |
| 7. 落汤鸡      | a drowned ( rat )             |
| 8. 胆小如鼠     | ( chicken )-hearted           |
| 9. 一丘之貉     | ( birds ) of the same feather |
| 10. 有眼无珠    | as blind as a ( bat )         |
| 11. 热锅上的蚂蚁  | like ( cat ) on hot bricks    |
| 12. 猫哭耗子    | shed ( crocodile ) tears      |
| 13. 快乐的像百灵鸟 | as happy as a ( cow )         |
| 14. 像狐狸一样狡猾 | as cunning as a dead ( pig )  |

## TEXT D

## I. Discussing/Writing

(Open)

## II. Conducting a survey

Speech Behavior	China	English-speaking Countries
Greeting	When greeting each other, the Chinese often begin with "Have you eaten?" "Where are you going?" "What are you doing?" "Long time no see." and so on.	People from English-speaking countries usually say "Hello!" "Good morning/afternoon/evening!" "Nice to meet you. /Glad to see you." or "How do you do?"

(续表)

Apologizing	Chinese people seem to apologize less often than English-speaking people. The Chinese apologize only when they think it is about something that really matters.	People from English-speaking countries often apologize in their daily life even for the most trivial things.
Making requests	Chinese people tend to make requests in indirect ways, especially when the people involved are not on intimate terms with one another.	People from English-speaking countries tend to make requests directly and openly.
Expressing gratitude	Chinese people often express their gratitude not just by what they say, but also by what they do and what they give to others who have done them a favor.	People from English-speaking countries tend to show their gratitude more verbally to others who have helped them.
Expressing disapproval	Chinese people are reluctant to express their disapproval openly for fear of making others lose face. If they have to express disapproval, they often prefer to do it in a very indirect way.	People from English-speaking countries are more likely to express their disapproval freely and directly.
Leave-taking	Chinese people tend to excuse themselves by claiming that the others must be tired or busy, etc., using the expressions that impute the motive of tiredness or business to the other party when parting.	People from English-speaking countries would usually find reasons to part related to themselves rather than to others.

## PART VI Test Bank

### I. Multiple choice

1. c 2. b 3. a 4. d 5. b 6. a 7. b 8. a 9. b 10. b

### II. True or false

1. T 2. T 3. F 4. T 5. F 6. F 7. T 8. T 9. T 10. T

### III. Filling in the blanks

- |           |          |          |           |                |
|-----------|----------|----------|-----------|----------------|
| 1. green  | 2. brown | 3. blue  | 4. white  | 5. black       |
| 6. yellow | 7. green | 8. red   | 9. black  | 10. blue, blue |
| 11. white | 12. red  | 13. blue | 14. green | 15. yellow     |

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## PART VII Web Learning

### III. Listen more

1. language 2. imitation 3. combine 4. unlearned 5. sentences  
6. ability 7. differences 8. mechanism 9. potential 10. particular

### Script

There are between 3000 and 6000 public languages in the world, and we must add approximately 6 billion private languages since each one of us necessarily has one. Considering these facts, the possibilities for breakdowns in communication seem infinite in number. However, we do communicate successfully from time to time. And we do learn to speak languages. But learning to speak languages seems to be a very mysterious process. For a long time, people thought that we learned language only by imitation and association. For example, a baby touches a hot pot and starts to cry. The mother says, "Hot, hot!" And the baby, when it stops crying, imitates the mother and says, "Hot, hot!" However, Noam Chomsky, a famous expert in

language, pointed out that although children do learn some words by imitation and association, they also combine words to make meaningful sentences in ways that are unique, unlearned and creative. Because young children can make sentences they have never heard before, Chomsky suggested that human infants are born with the ability to learn language. Chomsky meant that underneath all the differences between public and private languages, there is a universal language mechanism that makes it possible for us, as infants, to learn any language in the world. This theory explains the potential that human infants have for learning language. But it does not really explain how children come to use language in particular ways.

#### IV. Watch more

1. B 2. D 3. A 4. C 5. F 6. E 7. K 8. I 9. J 10. H 11. L 12. K

#### The History of English in Ten Minutes

Chapter One, Anglo-Saxon or whatever happened to the Jutes.

The English language begins with the phrase “Up Yours Caesar!” as the Romans leave Britain and a lot of Germanic tribes start flooding in, tribes such as the Angles and the Saxons – who together gave us the term Anglo-Saxon, and the Jutes – who didn’t.

The Romans left some very straight roads behind, but not much of their Latin language. The Anglo-Saxon vocabulary was much more useful as it was mainly words for simple everyday things like “house” “woman” “loaf” and “werewolf.”

Four of our days of the week were named in honor of Anglo-Saxon gods. They didn’t bother with Saturday, Sunday and Monday as they had all gone off for a long weekend.

While they were away, Christian missionaries stole in, bringing with them leaflets about jumble sales and more Latin. Christianity was a hit with the locals and made them much happier to take on funky new words from Latin like “martyr” “bishop” and “font.”

Along came the Vikings, with their action-man words like “drag” “ransack” “thrust” and “die.” They may have raped and pillaged but there were also into “give” and “take” – two of around 2000 words they gave English, as well as the phrase “watch out for that man with the enormous axe.”

Chapter Two, The Norman Conquest or Excuse My English.

1066, True to his name, William the Conqueror invades England, bringing

new concepts from across the channel, like the French language, the *Doomsday Book* and the duty-free Galois's multipack. French was "de rigueur" for all official business, with words like "judge" "jury" "evidence" and "justice" coming in and giving John Grisham's career a kick-start. Latin was still used "ad nauseam" in church, but the common man spoke English, able to communicate only by speaking more slowly and loudly until the others understood him. Words like "cow" "sheep" and "swine" come from the English-speaking farmers. While the "a la carte" versions "beef" "mutton" and "pork" come from the French-speaking toffs, beginning a long-running trend of restaurants having completely indecipherable menus.

All in all, the English absorbed about 10 000 new words from the Normans, though they still couldn't grasp the rules of cheek kissing. The "bon-ami" all ended when the English nation took their new warlike lingo of "armies" "navies" and "soldiers" and began the Hundred Years' War against France. It actually lasted 116 years but by that point, no one could count any higher in French and English took over as the language of power.

Chapter three, Shakespeare, or a plaque on both his houses.

As the dictionary tells us about 2 000 new words and phrases were invented by William Shakespeare.

He gave us handy words like eyeball, puppydog and anchovy and more show-offy words like dauntless, besmirch and lacklustre. He came up with the word alligator soon after he ran out of the things to rhyme with crocodile. And the nation of tea drinkers finally took into their hearts when he invented the hob-nob.

Shakespeare knew the power of catchphrases as well as biscuits. Without him, we would never eat our flesh and blood out of house and home. We would have to say good riddance to the green-eyed monster and breaking the ice would be as dead as a doornail.

If you tried to get your money's worth, you'd be given short shrift and anyone who laid it on with a trowel could be hoisted with his own petard. Of course it's possible other people used these words first. But the dictionary writers like looking them up in Shakespeare because there was more cross dressing and people poking each other's eyes out.

Shakespeare's poetry showed the world that English was a rich vibrant language with limitless expressive and emotional power and he still had time to open all those tea rooms in Stratford.

Chapter four. The King James *Bible* or let there be light reading.

In 1611 "the powers that be" "turned the world upside down" with a "labour

of love” – a new translation of the *Bible*. A team of scribes with the “wisdom of Solomon” – “went the extra mile” to make King James’s translation “all things to all men,” whether from their “heart’s desire” “to fight the good fight” or just for the “filthy lucre.”

This sexy new *Bible* went “from strength to strength,” getting to “the root of the matter” in a language even “the salt of the earth” could understand. “The writing wasn’t on the wall,” it was in handy little books and with “fire and brimstone” preachers reading from it in every church, its words and phrases “took root” “to the ends of the earth” – well at least the ends of Britain.

The King James *Bible* is the book that taught us that “a leopard can’t change its spots,” that “a bird in the hand is worth two in the bush,” that “a wolf in sheep’s clothing” is harder to spot than you would imagine, and how annoying it is to have “a fly in your ointment.”

In fact, just as “Jonathan begat Meribbaal; and Meribbaal begat Micah.” the King James *Bible* begat a whole glossary of metaphor and morality that still shapes the way English is spoken today. Amen.

Chapter five. The English of Science or how to speak with gravity.

Before the 17th century scientists weren’t really recognized – possibly because lab-coats had yet to catch on.

But suddenly Britain was full of physicists – there was Robert Hooke, Robert Boyle – and even some people not called Robert, like Isaac Newton. The Royal Society was formed out of the Invisible College – after they put it down somewhere and couldn’t find it again.

At first they worked in Latin. After sitting through Newton’s story about the “pomum” falling to the “terra” from the “arbor” for the umpteenth time, the bright sparks realized they all spoke English and they could transform our understanding of the universe much quicker by talking in their own language.

But science was discovering things faster than they could name them. Words like “acid” “gravity” “electricity” and “pendulum” had to be invented just to stop their meetings turning into an endless game of charades.

Like teenage boys, the scientists suddenly became aware of the human body – coining new words like “cardiac” and “tonsil” “ovary” and “sternum” – and the invention of “penis” (1693), “vagina” (1682) made sex education classes a bit easier to follow. Though “clitoris” was still a source of confusion.

Chapter six. English and Empire or the sun never sets on the English language.

With English making its name as the language of science, the *Bible* and Shakespeare, Britain decided to take it on tour.

Asking only for land, wealth, natural resources, total obedience to the crown and a few local words in return.

They went to the Caribbean looking for gold and a chance to really unwind – discovering the “barbeque,” the “canoe” and a pretty good recipe for rum punch. They also brought back the word “cannibal” to make their trip sound more exciting.

In India there was something for everyone. “Yoga” – to help you stay in shape, while pretending to be spiritual. If that didn’t work there was the “cummerbund” to hide a paunch and – if you couldn’t even make it up the stairs without turning “crimson” – they had the “bungalow.”

Meanwhile in Africa they picked up words like “voodoo” and “zombie” – kicking off the teen horror film.

From Australia, English took the words “nugget” “boomerang” and “walkabout” – and in fact the whole concept of chain pubs.

Between toppling Napoleon (1815) and the first World War (1914), the British Empire gobbled up around 10 millions square miles, 400 million people and nearly a hundred thousand gin and tonics, leaving new varieties of English to develop all over the globe.

Chapter Seven, the age of dictionary or the definition of a hopeless task.

With English expanding in all directions along came a new breed of man called lexicographers, who wanted to put an end to this anarchy, a word they defined as what happens when people spell words slightly differently from each other.

One of the greatest was doctor Johnson, whose *Dictionary of English Language* took him 9 years to write. It was 18 inches tall and contained 42 773 entries meaning that even if you couldn’t read it’s still pretty useful if you want to reach a high shelf. For the first time when people were calling you a “pickle herring” “a jobbernowl ” or a “fop doodle” you could understand exactly what they meant and you’d have the consolation that they were all using the standard spelling. Try as he might to stop them, words kept being invented and in 1857 a new book was started that would become the *Oxford English Dictionary*.

It took another 70 years to be finished after the first editor resigned to be an archbishop. The second died of TB and the third was so boring that half his volunteers quit and one of them ended up in an Asylum. It eventually appeared in 1928 and has continued to be revised ever since, proving the whole idea that you can stop people making up word is complete snuffbumble

Chapter Eight, American English or not English but somewhere in the ball

park. From the moment Brits first landed in America, they needed names for all the new plants and animals, so they borrowed words like “raccoons” “squash” and “moose” from the Native Americans as well as most of their territory. Waves of immigrants fed America’s hunger for words. The Dutch came sharing coleslaw and cookies probably as a result of their relaxed attitude to drugs. Later, the Germans arrived, selling pretzels from delicatessens. And the Italians arrived with their pizza, their pasta and their Mafia, just like mama used to make. America spread a new language of capitalism, getting everyone worried about the “break-even” and “the bottom line” whether they were blue chip or white-collar. The commuter needed a whole new system of freeways, subways and parking lots and quickly before words like “merger” and “downsizing” could be invented. American English drifted back across the pond as Brits got the hand of their cool movies and their groovy jazz. There are even some forgotten words that lived on in America so they carried on using fall, faucets, diapers and candy while the Brits moved on to autumn, taps, nappies and NHS dental care.

Chapter Nine Internet English or language reverts to type. In 1972, the first e-mail was sent. Soon, the Internet arrived, a free global space to share information, ideas and amusing pictures of cats. Before the Internet, English changed through people speaking it. But the Net brought typing back into fashion and hundreds of cases of repetitive strain injury. Nobody had ever had to download anything before, let alone use a toolbar. And the only time someone set up a firewall, it ended with a massive insurance claim and a huge pile of charred wallpaper. Conversations were getting shorter than the average attention span. Why bother writing a sentence when an abbreviation would do and leave you more time to “blogs” “poke” and “reboot” when your hard drive “crashed”? “In my humble opinion” became IMHO, “by the way” became BTW and if we’re honest that life-threatening accident was pretty hilarious simply became FAIL. Some changes even passed into spoken English, “for your information”, people frequently ask questions like “How can LOL mean ‘laugh out loud’ and ‘lots of love?’” If you’re gonna complain about that, then UG2BK.

Chapter Ten, Global English or whose language is it anyway? In the 15 hundred years since the Romans left Britain English has shown a unique ability to absorb, evolve, invade and if we’re honest, steal. After foreign settlers got it started, it grew into a fully fledged language all of its own before leaving home and traveling the world, first via the high seas, then via the high-speed broadband connection, pilfering words from over 350 languages and establishing itself as a global institution. All this despite a written alphabet that



bears no correlation to how it sounds and a system of spelling that even Dan Brown couldn't decipher.

Right now, around 1.5 billion people speaking English. Of these, about a quarter are native speakers, a quarter speak it as their second language and half are able to ask for directions to a swimming pool. There's Hinglish, which is Hindi English, Chinglish, which is Chinese English and Singlish, which is Singaporean English, and not that bit where they speak in musicals. So in conclusion, the language has got so little to do with England these days. It may well be time to stop calling it English. If someone does think up a new name for it, it probably be in Chinese.

# UNIT 5

## Family and Gender

### Teaching Objectives

After learning this unit, the students should be able to:

1. explain traditional Western status of husband and wife;
2. describe the views of family and gender of a female Confucian;
3. discuss the reasons for the traditional subordination of women in both Western and Chinese civilizations;
4. understand the family and gender issues in modern times, East and West.

## Unit Overview

Human communities are further divided into families in the world, and this allows children to be born and to be cared for and raised to be admitted into the larger communities to which those families belong. But all the families are not expected to work the same way. Particularly in the Chinese tradition, a properly structured family has long been regarded as a model for the society on a large scale and vice versa. To compare Chinese and Western understandings of family and gender, we will mainly focus on several distinct aspects of family life, including the relations between men and women, the role of children, etc.

The first class devoted to these subjects seeks to define classical and traditional ideas in both China and the West. Remarkable similarities appear in the tendency to subordinate women. Experts from the Greek Xenophon and the Chinese noblewoman Ban Zhao bring side by side traditional views from both civilizations. And the on-line learning focuses on major changes in matters of family and gender in both civilizations.

## Unit Contents

Text A Advice for a Young Wife	
contents	weighing scale
1. relations of husband and wife in the ancient western world	** (重点)
2. the ways the author differentiates men and women	*** (难点)
3. the implications for the status of the sexes in ancient Greece	*

Text B Lessons for Women	
contents	weighing scale
1. humility	** (重点)
2. husband and wife	** (重点)
3. the comparison of men and women to the principle of Yin and Yang	*** (难点)

(续表)

4. womanly qualifications	** (重点)
5. implicit obedience	*

Text C American Family Life in Reality	
contents	weighing scale
1. changes in modern American family	** (重点)
2. different family types and living styles	** (重点)
3. weekend life	*
4. parental relationship	*** (难点)
5. American family values	*

Text D Equal Status in Chinese Marriage and Family Life	
contents	weighing scale
1. Chinese women's improved rights and positions	*
2. historical changes in Chinese family relationship	** (重点)
3. existing problems in family and gender in present China	*** (难点)

## Teaching Design

Contents	Time Allocation	Methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	50 min.	
Part III Analysis	30 min.	
Part IV Knowledge Utility	30 min.	
Part V Follow-up Reading	60 min.	after-class self-learning, including on-line learning
Part VI Test Bank	30 min.	
Part VII Web Learning	30 min.	

## Evaluation of Students' Work

Aspects	Focus	Methods	Score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	individual oral work	
cross-cultural interaction	Part IV Section A	team work	
cross-cultural competence	Part IV Section B	pair discussion	

## Key to Text Reading Exercises

# PART II Comprehension symbolizing family & gender

## Section A Reading comprehension

### ►► TEXT A

#### I. Discussing/Writing

(Open)

#### II. Matching work

Chinese equivalents:

- ✧ 家有一老，如有一宝。\_\_\_\_\_
- ✧ 血浓于水。\_\_\_\_\_
- ✧ 每一位成功男人的背后都有一位女人。\_\_\_\_\_
- ✧ 男人干活从日出到日落，女人的活永远干不完。\_\_\_\_\_
- ✧ 有其父必有其子。\_\_\_\_\_
- ✧ 树曲枝必弯。\_\_\_\_\_

## TEXT B

### I. Discussing/Writing

1. Ban Zhao tells us about the status of daughters-in-law from the three customs the ancients observed on the first day after the birth of the girl baby: first to place the baby below the bed; second to give her a potsherd with which to play; and third to announce her birth to her ancestors by an offering. She has received literary education and training in good manners from his scholarly father and a cultured mother.
2. Women should be humble; the controlling of women by men and the serving of men by women; husbands and wives should be harmonious and intimate; women should have four qualifications; women should be obedient.
3. A husband should control his wife, a wife should serve her husband.
4. (Open)

### II. Comparing

	The Greek Text	The Chinese Text
author of the work	A man	A woman
young wife's age at marriage	Less than 15	14
young wife's education	the soundest education, well skilled	received a literary education and trained in good manners
primary responsibilities of wives	mistress, wife and mother of a family, helper of the children and husband and guardian of the home.	to humble herself before others, to practice labor, to continue ancestral worship.
primary responsibilities of husbands	to teach his wife, instruct her and lead her to happiness.	to control his wife and establish his authority.

(续表)

	The Greek Text	The Chinese Text
concerns about offspring	didn't mention in the text	The daughters haven't had gradual training and advice and haven't learned the proper customs for married women at the age for marriage.
requirement of physical appearance	display the natural beauty	womanly appearance requires neither a pretty nor a perfect face and form

## Section B

### Watching comprehension

	The Disney Movie	The Chinese Story
appearance of Mulan	active, brave and forceful, lovely and delightful	filial, brave and industrious, self-denial and patient
values and moral standards	independent, self-reliant in pursuit of freedom, aiming at testifying self-value, heroic.	filial to parents and loyal to the country, traditional, independent and strong-willed, respecting the old and cherishing the young.
social relations and customs	All human beings are created equal. Men and women are complementary to each other.	Man is superior to woman. Women are subjected to men.
freedom of love	Romantic love is supported by the family and society.	Marriage should be arranged by the parents and matchmakers.

#### Questions

(Open)

- Shan-yu:** And now it is your turn. Bow to me.
- Mulan:** Okay. Any questions?
- Imperial soldier:** Does this dress make me look fat?
- Enemy soldier 1:** Who's there?
- Enemy soldier 2:** Concubines. Ugly concubines.
- Imperial Solider 1:** Oh. He is so cute. Hahaha...
- Mushu:** Now that's what I call Mongolian barbecue.
- Mulan:** Shang. Go!
- Shan-yu:** I'm tired of your arrogance. Old man. Bow to me.
- Emperor:** No matter how the wind howls, the mountain can not bow to it.
- Shan-yu:** Then you will kneel in pieces!
- Mulan:** Chien-Po, get the emperor!
- Imperial Solider:** Sorry, your majesty!
- Shan-yu:** No.
- Mushu:** Come on!
- Shan-yu:** No. You! You took away my victory.
- Mulan:** No. I did.
- Shan-yu:** The soldier from the mountains.
- Mushu:** So what's the plan. You don't have a plan?
- Mulan:** Hey, I'm making this up as I ...go.
- Mulan:** Mushu!
- Mushu:** Way ahead of you, sister. Come on, Cri-Kee. Citizens, I need firepower. Who are you? Your worst nightmare.
- Citizens:** On the roof! Look!
- Shan-yu:** It looks like you're out of ideas.
- Mulan:** Not quite. Ready, Mushu?
- Mushu:** I am ready, baby! Light me.
- Mulan:** Get off the roof. Get off the roof.
- Mushu:** You are a lucky bug.
- Council:** That was a deliberate attempt on my life! Where is she? Now she's done it. What a mess! Stand aside! That creature's not worth protecting. She's a hero. It's a woman. She'll never be worth anything.
- Capitan Li Shang:** Listen, you pompous...
- Emperor:** That is enough.
- Capitan Li Shang:** Your Majesty. I can explain.
- Emperor:** I've heard a great deal about you, Fa Mulan. You stole your father's armor, ran away from home, impersonated a soldier,



deceived your commanding officer, dishonored the Chinese army, destroyed my palace...and...you have save us all.

**Mushu:** My little baby is all grown up and... and savin' China. You have a tissue?

**Emperor:** Chi Fu.

**Council:** Your Excellency?

**Emperor:** See to it that this woman is made a member of my council.

**Council:** Member...what? But...

**Council:** There are no council positions open. Your Majesty.

**Emperor:** Very well. You can have his job.

**Council:** What?!...Oh.

**Mulan:** With all due respect, Your Excellency. I think I've been away from home long enough.

**Emperor:** Then...take this, so your family will know what you have done for me. And this, so the world will know what you have done for China.

**Imperial Soldier:** Is she allowed to do that?

## PART V Follow-up Reading

### TEXT C

#### I. Discussing/Writing

(Open)

#### II. Analyzing

American life style			
lifestyle	like	dislike	reasons
mother as housewife		√	insufficient income
father as househusband		√	children lack communication with mothers

(续表)

American life style			
mobile family	√		better job opportunities, safer environment for children and better school system
thanksgiving dinner	√		family time
weekend gathering	√		family time
father's word is law		√	no equality
two-parent family	√		best for children
sense of equality	√		good for everyone
homosexuality		√	not traditional

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## TEXT D

### I. Discussing/Writing

(Open)

### II. Filling in the blanks

	Old China	New China
right of self-determination in marriage	over 95% arranged and on a monetary basis	74% decide to wedding by themselves or after consultation with parents
right of divorce and remarriage	not guaranteed	guaranteed
the use of surname	adopt husband's surname	have the right to use their own name
economic independence	men-predominated	economically independent
family property	only men owned and inherited	have the same rights of possession and inheritance of family property

(续表)

	Old China	New China
family relationship	the authority of husband	modern family mode, equality and a democratic and harmonious atmosphere
child bearing	child-bearing tools	in control of their own child bearing
maternal health	no maternity and child care centers	efforts are made to developing health care for women and children

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## PART VI Test Bank

### I. Multiple choice

1. d 2. a 3. b 4. d 5. c 6. b 7. a 8. a 9. b 10. d

### II. True or false

1. T 2. F 3. F 4. F 5. F 6. T 7. T 8. T 9. F 10. F

### III. Key concept check

- usually the father, who works outside to make money to support the family
- the people born in the 1950s in the U.S.A.
- the children who go back home again after college.
- usually the mother, who stays at home and does housework.
- American children leaving their homes after high school graduation.
- the middle-aged couple who take care of both their elderly parents and their children.
- to guard carefully her chastity; to control circumspectly her behavior, in every motion to exhibit modesty; and to model each act on the best usage.
- to choose her words with care; to avoid vulgar language; to speak at appropriate times; and not to weary others with much conversation.
- with whole-hearted devotion to sew and to weave; to love not gossip and

silly laughter, in cleanliness and order to prepare the wine and food for serving guests.

10. let a woman not act contrary to the wishes and the opinions of parents-in-law about right and wrong; let her not dispute with them what is straight and what is crooked.

## PART VII Web Learning

### III. Listen more

1. swapped traditional roles
2. breadwinner
3. breed
4. homemaker
5. statistical oddity
6. struggling
7. 2%
8. separated
9. nine out of ten
10. custody
11. breadwinners
12. share
13. caring

### Script

**Voice-over:** Getting ready in the morning is the same rush for this family as it is for any other. The only difference is Kirsty's parents have swapped traditional roles. The mother the breadwinner, the father part of a growing breed of men turned homemaker. When four-year-old Kirsty was born, it made sense to her father to look after her. He enjoys it, but now has the problem traditionally faced by mothers wanting to get back to work.

**Kirsty's father:** As far as an employer is concerned, your availability is very sporadic, so you can't even start part-time work, or look for part-time work, with a view to getting full-time work.

**Voice-over:** Conference organisers say parents like Kirsty's are increasingly put in the position where they do all or very little parenting. They say by giving men more freedom to be with their children, a crisis of fatherhood could be avoided. Greg Oliver. ITN. Central London.

**Voice-over:** John Stanley is something of a statistical oddity. A single father struggling to bring up his young son. Mr. Stanley from Corbey is one of only 2% of families run solely by men. He is separated from his partner but unlike nine out of ten cases, won custody of three-year-old Shawn. But where single moms may now be accepted as part of modern day life, society, it appears, has been slower when it comes to dads.

**John Stanley:** What's the most difficult bit, you seem to be isolated by yourself. You don't seem part of a society no more. Now people look at you a bit different, you know, like your dolls ground you and things like that.

**Voice-over:** Whatever fathers' statutory rights, many families are adopting an increasing egalitarian approach to their roles as parents. In the Dixon's case, they are now both breadwinners and both share the work of child caring.

**Mr. Dixon:** Before I thought, if I'm going to work, she does all the housework and all the kids. And if she went to work I would do everything. But now we're both working and we both still do the work in the house.

**Voice-over:** Whoever the breadwinner, few would argue nowadays that a man's place too can be at home. Though, when it comes to political correctness, don't rely on the children.

**Mr. Dixon:** Who would you prefer, your mommy or daddy staying at home?

**Mr. Dixon's Daughter:** Mommy.

**Mr. Dixon:** But daddy is all around, isn't he?

**Mr. Dixon's Daughter:** I like mommy better, 'cause mommy is nice.

#### IV. Watch more

### Script

**Woman 1:** I'm a mother of three daughters and when I had my first it was very difficult when I got back to work as I had to work full-time or

I basically would have lost my job. And there was no flexibility.

**Woman 2:** I'm a working mother of two children. I've never asked for special treatment from my company and I feel that I've worked extra hard in order to keep my job.

**Woman 3:** I'm the owner of a couple of sports businesses and I don't choose to employ women of childbearing age because my businesses cannot sustain the costs.

**Woman 4:** So Sylvia, what you are saying is that in your business you wouldn't have employed women like Sue and like Francis when they were having their children.

**Woman 3:** Not when they were having their children and that sounds absolutely awful, but how can I sustain a year's maternity pay which is what it's gonna be next year?

**Woman 2:** A lot of people that have come back to work who've taken shorter contracts—working hours—and they've actually ended up because of their work situation staying behind after work. So probably even though their contract is reduced, working almost as long as a week as before, so ...

**Woman 3:** But there are also businesses that can't necessarily sustain you doing work at home.

**Woman 4:** Somebody has to bring up the children, haven't they? And they have to be supported in doing that. Frances, what makes you sort of angry that, that women are expected to take the bulk of the childcare and yet they're still being discriminated against their work?

**Woman 1:** Yes. Unless you earn a huge sum of money, then you're able to be more flexible with regards to your childcare and your job. But if you're not, then it's basically like a draw in most cases. I mean generally we're all individual cases but I'm sure there is a large portion of women in society—particularly in the UK—who basically cannot afford to work because for one they can't afford childcare and for one they are not going to be able to get employment that allows them to work around their children's school hours.

**Voice-over:** Three women, three very different views.

# UNIT 6

## Customs and Festivals

### Teaching Objectives

After learning this unit, the students should be able to:

1. know some cultural background knowledge about customs and festivals;
2. get to know the different customs and festivals all over the world;
3. get to understand the differences between Chinese and Western ways of celebrating the festivals;
4. get to know some taboos in different cultures.

## Unit Overview

Customs are those activities that have been approved by a social group and have been handed down from generation to generation until they have become habitual. However, many customs vary from culture to culture, and those who visit other countries may suddenly discover that the simplest customary actions in their own society may be misinterpreted as improper in another. For example, whether they are being introduced to someone for the first time or greeting an old friend, men and women in Western nations are accustomed to shake hands. While clasping of hands is intended as a gesture of friendship by Westerners, people of many Asian countries may be alarmed by the boldness of a stranger who extends a hand, for they prefer to bow as a sign of goodwill.

When an action or activity violates behavior considered appropriate by a social group, it is labeled a “taboo”, a word that we have borrowed from the Polynesian people of the South Pacific. An act that is taboo is forbidden, prohibited, and those who transgress may be ostracized by others or, in extreme instances, killed. Taboo topics tend to make people feel uneasy. Every culture has these off-limits subjects.

## Unit Contents

Text A Traditional Chinese Wedding Customs	
contents	weighing scale
1. procedures of traditional wedding	** (重点)
2. Chinese philosophy behind the traditional wedding customs	*** (难点)

Text B American Festivals and Holidays	
contents	weighing scale
1. date of the festivals	*
2. the origin of the festivals	*** (难点)
3. the symbols, activities of the festivals	** (重点)
4. cultural significance of the festivals	*



Text C Traditional Chinese Festivals	
contents	weighing scale
1. date of the festivals	*
2. the origin of the festivals	*** ( 难点 )
3. the symbols, activities of the festivals	** ( 重点 )
4. cultural significance of the festivals	*

Text D Chinese and Western Customs and Taboos	
contents	weighing scale
1. the customs and taboos of the East and West	** ( 重点 )
2. the origin of the taboos	** ( 重点 )
3. how to make intercultural communication go on smoothly	*** ( 难点 )

## Teaching Design

Contents	Time Allocation	Methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	50 min.	
Part III Analysis	30 min.	
Part IV Knowledge Utility	30 min.	
Part V Follow-up Reading	60 min.	after-class self-learning, including on-line learning
Part VI Test Bank	30 min.	
Part VII Web Learning	30 min.	

## Evaluation of Students' Work

Aspects	Focus	Methods	Score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	

(续表)

Aspects	Focus	Methods	Score
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	individual oral work	
cross-cultural interaction	Part IV Section A	team work	
cross-cultural competence	Part IV Section B	team work	

## Key to Text Reading Exercises

# PART II Comprehension symbolizing customs & festivals

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## Section A Reading comprehension

### TEXT A

#### I. Discussing/Writing

1. In different ethnic regions in China, there might be different wedding customs.

Reference: In my hometown, besides all the customs that have been mentioned in the text, before the bride ascends the bridal sedan, she should put on a pair of new shoes in blue. The reason is that “blue” is similar in pronunciation to “拦” in Chinese, which means “stop”. And in this case it means “to stop the future mother-in-law from complaining about the new bride”. This custom just reflects the Chinese philosophy of harmony. The Chinese emphasize the harmony between people, nature and people, and human world and the heavenly world.

Another custom is that almost all the things at the wedding will appear in even number, which accords with the Chinese yin-yang philosophy. The even numbers meaning double stand for a kind of combination of the odd-number things and people, symbolizing the long-lasting relationship between the newly-married couple.

2. The customs of traditional wedding that reflect the Chinese philosophy

are: 1) Chinese favor of red color, which comes from the worship of the sun; 2) the splendid, wedding ceremony, which shows harmony between nature and people; 3) the food eaten, which has cultural auspicious significance, etc.

3. The modern wedding customs are somewhat different from the traditional ones. Most of the customs still exist, such as the use of even-numbered things, firecrackers, foods eaten, drinking “cross-cupped wine” and playing bridal chamber pranks, etc.

However, the marriage will not be arranged by the matchmakers or parents. The would-be weds find their boy or girl friend by themselves and they would get to know each other well enough before they decide to get married, which is quite opposite to the arranged married. The bridegroom won't come to fetch the bride in the sedan, which is replaced by luxurious cars, or a line of cars. The bride and groom may spend a lot of money in having wonderful wedding pictures taken before their wedding. The wedding ceremony will probably be held in a big restaurant even in the countryside nowadays, while the traditional ones used to be held at home. The typical changes might be: 1) they may spend a lot of money, time and efforts in having their wedding pictures taken, 2) the bride will wear a white wedding dress at the wedding ceremony and a wedding ceremony will be held in a restaurant, sometimes even in a church.

The reasons for the changes might be: 1) the economic condition improved a lot in China, which means people could afford all these and they start to pay more attention to their spiritual and emotional needs; 2) the Western cultural influence. In Western culture, white color stands for saintly purity, but in China, white used to be a color for a funeral. With more cross-cultural communication, people came to accept the Western ideas and come to accept the Western customs. But after the ceremony, the bride will usually change into a set of traditional red Chinese clothes, such as a cheongsam (qipao) or Tang costume, etc.

## II. Summarizing

Wedding Customs	Cultural Significance
Attach a bronze mirror to the bride's waist.	To protect the bride from evil influence.

(续表)

Wedding Customs	Cultural Significance
The two trips should be carried out anticlockwise in fetching the bride.	To make sure the couple will have both boys and girls.
On arriving the bridegroom's home, the bride is required to step over a saddle.	To ensure that the couple should be healthy and peaceful.
Drink "cross-cupped wine."	To symbolize that the previously two separate individuals are joined as one by the wedding.
Play bridal chamber pranks.	To drive out evil spirits and bad luck for the newlyweds.

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## TEXT B

### I. Discussing/Writing

1. The origin of the Thanksgiving is that the English Pilgrims survived the severe condition in the New World with the help of the Native Americans. In order to celebrate the harvest, thank the Lord for his goodness, and regale and impress the American natives they decided to have a feast together with the Native Americans.

The customs at Thanksgiving are to have a great family dinner or get-together with all the intimate friends and to show their gratitude to each other. The typical foods are roasted turkey, apple pie, smashed potatoes, gravy, cornbread, venison, ducks and geese, garlic and onions, pumpkin pudding, Indian pudding, salad, etc.

2. The symbols of Halloween: Jack-o'-lantern, pumpkins, black cats, witches flying on broomsticks, ghosts, goblins and skeletons, bats, owls and other nocturnal animals are also popular symbols of Halloween.

The symbols of Easter: The cross, Easter bunny, Easter eggs, hot cross buns, Easter lilies, etc.

This festivals are loved by children because on Halloween, kids can carve their own pumpkin lanterns, decorate their own houses, and the most important is that they can dress up in costumes and make-ups and go "treat or trick" with their friends or families around the neighborhood and get a lot of candies; on Easter's Day, they may dye their own Easter eggs and

play egg-hunting. They can have a lot of fun.

3. One festival that is not mentioned in the text is Christmas. It was a religious festival at the beginning on which Christians celebrated the birth of Jesus Christ on December 25th.

The symbols of Christmas are Santa Claus, Rudolph the red-nosed reindeer, elves, Christmas trees, Christmas stockings, mistletoe, holly, pine trees, ivy and greenery, poinsettias, candy canes, Christmas cards, snowflakes, bells, holly, decorations, fairy lights, candles and presents, etc.

Activities: Many people erect Christmas trees, decorate their homes, visit family or friends and exchange gifts. Family feasts are often a part of Christmas Day celebrations.

## II. Matching work

1. B   2. A   3. E   4. J   5. H   6. D   7. C   8. I   9. F   10. G

## Section B

### Watching comprehension

Origins	religious; 1) <u>seasonal</u> ; for special people or event.			
Categories	Festivals of the dead	Country	Festival Name	Activities
		Japan	Obon	<ul style="list-style-type: none"> <li>✧ 2) <u>Clean graves</u>;</li> <li>✧ Light incense;</li> <li>✧ Light lamps;</li> <li>✧ Play music.</li> </ul>
		Mexico	The day of the dead	<ul style="list-style-type: none"> <li>✧ Eat food in the shape of 3) <u>skulls</u>, and cakes with “<u>bones</u>” on them;</li> <li>✧ Offer food, flowers and gifts to the dead.</li> </ul>

(续表)

Categories		Western countries	Halloween	<ul style="list-style-type: none"> <li>Children dressed up and go to their neighbors' home to ask for 4) <u>sweets</u>;</li> <li>Play tricks on people.</li> </ul>
	Festivals 5) <u>to honor people</u>	China	The Dragon Boat Festival	<ul style="list-style-type: none"> <li>To honor Qu Yuan.</li> </ul>
		The USA	Columbus Day	<ul style="list-style-type: none"> <li>Celebrate Columbus' arrival in 6) <u>the New World</u>.</li> </ul>
		India	a national festival	<ul style="list-style-type: none"> <li>To honor Gandhi.</li> </ul>
	7) <u>Harvest festivals</u>	European countries	Thanksgiving	<ul style="list-style-type: none"> <li>Decorate churches and town halls 8) <u>with flowers and fruits</u>;</li> <li>Get-together and have meals;</li> <li>Get rewards for their agricultural produce.</li> </ul>
		China Japan	Mid-autumn Festivals	<ul style="list-style-type: none"> <li>Admire the moon;</li> <li>The Chinese enjoy moon-cakes.</li> </ul>
	Spring Festivals	China	Spring Festival	<ul style="list-style-type: none"> <li>Eat dumplings, fish and meat;</li> <li>Give children lucky money;</li> <li>Dragon dances.</li> </ul>

(续表)

Categories	Spring Festivals	Some Western countries	9) <u>Carnivals</u>	✧ Parades; ✧ Dancing in the streets; ✧ Loud music; ✧ Colorful clothing.
		Some Western countries	Easter	✧ Celebrate the return of Jesus from the dead and the coming of Spring and new life.
		Japan	Cherry Blossom Festival	✧ Get together to eat, drink and have fun together.
Function	enjoy life; 10) <u>be proud of our customs</u> ; forget our world for a little while.			

## PART III Analysis

### analyzing customs & festivals

#### Section A

#### Picture analysis

It is obvious that the picture is from a Christmas Card. It is well-known that Christmas is originated from the West. But we can see the Chinese characters on the card which means that it is made and circulated in China, that is to say, the Chinese people are observing the Western festivals. Especially in recent years, with the development of science and technology and the increase of cross-cultural communication, people can get to know the world much more easily. And people have started to observe the Western festivals, such as Christmas, Thanksgiving Day, Mother's Day, Father's Day and Valentine's Day, etc.

The merits are that people may get connected with the world and broaden their views and minds and make their lives more colorful and meaningful, like showing gratitude or love to their parents, friends or beloved ones. The

demerits are that some people are laying too much emphasis on the Western festivals while neglecting the traditional Chinese festivals, such as the Dragon Boat Festival, Qing ming Festival, or Mid-autumn Festival, etc. The traditional Chinese culture and the connotations have been forgotten by some Chinese youth. Therefore, it is necessary to emphasize the traditional Chinese culture as well as accepting the worldwide cultures.

## Section B

### Customs analysis

The distinct difference is that the Western bride will wear a white dress without anything red to go with it. This shows the difference between the cultural connotations of colors. In China red stands for something auspicious and fortunate, and white is just the opposite. While in the West, white stands for purity, and red the opposite. It is a taboo to match a white dress with red shoes, red flower, red belt and other red things. As nowadays in China, some brides are following the Western customs of wearing the white dress at the wedding ceremony, but they can not totally abandon the Chinese customs. After the ceremony they would change into the traditional Chinese red dress at the wedding feast. The problem is that when they have to change from head to toe into red, in order to save some efforts, they would wear the red shoes and red underwear below the white wedding dress, which is simply a taboo in the West. Therefore, what I got is that when people want to follow some foreign customs they should try to learn everything about it, both customs and taboos.

## PART IV Knowledge Utility

### investigating customs & festivals

## Section B

### Solving the cross-cultural communication problems

(Open)



## Script

### Festivals and Celebrations

Most ancient festivals would celebrate the end of cold weather, planting in spring and harvest in autumn. Sometimes celebrations would be held after hunters had caught animals. At that time people would starve if food was difficult to find, especially during the cold winter months. Today's festivals have many origins, some religious, some seasonal, and some for special people or events.

#### Festivals of the Dead

Some festivals are held to honor the dead or to satisfy the ancestors, who might return either to help or to do harm. For the Japanese festival Obon, people should go to clean graves and light incense in memory of their ancestors. They also light lamps and play music because they think that this will lead the ancestors back to earth. In Mexico, people celebrate the Day of the Dead in early November. On this important feast day, people eat food in the shape of skulls and cakes with bones on them. They offer food, flowers and gifts to the dead. The Western holiday Halloween also had its origin in old beliefs about the return of the spirits of dead people. It is now a children's festival, when they can dress up and go to their neighbors' homes to ask for sweets. If the neighbors do not give any sweets, the children might play a trick on them.

#### Festivals to Honor People

Festivals can also be held to honor famous people. The Dragon Boat Festival in China honors the famous ancient poet, Qu Yuan. In the USA, Columbus Day is in memory of the arrival of Christopher Columbus in the New World. India has a national festival on October 2 to honor Mohandas Gandhi, the leader who helped gain India's independence from Britain.

#### Harvest Festivals

Harvest and Thanksgiving festivals can be very happy events. People are grateful because their food is gathered for the winter and the agricultural work is over. In European countries, people will usually decorate churches and town halls with flowers and fruit, and will get together to have meals. Some people might win awards for their farm produce, like the biggest watermelon or the most handsome rooster. China and Japan have Mid-autumn Festivals, when people admire the moon and in China, enjoy moon-cakes.

#### Spring Festivals

The most energetic and important festivals are the ones that look forward to the end of winter and to the coming of spring. At the Spring Festival in

China, people eat dumplings, fish and meat and may give children lucky money in red paper. There are dragon dances and carnivals, and families celebrate the Lunar New Year together. Some Western countries have very exciting carnivals, which take place forty days before Easter, usually in February. These carnivals might include parades, dancing in the streets day and night, loud music and colorful clothing of all kinds. Easter is an important religious and social festival for Christians around the world. It celebrates the return of Jesus from the dead and the coming of spring and new life. Japan's Cherry Blossom Festival happens a little later. The country, covered with cherry tree flowers, looks as though it is covered with pink snow.

People love to get together to eat, drink and have fun with each other. Festivals let us enjoy life, be proud of our customs and forget our work for a little while.

## TEXT C

### I. Discussing/Writing

1. The Spring Festival will last about one and a half month. During the Spring Festival, people will do a thorough cleaning of the house, paste Spring Festival couplets on all the door panels, prepare food for the festival, watch the Spring Festival Gala, have a "Family Reunion Dinner" on New Year's Eve, set firecrackers, make and eat dumplings, pay a New Year call to relatives, etc.
2. The story behind the Cold Food Festival: During the Spring and Autumn Period some 2000 years ago, Wen Gong, king of the State of Jin, came to the throne at the end of a ten-year exile. He granted titles and territories to those who had made a great contribution to the country. Jie Zitui was among them but refused to accept the reward and fled to Mount Mian with his mother. Wen Gong sent people to look for him but was in vain. Finally, he ordered the burning of the mountain so as to force Jie out. Three days later, when the fire went out, Jie and his mother were found dead against a scorched willow tree. Wen Gong felt so sad that he ordered on the day of Jie's death, no fire would be lit and people could only eat cold food. This is how the "Hanshi" ("Cold Food Day") came into being.

The story behind the Mid-autumn Festival: Hou Yi, a hero in ancient China, shot down the nine superfluous suns from the sky. The Empress of Heaven Wangmu gave him some elixir, which might keep him alive for ever, as a reward. His wife, Change E swallowed the elixir by accident, in order to keep

it from being robbed away. Because of large amount of elixir she flew to the moon. Since then, Chang E has lived in an isolated cold crystal palace with her sole companion, a jade rabbit.

Other versions of stories: (Open) Encourage students to do some research and find out the answers by themselves.

3. On Duanwu Festival, people will participate in the following activities: dragon boat racing, making and eating *zongzi*, pasting on their front doors postures of Zhong Kui, drinking realgar wine, wearing sachet, using cattail and inserting mugwort at the door side, etc.

The story behind this festival: Qu Yan was a great poet and an upright minister of the state of Chu. He was thwarted in his ambitions to save the country and threw himself into the Miluo River in present-day Hunan Province when the State of Qin conquered Chu.

The reasons for these activities: As Qu Yuan was so loved by the people, fishermen rushed out in long boats to save him from the river, beating drums to scare the fish away, and throwing *zongzi* and eggs into the water to divert fish or shrimp from attacking his body; pasting on their front doors postures of Zhong Kui to keep ghosts away, drinking realgar wine, wearing sachet, using cattail and inserting mugwort at the door side to prevent bad luck and get rid of illness.

## II. Analyzing

The Double Ninth Festival	
The other names for it	<u>Zhuyu Festival</u> <u>Chrysanthemum Festival</u> <u>Double Yang Festival</u> <u>Mountain-climbing Festival</u> <u>The Elderly Day</u>
Customs	<u>Climbing mountains</u> <u>Hanging zhuyu (cornus/cornel) on the door or wearing/ carrying cornel while climbing the mountain</u> <u>Appreciating chrysanthemum</u> <u>Drinking chrysanthemum wine</u> <u>Eating Double-ninth cake</u> <u>Carrying out some activities considered as respecting the elderly</u>

## Reference:

### 九月九日忆山东兄弟

独在异乡为异客，每逢佳节倍思亲。  
遥知兄弟登高处，遍插茱萸少一人。

## TEXT D

### I. Discussing/Writing

1. The proper things to do: School things such as pens, school bags are always good gifts for the children. Scarves, perfume and flowers can be pleasant gifts for female friends. For the elders, you can choose some health products. For men, you can give them ties, pens as gifts.  
Taboos and cultural elements behind them: 1) Bell and Clock, “送钟”, the Chinese version of “give a bell or clock as a gift” sounds exactly the same with “送终”, the Chinese version of “say goodbye to the dying”. 2) Chrysanthemum & rose, the chrysanthemum is often used to mourn the passing of a loved one. The rose signifies an even strong romantic gesture. 3) Fan & umbrella: “扇”, the Chinese version of “fan”, and “伞”, the Chinese version of “umbrella” sound similar to “散”, which can be translated into “separate”. They are not proper to be given to the newlyweds as gifts. 4) Green hat: If a man wears a green hat, it simply means his wife is cheating on him. So never give a green hat to a Chinese male. 5) Book: A book is a good gift for the children but not for people who are addicted to winning. This is because “书”, the Chinese version of “book” sounds the same with “输”, the Chinese version of “fail”.
2. Etiquette and taboos while dining in China: 1) Don't say anything related to death in a happy situation. 2) While dinning, passing the food to your elders before taking it for yourself is considered good manners. If someone proposes a toast, make sure that the rim of your glass is lower than the rim of the senior, which is a sign of respect. 3) With chopsticks, do not stick them vertically into the rice bowl. 4) Do not offer to share a pear with your Chinese friend and cut it into two halves, as it implies separation. 5) If you get drunk easily, you need to say you don't drink beforehand to save being challenged at the table. If you are thirsty and no one has poured you a drink for a while then you should always offer to pour for a neighbor first and then yourself. 6) Don't order pork in a Muslim restaurant. Avoid “sensitive” questions, e.g. relations between ethnic groups. Generally don't

expect alcohol in a Muslim restaurant.

Something else that you know not mentioned in the passage: (Open)

3. American Taboos: Age, weight, income, religion, calling a black "Negro". 13 and Friday are considered as ominous for the American people because Judas was the 13th man to sit down to the table at The Last Supper and it was on Friday that Jesus was crucified. The Americans emphasize privacy of people and they respect individualism, therefore, it is better to avoid the sensitive or personal topics. They also believe in religion and sometimes a little superstitious.

British Taboos: 1) Don't jump the queue; 2) Don't bargain; 3) Do not greet people with a kiss; 4) Avoid talking loudly in public; 5) Do not pick your nose in public; 6) Avoid doing gestures such as backslapping and hugging; 7) Do not spit; 8) Do not burp in public; 9) Don't speak with your mouth full of food; 10) Do not ask personal or intimate questions; 11) Never eat off a knife when having a meal. All these manners show that the British people are a little conservative and they only behave more affectionately among intimate people; they are more gentleman-like and they are strict with good social behaviors and good manners.

## II. Filling in the blanks

- |            |              |        |           |
|------------|--------------|--------|-----------|
| 1) acorn   | 2) butterfly | 3) cat | 4) broom  |
| 5) cricket | 6) seagulls  | 7) dog | 8) mirror |

# PART VI Test Bank

## I. Multiple choice

1. a 2. c 3. d 4. b 5. c 6. a 7. c 8. c 9. b 10. d

## II. True or false

1. F 2. T 3. T 4. T 5. T 6. F 7. T 8. F 9. F 10. F

### III. Key concept check

- |                             |                                     |
|-----------------------------|-------------------------------------|
| 1. Dowry                    | 2. worshipping the heaven and earth |
| 3. veil                     | 4. tofurky                          |
| 5. Trick or Treat           | 6. Resurrection of Jesus            |
| 7. Spring Festival couplets | 8. Reunion Festival                 |
| 9. Taboos                   |                                     |

## PART VII Web Learning

### III. Listen more

- 1) love and support
- 2) presence of a parent
- 3) hard work
- 4) responsibility
- 5) constant attention
- 6) frequent sacrifice
- 7) healthy dose of patience
- 8) strong marriage
- 9) parenting and fatherhood
- 10) whether I did right
- 11) how much they were loved
- 12) a source of comfort

### Script

Hi, everybody. This Sunday is Father's Day, and so I wanted to take a moment to talk about the most important job many of us will ever have — and that's being a dad.

Today we're blessed to live in a world where technology allows us to connect instantly with just about anyone on the planet. But no matter how advanced we get, there will never be a substitute for the love and support and, most importantly, the presence of a parent in a child's life. And in many ways, that's uniquely true for fathers.

I never really knew my own father. I was raised by a single mom and two

wonderful grandparents who made incredible sacrifices for me. And there are single parents like my mum all across the country who do a heroic job raising terrific kids. But I still wish I had a dad who was not only around, but involved; another role model to teach me what my mom did her best to instill — values like hard work and integrity; responsibility and delayed gratification — all the things that give a child the foundation to envision a brighter future for themselves.

That's why I try every day to be for Michelle and my girls what my father was not for my mother and me. And I've met plenty of other people — dads and uncles and men without a family connection — who are trying to break the cycle and give more of our young people a strong male role model.

Being a good parent — whether you're gay or straight; a foster parent or a grandparent — isn't easy. It demands your constant attention, frequent sacrifice, and a healthy dose of patience. And nobody's perfect. To this day, I'm still trying to figure out how to be a better husband to my wife and a better father to my kids.

And I want to do what I can as President to encourage strong marriage and strong families. We should reform our child support laws to get more men working and engaged with their children. And my Administration will continue to work with the faith and other community organizations, as well as businesses, on a campaign to encourage strong parenting and fatherhood.

Because if there's one thing I've learned along the way, it's that all our personal successes shine a little less brightly if we fail at family. That's what matters most. When I look back on my life, I won't be thinking about any particular legislation I passed or policy I promoted. I'll be thinking about Michelle, and the journey we've been on together. I'll be thinking about Sasha's dance recitals and Malia's tennis matches — about the conversations we've had and the quiet moments we've shared. I'll be thinking about whether I did right by then, and whether they knew, every day, just how much they were loved.

That's what I think about when I think about fatherhood. And if we can do our best to be a source of comfort and encouragement to our kids; if we can show them unconditional love and help them grow into the people they were meant to be; then we will have succeeded.

So happy Father's Day to all the dads out there, and have a great weekend.

#### IV. Watch more

- The table manners that a Westerner should learn before communicating

with people from the Chinese background might include the following aspects: They shouldn't drink up their drink when everyone else has had only a little. When they are toasting, they should put the rim of their glass a little lower than the others'. They should take only a small spoonful of the best dish until everyone has had a helping. They should learn to compliment the cook's work.

- He drank up his wine when others had just had a taste. He bragged that he was a fast learner and made his shirt dirty. He took a lot of his favorite dish before anyone else had had a helping. The worst of all was that he couldn't understand Lindo's implied modesty and spoiled his would-be mother-in-law's fish which she served with special pride by adding soy sauce into it.
- In cross-cultural communication, people should pay great attention to table manners, which are quite crucial to the first impression that a person leaves on another and the development of personal relationships.
- In Western countries, after a boy or a girl gets over 18 years old, they will be regarded as grown-ups and they will be able to decide their own things. As for marriage, they may decide when to move in the same house and when to get married. Even though they do ask for their parents' opinion about their future spouse, the parents usually won't interfere in their children's marriage. As for the Chinese, they are a little more conservative and they respect the elderly as a tradition. If a girl wants to get married, she has to get her parents' approval. In order to get that, the future son-in-law should try to please the future mother-in-law.

## Script

**Girl:** We're here! Where is everybody?

**Waverly narrates:** The next week I brought Rich to Mom's birthday dinner, sort of a surprise present. I figured she was going to have to accept Rich, like it or not.

**Waverly:** Oh, Rich, this is my father.

**Rich:** How ya doin'?

**Waverly:** Happy birthday, Mom.

**Father:** How are you?

**Rich:** 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:** I think maybe we got her.

**Mother:** So many spots on his face.

**Waverly narrates:** of course, the night was still young. Thank god I already prepped him on the Emily Post of Chinese manners.

**Waverly:** Hi, uncle, how are you?

**Father:** 我敬你一杯酒!

**Waverly narrates:** Actually, there were a few things I forgot to mention.

**Rich:** Uh, let me make a toast.

**Waverly narrates:** He shouldn't have had that second glass ... (Rich: Here's to ...) when everyone else had had only half an inch ... (Rich: Everyone in the family.) just for taste.

**Rich:** Shrimp. My favorite.

**Waverly narrates:** He should have taken only a small spoonful of the best dish ... until everyone had had a helping.

**Mother:** He has good appetite.

**Waverly narrates:** 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.

**Mother:** This dish not salty enough. No flavor. It's too bad to eat. But please

**Rich:** Oh!

**Waverly narrates:** 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.

**Father:** Oh! Uh, Oh.

**Rich:** So, how'd your mom react when you told her about the wedding?

**Waverly:** It never came up.

**Rich:** How come?

**Waverly:** She'd rather get rectal cancer.

# UNIT 7

## Culture Shock

### Teaching Objectives

After learning this unit, the students should be able to:

1. define and name the stages of culture shock;
2. recognize and discuss the causes of culture shock;
3. grasp the proper communicative ways to best manage culture shock;
4. develop intercultural competence.

## Unit Overview

When people move to a new culture, they take with them the values, beliefs, customs, and behaviors of their old culture. Often, depending on the degree of similarity between the old and the new culture, the values, beliefs, customs, and behaviors of the native culture clash with those of the new culture. This can result in culture shock.

Virtually everyone experiences some degree of culture shock when entering a new culture for an extended period of time. Culture shock refers to the effects associated with feelings of disorientation, misunderstandings, conflict, stress, and anxiety. Often, a culture shock contains four stages. They are honeymoon/tourist stage, culture shock, adjustment and adaptation/acculturation. When a sojourner finishes his/her study and returns home, he/she is expected to experience another round of culture shock. It is called reentry shock or reverse culture shock.

In addition to discussing its causes and symptoms, this unit has offered several strategies for managing culture shock and reentry shock. Although culture shock sound awful, having an understanding of its causes, symptoms, and effects is the first step in alleviating the severity you might experience. Culture shock is like a disease. If it is treated properly, the sojourner can “recover,” or adapt to the new cultural situation and feel at home. Culture shock “gives the sojourners a chance to learn about themselves. In this sense experiencing culture shock has a strong potential to make people be multicultural or bicultural.”

Finally, one of the foremost goals of this book is to help you become a competent intercultural communicator. It is hoped that after learning this book you are more knowledgeable about culture, are more motivated to enter into new cultures and establish relationships with persons from different cultures, and have gained some communication skills.

## Unit Contents

Text A What Is Culture Shock?	
contents	weighing scale
1. definition of culture shock	** (重点)
2. causes of culture shock	*** (难点)
3. symptoms of culture shock	** (重点)
4. risks and opportunities of culturd shock	*

**Text B The Stages of Cultures Shock**

contents	weighing scale
1. U curve model of culture shock	*** ( 难点 )
2. W curve model of reentry culture shock	*** ( 重点 )

**Text C Reverse Culture Shock**

contents	weighing scale
1. causes of reverse culture shock	** ( 重点 )
2. coping with reverse culture shock	*** ( 难点 )

**Text D Managing Culture Shock**

contents	weighing scale
1. learning strategies for managing culture shock	** ( 重点 )
2. developing intercultural communication competence	** ( 重点 )

**Teaching Design**

Contents	Time Allocation	Methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	50 min.	
Part III Analysis	30 min.	
Part IV Knowledge Utility	30 min.	
Part V Follow-up Reading	60 min.	after-class self-learning, including online learning
Part VI Test Bank	30 min.	
Part VII Web Learning	30 min.	

## Evaluation of Students' Work

Aspects	Focus	Methods	Score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	individual oral work	
cross-cultural interaction	Part IV Section A	team work	
cross-cultural competence	Part IV Section B	pair discussion	

## Key to Text Reading Exercises

101

# PART II Comprehension

## symbolizing culture shock

### Section A

### Reading comprehension

#### ►► TEXT A

#### I. Discussing/Writing

1. Culture shock refers to the effects associated with the tension and anxiety of entering into a new culture combined with the sensations of loss, confusion, and powerlessness resulting from the loss of cultural norms and social rituals. (Ask students to talk about their personal experience of culture shock. They can talk about what happens in their dormitory where students are from different parts of China. Do they experience culture shock?)
2. Common symptoms of culture shock include the following extremes: excessive concerns over delays and other minor frustrations; fear of being cheated, robbed or injured; and sleeplessness or a desire to sleep more. The extremes also comprise minor physical discomforts; negative feelings toward host nationals; and a great longing to go home, to be in familiar surroundings, to visit one's relatives, and, in general, to talk to people who

really “make sense.” Some other symptoms of culture shock are: excessive concern over cleanliness and the feeling that what is new and strange is “dirty.” This could be in relation to drinking water, food, dishes, and bedding; fear of physical contact with attendants or servants; a feeling of helplessness and outright refusal to learn the language of the host country. Further, culture shock involves threats to our identity. Most people, when first faced with an unfamiliar culture, experience an identity imbalance stage that includes identity strain, identity loss, identity confusion, and/or identity rejection.

3. Culture shock is precipitated by the anxiety that results from losing all familiar signs and symbols of social interaction. These signs are the thousand and one ways in which we orient ourselves to the situation of daily life. When an individual enters a new culture, all or most of these familiar cues suddenly disappear. He or she is like a fish out of water. Thus, people experience culture shock. Since culture shock arises from the unfamiliar environment when one is bombarded and saturated with unfamiliar cues, developing a realistically positive attitude in viewing this one-time experience as a precious adventure and doing some positive reframing of surprising events may help to overcome culture shock.

## ►► TEXT B

### I. Discussing/Writing

1. Generally speaking, culture shock involves four stages. The initial stage of culture shock is called the honeymoon or tourist stage. Sojourners are enthusiastic about being in a new place. They feel fascination and euphoria associated with being somewhere different and unusual. Eventually, the fun and excitement associated with tourist stage gives way to frustration and real stress. This is what is called “culture shock” stage. The cognitive overload in the new environment makes sojourners feel tired. They feel stressful both psychologically and physically. Some of them may even develop irrational fears of being cheated, robbed, or even assaulted. These irrational fears are called paranoia. It is during this stage that many sojourners get homesick. The third stage of culture shock is typically called the adjustment or reorientation stage. At this stage, sojourners actively seek out effective problem-solving and conflict resolution strategies. They begin to develop a positive attitude about solving their problems. Sojourners learn how to

better function in the new culture and realize that the host culture is just different, not better or worse and their pessimistic reactions and responses to it are lessened. They also learn to appreciate the host culture and thus build a social network with the natives. The final stage of culture shock is labeled the adaptation or acculturation stage. At this point, sojourners actively engage the culture with their new problem-solving and conflict resolution tools with some degree of success. They experience cultural transformation and develop a bicultural identity. They begin to feel truly comfortable and function well in the host culture although they may still meet with periodic difficulties and strains. Overall, the stable adaptations ensure them an enjoyable life as well as personal growth.

2. Reentry shock refers to the effects associated with the tension and anxiety of returning to one's native culture after an extended stay in a foreign culture. It is more difficult for sojourners to readjusting to their home culture, because long-term international travel transforms sojourners. When they return home, they are different and have taken on new perspectives and see the world with a different outlook.
3. The W curve model provides a general model that is quite useful in training people for an overseas experience. While not every person will go through every stage at the same pace (and some will not go through some of the stages at all), the model provides some expectations for what may happen. If a sojourner knows what might happen and is trained with skills and strategies to address these changes, he or she is better able to manage culture shock and experience more of the positives if it does happen.

## II. Analyzing a case

Lin Wei's experience is a good illustration of what culture shock is. When she first arrived in the United States, she felt "everything was exotic and fascinating." Actually she was going through the first stage of culture shock, that is honeymoon stage. During this stage, sojourners are excited and curious about being in a new place. Of course, they will experience some "strange" aspects, but it is their curiosity about an exotic place that is appealing. Any anxiety and stress sojourners experience tends to be interpreted positively as part of an adventure.

But a few weeks later, Lin Wei began to "miss home very much." She had "no appetite for American food." She even found herself "lonely" and "helpless." She felt very "distressed" and "frustrated". These symptoms suggest that Lin Wei is now experiencing crisis/culture shock, the second stage of culture shock.

At this time, sojourners usually feel disoriented. They are loaded with terrible negative feelings, like helplessness, anxiety, fear, worry, confusion, stress, loneliness and homesickness. Things start to go wrong. Minor issues become major problems, and cultural differences become irritating. So fight or flight? This is the question sojourners have to face.

Fortunately, Lin Wei did not fly back home. She managed to overcome the crisis. In the end, she “survived and thrived.” She “comfortably settled down in her new life”. She also “made some friends and successfully joined in the campus associations.” She “became more confident in her interactions with Americans.” Lin Wei is now going through the third stage of culture shock, that is adjustment/recovery. Usually in this phase, sojourners began to develop some problem-solving skills and conflict resolution strategies. They learn to appreciate the host culture. They even develop intercultural relationships with the host people.

During Lin Wei’s second year, she made “much progress not only in her social life, but also in her academic life.” She became “a mentor to new graduate students, helping them to learn about American culture.” Lin Wei is experiencing the last stage of culture, that is adaptation. At this time, sojourners have gained a level of competence in the new culture. They begin to feel truly comfortable and function well in the host culture. They experience personal growth and develop bicultural identity.

## Section B

### Watching comprehension

	Cultural Phenomena	What Is Chinese Cultural Look?	What Is Western Cultural Look?	Culture Shock
Movie clip 1	striking the child	<u>1. discipline</u>	<u>2. child abuse</u>	<u>5. Datong Xu was provoked and began</u>
	Chinese monkey Sun Wukong	<u>3. being good-hearted,</u> <u>compassionate,</u> <u>righteous,</u> <u>representing Chinese traditional values and ethics</u>	<u>4. being murderous,</u> <u>vulgar, devious,</u> <u>violent</u>	<u>to fight with Benton Davis, the American lawyer.</u>



(续表)

	Cultural Phenomena	What Is Chinese Cultural Look?	What Is Western Cultural Look?	Culture Shock
Movie clip 2	hitting the child in the presence of other people	6. <u>showing respect for other people and giving other people face</u>	7. <u>child abuse</u>	Datong: 8. “ <u>不可理喻</u> ” John Quinlin: 9. “ <u>What kind of twisted Chinese logic!</u> ”

## Script

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### Movie clip 1

**Benton:** Who created and designed these images?

**Quinlin:** Video game design is a collective activity.

**Benton:** Yes, but someone has initiated the creative vision for the game. Yes? Someone recently received an award for his video game design, especially for his design of a violent all-powerful monkey?

**Quinlin:** Yes...

**Benton:** And that someone would be...

**Quinlin:** Datong Xu

**Benton:** So many family organizations are against violence entertainment, because this constant exposure to violence causes children to imitate what they see...

**Quinlin:** There is absolutely no proof...

**Benton:** In fact, at the ceremony where Mr. Xu was being honored, your son, Paul and young Dennis Xu got into a fight over one of your violent video games.

**Quinlin:** How did you know about that?

**Benton:** Boys will be boys still getting their scuffles. But wasn't Mr. Xu's reaction more than excessive? Eh? The fact is Mr. Xu flew into a violent rage and struck Dennis fiercely on the head.

**Quinlin:** It wasn't like that. I...

**Benton:** Did Tong in your presence hit Dennis Xu?

**Defense Lawyer:** Your honor, it's not illegal for a father to discipline his son in public.

**Benton:** A sort of battery is not discipline. Did he or did he not strike his son?

**Defense Lawyer:** Your honor, I have an objection before this court.

**Benton:** Answer this question, Mr. Quinlin.

**Judge:** Enough! Both of you! It falls to me to determine it is discipline or abuse, not you! Your answer, Mr. Quinlin.

**Quinlin:** Yes, he did. But...

**Benton:** It only takes one look at the work Datong Xu is engaged in day in and day out! To say that this is a man steeped in a culture of violence.

**Datong:** Culture of violent?

**Jian Ning:** Datong, no.

**Datong:** The character in my latest video is that from an ancient Chinese story telling. Sun Wukong is a good-hearted, compassionate, righteous hero, he represents our traditional value and ethics.

**Benton:** Oh, traditional value and ethics? Mr. Xu?

**Prosecuting lawyer:** Benton, we don't have to play our ball.

**Benton:** We do if we want to hit the home run, sweetheart. Now I have read *Journey to the West* in English, the book that this character's drawn from. So why don't we take a closer look at the values and ethics practiced by this Chinese monkey, Sun Wukong. Here's a story where peaches that take 9 000 years to harvest are entrusted to Sun Wukong. Yet this ethical Chinese monkey appropriated the entire harvest for himself, and when the poor farmers resist him, he totally destroys their fortune. Now here's another example of this creature's value system. A certain deity created a pill of eternal youth. Well, not only this Sun Wukong consumes the entire supply without regard for life and well-being of anyone else, what, he also overturns their furnace and destroys the workshop that's taken millennia to construct. Now if such a murderous, vulgar, devious, Chinese monkey is what Mr. Datong Xu refers to as an example of values and ethics, all I can say...

**Datong:** Who the hell you think you are? You know nothing about Chinese culture at all. You brazen liar. I love my son, and you know nothing.

**Judge:** Stop it! Stop it this instant! Your activities are not appreciated in my courtroom, Mr. Davis. Let him go. Mr. Xu, not only have you failed to prove *Guasha* is about medical treatment, but your behavior in my court, provocation or not, has shown you to be a dangerous man. Hence I order that Dennis Xu will be kept under the supervision of CWA. This case is going to full trial. Now get out of my courtroom.

**Movie clip 2**

- Datong:** I considered you as my friend, but you sold me out, how the hell you have expected me to work with you again?
- Quinlin:** I just told the truth, you shouldn't have hit Dennis.
- Datong:** Why I hit him? Why? My own son? I hit him to show my respect for you, to give you face, you know?
- Quinlin:** What kind of twisted Chinese logic is that? You have to hit your own son so that you can show respect to me?
- Datong:** Ridiculous.
- Quinlin:** What did you say?
- Datong:** Okay, let me share this final Chinese proverb with you. Those whose courses different cannot lay plans for one another.

## PART Analysis

### analyzing culture shock

#### Section A

#### News analysis

Google's withdrawal from mainland China has caused much debate. There are a variety of reasons accounting for Google's pull out of the world's biggest market, among which the cultural difference spells its doom on Google's business in China.

Google has violated its written promise and is totally wrong by doing something against Chinese laws. For example, since Google entered China in 2005, Google has created a string of troubles and problems, like Google's China license problem, Google's China taxation problem, Google's China copyright problem. In 2009, *China Central Television*, *Xinhua News Agency*, and *People's Daily* all reported on Google's "dissemination of obscene information", and *People's Daily* claimed that "Google's 'don't be evil' motto becomes a fig leaf."

As for Google, when in Rome, do as Romans do. Foreign companies in China should respect the laws and regulations, respect the public interest of Chinese people and China's culture and customs and shoulder due social responsibilities. There is no exception for Google. Google's failure to obey Chinese laws and social customs caused Google to leave mainland China.

For multinational companies, the importance of the Chinese market

is self-evident. But when they enter the Chinese market, they are bound to meet with frustrations which are caused by the value clash between the home culture and the host culture. This is the way culture shock is. Google now has it.

## Section B

### Poem analysis

Rudyard Kipling is one of the best-known of the late Victorian poets and story-tellers and was awarded the Nobel Prize for literature in 1907.

“We and They” identifies the division between cultures, for example, the two different lifestyles led by these two families are highlighted and the impression of an Indian tribe (they or other-group) and a British/American family (we-group) comes to mind. The poem dramatizes how we are just as foreign to other people as they are to us. If we find what others do shocking, they’re equally likely to be shocked at our own strange customs. There is no absolute definition of what is “normal”; it’s all what you’re accustomed to. We have to keep in mind that everyone is normal in their own eyes or we will not be able to understand them and interact with them.

Many cultural differences are drawn out in this poem. These include diet, medical treatment and religion.

The words like “gobble”, “scandalous”, “disgusting”, “ignorant”, “impossible” are supposed to express a kind of misunderstanding and culture shock.

Kipling’s poem illustrates perfectly the binary logic underlying Western rationality: we vs. they, or we-group vs. other-group. Of course, it is not good to group people through the cultural and geographical references. Usually this kind of division involves ethnocentrism and can be very judgmental and even dangerous. It can breed prejudice and racism across the groups.

## PART IV Knowledge Utility

### investigating culture shock

## Section A

### Investigating an advertisement case

China has banned a Nike television commercial titled “Chamber of Fear” in 2004, because the ad insults Chinese national dignity and culture.

The commercial shows U.S. basketball star, LeBron James, in a video-game-style setting defeating the *kung fu* master, two women in traditional Chinese attire and a pair of dragons. These Chinese elements are considered a sacred symbol in traditional Chinese culture. The crackdown of those things are offensive to Chinese people.

The State Administration for Radio, Film and Television posted a statement on its website Monday, saying the advertisement violates regulations that mandate that all advertisements in China should uphold national dignity and interest and respect national culture. It also goes against rules that require ads not to contain content that blasphemes national practices and cultures. The ad has received an indignant response from Chinese viewers.

Later Nike made an open apology for this ad and said, “We respect and follow the Chinese government’s laws and regulations.” Later they pulled out the commercial accordingly.

## Section B

### Solving the cross-cultural communication problems

	Chinese Versions	English Versions	Culture Shock
1	“金鸡” 闹钟	“Golden Cock” clock	“Cock” sounds vulgar, for it refers to the sexual organ of a man.
2	“白象” 电池	“White Elephant” battery	“White elephant” means something big but useless. Does a buyer with a sound mind want to buy something big and useless? Of course not.
3	“白翎” 钢笔	“White Feather” pen	The English idiom “to show the white feather” means acting in a cowardly way, so white feather symbolizes coward.
4	“芳芳” 唇膏	“Fang-fang” lipstick	“Fang” means snake’s tooth with which the snake injects poison, so it gives consumers terrible feelings.
5	童子鸡 (菜谱)	chicken without sexual life	The English translation sounds vulgar and intangible.

(续表)

	Chinese Versions	English Versions	Culture Shock
6	夫妻肺片 (菜谱)	man and wife lung slice	The English translation sounds horrible and bloody. Of course it is the wrong way to do the translation word-by-word. When reading the menu like this, diners can't help thinking, "Are human-eaters coming?"

## PART V Follow-up Reading

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### TEXT C

#### I. Discussing/Writing

- Reverse culture shock, or re-entry shock, is simply a common reaction to returning home from studying abroad. It is an emotional and psychological stage of re-adjustment, similar to your initial adjustment to living abroad. For example, some returnees complain about the dirty air in China; some complain about the complex social relations in their workplace.
- The similarities between culture shock and reverse culture shock are that both include four stages: honeymoon stage, culture shock stage, adjustment stage and adaptation/acculturation stage. And each stage is marked with similar symptoms. The differences are that sojourners go through the two shocks in different cultures, one is in the host culture, the other is in the home culture.
- (Open)

#### II. Analyzing

This picture makes us catch a glimpse of what reentry shock (or reverse culture shock) is.

Sojourners who lived outside of their native culture for an extended period

of time usually experience reentry shock as they return home. The reverse culture shock, as is shown by the picture, has the following symptoms: 1) sojourners will be treated differently by their stay-at-home peers, friends, and parents; 2) and due to acculturation to a foreign culture, sojourners may adopt different values, perspectives, or verbal and non-verbal communicative styles, which may alienate them from their once-familiar home culture and stay-at-home peers, friends and make it hard for them to reintegrate themselves into their old career pathway or career roles; 3) sojourners are sad to find that no one wants to listen to their travel stories and they also find they have no interest in their stay-at-home friends' talk; 4) the absence of change in the home culture (e.g., the old system or workplace looks stale and boring in comparison with the overseas adventure) or too much change (e.g., political or corporate upheavals) can also create immense identity disjunction for sojourners.

## ►► TEXT D

### I. Discussing/Writing

1. The strategies for managing culture shock are: 1) Study the host culture; 2) Learn basic verbal and nonverbal language skills; 3) Participate in cultural activities; 4) Develop intercultural relationships; 5) Learn to include a regular form of physical activity in your routine; 6) Try to have an open mind, rather than being judgmental; 7) Anticipate failure events. Personal answers may apply to the second question.
2. Intercultural communication competence is the degree to which you effectively adapt your verbal and nonverbal messages to the appropriate cultural context. It includes the knowledge component, the motivation component and the skill component. To be specific, intercultural communication competence requires that you have some knowledge about the person with whom you are communicating, that you are motivated to communicate with him or her, and that you have the appropriate verbal and nonverbal skills in order to encode and decode messages.
3. The knowledge component of intercultural competence consists of how much one knows about the host culture. In order to be perceived as culturally knowledgeable, minimally we should have some comprehension of the host culture's dominant values and beliefs. We can read about our host culture, attend seminars, rent films, and socialize with host

nationals about their culture. Most embassies have web pages that include information about the geography, population, climate, government, and education system of their country. If possible, we can interview friends or colleagues who have traveled or lived in the culture to know more about the host culture.

## II. Exploring ideas

Dear Wu Lian,

I know how you feel in a new culture. It's not easy to live alone on foreign soil. Losing all those familiar signs, like food, friends, you feel irritated and are like a fish out of water.

Don't worry! The majority of people who study or work abroad will experience what you have now experienced. You're stuck in culture shock. Culture shock is like a disease. Think of your experience with a cold, you will feel culture shock is not a thing. If you can handle it properly, you'll soon recover from culture shock. Here are some tips:

1. Study the host culture. Read about your new culture, attend seminars, rent films, and socialize with host nationals about their culture. The more you get to know the host culture, the sooner you'll adapt yourself to the new life.

2. Learn basic verbal and nonverbal language skills, even some commonly-used slangs. It is a good idea to familiarize yourself with the verbal and nonverbal language of the host culture. Find out nonverbal mannerisms and expectations for personal space, time, paralanguage, kinesics, haptics, and so forth. Learn some appropriate verbal and nonverbal formalities of greeting rituals. And if possible, learn those slangs commonly used by native Americans.

3. Participate in cultural activities. An excellent way to learn about the new culture is to be an active participant in that culture. Attend social, religious, and cultural events. If possible you should try to interact with members of the host culture while attending these events. In most instances, members of the host culture will welcome the opportunity to learn about your culture while they are sharing theirs with you.

4. Develop intercultural relationships. The best way to get to know and understand another culture is to establish relationships with host nationals. You will learn more about another culture by initiating and developing relationships with host nationals, because they know the norms and subtleties of their culture and can be of immense help in assisting you to learn and understand them.



5. Learn to include a regular form of physical activity in your routine. This will help combat the sadness and loneliness in a constructive manner. For example, you can exercise, swim, take an aerobics class, etc. You can also practice relaxation and meditation. These are proven to be very positive for people who are passing through periods of stress.

6. Try to have an open mind, rather than being judgmental. Remember that people in any culture are acting according to their own set of cultural norms. Consider this an opportunity to learn more about their culture and your own. Having an open mind also means being positive. Look for the best, not the worst, in your situation. Try to enjoy the diversity around you, rather than shunning it.

7. If possible, rent a house off campus and cook by yourself. Since you have no appetite for American food and the food in the dining hall is too expensive, why not rent a house outside and learn to cook by yourself. You can not only eat Chinese food but also save much money by cooking on your own.

Best wishes.

Yours,  
Li Li

## PART VI Test Bank

### I. Multiple choice

1. b 2. c 3. c 4. b 5. b 6. d 7. b 8. c 9. a 10. c

### II. True or false

1. F 2. T 3. F 4. T 5. F 6. T 7. T 8. F 9. T 10. T

### III. Key concept check

- |   |  |
|---|--|
| 1. Culture shock                          | 2. stereotypes                         |
| 3. U curve hypothesis                     | 4. Honeymoon /Tourist stage            |
| 5. Culture shock stage                    | 6. Adjustment/Reorientation stage      |
| 7. Adaptation/Acculturation stage         | 8. reentry shock/reverse culture shock |
| 9. Intercultural communication competence | 10. Sociocultural adjustment           |

## PART VII Web Learning

### I. Explore more

Top1: Business and Management;

Top 2: Engineering;

Top3: Physical and Life Science;

Top4: Math and Computer Science

Top5: Social Sciences

### III. Listen more

1. b 2. c 3. a 4. c 5. b

### Script

#### Culture shock

Well, I think generally speaking, we could say that there are four stages to culture shock. First of all, the “honeymoon” stage. To the visitors, everything seems new, quaint, and novel. The food, the surroundings, the buildings. And it produces a feeling of euphoria: a desire to look around, to experiment, to explore.

The next stage is the “horror” stage, where the newness wears off, and the visitors see the country from a different light, and often begins to criticize the country, the life, and the values of the people.

The next stage, we could say, is the “humor” stage, where people begin to reflect back and laugh at their mistakes in the earlier stages.

And the final stage, we could say, is the “home” stage where people begin to feel at home, enjoy living in that foreign country.

### IV. Watch more

1. Altogether the customs officer asked Jen five questions. They are: 1) Why are you here? 2) Which school? 3) Where is it? 4) What is your relationship with this person? 5) Your sheep has got a passport too?
2. The last question,— “Your sheep has got a passport too?”— shocked Jen. Jen was shocked to hear such a question. And she was a little bit confused. When she came to understand that the officer was joking, she appeared to be angry.

3. It seems that Jen overreacted to the joke. She doesn't need to be nervous and sensitive. She should relax herself in a new culture to ensure a successful intercultural communication. If I were Jen, I would at least appreciate the customs officer's joke and thank him for his good wish.
4. Yes, Jen experienced a kind of culture shock upon her first arrival in England. The culture shock was caused by the cultural difference between Chinese culture and British culture. Chinese people are not good at playing jokes, especially in formal occasions while Westerners usually take everything lightly. They are inclined to solve everything with humor.

## Script

**Stewardess:** Excuse me. Miss. It's time to wake up. We've landed. Miss. You don't want to be left behind. Is this your bag? Welcome to London.

**Officer:** Why are you here?

**Jenny:** Go to school.

**Officer:** Which school?

**Jenny:** Montvale.

**Officer:** Well, where is it?

**Jenny:** London, nearby London. Someone pick up.

**Officer:** What is your relationship with this person?

**Jenny:** Em, I'm not sure, school, school arrange it. The fax of the person. Thank you.

**Officer:** Wait, wait. Your sheep, has got a passport too?

**Jenny:** What?

**Officer:** Your sheep has got a passport too?

**Jenny:** My sheep?

**Officer:** Enjoy your stay in England.

**Jenny:** Stop messing with me. How can he be so not serious?

# UNIT 8

## Globalization

### Teaching Objectives

After learning this unit, the students should be able to:

1. have a general idea about what globalization is and people's different standpoints toward this trend;
2. learn the important role culture plays in the globalized settings;
3. open your mind to a worldview that honors both the unity and the diversity of the world's peoples, cultures, and civilizations;
4. be aware of some ethical guidelines that you should bear in mind when interacting with people from different cultures.

## Unit Overview

In every broad term, globalization is the worldwide integration of economic, technological, political, cultural, and social aspects between countries.

Globalization is not a new phenomenon. But within the last few decades, the advances made in technology, international trade, and communication have soared. Such a dramatic shift into a globalized world has led many to question the benefits and pitfalls of globalization.

Globalization can affect culture in a few basic ways. One interpretation suggests that globalization disperses any and every culture throughout the world, making the planet more heterogeneous, forging deeper connections between different groups. Others argue that globalization makes culture more homogenous, leading to a unified world culture that consists of watered-down versions of regional cultural trends. Proponents argue that this only affects things like consumer goods and the media, while critics worry that it weakens traditional culture.

The impact of globalization on culture may also be seen as a blend of the heterogeneous and homogenous, or a “glocalization” of sorts. Glocalization can be understood as the development of hybrid cultures at the local level, as foreign cultures reach local soil, such as in the creation of fusion cuisine or music.

Thinking about globalization in the broadest possible terms, there are three principal ways that globalization can be seen to have an impact on global culture. These occur through:

1. the development of a new culture of the globally connected professionals and especially business elites;
2. the proliferation of pop culture —which many critics complain is primarily American; and
3. the diffusion of beliefs and values about broader issues such as human rights and other social mores.

In the post-Cold War era, power is shifting from the long predominant West to non-Western civilizations, and the world has become multipolar and multicivilizational. The most important distinctions among peoples are not ideological, political, or economic, but cultural. To ensure better interaction with people from different cultures, we maintain that despite those cultural differences, there are nevertheless universal codes of conduct that we believe apply to all people and all cultures. In short, it is our contention that you can develop a universal ethic that also grants the relativistic nature of cultures.

## Unit Contents

Text A Globalization	
contents	weighing scale
1. definition of globalization	*
2. benefits and drawbacks of globalization	** (重点)
3. different attitude toward globalization	** (重点)

Text B Cultural Impacts of Globalization	
contents	weighing scale
1. how globalization impacts global culture	*** (重点)
2. examples of cultural impacts	*

Text C A Multiploar, Multicivilizational World	
contents	weighing scale
1. historical review of civilization contacts	*
2. cultural conflicts in the post-Cold War era	** (重点)
3. power balance between Western and non-Western civilizations	*

Text D Guidelines for an Intercultural Ethic	
contents	weighing scale
some ethical guidelines to follow when interacting with people from different cultures	*

## Teaching Design

Contents	Time Allocation	Methods
Part I Retrieval	10 min.	in-class teaching, interactive activities, discussion, team work
Part II Comprehension	50 min.	
Part III Analysis	30 min.	
Part IV Knowledge Utility	30 min.	
Part V Follow-up Reading	60 min.	after-class self-learning, including on-line learning
Part VI Test Bank	30 min.	
Part VII Web Learning	30 min.	

## Evaluation of Students' Work

Aspects	Focus	Methods	Score
cross-cultural consciousness/awareness	Parts I & II	unit quiz & written work	
cross-cultural criticism	Part III Section A	individual oral work	
cross-cultural reflection	Part III Section B	team oral work	
cross-cultural interaction	Part IV Section A	team work	
cross-cultural competence	Part IV Section B	pair work	

## Key to Text Reading Exercises

### PART II Comprehension

## symbolizing globalization & its impact

### Section A

### Reading comprehension

#### TEXT A

#### I. Discussing/Writing

1. The U'wa tribe is faced with the threat of international oil corporations' invasion and possible exploitation of their native land. For the U'wa, oil represents the blood of Mother Earth, and to drain the blood would kill the land and cause imbalance in the world; whereas for the international corporations, it means wealth and a prosperous future.
2. Some people favor globalization and view it as a means by which countries may develop economically and increase their standard of living. For example, globalization helps increase economic wealth and establishes good political relationships with trading partners, and it also promotes free trade and competition between corporations. Thus consumers throughout the world have more options and cheaper products. Some people oppose globalization because of its drawbacks: developed countries may exploit developing nations through free-trade agreements, and globalization can Westernize or Americanize the world. Besides, it may also lead to increasing gap between the rich and the poor and damaging effects on the environment of developing nations. Other people fall somewhere in the middle of the previous two groups. They recognize that globalization has both benefits and drawbacks, and support an "alternative globalization" —a balance between positive and negative aspects.

#### II. Filling in the blanks

- |               |                  |                |
|---------------|------------------|----------------|
| 1) identity   | 2) heterogeneous | 3) homogeneous |
| 4) Proponents | 5) westernizing  |                |



## ►► TEXT B

### I. Discussing/Writing

1. Samuel Huntington has characterized this group of global professionals as the “Davos culture” and Robert Reich draws a broader definition of its membership to include a large number of professionals within the United States, who may be more likely to think of themselves as “citizen of the world.”
2. The dominance of Americanized cultural products.
3. He argues that values are particular to the nations in which they originate, and he denounces the Western belief in the universality of culture as false, immoral and dangerous. The West must abandon both these pretensions and all attempts to impose Western values on the rest of the world.

### II. Summarizing

(Open)

## Section B Watching comprehension

- |                                    |                           |
|------------------------------------|---------------------------|
| 1) interconnected                  | 2) interdependent         |
| 3) modern communication technology | 4) purposefully           |
| 5) the economy sphere              | 6) international politics |
| 7) cultural diversity              | 8) complex                |
| 9) a threat and an opportunity     | 10) exacerbated           |

### Script

The world is becoming more and more interconnected. Never before in human history has there existed such an intense relationship between international trade, communication and politics. The term “globalization” is all around us, sometimes as an opportunity, sometimes as a new challenge. But what exactly does “globalization” mean? And what are its ramifications?

Even though the term “globalization” is frequently used, it is not as easy to define. One thing is clear — in today’s world, economic, environmental, social and political issues and problems are no longer limited to the national level,

because the world has become so interdependent. Reasonable governance can only be realized within broader group of stakeholders. For example, state confederations, such as the European Union; regional economic organizations, like OECD, or the whole world. Today, modern communication technology, and mass media, like radio, TV, phones or internet are global standard, this means that information can be distributed worldwide, in real time at affordable prices. For instance, the average price of a telephone call from New York to London has decreased by 99% since 1930; international TV broadcasters deliver information, opinions and cultural products to most remote areas. The cost for transportation of products and persons has dropped by 65% since 1930, due to low fuel prices and the development of new means of transportation, in particular container shipping. Air freight costs have dropped even more, 88%. The freight charges for a ton of coffee delivered from Asia to Europe only account for 1% of its price. Such developments are the results of technological advancements, but there are some aspects which were introduced purposefully as well. Since the 1980s, the richer, more industrialized countries worked toward removing trade barriers, such as tariffs, import quotas and bans worldwide. Thus new technologies, decreasing transportation costs and the liberalization of international trade has made it possible and profitable for major companies to produce and sell worldwide.

Let's take a glance at the three main areas of globalization: the economy sphere is of particular importance. It is a major catalyst for globalization and is at the same time the most affected area —international exports have increased 30 fold in the last 60 years. The foreign direct investments of companies and governments have increased substantially. It's risen from \$ 13 billion per year in 1970 to more than 1.8 trillion today. Many companies are searching for new markets and opportunities for cheap production in countries with low wages and softer environmental regulations. The number of such multinational corporations rose from 7 000 to 65 000 since the 1990s. Similar to the world economy, international politics is also more interdependent today. Most important policy issues like climate change, the financial crises or terrorism do not care about borders —such problems can not be solved by a single state alone. Politics tries to react by attempting to make decisions in broader groups of countries, like the EU, the G-20, or even the United Nations. At the same time, there are more and more international pressure groups, which do not belong to a particular state. These so called non-governmental organizations, or NGOs are able to exert influence in politics related to their field of work,

examples include Green Peace, Amnesty International, or ATTAC. A global public forum evolves through the previously mentioned new possibilities of communication. NGOs use this in order to influence politics. International political problems and emergence of new global actors like NGOs and multinational corporations lead to a decrease of the political latitude of single states, especially of small states. The influence of globalization can be observed in our culture as well. One aspect is often referred to as “MacWorld”. The term describes how western culture, especially popular culture becomes dominant, and destroys cultural diversity. The global distribution of western music, news, products, and even the English language promotes this effect. To counter globalization, we can also see backlash, for example people are increasingly returning to local and regional cultural customs.

Globalization is a very complex development—some countries benefit more, others benefit less. Newly industrialized countries, like Korea, as well as the rapidly developing India, Brazil and China gain a considerable advantage from their integration into the world economy. They can build up their factories with foreign direct investment in infrastructure, and sell their products internationally. Due to the low wages in these countries, these products are very competitive on the world market. China represents a perfect example of how a broader population can benefit, too. Its vast economic growth has enabled 500 000 000 Chinese to leave extreme poverty. On the other hand, there are whole regions who are suffering more than they are benefiting from globalization. This is particularly true for most sub-Saharan African countries—such countries are not prepared sufficiently for tightened international competition. The cheap products produced by industrial and newly industrialized countries flood the local market and destroy local production facilities. Moreover, these countries are not attractive for foreign investors, thus they can not walk the same road as the newly industrialized countries. Globalization is both a threat and an opportunity for industrialized countries. On the one hand, they can acquire new markets for their industrial goods. On the other hand, they are facing the competition of newly industrialized countries that can produce at lower cost; specifically the production of simple goods is no longer profitable. Very few products, like textile, toys or life goods, are still produced in industrialized countries.

It becomes clear that globalization takes places in many areas such as politics, culture and the economy. Declining cost of transport and communication and the global liberalization of markets have fuelled this trend. While some countries benefit from globalization, it has exacerbated the problems of others. Thus globalization presents both new opportunities and new challenges.

## PART III Analysis

### analyzing globalization & its impact

#### Section B Video analysis

1. All continents, countries are different; but they are interconnected; we live in the same world, and we only have one earth.
2. Despite their skin color, race and nationality, human beings are interconnected, too.
3. Every person, every nation is influenced by globalization.
4. Globalization needs to address the issues of the environment protection, economic equality, humanity and human development should take top priority.

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## PART IV Knowledge Utility

### investigating globalization & its impact

#### Section B Solving problems about impact of globalization

VOA	Title	Problems	Solutions
Report 1	UNESCO lists “Intangible Heritage” Traditions	The “intangible heritage” of humanity is threatened and fading out.	UNESCO announced fifty-one additions to its Representative List of the Intangible Cultural Heritage of Humanity to protect those living cultural traditions passed on from one generation to another. The intangible heritage traditions are about food, traditions, music and dancing, etc. The future of intangible

(续表)

VOA	Title	Problems	Solutions
			culture depends on the education of future generations, and UNESCO works with governments to help strengthen educational programs in communities.
Report 2	Brothers Rediscovering Community Living on Recycled Bikes	In America, small communities are falling apart, families are much more isolated, and individuals are much more isolated. A lot of people are starting to lament that loss of community in the country and loss of local culture.	Two brothers are riding across the country on bicycles made of recycled parts, in search of Americans reviving a lost sense of local community. They made a video to show one way Americans are turning their backs on decades of globalization and relocalizing culture. They are trying to live sustainably each step of the way, and are learning how from the people they meet. It is about "... constructing a lot of things in your life with your hands and with your own friends...something about the process, the intimacy of living through people you are close to ..."
Report 3	Technology Rescues Dying Languages	There are some 7 000 languages spoken around the world and linguistics say up to half of them are at risk of disappearing by the end of the century. That works out to one language going extinct every two weeks.	Some defenders are turning to technology in hopes of reversing that trend. For example, Bud Lane, one of few Siletz tribe language speakers turned to several National Geographic Fellows to help him record 14 000 words and phrases in his native tongue. Linguistics professor David Harrison has posted talking dictionaries for eight highly-endangered languages from around the world, hosted by Swarthmore College in Pennsylvania. In his opinion, language activists can now

(续表)

VOA	Title	Problems	Solutions
			go on the offensive with modern digital tools such as iPhone apps, YouTube videos and Facebook pages devoted to disappearing tongues. Microsoft has also worked with language activist in New Zealand, Spain and Wales to translate its software into Maori, Basque, Catalan and Welsh, respectively, but Siletz language teacher Bud Lane cautions that technology alone can not save endangered languages; it is more important for people to speak and learn the language.

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## Report 1

**UNESCO Lists “Intangible Heritage” Traditions**

By Dana Demange

2010-11-30

**BARBARA KLEIN:** I’m Barbara Klein.

**STEVE EMBER:** And I’m Steve Ember with EXPLORATIONS in VOA Special English. Today we tell about recent efforts by the United Nations to honor and protect different cultural traditions from around the world. U.N. experts meeting in Nairobi, Kenya recently announced this year’s cultural protection list.

**BARBARA KLEIN:** One of the many aims of the United Nations Educational, Scientific, and Cultural Organization is to protect culture in all of its many representations. Its World Heritage program identifies threats to valuable natural and cultural places around the world. But what about cultural expressions that are not a set place, building or collection of objects?

Since two thousand three, UNESCO has also worked to protect what it calls the “intangible heritage” of humanity. It defines intangible heritage as living traditions that are passed on from one generation to another. These include spoken traditions, festivals, performing arts, social ceremonies and cultural knowledge. UNESCO recently announced fifty-one additions to its Representative List of the

Intangible Cultural Heritage of Humanity.

**STEVE EMBER:** Several of this year's intangible heritage traditions are about food. For example, France made the list for its rich traditions involving the cooking and enjoyment of food and drink. A traditional French meal includes several wines and dishes including meat, cheese and dessert. The importance of the meal in France is also about bringing together family and friends to honor special occasions.

Mexico was also chosen for its food traditions. Many cooking methods in that country are ancient. The three main foods in Mexican cooking include corn, beans and chili. The foods are linked to special methods of farming and also to special celebrations.

Spain, Greece, Italy and Morocco were recognized for their collective cooking traditions, described by UNESCO as the Mediterranean diet.

Croatia is listed for its gingerbread tradition. This sweet bread is made from flour, sugar, baking soda and spices. It takes skill and speed to make gingerbread. Each baker paints the gingerbread and can add pictures and messages to the design. Gingerbread can be made to observe special events such as weddings.

**BARBARA KLEIN:** Other intangible traditions take place at festivals. For example, the oil-wrestling tradition in Turkey takes place in Edirne. Men wear pants made out of leather. Their bodies are covered in oil. They compete to be the best fighter. The winner gets a golden belt.

In Luxembourg, a festival in the ancient town of Esternach involves prayer, song and dance. As many as eight thousand dancers take part in this event that dates back to the year eleven hundred.

**STEVE EMBER:** This year's list of intangible heritage includes several traditions from Iran. These include the skill of making floor coverings. Important places for carpet-weaving include Fars and Kashan. Another Iranian tradition is Ta'ziye. This performance art tells stories about religious and historical events through music, song and movement. Pahlevani is a form of physical training for self-defense. But it is about more than movement. The tradition includes knowledge of religious, moral and social teachings.

**BARBARA KLEIN:** Many of this year's cultural traditions involve music.

Flamenco from Spain combines music, dance and song. This intense music expresses emotions such as joy, grief or pain. Flamenco dancers use their feet to pound complex rhythms. Guitar music adds to the emotional performance. Flamenco is performed in many areas of

southern Spain, including Andalusia.

Marimba music and singing are performed in the South Pacific area of Colombia. The area's African ancestry influences this music.

Men and women sing to the beat of hand-made musical instruments including marimbas, rattles and drums.

The music is sung for special events including religious worship or to mourn someone's death.

**STEVE EMBER:** The Angklung musical instrument from Indonesia is made out of bamboo. Each instrument produces only one musical sound. So, several musicians are needed to play a song. Angklung music is often played to mark important events such as rice planting and harvesting.

Ojkanje singing is a tradition in villages in the Dalmatian area of Croatia. It is performed by two or more singers.

Singers use their throats to produce a special sound. Each song lasts as long as the main singer can hold his or her breath.

These songs can be about subjects including love, politics and current social events. These throat-singers must pass down their skills to younger generations for this tradition to survive. But as more and more young people move to cities, there are fewer people left to carry on this special tradition.

**BARBARA KLEIN:** Ojkanje singing is one of four additions on a special List of Intangible Cultural Heritage in Need of Urgent Safeguarding. The goal of this list is to identify threatened cultural traditions so that nations can work with UNESCO to protect them. The three other traditions added to the urgent safeguarding list are in China. They are the Meshrep tradition of the Uighur people; the method of building traditional Chinese boats called junks, and a kind of printing using wooden forms.

**STEVE EMBER:** Some people criticize UNESCO's list of intangible heritage. They say the rules are so inclusive that any tradition can qualify. Others note that nations and groups apply for recognition of traditions in an effort to increase attention to their local industries, such as agriculture or travel.

One reporter questioned why Flamenco music is on the list since it is extremely popular and economically successful. He questioned whether a relatively new and extremely popular tradition should be on the same list as traditions that are ancient and disappearing.



**BARBARA KLEIN:** Cecile Duvelle is the chief of UNESCO's Intangible Heritage program. She says globalization is threatening many cultural traditions. Here she talks about the Urgent Safeguarding List.

**CECILE DUVELLE:** "The most important list is of course the Urgent Safeguarding List. These states are inscribing by themselves, are proposing by themselves, elements they feel deem the attention of the international community. They foresee safeguarding plans, but they very often need the mobilization including by funding of the international community."

**STEVE EMBER:** UNESCO explains that protecting intangible traditions requires making sure that a community continues to share the knowledge and skills of each tradition with younger generations. Traditions that are no longer considered meaningful or useful to a community die out. But a community that is concerned about a tradition that is disappearing can choose to act.

UNESCO does not choose the local traditions to be protected. The group requires that local communities take part in the proposal process. They approve of the protection efforts and can be involved as plans move forward.

**CECILE DUVELLE:** "The elements are proposed by states. But states must ensure for each element they propose, that they have the free prior and informed consent of the communities. They are not allowed to propose an element without the consent of the community. Moreover, they need to ensure the full participation of the communities in the safeguarding plan."

**BARBARA KLEIN:** Ms. Duvelle says that the future of intangible culture depends on the education of younger generations. UNESCO works with governments to help strengthen educational programs in communities.

**CECILE DUVELLE:** "The young generation are very much targeted with this list because they must understand that they are the ones who are going to ensure, or not, the vitality and transmission of these elements to the next generations. So we need also to show that intangible heritage is not only something at risk of disappearing, but also something that is embodied in our daily lives."

**STEVE EMBER:** UNESCO says intangible heritage is important to give people a sense of identity and belonging. It also links a community's past and present. UNESCO says recognizing these traditions supports a shared sense of respect for humanity's many ways of life.

**BARBARA KLEIN:** This program was written and produced by Dana Demange. I'm Barbara Klein.

## Report 2

### **Brothers Rediscover Community Living on Recycled Bikes**

JulieAnn McKellogg | Washington

*April 28, 2011*

Noah and Tim Hussin began peddling away from their big city lives last November and into the homes of Americans who are trying to rebuild sustainable local communities and economies.

After three years of living abroad, Noah wanted to come home and explore parts of the United States most people don't know. Tim — an avid bike rider — has worked in multimedia journalism for years, and felt it was time to pursue a personal project with his brother.

They are now more than 1 600 kilometers from the east coast state of North Carolina, where they began their journey. Along the way, the brothers have met Americans who are living in eco-villages, on an urban farm and running sustainable businesses.

But photographer and filmmaker Tim Hussin says they are not just riding by. "You know, it's not like we are staying nearby in a hotel or something, and just, you know, visiting everyday or every other day. We are actually sleeping in their houses and eating breakfast with them. So, we have very much become a part of whatever we are documenting," Hussin said.

They are documenting their experience through film and photography, and a blog, which incorporates local music of the places they have visited.

Noah says their journey began at a member-owned bicycle shop in Asheville, North Carolina, where they made their bikes from recycled parts.

"We discovered this bicycle co-op, which they are all over the country, kinda popping up everywhere. You can come in there and just sort through a whole garage of old parts, and they will teach you how to basically build a bike from the scraps," Noah said.

The Hussin brothers made a video at the bicycle recyclery to show one way Americans are turning their backs on decades of globalization and relocalizing culture.

Noah says it's happening all over the United States.

"Small communities are falling apart, whether its towns that are losing their industry and all their jobs and people are having to move out. Or whether it's just people choosing the life in suburbs where there are not really public spaces and there really isn't the cultural infrastructure to bring people together.

I mean, we sense that a lot of people are kinda starting to lament that loss of community in this country and this loss of kinda local culture,” Noah said.

Their first stop was at an urban homestead, a city or suburban home where residents produce all their basic needs. In one of the Hussin’s short films, the homesteaders explain how this type of sustainable living allows them to abandon their 9 to 5 jobs to pursue their creative interests, like building, sewing, cooking and playing music.

“Small community living has been lost in America. Families are much more isolated, individuals are much more isolated. And I do think a lot is lost.”

“People are living sad lonely existences. Why do we have to do that to ourselves? We don’t.” Tim says this North Carolina community is not alone.

“We have found there are a lot of people creating spaces to bring people to live the lives they want to a lead and not to live they have been taught they should lead,” Tim said.

The brothers are trying to live sustainably each step of the way, and are learning how from the people they meet. Noah says the residents of the urban homestead taught them how to find, rather than buy, their food while on the road.

“That was the beginning of us kinda realizing how much free food was out there, which has become a big part of our lifestyle on the road. Dumpster diving and road kill, which we never expected,” Noah said.

Tim says there is plenty of food for the taking ... if you know where to look. “It like blows my mind how much food, grocery stores throw away. If you start looking in the dumpsters, especially in America, and see how much they throw away because, you know, it expires in one day or a vegetable has like a tiny rotten spot on it,” Tim said.

He says they are discovering ways of living very different from their suburban up-bringing in the southeastern state of Florida.

“There are a lot of interesting communities that I had no idea existed. And a lot of people that are really passionate about changing the way we live. It’s really exciting and inspiring to see all these communities working individually but also together as sort of part of a larger movement,” Tim said.

Noah says he and his brother have been inspired to change the way they live, and they hope their blog about their journey inspires others to consider it as well.

“Something about constructing a lot of things in your life with your hands and with your own friends ... something about the process, the intimacy of living through people you are close to seems to feel a lot more authentic and

a lot more human and I would much rather incorporate into my life going forward than I have in the past,” Noah said.

Noah and Tim Hussin are now peddling through the culture-rich city of New Orleans, Louisiana, looking out for stories the city might turn up.

### Report 3

#### **Technology Rescues Dying Languages**

Tom Banse | Vancouver, Canada

*March 05, 2012*

**Alfred “Bud” Lane (right), among the last speakers of a language from Oregon called Siletz Dee-ni, works with linguist Gregory Anderson to record words for a talking dictionary. Lane is using the dictionary to teach the vanishing language to youths.**

In our interconnected world, global languages like English, Spanish and Chinese are increasingly dominant.

But there are some 7 000 other languages spoken around the world and linguists say up to half of them are at risk of disappearing by the end of the century. That works out to one language going extinct every two weeks.

Now, some defenders are turning to technology in hopes of reversing that trend.

#### **“Moribund” language**

Members of the Siletz tribe on the Oregon coast take pride in a language they say “is as old as time itself.” But today, you can count the number of fluent speakers on one hand.

Bud Lane is one of them. “We had linguists that had come in and done assessments of our people and our language and they labeled it— I’ll never forget this term— ‘moribund,’ meaning it was headed for the ash heap of history.”

The Siletz tribal council was determined not to let that happen. Realizing he would need outside help to revive the Siletz language, Lane turned to several National Geographic Fellows, who helped him record 14 000 words and phrases in his native tongue.

#### **Talking dictionary**

The word translations are now available online, along with lesson plans, as part of a “talking dictionary.”

The site is hosted by Swarthmore College in Pennsylvania, where

linguistics professor David Harrison has also posted talking dictionaries for seven other highly-endangered languages from around the world.

“This is what I like to call the flip side of globalization, or the positive value of globalization,” Harrison says. “We hear a lot about how globalization exerts negative pressures on small cultures to assimilate.”

However, according to Harrison, language activists can now go on the offensive with modern digital tools such as iPhone apps, YouTube videos and Facebook pages devoted to disappearing tongues.

### **Translating windows**

Harrison and a colleague in Oregon have mapped hotspots for endangered aboriginal languages. One is the Pacific Northwest. Others include the upper Amazon basin, Siberia and northern Australia.

In Canada’s far north, the Inuit people are struggling to preserve their native language. Part of their strategy is to get Microsoft’s help in translating its ubiquitous Windows operating system and Office software into Inuktitut.

The programming group had to invent new words to cover all the terms in some Windows and Word document menus, but project leader Gavin Nesbitt says it was worth the effort.

“So many people will spend their entire day sitting in front of a computer,” Nesbitt says. “If you’re sitting in front of your computer in English all day, that just reinforces English. If you’re now using Inuktitut, it is reinforcing [that] this is your language.”

That’s why Microsoft has also worked with language activists in New Zealand, Spain and Wales to translate its software into Maori, Basque, Catalan and Welsh, respectively.

Back in Oregon, Siletz language teacher Bud Lane cautions that technology alone cannot save endangered languages.

“Nothing takes the place of speakers speaking to other speakers and to people who are learning, he says. “But this bridges a gap that was just sorely needed in our community and in our tribe.”

Lane points to one sign the tide is turning for his people: tribal youth are now texting each other in Siletz.

## PART V Follow-up Reading

### TEXT C

#### I. Discussing/Writing

1. During most of human existence, contacts between civilizations were intermittent or nonexistent. Then, with the beginning of the modern era, about 1500 A.D., global politics assumed two dimensions. For over four hundred years, the nation states of the West constituted a multipolar international system within Western civilization and interacted, competed, and fought wars with each other. At the same time, Western nations also expanded, conquered, colonized, or decisively influenced every other civilization. During the Cold War global politics became bipolar and the world was divided into three parts. A group of mostly wealthy and democratic societies, led by the United States, competed with a group of somewhat poorer communist societies associated with and led by the Soviet Union. And the Third World outside these two camps, composed of poor, unstable and nonaligned countries.

In the late 1980s the communist world collapsed, and the Cold War was over. In the post-Cold War world, the most important distinctions among peoples becomes are not ideological, political, or economic. They are cultural.

2. People separated by ideology but united by culture come together. Societies united by ideology or historical circumstance but divided by civilization either come apart, or are subjected to intense strain. Countries with cultural affinities cooperate economically and politically. International organizations based on states with cultural commonality, such as the European Union, are far more successful than those that attempt to transcend cultures.

#### II. Analyzing

Right now China has also evolved into information age stage, where its people are benefiting greatly from easily accessible on-line information, meanwhile their life style and communication mode is also being influenced and reshaped by the information age.

From an anthropological view, we can also see some traditional Chinese cultures are declining under the influence of Western cultures, such as traditional ways of life, traditional beliefs like Confucianism and Taoism, some Chinese holidays, and traditional customs, etc.

Chinese are also becoming more materialistic and profit-driven. With many Chinese atheistic, we don't have much ethics or moral senses to restrict our behaviors and to help us to find the mental peace, thus we feel disoriented and spiritually unbalanced. And it can be a dangerous thing both to the society and ourselves.

With more contact with outside world, China is experiencing the impact of other civilizations and cultures, on the other hand exerting its own influence on others and making its presence felt all over the world. Conflicts between cultures and civilizations are certainly unavoidable, but we also believe dialogue with other cultures and civilizations can ease tensions and make a better world for both parties.

## ►► TEXT D

### I. Discussing/Writing

1. Be mindful that communication produces a response; Respect the worth of the individual; Seek commonalities among people and cultures; Recognize the validity of differences; Take responsibilities for your actions; Be motivated.  
记住：任何交际行为都会引发一个反应；  
尊重个人的价值；  
从不同的民族和文化中寻找共性；  
承认差异的客观存在；  
为自己的行为负责；  
落实到行动。
2. Stripping away surface differences will uncover a multiplicity of similarities: people's hopes, aspirations, desire to survive, search for love, and need for family — to name a few. Not only do we have similarities in feelings and experiences, but there are values that are common to all cultures.

### II. Summarizing a title

The Integration of Cultures/Interconnected Cultures

## PART VI Test Bank

### I. Multiple choice

1. b 2. a 3. c 4. c 5. a 6. b 7. c 8. c 9. b 10. a

### II. True or false

1. T 2. F 3. F 4. T 5. T 6. F 7. T 8. T 9. F 10. T

### III. Key concept check

- |                      |                       |                            |
|----------------------|-----------------------|----------------------------|
| 1. globalization     | 2. deglobalization    | 3. global village          |
| 4. glocalization     | 5. cultural diversity | 6. cultural homogenization |
| 7. cultural hegemony |                       |                            |

## PART VII Web Learning

### III. Listen more

Topic	Interviewees	Attitude towards globalization	Is the answer expected?
Globalization trade, integration into the world economy	Muslims	Most of them are pro-globalist	No.

answer to the questions are open.

### Script

For those who view Muslims as generally insular, inward-looking and suspicious of the world at large, the results of the poll may come as a surprise.

Conducted by the U.S.-headquartered group, WorldPublicOpinion.org, the poll surveyed the opinions of more than 5 000 people in Egypt, Turkey,



Azerbaijan, Iran, Indonesia, the Palestinian territories, and Muslim areas of Nigeria. WorldPublicOpinion.org director Steven Kull:

“All of the Muslim countries that we polled in, a majority or at least a plurality said that they thought that globalization, defined as the increasing connections of our economy with others around the world, is mostly good for their country. Egypt and the Muslim population of Nigeria — in those countries 8 in 10 said that is mostly good.”

Overall, the poll found 63 percent of Muslims rating globalization favorably, with 59 percent viewing trade as beneficial.

When reservations about globalization were expressed, respondents did not focus on how the Muslim faith might be affected by growing international ties. Rather, the survey found Muslims concerned about the impact of globalization on the environment and job security.

Kull noted that these views are hardly unique to Muslims.

“Basically the patterns we found here are no different than the patterns around the world. These sentiments are quite common,” Kull says the survey results dispel some common perceptions about Muslims.

“Many people assume that people in the Muslim world are uncomfortable with the notion of globalization, that they are afraid of the outside world undermining their culture. It’s often interpreted that the negative feelings that the people in the Muslim world express toward the West are derived from as kind of separatist impulse, a desire to not integrate with the larger world. And while there clearly are negative feelings toward the West, it does not lead them to ultimately want to be separate. They do want to become more integrated economically.”

The poll was conducted with the assistance of academic institutions in the countries surveyed. Michael Bomen, VOA news, Washington.