



Intercultural  
Communication

# 跨文化 交际教程

总主编 蒋学清  
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# 前言

《大学英语教学指南（征求意见稿）》强调大学英语课程“兼有工具性和人文性”。《义务教育英语课程标准（2011年版）》指出“工具性和人文性统一的英语课程有利于为学生的终身发展奠定基础”。高校大学英语课程的人文性主要表现为文化自觉与文化包容。

当前，高校英语教学十分注重文化教学。具体表现为：第一、各学校大量开设诸如英语国家概况、英美文学、英美社会与文化等目的语的文化课程。第二、为了追求英语的原汁原味，英语文化被大量引入英语教学。第三、注重学生对文化知识的认知。这些做法值得提倡与鼓励。

同时我们更要意识到：不同文化背景的交际始终是“跨着文化”，而文化差异与冲突并不能通过强化目的语文化教学而自然消失。

在此背景下，我们发现：文化课程设置失衡，惟独不见与跨文化交际相关的课程；反映中国文化的语言材料寥寥无几，教材与资料失衡；学生往往不知道如何用英语来正确表述自己的母语文化，他们在中国文化面前“失语”、“休克”了。

我们认为，文化自觉与文化包容只能源自“知己知彼”的跨文化交流活动。

为此，我们编写了《跨文化交际教程》，突出“文化输入、能力输出”理念。“文化输入”在本教材中体现为中西文化知识、文化理论的比较和习得，特别是在内容上平衡了中国文化、儒道思想在英语文化教学中的分量；“能力输出”在本教材中体现为一系列跨文化交际活动的实证和践行，其目的是培养学生的跨文化交际能力，使他们在与不同文化背景的人交流时，能根据场合调整自己的言语、非言语交流，做到言谈举止得体、信息解读正确，并自觉克服文化中心主义和刻板印象带来的文化误读。

本教程具有如下特点：

1. 多元展示中西文化习得与对比。通过“文化认知”、“文化理解”及“文化辨析”等板块向学生传授多元化的文化知识，引导学生理解不同的文化现象，拓展学生的全球化视野，让学生了解中西文化的同质性和异质性，增强文化敏感性和包容性，从而有效减少文化误读。
2. 素材精选，兼顾经典与当代文化传承。选材力求从学生的英语语言基础、个人兴趣爱好、实际交流需求出发，既注重时代感、生动性，又注重可读性、可思性，还兼顾到文化历久弥新的传承性。学生在博采外域文化的同时，也要从中国传统文化中汲取精神力量和智慧。
3. 精心编排，由表及里探讨文化内涵。每单元的内容编排遵循认知规律，由文化感性认识入手，逐渐过渡到文化差异理性分析与思辨，最后到跨文化交际能力培养和实践。
4. 教学灵活，立体化教学提高教学效率。（1）采用全新的多模态、多媒体、多环境的教學理念，用多样化的教学资源 and 教学手段来丰富教学环节，全面提高教学效率。（2）教材顶层设计以“语言文化兼修、能力培养为主”的教学理念，把跨文化交流细化到学校和求职等典型的生活场景和语境中，借助案例、翻译、媒体等载体，生动、立体地展现跨文化交流的真实场景和存在的问题。这种体验式的教学使学生能够针对特定的文化场景做到“言行得体”。（3）教学过程底层设计侧重引导学生对所学文化点进行文化反思与中外对比。思辨练习环环相扣，引导学生打开思维，进行分析和研究，得出结论或解决方法。

《跨文化交际教程》由《学生课堂用书》《学生网络用书》《教师用书》和多媒体学习资料组成。本教程共八个单元，编排体例遵循“文化内核差异认识→文化表层差异认识”逻辑顺序。



具体而言, 宗教和价值观念是文化内核, 其差异性直接体现在文化的表层, 比如语言形式、家庭关系及性别角色、风俗节日等。这种“道”与“器”的关系决定了本书的编排顺序是: 第一单元: 总体介绍; 第二单元: 六大宗教的核心理念及其在文化中的体现; 第三单元: 东西方价值观; 第四单元: 文化差异与语言差异; 第五单元: 家庭与性别观念; 第六单元: 文化风俗及节日; 第七单元: 文化休克; 第八单元: 全球化。其中, 第一单元是本书的引子, 引出跨文化交际课程学习的意义; 第二、三单元介绍“文化内核差异”; 第四、五、六单元讨论“文化表层差异”; 第七、八单元进行总结, 指出文化差异在跨文化交际中产生的后果并试图把跨文化交际活动置于当下全球化背景下来审视。

每一单元内容编排都遵循“文化知识认知→文化知识理解→文化知识辨析→文化知识运用”这一渐进过程。具体为: 第一部分: 知识提取——中西文化感性认知; 第二部分: 知识理解——中西文化具象理解; 第三部分: 知识辨析——中西文化案例分析; 第四部分: 知识运用——中西文化田野调查; 第五部分: 跟进阅读; 第六部分: 单元测验; 第七部分: 网络学习。

教材使用说明: 第一至第四部分为课堂版教材, 供学生课上学习使用。其中, 文化认知与文化理解是教学环节, 凝练了优质的教学资源; 文化分析与文化运用是实践环节, 引导学生注重跨文化意识、跨文化交际能力的培养。第五至第七部分为网络版教材, 包括跟进阅读、文化测试、影视片段、网上学习等, 供学生课后自主学习使用。(网络版教材详见abook学习卡资源服务网站, 具体操作方式请见郑重声明页使用说明。)

此外, 配套的《教师用书》主要内容有: 单元教学目标; 单元知识要点综述; 单元内容及教学比重; 教学设计及时间分配、学生跨文化交际能力评估表; 单元练习及测验答案; 网络学习练习答案及单元音频、视频文字材料。

本教程所有音视频资源均生成二维码放在练习对应的位置, 请用手机扫描二维码查看。只要手机有扫描二维码功能的app都可以使用。具体操作如下: 微信-发现-扫一扫, 然后用扫描框对准二维码即可在手机上弹出视频或者音频界面, 直接点击观看, 或者登陆中国外语网([www.cflo.com.cn](http://www.cflo.com.cn))下载相关教学资源(含《教师用书》等)。

教学进度建议: 每两个教学周(4学时)完成一个单元, 其中2学时完成第一至第四部分内容, 1学时检查学生实践作业, 1学时检查网络自主学习、答疑外加单元测试。

本教材凝结了编写团队两年伏案心血和多年耕耘辛劳, 其得以付梓出版来自“大学英语拓展课程系列教材”总主编蒋学清教授的积极组织与认真指导、总主审叶起昌教授的严谨审核以及本课程教学团队中具有丰富教学经验及留学背景的骨干老师们的通力协作。

主编刘小燕负责样章的编排、编写了第一与第七单元, 并部分参与第四单元练习编写工作、完成本书统稿及音视频整合工作、审核《学生课堂用书》《学生网络用书》及《教师用书》。副主编夏登山负责选题设计、组织协调和第二单元的编写工作。副主编刘路薇负责书稿的审核及第八单元的编写。程瑾涛负责第三单元的编写和第四单元的大部分编写工作。尹静负责第五单元的编写。周志杰负责第六单元的编写。

团队在编写中力求精益求精, 但鉴于能力有限, 编排难免百密一疏, 敬请各位读者指正。

最后, 我们在编写中参阅了国内外的相关书籍、教材和网站, 在此对相关作者深表谢意!

编者  
2014年5月

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教师用户请登录中国外语网<http://www.cflo.com.cn>，进入“教师资源”获取教学资源，包括与本书配套的教师用书及相关音视频资料。

学习卡账号自激活之日起一年内有效，过期作废。

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UNIT

# 1

## General Introduction

*Culture is to a human collective what personality is to an individual.*

— Geert Hofstede

### Learning Objectives

By the end of this unit, you 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.

## PART I Retrieval

### recognizing culture & cultural conflict

#### Warm-up questions

##### SITUATION 1



#### Questions



When you treat guests at home, what drinks would you like to offer? Tea or coffee? Is your way of treating the guest influenced by culture?

##### SITUATION 2

**Imagine yourself in the following situation:**

You are now studying in an American university. Your roommate, Jack, likes to party in your dormroom at weekends. With loud music and hilarious talking in the party, you are unable to study or sleep. You feel quite annoyed.

#### Questions



What would you do in this situation? How would you resolve this conflict?

# PART II Comprehension

## symbolizing culture & cultural conflict

### Section A

#### Reading comprehension

PART II

Directions: Read the following texts and finish the exercises after each text.

#### TEXT A

003

#### What Is Culture?

##### Definition of culture

Culture is difficult to define. Australian **anthropologist** Roger Keesing argues that culture does not have some true and **sacred** and eternal meaning we are trying to discover, but it means whatever we use it to mean. To be sure, over 50 years ago two well-known anthropologists, Alfred Kroeber and Clyde Kluckhohn, found and examined 300 definitions of culture, no two of which were the same. Although there may not be a universally acknowledged definition of culture, there are a number of properties of culture that most people would agree describe its essence. Thus culture can be defined as “a learned system of meanings that **fosters** a particular sense of shared identity hood and community hood among its group members. It is a complex frame of reference that consists of a pattern of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of an identity group.”<sup>①</sup>

Culture is **ubiquitous** and has a profound effect on us. Culture is simultaneously invisible yet **pervasive**. As Hall concluded, “There is not one aspect of human life that is not touched and altered by culture.”<sup>②</sup> In many

① Ting-Toomey, S. and Takai, J., “Explaining intercultural conflict: Promising approaches and future directions,” *The Sage handbook of conflict communication*, ed. J. G. Oetzel and S. Ting-Toomey. (Thousand Oaks, CA: Sage, 2006) , 691.

② E. T. Hall, *The Silent Language* (New York: Doubleday, 1959), 169.



ways, Hall is correct: 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.

Culture serves as the basic need of laying out a predictable world for us to live in and thus enables us to make sense of our surroundings, just as the English writer Fuller said two hundred years ago, “Culture makes all things easy.” We cannot live without culture’s guidelines. From how to earn a living to a systematic economic system, to how to greet strangers, to explanations of illness, to how to find a mate, culture provides us with structure.

### Culture is learned

Although people are born into a culture, it is not **innate**. Culture is learned. Australian anthropologist Roger Keesing argues that culture provides people with an **implicit** theory about how to behave and how to interpret the behavior of others. This theory is learned through socialization. Through socialization, individuals learn the dominant values of their particular culture and their self-identities. As Bates and Plog note whether we feed ourselves by growing yams or hunting wild game or by herding camels and raising wheat, whether we explain a thunderstorm by attributing it to **meteorological** conditions or to a fight among the gods—such things are determined by what we learn as part of our **enculturation**.

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

Proverbs are “short sayings of folk wisdom—of well-known facts or truths—expressed succinctly and in a way that makes them easy to remember.”<sup>③</sup> Proverbs can be the best revelations of a culture’s values, for “proverbs are a **compact** treatise on the values of culture.”<sup>④</sup> For example, many great Chinese philosophers such as Confucius, Mencius, Chung Tzu, and Lao-tzu used proverbs and **maxims** to teach. Their words of wisdom have enduring impact on Chinese culture and become the core of the Chinese value

③ Deng Yanchang, *Language and Culture* (Beijing: Foreign Language Teaching & Research Press, 1995), 47.

④ E. G. Seidensticker, *Even Monkeys Fall from Trees, and Other Japanese Proverbs*, ed. David Galef (Rutland, VT: Charles E. Tuttle, 1987), 8.

system. So, studying proverbs can offer insights into a culture's worldview about such things as education, law, business and marriage. They are the true voice of a culture. For example, the English proverb "He who hesitates is lost." stresses the value of quick action and "Call a spade a spade." stresses the value of frankness and directness. The Chinese proverb "Disaster comes from careless talk." highlights the value of silence and "If a man's face does not show a little sadness, his thoughts are not deep." highlights the value of yin-yang philosophy of Chinese culture.

## 2. Learning culture through folktales, legends and myths

Folktales, legends and myths are a reflection of the rich cultural heritage of a society. Anthropologists Nanda and Warms pinpoint the importance of folktales, legends and myths by saying: "Folktales and storytelling usually have an important moral, revealing which cultural values are approved and which are condemned. The audience for folktales is always led, through the ways the tale is told, to know which characters and attributes are a cause for ridicule or scorn and which characters and attributes are to be admired."<sup>⑤</sup>

Tales play a very important role in reinforcing fundamental values of the culture. For example, Americans attach great value to the tough, independent, fast-shooting cowboy of the Old West; Englishmen have respect for good manners, courtly behavior, and dignity as are reflected in *The Canterbury Tales*; the Chinese teach the folly of trust to chance and windfalls by portraying a farmer who stood by a stump waiting for hares to come and dash themselves against it. When we study the folktales, legends and myths of a culture, we are actually studying the core value of that culture.

## 3. Learning culture through art

Art often reveals a culture's collective ideas, values and concerns, as is proved by Nanda in his statement, "Art is a symbolic way of communicating. One of the most important functions of art is to communicate, display, and reinforce important cultural themes and values."<sup>⑥</sup> Chinese people have long established the connection between art and the transmission of cultural values. Art serves the function of teaching cultural values and passing them on to the next generation. Take Chinese culture for example. One of Confucian

<sup>⑤</sup> S. Nanda and R.L. Warms, *Cultural Anthropology*, 6th ed. (Belmont, CA: Wadsworth, 1998), 92.

<sup>⑥</sup> *ibid*, 403.

teachings is *Wen*, meaning the arts. Confucius had high respect for the arts. He saw the arts as a means of peace and as an instrument of moral education. He said, "By poetry the mind is aroused; from music the finish is received. The odes quicken the mind. They bring about **self-contemplation**. They teach the art of sensibility. They help to retrain resentment. They bring home the duty of serving one's parents and one's prince."<sup>⑦</sup>

Chinese art is often about "Buddhist and Taoist concerns with the mind in **meditation**, with the relative insignificance of human striving in the great universe, and with the beauty of nature."<sup>⑧</sup> By contrast, Western art often stresses people. The difference in art focus reveals a different worldview of nature of these two cultures: Chinese people attempt a balancing act with nature and try to live in harmony with it. Nature is perceived as an ally that people can draw on for spiritual support; Westerners put people as the center of universe and think that humans are able to dominate their natural setting to their liking. Humans and the nature are totally separated from each other.

#### 4. Learning culture through mass media

Here mass media refer to those forms of media which are created, designed and used to influence very large audiences. The mass media do much more than entertain, as is addressed by Thompson, "Few people would deny that the nature of cultural experience in modern societies has been profoundly affected by the development of mass communication. Books, magazines and newspapers, radio, television, the cinema, records, tapes and videos: these and other form of mass communication occupy a central role in our lives."<sup>⑨</sup>

Actually this list is incomplete. Currently, internet, with its websites, e-books, micro blogs, video games, etc. is becoming a powerful transmitter as well as a shaper of a culture. Mass media start a new trend of mass social learning.

Hollywood movies are the carriers of American culture. Take the movie, *Forrest Gump* for example. It stresses some of the most important values of American culture, like self-reliance, individualism, hard work, material success, and among others, the American dream. Chinese movies focus more

⑦ M. J. Gannon, *Understanding Globe Culture: Metaphorical Journeys Through 23 Nations*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2001), 424.

⑧ H. Smith, *The Illustrated World's Religions: A Guide to Our Wisdom Traditions* (New York: HarperCollins, 1994), 111.

⑨ A. Hunter and J. Sexton, *Contemporary China* (New York: St. Martin's Press, 1999), 158.



on collectivism, self-sacrifice and conformity, which is best represented by the movie *Jiao Yulu*.

Of course, there are many other ways of learning culture besides what are listed above. Religion, language, architecture, customs and traditions, food, sports, and so on are all loaded with cultural meanings. They are subtle yet powerful teachers of culture. We'll discuss them in the following units in this book.

(1 342 words)

PART II

007

### Word Bank

<b>anthropologist</b>	<i>n.</i> student of or expert in the study of mankind 人类学者; 人类学家
<b>sacred</b>	<i>a.</i> made or declared holy 神圣的
<b>foster</b>	<i>v.</i> to promote the growth and development of 培养; 培植
<b>ubiquitous</b>	<i>a.</i> being or seeming to be everywhere at the same time 普遍存在的
<b>pervasive</b>	<i>a.</i> present and perceived everywhere 无处不在的
<b>innate</b>	<i>a.</i> possessed at birth; inborn 天生的
<b>implicit</b>	<i>a.</i> implied ; not directly expressed 含蓄的
<b>meteorological</b>	<i>a.</i> study of weather 气象的; 气象学的
<b>enculturation</b>	<i>n.</i> adaptation to a certain culture 文化适应
<b>compact</b>	<i>a.</i> brief and to the point 简洁的; 紧凑的
<b>maxim</b>	<i>n.</i> saying that expresses a general truth or rule of conduct 格言; 座右铭
<b>self-contemplation</b>	<i>n.</i> losing oneself in deep thought 自我冥思
<b>meditation</b>	<i>n.</i> deep thought; contemplation 沉思; 冥思

WORD BANK

## EXERCISES



## I. Discussing/Writing

**Directions:** The following questions are designed for your further comprehension. You may discuss them orally or write down your responses and e-mail them to your instructor if required.

1. What are the properties of culture?
2. From what sources can we learn culture?
3. How to understand “cultures are dynamic, continuously developing and evolving”? Please illustrate your opinion with an example.

## II. Matching work

**Directions:** Here are some proverbs and sayings from Western culture (1–4) and Chinese culture (6–8) in Column A. Match them to the values they stress in Column B.

Column A	Column B
1. Action speaks louder than words.	A. the value of privacy
2. God helps those who help themselves.	B. the value of activity
3. A man's home is his castle.	C. the value of individualism/ uniqueness
4. The squeaky wheel gets the grease.	D. the value of individual initiative
5. The tallest nail gets hammered down.	E. the value of conformity
6. Loud thunder brings little rain.	F. the importance of monitoring anger
7. By nature all men are alike, but by education widely different.	G. the value of silence
8. A harsh word dropped from the tongue cannot be brought back by a coach and six horses.	H. the importance of education

## The Conflict of Cultures

Conflict exists when people who depend on each other have different views, interests, values, responsibilities, or objectives and perceive their differences as **incompatible**. All types of human relationships, from strangers to acquaintances to intimates, experience conflict. In this globalized world, cultural conflict, such as the one depicted in Warm-up situation 2, is an inevitable part of cross-cultural communication.

Since conflict arises from communication and ends in communication, an understanding of conflict and how to resolve it is an essential part of becoming a competent communicator, especially in your relationships with people from other countries.

### Definition of cultural conflict

Ting-Toomey defines conflict as “the perceived and/or actual incompatibility of values, expectations, processes, or outcomes between two or more parties from different cultures over **substantive** and/or relational issues.”<sup>①</sup> The danger of conflict is that it can distract our attention, weaken **morale** support, polarize people, magnify difference and may probably lead to name-calling and even physical conflict. The case in point is the movie *The Treatment* (Chinese: Gua Sha), which is about cultural conflicts experienced by a Chinese family in the USA. The American authorities mistake the harmless traditional Chinese medical treatment for child abuse due to the obvious marks left on little Dennis’ back. The family goes through hell when the child is taken away by the child protection agency. Of course, the movie also depicts cultural conflicts in other fields like value, face, children’s education. This movie reveals the relationship between culture and conflict. That is, 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’ action.

### Cultural differences and cultural conflicts

Let’s take Chinese culture and American culture to illustrate the mutually-affected relationship between cultural differences and cultural conflicts. Chinese culture belongs to collectivistic culture while American culture belongs to individualistic culture. Cultural values in collectivistic societies

① G. Gao and S. Ting-Toomey, *Communicating Effectively with the Chinese* (Thousand Oaks, CA: Sage Publications, 1998), 75.



differ from those in individualistic societies. Collectivistic societies place greater importance on groups like family or the work group than on individual. Individualism is often cited as the most important of European American values, as is reflected in the **self-reliance** and independence encouraged in American children. In contrast, collectivistic societies often place greater importance on interdependence and mutual obligation. In individualistic culture, people are taught to be competitive to achieve self-fulfillment while in collectivistic culture, people are taught to be cooperative to maintain group harmony. These **differentiating** cultural values are bound to bring about cultural conflicts. Li Ying, a Chinese student, told about a conflict she had with an American student, Kate, with whom she was working on a class project. Kate seemed to take a very competitive, individualistic approach to the project, saying things like “I did this on the project” or referring to it as “my project.” Li Ying became increasingly irritated and less motivated to work on the project. At last she said to Kate, “Is this your project or our project?” Kate seemed surprised and didn’t apologize; she only defended herself. The two girls continued to work on the project but with a **strained** relationship.

#### **Culturally varying perception and management of conflicts**

Each culture perceives and deals with cultural conflicts in a different way. For Chinese, conflict is seen as interpersonally embarrassing and distressing since it potentially disrupts social and group harmony. Chinese culture has a long history of **prioritizing** social and group harmony, so Chinese people usually take conflict negatively. They think conflicts are destructive and should be avoided at all costs. To resolve a conflict, Chinese people would prefer an indirect and passive approach. “In Chinese culture, requests often are implied rather than stated explicitly for the sake of relational harmony and face maintenance.”<sup>②</sup> Confucianism also defines its influence on the management of conflict: “The Confucian legacy of consideration for others and concern for proper human relationships has led to the development of communication patterns that preserve one another’s face. Indirect communication helps to prevent the embarrassment of rejection by the other person or disagreement among partners.”<sup>③</sup>

Due to Confucius’ huge influence in East Asia, some Asian immigrants even

② Ibid.

③ J. O. Yum, “Confucianism and Interpersonal Relationships and Communication Patterns in East Asia,” *Intercultural Communication: A Reader*, 9th ed., eds. L. A. Samovar and R. E. Porter (Belmont, CA: Wadsworth, 2000), 64.