**总体要求：**

1. 熟知所学各个单元的关键性事件（Critical Incidents）及应对方法；

2. 熟悉所学各个单元的核心概念，要求能够用英语表达出概念的基本内容；

3. 熟悉所学各个单元涉及的跨文化知识；

4. 能够灵活运用所学的跨文化知识分析关键性事件。

**所学单元核心概念汇总：**

Unit 1: culture, stereotypes;

Unit 3: individualism, collectivism, Geert Hofstede’s Four Dimensions of National Culture

Unit 4: culture shock or culture fatigue, phases of culture shock, symptoms of culture shock

Unit 5: conformity in Western Cultures

Unit 6: ethnocentrism, examples of ethnocentrism

Unit7: ingroups and outgroups, In/outgroups in American culture, In/outgroups in Chinese culture

**所学单元知识点汇总：**

**Unit 1: Intercultural Communication**

I. What does the term “Culture” usually mean to you?

* Please list top 10 words which appear in your mind about “culture”.
* 1) the group of people who share the same ancestry;
* 2) commodities or products such as toys, foods, videos, and music;

***1. Some of the well-known definitions of culture***

* As early as 1952, Kroeber and Kluckhohn listed 164 definitions of culture that they found in anthropology literature.
* Ubiquitous
* Multidimensional
* Complex
* All-pervasive

“Culture may be defined as what a society does and thinks.” (E. Sapir, 1921)

“What really binds men together is their culture --- the ideas and the standards they have in common” (R. Benedict, 1935)

“ A culture is a collection of beliefs, habits, living patterns, and behaviors which are held more or less in common by people who occupy particular geographic areas.” (D. Brown, 1978)

“The culture of every society is unique, containing combinations of norms and values that are found nowhere else.” (I. Robertson, 1981)

“I treat culture as the collective programming of the mind that distinguishes the members of one group or category of people from another. The ‘mind’ stands for the head, heart, and hands --- that is, for thinking, feeling, and acting, with consequences for beliefs, attitudes, and skills.” (G. Hofstede, 2001)

“Culture is man’s medium; there is not one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function.” (Edward T. Hall, 1959)

***2. What are the characteristics of “Culture”?***

1) Culture is Learned

① Through proverbs:

Strike while the iron is hot.

Actions speak louder than words.

God helps those who help themselves.

The squeaky wheel gets the grease.

② Through folk tales, legends, and myths

③ Through art

④ Through mass media

2) Culture is Transmitted from Generation to Generation.

3) Culture is Based on Symbols.

4) Culture is Subject to Change.

5) Culture is Integrated.

6) Culture is Ethnocentric.

7) Culture is Adaptive.

8) Culture is …….

II. Understanding Westerners

① Foreign language skills alone not enough:

Gundykunst (1998:3) writes: “ Linguistic knowledge alone … is not enough to ensure that our communication with people from other groups will progress smoothly and/or be effective … If we understand others’ language or dialect, but not their communication rules, we can make fluent fools of oursevlves.”

② Effective intercultural communication:

Ensuring that messages are communicated accurately.

Lusting and Koester (1999: 64) point out that effective intercultural communication requires communicating in ways that are considered appropriate by the involved parties and don’t result in unnecessary offense.

III. Encounter

***1. The Gift: Some likely explanations***

Which of the relatively likely/reasonable interpretations give the most benefit of the doubt to Ms. Kelsen in this situation?

Which are the least possible?

Give sb. the benefit of the doubt

to accept what someone tells you even though you think they may be wrong or lying, but you cannot be sure

既有疑点，利归某人（被告）

对人家的怀疑既然未能证实，且往好的一面想。

She may have been lying, but I felt I had to give her the benefit of the doubt.  
With the benefit of hindsight/experience

used to say it is easier to know the right thing to do after something has happened or if you have a lot of experience

后见之明，事后诸葛亮，前车之鉴

It's easy to criticize with the benefit of hindsight.

***2. The Gift: Some likely explanations***

① Ms. Kelsen may feel that teachers should not accept gifts, especially valuable ones, from students.

② Ms. Kelsen may feel that she only did her duty, so she doesn’t deserve such a special gift.

③ Ms. Kelsen is afraid that other people will find out that she accepted the gift, and will think that she took a bribe.

④ Ms. Kelsen may feel uncomfortable because she assumes Xiao Wang cannot afford to give expensive gifts.

⑤ Ms. Kelsen may worry that if she accepts Xiao Wang’s gift, she will owe him favors in the future.

***3. How typical is Ms. Kelsen’s behavior?***

① The feelings would vary: pleased, wrong, uncomfortable?

② Not all Western teachers would insist on refusing the gift as Ms. Kelsen did.

③ A common response would be to accept the gift.

IV. Cultural Notes

***1. Gift-giving in the West:***

① On certain culturally designated occasions;

② Do not use gifts to incur or repay social obligations(Davis 2001:113);

③ Comfortable with being taken out to eat, or with a small gift;

④ Valuable gifts only for a truly significant favor.

***2. Gifts and bribes:***

① Not appropriate to accept a private gift as a reward for performing a work-related duty;

② Gift significance carefully limited to avoid being considered as offering a bribe, seeking special favors.

***3. Public and private distinction:***

① Western (individualist) cultures prefer a clearer distinction between public and private life then Eastern (collectivist) cultures.

② Unethical: do things that transgresses the boundaries between these two parts of life.

③ Unnecessary to be rewarded (privately) for doing (public) duties.

V. Generalizing About Western Culture

***1. What are stereotypes?***

A belief or idea of what a particular type of person or thing is like. Stereotypes are often unfair or untrue. (Longman Dictionary of Contemporary English).

A way of thinking that does not acknowledge internal difference within a group, and does not acknowledge exceptions to its general rules or principles (Scollon and Scollon 1995: 156).

One reason people need stereotypes is that it is impossible for them to personally experience everything, and as a measure of efficiency they develop simplified perceptions based on a few outstanding characteristics (Chen 1998:21).

***2. Why stereotypes are problematic?***

① Giving us a false sense of understanding of our communication partners (Bennett 1998:6).

② Influencing how we process information (Triandis 1994:253).

③ Decreasing our information search (Triandis 1994:255).

④ Leading to self-fulfilling prophecies; people see in foreigners what they expect to see (Jandt 1998:72-3).

⑤ Promoting hostility, rejection, or conflict (Brewer 2003:72).

**Unit 3 Speaking in a Foreign Language**

I. Encounter: Mistakes

***1. Some likely explanations***

① Huizhen actually doesn’t make many mistakes, and Mr. Schmidt doesn’t consider the few mistakes she makes serious.

② Mr. Schmidt doesn’t want to interrupt Huizhen; he doesn’t want to discourage her from talking.

③ Mr. Schmidt thinks it would be rude to correct Huizhen’s English errors.

④ Mr. Schmidt does correct Huizhen’s errors, but he only corrects her subtly by repeating corrected versions of what she said wrong. However, Huizhen doesn’t notice this.

⑤ Mr. Schmidt doesn’t think that correcting students’ errors helps their English very much.

⑥ Mr. Schmidt avoids making grammar corrections because he can’t explain English grammar very well.

⑦ Mr. Schmidt doesn’t take teaching very seriously, especially grammar.

***2. How typical is Mr. Schmidt’s behavior?***

① Fairly typical. Many would not correct many errors in this situation.

② Probably especially typical of Western teachers who are not English teachers by profession.

II. Cultural Notes

***1. Correcting foreigners’ English mistakes:***

① Most Westerners would consider interrupting a student of English rude or awkward;

② Correcting things the foreigner said wrong by repeating them later correctly.

***2. Correction and language learning:***

① Little evidence shows that active correction of mistakes in spoken English by a teacher helps learners significantly improve their grammar.

② How much a learner learns depends more on how carefully he/she pays attention rather than on how much the teacher corrects.

***3. Western approaches to language learning:***

① Approaches to language learning which emphasizes communication, sometimes even at the expense of attention to grammatical accuracy.

② More important to understand others and be understood by others than it is to have every sentence be perfectly correct.

***4. Native speakers and grammar:***

① Average native English speaker doesn’t have much explicit knowledge of the rules of English grammar.

② Native speakers don’t know what is grammatically correct and incorrect.

③ English teachers who are not native speakers of English have better knowledge of grammar rules.

***5. Speaking in a Foreign Language and Stress***

Stress in intercultural encounters:

There is overwhelming empirical evidence that interacting with culturally different individuals or functioning in unfamiliar physical and social settings is inherently stressful. (Ward et al. 2001:16)

Foreign language as a source of stress:

Subtle differences tend to break the rhythm of the interaction, and this can cause tension and a sense of dis-ease (Gundykunst and Kim 1997: 257).

Mentally draining because of more thought and effort (Chen 1998:304).

III. Generalizing About Western Culture

***1. Individualist and Collectivist Cultures (Page 32，Unit 2)***

① Individualism (Triandis 1995:2):

a social pattern that consists of loosely linked individuals who view themselves as independent of collectives;

are primarily motivated by their own preferences, needs, rights, and the contacts they have established with others;

give priority to their personal goals over the goals of others;

and emphasizes rational analyses of the advantages and disadvantages to associating with others.

② Collectivism (Triandis 1995:2):

a social pattern consisting of closely linked individuals who see themselves as parts of one or more collectives;

are primarily motivated by the norms of, and duties imposed by , those collectives;

are willing to give priority to the goals of these collectives over their own personal goads;

and emphasizes their connectedness to members of these cultures.

③ Other differences between individualism and collectivism

Identity

Responsibility

History

④ America as an individualist culture:

Individualism is at the very core of American culture (Bellah et al 2008:142).

From an early age, American children are encouraged to believe that they themselves are the best judges of what they want and what they should do (Stewart and Bennett 1991:63, 133).

American society implicitly accepts that children should be encouraged to make decisions for themselves, develop their own opinions, solve their own problems, have their own possessions, and learn to view the world from the point of view of the self (Stewart and Bennett 1991:63, 133).

⑤ China as a collective culture:

Chinese society is generally collectivist;

This is truer for inland and rural areas than for urban coastal areas which are more developed industrially and technologically.

⑥ Chinese view of individualism:

Gerenzhuyi understood as both individualism and selfishness (Hu, Grove and Zhuang 2010:55).

***2. Geert Hofstede’s Six Dimensions of National Culture:***

① Power Distance

② Uncertainty Avoidance

③ Individualism and Collectivism

④ Masculinity and Femininity

5. Long-term and Short-term orientation

6. Indulgence and Restraint

IV. Encounter: The Compliment

***1. Some likely explanations***

① The woman was just being polite; she really didn’t think Xiao Feng’s English was very good.

② The woman was genuinely impressed by Xiao Feng’s ability to handle such a difficult topic, even though he made some errors.

③ The woman could tell Xiao Feng was having difficulty with his English, and she wanted to encourage him.

④ The woman felt a little awkward because she put Xiao Feng through so much trouble, and her compliment was really another way of saying thank you.

***2. Being nice:***

① Great value is placed on being nice to others, and also on saying things that will make others feel good;

② “If you don’t have anything nice to say, don’t say anything at all.”

③ However, there are also many North Americans who believe in saying exactly what they think, even if such honesty hurts other people’s feelings.

**Unit 4 Culture Shock**

I. Culture Shock and Culture Fatigue

Did you feel homesick when you were here last year?

Did you feel bored when you were in the second semester?

Did you even have unexplained fits of weeping?

Did you often have physical ailment or psychological stress in the past year?

Did you lose the ability to learn or work effectively in the past year?

***1. Some common elements contributing to feelings of culture shock***

Climate

Food

Language

Values

Dress

Etiquette and behavior

***2. Phases of Culture Shock***

① Honeymoon phase

The culture is new and exciting; their dreams and expectations about the future seem to be coming true.

② Rejection Phase

The realities of life (housing, employment, and family) can become overwhelming. Many things do not go according to plan, and refugees may feel misunderstood.

③ Regression Phase

In order to deal with the stressful changes, a refugee may only try to surround himself with people of their own culture.

④ Recovery Phase

If a person can work through the regression phase, they may be able to accept and feel accepted by American culture.

⑤ Reverse Culture Shock

A person may become so accustomed to their new culture that they would exhibit culture shock if they returned to the home country.

***3. Symptoms of culture shock***

Homesickness

Boredom

Withdrawal

Need for excessive amounts of sleep

Irritability

Exaggerated cleanliness

Compulsive eating and/or drinking

Marital stress, family tension and conflict

Chauvinistic excesses

Stereotyping of host nationals

Hostility toward host nationals

Loss of ability to work effectively

Unexplained fits of weeping

***4. Causes of culture shock***

① loss of control

② being deprived of familiar and loved things and people

③ physical, mental, and emotional fatigue

④ the sheer unfamiliarity of everything around them

**Unit 5 Conformity in western cultures**

***Cultural notes***

* ① ***Visiting***: It is very common for Westerners to arrange a time before going to visit people. Even when Westerners decide *on the spur of the moment* (suddenly) to go visit someone with whom they have made no previous arrangements, they may call in advance to let others know that they are coming.
* ② ***Spending time alone***: Many Westerners feel it is a good thing to have some “personal time”. This time might be used for reading, writing, exercise, watching TV, working on a hobby, or almost any other activity.
* ③ ***Scheduling***: Many Westerners schedule their time quite carefully; it is not unusual for Westerners to plan schedules several days in advance. Some even tend to stick to their original plan, and might respond to unexpected visitors by asking them to come back at some later time.
* ④ ***Polite invitations***: Invitations that people make mainly in order to be polite in a social situation. In Western culture, the difference between “polite invitations” and “real invitations” is that polite invitations are usually very vague – no time and place are set – whereas real invitations will generally include some effort to arrange a time.

⑤ Intercultural encounters, stress, and uncertainty

* Interacting with people from other cultures and/or ethnic groups is a novel situation that are characterized by high levels of uncertainty and anxiety (Gundykunst and Kim 1997:14).
* We trust people whose behavior we can predict. When we see people with strange customs, we become anxious and hostile, because we cannot predict what they are going to do (Triandis 1994:252).

⑥On projected cultural similarity:

* One interesting stumbling block in intercultural communication is the assumption that “there are sufficient similarities among peoples of the world to make communication easy.
* The assumption of similarity does not often extend to the expectation of a common verbal language but it does interfere with caution in decoding nonverbal signals, signs, and signals (Barna 1997:370).

⑦ Americans and projected cultural similarity

* Persons from the United States seem to hold this assumption of similarity more strongly than some other cultures (Barna 1997:371).
* Since the important differences among people are believed to be individual, not cultural or social, Americans are sensitive to similarities in others rather than to differences.

1. Factors affecting tight or loose culture

a. The degree of change in the population---the more people move, the looser and more individualist a society tends to be (a big city).

b. The density of the population. Small dense society tend to be collective, hence tighter(a small village ).

C. Larger dense societies tend to be more complex, hence not quite so tight.

d. the number of choices available in society. The more choices available, the more room there is for individualism.

2. Some hot issues in Chinese and western cultures

|  |  |  |  |
| --- | --- | --- | --- |
| Issues | Chinese Culture | American Culture | European Cultures |
| Sexual relationship | Tight | Loose | Loose |
| Abortion | Loose | Tight | Tight (Some legal) |
| Euthanisia/mercy kill | Loose | Tight (illegal) | Tight(Some legal) |
| Corruption/Bribery | tight | Tight | Tight |
| Same-sex marriage | Loose | Tight（used to be illegal, changing now） | |
| Gun control | Tight | Loose | Some tight, some loose |
| Drug | Tight | Tight（Some states marijuana is legal） | Some tight, some loose |
| Prostitution | Tight | Loose | Loose |
| Integrity/honesty/plagiarization/exam cheating | Relatively loose(changing) | Tight | Tight |
| products of inferior quality / conterfeit | Loose | Tight | Tight |
| Environment protection | Loose(changing) | Tight | Tight |
| Animal protection | Loose(changing) | Tight | Tight |
| Dog meat | Loose | Tight | Tight |
| Physical punishment to kids | Loose | Tight | Tight |
| Smoking in public places | Loose(changing) | Tight | Tight |

**Unit 6 Ethnocentrism**

I. Definition

The view of things in which one’s own group is the center of everything, and all other are scaled and rated with reference to it. (William Sumner)

Assuming that the worldview of one’s own culture is central to all reality. (Bennett 1993:30)

Ethnocentrism refers to our tendency to identify with our ingroup and to evaluate outgroups and their members according to its standards. Everyone is ethnocentric to some degree. (Gundykunst and Kim 1997:120)

The term ethnocentrism implies that others can be judged according to one central set of standards. An implication of the judgments is that one group is clearly better, even superior, than the other since its members practice proper and correct behaviors. (Brislin 1993:38)

II. Examples of ethnocentrism

1. Global and International Issues

2. In Movies

3. In Business

4. In Schools

5. Consumer Behaviors

6. In American Society

7. In Daily Life

Unit 6: Examples of Ethnocentrism

1. Global and International Issues

① Nazi Germany: the worst, extreme and most tragic example.

Hitler believed that Jews, as well as people belonging to some other communities, were all inferior to his ethnicity, and did not deserve to live. Hundreds of Thousands of innocent people were slaughtered in concentration camps because they were not “pure” race.

Imperialism: European establishing colonies in other parts of the world. Superior, civilized and developed.

Terrorism and Hate Crimes (仇恨犯罪)

Ethnocentrism tends to blind people from seeing things from another perspective. A particular style of worship.

2. In movies: Iron Man, Mandarin (“满大人”)

3. In business: a boss might yell at his foreign employees and call them stupid because of their different races, cultures, or values that are different from the boss.

4. In Schools: Japanese Textbook of History

5. Consumer behaviors: buying imported goods instead of nationally or locally-produced goods. Individual choice, unpatriotic.

6. American society: Among American ethnocentric people, a popular belief is that their country, culture, race, values, development and everything else is superior to every other nation in the world.

7. Daily life:

① Mythological tales, folktales, legends, religion, songs, proverbs, language, rituals etc. promote the superiority of that one culture over others.

② Holiday destination.

③ Food/cuisines.

III. Advantages of ethnocentrism

1. Generating pride and self-confidence among the people of a group, about the group, themselves, and each other.

2. Defining social standards and the behavior that a group is expected to follow, thus maintaining uniformity among the people.

3. There's not much chance of causing internal conflicts.

4. Immunity to external control and influence.

IV. Letter to Fran (P. 89)

When you’re not expected to pay the bill

① Visiting someone in his/her home city, country or territory.

② Responding to a clear “let me buy you a dinner” invitation.

③ Attending a “thank you” dinner you’re happy to accept.

④ Tagging along as a guest of the main company/family group.

⑤ Recognizing you’re among the junior participants (enjoy while it lasts).

When you’re expected to grab the bill

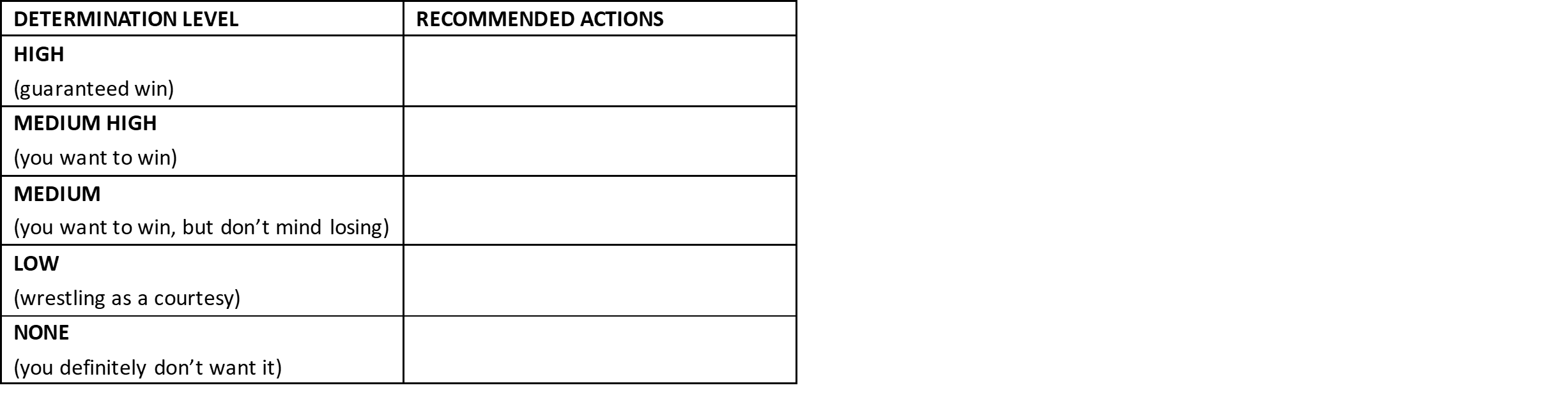
① Asking someone for a favor.

② Extending a sincere thank you, apology, etc.

③ You’ve already hinted you have something big to celebrate.

④ You’re by far the most senior level person at the table.

V. Chinese Dinner Etiquette – To Pay Or Not To Pay?



***1. HIGH (guaranteed win)***

Avoid the wrestling ritual by sneaking out near the end of the meal and paying the bill. If needed, use excuses such as “I’m going to the restroom” or “I’m making a call in the hallway” to not tip off your intention.

***2. MEDIUM HIGH (you want to win)***

Call for the check. Grab it fast. Refuse to take a second look at the detail. Insist on paying by saying “Let me have the privilege” or “It’s all on me today” or “Touch this check and there will be serious trouble.” Look angry if anyone wants to wrestle or give you money.

***3. MEDIUM (you want to win, but don’t mind losing)***

Let’s get ready to rumble! Call for the check. Let server put the check on the table. Search for your credit card while double checking the breakdowns. Others will try to jump in. Let them see the amount on the bill. Push their offers away. Say something like “Let me take this cheap one and you buy me a fancier dinner later.”

***4. LOW (wrestling as a courtesy)***

Wait for someone else to call for the check. Reach for your wallet in the wrong pocket. Not too fast, but don’t delay either. Offer to pay without insisting too much. You might still end up paying, so assess the risk and use discretion.

***5. NONE (you definitely don’t want it)***

When the check is about to arrive, go to the restroom. If stuck there, you can’t find your wallet. Maybe it’s in the car. Or take out your credit card in a cash-only place, to stick it to the guy who never pays.

**Unit 7 Ingroups and Outgroups**

I. Encounter: Left Out of the Conversation

***Some likely interpretations***

In a relaxed and familiar environment, the Westerners slipped into familiar habits of interaction.

The Westerners understandably didn’t realize how hard it was for Chen Jun to understand their rapid English and their jokes.

At least some of the Westerners were uncomfortable that Chen Jun was not fully included in their conversation, but nobody knew exactly what to do about it.

The Westerners really didn’t care much about Chen Jun; they brought him along mainly because they thought it would be fun to show him a Western-style hotel.

The Westerners weren’t planning to give Chen Jun any special attention, and expected that if he was with their group he should interact according to their norms.

II. Intercultural Communication

***1. Ingroups and Outgroups***

Ingroups are ‘groups of people about whose welfare we are concerned, with whom we are willing to cooperate without demanding equitable returns, and separation from whom leads to discomfort or even pain.

Outgroups are groups of people about whose welfare we are not concerned, and groups with whom we require an equitable return in order to cooperate.

***2. Relativity of Ingroups and Outgroups***

The notion of ingroups and outgroups is relative. For example, imagine two neighboring towns, A and B. if there are few differences between the towns and little competition or conflict, it is likely that the people will not have a strong sense of ingroup town identity. However, if the two towns were to come into conflict, for example, both trying to attract the same joint venture to set up a factory in their town, each town would probably begin to view the other more as a rival and outsider, and would probably also develop a stronger sense of local town ingroup identity.

***3. Positive bias toward ingroups***

One of the most strongly supported ideas in the social sciences is the fact that awareness of group membership tends to result in ingroup biases (Hall 2005:245).

Nearly everyone will have experienced the vivid and controlling emotions that get us to favor members of our own societies over members of other societies for the simple reason that they are members of our societies (Pagel 2012:81).

IV. In/Outgroups in Collectivist and Individualist Cultures

***1.*** ***In/outgroups in American culture:***

The great divide in American social relations is between the self and all others.

***2.*** ***In/outgroups in Chinese culture:***

① The notion of ingroup is very significant because ingroups often serve as the primary, ongoing units of socialization of each person.

② The needs, goals, and beliefs of the ingroup often precede those of the individual.

Chinese especially emphasize the difference between insiders (zijiren) and outsiders (wairen)

③ A number of ways in which the tendency of Chinese to interact differently with ingroups than with outgroups can be seen in Chinese culture:

Chinese are more likely to pursue a conflict with an outsider than with a member of an ingroup.

Chinese have somewhat different value standards for dealing with ingroups and outgroups.

Chinese are more willing to express feelings and emotions to ingroup members than to outsiders.

Chinese resist insult more in the presence of outsiders.