

# Unit 7 Cultural Stereotypes

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## Unit overview

This unit deals with one of the biggest obstacles to cross-cultural communication – cultural stereotypes. Stereotypes are common and dangerous, because they may lead to prejudice and discrimination.

### Text A

In Text A, the author David Matsumoto, a Japanese American professor at San Francisco State University, debunks one of the seven common stereotypes that American society holds of Japan: The Japanese are emotionless and never show their true emotions. To debunk this stereotype, Matsumoto quotes the findings of three experiments, all of which studied the emotional expression of Japanese and American college students but adopted different experiment designs and came up with different findings. Ekman and Friesen suggested that the Japanese had a display rule that did not allow them to reveal their true feelings in the presence of others. With an experiment, Matsumoto revealed that the Japanese did show their emotions, but their emotional expression was contextualized, i.e. they showed different emotions to different people in different ways. Another experiment conducted by Matsumoto considered the factor of emotion intensity and found that the Japanese students were more sensitive than the American students to weak and strong emotions.

### Text B

In Text B, Amy Tan, a second-generation Chinese American immigrant girl shares her frustrating experience of being stereotyped by the Americans. A typical stereotype is that Chinese people are “discreet and modest” without words for “yes” and “no”, that they never disagree and that they always compromise. This stereotype is reinforced by one-for-one language comparison, which concludes that Chinese people have no direct linguistic means to make decisions, assert or deny and affirm or negate. Based on the Sapir-Whorf Hypothesis, this lack of linguistic means is interpreted as an implication of the discreet Chinese mind. Tan gives a variety of real examples to show that Chinese people do show their opinions clearly, but in a different way from English speakers and that they do have the linguistic means to do so. She also points out the danger of this stereotype, which seems to be benign but may prevent Chinese people from holding top management and political positions.

Both articles in this unit deal with cultural stereotypes but have distinct styles. Text A is a

chapter of a formal academic monograph, while Text B is an essay written by a renowned novelist. Text A shows how a common cultural stereotype can be debunked with carefully designed experiments and Text B narrates the stereotypes confronted by a teenage Chinese immigrant.

## Teaching objectives

### Reading skills

- Identify cohesive devices
- Read tables and diagrams
- Scan a book for required information

### Communicative competence

- Present a written/oral report professionally
- Use cohesive devices and hedges appropriately
- Be aware of the features of academic writing

### Critical thinking

- Understand designs of comparative studies
- Reflect on the use of personal thoughts, behaviors and experiences in academic contexts
- Debunk stereotypes with exemplification and reasoning

### Intercultural competence

- Understand the concept of cultural stereotype and differentiate it from prejudice and cultural generalization
- Avoid stereotyping and being stereotyped in both intercultural and intracultural contexts
- Be aware of cross-cultural differences in emotional expressions

## Teaching strategies

While the two texts in this unit deal with intercultural stereotypes, i.e. stereotypes held by mainstream Americans of Japanese people and Chinese people, stereotypes are also prevalent within a culture. People tend to stereotype others and be stereotyped in terms of region, gender and social class. We cannot avoid this phenomenon even if we do not engage in cross-cultural communication. If students realize the prevalence and importance of stereotype, it may help arouse their interest. You can do so by showing them the following maps and ask them to ponder over the following questions while reading the two texts in this unit: Why are stereotypes so common? What is the danger of stereotypes? How should we deal with stereotypes?

- [http://mp.weixin.qq.com/s?\\_\\_biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=1&sn=0f20b2bb7f080dba8f89926f8b7f3105#rd](http://mp.weixin.qq.com/s?__biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=1&sn=0f20b2bb7f080dba8f89926f8b7f3105#rd)
- [http://mp.weixin.qq.com/s?\\_\\_biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=2&sn=8a78a0551e92e6a566a078f84e896150#rd](http://mp.weixin.qq.com/s?__biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=2&sn=8a78a0551e92e6a566a078f84e896150#rd)
- [http://mp.weixin.qq.com/s?\\_\\_biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=3&sn=85fd891f3d5ef2742bb7ee2819cbf2c0#rd](http://mp.weixin.qq.com/s?__biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=3&sn=85fd891f3d5ef2742bb7ee2819cbf2c0#rd)

## Preparatory work:

### (1) Impression of Japan

This activity encourages students to reflect on their impression of Japan and analyze possible stereotypes that they hold of Japan.

This activity can be done without preparations before class. After writing down their impression, students can form groups and discuss the notes of the group members. You can also collect the notes a week before teaching this Unit and assign one group to classify and analyze the notes. You may refer to the following presentation of a student showing the results of analyzing the notes.  
([http://mp.weixin.qq.com/s?\\_\\_biz=MzA5MzUxNTQ3Nw==&mid=206442395&idx=6&sn=876d4c835a27b118180c3f189cc30006#rd](http://mp.weixin.qq.com/s?__biz=MzA5MzUxNTQ3Nw==&mid=206442395&idx=6&sn=876d4c835a27b118180c3f189cc30006#rd))

### (2) The book

This activity aims to put Text A in a bigger picture – the book from which it is taken.

In the book, Matsumoto debunks seven cultural stereotypes that mainstream American society holds of Japanese culture:

- Stereotype 1: Japanese Collectivism
- Stereotype 2: Japanese Self-Concepts
- Stereotype 3: Japanese Interpersonal Consciousness
- Stereotype 4: Japanese Emotionality
- Stereotype 5: The Japanese Salaryman
- Stereotype 6: Japanese Lifetime Employment
- Stereotype 7: The Japanese Marriage

### (3) Glimpses of Unfamiliar Japan

This activity provides some background information to understand Japanese emotionality or emotionlessness.

In *Glimpses of Unfamiliar Japan* (Second Series) (<http://www.gutenberg.org/cache/epub/8133/pg8133-images.html>), Lafcadio Hearn shared his experience of the Japanese culture. In Chapter 11 of this book, Hearn analyzed the mysterious Japanese smile, which is often interpreted as an indication of Japanese emotionlessness.

#### (4) Display rules

This activity helps students get familiar with a key concept for understanding Text A – “display rules”.

It is easy to find the definition but it is more difficult to help students understand this term. You may do so by asking them to illustrate the term with specific examples. For example, when they are angry, do they show their anger? To answer the question, they may consider the contexts. They may show this emotion in different ways to different people in different contexts. Another example is that in China it may be embarrassing for parents and children to say “I love you” to each other, but it seems that Westerners often express this emotion. This example may help students realize the cross-cultural differences in emotional expression.

Definition: Display rules are a social group's informal norms about when, where, and how one should express emotions.

Factors affecting display rules:

- Age, gender and social relationship between people who show an emotion and who perceive the emotion
- Cultural values
- Nature of the emotion: positive or negative, strong or weak

#### (5) Stereotype, prejudice

- Skill: Understand the concept of cultural stereotype and differentiate it from prejudice and cultural generalization

This activity helps students get familiar with the concept of “stereotype” and differentiate it from “prejudice” and “discrimination”.

Still, it is easy to find the definition but not so easy to help students understand this term. You may do so by asking them to illustrate the term with specific examples.

The following table summarizes the differences between stereotype, prejudice and discrimination.

	Nature	Contents	Examples
Stereotype	Cognitive	Belief	The French are snobby and Spaniards sleep all day.

			Women are very emotional.
Prejudice	Affective	Attitude	I don't like the Indians, because they always speak loudly in the corridor inside.
Discrimination	Behavioral	Action	A company rejects an Asian American applicant for the position of a designer because they think Asians are not creative enough.

## Critical Reading

### I. Understanding the text

#### 1. Outlining

Thesis: Findings of some experiments debunk the stereotype that Japanese people are emotionless.

Part	Para(s).	Main ideas
I	1-3	Following Hearn, western social scientists have a stereotype about Japanese emotionlessness.
II	4-6	The experiment by Ekman and Friesen supported the stereotype, i.e. compared to American university students, Japanese university students did not show their emotions as often when another person was present.
III	7-8	The stereotype may not be true, because Ekman and Friesen's data were collected in late 1960s and a study done by the author in 1990 shows that Japanese people are highly emotional and compared to the Americans,
	9-12	Two factors explain the pattern of the Japanese emotional expression: contexts and different social meanings of specific emotions
	13	Contemporary psychological research, e.g. the study done by the author and his colleagues in 1999, also shows that Japanese are very emotional.
IV	14	The data from these studies argue convincingly that the global and general stereotype about Japanese inscrutability and their emotionlessness is not accurate, at least for the Japanese university students.

#### 2. Comprehension check

(1) The Japanese smile is interpreted as an indication of Japanese emotionlessness, because Japanese people smile in almost all contexts. (Paras. 1&2)

(2) Ekman and Friesen found that the Japanese and American students showed the same emotions when watching the films individually, but the Japanese students showed fewer

emotions in the presence of an older experimenter than the American students did. (Para. 4)

(3) Cultural display rules refer to rules learned throughout life that dictate the modification of expressive behavior depending on social circumstances. According to the study of Ekman and Friesen, Americans show their emotions no matter whether another person is present, while Japanese display rules do not allow Japanese people to reveal their true feelings in the presence of another person. (Para. 5)

(4) Matsumoto found that compared with Americans, Japanese showed more positive emotions and fewer negative emotions with ingroups, fewer positive emotions and more negative emotions with outgroups. (Para. 8)

(5) Matsumoto interpreted the Japanese and American display rules with two factors: contexts and social meanings of emotions. Firstly, American emotional expression is consistent, while Japanese emotional expression is contextualized. Secondly, Japanese show more positive emotions and fewer negative emotions with ingroups to create stronger bonds, and they do the opposite with outgroups to keep the social distance. (Paras. 9-12)

(6) A contemporary study conducted by Matsumoto and his colleagues suggests that Japanese are more sensitive to emotions and can perceive more intense emotions.

(7) Matsumoto concludes that the global and general stereotype about Japanese inscrutability and their emotionlessness is not accurate, at least for the Japanese university students.

## **II. Evaluation and exploration**

### **1. Evaluating the text**

- Skill: Understand designs of comparative studies

The following two activities can help students grasp the structure of the whole text and understand the basic elements of an experimental design.

#### ***(1) Analyze experiment design***

Before doing this activity, you need to explain the elements of a typical experimental study, e.g.: purpose, participants, measures (data collection), variables, findings and interpretation. Then, you can ask the students to identify these elements of the three studies described by Matsumoto in Text A, i.e. the study by Ekman and Friesen, the study by Matsumoto and the study by Matsumoto and his colleagues.



		Data collection	Participant s	Variables
Ekman and Friesen	Paras. 4-6	participants watching film and observing their facial expression	college students	1. Nationality: American vs. Japanese 2. Another person: Presence vs. absence
Matsumoto	Paras. 7-12	participants rating the appropriateness of expressing seven emotions	college students	1. Nationality: American vs. Japanese 2. Emotion: Negative vs. Positive 3. Relationship: Ingroup vs. outgroup
Matsumoto and colleagues	Paras. 13	participants seeing pictures and reporting their perception	college students	1. Nationality: American vs. Japanese 2. Intensity: Neutral, weak, moderately strong, very strong

## ***(2) Expand the design***

Then, you can ask the students to work in group and try to expand the studies and design their own experiment.

- A. The participants of the three studies are college students, so the representativeness is restricted. In their own design, the students may make the participants more representative by considering other factors, such as age, gender and social status. However, you need to remind them that the more factors they include, the more difficult it is to control the design.
- B. They may use other measures to collect data, e.g. questionnaire and interview.
- C. Other variables could be studied, e.g. age, gender and social status.

## ***(3) Artifacts***

- Skill: Reflect on the use of personal thoughts, behaviors and experiences in academic contexts

This activity encourages students to reflect on their experiences of the Japanese culture and relate the experiences to the author's argument.

These experiences may come from animations, movies, TV series or books.

Take the Japanese performing arts as an example. While the mask that the noh opera (能劇) performers wear is often interpreted as an interpretation of Japanese emotionlessness, the Japanese enka (演歌) is known for its intense emotional expression.



#### ***(4) Questions answered and unanswered***

This activity encourages students to further examine how Matsumoto develops his argument. His argument is that the stereotype that Japanese people are emotionless is wrong.

To debunk the stereotype, Matsumoto mainly addresses three questions:

- What is the stereotype about? (Paras. 1-3)
- Do they express the emotions? (Paras. 4-8)
- Can Japanese perceive the emotions? (Para. 13)
- Why do they express their emotions in this way? (Paras. 9-12)

Regarding this topic, more questions can be put forward and answered, e.g.:

- What is the influence/harm of this stereotype?
- Why is it important?
- How can this stereotype be avoided?

## 2. Exploring beyond the text

### ***(1) Chinese display rules***

- Skill: Be aware of cross-cultural differences in emotional expressions
- Skill: Reflect on the use of personal thoughts, behaviors and experiences in academic contexts

This activity encourages students to reflect upon their own way of expressing emotions, after learning American and Japanese display rules.

To do that, they can rely on their intuition, but it is better to adopt a more methodological approach. For example, they can design an experiment, a questionnaire or an interview.

As they have learned in the two Evaluating activities, if they control the variables, it will be easier for them to handle the task. Therefore, they may focus on the expression of a certain emotion (e.g. “love” between parents and children).

### ***(2) Stereotype vs. generalization***

- Skill: Understand the concept of cultural stereotype and differentiate it from prejudice and cultural generalization

Characteristics of Cultural Stereotypes	Characteristics of Cultural Generalizations
<ul style="list-style-type: none"><li>a) A way of categorizing</li><li>b) Are problematic when we put people into the “wrong category”</li><li>d) Can evolve out of fear</li><li>g) Learned from limited exposure or experience</li><li>h) Learned from parents, relatives, and friends</li><li>i) Learned through the media</li><li>j) Often lie below the level of consciousness</li><li>k) Simplistic</li><li>l) The mental organization of your experience of others</li></ul>	<ul style="list-style-type: none"><li>c) Broad characterizations</li><li>e) Flexible and open to new information</li><li>f) Helpful in analyzing cultural patterns</li><li>m) Used as a shorthand way to make nonjudgmental cross-cultural comparisons, not to oversimplify or deny the complexity of social interaction</li><li>n) Useful as a general guide to anticipating and discussing cultural reactions, attitudes, and behaviors in a neutral way</li><li>o) Will never apply to everyone in a culture because individual personalities and backgrounds always play a role in how people think and act</li></ul>

## Language enhancement

### I. Word and phrase

#### 1. Word formation

- (1) inter-: meaning “between”  
More examples: International, intercultural, interracial, internet, inter-government, interdependence
- (2) dis-: meaning “away”, “opposite” or “negate”  
More examples: Discourage, disable, dissatisfy, discontent, disbelief
- (3) de-: meaning “down”, “opposite” or “negate”  
More examples: Decode, decentralize, degrade, devalue, debone, depress

- (1) disbelieve
- (2) deforestation
- (3) disregard
- (4) degrade
- (5) interpersonal
- (6) inter-provincial
- (7) intercollegiate
- (8) distrust
- (9) disadvantage
- (10) deice

#### 2. Preposition and adverb

- (1) upon/on
- (2) in with
- (3) for
- (4) in
- (5) to, to
- (6) at
- (7) in
- (8) to
- (9) to
- (10) of

#### 3. Synonym

- (1) show, reveal, produce
- (2) Support, confirm, reinforce
- (3) Hide, conceal, suppress

### II. Sentence and discourse

#### 1. Paraphrasing

- (1) When they smile, they do not express any challenge or untruthfulness, and we should not misunderstand their smile as obedience, which is a symbol of weakness of character.

- (2) It is impossible to interpret Chinese ideography by their similarity to shapes of familiar things. Similarly, it is impossible to interpret Japanese emotionlessness according to Western ideas of human facial expression.
- (3) Westerners have also understood the lack of various and strong expressive behaviors as a sign of a lack of subjective emotional life.
- (4) When we interpret this view from the perspective of Western people and cultures, we may get negative attitudes and value characterizations of the Japanese, that is, they are less emotional, value feelings less, and are less trustworthy, sincere, and appropriate.
- (5) Anger, jealousy, frustration and scorn can easily lead to a gap between people and does harm to group harmony and cohesion.

## 2. Translation

- (1) 我曾在第一章提到，赫恩和很多前人及后来者一样，将日本人视为一个谦逊坚忍的民族，他们在危险、威胁、悲伤和其他负面情绪面前可以保持微笑，维持一种自我尊严感。
- (2) 有一种现象让这一问题更加复杂，即很多日本人本身也声称自己总是压抑自我的真实情绪，从而加深了这一刻板印象。
- (3) 日本学生面对肯定极为强烈的负面情绪时仍然保持微笑，这一现象和赫恩在《陌生日本之我见》中的描述很像。
- (4) It is difficult to generalize the results of a study to other situations and to other people.
- (5) He read extensively in the classics and became an accomplished linguist.
- (6) Educators should ensure equal opportunities for all pupils, regardless of gender, or socio-economic and cultural background.

## 3. Hedges

- **Skill:** Be aware of the features of academic writing
- **Skill:** Use cohesive devices and hedges appropriately

- (1) These studies have a relatively simple methodology.
- (2) I would doubt that the same findings would be obtained in a similar study today.
- (3) But these global, overarching stereotypes are probably not true today.
- (4) The data from these studies argue convincingly that the global, overarching stereotype about Japanese inscrutability and their emotionlessness is not accurate, at least for the Japanese university student populations that were the participants in our many studies in this area.

- (5) Furthermore, Westerners **most likely** interpreted the meaning and importance of emotion through their own cultural filters.
- (6) The Japanese **did indeed** express negative emotions less toward ingroup members—family, friends, work colleagues, and peers—than did the Americans
- (1) In individualistic cultures, people **tend to** make fewer distinctions between ingroups and outgroups, because of the emphasis on individuals rather than groups. In collectivistic cultures, however, people **tend to** make greater distinctions between ingroups and outgroups, because of the importance attached to the relationship of the self to the ingroup.
- (2) Japanese judo, **at least the way it seems to me**, has bought into the commercialism of international sports, and **in large part** judo athletes perceive their sport solely in terms of winning and losing (i.e., not as an art with the main goal of developing character).
- (3) Although the skill and ability levels are **generally** higher in Japan, the values, ethics, and moral teachings associated with judo are **often** better preserved in other countries.
- (4) **Many of** today's fathers are afraid to discipline their children, **most likely** because they feel guilty about not being at home **very much** to take care of them.
- (5) Japanese business culture, **at least** as represented in the minds, attitudes, values, and beliefs of the typical Japanese employee (especially but not limited to younger ones), is **quite** different from the stereotype about the Japanese worker held for years after the war.

Text A also shows another prominent feature of academic discourse – academic reporting verbs:

- Consider, doubt (Para. 7)
- Show, support, conduct, indicate, find, examine (Para. 8)
- Believe (Para. 9)
- Point out (Para. 13)
- Argue, believe (Para. 14)

#### 4. Paragraph completion

- (1) A  
(2) D  
(3) E  
(4) B



## Intercultural reflections

### 1. Text B

This activity encourages students to read and summarize Text B.

In Text B, Amy Tan, a second-generation Chinese American immigrant girl shares her frustrating experience of being stereotyped by the Americans. A typical stereotype is that Chinese people are “discreet and modest” without words for “yes” and “no”, that they never disagree and that they always compromise. This stereotype is reinforced by one-for-one language comparison, which concludes that Chinese people have no direct linguistic means to make decisions, assert or deny and affirm or negate. Based on the Sapir-Whorf Hypothesis, this lack of linguistic means is interpreted as an implication of the discreet Chinese mind. Tan gives a variety of real examples to show that Chinese people do show their opinions clearly, but in a different way from English speakers and that they do have the linguistic means to do so. She also points out the danger of this stereotype, which seems to be benign but may prevent Chinese people holding top management and political positions.

It is also a good opportunity to review what have been learned in Unit 5 about the Sapir-Whorf Hypothesis.

The following video shows more stereotypes that Asian Americans confront in the States.

I'm Asian, but I'm not (我是亚洲人，但我并不)

<http://v.qq.com/page/n/p/2/n01587o6y2p.html>

### 2. Chinese stereotyping Americans

This activity encourages students to reflect on how we stereotype other peoples and cultures. While we are sensitive to being stereotyped, we are less conscious of how we stereotype others.

To do this activity, students need to collect data in advance and analyze the data. Therefore, it is important to assign this task early enough so that they have time to prepare.

To narrow down the topic so that students can handle it, you can ask students to focus on a certain aspect of the American culture and people, so that different groups may come up with a diversity of in-depth findings, e.g. school life, political life, clothing, bodybuilding and religion.



As a result of such popular TV series as *High School Musical* (歌舞青春), student may have some stereotypes of the school life in the States, especially the life in high school.

### 3. Stereotypes in movies

This activity calls students attention to a variety of stereotypes depicted in movies.

The movie *12 Angry Men* and its adaptations in Russia, Japan and China provide a good opportunity to notice and reflect upon stereotypes, not only racial ones, but also political, sexual, regional and social-class ones.

All the four movies can be watched online. You can refer to the following reviews.

[http://view.inews.qq.com/a/ENT201505120621060B?refer=share\\_relatednews&openid=o04IBABq-qhPWVP3glr3IhYJiYX0&key=af154fdc40fed0033051b9e89bbf3126a16b787d4587adeca86f1a3943c063b7ff48363c097a4cc4d7f66c3f4fbda5b6&version=70000001&devicetype=webwx&cv=0x70000001&dt=6&lang=en&pass\\_ticket=D8cC8pq46hZGhRovu5vo90geDKFM3AEJAnp%2FdotJ3y%2FbhVNMyxy3dsl5qSD%2FbD9o](http://view.inews.qq.com/a/ENT201505120621060B?refer=share_relatednews&openid=o04IBABq-qhPWVP3glr3IhYJiYX0&key=af154fdc40fed0033051b9e89bbf3126a16b787d4587adeca86f1a3943c063b7ff48363c097a4cc4d7f66c3f4fbda5b6&version=70000001&devicetype=webwx&cv=0x70000001&dt=6&lang=en&pass_ticket=D8cC8pq46hZGhRovu5vo90geDKFM3AEJAnp%2FdotJ3y%2FbhVNMyxy3dsl5qSD%2FbD9o)

[http://view.inews.qq.com/a/ENT2015051504898403?from=singlemessage&isappinstalled=1&openid=o04IBABq-qhPWVP3glr3IhYJiYX0&key=af154fdc40fed003f672e44a30704fd54c228683b3f58312870deb954b45e8b3e719bb9ec493880531cf9a6e31646a0a&version=70000001&devicetype=webwx&cv=0x70000001&dt=6&lang=en&pass\\_ticket=D8cC8pq46hZGhRovu5vo90geDKFM3AEJAnp%2FdotJ3y%2FbhVNMyxy3dsl5qSD%2FbD9o](http://view.inews.qq.com/a/ENT2015051504898403?from=singlemessage&isappinstalled=1&openid=o04IBABq-qhPWVP3glr3IhYJiYX0&key=af154fdc40fed003f672e44a30704fd54c228683b3f58312870deb954b45e8b3e719bb9ec493880531cf9a6e31646a0a&version=70000001&devicetype=webwx&cv=0x70000001&dt=6&lang=en&pass_ticket=D8cC8pq46hZGhRovu5vo90geDKFM3AEJAnp%2FdotJ3y%2FbhVNMyxy3dsl5qSD%2FbD9o)

[http://mp.weixin.qq.com/s?\\_\\_biz=MjM5ODI5NTE2MA==&mid=216806658&idx=1&sn=698e054511569a45a75ed46cb7c55f96&scene=1&key=af154fdc40fed003d6afef8c2d68ec3ad932e81bd28ed8f35bacca24d0b9a5a4b90cb68c56f13dd49ca4ec088fde797c&ascene=1&uin=Njk0NzQ0NDYx&devicetype=webwx&version=70000001&pass\\_ticket=D8cC8pq46hZGhRovu5vo90geDKFM3AEJAnp%2FdotJ3y%2FbhVNMyxy3dsl5qSD%2FbD9o](http://mp.weixin.qq.com/s?__biz=MjM5ODI5NTE2MA==&mid=216806658&idx=1&sn=698e054511569a45a75ed46cb7c55f96&scene=1&key=af154fdc40fed003d6afef8c2d68ec3ad932e81bd28ed8f35bacca24d0b9a5a4b90cb68c56f13dd49ca4ec088fde797c&ascene=1&uin=Njk0NzQ0NDYx&devicetype=webwx&version=70000001&pass_ticket=D8cC8pq46hZGhRovu5vo90geDKFM3AEJAnp%2FdotJ3y%2FbhVNMyxy3dsl5qSD%2FbD9o)

Extra resources:

Stereotypes are often created and reinforced by the media. While the Hollywood movie *12 Angry Men* disclosed and criticized racial stereotypes in American society, many more Hollywood blockbuster movies are infamous for creating and reinforcing stereotypes against people of different racial, ethnical and cultural backgrounds. You can refer to the following review and video.

[http://mp.weixin.qq.com/s?\\_\\_biz=MzA4MDM0MDUzMQ==&mid=200751876&idx=2&sn=4bf01a27700ef320a48b3047f8efd910&scene=1&key=c76941211a49ab58a50853684046a9df13fca15128faf347d882f46c0be0bf41191e83d1ab01190871a5114119d1b858&scene=1&uin=Njk0NzQ0NDYx&devicetype=Windows+7&version=61010029&pass\\_ticket=k4%2FRVohGaW5YqsPVndEI1WWM5QUS3OjNPmvROQWXiIWMb6OHHCYAt0sx%2FBcU7WLy](http://mp.weixin.qq.com/s?__biz=MzA4MDM0MDUzMQ==&mid=200751876&idx=2&sn=4bf01a27700ef320a48b3047f8efd910&scene=1&key=c76941211a49ab58a50853684046a9df13fca15128faf347d882f46c0be0bf41191e83d1ab01190871a5114119d1b858&scene=1&uin=Njk0NzQ0NDYx&devicetype=Windows+7&version=61010029&pass_ticket=k4%2FRVohGaW5YqsPVndEI1WWM5QUS3OjNPmvROQWXiIWMb6OHHCYAt0sx%2FBcU7WLy)

Video: 11 个电影中的典型亚洲男人

<http://v.qq.com/cover/7/77eu0i3ev17b2mb.html?vid=y0144oppbgq>

#### **4. Provincial stereotypes**

This activity calls students attention to intracultural stereotypes rather than intercultural ones. Within the same national culture, people of different regions or provinces also stereotype each other.

You can show the maps in the following webpage and then ask students to collect their stereotypes of people from other provinces.

- [http://mp.weixin.qq.com/s?\\_\\_biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=3&sn=85fd891f3d5ef2742bb7ee2819cbf2c0#rd](http://mp.weixin.qq.com/s?__biz=MzA5MzUxNTQ3Nw==&mid=206325630&idx=3&sn=85fd891f3d5ef2742bb7ee2819cbf2c0#rd)

While most provincial stereotypes are innocuous, such as those about food, some can be sensitive and may hurt certain students. But students should face these stereotypes, e.g. those against people from Henan. It is important for not only those stereotyped but also those who stereotype. Therefore, after collecting the stereotypes, you can ask students to discuss what should we do with these stereotypes.

You can refer to the following presentation:

[http://mp.weixin.qq.com/s?\\_\\_biz=MzA5MzUxNTQ3Nw==&mid=206442395&idx=5&sn=8af572e0e6cf23d148f57c48e308ebe9#rd](http://mp.weixin.qq.com/s?__biz=MzA5MzUxNTQ3Nw==&mid=206442395&idx=5&sn=8af572e0e6cf23d148f57c48e308ebe9#rd)