석사학위논문

Fundamental Approaches in Teaching Intercultural Communication

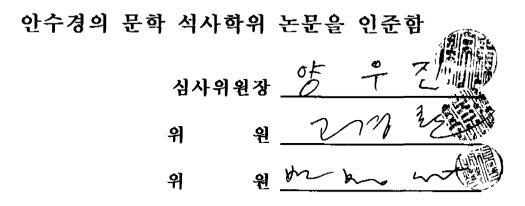제주대학교 대학원

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Fundamental Approaches in Teaching Intercultural Communication

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CHAPTER 1

INTRODUCTION

An ultimate goal of language learning is to achieve satisfactory communication with a native-speaker of the language. Language fluency, however, does not guarantee successful communication all the time. Learning components of a language such as grammar, pronunciation, vocabulary, and so on has limitations unless it is followed by contextual understanding in an actual communication setting. Therefore, teachers and learners of a language should be aware of both linguistic and cultural dimensions of the language.

The importance of culture learning has been highlighted as communication and transportation have been dramatically developing. (1) Improvement of transportation technology, (2) development of communication technology, (3) the emergence of multicultural organizations and workforces, (4) changes in migration patterns (Porter & Samovar 1994:4) and (5) advancement and widespread distribution of computer technology including the Internet (Byun 1999:78) have shrunk the world into a global village. This closeness with other countries gives people more opportunities to meet and interact with one another. This is where the term, intercultural communication, comes from. This encounter, however, is not always pleasant due to language barriers and a lack of understanding of one another.

When two people from different cultural and linguistic backgrounds

communicate with one another, they have to overcome barriers of language and of different cultural values, beliefs, world views, customs, habits, life styles, and so on. Therefore, it is necessary for us to equip ourselves with communication skills appropriate to the multicultural environment to survive as a global villager. Whether two people of different cultures avoid miscommunication completely depends on how much they know about one another.

Since the major second language in Korea is English and English is taught as a mandatory subject like Korean and math in middle and high schools in Korea, I will have English as a target language in this paper.

In this global society, English has played a significantly important role in communicating in a variety of the fields where people from different countries meet one another and is thus a lingua franca.[1]

In Korea, its importance is greater than ever before. Many Koreans are striving to improve their English proficiency. Their consistent painstaking efforts and, to the contrary, lack of confidence in English have caused Koreans to pinpoint the following problems in English education in Korea. The primary problems are: (1) Koreans have learned "Exam-English" (Choe 1998:11) which is rarely used in daily life. (2) Since Korea had a self-imposed closed-door policy toward other countries, Koreans are poor at handling intercultural encounters effectively

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1) According to a publication published in Paris in 1953 by UNESCO, a lingua franca is defined as a language which is used habitually by people whose mother tongues are different in order to facilitate communication between them (Wardhaugh 1992:56).

and naturally.

To overcome these problems and to ensure successful intercultural communication, Korea's English education should focus more on English conversation skills and should be more culture-wise.

This paper mostly deals with cultural differences between East and West.2) Western cultures are characterized by individualism, low-context, pragmatism and doing, while Eastern cultures are marked by collectivism, high-context, formalism and being. Under this general characterization, people in each culture behave, think, see and feel in their own way.

Therefore, teaching intercultural communication in EFL education should focus on helping teachers and learners understand cultural differences. Their awareness of culture will lead to effective intercultural communication and minimization of miscommunication. To reach this goal, we need to determine what relationship communication has with culture, be aware of differences between Korean and Anglo-American cultures and search for ways to acquire intercultural communication skills.

In this regard, this paper is divided into six chapters. In Chapter 1, I explain the needs and purposes of this study. In Chapter 2, I explore the relationship among culture, communication and intercultural communication by defining them. In Chapter 3, I contrast Eastern cultures with Western ones, through which we perceive their profound

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2) Western cultures in this paper indicate Anglo-American culture which includes American and Canadian culture. The reason for this limitation of the Western cultures is that there is also a difference between British and Anglo-American culture, which I do not feel I can accommodate here.

differences. In Chapter 4, I consider factors affecting intercultural communication. These factors are subjective and differ from culture to culture. They are the main causes of miscommunication. In Chapter 5, I explain why miscommunication arises and go on to look at conflict which is a developed form of miscommunication. Then I introduce three cross-cultural interactions. Diagnoses of and prescriptions for these interactions will give us an understanding of intercultural communication. Then, I suggest intercultural communication skills for effective intercultural communication. In Chapter 6, I summarize discussion and findings mentioned in the previous chapters and make a proposal for future study.

CHAPTER 2

UNDERSTANDING OF CULTURE & COMMUNICATION

2.1. Definition of Culture

When we define culture, we often mention music, painting or any related performances. However, it has a much broader meaning. How we live is also culture. Culture is invisible, but pervasive in our lives. It guides us in how we speak, walk, work, judge or even predict. So, what is culture? Culture is too elusive and vast to find one right sentence which best defines it. There have been many people who have tried to define it in a variety of ways. Levine et al. (1987) describe culture as the hidden part of an iceberg[3] and Samovar & Porter (1994) compare culture to the moon-the part we observe and the dimensions of the moon we cannot see from our side on the earth.[4] To get a clear idea about culture, let me introduce two definitions.

Culture refers to integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a

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3) Levine, Baxter and McNulty compare culture to an iceberg in *The Culture Puzzle* (1987:41-2). According to them, "Culture is like an iceberg. Most of the iceberg is deep within the ocean just as much of culture is deep within people."

4) Porter & Samovar (1994:13) claim that "culture is like the moon-we observe the front, which appears flat and one-dimensional, but there is another side and dimensions that we cannot see."

group of people which organize and regulate what they think, feel and do (Hiebert, 1985).

We define *culture* as the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individuals and group striving (Porter & Samovar 1994:11).

We learn our culture from our surroundings regardless of whether we want to or not. Without realizing it, we do as our culture teaches us. Culture encompasses everything tangible or intangible that governs how we live, behave and think. Every culture has its own values which it primarily appreciates. These are called norms, and judging by norms[5] we know what is appropriate or offensive and good or bad.

To sum up all of the definitions, we understand (1) culture is something passing on from generation to generation, but changable. It can be easily observed that people from different generations in one society have different points of view about a phenomenon, but when they go deep inside, there is something that they have in common, which is

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5) According to Collier (1994:37), norms are "patterns of appropriate ways of communicating". Klopf & Park also define norms, in *Cross-cultural Communication* (1982:51), as "shorthand for normative behavior, and serve as standards of behavior in the culture. In other words, they are guidelines as to what constitutes acceptable behavior in the culture".

distinguishable from that of people in other cultures. (2) Culture is what we have learned, not what we have by birth. We learn our culture by interacting with, observing and imitating others in our society, which is called enculturation. (3) Culture is ethnocentric. People assume that their culture is absolutely right and put their culture in the center (Porter & Samovar 1994:11-4).

2.2. Definition of Communication

Communication takes place when our behavior is responded to by others regardless of whether the behavior is verbal, nonverbal, conscious, unconscious, intentional, unintentional, controllable or uncontrollable (Porter & Samovar 1994:7-8).

> *Communication* is a form of human behavior that is derived from a need to connect and interact with other human beings ... Communication may be defined as that which happens whenever someone responds to the behavior or the residue of the behavior of another person (Porter & Samovar 1994:7).

According to Porter & Samovar (1994:8-10), communication consists of eight ingredients: a behavioral source, encoding, a message, a channel, a responder, decoding, a response and feedback. What we should carefully consider in terms of culture are encoding and decoding. When we encode what we want to communicate and when we decode what we receive

through a communication channel, we rely on what we have learned in our society such as experiences, knowledge, social beliefs, and so on. When we have little in common with our conversation partner, there is a good chance that we will misinterpret his/her intentions and vice versa. The same or similar linguistic and cultural backgrounds can reduce misinterpretation, but if the communication partner has a different cultural background, the probability of misinterpretation is much greater "because communication is an intricate matrix of interacting social acts that occur in a complex social environment that reflects the way people live and how they come to interact with and get along in their world" (Porter & Samovar 1994:11). Therefore, better understanding of the other cultures helps interlocutors to have a satisfactory and non-misinterpreted communication.

2.3. Definition of Intercultural Communication

As we briefly discussed, culture plays an important role in communicating. Therefore, success in communication between two people with different linguistic and cultural backgrounds is achieved not only by linguistic competence but also by knowledge and understanding of the cultures involved. In this regard, we need to acquire intercultural communication skills for effective intercultural communication.

Intercultural communication literally means communication between two or more people from different cultures. The following is a definition by Samovar et al. (1994:7).

> *Intercultural communication* occurs whenever a message produced
> in one culture must be processed in another culture. It entails the
> investigation of those elements of culture that most influence
> interaction when members of two different cultures come together
> in an interpersonal setting.

Damen (1987:23) defines intercultural communication as "an act of communication undertaken by individuals identified with groups exhibiting intergroup variation in shared social and cultural patterns". Jandt (1995:30) says intercultural communication is "face-to-face interactions among people of diverse cultures."

Let me recapitulate the importance of intercultural communication. Rapid development of transportation and communication has caused people around the world to be within reach by minutes or seconds. This shrinking world gives people lots of opportunities to meet one another no matter where they come from or what language they speak. These encounters always have a potential for miscommunication and conflict because the participants face language barriers and also because, when they are not familiar with other cultures, they may misinterpret the behaviors and expressions of their partners.

Therefore, English education should embrace and attempt to import both theoretical functions of English and its realistic application. This attempt should be made by both parties, teacher and student. English class can be a practicum of intercultural communication regardless of whether the teacher is a native or non-native speaker. Culture learning along with language learning will allow both teachers and students to be

sensitive to cultural differences. A good awareness of Korean and Anglo-American culture will mitigate tension and anxiety between the two parties and will result in a noticeably good class performance. Eventually, this will ensure that students will succeed in intercultural communication in the future.

CHAPTER 3

DICHOTOMY BETWEEN EASTERN & WESTERN CULTURES

As discussed in the previous chapter, we can never guarantee that we will succeed in intercultural communication even after we can fluently speak the language concerned. Learning culture is as important as or more important than learning a language. What, then, is so different between cultures? What in culture governs how we speak and respond? Why not just memorize culture-wise sentences in common situations?

To explain these, Henry Widdowson's term, "schematic knowledge" needs to be introduced.

Henry Widdowson defines what he calls "schematic knowledge" which is the native speaker ability to call on a variety of different utterances in many situations. These familiar frames of reference which the native speaker has almost instinctively must be learned by non-native speakers (A foreign instructor at Cheju National University).

A good and grammatically-correct dialogue which teachers teach to students may never be used in a real situation. It is, indeed, impossible to learn all possible utterances in any situations because nobody can predict what others will say. Then how can "schematic knowledge" be learned? To get "schematic knowledge", language learning itself is not enough. We need to know something basic and profound beneath the

surface of the language: Something that governs people's behaviors, beliefs and communication, which is "culture." Once we know it, we can deal with any unpredicted situations effectively.

Since the focus of this paper is on teaching intercultural communication in Korea, let me compare Eastern cultures with Western cultures. Through this comparison and contrast, we will better understand these two cultures from the roots.

3.1. Perception of the Self[6]: Collectivistic vs. Individualistic

People from different cultural backgrounds differently locate themselves in their societies. Westerners conceive of themselves as separate individuals while Easterners, as part of a group. On this point, Eastern cultures are viewed as collectivistic and Western cultures, individualistic. This different perception of the self produces a different way of behaving in society. According to Samovar et al. (1981), Americans tend to emphasize their self-concept in terms of self-awareness, self-image, self-esteem, self-identity, self-reliance, self-assistance, self-actualization, self-expression and self-determination. On the contrary, Asians act "in terms of obligation toward a group." (Romano 1997:39)

Individualism refers to the broad value tendencies of a culture to emphasize the importance of individual identity over group

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6) Romano, D. *Intercultural Marriage: Promises & Pitfall* (2nd ed) Maine: Intercultural Press, Inc. (1997:39)

identity, individual rights over group rights, and individual needs over group needs. In contrast, *collectivism* refers to the broad value tendencies of a culture to emphasize the importance of the "we" identity over the "I" identity, group obligations over individual rights, and ingroup-oriented needs over individual wants and desires (Ting-Toomy 1994:360-1).

When it comes to family, Easterners such as Koreans, give priority to kinship or genealogy over personal interests. This results from characteristics of its society: homogeneous, monolingual and Confucian. Loyalty to the country, filial piety and courtesy are the best virtues which all members in a group should pursue. Westerners, however, emphasize "self-actualization and independence as a goal of life" (Han 1997:7).

《*Case 1*》

For the payment of the meal, one person usually pays for all, and may even fight politely for the privilege. Many a good-natured tussle takes place in front of the cashier as each person vies to pay the bill. Often the younger person may be expected to pay for the elder (Current & Choi, 1986).

As seen in Case 1, Koreans, who have a strong sense of collectivism, tend to be willing to pay the bill for the group in a restaurant or someplace like that. Sacrificing themselves for the group, financially in this case, makes them feel a member of the group. Most of the time,

they find this courteous behavior pleases other Koreans, but makes foreigners feel uncomfortable.

When this cultural difference is considered in class, teachers can get a crucial clue to improve their students class performances and minimize tension and anxiety. Teachers should attune class activities, depending on students' cultures.

For students in Eastern cultures, it is necessary for teachers to make them feel a sense of belonging to the group, not standing alone with strangers. When they feel a sense of belonging, they can relax and under this atmosphere, they will start to talk and their language learning will be accelerated.

> If students arrive in a language classroom in which they are among strangers, then their "affective filters"[7] are likely to be very high. In other words, students won't say much. Teachers may deduce that this has something to do with themselves, rather than the students' place in the group. The students may need to spend

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7) Optimal input is learned in a situation in which the "affective filter" is low (Krashen, 1982). The affective filter is a screen of emotion that can block language acquisition or learning if it keeps the users from being too self-conscious or too embarrassed to take risks during communicative exchanges. All of us have experienced a situation in which someone has criticized something we said or the way we formed a cue or sign. Immediately we loose our motivation to continue or become less articulate because we focus on the form of what we are saying or signing or because we are inhibited in our motivation to communicate. (http://www2.kumc.edu/, a website of the University of Kansas Medical Center).

time doing activities which help them feel connected to and at ease with their fellow students before language learning can begin in earnest. Activities in the classroom may then allow for L1 language use to help facilitate this process of bonding and relaxing in the group (A foreign instructor at Cheju National University).

In this case, an "Ice Breaker Activity" can be applied. Teachers prepare as many questions with "Have you ever... " as needed. When the teachers make questions, they should be sensitive to the culture they are working in. If their students are Koreans, it is okay, or oftentimes necessary, to ask questions about age, academic background, military service (only for male students), family, political affiliation, religion, marital status and the like. If they want to make these questions more regional, they can also ask questions about thatched houses or women divers, when in Cheju. For students in Western cultures, however, it is not necessary to go through an "Ice Breaker Activity" for as long as with Korean students. Questions should be different. Asking backgrounds such as age, political affiliation, religion, marital status, financial status and so on should be avoided (A foreign instructor at Cheju National University).

3.2. Structure of the Society: High-Context vs. Low-Context

Anthropologist Edward T. Hall (1976, 1984) divides cultures into two sets: high-context culture and low-context culture. Hall characterizes low-context cultures as horizontal cultures and high-context cultures as

vertical cultures. In a low-context culture, members are culturally diverse and this society is called a heterogeneous society in which equality of each member is appreciated. In this culture, it is natural that individuals have their own opinions.

A high-context culture is a homogeneous society in which totality and harmony of a group are appreciated. In this culture, since hierarchy exists, members in relatively lower status are expected to show their respect toward and conformity to seniors (in relatively higher status); otherwise, they are easily ostracized.

There is a salient difference between the two cultures in exchanging information.

A high-context communication or message is one in which most of the information is either in the physical context or is internalized in the person, while very little is in the coded, transmitted, explicit part of the message. *A low-context communication* is just the opposite, i.e., the mass of information is vested in explicit codes while very little is embedded in the context or within the participants (Hall 1976:79).

In a high-context society, messages permeate a communication atmosphere. Participants in this society need to explore backgrounds of one another before going into the communication, which helps them to place one another in right places in a vertical society and to switch their language code to an appropriate one. Their personal opinions or feelings are easily buried for the sake of harmony of the group. Being

conspicuous is avoided. Hiding behind the group is regarded as the safest way of living in this society. Since self-closure is one of the marked characteristics in this society, what people say does not always reflect what they mean. In other words, their locutionary acts are oftentimes different from their illocutionary acts. Therefore, other communication channels such as *Noon-chee* in Korea, are developed. *Noon-chee* is an intuition and a perception of others. Through this channel, people can catch the real intentions of others which are not verbalized. In addition, direct expressions or reactions are against the rules of a high-context culture.

Vertical society requires that its members save the faces of others, which will finally save their faces, too. This is called *Che-myun* in Korean. When there is a conflict, people rely on the opinions of seniors or superiors. Silence, especially of the younger, is a social virtue in this society.

On the contrary, in a low-context society, all of the members are equal, so they freely vocalize what they want or need. Vocal messages in this culture are very important in understanding one another. The messages in a low-context culture are explicit and logical. When there is a conflict, people try to solve it by exchanging their ideas in words. Excellent eloquence is a social virtue. In the workplace, what they achieve or how capable they are is more important than which college they came from or their background such as family background, age, gender, and so on.

《*Case 2*》

I (an American) have, since my early days in Korea, found it more than mildly unpleasant to go through these first meetings which reflect so clearly a society acutely conscious of class and internationally-recognized symbols of status. And, while I understand that the information exchanged at these first meetings will be essential to determine the manner in which one will be addressed thereafter, to this day I am still highly uncomfortable during the introducer's enumeration of the "introducee's" accomplishments. Indeed, what sort of reaction is expected of me. . . applause? (Choi & Klein 1993:203)

In Case 2, we can see that the writer felt uncomfortable when she went through the histories of "introducees" whom she had just met for the first time. In Korea, when introducing somebody, people normally state his/her family background, social position, age and even marital status. It is not because people are so curious about his/her personal life, but because, through this procedure, people figure out where they are in their group compared with him/her and switch their posture and language codes to the proper ones.

There is also a significant difference between the two cultures in knowledge which is closely related to English education.

Knowledge as an "intact legacy" to be handed down from teacher to student (in Eastern cultures) versus knowledge as a "dialectic" to be arrived at through negotiation of meaning (in Western

cultures). Therefore, Korean students may see plagiarism and simple repetition of the teachers examples as valid and even good learning whereas a Western teacher may simply see this as cheating (A foreign instructor at Cheju National University).

In Eastern cultures, knowledge is a product of the experiences and wisdom seniors (and those in relatively higher status) have. Questioning their knowledge is against the rules of this society such as *Che-myun* or its harmony. Careful listening, note-taking and memorization are encouraged. In this society, the students feel more comfortable when they are led by their teacher in class and presented with definite answers.

But, in Western cultures, knowledge is differently interpreted. Knowledge the teachers have is flexible. It can be challenged even by the students. Knowledge can be completed and developed by mutual exchange and understanding.

〈*Case 3*〉

I first noticed resistance to my questions after I enrolled in a Korean language institute in Seoul. Almost from the first class, the instructor displayed a mild intolerance of students' questions, particularly if they were more abstruse than a teacher could commonly expect, as though the classroom were not the appropriate setting for inquiries. After several sessions, I confirmed that the students, in turn, were never asked whether they had any questions. In point of fact, there was no time for questions because we were too busy memorizing laborious assignments.

Having passed through three additional language institutes since then, all were similarly regimented. I feel justified in regarding my observations as bona fide sociological findings (Choi & Klein 1993:215-6).

The following two cases example how students in a high-context culture regard their teacher.

《*Case 4*》

I don't remember the details of this incident but it went something like this. The teacher said something like, "**We should go this way, right?**" The Chinese student was in a difficult position. The teacher was wrong, but the teacher shouldn't be contradicted. I was very impressed by the student's ingenious reply. "**Yes, we should go that way.**" (A foreign instructor at Cheju National University)

《*Case 5*》

In China I would sometimes answer a student's question with, "**I don't know. I'll try to find the answer for you.**" This made my students very uncomfortable. One day a student told me, "**Mr. Smith, please don't say 'I don't know.' I feel funny when you say that.**" (A foreign instructor at Cheju National University)

Students can have differing expectations of the classroom based on their cultural conditioning. They may have specific expectations of how a teacher should be and how a class should be taught. For example,

Eastern cultures may respond much better to a teacher-centered approach where the teacher is the giver of knowledge and exercises complete control. Such nationalities might have serious problems adjusting to a student-centered approach where the teacher relaxes that control and passes the responsibility to the learner.

Nowadays, many Western teachers tend to favor an eclectic approach, drawing on a variety of different materials and texts. Few of them would follow a single textbook unit by unit. Once again, this may cause great frustration on the part of those nationalities who prefer to study one textbook systematically. For many Eastern students, this may lead to a feeling of lack of progress and the sense that they are not going anywhere.

The teacher should be aware of the learners culture and how to manage them accordingly. For example, turn taking is a fundamental aspect of many Eastern cultures. It is therefore important that the teacher gives everyone the chance to speak and is seen to listen to each person. One of the major problems an Eastern student can have with the multi-cultural classroom is that of interaction. With so many different nationalities talking at the same time, it can lead to a feeling of being swamped (A foreign instructor at Cheju National University).

3.3. Perception of the Other: Formalistic vs. Pragmatic

The next dichotomy of East and West is how members of each culture perceive the other.

In a Western society categorized as *pragmatic*, people think that all abstract ideas can be organized into concrete and applicable ones. They have an inductive and analytic way of thinking. They come to a conclusion by analyzing facts and pieces of evidence (Bu 1997:46). This idea is based on rationalism. A pragmatic society values individuals' interests and needs over those of the group, which is shown in many cases: "people prefer to wear comfortable and casual clothes, take for granted using secondhand stuff and are not concerned about what others think of them." (Bu 1997:45)

In an Eastern society categorized as *formalistic*, however, people are rather "emotional and do not clearly distinguish personal matters from formal and official ones." (Bu 1997:46) They focus on *Che-myun*, briefly mentioned before, and on harmony while interacting with others, for which they try to close their personal feelings and thoughts. They are always concerned about what others think of them, which is well shown in Cases 6 and 7.

The form of relationships with others is different, too. Westerners easily establish relationships with others, which are relatively informal and impermanent. Easterners find it difficult to build up relationships with others, but, once they do, the relationships are formal and last longer.

⟨*Case 6*⟩

Dorrie, a Dutch woman and her husband, Hiroshi, a Japanese man, slept on a futon, a Japanese-style mattress pad and quilts,

which are hung out to air as often as possible. As Dorrie and Hiroshi lived in an apartment, that meant hanging them over the balcony, which she always did "with the side we sleep on facing out to get the most air and sun." Hiroshi regularly berated her for not hanging them so that the "pretty side" was out for others to see. He placed emphasis on appearance and was concerned about the impression they would make on neighbors, while she was more concerned about how much fresh air and sunlight the used side of the bedding would get (Romano 1997:40).

《Case 7》

A side effect of such a social system is the undue attention placed on form and appearance. This may explain why the city of Seoul seems to have the world's highest per capita number of mirrors in public places. And the terms of social etiquette seem to be such that the importance of one's appearance increases geometrically up the ladder of social class. A foreign attorney friend, who took to wearing a worn but beloved jacket to his office, was persistently urged by his Korean colleagues to purchase a coat more befitting of his social standing (Choi & Klein 1993:241).

3.4. Form of Activity: Being vs. Doing

Maruyama (1961) states that in vertical societies an individual's birth, family background, age and rank tend to be more important than his or her later achievement. Maruyama classifies Western cultures as doing

cultures and Eastern cultures as being cultures (Javidi 1994: 88-9).[8]

In a low-context culture such as the United States, people tend to be oriented toward what a person does. Their world view is based on rationalism and materialism. They are task-oriented and have a scientific way of thinking, which makes them work as an active way of forming the future, making and being responsible for their own decisions. When they interact with the other, they accept the person based on an area of common interest. Their dynamic way of living pervades their everyday greetings such as "How are you DOING?", "I'm DOING fine.", "How are you COMING ALONG?" and so on (Park 1992:161).

In a high-context culture such as Korea and Japan, people tend to be oriented toward who a person is. They have an abstract way of thinking. They are living for and making the most of or enjoying the present. When they interact with the other, they accept the person as the whole person who encompasses all sides of intelligence, emotion and the like.

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8) These two sentences are cited from "Cross-Cultural Analysis of Interpersonal Bonding: A Look at East and West" by Javidi et al in Samovar, L.A. & Porter, R. E. *Intercultural Communication: A Reader* (7th ed.) California: Wordsworth, Inc. (1992:88-9)

CHAPTER 4

FACTORS AFFECTING INTERCULTURAL COMMUNICATION

In Chapter 3, salient differences between Western and Eastern cultures are seen as a dichotomy, through which it is shown that there exists a profoundly different way of thinking and behaving in the two cultures.

It is an axiom that culture plays a vitally important role in molding the living, thinking and communicating style of its people. People encode or decode the messages they produce or receive through different communicative channels, verbal or nonverbal in their own way. Their beliefs, attitudes and values which are components of culture, are present in their messages. These components can be crucial factors that determine if the communication succeeds or fails. That people vary from culture to culture means, we can say, that every culture has, to some extent, different components in it.

In EFL education, it is imperative that native and non-native teachers of English enable their students to become aware of these components and get prepared for intercultural communication. According to Klof, Park & Cambra (1983:123), the key to educating students for communication in a multicultural society is exactly this: teaching them about the components of intercultural communication and making them aware of the characteristics that distinguish one culture from another.

Since communication is a two-way channel, it should not be

overlooked that students in EFL education in Korea, and their teachers need to be exposed to the culture of English speaking nations and also to Korean culture. A better understanding of the two cultures by teachers and students allows them to have a broader view of the world and a deeper appreciation of their own culture and also equips them with intercultural communication skills.

Teaching components of culture, however, has its own limitations because it is impossible to cover all the factors which culture consists of. Therefore, it is very important to decide which components are selected.

In this paper, the components which most affect intercultural communication will be considered: verbal communication, non-verbal communication, values, beliefs and attitudes. It should be noticed that these components do not play independently. They are interwoven in intercultural communication.

4.1. Communicative Factors

4.1.1. Language & Culture

We share our feelings and thoughts with others in everyday life through a variety of communicative channels which include verbal and nonverbal symbols such as "words, tone of voice, a shoulder shrug, a yawn, silence" (Romano 1997:16) and so on. This way of communicating reflects how we perceive our conversation in a given conversation setting.

As far as language is concerned, it is a representation of what we see,

hear, smell, taste and feel and an embodiment of what we learn and experience. Let me cite what Sapir considers language to be.

> *Language* is a guide to social reality . . . it powerfully conditions all of our thinking about social problems and processes . . . The fact of the matter is that the real world is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached . . . We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation (Sapir, In Mandelbaum 1949:162).[9]

The above definition gives us the idea on which the Sapir-Whorf hypothesis is based regarding language. According to this hypothesis, language controls what we see, hear and experience. Even though this hypothesis has confronted severe criticism, it is accepted that language and culture are closely related with and continuously affect one another. Language plays a significant role in the totality of culture. Far from being simply a technique of communication, it is itself a way of directing the perceptions of its speakers and it provides for them habitual

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9) This paragraph is cited from "The Sapir-Whorf Hypothesis" by Harry Hoijer in Samovar, L.A. & Porter, R.E. *Intercultural Communication: A Reader* (7th ed.) California: Wordsworth, Inc., (1992:194)

modes of analyzing experience into significant categories (Hoijer 1994:195).

Verbal communication literally indicates the words we speak (Romano 1997:133) while nonverbal communication implies the mood or atmosphere we impose on the communication. Since this paper is focused not on linguistic competence but on communicative competence,[10] language mentioned here indicates the latter. Hence, our knowledge of a language ranges from how much we know about its grammar, vocabulary and idioms to when or to whom we can use a certain expression or gesture to which words or postures are more appropriate to a situation according to its social norms.

It is never an easy task for us to send our messages to others with the same linguistic & cultural backgrounds without misunderstanding or distortion of the intended meaning since each of us has a different personal experience, belief, world view, religion, academic and family background. When it occurs in an intercultural communication setting, needless to say, it is much harder. That is not only because communication interlocutors from different linguistic environments face a language barrier, unless either of them is bilingual and can speak the partner's mother tongue fluently, but also because they have a cultural obstacle over which both of them need to jump for receiving, interpreting

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10) Communicative Competence refers to a communicative ability of a speaker who can produce a grammatically and culturally flawless utterance, while linguistic competence implies a satisfactory language ability in terms of grammar, syntax, lexicon, etc.

and reacting to the messages of the partner. In a case of intercultural communication, inaccurate listening or misunderstanding frequently arise due to poor linguistic competence of the conversation interlocutors and more importantly, lack of their understanding of one another's culture.

In the following, let me explore some factors which can affect intercultural miscommunication, expecially between Easterners and Westerners.

4.1.2. Verbal Communication

Each language has its own structural and semantic aspects. Its structural and semantic aspects are a key to exploring what is deep inside each culture. To know what is in Easterner and Western cultures, let me turn to vocabulary and structural differences between them.

4.1.2.1. Vocabulary

Language is a product of the culture and environment of a society. Hence, vocabulary tells us what the society values most. When we say a word, the word does not only have a denotative meaning. A connotative meaning is also in it. It implies a social and cultural reference in the society. Here is where a difficulty of translation may come in. Translators have a hard time in finding a counterpart of a certain word unless they have a deep understanding and awareness of the cultures involved.

Compared to English, Korean has a very refined lexicon concerning kinship and pedigree. This fact indicates Koreans put more emphasis on their relationship with others in terms of age, gender, social or familial hierarchy and the like. In a vertical society like Korea, people are consciously or unconsciously aware of hierarchy, which makes honorifics prosper.

In Korean, for example, there are more than three ways of saying "Have you eaten?": Bob Mokotsuh? Shiksha Hasutsumnika? and Jinjee Deusutsumnika?

4.1.2.2. Structural Differences

As Leibniz claims, languages are the best mirror of the human mind (Chomsky 1986:1). To consider the structures and ways of communicating of the two languages let us better understand the cultures. Speaking of the structures, there are two significant differences between Korean and English.

Firstly, according to Yang, English has the rule Move-α, but Korean does not have it. Move-α of English is the rule by which underlying structures, DS (D-structures or Deep structures) are mapped into SS (S-structures or Syntactic structures) (Chomsky 1986:64-5). D-structures which correspond directly to simple sentences (Chomsky 1986:65) are generated by rules in the Base component (Yang 1996:6) and S-structures correspond more closely to the actually observed forms with their surface structures (Chomsky 1986:65). In English, the differences between

Move-Wh, Move-NP, Move-PP, and so forth can be in large part explained with the rule Move-α ("Move anything anywhere") (Chomsky 1986:73). In Korean, however, D-structures are converted to S-structures without the movement rules. The characteristics of each culture can be explained with this rule Move-α. People in Korean culture are rather passive, static, and conservative and people in Anglo-American culture are more dynamic and active.

The second structural difference is that Korean has a head-final (head-last) structure and English has a head-initial (head-first) structure (Yang 1996:2-5). They can be explained by considering the order of the head-complement parameter. According to Yang (1996), simple systems of the phrase structures are NP, VP, AP, and PP[11]. In Korean, the syntactic unit heads, N, V, A, and P follow the complement, but in English, N, V, A, and P are followed by the complement. Their basic structures are like below (Yang 1996:4):


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      Korean                    English

        XP                        XP
        |                         |
        X'                        X'
       / \                       / \
complement  head            head    complement
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11) NP, VP, AP and PP indicate noun phrase, verb phrase, adjective phrase and preposition phrase respectively. Syntactic units, NP, VP, AP, PP consist of unit core elements, noun, verb, adjective, preposition and the complement.

Based on these different structures, the two languages generate the following representations (Yang 1996:4):

English: [NP the [N [N book] [PP on the table]]]

Korean[12]: [NP [PP table on] [N [N book]]]

English: [VP [V' [V like] [NP the book]]]

Korean: [VP [V' [NP book] [V like]]]

English: [AP [A' [A proud] [PP of John]]]

Korean: [AP [A' [PP John of] [A proud]]]

English: [PP [P' [P in] [NP the house]]]

Korean: [PP [P' [NP house] [P in]]]

Language structure has something to do with the psychology of the people who use it. People whose language is head-initial say substantial and primary issues first and then move to relational and complementary ones. That is why their way of communicating is direct, straightforward and have a self-assertive communication style (Bu 1997:16). They consider communication as an instrument through which they deliver their thoughts and ideas. Their language can be emotion-free because they mainly focus on what they say, not on how they say it, who they say it to or when they say it. They prefer face-to-face communication.

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12) Representations for Korean here are written in English to show a contrast between Korean and English. Since Korean has no articles, they are omitted from the Korean representation list. Word order for the Korean representations follows Korean system.

On the contrary, people whose language is head-final are indirect. What is most important comes in the last part of communication (Bu 1997:16). Therefore, there is a saying that you need to listen to the end if you want to know what Koreans actually mean. When communicating, they focus on the atmosphere and the situation rather than on content. Their communication is "affective and situation-oriented." (Park 1992:267-283) In this society, as mentioned before, it is very important that people save others' faces. This is achieved by trying not to give a negative answer, no, to others, by lowering themselves compared to their conversation partner or by being silent or just smiling. This is a gesture to show that they have no harsh feelings about the other's thoughts. That is why the words, *Noon-chee* and *Che-myun* exist in Korean, which have no counterparts in English.

In Case 8, a writer has experienced a cultural difficulty resulting from a structural difference between her mother tongue, English and Korean.

《*Case 8*》

My first few months of life in Seoul were made infinitely more complicated because Koreans speak English the way they speak Korean. This means that when speaking English, Koreans cushion the language with words much as padding is worn by an athlete to deflect an opponents' blows. This softens what Koreans contend is the harshness of the concise and direct manner in which westerners have of speaking English. As a result, half the time I had no idea what message was being conveyed to me (Choi & Klein 1993:209).

A Korean way of speaking is so circumventive that Westerners feel perplexed about the point of their communication. This results from Koreans' indirect way of speaking. For example, they incessantly misuse or abuse "maybe, probably, possibly, might be and could be"(Klein & Choi 1993:208-211), which is most of time "must or should".

Indirectness in communication is a salient characteristic Eastern cultures have. The following cases are ones an EFL instructor has experienced in China.

《*Case 9*》

I was in my office in China one afternoon "freetalking" with some students. After a while, one of the students said, "**Mr. Smith, you're busy so we'll be going now.**" I looked at my watch and informed them that, in fact, I was very free and could talk with them for maybe another hour. I noticed my students looking at each other out of the corner of their eyes, and there seemed to be some problem. Finally one of them told me, "Oh, we have a class we must go to now." It was interesting to me that they were so indirect that when they were busy they told me I was busy! (A foreign instructor at Cheju National University)

《*Case 10*》

Another example of indirectness occurred on a bus. We were approaching our bus stop and rather than telling me we had to get off at the next stop I was told, "**Perhaps we'll get off at the next stop.**" I suppose my Chinese friend didn't want to appear to be ordering me around. I had been in China long enough to be

able to interpret her meaning. The funny thing was that the bus was packed very tightly with people, and we weren't very near the door. As I observed this fact my response was, "Perhaps." In fact, we nearly didn't make it through the crowd to get off the bus in time. The Chinese friend traveling with me had to yell to the bus driver to wait so we could get off (A foreign instructor at Cheju National University).

One more thing we need to consider in terms of structural difference is negative yes/no questions.

《Case 11》

These often result in confusion. "**You're not going are you?**" In America if I answer "No," the meaning is "No, I'm not going." In Korea and China people would answer "Yes," meaning, "Yes, I'm not going." In classrooms in Korea and in China, these negative yes/no questions often resulted in a breakdown in communication (A foreign instructor at Cheju National University).

4.1.2.3. Language & Interpersonal Communication

A language barrier in intercultural communication can never be overlooked. What language we are using can control the whole of communication. If we break this discussion down to interpersonal communication in Korea, the language problem arises from what language the two people are using for communication: Korean, English or a third language. The person who does not use a mother tongue and

communicates in a partner's language can have a hard time in finding a counterpart which can express his/her deep and subtle feelings. As a result, he/she only partially makes the partner understand, which can bring about miscommunication. It may be true that the person who uses a mother tongue wins out in discussions or arguments (Romano 1997:134).

《Case 12》

Jaime, a student from Santo Domingo, because of his limited knowledge of English, had to lean on Cassie, an American and his wife, for many things which he considered his male prerogative, and he resented it. Cassie, in turn, became impatient with Jaime's ineffectiveness. She got tired of having to do everything because no one else understood him. Despite her good intentions, she often became critical and bossy, which neither of them liked (Romano 1997:134-135).

《Case 13》

Lynn, an American, felt so strongly about not wanting to be helpless and dependent that she made a concerted effort to learn to speak and read German. In fact, she ended up speaking it better than Hans, a German and Lynn's husband, spoke English, and so it became their language of communication. But her sense of accomplishment waned when she had a difficult concept to explain, a deep feeling to express, or a point of view to defend. She would splutter hopelessly while Hans won out (right or wrong) through sheer verbal agility. Out of frustration she found

that she often lashed out at him like a viper to compensate for her inadequacy with language. Lynn also commented that she had lost her personality in the translation, as well as her sense of humor. She felt she was leading a kind of double life, with one personality in one language, a second in the other, ...kind of an intercultural schizophrenic, as she put it (Romano 1997:135).

《*Case 14*》

Milee, a Vietnamese, who got married to Harry, an Australian man, often felt like crying (tears of frustration) because she was never able to see what was funny about Harry's jokes. His Australian friends admired his quick wit and wondered how he could have married someone so lacking in humor. But she knew how to laugh; she simply didn't understand her husband's jokes, even when they were painstakingly explained to her. "I thought he was crazy," she said. "I thought they all were crazy. Then I tried laughing when the others were laughing but found that I was laughing at the wrong things and sometimes shocking everyone. Only Harry knew that I didn't understand, but when he explained to the others that I didn't know what I was laughing at, I felt even more ashamed and stupid. So we just gave up." (Romano 1997:136)

The above three cases, Case 12, 13 and 14, are examples of the situations we confront when we lack linguistic competence. Especially Case 14 partially includes social values. It is not easy to share what is so funny in a joke with others from a different cultural background even

after a language barrier is cleared.

4.2. Nonverbal Communication

Nonverbal messages influence intercultural relations as much as verbal ones do. Appropriate gestures, facial expressions, eye contact, silence, space, time and so on in one culture can be differently interpreted in other cultures. For instance, Easterners feel that too much eye contact is intrusive and rude (Romano 1997:137), but Westerners do not.

Understanding nonverbal messages is as important as being competent in verbal skills. Since nonverbal communication is mostly unconscious and automatic, it is necessary to have the knowledge of nonverbal communication in other cultures. Let me introduce Case 15 which illustrates the importance of nonverbal communication.

《*Case 15*》

Milee (from Saigon) gave the impression of being shy and passive because she kept her eyes lowered when talking, which caused Harry (an Australian) to feel helpless. "Look at me so I can see what you are saying," he would say. She tried, but it was awkward for her. It also took him years to realize that her smile could mean any number of things: happiness, anger, friendliness, shyness, acceptance, or resignation. It also sometimes meant "no" and was her way of avoiding confrontation (Romano 1997:137).

As seen from Case 15, lowering one's eyes in front of seniors is

showing one's respect and modesty toward the seniors in Eastern countries, including Korea. It has been passed on from generation to generation as a social virtue. Smiling can also be interpreted differently depending on culture. Easterners sometimes think that a lack of a smile can make a situation worse, awkward or uncomfortable, which is based on sort of face-saving values.

4.2.1. Concept of Time: Chronemics

Each culture has a different concept of time. In a low-context society such as North American and German, people see time as something active and dynamic. To them, "time is gold and money. They are well trained about the time concept and punctuality" (Park 1992:168). Everything is scheduled in advance. Instead of saying "I will visit you tomorrow," (Park 1992:170) they specify the exact time. Unexpected visits are not welcomed. This type of society is referred to as a monochronic (Hall 1994) one in which people do one thing at a time (Park 1992:169) and the future is more important than the past or present because this society is "based on future growth and every moment is spent on building up the future" (Romano 1997:65). For example, in America, the emphasis is on productivity; time must be managed efficiently. People are in a hurry, often overlooking the interpersonal aspects of life (Romano 1997:66).

A high-context society, however, is called a polychronic (Hall 1994) one. People in this society do many things at a time and consider the

past and present to be more important than the future because, in this society, social background limits its member's productive ability. They are people-oriented, not task-oriented. What a senior orders or desires can cause a complete change of direction in a task. Therefore, nobody guarantees the future. What is important is the past and present. Promises are also never guaranteed for their fulfillment. Scheduled meetings or plans have a probability of changing even at the last minute by a senior's decision. This makes people stick to the past and present more. Being late for an appointment is not taken that seriously compared to a monochronic society.

The concept of time varies from person to person and from culture to culture. Each culture has its own clock by which its people coordinate their speed and pace. Case 16 shows that a writer and her neighbors obviously have a different culture clock.

《*Case 16*》

Westerners generally value the mid to late evening and weekends, especially Sunday mornings, as a period reserved from office affairs and unknown and unexpected guests. In a Korean apartment complex, one can count on the doorbell and telephone ringing at all hours and for the most trivial matters, vendors aiming their megaphones up the stairwells at the crack of dawn and the volume of neighbors' conversations, which somehow always convene just outside one's door, at tenfold the decibels recommended for civil discourse (Choi & Klein 1993: 223-4).

4.2.2. Concept of Space: Proxemics

Spaces also function as communication channels. Each of us has our own territory within which we feel safe. When someone steps into our territory, we feel uncomfortable or even upset. Distances between two people activate conversations or ruin them.

Optimal spaces differ depending on culture. Each culture has its own concept of space that regulates what is a correct distance in a given situation. Hence, it is very important to know how far apart from one another we need to stand or sit to achieve successful intercultural communication. Spaces include the distance between communication participants and also the object arrangement surrounding us. Our cultural values also reside in our homes.

Through physical distance, we can tell the nature of communication. For example, in the American culture, the distance between people who are engaged in normal conversation tends to run between three and four and a half feet. If people are engaged in more intimate conversation, they will normally stand between six and eighteen inches apart. In more formal discussions-such as a conversation between students and a teacher or an employer and an employee-the distance is regularly between five and seven feet. When formal speeches are presented, the speaker is at least fifteen feet from the front row of his audience (Klopf & Park 1982: 77).

《Case 17》

Gorge Campora and Robert Lindsey are at the same party and both feel it is necessary to establish friendly relations for business purposes. Gorge, in Latin fashion, moves closer and closer to Lindsey as they speak, however, Lindsey, an American, misinterprets this movement as aggressiveness, and he keeps backing away. But Gorge interprets Lindsey's movements as coldness, and begins to distrust Lindsey's manner. While each was trying to be warm and friendly in the way of their culture, both become suspicious of each other's intentions (Klopf & Park 1982:78).

《Case 18》

To Koreans, personal space is hardly comprehensible. My colleagues, for example, cannot understand why it is that I voluntarily have lunch by myself. On such occasions, when I cast a glance around the dining hall, my eyes are met with expressions of sincere sympathy. Indeed, it would never occur to the majority of Koreans to voluntarily do anything on one's own but the most routine of errands (Choi & Klein 1993:225).

Case 17 tells how a different concept of space controls a conversation. Besides linguistic competence, the interlocutors have their own intentions distorted due to a lack of understanding of one another's nonverbal communication, space.

Case 18 is totally rooted in a different characteristic of two societies. Korea, which is a vertical, collectivistic society, forces its members to conform to its rules and norms. They prefer to do a thing together as

members. Even eating alone can be misinterpreted: A person eating alone has no friends he/she eats with or is ostracized.

4.3. Values, Beliefs & Attitudes

Besides verbal and nonverbal symbols, there are other factors that affect intercultural communication. They are subjective measures by which a person from one culture judges or evaluates others from a different culture. They are values, beliefs and attitudes, which are three major foundations existing in culture.

As Serevaes (1988) states, each culture, Eastern & Western, operates out of its own logical structure and, therefore, intercultural communication is only successful when these logical foundations are understood and accepted as equal by the people concerned.[13] Communication without mutual understanding of these foundations, values, beliefs and attitudes only leads to confusion, irritation, misinterpretation and even endangerment of personal relationships.

4.3.1. Values

Values[14] are learned from culture. They are measures through which

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13) This statement is from "Cross-Cultural Analysis of Interpersonal Bonding: A Look at East and West" by Javidi et al. in Samovar, L.A. & Porter, R. E. *Intercultural Communication: A Reader* (7th ed.) California: Wordsworth, Inc. (1992:87).

we judge what is good or bad, right or wrong, true or false, satisfactory or unsatisfactory and important or unimportant (Romano 1997:37). Therefore, cultural values teach us what we say, what we do, how we behave and how we react to the messages of others from different cultural backgrounds. "They are the standards and guidelines that determine proper and improper behaviors" (Klopf & Park 1982:48).

Without a knowledge of the values of their conversation partner, people will face significant differences in their cultural values and will thus experience conflict. When people are in conflict, it is not always because of their language discrepancies, but sometimes because of a disagreement between the two different value systems. "Speculating about the consequences of an intercultural encounter, we could conclude that communication between them could be blocked because of misunderstandings stemming from differences in the value systems" (Klopf & Park 1982:51-2).

4.3.1.1. Family Values

Family values vary from culture to culture. The family is a basic foundation unit in a society, established based on the culture and traditions of the society (Han 1997:61).

Unlike Western cultures, Eastern cultures such as Korea have profound roots in Confucianism which greatly affects family values. Even though

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14) The word value has its root in the Latin valere, which means to be worth (Romano 1997:37).

family values have changed a lot in Eastern cultures due to their exposure to Western cultures, there is a deep and substantial system operating around Eastern family values.

In terms of family structure, Western cultures have a nuclear family structure, while Eastern cultures, a "patriarchal and extended family structure" (Han 1997:62) which is also changing due to Westernization and other reasons.

In Eastern cultures, familial solidarity is more important than happiness and the interests of all the family members (Han 1997:63) and familial hierarchy is stressed over the equality of family members. Major aims of families in Eastern cultures are continuance of the family lineage and rituals of ancestor worship. Therefore, the eldest son, who is supposed to continue the family and hold memorial services for his ancestors has unquestioned authority after the father (Han 1997: 62-7).

4.3.1.2. Friends

Each person in every culture knows how important friends are in their lives. But, friends and friendship are differently interpreted depending on the person and also the culture. Each culture has a different pattern of "initiating and maintaining friends" (Romano 1997:10).

Americans, for example, have categories of people they call friends, some of whom are easily acquired and often just as easily discarded. Many Europeans associate only within their own social circle. Latin Americans and Middle Easterners consider friends to be quasi-kin who

can be counted on for anything and who will never let them down (Romano 1997:85).

Compared to family values, friendship in Korea is not stressed as much as in China or Japan (Han 1997:63). However, compared to America, Korea places great emphasis on friendship. In Korea, there is no privacy, punctuality or personal property between friends. When it comes to friends of the opposite genders, however, there is a different view. It is not common for men and women to be friends after graduation and, when they are married, it is socially discouraged.

《Case 19》

Jaime (a Latin American) had problems with Cassie (an American)'s insistence on keeping her former male friends. Much as he tried to believe her claim that "in Chicago, men and women can be just friends, without any sexual connotations," it went against his nature (Romano 1997:87).

《Case 20》

Milee, a Vietnamese and Harry's wife, had problems understanding Harry (an Australian)'s way of relating to his friends. She resented the physicality of the people, the touching and punching that went on between men and women, finding it distasteful and unnecessarily intimate. She had trouble accepting the way he "mistreated" his good friends when they were guests in their home, engaging in loud, frank arguments, pointed, intrusive questions, sarcasm, and teasing, which she found totally lacking in

sensitivity and courtesy (Romano 1997:89).

4.3.1.3. Treatment of the Elderly

In Western cultures, a horizontal society, equality of each individual is valued. Individuals are not discriminated due to age, gender, social status, race, region and the like. Therefore, treatment of the elderly is not so different from that of others who are relatively younger.

However, in Eastern cultures, a vertical society, harmony and solidarity of the society is valued over equality of each member. In this society, when people gather the focus is on the elderly or the oldest people present. The older are in higher-status in a vertical society. People believe that the older are abundant with experiences, knowledge and wisdom. The older, as intermediaries of conflict and as leaders of the society, are expected to deserve respect. Treatment of the elderly can't be the same as that of the younger in this society.

4.3.1.4 Differences by Gender (Male-Female)

4.3.1.4.1. Perception of Gender Roles

This is more related to interpersonal encounters between two people of opposite genders, especially to intercultural marriage, than to any other factors. When two people from different cultures marry, they realize that they have a different expectation of what roles they play in a family.

The degree of the differences depends on how many similarities the two cultures have in common. The biggest difference can be observed when (1) the two people's societies are culturally far apart, (2) one or both of the spouses adheres strictly to his or her society's interpretation of gender roles, and (3) the couple lives in the country with the stricter male-female role delineation (Romano 1997:58).

In a male-dominant society, there is a clear distinction in gender roles in a familial setting. The father is the person who earns bread for the family, is the head of the family and has a responsibility for the security of his family physically and financially. His authority is untouchable. The mother has the responsibility of managing what the father earns and of caring for children. She is supposed to support the father's opinions.

However, it is true that when couples are well aware of their spouses' culture, there will be only a slim chance that they have conflict with one another in this gender role issue. In addition, there are individual differences. For instance, some people follow what they are taught from their parents concerning gender roles, while others do not care about it and easily change their roles depending on the situation. Especially, there are noticeable cases of Asian women from a male-dominant culture such as Korea, Japan, and the like who do not intentionally follow their traditional female role. "They want to exonerate themselves from the burden of their culture and are willing to exchange being taken care of for freedom" (Romano 1997:60).

Where the couple lives can be one of the variables which control their interpretation of their gender roles: whether they live in a city or in the

countryside, whether role descriptions are more or less strictly adhered to and whether they are in the husband's, the wife's, or a third country (Romano 1997:62).

《Case 21》

Dorries, a Dutch woman, commented that one of her greatest difficulties, especially at first, was accepting the fact that she was expected to handle not only the family budget by herself without any help from her husband, but also the children. "It took me some time to learn just what the Japanese maxim of 'a good husband is healthy and ... absent' meant in terms of spheres of action. Here I'm on my own in these responsibilities (Romano 1997:59).

《Case 22》

When Cassie, an American, had to find a part-time job to help them meet expenses, Jaime (a student from Santo Domingo) had a hard time holding his head up. He was humiliated to be left with what in Santo Domingo would be considered women's work, with not being able to provide for his family, and with having to depend on her salary to augment his insufficient income (Romano 1997:59-60).

4.3.1.4.2. Different Communication Styles

Communication styles are different depending on "the individual, gender, education, culture" (Romano 1997:139) and so on.

In some cultures, it is alright for people to continually cut in on others to support their points in conversation, while in other cultures, people take turns speaking. What they mean is always what they say in some cultures, but it is not always true in others.

As far as communication styles are concerned, there is a big difference between male and female, which is a co-cultural issue: feminine and masculine cultures. Even though this paper deals with intercultural issues, this part will briefly discuss the feminine and masculine cultures since this will help us to make a distinguishable analysis of miscommunication resulting from cultural differences and from communication style differences by gender. It is very hard to figure out what causes miscommunication when opposite genders are involved in intercultural communication. Are they from a different value systems or from different communication style. All factors work together in intercultural communication. Therefore, it will be useful to learn about feminine and masculine cultures.

Men and women have different concepts of what constitutes a friendly conversation and of how to conduct it. In most cultures, women are "more likely to be indirect, and to try to reach agreement by negotiation ... [and] often end up appearing deferential and unsure of themselves or of what they want: Men are more likely [than women] to interrupt their conversational partners ... to challenge or dispute statements ... [and] to make more declarations of fact or opinion (Romano 1997: 139).

The following table indicates differences between feminine and masculine communication culture. (Wood 1994:160)

Feminine Talk	Masculine Talk
1. Use talk to build and sustain rapport with others.	1. Use talk to assert yourself and your ideas.
2. Share yourself and learn about others through disclosing	2. Personal disclosures can make you vulnerable.
3. Use talk to create symmetry or equality between people.	3. Use talk to establish your status and power.
4. Matching experiences with others shows understanding and empathy ("I know how you feel.").	4. Matching experiences is a competitive strategy to command attention ("I can top that.").
5. To support others, express understanding of their feelings.	5. To support others, do something helpful-give advice or solve a problem for them.
6. Include others in conversation by asking their opinions and encouraging them to elaborate. Wait your turn to speak so others can participate.	6. Don't share the talk stage with others; wrest it from them with communication. Interrupt others to make your own points.
7. Keep the conversation going by asking questions and showing interest in others' ideas.	7. Each person is on her or his own; it's not your job to help others join in.
8. Be responsive. Let others know you hear and care about what they say.	8. Use responses to make your own points and to outshine others.
9. Be tentative so that others feel free to add their ideas.	9. Be assertive so others perceive you as confident and in command.
10. Talking is a human relationship in which details and interesting side comments enhance depth of connection.	10. Talking is a linear sequence that should convey information and accomplish goals. Extraneous details get in way and achieve nothing.

《*Case 23*》

Roseann and Drew are colleagues in a marketing firm. One morning he drops into her office to run an advertising play by her. As Drew discusses his ideas, Roseann nods and says "Um," "Un huh" and "Yes." When he finishes and asks what she thinks, Roseann says "I really don't think that plan will sell the product." Feeling misled, Drew demands, "Then why were you agreeing the

whole time I presented my idea?" Completely confused, Roseann responds, "What makes you think I was agreeing with you?" (Wood 1994:160)

《*Case 24*》

Anna asks her fiance, Ben, "Can we talk about us?" Immediately Ben feels tense-another problem on the horizon. He guards himself for an unpleasant conversation and reluctantly nods assent. Anna then thanks Ben for being so supportive during the last few months when she was under enormous pressure at her job. She tells him she feels closer than ever. Then she invites him to tell her what makes him feel loved and close to her. Although Ben feels relieved to learn there isn't any crisis, he's so baffled: "If there isn't a problem, why do they need to talk about the relationship? If it's working, let it be (Wood 1994: 160).

Both Case 23 and 24 illustrate there are different communicating and responding styles between male and female. Women are more willing to share their empathy and sympathy with their conversation partner than men and want to confirm in words about their conversations and relations constantly, which is what men do not understand.

4.3.2. Beliefs

A belief is our feeling of certainty that something or someone has some features.[15] The belief can be formed based on our "experiences,

knowledge and inference" (Klopf & Park 1982:52-4). Whether a phenomenon is right or wrong, we determine what it is based on our beliefs. The belief is very subjective and varies from person to person.

When it comes to people who live in the same culture, it is more probable that they are exposed to the same or similar stimuli which make them form the same or similar experiences and knowledge. With this environment, it is also more likely for them to have the same or similar inferential system. Therefore, they have the same or similar beliefs.

There is, however, a dramatic difference when two cultures have no or little in common in terms of beliefs, such as Western and Eastern cultures. Let me take a close look at different inferential systems between Western and Eastern cultures.

In Western cultures, people have a way of "thinking based on Aristotelian principles of logic" (Klopf & Park 1982:53). According to their beliefs, truth is out there and waiting to be discovered. If a right way of searching and reasoning is applied, they think they can reach the truth. On the contrary, in Eastern cultures, people believe that, if there is truth, it will come to us. They think their job is waiting, not searching.

Westerners are more dynamic and active, but Easterners are rather passive. Here is where a different point of view about nature may come

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15) According to Porter & Samovar (1994:14), beliefs, in a general sense, can be viewed as individually held subjective probabilities that some object or event possesses certain characteristics. A belief involves a link between the belief object and the characteristics that distinguish it.

in. To Westerners, nature is a target they need to "confront and explore". To Easterners, however, it is something they live along with or are threatened by. They show their "fear and also respect toward nature" (Park 1992:43-8, Klopf & Park 1982:53).

4.3.3. Attitudes

Like values and beliefs, attitudes vary from culture to culture. Attitudes are learned behaviors toward a phenomenon. We can get a favorable or unfavorable attitude toward someone or something. It is partially based on what we personally experience, but mostly on what our culture teaches us.

There are three types of attitudes which affect intercultural communication: "ethnocentric, stereotypic and prejudicial attitudes" (Klopf & Park 1982:55-58).

4.3.3.1. Ethnocentric Attitudes

Webster defines ethnocentrism as the attitude that one's own group is superior (Romano 1997:151). Keesing notes that ethnocentrism is a universal tendency for any people to put its own culture and society in a central position of priority and worth. Ethnocentrism becomes the perceptual window through which a culture interprets and judges all other cultures (Porter & Samovar 1994: 13).

If it were possible in every occasion for us to communicate with

others as though we were in their shoes, we could see the world as they see it and understand their points of view and successful intercultural communication would always be guaranteed. However, this is far from reality.

All of us are ethnocentric. It is only a question of degree. Most of what we are trying to convince, persuade or dissuade, to some extent, implies that our way is the right way and other ways are off track. A problem arises when people are extremely ethnocentric. They show a lack of tolerance and understanding and are full of preconceptions and misinterpretations about other cultures. They are so inflexible that they have difficulty in having good relationships with others of diverse cultures (Romano 1997:152).

Case 25 shows that the writer believes that a lack of financial unity means no happiness in a married life. He thinks his Eastern ways of thinking about marriage are the right way.

⟨*Case 25*⟩

I have known a foreign couple who managed their income separately. For this to go smoothly, they even turned to a law. They split the bill all the time no matter how little it was. It was quite far from what I believed about marriage which was supposed to be based on trust and sharing (The staff at Cheju National University).

4.3.3.2. Stereotypic Attitudes

According to the Cambridge dictionary, a stereotype defines a fixed set of ideas that is generally held about the characteristics of a particular type of person or thing, which are wrongly believed to be shared by all the people and things of the type. A stereotype is also a sort of belief shared by members of one culture about other cultures before they actually meet one another. This is also a learned tendency through jokes, books, movies, the mass media, and so on. People with stereotypic attitudes do not see a person without any preconditioned ideas. They see a person by attributing his/her characteristics to generalized ones of the group he/she belongs to. This kind of generalization is mostly wrong and derogatory.

Each culture has stereotypic attitudes about other cultures. As culture does, these attitudes pass on from generation to generation, and they are very hard to change.

The following is an interesting study of Japanese females' images of American males,

The American male is physically big, tall, and white; behaviorally active, daring and quick; and in terms of personality, he is kind (especially to women), cheerful and frank."[16] (Klopf & Park 1982:56)

Stereotypic attitudes hinder us from seeing a person as one with his/her

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16) Satoshi Ishii, "The American Male Viewed by Japanese Female Students of English: A Stereotype Image," Speech Education, 3, October 1975.

own personality. We generalize the person related to our beliefs about the group he/she belongs to.

The following are stereotypes for each nation.

We label "inscrutable" the smiling Japanese we meet for the first time because that is the stereotype we learned. The Arab we meet is thought to be loud & animated, the Korean hot-tempered, the German orderly and precise, the Englishman stuffy and humorless, the Chinese shrewd and calculating (Klopf & Park 1982:106).

4.3.3.3. Prejudicial Attitudes

Wrongly believed stereotypic attitudes bring out a prejudice against other cultures. People with prejudicial attitudes ignore, hate and do not put up with people of a certain culture. These negative attitudes may end up with severe discrimination or violence.

CHAPTER 5

EFFECTIVE INTERCULTURAL COMMUNICATION

In the previous chapters, we explored all aspects of culture by comparing and contrasting Western with Eastern cultures. Now, what I would like to focus on are (1) what indeed causes miscommunication, (2) how differently Westerners and Easterners view conflict produced by miscommunication, (3) how we can analyze a situation where miscommunication happens and (4) how we can overcome the miscommunication and what intercultural communication skills we can learn through these analyses and findings.

In this regard, this chapter is divided into four parts. In the first part, I will list causes which lead to miscommunication. In the second part, I will discuss conflict. Conflict is differently viewed depending on culture. To understand different viewpoints of conflict and different approaches to conflict management will give us hints on intercultural communication skills acquisition. In the third part, I will present three cross-cultural interactions. Each interaction will be accompanied by a diagnosis and a prescription. Through this procedure, we will learn how to handle miscommunication. Finally, in the fourth part, I will discuss my main point which is what intercultural communication skills we need to acquire to achieve effective intercultural communication.

5.1. Causes of Miscommunication

When two or more people of diverse cultures meet, people expect their interlocutor will behave or respond in their own way. When unexpected behaviors or responses arise, people involved in communication feel confused or irritated, which is called culture shock.[17] Culture shock is one of the symptoms resulting from intercultural miscommunication.

Then, what causes intercultural miscommunication? It can be explained in three ways:

(1) It is from our assumption that "people are people" and there will be no big difference between people of different cultures. We assume that, just like our biological needs that we want to sleep when sleepy, take a rest when tired and eat when hungry, we express our emotions and feelings about happiness, anger, entertainment and sorrow regardless of culture we belong to. According to this assumption, human beings have no problem in understanding one another verbally or non-verbally.

This simple assumption, however, misses a very important point: people are happy, angry or sad about different things. As mentioned before, people of diverse cultures can respond differently to the same phenomenon and can also respond in the same or similar way to different phenomenon.

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17) Porter & Samovar (1994:23) define culture shock like this: "Unless one is prepared to function in the contextual environment of another culture, he or she may be in for a disappointing experience. The intercultural situation can be one of high stress, both physically and mentally. The effects of this stress are called culture shock".

For example, when Easterners keep nodding or smiling at the meeting, Westerners can misinterpret that they are agreeing on the agenda. The truth can be that they are just showing they are listening.

(2) Stereotypic or prejudicial attitudes make people of different cultures misunderstand the messages of one another in intercultural communication. For instance, if we have a stereotypic image of Americans, saying, they are outgoing, talkative and have lots of facial expressions, we can misunderstand an American who is quiet and shy. This misunderstanding can make two interlocutors feel uncomfortable and awkward.

(3) Ethnocentrism is an obstacle which prevents interlocutors with different cultural backgrounds from conversing smoothly. Verbal or nonverbal messages expressing that my way is the best way, form an offensive atmosphere and ruin intercultural communication.

5.2. Conflict Between Eastern & Western Cultures

In this part, I will consider conflict which can arise in intercultural miscommunication. Conflict is a developed form of miscommunication. Ting-Toomey (1994) proclaims that

Conflict is defined 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
(p. 360).

To understand the substances of conflict in Western and Eastern
cultures will help us figure out what intercultural communication skills
are needed in intercultural communication. In this regard, (1) I will
firstly discover different viewpoints on conflict in Eastern and Western
cultures, and then (2) I will find out different approaches to conflict
management in East & West. This will help teachers and students of
English to be used to various aspects of conflict and to figure out how
to avoid conflict and misunderstanding for effective intercultural
communication.

5.2.1. Different Viewpoints on Conflict

Conflict in Western cultures where individualism is valued can be
treated positively. This is rather natural when we take the characteristics
of the Western cultures into account: individualism, pragmatism,
rationalism and explicit & direct way of speaking. A person in an
individualistic, low-context society, is regarded as a human being who
has his/her own opinion. When his/her opinion is different from that of
others, he/she can freely verbalize his/her opinion, which is, of course,
not against the norms of the society. People believe that conflict,
discussion about it, and a search for resolution can give to the society
driving force of prospering. That there is conflict in a low-context

society does not mean that there is a problem, but shows that there is productive endeavor by its members for its effective operation. When someone disagrees with theirs in this low-context society, they do not feel humiliated. They feel that others have a different opinion which is nothing personal. Therefore, they do not deliver their emotions in discussion and they stress the merits of the points of view in the conflict itself. In this case, social hierarchy is not at issue.

On the contrary, conflict in Eastern cultures where collectivism is valued can be treated negatively. It is "dysfuntional" (Ting-Toomey 1994) when we take the characteristics of the Eastern cultures into account: collectivism, formalism, non-Aristotelian way of thinking, and implicit & indirect way of speaking. A person in a collectivistic, high-context society, is regarded as a member of the society where there is a clear distinction between individuals by hierarchy. People believe that the older (and higher-status persons) are the crystallization of experiences, knowledge and wisdom and deserve obedience and respect by the younger (and lower-status persons). In this regard, conflict in the high-context society is a threatening event against its norms: loyalty to the society, respect toward seniors and harmony of the society. Open discussion is avoided because it has something to do with humiliation and "face-loss" (Ting-Toomey 1994). When people disagree with one another in this high-context society, they prefer to solve it nonverbally and indirectly rather than verbally and directly. Avoidance and silence are oftentimes used, too.

Ting-Toomey (1994:364) delineates basic attitudes toward conflict in the

Western and Eastern cultures.

Western Cultures

(1) *Conflict* is viewed as an expressed struggle to air out major differences and problems.

(2) *Conflict* can be both dysfunctional and functional.

(3) *Conflict* can be dysfunctional when it is repressed and not directly confronted.

(4) *Conflict* can be functional when it provides an open opportunity for solving problematic issues.

(5) Substantive and relational issues in *conflict* should be handled separately.

(6) *Conflict* should be dealt with openly and directly.

(7) Effective management of *conflict* can be viewed as a win-win problem-solving game.

Eastern Cultures

(1) *Conflict* is viewed as damaging to social face and relational harmony and should be avoided as much as possible.

(2) *Conflict* is, for the most part, dysfunctional.

(3) *Conflict* signals a lack of self-discipline and self-censorship of emotional outbursts, and hence, a sign of emotional immaturity.

(4) *Conflict* provides a testing ground for a skillful facework negotiation process.

(5) Substantive *conflict* and relational face issues are always

interwoven.

(6) *Conflict* should be dealt with discreetly and subtly.

(7) Effective management of *conflict* can be viewed as a win-win face negotiation game.

5.2.2. Different Approaches to Conflict Management

People in Western cultures freely express their thoughts and feelings and are used to logical statements based on rationalism. A favorable social atmosphere for verbal expressions enables them to think they need to solve conflict verbally. They do not think that avoidance or delay can help with conflict resolution at all. They want conflict to be discussed overtly and verbally. They confront conflict with their personal emotions excluded. In this social atmosphere, they have a more mature discussion environment than Eastern cultures.

Since their approach to conflict management is focused on "problem-solving" (Ting-Toomey 1994), they do not care who is involved in the conflict, what kind of relationship they have with them, or if there are any relational variables such as a past event which gives rise to the conflict.

Conflict is viewed as an event which can arise during a functional operating process of the society. When they do not reach agreement, they feel free to depend on "impartial third party mediator such as a professional mediator or family therapist" (Ting-Toomey 1994:365).

People in Eastern cultures, however, can't freely express their thoughts

or feelings because disclosure of their thoughts or feelings may break harmony in the society. Their approach to conflict resolution is passive rather than dynamic and active. They prefer a time-consuming way. They believe that, if they wait, the agreement will come to them.

Indirect conflict management is preferred rather than verbal and direct management. Open discussion is avoided. They rather choose man-to-man discussion with doors closed. Because they are not used to discussion, discussion oftentimes ends up with argument or fighting.

Since their approach to conflict management is focused on "face-maintenance" (Ting-Toomey 1994), they do care who is involved in the conflict, what kind of relationship they have with them and if there are any relational variables such as a past event which gives rise to the conflict. They are more interested in "relational" issues than "substantive" ones (Ting-Toomey 1994).

Conflict in this society can be divided into two types, one between the older and the younger and the other between two people of the same status. The former case rarely happens. The younger in this case can be criticized and ostracized since the older are a symbol of wisdom in this high-context society. People think that the older guide the younger in the right way. The latter case is treated quite differently from the Western way. When people do not reach agreement, they depend on "those older (and hence assumed to be wiser)," (Ting-Toomey 1994:365) to solve the dispute rather than on professional experts.

In sum, an individualistic society and a collectivistic society view conflict differently and accordingly manage conflict in a different way.

Conflict management in the individualistic and collectivistic societies respectively is focused on (1) "problem-solving" versus "face-maintenance", (2) verbal and direct versus non-verbal and indirect opinion sharing, (3) open versus closed discussion, (4) "substantive" versus substantive and other "relational" issues, and (5) professional versus informal consultation.

5.3. Diagnosing & Prescribing Solutions to Miscommunication

When we are in a different cultural setting, we oftentimes distort or misunderstand the intension of others due to a lack of understanding of the culture we are involved in. If we do not know the culture, a simple greeting can trigger miscommunication.

The following cases example greetings in Eastern cultures which an EFL instructor felt were different and even strange.

《*Case 26*》

In Korea (and also in China) I have often been greeted with the question (when out walking), "**Where are you going**?" The Korean is using a Korean greeting and translating it into English. The grammar is perfect, but this greeting can strike an American as strange. The first time I heard this my first thought was, "It's **my business** where I'm going, **not yours**." Other North Americans have told me that was also their first reaction (A foreign instructor at Cheju National University).

《*Case 27*》

In China and Korea you might hear, "Have you eaten?" Well, apparently no one would answer no. Though the sentence has the form of a question, it's actually a greeting. In America, I stopped by to visit a Chinese couple and they greeted me with, **"Have you eaten**?" Since we don't have this greeting in America, I interpreted it as a genuine question and said, "No." The husband and wife looked at each other, and she went into the kitchen and made me something to eat! (A foreign instructor at Cheju National University)

As seen from Case 26 and 27, if we are not aware of the cultural dimensions of language, we may feel strange or even frustrated.

Diagnosing and prescribing a solution to miscommunication is a cultural awareness method which we can apply in an EFL education setting. Teachers and students of English will explore a given situation in which a cross-cultural conflict or miscommunication arises by analysing what causes conflict and by prescribing a solution to it such as finding a culture-wise expression suitable to each case. Through this procedure, we can fulfill our purposes: to be sensitive to other cultures, to better understand them and to equip ourselves with intercultural communication skills.

5.3.1. Forms of Address[18)]

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18) Three cross-cultural interactions presented here, forms of address, complimenting and showing appreciation and expressing emotions, are cited

《*Cross-cultural Interaction 1*》

Rose Arno is an American teacher. Today is her first day in English class. She starts with introductions with her students.[19]

Rose Arno: I would like to introduce myself. My name is Rose Arno. If you want, you can use Mrs. or Ms. with my name. Now I'd like you to give your names. Let's start with the first person in the front row.

Sue-Kyoung Ahn: My name is Sue-Kyoung Ahn. But you can call me Sue, *Teacher*.

Rose Arno: O.K. We'll call you Sue, and please call me Rose or Mrs. Arno.

(1) Diagnosis

Interaction 1 shows us a salient cultural difference between two cultures, Korean and Anglo-American.

As considered before, Korea is a high-context culture in which people are collectivistic. In this society, people switch their forms of addressing others according to their age, gender and social status. It is always applied whether it is a formal situation or not.

In a family, for instance, brothers and sisters have different forms of address by age, that is, Korean has different words for older brother,

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from The Culture Puzzle by Levine, Baxter & McNulty (1987). Titles, interaction dialogue and some parts of prescriptions are quoted, too.

19) The following dialogue is slightly modified to fit into this paper. Original dialogue is in The Culture Puzzle by Levine, Baxter & McNulty (1987:4).

younger brother, older sister and younger sister. Even twins are not an exception.

At a school setting like in Interaction 1, students rarely or never call their teacher by his/her first name or by his/her last name with Mr., Miss, Mrs. or Ms. Koreans normally put the title, Teacher or Professor, before the last name. It is common for teachers to call their students by their full names or first names.

In a company or a more official setting, people have a stronger sense of collectivism. When they address their boss or someone who is in a relatively higher position than theirs, it is necessary for them to call the person by last name with his/her title. Even in a case between two people at the same level in a company, they do not call one another by their first names, but by their last names with Mr., Miss, Mrs. or Ms. Calling one another by their first names is awkward.

In a low-context culture like America, however, a focus is on the individual, not the group. It is not that important where the individual is located in a group. Importance of last name is not so much stressed as in a high-context society. It is possible for people in a family, school or company to call one another by their first names.

(2) Prescription

In Interaction 1, a Korean student would feel awkward or rude to call her teacher by her first name or her last name with Ms. In this case, the student and the teacher need to exchange their cultural impressions

with one another. A teacher can play a pivotal role in explaining to the student about the differences between the two cultures, especially focusing on different ways of addressing people. Not talking about the issue or insisting that only one way is correct may lead to a failure in future lessons.

Let me give an example of what the student could say in this case:

① In my country, students call their teachers Teacher. So, I feel rude when calling you by your first name or Ms.
② Isn't it rude for me to call you by your first name or Ms.?

5.3.2. Complimenting and Showing Appreciation

《Cross-cultural Interaction 2》

John is an American teacher in an adult school class. After class, he is speaking to Sue, a Korean, one of his students.

John: Sue, your English is improving. I am pleased with your work.
Sue: (looking down) Oh, no. My English is not very good.
John: Why do you say that, Sue? You're doing very well in class.
Sue: No, I am not a good student.
John: Sue, you're making progress in this class. You should be proud of your English.
Sue: No, it's not true. You are a good teacher, but I am not a good student.

John: (He is surprised by her response and wonders why she thinks her English is so bad. He doesn't know what to say and wonders if he should stop giving her compliments.)

(1) Diagnosis

Interaction 2 is a case in which a teacher's praise of a student's good performance in class and the student's denial make both parties feel uncomfortable. Interestingly enough, it is not uncommon to observe this kind of situation in Korea.

In a vertical society, an individual is considered to be a member of a society, which means, whatever the member does, good or bad, the result is shared with other members in the society. An individual' success can be regarded as an achievement by all the members. That is why, in Korea, people often say "Jal Pootakhapnida."[20] when they meet for the first time, which means "I'm asking you a favor. Please guide me in the right way." In the case of a compliment like in Interaction 2, accepting a compliment by saying, "Thank you," is interpreted as self-conceit in this society. Instead, attributing the compliment to someone else such as a teacher or a parent is regarded as modesty and humbleness which are social virtues. People believe that lowering themselves and respecting others can guarantee the harmony and safety of the society. In this

20) This sentence is from "See Me Well: A Cultural Dimension of Communication" in Yongjae Paul Choe *Culture in EFL Education*: Seoul: Hankook Publishing Co. (1998:51)

society, people are not used to direct compliments. For example, they will say, "No, I'm not," to the compliment, "You are beautiful," instead of saying "Thank you."

Then, how do they compliment one another? It is not expressed in a direct way. It is embodied in their physical context and in nonverbal communication. Hence, people often say, "Do I have to verbalize how much I like you (how much I appreciate you)?" because they presume they have already sent enough messages about their affection and appreciation, of course, nonverbally.

In a low-context society, however, people tend to verbalize their achievements because it will ensure their social success. Therefore expressing their achievement is not something embarrassing, it is something that they are proud of and they want others to know about.

A similar result is noticed when blaming someone for his/her faults. People in a high-context society have a weaker sense of responsibility compared with those in a low-context society because they think they can hide behind the society. We often hear Koreans say "It is my ancestor's fault."

However, Westerners have a rather stronger sense of responsibility because, from the beginning, they do things according to their own will.

One more thing we can observe in this case is the nonverbal communication made by the student, looking down. Even though this communication is taking place as a result of complimenting rather than blaming, the student does not make eye contact with her teacher. This is a typical gesture which people in relatively lower status (a student, in

this case) adopt in front of their seniors (a teacher, here). This posture indicates a respect toward seniors.

The following is a case which shows how complimenting is differently interpreted by two interlocutors of different cultures.

《*Case 28*》

Once in China I visited a student's dormitory room. Following the American custom and wanting to be polite, I looked around the room for something to compliment him on and noticed a picture on the wall. I said, "That's a very nice picture." He, also wanting to be polite and following his cultural rules, took the picture down and gave it to me! (A foreign instructor at Cheju National University)

(2) **Prescription**

In Interaction 2, if the student wants to show her modesty in response to the compliment she receives from her teacher but still feels awkward just to say "Thank you," she would say something like the following which slightly attribute the compliment to her teacher:

① Thank you. I have learned a lot in your class.
② Thank you for your teaching.
③ I really enjoy your class.

A teacher should also be well aware of the cultural rules the student is

following. Since there is no one who does not like praise, the teacher could say:

① You are very modest about your achievement. You can be proud of yourself as I am.

② You are very humble, which is something I also compliment you on.

5.3.3. Expressing Emotions

《Cross-cultural Interaction 3》,

Sara: You seem upset about something. Is everything okay?

Sue: Everything's fine.

Sara: Are you sure? You look upset.

Sue: (Thinking, "Why is she asking me how I feel? She shouldn't ask me so many questions.") No, there's no problem.

Sara: (Thinking to herself. "I'm just trying to help her and to show her that I'm interested in her.") Well, I hope everything's okay. Remember, you can always talk to me.

Sue: (Thinking to herself, "Why should I talk to her?") Okay.

Sara: (Thinking to herself, "I hope she talks to somebody. She'll feel better if she gets her feelings out.") See you tomorrow.

(1) Diagnosis

Expressing emotions varies depending on the person, gender, generation and culture. As far as emotion expression is concerned, there is a big difference between Easterners and Westerners, but there is also a slight difference between Koreans and other Asians. Koreans are more emotional and direct in expressing their feelings compared with other Asians, but less emotional and direct compared with Westerners. Koreans and other Asians regard the group's opinion as of greater importance than the individual's and the senior's as more important than the younger's. In this atmosphere, ideas, opinions or emotions of an individual should be hidden so as not to hurt harmony of the society or others' feelings. One of the channels that people use to hide their emotions is a smile. In this society, the smile has lots of meanings: happiness, sorrow, anger, embarrassment and confusion.

On the contrary, in a low-context society like America, people do not believe they need to try to fit themselves into a society. They exist as individuals. They think that, if they do not express their emotions, no one knows how they feel. To them, verbal communication is a channel through which they can let others know their existence and their feelings. Vague expressions or no expressions at all just make people confused.

Here is an interesting point. In Eastern cultures, it is childish, stubborn or too opinionated to express one's feelings and emotions. In Western cultures, however, it is childish not to express emotions. To them, no expressions mean no thoughts.

(2) **Prescription**

In Interaction 3, there is an uncomfortable moment between Sue, who does not like to let others know how she is feeling, and Sara, who wants to help Sue. This situation can be dealt with as a personal discrepancy, but deep down, there is a cultural difference.

If Sue treats Sara as above, it may cause Sara to think that she is the source of Sue's problem. In this case, Sue would say:

① In my culture, it is not easy to express my feelings.
② It is true something is bothering me, but I don't think I can tell you what it is. Let me tell you when I feel like it.
③ Thank you for your concern about me. I am upset about something, but it will work out and I will be fine. Thanks.

For Sara to keep asking is not good for Sue anyhow. Too many "why" questions can bother collectivists. This will be more irritating to them than their actual problem. If she really wants Sue to work out her problem, she should try to use the Eastern way of showing a friendly feeling, nonverbal communication, which is never easy to acquire, though. Using deep-level silence, deliberate pauses, and patient conversational turn-taking in this case will ease Sue's anger. "Cooling period time" (Ting-Toomey 1994:369) will be needed.

The way of expressing emotion in EFL education of Eastern cultures should be taken into account. The students in these cultures rarely express how they feel about the class. But, it is true that their affective feelings are crucial factors in their class performance. To get feedback

from them, it is important for the teachers to pay close attention to their nonverbal communication or body language, such as sighs, frowns, yawns, and so on. In addition, activities which can extract their feedback are necessary.

5.4. Effective Intercultural Communication

Through these three cross-cultural interactions, we analyzed intercultural miscommunication and saw what kinds of "culture-bound" (Choe 1998) expressions or behaviors are more favorable to two interlocutors of different cultures.

When two or more people of different cultures meet one another for the first time, they have a hard time in conversing due to their lack of language fluency and cultural awareness. Since our ultimate purpose in learning English is to achieve successful intercultural communication with a native speaker, culture learning should accompany language learning in EFL education. Fluency in English itself can't guarantee effective intercultural communication because something right in one culture can be wrong in another culture. We need to be attuned to cultural differences and have a deep knowledge about them.

Focusing on two contrastive cultures, Eastern and Western, in this paper, I have discussed how different they are based on cultural values, beliefs, and attitudes. I have also explored cultural dimensions in terms of conflict and practiced how to analyze and prescribe solutions to intercultural miscommunication.

In this part, I will discuss what kinds of intercultural communication skills we can learn from the findings we have gotten so far. In this regard, (1) I will consider collectivistic and individualistic societies separately. Based on their cultural values, I will try to figure out what skills are needed by each of the parties. (2) Then I will summarize intercultural communication skills we need to acquire regardless of cultural differences.

(1) In a high-context culture:

For effective intercultural communication, individualists need to:

① Avoid straightforward and direct expressions. Be mindful of "face-maintenance" and "face-saving" (Ting-Toomey 1994:369).

② Try not to collide head-to-head. Open disagreement can be treated as aggressive. A detour is sometimes better than a shortcut in getting to a point.

③ Be sensitive to nonverbal communication such as silence and pauses. Get your intuition into gear.

④ Be aware that showing empathy and sympathy while communicating shows you are carefully listening.

⑤ Avoid too many "why" questions when a person from a collectivistic culture does not want to disclose something about himself/herself.

⑥ Be favorable to social norms especially regarding older and high-status people.

(2) In a low-context culture:

For effective intercultural communication, collectivists need to:

① Get used to straightforward and direct expressions. Not talking can be regarded as a sign of a lack of intelligence or of a lack of ideas.

② Try not to put personal feelings in a discussion. Be mindful of the "problem-solving" orientation (Ting-Toomey 1994). Pay attention to "substantive" issues rather than side issues (Ting-Toomey 1994:370).

③ Build up communication skills by continuing conversation instead of just saying "yes" or "no".

④ Disclose your thoughts and feelings. Since communication is a two-way channel, careful listening does not help·conversation keep going.

⑤ Have a stronger sense of responsibility. Hiding behind a group is not a solution. Try to have an "I" identity, not "we" (Ting-Toomey 1994:370).

⑥ Be sensitive to diverse cultures. There is no superiority or inferiority in cultures. They are just different.

(3) For effective intercultural communication:

The following instructions will help us to achieve effective intercultural communication. Culture learning in EFL education based on the following instructions will lead teachers and students to a satisfactory acquisition of intercultural communication.

① Be aware that there is a tradition and a custom appropriate to each culture.

② Be open-minded when communicating with a person of a different culture. Throw away stereotypic images of or prejudicial attitudes against the group the person belongs to. Have a habit of standing in his/her shoes.

③ Be flexible. There is no absolute right or good. Do not think your thoughts and ideas are the best. Try not to be ethnocentric.

④ Do not go to extremes. There is no superiority or inferiority in cultures. They are just different. Try to see someone or something objectively.

⑤ Do not judge without proven reasons. Subjective judgement can endanger interpersonal relationships. Be receptive to cultural differences.

CHAPTER 6

CONCLUSION

The shrinking world has given people of diverse linguistic and cultural backgrounds many more chances to meet one another, which has brought about the necessity to acquire intercultural communication skills.

Reflecting on English education in Korea, it has emphasized on "Exam-English", for which students have been motivated in English learning only for good scores directly connected with good schools and good jobs. In this environment, English usage in reality has not been stressed so much as its function in theory.

However, recent studies and literature regarding intercultural communication have shown an interest in culture learning in EFL education and have laid an emphasis on the importance of culture. Since culture is the whole of our knowledge, experience, beliefs, values, attitudes, religion, roles, concepts of time & space, and the like, language learning without considering culture can't be perfect.

Korean and Anglo-American cultures have salient differences from their foundation: collectivistic versus individualistic, high-context versus low-context formalistic versus pragmatic and being versus doing, respectively.

Under these different systems, people in each culture possess different components of their culture: values, beliefs and attitudes. According to these components, people expect others to do as they do in intercultural

communication. This pattern of thinking and behaving bring out misunderstanding and conflict.

In EFL education, teachers should assure that they and their students are not preoccupied with any stereotypes or prejudice and if they are, they should try to get rid of them and to have an unbiased sight toward other cultures.

In this regard, English education in Korea should encompass basic discovery programs for cultural values and practical application of the basic theories into actual situations through various culture awareness programs such as case studies, role-playing or simulation games.

To fulfill our ultimate goal in EFL education, effective intercultural communication, we need to be sensitive to other cultures, we need to better understand them, and we need to equip ourselves with intercultural communication skills.

To meet our EFL education goal, in Chapter 2 of this paper, I discovered the relationships among culture, communication and intercultural communication, through which I answered the question, "Why is culture learning needed in EFL education?" In Chapter 3, I compared and contrasted Eastern cultures with Western ones as a dichotomy. In Chapter 4, I explored five factors affecting intercultural miscommunication: verbal communication, nonverbal communication, values, beliefs and attitude. In Chapter 5, I explained why miscommunication would arise in three ways and how differently conflict, a form of miscommunication, could be viewed and treated in East & West. Then I presented three cross-cultural interactions, and analyzed and

found good solutions to them. The kind of practice I tried here will enable teachers and students of English to know how they need to treat miscommunication. Finally, I suggested some instructions both Easterners and Westerners need to apply.

Above all, it is very important for the two subjects in EFL education, teachers and students to be highly-motivated in culture learning and to have a favorable attitude about Eastern and Western cultures.

The subject of this paper needs further study on some points. Further studies should be focused on (1) presenting a role model of a syllabus which is designed for teaching intercultural communication in EFL education in Korea, and on (2) going further in comparison and contrast between two cultures such as Korean and other Asian cultures and Anglo-American and British cultures.

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국문초록

문화간 의사소통 교육에 있어서의 근원적 접근
(Fundamental Approaches in Teaching Intercultural Communication)

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본 논문의 연구 목적은 영어 문화권과는 다른 문화적 언어적 환경을 갖고 있는 한국인 화자가 영어를 학습하는데 있어 문화교육의 필요성을 문화의 근원적 차이 연구, 문화간 의사소통 장애 연구를 통해 알아보고, 의사소통의 어려움을 극복하고 성공적인 의사소통을 이루기 위하여 필요한 문화간 의사소통 기술들에는 무엇이 있는지를 제시하는데 있다.

언어학습의 궁극적인 목적은 그 언어를 사용하는 모국어 화자와 성공적인 의사소통을 나누는데 있다. 그러나 언어적 유창성만으로는 그 성공을 항상 장담할 수 없다. 언어학습은 실제 그 언어가 사용되는 문화에 대한 학습이 수반될 때 완전한 학습 성취가 이루어지는 것이다. 그러므로 영어를 가르치는 선생이나 배우는 학생 모두 영어의 기능적 차원뿐만 아니라 문화적 차원에 대한 인식이 필요하다.

문화 교육의 중요성은 교통통신의 발달, 국제기구와 국제인력의 출현, 이민 양식의 변화 그리고 인터넷을 비롯한 컴퓨터 기술의 진보 등을 통해 점점 부각되고 있다. 세계의 지구촌화는 서로 다른 문화와 인종을 지닌 사람들에게 보다 많이 접촉할 수 있는 기회를 주었으나, 이런 과정에서 예기치

못한 의사소통의 장애가 빈번히 발생하게 되었다.

문화적, 언어적 배경이 다른 두 사람이 만났을 때는 언어적 장벽뿐만 아니라 가치관, 믿음, 세계관, 관습, 습관, 생활 양식 등의 차이에서 오는 이질감도 극복 해야한다. 그러므로 현 시대의 흐름에 발맞춰 나가기 위해서는 한국의 외국어 학습자들도 다문화 환경에 알맞은 의사소통기술로 무장을 해야한다. 문화간 의사소통의 성공은 의사소통자가 상대방에 대해 얼마나 알고 있느냐에 달려있다.

이제 영어는 국제어로서의 기능을 하고 있으며 한국에서의 영어의 중요성은 그 어느 때보다도 중요시되고 있다. 그러나, 한국인들의 영어교육에 대한 열정은 놀라운 반면, 실제 원어민과의 의사소통 결과는 실망스러운 것이 현실이다. 그 이유는 한국의 영어교육이 실제 의사소통에 초점을 맞추기보다는 취업, 진학과 관련된 시험 영어에 그 초점을 두어왔으며 한국이 오랜 기간 취했던 쇄국정책은 한국인들로 하여금 문화간 의사소통에 있어 아직도 초보단계를 벗어나지 못하게 하고 있는데 있다. 이런 문제를 극복하고 성공적인 문화간 의사소통을 이루기 위하여 한국의 교육은 보다 실제 생활에서 사용하는 회화에 강조를 두고 문화 교육의 수반도 잊지 말아야할 것이다.

본 논문은 동양과 서양의 문화차이를 집중적으로 다루었다. 개인주의, 직접적 의사전달, 실용주의로 특징지어지는 서양문화와 집단주의, 간접적 의사전달, 형식주의로 특징지어지는 동양문화의 대조 분석을 통해 문화가 인간의 생활과 특히 언어의 사용에 얼마나 큰 영향을 미치는지 살펴보았다. 외국어교육의 주체인 선생과 학생 모두가 문화적 차이를 인식한다면 이를 통해 의사소통 장애를 극복하고 효율적인 의사소통을 이룰 수 있을 것이다.

이런 취지 하에 본 논문은 6장으로 나뉘어져 있다. 1장에서는 논문의 취지와 그 필요성을 설명하였고, 2장에서는 문화, 의사소통 그리고 문화간 의사소통의 관계에 대하여 그 개념 이해를 통해 알아보았고, 3장에서는 동양과 서양의 문화 차이를 이분법을 통해 알아보고 그 가치체계의 근본적 차이를 탐구하였다. 4장에서는 문화간 의사소통에 영향을 주는 문화 구성요소들

을 살펴보았다. 이들은 문화 구성원이 행동하고 생각하고 말하는데 영향을 주는 요인으로 의사소통 장애의 주요 변수이다. 이들에 대한 연구는 그런 요인을 분석하여 의사소통 장애를 사전에 대비하는데 도움을 줄 수 있다. 5장은 의사소통 장애와 갈등을 본격적으로 다루었다. 우선 의사소통의 요인들을 세 가지로 설명하고 의사소통 장애의 발전 형태인 갈등을 동양과 서양에서는 어떻게 보고, 또 이를 어떻게 해결하는지 그 차이를 집중적으로 살펴보았다. 그리고 세 가지 문화간 의사소통 장애 유형을 제시하였다. 이 유형을 살펴보고, 분석해보는 것을 통해 바른 해결책을 모색해보고자 하였다. 이는 의사소통 장애를 개인적 불협화음의 결과로 보지 않고 그 저변에 깔린 문화적 가치체계의 차이에서 비롯된 결과로 보는 것으로 이런 분석을 통해 언어학습자는 의사소통 장애를 바라보는 바른 시각을 갖을 수 있는 것이다. 그리고 마지막으로 의사소통 장애를 극복하고 효율적인 의사소통기술을 습득하기 위한 지침들을 제시하였다. 이 지침들은 동양인, 서양인 그리고 두 문화 모두에 해당되는 지침들로 구분하여 제시하였다. 그리고 마지막 6장에서는 본문의 내용을 요약 정리하고 앞으로의 연구방향을 제시하였다.

결론적으로, 효율적인 의사소통을 위해서는 (1) 각 문화별로 그에 따른 전통과 관습이 있음을 인지하고, 문화간 의사소통에 있어서는 그 문화에 대해 지니고 있는 편견이나 선입관을 버리고 개방된 마음으로 상대방 문화권 화자의 입장에서 생각하고 말하는 것이 필요하다. (2) 유연함을 지니는 것이 필요하다. 어디에도 반드시 좋고 반드시 나쁜 것은 없다. 자신의 생각이나 말만이 최상의 선택이라는 생각은 버리는 것이 좋다. (3) 극단적으로 치우쳐서 상대 문화를 우월시 또는 반대로 열등시하는 것은 결코 효율적인 문화간 의사소통을 위해 바람직하지 못하다. (4) 마지막으로 객관적으로 사람이나 사물을 바라보는 것 그리고 문화간 차이에 대하여 수용적 자세를 지니는 것 이것이 바로 효율적 의사소통을 위해 우리가 지녀야할 자세이다.