On the Differences Between Chinese and Western Cultures From the Perspective of the Movie GuaSha Treatment

Wang Can1  Wen Yongyi2*

1School of Humanities and Management, Shaanxi University of Chinese Medicine, Xian, Shanxi, 712046, China
2 School of Foreign Languages, Shaanxi University of Chinese Medicine, Xian, Shanxi, 712046, China

* Corresponding author. Email: 810356862@qq.com

ABSTRACT
Culture is the accumulation of various nationalities through a long history, each national culture has its own characteristics due to regional differences. Due to the great differences between different cultures, misunderstandings often occur in the process of cultural communication, which may cause unnecessary troubles. Therefore, the importance of the intercultural communication is self-evident. There are many ways to learn about intercultural communication knowledge, and The GuaSha Treatment is a work that is worth further study to express the cultural association and conflict between China and the United States. The direct communication and collision of different cultures directly expressed by the works provides a case for intercultural communication in our reality. This paper will take the film as a starting point and expound the cultural differences between China and the United States from a cross-cultural perspective, aiming to understand Chinese and American cultures in depth, improve people's intercultural communication skills, and promote the intercultural communication between China and the United States and various international cultures, and eventually to promote the cultural development and prosperity.

Keywords: value, Guasha, intercultural communication, ethnocentrism

1. INTRODUCTION
The film tells the story of computer game designer Xu Datong and his wife Jian Ning who have been striving in the United States for eight years, they had a child named Dennis, and both of them have successful career, but an accident that has made the perfect family into a cloud. Then, the life of his family has tremendous changes: Dennis was supervised by the government, his wife separated from him, he quit his job, he lose his American friend, his elderly father returned to Beijing, and he was sentenced not allowed to see Dennis. The movie ended on an unusually Christmas Eve, GuaSha as a traditional Chinese medicine culture was accepted by Datong's American friends and the judge after Datong's friend Quinlin visit China and recognized the GuaSha treatment by himself. This story ended with the great success of intercultural communication between China and the west countries, the differences of "culture" are obvious. It is not hard to understand that people in different countries have their own lifestyles, unique habits, and discrepant minds. These manifestations in all aspects of life. This movie is a typical example of intercultural communication between Chinese and American deflected in many aspects, which is embodied in the following aspects: the modes of thinking andvals, and ethnocentrism.

2. INTERCULTURAL COMMUNICATION CONCEPTS AND BARRIERS

2.1. The Concept of Intercultural Communication
Inter-cultural communication is a discipline that studies communication across different cultures and social groups, or how culture affects communication. It describes the wide range of communication processes and problems that naturally appear within an organization or social context made up of individuals from different religious, social, ethnic, and educational backgrounds. [2] Intercultural
communication is a universal phenomenon that has existed since ancient time.
Identity and culture are also studied within the discipline of communication to analyze how globalization influences ways of thinking, beliefs, values, and identity, within and between cultural environments. Intercultural communication scholars approach theory with a dynamic outlook and do not believe culture can be measured nor that cultures share universal attributes.
The study of intercultural communication requires intercultural understanding, which is an ability to understand and value cultural differences. Language is an example of an important cultural component that is linked to intercultural understanding. [3]

2.1.2. Culture
A typical definition of culture is: "The sum of the material and spiritual wealth created by human beings in the process of social and historical development." [4] Culture can be divided into a broad sense of culture and a narrow sense of culture. In the broad sense, culture refers to everything created by human except natural materials. In the narrow sense, culture mainly refers to the spiritual wealth, that is, the spiritual culture relative to the material culture, including economics, politics, education, history, literature, art, language, values, religious belief and etc. Culture usually refer to the lifestyle and the habits of the group.
Culture is the most important and deepest part in the intercultural communication. Only when people deeply understand others' culture and thoroughly mastering the cultural heritage from the way of thinking and lifestyle, can we be fully confident and do well in the intercultural communication.

2.2. The Core of Intercultural Communication
Michael Prosser talks about values: "Values are patterns in which individuals or groups are primarily formed through cultural communication. They are the deepest culture, and we believe that every human have values." [5] Values are the fundamental starting point for determining what people think and take action. Moreover, values are expressed in beliefs and attitudes.
As the deepest part of culture, values are gradually acquired by people in the process of socialization. The first is to be educated by parents in the family, and then to receive formal education in the school; at the same time, friends, neighbours, brothers and sisters will also give various influences; mass media such as television, movies and magazines also exert a strong influence at all times. Once the values are formed, it dominates people's beliefs, attitudes, views, and actions, and it will becomes a guide for people's actions. The formation of values does not happen overnight, but gradually accumulated. On the other hand, after the formation of values, they are relatively stable and will not be changed easily.

2.3. The Barrier of Intercultural Communication

2.3.1. Misunderstanding
Misunderstanding is a major obstacle to the intercultural communication. According to LaRay Barna, one of the main obstacles to the intercultural communication is misunderstanding your own cultural norms for those accepted by others. [6] It is easy for people from different cultural backgrounds to figure out people with their own cultural perspectives. Once the other party's behaviour is found to be far from their own expectations, cultural conflicts will arise, which will lead to the feelings of confusion and disappointment, resulting in the failure of intercultural communication.

2.3.2. Stereotype
Stereotype refers to the relatively fixed stereotypes that people's view on a certain group of people or things. It is the induction, generalization and summary of the characteristics of a certain group. Stereotypes tend to ignore individual differences and are not easy to change their own perceptions, making it impossible for people to objectively observe another culture, and losing their due sensitively. They only pay attention to those phenomena that match their own stereotypes and ignore others when observing foreign cultures. Stereotypes prevent us from getting along with people with different cultural backgrounds and are not conductive to the smooth development of intercultural communication. Stereotypes have five basic characteristics: oversimplification, overgeneralization, influence, obstinacy, and variability.

2.3.3. Ethnocentrism
Ethnocentrism refers to measuring everything in the other ethnic cultures in accordance with the concepts and standards of the national culture in the intercultural communication, including people's behaviour, manner of communication, social customs, values, and etc. When people observe another culture, they tend to unconsciously take their own standards of right and wrong as the criterion. No one can completely avoid ethnocentrism.
Ethnocentrism is the act of judging another culture based on preconceptions that are found in the values and standards of one's own culture. Ethnocentrism behaviour involves judging other groups relative to the preconceptions of one's own ethnic group or culture, especially regarding language, behaviour, customs, and religion. These aspects or categories are distinctions that
define each ethnicity's unique cultural identity. William G. Sumner defined ethnocentrism as "the technical name for the view of things in which one's own group is the centre of everything, and all others are scaled and rated with reference to it." [7]

3. THE EMBODIMENT OF CHINESE AND WESTERN CULTURAL DIFFERENCES IN THE FILM

3.1. Differences Between Chinese and Western Modes of Thinking Embodied

3.1.1. Spiral Thinking and Bridge Thinking

Satoshi Ishii likens the American mindset to "bridge." The speaker organizes his thoughts in such a way that he is able to convey his meaning directly to the other person. It is like a bridge, and the listener only needs to go from one end of the bridge to the other end to clear the meaning. Satoshi Ishii likens the Oriental mindset to "spiral" (also known as "stepping stone"). The speaker does not express his meaning directly, but takes a roundabout and implicit method, which is like throwing a piece of stepping stone in the water, so that the listener can understand the speaker's meaning by means of "stepping stones".

Ishii believes that the two modes of thinking reflect the difference between Chinese and Western cultures. One of the western countries such as The United States is a low-context state, and their mindset are liken to "bridge", which means everything must be made clear by language. People do not need to think if there are other meaning without the language that speaker want to express. However, China is a high-context state, and their mindset are liken to "spiral", which means many meanings are included in the speaker's context, it is not the real meaning expressed on the surface of the language. [8]

In the film, the different ways of thinking between Chinese and American are reflected in the evidence collection of Xu Datong and the American judge's treatment of whether Xu Datong loves his son Dennis. Xu Datong need to provide ample evidence that he is an acceptable parent who loves family. But he was very confused: "a father loves his son, that is the way the world work, why do I have to prove my love, making a speeches?" As a Chinese, Datong thinks that is a well-known truth and does not need to be proved logically. On the other hand, he is also a father, a Chinese father, exactly. He would not put himself at first, the whole family is on the top of his heart. American judges who believe that it is very important to find such evidence. Even if the simple truth like fathers love their children, it should be proved by concrete examples. Moreover he cannot understand Datong's mind and lifestyle, because the westerners usually think about themselves first.

3.1.2. Ethical Thinking and Rational Thinking

Ethical thinking refers to the traditional Chinese culture that focuses on the social relations of the ethical politics. The most important social foundation of Chinese traditional culture is based on kinship ties of patriarchal clan system. Among the huge patriarchal system, the filial piety is the most basic principle of the moral belief. Therefore, Chinese people tend to be influenced by emotions.

Rational thinking means that Western thinking has the characteristics of respecting science. With the development of the natural science, western scholars have explained their various attributes from the internal structure of matter, thus produced on the basis of the experimental step by step in-depth logic analysis method and various inference proof to explain the rational way of thinking, formed the western scientific respect facts way of thinking. In the film, when the judge asked Datong who GuaSha for Dennis, Datong admitted that he had done that for his son, in order not to affect his elderly father's green card. At that time, when Datong's boss Quinlin wanted to tell judge the truth, Datong was angry and stopped his wife. When Datong's boss Quinlin heard the truth from Datong's elderly father, he decided to visit China and investigated the truth by himself, then he realized that the GuaSha is a traditional Chinese medicine treatment. As an American person, maybe in his mind, Datong's action is unbelievable, he also try his best to understand his friend and help his friend sincerely.

3.2. Differences between Chinese and Western Values

3.2.1. Conceptualization of Face

The sociological and sociolinguistic definitions of "face" are that face is a collaborative public image that given by the participants in the communication event. Based on different cultural backgrounds, there are many different ways of expressing face culture in China and Western countries.

In the movie, the scene Xu Datong beat his son fully demonstrated the different understanding of the face issue between China and Western countries. Two children fought, then Chinese father Datong asked his child Dennis to apologize to his friend--his boss Quinlin's child without figure out the reason why children fight. But Dennis thought that he was right and refused to apologize, then Datong hit Dennis in front of his boss and explain to his boss Quinlin: "I beat my child because I give you face and show my respect to you." "You hit your child is to give me
face? It is really hard to understand!” The American father was very surprised. Westerners tend to be individualistic in their pursuit of face, emphasizing freedom and equality. They will associate face with the right to express their own views, if the views can be respected by others, they think they have “face”. American boss thought that two children were independent individuals, the dispute should be resolved by themselves, so he said that he understood and did not pursue it on the spot. Chinese people's pursuit of face is more with collectivist and hierarchical: whether the face is obtained or not largely depends on whether personal speech or acts are approved by the group or most people in public, and he must obey his superiors unconditionally. Therefore, Datong punished his own son, admitted his boss's son was innocent, his behaviour is a kind of obedience to the boss's authority. However, the American boss who advocates individualism undoubtedly cannot understand.

3.2.2. Individualism and Collectivism

The western civilization is a commercial culture derived from the sea, and gave birth to the values of individualism of western national characteristic. The people who live in the west attaches great importance to the competition and challenge to the power and freedom, they believe that it is a matter of righteousness to rely on their own values and needs. And relying on individual efforts for their own benefit is also very normal things. The Chinese civilization is derived from the inland agricultural civilization, this culture gives birth to the east the land values of collectivism. People pay attention to the social harmony, family harmonious, interpersonal cooperation, value responsibility and obligation. This collective awareness of Chinese culture has enabled most Chinese to establish a strong sense of responsibility and mission to the country, society and family, they consciously assume different social responsibilities in different roles. In the film, when Xu Datong's wife Jian Ning was going to have a baby, as her husband and a father to be, Datong could not accompany his wife at that time because of his official duties. Therefore, he was questioned by the nurse accusing Xu Datong at the hearing: “what else could be more important than the birth of your child?” Due to the differences between Chinese and western collectivism and individualism, the Chinese sometimes put their own interests aside, if necessary, they even sacrifice their personal interests to safeguard the collective interests. However this practice is hard to understand for westerners who hold the individualism values of individualism supremacy and take limited contribution to the collective. In the westerners mind, everyone is equal, and everyone deserves to be respected. Although collective is important and necessary, but the most important thing of the westerners is the individual.

3.2.3. Family View

The family is not only the choice of human objective conditions, but also the inevitable result of historical development. In Chinese cultural tradition, the family occupies an extremely important position. Among individuals, families, and groups, the status of the family is extremely prominent, parents can sacrifice themselves for their own children, and children should obey their parents' discipline and be compliant with their parents. In western culture, individuals and groups occupy a much more important position than the families. Although the "home" is a very private place, the relationship between parents and children is equal and respectful. In the west, the family can be further decomposed into individuals. When dealing with the relationship between the individual and the family, personal interests and aspirations are the dominant factors. However, in Chinese culture tradition, personal interests and aspirations are often secondary, the first consideration is the interests of the family.

In the movie, the judge asked Xu Datong at the hearing: "Did you do this Guasha to your son yourself?" After one or two seconds, Datong said: “Yes, I did myself.” At that time, Datong's wife want to tell the truth to the judge, but Datong stopped her and explained the reason why he choose to lie in Chinese. And when the American boss Quinlin knew the fact is Datong's father did Guasha to Dennis, Quinlin was also curious why Datong wanted to hide the fact and lie in front of the judge. Then Datong's wife Jian Ning answered that inexplicable question:” Because he is a Chinese.” This sentence seems to explain nothing, but actually this sentence have explained all the confusion. However, American parents usually do not live with children when their children grow up to become adults, and children will move out to live on their own. Therefore, people in the western countries are independent, their ideas are free, and their family concept is weak. It is precisely because of the differences in family concept between Chinese and the western countries that they will have misunderstandings and differences with each other.

3.3 Differences between Chinese and Western ethnocentrism

3.3.1. Behaviour

In the movie, when Datong's son Dennis was playing with Paul who is Quinlin's son, they fought each other, and Datong came to them immediately and then, Datong slapped Dennis on his head, and Datong did not feel that there was anything wrong with him. He thought that it was natural for father to beat his own son, but the American boss expressed doubts and accusations against Xu Datong, said that Datong could not beat people casually. In the intercultural communication, both sides inevitably use their own codes of conduct as the measure of other groups,
and conduct communication with a self-cantered mindset, which fails to overcome ethnocentrism. In order to make the intercultural communication go smoothly, everyone should try his best to overcome ethnocentrism and observe things from the perspective of the other side. If there is anything that he/she could not comprehension, he/she should proposed boldly, and only mutual tolerance can promote the success of intercultural communication.

3.3.2. Communicative Approach

In the eyes of Westerners, the law is supreme. They will solve the problems according to the factual and evidence. However, Chinese people attach importance to human relations, and the most ideal realm between friends is to do anything for friends. Even in front of the law, Chinese people pay attention to human relations, and do not separate the law from emotions. In the film, Xu Datong told a heartfelt confession in the hearing: "Dennis was premature birth, only four pounds, so small and fragile like a little monkey. He is my son, my inheritor of life, he is going to grow up as a man, to get married...And continue the Xu's family blood line in the circle of life, as I think about him, his entire life still left ahead of him, I feel the awesome responsibility of a father. But I take that burden joyfully and gratefully. When he set his eyes to look at this world, I want him to see the good things, to strengthen the mind to face every challenge, I want to bestow my son a gift of hope..."

Chinese and American express their love for their children in very different ways. In order to let his elderly father see Dennis before he came back to Beijing and let Dennis enjoy a moment of fatherly love, Datong takes the risk to take his son Dennis away from the welfare home; In order to give Dennis a surprise on Christmas Eve, Datong takes the risk to climb down the pipeline to the nine-story apartment to give Dennis a Christmas gift; He even defended his son in court and fought with the other side of the defense lawyer. These trivial plots have indeed touched the hearts of countless Chinese people, but in the eyes of westerners, the things that Datong has done is ridiculous, even against the law.

3.3.3. Social Habit

In real life, the Chinese will take care of the relationship between friends and themselves, because Chinese people value friendship very much. They will take good care of the closer friends rather than the normal friends. So Datong thinks his American boss Quinlin is his closely friend, and his friend will help him in life, and that is the reason why Datong choose to find his friend instead of figure out things through the legal way. As a Chinese, he believed that his friend Quinlin would protect him even give unprincipled protection to him when necessary. In the movie, Datong said to his American boss before they went into the hearing: " John, you know how much I love Dennis, you are the best lawyer and you are my best friend. I mean who will be the best to help me? I am counting on you!" And Xu Datong got the answer from his boss John: "I'm only an intellectual copyright lawyer." He thought that Xu Datong is ridiculous that he did not find a professional lawyer to the hearing. Datong's American boss thinks that friends should accurately point out each other's mistakes and try to help them get out of trouble so that they can live a better life.

In social life, westerners think for facts, not the people. In the film, when Datong's American friend Quinlin know that Guasha is a traditional Chinese medical treatment from Datong's old father, Quinlin went to China to experience and testimony the treatment by himself, and he paid a lot for the reunion of Xu Datong's whole family. For the westerners, this is the true friendship.

4. CONCLUSIONS

Culture is the accumulation of various nationalities through a long history, each national culture has its own characteristics due to regional differences. The whole world cultural corridor has become more colorful because of the existence of the different cultures. Throughout the film reflects the various differences between Chinese and western intercultural communication appear. Moreover, the director named the protagonist "Datong", which is also a good expectation for the successful intercultural communication. These are part of our life, and we cannot avoid the intercultural communication in the modern society with rapid development of political, economical, and information.

With the acceleration of the globalization process and the continuous development of information technology, cultural exchanges and collisions are inevitable. In the intercultural communication, cultural centralism should be abandoned, and everyone should learn to accept the foreign cultures with understanding and respect, so that the intercultural communication can be successfully completed.

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