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## Culture and communication in China

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## Culture and communication in China

### Abstract

For half a century, a major change in China has been communication, the fundamental social process by which information is shared, sentiments are expressed, and human relations are maintained.

Communication is not treated merely as a stimulus or as a change agent, that brings about effects in terms of specific individual response. Rather, communication is conceptualized as the basic social process, encompassing an intricate entirety of verbal or nonverbal stimulus and response, the patterns of which change dynamically and concomitantly with changes in the social structure.

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## CHAPTER 1

### INTRODUCTION

For half a century, a major change in China has been communication, the fundamental social process by which information is shared, sentiments are expressed, and human relations are maintained. Communication is not treated merely as a stimulus or as a change agent, that brings about effects in terms of specific individual response. Rather, communication is conceptualized as the basic social process, encompassing an intricate entirety of verbal or nonverbal stimulus and response, the patterns of which change dynamically and concomitantly with changes in the social structure.

In this paper, four questions will be addressed:

1. Chinese characters -- What does Chinese language contribute to communication?
2. How did Chinese culture shape interpersonal communication?
3. What is small group communication in China?
4. Mass communication -- A huge network.

Communication functions as the basic cord of human interaction and reflects the substance of social life. Through communication, human groups maintain surveillance of their environment, coordinate

and achieve their societal goals, and transmit the cultural heritage to the younger generation. In this sense, communication is culture (Chu & Hsu, 1979).

Chinese culture is now undergoing changes that touch every individual and every aspect of Chinese life (Bachman, 1988). The Chinese are being urged to move out of the shadows of their ancestors and to seek a new direction (Porter, 1983). People in China had followed the Confucius ethic of interpersonal harmony and social order for over two thousand years. Also they were being taught to accept conflict as a way of life and social progress during Mao's age. Now, they are trying to find a short way to catch up with the wave of the world's economic development. So Chinese culture is changing.

Examining Chinese cultural structure, one can find that Chinese social values and norms are very different from those of the West. The Chinese believe the nation has priority over everything, authority figures should be obeyed, and family is very important (Chinese Culture Connection, 1987). When a child is born, s/he is taught to obey and respect parents, and financially support them. In self-cultivation, the Chinese always try to be personally steady, courteous, careful, and protect his/her "face". In interpersonal

relations, rules are tolerance and harmony with others, humbleness and kindness, making intimate friends, and repayment of both the good or the evil that another person has caused. In the social interactions, the focus lies on loyalty to superiors, observation of rites and social rituals, following the middle way, non-competitiveness, and contentedness with one's position in life. The combination of all social beliefs, values, and norms creates a part of the culture. The communication process is the utilization of these social aspects.

In Chinese language, there are about 50,000 characters. In this numerous cultural treasure, words or referents with the differentiation and richness of self and other individuals cannot be found (Nevis, 1983). The concept of "personality" does not exist in Chinese tradition. The highest realm of thought is "self forgetting" or "ego non-consideration". A person is a creation of shared meanings learned within each culture by each citizen; being a good member of society is to belong, to put group goals before individual needs. Therefore, Chinese society is made of groups. In two thousand years history, Chinese has reproduced, enlarged, and destroyed groups constantly. From clans to warlord regimes; from kingdoms to parties,



the conflicts between groups have led the Chinese to struggle in their own land for a long time. The rulers used groups for political control and ideological work.

In order to establish a connection between culture and communication, this paper addresses the above issues at first by analyzing the Chinese language which is the resource of the Chinese culture and basic element of human communication. Then constructing a self-outside relation model, it attempts to show how Chinese individuals interact with society while understanding the style differences between American communication and Chinese communication in which Confucius philosophy plays a very important role. This is followed by an analysis of the function and role of contemporary Chinese small group communication. In the fourth part of Chapter 2, using limited information and data, I explain the huge mass communication system under government control and try to predict the trend of this rapidly changing field.

## CHAPTER 2

### CHINESE COMMUNICATION

#### Language

The greatness of a language does not flow from the numbers of its speakers but rather from the degree of perfection which has been given it in fitting it as an instrument of higher literature and as a vehicle of cultured thought. Chinese, include the existing dialectal forms, is probably the most widely extended form of speech that the world has known (Forrest, 1973).

The art of writing was known to the Chinese as early as the first century B. C. The early form of Chinese was written on the border-line between mnemonic picture-writing in the strict sense, which delineates a scene without analyzing it ( Hansen, 1983). A character stands for a word, and where the words are assembled in the order of speech. Both writings had their origin in drawings of natural objects, and many Chinese characters as used today may still be recognised as much altered pictures of some natural objects (Karlgren, 1949; Bloom, 1981).

Chinese characters originated as pictographs, and for several millennia they have been used to record the history and culture of a

great civilization (DeFrancis, 1984). Most of the single characters can carry more than one meaning. Complicated contents can be represented by very brief sentences. Readers can grasp meaning from written symbols without decoding to sound, and the visual beauty of hand writing had been turned into the art form. Chinese characters have unquestionably been a great success.

Despite its immortal contributions to civilization, Chinese language seems to have more problems in the modern society, because it obstructs the progress of China becoming involved in the international communication stage. The biggest problem is the ideographic system. For sufficient communication, people have to learn to memorize and write more than 3,000 individual characters. This whole process of learning takes place from elementary school to high school. It is frequently remarked that Chinese children must devote at least two more years than do their western counterparts to the task of learning to read and write. Also the pictograph system brings great difficulty to word processing and printing.

Second, there are countless spoken languages in China, people from south and north who write the same characters might not talk to each other because they speak different dialectal languages.

That is why the Chinese government uses mandarin as the standard spoken language and encourages people to speak it. Third, as the pictograph system, Chinese language is not good at representing sound (Karlgren, 1962). Many different words share the same sounds and the same tones. Fourth, the history of Chinese language development has been so long that it is impossible for today's students to read poems written a thousand years ago and philosophical essays written long before Christ without learning ancient Chinese. Fifth, in some cases, it is difficult to find Chinese characters to express the abstract ideas of the sciences and for teaching western ideas, especially western scientific ideas.

Two of the most important writing reforms that have been going on in Chinese language since this century are Chinese character Simplification and Latinization (DeFrancis, 1984). Simplification includes a reduction in total number of characters and a reduction in the number of strokes in individual characters. The second major effort is the development of a new alphabetic system, which uses the Latin alphabet to formulate a Chinese character. In broad perspective Chinese writing reform is not merely a minor matter of tinkering with the symbols used in writing. It is a major change

amounting to nothing less than the most far-reaching cultural revolution in all of Chinese history.

Speech is culture itself. The word, even the most contradictory word, preserves contact (Oliver, 1971). The traditional uses of speech in China were influenced greatly by Confucius' manner of talk. For example, in speaking to an official, one begins by looking him in the face to gauge one's chances of a favorable reception; towards the middle of the interview one looks at his breast as an indication of one's trust and respect in him, indicated by the lowering of the eyes; and at the end of the interview, one's eyes are again directed to his face, to see how he is impressed. In the case of a father, the son's eyes are allowed to wander, but not higher than the face, so as not to seem too proud, nor lower than the girdle. If the speeches are too long, they sound artificial. If they are too short, they fail to convey the speaker's meaning. The perfection of the speaking art is to make speeches that convey the speaker's meaning and no more.

One of the distinctive social achievements of ancient China was the development of the principle of *li*, or of decorum. Dignity was not only a mark of gentility, but also an innate right. Loud talk and abusive language were considered poor behavior. Instead,

disapproval could be indicated by a bland expression and an inconspicuous gesture. Suggestions, innuendoes, and analogical comments were preferred to direct assertions concerning personal behavior. To deliberately render communication indirect might seem to blunt its effectiveness, but the Chinese preferred the problem of interpreting minor cues to the greater problem of dealing with conflict, blame, guilt, and resentment.

### Interpersonal Communication

Interpersonal communication is based on the interpersonal relationships which are involved the way people deal with one another socially (Adler & Rodman, 1985; Devito, 1983). We assume that despite the range of individual diversities, it would be possible and useful to identify elements of uniformity that are common to most members of a particular culture group. These culture elements are:

1. Significant others, individuals in the self's social environment with whom one constantly interacts in various kinds of relation.
2. Materials and objects in the self's physical environment on which one relies for survival and to the extent of available technology, supports and mediates one's social relations.

3. Ideas (including ideology and religious beliefs) -- both cognitive and evaluative -- which influence the way the self perceives one's social and physical environment, and set priorities for decision making in his/her social relations and in the manipulation of materials and objects in his/her physical environment.

The relations involve the self, significant others, materials and objects, and ideas (Appendix A). Our behavior is predicated by our social relations; that is relations with the various significant others in our social environment, by our access to and search for materials and objects which we consider necessary for our survival, and by the values, beliefs and behavioral standards which we hold. In the relations between the self and the three other culture elements, communication with significant others plays a key role. This is because the social relations will depend on whether the self sees the significant others as cooperating in his/her pursuit of materials, and also because the self often has to assess how his social relations might be affected before s/he follows or rejects the ideas of significant others.

In traditional China, the forces which caused a person's

behavior change mostly came from significant others and ideas. The structure tended to be unbalanced (Appendix B). The common significant others in Chinese society were ancestors (or Sages), family members, friends, and group members. China is a value-oriented country. Ideological conversion was highly important to many emperors and rulers in Chinese history. They believed that law and punishment were not adequate in achieving a perfect social order. A perfect society could be built only upon the foundation of perfect men; for this objective to be realized, the people had to be taught ideas like "love and humanity", "feel shame", "rules of propriety", etc. According to Confucius and some of his followers, when a man is learned, he should be concerned with the welfare of others rather than only with his personal gain. He should therefore not follow the practices and selfish motives of the "small people". Chinese society has never been oriented towards material objects which are the motivation of economic development, Confucius anti-utilitarian is one of the major reasons.

Under the open-door policy of the Chinese government in recent years, China's economic system has been reformed. Social development is now measured by economic achievement (Maxwell,



1984). People have started to strive for the economic benefits and career success; material objects have become a significant force in causing people's behavior change. Ideology and philosophy have been replaced by economic consideration. This caused the "crisis of faith", also brought a new unbalance to the Chinese culture model (Appendix C).

### Family

Family is one of the most important concepts in China. Family is the smallest closed unit which structures and shapes other closed communities in Chinese society. All the family members are used to living together, so the major communication in people's lives is the interpersonal communication between the family members. The following diagrams illustrate the two contrasting systems of Chinese and American (Appendix D).

The Chinese individual will leave his family and kinship group for specific purposes, but he always returns to them or else he develops pseudo-kin ties in the new nonkinship groups that he enters. Consequently, the kinship group tends to be large, and nonkinship groups tend to be small and unimportant. The primary importance of the kinship ties prevents the individual from

wholehearted or even effective participation as a member of nonkinship groups or a citizen of the national state (Hsu, 1985).

From the traditional viewpoints of Chinese parents, children have less reason to be respected than their elders and parents have a completely free hand with their children (Greenblatt, 1979). There are two important things which parents wish their children to accomplish: one is education and career success, another is the support of their elders. Both father and mother share the same board goals in training of their son. They want him to become a strong healthy adult who is obedient, respectful, and capable of supporting them in their old age. They want a son who will not embarrass or impoverish them by his excesses, who will maintain if not increase their standing in the community, who will handle relations with outsiders skillfully but at the same time keep them at a polite distance. In training their sons, the fathers believe that they must first teach them obedience and respect; they also believe that a child will not take seriously the friendly suggestions of an obviously loving adult, but he will obey the commands of a stern feared parent (Wolf, 1978). This philosophy, in some degree, is reflected in the educational techniques of Chinese school even today.

Since the Chinese government applied the one child policy from the 1980s, children have become the most important roles in the family. They are known as the "little emperors". All the communication and activities are around the kids and parents try to satisfy children's wishes and ensure their safety. However, children's education has become popular in China. Also, if most families only have one child, the concept of uncles and aunts will no longer exist in the future. The number of relatives will be reduced and the kinship will not be as important as it used to be.

### Communication Style

The world each person creates for himself is a distinctive world, not the same world others occupy. Every communication, interpersonal or intercultural, is a transaction between these private worlds. Interpersonal understanding is dependent upon the degree of similarity of perceptual orientations, similarity of systems of belief, and similarity in communicative styles (Barnlund, 1975).

Chinese prefer an interpersonal style in which aspects of the self made accessible to others, the "public self", is relatively small, while the proportion that is not revealed, the "private self", is relatively large. Inner impulses, feelings, and attitudes are less

readily shared with associates. The "U" which lies at the center of the personality stands for the nearly inaccessible psychic assumptions and drives that comprise the unconscious (Appendix E). When two Chinese communicate with each other, generally only their public selves are engaged or exposed. They interact more selectively, with fewer persons, and prefer regulated to spontaneous forms of communication. The American interpersonal behavior, in general, prefers a communicative style in which the self made accessible to others is relatively larger, the proportion that remains concealed is relatively small. This suggests that what an American knows about himself-his opinions, attitudes, impulses, feelings-is more readily shared with others. Americans communicate their views more fully and on a more personal level across a variety of topics, with a larger number of persons and less selectively. Americans prefer more spontaneous forms of communication to ritualized ones and will tend to cultivate physical as well as verbal intimacy. This is the situation of Type I communication, which is the communication between two strangers or two people who just get to know each other. Both communication between Chinese and

communication between Americans are limited in the range of "public self" and outside of the boundary of "private self".

In Type II communication, which is the communication between two friends or two people who are familiar with each other, the interpersonal communication could happen inside the "private self" range in the Chinese case, this means that the communicative topics are related to the self privacy which is not often or not usually shared with others, like past experiences, feelings about the self and others, latent fears or personal needs. Since Chinese expose their inner reactions more deeply, they know each other better in this type of communication. But in American style, communication mostly occurs in public self area, hardly touching their self privacy (Appendix F). This contrast in personality structure, reflecting culture assumptions and values, should cause members of the two societies to talk differently, about different topics, in different ways, to different people, with different consequences.

### Ideas

Chinese culture was heavily shaped by "Three Religions": Confucianism, Taoism, and Buddhism. Confucianism, the principal philosophical tradition, actually was no religion at all (Wilson, 1979).

But it influences the thought, behavior, social value, and communication of Chinese people over two thousand years. A basic teaching of Confucius is "Reciprocity" or "Mutual benevolence". He had defined five relationships, that is, the relationships between king and subordinates, father and son, husband and wife, elder brother and younger brother, and between friends. Confucius stresses the importance of self-discipline and mutual benevolence. While the subordinates must obey the king, the latter must be righteous and kind to his subjects. It is also the duty of the king's ministers to let him know of his mistakes and suggest alternative actions. The same general principle applies to the other four types of relationships (Chu & Hsu, 1979).

According to Confucius, a learned man, through constant self-criticism and self-improvement, will reach the pure state of mind and become a righteous person. He will extend his love and concern for the immediate members of his family to the rest of his clan, and then to other members of society and of the nation as well. When the state is governed only by righteous persons, then justice and peace will prevail in a state of "Grand Harmony"(Ta-Tung). Confucius believes that persuasion and education are far more

important than punishment and imprisonment in dealing with crimes. His Golden Rule, "do not unto others as you would not wish done unto yourself," is thus quite compatible with modern thinking.

Confucianism is usually considered to be anti-utilitarian and therefore nonconductive to economic development. Because Confucius disapproves of learned men striving for personal wealth and therefore ignoring their responsibility to the nation and to the people. Also, Confucius has been blamed for his recognition of social classes -- the division into a ruling class, that is the learned men, and the ruled, that is the small people, who are further divided into farmers, craftsmen, and merchants.

The communist ideology as espoused by Mao contains notable parallelism to several schools of Chinese philosophy, although its overall emphasis is different from any of them (Schurmann, 1968). Like Confucius, Mao wanted to build the New Chinese Socialist State on the foundation of the New Chinese Man. However, Mao had relied on the self-criticism and mutual criticism in a group setting to bring about his version of ideological reform. Another Confucian philosopher Hsun Tzu (340-245 B.C.) believed that human nature is evil, and therefore must be restrained and reformed by external

forces. This is what Mao had been trying to do with Chinese people over the last quarter century. The Communist Party's ultimate objective, however is not to achieve a perfect social order, but to establish a proletarian dictatorship. Moreover, some of the radical revolutionary ideas and practices followed by Mao can be found in the writing of Mo Tzu (468-403 B.C.), who was the early founder of Taoism. Mo Tzu wanted to revolutionize Chinese society and remove social inequities through preaching of disciplined life and universal love. He established himself as The Master, and imposed rigid discipline over all his followers. Mao Tzu considered selfishness to be the origin of all human conflicts, a view the Maoist ideology seems to share. However, Mo Tzu sought to negate selfishness by preaching "universal love", he was against all conflicts, particularly war. On the other hand, Mao had relied on conflict and class struggle, rather than love, as a means of establishing a collective, selfless social order. Therefore, culture change does not occur overnight, there is always a certain degree of continuity of old thought with the culture change.

#### Group Communication

Individuals in many different organizational settings in China,



such as schools, offices, factories, military units, and urban neighborhoods, are organized on a regular basis into hsiao-tsu (small groups), which commonly have about five to fifteen members. Hsiao-tsu are formed on the basis of existing organizational boundaries: classroom, departmental faculties, workshop members, squads, and so forth. Each group has a head. Individuals generally carry out the normal activities of their organization: work, study, and so on. Members meet to study and discuss political documents assigned by the group head once a week. Established by Mao during the Culture Revolution, the network of small groups provided an effective setting for normative communication. By participating in the group discussion and by voicing his individual support, each group member contributed to a perception of agreement and coordination to the group. In essence, the group members generate social pressure to bear upon themselves. In the case of production, group objectives are set and accepted. In the case of behavioral modification, right is differentiated from wrong, for all members to observe.

The hsiao-tsu network are an organizational innovation of the Chinese Communist Party. From traditional China comes such

elements as the view that the government is obliged to provide moral instruction to the population and the notion of using semiofficial groupings of the ordinary population, embodying a mutual responsibility principle, to supplement the official political hierarchy. From Soviet Union comes the form of the political rituals, which were designed originally to mold members of the Bolshevik Party into a cohesive and disciplined unit (Chu & Hsu, 1979). All these elements had been combined into the hsiao-tsu network and make Chinese social organization today quite different from that prevailing in the either traditional China or the Soviet Union.

Hsiao-tsu plays a number of important roles in the Chinese political system, and three of these relate to communication. First, they are a vital part of the system of downward communication used to get the government's message across to the population. Small group network provides a regular verbal mechanism for reinforcing communications coming down through the official media. Second role of hsiao-tsu in communication involves public commitment and persuasion. Individuals are supposed not only to become aware of and understand the government's goals, but to commit themselves publicly to carrying them out and come to accept these goals as right

and proper. According to the social psychological principle, in any society, individuals have their attitudes shaped in powerful ways by the views expressed by members of the primary groups in which they live, friends, fellow workers, neighbors, kin and so forth. The hsiao-tsu network aims to co-opt and control primary group ties and communications within organizations and to carry out much of the task of mass persuasion. The third role of the small group network concerns upward communication. This occurs through the regular reports of the hsiao-tsu heads to their supervisors. They are expected to relay upward the initial reactions of group members. This information is supposed to give authorities the means to take mass reactions into account in planning future policies.

Hsiao-tsu has one important negative role to play in communication as well. This network is designed to inhibit horizontal communication other than what takes place within the group structure. There is no regular mechanism for communication across groups.

As a creation of the Culture Revolution, small study group system still exists, but the group activities are not popular any more in recent years.

### Mass Communication

Nobody exactly knows the history of mass communication in traditional China, but paper and printing skill were two of the four greatest inventions of ancient China, and the Chinese government used fire smoke to send messages one thousand year ago. The Chinese did not have concepts or words to match the West's common coinage of communication, information, media, and so on (Howkins, 1982). However, examining communication media in China, one must look at things other than the modern media. A notable characteristic of the present communication system in China is that it incorporates almost every conceivable means of communication, including many traditional ones, such as storytelling, old-style "Comic Books", and popular drama. The Chinese system appear to be far more pervasive, penetrating, and intense than one would expect simply from an analysis of the media (Chu & Hsu, 1979). The reason is that there is an intimate and crucial link between communication and organization in contemporary China. The messages are communicated down through the regime's major organizational channels, and ultimately to the mass of the population. While interpersonal communication in the group is observed by group

members or supervised by group leaders, mass media communication is controlled by the government, China's communication media are tightly organized into three layers, the national, provincial, and local, for the purpose of guiding the perception and behavior of her one billion people. This makes the system fundamentally different from that in any modern pluralistic society, where there is a great outpouring of communications through many channels, that reaches millions of individuals, but no disciplined organizational structure exists to direct or reinforce them.

As recently as the mid-1970s, Chinese communication system focused on interpersonal and group communication at the cadre and commune level. The main resources of communication were not wavelengths or printing presses but party members and the cadres' main tools were not TV programs but discussions. Radio was then the primary mass medium, used primarily for the purposes of conveying political information. Television was not available in substantial enough numbers to be considered an important mass medium.

The end of the Culture Revolution in 1976 brought about major changes in Chinese mass media, with greater freedom given to the

media by the government. China represents a special case of the rapid adoption of mass media, especially television, within the past decade. The content of radio, television, movies, and newspapers expanded to include new forms of entertainment and education. For example, a 1981 content analysis of Chinese TV characterized it as 55% entertainment, 20% news, and 25% sports, service, science, and children's programs (Rogers & Zhao, 1985). Along with the much greater diversity of content came a sharp rise in the purchasing of TV set by individual households. By 1983, an estimated 70% urban households and 2% rural household had a television set, and about 6 million sets were manufactured during that year.

All radio and television broadcasting in China is coordinated by the Ministry of Radio and TV. Three national radio channels of Central People's Station and two channels' TV programs of China Central Television (CCTV) broadcast to every province of the nation through both microwave relay stations and satellite dishes. Every province has its provincial TV and radio station, which distributes CCTV and produces their own programs. Most cities have their own local channels for TV and AM/FM radio.

Mass communication is one of the fastest changing areas in the

Chinese culture during the last decade. Now, TV has become the most important mass medium in Chinese life, while other media are also developing. On the average, there are 12 cinemas and theatres in every city (State Statistical Bureau, 1986), 90,000 film projection units in Chinese countryside, and more than 20 large film production studios (Howkins, 1982). Also some individual filmmakers have emerged and Chinese films are starting to enter world market. In 1980, 17,000 books were published, the total number of national and regional newspapers was 1700 with a total circulation of 150 million ("Publication:" 1980). There are 30 so-called "TV universities" in China which offer a variety of classes in high school level, college level and adult education every day by means of television broadcasting. About 400,000 people enrolled in the television university (Howkins, 1982). More and more communication personnel will be trained at universities or journalism institutes through an amalgamation of Chinese and Western journalistic methods and ethics (Robinson, 1981). Undoubtedly, a trend toward professional standard has begun to emerge in China's mass media (Rosen, 1985). Professional people in broadcasting, journalism, and film have formed professional organizations to do media researches,

subject researches, and audience analysis. They could formulate policy on the basis of professionalism, not ideology. By the time of press law is passed, news-gathering will be protected and press will provide some independence from tight party control. Therefore, the press will play its supervisory and critical role which it is supposed to play rather than just act like a "mouthpiece" of the Party. The exclusion of the bureaucrat in favor of the professional and the expert goes against centuries of China's centralized, dictatorial, imperial rule. The change is not easy. But it was accepted as necessary in the cause of modernization.



## CHAPTER 3

## CONCLUSION

In China, the pull of kinship and kinship-oriented wider social relations is stronger than that of other sources and holds Chinese society together. The messages reaching the Chinese were acted out through these kinship-oriented social networks, usually resulting in maintaining the traditional culture. Because the human behavior change in China is primarily based on self-other relations rather than self-material relations, the Chinese have shown less readiness to bend their human relations in the face of technological change.

After reviewing Chinese culture, it can be noted that *groups* were critical to Chinese society. One of the major characteristics of all rulers in Chinese history is that they try to organize society into levels, groups, or state-sponsored organizations, in which government can control mass thought, execute the policy effectively and maintain their power firmly. In groups, it is impossible for members of society to make autonomous demands on the state. Not surprisingly, few people dare take the risk, great caution about standing out in any way becomes the norm. It is believed, however, that the recent open-door policy of the Chinese government will lead

to the opening up of individual freedom. The gradually reducing family ties because of the one-child policy applied to most Chinese families make it possible that younger generation will get much better education than their seniors. Also involving in economic reform, the social value of young generation tends to be self-material oriented instead of self-other or self-idea oriented. All these allow the new generation to develop self-esteem needs, opinion freedom needs, and the sense of democracy. The movement of individualism in the next generation will lead to breakdown of the emphasis on group and government unity that provide the backbone of the Chinese culture. To change Chinese culture, it needs to be done at its foundation by an ideological approach, which is a task so awesome in its dimensions that it necessitates the energy and patience of many generations to come.

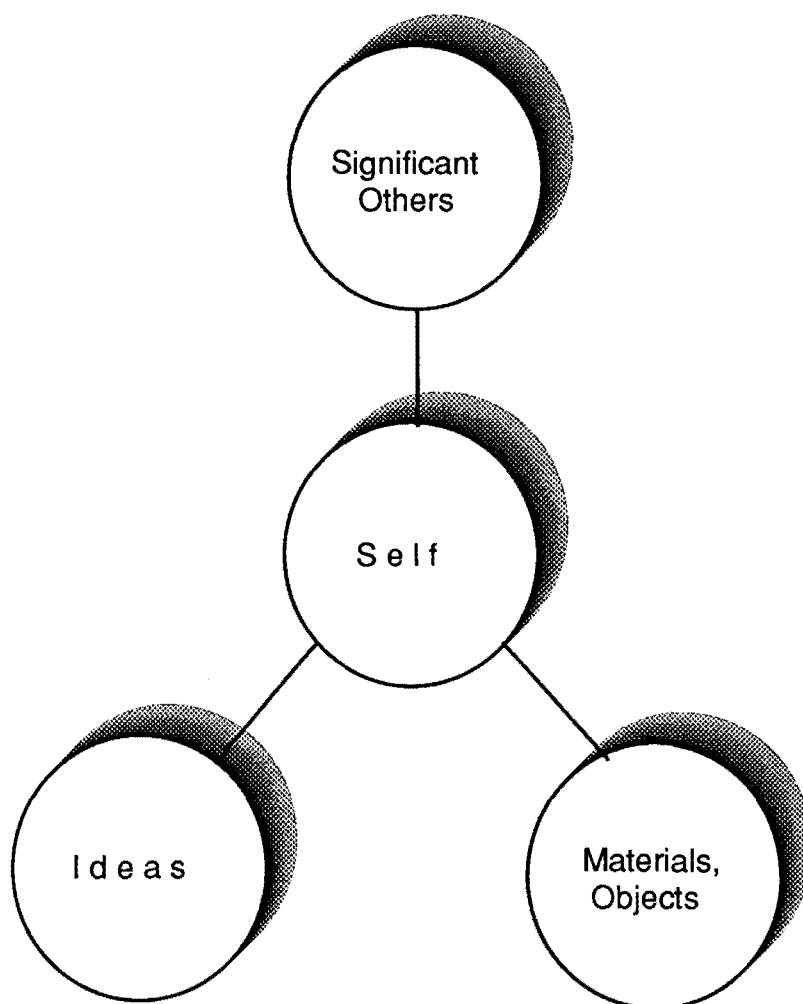
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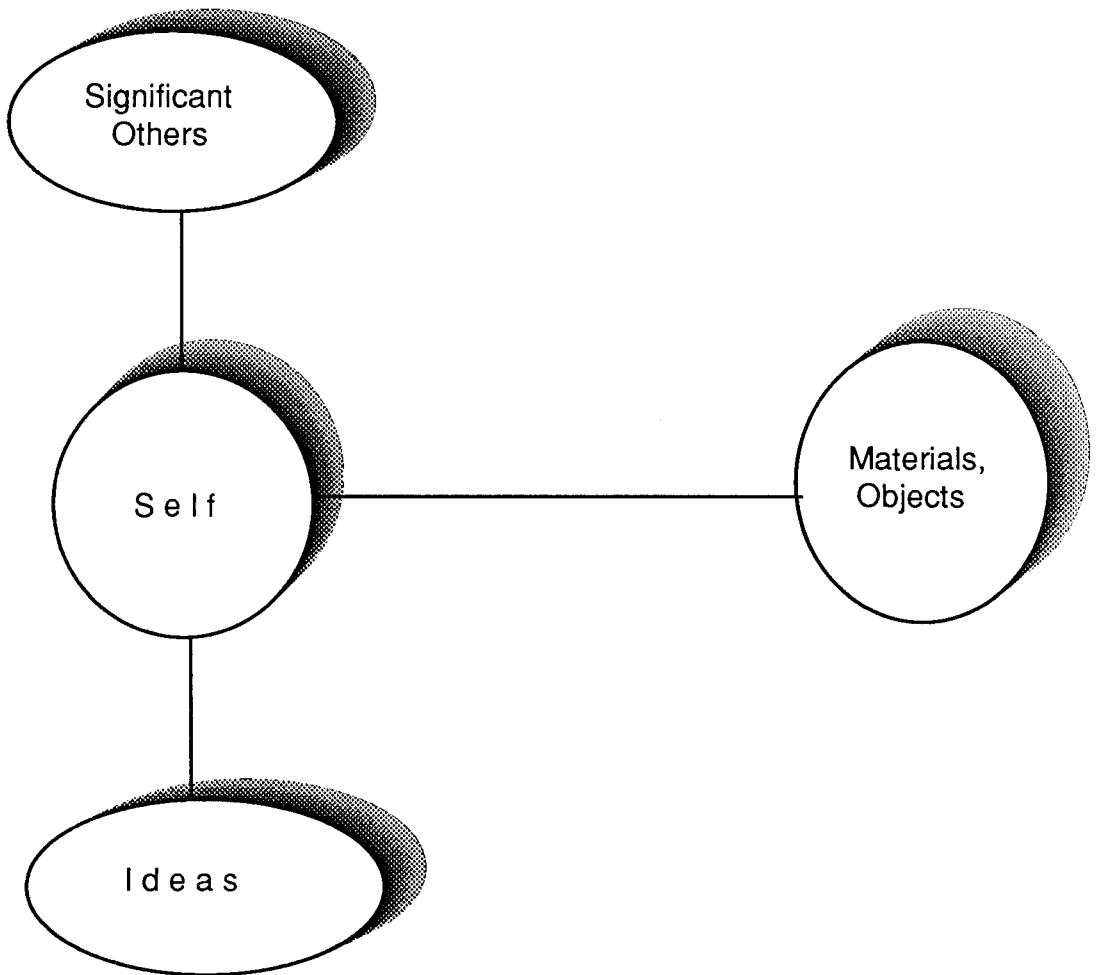
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## APPENDIX A

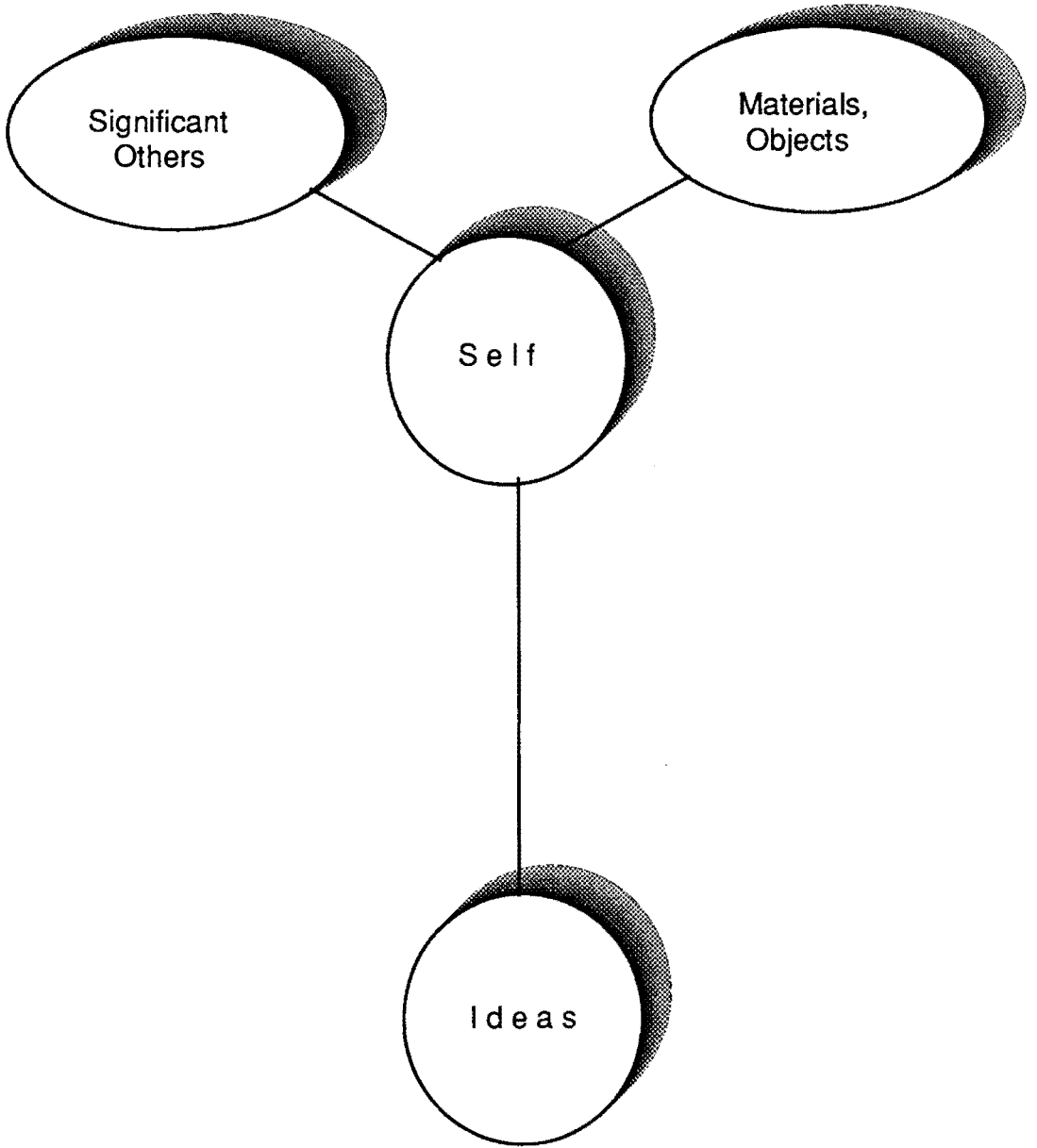


Paradigm of Cultural Components

APPENDIX B



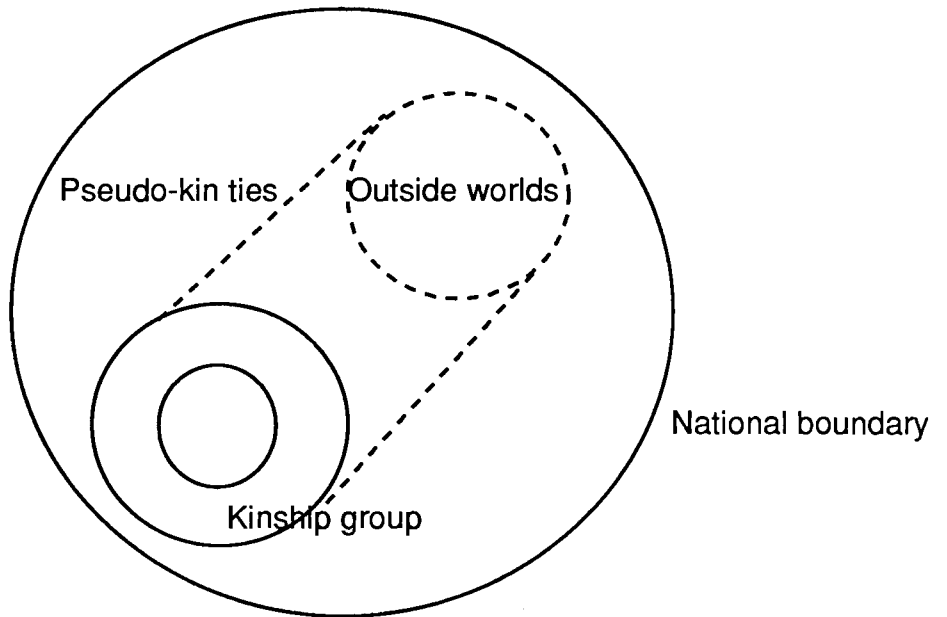
APPENDIX C



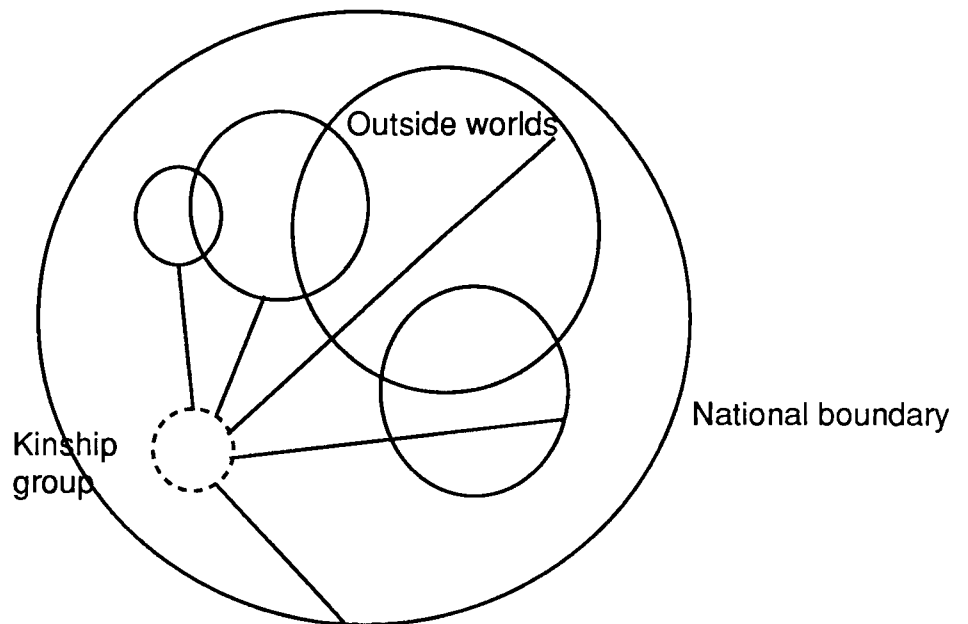


APPENDIX D

A. CHINESE PROCESS OF GROWING UP

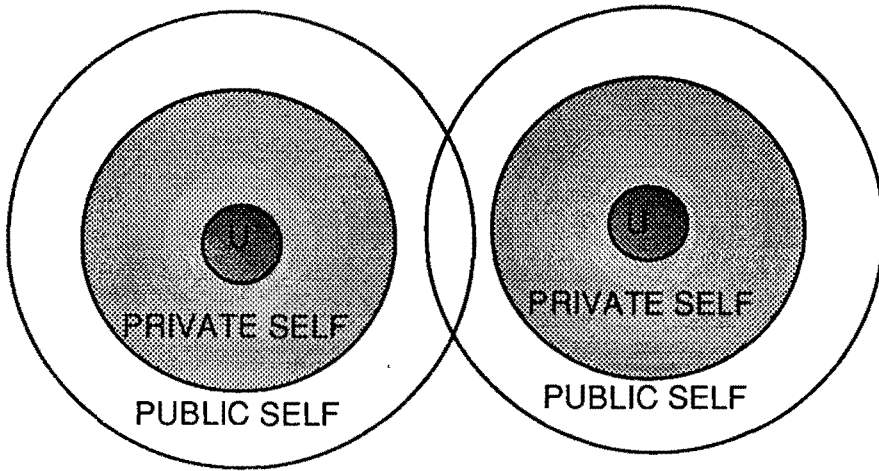


B. AMERICAN PROCESS OF GROWING UP

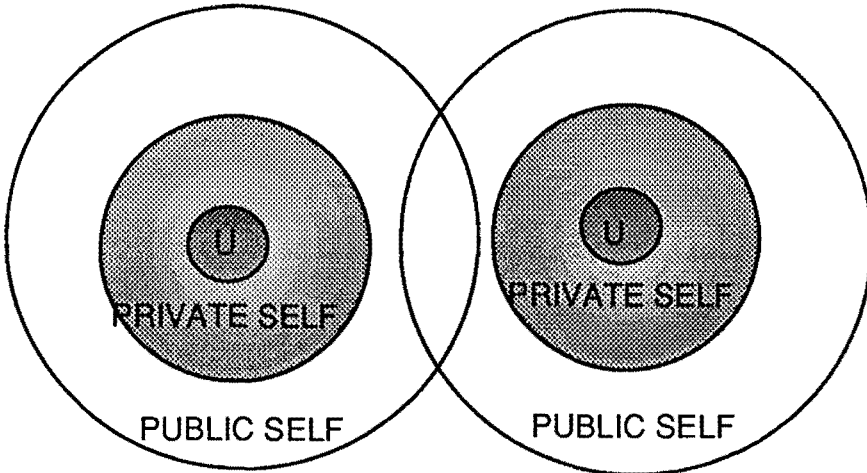


APPENDIX E

CHINESE

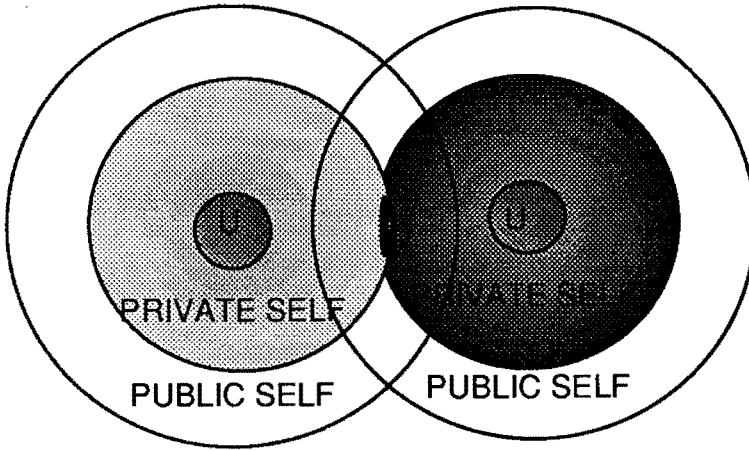


AMERICAN



APPENDIX F

CHINESE



AMERICAN

