

Research Article

An Analysis of Cultural Differences between China and the West from the Perspective of Cross-cultural Communication---A Case Study on *the Treatment*

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Abstract: Cultural differences are the main obstacle in cross-cultural communication between China and the West. Focusing on a series of misunderstandings caused by a traditional Chinese treatment Guasha (Scraping), the film called *Treatment* illustrates the cultural differences between China and the west, as well as the inconvenience and misunderstandings brought about by these differences in cross-cultural communication. This paper, taking *Treatment* as an example, sheds light on the specific differences between Chinese and Western cultures from such three aspects: personal social contact, social environment and values. By analyzing specific scenarios in this film, this paper underlines the causes and results of these cultural differences. Through these case studies, it also aims to let learners and workers of cross-cultural communication get more inspiration from it.

Keywords: *The Treatment*, Cultural Differences, Cross-cultural Communication.

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INTRODUCTION

A Brief Introduction of the Film

The film called "*the Treatment*" tells a series of misunderstandings caused by the Chinese treatment Guasha (Scraping). This story takes place in St. Louis, United States. After eight years of immigration to the United States, the protagonist Xu Datong, who harbored the American dream, finally made great achievements in the video design industry. Meanwhile, having a loving wife and an adorable child, he owns a happy family. Therefore, at the Video Design Award Ceremony, he proudly stated that he loves the United States and has realized his American dream.

But soon, Denis, a 5-year-old son of Xu Datong, had a fever with a stomachache. His grandfather, who was at home, couldn't understand the English instructions on the medicine bottle, so he used traditional Chinese treatment Guasha to relieve Denis's fever, which left a conspicuous trace on his grandson's back. However, when he fell accidentally and was hospitalized, doctors and nurses noticed this trace and mistakenly thought that the bruises "like roasted beef" was caused by Denis's domestic abuse, so they contacted social workers. Considering that the grandfather was waiting for a US green card, Xu Datong took the responsibility of scraping Denis in the hearing and held back the facts from his father when he

went home. Later, Xu Datong was accused of child abuse.

In the hearing, terms such as "seven Jing and eight Mai" and "Tan tien" were used by Xu Datong to explain Chinese therapy Guasha, which could not be understood by the judge. In addition, Xu Datong found his best friend and boss John as a witness to prove that his education was rude, and finally Xu Datong was deprived of custody. Xu Datong, who felt deeply hurt, also quit his job at John's company. In order to ensure that his son can be taken care of by his wife, Xu Datong agreed to separate from his wife.

At this time, Xu Datong's American dream had been completely broken. His father had no choice but to return to Beijing. He was unemployed and could not get together with his wife and his son. On Christmas Eve, in order to keep his promise to his son, Xu Datong disregarded the dangers and prohibitions and tried to climb into his home on the ninth floor from the water pipe outside the window. At the same time, John had collected relevant evidence after experiencing Guasha, and had confirmed to the judge that Guasha is indeed a Chinese treatment. John and the social worker came to Xu Datong's home with an order of lifting prohibition. Therefore, Xu Datong's family finally reunited on Christmas Eve.

A Simple Analysis of the Film

Superficially, this film seems to describe the difference between Chinese and Western medical therapies, but in fact, it reflects an avalanche of frictions and conflicts in the process of cross-cultural communication caused by cultural differences between China and the West. Due to the different cultural backgrounds and ways of thinking, the Chinese three generations and the surrounding bosses, lawyers, judges, and social workers can be roughly divided into the following four categories:

Firstly, grandfather represents a typical Chinese with Chinese cultural background and Chinese thinking mode: in the movie, in addition to a torrent of explicit conflict, the Chinese proverbs that said by grandfather is also a pivotal channel to vividly mirror the cultural differences between China and the West.

Secondly, Xu Datong and Jane Ning symbolize the first generation of semi-westernized Chinese Americans: they are basically integrated into the American society, and they are familiar with and accept the western thinking mode to a certain extent, but some deep-rooted internal cognition, such as family concept, is still Chinese-style in their mind.

Thirdly, Dennis, the grandson, embodies the second generation members of the Chinese American family that has been basically westernized: in the movie, Dennis can't speak Chinese, and is unable to understand what his grandpa said and Chinese culture as well. But his heart and inner self is imperceptibly affected by his parents' daily words and deeds. So, some Chinese characteristics can still be found on him, such as not resisting Chinese therapy Guasha and attaching importance to family, etc.

Fourthly, the boss John Quinlin, the protection lawyer Benton Davis and Judge Horowitz are all native Americans who have completely western thinking mode: they are representatives of western culture in the film. They can't understand Chinese culture and their ways of thinking, so they have a blizzard of misunderstandings about Chinese therapy Guasha, Chinese education ideas and their family values.

Owing to the existence of these four different types of people in the film, there will be more or less a collision of Chinese and Western cultures in their communication. This is not only a conflict between everyone's explicit language and behavior, but also a collision between their implicit thinking ways in cross-cultural communication. It reflects the cultural differences and conflicts in the cross-cultural communication between China and the West from a simple event, which is exactly the value of this film.

Cases Analysis of Cultural Differences between China and the West in the Film

As one of the representative films showing the cultural differences, *the Treatment* is full of the friction and collision between Chinese and Western cultures in cross-cultural communication. According to the rough statistics of the author, there are 57 cultural conflicts between China and the west in the 100-minute film, ranging from explicit language differences to implicit concepts differences.

In the 57 obvious examples of cross-cultural communication, there is a separate dialogue between grandfather and John Quinlin, which is caused by the lack of "Language Ability" (Chomsky, 1956). Apart from this explicit conflict triggered by language barrier, there are still 56 cultural conflicts, and the author classifies them as follows:

Table 1

Types	Frequency	
Differences in Personal Social Communication	Differences in Greetings and Compliments	3
	Differences in Interpersonal Relationship	11
	Differences in Political Environment	2
	Differences in Legal Environment	8
Differences in Social Environment	Differences in Medical Concepts	3
	Differences in Social Work Services	3
	Differences in Family Values	16
Differences in Educational Ideas	Differences in Educational Ideas	5
	Differences in Time Concepts	1

Differences in Views of Life and Death	1
Differences in Cultural Concepts	3

Next, the author will select some conflict types with high frequency, and analyze the cultural differences between China and the West reflected by these cross-cultural communication conflicts with some typical cases in this film.

Differences in Personal Social Communication

Differences in Greetings and Compliments

Scenario 1 (00:01:51 - 00:02:02)

John Quinlin: *Hello, it's a great pleasure to meet you. You know your son is quite a star.*

Grandfather: *What did he say?*

Xu Datong: *He admired me.*

(Grandfather smiled modestly and did not answer.)

Xu Datong: *My dad said that you should give me a raise.*

This is the first time that Chinese culture meets Western culture in the film. When Grandpa, who represents traditional Chinese culture, met John, who symbolizes typical Western culture, for the first time, the cultural conflicts were not only the language barriers, but also the usage of greetings and compliments in China and the West. Therefore, when interpreting the dialogue between grandpa and John, Xu Datong, who understands both Chinese culture and Western culture, is not only an interpreter of the language, but also an interpreter of different expression habits and thinking patterns.

We can see that the bidirectional interpretation of Grandpa and John's dialogue mirrors the cultural differences between Chinese and Western greetings and compliments: On the one hand, when John said "Your son is quite a star" with little exaggeration, Xu Datong simply interpreted it as "He admired me", which ensured his father knew the central idea of John's greetings and he didn't bother to go deep into the metaphor of "Star" (because similar metaphor is rarely used in Chinese when greeting). On the other hand, as a traditional Chinese, when grandfather knew that the boss praised his son, he just smiled modestly and didn't speak anything. But Xu Datong paraphrased his father's smile to John: "My dad said that you should give me a raise." This is completely in line with the Westerners' habit of language use, because Westerners are willing to accept compliments in a humorous way.

Hymes, an American sociologist, put forward the requirement of "Communicative Competence" in intercultural communication, in which he emphasized that language use should conform to the specific social and cultural context (Hymes, 1971). As a dual-task interpreter of both language and culture, Xu Datong has interpreted and processed the two sides' words according to the context. In this process, making the language expression conform to the specific social and cultural context in target language is an indispensable step.

Differences in Interpersonal Relationship

Different Modes of Interpersonal Relationship

Scenario 2 (00:22:07 - 00:22:26)

John Quinlin: *I have to say it again. I'm not entirely comfortable with this. Family law is a very special field. There's still time for me to stop continuing the hearing and you to get someone who is qualified.*

Xu Datong: *John, you know how much I love Denis. You are the best lawyer and you are my very best friend. I mean who will be the best to help me.*

Scenario 2 embodies a major feature of the interpersonal relationship model in Chinese culture, that is, "the Acquaintance Society" (Fei Xiaotong, 2006). Chinese people generally believe that finding acquaintances is more reliable than finding strangers.

Even after living in the United States for eight years, Xu Datong was still deeply influenced by the idea of "the Acquaintance Society". Therefore, he thought it is the best choice to find "the best lawyer" and "his best friend". But John, who is influenced by western culture, obviously didn't think so. He insisted that Xu Datong should find a more professional lawyer in the field of family law, rather than blindly trust him, a copyright law lawyer, judging from the friendship.

It can be seen that Chinese are apt to be more subjective and perceptual when it comes to choosing the mode of interpersonal communication, believing that familiar people are more trustworthy, while Westerners are inclined to be more objective and rational, believing that professional people are more helpful to solve problems.

Different Principles of Interpersonal Relationship

Scenario 3 (00:29:46 - 00:29:59)

Xu Datong: *It's my lawyer, I mean, he just didn't defend me. I wish for that he is my very best friend.*

Mrs. Marin: *That's where you are wrong. You blame and criticize him, but not telling him the facts of your son's injuries.*

Xu Datong: *But I didn't think that...*

Scenario 4 (00: 55:34 - 00:56:14)

Xu Datong: *I don't want to talk to you... I just want to get my son, my life back.*

John Quinlin: *And that's why you need this job.*

Xu Datong: *I considered you as my friend, but you sold me out, how could you ask me to work with you again.*

John Quinlin: *I just told the truth.*

Obviously, from *Scenario 3* and *Scenario 4*, we can see that the principles of interpersonal relationships in Chinese and Western cultures are totally different. Westerners, represented by John and Mrs. Marin, consider that the first principle of making friends is sincerity and honesty. Concealment and deception, which are very disrespectful to others, shouldn't be existed in friendships. However, Chinese, represented by Xu Datong, think that the most important thing is to have unconditional mutual trust. In any case, friends should trust and support each other.

Due to the different principles between the two sides, there is a conflict in *Scenario 3* and *Scenario 4*: For one thing, John thought Xu Datong concealed Denis' injury from him, so he stopped defending for Xu Datong with fury. What's more, his testimony in court was only based on the facts, which is faithful to the truth, so he resisted that he didn't commit an error. For another thing, Xu Datong believed that John, who is his best friend, didn't trust and support him. John not only did not defend him, but also testified for the protection lawyer. What John did was absolutely an act of betraying friends.

Different Attitudes towards Face Theory

Scenario 5 (00:56:15 - 00:56:36)

John Quinlin: *You shouldn't hit Denis.*

Xu Datong: *Why I hit him? Why? My own son. I hit him to show my respect for you, do give you face, you know?*

John Quinlin: *What farfetched Chinese logic is that you have to hit your own son to show your respect to me?*

Xu Datong: *Ridiculous.*

The conflict in *Scenario 5* comes from Xu Datong and John, which is typical different attitudes towards "Face Theory" between China and the West. In Chinese culture, we pay great attention to the "face problems". Sometimes Chinese deliberately degrade themselves or their family members, so that the other party is inclined to feel respected and valued. But obviously, in western culture, face only represents the public image that every social member strives for (Brown & Levinson, 1987). Due to the difference of cultural background, John did not realize that he was respected from Xu Datong's behavior. Therefore, both sides could not understand each other's logic.

Differences in Social Environment

Differences in Political Environment

Scenario 6 (00:00:48 - 00:02:18)

Protesters: *Save our children... Save our children...*

Reporter: *This afternoon's Video Design Award Ceremony has been marred by a small group of protesters outside. They object to the excess violence of the most popular video games.*

[...]

Jian Ning: *What's going on?*

John Quinlin: *It's the Constitution stipulate again, free speech of all that.*

This is the background at the beginning of the film. A group of protestors marched in front of the industry award ceremony to oppose the violent computer games produced by game companies. Although this background is not so eye-catching, it does reflect a conspicuous and significant difference between Chinese and Western cultures.

When Jane Ning, a Chinese woman, saw the protesters, she was very surprised and asked curiously: "What's going on?" It can be seen that such protesters are rare in her cognition. But John, the American boss, was obviously accustomed to it. He said that "It's the Constitution stipulate again" in a casual way and even with a little joking tone. From his tone and expression, we can see such marches are very common in the United States.

Differences in Legal Environment

Different Scope of Law

Scenario 7 (00:14:59 - 00:15:07)

Grandfather: *Datong, you drive too fast. Is it illegal?*

Xu Datong: *Dad, my leaving my kid alone home has already been illegal.*

Scenario 8 (00:31:21 - 00:31:31)

Jian Ning: *Guasha is not recognized as a legal form of treatment under Missouri law.*

Xu Datong: *So you tell me that it was illegal to Guasha to Denis?*

Jian Ning: *Yes.*

Scenario 7 and *Scenario 8* illustrate the differences in the scope of Chinese and western laws. In Western countries, the law covers a wide range and the regulations are very detailed, including almost all aspects of social life. For example, it is illegal to leave children at home alone. And scraping therapy is not recognized in the law, so it is also illegal. But in China, the law often represents the bottom line, and there is still a moral criterion above the law to restrict and regulate people's behavior. And there's a Chinese proverb that says, "You can do it without prohibition." It can be seen that in China, people behave more freely, and the scope of legal provisions is not as wide as that in the West.

Different Choices between Law and Emotion

Scenario 9 (00:28:02 - 00:28:22)

Judge Horowitz: *What does it say on every Missouri license plate?*

Xu Datong: *"Show Me State".*

Judge Horowitz: *Precisely! Can you get an authoritative medical expert to make your testimony in plain English that a country judge can understand?*

Scenario 10 (00:38:32 - 00:39:25)

Xu Datong: *Like all the fathers, I like my son more than anything else.*

Judge Horowitz: *Does the prosecution also have a beautiful performance for us?*

Benton Davis: *Very moving performance indeed. The fact of this case, however, seems to be at odds with Mr. Xu's fanciful script. The CWA has several witnesses to show us another side of Mr. Datong Xu, a real Mr. Xu.*

Scenario 11 (01:09:09 - 01:10:42)

Grandfather: *Let me look at you one more time. I'm old now. I don't want to forget your appearance. And Dandan, I love him. When I miss him, I will look the photo.*

Xu Datong: *Dad, wait a moment.*

(Xu Datong illegally took Dennis to the airport.)

Denis: *Grandpa.*

Grandfather: *Dandan, good boy. Grandpa will miss you in Beijing.*

In *Scenario 9* and *Scenario 10*, we can see that the legal principle in Western countries is "Evidence First". In China, although the Chinese legal system also attaches great importance to evidence, to a certain extent, the Chinese culture influenced by Confucianism will still make certain references from an emotional perspective. The Chinese believe that they can give extra mercy when necessary, but Americans firmly believe that the law is not merciless. For example, in *Scenario 10*, in the eyes of foreign judges and lawyers, Xu Datong's touching speech in court is just a "performance". And what they need is not performance but more facts and evidence.

The difference between the choice of law and emotion can also be seen in *Scenario 11*. In order to allow his father to see Denis before leaving the United States, Xu Datong "stole" Denis in violation of the law. In Western culture, the law enjoys a place higher than anything else, which is sacred and cannot be violated. But in Chinese culture, people sometimes violate the law for emotional call, which is considered to be "righteousness" and "filial piety".

Differences in Medical Concepts

Scenario 12 (00:26:47 - 00:28:00)

Xu Datong: *That is Guasha, a traditional Chinese medical treatment. Denis had a stomach that day*

and Guasha is simply a cure, a home remedy you call it. I had this on me endless time when I was a kid.

John Quinlin: *If you call it a some kind of treatment, what do you see to consider child abuse?*
[...]

Xu Datong: *You know Guasha is a traditional Chinese medical treatment used for nearly all kinds of illnesses for thousands of years. Chinese medicine recognized that there are seven "Jing" and eight "Mai". An example, it's like small streams that run into rivers and then into seas. A person's body has an invisible but very complex system of vessel network just like the computer network and also, the human "Qi" from Tan tien finally goes through Tan tien. It's the same principle.*

Judge Horowitz: *He's your client, what did he say? Western mind doesn't understand what you said.*

Scenario 13 (00:30:59 - 00:31:14)

Mrs. Marin: *The only problem is we have to prove the Guasha is a medical treatment. For what I know, there is nothing about it in any American medical textbooks. And those "Jing" and "Qi" you are talking about can't be proved scientifically.*

Scenario 12 and *Scenario 13* reflect the differences in medical concepts between Chinese and Westerners.

Western lawyers and judges are completely unable to understand Xu Datong's explanation of scraping therapy. "Jing", "Qi", and "Mai" are completely non-existent in the field of Western medicine, and they are incompatible with Western medical concepts. Because Western medicine theory is based on anatomy, and these Chinese medicine terms, which requires spiritual comprehension, are based on the "Yin and Yang" doctrine. Therefore, there is nothing in common between the two medical systems.

In addition, traditional Chinese medicine focuses on experience, while western medicine focuses on theoretical basis. Therefore, scraping therapy, which has been proven effective in China for thousands of years, has not been understood and recognized in the West because it has no scientific basis.

Differences in Social Work Services

Scenario 14 (00:17:50 - 00:18:51)

Social worker: *Your child is under supervision of Child Welfare Agency now.*

Jian Ning: *What are you talking about? There must be some mistake.*

Xu Datong: *What? What is the Child Welfare Agency?*

Social worker: *This is a special order of supervision signed by the municipal court.*

[...]

Xu Datong: *Why do I get to the court? I want to take my son back*

Social worker: *Because that's the law, Mr. Xu, and prior to that two days, if you come to your kids in 500 inch you'll be detained for contempt the court.*

Scenario 15 (00:20:02 - 00:20:05)

Social worker: *His father's name is Datong Xu, Chinese and has been to USA for 8 years.*

Another social worker: *These kinds of things make me feel sick.*

Social worker: *Well, bear these images to your memory because we are here to make sure that this never happens again. ... I need you to get everything, and I need it now.*

[...]

Social worker: *He's going to be six in a few weeks. From that day on, I want his life to be free away fear and pain. Now, move.*

The above two scenarios vividly show the methods adopted by Western social work. Western culture values individual freedom and human rights, so social work aims to protect the weak from bullying and helps them to predicament and obtain their own power. Just like a social worker in the movie said: "we are here to make sure that this never happens again." In Western culture, people are endowed with freedom and equality. The purpose of social work is to protect human rights. The social workers use laws and regulations as their weapons, and try their utmost to put an end to tragedies resolutely.

But in Chinese culture, people emphasizes that "peace is valuable". Although social work is also aimed to protect the rights and interests of the weak, the means and methods adopted by Chinese social workers are obviously softer. In China, most of the social work is based on the principle of mediation, and they seldom use legal procedures to deal with problems.

Differences in Views and Values

Differences in Family Values

Different Attitudes towards Children

Scenario 16 (00:22:26 - 00:22:34)

John Quinlin: *I'm only an intellectual copyright lawyer.*

Xu Datong: *Denis is my best creation and I have the copyright of him, right?*

Scenario 17 (00:36:07 - 00:37:20)

Xu Datong: *A father loves his son. That the way the world works. Why should I prove my love by making a speech? What are we doing, Jian Ning!*

[...]

Xu Datong: *He is my son. ...He is going to grow up as a man to get married and continues the Xu's family blood line in the circle of life.*

From *Scenario 16* and *Scenario 17*, we can clearly see that there is a big difference between Chinese and Western attitudes towards children. In China, children are private items belonging to their parents and are the continuation of parents' lives. So Xu Datong said: "Denis is my best creation and I have the copyright of him." But in the West, children are independent individuals. As a citizen, he has his own human rights. He is a member of society and is not privately owned by his parents.

Different Understanding of Filial Piety

Scenario 18 (01:05:47 - 01:06:06)

John Quinlin: *Jian Ning, just now Da Tong's father told me that he was the one did Guasha to Denis that wasn't Da Tong. But why... why did he say in the court he was the one who did it?*

Jian Ning: *Because he is Chinese.*

(Xu Datong helped his slow-moving father up the stairs slowly.)

Scenario 19 (00:32:38 - 00:32:54)

Grandfather: *Datong, don't keep the truth from me. Is Denis badly hurt?*

Xu Datong: *Dad, you worry too much. We will see Denis later. This is an important report. I have to be well prepared. Right, Jian Ning?*

Jian Ning: *Dad, it's OK, really.*

In *Scenario 18*, John was very puzzled. He didn't understand why Xu Datong borne the blame. This is actually due to the huge difference in understanding of filial piety between Chinese and Western cultures. In the Chinese culture, "Filial piety is the most important of all virtues". So, in a bid to ensure his father to get the green card smoothly, Xu Datong attributed the responsibility of scraping to himself. However, in Western culture, "truth is the first". So foreigners cannot understand such behavior of lying, even if it is out of filial piety.

Moreover, Xu Datong, a typical Chinese filial son, not only lied to the judge because of filial piety, but also lied to his father for the same reason. As in *Scenario 19*, he was afraid that his elderly father was worried too much, so he didn't tell the truth to his father. Holding back unpleasant information is also an expression of Chinese filial piety, which is hard to be accepted by Westerners.

Differences in Educational Ideas

Scenario 20 (00:08:00 - 00:08:17)

Grandfather: *Still holding the grudge with dad? Eh? Beating is a sign of affection. Nagging is a sign of love. You'll fail without beating and nagging*

Denis: *What did grandpa say?*

Xu Datong: *Grandpa says that daddy hit you for your own good, because daddy loves you.*

Not only in the family values, but also in the educational ideas for children, there are great differences between China and the West. Many Chinese proverbs said by Grandpa in the film actually reflect Chinese educational concepts, such as "Beating is a sign of affection." In China, beating children as a method of educating is ubiquitous. The saying "spare the rod spoil the child" also reflects the strict education method adopted by parents in China. But in the West, beating children is not only a way of education, and sometimes it is even illegal.

Differences in Time Concepts

Scenario 21 (01:08:29 - 01:08:56)

Xu Datong: *Show me your ticket. Look, you are too worried about that. There are more than two hours left.*

Grandfather: *It's better to be earlier.*

There is also a difference in the concept of time between China and the West. Chinese deems that "It's better to be earlier". While Westerners reckons that punctuality is enough.

Differences in Views of Life and Death

Scenario 22 (00:13:57 - 00:14:11)

Xu Datong: *What happened?*

Grandfather: *Laohuo, Laohuo had an accident.*

Xu Datong: *Excuse me, he's my father. What happened to the guy with him?*

Policeman: *DOA. He died. Heart attack, it happens.*

This Scenario happened in the police station. When Grandpa suffered the death of Laohuo, he was very shocked and full of sadness. Meanwhile out of the awe and reverence of death in traditional Chinese culture and in order to show respect for the deceased, Grandpa used very obscure expression to describe Laohuo's death. He said: "Laohuo had an accident." However, regarding death as a commonplace thing, the American police was obviously uncaring and callous about Laohuo's death. and the tone and expression are very casual: "He died. Heart attack, it happens."

Differences in Cultural Concepts

Differences in Collectivism and Individualism

Scenario 23 (00:41:44 - 00:42:21)

Nurse: *That day an oriental pregnant patient came in. Her name was Jian Ning. She was in bad shape, the water broke and the baby was the wrong position. I was instructed by Dr. Grant to call her husband because she might have to have an emergency cesarean section.*

Benton Davis: *Mr. Xu wasn't even present for the birth of his first child, the inheritor of his lifeblood in the great circle of life?*

Nurse: *I had to page him because apparently he was in some meeting that was more important than the birth of his child.*

Kluckhohn and Strodtbeck (1973) put forward the six value orientation theories of cross-cultural communication in "*Variation of Value Orientation*", one of which is the difference between Chinese collectivism and Western individualism.

China pays more attention to s collectivism and advocate sacrifice individual interests for collective benefits. Therefore, when individual interests conflict with collective interests, the collective interests should always be given priority. However, the West emphasizes individualism and self-centeredness, so personal affairs should be put in the first place, and individual freedom and rights cannot be sacrificed because of collective interests. Therefore, due to the different tendency between collectivism and individualism, in Scenario 21, it is hard for the nurse to understand that Xu Datong was "in some meeting that was more important than the birth of his child".

Differences in Long-term Orientation and Short-term Orientation

Scenario 24 (00:42:32- 00:42:55)

Nurse: *Finally, he returned page. And after explaining everything that was happening he had no regard for the life of a child whatsoever. He said save the wife and leave the child.*

Xu Datong: *This is just the common sense. Where there is life, there is hope. I mean if my wife lives, we can always have more children, but if she dies...*

Nurse: *But you don't even give them a chance to live?*

In the 1980s, by surveying the cultural values of IBM employees in 40 countries and regions, Hofstede proposed Five Dimensions Theory, which mentioned the fifth dimension: long-term orientation and short-term orientation (Triandis, H. & Hofstede, G., 1993).

In Chinese culture, we emphasize to long-term development, just like the Chinese proverb "Where there is life, there is hope", which was blurted out by Xu Datong in the movie. The original expression of this proverb in Chinese is: "As long as the green hills last, there'll always be wood to burn." So Xu Datong asked the doctor to save his wife when his wife encountered dystocia. But in Western cultural, the present is more vital and more imperative. Therefore, Xu Datong's choice and thought were difficult for this American nurse without a common cultural background to understand.

Differences in Overall Viewpoint and Detail Viewpoint

Scenario 25 (00:49:23- 00:51:16)

Xu Datong: *The character in my latest video is from ancient Chinese novels. Sun Wukong is a good hearted, compassionate, right hero. He represents our traditional value and ethics.*

Benton Davis: *Traditional value and ethics, Mr. Xu? I read Journey to the West in English, the book this character is drawn from. So why don't we take a closer look at the values of ethics practiced by this Chinese monkey Sun Wukong. Here's a story where peaches that take nine thousand years to harvest are interested to Sun Wukong. Yet this ethical Chinese monkey occupied the entire harvest for himself. And when the poor farmers resist him, he totally destroys their fortune. Here's another example of this creature's value system. A certain celestial creates the pills of eternal youth. Sun Wukong not only ate the entire supply. But he also overturned their furnaces and destroyed the workshop. Now it's such an obstreperous rude Chinese monkey is what Mr. Xu refers to as examples of values and morals.*

Xu Datong: *What do you think what you are? You know nothing about Chinese culture! You're a liar.*

Scenario 25 is the most intense collision between Chinese and Western cultures in the entire film. This conflict is not only a verbal conflict, but also an acute physical conflict, which triggers a series of aftermath. And the differences between Chinese and Western thinking patterns reflected in this fierce conflict are also worth exploring.

To Xu Datong and most Chinese people, Sun Wukong, one of the protagonists in "*Journey to the West*" is a big hero. Upholding the belief of justice, Sun Wukong defeats monsters and eliminates evil spirits, which makes him represent Chinese traditional value and ethics. However, under the American prosecution lawyer's interpretation, Sun Wukong becomes a thief. The prosecution lawyer uses American moral and legal standards to measure Sun Wukong's behaviors. He reckons that the monkey who stole of peach and elixir should not be portrayed as a hero.

In fact, the reason for the difference in their understanding of Sun Wukong's image mainly comes from their different thinking patterns. Generally speaking, Chinese culture values the "Overall Viewpoint". When recognizing things, Chinese are prone to focusing on the holistic picture and judge it as a whole. While Western culture pays more attention to details and are apt to use "Detail Viewpoint", so they tend to judging from more specific details. Therefore, due to the different thinking patterns and viewpoints between China and the West, there are naturally

deviations in the judgment of characters, which ultimately trigger conflicts in the hearing.

Inspiration and Conclusion

From the above cases analysis, it's clear that the fundamental reason for the cross-cultural conflicts should be boiled down to cultural differences between China and the West. Therefore, after the awakening of cross-cultural awareness, learning knowledge about cultural differences is an intrinsic requirement for intercultural communicators (Hu Chao, 2005). In the book *Intercultural Communication: A Discourse Approach*, Scollon, R. & Scollon, S.W. (2000) studied the importance of cultural context factors which play an integral role in intercultural communication. Therefore, it is indispensable to learn the basic knowledge about cultural differences and particular cultural context before cross-cultural communication.

What's more, it is also noteworthy that in addition to the above-mentioned cross-cultural communication conflicts, this film also shows a common denominator between China and the West, that is, the true love in the world. At the end of the movie, it was grandpa's true love for his son that moved John, so he determined to experience scraping by himself, and prove the innocence for Xu Datong; it was John's friendship with Xu Datong that moved the social worker and the judge, so that the judge signed an order of lifting prohibition on Christmas Eve; it was Xu Datong's true love for Denis that moved numerous people at the bottom of the building, so all the Westerners cheered for a Chinese dad who climbed to the ninth floor to give his son a Christmas present... Therefore, the essence of cross-cultural communication is to give out your true heart.

In a nutshell, "*The Treatment*", as a classic film showing friction and collision between China and the West, has provided a fertile ground for countless intercultural communicators and learners. Its charms lie not only in its own ornamental value, but also in its inspiration and educational significance to the field of cross-cultural communication.

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