

Research of Differences in Chinese and Western Thinking in Linguistic and Custom

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Abstract: In the situation of gradual globalization, communication and interaction between various languages and conventions have become more frequent. The reflection of the difference between Chinese and Western thinking in linguistic and cultural diversity has become more apparent and essential. By doing this, people can have a further comprehension of the values, cognitive styles, and social habits behind different cultures and languages. In recent research, it has been shown that there are differences in language expression between China and the West, as well as differences in personal values and time. The author would like to research the differences between Chinese and Western ways of thinking in language, the differences in social etiquette and ways of interacting with the different values and cognitive styles. The purpose of the research is to assist people better cope with the challenges of cultural conflicts and exchanges and to foster mutual cooperation among different cultures. The research method used in this paper is the literature review, and the significance of the research is that it not only can help people better cope with and conform to this difference in thinking between China and the West, but it also improves the international communication capacity of future students.

Keywords: Chinese and Western thinking, linguistic, cultural diversity, language, custom

1. Introduction

Languages are created based on different national backgrounds and cultures. Different races, education, commerce, and other factors have considerably impacted the development and refinement of Chinese and Western languages; therefore, they are distinctive. Not simply can it be a tool for people to communicate in daily life, but it also can be a good way to differentiate people's nationalities. People are accustomed to using language to express their own unique insights and reasoning, and language can directly influence people's thinking process about different substances and things most of the time. China and the West have unique customs, and customs and cultural backgrounds are closely associated. With the deepening of globalization, cross-cultural exchanges between China and the West have become more and more frequent, and behind these exchanges, the difference between Chinese and Western thinking plays a significant role in linguistic and cultural diversity. The differences between Chinese and Western cultures are not only manifested in the differences in language expressions but also in social etiquette, values, beliefs, and decision-making styles. An in-depth study of these differences is of considerable practical significance for deepening the comprehension of Chinese and Western cultures and facilitating the

smooth progress of cross-cultural communication. In transnational cooperation, people require to comprehend these customs to foster harmonious global cooperation.

The author mainly intended to study the differences between Chinese and Western ways of thinking as reflected in language, the differences in social etiquette and ways of interacting, and the different values and ways of perceiving. There are challenges and responses in cross-cultural communication. The research method used in this article is a literature review, and the objective of the research is to help people better cope with the challenges of cultural collision and communication, and to promote intercultural communication.

2. Embodiment in Language

2.1. Embodiment of Characters

Words are an imperative component in contemporary society and people utilize them on a daily basis. Words come after language and people require to apply them to express their ideas and logic. In addition, they are an important tool used to keep records. Thus, words are symbols for linguistics and must be characterized in a manner that is consistent with the nature of the language. The various differences in Chinese and English characters can also reflect the differences between Chinese and Western ways of thinking. Chinese characters belong to a spatially planar structure. The earliest hieroglyphics can be seen to reflect the ancient figurative thinking of the Chinese. Form characters will be kept in the Chinese characters themselves, they have their own meaning. These radicals typically contain their own category meanings, which makes Chinese characters appear to be influential in expressing their meanings. People are accustomed to writing with participles and ligatures, generally based on a good comprehension of the word or phrase as well as on subjective experience and perception, or on a grasp of the relevant context and overall semantics. Consequently, Chinese characters reflect the holistic way of thinking of the Chinese people [1]. English belongs to a planar structure and is a phonetic script in epigraphy. English words and phrases, on the other hand, are made up of different letters. Early English expressed some degree of meaning when it was first formed, but as time slowly evolved, contemporary English became more abstract in comparison [2]. It is more challenging for people to visualize the surface meaning of the English language. When it comes to writing, each individual English word demands to be isolated. All of the above represents the fact that the West possesses a analytical mind that is abstract and values separate individuals.

2.2. Embodiment of Lexemes

Chinese typically forms new words through the use of numerous root compounds, and morphemes take monosyllabic as their basic form. In current times, the Chinese vocabulary system will have comparatively more two-syllable words and four-character idioms or familiar phrases. These words are characterized by their broadly organized structure and are read with a sense of rhyme and rhythm. In contrast, the number of syllables in English words is fundamentally adjustable, and there is no specific requirement in this regard. Words the Chinese use to address their siblings can commonly be used for more than one comparative in a single word. Westerners generally exclusively use terms of endearment to refer to family members who have blood relationships with them. This reflects that Chinese people are more holistic in their thinking and expect harmony and consistency. Whereas Westerners do not pay a lot of attention to this aspect. Furthermore, in contemporary society, the Chinese language possesses a specific way of word formation, such as antonymic compound words [3]. An antonymic compound word is a synthetic word comprised of two monosyllabic morphemes with opposite or opposite meanings. This manifests the fact that Chinese people are conventional in their thinking and will attempt to refrain from extremes.

2.3. Embodiment of Syllables

According to the Chinese syllables, vowels make up the majority and there are no compound consonants. Therefore, the structure and syllables of Chinese are distributed in a very tidy and bounded way. Vowels are musical tones, which have tones, and hence result in syllables with high and weak tones. English possesses more compound consonants in its syllables, and a word comprises more than one syllable [4]. In English pronunciation, there is a linear sequence and no tone, just intonation. This indicates that Chinese is more musical than English, and there are a lot of rules in English, such as continuous reading, bursting, and weak reading. This reflects the fact that Western thinking is linear, as the phonological loops of English syllables are comparatively disjointed.

2.4. Embodiment of Tenses

The Chinese language has no morphological transformation in grammar, and people predominantly rely on current circumstances and past experiences to form an expression and understanding. fictitious words and tone play a prominent role in grammar. Sentences are commonly brief and semantically coherent. In contrast, English possesses numerous tenses. Grammatical meanings are expressed principally by altering word forms. This demonstrates that the Chinese language highlights the whole by emphasizing rational analysis and rational reasoning. The Western trait of concentrating on individuality and independence can also be partially shown in English grammar [5]. The Chinese language is loosely structured and has many compound sentences. People normally have to use the context to assist them grasp, and the subject is frequently omitted. Most modern people let the sentences arise in a flowing-like form. The linguistic units of these sentences are visually distributed in chunks and discrete forms. It displays well the fuzzy and holistic thinking of the Chinese. English contains many different parts of speech, and a sentence will frequently contain words from many different parts of speech. As a result, English has different kinds of sentence patterns, with the help of an abundance of conjunctions, relational words, adverbs, and clauses. There is a distinct contrast with Chinese. In English, there are strict grammatical markers to classify the components of a sentence, and the word order is very well organized. Sentences are divided into clear primary and secondary, and hooked together in an orderly manner. This is a focused expression of the importance of analytical relationships, form, and detail in Western thinking.

2.5. Embodiment of Layout

In terms of discourse layout, the Chinese language is characterized by more meticulous consideration of words and phrases, as well as the beginning and end of a sentence. The Chinese language is mainly influenced by the spiral pattern of thinking. Not only are Chinese people more inclined to use ambiguities and padding to enrich their writing, but also use the finishing touches and echoes of the beginning and the end [6]. Because linear connective elements are seldom applied, the syntactic characteristics are characterized by brevity and conciseness. Logic is moderately vague and does not have a clear sequence. English discourse, on the other hand, suffers from linear thinking, which leads to the promotion of straightforward expressions. English relies primarily on lexical devices and morphological changes in the articulation of parts of speech. English discourse matters a lot about the sequence of events and the structure of the text is generally apparent in modern Western writing. For instance, the preface, central body paragraph, and conclusion [6]. The content of the article has to be written in a way that is applicable to the topic, and each piece of evidence and opinion has to be presented in a legible and sequential manner. This shows that western people are highly analytical and stress the clarity and accuracy of individuals. They are

used to serving and supporting the whole in this way. However, Chinese people favor inductive generalization and summarization and are used to creating a vague perception of the whole.

3. Embodiment in Social Etiquette and Ways of Interacting

3.1. Embodiment of Appellation

Social etiquette and customs in daily life are vastly different between China and Western countries. Different cultures, mindsets, and perceptions contribute to the fact that behaviors and gestures in human interaction are drastically dissimilar in China and the West. Honorifics and respectful nicknames are very common in China and some Asian countries. When dealing with elders, teachers, leaders, or strangers, people prefer to address each other with honorifics to display their respect and politeness. This is notably true in formal situations, where the usage of honorifics expresses one's education and humility toward others. In Chinese culture, it is obligatory to designate an elder who is associated to them by blood with a specific term of endearment. To call them directly by their name is disrespectful. This reflects the importance Asian countries place on social status and age. On the contrary, in Western societies, people prefer to address each other by their first names. In daily life, no matter whether the other person is an acquaintance or a stranger, they will address each other directly. For example, in some scholarly environments or in the workplace, people like to address their colleagues, professors, or leaders by name. They also tend to address older people at home by their first names. In Western culture, they do not assign great significance to social status and age compared to China. The West is more concerned with expressing and emphasizing the direct equality of people and the independence of the individual, which causes an atmosphere of open communication [7].

3.2. Embodiment of Meeting Etiquette

In China and some Asian countries, meeting etiquette is typically a handshake. Typically, it is a handshake from a leader to a subordinate, from a woman to a man, or from a host to a guest. In the case of old friends who have known each other for a long time, it is more customary to shake hands with both hands to express intimacy [1]. Gloves must be removed when shaking hands to demonstrate respect for others. In Western countries, people frequently hug or kiss each other when they gather to indicate friendship. But on some ceremonial occasions, people must shake hands before hugging or kissing. In the kiss location and time, it is more elaborate, and there is a time restriction. Friends of the same generation brother and sister perform face-to-face salutes, while the younger generation kisses the jaw of the elder and the higher generation merely kisses the forehead of the lower generation. Handshakes should not be done with all four arms crossed or with the left hand, otherwise, it is regarded disrespectful. In China, if you encounter an acquaintance on the road, people seldom greet each other with "Hello". Instead, they ask questions such as, "Have you eaten?" Or "Where are you going?" People do not truly ask each other questions, but greet each other with such brief phrases. On the other hand, in the West, if you ask such questions, it is likely to be misunderstood as an invasion of privacy. In Western culture, topics such as age, workplace, income, marital and family status are intimate and sensitive. The way of greeting they use is extremely common "Hi", "Hello", "How are you?" or "Good morning! Good evening, "Good afternoon" and so on [2]. Besides, they sometimes chat about the weather. Asian cultures place more emphasis on harmony in interpersonal relationships, and people are generally very concerned with preserving their own and others' faces. They have clear boundaries regarding status, position, and age, and offer each other plenty of respect, retaining a moderate social distance. Asians usually pay more attention to etiquette and respectfulness in conferences, especially with elders or people of higher social status, and are more cautious and respectful. Western cultures are more concerned about

protecting their privacy. There may be greater emphasis on openness, friendliness, and casualness in meetings. They desire to increase appreciation and closeness between individuals through communication.

3.3. Embodiment of Banquet Etiquette

In terms of banquet etiquette, Chinese and Westerners basically have virtually the identical way of inviting each other. When it occurs on a formal occasion, Chinese and Westerners send invitations to each other. For casual occasions, invitations are made by phone or verbally during a conference. When there is an urgent matter that cannot be invited, the host requires to be informed in advance, permitting time to make arrangements for adjustments. During meals, people are required to chew slowly and observe table manners. In China, the older person is seated at the top, and people consciously line up their seats in order of seniority [3]. Only after the older person moves the chopsticks can the others begin to eat. This is another example of the importance that the Chinese place on age. In Western countries, there are still some conventions of etiquette. If people wish to visit a staff member with a specific specialty, they have to make an appointment with the person first. For instance, doctors, professors, lawyers, and so on. You should make certain that the person is accessible before going there, and people cannot go there at their own risk. This shows that Westerners value time, personal independence and respect for others.

3.4. Embodiment in Conversation

In socializing, conversation is an indispensable part of chatting and speaking. Chinese chats are generally centered on social topics, and people are more inclined to talk about objective topics such as family, work, and social events. People are more willing to be aware of each other's social background and identity. However, Western culture is more centered on individual topics, and people largely talk about their personal experiences and hobbies. Westerners believe that individual experiences and emotions are deemed worth sharing and attention. In Asian countries, people interact with each other with more emphasis on interpersonal relationships and the feelings of the other person. People may refrain from unnecessary conflicts and arguments and respect the opinions of others, notably when dealing with elders or people of higher social status. When in popular, people might be more reserved in exhibiting emotions. They would become cautious in what they say. Western cultures, however, will be more comfortable sharing their unique views and will freely express what they want to express. They will be more outgoing and open, and may be willing to show more emotion in public, such as laughter and hugs. Asian cultures tend to favor indirect expressions. People may utilize metaphors, innuendo, or euphemistic wording to convey their opinions, especially when expressing criticism or negative feelings. This can be a preferable way to avoid immediate conflict. Western cultures are often more straightforward in stating their thoughts and feelings. They may state their opinions and express emotions such as praise and criticism very directly. In Western culture, they emphasize candor and bluntness. To summarize, Western culture highlights individualism, direct expression, and equality among individuals. Asian cultures stress collectivism, indirect expressions, and social harmony.

4. Challenges and Coping in Intercultural Communication

4.1. Embodiment of Language Barriers

The most common obstacle when there is immediate communication between Chinese and Western countries is the language barrier. Since the languages of the two countries are entirely dissimilar, it is very plausible that there will be situations in which communication is incomprehensible or

misunderstandings of other people's meanings. For instance, if an American automaker is working with a Chinese parts supplier to develop a new model of a car, basically this situation is communicated in English. However, Chinese engineers may tend to think in Chinese and make sporadic translation mistakes, leading to poor communication and subsequent engineering problems. The way to deal with this is that both parties can have language training in advance and learn some basic phrases or working terms of the other country. At the same time, try to employ concise and clear expressions in the communication process, and allow the other party repetition to make sure that the understanding is correct. In addition, you can also utilize translation tools or professional translators to participate in the entire project [8].

4.2. Embodiment of Differences in Social Etiquette

Chinese and Western cultures possess various social etiquettes and manners, such as some unique visiting habits. Without prior knowledge of these visiting habits, it is quite easy to offend others. For instance, a French restaurant chain was aiming to penetrate the Chinese market, and they made a one-day dinner appointment to chat about cooperation. Chinese people are more concerned about building relationships and a social atmosphere, hence they prepared a lot of presents and dishes at the beginning. And they even chatted about non-work related topics, attempting to get closer to the French restaurant people first. Yet the French envoy desired to get plainly to the point and talk about business cooperation. French and Chinese ambassadors can learn about each other's business culture and social etiquette beforehand, and show respect and concern appropriately. The French delegate may decide to demonstrate the importance of the Chinese partner with a business card exchange ceremony or a solely social dinner before the negotiation. The Chinese delegate may also opt to decrease the amount of time consumed on socializing and try to get to the point. recognizing the etiquette and protocol of the other culture is also a way to avoid offending others and to show respect and tolerance.

4.3. Embodiment of Differences in Beliefs

Chinese and Western cultures differ in their values and beliefs, which can contribute to conflict and misunderstanding. A U.S. technology company partners with a conventional Chinese firm to develop a new technology product. The U.S. company may emphasize the pursuit of innovation and hazardous investments, while the Chinese company may prefer sound management and risk aversion. This is due to the fact that China prefers a more conservative and conservative approach to the United States. Thus, in the process of communication and decision-making, the two sides can readily come into conflict. The way to deal with this is to fully communicate the values and expectations of both parties during the project and make sure that the other party fully agrees and understands them. Through compromise and balancing, find a solution that is both innovative and meets the need for risk control [9].

4.4. Embodiment of Differences in Values

Western cultures are generally more straightforward and sincere in expressing their needs or ideas, while Asian cultures are more concentrated on indirect euphemisms and rejecting people. When the two parties work together, it is likely that they will be unclear about the other party's genuine requirements and ideas. For example, a Spanish design company collaborates with a Chinese manufacturer for the production of a new clothing brand. The Spanish clothes designer may directly express his requirements for the details of the fabric and pattern design. When the Chinese manufacturer does not quite agree with the other party's point of view, it may deny it through an indirect response rather than a direct rejection. This can lead to confusion for the Spanish designer

as to whether to agree or reject. Both parties can avoid misrecognizing about different cultural communication styles by stopping understanding each other's communication styles. It is also feasible to make sure that both sides understand and agree by confirming or asking the other party questions several times [10].

5. Conclusion

To summarize, the discrepancy in thinking between China and the West can be manifested from numerous diverse perspectives. In terms of language, many factors in the text contribute to certain thinking differences as well. There exist different modes of expression, communication styles, and social etiquette between China and the West, and these differences can lead to misunderstandings and challenges in cross-cultural communication. There are significant differences between Chinese and Western customs and etiquette, encompassing different practices in addressing others, meeting etiquette, the content of social conversations, and banquet etiquette. The current paper is insufficient there is no relevant experimental evidence or data to demonstrate my point. The facets of the study are likewise superficial and broad. In the future, I can select a relatively niche topic and research it in depth. Discover and write more innovative ideas that none of the preceding authors have found, and make graphs with some experimental data to confirm my points. Furthermore, the scope of the study is now restricted, the current paper focuses on the reflection of the differences between Chinese and Western thinking in language and customs, but does not cover other significant aspects, such as values, education, business culture, and so on. In the future, the research scope can be enlarged to more aspects, such as values, communication styles, decision-making styles, education concepts, etc., in order to comprehensively investigate the variety of thinking differences between China and the West. In the future, more areas of intercultural education and training could be concentrated on to examine how to better develop people's communication skills and cultural consciousness in intercultural environments. The characteristics and elements of intercultural leadership could be studied to assist multinational enterprises and organizations deal better with the management and cooperation of intercultural teams. By the way, more and more outstanding international talents will be cultivated. The field of intercultural communication will continue to be emphasized and studied. As the process of globalization deepens and transnational cooperation continues to increase, understanding the differences in thinking of different cultures will become an even more crucial competency and an indispensable part of the process.

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