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TAKING CULTURE AND PHILOSOPHY INTO CONSIDERATION: A  
RHETORICAL ANALYSIS OF MARKETING  
STRATEGIES IN CHINA

by

Yi Huang

A dissertation submitted in partial fulfillment  
of the requirements for the degree

of

DOCTOR OF PHILOSOPHY

in

Theory & Practice of Professional Communication

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Logan, Utah

2013

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**ABSTRACT**

Taking Culture and Philosophy into Consideration: A Rhetorical Analysis of  
Marketing Strategies in China

by

Yi Huang, Doctor of Philosophy

Utah State University, 2013

Major Professor: Dr. David Hailey  
Department: English

Globalization has posed colossal challenges to professional communications, and the most significant one is to overcome the cultural barriers. Rather than looking into cultural phenomena that are superficial, this research takes a philosophical approach to investigate the beliefs and values which are the core of social systems. The overarching purpose of this research is to establish cultural competence for entering the Chinese market by a discussion of different aesthetic, emotional, and philosophical points of view. With detailed analysis and evaluation, this research provides some guidelines to appropriate future marketing strategies in China. This research contributes to the understanding of the entwinement between philosophical values and marketing

strategies and it provides further insight into future research for improving communicative competence across cultures.

(192 pages)

## PUBLIC ABSTRACT

### **Taking Culture and Philosophy into Consideration: A Rhetorical Analysis of Marketing Strategies in China**

Globalization makes the physical boundary between countries almost disappear, while on the other hand, it exacerbates cultural and philosophical differences. The overall aim of this dissertation is to dig into the philosophical values of Western and Chinese cultures to provide some theoretically sound and pragmatically useful guidance for future communication and marketing in China.

While some American corporations have been embraced by the Chinese, many more have not. This research concerns itself with searching what the leading causes are for the above phenomenon, and more specifically, this study explores answers to the following questions:

- What strategies are used for product and brand promotion in the Chinese and American markets? What are the functions of written texts and images? How are they organized? Are these strategies related with the philosophical thoughts?
- How do strategies differ between Chinese and American markets? Why would the differences exist? Do they differ in a superficial level or deep rooted habits? How to understand these differences?
- Why do some commercials succeed and others fail in the Chinese market? What philosophical principles underlie the strategies in the Chinese market? What guidelines should an American company know when deciding its marketing strategies to appeal to the Chinese audience?

Applying a cultural philosophical lens of rhetorical analysis, I begin the discussion with the analysis of nutrition brochures, the traditional paper documents, and then develop the research into multilayer media, i.e., video commercials.

During this study it became apparent that people from different cultures have different expectations concerning what is good or appropriate, choice of color, the use of image, and the organization of the text or the methods of persuasion.

This study concludes by recommending taking the following issues into consideration when marketing in China: Interchangeability and change; Persuade through analogy and story-telling; Warmth and support from the family; Being suggestive in expression; Strong feeling of loyalty and group

identity; Relation with the nature: holism; Relations among people: harmony; Cultivation of the inner virtues; Hierarchical system; Intuitive thinking mode.

This research speaks to the importance of exploring the relevance between the philosophical values and marketing strategies, and it suggests that a good understanding of the Chinese attitudes toward family, philosophy, and their rich and varied past will lead to a better communication and success in business. This research is the starting point for future, more in-depth research in philosophical thoughts, communication, and marketing strategies.

Yi Huang

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## CHAPTER 1

### INTRODUCTION

In the past, American companies had little access to the Chinese marketplace. More recently, however, American corporations have been granted increasing access to the Chinese consumer, but with mixed success. While some corporations have been embraced by the Chinese, many more have not. The problem seems to be that many American corporations do not understand the Chinese psyche. Again and again, the corporations that successfully deal with the Chinese marketplace demonstrate a good understanding of the Chinese attitudes toward family, philosophy, and their rich and varied past.

Globalization calls for new marketing strategies. In this research, I explore the newly emerging problems and situations with a fresh perspective – a cultural philosophical perspective to offer suggestions for future marketing strategies.

Globalization is all-inclusive. It is hard to find even one aspect of our lives that is not influenced by globalization. “Globalization involves the destruction of linear time and space by information technology” (Turner & Khondker, 2010, p. 190). Globalization makes its presence in various forms in different places. For example, Kentucky Fried Chicken (KFC) originates in the United States, but its stores spread around the world. However, KFC has adapted to Chinese consumer needs and expectations, and KFC in China offers a completely different menu. See *Figure 1.1* (KFC, 2013a).



*Figure 1.1* Image of potherb mustard porridge from KFC ad.

*Figure 1.1* (KFC, 2013a) is a typical Chinese style breakfast: porridge with brined vegetables (potherb mustard) and twisted cruller. This is a popular breakfast in the Chinese KFC restaurants, not available in the typical American KFC.

Although KFC is an American brand, it changes its style to fit into the Chinese customs since “the sense of identity anchored to in-group belongingness is sustained by going along with peers” (Mueller, 2008, p. 89). Having embraced the Chinese identity, KFC finds that the Chinese trust it more. Combined with the generally acknowledged “clean and fast” standard of KFC, it even wins over some consumers from the traditional Chinese restaurants. But this doesn’t just occur with breakfast. KFC reforms its lunch and dinner in the Chinese market too. See *Figure 1.2* (KFC, 2013b).

*Figure 1.2* (KFC, 2013b) is newly promoted lunch and dinner from KFC in China. The chicken meat roll reveals its western origin, while the rice and the

chili sauce resonate with the Chinese taste. According to research, “Asian American consumers are intensely brand loyal” (Mueller, 2008, p. 224). This is also a Chinese characteristic. KFC changes its menu to adapt into the Chinese culture, which makes the Chinese people gradually accept this brand and become loyal consumers. For example, schools and companies order this meal for group dining, providing a large consumer base for KFC.



*Figure 1.2* Image of rice bowl from KFC ad.

The above cases of KFC are examples of glocalization – an efficient combination of globalization and localization. As in the examples, glocalization brings great profit to KFC. Compared with glocalization, globalization is a double-edged sword that can help the development of the society if it is in correct use, but it will bring disaster if it is not used properly. What we should do



is to foster the constructive contributions of globalization and try to avoid or mitigate its destructive side-effects. So glocalization comes to people's mind.

### **The Process of Glocalization**

Globalization and localization are two frequently discussed contrasting concepts. Usually, globalization deals with economic and cultural cooperation and setting standard principles while localization focuses on the influences that the local culture brings to the process of globalization (Hayhoe, 2006a; Hofmann, 2007; Starke-Meyerring, et al., 2007; Thayer & Kolko, 2004; Voss & Flammia, 2007; Walmer, 1999).

*Globalization* changes the market from local to international and brings in diverse consumers who come from various cultural backgrounds (Hayhoe, 2006a; Starke-Meyerring, et al., 2007). The new consumers brought in by globalization would have totally different expectations for the products, so the need to localize the products aiming these new consumers becomes vital.

*Localization* is "the process of creating or adapting information or products for use in a specific target community or specific target market" (Hoft, 1995, p. 11). Walmer (1999) describes the problems confronted during the process of localization and based on which, he puts forward some suggestions for improving localization. Thayer and Kolko (2004) discuss the localization of digital games. Hofmann (2007) points out the importance of graphic localization.

Germaine-Madison (2009) discusses localization strategies for health communication with Spanish-Speakers.

Sapienza (2001) notices the “juxtaposition and mixing of local and global” elements in the immigrant websites and he calls this “translocal communication” (p. 435). Hoft (1999) suggests combining globalization and localization together by a third choice – collaboration. Turner and Khondker (2010) use Robertson’s words -- “glocalization” to refer to the fusion of globalization and localization. Turner and Khondker (2010) point out that globalization should be considered at two levels – concrete and abstract. The concrete means “material” or “technologies, social institutions, economic processes and the movement of people” while abstract on the other hand, means “non-material,” or “awareness, ideas, ideologies and norms” (p. 36). I will use *Figure 1.3*, adapted from Wiki (2013), and *Figure 1.4*, retrieved from Wiki (2013), to explain the concrete and abstract level of globalization.



*Figure 1.3* Successful globalization.



*Figure 1.4* Demonstrated need for localization.

*Figure 1.3* shows that the concrete level of globalization is easier to achieve. The same color all over the map means globalization makes the same products available everywhere in the world. *Figure 1.4* is a map with various colors which means the abstract level is very hard to be globalized. The abstract level refers to the philosophical values which have been built into people's minds through long time cultivation. It is the social cultural norms pass through generations. Since it is either impossible or it would take years, decades or even over the centuries to globalize the abstract level, while on the other hand, it is not very difficult to globalize the concrete level, I would advocate the method of glocalization: globalize the concrete level but localize the abstract level. Glocalization means people all over the world will have something in common but each of the different groups sustains its own features.

## Scope and Audience

Globalization brings significant challenges to professional communication because of the multi-culture influences. Cultural influences can be seen or felt in all facets, including attitudes toward time, one's role and responsibility, status, obligations in relationships and decision-making processes. For example, a pat on the head is a friendly gesture in one culture but an insult in another; red is a color of good luck to the Chinese, but a warning sign in some other cultures. Mooij (2005) points out that the American concept of time is linear and compartmentalized, while the Asian concept of time is circular (p. 58). Although they vary a lot, these superficial cultural differences are not too difficult to understand and follow because they can be identified. However, there are many "subtle, nebulous differences" that are "hard to identify yet have a crucial impact on attitudes and practices" (Goby, 2007, p. 427).

Zachry and Thralls (2007) propose a pair of concepts – regulated and regularized, to describe people's communicative practices. Regulated practices refer to the behavior or activity done under the guide and control of external power, such as the government or corporation rules. Regularized practices refer to the behavior or activity being carried out subconsciously. No external power is involved in regularized activities and people do it because of the deeply rooted values and long-time habits. As Ding (2003) points out, a capable professional communicator should not be satisfied with knowing the "different cultural

practices” but should be able to understand and interpret these differences (p. 320). Cultural practices can vary, but the “philosophical perspectives that inspire such practices” (Dragga, 1999, p. 365) is comparatively stable and more important in affecting people’s behavior. So how to understand the new audiences and to be a cultural sensitive professional communicator is an interesting research that invites our exploration.

In brief, regulated rules can be identified and described easily, but regularized behaviors are like treasure houses of cultural relics that need to be carefully explored. The subtle or unidentifiable differences exist because of the regularized rules in people’s psyches which are based on aesthetic, emotional and philosophical values unique to their cultures. Instead of simply analyzing the superficial cultural differences, I am specifically interested in recognizing and understanding the impact of cultural intermediaries on people’s judgment and expectations, and furthermore, how to integrate different philosophical thoughts into marketing strategies.

In this research, I explore American and Chinese cultural perspectives in general and examine cross-cultural interaction between U.S. and China in particular, using their different philosophical values as my filter. My research will contribute to the field of intercultural communication, professional communication and global marketing. It would be of significant value to professional communicators in the trend of globalization because it offers an alternative lens to approach cultural related issues, and it will increase the

understanding of interaction between culture and communication, which would be a good research source for graduate students and scholars of communication and marketing studies.

### **Research Questions**

The overarching purpose of this research is to establish cultural competence in marketing to the Chinese by a discussion of different aesthetic, emotional, and philosophical points of view. The key idea in this discussion is to demonstrate the association between people's values and their expectations from products and brands. What's more, this research wants to point out the significant role that philosophical values play when people make judgment of a company or when they decide whether to buy a product or believe a brand. This research will focus on how Chinese philosophical thoughts influence the strategies for marketing in China. Specifically, this research will address the following questions:

- What strategies are used for product and brand promotion in the Chinese and American markets? What are the functions of written texts and images? How are they organized? Are these strategies related with the philosophical thoughts?
- How do strategies differ between Chinese and American markets? Why would the differences exist? Do they differ in superficial level or deep rooted habits? How to understand these differences?

- Why some commercials succeed and others fail in the Chinese market? What philosophical principles underlie the strategies in the Chinese market? What guidelines should an American company know when deciding its marketing strategies to appeal to the Chinese audience?

These questions develop from analyzing the characteristics of the nutrition brochures and video commercials, comparing them cross-culturally, and finally get to their philosophical roots.

### **Research Methodology**

I carry out this research from monolayer to multilayer, from superficial to deeply rooted level. Because “In this climate of diversity, the most effective technical communication solutions are the ones rooted in rhetorical awareness and intercultural appreciation” (Thatcher & St. Amant, 2011, p. 53), I will use rhetorical analysis in the research to point out the cultural differences and explore the philosophical values. Applying the lens of rhetorical analysis, I begin the discussion with the analysis of nutrition brochures, traditional paper documents, and then develop the research into multilayer media – video commercials which contain multiple elements that can affect the audiences’ judgment. This research discusses the tactics of product promotion and then discusses further on the strategies of brand promotion which is a more complicated process compared to product promotion. Based on the superficial

differences found from the brochures and commercials, I discover and explain the implied philosophical guidance that can help designing strategies for marketing in China.

Because “three particularly productive areas for intercultural analysis are pictures, text design, and color” (Thatcher & St. Amant, 2011, p. 34), I compare the content, the length, and the organization of the text of the nutrition brochures between GNC (an American nutrition company) and DFH (a Chinese nutrition company). I compare the amount and the usage of the pictures and the relation between the text and the pictures in the brochures. I demonstrate some shots from video commercials which are pictures revealing the aesthetic taste for the artistic work in the Chinese culture. I discuss the meaning of color in different cultures and its usage in brochures and video commercials.

When analyzing the brochures, I first compare the structural differences between GNC and DFH because the structure represents the overall planning idea of the brochure, and then I come to the details including the text and the images. I explain their differences through examples from these brochures. I use contrasting method to provide a direct viewing of the differences between the brochures. I do not stop at the superficial differences found in these documents, instead, I continue to dig into the social cultural background and then point out the exemplification of the philosophical thoughts in the brochures.

When analyzing the video commercials, I demonstrate scripts and shots from the video because “both visual and verbal communication depend on a



common foundation of shared conventions” (Horton, 1993, p. 684). The scripts and the shots reveal the conventions of a culture. Besides, I refer frequently to the pictures so that the audience will understand what are said in the principles and theories better. Video commercials are multilayer media that lots of different elements work together to achieve the desired functions. Various elements should be considered. For example, Mooij (2005) points out the vocal and visual inclination between English speakers and Chinese:

Chinese consumers, however, are more likely to recall information when they can write them down. Visually distinct brand name writings or calligraphy and logo designs that enforce the writing will be more effective in China, whereas for English native speakers the sound qualities of brand names should be exploited by the use of jingles and onomatopoeic names (names resembling the sound made by the object).  
(p. 122)

Actually video commercials show us how people communicate with each other in a variety of cultures. So I demonstrate the way they talk – comparison or analogy, and I explain the reasons behind – logical reasoning or relation building. With this method, it will help the audience understand better how the principles or theories work in actual examples.

Brochures and video commercials are two kinds of materials. I choose both planar and tridimensional materials in the research to show that philosophical values are the stable core to win over the consumers no matter how much the media changes its techniques in expression. For example, the

intuitive thinking mode and harmony principles are applicable both to the planar material – brochure and to the tridimensional material – video commercials.

### **Chapter Outlines**

This dissertation is divided into five chapters, each of which covers one aspect of the research. This chapter is the introduction of the whole dissertation and it sketches out the overall picture of the research. I will briefly introduce the other chapters in the following.

**Chapter 2 Literature Review.** This chapter provides a close reading of the Western and the Chinese worldviews and their different thinking modes. It deals with the philosophical basis for understanding the different marketing strategies. Besides, I review the relevant literature on intercultural professional communication, from which we can discern the lack of research on the significant role that cultural philosophical elements play in a successful communication. As such, I suggest exploring into various manifestations with the philosophical lens as I will do in the rhetorical analysis of brochures and video commercials.

**Chapter 3 Rhetorical Analysis of Nutrition Brochures.** This chapter compares brochures from GNC and DFH. It is a close examining of the brochures from the structure to the details. For example, whether they are pigeonholing their products or taking a holistic view when introducing the products; whether they explain details in words or with vivid picture of the actual products;

whether they organize the page horizontally or vertically. I have summarized the differences between the brochures from two different cultures and point out the implied philosophical values respectively.

**Chapter 4 Rhetorical Analysis of Video Commercials.** This chapter analyzes video commercials, discussing their way of presentation and the cultural elements they choose to use. It demonstrates shots and narrating contents from the videos. Putting the videos in the larger context of a social culture, it explains in detail why some commercials succeed in the Chinese market while others don't with a philosophical perspective. It puts forth some philosophical guidelines for designing strategies for marketing in China.

**Chapter 5 Conclusion.** This chapter reviews the gist from the former chapters and summarizes the whole dissertation.

## CHAPTER 2

### LITERATURE REVIEW

Western and the Chinese philosophies are very different because they have different foci. For example, western philosophy focuses on an effort to understand reality with logic while Chinese philosophy focuses on how to achieve spiritual happiness. For Chinese philosophers, researching heaven or the universe or reality, seeks the relationship between the universe and human being to build the value systems and spiritual homes for people. The heaven is human being's heaven and the human being is the heaven's human being (Yang et al., 2011, p. 3). Heaven and human being are inseparable in the Chinese philosophies and it is meaningless to analyze them in isolation. For example, the Chinese philosophies never concern themselves with "whether the table that I see before me is real or illusory, and whether it is only an idea in my mind or is occupying objective space" (Fung, 2012, p. 357). In contrast, western philosophers such as Aristotle would use analytical methods to study, describe and try to prove the existence of the table.

Western philosophers concern themselves with whether absolute truths exist and how to search them, while the Chinese philosophers talk about Tao (the path) and how to achieve it. Western philosophies put much effort on training people for logical reasoning. However, the purpose of the Chinese philosophy is to enrich people's spiritual world and to improve their virtues and ultimately

arriving at the “true, kind and beautiful” state (Yang, et al., 2011, p. 3), and there is little concern for logical or syllogistic reasoning. “Chinese science and technology always functioned within a philosophy that recognized the importance of balance and harmony between human beings and the environment” (Ni, 1995, p. xi). In the following, I will introduce foundations in Western and Chinese cultures.

### **Foundations in Philosophies within Western Cultures**

Over the centuries, philosophers and scholars have had differing views on whether the truth is absolute or relative and on the right path to explore these ideas. The exploration of truth has always intertwined with the discussion of rhetoric: some rhetoricians regard dialectics and rhetoric as paths to truth (e.g., Aristotle and Plato), while others take these tools as a way to gain power (e.g., Cicero).

#### **Absolute Truth**

Plato sees the universe composed of two parts: the ideal truth and the various phenomena that make up our realities. According to him, the absolute or transcendent truth is the only truth worthy of pursuit, while the relative or practical truths are just the shadows, as he describes in the *Allegory of the Cave*:

See human beings as though they were in an underground cave-like dwelling with its entrance, a long one, open to the light across the whole width of the cave. They are in it from childhood with their legs and necks

in bonds so that they are fixed, seeing only in front of them, unable because of the bond to turn their heads all the way around. Their light is from a fire burning far above and behind them. Between the fire and the prisoners there is a road above, along which see a wall, built like the partitions puppet-handlers set in front of the human beings and over which they show the puppets. ...Such men would hold that the truth is nothing other than the shadows of artificial things. (Bloom, 1968, pp. 193-194)

For Plato, the truth of our realities is nothing more than shadows cast upon a wall. The real truth is the one outside the entrance of the cave – the one none can see.

Using his foil (Socrates), Plato states his viewpoint on rhetoric: “persuasion-to-belief --- bad rhetoric; persuasion-to-knowledge --- good rhetoric” (Bizzell & Herzberg, 2001, p. 85). Plato takes a very different view on rhetoric compared to the Sophist: the Sophist regards rhetoric as a skill or technique that can be trained to grasp and as a means of appealing to the audience and obtaining power for the orator while Plato sees rhetoric as a path to pursuit truth and it should be for the audience’s own good instead of for the orator’s (Bizzell & Herzberg, 2001; Conley, 1990; Kennedy, 2007). Plato believes that people can get to the absolute truth but the sophists do not think so. The sophists believe that “truth” is flexible, and could be what the speaker wants it to be.

Plato’s approach to finding the truth is to apply a dialectical syllogism. He believes that two wise men will find the Truth somewhere between their divergent ideas and that if they use a dialectical logic (syllogism), they can find that Truth.

### **Pragmatic Stance towards Truth**

Aristotle, like Plato, believes the existence of the absolute truth, however, does not agree with whether the absolute truth exists independently. As Kennedy (2007) points out: "In particular, the Forms of the Good, the Beautiful, and the True - which Plato accorded the status of the only absolute reality - were to Aristotle not independent entities but abstractions created by the human mind" (p. 2). Aristotle takes a pragmatic stance towards truth.

Plato emphasizes the "transcendent origins" of truth, but Aristotle emphasizes "the empirical means by which it was obtained" (Bizzell & Herzberg, 2001, p. 170). Besides, Plato believes in "reward and punishment in the afterlife" (Kennedy, 2007, p. 3), while Aristotle focuses on "how to achieve happiness in a secular society by rational control of the emotions" (p. 3). Plato indulges himself in the ideal kingdom while Aristotle based his belief on the realistic world.

Aristotle affirms the importance of rhetoric, and he says in *Rhetoric*: "rhetoric exists to affect the giving of decisions" (Bizzell & Herzberg, 2001, p. 213) and he also points out that "Rhetoric is the counter part of Dialectic" (p. 179).

Aristotle's taking rhetoric and dialectic as "coequal and coordinate verbal arts" stance is different from Plato's seeing rhetoric as "derivative of dialectic" (Conley, 1990, p. 16), which leads to their different approaches for seeking truth.

### **Emphasizing the Power of Rhetoric**

Rhetoric, to Aristotle, can be used to persuade people, and he points out three different kinds of appeals to the audiences: “(1) by working on the emotions of the judges themselves, (2) by giving them the right impression of the speakers’ character, or (3) by proving the truth of the statements made” (Bizzell & Herzberg, 2001, p. 236). The first appeal is on pathos, and the second is on ethos and the last one is on logos.

Differing from Plato or Aristotle, Cicero regards rhetoric “more as an aid to practical affairs than as a search for absolute truth” (Bizzell & Herzberg, 2001, p. 284). Cicero even publicly challenges Plato’s view on rhetoric by saying “what impressed me most deeply about Plato in that book was, that it was when making fun of orators that he himself seemed to me to be the consummate orator” (Bizzell & Herzberg, 2001, p. 296); furthermore, he asserts that “the duty of an orator is to speak in a style fitted to convince” (p. 308).

As Conley’s (1990) comment of the *De Oratore*: “[It] is far more than a treatise on the art of rhetoric alone. It is a work in which oratory, philosophy, and statesmanship are bound together as a single whole” (p. 37), Cicero raises rhetoric and oratory to an unprecedented high position by claiming that oratory has the power to “get a hold on assemblies of men, win their good will, direct their inclinations wherever the speaker wishes, or divert them from whatever he wishes” (Bizzell & Herzberg, 2001, p. 293). Rhetoric, in Cicero’s mind, can “reproduce our thought” (p. 293), and can help us to achieve our goals.



Although Cicero protrudes the role of rhetoric to the upmost in the history, he never denies the importance of grasping the knowledge or truth. In fact, in different places Cicero advocated the primacy of knowledge and education. For example, he says that “eloquence is dependent upon the trained skill of highly educated men” (Bizzell & Herzberg, 2001, p. 290); “a knowledge of very many matters must be grasped, without which oratory is but an empty and ridiculous swirl of verbiage” (p. 291); “excellence in speaking cannot be made manifest unless the speaker fully comprehends the matter he speaks about” (p. 296). Cicero’s logic is that a good orator should have a good style, and the good style is based on a comprehensive understanding of the knowledge, and the knowledge comes from good education. With regard to truth and knowledge, Cicero is in accord with Plato and Aristotle that the true knowledge was supreme.

### **Focus on the Natural Law**

According to Bacon, rhetoric “applies reason to the imagination to move the will” and it “links knowledge to social concerns” (Bizzell & Herzberg, 2001, p. 738). This definition indicates Bacon’s approval of the positive role of rhetoric, but it also “suggests a split between thought and speech” (p. 738). In contrast with Plato’s idea that speech and mind are inseparable, Bacon claims that “words should say something about things, not ‘ideas,’ or other words.” (Conley, 1990, p. 167). Bacon sets a clear boundary between thought and speech.

Bacon is against “the excessive ornamentation of the Ciceronian prose” (Bizzell & Herzberg, 2001, p. 738), and he begins “the scientific method” by suggesting “careful observation, experimentation, and classification with an inductive logic that advances learning by revealing natural laws” (p. 737). He emphasizes observation and experiment, which sets the basic model for the development of science.

### **Dialectical Syllogism**

Like Socrates, Plato sings high praise of the dialectic conversation. He believes that the absolute truth exists in people’s mind even before they were born and only through dialectic conversation the nebulous covering or pseudo images can be peeled off thus people can come closer to the absolute truth.

*Gorgias* and *Phaedrus* fully demonstrate the power of the dialectically syllogism.

The following extract from *Phaedrus* demonstrates how Socrates reached his goal using syllogism:

Socrates: Would a sensible husbandman, who has seeds which he cares for and which he wishes to bear fruit, plant them with serious purpose in the heat of summer in some garden of Adonis, and delight in seeing them appear in beauty in eight days, or would he do that sort of thing, when he did it at all, only in play and for amusement? Would he not, when he was in earnest, follow the rules of husbandry, plant his seeds in fitting ground, and be pleased when those which he had sowed reached their perfection in the eighth month?

Phaedrus: Yes, Socrates, he would as you say, act in that way when in earnest and in the other way only for amusement.

Socrates: And shall we suppose that he who has knowledge of the just and the good and beautiful has less sense about his seeds than the husbandman?

Phaedrus: By no means.

Socrates: Then he will not, when in earnest, write them in ink, sowing them through a pen with words which cannot defend themselves by argument and cannot teach the truth effectually. (Bizzell & Herzberg, 2001, p. 166)

The above conversation is a typical example of syllogism: if one agrees that a sensible husbandman will let his plant reach perfection naturally instead of in haste, and he agrees people with knowledge would have more sense than a husbandman, then he will agree that people with knowledge would not prefer written words which could not defend nor teach effectually.

### **Logical Validity**

Aristotle inherits his teacher – Plato’s analytical thinking and develops further from dialectical syllogism to logical validity. “For Aristotle, only scientific demonstration and the analysis of formal logic can arrive at absolute truth.”

(Bizzell & Herzberg, 2001, p. 170). Aristotle emphasizes the “logical validity” of the argument, and his *Rhetoric* is a good example of it (Kennedy, 2007, p. 21).

Aristotle defines “enthymeme,” “maxim,” and “example.” The enthymeme refers to “a form of deductive argument also called the rhetorical syllogism” (Bizzell & Herzberg, 2001, p. 171). A maxim is “citing an authority or may provide a kind of

premise for enthymemes" (p. 172), and an example is "inductive argument" (p. 172).

Besides defining enthymeme, maxim, and example, Aristotle defines three kinds of speeches: political speaking – for urging people "either to do or not to do something"; forensic speaking – "either attacks or defends somebody"; and the ceremonial oratory – "either praises or censures somebody" (Bizzell & Herzberg, 2001, p. 185).

Aristotle takes the pragmatic way – defining, categorizing, and analyzing - - to come closer to the absolute truth. He is the pioneer in gathering data and drawing conclusions from them.

### **Scientific Model**

Bacon's proposition against the four Idols is a great breakthrough in the history of western philosophy. He says that philosophy should "reject hollow Scholasticism, which relies on received wisdom and the tautologies of syllogism and so can discover nothing new" (Bizzell & Herzberg, 2001, p. 737). Bacon explains the four idols:

The Idols of the Tribe: "a false assertion that the sense of man is the measure of things"

The Idols of the Cave: "the idols of the individual man"

Idols of the Market-place: "formed by the intercourse and association of men with each other," which are "the most troublesome of all"

Idols of the Theatre: are Idols "which have immigrated into men's minds

from the various dogmas of philosophies, and also from wrong laws of demonstration." (Bizzell & Herzberg, 2001, pp. 745-746)

Bacon compares two different ways for discovering the truth: the first one "hurries on rapidly from the senses and particulars to the most general axioms, and from them, as principles and their supposed indisputable truth, derives and discovers the intermediate axioms" (Bacon, 1902, p. 15); the second one "constructs its axioms from the senses and particulars, by ascending continually and gradually, till it finally arrives at the most general axioms, which is the true but unattempted way" (p. 15). Bacon criticizes the first way and advocates the second one which is the method commonly used for scientific research even until now.

### **The Common Thread**

Throughout all of European history the idea that the truth is found by way of logical reasoning, using observations, syllogisms, and experimentation to examine cause and effect has become increasingly dominant, until it is found at the very core of European and American approaches to discussion.

## Foundations in Philosophies in Chinese Culture

Confucianism and Taoism are two most influential philosophical thoughts in China. D. Yu (2006) quoted what Lin said pointing out that: every gentleman's social ideal is Confucianism and their private ideal is Taoism. Confucianism and Taoism are never separated, and they together perfectly form the two sides of an ideal personality (p. 58).

Taoism believes that there is a transcendent Tao (the way or path). Confucianism says that the Heaven has the supreme power and the emperor is the son of the Heaven. So Taoism discusses Tao and Confucianism discusses the Heaven. Tao is something without a concrete shape but has overwhelming power over everything. It is subtle, inexplicable and hard to understand. Confucianism sees the Heaven as a judge who can award the good people and punish the bad ones; while Taoism sees Tao as a separate entity with no sense of human being. Yi (2011) pointed out Confucianism is a philosophy of Zhong Yong (being just right) while Taoism is a philosophy of seeing things from the reversed side (pp. 129-130).

The Chinese philosophy is a combination of Confucianism and Taoism. The ancient Chinese scholars or gentlemen would implement Confucianism when they were in their glory time but they would practice Taoism when they were in their down time.

Master Kong is the founder and the most important person of Confucianism. Hence, he is usually called as Confucius. In order to avoid confusions between the person and the school of philosophy, I use Master Kong to refer to the person. Translations for the Chinese names for the philosophers, books and the philosophical thoughts may vary. (See Appendix A.)

### **Confucianism's Heaven**

Confucianism's Heaven is smart and has the emotions of human beings, and it would respond to people's action. Li (1996) mentions some examples of these responses: the sky would have bright colorful clouds and the wheat would be more productive as reward for people's good deeds. In contrast, if people have done something wrong, some weird things would happen as a warning -- tornado attacks or the hen crows or the crops have severe insects damage (pp. 123-124). This is different from Taoism's theory that Tao grows and runs according to its own rules naturally no matter what people do.

**Ming.** In Confucianism, Ming refers to "the Decree of Heaven or Will of Heaven" (Fung, 2012, p. 378), which means fate or destiny. Thus, knowing Ming is very important because "If one does not understand fate, one has no means to becoming a gentleman" (Dawson, 1993, p. 82). Yet gentleman is the standard and the core of the society and knowing Ming can help people to become gentlemen.

Confucianism and Taoism see Ming differently. Confucianism would carry out what they "ought to carry out," "without caring" being successful or

failed (Fung, 2012, p. 378), which means humans should take active control of their actions. Taoism will let Ming control the development of the events and say that human should follow Ming.

Confucianism advocates the gentleman or the sage to take the responsibility of social affairs because it is “the very essence of the development of the perfection of his personality. He performs it not only as a citizen of society, but also as a “citizen of the universe”, t’ien min(g), as Mencius called it” (Fung, 2012, p. 341). According to Confucianism, realizing one’s philosophical and social ideal is the Ming given by the Heaven. Opposite to Taoists’ reluctance to be a king, a sage of Confucianism would be happy to be a king because he regards it as his Ming to serve the country and people with his philosophies.

**Building up the Inner Virtue.** For Confucius, happiness comes from a perfect inner virtue instead of from wealth or social status. As Master Kong says in the *Analects*, “Even in the midst of eating coarse rice and drinking water and using a bent arm for a pillow happiness is surely to be found; riches and honors acquired by unrighteous means are to me like the floating clouds” (Dawson, 1993, p. 25), although his living conditions are poor, Master Kong enjoys his life because he has a perfect inner virtue. Master Kong points out in the *Analects* that the gentleman is calm and poised while the small man is always sad. Gentlemen is calm and poised because they have good inner virtues.

Mencius, following Master Kong, is another famous representative figure of Confucianism and he “developed the ideas of Confucius” (Fung, 2012, p. 409).



In *Mencius*, he mentions: “When one subdues men by force, they do not submit to him in their hearts but only outwardly, because they have insufficient strength to resist. But when one gains followers by virtue, they are pleased in their hearts and will submit of themselves as did the seventy disciples to Confucius” (Fung, 2012, p. 407).

*The Virtue of Ren (Human-Heartedness)*. The virtue of Ren comes from the Zhou Dynasty. Before the Zhou Dynasty, God and Ghost are put upmost and people are often killed as sacrifices for worship. Zhou Gong of the Zhou dynasty realizes this is not humane, so he establishes a system of rites and music which is used to regulate the social relationship and people’s lives. Confucianism inherits this system and develops it to the perfect virtue “Ren” which represents all great virtues of humans. Confucianism believes that regulations such as rites and music can construct a healthy and orderly society, while Taoism believes without these man-made regulations, the society can run smoothly by itself.

Ren, human-heartedness, is regarded as a “perfect virtue” and it “consists in loving others”, and for Confucianism, “The man who really loves others is one able to perform his duties in society” (Fung, 2012, pp. 375-376). So whether having the virtue of Ren becomes a standard for selecting social elites in ancient China.

*The Virtue of Shu (Forgiving and Mercy)*. Shu is another important virtue mentioned in Confucianism, and it means walking in the shoes of others and treating others as you would want to be treated.

Dawson (1993) translated Shu as “reciprocity”: “Do not inflict on others what you yourself would not wish done to you.” (p. 62). Shu implies forgiving others’ wrong doing. Harmony is always the standard for the Chinese society. In fact harmony implies forgiving others’ mistakes and also trying to cooperate with each other.

**Rituals and Social Order.** Mencius categorizes five main social relationships (wu lun): “between sovereign and subject, father and son, elder and younger brother, husband and wife, and friend and friend” (Fu, 2009, p. 19; Fung, 2012, p. 353; Hu, 2012, p. 94). Harmony among the five pairs of relationships will build up a stable society, and the goal of Confucianism is to discover methods for boosting the relationships. The basic method Master Kong suggests is to establish an ideal model for people to follow. Junzi (gentleman) is the standard he suggests (Hu, 2012, p. 93). In order to establish the standard, public acceptance of Zheng Ming (the right naming) is needed.

*The Importance of Zheng Ming (the Right Naming).* Master Kong emphasizes Zheng Ming because he blames the social problems on the lack of a public recognized and followed social order. Naming is the foundation of rituals and the social order (Hu, 2012, p. 77). In the *Analects*, Master Kong says:

If names are not rectified, then words are not appropriate. If words are not appropriate, then deeds are not accomplished. If deeds are not accomplished, then the rites and music do not flourish. If the rites and music do not flourish, then punishments do not hit the mark. If

punishments do not hit the mark, then the people have nowhere to put hand or foot. (Dawson, 1993, p. 49).

The right naming is the starting point for establishing and maintaining rituals and social orders for a stable society.

**Jun Zi (Gentleman).** “Jun Zi” (gentleman) is an honorable title for a man and it appears more than a hundred times in the *Analects* which is only about twenty thousand words (Dawson, 1993, p. xviii; D. Yu, 2006, p. 53).

In the *Analects*, the “Xiao Ren” (Small Man) is used as a contrast to Jun Zi. Master Kong compares these two types of people and points out: “The gentleman is dignified but not arrogant. The small man is arrogant but not dignified” (Dawson, 1993, p. 53). Master Kong told his disciple to be “a gentleman *ru* and avoid being a *ru* who is a small man” (Dawson, 1993, p. 21). “*Ru*” refers to someone with knowledge. What Master Kong said means that what one uses his knowledge for is more important than the fact that he has the knowledge. Jun Zi uses his knowledge to serve the country.

When his disciples asks him the standard for choosing a public servant, Master Kong answers: “If in conducting himself he maintains a sense of honor, and if when sent to the four quarters of the world he does not disgrace his ruler’s commission, he may be called a public servant” (Dawson, 1993, p. 52). For Master Kong, only Jun Zi is qualified as a public servant because he can serve the public selflessly. Master Kong’s standard for choosing the public servant passes on to his students. For example, Zeng Zi – one of Master Kong’s disciples -- says:

“The public servant must be broad-shouldered and stout-hearted” (Dawson, 1993, p. 29). Being a Jun Zi is the social ideal advocates by Confucius and it becomes the core of the Chinese spirit: Jun Zi should regard the prosperity of the country as his own responsibility.

**Zhong Yong (being just right).** Zhong Yong means not too much, nor less than necessary, so it means just right and the most appropriate (Fung, 2012; Yi, 2011; D. Yu, 2006). Zhong Yong is the principle guiding Confucianism in every aspect (Yang et al., 2011, p. 17).

Fung (2012) explains what Zhong Yong means with Sung Yu’s poem: “If she were one inch taller, she would be too tall. If she were one inch shorter, she would be too short. If she used powder, her face would be too white. If she used rouge, her face would be too red” (p. 507). Zhong Yong should look like this beautiful girl – being just right.

Confucianism mentions three principles: to be a human being, the highest principle is ren (humane); to study, the highest principle is le (enjoying); to work, the highest principle is quan (tactical) (Yi, 2011, p. 53). To work tactically needs Zhong Yong which means to be just right. Zhong Yong is the way for Confucianism to work out all the social problems.

**The Function of Words.** The virtue of Ren is the core of the Confucianism’s thought, while clever words, in Master Kong’s mind, usually represents cunning which should not be the character of Jun Zi who is “slow in speech but prompt in action” (Dawson, 1993, p. 15). Dawson (1993) translates

Master Kong's view on speaking: "What ever does Heaven say? Yet the four seasons run their course through it and all things are produced by it." (p. 71-72).

Different than Cicero, Master Kong looks down upon those good at words, and he comments: "Clever words and a plausible appearance have seldom turned out to be humane" (Dawson, 1993, p. 3).

*When to Speak.* Master Kong cares when to speak rather than how to speak. In the *Analects*, he suggests people to avoid three wrong times for speaking: "to speak when it is not yet time for one to speak is called presumptuousness; not to speak when it is time for one to speak is called secretiveness; to speak when one has not yet observed his expression is called blindness" (Dawson, 1993, p. 67). Speaking at the right time is a wisdom and it can facilitate the relationship between people.

*To Whom to Speak.* Master Kong points out clearly the necessity of audience analysis. He says: "Not to talk with people although they can be talked with is to waste people. To talk with people although they can't be talked with is to waste words. A man of understanding does not waste people, but he also does not waste words." (Dawson, 1993, p. 61). Master Kong implies that people are different, and a wise person should be able to talk accordingly.

*Action Speaks.* Action speaks louder than words, which is always the motto for Confucianism. Master Kong said: "If one's character is rectified, then things will get done without orders been issued; but if one's character is not rectified, then although orders are issued they are not followed" (Dawson, 1993, p. 50).

The tradition of downplaying the role of oratory influences the education designs in China even until now: From primary school, high school to the university, lessons of speech or oratory are seldom offered because these are the skills which are considered secondary.

### **Taoism**

The beginning of Han dynasty is the prime time for Taoism and it reaches its peak as a philosophical thought during this period. Lao Tzu's suggestion of Wu Wei (doing nothing) and staying still are accepted by the emperors, so Lao Tzu's books and theories are widely read and spread. During that period, when an aristocrat died, his family would bury some books of Lao Tzu, for him to read in his after-life (S. Li, 1996, p. 94). However, after Emperor Wu takes the power of the Han dynasty, he begins to support Confucianism, and Taoism becomes secondary and far away from the political stage.

**Taoism's Tao.** The most important concept for Taoism is Tao. The literal meaning of Tao is "way" or "path," and the extended meaning is the "method" for fulfilling one's goal. Tao is the starter of the world and it runs according to its own rules. TaoTeChing describes Tao as:

The Tao as a thing  
 Waxes and wanes  
 It waxes and wanes  
 But inside is an image  
 It wanes and waxes  
 But inside is a creature  
 It's distant and dark

But inside is an essence  
An essence that is real. (Pine, 2009, p. 42)

Believing the existence of Tao is the foundation of Taoism. *TaoTeChing* states that Tao is the beginning of everything: “The Tao gives birth to one, one gives birth to two, two gives birth to three, three gives birth to ten thousand things” (Pine, 2009, p. 84). Tao is the mother of the world.

*Unnamable Tao.* *TaoTeChing* points out that “The Tao that can be comprised in words is not the eternal Tao” (Fung, 2012, p. 428). Tao is something that exists somewhere in the universe but beyond our reach.

Because Tao does not have a shape, it is impossible to adhere some attributes to it as Fung (2012) says: “When we call a table table, we mean that it has some attributes by which it can be named. But when we call the Tao Tao, we do not mean that it has any such namable attributes” (p. 428). To the contrary with Aristotle’s trying to name and define everything, Lao Tzu points out that Tao is “unnamable”. Besides, Lao Tzu mentions that name is not immortal, but Tao lives forever.

*The Supreme Tao.* Lao Tzu says that “Humankind imitates Earth; Earth imitates Heaven; Heaven imitates the Tao and the Tao imitates itself.” (Pine, 2009, p. 50). Taoism creates a Tao which is beyond the bounds of Heaven, Earth and Human. Taoism believes that Tao is the origin of everything and it should be the ultimate goal for people. Tao gives the direction to a life without trouble:

Knowing how to endure is wisdom  
 Not knowing is to suffer in vain  
 Knowing how to endure is to yield  
 To yield is to be impartial  
 To be impartial is to be the ruler  
 The ruler is Heaven  
 Heaven is the Way  
 And the Way is long life  
 A life without trouble. (Pine, 2009, p. 32)

For Taoism, Tao is the light in the dark and only by following the light of Tao could people retain peaceful mind and have a happy life.

**Consider the Reverse.** Lao Tzu points out that the extreme points are the points of change. For example, when the moon is the fullest, it begins to wane. So Lao Tzu prefers the new moon because it “holds the promise of rebirth” and he does not like the full moon so much because it is “destined to wane” (Pine, 2009, p. xii).

Lao Tzu’s emphasis on change results in lots of seemingly paradoxical sayings in *TaoTeChing*, such as: “the brightest path seems dark; the path leading forward seems backward; the smoothest path seems rough” (Pine, 2009, p. 82). More examples see Appendix B.

Lao Tzu believes everything is created out of nothing, so he focuses on “nothing” more than “something”. He explains the relation between existence and non-existence: “existence makes a thing useful, but nonexistence makes it work” (Pine, 2009, p. 22). For example, the empty space of a bowl makes it useful.



*Discover the Implied Meaning.* For warfare, Lao Tzu suggests “rather than a host, better to be a guest; rather than advance an inch, better to retreat a foot” (Pine, 2009, p. 138). This sounds like a coward but it points out the tactics for war: If the enemy back off after the retreat, a war can be avoided; if the enemy continues to attack, the retreat is a gathering of strength for beating back. Like a bow, the more it is drawn back, the more it can pop forward.

Lao Tzu tells us: “If all people of the world know that beauty is beauty, there is then already ugliness. If all people of the world know that good is good, there is then already evil” (Fung, 2012, p. 434). Lao Tzu points out that praising beauty because ugliness is common; praising good means evil is common. Lao Tzu sees and worries the implied negative opposite to every positive.

*The Attitude for the Current Situation.* Contrary to Confucianism’s encouraging people to work hard to earn a better future, Lao Tzu warns people that the biggest disaster lies in not satisfying with the current situation. He opposes to let sage as public officers and he is also against to regulate a country with rules or ritual (S. Li, 1996, pp. 10-11). He says “no crime is worse than yielding to desire; no wrong is greater than discontent” (Pine, 2009, p. 92). To Lao Tzu, dissatisfy and discontent are the roots of social disorder.

Confucianism’s advocacy for virtues and rituals is vastly different with Lao Tzu’s letting the Way running by itself. Lao Tzu says “virtue appears when the Way is lost; kindness appears when virtue is lost; justice appears when

kindness is lost; ritual appears when justice is lost" (Pine, 2009, p. 76). To Lao Tzu, as long as the Way (Tao) is running, other regulations are just redundant.

**Wu Wei (Doing Nothing) and You Wei (Try One's Best).** Wu Wei and You Wei are two opposite concepts which are held by Taoism and Confucianism respectively. For Confucianism, a man, especially Jun Zi (gentleman) should work hard to serve the society (You Wei), while Taoism says that You Wei destroys the natural order of the world and doing nothing (Wu Wei) can let Tao run its own way.

Lao Tzu points out the deficiency of You Wei: "the greater the prohibitions, the poorer the people; the sharper their tools, the more chaotic the realm; the cleverer their schemes, the more common the bizarre; the better their possessions, the more numerous the thieves" (Pine, 2009, p. 114). and at the same time, he sings high praise of Wu Wei: "the sage declare, I make no effort and the people transform themselves; I stay still and the people correct themselves; I do no work and the people enrich themselves; I want nothing and the people simplify themselves" (p. 114). Lao Tzu states: "The Tao makes no effort at all, yet there is nothing it doesn't do" (p. 74).

Although Confucianism and Taoism hold different views, ancient Chinese scholars usually syncretized the essence of Confucianism and Taoism. For example, Yuanming Tao, a famous poet from the Eastern Jin Dynasty, does Master Kong says in the *Analects* "Poor but delighting in the Way, rich but loving ritual" (Dawson, 1993, p. 5). He refuses to work against his own will. He is a real

practitioner of Confucianism, but he also embraces Taoism. A lot of his poems reveal the Taoism idealism, as the one in the following:

I built my hut in a zone of human habitation,  
 Yet near me there sounds no noise of horse or coach,  
 Would you know how that is possible?  
 A heart that is distant creates a wilderness round it.  
 I pluck chrysanthemums under the eastern hedge,  
 Then gaze long at the distant summer hills.  
 The mountain air is fresh at the dusk of day;  
 The flying birds two by two return.  
 In these things there lies a deep meaning;  
 Yet when we would express it, words suddenly fail us. (Translated by Arthur Waley, from Fung, 2012, p. 355)

### **Philosophy and the Chinese Aesthetic Standard**

No matter for appreciation of ancient Chinese art or for appropriate usage of the Chinese elements for marketing, knowing the representative meaning of the images is important. The following is the illustration of the representative meaning of some images.

#### **Representative Meaning**

- Pine tree represents perseverance and nobility which are the characteristics of Jun Zi (gentleman) (Du, 2010; Huo, 2010).
- Orchid and lotus represent Jun Zi because orchid grows in the valley despite the harsh conditions, which is exactly like what Mencius advocates the persistence of a gentleman; and the seed of

lotus grows out of mud and eventually turns to pure and beautiful flowers, which resembles integrity of a gentleman (Du, 2010).

- Bat represents luck and deer represents good salary because of their pronunciation in Chinese: bat (bianfu) and luck (fu) have the same ending sound; deer (lu) and salary (lu) sound exactly the same. So a picture of bat and deer means best wishes for good luck and promotion (Huo, 2010, p. 32).
- Dragon represents the imperial power and it is used for the emperor in ancient China. Phoenix is the symbol of the queen and it means auspice (Liu, 2010).
- Tiger is regarded as an animal of Yang in ancient China, and people believe that tiger can protect them from the intrusion of the ghost, so people would hang a picture of tiger on the wall. The image of tiger appears frequently on the shoes and hats for children (Zhao & Liu, 2010, p. 10).
- Since ancient China is an agricultural country and the cattle take an important role in agriculture, the cattle is regarded as representation of justice, happiness and strength (Zhao & Liu, 2010, p. 7).
- Jade is given the characteristics of ren (perfect virtue), yi (righteousness), zhi (wisdom) and yong (courage), which are the characteristics of Jun Zi (X. Li, 2010, p. 54).

- The full moon represents reunion and a satisfactory life while the moon in wane indicates separation and defects. The mid-autumn festival is a time when the moon is in its fullest of the whole year, so it is the time for celebrating reunion and harvest (Chen & Zheng, 2010, p. 70).

### **Magic Numbers**

Numbers, for Chinese, are not only as records of quantity but represents plentiful meanings (Han, 2010; Yang et al., 2011; Yao, 2008). Numbers are said to have magic powers in ancient China. For example, nine is the biggest number representing Yang so it is a sacred number used to refer to the heaven or the emperor. The Temple of Heaven is a place to offer sacrifices to the Heaven in ancient China. The diameter of the circular mound of the Temple of Heaven is nine zhang (a measure of length used in ancient China). The stone slabs around the circular mound fanned out in multiples of nine: the first circle has nine rocks; the second circle has eighteen rocks; the third circle has twenty-seven rocks... the last circle - the ninth circle, has eighty-one rocks (Han, 2010, p. 71), see *Figure 2.1* (Circular Mound of the Temple of Heaven, 2013).

The design of the Temple of Heaven applies people's belief in the magic power of numbers. Not only the circular mound, but everything related with the Temple of Heaven uses number nine or the multiple of nine. For example, as

Figure 2.2 (The Temple of Heaven, 2013) shows, each level of stairs towards the top of the Temple includes nine steps.



Figure 2.1 Circular mound of the Temple of Heaven.



Figure 2.2 The Temple of Heaven.

## Chinese Philosophy and Health

The thoughts of traditional Chinese medication and philosophy affect each other. Chinese theories for preserving health are based on many traditional books, and the most important two books are Yi Jing and the Inner Classic of the Yellow Emperor.

Yi Jing is the origin of the traditional Chinese philosophies, and it illustrates principles of the nature, society and life. It sets the basic tone for the Chinese theories for keeping health. Seeing the Heaven and Human Being as a whole is the thought from Yi Jing (Guo, 2009).

Lao Tzu's suggestion of living according to the natural rules and living in harmony with nature is adopted by the *Inner Classic of the Yellow Emperor* – the first medical book in China. This book says the basic principles for preserving health are to adapt to the changing environment and keeping healthy living style (Li & Tian, 2012; Yao, 2008). Ni (1995) sums up the essence of this book:

Health and well-being can be achieved only by remaining centered in spirit, guarding against the squandering of energy, promoting the constant flow of qi and blood, maintaining harmonious balance of yin and yang, adapting to the changing seasonal and yearly macrocosmic influences, and nourishing one's self preventively. (Ni, 1995, p. xiii)

For Chinese, everything has Yin and Yang because Yin and Yang together formed an integrative system (Chen, 2011; Li & Tian, 2012; Pang & Qiu, 2008; Yang, 2008; Zi, 2006). The *Inner Classic of the Yellow Emperor* is the highest

authority to the Chinese medicine (Ni, 1995, p. xiii). It is the first book to apply Yin and Yang into medication and it points out that every change happens because the interaction between Yin and Yang, and the adjustment of the relation between Yin and Yang is the root for curing the diseases (Qin, 2006; Yang et al., 2011; Zi, 2006).

### **Related Research in Professional Communication**

The importance of the research on how culture and social values influence professional communication is recognized by more and more scholars (Hayhoe, 2006a, 2006b; Melton, 2008; Rude, 2009; St. Amant, 2001, 2011; Thrush, 2001; Voss & Flammia, 2007).

### **The Necessity of the Research**

Rainey (1999) finds it “surprising” that “only two studies” (p. 523) were found in a ten years’ period of doctoral dissertation of professional communication, and he continues to point out that “clearly the paucity of studies in international and intercultural communication suggests a fertile field for technical and professional communication research” (p. 503).

Hayhoe (2006a) calls scholars’ attention that “virtually all of us are completely in the dark when it comes to adapting the rhetoric and design of our own cultures for global audiences” (p. 10). Rainey (1999) and Hayhoe (2006a) both point out the lack of research in the intercultural professional communication.



Varner and Beamer (1995) point out that “words in themselves do not carry the meaning. The meaning comes out of the context, the cultural usage” (p. 29). Rude (2009) specifically mentions that professional communication involves “attitudes towards and engagement with users” rather than “just the design of texts” (p. 207).

With the increasing globalization of the concrete level, people have come to realize the importance of localization of the abstract level, which together leads to the discussion of glocalization. Glocalization sets new goals and challenges for professional communications.

Based on the current situations of professional communication, scholars have put forth suggestions for future researches. For example, Rainey (1999) suggests, “explore the rich area of global communication studies, specifically translation, writing and designing for translation, and opportunities and constraints in international and intercultural communication” (p. 503). Thrush (2001) suggests studying “how readers from different cultures and language backgrounds interact with texts, and how specific features of English technical writing facilitate or interfere with comprehension” (p. 292). Hayhoe (2006b) suggests to translate and analyze “the texts of written documents from the target cultures” to find out the principles (p. 142). Germaine-Madison (2006) points out that “localization and language skills” would enhance technical communicators’ qualifications for the job (p. 186). Voss and Flammia (2007) suggest to cultivate “intercultural sensitivity” and “rhetorical awareness” (p. 77). Rude (2009) points

out the necessity of analyzing “discourse originating in one culture but used in another” (p. 196). These suggestions help me pin down the direction for my research which in turn fits right into the slot facilitating the development of the professional communication.

### **The Value of Taking a Cultural Perspective**

Varner and Beamer (1995) point out that “the rules governing decision making differ and are culturally based” (p. 199). Culture becomes the vital factor for influencing the decision making. Thrush (2001) mentions, “What counts as evidence to prove a point or to persuade varies from culture to culture” (p. 417); Hofstede (2001) points out that “many things that are self-evident must be said explicitly in individualist cultures” (p. 212); St. Amant (2001) states that “what is considered ‘good’ or ‘effective’ communication is not fixed. Rather, it varies from culture to culture” (p. 386). They all point out that there is no fixed standard or agreement on “good” communication due to cultural differences.

Discourses “express deeply held, but often unacknowledged value systems” (Schryer, Lingard, & Spafford, 2007, p. 26), so analyzing discourses will help understand the value at the background. Besides, “studying what an object represents culturally, researchers analyze discourses and practices not as singular entities but as interconnected assemblages or groupings” (Thralls & Blyler, 2002, p. 190). When analyzing a discourse, it is recommended to connect it with specific cultural backgrounds.

For learning a new culture, one needs to bear in mind that some features are obvious while “many other cultural taboos are more difficult to uncover or worse yet, are different depending on the cultural background of the observer” (Thayer & Kolko, 2004, p. 485). So the cultural background analysis should not be confined to the objects whom are being researched, but should be extended to include the observers.

St. Amant (1999) points out the impossible existence of “one single, universal rhetorical standard,” and the expectations for a good communication vary from culture to culture (p. 298). As we know, “clarity, directness, economy, and especially user-focus” (Barnum et al., 2001, p. 399) is the Western principle for an efficient communication, but it does not work well in some other cultures (Barnum et al., 2001; Germaine-Madison, 2006; Longo, 1998; Stohl, 2001). For example, Japanese would like to “establish a long-term business relationship” rather than just “a particular business interaction,” so the recognition of “the achievements of the reader’s company” is always stated at the beginning of the business letter and followed by the “discussion of the business facts” (Ulijn & St. Amant, 2000, p. 222). In Chinese technical documents, “contextual information” and “scientific concepts” would be emphasized (Wang, 2000).

Voss and Flammia (2007) compare collectivism and individualism cultures and point out, “Members of collective cultures may not wish to be singled out” and “while being singled out for one’s opinion or feedback is considered a compliment from the perspective of individualistic cultures, quite the opposite is

true for members of collective cultures” (p. 76). Only by knowing these cultural tendencies could a successful communication be achieved.

On the one hand, “more and more goods become cultural commodities – containing information that people use for identification, representation, belonging, and difference” (Deuze, 2007, p. 45), while on the other hand, “the human desire to identify is strong” (Hoffman & Ford, 2010, p. 34), so taking a cultural perspective is not only necessary but also very valuable for business and for research.

### **Research into the Chinese Culture**

St. Amant (2001) points out the importance of the Chinese market to technical communicators and he suggests them to study issues related with the Chinese culture. Some scholars have examined and analyzed the cross-cultural communication between U.S. and China (Barnum et al., 2001; Barnum & Li, 2006; Ulijn & St. Amant, 2000; Wang, 2000; Wang & Wang, 2009; H. Yu, 2009; Zhu & St. Amant, 2007).

Some of the researches analyze the non-verbal cues during the oral communication. For example, Ulijn and St. Amant (2000) observe how individuals from China and the Netherlands behave in a negotiation and they point out that the perception of the same situation or the interpretation of the same behavior is different due to people’s cultural background. They focus on

describing people's reaction to the situations such as the tolerance of silence or the tolerance of interruption.

In a global workplace, deeper conceptual differences are great barriers in communication. However, "dictionaries do not help because they typically pretend that there are exact word equivalences and same meanings. In order to communicate concepts effectively, cultural knowledge is as important as linguistic knowledge" (Varner & Beamer, 1995, p. 30). Some of the researches are on the visuals rather than the words. For example, Wang (2000) compares the graphics used in American and Chinese professional documents and points out that the American documents are direct and explicit and have more explanation in words, while the Chinese documents focus on the technical explanation and provide more contextual information and visuals.

More of the researches are of the written documents. For example, Barnum and Li (2006) conduct a general comparison between Chinese and American technical documents. Wang and Wang (2009) compare Chinese and German automobile literature. Yu (2009) describes the genre evolvement of the Chinese culinary instruction over the centuries.

With the development of technology, the internet becomes a frequently used communicating tool. Websites, like other professional documents, are not without the cultural influences. Zhu and St.Amant (2007) analyze a Chinese created website for traditional Chinese medicine and suggest some adaptations to appeal to American perception.

Some scholars take a look at the teaching of professional communication in China. For example, Barnum et al. (2001), and Barnum and Li (2006) discuss the situation of professional communication education in China and point out that professional communication is new but have great developing potential in China.

These earlier scholarly work offer great hint and is the starting point of my study, but my research focuses more on digging out the implied philosophical values, especially how these values influence peoples' perception of a new product.

### CHAPTER 3

#### RHETORICAL ANALYSIS OF NUTRITION BROCHURES

In this chapter I discuss how philosophical attitudes affect people's points of view on nutritional products. As we know, traditional Chinese medication is significantly different from western medication. Each has its own advantages at treating diseases, and globalization gives people excellent opportunities for sharing and benefiting from the valuable heritage of our ancestors. Medication is a part of a culture, so the differences in medication come from the differences in cultures, or more profoundly, from the differences in philosophies.

Chinese believe in the importance of harmonies among different creatures and within nature, so Chinese medication focuses on restoring harmony to the body and the body's harmony with the nature; while the western medication focuses on a kind of biological combat with pathogens and often the body's inability to protect itself from itself (e.g., allergies, cancer).

Chinese theories for preserving health point out that the use of nutrition should be based on each individual's physical nature and relationship with the natural world, also considering combinations of other factors such as time, location and the balance of Yin and Yang (Pang & Qiu, 2008; Wang, 2009). When one needs to buy some nutritional products in China, he or she needs to know the characteristics of the product: hot or cold, Yin or Yang, and how to use the product to achieve the best result. Nutrition brochures should not only introduce

the products, but also be able to provide information to help the consumers to choose the products that best fit them. So a designer of the brochure should understand what the consumers want to know and try to help them know more.

### **GNC vs DFH Brochures**

GNC (Great Nutrition Center) is a top nutrition company in the United States, and DFH (Dong Fang Hong) is a top nutrition company in China. In the following, I will compare brochures from GNC and DFH. Firstly, I point out the differences between them. After that, I will explain why the differences exist from cultural and philosophical perspectives, which provides some knowledge of what information to include and how to organize that information for the Chinese audience.

I have found five differences between GNC and DFH brochures, and I will demonstrate them with pictures one by one in the following.

#### **Difference A: Pigeonholing vs. Holistic Presentation**

Since “making decisions in English-speaking business cultures usually involves subdividing points and issues, and dealing with the subsections in a specific order until everything has been addressed” (Varner & Beamer, 1995, p. 201), the brochure design is influenced by this thinking mode. The GNC brochure divides products into categories and then pigeonholes each product into a corresponding category, as shown in *Figure 3.1*.



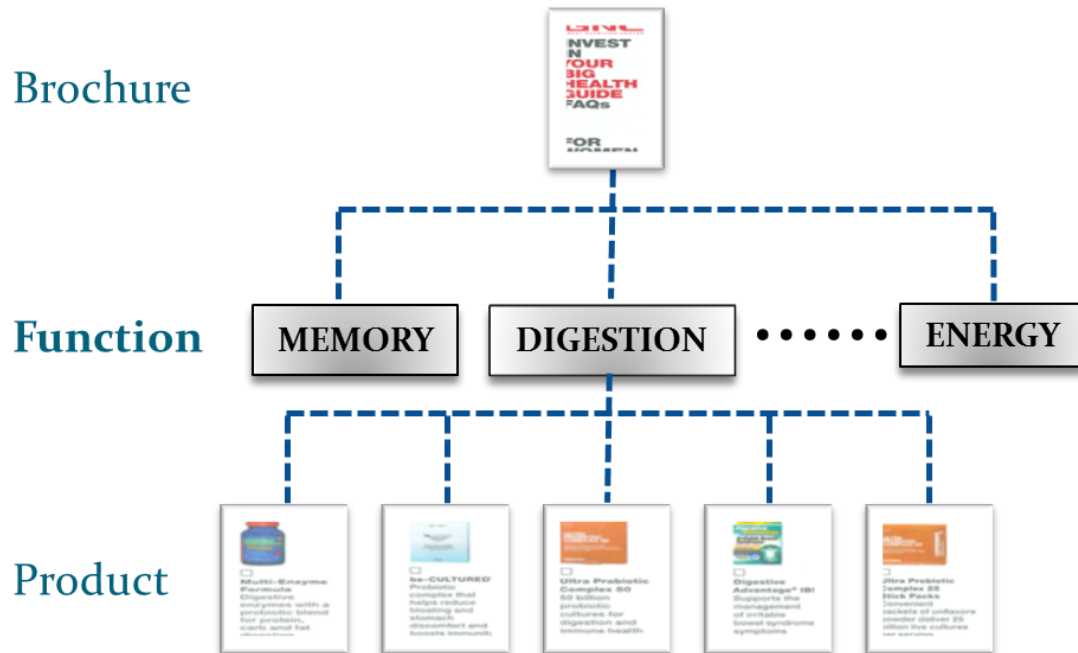


Figure 3.1 Analysis of the structure of GNC brochure.

Figure 3.1 demonstrates the overall structure of the GNC brochure: the products are grouped under different functions. Figure 3.2 shows a page from the brochure: the products are put into three groups – digestion, cleanse and weight loss, and there are five products in each group.

Instead of pigeonholing each product, the DFH brochure applies holistic view in organizing the products. Since the traditional Chinese nutritional products do not focus on specific symptoms, their healing power is achieved through the good function of the whole body. Usually, one product can treat different symptoms or different products can treat the same symptom. For example, if the lung does not function well, one may have the symptoms as varied as coughing, asthma, allergy and skin problems. Despite the various

symptoms, the Chinese nutrition focuses on the cause – the function of the lung. When the lung functions well, all problems will be solved, so there is no need to tackle the problems one by one.



Figure 3.2 An example of pigeonholing of GNC products (See GNC n.d.<sup>a</sup>).

Figure 3.3 shows the structure of the DFH brochure. Figure 3.3 demonstrates that the DFH brochure does not group its products into different categories, instead, it introduces the product separately one by one. The comparison shows that GNC is pigeonholing the products and DFH introduces

its products in a holistic way, which is greatly influenced by the different philosophical thoughts and I will discuss in detail later in this chapter.



Figure 3.3 Analysis of the structure of DFH brochure.

### Difference B: Data vs. Image

Besides the structure differences, how to persuade or convince the consumer is different between the GNC and DFH brochures. Let's first examine an example from GNC as in *Figure 3.4*.

*Figure 3.4* is the introduction of ginseng – a traditional Chinese nutritional product. On the right of the picture is a table of nutrition facts which lists the names of the micro-elements of the product and the percentage of each element.

The supplement facts table itself is a blatant advertisement for the product and it is usually put in a prominent place.



Figure 3.4 Label of GNC Panax ginseng (See GNC n.d.<sup>b</sup>).

For comparison, I have found the introduction of ginseng from DFH as shown in Figure 3.5. The DFH brochure does not include any table of nutrition facts. It puts the picture of the product on the center top of the page which is the focus area of the page to attract the readers' attention. The picture shows the real products that the consumers are going to buy in the store. The rest of the contents on the page of the DFH brochure are: general introduction of ginseng, the function of the product, the selection methods and the recipes. Both in the general introduction and selecting methods sections, it tells the consumers that the products have different qualities and explains to people how to choose the best. This is interestingly different with the product introduction in the GNC brochure. It is hard to imagine that people buy products of the same name but

with different qualities from GNC. GNC applies the same standardization for the same product. The habit to standardize as in the processing of nutrition or food can find its roots in the western scientific mode of thinking.

**花旗参**

又名「西洋参」，产地来自美国、加拿大两地，分为野山及人工培植两种。产自美国的野山花旗参乃参中极品，其味道甘香浓郁，所含之人参成份高，其功效也是普通种植花旗参没法匹比的。而中国最近也有出产，外表酷似西洋参，行内人叫「白干参」，虽有参味道，但相当寒凉，功效低于美国及加拿大所产之花旗参，价格亦相差甚大。

**功能**  
清热降火，补气养阴，健脾润肺，清火生津，清热除烦，解酒提神，亦适用于睡眠不足，口苦咽干，肝火上升等。根据现代医学研究，花旗参有促进新陈代谢，增强免疫力，消除疲劳，助长发育，增强记忆力，提高神经系统活动能力，抗衰老等，认为其有效成份，能提高神经系统的活动能力，有抗疲劳的作用，对老年人智力，记忆力减退有良好的治疗作用。

**挑选秘诀**  
野山花旗参：横纹色黑而细密，呈直线，切开黄白色，体质轻而松，气香味浓，久留口中。  
种植花旗参：外皮淡黄，皮细横纹不黑而较疏，有疏落直纹。体质结实而沉重，味苦略带甘味。  
白干参：外皮横纹不规则，内部偏白色，没有花旗参香味，嚼之微苦带酸味或有腥味，药性较为寒凉。

**精选食谱**

<p><b>花旗参瘦肉汤</b> (益气健脾，滋肾养阴)</p> <p>材料：花旗参38克，蜜枣5枚，淮山75克，猪腱肉300克。 (可供3至6人用)</p> <p>制法：洗净所有材料放在煲内，加水12碗，慢火煲2小时，加盐调味即可享用。</p>	<p><b>花旗参煲乳鸽</b> (益气提神，润肺滋补)</p> <p>材料：花旗参38克，杞子19克，党参75克，陈皮38克，乳鸽1只，蜜枣适量。 (可供3至6人用)</p> <p>制法：先将乳鸽及党参出水10分钟，捞起备用。再将所有材料洗净，全部放入煲内，加水7碗，慢火煲2小时，略加盐调味即可享用。</p>	<p><b>野山花旗参冬虫草炖水鱼</b> (滋阴补肾，养心健脾，健脾养阴)</p> <p>材料：野山花旗参22.5克，水鱼1只，冬虫夏草3.8克，杞子19克，北芪22.5克，淮山38克。 (可供2至4人用)</p> <p>制法：将水鱼去掉内脏及头爪，洗净备用。将所有材料洗净，全部放入煲内，加水6碗，隔水炖3小时，食时下盐调味。</p>
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Figure 3.5 Introductory page of ginseng from DFH brochure (See DFH n.d.).

**Difference C: Medicine vs. Food**

The GNC brochure presents the products as bottles of pills, which resembles medicine bottles. The DFH brochure presents pictures of the real products and with recipes at the end which makes it look like food recipes.

Figure 3.6 is the products from GNC.



Figure 3.6 A demonstration page of GNC products (See GNC n.d.<sup>a</sup>).

Figure 3.6 shows bottles with different labels telling the products' names and chemical components. Let's compare it with the product introduction from DFH as in Figure 3.7.

Figure 3.7 is a page from the DFH brochure introducing a traditional Chinese nutrition -- cordyceps. At the end of the page, as I circled with red, which takes about one third of the space, three herbal recipes using cordyceps as the major ingredient are put in three columns. These recipes are herbal soups that people would take as their meals and these soups can be ordered from

restaurants in China too. So the nutrition products are regarded as healthy food rather than as medicine in China.



Figure 3.7 Introductory Page of Cordyceps from DFH Brochure (See DFH n.d.).

### Difference D: Individual vs. Group

As Thatcher and St.Amant (2011) state: "Pictures are typically saturated with identifiable markers that reveal the cultural orientation of their producers, such as human figures, perspective and projection techniques, environmental context, metaphors and symbols, and the proximity of pictures to text" (p. 36).

The pictures used by the GNC and DFH brochures reveal a lot of culture related information.



Figure 3.8 A flyer for Fusion from GNC (See GNC n.d.a).

Figure 3.8 is a picture from GNC's advertisement for Fusion. The woman shown in the picture has well defined muscles and a strong sense of athleticism. To put the product Fusion beside her implies the Fusion can help one to change to the shape of the woman in the picture. Chinese culture regards women as Yin which is compared to water that represents soft and delicate so, from the Chinese



point of view women are not supposed to look very strong as the woman shown in *Figure 3.8*.



*Figure 3.9* Cover page for soup recipes from DFH (See DFH n.d.).

*Figure 3.9* is the picture from DFH. The women in it look thin and tender. Besides the differences in how the human figures look, there are differences between GNC and DFH in showing people individually or in a group. For example, in GNC' picture, the human figure appears individually, but in DFH' picture, the human figures appear as a couple -- perhaps mother and daughter. The American culture is arguably an individualistic culture which respects a

person's freedom and independence, while the Chinese culture is one of collectivism which values achievement of the individual as a part of a group.

### **Difference E: Horizontal vs. Vertical**

When we carefully compare the organization of the two pictures in *Figure 3.8* and *Figure 3.9*, we will find that *Figure 3.8* is organized horizontally: the athletic woman figure on the left and the Fusion bottle on the right; *Figure 3.9* is organized vertically: Yan Wo (bird's nest) – a traditional nutritional product, on the top of the picture, and human figure – a couple of mother and daughter, at the bottom. I will mention more about organizational differences in the following.

All ancient Chinese books are written from top to down instead of from left to right. Although most publications use the left to right form in China now, some books that are regarded as classics or profoundly culturally related still maintain the top down organization.

The left of *Figure 3.10* is the cover of the DFH brochure and the right is a page introducing a product – the bird's nest. The text I circled – 1, 2 and 3 are all organized from top to down. 1 is the Chinese character of Dong Fang Hong – the company's name. 2 is the name of the brochure and 3 is the name of a product and its major function. This organization imitates the Chinese tradition. Since nutrition taking is a custom from ancient Chinese and people nowadays still follow the way their ancestors did on usage of the nutrition, the organization

imitating the tradition helps to promote the status of the company and gain more consumers' trust.



Figure 3.10 Sample pages from the DFH brochure (See DFH n.d.).

### Analysis and Discussion with Cultural and Philosophical Lens

I have compared the brochures between GNC and DFH and have pointed out the differences between them. Now I am going to analyze why there would be such differences and discuss how to keep these differences in mind when deciding strategies for the Chinese market.

The understanding of the different views on health between western and Chinese medication is the starting point for the analysis and discussion.

## Different Views on Health

Western medication uses a methodology that could be called combative, for example, using antibiotics to kill harmful bacteria. Chinese medication searches for balance (e.g., balancing the Yin and Yang of the body). Western medication is good at creating accurate indexes of diseases, their causes, and their treatments, while the goal of Chinese medication is to strengthen people's immune system and prevent diseases from happening in the first place. Arguably, the focus of western medication are the diseases, but the focus of Chinese medication is the human beings (Yang et al., 2011; Zheng, 2007).

The nutrition brochures from GNC and DFH reveal different views on health: the GNC brochures introduce products aiming at certain specific symptoms while the DFH brochures introduce the balancing effect that the products can bring to the whole body. For example, a product for the bone health from the GNC brochure:

**Bone Strength Take Care:** whole food calcium, magnesium, vitamin D3 and K2 complex (GNC)

Or a product from the GNC brochure for the joint health:

**Women's Ultra Mega Joint Vitapak:** contains glucosamine, chondroitin, MSM and triple strength fish oil (GNC)

Compared to a product from DFH brochure (with English translation following):

**冬虫夏草:** 补肺益肾，调补虚损，固肾壮阳，益气化痰，对腰膝酸痛，病后虚弱等均有明显帮助 (DFH)

**Cordyceps:** It nourishes the kidney and soothes the lung. It replenishes the weakness and keeps a balance of the body. It acts on the kidney and nourishes Yang, and it also stimulates the flow of Qi and dispels the phlegm. It helps curing the aches in the knees and waist and also helps recovering from illness.

As shown in *Figure 3.1*, the GNC brochure is pigeonholing each product. Each product works for a specific purpose. In the above examples, Bone Strength Take Care works for the bone, and Joint Vitapak works for the joint. *Figure 3.3* reveals the holistic thinking mode of DFH, which results in the introduction of its products. In the above example, Cordyceps is introduced from a holistic point of view: it can nourish the kidney which in turn can nourish Yang and the smooth running of the Qi in the body. When Yang and Qi are enough in the body, the related illness, such as the pain in the waist and the knees will be settled. From a holistic view, the problems from both the bone and the joint are caused by the dysfunction of the kidney.

Although the pain is in the bone, the Chinese medication tries to improve the function of kidney, which reflects the differing Chinese view concerning the relationship between symptoms and illness. Ni (1995) discusses the relation between symptoms and illness: "Sometimes one will find that in treating the symptoms, the illness itself can be cured. Sometimes, however, one should ignore the symptoms and treat the root" (p. 231). Chinese medication analyzes the symptom (phenomena) and the function of organs (causes). Sometimes,

patients of the same symptom would be cured very differently while patients of different symptoms might be treated the same. Since the symptoms are regarded as superficial in the Chinese medication, the medicine and the nutrition are aimed at the core – the function of the organs. So the nutritional products are introduced according to their effects on the organs.

Bone Strength Take Care from GNC mentions the micro-elements it contains: whole food calcium, magnesium, vitamin D3 and K2 complex (GNC Brochure), as does Women's Ultra Mega Joint Vitapak. As presented in the brochure, it contains glucosamine, chondroitin, MSM and triple strength fish oil (GNC Brochure). However, we cannot find the description of what micro-elements the products contain from the DFH brochure. Instead, it says how this product works for the overall function of the body. In the above example, it says how cordyceps works for the kidney and the balance of the body. The kidney, according to the traditional Chinese medical theory, is "the storage place of the true yang and the root of all storage in the body" and "its effect is to fill the bones and marrow" (Ni, 1995, p. 40). So if the consumer has any problems or symptoms that relate with the function of the kidney, such as loss of head hair or pains in the bones or joints, can buy this product. Most Chinese consumers do not care what micro-elements that a product is composed of, instead, they want to know how this product helps their health or how this product works with other products to help them prevent illness. Actually, even with the advanced science and technology nowadays, people still cannot completely understand why some

herbs work the way they work. For example, “ginseng contains multiple active elements, not just a single active ingredient. The chemical structures of some of the components have been well studied and recognized, but many are not yet fully understood” (Huang, 1999, p. 19).

### **Different Ways of Thinking**

The essential distinction between western and the Chinese medication lies in their different ways of thinking modes. Western philosophy likes to use dichotomy to analyze objects, while Chinese prefer seeing the object as an inseparable from the whole (Zeng, 2009, p. 35). For traditional Chinese medication, the human body is a whole which means that illness cannot be treated in isolation. GNC brochures use a lot of trace elements’ names, such as calcium, magnesium, vitamin, glucosamine, chondroitin, which DFH brochures seldom mention.

Western nutrition studies focus on the commonality of the nutritional needs of all human being, such as usage of the seven nutritional elements. Chinese nutrition studies, on the other hand, focus on uniqueness of each individual person (Pang & Qiu, 2008, p. 43). Traditional Chinese medication points out that people have different physiques. Wang (2009) discusses nine types of physiques and how to preserve health according to the different physique characteristics. When introducing a product, the DFH brochures usually would mention what type of physique this product is good for. For

example, the following product is recommended by the DFH brochure to improve “Yang Xu” physique.

**鹿茸:** 强筋骨，对肾阳不足... 有显著的疗效。(DFH)

**Pilose antler (deer horn):** strengthens the vigor of the bones and tendons.

It works especially well for people with kidney-yang deficiency.

Both the cordyceps and the pilose antler can cure pains in the bone (as I mentioned earlier, the same symptom can be cured with different products). According to the theory of physiques, the pilose antler works better for people of “Yang Xu” physique.

For Chinese, change happens not suddenly, but accumulating little by little, until gradually turning into a totally different thing. A Chinese saying “Fang Wei Du Jian” which means minding the minor differences happened can help prevent the big changes. This is how the Chinese medication sees the beginning of an illness. “Many times an illness begins when one is unaware of an imbalance that has subtly begun.” (Ni, 1995, p. 100). *The Inner Classic of the Yellow Emperor* points out that the best doctor can help people to keep the diseases away. The secondary doctor can cure the disease before it attacks; the worst doctor can only cure the disease after it attacks. In other words, the best way to cure disease is to keep healthy rather than fighting the diseases. The philosophy of preventing, as opposed to curing, can also be found in *Sun Zi Military Strategies and Tactics*, in which he advocates strengthening the army so that the enemy would not dare to invade. The best doctor can help people strengthen their immune system so no



illness would dare to attack. The Chinese people like to use nutritional products because they can help them keep the balance of the inner environment of the body to prevent diseases from happening. That's why the DFH brochures always remind people to guard against the trivial unhealthy situation by taking its herbal soup, and the introduction of the products always mentions its function for balancing of the body.

### **Holistic View on Health**

Confucianism says that the heaven is round and the earth is square so that the heads of human are round and the feet are square. A circle can be divided into three hundred and sixty degrees and human has three hundred and sixty bones. Taoism says that the universe is formed by five elements: gold, wood, water, fire and earth. These five elements have corresponding organ in human body, and when they are not balanced, people will become sick (Yao, 2008, p. 52; Zi, 2006, p. 40). This reveals the Chinese thinking mode: try to solve the problems of human being by enlightenment provided by nature. *The Inner Classic of the Yellow Emperor* explains the relation among the five elements: "Metal can cut down wood; water can put out fire; wood can penetrate earth; fire can melt metal; earth can contain water" (Ni, 1995, p. 101). This book describes "a holistic picture of human life" (p. xii). It discusses how environmental -- "geographic, climatic, and seasonal" changes and "internal changes such as emotions and our responses to them" relate with people's health (p. xii). This is the foundation for

the Chinese holistic view for preserving health. As Hou and Jin (2005) point out, “modern (synthetic or chemical) medicines have distinct advantages” but they also have “frequent occurrence of many side effects and undesirable toxicity” (p. 6), more and more people turn to the help with natural herbal medication for their health.

When we read the DFH brochures, we find that each product has more than one function and the functions seem to vary a lot. For example, the introduction of the bird’s nest is the following:

**燕窝：** 养阴润燥，健脾开胃，润肺养颜，治久咳痰喘。(DFH)

**Birds’ Nest:** Moistens and nourish Yin, invigorates the functions of the stomach and the spleen, moistens the lung and help preserve beauty, alleviate chronic cough, dispel phlegm and cure asthma.

Alleviation of cough, dispelling the phlegm and also curing asthma may seem related, but one may wonder how they are related with preserving beauty. The theory of traditional Chinese medication can help answer this question. The lung is regarded as Yin, and the product that is good for Yin is good for the lung. Yin represents water, so if one lacks of Yin, he will feel thirsty easily and his skin looks dry. If one’s Yin is nourished, his secretion of body fluid will be enhanced, and his skin will look moister and healthier. Besides, Yin can help clear the excessive fire (Yang) inside the body which is considered as the cause of pimples. When the cause has been purged, the pimples will go away. The bird’s nest is a very good product for replenishing the Yin of the body, so the DFH brochure

says that it can help preserve beauty. That's why women like to take bird's nest as their beauty nutrition. When the lung functions well, the problems of coughing, phlegm and asthma will be alleviated.

The traditional Chinese philosophical thought -- Tian Ren He Yi (the heaven and human being are integrative) leads to this holistic view in the Chinese medication (Yang et al., 2011, p. 10). Holism considers the overall situation. Nature and human formed a big integrative system. If a part of the system is destroyed, the whole system will be damaged. That explains why the change of the environment will influence people's health. Holism is the philosophical foundation of Chinese medication. Holism bundle people's health, medication, seasons, the time in a day and even the movement of the moon together. For example, *the Inner Classic of the Yellow Emperor* points out that people who "followed the Tao" and live "in accordance with the rhythmic patterns of the seasons: heaven and earth, moon, sun and stars." (Ni, 1995, p. 4) can live happy long life. This book describes the cycle of life as the following:

In nature, we have the four seasons and the five energetic transformations of wood, fire, earth, metal, and water. Their changes and transformations produce cold, summer heat, dampness, dryness, and wind. The weather, in turn, affects every living creature in the natural world and forms the foundation for birth, growth, maturation, and death. (Ni, 1995, p. 19).

*The Inner Classic of the Yellow Emperor* gives the following suggestions to people regarding their work and rest routine due to the change of the seasons: in

the spring, one should retire and raise early to “absorb the fresh, invigorating energy” (Ni, 1995, p. 5); in the summer, one should retire later but still arise early to enjoy the sunshine; in the fall, one should “retire with the sunset and arise with the dawn” (p. 6); in the winter, one should “retire early and get up with the sunrise” (p. 6). Not only the rest timing, but also the eating habits or nutrition choices should consider the change of the seasons.

The GNC brochures do not introduce products with suggestions to use in a certain season of the year, but in the brochures of DFH, some products are recommended for use in appropriate seasons for best results.

Some Chinese nutritional products will be a tonic in winter but a toxic in summer. For example, the Korean ginseng can enhance mobility in winter but might cause constipation in summer. Since the Korean ginseng is the nutrition of strong Yang, it works well in winter when the Yang is low in the body but it will go to the extreme if taken in summer when the Yang is high in the body. When more than necessary Yang stays inside, it will cause problems such as constipation. Lao Tzu tells us to avoid the extreme situation because it is the point to change. For example, dog days are the hottest days of the year, but later the weather will become cool, so the dog days are the changing point of the weather. Not only are the dog days the point of weather changing, but they are also the point where people begin building their health for winter by eating nourishing food or tonic which is usually hot.

The following is a product introduction from DFH:

### 东方红金银花汤料

**配方：**金银花，淡豆豉，淡竹叶，芦根，菊花，薄荷，桔梗，甘草

**食用疗效：**具有清热解毒，去痰，消暑降火，解渴生津，利尿等保健作用。

老少适用，是夏季防止上火，中暑的最佳饮品。(DFH)

### **Dong Fang Hong Lonicera Soup**

**Ingredient:** lonicera (honeysuckle), soya, lophatherum (bamboo leaf), phragmites, chrysanthemum, mentha (peppermint), platycodon root, licorice root

**Healing Power:** This soup is antipyretic and detoxicant. It dispels phlegm and relieves heat in the body. It is a diuretic, and it quenches thirst and promotes secretion of body fluid. It is good for people of all ages, and it is an ideal drink for summer to prevent heat and sunstroke.

This herbal soup from DFH works perfectly in summer, but it is not recommended for people to take it in winter for it might cause diarrhea because the substances in it are mostly cold. When the Chinese talk about the hot or cold of the food or medicine, it refers to its effect on our health instead of the medicine's temperature. The character of the food (hot or cold) would not change with the temperature (Chen, 2011; Pang & Qiu, 2008). For example, a hot food would not be changed to cold after being put in the fridge; a cold food would not be changed to hot even after cooking. Generally, cold food is recommended in summer and hot food in winter.

The holistic view lets people to see everything in the universe as inter-related. *The Inner Classic of the Yellow Emperor* even relates health with the moon: “When the moon begins to grow, blood and breath begin to surge. When the moon is completely full, blood and breath are at their fullest, tendons and muscles are at their strongest. When the moon is completely empty, tendons and muscles are at their weakest” (Pine, 2009, p. xii). The research of the interaction between the blood level and the moon movement might help solve some problems of cerebral haemorrhage and myocardial infarction.

### **Health and Yin Yang**

Health, from the traditional Chinese point of view, is a balanced state between Yin and Yang. Traditional Chinese medication is not based on anatomy and physiology, but develops from the observation of physiological phenomena and illness symptoms, combining the discussion of Yin and Yang and the five elements, using the methodology suggested by *Yi Jing* (Yang, 2008, p. 153; Yao, 2008, p. 14). Lucas (1977) briefly defined Yang and Yin:

**YANG** – Male, light, hot, strong, positive, active, sun, spring, summer.

**YIN** – Female, dark, cold, weak, negative, passive, earth, autumn, winter.  
(p. 21)

As Lucas (1977) explains, he just puts forth some examples. The list of Yin and Yang would be infinite. They are very abstract concepts, and a lot of contrasting

pairs of notions are invented to explain them, (e.g., form and growth, bone and blood, winter and summer). *The Inner Classic of the Yellow Emperor* points out that “Yin provides form. Yang enables growth” (Ni, 1995, p. 27). This book also divides illness according to Yin and Yang: “Yin illness generally manifests in the bones. Yang illness manifests in the blood” ... also ... “Yang illness generally manifests in the winter. Yin illness generally manifests in the summer” (Ni, 1995, p. 96). Acupuncture is a way that traditional Chinese cure diseases and it becomes popular around the world now. According to *the Inner Classic of the Yellow Emperor*, “The principles governing acupuncture treatment dictate that you determine initially whether the illness is yin or yang” (Ni, 1995, p. 231). Yin and Yang are the basis for a doctor to judge the patients’ situation and make a decision on the treatment. Although the “Chinese concept that disease will result if the Yin-Yang balance in the body is disturbed” (Lucas, 1977, p. 22) sounds hard to believe or even ridiculous to some ears, it turns out amazing that “modern 20th century science is saying practically the same thing” (p. 22). Now more and more people, not only Chinese, are interested in the inquiry and speculation of Yin and Yang.

The nutrition products in China are meant to help people keep a balance between Yin and Yang, so the Chinese nutrition brochures always explain the Yin and Yang of the products. The following examples are from DFH.

**鹿茸:** 壮阳补血，强筋骨，补气，益精髓。对肾阳不足，畏寒肢冷，腰膝酸痛，面色苍白，小便频数，头晕耳鸣等都有显著疗效。

**石斛:** 滋阴生津，清胃降火，用于热病伤津，胃阴不足，口干舌燥，肺虚干咳，阴伤目暗等症。(DFH)

**Pilose antler (deer horn):** It reinforces Yang and invigorates blood flow. It strengthens the vigor of the bones and tendons. It invigorates Qi and replenishes vital essence. It is especially good for healing people with deficiency in kidney Yang, or with cold feet and hands, or with aches in knees and waist. It works well for people who look pale and who have symptoms such as frequent urinating, dizziness and drumming in the ears.

**Dendrobium:** It nourishes Yin and helps secretion of body fluid. It is used for healing people with less secretion because of heat in the body, or people with less Yin for the stomach and who always feels thirsty and has dry tongue. It also works well with people who cough because of the weakness of the lung, and people with bad eyesight because of the weakness of Yin.

In the above examples, Pilose Antler is to enhance Yang and Dendrobium is to enhance Yin in the body. Chinese medication says that people have different physiques, and some of the physiques are closer to Yang and others are to Yin. People with less Yang should cultivate Yang and people with less Yin should conserve Yin. So Pilose Antler is for people with less Yang and Dendrobium is for people with less Yin. People whose physiques are closer to Yang should not take too much Pilose Antler in case Yang piling up in the body and people whose physiques are closer to Yin are not recommended to take too much Dendrobium



to avoid excessive Yin in the body. If the Yin and Yang in the body are not balanced, people will get sick. The DFH brochure suggests people to take nutrition according to the Yin and Yang of their body and also the Yin and Yang of the products, which is a demonstration of applying the theory of Yin and Yang into nutrition practice.

### **Inseparability of Yin and Yang**

Yin and Yang are inseparable. They contrast each other but also interchange: they change according to the seasons, and they even change in a day. Midnight is “the intersection between the yin and the yang times” and because at this time Yin and Yang are not disturbed, it is the best time to examine the pulse which can help a doctor to know the patient’s health condition (Ni, 1995, p. 62).

Besides nutrition products, foods are divided into Yin and Yang. For example, the seed of sunflower is a good source for getting Yang, because sunflowers always facing the sun so it gets the essence of the sun which is the origin of Yang (Yang, 2008, p. 8). More interestingly, Yin and Yang almost co-exist in everything. Typically, the skin and the meat of the plant or fruit form a pair of Yin and Yang and usually they have opposite functions. Traditional Chinese medicine uses the contrasting Yin and Yang characters to re-balance the Yin and Yang of the body to help people keep healthy. Chen (2011) puts forth some Yin and Yang application in the use of food. For example, banana has Yin and Yang: the skin of the banana is Yin and the banana meat is Yang. If one is

constipated, eating banana can help; but if one gets diarrhea, he can boil the skin of banana with water and drink the soup, which can help to stop diarrhea (p. 39). If one gets flatulence by eating too much yam, he can eat the skin of the yam and the problem will be solved (p. 3). Watermelon is a good example of holism and a natural balance between Yin and Yang. The outer skin of watermelon is green and it helps to relieve heat and thirst; the inner skin of watermelon is white and it helps inducing diuresis to alleviate edema. The meat of watermelon is red and it is cold; the seed of watermelon is black and it is warm. The shell of the seed of watermelon is black and it can help to stanch bleeding; the inside of the seed is white and it can be used to reduce phlegm (p. 45).

### **Health and Food**

Food, in the Chinese eyes, is a natural and best resource for preserving health. As Hou and Jin (2005) point out: "Dietary therapy is an indispensable part of Chinese medicine" (p. 33). The choice of food is influenced by the long time habits, and it in turn will influence peoples' physiques. A person's physique is closely related with his figure and psychological characters, and even his tendency to get certain kinds of diseases (Wang, 2009, p. 2). Generally speaking, physiques are stable and they are passed through inheritance, but they can also be changed through long time adjustments. Food offers a comfortable and realistic way for a person to change his physique. "Food can be differently valenced, providing us with pleasure and fulfillment but simultaneously offering

anxieties and fears; food can offer health and life but it can also bring illness and death” (Chamberlain, 2004, p. 468). So how to use food wisely will affect one’s health.

One significant difference between American and Chinese nutrition brochures is that the Chinese nutrition brochure always offers recipes when introducing a product. As in Figure 3.7, the DFH brochure offers recipes using cordyceps on the page introducing cordyceps. DFH uses the same method for introducing every product. For example, the following is a recipe that uses American ginseng as a daily meal from the DFH brochure:

**花旗参瘦肉汤**（益气健脾，滋养胃阴）

**材料：**花旗参 38 克，蜜枣 5 枚，淮山 37.5 克，猪肉 300 克。（可供 3-6 人用）

**制法：**洗净所以材料放在煲内，加水 12 碗，慢火煲 2 小时，加盐调味即可享用。（DFH）

**American Ginseng and Lean Meat Soup** (nourish qi and replenish the spleen; nourish the Yin of the stomach)

**Ingredients:** American ginseng 38 grams, 5 glace dates, dried Chinese yam 37.5 grams, lean pork meat 300 grams (for 3-6 people)

**Cooking Method:** wash all the ingredients and put them in a pot, add 12 bowls of water, cook with slow fire for 2 hours, add some salt before serving.

This soup is easy to cook and taste very good, so people can enjoy the delicious meal and take care of their health at the same time.

The Chinese character of “medicine” means “the plants that cure disease” (Du, 2010, p. 15). Sun Zi says in his *Military Strategies and Tactics* that war should be considered only after the failure of diplomatic strategies which is similar to the traditional Chinese attitudes about medication: diet therapy should be considered before application of medicine.

The effect of the food or medicine would always be “one plus one are more than two” or “one plus one are less than one.” For example, coriander can bring out the flavor of beef and lamb, but it would ruin the taste of pork when cooked together, and what’s worse, it would cause allergy. The lean meat is good for the spleen, the American ginseng can nourish Yin, and the growing Yin in turn improves the function of the spleen. The spleen and the stomach work like brothers. The strengthening of the spleen will naturally help the strengthening of the stomach. The improvement of spleen and stomach’s function will help digestion and the absorption of the nutrition. This is why DFH offers American Ginseng and Lean Meat Soup recipe to help regulate people’s digestion.

Chinese yam is a regular food for daily meals in China, and the dried Chinese yam is used as a medicine. A lot of plants are used as food as well as medicine in China. For example, the root of orchid can cure tuberculosis and the wrench of the arms and legs; rose has the effect of detumescence and detoxification; osmanthus can reduce phlegm (Du, 2010, pp. 19-20).

Huang (1999) points out: “Ginseng occupies an important role in folk medicine, not only in China, but also in Korea and Japan” (p. 18). Actually, a lot of Asian countries’ medical therapies are influenced by traditional Chinese medication theories, and also by Chinese cultures and philosophies. For example, *Figure 3.11* shows the pictures from a ginseng product from Korea.



*Figure 3.11* Images in the packaging of Korean red ginseng (See KGC n.d.).

*Figure 3.11* conveys a lot of information that manifests the culture background: The painting on the package shows people with traditional Korean dress, but the style and some contents in the pictures are very similar to the traditional Chinese painting. For example, the old man in the picture represents

the god of longevity in the Chinese culture. The place where they are gathering is a heavenly place, known as Xian Jing in Chinese, which is the place for fairies to live in.

The traditional Chinese culture has vast influence on the neighboring countries and on Asian cultures. So the study of the DFH brochure does not only help with marketing strategies in the Chinese market, but also the marketing in other Asian countries as well.

BuPing (tonic) is something that people use to take care of their physical health and it is always used in cooking in China. However, according to Confucianism's principle of Zhong Yong, even tonic cannot be taken too often because too much tonic intake would give extra burden to our organs. Balance is the optimal state for people's health, so a balance must be maintained between emptying the trash in our body and taking tonic. This is why the DFH nutrition recipes always put materials of complementary functions in the ingredients.

Zhong Yong means to fit into the context, such as the change of the diet habits. Due to climatic differences – dry or humid, hot or cold, people from different areas have different diet habits (Pang & Qiu, 2008; Wang, 2009). When living in a new place, the diet habit should change accordingly. For example, Si Chuan and Hu Nan of China are cold and humid areas so people there eat a lot of spicy food to keep the cold and wet from the body. However, if they don't change their diet habit when they move to Guang Dong where the weather is hot, they would become ill.

### **Interrelatedness of Zang (organs)**

The traditional Chinese medication believes that the function of the five zang (organs) – heart, liver, spleen, lung, kidney -- decides the health of people. For example, if one’s spleen and stomach are not working well, he or she would have phlegm in his or her throat. Chinese yam and job’s tears are something good for the spleen, so eating porridge made of Chinese yam and job’s tears would help reducing phlegm (Zheng, 2007, p. 24).

### **The Body as a Complete System**

A human’s physical body is a small complete system where organs and limbs work together to make it function well (Li & Tian, 2012; Qin, 2006; Yang, 2010; Zi, 2006). Chinese medication focuses more on the function of the organs. *The Inner Classic of the Yellow Emperor* explains why: “A tree with shallow roots, although its branches and leaves are abundant, eventually will wither because its inside is empty” (Ni, 1995, p. 100). Organs are taken as the roots of a tree. This ideology can be seen in the nutrition brochures. For example, the DFH brochures relate their products with the function of organs instead of with the symptoms. The functions of the limbs are also taken as symptoms that are references for knowing the functions of the organs.

The traditional Chinese medication theories point out the inter-relationship of the five elements in nature with the season, the color, the organ and other things as in Table 3.1 (Ni, 1995, p. 16).

Table 3.1 (Ni, 1995, p. 16) tells us that the function of the organ is related with the season, the color, the flavor, the orifice, emotion and other many things as well. For example, Table 3.1 (Ni, 1995, p. 16) shows the color black corresponds to the kidney, so the food with black color, such as the black rice, the black sesame, the black bean are tonic for the kidney. Table 3.1 (Ni, 1995, p. 16) provides very important and useful information for understanding the Chinese daily meal recipes and also the herbal recipes. For example, the spleen corresponds to the earth, so eating something that grows in the earth would help keep the spleen healthy. Since the root of lotus, potato, yam, peanut and radish spend a long time growing in the earth, they would be good choices for enhancing the function of the spleen (Yang, 2008, p. 167; Yang, 2010, p. 96).

Table 3.1

*Five Elements and Their Corresponding Natures*

	<b>Wood</b>	<b>Fire</b>	<b>Earth</b>	<b>Metal</b>	<b>Water</b>
Direction	east	south	central	west	north
Season	spring	summer	late summer	autumn	winter
Weather	wind	heat	damp	dryness	cold
Planet	sui/Jupiter	ronghuo/ Mars	zheng/ Saturn	taibai/ Venus	chen/ Mercury
Numerology	3+5=8	2+5=7	5	4+5=9	1+5=6
Natural Element	trees/grass	fire	dirt/earth	metal	water



	<b>Wood</b>	<b>Fire</b>	<b>Earth</b>	<b>Metal</b>	<b>Water</b>
Animal	chicken	goat	cow	horse	pig
Cereal/ Grain	wheat	corn	rye	rice	bean
Musical Note	jiao/ lute	zhi/pipe organ	gong/ drum	shang/ resonant	yu/ stringed
Color	green	red	yellow	white	black
Flavor	sour	bitter	sweet	pungent	salty
Smell	urine	scorched	fragrant	fishy	rotten
Zang Organ	liver	heart	spleen	lung	kidney
Orifice	eyes	ear	mouth	nose	anus/ urethra
Body Part	tendon/ ligaments	vessels	muscles/ flesh	skin/hair	bones/ marrow
Sound	shout	laughter	singing/ melodic	crying/ weeping	moaning
Emotion	anger	joy	distress/ worry	grief/ sadness	fear
Pathological Actions	clench fist/ spasms	anxious look	spitting	cough	shivering
Location	neck/head	chest/ribs	midback	shoulder/ upper back	low back hips/limbs
Spirit	hun/soul	shen/ spirit	yi/logic	po/ courage	zhi/will

Retrieved from (Ni, 1995, p. 16).

Let's use Table 3.1 (Ni, 1995, p. 16) to understand the explanation of the product functions in the DFH brochure in the following example:

石斛: 滋阴生津, 清胃降火, 用于热病伤津, 胃阴不足, 口干舌燥, 肺虚干咳, 阴伤目暗等症。(DFH)

**Dendrobium:** It nourishes Yin and helps secretion of body fluid. It is used for healing people with less secretion because of heat in the body, or people with less Yin for the stomach and who always feels thirsty and has dry tongue. It also works well with people who cough because of the weakness of the lung, and people with bad eyesight because of the weakness of Yin.

The DFH brochure describes the symptoms that need to use Dendrobium are: feeling thirsty, dry tongue, coughing and bad eyesight. Table 3.1 (Ni, 1995, p. 16) points out that the lung is related with cough and the look of the skin and hair and dryness, so these symptoms can be taken care of by curing the lung. Also from Table 3.1 (Ni, 1995, p. 16), we know that the liver is related with eyes, so the degeneration of the function of eyes can be rescued by replenishing the liver. So the DFH brochure recommends taking Dendrobium to improve the functions of the liver and the lung to get rid of all the symptoms. The traditional Chinese medication treats disease with “a differentiation of biao/secondary and ben/primary” (Ni, 1995, p. 231). The functions of the organs are ben (primary) and the symptoms are biao (secondary). When ben (primary) has been taken care of, the biao (secondary) will be cured by itself. Table 3.1 (Ni, 1995, p. 16) can also explain why and how the acupuncture works.

Table 3.1 (Ni, 1995, p. 16) points out the kidney relates with the function of the bones. Usually, when a person has pain in the knees, the doctor will find the reflection area of the kidney and insert the needles to regulate the flow of qi in that area. The back of the body is an important reflection area of the kidney. So don't be surprised when you see the doctor insert the needles on the back instead of on the knees to cure the pain in the knees using acupuncture.

### **Physical Health and Psychological Health**

Traditional Chinese theories of preserving health emphasize the rest of the mind (Fu, 2009; S. Li, 1996; Qin, 2006; Yang et al., 2011; Zheng, 2007). Both Confucianism and Taoism emphasize psychological health. Confucianism emphasizes the moral refinement of each individual and it says that a person with Ren will live long and healthy life because helping others can let one becomes happy and have a peaceful mind (Li & Tian, 2012, p. 19); Lao Tzu mentions in TaoTeChing that "the five colors make our eyes blind; the five tones make our ears deaf; the five flavors make our mouth numb" (Pine, 2009, p. 24). The five color, five tones and the five flavors represent the excessive physical pleasure opposed to by Lao Tzu who suggests moderate physical relaxation and the rest of mind. Developing from Lao Tzu, Zhuang Zi suggests following the natural rules. He points out that with no rest of the mind, a person will definitely become sick. He suggests sitting down to meditate: sitting is a physical pose to help the rest of the mind; meditation is a way to help the mind transcend secular

reality to become worryless. Besides meditation, yoga is another kind of exercise that can bring peace to mind. When one practices yoga, he needs to take deep breaths and focus on the movement, and with subdued music, he can forget his worry and trouble and enjoy the ease of mind.

With the fast development of technology, people are enjoying the comfort brought by the advancement of technology while at the same time, they are suffering the psychological torture: it is hard to get something to rest their mind on, let alone easing of mind. Ni (1995) points out that “people who appear physically sound but who are depressed or bitter often develop conditions in the channels and collaterals” (p. 99). The traditional Chinese medication proves that some herbal recipes can help the ease of the mind. Many nutrition companies in China offer herbal recipes that help people ease the mind. I will discuss a recipe from DFH in the following.

**配料:** 玉竹, 芡实, 莲子, 枸杞子, 淮山, 龙眼肉

**食用疗效:** 具滋肾润肺, 安心宁神的作用, 如给小孩补脾肾之用, 则多配鹌鹑, 老鸽炖汤食用效果更佳。(DFH)

**Ingredient:** polygonatum rhizome, euryale, lotus seed, lycium fruit (wolfberry), dry Chinese yam (dioscorea), longan aril (fruit)

**Healing Powers:** This soup nourishes the kidney and moistens the lung, and it tranquilizes the heart and eases the mind. For strengthening the spleen and the kidney for the children, you can add quail or old pigeon with the above mentioned ingredients together to stew.

The above recipe from DFH is for helping a child have a sound sleep. When a child experiences something disturbing or gets too excited during the day, often he will not sleep soundly at night. Extreme emotions will affect the proper functions of the organs.

Different emotion corresponds to different organs as shown in Table 3.1 (Ni, 1995, p. 16). For example, if one is too angry, the function of his liver would be damaged; if one is too happy, the functions of his heart would be influenced; if one always lived in fear, the function of his kidney would definitely be weakened; if one always feels sad, his lung would easily get hurt by diseases such as pneumonia; if one worries too much or distresses a lot, the functions of his spleen would not work well.

Let's analyze the ingredients in the above recipe and see how they work: Polygonatum rhizome, euryale, and lycium fruit replenish the kidney; lotus seed and longan aril (fruit) nourish the heart; dry Chinese yam helps the absorbing the nutrition. They together strengthen the function of the kidney and heart which got disturbed by fear or over excitement, so the children can have a sound sleep.

### **Intuitive Thinking Mode**

Logical argument, scientific observation and experiments have a solid foundation in the western philosophical thoughts, and their influences are represented in every aspects of people's daily life. For example, on the package

of food and nutrition products, a table of nutrition facts is always included. This table is the result of scientific observation, experiment and analysis, and the readers of the table would analyze the figures on the table and apply logical reasoning to decide whether to buy the product or not. As in *Figure 3.4*, it includes tables of contents in the introduction of the product, while the DFH brochure does not. The western rigid logical thinking and data analysis can be traced back to Aristotle and Bacon. Aristotle tried to define everything and articulate them in detail. The Chinese philosophy never mind “whether the table that I see before me is real or illusory, and whether it is only an idea in my mind or is occupying objective space” (Fung, 2012, p. 357), to the contrary of which, Aristotle took analytical method to find out, prove and describe the real existence of the table. Bacon suggests to collect data from experiments and to analyze the data inductively to draw a conclusion. Following Bacon’s suggestion, science departs from philosophy and develops towards a different direction. As Conley (1990) comments: “Bacon’s paramount contribution was seen to have been his demonstration that only experiment would yield real knowledge of nature.” (p. 167). The table of contents is the demonstration of the experimental results. The comparison between the GNC and DFH brochures shows the differences in the thinking mode: GNC always includes a table of content for each product, while DFH puts a lot of pictures of the products in the brochure instead.

Compared with the western philosophy, the Chinese philosophy is more intuitive than logical, and the language used is “suggestive” rather than

“articulate”. The need to articulate facilitates the development of rhetoric. Cicero is a representative figure of rhetoric. Cicero took a high official rank because of his excellent oratory skill. Cicero and his statements on rhetoric had enormous impacts and a lasting great influence on the tradition and history of rhetoric (Bizzell & Herzberg, 2001; Conley, 1990). In Cicero’s eyes, good orators are the most valuable treasure of a country: “The smallest number of distinguished men is found among poets and orators ... far fewer good orators will be found even than good poets” (Bizzell & Herzberg, 2001, p. 290). Cicero’s logic is: good education – good knowledge -- good man – trained skill – good orator – strong state. The presidential debates in the United States are similar to the oratory in Cicero’s time: oratory is important if one wants to be a political leader.

Rhetoric had its birth and flourished in Greek cities since the democratic system there allowed and required a debate before making a public policy (Kennedy, 2007, p. 9). However, the thousands of years of feudalism history of China did not give rhetoric a good chance to exert its power as in the western countries. On the contrary, Lao Tzu and Master Kong are against eloquence but emphasize building up inner virtues instead. Both the *Analects* and *TaoTeChing* are concise but they are the sole of the Chinese philosophies. The *Analects* is the most important book of Confucianism, but in the book “each paragraph consists of only a few words, and there is hardly any connection between one paragraph and the next”; *TaoTeChing*, the most important book of Taoism, only “consists of about five thousand words” (Fung, 2012, p. 343). Chinese language’s suggestive

character is revealed in the DFH brochure too. The following is the introduction of function of American Ginseng from DFH:

**花旗参:** 其有效成分能提高神经系统的活动能力 (DFH)

**American Ginseng:** The effective components of the American Ginseng can help improve the mobility of the nervous system.

The above introduction says something inside the ginseng can improve the nervous system, but it does not articulate what they are and most Chinese consumers will not care about it.

The DFH brochure uses a lot of pictures which manifests the Chinese intuitive thinking habit. The ancient Chinese characters are picture-like. When people read the words, they can tell the meaning by the structure, the shape or just the image of the word, which is the same as reading a picture. Because “there is no built-in indication of whether a word is functioning as a noun, verb, or any other part of speech” (Dawson, 1993, p. xvi) in the Chinese language, context is extremely important to accurately understand Chinese. Since “Chinese native speakers rely more on visual representations” (Mooij, 2005, p. 121), visual provides an important context for the readers. “the immediate apprehension of things” is the “starting point” (Fung, 2012, p. 357) of the Chinese philosophy, and it also subconsciously influences Chinese people for decision making as in the idiom -- seeing is believing. The DFH brochure uses pictures to provide the context to the readers to know about the product. The Chinese consumers will trust the product more if they can “see” them.



## **Hierarchical System**

When compared with the United States, China is a society of hierarchical system. “The United States generally has much lower power distance scores, indicating more mutual influence” (Thatcher, 1999, p. 190). This is reflected in the design of the nutritional product brochures. For example, as being discussed earlier, nutritional labels with detailed information of the product are usually provided in U.S. but not in China because the American focuses on proof or evidence, while the Chinese believes or relies on the authority.

The hierarchical system in China is formed through thousands of years of Confucianism cultivation. Confucianism believes that a stable society is maintained through rituals and social orders which at the same time construct a hierarchical society. For example, in ancient China, the color yellow and the image dragon could be used only by the emperor. If someone was caught by using the forbidden color or image would be accused of treason, and the whole family - the extended family that might include thirty or forty people, would be executed. The clothes for officers of different ranking have different color and designs, so by the clothes one wear, people could tell their rank and treat them accordingly since proprieties are decided by the social status. When one reads a book written in ancient China, he will be confused with the names. Different names can refer to the same person and a certain name can only be used in a certain occasion. For example, one uses different names to refer himself when he talks with his boss, his colleague, his subordinate at work or his father, his wife

and his son at home. Master Kong realizes that good virtues cannot be gained by force, but they could be gradually instilled into people's mind through education. Naming is a good way to cultivate people's moral standard to act right and to reject wickedness (Hu, 2012, p. 98). This is why Master Kong emphasizes the right naming. In Master Kong's mind, without naming, there would be no public standard and the rituals cannot be implemented. Master Kong also points out that "if one does not understand the rites, one has no means of taking one's stand" (Dawson, 1993, p. 82). Confucianism points out that although rituals and social orders are time and money consuming, they should not be regarded as regulations imposed from outside but come from heart. For example, Confucianism suggests lavish funerals for parents because only through the funeral processes can people console their minds (Fu, 2009, p. 84). So instead of the regulation from the society, a solemn funeral is the need from people's heart.

People form the habit of respecting and trusting the authority in a hierarchical system. The elder, the people with higher rank or with more knowledge will be regarded as the authority. For the same reason, a store with longer history is creditable. When buying nutritional products, people trust those stores with long history in nutrition industry. In ancient China, people write from top to down instead of from left to right. DFH brochure organizes the titles and key words from top to down as in *Figure 3.10* to attract consumers' attention and establish the company's authority to win over the consumers.

## Summary of the Chapter

This chapter points out the differences between GNC and DFH brochures as summarized in Table 3.2.

Table 3.2

### *Major Differences Between GNC and DFH Brochures*

	<b>GNC Brochure</b>	<b>DFH Brochure</b>
Product Presentation	Pigeonholing	Holistic
Preferred Rhetorical Method	Data	Image
Products are Presented as. . .	Medicine	Food
Models in Pictures	Individual	Group
Text Direction	Horizontal	Vertical

These differences, as I have discussed in this chapter, demonstrate the differences in culture and philosophical thoughts. The logical thinking and heavily relying on the experiment from the western history result in pigeonholing and more data presenting; the intuitive thinking and trusting visual image from the Chinese tradition result in more pictures of the product, and the Chinese medicine is more the words of mouth compared to the western medicine's test groups. In an individualistic society such as the United States, each one wants to differentiate himself from others by demonstrating his own characteristics; while in a society that individual is regarded as a part of a group

such as China, people would not want to be singled out. The long-formed hierarchical system in China establishes people's respect and trust to the authority, so a store with long history will always be trusted by people.

The Chinese medication never strictly divides medicine with food, and actually often times food is the first choice medicine for people. The way that the traditional Chinese medication treats disease – not direct on the disease but takes a roundabout to treat the related organs is similar to the Chinese writing habits – pave the way to the points gradually instead of coming to the points directly. The Chinese holistic thinking mode relates human with the nature; the Yin-Yang theory connects the Confucianism's Zhong Yong and Taoism's avoiding the extreme. These philosophical differences are the roots for understanding the various superficial differences and help map out correct strategies for the Chinese market.

**CHAPTER 4**  
**RHETORICAL ANALYSIS OF VIDEO COMMERCIALS**

With globalization, knowing how to advertise in different cultures becomes increasingly important for the development of a company's international footprint. The video commercial is one of the most popular ways to promote a product or a brand. This chapter will carry out a rhetorical analysis of video commercials. Table 4.1 includes the names and the web addresses of the video commercials I have studied in this research.

Table 4.1

*List of Video Commercials Studied*

Video Names	URL
CENTURY 21 Real Estate Super Bowl Ad: "Wedding"	<a href="http://www.youtube.com/watch?feature=player_embedded&amp;v=sBvxmbA9a_Q#!">http://www.youtube.com/watch?feature=player_embedded&amp;v=sBvxmbA9a_Q#!</a>
Coca-Cola: China Red Carpet Road to Beijing Olympics	<a href="http://www.youtube.com/watch?v=5f3Kqq8AHUI">http://www.youtube.com/watch?v=5f3Kqq8AHUI</a>
Coca-Cola: "Bring Me Home" Coca Cola Chinese TV commercial	<a href="http://www.youtube.com/watch?v=5Ith7KvAESI">http://www.youtube.com/watch?v=5Ith7KvAESI</a>
Coca-Cola: Panda and Chinese New Year 2007 Ad	<a href="http://www.youtube.com/watch?v=iy4PqT1Pm6M">http://www.youtube.com/watch?v=iy4PqT1Pm6M</a>
Coca-Cola: Coke Chase 2013 Ad	<a href="http://www.youtube.com/watch?v=6uFQAqwbwSg">http://www.youtube.com/watch?v=6uFQAqwbwSg</a>
Coca-Cola: Windmill, 1997 New Year Ad	<a href="http://v.youku.com/v_show/id_XMTcyMTg5ODky.html">http://v.youku.com/v_show/id_XMTcyMTg5ODky.html</a>

Video Names	URL
Nike: Fighting Chamber	<a href="http://v.youku.com/v_show/id_ca00XMTQyNjQ2MA==.html">http://v.youku.com/v_show/id_ca00XMTQyNjQ2MA==.html</a>
McDonald's: Double Fortune Filet	<a href="http://www.youtube.com/watch?v=_kFuuQdDFDM">http://www.youtube.com/watch?v=_kFuuQdDFDM</a>
McDonald's: Cute Chinese Mcdonald Commercial (Cantonese)	<a href="http://www.youtube.com/watch?v=Go0haMrWfSY">http://www.youtube.com/watch?v=Go0haMrWfSY</a>
McDonald's Prosperity	<a href="http://www.youtube.com/watch?v=4IVQoGMjPLI">http://www.youtube.com/watch?v=4IVQoGMjPLI</a>
McDonald's: Mcdonald's China "Good Times"	<a href="http://www.youtube.com/watch?v=QoKkk7UfU9w">http://www.youtube.com/watch?v=QoKkk7UfU9w</a>
McDonald's: The Growth of Chicks	<a href="http://www.youtube.com/watch?v=cfamg-miEHY">http://www.youtube.com/watch?v=cfamg-miEHY</a>
McDonalds: Fish McBites "Fishy Fishy"	<a href="http://www.youtube.com/watch?v=4fMevYiZR4M">http://www.youtube.com/watch?v=4fMevYiZR4M</a>
McDonald's: Prince Fielder McDonald's Commercial	<a href="http://www.youtube.com/watch?v=RcvaYgWc9eY">http://www.youtube.com/watch?v=RcvaYgWc9eY</a>
McDonald's: Cleary & Harding McDonald's Commercial	<a href="http://www.youtube.com/watch?v=u1QdH6ZgJ3M">http://www.youtube.com/watch?v=u1QdH6ZgJ3M</a>
KFC: Ate the Bones - KFC commercial - "I Think I Ate the Bones!"	<a href="http://www.youtube.com/watch?v=hGlzhPVMAsg">http://www.youtube.com/watch?v=hGlzhPVMAsg</a>
KFC: Game Day Bucket Go BOOM!	<a href="http://www.youtube.com/watch?v=ff8VuYjJcZ0">http://www.youtube.com/watch?v=ff8VuYjJcZ0</a>
KFC: Spicy Half Wing KFC Chinese Commercial	<a href="http://www.youtube.com/watch?v=R9lJR5J2GSM">http://www.youtube.com/watch?v=R9lJR5J2GSM</a>
KFC: Rice Bowl Commercial	<a href="http://www.youtube.com/watch?v=ec8R8BkgaXo">http://www.youtube.com/watch?v=ec8R8BkgaXo</a>
KFC: Codfish Burger	<a href="http://www.youtube.com/watch?v=uFsFqJcVyYE">http://www.youtube.com/watch?v=uFsFqJcVyYE</a>

Video Names	URL
KFC: Yam Egg Tarts	<a href="http://www.youtube.com/watch?v=T5T5Z3042hc">http://www.youtube.com/watch?v=T5T5Z3042hc</a>
KFC: Potherb Mustard Porridge	<a href="http://www.youtube.com/watch?v=bq_ncwtlP-M">http://www.youtube.com/watch?v=bq_ncwtlP-M</a>
KFC: Golden Crab Legs	<a href="http://v.youku.com/v_show/id_XNzQwNTIwNDA=.html">http://v.youku.com/v_show/id_XNzQwNTIwNDA=.html</a>
Pepsi: Pepsi and Monks	<a href="http://www.youtube.com/watch?v=40DykbPa4Lc">http://www.youtube.com/watch?v=40DykbPa4Lc</a>
Pepsi: A Hundred Moments of Happiness	<a href="http://www.youtube.com/watch?v=QCpllACqWlA">http://www.youtube.com/watch?v=QCpllACqWlA</a>
PEPSI: Chinese New Year Campaign 2013 - Family	<a href="http://www.youtube.com/watch?v=VM_NiPL7SjA">http://www.youtube.com/watch?v=VM_NiPL7SjA</a>
Pepsi and Lay's: Spring Festival 2012	<a href="http://www.youtube.com/watch?v=btkFi7fVVGw">http://www.youtube.com/watch?v=btkFi7fVVGw</a>
DISH/ Direct TV: DISH Adds Up Great Value. DirecTV Calculates High Prices	<a href="http://www.youtube.com/watch?v=td25mb5xG5s">http://www.youtube.com/watch?v=td25mb5xG5s</a>
Direct TV / Dish: Direct TV Vs. Dish Network Commercial	<a href="http://www.youtube.com/watch?v=LHFFrJFS7uY">http://www.youtube.com/watch?v=LHFFrJFS7uY</a>
Hyundai: Hyundai "Sonata vs. BMW"	<a href="http://www.youtube.com/watch?v=bK_1cUy_97Y">http://www.youtube.com/watch?v=bK_1cUy_97Y</a>
Hyundai: Genesis Hyundai - BMW Commercial	<a href="http://www.youtube.com/watch?v=7udpI_C0yaM">http://www.youtube.com/watch?v=7udpI_C0yaM</a>
Nationwide Insurance: Nation Pam	<a href="http://www.youtube.com/watch?v=n44f_TiomUc">http://www.youtube.com/watch?v=n44f_TiomUc</a>
21st Century Insurance: "Shopping Carts" Commercial	<a href="http://www.youtube.com/watch?v=CDoAmglfj_U">http://www.youtube.com/watch?v=CDoAmglfj_U</a>
21st Century Insurance: "Puppy Love" Commercial	<a href="http://www.youtube.com/watch?v=0z5drMf2mv4">http://www.youtube.com/watch?v=0z5drMf2mv4</a>

Video Names	URL
State Farm: State Farm - "Jingle 2.0 Shopping"	<a href="http://www.youtube.com/watch?v=A3IV22FJlbc">http://www.youtube.com/watch?v=A3IV22FJlbc</a>
T-Mobile: See It Again TV Commercial	<a href="http://www.youtube.com/watch?v=pczODHEO23I">http://www.youtube.com/watch?v=pczODHEO23I</a>
T-Mobile: Monster picks "The Simple Choice"	<a href="http://www.youtube.com/watch?v=IWLMOm-93DM">http://www.youtube.com/watch?v=IWLMOm-93DM</a>

In the last chapter I discussed how to design brochures to help promote products. In this chapter I will analyze the video commercials with more emphasis on the brand promotion. A brand is "a name, term, sign, symbol, or design, or a combination of them, intended to identify the goods or services of one seller or group of sellers and to differentiate them from those of competitors" (Kotler & Keller, 2006, p. 274). The brand is the identity and "once a brand is known to consumers, it cannot easily be erased from consumers' minds" (Mooij, 2005, p. 17). So the promotion of a brand is more comprehensive than the promotion of a product.

When Batey (2008) discusses the value of brands, he mentions that the prices Nestle paid Rowntree and Ford paid Jaguar are much higher than the physical assets of the companies, which demonstrates the importance of brand values. He further cites from Interbrand's 2006 survey that "Coca-Cola as the most valuable brand name in the world" so that the owners of Coca-Cola can "charge very profitable margins - for products with ingredients as basic as water and syrup" (Batey, 2008, p. 1). In this chapter I will discuss how companies use



the traditional Chinese philosophical thoughts to guide their promotion of products and brands through video commercials in China.

### **Interchangeability and Change**

When talking about change, most westerners would think in terms of sudden, absolute differences while the Chinese are more used to a gradual, little by little changing process. Master Kong points out that change happens gradually instead of suddenly (Hu, 2012, p. 74), which is why he always warns people to mind the minor differences. Change is made when many minor differences are added together. Yi (2011) states that Yi Jing is a book that uses the simplest symbol and system to summarize and explain the ever-lasting principles hiding in the ever changing phenomena (p. 13). Yi in Chinese means change, so Yi Jing can also be translated as the book of change. The Chinese 易(yi) is composed by two graphs: the upper part 日(sun) and the lower part 月(moon). So the name yi implies the change between the sun and the moon and also includes the change between yang (male) – the sun, and yin (female) – the moon. Yang and yin are considered as the two contrasting power that push everything to move forward and there is always contrasting and unifying movement between Yin and Yang. Based on the observation of the universe, the ancient Chinese found that everything has two contrasting sides, so they encapsulate the phenomena with the concepts of Yin and Yang (Ni, 1995; Zi, 2006) as demonstrated in TaiJi. See *Figure 4.1*.



*Figure 4.1* Symbol of TaiJi (See Symbol of TaiJi, 2013).

*Figure 4.1* shows a circle formed by two fish-like shapes: one represents Yin and the other represents Yang. *Figure 4.1* demonstrates that Yin and Yang are closely related and even inter-related with each other: there is a white dot in the black part and there is a black dot in the white part. The dots look like the eyes of the fishes. *Figure 4.1* also points out that Yin and Yang are interchangeable: the wider part of Yin or Yang is connected with the narrower part of the other, which means the fullest on Yin is the starting point of Yang and vice versa. The design of the TaiJi is a typical representation of the Chinese philosophical thoughts: everything is inter-related and interchangeable and the extreme is the changing point. Different than the dichotomy method of the western thought, the Chinese focus on relationships between each other. So the circle is not divided by a straight line, which would be two parts that are not related and that they are contrasting and competing with each other. *Figure 4.1* shows that between Yin

and Yang is a curved “s” shape which means the change is a gradual process instead of happening in a sudden.

### **How Coca-Cola Copes with Chinese Attitudes about Change**

Yi Jing says that everything is changing and the best situation would occur in the “just right” time, place and method. Being “just right” is the principle of Yi Jing (Yang et al., 2011; Yi, 2011). Coca-Cola successfully applies the Chinese attitudes concerning change to create an excellent image for itself. For example, in Coca-Cola’s TV commercial “Bring Me Home,” young man – a famous athlete in China, is upset about not being able to spend the spring festival at home. He orders a dish of dumpling in a restaurant in Paris, but the dumplings look cold and over-cooked. At this moment, the waiter serves him a can of Coca-cola and the situation changes: FuWa (lucky children) appear. See *Figure 4.2* (Coca-Cola, 2007).

*Figure 4.2* (Coca-Cola, 2007) shows FuWa holding a big bottle of Coca-Cola. Coca-Cola successfully connects itself to the image of FuWa (a boy and a girl) -- who are believed to have the power to bring people good luck and happiness. When the Coca-Colas arrive, they bring FuWa, and FuWa help to change the situation from bad to good.



*Figure 4.2 Fu Wa from Coco-Cola ad.*



*Figure 4.3 Coca-Cola's Bring Me Home ad.*

The above *Figure 4.3* (Coca-Cola, 2007) shows that the change of the mood of the athlete: he was upset before but he became happy when he saw Fu Wa.

## **Coca-Cola and Change for the Better**

Influenced by YiJing, Chinese people always believe that change is an unending and ongoing process. YiJing explains that TaiJi generates sixty-four gua. Gua is a concept which is used to help people to see and understand the various phenomena in the world. It lays out the rules from beginning to the end. However, interestingly, the last gua is “not completed” (not successful yet). In this case, and because the changing condition will never stop there can be no final gua. So Lao Tzu points out that the extreme point has the potency to change. Chinese people enjoy the process of changing from bad to good. For example, the history of drinking tea could date back to thousands of years ago in China, and tea can be seen as a part of the Chinese culture. The tongue will feel bitter at the first taste of the tea, but then the aftertaste is lightly sweet. This is what the traditional Chinese believe: happiness is based on hard work. Tea is the drink for traditional Chinese intellectuals. One Chinese idiom “zhuchalundao” describes the scene that when the traditional intellectuals met and discussed about the literature or politics, they would boil water to make tea.

Coca-Cola understands this traditional Chinese way of thought and adapts its product promotion to fit into this cultural background, so it easily wins over people’s affection. In 2007 panda and Chinese New Year TV commercial, Coca-Cola uses animation but applies exactly the same method as discussed above in the commercial "Bring Me Home": Coca-Cola bundles itself with FuWa to bring in a change to a better situation. The plots are almost the same too: the

panda sees the children go home to spend the Spring Festival with the family and he missed his family too. At that moment, a can of Coca-Cola rolls to his feet and the FuWa appear to bring him home. As Mooij (2005) says, "The essence of a brand is that it is a name in the memory of consumers. It is a perceptual map of positive and negative associations, a symbolic language, a network of associations" (p. 16). Coca-Cola successfully connects its brand with a positive association in Chinese consumers' memory.

### **Persuasion through Analogy and Story Telling**

Tracing back the history of western and Chinese philosophy, we can find that western philosophy is of logic origin while the Chinese philosophy is of intuitive origin. Aristotle defines various phenomena and categorizing them, applying enthymeme in his logical arguments. Bacon emphasizes the observation of the objects while Mencius emphasizes reflecting upon oneself to find out the answer for improvement (Fu, 2009, p. 57). In the literature review chapter, I reviewed how Plato uses husbandry to make his points with the method of syllogism. Here I present how Mencius illustrates his viewpoints:

We should not be like the man of Sung. There was a man of Sung who was grieved that his grain did not grow fast enough. So he pulled it up. The he returned to his home with great innocence, and said to his people: "I am tired today, for I have been helping the grain to grow." His son ran out to look at it, and found all the grain withered. (Fung, 2012, pp. 411-412).

Both Mencius and Plato used the husbandry to illustrate their viewpoints, but Mencius told it through a story and analogy while Plato through rigorous dialectical syllogism.

In an American movie showing a court scene, we can always hear the similar interlocution as in the following: “Did you or did you not go to his office at 8 o’clock on Monday (Feb. 4, 2000)?” When the person tries to explain or say something else, the lawyer would stop him and says, “Please answer Yes or No to my question.” This is a typical dialectic mode of conversation advocated by Plato. The rule for such conversation is:

Two people are needed to engage in dialectic, one of whom is the questioner and the other the answerer. The questioner seeks to get the answerer either to agree to a position or to contradict an answer previously given. The answerer must respond with “Yes” or “No” to the questions put by the questioner. Refusal to answer is “against the rules,” for it halts the interchange. (Conley, 1990, p. 10)

The above paragraph describes how to apply dialectic syllogism in a conversation. Dialectical syllogism is accepted and widely used both formally (as in the court) or subconsciously (as in daily life) for making decisions in western societies. When seeing objects, analyzing phenomena and establishing philosophical system, the ancient Chinese philosophers apply intuitive thinking mode and make judgment from daily experiences (Yang et al., 2011, p. 7). Story telling is a typical way for persuasion, and the listener will apply analogy to get to the real meaning. A Chinese expression “Ting Hua Ting Yin” which means

one needs to understand the context to understand the meaning. Focusing on the context and using context as the bridge to correctly understand the meaning is the philosophy from YiJing, as Ding (2003) points out that the philosophy of Yi Jing is the “unity between contexts and individual objects” and “emphasis on context is the major feature of Yi Jing” (p. 327).

### **McDonald’s Use of Analogy and Storytelling**

McDonald’s uses the story telling and analogy method in its TV commercial. For example, in a commercial named “The Growth Of Chicks” (McDonald's, 2011a), it first shows several chicks walking and the line of the commercial says: Nature is the mother of everything so McDonald’s promises to follow the natural rules. We don’t go through shortcut because growing has no shortcut. And then the camera shot follows the chicks’ walking into a Child’s hand. See *Figure 4.4* (McDonald's, 2011a).

*Figure 4.4* (McDonald's, 2011a) shows a child with the chicks and people will naturally compare the growth of chicks to the growth of children. That growth has no shortcuts is generally understood for the education for a child. Here, using analogy, people will understand that it is not a good idea to use shortcuts such as using man-made hormone and growth substances while growing chicks. This is not good for the chicks and it’s not good for the people’s health.





Figure 4.4 McDonald's the "Growth of Chicks" ad.



Figure 4.5 McDonald logo and slogan in the "Growth of Chicks" ad.

At the end of the commercial, one of the chicks continue walking into the big M – the symbol of McDonald's as in the above *Figure 4.5* (McDonald's, 2011a). Since it has been accused for using the accelerating maturity chicks as its food material in China, McDonald's uses this commercial to tell the consumers that

they will carefully choose the material they use in the burger and try to assure the consumers the quality of its products.

### **Glocalization Using Analogy and Story-Telling**

*Figure 4.5* (McDonald's, 2011a) demonstrates the big M which seems to be made of pieces of chicken. "I'm lovin' it" is the slogan of McDonald's and it helps McDonald's achieve the "Marketer of the Year" award in 2004 (Deuze, 2007). Through the organization of "I'm lovin' it" global marketing, McDonald's "united and aligned all McDonald's enterprises around the world behind a single theme and brand direction, while at the same time allowing local agencies to create their own adaptations and interpretations of the campaign slogan" (Deuze, 2007, p. 120). Appropriately applying glocalization strategies, McDonald's wins over different markets in the world.

Since in the commercial lines, it says that McDonald's promises to follow the growing rules, with analogy people will assume that the materials McDonald's uses are good natural materials. This commercial uses analogy to connect the chicks to the children, and the chicks to McDonald's, which is all carried through story telling. Knowing the accepted way of persuasion for Chinese, McDonald's successfully establishes its image in China. Pepsi also builds up its brand in the commercial by telling stories. For example, in a Pepsi TV commercial describing the growth of a child from western country in a Taoism temple, it is a growth of the inner strength and wisdom rather than

defeating others. I will discuss more about this commercial later in this chapter. At the end of this commercial, the screen puts on the image of Pepsi and one phrase “ask for more” which is remembered as Pepsi’s slogan as keep improving itself.

### **Warmth and Support from the Family**

Much of Western cultures evolved from the ancient Greeks. Fung (2012) mentions that the Greeks “were primarily merchants. And what merchants have to deal with first are the abstract numbers used in their commercial accounts ... they developed mathematics and mathematical reasoning. That is ... why their language was so articulate” (p. 358). Formed by merchants who have equal social status, ancient Greek was the nourishing soil for oratory through which the orators could win over people. Conversely, formed by families of farmers, ancient China gradually developed a hierarchical social system imitating the relationships within families. In such a system, the oratory is not so important as *guanxi* (relationship). All thoughts of Confucianism based on the consideration of family (Fu, 2009, p. 46). The ancient Chinese society was formed by each individual family, so naturally its system imitated the family system, which reflected in the Chinese moral system that the elder should be respected and the younger should be protected. Mencius divides the social relationships into five types and he explains the relationships as:

- Father and son should love each other.

- Ruler and subject should be just to each other.
- Husband and wife should distinguish their respective spheres.
- Elder and younger brothers should have a sense of mutual precedence.
- Between friends there should be good faith (Fung, 2012, p. 406).

### **CENTURY 21 Misses the Chinese Family Mark**

In the CENTURY 21 Agent's 2013 Super Bowl Commercial named "Wedding," a son-in-law faints at a wedding ceremony when he hears that his mother-in-law will move in with them. This commercial contradicts the Chinese concept of family and in China will not get the humorous result the advertisers hope for.

For the Chinese, marriage brings two families together as one, and the in-laws should have the same right, respect, and responsibility in the family. For example, in the situation described in the above commercial, the son-in-law should take for granted that his mother-in-law has the right to live with them. Instead of fainting, he should be happy to welcome his mother-in-law.

### **Pepsi's Success Using the Chinese Family Theme**

Family plays a significant role for each individual and also for the society as a whole. Each of the family members depends on the warmth and support of the others. Many companies have come to recognize the importance of the concept of family in the Chinese mind and use it in their commercials. For

example, Pepsi launched its short movie TV commercial in the Chinese spring festival in 2012. The commercial is a story of a father who has prepared his children's favorite food – Pepsi drinks and Lay's chips -- for them to enjoy when they come home to spend the spring festival, but he is told that they cannot come home. They are either busy working or travelling with the friends. As the story proceeds, the three children of the old man buy Pepsi and Lay's chips which remind them their childhood happiness, and they realize how important it is to spend the holiday with their father. So they all go home and have a great holiday with their father together. At the end, it says: "we are on our way home, what about you?" (PepsiCo, 2012) and underneath of which is the logo of Pepsi.

China is an agricultural country based on its continental geographical background, thus the land is the most valuable treasure of each family. Many people are completely attached to their land. As Lao-tzu says, "The neighbouring state might be so near at hand that one could hear the cocks crowing in it and dogs barking. But the people would grow old and die without ever having been there" (Fung, 2012, p. 352). The immovable land led not only to the slow mobility of population but also to the forming of the social system in ancient China. Since living was based on farming on the land, a family, generation after generation, except for war or other unavoidable disasters, would not leave their land and they would expand their families within its confines. Beijinglixiang – an idiom in Chinese describing the grief when one was forced to leave his hometown. Although many Chinese people, especially those in big cities, are not

living in the places they grew up, the reluctance to move to a new place is still common compared to the mobility of people in the United States.

As Batey (2008) says, “When the values associated with a brand correspond positively with our own value systems, we are likely to identify with that brand” (p. 117). Pepsi establish its brand image in China by corresponding positively with the Chinese concept of family.

### **Pepsi Repeats Its Success with the Chinese Family Theme**

PEPSI (PepsiCo, 2013) continued its success by launching another hit using the Chinese concept of family in its Chinese New Year Campaign commercial in 2013. At the very beginning of the commercial, the question “What is family?” is being raised, and people talk about their ideas one by one as in the following:

- “Someone who is always there to give me warmth and support, regardless of what I do.”
- “We would leave notes for each other on the table. He would say, the weather is getting cold, I have brought out your winter clothing.”
- “Such a small cake shared by six or seven classmates. Each of us only have a little mouthful. But the feeling was one of sharing what little we had.”

- “I can do all sorts of silly things in front of her. He would never get frustrated at me. He would just laugh it off as I am crazy.”
- “During tough times, he would just look at me and pat me on the shoulder and I would know he is there for me. No words need to be spoken.”
- “The way they look at you, you can feel the closeness.”

These are the answers when people talking about how their friends giving them the feeling of family. After people’s talk, the screen shows the following words: “with love, we are all family. Where there is love, there is family. This Chinese New Year, we will be reunited with the family we were born to. But let us send a message to thank our other ‘family’, the ones who have been with us throughout the year.” At the end, a can of Pepsi appear with the words “爱无限, 家无疆 Love, like family, is all around us.” Through this TV commercial, Pepsi identify with the Chinese people by advancing its role in the concept of family and it achieved great success.

### **McDonalds also Recognizes the Importance of Family in Its Ads**

Some commercials present the theme of family through pictures of different happy hours spent with the family. For example, McDonald’s “Good Times” commercial shows the warm moments of the family accompanying with a soft sweet song. For example, *Figure 4.6* (McDonald's, 2011b) shows the closeness between a father and a daughter.



*Figure 4.6* Father and daughter from McDonald's "Good Times" ad.

In *Figure 4.6* (McDonald's, 2011b), the daughter holds a drink that her father bought her in McDonald's. She looks at and talks to her father and the father looks at his daughter and listens attentively. McDonald's commercial catches this pleasant moment of the family and relates it with its brand.

Respecting the elder members in the family is the Chinese tradition. Many elder people enjoy playing Taiji Quan for keeping healthy. McDonald's commercial "Good Times" shows how these elderly people practice Taiji Quan in the park. See *Figure 4.7* (McDonald's, 2011b).





*Figure 4.7* People practice TaiJi from McDonald's "Good Times" ad.

*Figure 4.7* (McDonald's, 2011b) is featuring an old man practicing TaiJiQuan. His movement of the arms looks like the Big M image of McDonald's. When talking about family, the Chinese will think about the extended family which includes not only parents and children, but also grand-parents, great grand-parents, uncles, aunts and cousins. "With a greater frequency than many other immigrant groups, Asian Pacific immigrants to the United States – most especially, recent immigrants – invite members of such extended families to visit them in the United States" (Mueller, 2008, p. 2013). For most Asian cultures, family refers to the extended family and the members in the extended family are close.



*Figure 4.8* Family dining from McDonald's "Good Times" ad.

*Figure 4.8* (McDonald's, 2011b) is also from McDonald's "Good Times" commercial, showing the three generations enjoy the meal at McDonald's together.

In Chinese, there are many equivalent words for cousins, uncles, aunts, and grandparents. For example, an older male cousin from father's side is called "Tang Ge" and the younger one is "Tang Di"; an older female cousin from father's side is "Tang Jie" and a younger is "Tang Mei"; an older male cousin from mother's side is called "Biao Ge" and the younger one is "Biao Di"; an older female cousin from mother's side is "Biao Jie" and the younger is "Biao Mei." The uncle from father's side who is older than one's father is called "Bo" and if he is younger than one's father is called "Shu." The uncle from mother's side is

called “Jiu.” The aunt from father’s side is called “Gu” and the aunt from mother’s is called “Yi.” The grandfather from father’s side is called “YeYe” and “WaiGong” refers to the grandfather from mother’s side. The grandmother from father’s side is called “NaiNai” and “WaiPo” refers to the grandmother from mother’s side. It is important to remember these addresses for social occasions.

### **McDonald’s Connects with the Local Culture Using Glocalization Principles**

The commercial and McDonald’s brand name makes a deep impression in the Chinese people’s minds, and it “carries many associations in the minds of people: hamburgers, fun, children, fast food, convenience, and golden arches” (Kotler & Keller, 2006, p. 25). McDonald’s has been doing an exceptionally good job of glocalizing its products and brand in the world. “Although McDonald’s has maintained a common service ethos (speed, cleanliness, cost and predictability), its adjustment to local cultural norms is perhaps a perfect example of glocalization” (Turner & Khondker, 2010, p. 70). McDonald’s adapts itself to the local culture and philosophical values, and in different countries, McDonald’s appears as different images, such as the fast-food place, the teenage meeting place, the kids’ playing ground or the comfortable and clean leisure place for housewives to meet.

McDonald’s double fortune file commercial in 2011 says: “The double fortune file: perfect for the biggest fortune of all – family” (McDonald’s, 2012). Compared with its commercial in China, McDonald’s commercials in the United

States are filming the get-together among friends, especially the young. For example, McDonalds's Fish McBites commercial "Fishy Fishy" and its Cleary & Harding's hand dancing are all setting the cool tone for the young people's party and leisure time. Not only McDonalds's, KFC's TV commercial also always presents the scene of the young people's party among friends, such as the commercial "I think I ate the bones" and the "Game Day bucket go BOOM." The links to these commercials are provided in Table 4.1 at the beginning of this chapter.

#### **How Coca-Cola Deals with Chinese Family Traditions**

Coca-Cola is a big success in occupying the Chinese market and its success sets in its understanding and respecting the Chinese culture and philosophy.



*Figure 4.9* Fu Wa and family reunion from Coca-Cola "Bring Me Home" ad.

Coca-Cola notices the importance of the concept of family in Chinese mind and based on this philosophical thought, it creates many TV commercials presenting the family value. For example, *Figure 4.9* (Coca-Cola, 2007) is a picture from Coca-Cola's "Bring Me Home" commercial. FuWa open the door of a happy reunion family dinner during the spring festival. Coca-Cola's Chinese New Year windmill commercial demonstrates a joyous spring festival atmosphere in the countryside of China. The whole big family spend the holiday together: Women chat and prepare a gorgeous dinner; men are pasting couplets on the doors; the children are playing fireworks.

### **Being Suggestive in Expression**

Avoid strong declarations when dealing with the Chinese culture. Fung (2012) points out that "suggestiveness, not articulateness, is the ideal of all Chinese art, whether it be poetry, painting, or anything else" (p. 344). The traditional Chinese painters are usually scholars, and the paintings are for edifying virtues and relaxation (Hao & Yang, 2010; Shaughnessy, 2000). Typically, these scholars want to express their ideas through the artistic work in an implicit way. "In poetry, what the poet intends to communicate is often not what is directly said in the poetry, but what is not said in it" (Fung, 2012, p. 344). This requires the readers to read "outside the poem" and read "between the lines" (p. 344). Du (2010) says that the painting of flowers in west emphasize the structure of the flower itself and it focuses on the proportion of sizes, the comparison of

color and different perspectives; while the painting of flower in China focuses on the manner of the flower and its dynamic state. The Chinese flower painting tries to capture the spirit of the flower by drawing different lines: long-short; thick-thin; turning; stop; fast-slow; hard-soft; dense-weak (pp. 61-62). The suggestiveness of the Chinese arts has its root in the Chinese philosophies.

Zhuang Zi (a famous figure of Taoism) says:

A basket-trap is for catching fish, but when one has got the fish, one need think no more about the basket. A foot-trap is for catching hares; but when one has got the hare, one need think no more about the trap. Words are for holding ideas, but when one has got the idea, one need no longer think about the words. (Fung, 2012, p. 344).

The Chinese paintings focus on the spiritual essence, and outlook of the objects are like the basket-trap or a foot-trap which is only a tool for capturing something that people really want. Confucianism takes the same view as Taoism for appreciating the art. As said in the *Analects*, when Master Kong plans to move to a remote area to live, someone persuades him not to because of the uncivilized of the place, but Master responded: "If a gentleman dwelt among them, what lack of civility would they show?" (Dawson, 1993, p. 32). In other words, whether a house is civilized or not does not depend on the house itself, but on the character of the person who lives in it.

**McDonald's Using Suggestive Meaning of Fu (Good Luck)**

*Figure 4.10* (McDonald's, 2012) is a picture from McDonald's Chinese New Year dragon dances commercial.



*Figure 4.10* Fu (Good Luck) made with McDonald's burgers.

On the plate in *Figure 4.10* (McDonald's, 2012), it is a Chinese character 福 which means good luck. This can be seen as a calligraphy written with food. In the commercial, the person who acts as the head of the dragon in the dragon dance, puts the burger on the plate and makes them into the shape of the 福 character. This is a suggestive way that McDonald's burger can bring good luck.

When discussing a concept, western philosopher like to give a clear and specific definition such as Aristotle who tries to categorize and define everything, while the Chinese philosophers focus more on the relativity of different concepts. For example, right and wrong are relative: it is right today but might be wrong tomorrow; it is perfectly right for a person but wrong for another to do even exactly the same thing (Fu, 2009, p. 53). Often times, no fixed rules, instead,

depending on the situation at the moment. Yin and Yang are relative concepts: it is hard to define Yin or Yang without comparison. Zi (2006) gives examples for the relativity of Yin and Yang: water of sixty Celsius degree is Yang compared to water of ten Celsius degree because it is hotter; however, it is Yin compared to water of a hundred Celsius degrees because it is colder. What's more, Yin and Yang are interchangeable. For example, when the water is boiled, it is Yang and when it cools down, it changes to Yin (p. 37). The relativity in philosophy leads to the suggestive in the expressions. For example, in the Chinese cooking, people would tell you "add some salt" or "add some sugar", and some is a relative concept. Cooking is more like an art for Chinese since most of the time people cook according to how they "feel" about the food. However, cooking is more like a scientific experiment in western countries for they always cook according to recipes with very specific instructions.

### **KFC Rice Bowl and Suggestive Picture of Rice Field**

Most Chinese subconsciously try to avoid the extreme because deep in their minds, they would think: "when a thing reaches one extreme, it reverts from it," which "no doubt comes from Lao Tzu" (Fung, 2012, p. 430). For example, the Chinese thinks that the flowers in bud are more beautiful than the full blossom; likewise, the waxing moon is prettier than the full moon because the full blossom suggests withering and full moon suggest waning is coming soon. Chinese is pictographic so the words are like pictures. The look suggests



the meaning of the words. Often times, commercials use pictures to suggest the audience the quality of their product. For example, see *Figure 4.11* (KFC, 2013b) in the following:



*Figure 4.11* The rice field from KFC “Rice Bowl” ad.

*Figure 4.11* (KFC, 2013b) shows a large rice paddy which is suggestive that the quality of the rice is very good. With a voice over in the commercial says that the rice comes from DongBei, an area in China where the rice is said to be of good quality. This suggestive expression is better than articulating hard facts because people can imagine, and imagination usually can patch up anything missed to make it perfect in people’s mind.

### **Strong Feelings of Loyalty and Group Identity**

The values a society treasures and encourages differ greatly. For example, the Chinese treasure the value of patriotism, while “the dominant American

culture is considered to be highly individualistic" (Mueller, 2008, p. 88) and "happiness is one of the most important American values" (Mooij, 2005, p. 89).

As Mooij (2005) points out:

Values like patriotism and nationalism are more meaningful in some countries than in others, often depending on their histories. For countries that have always had open borders, such as the Netherlands, these values are neither meaningful nor important. If someone in the Netherlands were to declare himself ready to die for his country, people would start laughing. (p. 89)

Chinese are educated with Confucianism and, Confucianism cultivates people to become sages by the combination of inner virtue and outside rituals. Confucianism's philosophy aims to cultivate a class of social elites who can ignore their own wants and needs for the better of the whole country. These elites are described as Jun Zi. Master Kong states that only those who are humane, wise and courageous can be called Jun Zi because "the humane do not worry; the wise are not perplexed; and the courageous do not feel fear" (Dawson, 1993, p. 57). Jun Zi has the perfect virtue - Ren, and he is a man who takes the social responsibility to propagandize and pass on the perfect virtues.

Confucianism's putting the social value higher than one's individual value leads to the collectivism of the Chinese that one's value is best presented in the group.

This feeling of belonging to a group develops into the royalty virtue. Betraying the group is taboo. Research shows that "Asian Americans tend to be particularly loyal to firms that support their communities" (Mueller, 2008, p. 216).

If a company applies the appropriate Chinese images in their commercials, they will more likely gain the Chinese community's good will. When Chinese people believe in the brand, they may buy only products from that brand. It is not surprising to see many Chinese people will just shop in certain stores they have had experience with and have trusted. So using images wisely is the key to win over Chinese consumers.

### **Nike Using Chinese Imagery Badly**

Some commercials have used some Chinese images but have not used them correctly. For example, in Nike's fighting chamber commercial in China, the fairy images from Dunhuang Murals - a famous sacred historic site, are used as prostitutes to seduce the basketball player. See *Figure 4.12* (Nike, 2007).



*Figure 4.12* Fairies from DunHuang in Nike ad.

Also, in this commercial, the dragon, which is well-known as the totem of Chinese, becomes the evil enemy which is beaten down by the player in the commercial, as shown in Figure 4.13 (Nike, 2007).



Figure 4.13 Dragon in Nike ad.

Both the fairy and the dragon images are treasured by the Chinese culture, and the Chinese have strong feeling of loyalty and group identity. The distorted images in this commercial hurts the Chinese people's feeling, and it was severely attacked by the Chinese people. The commercial was discontinued shortly after its first broadcast.

### **McDonald's Using Imagery Well**

There are many commercials that use the Chinese images appropriately and impress the audience greatly. For example, McDonald's dragon dances commercial uses the dragon dance – a typical traditional Chinese activity to celebrate some good big events or holidays to tactically connect the brand of McDonald's with the Chinese living as shown in *Figure 4.14* (McDonald's, 2012).



*Figure 4.14* Dragon dance from McDonald's ad.

*Figure 4.14* (McDonald's, 2012) demonstrates the scene for celebrating the spring festival. All family members, including grandparents, uncles and aunts and the children are watching the dragon dances together. The dragon dance is a typical activity for the spring festival and usually the dragon will spit something good from its mouth. In a family get-together during the spring festival, the elder members of the family will give something valuable to the younger and the younger will pass a cup of tea with both hands to the elder to show respects to them. In this commercial, the father of the child acts as the head of the dragon

and he puts down something “valuable” on the table – the burgers from McDonald’s. The child presents the plate holding burgers to the elder members in the family and the guests. Applying the Chinese customs, McDonald’s is saying that its burger is good and it fits into the Chinese tradition.

### **KFC Also Uses Imagery Effectively**

Another good example of using the Chinese image is KFC’s golden crab legs commercial. Beijing Opera is a typical traditional Chinese stage art and it is regarded as the quintessence of China. Many people, especially the older people, love this art. KFC uses the Beijing Opera to introduce its new product to the Chinese consumers. See *Figure 4.15* (KFC, 2009).



*Figure 4.15* Bei Jing Opera performance from KFC ad.

Putting the performance of Bei Jing Opera in the commercial gives recognition of this traditional Chinese art by KFC. This shortens the distance with the brand and the consumer because it recognizes and values the Chinese aesthetic. As O'Shaughnessy (2004) says, "Consumers, in buying a piece of clothing or any other product, are associating themselves with that brand's connotations" (p. 58). The brands and the consumers need to recognize each other and the commercial serves as a good channel to fulfill this function.

Table 4.2

*Cultural associations of color (Horton, 1993)*

Culture	Red	Yellow	Green	Blue
Europe and North American	danger	caution, cowardice	safe, sour	masculinity, sweet, calm, authority
Japanese	anger, danger	grace, nobility, childish, gaiety	future youth, energy	villainy
Chinese	joy, festive occasions	honor, royalty		
Arabic		happiness, prosperity	fertility, strength	virtue, faith, truth

Besides images, the choice of color is a striking mark for identity claiming and the recognition of social and culture values. As Alberts and Geest (2011) say, “Common sense tells us that color matters: we don’t expect a law firm or a hospital to present itself in purple, or a toy store in black and white” (p. 150); in other words, color has meanings. Color can be related with the brand name -- “a dominant corporate brand color, like blue for “Big Blue” IBM and red for the Coca-Cola Company” (Alberts & Geest, 2011, p. 150). Color also has cultural associations. See Table 4.2 (Horton, 1993).

As Table 4.2 (Horton, 1993) shows, red is related with joy and used in festive occasions in China. In the above successful TV commercials in China, red and bright yellow are frequently used. Batey (2008) points out that a brand is “the set of associations, perceptions and expectations” (p. 4) and it is the “guarantee of authenticity and trustworthy promise of performance” (p. 3). Using the image and color appropriately and wisely can establish the association with the consumers.

### **Relation with the Nature: Holism**

For Confucianism, Heaven is always closely related with people. The core of Confucianism philosophy can be said to be loving people and knowing the heaven (Yang et al., 2011, p. 15). The *Analects* is the most important book for Confucianism, and the essence of the *Analects* is to infuse people with limitless power by combining the influence of the heaven, earth and people, and making



them a whole (D. Yu, 2006, p. 9). Different cultures have very different views on the relationships between human and nature. For example, for North American, “Nature and the physical environment can be and should be controlled for human convenience”; for African, “people as dominated by nature ... nothing can be done to control nature” (Mooij, 2005, p. 59). The nature, for Confucianism, is the spiritual encouragement to perfect inner virtues and it excites people’s passion for their beliefs. In Taoism’s eyes, the nature is the source for peaceful mind and spiritual transcendence – the Tao.

### **Coca-Cola Applies Holistic Ideals Using Chinese Art**

In traditional Chinese paintings, the nature, especially the mountain and water is the major theme and the human being is just a tiny dot in the picture. This reveals the holism philosophy: everything in the universe, including the human being, is a tiny component of the whole integrative system.

The nature is always the big background. In many commercials in China, the camera shots imitate the traditional Chinese painting which represents the holism philosophy. For example, in Coca-Cola’s windmill commercial, the remote mountain is the big background, people are like spreading dots on the picture and the red windmill is rolling which is believed to bring in good luck and the Coca-Cola brand name and image appear in red at the center of the picture. See *Figure 4.16* (Coca-Cola, 1997).



Figure 4.16 Image from Coca-Cola “Windmill” ad.

Figure 4.16 (Coca-Cola, 1997) can be seen as a traditional Chinese painting with the brand name of Coca-Cola. This is a very early commercial of Coca-Cola in China and it helps to start the Coca-Cola’s dominance of the Chinese soft drink market.

### **KFC’s Similar Effort**

KFC, too, keeps the philosophy of the traditional Chinese art in mind when filming its commercial in China. For example, Figure 4.17 (KFC, 2011) is a shot from its yam egg tarts commercial.

Figure 4.17 (KFC, 2011) puts the couple in the following surrounding: the branches of the trees are almost bare which implies it is in winter. It seems very quiet. The girl’s coat is purple as is the background. The picture shows that the

story happens in a quiet winter evening. The cold weather serves as a foil, contrasting to the warmth in the lovers' relationship, which is expressed with the KFC's warm yam egg tart.



*Figure 4.17* Serene image from the KFC “Egg Tart” ad.

Purple is regarded as a warm and sweet color in China. The color of the clothes is purple; the background of the picture is purple; the egg tart is made with purple yam. Purple is the color that connects different things and it means warm and care -- the theme of the commercial.

### **McDonald's Ads Introduces Holism Using the Concept of Feng Shui**

Admiration for nature reflects the study of Feng Shui - the knowledge of finding auspicious places. As I mentioned earlier, the ancient Chinese believe the heaven, the earth, and the human being are a whole, so the most desirable site would be a place that aids in communication between the three. These kinds of

places are said to have good Feng Shui. People try to find such places and keep them for their future generations to get good luck and protection from the gods. In the study of Feng Shui, numbers are coated with myth and magic as I have demonstrated of the usage of nine for the Temple of Heaven in the literature review. According to the study of Feng Shui, mountains are regarded as yang and water is regarded as yin. The south of mountain is yang; the north of mountain is yin; the north of water is yang; the south of water is yin. A good place for a house should with the back towards mountain and facing water, besides, it should with back towards north and facing south to have enough sunshine (Hao & Yang, 2010, p. 24).



Figure 4.18 Image from McDonald's "Good Times" ad.

McDonald's has developed its sensitivity of different culture and philosophical thoughts during its glocalization process. For example, in its "Good Times" commercial in China, it shows a child flying a kite in a place that could be said of good Feng Shui. See *Figure 4.18* (McDonald's, 2011b).

*Figure 4.18* (McDonald's, 2011b) shows a place with lots of trees and a brook, and a vaguely revealed mountain in the distance. A place with good Feng Shui has mountains, water, and good air. In the commercial, a child flies a kite in this park-like setting. At the bottom of the screen, it shows "good time, enjoy the delicious together" and McDonald's brand at the side. McDonald's adds itself to a comfortable and auspicious picture, so people would relate the brand with something good and lucky.

### **KFC's Model for Glocalizing Its Menu in China**

The holistic philosophy advocates that people live in conformance with the natural law because the principle for the nature is the same for our body. The *Inner Classic of the Yellow Emperor* says: "If the four seasons become disrupted, the weather becomes unpredictable and the energies of the universe will lose their normalcy. This principle also applies to the body" (Ni, 1995, p. 27). Master Kong has strict rules for eating and rest: "He does not eat except at the proper time"; "Even if the meat is plentiful, he does not let it be more abundant than the rice"; "When eating he does not converse, nor does he talk in bed" (Dawson, 1993, p. 36).

KFC is an expert in glocalizing its food in China. See *Figure 4.19* (KFC, 2009) from its golden crab legs commercial.



*Figure 4.19* Close-up of a crab leg from KFC ad.

*Figure 4.19* (KFC, 2009) is a fresh crab leg, with which KFC indicates the excellent quality of its material in making food. The holistic point of view leads to the habit of eating fresh instead of processed food. Eating habits are formed through generations' customs. Mueller (2008) compares Asian households' food-at-home expenditures with other households and finds that they spend "almost one-quarter" on "fruits and vegetables, mostly to fresh fruits (8.8%) and fresh vegetables (10.4%)," while other households spend "only about one-sixth" on the same items (p. 229). KFC knows that the Chinese want to "see" the ingredients used, so it demonstrates lots of fresh crab legs in the commercial. Moreover,

instead of taking the meat out of the shell, KFC keeps the shell on the tongs and just fries the meat wrapped with flour. See *Figure 4.20* (KFC, 2009).



*Figure 4.20* Golden, deep fried crab leg from KFC ad.

*Figure 4.20* (KFC, 2009) is the golden crab leg sold in KFC China. Mostly, the meat or seafood are served as a meat ball in KFC in the United States. Knowing that the Chinese want to see the original material, KFC demonstrates the material in the commercial and makes the product closer to its original look.

### **Relations Among People: Harmony**

Harmony is the core of the Chinese culture. Always caring for others and considering the relationships among each other are the focus of Master Kong's theories. Master Kong pointed out that helping others to achieve their successes

is to help oneself to get success too: “The humane man, wishing himself to be established, sees that other are established, and wishing himself to be successful, sees that other are successful.” (Dawson, 1993, p. 23). Helping others to realize their dreams is a way to practice “ren” – the core virtue of Confucianism. For Taoism, “the Way of Heaven is to win without a fight” (Pine, 2009, p. 146).

Taoism teaches people to avoid fighting or quarrelling.

### **Argumentative Commercials**

As I mentioned in the literature review, the western culture talks about conquering or competing and it articulates with clear rational reasoning. It focuses on logical argument such as syllogism or enthymeme to establish its argument. These characteristics can be seen in the TV commercials designed for the American audience. For example, the Nationwide Insurance in its commercial – Nation Pam, and the State Farm insurance in commercial – “Jingle 2.0 Shopping” both compare themselves with other companies although they have not pointed out other companies’ names. However, in 21st Century Insurance commercial, it clearly point out its competitor’s name – Geico. For example, in the commercial – “Puppy Love,” the puppies run from Geico to 21st century and the line says “Puppies don’t lie” which means 21st century insurance is better. At the end of the commercial, 21st century states “same great coverage for less.” See *Figure 4.21* (21st Century Insurance, 2012a):





Figure 4.21 Image from 21st Century's "Puppy Love" ad.

21st Century Insurance always compared its price with Geico. For example, in another commercial, "Shopping Carts," it says that "switched from Geico, 21st century saved \$508 a year" (21st Century Insurance, 2012b).

These commercials may be seen between T-Mobile and AT&T too. In T-Mobile's "See It Again" commercial, two motor cyclists, one (a woman) representing T-Mobile and the other (a man) representing AT&T are on the road. In the commercial, as the man rides, the woman passes so quickly she is just a blur. They have to replay the commercial in slow motion so everybody can see her go by – ergo, "see it again". At the end of the commercial, two comparable images of T-Mobile and AT&T are shown on the screen as in *Figure 4.22* (T-Mobile, 2012).



Figure 4.22 Image from T-Mobile's "See It Again" ad.

In another commercial, a monster picks "The Simple Choice". The symbols of T-Mobile and AT&T are compared to each other as well. See *Figure 4.23* (T-Mobile, 2013).



Figure 4.23 Image from T-Mobile's "The Simple Choice" ad.

The above are examples of the ways many American companies compare themselves in commercials.

### **Comparable False Logic in Arguments**

Comparable false logical arguments are frequently used in car commercials. For example, the car commercial Hyundai Sonata vs. BMW compares the horse power, the speed and the roominess between the two cars. From the syllogism the Hyundai commercial provides, people are meant to draw the conclusion Sonata is better than BMW.

The commercial implies that more horse power, greater top speed, and larger cabin size equals a better car, ignoring the fact that the very best cars are not necessarily faster or bigger. The measure of the best cars includes a balance of quality of handling, safety, construction, ride, speed, size, and horse power (with the latter three being the less important of the qualities). In many respects, this is a “my best compared to your worst” false logic.

This kind of commercial is also used by Dish and Direct TV. They compete with each other in their commercials. Dish says Direct TV’s prices are too high while Direct TV points at Dish’s dearth of mainstream channels. Both put the image of Dish and Direct TV on contrasting screens as shown in *Figure 4.24* (Direct TV, 2012) to demonstrate the comparison.



*Figure 4.24* Image from Dish Vs. Direct TV ad.

Comparison of product is widely used in western TV commercials because people like to use the information from comparison to make what they consider the logical choice. Knowing this mode of reasoning, the companies try to provide information that leads the consumer to draw favorable conclusions as they compare the products.

Comparable false logical arguments as shown in the above analysis are seldom used in the Chinese commercials, and they would not be welcomed by people because harmony is such an important principle. "In individualistic culture, advertising must persuade, whereas in collectivistic culture the purpose is to build relationships and trust between seller and buyer" (Mooij, 2005, p. 144). Confucianism points out that everyone lives in a social net and all behaviors are interactive actions. If one attacks another, he will be attacked back. To maintain social order is to effectively deal with the relationships among people. For

Chinese, if anything can be settled without a fight, it would be the first choice; even if the fighting is unavoidable, the goal of any fighting is to stop further fighting. Even the Chinese Gong Fu, which superficially seems to be about the skills for fighting, teaches people not to seek prevailing over others. Gong Fu is not about fighting, but for preventing fighting. For Taoism, it requires more courage to stay still than taking an action, and it requires more courage to live than to die. The principle of Zhong Yong, which means being just right – no less nor too much -- is a method for helping people to maintain harmony.

### **Cultivation of Inner Virtues**

Instead of analyzing “ethical terms in the manner of much Western moral philosophy,” Master Kong focuses on “assist[ing] the individual in the essential process of self-cultivation” (Dawson, 1993, p. xiii). Confucius always advocates people building the inner virtues because the inner virtues can give people the power to stick to the firm belief and the decisive action to carry out their dreams no matter what others say about them. Confucianism developed Zhou Gong’s ritual system into the idea of Ren (the perfect virtue). Ren is regarded as the most valuable virtue of humanity, so Ren is a popular name for people and even stores. (e.g., Tong Ren Tang, a nutrition company with long history in China). “Tongren Tang invoked Confucianism, the philosophy that was used to legitimize imperial authority. The name’s first character, tong, means “shared,” or part of a unity; the middle character, ren, means “humaneness,”” (Cochran, 2006, p. 18). Schools

and parents would teach the children what Ren is and how to behave according to the Ren requirement.

### **Nike Attacks Chinese Values**

Since Ren is such an important virtue that the Chinese respect, the behavior that contradicts with Ren will be offensive to the Chinese. One of the reasons for the Nike's fighting chamber commercial in China being banned is that it defiles and demonizes the image of Zhou Gong who is the very founder of the ritual system as well as the founder of the importance of humane virtue. See *Figure 4.25* (Nike, 2007).



*Figure 4.25* Zhou Gong in Nike's "Fighting Chamber" ad.

Zhou Gong's image in Chinese people's mind is as an honorable and knowledgeable old man – a sage. In the ancient history of China, he is a competent officer. He strongly opposes to the brutal governance of the Shang Dynasty, so he establishes a brand new ritual system to cultivate people's acceptance of the humane virtue and their willingness to behave accordingly. Not realizing the importance of the virtue of Ren for Chinese and not using the Zhou Gong image appropriately, the Nike's commercial triggers a general anger and even hatred in the Chinese people.

Influenced by Confucianism, subconsciously, the Chinese focus on self-cultivation instead of competing or conquering. For example, when facing the mountain, the Chinese are not thinking about conquering the mountain but of the uplift of self by the mountain. When someone climbs to the top of the mountain, he does not feel that he has conquered the mountain, but that the mountain lifts his height, not unlike reaching the end of the sea, which is expanding one's capability (D. Yu, 2006, p. 108).

### **Pepsi Resonates with the Chinese Values**

In the commercial "Pepsi and Monks," a child who looks like a westerner goes to a Taoist temple to learn Gong Fu. At the beginning, he always retreats when facing difficulties. Seeing this, his Shi Fu (master or advisor) always shakes his head because of disappointment. Day by day, the child practices Gong Fu and he turns into a young man. He improves himself in many aspects and it

finally comes to the time for his final exam through which he can get recognition by the peer. In the exam, the young man satisfactorily finishes all test sections and at the end of the exam he is given a can of Pepsi. Each monk surrounding him raises a can of Pepsi and looks at him as shown in *Figure 4.26* (PepsiCo, 2007). This is a gesture for inviting people to take action in traditional China, especially for people practicing Gong Fu. The young man looks around and looks at his master. He suddenly finds that the tattoo on his master's forehead is similar to the pull tab of Pepsi. So he strikes his head towards the Pepsi (striking head towards something hard to break the stuff is a routine practice in Gong Fu). His master looks at this and nods his head and then all people stand up to congratulate his pass of the exam. At the end of the commercial, the image of Pepsi and the phrase "ask for more" appear on the screen.



*Figure 4.26* Monks in Pepsi's "Pepsi and Monks" ad.



The spirit of Gong Fu, the growing process of a person and the cultivation of the inner virtue all come together perfectly in the story. The spirit of Gong Fu is not to compete and win over others, but to challenge and to improve oneself to a higher level. The growth of a person requires one to recollect his deeds and make progress in the next time. The cultivation of the inner virtue asks one to frequently check on one's behavior and to think about how to make it better. Only through practice and experience can a strong inner power be established.

As O'Shaughnessy and O'Shaughnessy (2004) state: "Whenever something strongly resonates with values, it produces an emotional reaction" (p. 64). This Pepsi commercial is successful because it resonates with the Chinese philosophical thought on cultivating the inner virtues and inner power. What adds a finishing touch to the commercial is the Master's nodding and smiling when he sees his student finally understand the spirit of Gong Fu and improve his inner virtue. This resonates with the Chinese philosophy: not focusing on competition but emphasizing the growth from inside.

### **Summary of the Chapter**

This chapter has pointed out that knowing and understanding the Chinese philosophical thoughts are the keys to success of marketing in China. Chinese philosophies manifest themselves everywhere. For example, the apprentices in Tongren Tang – a pharmacy store with a very long history in China, used to spend "three years learning about traditional Chinese medical

theory, calligraphy..." before they could be masters and be assigned to positions in the store (Cochran, 2006, p. 31). It is said that a good doctor must be a philosopher because the traditional Chinese medication is based on the deep understanding of the relation between human and nature. Chinese people are deeply influenced by the thoughts of Yi Jing - a book explores into the universe. For example, if one wants to open a company, he would choose a good date for the good luck; if the company goes bankruptcy, he would check what lefts instead of choosing a good date to close down the company. This is what says in Yi Jing: the time for beginning is important while status is important for ending (Zeng, 2009, p. 110). Usually people make judgment based on these regularized rules that are deeply rooted in their minds. These regularized rules are the Chinese philosophies. If a company does not know about these philosophies and accidently crosses the line, it will bring disastrous effect to the company.

Due to the differences in the thinking modes, a good commercial in the United States may not work in China. This chapter has discussed some commercials in the United States and has pointed out why they need to change if the audiences are Chinese. "In 1995 Medtronic's European management ranked the translation process as one of five processes most critical to business success and most in need of improvement" (Walmer, 1999, p. 231). Redesigning a video commercial to fit into a new culture is more challenging than the translation because not only words but also images and the use of color and the use of space matter. All these elements are greatly influenced by the cultural philosophical

thoughts. I have recommended some important philosophical values which a company should consider when going to the Chinese market:

- Interchangeability and change
- Persuade through analogy and story telling
- Warmth and support from the family
- Being suggestive in expression
- Strong feelings of loyalty and group identity
- Relation with the nature: holism
- Relations among People: harmony
- Cultivation of the inner virtues

This chapter has analyzed and discussed why some commercials would be successful or fail in China, which can offer hints and guidelines for the companies that want to enter the Chinese market.

## CHAPTER 5

### CONCLUSIONS

In a globalized world, companies, “if they are to be successful in their efforts, must become culturally sensitive” (Mueller, 2008, p. 61). More and more researchers are realizing the importance of the study on the cultural differences. Even so, and despite the growing interest in cross-cultural communication, most current research focus on identifying and describing cultural differences that are only superficial. Yet, the most difficult but interesting facet of cross-cultural research – seeking, understanding and exploring how philosophical values impact behaviors, are seldom discussed. However, “values are the ultimate criteria against which trade-offs are made” (O’Shaughnessy & O’Shaughnessy, 2004, p. 64). Informed by the relevant literature and filling the unstudied gaps, this research focuses on this important area – discovering and exploring into philosophical values.

This research has conducted a rhetorical analysis of the brochures and TV commercials to reveal how different companies have succeeded or failed in their marketing strategies. As Hoffman and Ford (2010) point out, “Rhetoric can be understood as the strategic use of symbols to generate meaning. To say that rhetoric is ‘strategic’ is to emphasize that messages are created to accomplish a goal” (p. 3); rhetorical analysis can help us both to appropriate create a message and to correctly understand others’ goal through their messages.

In this text, I analyze nutrition brochures and video commercials, comparing current strategies used in Chinese and American markets. The comparison demonstrates various differences, such as choice of color, the use of image, the organization of the text or the methods of persuasion. This research is grounded in applying various philosophical paradigms to explain the different expectations of people from different cultures. After conducting a detailed analysis of the brochures from GNC and DFH, I continue by investigating video commercials. This is meant to expand the analysis from product to brand promotion, and from traditional planar document to multidimensional video. It is also meant to integrate the cultural philosophical perspectives into marketing practice, to provide a theoretically sound and pragmatically useful guide for future marketing strategies.

In this research, I explain philosophical differences between Chinese and American cultures, and I make suggestions for developing marketing strategies in China. Some Chinese traditional philosophies may sound odd to Americans. For example, the *Inner Classic of the Yellow Emperor* points out that “Every individual’s life is intimately connected with nature. How people accommodate and adapt to the seasons and the laws of nature will determine how well they draw from the origin of spring of their lives” (Ni, 1995, pp. 100-101). This is the typical traditional Chinese holistic view. Knowing this makes it easy to understand why the nutrition brochures from China always includes introduction of the location of the product and the time to use the product, and it

is not hard to understand why the commercials always use shots of a scenery that includes mountains and water with human being as tiny elements in the images. After understanding these philosophical ideas, one can apply that understanding for designing effective marketing strategies. For example, in a food commercial, showing the food in an appropriate environment provides the consumer with a positive context. Moreover, if the food is processed, emphasizing the natural origin of its ingredients resonates with the Chinese food culture.

Similarly, the use of TaiJi images from the book, *Yi Jing*. *Yi Jing* is “the earliest technical communication text in China” and it serves as an instruction for people’s behavior (Ding, 2003, p. 320). *Yi Jing* says that one male and one female together is Tao. It means the world is composed by two substances – yang and yin; the rule of change is the relation between yang and yin – co-existence, contrast and interchange (Yi, 2011, pp. 14-15). Knowing this can help us understand why there is always a TaiJi picture on Chinese nutritional products. TaiJi means shows a balanced Yin and Yang, described as a healthy state. So using the TaiJi as a metaphor for a healthy state and balanced comfortable situation is effective for nutritional products marketing in China.

Philosophical values are the foundations for the various cultures which present themselves in the marketing strategies. From analyzing and discussing brochures and commercials, this research summarizes some important Chinese philosophical values:

- Interchangeability and change
- Persuade through analogy and story telling
- Warmth and support from the family
- Being suggestive in expression
- Strong feeling of loyalty and group identity
- Relation with the nature: holism
- Relations among people: harmony
- Cultivation of the inner virtues
- Hierarchical system
- Intuitive thinking mode

Marketers who want to succeed in the Chinese market would like to consider these guidelines before deciding their strategies.

As we know, globalization creates brand new issues awaiting solutions. One difficult yet very important issue is how to cross or mix into the mental dividing line since the physical boundaries is no long the problem. The differences between languages are obvious. For example, Chinese and English are from different language systems so their structures are alien. As Mooij (2005) points out, "The structure of a language (e.g., its grammar and type of writing system) has consequences for basic consumer processes such as perception and memory" (p. 121). Besides, "Language is not neutral codes and grammatical rules. Each time we select words, form sentences, and send a message, either oral or written, we also make cultural choices." (Varner & Beamer, 1995, p. 28). The

differences of languages reveal the deeper perceptual differences, so “translation is not merely a mechanical or informational process but a social, rhetorical, and collaborative process connected to social and cultural values” (Thatcher & St. Amant, 2011, p. 144). Some scholars go even further and point out the incapability of translation. For example, Mooij (2005) says: “Differences among languages go far beyond mere translation problems. Some concepts are not translatable” (p. 28). These different views all point out the need for the research in the cultural philosophical area.

In this research, I have discussed the marketing strategies of some big companies, such as Coca-Cola, Nike, T-Mobile, and KFC, and I have analyzed the reasons for their success or failure. The next step will be enlarging the samples, analyzing and summing up general guidelines that can be used by all different companies.

I have also chosen a specific market – the nutrition market to conduct this research. Although it is only a small element in a much larger Chinese market, the experience from it serves as a good model for analyzing other markets. This research marks the first of a series of explorations of different markets. Because the larger market is actually made up of an almost infinite number of smaller markets such as the nutrition market I have described in the text. In the future, we can analyze other small markets and put what we get from each individual markets together to understand the whole picture of a larger Chinese market.



NOTE: All images used within this dissertation are qualified for fair use for non-commercial, academic purposes.

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**APPENDICES**

## Appendix A.

### Chinese - English Versions of Some Important Concepts and Book Names

**Appendix A: Chinese - English Versions of Some Important Concepts and Book Names**

<b>Chinese Character</b>	<b>Pin Yin</b>	<b>English Translation</b>
天	Tian	Heaven
地	Di	Earth
道	Dao	Tao; Dao
命	Ming	Fate; Destiny
仁	Ren	Humane
恕	Shu	Mercy
礼	Li	Ritual
中庸	Zhong Yong	Being Just Right
圣	Sheng	Sage
君子	Jun Zi	Gentleman
小人	Xiao Ren	Small Man
易经	Yi Jing	Yi Jing; I-Ching; the Book of Change
黄帝内经	Huang Di Nei Jing	The Inner Classic of the Yellow Emperor; the Yellow Emperor's Classic of Medicine; the Neijing of the Yellow Emperor
论语	Lun Yu	The Analects
道德经	Dao De Jing	TaoTeChing; DaoDeJing
孙子兵法	Sun Zi Bing Fa	Sun Zi Military Strategies and Tactics



Appendix B.

Some Seemingly Apparently Contradictory Expressions from TaoTeChing

Quotes from Red Pine's (2009) Translation

## Appendix B: Some Seemingly Apparently Contradictory Expressions from TaoTeChing. Quotes from Red Pine's (2009) Translation

- The way that becomes a way  
is not the Immortal Way  
the name that becomes a name  
is not the Immortal Name  
道可道。  
非恒道。  
名可名。  
非恒名。(p. 2)

- All the world knows beauty  
but if that becomes beautiful  
this becomes ugly  
all the world knows good  
but if that becomes good  
this becomes bad  
天下皆知美。  
之为美。  
斯恶已。  
皆知善。  
之为善。  
斯不善已。(p. 4)

- those with less become content  
those with more become confused  
少则得。  
多则惑。(p. 44)
- because they don't compete  
no one can compete against them  
夫唯不争。  
故莫能与之争。(p. 44)
- the brightest path seems dark  
the path leading forward seems backward  
the smoothest path seems rough  
明道若昧。  
进道若退。  
夷道若颡。(p. 82)
- the highest virtue low  
上德若谷。(p. 82)
- the whitest white pitch-black  
大白若辱。(p. 82)
- the truest truth uncertain  
质真若渝。(p. 82)

- the perfect square without corners  
大方无隅。(p. 82)
- the perfect sound hushed  
大音希声。(p. 82)
- the perfect image without form  
大象无形。(p. 82)
- thus some gain by losing  
others lose by gaining  
故物或损之而益。  
或益之而损。(p. 84)
- The weakest thing in the world  
overcomes the strongest thing in the world  
天下之至柔。  
驰骋天下之至坚。(p. 86)
- Perfectly complete it seems deficient  
大成若缺。(p. 90)
- perfectly full it seems empty  
大盈若冲。(p. 90)
- perfectly straight it seems crooked  
大直若屈。(p. 90)

- perfectly clever it seems clumsy  
大巧若拙。(p. 90)
- but once things mature they become old  
物壮则老。(p. 110)
- happiness rests in misery  
misery hides in happiness  
祸兮福之所倚。  
福兮祸之所伏。(p. 116)
- The world calls me great  
great but useless  
it's because I am great I am useless  
if I were of use  
I would have remained small  
天下皆谓我大。  
大而似不肖。  
夫唯大故不肖。  
若肖。  
久矣其细。(p. 134)
- Daring to act means death  
daring not to act means life  
of these two

one benefits

the other harms

what Heaven dislikes

who knows the reason

the Way of Heaven

is to win without a fight

勇于敢则杀。

勇于不敢则活。

此两者。

或利。

或害。

天之所恶。

孰知其故。

天之道。

不争而善胜。(p. 146)

## CURRICULUM VITAE

### Yi Huang

#### Education

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- **PhD, Theory & Practice of Professional Communication**  
Utah State University, 2013  
Dissertation: Taking Culture and Philosophy into Consideration: A Rhetorical Analysis of Marketing Strategies in China
- **MA, Theoretical and Applied Linguistics**  
South China University of Technology, 2003
- **BA, Foreign Studies**  
South China Normal University, 2000

#### Academic Publications

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- **Review of Teaching intercultural rhetoric and technical communication: Theories, curriculum, pedagogies and practices** by Barry Thatcher and Kirk St. Amant, eds. *IEEE transactions on professional communication*, 2011, 338-339.
- **A minimalist analysis of subject and object control.** *Journal of South China University of Technology (social science edition)*, 2008, 57-62.

#### Academic Projects

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- **National University English Courses Construction Project**, 2005  
Project Number: B19-Y50500
- **Social Science Project of South China University of Technology**, 2004  
Project Number: 125N704044

#### Academic & Professional Awards

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- **Outstanding Service and Leadership for Student Association of Graduates, 2002**  
School of Graduate Studies, South China University of Technology
- **Outstanding Graduate Student Scholarship, 2001**  
School of Graduate Studies, South China University of Technology
- **Research Excellence Award, 2000**  
Department of English, South China Normal University

## **Teaching Experience:**

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- **Graduate Instructor, Department of English, Utah State University**

### **English 3080 Introduction to Technical Communication**

This course gives a broad overview of technical communication and helps students create effective technical documents.

I have taught both live and online sections.

### **English 2010 Intermediate Writing**

This course is designed to help students to construct logical arguments, and to develop appropriate research strategies. Besides, it teaches students how to locate, select and evaluate information from sources.

### **English 1010 Introduction to Academic Writing**

This course is the introductory course to help college students to write clear, logical and persuasive arguments.

- **Lecturer, Department of English, South China University of Technology**

### **College English**

This course teaches comprehensive language skills, including listening, reading, speaking and writing.

### **Culture, Language and Speech**



This course helps students take a cultural perspective in organizing their speech and presentation.

### **CAI (Computer-assisted instruction) Language Teaching**

This course is designed to help students practice and improve their language skills via the help of advanced technology.

## **Other Professional Experience**

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- **Interpreter:**

European Union - China Enterprises Cooperation Conference,  
Macao 2002

China Import and Export Commodities Fair, Guangzhou 2000

China International Air Show, Zhuhai 2000

International Education Exhibition, Guangzhou 2000

- **Examination Grader:**

Grader of English for University Entrance Examination, 2000