

Prologue*

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Good morning. It is a privilege for me to stand here in the presence of so many distinguished ladies and gentlemen. I am going to talk briefly about Professor Myung-Seok Park—something like a prologue to what he'll soon tell you. My remarks will focus on what I think of him, as my life-long mentor and role model.

One bright spring day, Professor Park was newly appointed an English instructor at Seoul High School that I was attending. He looked confident and sincere on his first day of class. He used to preach to my classmates that English is not a subject to study but a thing to practice as a part of life. Actually, his untiring encouragement and urge made us memorize and acquire ten thousand English words and expressions.

One of the passages we learned by heart was a maxim:

A person who is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, or wise.

Professor Park discussing this passage with us was certainly handsome, aged 25. We hoped we would also be so handsome, and as time went by, as strong, as rich, and as wise as we believed he would be.

Twenty years passed. I returned home after studying in the United States for four years in my mid-thirties. I resumed my former position as an English professor at the Korean military academy. With my advanced degree I obtained from an American university, I felt much stronger than before.

Somehow, however, I wasn't really sure whether I was teaching more effectively. I believed I was strong in my thirties, but soon I would be forty and fifty and should be a rich man and wise man, too. Now, what mattered more to me was not how to teach but what to teach.

Approaching the late 1980s, people were vaguely aware that the world was being driven to unprecedented globalization, with English virtually becoming the lingua franca. Language is embedded in the culture in which it is used, and language must be taught from that perspective. "Then," I said to myself, "what is that culture like—the global culture in which English is used among different people from different cultures?" I also asked myself whether I really knew the answer, and I suspected I didn't.

Then, an idea came across my mind. It was what Professor Park taught my classmates in high school—an Arabian proverb, running as follows:

*Prologue to Professor Myung-Seok Park's speech ("My Road to CAP, WCA, PACA, and Pioneering Intercultural Communication Ideas to English Language Teaching"). Sung-Gyung Kim (sgkim46@paran.com) is Professor Emeritus at Korea Military Academy and PACA Regional Vice President-Korea. This prologue was presented at the 7th PACA Conference.)

2 Prologue to Professor Myung-Seok Park

There are four kinds of men:

He who knows not and knows not he knows not—he is a fool. Shun him.

He who knows not and knows he knows not—he is simple. Teach him.

He who knows and knows not he knows—he is asleep. Wake him.

(and finally)

He who knows and knows he knows—he is wise. Follow him.

“So, at best,” I said to myself, “I am a man who knows not and knows he knows not”—a simple man. And it was simple and plain that I had to be taught by a wise man “who knows and knows he knows.” I needed to follow him, my teacher.

Professor Park was Chairman of the English Department and Director of Language Research Institute at Hankuk University of Foreign Studies. As early as in the 1970s, with such an inspiring vision and scholarly creativity, he had pioneered to establish some epoch-making courses like: ‘English and Culture,’ ‘Intercultural Communication’ and ‘Encounters Across Cultures’—the first of its kind in Korea. I found these courses were exactly what I needed at the Korean military academy. Every cadet aspires to be an officer and gentleman both culturally and linguistically versatile in the turbulent international arena. At KMA and several other colleges over the last twenty years, I have lectured the courses which Professor Park initiated.

Meanwhile, I joined PACA, WCA, and Korea Communication Association—all founded by Professor Park. Their principal goal is enhancing the awareness of intercultural significance in the study of communication. My goal was to learn from these Associations, believing that a professional teacher should regularly become a professional student.

English is not merely the language of Anglo-American descendents. Now, whoever uses English “possesses” it as his or her own language and must understand the culture of the global village. Then, again I ask: “What is global culture like? Is English bringing people *closer* together?” To this, Professor Park answers: “Not necessarily. On the contrary, people feel further alienated psychologically from each other. More often, ironically, people feel cultural disparity and disharmony with the skin as they get closer in time and space.”

Communication barriers do not simply disappear even if the global citizens share English as a common language. Truly effective use of English requires a delicate context of intercultural communication, and true intercultural communication results from an understanding and respect of the heterogeneous cultural milieu of the present world. I always approach my subjects with such a refreshing concept of English and contemporary global culture—a concept coming from him, the fountain of every inspiration I get.

Now, here, I’d like to introduce him, our dear teacher—Professor Dr. Park Myung Seok.

Thank you

**My Road to CAP, WCA, PACA, and
Pioneering Intercultural Communication Ideas to
English Language Teaching**

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Myung-Seok Park is Professor Emeritus at Dankook University, Seoul, Korea, teaching English and communication. He was Chairman of the Department of English and Director of Language Research Institute at Hankuk University of Foreign Studies, and Instructor at Seoul National University. He attended Hankuk University of Foreign Studies and Seoul National University, Korea and completed his post doctoral study at the East-West Center, University of Hawaii at Manoa and the University of Michigan, Ann Arbor, U.S.A. He was the fifth president of PACA for three years from January 2006 to January 2009.

This article is based on Professor Park's speech at the Special Session of the 7th Biennial PACA Conference, Universiti Putra Malaysia, Serdang, Selangor, Malaysia, January 10, 2009. The Special Session honored Professor Park in commemoration of his life-long devotion to the founding and development of PACA. The author wishes to thank PACA President Professor Abdul Muati Ahmad who organized the 7th PACA Conference and the Editor of *Human Communication* Professor Virginia P. Richmond.

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I. Introduction

The topic of my presentation today, "My Road to CAP (Communication Association of the Pacific), WCA (World Communication Association), PACA (Pacific & Asian Communication Association), and Pioneering Intercultural Communication Ideas to English Language Teaching" is deeply connected with my affiliation of those associations and how I have become interested in researching intercultural communication studies and applying them to English language teaching. I hope you will recognize the relevance of this presentation to the theme of our conference: "Communication Encounters Across Cultures."

It was not until I began to study at the University of Hawaii in 1966 that I keenly realized how crucial it is in intercultural communication to thoroughly grasp not only the verbal and nonverbal behavior patterns of the target language but also its cultural values, beliefs, thinking and reasoning patterns, and attitudes (such as ethnocentrism, stereotypes and prejudice).

The difficulties an intruder into another culture has to tackle, even though he has a relatively good command of the language, range from the idiomatic and metaphorical expressions of the target language to its nonverbal behavior patterns and cultural values.

Having nothing particular to do in the evening on the day I arrived at the University of Hawaii, I went to the room specially reserved for the TV set. The room was uncomfortably crowded with American students watching a comedy. At times all the audience broke up and shook the place with the thunder of their mirth. The courting couple sitting next to me threw their heads back convulsed with wholehearted laughter.

It was only I in the room who didn't laugh along with them. Even though I understood some of what they were saying, it did not sound to me like something to be laughing about. Furthermore, the men and the women on TV spoke so fast that I could not catch on to all they said. The comedy, which was so hilarious to the rest of the people was incomprehensible to me. The couple whispered to themselves, "wet blanket" alluding to me. But I did not make sense out of it at that time. When I got back to my room, I consulted the dictionary and found out that I was the person who kept other students in the TV room from enjoying the comedy.

Too often nonverbal behavior patterns cause misunderstanding and embarrassment, and a gap between cultures often shocks us. Just before my departure for the mainland after my stay at the University of Hawaii, my academic advisor came to the Honolulu Airport. She waved her hand vertically, palm outward. She meant by this "goodbye." But I took it as a signal "to come here," and so I hurried over to her to her embarrassment.

Gestures are really embarrassing. At another time an American friend beckoned to me to come using the typical American gesture in which, with the hand in a palm upward position the index finger is repeatedly and rapidly pointed at the individual called and then flexed toward the caller. When this occurred, I became somewhat angry because I felt I was insulted. Such a gesture in Korea would only be used to threaten someone to come up or to call some inferior person or a child. In Korea the gesture to call someone consists of waving the hand with the palm down toward the person called. Often this gesture is confused by Westerners who think it means "goodbye." This gesture is also used in Western culture to call a dog or a cat.

My academic adviser was an old English professor. All of the participants were struck by her enthusiasm, deep devotion and her unflinching health. So at a special

gathering of students at the end of the fall semester, I made a short speech praising her. "I want to thank you for the energy and enthusiasm you have devoted to us," I said, "in spite of your great age." Suddenly she put on a serious look, and I saw a portion of her mouth twitch. I had an inkling that she seemed unhappy about the way I expressed my thanks to her. A few hours later she told me that my remark "in spite of your great age" had reminded her suddenly that she was very old. (She advised me not to comment on age, saying that in old age we live under the shadow of death which may come down at any moment). I felt as if I had committed a crime (Park 2004, p. 88).

One day I went downtown shopping in San Francisco. Just before entering an elevator, I said to a respectful old man, "After you." He stood aside, saying to me with a smile, "After you" and so I blurted out "Age first." The old man entering the elevator retorted half jokingly to me, "Do you think you are younger than me?" Although he spoke jokingly to me, I felt ashamed.

I was also shocked to hear American students address their elderly teachers by their first names. It seemed to me that Americans are informal to such an extent that they go out of their way to play down the importance of seniority, social rank and status. From my experience, it seems the United States is the only country in the world where it is not considered inappropriate for students to address their college teachers by their first names.

These horrible cases of miscommunication I experienced during my stay in the U.S.A. provided the momentum for me to eagerly participate in initiating the formation of communication associations in the Pacific Rim.

A clash of communication styles between Americans and Koreans results from Americans' reluctance to grow old and Koreans' emphasis on old age and formality. In Korean and American life, I have found that there are no greater differences than those regarding the attitude toward age, a distinct difference that admits of no intermediate positions. This is more or less true too in Japan, China and other Asian countries whose spiritual and cultural patterns of life and thought are largely based upon Confucianism (Park, 2007, pp. 197-198).

Age or fear of aging is an important factor in the American consciousness, even at the highest level. Former U.S. president Bill Clinton spoke at the 16th International AIDS Conference in Toronto, Canada in August, 2005, about his reluctance to grow old. "In just a few days, I will be 60 years old. I hate it but it's true," said the snow-haired ex-president who found it almost unbearable to watch his youthful life pass. He went on to say, "For most of my working life, I was the youngest person doing what I was doing. Then one day I woke up and I was the oldest person in every room." Clinton was a youthful 46 when he was first elected president in 1992. He left office in 2001 and has since devoted himself to his charitable foundation.

As our environment has become increasingly global and borderless, every country is undergoing physical, cultural, and even spiritual changes. For one example, the Korean traditional value, "respect for elders" is being replaced by the American primary value "equality for all, regardless of age" with the result that Korean youngsters have a tendency to play down the importance of respect for older people. This is more or less true too, in most Asian countries.

The American idea of equality has begun to take hold on the new Korean generation, and interpersonal relations are taking place on a horizontal level conducted

between assumed equals. To elders, however, young people appear rude and uneducated. Elderly people are sometimes more worried about the erosion of etiquette in young people than the economic downturn or the threat of nuclear weapons.

Many Koreans think it a very deplorable thing that Korean youngsters tend to play down the importance of the traditional high value of respect for elders, unique to Asia and distinct from America. The whole dominance of American values destroys Koreans' identity as a unique people who respect age. It is very important to a human being that he grow up knowing who he is. A person without a distinct set of values or a tradition or a history is like a tree without roots. Korean elders want their children to know what their roots are so they can grow strong.

Age is still one of the key determinants of status and power in most hierarchical societies. Age confers status in formal cultures—especially in Asia. Even in such globally-oriented societies as Japan, Korea, Malaysia, and China, the traditional high value placed on aging and seniority has not disappeared. In these cultures, the knowledge and skills of the aged still remain very useful. To most Asian people, age brings wisdom, and growing old is still in a way a sign of "grace, respect, and piety."

In contrast, in a youth-oriented and future-oriented society like the U.S., those who are least valued—the old—are those with the least amount of future ahead of them. Age is a comparatively negligible factor in determining status. Informal cultures like the U.S.A., Canada and Australia, are supposed to value status equality and are often unaware of the importance of status distinctions. Youth are thought to be energetic, enthusiastic, resourceful, and resilient, all characteristics needed for becoming an achieving, productive member of society. But without a doubt, a person of tender years will find it difficult to be taken seriously by older people in formal hierarchical cultures (Gesteland, 1999, p. 51).

In Korea one's age even affects our language. Different attitudes and honorifics are employed depending on the age of the person to whom you are speaking. A person whose age is greater than the speaker himself should be addressed in polite forms. It is almost impossible to carry on a conversation even for a few minutes without taking age into consideration in Korea. There is no term for just "brother," that is, a brother in Korea has to be either older or younger than oneself. Even twins are not equal: the first one to show its face is senior and superior in position to the later one out.

The thought patterns and mental attitudes underlying Korean linguistic behavior present a considerable problem to cross-cultural communication (Park, 1994). Koreans use "yes" in a linguistic context where Americans say "no." When Americans ride in buses or trains in Seoul, they might ask "Is this seat taken?" hoping for an answer of "No." Most Koreans would say invariably in this case, "Yes, please sit down." Some puzzled individual sits wondering why they changed their mind about sitting down. For another instance, when a Korean speaker is asked, "Didn't you go to school yesterday?" he will invariably answer, "Yes, I didn't." In English "no" merely indicates the first suggestion of the answer which follows, but in Korean the content of a sentence is not determined at the beginning, but at the end of the sentence. The first response "yes" in this sentence indicates agreement with the inquirer's presupposition that the respondent did not go to school. This kind of mental attitude seems to have originated from the fact that Korean speakers avoid the stimulus which may disturb the other (especially the one who is older or superior to you), such as hearing "no" at the beginning of the sentence. In

other words, even though the answer is negative, the listener will be embarrassed if the speaker uses a direct "no" (to his elder or superior). You can imagine how this can lead to serious misunderstandings in international negotiations.

In many aspects of Asian interpersonal communication, one must always take into account the other person's feelings and speak to avoid hurting his feelings. This kind of "affective communication style" (emphasis upon the feelings of the listeners) too often brings about cross-cultural miscommunication. I still remember a situation where there arose a horrible case of miscommunication between the U.S. President and the Japanese Prime Minister in the U.S.-Japan Economic Trade meetings held in Washington in September, 1971.

Immediately after the meetings, the American government made a thorough analysis of the degree of understanding achieved by each party, and shockingly it was found out that "even with the utilization of capable interpreters, the U.S. delegates understood approximately thirty percent of what the Japanese delegates meant to convey, whereas the Japanese comprehended about thirty five percent of the communication of the U.S. delegates" (Takeyama 1972, p. 32). Muneo Yoshikawa, a professor of the University of Hawaii, ascribed the cause of miscommunication to the failure of a thorough grasp of the meanings of the silent cultural assumptions which are manifested in the modes of communication patterns (Yoshikawa, 1974). As an example, Yoshikawa takes up "wakarimasu" (to understand) which was misunderstood by the American delegates. The expression "wakarimasu" in Japanese culture, he says, can be interpreted variously depending on the situations. According to him, the Japanese speaker may use the expression to show his sympathy with the listener's position, although he does not necessarily agree with the listener's view. Yoshikawa uses another example which reads like this: "Jijoo wa yoku wakarimashita. Dekirudake zenshosuruyoo tsutomemimashoo" which may be translated as, "I fully understand the circumstances or position you are in, and I'll do my best." This kind of expression may be taken by American listeners as a kind of agreement or commitment.

This kind of statement in Japanese culture is often a polite way of saying "I cannot do it" (Takeyama 1972, p. 32). Another example illustrated by Yoshikawa is: "Watakushi kojinn to shite wa, mattaku dookan desu" which may be roughly translated as "I personally feel exactly the same as you do." The key term which is likely to cause misunderstanding is "kojin" which means "personal" or "individual." The underlying implication of this term is: "I agree with you in principle, but being a member of the group, I alone cannot do anything about it" (Yoshikawa 1974, p. 4).

These kinds of interpersonal communication patterns commonly used by Oriental peoples like Koreans or Japanese can be aptly termed a "situation-oriented pattern," the philosophy of which is based upon the idea that it is better to be harmonious than right or sincere (Walsh, 1973, p. 82).

For the sake of living in harmony with each other, Orientals like Koreans or Japanese tend to do everything to avoid appearing to oppose anyone directly. This pattern places emphasis upon the feelings of others, whereas Americans tend to draw heavily on the language itself to convey without understanding the silent assumptions of Korean or Japanese culture. These American patterns which place emphasis on getting the message across can be aptly called the "instrumental" communication style. In this communication pattern, verbally expressed messages play an important role, whereas in an "affective" or

"situation-oriented" communication style like that of the Koreans or Japanese, non-linguistic elements such as feelings and attitudes play an important role in the interpersonal communication. This is another way of saying that the instrumental communication style places the emphasis of communication on ideas or thoughts, and the affective communication style emphasizes the communication of feelings (Park, 2003, p. 125).

In an instrumental communication pattern, like that of the Americans, people assert themselves or make themselves understood by talking, (this can be called a "self-assertive communication style), whereas in a situation communication style like that of Koreans or Japanese, people try to defend themselves either by vague expressions or by not talking. Americans try to persuade their listeners by using a step-by-step process whether or not their listeners accept them totally. But a Korean or a Japanese tends to refuse to talk any further in the course of a conversation with someone once he decides that he cannot accept the other's attitude, his way of thinking and feeling in totality. This kind of attitude often leads to either "total understanding" or "no understanding at all" (Yoshikawa 1974, p. 11). This is what makes such a wide gap between the American style of partial communication and the Korean or Japanese style of total communication.

When Koreans engage in some kinds of business transactions, they approach the persons they want to meet by way of an introduction through their friends. Once a human relationship is established, they convey their messages through the channel of food or drink. This type of Korean communication pattern can be characterized as an indirect-intermediated interpersonal communication pattern. In Korea a language itself plays a less central role: it is a part of a larger system of "cultural" means of communication. In contrast, Americans tend to solve problems through the direct face-to-face interpersonal communication pattern, which is motivated by a self-assertive oriented attitude. Americans put sincerity and directness before harmony in interpersonal communication patterns.

For Asians, communication is meant to facilitate a good interpersonal relationship. It is designed to promote and maintain harmony. Because of this, the how of communication is as important as the what of communication. Humanities-oriented philosophy in Asian societies promotes an accommodation-oriented rather than confrontation-oriented communication style where communication is often a tool to resolve conflicts.

Epilogue: Honoring Professor Myung-Seok Park on His Achievements

(This epilogue was based on what Professor Myung-Seok Park wrote as a historical record of the birth of PACA and was presented by Professor William E. Ryan of Dankook University at the 7th Biennial PACA Conference, Universiti Putra Malaysia.)

It is very significant to note that the horrible case of miscommunication between the U.S. delegates and the Japanese delegates and other frequent miscommunications across cultures provided some momentum for the Communication Association of the Pacific (CAP) to come into being in 1971.

Dr. Klopf (Ph.D., University of Washington, 1958), now Professor Emeritus at the University of Hawaii at Manoa and West Virginia University, had a long and distinguished career at the University of Hawaii where he directed programs in speech communication, coached debate, and was the foremost regional advocate for the discipline. In Hawaii, Don created an association of teachers, and when students and East-West Center grantees from around the Pacific Basin came to Hawaii for graduate work or research, he inspired them with his belief that intercultural communication studies are crucial for international understanding and competence. Of course, the demographics of the Hawaiian population and the internationally renowned East-West Center logically led to research emphasis upon intercultural communication.

As a start, Don developed relationships with associations in the Pacific and formed an alliance of Pacific communication groups called the Communication Association of the Pacific (CAP). A principal member of each regional association became the focal point of his endeavor in organizing each area. Those persons included Takehide Kawashima for Japan, Myung-Seok Park for Korea, William Crocker for Australia, Jose Mordeno for the Philippines and so on.

Thus, in 1971 the Communication Association of the Pacific came into being and welcomed individual members as well as national communication organizations. Biennial conventions were held in such locations as Tokyo, Honolulu, Kobe, Guam, and Seoul. For all of its existence, Dr. Klopf was the president and moving spirit behind CAP-International.

The emergence of communication as a professional association in the Pacific can be summed up in four acronyms: Don (i.e., Donald W. Klopf), CAP (Communication Association of the Pacific), WCA (World Communication Association), and PACA (Pacific and Asian Communication Association). Dr. Klopf spearheaded those associations' new formation and became the first president of each association.

The participants of CAP conferences have begun to be interested in and enthusiastic about applying what they think they know about communication to encounters between persons of different cultures, focusing on four broad subjects of special importance when discussing intercultural communication. These four are: 1) language and language behavior, 2) nonverbal behavior, 3) values, or value orientations, and 4) reasoning and thinking patterns, or some other terms for the ways in which we organize our thoughts and resolve problems (Condon, 1974, p. 5).

Before the 1960s-1970s, the popular notion of difficulties of communication across cultures had tended to stress only the first of these. It was popularly thought that if only all people spoke the same language we would have no misunderstandings across cultures. Obviously, problems are not that simple. In the first category, language and language

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behavior, dictionaries can be helpful within limits, but we have no dictionaries for nonverbal behavior, values, or culturally different patterns of reasoning. John C. Condon proposed these four categories as a listing in order of ascending difficulty as mentioned above.

Along with CAP conferences in the Pacific rim, the International Conference on Communication Across Cultures, the first of its kind in Japan was held at the International Christian University in Tokyo in July, 1972. More than 2,000 persons attended the conference, coming from such varied fields as communication, linguistics, anthropology, politics, business, journalism, sociology and psychology. In addition, there were numerous participants not only from Japan but also from other countries, whose enthusiasm about intercultural communication (encounters across cultures) sparked the entire conference.

In July 11-17, 1976, the Bicentennial World Education Conference on Multi-Cultural Education was held at Sheraton Waikiki Hotel in Honolulu, U.S.A. to celebrate the U.S. Bicentennial. Teachers, parents, businessmen, government leaders and students from the Pacific area participated to learn more about the educational heritage of differing cultures. The conference provided good opportunities for the exchange of innovative ideas and opened up new lines of communication between differing cultures and educational disciplines.

Professor Myung-Seok Park presented a paper at this bicentennial conference entitled "Communication Styles in Two Different Cultures: Korea and U.S.A.," which prompted him to expand it to a series of articles contributed to *The Korea Times* from May 20 to Sept. 21, 1977. These articles developed into the production of two books dealing with communication encounters across cultures, the first of its kind in Korea: *Communication Styles in Two Different Cultures: Korean and American* (1979) in English and *East and West* (1979) in the Korean language, most of whose contents were broadcasted through KBS-2 in a series by the author in 1982.

The author, while serving as Chairman of the Department of English and Director of Language Research Institute, Hankuk University of Foreign Studies in the 1970s, established courses on 'Language and Culture,' 'Intercultural Communication,' and 'Encounters Across Cultures,' the first of its kind in Korean universities.

As the world continues to shrink with global business and industry, cross-cultural communication has become a requirement for successful communications not only in the business sector but also in our daily lives. Korean students have begun to feel more than ever the need to establish a firm groundwork upon which cross-cultural communication may be effected successfully. The author also firmly believes that Korea is a densely populated country whose land and natural resources are very limited, and therefore, Korea's only real asset is its people who are well-equipped to be competent internationally. And so, the author lectured enthusiastically at both graduate and undergraduate schools on some socio-cultural patterns underlying different cultures such as linguistic structures, cultural values, beliefs (world views), thought patterns, nonverbal behavior patterns, and so forth.

With assistance from Hankuk University of Foreign Studies and Korean Ministry of Education, the author, as President of East-West Center Alumni Association of Korea held an International East-West Center Alumni Reunion Convention and Symposium in Seoul at Hyatt Regency Hotel and Hankuk University of Foreign Studies in August 2-6,

1979. The East-West Center—officially known as the Center for Cultural and Technical Interchange Between East and West—is a national educational institution established in Hawaii by the U.S. Congress in 1960 to promote better relations and understanding between the United States and the nations of Asia and the Pacific through cooperative study, training, and research. The convention, the first ever held outside the United States, was attended by more than 250 alumni from 11 countries. The main theme was "Understanding East and West through Area Studies in Politics, Economics, History, Sociology, Literature, and Languages. This convention was tremendously praised as taking a great stride toward building of a Pacific Community by promoting better relations and enhancing mutual understanding and rapport among people from different cultures (Kleinjans, 1979, pp. 7-9).

Prof. Park was first awarded "East-West Center Distinguished Alumni Award" in 1980 in recognition of the leadership he provided in organizing the East-West Center Alumni Symposium and Conference and significant contributions to the promotion of better relations and understanding among the countries of East and West through activities of cultural and technical interchange; significant achievement in the career field; and continuing support for the goals and objectives of the Center.

Dr. Klopf's continuous and vigorous energy and his outstanding organizational skills as well as his consuming curiosity for scholarship in communication made a very striking impression on Professor Park. When Dr. Klopf and Dr. Takehide Kawashima came to Seoul about thirty-five years ago, they discussed with Professor Park the possibility of establishing an autonomous branch of the Communication Association of the Pacific with Don as president and Dr. Kawashima as vice president. Professor Satoshi Ishii was serving then as president of CAP-Japan. Their enthusiasm served the purpose of helping Professor Park bring CAP-Korea into existence in 1976 (which later changed its name to Korea Communication Association).

Several years later, Professor Park as President of CAP-Korea hosted the 13th CAP International Convention in Seoul in July 28-31, 1983. The conference was attended by more than three hundred from the host country and overseas, and extraordinary hospitality was extended to the overseas visitors. At a banquet sponsored by Mr. Chun Kyung-Hwan, Secretary General of the New Community Movement and younger brother of then Korean president Chun Doo Hwan, the sponsor requested to Professor Park and Dr. Klopf and those sitting around the head table that the occasion be decreed a memorable one. So Dr. Klopf made the momentous announcement that the CAP would expand into the World Communication Association which would include Europe and Africa. The several hundred banquet guests among whom were the Korean government's cabinet members then briefly celebrated the newly named association's formation. This was how the WCA came into being.

Don Klopf proclaimed the first steps to be taken in expanding the horizons of CAP from the Pacific to the world under the title of the World Communication Association. Those who were present at the historic moment—the late WCA former president, Dr. Jeffery Auer, the recently departed Dr. Applbaum, Dr. McCroskey, Dr. Kawashima and Dr. Myung-Seok Park were also instrumental in the new association's formation. They always gave Don full support and encouragement. They often exchanged ideas with Don on how to develop CAP into a more universal organization and best serve the cause of increased and improved intercultural and international communication.

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WCA was better able to serve potential members and associations worldwide and it quickly began to spread its influence, meeting around the world, holding conventions all over the world, covering sixteen countries, ranging from Korea to Ireland—in the Philippines (1985), England (1987), Singapore (1989), Finland (1991), Republic of South Africa (1993), Canada (1995), Costa Rica (1997), Malaysia (1999), Spain (2001), Sweden (2003), Japan (2005), Australia (2007) and Dublin, Ireland this summer (2009). Dr. Klopf retired from the presidency at the Manila convention in 1985 and Jeffrey Auer assumed the leadership. Dr. Applbaum, Dr. Pearson, Dr. Ratliffe, Dr. Monfils and Dr. Hatcher have displayed their distinctive and distinguished leadership in succession as WCA presidents.

In 1995, WCA members in the Pacific thought that the Pacific area had communication educational needs that WCA could not fulfill. Besides, most communication studies, research and theory had been based upon Western philosophical foundations. As more scholars from Asia have entered the field of communication, there has been an increasing dissatisfaction with the use of North American models of communication to explain communication processes in Asia (Ishii, 2004, pp. 31-43).

On March 1, 1995, the Pacific and Asian Communication Association was founded in Honolulu, U.S.A. to provide those specialized area programs unaddressed by WCA and promote Asia-centered intercultural communication research, spreading globally the marvels of cultural diversity through the medium of the message. Don Klopf spearheaded this new formation and became the first president of PACA.

The birth of PACA was timely. Globalization was sweeping the world and drawing people together into a universal community. However, many communication scholars including the charter members of PACA cautioned a human communication theory for the future shouldn't be dominated by the theory defining communication in a single culture, for instance, the Eurocentric theory (the individualistic model of self-identity or autonomous and independent individual). "From an East Asian perspective alone," Ron Gordon said, "we can learn of relatedness and interdependence, context, mutual causality, silence, timing, rhythm, feeling, harmony and the importance of the nonverbal and the subtle. Likewise, from Africans, Latin Americans, Native Americans and other peoples of the world will come expanded insights into the roles and mysteries of this central foundational force we call "communication." Our Western mechanistic models of humans communicating will be supplemented by alternative views" (Gordon, 2007, pp. 12-13).

WCA was an outgrowth and expansion of CAP, and PACA is an actual rebirth out of CAP. The historical records of CAP are now the history of WCA and the historical records of CAP and WCA will surely further foster the growth of PACA. Six presidents have served PACA since its inception: Donald Klopf (1995-1997), Ronald D. Gordon (1998-2000), Noblesa C. Asuncion-Lande (2001-2002), Takehide Kawashima (2003-2005), Myung-Seok Park (2006-2008), and Abdul Muati Ahmad (2009-present).

Professor Park graduated from Hankuk University of Foreign Studies with a B.A. in English Language in 1961 and subsequently did graduate work at Seoul National University from 1961 to 1964. He then did post doctoral study at the East-West Center, University of Hawaii in 1966 and the University of Michigan, Ann Arbor in 1967. He taught at HUFU from 1968 to 1983 and served as Chairman of the English Department from 1972 to 1978. He also served as Director of Language Research Institute at HUFU from 1978 to 1981. He left HUFU in 1982 and taught intercultural communication at

Dankook University in Seoul from 1983 to 2004, and served as Director of the Center for Anglo-American Culture Studies and Dean of the School for Life-Long Education of the same university.

Professor Park retired from active teaching on February 28, 2004, at which time he was awarded by the Korean government with the most distinguished service award (Imperial, the most revered service medal) for his lifelong (45years) devotion and efforts to improve English education and pioneer intercultural ideas to English language teaching in Korea. He is now a Professor Emeritus at Dankook University and a member of the board of trustees, Hankuk University of Foreign Studies.

Professor Park is the past president of the East-West Center's Korean Alumni Association. He was honored by the Korea Foundation for spearheading a fund raising drive of the friends of Korean Studies (of which he is president) which contributed a considerable amount of money to the Center for Korean Studies, University of Hawaii at Manoa. He has directed a number of conferences on behalf of the Communication Association of Korea he founded in 1976 and served as president (1981-1984) and of the Communication Association of the Pacific and of the Pacific and Asian Communication Association of which he is a founding member. He became the fifth president of PACA (2006-2008) and held the 6th Biennial Convention of the Pacific & Asian Communication Association at the Center for Korean Studies, University of Hawaii, Honolulu, Hawaii (January 7-9, 2007).

An enthusiastic participant in educational seminars and conferences throughout the world, Professor Park has presented research papers he authored or co-authored at those events. Out of his research articles and lectures conducted for many years at Sam Sung and LG retraining institutes as well as both graduate and undergraduate schools, Professor Park produced his books, *Cross-Cultural Communication and International (Global) Business* (2003) in Korean, which gives a comprehensive view of his research in the issues of how different cultures affect the world's business and *Getting Koreans Ready to Play in the Era of Globalization* (2003) in the English language, which stresses how important it is for us to understand the personal orientation systems of different cultures such as needs, values, beliefs and attitudes and their communication styles in order to get our message across in our daily intercultural communication.

Professor Park's books and lectures are invariably intended as practical guides for the prospective business persons who face frustrating differences every day in global business customs and practices. Cultural differences can be confusing and unpredictable. The books and lectures aim to reduce that confusion and introduce some predictability by classifying international business customs and practices into logical patterns. They provide an overview of the challenges we face today in the demanding arena of global business interactions. They allow global business persons to achieve a higher level of awareness of the requirements posed by different cultural situations. Professor Park always places an emphasis on presenting strategies and specific skills for students to achieve a competitive edge. The world market is becoming not only international but intensely intercultural. The country or company whose citizens have better cultural competence, all else being equal, will gain this competitive advantage.

Professor Park has contributed for decades to *The Korea Times* and vernacular dailies, the articles from which he collected in his two books, *Remembrance of Things*

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Past (2001) in English and *How to Get Along in This Global Village* (2003) in the Korean language.

Besides *Cross-Cultural Communication* (1982) and *Elements of Human Communication* (1983) written in the early 1980s with Donald Klopf, Professor Park co-authored with Klopf *Intercultural Communication: Fundamentals* (1992), *Communicating with Americans* (1994), *Humans Communicating* (1997) and *Korean Communicative Behavior* (1997). The latter book consists of a summary of over fifty research projects conducted in Korea and other parts of the world by Professor Park in conjunction with Dr. Klopf and other collaborating scholars. Each project resulted in research articles published in American, Japanese, and Korean scholarly journals. In addition to directing the research efforts of his own graduate students, Professor Park has aided the research undertakings of students from West Virginia University and the University of Hawaii.

With Donald Klopf, Professor Park has recently authored and edited two more books written in English for use in Korean universities. One is *Communicating Interculturally* (2004), which goes beyond the Eurocentric or "American" assessment of cultural variations in communication. Detailing in some degree Asiatic and Afrocentric cultural perspectives, this book thereby challenges students to develop a global cultural competency. The textbook assumes that no one culture is privileged over another, whether that culture be from across the globe or a subculture within the students' own part of the world. And the other book (edited by Klopf and Park) *Communicating Nonverbally: An Introduction to Nonverbal Communication* (2008), explains why mastering the nonverbal phases of communicative behavior is pivotal to the communicator's effectiveness. Nonverbal behavior plays a major role in the formation and development of interpersonal relationships, a crucial matter for students learning to converse in a foreign language. The student who is learning a language must not only master the grammar and vocabulary of the strange tongue but must also be prepared to communicate appropriate nonverbal messages understandable to those foreigners who are his or her listeners (Park & Klopf, 2008, p. □).

Communication across cultures and languages is really difficult and full of hurdles and pitfalls. Cross-cultural problems stem from the differences in the values, beliefs and attitudes held by various nations. The greater the language difference, the greater the cultural distance.

Language erects as many barriers as bridges. Cultural barriers with all cultural overtones and implications are much more difficult to overcome than linguistic barriers, although it is always hard to draw a sharp line between linguistic and cultural elements. They are so closely intermingled that they are usually inseparable in most cases. Take the sentence for instance: "A rolling stone gathers no moss." It is so full of cultural overtones and implications that Koreans and Americans interpret it quite differently. Americans view 'a rolling stone' as a lively and active individual who is not bogged down by conventions. To Koreans, however, 'a rolling stone' is a kind of loose cannon who is unable or unwilling to accept the conventions necessary for social harmony. Thus the sentence could be used as an encouragement to move on in one culture, and as a warning to settle down in another culture.

People from different cultures have different sets of assumptions and different value systems. If communication between people from different cultures is to be successful,

each party must understand the cultural assumptions and values or cultural starting points of the other.

Often a person tries to deal with other cultures, using his own set of cultural values which have been rewarded all through his own life. The failure of many international businesses is not usually due to lack of money or technology, but rather to the cultural differences and misunderstanding of the values of the other person, company, or country.

Americans apply their values of openness, directness, and confrontation when they speak with their business associates at home or overseas. Group harmony and consensus are important to a Japanese, and so he abstains from giving his answer until he has the chance to discuss the matter with his Japanese team. Korea is a relationship-oriented society, and so the impact of interpersonal relations on business cannot be overemphasized. Interpersonal harmony is considered more important than confrontation.

Relationship-focused people like Koreans, Japanese or Chinese are more people-oriented while deal-focused folks like North Americans or Australians are fundamentally task-oriented.

Problems often occur when deal-focused people try to do business with persons from relationship-focused markets. Many Asians find deal-focused people confrontational, direct, aggressive, pushy and offensively blunt. In return, deal-focused types often consider their Asian counterparts vague, indirect, personal, dilatory and inscrutable.

Conflicts arise when people of informal business types from relatively egalitarian cultures like North Americans negotiate with more formal counterparts from hierarchical societies like Northeast Asia, the Arab World and Latin America. Breezy informality offends high-status people from hierarchical cultures just as the status-consciousness of formal folks may upset the egalitarian sensibilities of informal people.

Expressive people communicate in ways radically different from their more reserved counterparts. This is true whether they are communicating verbally, paraverbally or nonverbally. The problem that results from these differences can ruin our efforts to market, sell, negotiate or manage people across cultures. The expressive-reserved divide creates a major communication gap. Those from very expressive cultures like the Mediterranean region, Latin Europe, Latin America and the U.S.A. can be embarrassing and startling to those from reserved cultures like East and Southeast Asia, Nordic and Germanic Europe (Gesteland, 1999, pp. 63-78).

Most Asians prefer an indirect style full of euphemisms and hints. In addition, they tend to be personal with their business associates and value politeness and maintenance of respect and trust between partners. Americans' directness and pragmatic communication style is also supported by a confrontational style of debating. Debating an issue is more important than getting consensus for a particular outcome. In the Asian style of discussion, all parties seek common ground on which to achieve a consensus without having to reject each other's ideas openly. The American message is explicit, overt and clearly sent. Asians communicate less directly and less explicitly than Americans regarding the subject matter discussed (Wallach & Metcalf, 1995, pp. 176-207).

We live in a highly unstable world plagued by cultural conflicts. To co-exist peacefully in this world ever shrinking with global business and industry and where cultural conflicts are ever intensifying, each person is urgently called upon to inculcate

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into his or her personal psyche the need for international competence, that is, a special knowledge of foreign cultures including verbal and nonverbal behavior patterns, values, beliefs, thinking patterns, attitudes, and an understanding of the major economic, social and political variables affecting the conduct of international affairs. To this end, the PACA convention has been devoted.

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