

博雅
教育

全国英语专业博雅系列教材

总主编 丁建新

国际商务礼仪入门

弗雷德里克·马什(Frederick O. Marsh) 著

LIBERAL EDUCATION



中山大學出版社
SUN YAT-SEN UNIVERSITY PRESS

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An Introduction to International Business Etiquette

Frederick O. Marsh

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· 广州 ·

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图书在版编目 (CIP) 数据

国际商务礼仪入门 = An introduction to international business etiquette/马什 (Marsh, F. O.) 著. —广州: 中山大学出版社, 2014. 6

(全国英语专业博雅系列教材/总主编 丁建新)

ISBN 978 - 7 - 306 - 04924 - 7

I. ①国… II. ①马… III. ①国际商务—礼仪—高等学院—教材—英文
IV. ①F718

中国版本图书馆 CIP 数据核字 (2014) 第 114661 号

Based on *Social Kissing, Gifts and Bribes: How to Get On with People Worldwide* by Frederick Marsh, published by Pen Press (2009) and republished by Authors Online Ltd (2010). Copyright © 2009 by Frederick Marsh, ISBN 978 - 1 - 906701 - 89 - 7.

出版人: 徐 劲

策划编辑: 熊锡源

责任编辑: 熊锡源

封面设计: 曾 斌

责任校对: 施兰娟

责任技编: 何雅涛

出版发行: 中山大学出版社

电 话: 编辑部 020 - 84111996, 84113349, 84111997, 84110779

发行部 020 - 84111998, 84111981, 84111160

地 址: 广州市新港西路 135 号

邮 编: 510275

传 真: 020 - 84036565

网 址: <http://www.zsup.com.cn> E-mail: zdcbs@mail.sysu.edu.cn

印 刷 者: 广州中大印刷有限公司

规 格: 787mm × 960mm 1/16 12.5 印张 273 千字

版次印次: 2014 年 6 月第 1 版 2014 年 6 月第 1 次印刷

印 数: 1 ~ 4000 册 定 价: 30.00 元

如发现本书因印装质量影响阅读, 请与出版社发行部联系调换

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For Muriel

Nepali Proverb

In the land of the blind, close your eyes,
in the land of the lame, walk with a limp.

Corresponding English Proverb

When thou art at Rome,
do as they do at Rome.

博雅之辩（代序）

大学精神陷入前所未有的危机，许多人在寻找出路。

我们的坚持是，提倡博雅教育（Liberal Education）。因为大凡提倡什么，关键在于审视问题的症结何在，对症下药。而当下之困局，根源在于功利，在于忘掉了教育之根本。

博雅教育之理念，可以追溯至古罗马人提倡的“七艺”：文法、修辞、辩证法、音乐、算术、几何、天文学。其目的在于培养人格完美的自由思考者。在中国教育史上，博雅的思想，古已有之。中国儒家教育的传统，强调以培养学生人格为核心。儒家“六艺”，礼、乐、射、御、书、数，体现的正是我们所讲的博雅理念。“学识广博，生活高雅”，在这一点上，中国与西方，现代与传统，并无二致。

在古罗马，博雅教育在于培育自由的人格与社会精英。在启蒙时代，博雅教育意指解放思想，破除成见。“什么都知道一点，有些事情知道得多一点”，这是19世纪英国的思想家约翰·斯图亚特·密尔（John Stuart Mill）对博雅的诠释。同一时期，另外一位思想家，曾任都柏林大学校长的约翰·亨利·纽曼（John Henry Newman）在《大学理念》一书中，也曾这样表述博雅的培养目标：“如果必须给大学课程一个实际目标，那么，我说它就是训练社会的良好成员。它的艺术是社会生活的艺术，它的目的是对世界的适应……大学训练旨在提高社会的精神格调，培养公众的智慧，纯洁一个民族的趣味”。

博雅教育包括科学与人文，目标在于培养人的自由和理性的精神，而不是迎合市场与风俗。教育的目标在于让学生学会尊重人类生活固有的内在价值：生命的价值、尊严的价值、求知的价值、爱的价值、相互尊重的价值、自我超越的价值、创新的价值。提倡博雅教育，就是要担当这些价值守护者的角色。博雅教育对于我们来说，是一种素质教育、人文教育。人文教育关心人类的终极目标，不是以“有用”为标准。它不是“万金油”，也无关乎“风花雪月”。

在美国，专注于博雅教育的大学称为“文理学院”，拒绝职业性的教育。在中国香港，以博雅教育为宗旨的就有岭南大学，提倡“全人教育”；在台湾大学，博雅教育是大学教育的基础，课程涉及文学与艺术、历史思维、世界文明、

道德与哲学、公民意识与社会分析、量化分析与数学素养、物质科学、生命科学等八大领域。在欧洲，博雅教育历史中的七大范畴被分为“三道”（初级）与“四道”（高级）。前者包括语法、修辞与辩证法，后者包括算术、几何、天文与音乐。在中国大陆的中山大学，许多有识之士也提倡博雅之理念，让最好的教授开设通识课程，涉及现代学科之环境、生物、地理等各门。同时设立“博雅学院”，学拉丁，读古典，开风气之先。

外语作为一门人文性很强的学科，尤其有必要落实博雅之理念。对于我们来说，最好的“应用型”教育在于博雅。早在 20 世纪 20～40 年代，在水木清华的外文系，吴宓先生提倡“语”“文”并重，“中”“西”兼修，教学上提倡自主学习与互动研究。在《西洋文学系学程总则》中，吴宓明确了“博雅之士”的培养目标：

本系课程编写的目的为使学生：（甲）成为博雅之士；（乙）了解西洋文明之精神；（丙）熟读西方文学之名著、谙悉西方思想之潮流，因而在国内教授英、德、法各国语言文字及文学，足以胜任愉快；（丁）创造今日之中国文学；（戊）汇通东西方之精神而互为介绍传布。

博雅之于我们，不仅仅是理念，更重要的是课程体系，是教材，是教法，是实践，是反应式教育，是将通识与专业熔于一炉。基于这样的理念，我们编写了这套丛书。希望通过这样的教育，让我们的学生知道人之为人是有他内在的生活意义，告诉我们的学生去求知，去阅读，去思考，去创造，去理解世界，去适应社会，去爱，去相互尊重，去审美，去找回精神的家园。

无需辩驳，也不怕非议。这是我们的坚守。

中山大学外国语学院 教授、博士生导师
中山大学语言研究所 所长

丁建新

2013 年春天

Introduction

Who is this book for? It is intended for many different readers. For busy executives and officials with limited time to prepare for visiting foreign countries. For tourists and students to help them to better understand the customs and way of life of people in foreign countries. For those who have either direct or indirect contact with people in other countries, which include those responsible for hosting foreign visitors, design products for export and are responsible for marketing products and services in foreign markets.

There are still many people who think that their good home-bred manners will be universally understood. In our own country we know the language, codes of behaviour and social customs, but once abroad we are immediately faced with unfamiliar situations. Even speaking the foreign language of a country combined with abundant goodwill will not alone guarantee a successful relationship.

People from other countries often have very different cultural backgrounds. It is hoped that this book will provide a useful chart for negotiating the minefield of cultural differences.

How is this book to be read? Each subject is treated as an independent chapter and alphabetically arranged, so that one can dip into the book at any point. Many chapters are cross-referenced.

Even ordinary actions such as speaking on the telephone, making an appointment, greeting people, making gestures, or standing apart or close when in conversation can be misunderstood. Executives should be aware that their management style may be inappropriate in another country, having not only a negative effect but even causing offence.

During a conversation or at meetings we may sense that things are not going well, that our message does not seem to be understood and that a misunderstanding has occurred, but we cannot understand why. During a discussion we feel that our assumptions are not being confirmed, or simply that we do not receive the feedback we are anticipating. This may well be due to cultural factors not known to us, this will be the time to pause, and a different style or approach may be called for.

Gestures of friendship too, can be misunderstood. We may be touching when we shouldn't be. Even what may seem to us a typical gesture, such as nodding our head in affirmation or shaking our head to indicate a negative response, may be misinterpreted

in some countries. We may be offering gifts to communicate pleasure that are perceived by the recipient to be linked with sorrow.

The way other people work, communicate, negotiate, arrive at decisions, eat and drink, socialise and make friends in other countries, are often very different from those with which we are familiar. Our actions and their reactions may lead to embarrassment to either or both parties. Our actions can lead to failure of a mission, to lost business or even cancelled contracts.

To be able to communicate successfully with a person from another country or culture it is essential to focus one's antennae and in particular fine-tune those of one's senses which are in command of sight and sound.

Some time ago a university invited me to give a light hearted after-dinner speech which was to deal with the kind of pitfalls executives might encounter when visiting a foreign country. By that time I had visited some 80 countries and I described my experiences and one of the many faux pas I had committed. I told them that during a lecture at an institute in a West African country I had spoken about the nature of culture, and suggested that one could compare it with an iceberg. I went on to say that to most people only a very small part of culture is visible. This visible part of which they are almost always aware included food, cooking, dress, fine arts, literature, games, folk dancing and popular music. The invisible part of which most people are not consciously aware included eye contact, body language, roles in relation to status by age, sex and class, patterns of superior/subordinate relations, relationship to animals, and many, many others. My reason for suggesting that the nature of culture is like an iceberg was that, only one tenth is visible and the major part is out of sight below the surface. I showed a picture of an iceberg. I then noticed that the message did not get through and something was wrong. It was soon made clear to me that the cause of this was the iceberg metaphor. In West Africa people are not aware of icebergs. If one wishes to illustrate that a very small part of something is visible and the major part invisible one has to use a more familiar concept, in this case a hippopotamus. An imagine of a hippo in water shows that only a part of its skull, its eyes, ears and nostril are visible, while most of its body is submerged.

Since then I have read many books on the subject of cross-cultural relations and discussed my experiences with many fellow business travellers, officials and tourists, often while waiting in airport lounges and on long intercontinental flights. These conversations showed that although there is a wealth of published information, it is not generally available in a compact, readable and entertaining format which then led me to write this book.

I have also learned that while it is neither easy nor practical to learn the language of each and every country one visits, nevertheless it is always possible to learn to say

‘thank you’ in other languages. The ability just to say ‘thank you’ has always stood me in good stead.

Experienced travellers suggest that factors leading to any successful cross-cultural relationship are *tolerance*, *flexibility* and *co-operation*. In this context I am sometimes asked whether there is one, just one single piece of advice as to what one can do when one realises that one has made a minor or even a monumental blunder. My suggestion is to smile sweetly, but not to let this smile develop into an idiotic grin. It may be a simplistic answer but it has got me out of many a tight corner. Throughout this book I have endeavoured to use gender-neutral words like business executive. However where I have used the word man, it also includes woman, as do the pronouns — he or his.

Acknowledgements

I am indebted to the many organisations which not only opened my eyes and stimulated my interest in intercultural relations but also provided the opportunities to obtain practical experience of intercultural relations. My work with them was starting point for writing this book. These organisations include: the United Nations Agency — International Trade Centre/UNCTAD/WTO Geneva, Switzerland; PRODEC — Programme for Development Co-operation, Helsinki School of Economics, Finland; Università Commerciale Luigi Bocconi/University Bocconi, Milan, Italy; H. O. P. E. — Hellenic Organisation for the Promotion of Export, Athens, Greece; MPEDA — The Marine Products Export Development Agency, Cochin, India; Federation of Nepalese Chambers of Commerce and Industry, Kathmandu, Nepal; Eastern and Southern Africa Management Institute, Arusha, Tanzania; Ministry of Foreign Trade of Ethiopia, Addis Ababa, Ethiopia; CPI — Centre for the Promotion of Imports from Developing Countries, Netherlands; ZDS — Zentral Fachschule der Deutschen Suesswarenwirtschaft e. V. , Solingen, Germany; ESCAP — UN Economic and Social Commission for Asia and the Pacific, Bangkok, Thailand; Ministry of Trade, Hanoi and Ho Chi Minh City, Vietnam; Watt Publishing Company, Chicago, USA, the organisers of Pet Food Forums and Conferences; United States of America, Department of Commerce, Washington DC, USA; FEDIAF — European Pet Food Industry Federation, Brussels, Belgium; Seminars and conferences organised by the China Great Wall Exhibition Company, Beijing, China and by LENEXPO, St. Petersburg, Russia. Also of considerable assistance were projects undertaken for British clients such as — the Reed Travel Group of Dunstable, Croner Publications of Kingston-upon-Thames, the University of Strathclyde in Glasgow and the University of Leeds.

Furthermore of great help were my colleagues at The World Air Education Organisation and at the FAI (Fédération Aéronautique Internationale) —the World Air Sports Federation, Lausanne, Switzerland. On occasions they were puzzled when I asked them to spell, usually on corners of committee papers an imitation of natural sounds (onomatopoeia) associated with the barking of dogs and miaowing of cats. This may help to explain why some of them, including Madame Balesi-Rousseau of France and Mrs Kyung O Kim of Korea sometimes moved their chairs slightly away from me at board meetings. I also noted the raised eyebrows of my British colleagues when I wandered in deep conversation with my Chinese counterpart, a three star Air Force

General, hand-in-hand, across an airfield. Likewise my colleagues at Europe Air Sport who expressed concern about my sexual orientation when I enquired about the congratulatory kissing etiquette among male participants at an international parachuting championship.

I would like to thank the many government officials, business executives and editors of newspapers and magazines for their advice and guidance when discussing with them cultural issues as part of international trade relations.

Some of the contents of this book have been presented at seminars, conferences and workshops and I would like to express my appreciation to the participants for their constructive comments.

Finally I would like to thank my wife, Muriel. She accompanied me on a number of overseas missions. On several of these she was volunteered, or rather dropped in the deep end, as seminar projectionist and in various other roles, all of which she performed with her natural inimitable panache and style. This book is dedicated to her for all her help and encouragement with love and appreciation.

Frederick Marsh

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Achievements

In order to recognise and evaluate effectively manifestations of personal achievement in another country, it is necessary to know and recognise status symbols in one's own country.

There are numerous different manifestations and indicators of achievement. In many Western culture countries visible indicators include location within an office block of the office of the person one is visiting, the presence of a personal assistant or secretary, the size of the office, office furniture and embellishments. Even size of office desk may be an indicator of achievement and status. Other indicators might include manner of speech and personal appearance including clothing and accessories. Some other pointers may only become apparent during subsequent conversation, such as pursuit of sports as well as other social interests, type of car owned and membership of clubs.

In some societies achievement through one's own effort is valued more highly than ostensible achievement due to family reputation or patronage.

It is important to be aware that in other countries and among other social classes very different norms apply and therefore to use one's own culture norms as a standard may result in quite misleading perceptions.

Also read

- Links and connections
- Sense of time
- Status symbols
- Verbal and visual presentations