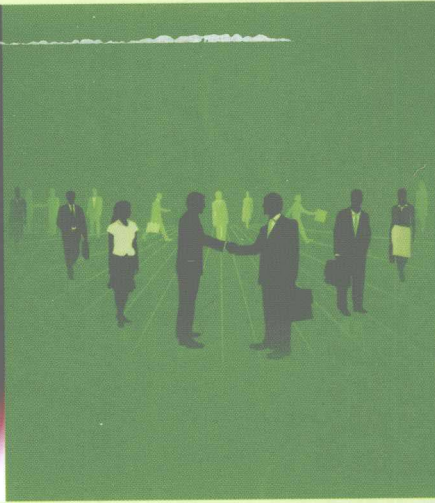


Intercultural Business Communication



跨文化商务交际

董晓波 主编

清华大学出版社 · 北京交通大学出版社



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内 容 简 介

本书是专门针对商务英语专业本科或其他专业副修、选修此课程的学习者编写的教材,旨在帮助学生了解并掌握跨文化商务交际方面的知识,增强跨文化理解,克服文化冲突,加强文化沟通与合作,应对经济全球化背景下日益频繁的跨文化商务交流活动。

本书选材广泛,内容实用,可读性强。对工商管理、国际经济与贸易、金融、旅游、物流等专业的学生及广大从事跨国公司企业管理、国际营销、国际投资等国际商务实际工作的第一线专业工作者而言,都是一本不可多得的读物。

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Preface

序言

当今中国，国际合作日益频繁，也更加广泛，国外著名跨国集团公司、金融机构、工商企业纷纷抢滩中国市场，在中国设立分支机构、分公司及合资企业。中国经济以前所未有的深度和广度继续对外开放，日益融入到区域经济和全球经济一体化的框架中。中国社会需要大量外语基础好，熟知外经贸专业知识及国际贸易惯例，具备跨文化商务交际能力的高素质复合型商贸人才。

《跨文化商务交际》一书着重探索和分析了中西思维方式和价值观念的差异。首先是思维方式的差异。人们把对客观现实的认识凝成经验和习惯，借助语言形成思想，又赋予思想一定的模式，进而形成一种思维形态，不同的民族文化，有着各自不同的思维方式，这就是思维差异。东西方思维的差别，首先是个体性和整体性的差别。东方人主张整体差别，中国人一般重视直觉、内省，重先验理性与伦理精神。西方人主张个体差别，他们的思维是一种逻辑思维。这种思维强调世界的同一性、非矛盾性和排中性。其次是跨文化商务交际中价值观念的差异。价值观是文化的核心层，决定着各种文化的差异。价值观念是决定人们所持看法和所采取行动的根本出发点，价值观影响着人们理解问题的方式，也给人们带来了强烈的情感冲击。在跨文化商务交际中，价值观念也会有很大的差异，主要体现在上下级关系、与他人合作的人际关系、个人与集体的关系及时间观等方面。本书共10章，其中第1章以跨文化交际学的基本理论为框架，系统地介绍了交际、文化和跨文化的定义与特点。第2章介绍文化价值观及商务文化，重点分析了Geert Hofstede（基尔特·霍夫斯泰德）提出的4个文化纬度及人们在跨文化商务交际中存在的众多价值观念差异。第3章介绍和分析文化休克现象，使读者认识到在跨文化商务交际中文化休克不可避免，但可以“医治”。第4章介绍言语交际，即口语交际和书面交际。第5章主要介绍非言语交际，如身势语、空间和距离等方面的知识及文化内涵，使读者认识到非言语的交际行为比言语交际更为重要。第6章主要介绍商务交际中存在着性别的文化差异，了解跨文化沟通中性别差异的习俗、礼仪和礼节的重要性。第7章主要阐述了在商务活动中的各种礼仪及有关风俗。掌握了这些交际中的礼仪，才能在商务活动中游刃有余。第8章主要探讨成功的商务谈判所包含的各要素，如有效沟通、谈判风格及谈判策略……同时阐释了不同国家商务人士的谈判特点。第9、10章主要涉及国际商务营销、管理中的文化因素、企业文化、团队建设及国际交流策略等方面的知识。

与同类教材相比，本书具有以下特点。第一，内容上融合中外此类教材之精华，借鉴并吸收该领域的最新研究成果，既探讨文化的深层含义，又从文化的表现入手，细解不同文化的差异，并对文化差异对国际商务交际的影响进行了深入分析。第二，结构编排独具特色，学术性、知识性、实用性和趣味性相结合。采取以英文为主并辅以中文导读的双语写法。英文部分均选自英语原版刊物；中文导读部分并不是简单翻译和对照，而是就该主题作进一步的展开或论述。本书是专门针对商务英语专业本科或其他专业辅修、选修此课程的学习者的教材。同时，也适用于工商管理、国际经济与贸易、金融、旅游、物流等专业的学生及广大从事跨国公司管理、国际营销、国际投资等国际商务实际工作的第一线的工作者。

本书由董晓波主编，赵静、欧阳春红、应海华、陈钟梅、陈环、洪芙蓉、施剑和陈艳参与编写。在整个编写过程中，我们力求完美，但是限于水平和时间，不乏偏颇和疏漏之处，恳请广大同仁和读者不吝指正，以便充实与完善。

董晓波

2013年2月

于南京东方城紫金山麓

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Chapter

1

Culture, Communication and Intercultural Communication

导读

文化，广义是指人类在社会历史实践中所创造的物质财富和精神财富的总和，狭义则是指社会的意识形态及与之相适应的制度和组织机构。而交际是指用任何手段，如视觉、符号、电话或其他工具为媒介，交换信息的方法，通常包括语言交际与非语言交际。跨文化交际指本族语者与非本族语者之间的交际，也指在语言和文化背景方面有差异的人们之间的交际。

Section 1: Culture

Definition of Culture

Culture (from the Latin *cultura* stemming from *colere*, meaning “to cultivate”) is a term that has different meanings. For example, in 1952, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of “culture” in *Culture: A Critical Review of Concepts and Definitions*. However, the word “culture” is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture;
- An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning;
- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group.

When the concept first emerged in eighteenth- and nineteenth-century Europe, it connoted a process of cultivation or improvement, as in agriculture or horticulture. In the nineteenth century, it came to refer first to the betterment or refinement of the individual, especially through education, and then to the fulfillment of national aspirations or ideals. In the mid-nineteenth century, some scientists used the term “culture” to refer to a universal human

capacity. For the German sociologist, Georg Simmel, culture referred to “the cultivation of individuals through the agency of external forms which have been objectified in the course of history”.

In the twentieth century, “culture” emerged as a concept central to anthropology, encompassing all human phenomena that are not purely results of human genetics. Specifically, the term “culture” in American anthropology had two meanings: (1) the evolved human capacity to classify and represent experiences with symbols, and to act imaginatively and creatively; and (2) the distinct ways that people living in different parts of the world classified and represented their experiences, and acted creatively. Following World War II, the term became important, albeit with different meanings, in other disciplines such as cultural studies, organizational psychology and management studies.

Cultural Change

Cultural invention has come to mean any innovation that is new and found to be useful to a group of people and expressed in their behavior but which does not exist as a physical object. Humanity is in a global “accelerating culture change period”, driven by the expansion of international commerce, the mass media, and above all, the human population explosion, among other factors.

Cultures are internally affected by both forces encouraging change and forces resisting change. These forces are related to both social structures and natural events, and are involved in the perpetuation of cultural ideas and practices within current structures, which themselves are subject to change.

Social conflict and the development of technologies can produce changes within a society by altering social dynamics and promoting new cultural models, and spurring or enabling generative action. These social shifts may accompany ideological shifts and other types of cultural change. For example, the U.S. feminist movement involved new practices that produced a shift in gender relations, altering both gender and economic structures. Environmental conditions may also enter as factors. Changes include following for the film local hero. For example, after tropical forests returned at the end of the last ice age, plants suitable for domestication were available, leading to the invention of agriculture, which in turn brought about many cultural innovations and shifts in social dynamics.

Cultures are externally affected via contact between societies, which may also produce—or inhibit—social shifts and changes in cultural practices. War or competition over resources may impact technological development or social dynamics. Additionally, cultural ideas may transfer from one society to another, through diffusion or acculturation. In diffusion, the form of

something (though not necessarily its meaning) moves from one culture to another. For example, hamburgers, mundane in the United States, seemed exotic when introduced into China. “Stimulus diffusion” (the sharing of ideas) refers to an element of one culture leading to an invention or propagation in another. “Direct Borrowing” on the other hand tends to refer to technological or tangible diffusion from one culture to another. Diffusion of innovations theory presents a research-based model of why and when individuals and cultures adopt new ideas, practices, and products.

Acculturation has different meanings, but in this context refers to replacement of the traits of one culture with those of another, such has happened to certain Native American tribes and to many indigenous peoples across the globe during the process of colonization. Related processes on an individual level include assimilation (adoption of a different culture by an individual) and transculturation.

Section 2: Communication

Communication is a process of transferring information from one entity to another. Communication processes are sign-mediated interactions between at least two agents which share a repertoire of signs and semiotic rules. Communication is commonly defined as “the imparting or interchange of thoughts, opinions, or information by speech, writing, or signs”. Although there is such a thing as one-way communication, communication can be perceived better as a two-way process in which there is an exchange and progression of thoughts, feelings or ideas towards a mutually accepted goal or direction (information).

Communication is a process whereby information is enclosed in a package and is channeled and imparted by a sender to a receiver via some medium. The receiver then decodes the message and gives the sender a feedback. All forms of communication require a sender, a message, and an intended recipient, however the receiver need not be present or aware of the sender’s intent to communicate at the time of communication in order for the act of communication to occur. Communication requires that all parties have an area of communicative commonality. There are auditory means, such as speech, song, and tone of voice, and there are nonverbal means, such as body language, sign language, paralanguage, touch, eye contact, through media, i.e., pictures, graphics and sound, and writing.

Types of Communication

Albert Mehrabian identified three major parts that convey meaning in human face to face communication: body language, voice tonality, and words. He conducted research to determine how people make meaning when a speaker says one thing but means another. If the speaker is

sending a mixed message the listener will rely on the following cues to determine true meaning:

- 55% of impact is determined by body language—postures, gestures, and eye contact,
- 38% by the tone of voice, and
- 7% by the content or the words spoken.

Mehrabian says this only applies in situations where the speaker is talking about feelings or attitudes. Although the exact percentage of influence may differ due to variables such as the perceptions or biases of the listener and the speaker, communication as a whole is meant to convey meaning and thus, in some cases, can be universal. A system of signals, such as voice sounds, intonations or pitch, gestures or written symbols can communicate thoughts or feelings. If a language employs communicating with signals, voice, sounds, gestures, or written symbols, can animal communications be considered to be a language? Animals do not have a written form of a language, but use a language to communicate with each other. In that sense, animal communication can be considered as a separate language.

Human spoken and written languages can be described as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manipulated. The word “language” is also used to refer to common properties of languages. Language learning is normal in human childhood. Most human languages use patterns of sound or gesture for symbols which enable communication with others around them. There are thousands of human languages, and these seem to share certain properties, even though many shared properties have exceptions.

There is no defined line between a language and a dialect, but the linguist Max Weinreich is credited as saying that “a language is a dialect with an army and a navy”. Constructed languages such as Esperanto, programming languages, and various mathematical formalisms are not necessarily restricted to the properties shared by human languages.

Bernard Luskin advanced computer assisted instruction and began to connect media and psychology into what is now the field of media psychology. In 1998, the American Association of Psychology, Media Psychology Division 46 Task Force report on psychology and new technologies combined media and communication as pictures, graphics and sound increasingly dominate modern communication.

Section 3: Intercultural Communication

Intercultural communication is a form of global communication. It is used to describe the wide range of communication problems that naturally appear within an organization made up of individuals from different religious, social, ethnic, and educational backgrounds. Intercultural communication is sometimes used synonymously with cross-cultural communication. In this

sense it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. As a separate notion, it studies situations where people from different cultural backgrounds interact. Aside from language, intercultural communication focuses on social attributes, thought patterns, and the cultures of different groups of people. It also involves understanding the different cultures, languages and customs of people from other countries. Intercultural communication plays a role in anthropology, cultural studies, linguistics, psychology and communication studies. Intercultural communication is also referred to as the base for international businesses. There are several cross cultural service providers around who can assist with the development of intercultural communication skills. Research is a major part of the development of intercultural communication skills.

Intercultural communication is an interdisciplinary field of study which incorporates research from disciplines such as social psychology, sociology, cultural anthropology, sociolinguistics, and, of course, communication. One of the most important areas of research addressed by intercultural scholars is how misunderstandings can be minimized when people communicate with others from different cultures.

First, context is very important to understand intercultural communication. There are two ways individuals use context in communication; one is low-context and the other is high-context.

Low-context communication is like a computer program; everything must be specified in the coded message or the computer program will not run. In a low-context culture like the United States, individuals must express themselves as explicitly as possible for effective communication to occur. High-context communication, in contrast, is like communication between twins who were raised together. Twins intuitively understand each other and use shortened sentences and words when they talk.

If Chinese do not understand the low-context system used in the United States and Americans do not understand the high-context system used in China, misunderstandings will occur. Understanding cultural norms and rules such as the way we are expected to greet others, the way we are expected to dress, the way we are expected to eat, and the way we are expected to answer questions also are important in improving communication with people from other cultures. For example, if you greet an American by asking him or her "where are you going?" or "have you eaten yet?" the American might feel very uncomfortable because asking these questions could be interpreted as an invasion of privacy. But in the Chinese culture, these are appropriate greetings which do not invade the other person's privacy. These examples do illustrate the importance of studying the influence of culture on communication if we are to overcome culture barriers to effective communication.

New Words and Expressions

compile	[kəm'pail]	vt.	编译; 编辑; 汇编; 编制
definition	[,difi'niʃən]	n.	定义
integrate	[,intigreit, 'intigrɪt]	vt.	使……完整; 使……成整体
symbolic	[sim'bɒlɪk]	adj.	使用符号的; 象征的; [语] 符号的
concept	['kɒnsept]	n.	观念, 概念
connote	[kə'nəʊt]	vt.	意味着; 含言外之意
cultivation	[,kʌlti'veɪʃən]	n.	耕作; 培养; 耕种; 教化; 文雅
aspiration	[,æspə'reɪʃən]	n.	渴望; 抱负; 呼气; 吸引术
anthropology	[,ænθrə'pɒlədʒi]	n.	人类学
explosion	[ik'spləʊʒən]	n.	爆炸; 爆发; 激增
perpetuate	[pə'petʃueɪt]	vt.	使永久存在; 使不朽; 保持
acculturation	[ə,kʌltə'reɪʃən]	n.	文化适应; 文化移入; 文化互渗 (不同文化在频繁交流中的互相影响)
transfer	[træns'fə:]	v.	转让; 调任; 传递; 使转移
enclose	[in'kləʊz]	vt.	围绕; 装入; 放入封套
recipient	[ri'sɪpiənt]	n.	容器, 接受者; 容纳者
gesture	['dʒestʃə]	n.	姿态; 手势
lexeme	['leksɪ:m]	n.	[语] 词位 (词的单位); 语义
property	['prɒpəti]	n.	财产; 性质, 性能; 所有权
formalism	['fɔ:məlɪzəm]	n.	形式主义
individual	[,ɪndɪ'vɪdʒuəl]	adj.	个别的; 个人的; 独特的
		n.	个人, 个体
ethnic	['eθnɪk]	adj.	种族的; 人种的
synonymous	[sɪ'nɒnɪməs]	adj.	同义词的; 同义的, 含义相同的
interdisciplinary	[,ɪntə'dɪsɪplɪnəri]	adj.	各学科间的
incorporate	[ɪn'kɔ:pəreɪt]	v.	包含, 吸收; 体现; 把……合并
explicitly	[ɪk'splɪsɪtli]	adv.	明确地; 明白地
invasion	[ɪn'veɪʒən]	n.	侵犯; 入侵, 侵略; 侵袭
privacy	['praɪvəsi]	n.	秘密; 隐私
empathy	['empəθi]	n.	[心] 神入; 移情作用



Notes



1. Alfred Louis Kroeber (阿尔弗雷德·路易斯·克罗伯) (June 11, 1876 – October 5, 1960): one of the most influential figures in American anthropology in the first half of the twentieth century.
2. Clyde Kluckhohn (克莱德·克拉孔) (January 11, 1905, Le Mars, Iowa – July 28, 1960, near Santa Fe, New Mexico): an American anthropologist and social theorist, best known for his long-term ethnographic work among the Navajo and his contributions to the development of theory of culture within American anthropology.
3. Fine art (美学): an art form developed primarily for aesthetics and/or concept rather than utility. Today, the fine arts commonly include visual and performing art forms, such as painting, sculpture, music, dance, theatre, architecture, photography and printmaking.
4. Humanities (人文学科): academic disciplines which study the human condition, using methods that are primarily analytic, critical, or speculative, as distinguished from the mainly empirical approaches of the natural and social sciences.
5. High culture (高文化): a term, now used in a number of different ways in academic discourse, whose most common meaning is the set of cultural products, mainly in the arts, held in the highest esteem by a culture. In more popular terms, it is the culture of an elite such as the aristocracy or intelligentsia. It is contrasted with the low culture or popular culture of, variously, the less well-educated, barbarians, philistines or the masses.
6. Cultural invention (文化创造): is any new or useful innovation developed by people that is not of a physical construct. Cultural inventions include sets of behaviour adopted by groups of people as useful. They are perpetuated by being passed on to others within the group or outside it. They are also passed on to future groups and generations.
7. Paralanguage (副语言): refers to the non-verbal elements of communication used to modify meaning and convey emotion. Paralanguage may be expressed consciously or unconsciously, and it includes the pitch, volume, and, in some cases, intonation of speech. Sometimes the definition is restricted to vocally-produced sounds. The study of paralanguage is known as paralinguistics.
8. A planned or constructed language (人造语言): known colloquially or informally as a slang, is a language whose phonology, grammar, and/or vocabulary have been consciously devised by an individual or group, instead of having evolved naturally. There are many

possible reasons to create a constructed language; to ease human communication (see international auxiliary language and code); to bring fiction or an associated constructed world to life; for linguistic experimentation; for artistic creation; and for language games.

Exercises



I. Vocabulary.

Choose one word from those in the box below to fill the gap in each of the sentences. Change the form when necessary.

compile	integrate	anthropology	perpetuate	acculturation
transfer	enclose	property	individual	incorporate

1. This is not only a crisis of _____, but also of a society.
2. It often takes five or six years of hard work to _____ a good dictionary.
3. We must _____ the system.
4. This small house is my only _____.
5. The computer company will be _____ with another.
6. Some good suggestions will be able to _____ the plan.
7. The _____ of different cultures can be realized by the conversational negotiation.
8. _____ is the study of human beings as creatures of society.
9. She _____ a check for \$50 with the letter.
10. They have _____ their company from Nottingham to London.

II. True or False Statements.

Please decide whether the following statements are true (T) or false (F).

1. Eventually, with the spread of technology everyone will have the same values.
2. Communication in high-context cultures tends to rely on context to communicate the meaning of the message.
3. Low-context culture communicators prefer to put their thoughts into words that avoid ambiguity.
4. The cultural background of the interpreter may affect the communication process.
5. In American English, 6/5/20xx refers to June 5th, 20xx.

6. The recent increase in migration of people around the world has led to discussion about multiculturalism in many countries.
7. Businesspeople do not need to recognize different ways of observing death in different cultures.
8. The individual is the basic unit of society in all cultures.
9. Communication between organizations can be shown with the same model used to describe the communication between individuals.
10. Saying “no” is often done with delay and indirectness in low-context cultures.

III. There are altogether 10 statements or questions below. You are offered four choices marked with A, B, C and D for each statement or question. Choose the most appropriate one.

1. Bob, I need your help. The whole thing seems to be freaking out. Whatever I do, it is getting worse.
A. funny B. declining C. losing control D. happening
2. What did you do to increase profit and eliminate losses? We haven't been in the black for two months in a row.
A. lack of money B. in the dark night C. needing money D. gaining money
3. I'll have to start earlier the next time. This time I only finished by the skin of my teeth.
A. finished it unsuccessfully B. finished with my mouth shut
C. barely succeeded in finishing it D. rarely shut my mouth when finishing it
4. I don't think you can depend on Jack to do that job by himself. He's too green.
A. shy B. inexperienced. C. timid D. naive
5. —Wow! Carl has done some really amazing things!
—Don't believe everything he tells you. He was probably pulling your leg.
A. teasing you B. cheering you up C. ridiculing you D. dragging your leg
6. Below are some topics. Three of them should be avoided in the cultural communication. Which one is the right exception?
A. Are you Christian? B. How much did you pay for the dress?
C. Do you have a brother or a sister? D. Nice to see you again, you're fatter.
7. Which one in the following expressions is NOT TRUE?
A. as meek as a lamb B. as foolish as a donkey
C. as wise as an owl D. as strong as a cow
8. We know that the dog is regarded as man's best friend in the West, but sometimes dogs