

大学英语综合应用能力选修课系列教材

跨文化商务沟通案例教程

Intercultural Business Communication

Readings and Cases

庄恩平 主编



上海外语教育出版社

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● 大学英语综合应用能力

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前言

经济全球化发展趋势之一是跨国合并与合资,因为它能增进企业竞争力,促进企业向国际市场和新兴领域拓展。但当跨国公司进入国际市场时,如外国公司进入中国市场或中国企业进入国际市场时,不同文化背景的企业经营者之间的文化冲突现象日益显著,合作双方在经营与管理时所产生的矛盾也日趋突出,这些非管理因素严重影响了企业的发展和利润的回报,甚至会导致合作的失败。这一现象已引起相关学科学者及企业经营者高度重视,并成为全球探讨的问题。

在中国已有数家合资企业在合资多年甚至十几年之后而分道扬镳;所有的合资企业都会出现合资综合症,而其中很多的合资企业在面临合资综合症时却束手无策。

cnnfn.com 1999 年 11 月报道,83%的跨国公司合并没能产生经济效益,人们往往把这种无经济效益的合并归咎于双方错误的选择或对市场的错误分析,然而却忽视了在合并过程中及合并之后的文化和人的因素的作用。Mazzoline 在对跨国公司高层管理者的调查中发现,跨国公司在合并之后所产生的矛盾是多方面的,人的因素又被认为是矛盾产生的最重要的因素,而人的因素与其文化因素又是不可分割的。Olie 认为,跨国合并公司成功率在 40%至 60%之间。Muller 对 8000 家合并公司和收购公司调查之后也发现,只有 15%的合并或收购公司是真正的赢家,但这些赢家公司在合并后的数年之间也并不创造经济利润。著名跨国公司文化差异研究专家戴维·A·利克斯对此作了如下结论,凡是跨国公司大的失败,几乎都是因为忽略了文化差异所导致的结果。

对于不同文化背景员工的合作及合资公司中的文化问题,如果我们单从管理角度去分析只能使我们看到事物的单方面或事物的表面现象,而非问题的实质。跨国公司管理或合资公司管理中的问题虽然牵涉企业经营、管理理念、人力资源开发与利用、决策制定和企业沟通等诸多问题,但这些问题又直接与不同文化背景下的人员有关,他们在经营企业和合作时都以各自的价值观念、行为准则、思维方式参与管理与交流,所以他们对企业管理中的决策和行为会产生不同的理解或持相反的观点,从而难以达成共识,由此产生了个人之间的矛盾,这就是文化冲突在跨国公司管理中的体现。所以说跨国公司管理、跨国合并及合资公司中的问题与矛盾是文化冲突在管理层面上的具体反映。解决这一问题应先从文化分析入手,发现问题之源,融合文化,建立合作基础和原则,切忌将一方的观点、标准、观念、做法强加与另一方,这必将适得其反,甚至为日后的共同管理与相互合作埋下冲突的隐患,并将进一步激化矛盾。

跨文化商务沟通学科是一门研究文化与商务关系的学科,文化整合是本学科研究的方向,因为它是跨文化商务活动成功的基础与因素。同时跨文化商务沟通也能解决跨文化商务语境中由文化差异而产生的不同文化背景经营管理者之间的矛盾。

中国已加入 WTO,文化差异将是中国企业走出国门,外资企业进入中国场所面临的最大挑战,为此,我们认为应该编写一本能揭示文化冲突根源、分析跨国公司文化冲突的案例、探索解决由文化差异所导致的文化困惑的书,使更多的人直接受益。本书就是为了这一目的而编写的一本通俗易懂的案例教程。因而本书编写体现以下特点:

1. 以体现跨文化商务沟通中出现的文化冲突案例为主。
2. 案例取自国外跨国公司,国内合资企业的管理活动,以体现案例的真实性。
3. “跨文化点评”体现作者多年从事跨国公司文化冲突与融合课题研究的成果,反映作者对跨国公司文化冲突咨询与培训的体会,因此具有研究性,通俗性和应用性。
4. 阅读文章基本上出自近几年出版的跨文化交际或跨文化商务沟通书籍之中,具有广泛性,可读性,代表性。
5. “自我测试与分析”部分不仅测试学生是否掌握本学科的相关术语表达和所代表的意义,而且还测试学生是否理解有关跨文化知识及能否运用有关跨文化知识,分析跨文化语境。
6. 本书不仅揭示跨文化商务管理中的文化冲突现象,而且还分析产生文化冲突的根源,更为重要的是提出如何融合不同文化的构思。这也反映了国外跨国公司文化冲突研究的最新动态,因为跨国公司文化冲突研究是目前国外最热门的研究课题之一。

《跨文化商务沟通案例教程》是为英语专业、非英语专业学生及外资企业管理人员或出国留学人员编写的案例分析教程,旨在介绍跨文化商务沟通所涉及的内容,分析在跨文化商务管理中所出现的文化冲突现象,探讨解决外资企业管理中的文化冲突的途径与策略。本书不仅具有一定的学术研究价值,而且更具有一定的实用性和应用价值。

《跨文化商务沟通案例教程》已在英语专业和非英语专业学生中使用,受到高度评价。毕业后,学生能用所学的知识在外资企业中发挥独特的作用:在谈判处于文化冲突困惑之时,他们能帮助中外谈判参与者分析由东西方思维差异引发的谈判困惑的原因,及时化解了僵持的局面;有些学生还能帮助外方老板了解东西方文化差异在企业管理中的表现行为,增强了外方管理经营者的文化差异意识。在国外留学时,他们能以跨文化视角审视问题、分析问题和解决问题,而受到美国教授的青睐;在就业面试中,一些学生还能与外方应聘者讨论外资管理中的文化差异现象和文化冲突问题,而在应聘大军中脱颖而出。学影视专业的学生能以跨文化视角分析中外影片的表现手法;学广告专业的学生能分析中外广告的不同创意及可能会产生的误解;学法律专业的学生能分析中外法律差异及在法律文件或合同中的冲突现象;学社会学的学生能分析社会与文化之间的关系,揭示社会发展的奥秘;学管理专业的学生还能探讨中外企业文化的差异与外资企业文化的特征。《跨文化商务沟通案例教程》已被上海大学列入创新课程。

在编写《跨文化商务沟通案例教程》一书之前,作者曾得到国家留学基金委项目资助,在美国从事跨国公司文化冲突与融合的研究工作。在美期间,University of Kansas 的 Cal. Downs 教授给予作者很大的帮助。在编写过程中,该书也获得了上海市教委的项目资助;在出版过程中又得到上海外语教育出版社社长庄智象教授的支持,谢宇老师对本书选题的推荐,

编辑傅厚朴老师做了细心的审稿工作,并提出了很有价值的建议,在此对他们所作出的努力和帮助表示衷心的感谢。

由于作者水平有限,理论应用和案例分析难免欠周到,恳请读者批评指正。同时作者也希望,此书的出版能够引起读者及企业管理者对跨文化商务沟通问题的重视,能有更多的学者对此进行深入的研究。

作 者

2003年2月 于上海大学

目 录

Unit 1	Communication and Intercultural Communication (交际与跨文化交际)	1
	跨文化导读	跨文化点评
	阅读一 <i>Communication</i>	案例
	阅读二 <i>Intercultural Communication</i>	案例一
	自我测试与分析	案例二
Unit 2	Culture and Communication (文化与交际)	15
	跨文化导读	跨文化点评
	阅读一 <i>Culture</i>	案例
	阅读二 <i>The Link Between Culture and Communication</i>	案例一
	自我测试与分析	案例二
Unit 3	Language and Culture (语言与文化)	31
	跨文化导读	跨文化点评
	阅读一 <i>Language Mirrors Values</i>	案例
	阅读二 <i>The Role of Language in Intercultural Business Communication</i>	案例一
	自我测试与分析	案例二
Unit 4	Verbal Communication (语言交际)	45
	跨文化导读	跨文化点评
	阅读一 <i>Translation Problem</i>	案例
	阅读二 <i>Understanding Language</i>	案例一
	自我测试与分析	案例二
Unit 5	Nonverbal Communication (非语言交际)	59
	跨文化导读	跨文化点评

阅读一	<i>Significance of Nonverbal Communication</i>	案例
		案例一
阅读二	<i>Characteristics of Nonverbal Codes</i>	案例二
自我测试与分析		
Unit 6	Communication Styles (交际风格)	77
跨文化导读		跨文化点评
阅读一	<i>High and Low Context: How Much Information Is Enough?</i>	案例
		案例一
阅读二	<i>Explicit and Implicit Communication</i>	案例二
自我测试与分析		
Unit 7	Value and Communication (价值观念与沟通)	89
跨文化导读		跨文化点评
阅读一	<i>The Four-Dimension Model</i>	案例
阅读二	<i>Cultural Dimension Index</i>	案例一
自我测试与分析		案例二
Unit 8	Time as Communication (时间与沟通)	110
跨文化导读		跨文化点评
阅读一	<i>Time Orientation</i>	案例
阅读二	<i>Monochronic Time and Polychronic Time</i>	案例一
自我测试与分析		案例二
Unit 9	American Values and Their Behaviors (美国人的价值观与美国人的行为)	123
跨文化导读		跨文化点评
阅读一	<i>Why Do Americans Act Like That?</i>	案例
		案例一
阅读二	<i>Everybody's Doing It</i>	案例二
自我测试与分析		
Unit 10	Space and Communication (空间与交际)	137
跨文化导读		跨文化点评

阅读一	<i>Space and Culture</i>	案例
阅读二	<i>Sacred Space in Germany and Other Northern European Countries</i>	案例一 案例二
自我测试与分析		
Unit 11	Managing Intercultural Conflicts (跨文化冲突管理)	150
跨文化导读		跨文化点评
阅读一	<i>Understanding Intercultural Conflicts</i>	案例 案例一 案例二
阅读二	<i>Effective Management of Intercultural Conflicts</i>	
自我测试与分析		
Unit 12	Intercultural Negotiation (跨文化谈判)	163
跨文化导读		跨文化点评
阅读一	<i>Negotiating across Cultures</i>	案例
阅读二	<i>Framework for International Business Negotiations</i>	案例一 案例二
自我测试与分析		
Unit 13	Intercultural Team Building (跨文化团队建设)	177
跨文化导读		跨文化点评
阅读一	<i>Team Building</i>	案例
阅读二	<i>Constructing Social Environments for Teamwork</i>	案例一 案例二
自我测试与分析		
Unit 14	Understanding the Japanese Culture and Behaviors (理解日本人的文化与行为)	189
跨文化导读		跨文化点评
阅读一	<i>Differences in Cultural Values</i>	案例 案例一 案例二
阅读二	<i>Differences in Nonverbal Communication Behavior</i>	
自我测试与分析		

Unit 15 Understanding the German Culture and Behaviors

(理解德国人的文化与行为) 203

跨文化导读

跨文化点评

阅读一 *German Culture*

案例

阅读二 *German Time: Precise
Scheduling, Slow Pace*

自我测试与分析

案例分析 223



Unit 1

Communication and Intercultural Communication (交际与跨文化交际)

Communication is symbolic in which people create shared meanings. Symbols are central to the communication process because they represent the shared meanings that are communicated.

Intercultural communication occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently from two different cultures.

(Lustig, M. W. and Koester, J. *Intercultural Competence*.

New York: Addison Wesley
Longman, 1999)



本单元学习目的

- ◆ 理解沟通模式
- ◆ 掌握沟通的几大要素
- ◆ 什么是跨文化交际
- ◆ 跨文化交际模式
- ◆ 跨文化交际障碍
- ◆ 理解文化在跨文化交际中的作用
- ◆ 为什么能听懂对话,但不能理解其含义

若把 communication 一词译成汉语,不同的学科对它有不同的译法。如通讯学科把它译为“通讯”;心理学把它译为“交流”;管理学科把它译为“沟通”;新闻学科把它译为“传播”;语言学科把它译为“交际”。因此“交际”一词就容易被其他学科的人误解为语言交际,而 intercultural communication 也就被认为是具有不同文化背景的人之间的语言交流。其实并非如此,对于“交际”一词的理解可以超越语言的范畴。如非语言行为、情感交流等都是交际的范畴。同时交际还是交际双方进行交流的双向过程,如果一方未参与交流、或不发表任何意见,这就不是交际,当然也就达不到交际的目的,这仅仅是谈话(talk)。

跨文化交际(intercultural communication)是指不同文化背景的人们之间的交际。它是一门跨多门学科的边缘科学。我国对跨文化交际研究才刚刚开始。随着我国加入世贸组织,与世界各国在经济和科技领域的合作增多,跨文化交际将日趋频繁,由此产生的文化冲突也将涌现出来。由于交际双方文化背景不同、社会环境与背景各异、思维方式和交际方式有别,因此会对同一词、同一句话、非语言行为和事物产生不同的理解、不同的联想和不同的所指意义,在跨文化交际过程中由文化差异导致的误解在所难免。根据跨文化交际模式,有效交际是交际双方必须理解对方发出的信息,必须领悟非语言涵义、言语涵义和信息涵义。换言之,meaning is in the person, not in the word。

阅读一

Communication

It doesn't matter if this is your first communication course or not. You've probably heard many different definitions of the word "*communication*". In this chapter, you will learn how that communication itself is a cultural element by studying different models of communication. You'll learn about the different ways communication and culture are studied and about the skills required to become more effective in **intercultural communication**.

Because communication is an element of culture, it has often been said that communication and culture are **inseparable**. As Alfred G. Smith (1966: *Communication and Culture: Readings in the Codes of Human Interaction*. New York: Holt, Rinehart & Winston) wrote in his **preface** to *Communication and Culture*, culture is a **code** we learn and share, and learning and sharing require communication. Communication re-

quires coding and symbols that must be learned and shared. Godwin C. Chu (1977; *Radical Change through Communication in Mao's China*. Honolulu: University Press of Hawaii) observed that every cultural pattern and every single act of social behavior involves communication. To be understood, the two must be studied together. Culture cannot be known with a study of communication, and communication can only be understood with an understanding of the culture it supports.

Components of Communication

You are better able to understand communication when you understand the components of the process. Ten components of communication, shown in figure 1, are

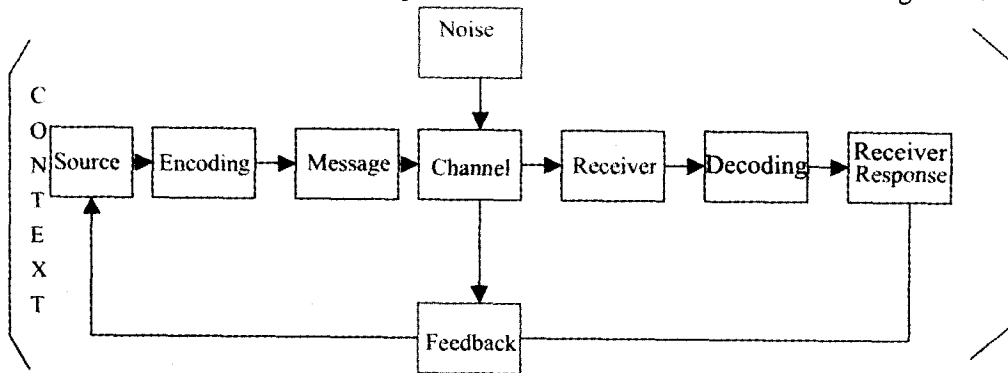


Figure 1 Components of Communication

Source. The *source* is the person with an idea he or she desires to communicate. Examples are CBS, the White House, your instructor, and your mother.

Encoding. In the television and movie version of “Star Trek”, you saw Mr. Spock touching **alien** beings for what was called “**mind meld**”. You assume Mr. Spock was able to **access** directly the thoughts of the alien creature. Unfortunately, we humans are not able to do that. Your communication is in the form of symbols representing the ideas you desire to communicate. *Encoding* is the process of putting ideas into symbols.

The symbols into which you encode your thoughts vary. You can encode thoughts into words and you can also encode thoughts into nonspoken symbols. The oils and colors in a painting as well as your gestures and other forms of **nonverbal** communication can be symbols.

Traditionally, a clear distinction is made between symbols and the objects or

thoughts they represent. The symbol is not the thing, yet we often act as if it were. When you bite into a lemon, the juice causes your mouth to water as **salivary glands** under your tongue secrete **digestive enzymes**. But if you **visualize** a lemon and say the symbol “lemon” to yourself several times your mouth waters as the same **salivary enzymes** are produced not by the thing but by its symbol! The symbols “glove” and “above” probably don’t cause reactions, but someone special saying “I love you” can **trigger** several reactions in your body.

Message. The term *message* identifies the encoded thought. Encoding is the process, the verb; the message is the resulting object.

Channel. The term *channel* is used technically to refer to the means by which the encoded message is transmitted. Today, you might feel more comfortable using the word “media.” The channel or medium, then, may be print, electronic, or the light and sound waves of face-to-face communication.

Noise. The term *noise* technically refers to anything that **distorts** the message the source encodes. Noise can be of many forms: **External** noise can be the sights, sounds, and other **stimuli** that draw your attention away from the message. Having a radio on while reading is external noise. **Internal** noise refers to your thoughts and feelings that can interfere with the message. Being tired or being hungry can be **distractions** from complete attention to the message. Finally, the phrase “**semantic noise**” refers to how **alternative** meanings of the source’s message symbols can be distracting. For example, a speaker’s use of uncalled-for **profanity** can cause us to wonder why the speaker used profanity and draw attention away from the message itself.

Receiver. The *receiver* is the person who attends to the message. Receivers may be intentional; that is, they may be the people the source desired to communicate with, or they may be any person who comes upon and attends to the message.

Decoding. *Decoding* is the opposite process of encoding and just as much an active process. The receiver is actively involved in the communication process by assigning meaning to the symbols received.

Receiver response. *Receiver response* refers to anything the receiver does after having attended to and decoded the message. That response can range from doing nothing to taking some action or actions that may or may not be the action desired by the source.

Feedback. *Feedback* refers to that portion of the receiver response of which the source has knowledge and to which the source attends and assigns meaning. A reader of this text may have many responses, but only when the reader responds to a survey or writes a letter to the author does feedback occur. When a radio talk show host receives enthusiastic telephone calls and invites a guest back, feedback has occurred.

Feedback makes communication a **two-way** or interactive process. **Linear** and interactive models seem to suggest that communication is an isolated single **discrete** act independent of events that **preceded** or might follow it.

Context. The final component of communication is *context*. Generally, context can be defined as the environment in which the communication process takes place and which helps to define the communication. If you know the physical context, you can predict with a high degree of accuracy much of the communication. For example, you have certain knowledge and expectations of the communication that occurs within churches, temples, and **synagogues**. At times, you intentionally want to place your romantic communications in a quiet, **dimly** light restaurant or on a **secluded** beach. The choice of the environment, the context, helps assign the desired meaning to the communicated words.

In social relationships as well, the relationship between the source and receiver may help define much of the meaning of the communication. Again, if you know the context you can predict with a high degree of accuracy much of communication. For example, knowing that a person is being stopped by a police officer for speeding is enough to predict much of the communication. Certain things are likely to be said and done; other things are very unlikely.

Culture is also context. Every culture has its own **worldview**, its own way of thinking of activity, time, and human nature, its own way of **perceiving** self, and its own system of social organization. Knowing each of these helps you assign meaning to the symbols.

The component of context helps you recognize that the extent to which the source and receiver have similar meanings for the communicated symbols and similar understandings of the culture in which the communication takes place is critical to the success of the communication.

(*Intercultural Communication* by Fred E. Jandt, SAGE Publications, 1995)

生词与词组

intercultural communication 跨文化

交际

inseparable *a.* 不可分割的preface *n.* 序言, 前言code *n.* 密码 *v.* 把……编成密码encode *v.* 编码decode *v.* 解码, 译码context *n.* 语境alien *a.* 相异的, 不同的, 外国的

mind meld 心灵相通

access *v., n.* 进入nonverbal *a.* 非言语的

salivary gland 唾液腺

digestive enzyme 消化酶

visualize *v.* 设想, 形成思维图像

salivary enzymes 唾液酶

trigger *v.* 引发, 触发distort *v.* 歪曲, 扭曲external *a.* 外部的stimulus (pl. stimuli) *n.* 刺激物, 促进因素internal *a.* 内部的distraction *n.* 使人分心的事物semantic *a.* 语义的alternative *a.* 选择性的profanity *n.* 亵渎two-way *a.* 双向的linear *a.* 直线的, 线性的discrete *a.* 不连续的, 无联系的precede *v.* 领先, 在……之前synagogue *n.* 犹太教会堂dimly *adv.* 模糊地, 朦胧地secluded *a.* 僻静的worldview *n.* 世界观perceive *v.* 觉察, 感知

阅读

二

Intercultural Communication

The link between culture and communication is crucial to understanding intercultural communication because it is through the influence of culture that people learn to communicate. A Korean, an Egyptian, or an American learns to communicate like other Koreans, Egyptians, or Americans. Their behavior conveys meaning because it is learned and shared; it is cultural. People view their world through categories, concepts, and labels that are products of their culture.

Cultural similarity in perception makes the sharing of meaning possible. The ways in which we communicate, the circumstances of our communication, the language and language style we use, and our nonverbal behaviors are primarily all a response to and a function of our culture. And, as cultures differ from one another, the communication practices and behaviors of individuals reared in those cultures will also be differ-

ent.

Our **contention** is that intercultural communication can best be understood as cultural **diversity** in the perception of social objects and events. A central **tenet** of this position is that minor communication problems are often **exaggerated** by **perceptual** diversity. To understand others' words and actions, we must try to understand their perceptual frames of reference; we must learn to understand how they perceive the world. In the ideal intercultural **encounter**, we would hope for many **overlapping** experiences and a **commonality** of perceptions. Cultural diversity, however, tends to introduce us to **dissimilar** experiences and, hence, to varied and frequently strange and unfamiliar perceptions of the external world.

In all respects, everything so far said about communication and culture applies to intercultural communication. The functions and relationships between the components of communication obviously apply, but what especially characterizes intercultural communication is that sources and responders come from different cultures. This alone is sufficient to identify a unique form of communicative interaction that must take into account the role and function of culture in the communication process.

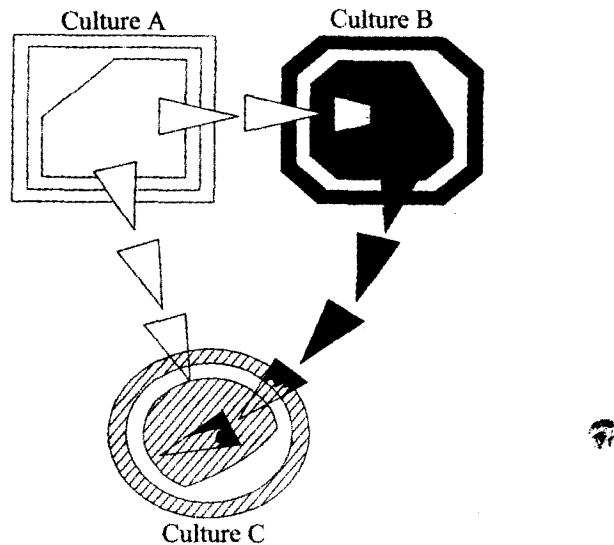


Figure 2 Intercultural Communication Model

Intercultural communication occurs whenever a message that must be understood is produced by a member of one culture for consumption by a member of another culture. This circumstance can be problematic because, as we have already seen, culture **forges** and shapes the individual communicator. Culture is largely responsible for the