



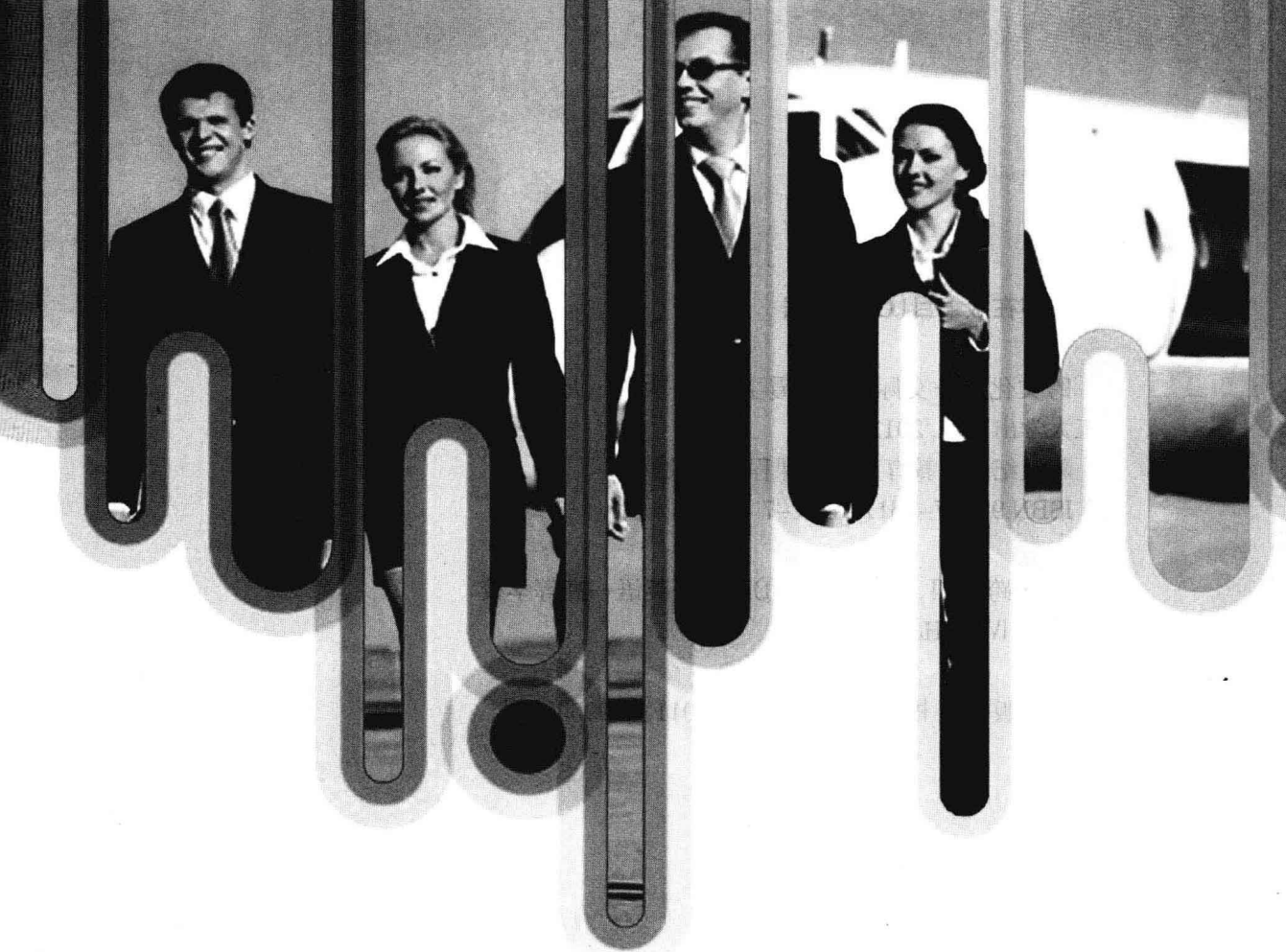
跨文化商务交际

Cross-cultural Business Communication

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大连理工大学出版社



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Cross-cultural Business Communication

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前言

在全球经济一体化的今天,对涉外应用型人才的要求越来越强调其能熟练运用外语,懂得并遵守国际惯例和国际礼仪,具有较强的跨文化商务交际能力,熟悉国际事务,能够直接参与国际合作与竞争,在国际交往中既能与外国人和睦相处,尊重外国的风俗和宗教信仰,又能维护民族尊严。许多具有全球化战略目标的企业对员工的录用和提拔均从组织管理能力、沟通协调能力、跨文化交流能力等诸多方面综合考评。无论从职业生涯发展还是个人素质提高来讲,培养和提高大学生跨文化交际素质都具有特别重要的意义。在这个历史大背景下,跨文化交际能力的培养更是成为造就高素质公民的必然选择。

在社会需求影响下,跨文化交际课程的作用和重要性在全国各类院校得到了广泛认可,课程影响力得到了显著提高。很多学校针对性地开设了提高跨文化交际能力的相关课程,特别是在外语专业培养体系中,对学生的跨文化交际能力提出了更高的要求,也带动了对跨文化交际课程的新需求和新尝试。跨文化交际相关课程的开设旨在帮助学习者超越母语文化的束缚,了解多元文化背景下不同思维方式和生活方式,开拓学习者视野。然而,不少院校在课程定位和课程模式方面存在着一定缺陷和偏差,偏重知识和交际技巧的介绍,弱化了其培养学生人文素养和提高跨文化交际能力的价值功能,未能很好地满足涉外应用型人才的培养需求,也无法实现学生的个人能力发展需要。不少相关教材的开发也是基于课程的表面现象之上,没有充分意识到这些现象之后隐藏的课程定位和课程体系建设方面的深层问题。

《跨文化商务交际》以全国高职高专院校和应用型本科外语专业以及高职高专公共英语素质拓展课程的学生为主要对象,课程的教学内容、教学方法和手段是以提高学习者跨文化沟通能力为目的,贯彻了“项目为导向、讲练结合”的原则,着眼于提高学生的实际操作能力和就业能力,采取了模块化、多案例、互动式、重实训的编写方式。打破以教师为主体、以课堂为中心的传统教学模式,根据学生的跨文化商务交际的需求,以强调应用性和适用性来合理地设计教学方法,让学生在理论够用的基础上,在实训环节上有所突破。本教材采用任务驱动、项目导向等模式,建立传统教学、多媒体教学、网上教学、实训现场教学相结合的立体化课程教学体系,在提高学习者跨文化商务交际能力的同时,

培养了学习者主体的参与性和合作精神。

本教材共分10章,由国内普通高校一线教师编写,广东纺织职业技术学院杨筱霞任主编,广东外语艺术职业学院林红、广东水利电力职业技术学院卢丽虹、广东阳江职业技术学院林婉转任副主编,广东纺织职业技术学院林晓岚、邓沙琪、蒋伟平、姚洋,广东外语外贸大学周晶,山西煤炭职业技术学院康志梅,浙江财经学院黄远梅参与了编写。在编写过程中,编者参阅了大量书刊和网站,并吸取了其中的最新研究成果和有益经验,恕不一一注明,在此谨向原作者致以衷心感谢!特别应该提到的是,在本书编写过程中我们得到了大连理工大学出版社领导、编辑老师及编者院校业务部门的鼎力支持,在此一并表示感谢!

由于时间紧迫,水平有限,错误与不妥之处在所难免,恳请广大读者不吝批评指正,以便再版时修订,使之日臻完善!

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编者

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Chapter 1

Culture and Communication

In modern society, different people communicate in different ways, as people do in different societies around the world; and the way people communicate is the way they live. It is their culture. Who talks with whom? How? And about what? These are questions of communication and culture. When the elements of communication differ or change, the elements of culture differ or change. Communication and culture are inseparable.

Learning Objectives

By the end of this chapter, you should be able to

- * Get to know the modes of communication
- * Have an idea of the main components of communication
- * Be clear about what intercultural communication is
- * Be aware of cultural barriers to effective communication
- * Distinguish the functions of culture in intercultural communication

Section 1

An Introduction to the Topic

Lead in —————▶

Have you ever realized that your life is greatly affected by the culture and communication you're living in? But what on earth is culture and communication? And what's the relationship between them? Please have a discussion with your neighbour and air your view to your classmates.

Culture and Communication

Culture and communication, although two different concepts, are directly linked. They are so inextricably bound that some anthropologists believe the terms are virtually synonymous. Hall reminds us that "Culture is communication and communication is culture." As A. G. Smith,

Ed. noted, "Whenever people interact they communicate. To live in societies and to maintain their culture they have to communicate." Culture is learned, acted out, transmitted, and preserved through communication.

Communication is complex and multi-dimensional, and is usually defined in the following way: "Communication is a dynamic, systematic process in which meanings are created and reflected in human interaction with symbols." While culture is generally acknowledged as "the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by a group of people in the course of generations through individual and group striving."

Section 2 Case Analysis

Case One

Japanese Hotel

An American businessman who registered in a Japanese hotel, telling them he intended to stay for one month. After 10 days, without notice, he is moved to another room. He discovers this by accident and is surprised to find that all his personal items have been placed around the room in almost the identical position as that in his first room. Not wishing to make a fuss, he says nothing. To his surprise, he is moved two more times, each time without notification. Eventually, when he returned to the hotel instead of just asking for the key to his room, he would ask whether he was in the same room. During the last week, he was moved again, but this time into another hotel!



Questions for Discussion:

1. How do you understand the Japanese hospitality mentioned in Case 1?
2. What would you feel if a similar occurrence happened on you? And how would you react to that?

Comment:

Two variables associated with culture are involved here. One is that in Western societies, moves are associated with status—the lowest ranking individual is the one moved. Second is the significance of space. Being quite territorial, Westerners want to make sure that a move does not involve moving to a smaller space. Looking at the same situation from a Japanese cultural perspective, when a person enters a hotel he/she becomes part of a family. As a member of the family, the hotel feels they can quietly move you if the need arises. Taking such liberties with your accommodation signals that you belong to and that you are a member of the family. However, the Japanese are also familiar with the reaction such moves have on Westerners. They are sensitive to the fact that other cultures react loudly to being moved and having their personal items touched without their permission. Many hotels who cater to Westerners abide by the rules of the visitor's culture and would not think of moving the person. The familiarity displayed in the example above is more likely to occur in a hotel located well away from normal tourist territory.

All over the world, suitable environments have been created for tourists that shield them from the reality of the life of the people. Tourists seldom stick around for long, and they are happier if insulated from the full impact of the foreign culture. However, in the case quoted above, the forced move to the second hotel turned out to be a blessing. The American businessman found the district around the new hotel much more interesting and authentic than that around the first hotel. Each culture has its own language of space which is as unique as the spoken language.

In a Japanese hotel, all visitors are given the same kind of bath robe. This is not just the results of an opportunistic management using the guests to advertise the hotel. Rather it symbolizes that once you had registered in the hotel, you were no longer an outsider. You belonged. You became a member of a large, mobile family. As a family member, you are afforded an environment which is relaxed and informal. But remember, no matter how informal or relaxed you may feel, meal-time is not appropriate for discussions of business.

Case Two

Life of the Germans

Germany is not a melting pot society and Germans are not mobile. Many stay in their geographic region and even the same house for generations. The scale of everything is smaller in Germany than in the Western countries. They love the outdoors, open spaces and treasure forests. Hiking is a popular sport.

To the German space is sacred. Homes are protected by a variety of barriers (fences, walls, hedges solid doors, shutters and screening) to prevent visual or auditory intrusion.



Germans seldom invite anyone who is not a close friend to their home. To be invited is considered an honor. If you bring a small bouquet for the hostess (not red roses which convey romantic attachment), flowers should be unwrapped before being presented.

Positions in things are also important—for example, the right side represents a place of respect. So, in seating arrangements or just walking from one place to another, the senior person or the group leader should be placed on the right.

The German sense of privacy is very strong. Learn what is considered personal and do not ask questions that may be offensive. Americans feel that Germans do not interact with neighbors and perceive German behavior as unfriendly. German friends of many years continue to address each other by their last names: “Herr Schmidt” not “Walter”. Germans are careful not to touch accidentally or to encourage signs of intimacy. On the other hand, they do maintain direct eye contact in conversations to show they are paying attention. However, the German who speaks most softly and to whom others defer is the one to pay attention to, not the one who makes the most noise.

Order is a dominant theme in German culture. There is order in all things, including space—they are very sensitive to spatial intrusions. One exception to orderliness is behavior in lines for service, in stores, at ticket counters, or in boarding planes, especially where there is no seat assignment. Germans do not form queues but instead crowd and push and can be very rough. They do not yield when someone says “Excuse me”. Their determination to be served overrides their usual need to avoid physical contact. However, these are exceptions. Generally, Germans expect organization and order in all things—everything should be carefully planned, researched thoroughly and carried out in an orderly manner.

They have a strong drive for conformity and object strenuously when people fail to obey signs and directions. Westerners feel that things are meant to be used; and if they serve no useful purpose, we dispose of them. The German attitude is that things have great intrinsic value. We feel remiss if we buy books and don’t read them. But a German will feel that it is important to own a book even if one can’t read it immediately. Sales of hard-cover books exceed sales of paperback books in Germany.

Associated with their demand for high-quality, long-lasting goods is the German abhorrence

of waste. Waste is a sin, such as heating, cooling and lighting buildings when it is not necessary. Germans are value-conscious and always insist on getting their money's worth. Don't ever try to sell them goods that are less than high quality. They appreciate, in fact demand, fine workmanship, design and high-quality material.

A television ad that is effective in the U.S. will have to be translated into print media to reach Germans. Germans are print-oriented, which explains in part why there is so little advertising on German TV. Also, Germans are always looking for what is "true" and to them numbers are a way of signaling that a product is exactly as it has been represented. Germans demand facts, facts and more facts.

Questions for Discussion:

1. If you've got a German friend and intended to visit him, what would you do? And what should you be careful about in your conversation?
2. If you're doing business with the Germans, what should you pay attention to? For example, if you are selling a TV set to the Germans, how would you design your promotion plan?

Comment:

Get to know more about the Germans may effectively facilitate your communication or business with them. You should be clear that the Germans are not mobile; the German space is sacred; and they seldom invite anyone who is not a close friend to their home. Also, positions in things are also important—for example, the right side represents a place of respect. The German sense of privacy is very strong. Learn what is considered personal and do not ask questions that may be offensive.

When conducting business with the Germans, you had better keep in mind that "Order is a dominant theme in German culture"; "They have a strong drive for conformity and object strenuously when people fail to obey signs and directions"; "They have a demand for high-quality, long-lasting goods".

Case Three

One day, when an American was parking his bike which fell over accidentally. At the moment, a Chinese onlooker laughed, but the American felt embarrassed at his laughter, even angry. There are similar situations. A foreigner came cross to drop a plate on the ground in dining room. The foreigner felt bad when Chinese onlookers laughed.

Question for Discussion:

In Case 3, why do you think the Chinese would laugh on the two occurrences mentioned above? And why were the two Americans so angry in those situations?

Comment:

Smiles and laughers usually imply friendliness, approval, satisfaction, pleasure and so on. Generally speaking, it has the same meaning in China and in English-speaking countries. But in westerners' eyes, some improper laughter will result in negative reaction.

Additional knowledge

■ **Cross-cultural communication** (also frequently referred to as intercultural communication, which is also used in a different sense, though) is a field of study that looks at how people from differing cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavor to communicate across cultures.

■ **Culture** (from the Latin cultura stemming from colere, meaning “to cultivate”) is a term that has various 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:

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

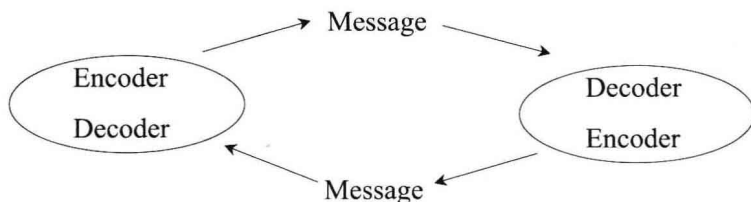


■ Communication

Communication may be defined as that which happens whenever someone responds to the behavior or the residue of the behavior of another person.

■ Eight Ingredients of Communication

Behavioral source, encoding, message, channel, responder, decoding, response, feedback.



Circulatory Model by Charles Osgood and Wilbur Schramm in the 50's

■ **Edward Hall** is considered the father of cross-cultural communication with his publication of *The Silent Language* in 1959 and his many other works.

■ **The Characteristics of Culture**

Culture is Not Innate, it is Learned.

Culture is Transmissible

Culture is Dynamic

Culture is Selective

Facets of Culture are Interrelated

Culture is Ethnocentric

■ **Study area of cross-cultural communication:**

Verbal Language (word, thought patterns...)

Nonverbal language (body language, time concept, spatial language, paralanguage, environment...)

Social perception (values, beliefs, attitudes, world views...)

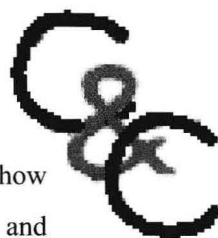
Section 3 Reading

Reading I

Culture & Communication

There is not one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function.

Some people in Korea and China put dogs in their ovens, but people in the United States put them on their couches and beds. Why? People in Tabriz or Tehran sit on the floor and pray five times each day, but people in Las Vegas stand up all night in front of slot machines. Why?





Some people speak tagalong; others speak English. Why? Some people paint and decorate their entire bodies, but others spend millions of dollars painting and decorating only their faces. Why? Some people talk to God, but others have God talk to them. And still others say there is no God. Why? The general answer to these questions is the same. People learn to think, feel, believe, and act as they do because of the messages that have been communicated to them, and those messages all bear the stamp of culture.

When we discuss communication and culture, we should be aware of the total spectrum of communication including language, non-verbal communication, customs, perceived values, and concepts of time and space. Do all tourists identify with Canadian traditions and values? Likely not. But the more interesting question is: Why not? The answer lies in the simple fact that most tourists come from different cultures: some vastly different like those from Japan and China, others less different, such as tourists from Eastern Canada or the United States. Even if tourists share the same language, they may have much different customs and values.

What happens when people from different cultures interact face-to-face? One way to appreciate the impact of cultural differences is to look in the mirror. When Americans and Canadians travel to other countries, they look for Cokes, steaks and hamburgers and the same amenities in hotels and other accommodations that they are used to at home. While the host country may offer an authentically different culture, which is one of the reasons people travel, North Americans tourists are notorious for wanting the comforts of home wherever they may be. In many third world countries, North Americans seek out joint venture hotels to enjoy North American food and lodging and to be served by people who speak English. Strangely, what we expect for ourselves in travel is not deemed to be reasonable when we're the hosts dealing with tourists from other countries.

New words

alter ['ɔ:lteɪ] v. 改变, 改动

Tabriz[tɑ:'bri:z] n. 大不里士(伊朗西北部城市)

Tehran [teə'ræn] n. 德黑兰

Las Vegas 拉斯维加斯

tagalong['tægəlɒŋ] n. 菲律宾语

spectrum ['spektrəm] n. 范围, 系列

amenity [ə'menɪti:] n. 便利设施; 娱乐设施

notorious[nəu'tɔ:riəs] adj. 声名狼藉的

Reading Comprehension:

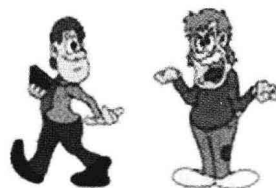
1. Please illustrate how culture is influencing our lives with examples in the text or with your own ones.
2. Please name some of the cultural differences mentioned above and suggest appropriate solutions.

Reading II

Intercultural Communication

a. Introduction

Whether negotiating a major contract with the Chinese, discussing a joint venture with a German company, being supervised by someone of a different gender, counseling a young student from Cambodia, working alongside someone who doesn't speak English, or interviewing a member of a co-culture for a new position, we all encounter people with backgrounds different from our own. However, differences in language, food, dress, attitude toward time, work habits, social behavior, and the like can cause many of our contacts to be frustrating or even unsuccessful. These issues account for only some of the problems associated with intercultural communication. Most misunderstandings go beyond superficial differences; and the deep structure of a culture is often what determines how a person responds to events and other people. What members of a particular culture value and how they perceive the universe are usually far more important than whether they eat with chopsticks, their hands, or metal utensils.



In its most general sense, intercultural communication occurs when a member of one culture produces a message for consumption by a member of another culture. More precisely, intercultural communication is communication between people whose cultural perceptions and symbols are distinct enough to alter the communication event. Frequently, the term cross-cultural communication is used when referring to communication between people from different cultures.

b. Forms of Intercultural Communication

There are some terms we can use to focus on various dimensions and forms of intercultural communication: race, ethnic groups, and intracultural communication are often used in discussions of intercultural communication, for they are different forms of it.

Interracial Communication

Interracial communication occurs when the source and the receiver exchanging messages are from different races. Physical differences frequently influence communication; and this influence is often in the form of strong prejudices and leads to stereotyping and discrimination.

Interethnic Communication

Ethnic groups usually form their own communities in a country or culture. These groups share a common origin or heritage that is apt to influence family names, language, religion, values, and the like. They preserve their identity to some degree while living within the dominant culture.

Intracultural Communication

The term intracultural communication is often used to define the exchange of messages between members of the dominant culture, and it is usually applied to communication in which one or both of the participants hold dual or multiple membership. In these cases, racial, ethnic, or other such factors also come into play.

Although we have discussed racial, ethnic, and intracultural communication, we believe they all share the same processes and elements. That is, specialized alliances and associations create shared perceptions, comparable norms and values, and distinctive verbal and nonverbal codes. Therefore, the words intercultural communication seem best suited to refer to the interaction process.

New words

counsel ['kaʊnsəl] v. 提供专业咨询	interracial [intə(:)'reɪʃəl] adj. 人种间的
utensils [ju:'tensl] n. 器具, 用具, 器皿	stereotyping ['stiəriətaɪpɪŋ] n. 刻板印象
perception [pə'sepʃən] n. 认识, 观念, 看法	ethnic ['eθnik] adj. 文化群体的, 具有民族特色的,
intracultural communication 普通交际	alliance [ə'laɪəns] n. 同盟国; 结盟的社会

Reading Comprehension:

1. Have you got a better idea about Intercultural Communication now? What is it?
Please try to explain it with examples in the passage or with your own experience.
2. How many forms of Intercultural Communication are there? Could you illustrate them briefly?