

● 大学英语拓展课程系列

拓展课程



Intercultural Business Communication
Readings and Cases

跨文化商务沟通教程
阅读与案例

庄恩平 主编



上海外语教育出版社

SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS

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图书在版编目(CIP)数据

跨文化商务沟通教程: 阅读与案例 / 庄恩平主编.
—上海: 上海外语教育出版社, 2014
(大学英语拓展课程系列)

ISBN 978-7-5446-3723-7

I. ①跨… II. ①庄… III. ①商业管理—公共关系学—高等学校—教材 IV. ①F715

中国版本图书馆CIP数据核字(2014)第084725号

出版发行: **上海外语教育出版社**

(上海外国语大学内) 邮编: 200083

电 话: 021-65425300 (总机)

电子邮箱: bookinfo@sflep.com.cn

网 址: <http://www.sflep.com.cn> <http://www.sflep.com>

责任编辑: 徐 喆

印 刷: 上海新艺印刷有限公司

开 本: 787×965 1/16 印张 16.5 字数 331千字

版 次: 2014年8月第1版 2014年8月第1次印刷

印 数: 3 100 册

书 号: ISBN 978-7-5446-3723-7 / G · 1143

定 价: 30.00 元

本版图书如有印装质量问题, 可向本社调换

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双方分道扬镳；所有的合资企业都会出现合资综合征，而其中很多企业在面临合资综合征时却束手无策。

美国有线新闻电视网财经网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，却忽视了在合并过程中及合并之后文化和人的因素。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，几乎都是忽略了文化差异而导致的结果。

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、做法强加于另一方，否则必将适得其反，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之间的矛盾。

随着中国在全球经济中扮演越来越重要的角色，文化差异是中国企业走向国门，外资企业进入中国市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，具有以下特点：

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与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年出版的跨文化交际或跨文化商务沟通书籍,具有广泛性、可读性、代表性。

5. “自我测试与分析”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思,而且还测试学生是否理解及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想,反映了国外跨国公司文化冲突研究的最新动态。

《跨文化商务沟通教程——阅读与案例》是为英语专业、非英语专业学生、外资企业管理人员、出国留学人员等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,而且具有一定的应用价值。

《跨文化商务沟通教程——阅读与案例》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形式,增强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,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,在应聘大军中脱颖而出。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;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;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;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；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。《跨文化商务沟通教程——阅读与案例》已被上海大学列入创新课程。

在编写《跨文化商务沟通教程——阅读与案例》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，堪萨斯大学的Cal. Downs教授给予作者很大的帮助；在编写过程中该书获得上海市教委的项目资助；在出版过程中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做了推荐，徐喆老师细心审阅全稿并提出很有价值的建议。在此对他们所做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。

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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

- 理解交际模式
- 掌握交际的几大要素
- 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

跨文化导读

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。随着我国经济不断发展, 综合国力不断提升与世界各国在经济和科技领域的合作增多, 跨文化交际日趋频繁, 由此产生的文化冲突不断涌现。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 about 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 requires 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 without 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

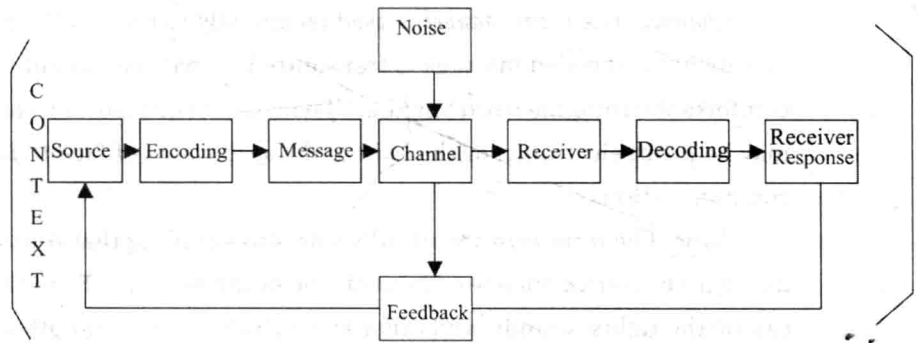


Figure 1 Components of Communication

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	distort	<i>v.</i>	歪曲, 扭曲	
inseparable	<i>a.</i>	不可分割的	external	<i>a.</i>	外部的
preface	<i>n.</i>	序言, 前言	stimulus (pl.stimuli)	<i>n.</i>	刺激物, 促进因素
code	<i>n.</i>	密码	internal	<i>a.</i>	内部的
	<i>v.</i>	把……编成密码	distraction	<i>n.</i>	使人分心的事物
encode	<i>v.</i>	编码	semantic	<i>a.</i>	语义的
decode	<i>v.</i>	解码, 译码	alternative	<i>a.</i>	选择性的
context	<i>n.</i>	语境	profanity	<i>n.</i>	亵渎
alien	<i>a.</i>	外星的	two-way	<i>a.</i>	双向的
mind meld		心灵相通	linear	<i>a.</i>	直线的, 线性的
access	<i>v.</i>	进入	discrete	<i>a.</i>	不连续的, 无联系的
nonverbal	<i>a.</i>	非言语的	precede	<i>v.</i>	领先, 在……之前
salivary gland		唾液腺	synagogue	<i>n.</i>	犹太教会堂
digestive enzyme		消化酶	dimly	<i>adv.</i>	模糊地, 朦胧地
visualize	<i>v.</i>	设想, 形成思维图像	secluded	<i>a.</i>	僻静的
salivary enzymes		唾液酶	worldview	<i>n.</i>	世界观
trigger	<i>v.</i>	引发, 触发	perceive	<i>v.</i>	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