



新基点 (New Benchmark) 全国高职高专院校商务英语系列规划教材

NEW BENCHMARK

跨文化商务交际

Intercultural Business Communication

— Readings, Cases and Tasks

周小微 陈永丽 主编



对外经济贸易大学出版社

University of International Business and Economics Press

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出版说明

“新基点(New Benchmark)全国高职高专院校商务英语系列规划教材”是对外经济贸易大学出版社联合全国重点职业学院的骨干教师推出的一套全新的商务英语系列教材。本套教材适用于全国高职高专院校英语专业商务/应用/外贸英语方向以及财经类专业的学生。

目前高职教育提出了“工学结合、项目为中心、案例驱动教学、边讲边练”为核心理念。本套教材就是贯彻这个理念,着眼于提高学生实际操作能力和就业能力的目的,采取了模块化、多案例、互动式、重实训的编写方式,让学生在理论够用的基础上,在实训环节上有所突破。

我国高职高专教育的培养目标是以能力培养和技术应用为本位,其基础理论教学以应用为目的、够用为尺度、就业为导向;教材强调应用性和适用性,符合高职高专教育的特点,既能满足学科教育又能满足职业资格教育的“双证书”(毕业证和技术等级证)教学的需要。本套教材编写始终贯彻商务英语教学的基本思路:将英语听说读写译技能与商务知识有机融合,使学生在提高英语语言技能的同时了解有关商务知识,造就学生“两条腿走路”的本领,培养以商务知识为底蕴、语言技能为依托的新时代复合型、实用型人才。

本套教材包括《商务英语综合教程》(1-4册)、《商务英语听说》(1-2册)、《商务英语口语》(1-2册)、《国际商务报刊选读》、《商务英语写作》、《商务英语翻译》、《国际商务函电》、《国际商务谈判》、《国际商务制单》、《国际商务英语模拟实训教程》、《商务礼仪》、《英语应用文》、《跨文化交际》、《英美概况》、《旅游英语》、《酒店英语》、《物流英语》、《财经英语》、《文秘英语》、《会计英语》、《餐饮与服务英语》、《劳动与社会保障英语》等。本套教材不是封闭的,而是随着教学模式、课程设置和课时的变化,不断推陈出新。

本套教材的作者不仅具有丰富的商务英语教学经验,而且具有本专业中级以上职称、企业第一线工作经历、主持或参与过多项应用技术研究。这是本套教材编写质量的重要保证。

此外,本套教材配有教师用书或课件等立体化教学资源,供教师教学参考(见书末赠送课件说明)。

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前 言

跨文化交际学，是一门新兴的交叉学科，涉及人类学、心理学、语言学、传播学、社会学等学科。从 20 世纪 60 年代开始，跨文化交际学快速发展，成为高校纷纷开设的热门课程。目前而言，为本科学生编写的跨文化交教材不少，但尚未有专门针对高职高专学生的。本书适用于高职高专层次商务英语和国际贸易专业的学生，可作为跨文化商务交际相关课程的教材。

根据人才市场的变化，商务英语专业正在进行专业改造和课程体系的改革，使本专业人才培养方案不断优化，以适应市场的需要，这将进一步要求学生突出跨文化交际的应用能力这一特色。本教材以任务型的案例分析法为主，注重事实和学生的学习主动性、参与性、师生间的互动性，旨在增加商务类学生的跨文化意识，克服文化冲突，提高跨文化交际水平，从而增强国际商务竞争能力。

本书通过一个个具体典型的商务案例及经典的跨文化事件分析讨论，加深学生对不同文化的认识，增加跨文化敏感性和实际交际能力，同时激活思维，培养学生发现和解决问题的能力，选择的案例注重典型性、实用性、趣味性和时代感，以应用能力为目的，对较深的理论概念不作深入的阐述，而是通过案例说明，紧密联系商务活动中的实际问题，突出应用能力的培养，案例来源于国内外近期出版的相关专著、教材、报刊杂志、网络等。

本书包括以下内容：

第一单元为交际与跨文化交际 (Communication and Intercultural Communication)，介绍交际模式、交际要素、要素间的关系、影响交际的决定要素以及跨文化交际、跨文化障碍、文化在跨文化交际中的作用。

第二单元为文化与语言 (Culture and Language)，介绍文化涵义，文化如何影响人们的感知行为以及语言与文化的关系。

第三单元为语言交际 (Verbal Communication)，介绍语言交际，着重讲解词语的文化内涵与文化思维模式。通过大量的实例，把文化深层结构引入学生的视野。

第四单元为非语言交际 (Non-verbal Communication)，介绍非语言交际的三大内容：时间观念、空间观念和身势语，用大量事例展示非语言交际在跨文化交际中的重要作用。

第五单元为强弱语境的交际风格 (Communication Style—High and Low Context)，介绍强弱语境交际的基本概念，并比较不同文化背景的交际风格。

第六单元为文化维度 (Cultural Dimensions)，介绍五个维度视角并分析不同文化背景管理者如何进行友好合作与有效沟通。

第七单元为跨文化冲突管理 (Managing Intercultural Conflicts), 介绍不同文化对冲突不同理解、不同态度和采取的不同解决手段。

第八单元为跨文化谈判 (Intercultural Negotiation), 介绍不同文化在谈判中的表现特征, 以及学会如何与不同文化背景的人进行谈判。

第九单元为跨文化管理 (Intercultural Management), 介绍国际商务管理中的文化因素、企业文化、团队建设及国际营销策略等的实用知识。

第十单元为东西方文化的价值观与行为 (Understanding East and West Culture and Their Behaviors), 介绍东西方文化不同的价值观和行为方式。

每个单元都设计课堂活动和讨论思考题, 力图通过课堂和课外活动使学生的跨文化知识转化为交际技能。

为帮助缺乏商务经历的高职学生真正理解、体会和掌握跨文化交际的原理和技巧, 本教材绝不停留于理论的阐释, 而主要是通过案例教学让学生不断地实践提升, 体现以学生为中心、在实践中学和合作互动等现代教学理念, 这将有助于改进教学形式, 形成学生自主学习、合作学习的良好氛围。本教材特色在于:

1. 新颖开创性

本教材把跨文化交流理论运用于跨国商务语境下的具体案例分析中, 把案例分析与案例教学结合起来。

2. 生动可操作性

教材中收集的案例既有成功的典型案例又有不少失败案例, 具体分析处理文化冲突失败的原因或成功的经验。既有理论依据, 又有分析方法和启发性思考讨论题。

3. 趣味性与实用性相结合

具体生动的商务事例将充分调动学生的兴趣, 并通过学习对实例的思考与分析, 唤醒学生的跨文化交际意识。

总之, 本教材注意培养学生在国际商务活动中对文化差异具有敏感性、宽容性以及处理文化差异的灵活性。通过介绍不同文化的特点和交际类型, 分析文化冲突产生的原因, 帮助学生了解东西方不同的文化和习俗, 解决学生在跨文化交际中因文化的差异而产生的种种困惑, 逐步提高学生在商务沟通中跨文化交际的实际能力。

最后要感谢参与这次教材编写的同仁彭苑苑以及外籍教师 Marty Woldt 的宝贵意见, 并感谢上海大学庄恩平教授和曾东京教授的鼓励。书中不足之处恳请读者批评指正。

编者

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Contents

Unit One Communication and Intercultural Communication	1
Reading 1 Communication	2
Reading 2 Communication in a Global Village	5
Reading 3 Intercultural Communication	9
Unit Two Culture and Language	17
Reading 1 Culture	19
Reading 2 The Iceberg Model of Culture	23
Reading 3 Coping with Cultural Differences	25
Reading 4 Culture Shock—New York City to Rural France	28
Reading 5 Culture and Language—Language Mirrors Values	30
Reading 6 Translation and Culture	33
Unit Three Verbal Communication	41
Reading 1 The Meaning in Words	43
Reading 2 The Cultural Connotation of Chinese Kinship Terms	49
Reading 3 How to Manage Verbal Intercultural Communication Effectively	55
Unit Four Nonverbal Communication	61
Reading 1 The Power of Nonverbal Communication	63
Reading 2 Body Language	66
Reading 3 How to Understand Monochronic and Polychronic Time to Improve International Business Communications	67
Reading 4 How's Your Personal Distance—Watch This Space	69
Unit Five Communication Style—High and Low Context	79
Reading 1 General Introduction to High-context and Low-context Cultures	81
Reading 2 High-low Context as a Communication Tool for Understanding Cultural Differences	84
Reading 3 Chinese Communication Style	87
Unit Six Cultural Dimension	95
Reading 1 Hofstede's Five Cultural Dimensions	97
Reading 2 The Drawbacks of Applying the Hofstede Model	112

Unit Seven	Managing Intercultural Conflicts	117
Reading 1	Conflict.....	119
Reading 2	Culture and Conflict.....	121
Reading 3	Destructive vs. Constructive Conflict.....	127
Unit Eight	Intercultural Negotiation	135
Reading 1	Cross-Cultural Negotiations.....	137
Reading 2	Japanese Negotiation Style.....	141
Reading 3	The 36 Chinese Strategies Applied to Negotiation.....	143
Unit Nine	Intercultural Management	153
Reading 1	Intercultural Management.....	156
Reading 2	Intercultural Synergy in Mergers & Acquisitions.....	158
Reading 3	KFC and McDonald's—a Model of Blended Culture.....	159
Reading 4	The Art of Communication is the Language of Leadership.....	162
Unit Ten	Understanding East and West Cultures and Their Behaviors	169
Reading 1	Japanese Culture.....	171
Reading 2	Key American Values.....	175
Reading 3	The Impact of Cultural Differences When Entering Chinese Market.....	180
Reading 4	Working with the French.....	183
Reading 5	India.....	185

Unit One

Communication and Intercultural Communication

To effectively communicate, we must realize that we are all different in the way we perceive the world and use this understanding as a guide to our communication with others.

—Tony Robbins

The greatest distance between people is not space but culture.

—Jamake Highwater

Warm-up Activity

Task 1 Case Study

古时候有个不学无术的人，好不容易用钱买了个县官，却不会说官话。上任之后，他照例去拜访顶头上司——知府。在闲聊中，知府问：

“贵县风土怎么样？”

“并没有大风，更少尘土。”

“百姓怎样？”

“白杏只有两棵，红杏不少。”

“我问的是黎庶！”

“梨树很多，结的果实很小。”

知府动气了：“我不是问什么梨树，我是问你的小民！”

县官见知府生气了，急忙站起来回答：“卑职的小名叫狗儿。”

Question: What caused the difficulties in communication in this story?

Task 2 Case Study

A U.S. government official in a conversation with the Minister of Education from a Latin American country offers aid to assist what the former calls “backward” regions of the nation. The Latin American smiles wistfully and continues to talk in a friendly and positive

manner. Upon returning to her office in Washington, D.C., the U.S. official finds a scathing letter from the Latin American condemning her for her paternalistic attitudes.

Question: How did this communication fail?

Task 3 Case Study

A Vietnam veteran seems withdrawn and distant to his family and old high school friends. They try to talk with him but consistently avoid the subject of the war. One by one, the veteran loses contact with these individuals.

Question: What dynamics are occurring?

Reading 1

Communication

We communicate the way we do because we are raised in a particular culture and learn its language, rules, and **norms**. Different cultures (and subcultures) may have different rules and norms. Understanding the other's culture **facilitates** cross-cultural communication.

Intercultural communication can be understood via the same basic **variables** and processes used to describe other forms of communication. All communication occurs between people who have varying degree of familiarity with each other. The key factor in understanding intercultural communication is the concept of the stranger.

Understanding Communication

Strangeness and familiarity make up a **continuum**. Anyone could be considered a stranger, given a sufficiently foreign context. A stranger has limited knowledge of their new environment—of its norms and values. And in turn, the locals have little knowledge of the stranger—of her beliefs, interests and habits. Generally speaking, communication with another involves predicting or anticipating their responses. When communicating with someone familiar we are usually confident in our anticipation, and may not even notice that we are making such predictions. In contrast, when we communicate with strangers we are more aware of the range of their possible responses, and of the uncertainty of our predictions.

Communicative predictions are based on data from three levels. First is the cultural level. This level involves information about the other's culture, its dominant values and norms. This is often the only level of information available when communicating with a stranger. Even so, a better understanding of the stranger's culture yields better predictions. The second level of

information is sociocultural. This includes data about the other's group membership, or the groups to which they seek to belong. This type of information is the predominate data used in **intracultural** communication. Finally there is **psychocultural** data. This is information about the individual's characteristics, and is the sort of data most relevant to communication with friends.

We understand such data by the process of social **cognition**. Social cognition is a **dialectical** process which involves both grouping particulars into categories based on their similarities, and of distinguishing individuals from their categories based on their differences. Communication with strangers often relies too heavily on categorization (**stereotyping**). Such stereotypes may be inaccurate, or may not apply to the present individual. To improve communication with strangers we must pay attention to their unique, individual features. The authors argue that effective communication with strangers requires an increased awareness of our communication behaviors. First, we tend to categorize things automatically, and so we are less aware of doing it. It takes more of our conscious awareness to **differentiate** particular individuals from their stereotypical categories. Second, much of our daily communication follows familiar scripts, and so we are not consciously aware of that communication behavior. We cannot rely on such familiar scripts and norms when communicating with a stranger. Our communication will be improved if we recognize that familiar scripts do not apply, and seek to modify our communication behaviors accordingly.

The Communication Process

The goal of communication is to convey information—and the understanding of that information—from one person or group to another person or group. This communication process is divided into three basic components: A sender transmits a message through a channel to the receiver. (Figure 1 shows a more elaborate model.) The sender first develops an idea, which is composed into a message and then transmitted to the other party, who interprets the message and receives meaning. Developing a message is known as **encoding**. Interpreting the message is referred to as **decoding**.

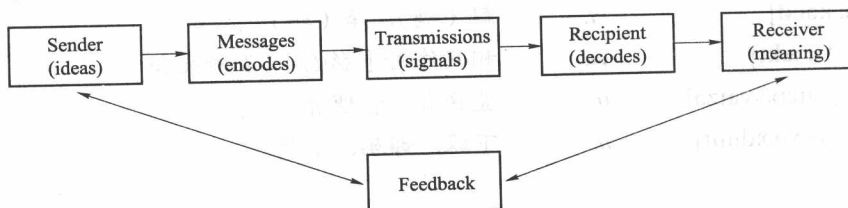


Figure 1 Communication Model

The other important feature is the feedback cycle. When two people **interact**, communication is rarely one-way only. When a person receives a message, she responds to it

by giving a reply. The feedback cycle is the same as the sender-receiver feedback noted in Figure 1. Otherwise, the sender can't know whether the other parties properly interpreted the message or how they reacted to it. Feedback is especially significant in management because a **supervisor** has to know how **subordinates** respond to directives and plans. The manager also needs to know how work is progressing and how employees feel about the general work situation.

The critical factor in measuring the effectiveness of communication is common understanding. Understanding exists when all parties involved have a mutual agreement as to not only the information, but also the meaning of the information. Effective communication, therefore, occurs when the intended message of the sender and the interpreted message of the receiver are one and the same. Although this should be the goal in any communication, it is not always achieved.

Vocabulary

norm [nɔ:m]	<i>n.</i>	标准, 规范; 准则, 行为模式
facilitate [fə'siliteit]	<i>vt.</i>	使便利, 减轻……的困难
variable ['væriəbl]	<i>adj.</i>	变化的, 可变的, 易变的; <i>n.</i> 可变因素; 变数
continuum [kən'tinjʊəm]	<i>n.</i>	连续统一体
intracultural	<i>adj.</i>	在同一文化内两个或多个个人之间的
psychocultural	<i>adj.</i>	心理与文化因素的
cognition [kɔg'nɪʃən]	<i>n.</i>	认识(力); 认知; 知识
dialectical [ˌdaɪə'lektɪkəl]	<i>adj.</i>	方言的, 辩证的
stereotype ['stiəriətaɪp]	<i>n.</i>	老套, 模式化的见解
	<i>vt.</i>	把……模式化, 使成陈规
differentiate [ˌdɪfə'renʃieɪt]	<i>vt. & vi.</i>	区分, 区别, 辨别
encode [en'kəʊd]	<i>vt.</i>	编码; (将文字材料)译成密码; 编制成计算机语言
decode [di:'kəʊd]	<i>vt.</i>	解(码), 译(码)
interact [ˌɪntər'ækt]	<i>vi.</i>	相互作用[影响], 互相配合
supervisor ['sju:pəvaɪzə]	<i>n.</i>	监督者, 管理者
subordinate [sə'bɔ:dɪnɪt]	<i>n.</i>	下级; 部属; 下属

Questions for discussion:

1. What is communication?
2. What are the essential elements of communication?
3. What is the model of communication?

Reading 2

Communication in a Global Village

Many years ago, the word “neighbor” referred to people very much like one’s self—similar in dress, in diet, in custom, in language—who happened to live next door. Today relatively few people are surrounded by neighbors who will speak in a different tongue, see different values, move at a different pace, and interact according to a different norm. Within no longer than a decade or two the probability of spending part of one’s life over leaving the town in which one was born. As our world is transformed our neighbors increasingly will be people whose life styles contrast sharply with our own.

The technological **feasibility** of such a global village is no longer in doubt. Only the precise date of its **attainment** is uncertain. The means already exist: in telecommunication systems linking the world by satellites, in aircraft capable of moving people faster more rapidly than the speed of sound, in computers which can **disgorge** facts more rapidly than men can **formulate** their questions. The methods for bringing people closer physically and electronically are clearly at hand. What is in doubt is whether the realization of a dream or a nightmare. Will a global village be a mere collection of a true community of men? Will its residents be neighbors capable of respecting and utilizing their difference, or clusters of strangers living in **ghettos** and united only in their **antipathies** for others?

Can we generate the new cultural attitudes required by our technological **virtuosity**? History is not very reassuring here. It has taken centuries to learn how to live **harmoniously** in the family, the tribe, the city state, and the nation. And now we are forced into a great leap from the mutual suspicion and hostility that have marked the past relations between peoples into a world in which mutual respect and comprehension are requisite.

Even events of recent decades provide little basis for **optimism**. If anything, it has appeared to intensify the divisions among people rather than to create a broader intimacy. Every new reduction in physical distance has made us more painfully aware of the **psychic** distance that divides people and has increased alarm over real or imagined differences. If today people occasionally **choke** on what seem to be **indigestible** differences between rich and poor, male and female, specialist and non-specialist within cultures, what will happen tomorrow when people must assimilate and cope with still greater contrasts in life styles? Wider access to more people will be a doubtful victory if human beings find they have nothing to say to one another or cannot stand to listen to each other.

Time and space have long **cushioned** intercultural encounters, confining them to tourist exchanges. But this **insulation** is rapidly wearing thin. In the world of tomorrow we can

expect to live not merely vacation-in societies which seek different values and abide by different codes. There we will others in the closest possible relationships. If people currently show little tolerance or talent for encounters with **alien** cultures, how can they learn to deal with constant and inescapable coexistence?

Anyone who has truly struggled to comprehend another person—even those closest and most like himself or herself will appreciate the immensity of the challenge of intercultural communication. A greater exchange of people between nations, needed as that may be, carries with it no guarantee of increased cultural **empathy**, experience in other lands often does little but **aggravate** existing prejudices. Programs of cultural enrichment, while the contribution to curiosity about other ways of life, do not cultivate the skills to function effectively in the culture studied. Even concentrated exposure to a foreign language, valuable as it is, provides access to only one of the many codes that regulate daily affairs; human understanding is by no means guaranteed because communicators share the same dictionary. (Within the United States, where people inhabit a common territory and possess a common language, mutual understanding among Mexican-Americans, White Americans, Black-Americans, Indian-Americans—to say nothing of old and young, poor or rich, male and female, pro-establishment and antiestablishment cultures—is a **sporadic** and unreliable occurrence.) Useful as all these measures are for enlarging appreciation of diverse cultures, they fall short of what is needed for a global village to survive.

What seems most critical is to find ways of gaining entrance into the world of another culture, to identify the norms that govern face-to-face relations, and to equip people to function with a social system that is foreign but no longer incomprehensible. Without this kind of insight people are **condemned** to remain outsiders and its customs will be interpreted inevitably from the premises and through the medium of their own culture. Whether they notice something or overlook it, respect or ridicule it, express or conceal their reaction will be dictated by the logic of their own rather than the alien culture.

When former President Nixon and former Premier Sato met to discuss a growing problem concerning trade in textiles between Japan and the United States, Premier Sato announced that since they were on such good terms with each other the **deliberations** would be “three parts talk and seven parts “haragei.” Translated literally, “haragei” means to communicate through the belly that is to feel out **intuitively** rather than verbally state the precise position of each person.

Subscribing to this strategy—one that governs many interpersonal exchanges in his culture—Premier Sato conveyed without verbal elaboration his comprehension of the **plight** of American textile firms threatened by acceleration exports of Japanese fabrics to the United States. President Nixon—similarly abiding by norms that govern interaction within his

culture—took his comprehension of the American position to mean that new export quotas would be forthcoming shortly.

During the next few weeks both were shocked at the consequences of their meeting, Nixon was **infuriated** to learn that new policies he expected were not forthcoming, and Sato was upset to find that he had unwittingly triggered a new wave of hostility toward his country. If prominent officials, surrounded by foreign advisers, can commit such grievous communicative blunders, the plight of the ordinary citizen may be suggested. Such intercultural collisions, forced upon the public consciousness by the grave consequences they carry and the extensive publicity they receive, only hint at the wider and more frequent confusions and hostilities that disrupt the negotiations of lesser officials, business executives, professional and even visitors in foreign countries.

As we move or are driven toward a global village and increasingly frequent cultural contact, we need more than simply greater factual knowledge of each other. We need, more specifically; to identify what might be called the “rulebooks of meaning” that distinguish one culture from another. For to grasp the way in which other cultures perceive the world, and the assumptions and values that are the foundation of these perceptions, is to gain access to the experience of other human beings. Access to the world view and the communicative style of other culture may not only enlarge our own way of experiencing the world but enable us to maintain constructive relationships with societies that operate according to a different logic than our own.

When people within a culture face an **insurmountable** problem, they turn to friends, neighbors, associates, for help. To them they explain their **predicament**, often in distinctive personal ways. Through talking it out, however, there often emerge new ways of looking at the problem, fresh incentive to attack it, and alternative solutions to it. This sort of interpersonal exploration is often successful within a culture for people share at least the same communicative style even if they do not agree completely in their perceptions or beliefs.

When people communicate between cultures, where communicative rules as well as the substance of experience differ, the problems multiply. But so, too, do the number of interpretations and alternatives. If it is true that the more people differ the harder it is for them to understand each other, it is equally true that the more they differ the more they have to teach and learn from each other. To do so, of course, there must be mutual respect and sufficient curiosity to overcome the frustrations that occur as they flounder from one misunderstanding to another.

(Abridged from D. C. Barnlund, *Communication in a Global Village*)

Vocabulary

feasibility [ˌfi:zə'bɪləti]	<i>n.</i>	可行性
attainment [ə'teɪnmənt]	<i>n.</i>	获得, 达到; 造诣, 成就
disgorge [dɪs'gɔ:dʒ]	<i>vt.</i>	吐出, 呕吐; 退出, 倒出(食物、液体等)
formulate ['fɔ:mjuleɪt]	<i>vt.</i>	构想出, 规划; 确切地阐述
ghetto ['getəʊ]	<i>n.</i>	(贫穷或没有正式居民权的人所住的) 贫民区, 少数民族聚居区
antipathy [æn'tɪpəθi:]	<i>n.</i>	反感, 厌恶
virtuosity [ˌvɜ:tʃu:'ɔ:sɪti:]	<i>n.</i>	精湛技艺; 对艺术品的爱好
harmoniously [hɑ:'məʊnjəsli]	<i>adv.</i>	和谐地; 调和地
optimism ['ɒptɪmɪzəm]	<i>n.</i>	乐观, 乐观主义
psychic ['saɪkɪk]	<i>adj.</i>	灵魂的; 心灵的; (自称) 通灵的, 有特异功能的
choke [tʃəʊk]	<i>vt. & vi.</i>	堵塞; (使) 窒息
indigestible [ˌɪndɪ'dʒestəbəl]	<i>adj.</i>	难消化的, 无法消化的
cushion ['kʊʃən]	<i>vt.</i>	使免遭损害; (用垫子) 使柔和; 起缓冲作用; 缓和冲击
insulation [ˌɪnsə'leɪʃən, ɪnsjə-]	<i>n.</i>	隔离, 隔绝; 绝缘; 隔音
alien ['eɪljən]	<i>adj.</i>	外国的, 外国人的; <i>n.</i> 外国人, 外侨, 局外人
empathy ['empəθi:]	<i>n.</i>	移情作用; 同感; 共鸣
aggravate ['ægrəveɪt]	<i>vt.</i>	使恶化, 使更严重; 激怒, 使恼火
sporadic [spə'reɪdɪk, spɔ:-]	<i>adj.</i>	偶发的; 偶见的
condemn [kən'dem]	<i>vt.</i>	谴责, 责备; 判罪, 处刑
deliberation [dɪˌlɪbə'reɪʃən]	<i>n.</i>	深思熟虑, 研究
haragei		(日语: 腹芸) 个人能量艺术
intuitively [ɪn'tju:ɪtɪvli]	<i>adv.</i>	直觉地; 直观地
plight [plaɪt]	<i>n.</i>	境况, 困境
infuriate [ɪn'fjuəri:ɪt]	<i>vt.</i>	使大怒; 激怒
insurmountable [ˌɪnsə'maʊntəbəl]	<i>adj.</i>	不可逾越的
predicament [prɪ'dɪkəmənt]	<i>n.</i>	困难的处境; 窘境

Questions for discussion:

1. Is a global village realization of a dream or nightmare in your opinion? Why?
2. What is most critical to survive in the global village?

3. What caused the misunderstanding between former President Nixon and former Premier Sato?

Reading 3

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, and 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 different.

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 function 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.

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 construction of our individual