教育部经济管理类双语教学课程教材

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INTERNATIONAL BUSINESS CLASSICS

跨文化商务沟通

英文版·第6版

莉莲·钱尼 （Lillian H. Chaney）
珍妮特·马丁 （Jeanette S. Martin）   著

INTERCULTURAL BUSINESS COMMUNICATION

·········· Sixth Edition ··········

中国人民大学出版社

全新版

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出版说明

随着经济全球化的深入发展，国际贸易、投资和商务活动日益频繁，企业不可避免地要应对来自全球范围的更加激烈的竞争。与许多跨国公司相比，我国企业在国际化环境下成功运作的经验不足，国际化经营水平还比较低。更重要的是，我国国际商务专门人才极度短缺。

适应经济发展的要求，加速国际商务专门人才的培养和培训，已成为我国高等院校面临的紧迫任务。2010年，经国务院学位委员会批准，在部分高校设立国际商务硕士专业学位；2012年，教育部颁布了《普通高等学校本科专业目录(2012年)》，将国际商务专业从目录外专业调整为基本专业。

顺应这一教育发展趋势，中国人民大学出版社在成功出版"工商管理经典译丛"的基础上，精心策划并适时推出了"国际商务经典译丛"(翻译版)和"国际商务经典教材"(英文版)两套丛书。丛书所选书目，都是国际知名教授所著的经典教材，经过长期教学实践检验，多次再版且畅销不衰，被许多国家的著名大学和专业经管院校采用，包括查尔斯·希尔的《国际商务》、托马斯·普格尔的《国际贸易》和《国际金融》、沃伦·基根的《全球营销》等。

在引进和出版这两套丛书的过程中，我们力图基于目前国际商务专业的核心课程，兼顾企业国际化经营的实际需要。我们希望，通过政府相关部门的大力支持，通过教育机构、高等院校对企业需求和学科发展的关注，通过学生在学习过程中的积极努力和反馈，以及通过像中国人民大学出版社这样一批职业出版人的不懈追求，最终促进我国管理教育国际化的发展、我国企业国际竞争力的提升以及具有全球视野的国际商务专门人才的成长。

愿我们出版的这两套丛书，能对读者在系统学习国际商务基本理论知识、改善自身国际商务实践、全面提升自己的英语表达和跨文化沟通能力等方面有所助益。

中国人民大学出版社

FOREWORD

With the globalization of the world economy, it is imperative that managers, both present and future, be sensitive to differences in intercultural communication. Professors Lillian H. Chaney and Jeanette S. Martin have done an admirable job in addressing a broad range of issues and skills that are crucial to effective intercultural encounters. In the book, the most significant issues pertaining to cross-cultural interaction are covered: culture, intercultural (both verbal and nonverbal) communication, and cultural shock. In addition, the book contains practical guidelines and information on how to conduct negotiations across countries and write business letters in different societies as well as other general do's and don'ts in international business. College students and businesspeople new to the international business scene can certainly benefit from such practical advice.

This book can also sensitize readers to the dynamics of international diversity. With the increasing multiethnic composition of the North American labor force and the growing participation of women in the professional and managerial ranks of organizations, it is equally important that students, the managers of the future, be attuned to the issues associated with managing and valuing diversity within a domestic context. The book addresses the issues of gender differences and how these impact on communication styles and patterns.

While recognizing the significant differences that can exist across cultures and subcultures, it is important to acknowledge the existence of individual differences within any given society. Just as it is naive to assume that all cultures are similar, it is equally fallacious to fall into the trap of "cultural stereotyping." To quote Lao Tzu, the famous Chinese philosopher who is usually considered to be the spiritual leader of Taoism, "The one becomes the many." Although people in a given society may share certain common values and characteristics, there can be important differences in how these are applied and exhibited in specific situations. In addition, these intranational differences can be exacerbated by religious influences, exposure to Western philosophies and ideas through education at universities abroad, overseas travel, and social and business contacts with peoples from other cultures. Furthermore, it is significant to note that cultural values and norms do evolve over time, however slowly. Some of the cultural characteristics alluded to in this book may be changing or have changed. A cursory review of the dramatic upheavals that have taken and are still taking place in virtually all aspects of societal and organizational functionings in many socialist and former socialist countries will attest to the fact that culture is not static; rather, it evolves over time.

Judicious application of the principles and techniques introduced in this book will enable readers to develop a proficiency in managing diversity, both cross-nationally and internationally.

Rosalie L. Tung

The Ming and Stella Wong Professor of International
Business Simon Fraser University Canada

PREFACE

PURPOSE

With the increasing number of intercultural corporations and the internationalization of the economy, intercultural business communication continues to become more important. Government leaders, educators, and businesspersons agree that internationalizing the curriculum is important to maintaining the competitive position of the United States in the world economy. Since all international activity involves communication, students need knowledge of intercultural business communication to prepare them for upward mobility and promotion in tomorrow's culturally diverse domestic and international environments.

CONTENTS

Topics selected for *Intercultural Business Communication* were those considered important or essential by three Delphi panels of experts: international employees of multinational corporations, college professors who teach intercultural communication, and members of the Academy of International Business.[1] We know of no other book on intercultural communication that has used research involving experts' perceptions of the importance of topics to be covered as a basis of content selection.

The topics include the following:

- The nature of intercultural communication
- Universal systems
- Contrasting cultural values
- Cultural shock
- Language
- Oral and nonverbal communication patterns
- Written communication patterns
- Global etiquette
- Business and social customs
- Intercultural negotiation process
- Intercultural negotiation components
- Laws affecting international business and travel

Each chapter contains objectives, terms, questions and cases for discussion, and activities. Also provided are exercises to be used for self-evaluation of material covered and illustrations to depict various aspects of the content.

Both authors have traveled or worked in a number of countries or multinational corporations and, therefore, have firsthand knowledge of many of the topics covered.

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[1]Martin, J. S. (1991). "Experts' Consensus Concerning the Content for an Intercultural Business Communication Course." Doctoral diss., The University of Memphis. Major professor, L. H. Chaney.

简明目录

CONTENTS

1 The Nature of Intercultural Communication

Objectives

Upon completion of this chapter, you will

- understand such terms as intercultural, international, intracultural, multicultural, and ethnocentric.
- recognize how communication barriers affect intercultural communication.
- understand the differences between norms, rules, roles, and networks.
- distinguish between subcultures and subgroups.
- understand the concepts of business globalization, glocalization, and grobalization.
- differentiate between ethnocentric, polycentric, regiocentric, and geocentric management orientations.

The number of North Americans who work for foreign employers and the number of foreign companies who have built plants in the United States are increasing. Evidence that the world is becoming more cosmopolitan can be seen in the number of international businesses, such as Coca-Cola, McDonald's, Sony, and Honda, which are common around the world. The new economic bonanza is apparent in the universal appreciation of food such as sushi, fashion such as jeans, and music such as U.S. jazz and rock. Because of the global boom, more and more business will involve international activities, which require the ability to communicate across cultures.

Because communication is an element of culture, it has often been said that communication and culture are inseparable. As Alfred G. Smith (1966) 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) 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.

To gain a better understanding of the field of intercultural communication, knowledge of frequently used terms is important. Such terms as intercultural, international, and multicultural are often used interchangeably; however, certain distinctions should be made.

Edward T. Hall first used the term intercultural communication in 1959. Hall was one of the first researchers to differentiate cultures on the basis of how communications are sent and received. Hall defined **intercultural communication** as communication between persons of different cultures.

Intercultural business communication is a relatively new term in the business world and is defined as communication within and between businesses that involves people from more than one culture. Although we generally think of the United States as one culture, a great deal of cultural diversity exists. For example, between the 2000 and 2010 census, the Hispanic population increased 43%. Hispanics are currently 16% of the U.S. population, Whites are 64%, African Americans 14%, Asians 5%, American Indians and Alaskan Natives 0.9%, Native Hawaiians and other Pacific Islanders 0.2%, and others 0.9%. The Asian and Latin American populations grew as expected during the last decade. Many U.S. citizens communicate interculturally almost daily because communication occurs between people of different cultural backgrounds (U.S. Census Bureau News, 2011).

Susumu Yoshida, Managing Director of Sumitomo Chemical Asia Pte Ltd., in his address to a group of international business executives in Kyoto, Japan, June 19, 2002, said: "We are on the threshold of globalization. The world economy is 'borderless' and markets are becoming essentially one. Corporations are looking at the free flow of goods and services, capital, and human resources, as well as information, as the pathway to growth. Hence, the corporate strategy of going global is no longer a choice but rather a 'must' for survival.... A lack of effective intercultural communication skills often causes misunderstandings. This leads to irritation and even distrust between the parties concerned. More often than not, problems arise from differences in communication styles." (Yoshida, 2002, pp. 708, 710).

Global business communication is becoming a common term to replace international or intercultural business communication when speaking of communication between businesses from different countries. This is due in part to the fact that international is assumed to be on a government level rather than on a secular level. In addition, intercultural can take place within a country between people of different cultural backgrounds and not necessarily between people from different countries. The term global business communication describes the process more accurately (Association for Business Communication Conference Panel, 2010).

As contact occurs between cultures, diffusion takes place. **Diffusion** is the process by which the two cultures learn and adapt materials and adopt practices from each other. This practice is exemplified by how Columbus joined the Old and New Worlds. The Old World gave the New World horses, cows, sheep, chickens, honeybees, coffee, wheat, cabbage, lettuce, bananas, olives, tulips, and daisies. The New World gave the Old World turkeys, sugarcane, corn, sweet potatoes, tomatoes, pumpkins, pineapples, petunias, poinsettias, and daily baths. With the increased globalization of the economy and interaction of different cultures, the concept of a world culture has emerged. A **world culture** is the idea that as traditional barriers among people of differing cultures break down, emphasizing the commonality of human needs,

one culture will emerge, a new culture to which all people will adhere. So why study intercultural business communication? Because it addresses procedural, substantive, and informational global problems, intercultural business communication allows you to work on the procedural issues of country-to-country contacts, diplomacy, and legal contexts. You can then become involved with the substantive, cultural level and become sensitized to differences. You can also gather information to make decisions when you are in an intercultural environment. The United States continues to welcome a large number of immigrants each year and has been referred to as a melting-pot society. **Melting pot** means a sociocultural assimilation of people of differing backgrounds and nationalities; the term implies losing ethnic differences and forming one large society or **macroculture**. Although the idea of everyone's being the same may sound ideal, the problem with this concept is that many U.S. citizens want to maintain their ethnic-cultural heritage. Rather than being one melting-pot society, therefore, the reality is that many U.S. cities are made up of neighborhoods of people with a common heritage who strive to retain their original culture and language. In San Francisco, a visit to Chinatown with its signs in Chinese and people speaking Chinese verifies this reality. Many street signs in other U.S. cities, such as New York, Miami, and Honolulu, are in another language in addition to English. The result has not been the melding of various cultures into one cultural group as idealists believed would happen. Because cultures exist within cultures (**microcultures**), communication problems often result. In reality, the United States is a salad bowl of cultures rather than a melting pot. Although some choose assimilation, others choose separation. Thus, the assumption that America is a cultural melting pot, which assumes assimilation, is no longer valid ("Differences," 1996).

Intracultural communication is defined as communication between and among members of the same culture. Generally, people who are of the same race, political persuasion, and religion or who share the same interests communicate intraculturally. Having the same beliefs, values, and constructs facilitates communication and defines a particular culture (Lustig & Koester, 1998). However, because of distance, cultural differences may exist within a culture, such as differences in the pace of life and regional speech patterns between residents of New York City and Jackson, Mississippi. Distance is also a factor in the differences in the dialects of the people of other cultures, such as in northern and southern Japan.

The terms intercultural communication and international communication should not be used interchangeably. Intercultural communication, as stated previously, involves communication between people of different cultures. **International communication** takes place between nations and governments rather than individuals; it is formal and ritualized. The dialogue at the United Nations, for example, is international communication.

Because all international business activity involves communication, knowledge of intercultural communication and international business communication is important to prepare you to compete successfully in international environments. In fact, upward mobility and promotion in tomorrow's corporate world may depend on your knowledge of intercultural business communication.

GLOBALIZATION, GLOCALIZATION, AND GROBALIZATION

Globalization

Although globalization has come to the world, most of the world's businesses are not globalized. Business **globalization** is the spread of ways of life across the world both socially and in business (Ritzer, 2003). International firms have subsidiaries or components in other countries; however, control of the foreign operations is maintained at the home-country headquarters. Multinational firms allow their foreign operations to exist as domestic organizations. Most firms are global, either

sourcing, producing, or exporting. Many times, the product may also be partially or completely manufactured somewhere other than the United States. In the past, some U.S. corporations have been largely insulated from globalization because of a strong domestic market and an absence of foreign competitors. However, this trend is changing as foreign corporations enter the U.S. market.

The personnel of an organization must have a global mindset for the firm to succeed in the international marketplace. Evans, Doz, and Laurent (1990) found that successful multinational corporations do not submerge the individuality of different cultures completely in the corporate culture, that intercultural contact can promote a determination not to adjust to other cultures, and that new management theory and practice can be presented only to individuals who are culturally able and willing to accept it. Rhinesmith (1996) states, "The corporate culture contains the values, norms of behavior, systems, policies, and procedures through which the organization adapts to the complexity of the global arena" (p. 14). Successful corporations have found that the values, beliefs, and behaviors of the parent corporation do not need to be the beliefs, values, and behaviors of the offices in other cultures. Hofstede's (2004) study of IBM determined that managers had to adjust the corporate management philosophy to fit the beliefs, values, and behaviors of the country in which they were working. Companies with franchises abroad have had to make certain adjustments to accommodate the tastes and preferences of individual countries; for example, Tex-Mex cuisine is prepared kosher in Israel. According to Rhinesmith (1996), "Diversity—both domestic and international—will be the engine that drives the creative energy of the corporation of the twenty-first century. Successful global managers will be those who are able to manage this diversity for the innovative and competitive edge of their corporations" (p. 5). Evans, Doz, and Laurent (1990) state that the five elements critical to building a successful corporate culture are (1) a clear and simple mission statement, (2) the vision of the chief executive officer, (3) company-controlled management education, (4) project-oriented management training programs, and (5) emphasis on the processes of global corporate culture (p. 118).

Lopez-Vasquez, director of multicultural affairs at the Oregon Health Sciences University and a consultant with IEC Enterprises, Decatur, Georgia, believes that well-meaning managers who become supervisors of Hispanic workers often make the mistake of attempting to adopt a "color-blind" approach. "The cultural disparities are obvious," he says.

Lopez-Vasquez argues for what he calls "essential treatment" for Hispanic employees. "I suggest that companies recognize that today it's essential to take steps to recruit and retain Hispanics, because Hispanics in the United States represent a fast-growing market and because Central and South America are key areas for success in international markets," he says. (Staa, 1998, p. 8)

Although the United States depends on foreign economic opportunities, multinational firms have had problems with U.S. citizens working in foreign assignments. The failures to adapt included differences in lifestyle, language, and business philosophy as well as problems with finances, government, cultural shock, housing, food, gender, and family. Ruch (1989) found that the ability to blend with the host culture and explain one's own culture is more important than product, price, or quality advantages. Although many of the people sent on foreign assignments know their U.S. market, they are unable to accept another culture on that culture's terms even for short periods.

Glocalization

The term **glocalization** refers to "the interpenetration of the global and the local, resulting in unique outcomes in different geographic areas" (Robertson, 2001, in Ritzer, 2003, p. 193). As

the world grows more pluralistic, glocalization looks at the uniformity and differences between areas of the world. The degree to which a society chooses to adapt indicates the degree of glocalization that is happening. Globalization can cause glocalization that is nationalistic or cosmopolitan. How globalization of an item is embraced determines the degree of glocalization that happens to the community. Advertising and providing products are not seen as coercive; they allow the new society to receive information with which to accept or reject a product.

Grobalization

Grobalization, according to Ritzer (2003), "focuses on the imperialistic ambitions of nations, corporations, organizations, and the like and their desire, indeed need, to impose themselves on various geographic areas" (p. 194). Because of the drive for profits to grow, once an organization has saturated one market, it must reach out (globalize) in order to continue the profit's growth. This expands not only the profits of the organization but also the culture, the efficiencies, the capitalistic economic system, and the consumption patterns to a new group of people (Ritzer, 2003).

As the term grobalization relates to culture, it is an expansion of common codes and practices from one location to another. In other words, it is the imposition of an organization on a new culture. What the locals do with the imposition is the glocalization of the imposition, which involves their acceptance, adaptation, or rejection. Glocalization is the interaction of the old way of doing things with the new. Many times this process results in a replacement of the way things were done previously. Sometimes the process develops into a cultural hybrid, but it does bring change and reaction from the new culture that is being infiltrated. With glocalization, the different cultures in the world are becoming more alike. Individuals locally have the ability to adapt, innovate, and maneuver; and social processes may range from entrenchment to the old ways of doing things in the culture to embracing of the new. With grobalization, the world is becoming the same; individuals have little control of the changes that are happening to their cultures. Social processes are one-directional because they affect and make a new culture; they do not uphold the old culture (Ritzer, 2003).

Although we travel to experience the differences between us and people of other cultures socially, culturally, climatically, scenically, and architecturally, it is becoming more difficult because of globalization, glocalization, and grobalization to see the differences—with the exception of climate and scenery. Multinational corporations have had a significant role in this convergence process. While a global strategy for a product means economies of scale, many companies find that where cultural differences are strong, a multidomestic strategy that takes into consideration the cultural differences is necessary in order to expand their markets (Marsden, 2008).

CULTURE

Whereas communication is a process, **culture** is the structure through which the communication is formulated and interpreted. Culture deals with the way people live. When cultures interact, adaptation must take place for the cultures to communicate effectively. With intercultural business communication, being aware of each culture's symbols, how they are the same, and how they are different is important.

Dimensions of Culture

To communicate effectively in the intercultural business environment, knowing all the cultural factors that affect the situation is essential. The graphical representation of culture in Figure 1-1 has three primary dimensions—language, physical, and psychological (Borden, 1991, p. 171).
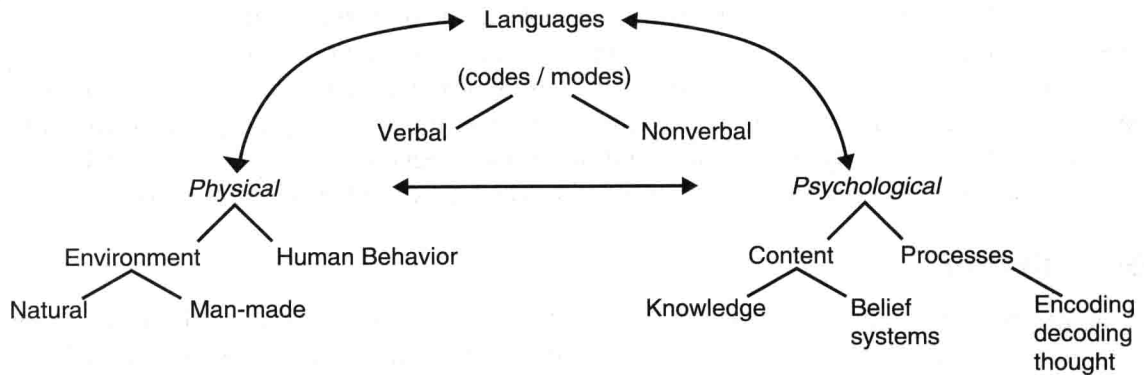
FIGURE 1-1 Dimensions of Culture

*Adapted from *American ways* (3rd ed.) by Gary Althen with Janet Bennett, 2011, Boston, MA: Intercultural Press, Inc. Used by permission.

The language, physical, and psychological dimensions of culture are interdependent. As we are born into a society, no one dimension is more important than the others. The individual dimensions develop in harmony with each other.

First, the language dimension is used to communicate with other people who have similar values and beliefs. Second, the physical dimension relates to the physical reality of our environment and the cultural activities of the people. The physical dimension is measured objectively. Third, the psychological dimension relates to our knowledge, beliefs, and mental activities. The psychological dimension is measured subjectively. Although we can alter these characteristics and our way of communicating with others, we must first understand our own personal dimensions and understand why we are the way we are.

Culture is learned through perception. Perceptions are formed in various ways: where we are born and raised, the language we learn, the people and environment with which we live, and the psychological stimuli we encounter. No two individuals view the external world the same because no two individuals receive exactly the same stimuli or share the same physical sensory receptors. Because we know only what we have personally perceived and cannot know for sure what someone else has perceived, intercultural communication involving different cultures becomes particularly difficult (Singer, 1998).

Another way to describe culture is by using the cultural metaphor, which has six dimensions (Gannon, Locke, Amit, Pino, & Kristof-Brown, 2005):

1. What do members of a society assume about the nature of people? Specifically, are people good, bad, or a mixture?
2. What do members of society assume about the relationship between a person and nature? Specifically, should we live in harmony with nature or subjugate it?
3. What do members of society assume about the relationship between people? Specifically, should a person act in an individual manner, or should he or she consider the group before taking action (individualism to groupism or collectivism in terms of such issues as making decisions, conformity, etc.)?
4. What is the primary mode of activity in a given society? Is it being or accepting the status quo, enjoying the current situation, and going with the flow of things? Or is it changing things to make them better by setting specific goals and accomplishing them within specific schedules?