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<<跨文化商务交际>>

图书基本信息

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前言

一个企业的成功，不仅取决于它的生产能力，而且取决于它的文化能力；在国际商务活动中，还取决于它的跨文化交际能力。

经济全球化的趋势、国际商务活动的日益频繁，越来越显示出对多元文化理解的必要性和跨文化交际能力的重要性。

跨文化意识意味着直接的经济效益。

一个企业想让自己的产品在国际市场上占有一席之地，一个跨国公司想在其他国家或地区取得经济效益，不仅要具备高超的经济、技术和管理水平，而且需要深刻了解对象国的文化。

正因为如此，世界上许多大公司都十分重视国际商务活动中跨文化交流的研究和培训，许多经贸类大学都把跨文

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内容概要

21世纪的中国，国际合作日益频繁也更加广泛，对参与国际商务交往人员的跨文化交际能力也提出了更高的要求。
培养和提高跨文化交际能力成为英语教学的重要内容。

本书共10章，第1至4章以跨文化交际学的基本理论为框架，阐述交际与文化的关系、文化价值观对跨文化商务交际的影响，介绍文化差异在言语和非言语方面的表现。
第5至10章运用跨文化交际学理论具体分析重要商务实践活动中的文化差异，即跨文化商务写作、礼仪、谈判、营销、伦理和企业文化。

教材特色；　▲跨文化交际理伦与商务交往实践相结合　▲国际商务文化与中国文化相结合　▲通过幕例学习培养学生的跨文化交际能力　▲每章有学习目标和中文边注，配有图表

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章节摘录

From data collected in 63 countries, with more than 60,000 individuals taking part, Schwartz derived a total of 10 distinct value types （power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security） at an individual-level analysis. These individual level Value types each represent a number of values which can be combined in a joint "idea": Values located in the "Power value type are likely to indicate an individual who values social status and prestige or control and dominance over people and resources. High scores in the "Achievement" value type would indicate a high priority given to personal success and admiration. "Hedonism" represents a value type where preference is given to pleasure and self-gratification. "Stimulation" represents a group of values that express a preference for an exciting life, and "Self-direction"a distinct group of values that value independence, creativity, and freedom. The "Universalism" value type on the other side represents a preference for social justice and tolerance, whereas the "Benevolence" value domain contains values promoting the welfare of others. The "Conformity" value type contains values that represent obedience and the "Tradition" value type is made up out of values representing a respect for traditions and customs. Lastly, the "Security" value type is a value orientation containing values relating to the safety, harmony, and welfare of society and of oneself （Schwartz, 2001）. Viewed in a circular order, these ten types of values can be ordered into four higher order value types: "openness to change" combines stimulation, self-direction, and a part of hedonism; "self- enhancement" combines achievement and power as well as the remainder of hedonism. On the opposite side of the circle, "conservation" combines the value orientations of security, tradition, and conformity; and "self- transcendence", which combines universalism and benevolence. These four higher order value types form two bipolar conceptual dimensions.

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