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***Cross-cultural communication--theory and practice***

***Key Thinkers in Cross-Cultural Communication***

A translation Report

submitted in partial fulfillment

of the requirements for the degree of Bachelor of Arts

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**Abstract:**

This report is a translation report of the section *Key Thinkers in Cross-Cultural Communication* in the book *Cross-cultural Communication--Theory and Practice*. This chapter is on the key thinker Geert Hofstede in cross-cultural communication. He created six dimensions of cultural differences. This chapter introduces these six dimensions and some of Hofstede's research methods on these dimensions.

This report includes the introduction, the analysis of the source language of the key thinkers in cross-cultural communication, translation theories and methods, the problems that the translator comes across in translation and experience and reflections in this practice. The translator mainly adopts the theory of Skopostheory, domestications strategy and free translation in order to provide readers with a better sense of reading.

**Key words:** Skopostheory; domestication; free translation

**摘要：**

本报告是《跨文化交际理论与实践》一书中《跨文化交际中的核心思想家》一章的翻译报告。这一章节介绍了跨文化交际中的核心思想家霍夫斯坦德。他创建了文化差异的六个维度。本章节详细介绍了霍夫斯塔德的六个维度及其研究方法。

本报告包含了绪论、跨文化交际中的核心思想家源语言分析、翻译理论及方法、翻译过程中遇到的问题以及经验总结等内容。本次翻译以目的论为主要翻译理论，归化法为主要翻译策略，意译为主要翻译方法，以保证读者对于译文能够有良好的阅读体验。

**关键词：**目的论；归化；意译

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**A Report on the Translation of *Key Thinkers in Cross-Cultural Communication***

# 1. Introduction

This chapter describes Hofstede, one of the key thinkers in cross-cultural communication, and the six cultural dimensions he created. For example, masculinity and femininity index, uncertainty avoidance index, etc. Hofstede used the method of investigation report to carry out his research, so there is a lot of data in this paper. At the same time, he also cited many examples to explain the meaning of different dimensions, so that people can better understand the meaning of these dimensions.

Translation aims to transform language into another language, on the basis of accuracy and fluency. Its content includes language, text, graphics, symbols, and video translations. So translation is very important for two different languages. Therefore, we should make proper use of translation theories, strategies and methods.

This report is divided into three parts: introduction, classification and summary. The classification includes analysis of the source text, translation theory、 strategies and methods, and translation difficulties. Translation theory introduces the theory of Skopostheory. Skopostheory is a commonly used translation theory in translation. Domestication is also frequently used. At the same time, the methods of free translation are also very common. The difficulties in translation are the difficulties encountered by the translator in translation. These difficulties involve all aspects. For example, punctuation, long and difficult sentences, vocabulary and so on. At the same time, the solutions also need to be proposed by the translator.

The last part is the summary. The translator needs to make a summary of the report. It can be some of the problems that this translator has discovered, or something has been learned by the translator from it. At the same time, this translator also needs to put forward her own views, such as how to solve these problems. This not only enables this translator to memorizing profoundly, but also enables others to learn something.

# 2. Analysis of the Source Text

## 2.1 Preparation before Translation

The purpose of translation is to understand, and finally communicate. So if one wants to communicate, translation is a must. “Communicators must take into account ethnic characteristics, cultural differences, the semantic and pragmatic aspects of language, or the communication will not be successfully completed.”(WangWeiboo et al, 2008: 23.) Therefore, if people want to understand a foreign language, translation is very important. At the same time, there is also a very important work before translation, that is, preparation before translation. Pre-translation preparation is the preparation that the translator needs to do before translation, including the preparation of translation tools, the collation of source language texts and so on.

Firstly, the translator searched the relevant knowledge of the book *Cross-cultural Communication--Theory and Practice* on the Internet to see if similar parallel texts can be find, but nothing had been gained because it was a book that had not yet been translated and was currently available only in English, so this type of parallel text did not seem to be common. So the translator focused on the whole book. The translator browsed the catalogue of the whole book and got a general idea of its contents. Then the translator searched some key words in the chapters that need to be translated on the Internet again, and learned a lot of new knowledge to prepare for translation.

Secondly, the translator imported the source language text into MemoQ, divides the source language text into paragraphs, and finally derived them into segments. In this way, the translation would be a paragraph-by-paragraph translation, which was easier to translate.

Thirdly, the translator had prepared some translation tools, such as Google Translation, Baidu Translation, Tmxmall, etc. The translator firstly translated the source language text roughly, then imported it into Baidu and Google translation, compared the similarities and differences between translation and machine translation, drew on the strengths and weaknesses. Then the translator polished the sentences, and finally adjusted the sentence order to make it the same as the expression of the target language, so as to facilitate readers’ understanding. If some new words could not be understood by the translator, the translator could use tmxmall to found out the word and saw if it had other meanings to ensure that there was no deviation in translation.

## 2.2 Background of the Source Text

### 2.2.1 The Purpose of Translation

Content features: Cross-Cultural Communication--Theory and Practice is a book by Brian Hurn and Barry Tomalin, and Key Thinkers in Cross-Cultural Communication is one of the chapters of this book. This chapter focuses on some of the key thinkers in Cross-Cultural Communication who have studied the characteristics of “masculine” and “feminine” societies and have scored different dimensions. Different countries have different scores. In some countries, men dominate, while in others, women are supreme. One of the dimensions is about the difference between Eastern and Western thinking, which is very important in intercultural communication.

The purpose of this translation is to explain Hofstede's six dimensions, including their definition, survey methods and examples. In this way, the translator explains to the readers the key thinkers of cross-cultural communication and their different ideas. For example, the six dimensions of culture of Hofstede, which includes many aspects of culture, giving people a certain understanding of different cultures in different countries.

### 2.2.2 The Meaning of Translation

The translation of this chapter enables people to understand some important thinkers in cross-cultural communication and have a certain understanding of the cultures of different countries. For example, different countries have different solutions when facing difficulties, due to their way of thinking and different culture. At the same time, there are different social etiquettes in countries that do not use them. This chapter also refers to the uncertainty avoidance.

Generally speaking, the way of thinking, social etiquette and uncertainty avoidance are all included in the scope of thinkers' research. Therefore, the translation of this chapter is particularly important. It includes various indices and different research methods adopted by different thinkers. It has a large number of subjects and covers a wide range of subjects, which can provide people with more knowledge and energy of Cross-cultural communication.

As an English translation major, four years of professional knowledge has laid a solid foundation for the translation of the translator. This translation, can exercise the translator’s practical ability, so that the translator can apply the knowledge learned in the classroom to practice, but also can test whether the translator’s translation level is qualified. At the same time, the translator’s horizon can be broaden and learn a lot of knowledge about cross-cultural communication, such as the differences between eastern and western ways of thinking, and some knowledge about uncertainty avoidance.

## 2.3 Features of the Source Text

### 2.3.1 Linguistic Features of the Source Text

This chapter has a lot of content, including many aspects. There are many sentences that are obscure and difficult to understand. They need to be read according to the context. Sometimes the translator needs to take into account the context. There are also many professional terms, such as uncertainty avoidance and other new words, which needs to be searched on the internet for some useful information.

The passages in this chapter are not very long; the translator seldom uses exaggerated rhetoric devices, but cites many examples, so that people can understand the truth better. At the same time, the translator also inserts many pictures in it, which makes the meaning clearer for readers understanding. The language style is formal, because this article is an illustrative article, the style of the illustrative article is more rigorous and formal..

### 2.3.2 Stylistic Features of the Source Text

This chapter is an illustrative article. An expository text is a style of writing that objectively explains things or illuminates matters. The purpose is to give people knowledge, or to explain the state, nature, function of things, or to clarify the truth. The explanatory language is more rigorous, but it is not completely rigid.

Its linguistic features are as follows: 1. Illustration is the main way of expression, and the main purpose is to explain things. 2. Expository text makes people acquire knowledge.. The characteristics of expository texts are shown by their linguistic features.. 3. The language is concise, accurate and clear-cut. Illustration is interpretation, which are both a means and an end. 4. The language of expository text is different from both narrative languages and argumentative language; it is not for moving or persuading people, but for making people understand and acquire knowledge. Its Language is knowledgeable and interesting, which is a major language feature of expository text.

# 3. Translation Theory and Methods

## 3.1 Translation Theory: Skopostheory

In translating different types of texts, different translation principles and methods should be applied, which is the core of contemporary translation theory. (Li Yuting, 2011: 211)As a special applied style, expository translation is different from ordinary literary translation in pursuit of the most natural and close equivalence, and different from other scientific and technological translation, with emphasis on semantic equivalence, which lies between them.

Therefore, the translator adopts Skopostheory as the guiding theory of this translation. Using Skopostheory as the guiding theory of translation, translators have greater freedom to "interpret" rather than "copy" the source text. The translator can restructure the language structure of the translation, eliminate ambiguities and even correct the mistakes of the original author, thus making the translation fluent and readable. (Jiang Lei, 2010: 46)Skopostheory appears to be the ideal translational model, given its characteristics; it is pragmatic, culture-oriented, consistent, practical, normative, comprehensive, and expert. (Christiane Nord, 2018:2) It also frees translation studies from the constraints of the source text-centered theory. (Zhang Wanfang etal, 2015: 44)

Before translating this article, the translator should first clarify the purpose. Obviously, the target reader of this article is Chinese readers, so the translator needs to translate the article according to Chinese language characteristics, and most importantly, the translator should make her target text readable and understood.. This is the purpose of this translation. Therefore, the translator applies the translation theory of Skopostheory.

The purpose of the translation of this article is to enable Chinese readers to understand the meaning of this article. The target language reader is Chinese. Therefore, the translator adopts Skopostheorie as the guiding theory for this translation. When translating, the translator should always take the "purpose" as the principle, that is, to translate according to the expressions and habits of the target language.

## 3.2 Translation strategy: Domestication

The translator uses domestication in this translation. Corresponding to “Alienation”, the essential attribute of “domestication” is “the orientation of the recipient of the translated text”, that is, the translator tries to approach the recipient of the translated text as close as possible in translation. Specifically, when translating, the translator tries to replace the linguistic, literary and cultural elements of the source language with those of the target language readers, and adheres to and returns to the linguistic, literary and cultural norms of the target language.

The cultures of different nationalities have general commonalities, but also have their own special individualities. While reproducing the cultural information of the source text, the translator should also take into account the reader's ability to accept the reality and the readability of the translation. At the same time, the translator should pay special attention to making the translation as natural and smooth as possible so that readers can better understand the source text. In this process, domestication strategy has been widely adopted. (Peng Shiyu, 2005:129)

The advantages of domestication strategy lie in its fluency, comprehensibility and easy acceptance by the target language readers, or its adaptation to and satisfaction with the specific needs of the target language readers. The defects of domestication strategy are shown in the following two aspects: (1) the loss of linguistic, literary and cultural elements of the source text, which leads to the deprivation of the target language recipients of the opportunity to appreciate foreign languages, literature and culture, which is not conducive to the enrichment and development of the language, literature and culture of the target language countries, nor to the cultural exchange among different ethnic groups; (2)If domestication is adopted in the translation from the language of weak and small nationalities to the language of strong nationalities, the cultural colonization and hegemony of strong nationalities may be strengthened, and the cultural identity of weak and small nationalities may be weakened.

This chapter is an expository article; the sentence is more formal and rigorous. It contains many professional words, such as uncertainty aversion index, masculinity and feminization index. Many examples are cited to illustrate that the target language readers cannot understand these professional words if they are translated word by word according to their superficial meanings. Therefore, the translator adopts the strategy of domestication to translate the source text in authentic Chinese and to approach the target readers.

## 3.3 Translation Method: Free Translation

The translator adopts free translation in this translation. Free translation is not translating an article word-for-word, but translating according to the main idea of the source text. Free translation is often used in translating some of the more sentences or phrases (or larger meaning groups). A great many of examples show that if someone uses free translation to translate an article, it can reflects the differences of ecological culture, linguistic culture, religious culture, material culture and social culture among different language nations. Free translation can better reflect the linguistic characteristics of the nation.

Free translation, in general, means not translating word for word. In this chapter, there are many long and difficult sentences and many complex words. At this time, if the translator wants to make the target language readers understand correctly and fully, free translation is a good method. On the one hand, the translation strategy adopted by the translator is domestication, that is, to "approaching the reader", so if the translator wants to “approaching the reader”, free translation is a good method of translation. On the other hand, if the translator translates the article word by word or sentence by sentence, the translation will be very rigid, and the word order is not clear, as well as the meaning of the sentence, the reader cannot understand it completely. In a word, the use of free translation to adjust word order and change the way of expression is to "approaching the reader".

Free translation can be further divided into two categories: Paraphrase and Idiomatic translation. (Xiong, 2014: 85)

1. Paraphrase

Paraphrase is the method of interpretation. By using this method, the translator interprets the original text, but does not replace the words and sentences of the source text with the idioms of the target language.

**Eg.1: The term ‘uncertainty avoidance’ describes the degree to which people feel threatened by ambiguity, unstructured or unpredictable situations and the extent to which society is able to tolerate uncertainty.** ( Line 26 in page 25)

Translation: 所谓"不确定性规避"，是指一个社会对不确定、模糊态势或不可预测的情况感到威胁的程度。

This sentence is to explain the word "uncertainty avoidance", so the translator uses the strategy of interpretation in free translation. The words “所谓”and “是指” clearly indicate that the translator is explaining a certain noun.

**Eg.2: In Hofstede’s view, China has LTO due to its institution in 1979 of ‘the one child policy’ aimed at slowing China’s massive population growth.** (Line 15 in page 38)

Translation: 在霍夫斯坦德看来，中国之所以有LTO，是因为其在1979年制定了旨在减缓中国庞大人口增长的“独生子女政策”。

The word“旨在 is also an expression of interpretative translation strategies, which explains a purposiveness.

1. Idiomatic

Although Idiomatic translation is also an interpretation, this interpretation is carried out by borrowing the idioms of the target language to replace the original words and sentences, so it is different from the interpretation method.

**Eg.3:The values of the past and present are emphasized, as are respect for tradition, fulfilling one’s social obligations and concern for the preservation of one’s ‘face’.** (Line 23 in page 33)

Translation:人们强调过去和现在的价值观，尊重传统，履行社会义务，在意自己的“面子”。

Instead of translating "face" into “脸”, the translator translates "face" into “面子”, which is more easily understood by the target language readers.

# 4. Difficulties and Solutions

## 4.1 Lexical-level

The translation of vocabulary requires some skill. And their skills are not the same. (Zhang Wenying, 2010: 117) Different vocabulary needs different translation methods, if you want to translate accurately enough; the correct search method is indispensable.

1. Names

It is still difficult for the translators to translate names, because with the help of machine translation, the translator cannot determine the accuracy of the translated names. When machine translates names, they can only be translated according to pronunciation, or the names of the very general public, so machine translation can be correct. However, when machine translation encounters some less common, less famous, or the same name, it is the time when the translation will make mistakes.

At this time, the translator needs to consult a lot of information on the Internet. In fact, in any case, the translation of names needs to consult a lot of information. Normally, the translator enters an English name in Baidu, Baidu Encyclopedia will tell you the basic information of this person. Sometimes Baidu Encyclopedia does not, and then 360 Encyclopedia will tell you. At this time, and most importantly, the translator needs to distinguish whether this person is the person mentioned in the article. If the information is correct, the translation will be correct.

**Eg.4: Hofstede** (Line 22 in page 19)

Translation: 霍夫斯坦德

**Eg.5: Nelson Mandela** (Line 5 in page 43)

Translation: 纳尔逊·曼德拉

1. Terminologies

Terminology y refers to a unified industry name for certain things in a particular field of gain and loss. China has a long and splendid historical tradition in the translation of foreign literature, and has accumulated fruitful achievements and experience. The guiding principles of "Faithfulness, Expressiveness and Elegance" in literary translation are still applicable to the overall principles and principles of translation of professional terms and terms. However, new core principles must be put forward for technical terms and terms in accordance with the scientific principles and professional characteristics of telecommunications and network technology.

There are three main characteristics of professional terminology: rigorousness, concepts and unity. When searching for professional terminology materials, the translator should look for them according to their points, so that the translation can be more accurate.

Terminology refers to a unified industry name for certain things in a particular field of gain and loss. In this translation, the translator encounters a lot of professional terms, and most of them have never met before, which brings great difficulties to the translation of articles. Because the translator not only needs to correctly translate the Chinese name of the term, but also needs to understand the meaning of the term, so as to benefit the paragraph translation to be carried out.

**Eg.6: Masculinity and femininity index**

Translation: 男性化和女性化指数

**Eg.7: Uncertainty avoidance index (UAI)**

Translation: 不确定性规避指数

**Eg.8: Indulgence versus Restraint (IVR)**

Translation: 自身放纵与约束

1. Vocabulary with Specific Meaning

In this translation, the translator also encounters many words with special meanings. Although they are simple and common words, they contain special meanings. In this case, the translator needs to contact the context, fully understand the meaning of these words in the context, in order to accurately translate the meaning the translator wants to express.

**Eg.9: Hofstede selects symbols, heroes, rituals and values as four key manifestations of culture.** (Line 5 in page 42)

Translation: 霍夫斯泰德把符号，英雄，仪式和价值观作为文化的四个重要表现。

## 4.2 Syntactic-level

The translation of sentences can be either natural or reverse. (Huang, 1995: 42) Some sentences are in the order of change, while others are simpler. This not only conveys the meaning of the original text, but also makes them easier to understand.

There are many long and difficult sentences in this article. Some sentences are very long and must be translated into several sentences. Some sentences are confusing and the translator does not know what they mean. There are also different solutions for different difficult sentences.

1. Long Sentences

There are many long sentences in this translation. When translating these long sentences, the translator will divide them into several small clauses for translation, and then connect them with appropriate conjunctions.

**Eg.10: In management terms, a high uncertainty avoidance country will be more cautious in its decision making, more risk averse and more likely to adopt solutions that have been successful elsewhere.** (Line 27 in page 23)

Translation: 在管理方面，一个不确定性规避指数较高的国家在制定决策时会更加谨慎，更想避免冒险，并且更有可能采用有过成功案例的解决方案。

The translator breaks the sentences after "and" to translate, divides the long sentences of the original text, and connects them with the word “并且”, which has a more hierarchical sense.

1. Difficult Sentences

Difficult sentences are very difficult to translate. Sometimes the translator can't understand them at all. At this time, the translator needs to consult a lot of information, of course, this will also play a role in free translation. The translator will use simpler and more understandable words and sentences to express the meaning of the original text, that is, to "simplify its meaning", so that the target reader can understand.

**Eg.11: A UK company was involved in an innovative but uncertain joint venture with a Japanese corporation.** (Line 11 in page 28)

Translation: 一家英国公司正在筹划与一家日本公司建立合资企业。

“Was involved in” means “参与”, but the translator does not translate that meaning, but translate it into “正在筹划”。In this way, it is closer to the meaning of the original text and makes the reader understand it at a glance.

## 4.3 Contextual-level

It is also very important to maintain context cohesion and coherence. When translating, the translator should pay attention to the consistency between the content of the previous and the latter. It is necessary to introduce one thing integrally before transferring a new thing.

**Eg.12: Some examples of scores on this dimension are as follows.** (Line 11 in page 24)

Translation: 下面是关于该维度的不同国家的得分情况。

If you completely ignore the previous text, then you have no idea which dimension "dimension" refers to, but if you look at the context, you will understand that this "dimension" refers to "Masculinity / Feminization Index".

## 4.4 Format

There are also many format problems in this translation. Translation of books requires translation according to the format of the source text, although the length of English paragraph may be different from that of Chinese paragraph after translation, because English is longer than Chinese, so that Chinese translation will be shorter than the original English paragraph. When translating, the translator must keep the same format as the source text. For example, the position of the title, the quotation and the subtitle should be the same as the original text.

**Eg.13: Figure 2.8 Selected uncertainty avoidance scores (Hofstede, Hofstede and Minkov, 2010: 192–4, Table 6.1)** (Line 19 in page 29)

Translation: 为所选不确定性规避指数（吉尔特·霍夫斯坦德，杰特·扬·霍夫斯坦德和迈克尔·明科夫，2010：192-4，表6.1）

**Eg.14: 2) Too general** (Line 14 in page 46)

Translation: 2）过于笼统

## 4.5 Punctuation

As we all know, English punctuation marks are quite different from Chinese punctuation marks. Some punctuation marks in Chinese are not found in English.

（1）Comma: Dawn plays a role in dividing the juxtaposition components of sentences in Chinese; there are no dawns in English, and the juxtaposition components of the divided sentences are mostly commas. Therefore, when translating, the translator must pay attention to adding a dawn to the juxtaposition.

**Eg.15: Hofstede selects symbols, heroes, rituals and values as four key manifestations of culture.** (Line 5 in page 42)

Translation: 霍夫斯坦德把符号、英雄、仪式和价值观作为文化的四个主要表现形式。

In Chinese, several parallel things need to be separated by a stop sign. There are no dawns in English, only commas, so when translating into Chinese, the translator turns commas into dawns.

(2) Title: There is no title in English. Title and newspaper titles are in italics or underlined. In addition, the names of articles, poems, music, movies, paintings and proper nouns such as vehicles and spacecraft in English are often expressed in italics. Therefore, the translator should use italics instead of titles if she encounters titles of books or articles in the process of translation.

(3) Separation dot: There is an separation dot in Chinese, which is used in the middle of the words that need to be separated, such as month and date, transliterated names and surnames. In English, there is no separation dot, so commas are often used in intervals. Because there are many names in this translation, the translator needs to see clearly whether there is an interval number when translating names into Chinese.

Therefore, translators should pay particular attention to the conversion of English and Chinese punctuation. They should be more careful. However, this translator often forget this when she is doing it because the translator use the Chinese and English input methods at the same time. Therefore, the translator sometimes cannot tell whether she is using Chinese input or English input. In a word, when translating, the translator should pay attention to the switch between Chinese and English keyboards.

**Eg.16: William Tell**

Translation: 威廉·泰尔

When translating this English name into Chinese, the translator needs to add a separation dot in the middle.

## 4.6 Cultural Difference

Nowadays, the relations between countries in the world are getting closer and closer, and intercultural communication has become a norm. (Hao, 2019: 114)In the process of translation, because of different cultures, there will be certain difficulties. For example, in different countries, their school names are very different. If you can't understand correctly the original name of the object, then you can't translate it correctly.

At the same time, different countries have different historical and cultural characteristics. When translating, the translator needs to consult some materials to understand the culture of different countries, so as to correctly translate the text that can be understood by the target readers. When translating, the translator should consider the differences between Chinese and Western cultures, choose appropriate methods to avoid the mistakes caused by cultural differences, and ensure the accuracy and rationality of translation. (Liu, 2018: 106)

According to the nature of cultural change, translators should always have the initiative to identify cultural information, study hard and constantly strengthen their cultural awareness. (Shan Dan & Jia Haoquan: 2007: 104)

**Eg.17: In Hofstede’s view, China has LTO due to its institution in 1979 of ‘the one child policy’ aimed at slowing China’s massive population growth.** (Line 15 in page 38)

Translation: 在霍夫斯坦德看来，中国之所以有LTO，是因为中国在1979年制定了旨在减缓中国庞大人口增长的“独生子女政策”。

**Eg.18: Historically, it can be traced to the teachings of Confucius and was initially referred to as ‘Confucian Dynamism’.** (Line 12 in page 31)

Translation: 从历史上看，它可以追溯到孔子的教学，最初被称为“儒家活力论”。

The “独生子女政策” and “儒家” are the unique cultural characteristics of China.

# 5. Conclusion

Through this translation, some experiences are obtained. As for the translator, firstly, the appropriate use of machine translation is of great benefit to translation. It can improve the translator’s translation efficiency. Secondly, the translator is more familiar with the whole process of translation and how to improve the quality of the translation. The quality assurance of translation is very important, and its coherence should be guaranteed. Words should be appropriate, sentences and context should be smooth, and context should be consistent.

Thirdly, the translator has also learned to apply Skopostheory translation theory, domestication strategy and free translation methods appropriately. Before translating SL, the translator should know who the target audiences are, and then choose the appropriate translation theory according to the adaptation of the target readers. In a word, the translator needs to choose appropriate translation strategies and methods according to the purpose of translation.

In the meantime, through the translation, the translator's vision has been broadened. Through Hofstede's research, the translator learns about the masculinity index and uncertainty avoidance index of a society for the first time. A lot of knowledge has been gained in the field of cultural dimension.

The most important thing is that the translator realizes that translation is not a simple matter. Translation is the art of choice. At the same time, translation is a complex bilingual transformation activity based on human brain cognition. (Su Chang & Wang Jie & Zhao Qianyu, 2019, 104)Once a translator is to provide a good translation, the translator faces endless and complicated choices, such as the choice of words, the balance of meaning, and the translation of style, which is the essence of the translation of the art.(Li Jingying, 2015: 44) All aspects involved in translation are not what people can all master.

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# Appendix Source Text and Target Text

|  |  |
| --- | --- |
| 34 Cross-Cultural Communication | 34 跨文化交际 |
| The prime example of a collectivist management culture is Japan, where decision making is carried out through a consultative process, with everyone involved in the discussion and decision making. | 集体主义管理文化的典型事例为日本。在日本，人们在做出决策之前往往需要通过集体讨论，并且每个人都参与到了讨论中，然后才会进行决策。 |
| The Japanese spend considerable time and effort in building trust and forming relationships, which they see as the key to success. In collectivist cultures, there is a strong moral relationship between employer and employee; relationships are based on trust and come before tasks. In business, relatives and close friends come before strangers and time is seen as being for relationship building. | 日本人在建立人与人之间的信任和人际关系上花费了大量的时间和精力，他们认为这是成功的关键。在集体主义文化中，老板和员工之间有着强烈的道德关系;这种关系是建立在信任的基础上的，并且在员工正式工作之前就已经存在。在商业中，亲戚和好朋友会比陌生人先到场，这正是因为他们关系较好才会提前到场。 |
| Some examples of Hofstede’s scores for this dimension are as follows. | 对于各个国家的集体主义得分情况，霍夫斯坦德评分如下。 |
| USA 91 Sweden 71 Iran 41 Australia 90 France 71 Arab countries 38 UK 89 Germany 67 Greece 35 Canada 80 Israel 54 Mexico 30 Italy 76 Spain 51 Pakistan 14 Denmark 74 Japan 46 Venezuela 12 | 美国 91 瑞典 71 伊朗 41 澳大利亚 90 法国 71 阿拉伯国家 38英国 89 德国 67 希腊 35 加拿大 80 以色列 54 墨西哥 30 意大利 76 西班牙 51 巴基斯坦 14 丹麦 74 日本 46 委内瑞拉 12 |
| Figure 2.6 Selected individualism/collectivism scores (Hofstede, Hofstede and Minkov, 2010: 95–7, Table 4.1) | 图2.6为个人主义/集体主义分数举例（吉尔特·霍夫斯坦德，杰特·扬·霍夫斯坦德和迈克尔·明科夫，2010：95-7，表4.1） |
| Example | 例 |
| A UK company found itself in danger of missing a deadline on an impor- tant merger and acquisition because its parent company in Japan delayed giving its approval to the deal. Only later did the UK subsidiary discover that the decision was delayed because of the consultative process, which meant that the Japanese staff were given the opportunity to discuss the proposal and approve the decision to go ahead. As a result, not all of them were able to do so in the time available. In this situation, the integrity of the collective decision-making process was considered more important to the Japanese than the rapid conclusion of the deal. | 一家英国公司发现自己有可能错过一场重要合并，因为其在日本的母公司推迟了该交易时间。直到后来英国子公司才发现，由于磋商过程，该决定被推迟了，这意味着日本员工还有时间来讨论该提案，并让这场合并继续进行。结果，并不是所有人都参与了讨论。在这种情况下，日本人会认为集体决策过程中人人参与的状态要比交易的结果更为重要。 |
| Hofstede widens his research in this dimension by considering the effect on individualism or collectivism within families and the influence of language, personality, behaviour and differences at school and in the workplace. | 霍夫斯坦德通过研究家庭对个人主义或集体主义的影响，以及学校和工作场所的语言、性格、行为和差异对个人主义或集体主义的影响，拓宽了他的研究领域。 |
| Masculinity and femininity index | 男性化和女性化指数 |
| This dimension examines gender roles in a society and concentrates on soci- ological aspects rather than biological aspects. It measures the importance a culture places on material wealth as opposed to the quality of life. Once again, Hofstede uses a bipolar scale and scores countries out of 100. Societies can be classified as to whether they try to maximize or minimize the social gender role divisions. On the masculine end of the scale, the dominant values in a society are success, ambition, money, recognition of achievement, decisiveness and performance, and the male is expected to take the dominant role. If we are working in a masculine environment, we would expect our bosses to be assertive and decisive. Ideas such as equity, competi- tion and performance are considered important. The roles men and women play in society are seen as being distinct from each other. | 这个维度研究的是性别，并且集中在社会学方面，而不是生物学方面。它衡量了文化对于物质财富的重要性，而不是对生活质量的重要性。霍夫斯坦德再一次使用了双极量表，并对100个国家进行了评分。在社会层面，有时性别会被放大或缩小。在男性化社会中，人们主要注重成功、抱负、金钱、对成就的认可、果断和业绩表现，并且男性占据主导地位。如果我们在男性化的环境中工作，我们会希望老板是自信和果断的。大家会看重公平、竞争和绩效等理念。男性和女性在社会中所扮演的角色也是互不相同的。 |
| Key Thinkers in Cross-Cultural Communication (1) 35 | 跨文化交际中的核心思想家(1) 35 |
| At the feminine end of the scale, the dominant values are nurturing and caring, the importance of relationships, the concern for the quality of life, job satisfaction and support for the disadvantaged and the weak in society. Women will also tend to have greater concern for environmental and human values in the workplace. Cooperation and a search for consensus are considered important values in such a society. People generally work in order to live, whereas in masculine societies, people tend to live in order to work. In countries which score low on masculinity, such as the Scandinavian countries, cooperation and quality of life are highly valued. | 在女性层面，她们会比较重视养育子女、关怀他人、人际关系、生活质量、工作满意度，以及社会中的弱势群体。同时,她们更关心工作场所的环境和人类价值观。在这样的女性化社会中，合作和达到共识是非常受重视的。女性化社会中，人们通常为了生活而工作，而在男性化社会中，人们往往为了工作而生活。在男性化指数得分较低的国家，如斯堪的纳维亚国籍，合作和生活质量都受到了高度重视。 |
| In a ‘feminine’ society, men and women are expected to take the same social roles. In the workplace, men and women may assume similar roles, but men are not expected to be overly ambitious or competitive, whereas women put more emphasis on the quality of life rather than material success. Such societies tend to resolve conflict by dialogue. In a ‘masculine’ society, roles are more rigidly divided. According to Hofstede’s analysis, Japan emerged as the most masculine society (score: 95), followed by German-speaking, North American and Anglophone countries. The most feminine societies are the Nordic countries, the Netherlands (score: 14), some Latin American countries, Portugal and France. | 在女性化社会中，男性和女性应该扮演同样的社会角色。在工作中，男性和女性可能扮演着相似的角色，但男性不应该过于雄心勃勃或具有竞争性，而女性则更应注重生活质量而非物质上的成功。这种社会往往通过对话来解决冲突。在男性化社会中，角色划分更为严格。根据霍夫斯坦德的分析，日本是男性化指数得分最高的国家（得分：95），其次是德国、北美地区，以及讲英语的国家。女性化指数得分最高的是北欧国家，荷兰（得分：14），以及一些拉丁美洲国家，葡萄牙和法国。 |
| In management terms, the masculinity index clearly reflects the role of women in management and their position in the management hierarchy in relation to men. However, it also reflects the attitude of the country in rela- tion to quality of working conditions, the management of relationships at work and concern about the environment. | 在管理方面，男性化指数清楚地反映了女性在管理中的作用，以及她们在管理层中不同于男性的地位。然而，它也反映了该国家对于工作质量、同事关系以及工作环境的态度。 |
| Some examples of scores on this dimension are as follows. | 下面是关于该维度的不同国家的得分情况。 |
| Japan 95 Germany 66 France 43 Austria 79 USA 62 Russia 36 Venezuela 73 India 56 Finland 26 Italy 70 Arab countries 53 Denmark 16 Switzerland 70 Canada 52 Netherlands 14 UK 66 Brazil 49 Sweden 5 | 日本 95 德国 66 法国 43奥地利 79 美国 62 俄罗斯 36委内瑞拉 73 印度 56 芬兰 26意大利 70 阿拉伯国家 53 丹麦 16瑞士 70 加拿大 52 荷兰 14英国 66 巴西 49 瑞典 5 |
| Figure 2.7 Selected masculinity and femininity scores (Hofstede, Hofstede and Minkov, 2010: 141–3, Table 5.1) | 图2.7所选男性化和女性化指数得分（吉尔特·霍夫斯坦德，杰特·扬·霍夫斯坦德和迈克尔·明科夫，2010年：141–3，表5.1） |
| Example | 例 |
| The male managers of an Arabian Gulf organization, while showing immense social courtesy, consistently tried to ignore their Dutch female counterpart during the business meeting and addressed any business questions to her male subordinates. The Dutch executive felt she had to be uncharacteristically assertive simply in order to establish her autho- rity and felt that it affected the tone of the negotiation. Nevertheless, she felt it wrong to absent herself or to underplay her responsibility. | 阿拉伯海湾某组织的一位男性经理平时是非常有礼貌的，但他在一次商务会议期间一直试图忽略某位荷兰女性经理，转而向自己的男性下属频频提问。这位荷兰女经理认为，为了树立威信，她必须表现出自己的自信，同时她认为这影响了他们谈判的氛围。 然而，她也承认了缺席或不敢勇于承认自己的错误是自己的不对。 |
| 36 Cross-Cultural Communication | 36跨文化交际 |
| Hofstede has expanded his research to include the degree of masculinity and femininity according to occupation, family influence, gender roles, edu- cation, shopping, working environment and the effect of religion. | 霍夫斯坦德根据职业、家庭影响、性别角色、教育、购物、工作环境和宗教影响，扩大了对男性化和女性化指数的研究。 |
| Uncertainty avoidance index (UAI) | 不确定性规避指数（UAI） |
| Hofstede’s research identified countries as having strong or weak levels of uncertainty avoidance. The term ‘uncertainty avoidance’ describes the degree to which people feel threatened by ambiguity, unstructured or unpredictable situations and the extent to which society is able to tolerate uncertainty. As regards business, this index indicates the degree of acceptance of risk in the business culture concerned. A society with high uncertainty avoidance is more risk averse and will adopt beliefs and create institutions to avoid uncertainty. It will place emphasis on rules and regulations, concern for stability and a high value on the most efficient use of time and punctuality. Ideas that are unusual or deviant are likely to be resisted. People feel insecure in unstruc- tured, unclear or unpredictable situations, which they therefore try to avoid by following strict codes of behaviour. They will try to ‘beat the future’ and avoid uncertainty by adopting particular technologies, such as dykes, dams and silos, by laws which aim to control uncertainties of behaviour and by beliefs and religious ideologies. Conflict and competition are seen as leading to unpredictability and are therefore seen as undesirable. Such societies see the need for consensus whenever possible. | 霍夫斯坦德经研究发现，各个国家的不确定性规避指数要么很强，要么很弱。所谓"不确定性规避"，是指一个社会对不确定、模糊态势或不可预测的情况感到威胁的程度。就业务而言，该指数表明了相关业务文化对风险的接受程度。如果一个社会的不确定性规避指数较高，那么人们更倾向于不冒风险，同时会采取相关措施来避免这种风险。这样的社会非常强调规章制度，大家都渴望工作的稳定，同时又非常重视时间的有效性和准时性。人们也不会赞同某些不正常的想法。人们在混乱、不清楚或无法预测的情况下会觉得没有安全感，因此他们会严格遵循行为准则来避免这种情况。他们将试图采用特殊技术，如堤坝、水坝和筒仓、旨在控制行为不确定性的规则、信仰和宗教意识形态来“战胜未来”并避免不确定性。他们认为是冲突和竞争导致了不可预测性，因此他们禁止了冲突和竞争。这种社会认为，只要有可能，就需要达成这种共识。 |
| A society with low uncertainty avoidance is more prepared to accept uncer- tain, unusual and innovative ideas and behaviour, to take conscious risks and to take each day as it comes. Uncertainty, risk, conflict and competition are seen as a normal part of life. People tend to become more pragmatic and more tolerant of change. Germany (score: 65) has reasonably high uncer- tainty avoidance, whereas neighbouring Denmark (score 23) has reasonably low uncertainty avoidance. | 一个不确定性规避指数较低的社会更愿意接受不确定、不寻常和创新的想法和行为，能够承担有意识的风险，并采取对应措施。。人们把不确定性、风险、冲突和竞争当成正常生活的一部分。并且人们变得更务实，更加容易接受改革。德国（得分：65）的不确定规避指数非常高，而邻国丹麦（得分23）的不确定性规避指数却相当低。 |
| In management terms, a high uncertainty avoidance country will be more cautious in its decision making, more risk averse and more likely to adopt solutions that have been successful elsewhere. A low uncertainty avoidance country will be more likely to take risks, to seek radical alternatives and to accept a greater degree of uncertainty in its decision making. Competition is not seen as threatening and is considered to be fair play. Latin American countries, Central European countries, Japan and Korea tend to score more highly than most Asian, English-speaking and Nordic countries. | 在管理方面，一个不确定性规避指数较高的国家在制定决策时会更加谨慎，更想避免冒险，并且更有可能采用有过成功案例的解决方案。而一个不确定性规避指数较低的国家更倾向于承担风险，寻求一种比较冒险的替代方案，并且在决策过程中能够接受较大程度的不确定性。在这样的国家，人们不会认为竞争是一种威胁，而是公平的。拉美国家、中欧国家、日本和韩国的不确定性规避指数往往高于大多数亚洲、英语和北欧国家。 |
| Key Thinkers in Cross-Cultural Communication (1) 37 | 跨文化交际中的核心思想家(1) 37 |
| Example | 例 |
| A UK company was involved in an innovative but uncertain joint venture with a Japanese corporation. The UK executive team was concerned by the time the negotiations took, with seemingly trivial points being checked and rechecked and decisions being debated by committees at different levels of the company. At one point, the delays were so lengthy that the UK company believed the Japanese company was not serious and was on the point of pulling out. Fortunately, it realized that the Japanese by nature were extremely cautious and that the repeated checking and the committee agreement system were essential management tools employed by the com- pany. The UK company therefore extended the time for further discussion and, as a result, was eventually successful in setting up the joint venture. | 一家英国公司正在筹划与一家日本公司建立合资企业。英国公司执行团队非常重视谈判时间，因此他们正在反复检查某些小细节，公司不同级别的委员会也正在进行讨论。 有一次，日本公司长时间未出席会议，因此英国公司认为日本公司并不重视此次会议，甚至还准备要退出。幸运的是，该英国公司也意识到日本人天生非常谨慎，反复检查和委员会协议制度是公司所采用的基本管理工具。 因此，英国公司推迟了会议时间，最终成功与日本公司建立了合资企业。 |
| Some examples of scores on this dimension are as follows. | 关于该维度的不同评分如下。 |
| Greece 112 Venezuela 76 Netherlands 53 Portugal 104 Italy 75 Canada 48 Japan 92 Austria 70 USA 46 France 86 Arab countries 68 India 40 South Korea 86 Germany 65 UK 35 Israel 81 Switzerland 58 Sweden 29 | 希腊 112 委内瑞拉 76 荷兰 53葡萄牙 104 意大利 75 加拿大 48日本 92 奥地利 70 美国 46法国 86 阿拉伯国家 68 印度 40韩国 86 德国 65 英国 35以色列 81 瑞士 58 瑞典 29 |
| Figure 2.8 Selected uncertainty avoidance scores (Hofstede, Hofstede and Minkov, 2010: 192–4, Table 6.1) | 图2.8为所选不确定性规避指数（《吉尔特·霍夫斯坦德，杰特·扬·霍夫斯坦德和迈克尔·明科夫》，2010：192-4，表6.1） |
| Hofstede has extended his research in this dimension to include uncer- tainty avoidance according to occupation, gender, age, influence of the family, health, happiness, schooling, in the workplace and motivation. He also includes the influence of xenophobia, nationalism and religion. | 霍夫斯坦德在这个维度还进行了其它研究，包括职业、性别、年龄、家庭影响、健康、幸福指数、教育、工作场所和动机等方面对于不确定性规避指数的影响。还包括了仇外心理、民族主义和宗教的影响。 |
| LTO versus STO | LTO与STO |
| Michael Bond and his Chinese colleagues conducted a study among stu- dents in 23 countries, using a survey instrument developed with Chinese employees and managers. After Hofstede had formulated his four cultural dimensions, this work by Michael Bond convinced him of the need for a fifth dimension. It also had the added advantage of not possessing the Western bias that was present in the original IBM survey. This recognized the need to develop a new scale to take account of the emerging economic powers such as China. Bond composed a list of basic values believed to be held by Chinese people. This questionnaire, the Chinese Value Survey (CVS), discovered that there were three major dimensions very similar to those of Hofstede, but there was a lack of correlation with Hofstede’s dimen- sion of uncertainty avoidance. | 迈克尔·邦德和他的中国同事利用一项由中国员工和管理人员共同开发的调查工具，对23个国家的学生进行了一项研究。在霍夫斯坦德确定他的四个文化维度之后，迈克尔·邦德的这项研究让他确信了他还需要第五个维度。它有一个突出的优点，即没有最初IBM调查中存在的西方偏见。这就需要开发一个新的规模来考虑中国等新兴经济大国。邦德列出了很多中国人的价值观取向。该调查中国人价值观的问卷（CVS）发现，有三个主要维度与霍夫斯坦德的非常相似，但与霍夫斯坦德的不确定性规避指数没有多大联系。 |
| 38 Cross-Cultural Communication | 38跨文化交际 |
| This fifth dimension was added after the others to describe the difference in thinking between East and West. Historically, it can be traced to the teach- ings of Confucius and was initially referred to as ‘Confucian Dynamism’. The CVS was distributed to 100 students in 23 countries, including the People’s Republic of China, and was designed with a deliberately non-Western bias. It consisted of 40 items in both English and Chinese. | 这个第五维度是在其他维度之后添加的，用来描述东西方思维的差异。从历史上看，它可以追溯到孔子的教学，最初被称为“儒家活力论”。 这个理论被传授给了包括中华人民共和国在内的23个国家的100名学生，并且是故意设计成没有西方偏见的。它由40个中英文项目组成。 |
| Hofstede identified a country with LTO as one which places more importance on the future and a concern with setting long-term goals and persistence or perseverance in achieving them. Relationships are structured according to status, and progress is made by displaying thrift and care in sav- ing and controlling expenditure. Responsibility is taken for ensuring correct standards of behaviour. | 霍夫斯坦德认为，一个LTO国家的人们更重视未来，喜欢制定长期目标，然后会坚持不懈地实现这些目标。人们会根据不同的地位来建立关系，通过节约和控制支出来显示人们的节俭和谨慎，从而让社会取得进步。责任是用来确保正确的行为标准。 |
| Hofstede and Bond were influenced by those countries that shared the fundamental beliefs of Confucian philosophy, namely in essence a form of practical ethics without any religious content: | 霍夫斯坦德和邦德都受到了那些认同儒家哲学基本信仰的国家的影响，它们实质上只是一种没有任何宗教内容的实践伦理形式: |
| A stable society requires the acceptance of certain unequal relations, for example, between ruler and ruled, with a strong sense of hierarchy. | 一个稳定的社会需要接受某些不平等的关系，例如，统治者和被统治者之间的关系，具有强烈的等级感。 |
| There is an emphasis on loyalty and reciprocal obligation between superiors and subordinates. | 主要强调的是上下级之间的忠诚和互惠义务。 |
| The family is the bedrock of all social organizations. As a result, older people (parents) are entitled to exercise more authority than younger people and men are given more authority than women. | 家庭是所有社会组织的基石。因此，老年人（父母）有权比年轻人行使更多的权力，男性有权比女性享有更多的权力。 |
| There is strong respect for powerful and senior people, and consideration is also shown to colleagues. | 对有权有势和有威望的人表现出强烈的尊重，并且希望同事也能尊重他们。 |
| Virtuous behaviour to others means treating them as you would like to be treated. | 对他人的友好行为意味着按照你希望被他人对待的方式对待他人。 |
| Virtuous behaviour in work means trying to acquire skills and education, working hard and being frugal, patient and persevering. | 工作中的良好行为意味着努力获得技能和教育，努力工作，节俭，耐心和坚持不懈。 |
| Western cultures are likely to promote equal relationships, emphasize individualism and focus on treating others as they would like to be treated, as well as finding fulfilment through creativity and self-actualization. | 西方文化更倾向于人人平等，强调个人主义，注重以自己的意愿对待他人，以及通过创造和实现自我来满足自己。 |
| STO, on the other hand, means that people expect fairly rapid feedback from decisions, quick profits, frequent job evaluations and promotions. People are concerned with steadiness, stability, social pressure to ‘keep up with one’s neighbour’ and self-gratification. The values of the past and present are emphasized, as are respect for tradition, fulfilling one’s social obligations and concern for the preservation of one’s ‘face’. | 另一方面，STO意味着人们想要从决策、快速获利、频繁的工作评估和晋升中获得一些快速的反馈意见。人们关心的是稳定、安逸、不亚于其他人和自我满足。他们强调过去和现在的价值观，尊重传统，履行社会义务，在意自己的“面子”。 |
| Key Thinkers in Cross-Cultural Communication (1) 39 | 跨文化交际中的核心思想家(1) 39 |
| There are claims of a correlation between certain Confucian values and recent Asian economic growth. However, this can be rather confusing, as both opposing poles of this dimension show some Confucian values. In contrast, a society with STO will think in terms of personal and short-term advantage, will set a high value on preserving status and position in the short term, will hold to traditions regardless of the need to change and will seek to undermine systems through the exchange of favours and gifts to gain personal advantage. Hofstede considers China (score: 118) as a supreme example of LTO and India (score: 61) and the African subcontinent (score: East Africa 25, West Africa 19) as examples of STO. | 有人声称，某些儒家价值观与最近的亚洲经济增长有关联。然而，你可能会很困惑，因为此维度的两个极端都显示与儒家价值观有关。相比之下，一个STO社会将从个人和短期优势的角度思考，并且在这段时间内高度重视地位的保持，无论需要改变什么，都会坚持传统，甚至破坏人际关系、通过恩惠别人和交换礼物来获得个人利益。 霍夫斯坦德认为中国（分数：118）印度（分数：61）是LTO国家的典型代表，而印度和非洲次大陆（分数：东非25，西非19）是STO国家的最佳范例。 |
| This new dimension of Confucian dynamism consisting of the following values is summarized below. | 以下概述了儒家活力的新维度。 |
| LTO | LTO |
| Persistence/perseverance | 持久性/毅力 |
| Ordering and respecting relationships by status | 按等级排序和尊重关系 |
| Thrift, saving for investment | 节俭，节省投资 |
| Having a sense of shame, concern with self-image | 感到羞耻，关注自我形象 |
| Pragmatic approach to life, acceptance of change | 务实的生活态度，接受改变 |
| STO | STO |
| Personal steadiness and stability | 个人稳定性 |
| Protection of one’s ‘face’ | 保护自己的“面子” |
| Respect for tradition | 尊重传统 |
| Reciprocity of greetings, gifts, favours | 互相问候，互相送礼，互相恩惠 |
| Figure 2.9 Confucian dynamism values | 图2.9儒家动态价值观 |
| The values for the LTO are directed more towards the future, especially thrift and perseverance, and are essentially more dynamic. The STO values are directed more towards the past and present and are essentially more static. The top five values for LTO are all taken by Southeast Asian cultures and include the Asian ‘tiger’ economies as well as China and Japan. Hofstede considers that the advance of the economies of Eastern Asia is likely to be due to their historical cultural past and the fact that the characteristics of LTO gave them a competitive economic advantage in the market conditions that existed in the post-Second World War years, which contributed to a large extent to their economic success and was assisted by the increasing development of a truly global marketplace. | LTO的价值观更多地注重未来发展，尤其是节俭和坚持不懈，并且本质上更具活力多变。 STO值则更多地指向过去和现在，本质上更为安静。 LTO的前五大价值观都被东南亚文化所接受，包括亚洲的“老虎”经济体以及中国和日本。霍夫斯坦德认为，东亚经济的发展很可能是由于其过去的历史文化，LTO的特征使其在二战后的市场条件下具备了具有竞争性的经济优势，这在很大程度上促进了其经济的成功和发展。 |
| When Bond and Hofstede developed a survey specifically for Asia and re-evaluated their earlier data, they found that LTO seemed to cancel out some of the effects of masculinity/femininity and uncertainty avoidance. The LTO scores of 22 countries are compared in Figure 2.10 below. The figures represent relative, not absolute, positions of the countries. | 当邦德和霍夫斯坦德专门针对亚洲开展调查并重新评估其早期数据时，他们发现LTO似乎抵消了男性化指数/女性化指数和不确定性规避性对他们造成的一些影响。图2.10比较了22个国家的LTO得分。这些数字仅仅代表各国的相对立场，而非绝对立场。 |
| In management and social policy terms, this dimension describes the degree to which a society looks forward to planning for long-term growth and prosperity, as well as the degree to which it looks at short-term tactical positioning in order to take advantage of changing situations. Differences in international awareness of the need to take measures to protect the environ- ment also exemplify this dimension. | 在管理和社会政策方面，这一维度描述了一个社会期望规划长期发展和繁荣的程度，以及它为了应对不断变化的形势而考虑短期战术定位的程度。国际上对采取措施保护环境的必要性认识的差异也体现了这一层面。 |
| 40 Cross-Cultural Communication | 40跨文化交际 |
| China 118 Sweden 33 Hong Kong 96 Poland 32 Taiwan 87 Australia 31 Japan 80 Germany 31 South Korea 75 New Zealand 30 Brazil 65 USA 29 India 61 UK 25 Thailand 56 Zimbabwe 25 Singapore 48 Canada 23 Netherlands 44 Philippines 19 Bangladesh 43 Nigeria 16 | 中国 118 瑞典 33香港 96 波兰 32台湾 87 澳大利亚 31日本 80 德国 31韩国 75 新西兰 30巴西 65 美国 69印度 61 英国 25泰国 56 津巴布韦 25新加坡 48 加拿大 23荷兰 44 菲律宾 19孟加拉国 43 尼日利亚 16 |
| Figure 2.10 LTO scores (Hofstede, Hofstede and Minkov, 2010: 240, Table 7.1) | 图2.10 LTO分数（吉尔特·霍夫斯坦德，杰特·扬·霍夫斯坦德和迈克尔·明科夫，2010：240，表7.1） |
| Hofstede applied this dimension to assess the progress which emerging economies would take in relation to economic development. At the top of the scale are countries that institute policies that extend into the future, while at the bottom of the scale are countries which attempt to deal with or avoid current problems, but fail to think far enough ahead to deal with long-term needs. Unlike his other dimensions, Hofstede has not applied this index to all countries. | 霍夫斯坦德运用这一维度来评估新兴经济体在经济发展方面所取得的进展。最突出的就是那些制定了长远计划的国家，而在最底层则的是那些尝试处理或避免当前问题，但却没有充分考虑解决长期需求的国家。与其他维度不同，霍夫斯坦德并没有将这一维度应用于所有国家。 |
| Example | 例 |
| In Hofstede’s view, China has LTO due to its institution in 1979 of ‘the one child policy’ aimed at slowing China’s massive population growth. Under this policy, a family was encouraged to have only one child and having more than one child might make the family subject to prosecution and a fine. Hofstede believed that China’s population control released resources for economic development. By having smaller families, the Chinese could save more and invest more in their eco- nomic development. By contrast, Hofstede believed that India’s failure to institute effective population control was an example of STO and led to resources being literally eaten up in the attempts to support and maintain large families. | 在霍夫斯坦德看来，中国之所以有LTO，是因为其在1979年制定了旨在减缓中国庞大人口增长的“独生子女政策”。 这项政策鼓励一个家庭只生一个孩子，而生一个以上孩子的家庭则可能被起诉和罚款。霍夫斯坦德认为，中国的人口控制为经济发展提供了资源。家庭规模缩小了，中国人就可以节省更多的钱，并为了经济发展而进行更多的投资。相比之下，霍夫斯坦德认为，印度未能实施有效的人口控制是STO的一个典型事例，并导致资源在维持家庭生活的过程中逐渐消耗殆尽。 |
| Hofstede examines the implications of the LTO/STO differences from the point of view of family life, business, ways of thinking and school results. | 霍夫斯坦德从家庭生活、商业、思维方式和学校成果等方面比较了LTO与STO之间的差异。 |
| Hofstede’s sixth dimension | 霍夫斯坦德的第六维度 |
| Following research by Michael Minkov, who extended the number of coun- tries scored for the fifth dimension (LTO/STO), Hofstede identified a sixth dimension (Hofstede, Hofstede and Minkov, 2010). This he calls Indulgence versus Restraint (IVR). This dimension contends that people in societies that possess a high rate of indulgence are able to freely satisfy their basic needs and aspirations. However, people in societies which display restraint are less happy; they follow strict norms of social behaviour whereby the gratification of their desires and ambitions are suppressed by regulations and the resulting curbs on their freedom of action. They also have the perception that the enjoyment of leisure time and the ability to spend their earnings on whatever they wish can often be seen as unsociable and incorrect. Indulgence scores are found to be the highest in Latin America, parts of Africa, the Anglophone world and in Nordic Europe, whereas restraint is mostly evident in Southeast Asia and the Muslim world. Figure 2.11 lists selected scores for this dimension. | 继迈克尔·明科夫（Michael Minkov）的研究后，霍夫斯坦德（Hofstede）将第五维度（LTO/STO）的得分国家进行了扩张，确定了第六维度（霍夫斯坦德、霍夫斯坦德和明科夫，2010年）。他称之为放纵与克制（IVR）。这一维度认为，拥有高放纵率的社会中的人们能够自由地满足他们的基本需求和愿望。然而，表现出克制的社会中的人却不那么开心;他们遵循严格的社会行为准则，通过规章制度以及限制行动自由来抑制他们的欲望和野心。他们还认为，享受空闲时间，以及把钱用于他们想要的任何事情都是不合群和不正确的。放纵分数在拉丁美洲、非洲部分地区、英语国家和北欧地区最高，而克制分数在东南亚和穆斯林地区最为明显。图2.11列出了此维度的一些得分情况。 |
| Key Thinkers in Cross-Cultural Communication (1) 41 | 跨文化交际中的核心思想家(1) 41 |
| Venezuela 100 Nigeria 84 Ghana 72 UK 69 USA 68 South Africa 63 Norway 54 France 48 Zambia 42 Germany 40 Indonesia 38 Zimbabwe 28 India 26 Hong Kong 17 Egypt 4 | 委内瑞拉 100 尼日利亚 84 加纳 72英国 69 美国 68 南非 63挪威 54 法国 48 赞比亚 42德国 40 印度尼西亚 38 津巴布韦 28印度 26 香港 17 埃及 4 |
| Figure 2.11 Selected sixth dimension scores (Hofstede, Hofstede and Minkov, 2010: 282–4, Table 8.1) | 图2.11为第六维度得分情况（吉尔特·霍夫斯坦德，杰特·扬·霍夫斯坦德和迈克尔·明科夫，2010：282-4，表8.1） |
| This dimension is very much concerned with the degree of general well- being and happiness experienced by the people of a nation. This is called ‘subjective well-being’ (SWB). One of the perhaps surprising results is that countries with the highest percentage of happiness are in fact themselves not particularly wealthy. Examples include countries in West Africa and in some Latin American countries. It was also found that the extent of happi- ness is correlated with a high degree of individualism and low masculinity. No direct correlation, however, was found with the other dimensions, including LTO. | 这个维度很重视一个国家人民的总体福祉状态和幸福程度。这被称为“主观幸福感”（SWB）。但有一个结果可能会让人很惊讶，那就是幸福感最高的国家实际上并不是特别富裕。例如，西非国家和一些拉丁美洲国家。研究还发现，幸福程度与高度的个人主义和较低的男子气质指数有关。然而，没有发现与其他维度，包括LTO直接相关。 |
| Hofstede widens his research in this new dimension by examining the key differences between indulgent and restrained societies in the private life of their citizens, their common behaviour, their attitudes towards sex and the influence of politics. | 霍夫斯坦德通过研究人们放纵和克制的社会中的生活、他们的共同行为、他们对性的态度和政治影响之间的关键差异，扩大了他在这一新维度上的研究。 |
| Manifestations of culture | 文化表现形式 |
| Hofstede selects symbols, heroes, rituals and values as four key manifesta- tions of culture. He likens these to the skins of an onion, with symbols representing the most superficial outer layer, values the innermost layer, and heroes and rituals in the middle. These are summarized below. | 霍夫斯坦德把符号、英雄、仪式和价值观作为文化的四个主要表现形式。他将这些比作洋葱皮，其中符号代表最肤浅的外层，价值观象征最重要的内层，而英雄和仪式则代表中间层。总结如下。 |
| Symbols | 符号 |
| These are specific to a particular culture and are important only to those who are part of that culture. They are often transitory (for example, national flags which may change, styles of dress and jargon in popular speech), although some are more permanent (for example, national anthems, memorials). | 符号只限定于某些特殊文化，并且只对那些属于该文化的人很重要。它们通常很短暂（例如，可能会改变的国旗、流行语言中的服装风格和行话），尽管有些也很长久（例如，国歌、纪念词）。 |
| 42 Cross-Cultural Communication | 42 跨文化交际 |
| Heroes | 英雄 |
| These can be from the past or from more recent times and can include war heroes, nation builders and folk heroes who can be seen as role models for a particular culture. Examples include Churchill, Napoleon, William Tell, Gandhi and Nelson Mandela. | 英雄可以来自过去或是近代，可以包括战争英雄，国家建设者和某些被视为特定文化榜样的民间英雄。例如丘吉尔、拿破仑、威廉·泰尔、甘地和纳尔逊·曼德拉。 |
| Rituals | 仪式 |
| These are mainly religious or social (for example, church services, funerals, weddings, styles of greeting, and Christmas and Thanksgiving celebrations) and are generally collectivist in practice. | 这些活动主要是宗教或社会活动（例如，教堂仪式、葬礼、婚礼、问候方式以及圣诞节和感恩节庆典），在实践中通常是集体主义者。 |
| Values | 价值 |
| These comprise the fundamental mores of a culture. They are acquired at an early age and are passed down from generation to generation. They become instinctive and are seldom questioned. Examples include what is accepted as beautiful or ugly, evil or good, normal or abnormal behaviour and polite or impolite. Change in values in any society or culture happen only very slowly and with difficulty. | 价值包括文化的基本习俗。它们在很早以前就被人们所接受，并且代代相传。逐渐变成了人的本能，很少受到质疑。不管是美丽或丑陋，邪恶或美好，正常还是不正常的行为，或者是礼貌或不礼貌的东西。任何社会或文化中的价值观变化都会非常缓慢，也非常困难。 |
| How is Hofstede’s research viewed today? | 如今霍夫斯坦德的研究应如何看待？ |
| Over 40 years after his original research was conducted, Hofstede’s four dimensions remain the basic tool used in assessing national cultures and management styles. The main reason for this is that his initial research constitutes the most comprehensive analysis of cultural differences between nationalities conducted in the field using standardized questionnaires and, in addition, that it is validated according to scientific, psychological and statistical principles. He is seen as the pioneer in the field and has been a huge influence on management theorists and other researchers in the cross- cultural field. Hofstede himself recognizes that some cultural relativism is necessary, as it is difficult to establish specific criteria and there is no escaping some bias. He has over time used several versions of his questionnaire in analysing the IBM data. | 在霍夫斯坦德进行他最初的研究到之后的40多里，他的四个维度一直是评估国家文化和管理风格的基本工具。主要是因为他最初的研究是用的标准化的问卷对该领域内各民族之间的文化差异进行的最全面的分析，并且根据科学、心理学和统计学原理进行了验证。他被视为该领域的先驱，并对管理理论家和跨文化领域的其他研究人员产生了巨大的影响。霍夫斯坦德也认识到文化相对主义是必要的，因为很难确定具体的标准，而且不能带有某些偏见。随后，他使用了几个不同版本的调查问卷来分析了IBM数据。 |
| However, inevitably there have been criticisms of his work. These can be divided into six areas. | 然而，不可避免地有人批评他的工作。 可总结为以下六个方面。 |
| 1) Analysis needs further updating | 1）研究需要进一步更新 |
| Although Hofstede has reviewed and updated his work, his analysis has been criticized as being in need of an update in certain aspects. He has, however, negated much of this criticism by updating his own research and carrying out cross-analysis with other national surveys. However, the world continues to change, and as societies have become increasingly interconnected in a more globalized environment, their cultural styles have modified accordingly. In addition, countries such as Russia and China have come to prominence and are undergoing radical change. These, along with Eastern and Central European countries, were not included in the initial research project as IBM at the time did not operate in communist countries. The development of globalization and international cooperation, along with increased inter- national mobility, has not been fully taken into account in terms of its effect on influencing a degree of cultural convergence. Hofstede’s work also does not consider the influence of multiculturalism. It should be emphasized, however, that he defends the accusation that his findings are to some extent now out of date by arguing that cultural trends take a long time to change. | 尽管霍夫斯泰德对他的研究进行了审查和更新，但有些人批评他的更新还不够完整。然而，他通过更新自己的研究以及对其他国家的调查数据进行交叉分析，否定了大部分批评。然而，世界在不断变化，随着社会在更加全球化的环境中日益联系紧密，其文化风格也相应地发生了变化。此外，俄罗斯和中国等国家也开始崭露头角，正在经历彻底的变革。由于当时IBM没有在共产主义国家发展，这些国家以及东欧和中欧国家没有被纳入初步研究项目。全球化和国际合作的发展以及国际流动性的增加，在影响文化融合程度方面尚未充分考虑。霍夫斯坦德的研究也没有考虑多元文化主义的影响。然而，应当强调的是，他找到了理由来反驳别人批评自己的调查结果在某种程度上已经过时，那就是文化趋势需要很长时间才能改变。 |
| Key Thinkers in Cross-Cultural Communication (1) 43 | 跨文化交际中的核心思想家(1) 43 |
| 2) Too general | 2）过于笼统 |
| The mean score for a national culture is the average score of those who responded. Hofstede accepts there may indeed be wide variations within each national sample. Although he confines himself to national characteris- tics, many critics believe that the importance of regional differences within countries and especially ethnic and religious differences count for as much as national differences. Hofstede can be criticized for a tendency to treat national cultures as homogeneous entities when in fact they are made up of groups of different ethnicities with different characteristics. | 一个民族文化的平均分是那些回应者给出的平均分数。霍夫斯坦德承认，不同的国家之间存在着很大的差异。尽管他仅仅局限于民族特征，但许多批评者认为，国家内部区域差异，特别是种族和宗教差异，与民族差异一样重要。霍夫斯坦德还可能被批评说倾向于把民族文化作为同质的实体，而事实上，他们是由具有不同特征的不同种族的群体组成的。 |
| 3) Too Western-oriented | 3）太西方化 |
| This criticism is aimed at the design of the research criteria and its applica- tion, its political and social orientation, and the narrowness of the population which provided the basis for the data collection. Although the total number of questionnaires analysed was large, the number of respondents from many of the countries was relatively limited. As a result, in some cases research conclusions have been based on statistically insignificant samples. In addi- tion, although the results are mainly comparable, they do not represent the whole society or nation, but only one professional group. | 这一批评的目的在于研究怎样制定标准以及它的应用，研究政治和社会取向以及人口的狭隘性，为数据收集提供了依据。虽然调查问卷总数很大，但各个国家的回应者却是有限的。因此，在某些情况下，研究结果只是在调查问卷中得出的。此外，虽然调查结果具有可比性，但它们并不代表整个社会或国家，而只代表某个特定群体。 |
| The research criteria were set up and designed by Westerners. They were therefore biased towards Western values and may give insufficient recogni- tion to alternative belief systems that might be based on other factors. In addition, the sample was mainly limited to middle-ranking employees, the majority of whom were male and mainly from the marketing and service divisions. However, the criticism of being too Western-biased has been reduced by the data obtained from the CVS. | 研究标准是由西方人制定和设计的。因此，他们更倾向于西方人的价值观，可能对其它地方的信仰认识不足。此外，调查报告的对象主要是中层员工，其中大多数是男性，主要来自营销和服务部门。然而，从CVS中获得的数据也抵消了一些人对于霍夫斯坦德的研究太西方化的批评。 |
| 4) Political orientation | 4）政治导向 |
| By focusing on one successful multinational capitalist company, Hofstede could not effectively take account of the cultural values of socialist societies or of the developing world. However, to counter this, Hofstede says that a society’s belief system goes beyond politics and he has attempted to deal with the developing world and emerging economies by his introduction of the LTO dimension as a follow-up to Bond’s CVS. | 通过关注一家成功的跨国资本主义公司，霍夫斯坦德无法有效地研究社会主义社会或发展中国家的文化价值观。然而，为了反驳这一点，霍夫斯坦德说，一个社会的信仰体系超越了政治，他试图通过引入LTO维度作为邦德CVS的后续行动来研究发展中国家和新兴经济体的文化价值观。 |
| 44 Cross-Cultural Communication | 44. 跨文化交际 |
| 5) Too few dimensions | 5）研究范围太窄 |
| It can be argued that more indicators are needed to adequately character- ize and contrast cultures. Hofstede agrees with this in principle, and to some extent the work of Lewis, Mole and Trompenaars helps to fill this gap. More recent research by Hofstede in cooperation with Michael Bond has produced the fifth dimension (LTO/STO), while his work with Michael Minkov and research colleagues has resulted in the formulation of the sixth dimension (IVR). | 人们还需要更多的指标来充分地描述和对比文化。霍夫斯坦德原则上同意这一点，并且在某种程度上，刘易斯、摩尔和特朗皮纳斯的工作对这一指标的制定有帮助。霍夫斯坦德最近与迈克尔·邦德合作的研究已经产生了第五维度（LTO / STO），而他与迈克尔·邦德和其它同事的合作又产生了第六维度（IVR）的构想。 |
| 6) Methodology | 6）方法论 |
| Hofstede’s original research was conducted on employees from a single American company, namely IBM, involving predominantly middle-class males and totalling about 117,000 responses. The strong IBM corporate cul- ture also has to be taken into account, and as a result, the questions in the survey were biased towards such a culture. | 霍夫斯坦德最初的研究对象是一家美国公司（即IBM）的员工，主要是中产阶级男性，总共有117000人做出了回应。IBM强大的企业文化也必须考虑在内，因此，调查中的问题是基于这些文化提出的。 |
| Hofstede’s use of attitude surveys on which his research is based has been criticized as an inappropriate way of studying culture. However, it has also been contended that a survey-based approach is, in fact, highly efficient for the purposes of conducting cultural comparisons when a large number of countries are involved. | 霍夫斯坦德在进行研究时使用调查问卷的方法被批评说是一种不恰当的文化研究方式。然而，也有人认为，事实上，在涉及大量国家的情况下，调查问卷的方法在进行文化比较方面效率很高。 |
| In addition, Hofstede conducted subsequent research into different but also limited populations, which he contends confirms his original conclusions. | 此外，霍夫斯坦德对不同人群，同时也是有限人群进行了后续研究，他认为这更加证实了他最初的结论。 |
| After Hofstede | 霍夫斯坦德之后 |
| Those readers who are interested in examining how Hofstede’s research has been further challenged are directed towards the collection of academic papers edited by Cheryl Nakata (2009). In summary, the main concerns expressed include the following: | 如果有对霍夫斯坦德的研究是如何受到进一步挑战感兴趣的读者可以参考Cheryl Nakata（2009）的学术论文集。总之，它的主要内容包括： |
| The need to challenge Hofstede’s view that nations can be seen as cultures in their own right because of increasing cultural interpenetration, migration and multiculturalism. | 你需要挑战霍夫斯坦德的观点，即一个民族即是一种文化，因为越来越多的文化相互渗透，移民和变得多元化。 |
| The fact that cultures are increasingly crossing national boundaries, becoming more hybrid and in conflict through the powerful influence of worldwide media, telecommunications, global trade and the power of information technology, especially social media sites. | 由于全球媒体、电信、全球贸易以及信息技术特别是社会媒体网站的强大影响力，文化日益跨越国界，变得更加混乱和冲突。 |
| The powerful influence of the Internet, which has resulted in worldwide exposure to global brands and products across cultural boundaries. | 互联网的强大影响力使得全球品牌和产品跨越了文化的界限。 |
| Hofstede’s initial focus for his four dimensions was on values, to the exclusion of other aspects of culture. His further research has, however, widened the scope. | 霍夫斯坦德的四个维度最初关注的是价值观，而没有涉及到文化的其他方面。然而，他的进一步研究就涉及到了其它方面。 |
| Cultures can change more rapidly than Hofstede maintains. The support for cultural determinism relied heavily on the paradigm of cultural stability. However, large-scale economic and political changes have taken place, or example, in India and China, as have changes in the levels of education in many countries. As a result, values themselves will have changed. | 文化的变化可能比霍夫斯坦德预想的中的速度还快。而对文化决定论的支持在很大程度上依赖于文化的稳定性。然而，印度和中国发生了大规模的经济和政治变革，许多国家的教育水平也发生了变化。结果，价值观本身就发生了变化。 |
| Key Thinkers in Cross-Cultural Communication (1) 45 | 跨文化交际中的核心思想家(1) 45 |
| The Globe Leadership and Organization Behaviour Effectiveness Project (GLOBE) commenced in 1993 under Robert House. It aims to build a framework for assessing culture by obtaining data from 17,000 managers in local, non-multinational organizations involved in food processing, financial services and telecommunication in 62 societies worldwide. The project expanded Hofstede’s five dimensions to nine. House retained power distance and uncertainty avoidance, but divided collectivism into institutional collectivism and in-group collectivism, and masculinity/fem- ininity into assertiveness and gender egalitarianism. He added two more dimensions, namely human orientation and performance orientation, derived from Hofstede’s masculinity/femininity. The large amount of data collected in this ongoing project does not always correlate with Hofstede’s research, but reflects the overall structure of the Hofstede model. The leadership aspect of the GLOBE project is referred to in Chapter 7. | 全球领导和组织行为有效性项目（GLOBE）于1993年在罗伯特·豪斯的领导下启动。 它的目标是成立一个文化评估组织，通过从全球62个社会中参与食品加工、金融服务和电信的当地非跨国组织的17000名管理人员那里获取数据。此项目将霍夫斯坦德的五个维度扩展到九个维度。豪斯保留了他的权力距离和不确定性规避两个维度，但把集体主义分成了制度性集体主义和群体内集体主义，将男性气质/女性气质分成了自信和性别平等主义。他还增加了两个新的维度，即人类取向和行为取向，这两个维度来源于霍夫斯泰德的男性气质/女性气质。此次项目中所获得的众多数据与霍夫斯坦德的研究并不是全部相关的，而是反映了霍夫斯坦德模型的整体结构。GLOBE项目详见第7章。 |
| Summary | 总结 |
| Edward and Mildred Hall identified two main styles of communication as high context and low context, and emphasized the need to find the appropriate level of context to deal with each cultural situation. | 爱德华和米尔德雷德·霍尔确定了两种主要的交流方式，即高语境和低语境，并强调不同的文化情境需要用不同的语境来处理。 |
| They also drew attention to the two main differing attitudes towards time, namely monochronic and polychronic, as well as the different levels of importance attributed to the three phases of time (past, present and future). | 他们还强调了时间的两种主要不同状态，即单时和多时，以及时间的三个重要性各不相同的阶段（过去、现在和未来）。 |
| They also highlighted cultural differences experienced in defining the territoriality of space around people and space between people. | 他们还强调了一种文化差异，这种文化差异是用来界定那些因地区不同所学文化也不同的人的。 |
| Despite the limitations of Hofstede’s work, many of which have been freely acknowledged by Hofstede himself, his research is of great value. | 尽管霍夫斯坦德的研究确实存在局限性，而霍夫斯坦德本人也承认了某些不足，但他的研究还是有很大价值的。 |
| The following points are of particular importance: | 以下几点特别重要： |
| it is an extensive study, the first of its kind. It has been widely used for further research and interpretation, and specifies a theoretical model which has been the basis for the development of his theories; | 这项研究范围涉及很广，并且在同行中霍夫斯坦德是第一个进行此研究的人。它已被允许进行进一步的研究和解释，并确定了它的理论模型，这也是霍夫斯坦德的理论发展的基础; |
| the five identified dimensions are not considered in isolation. Their inter-correlation is most useful for business management; | 这五个已被确定的维度并不是孤立存在的。它们之间有着紧密的关系，并且对于企业管理非常有用; |
| his work is interdisciplinary and, as a result, is cited by organizationalpsychologists, sociologists and management and communicationresearchers; | 霍夫斯坦德的研究跨越了不同学科，因此它广泛被组织心理学家、社会学家、管理与传播研究人员所引用; |
| he recognizes that not everyone in a society fits the cultural patternprecisely, but there is enough statistical regularity to identify trendsand tendencies; | 霍夫斯坦德认识到，社会中不一定每个人都能快速地适应文化模式，但是人们有足够的时间通过以往的规律来发现文化发展的趋势; |
| the LTO/STO scores are of particular interest in explaining to someextent the reasons for the economic advancement of a number of EastAsian countries; | LTO/STO分数具有特殊的意义，它在一定程度上解释了一些东亚国家经济发展的原因; |
| cultural differences remain significantly valid despite the effects ofincreasing globalization. Diversity tends to increase cultural differencesand the need for cross-cultural understanding remains essential if we are to be successful international communicators; | 尽管全球化的影响越来越大，但文化差异仍然是存在的。多样性往往会增加文化差异，如果我们想要成功的传播自己国家的文化，对跨文化的正确理解仍然是至关重要的; |
| the scores for all the dimensions are listed separately in Hofsrede, Hofstede and Minkov (2010), which contains more research on LTOand the sixth dimension, IVR. | 《吉尔特·霍夫斯坦德，杰特·扬·霍夫斯坦德和迈克尔·明科夫（2010）》中列出了所有维度的得分，其中涉及到LTO和第六维IVR的更多研究。 |

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