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***Cross-Cultural Communication***

***—Theory and Practice***

A translation Report

submitted in partial fulfillment

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**Abstract**

This essay is on the translation report of *What is Cross-Cultural Communication*, a chapter chosen from the book *Cross-Cultural Communication*—*Theory and Practice*. This book refers to various aspects of cross-cultural communication, and the source language is the first chapter of the book, centered by the definition of cross-cultural communication.

This translation report can be divided into four parts, including analysis on source text and target language, translation theory and methods used in this work, and difficulties and solutions. The translation report focuses on how to apply the translation theories and skills to practice in the lexical, syntactic and contextual levels, and it also sums up some experience and reflections from this translation practice.

**Keywords:** Domestication; Communicative translation；Culture and translation;

**摘要**

本论文为《什么是跨文化交际》的翻译报告，是《跨文化交际·理论与实践》一书中的选篇。该书介绍了有关跨文化交际的方方面面，而选篇为该书的第一章，围绕跨文化交际的定义而展开。

本报告分为四个部分，包括原文文体分析，翻译技巧和理论,如意译，异化等，翻译难点及解决办法。本翻译报告从词法，句法，篇章三个层次探究翻译技巧，翻译理论在实际工作中的应用。其中还涉及到长难句的翻译与分析，跨文化交际的相关术语的处理问题，以及在本次完成翻译报告过程中所获得的启示和收获。

**关键词：** 归化； 交际翻译； 文化与翻译

**Contents**

[1. Introduction 4](#_Toc7986229)

[1.1 The Purpose of Translation 4](#_Toc7986230)

[1.2 The Significance of Translation 5](#_Toc7986231)

[2. Analysis about Source Text and Target Language 6](#_Toc7986232)

[2.1 Features of Source Text 6](#_Toc7986233)

[2.1.1 Writing Style of Source Text 6](#_Toc7986234)

[2.1.2 Language Style of Source Text 7](#_Toc7986235)

[2.2 Target Language Analysis 7](#_Toc7986236)

[2.3 Parallel Texts Collection 8](#_Toc7986237)

[3. Translation Theory and Methods 9](#_Toc7986238)

[3.1Translation Theory: Semantic Translation and Communicative Translation 9](#_Toc7986239)

[3.2 Translation Methods 10](#_Toc7986240)

[3.2.1 Domestication Translation 10](#_Toc7986241)

[3.2.2 Literal Translation 11](#_Toc7986242)

[3.3Translation Skills Adopted 11](#_Toc7986243)

[4. Difficulties and Solutions 13](#_Toc7986244)

[4.1 Lexical Level 13](#_Toc7986245)

[4.2 Syntactic Level 14](#_Toc7986246)

[4.3 Contextual Level 16](#_Toc7986247)

[5. Conclusion 16](#_Toc7986248)

[References 18](#_Toc7986249)

[Appendix Source Text and Target Text 19](#_Toc7986250)

[Acknowledgments 55](#_Toc7986251)

**A Report on the Translation of *What is Cross-Cultural Communication***

# 1. Introduction

## 1.1 The Purpose of Translation

Culture provides people with ways of thinking---the way people see, listen and interpret from the world. As for people from different cultures, the same word may have different meaning, even if they speak the same language. When the two languages are different and translation has to be used in communicating, the possibility of misunderstanding increases. The study of intercultural communication is a global research field. Therefore, cultural differences in the study of intercultural communication can be found.

i. On the education level, to bring together the relatively unrelated fields of cultural anthropology with established areas of communication, so as to learn the culture, politics, literature, etc. of different regions and countries.

ii. On the business level, to expand the business areas and to remove the barriers on the way of a cross-border corporation.

iii. On the government level, to resolve the communication problems in politics in order to eliminate the misunderstandings and increase the effectiveness of inter-government dialogue.

In addition, cross-cultural communication is integrated into every field of people’s daily life and plays an essential role in business, education, and government. If people are supposed to set up a relationship with other regions and countries, they need to learn cross-cultural communication skills to shore up their weaknesses. Then, translation serves as an intermediary sector. As a student, major in translation, the translator needs to apply translation theory and skills which is learned during university education to work. In the end, experience in translation will be accumulated gradually. More importantly, the translation work of *What is Cross-Cultural Communication* presents the practical platform where the translator can learn the foreign culture, politics, and economy in detail. Furthermore, cross-cultural communication represents the current trend of the times, and it plays as a platform for the communication around the world. The translation material refers to the definition of cross-cultural communication, and serves as the basic information for the target readers. For target readers, to know the background well is to know the world and the society better. What is more, the target readers have a better chance to get through the rest of the world through this translation project.

## 1.2 The Significance of Translation

Cross-cultural communication is a research field, which refers to how people from different cultural background communicate with each other in similar and unsimilar ways, and how people strive to communicate in different cultures. Cross-cultural communication is a related research field.

During the Cold War, American economy was largely self-sufficient because the world was polarized into two independent and competing powers: the East and the West. However, changes and advances in economic relations, political systems and technological choices began to break down outdated cultural barriers. Business has changed from individual capitalism to global capitalism. Therefore, the study of intercultural communication was initially carried out within enterprises and governments, both of which seek to expand on a global scale. Now universities must educate or, more importantly, transform. And students need to have a certain level of global ability to understand the world they live in and how they adapt to it.

Through this translation work, the public, research personnel and university students have the better way to know the knowledge of the cross-cultural communication. From the perspective of the public, translating this material can provide the basic information of cross-cultural communication for the people, and they can understand the world thoroughly. From the perspective of the research personnel, they can do some research by this translation work to get the background information, and then they can narrow the distance among the countries and set the sister ties with the outside world; at that time, the whole world is an integrated unity and those communication barriers can be removed. From the perspective of university students, especially for the language learners, it applies a favorable condition for those students to know the world, the different culture and the different customs trough the translation work. In addition, it also will expand their international horizon on global society and then enhance their study.

# 2. Analysis about Source Text and Target Language

## 2.1 Features of Source Text

### 2.1.1 Writing Style of Source Text

This chapter, *What is Cross-Cultural Communication,* is chosen from the book, *Cross-cultural communication—theory and practice*, the first chapter. As far as the logic is concerned, this short excerpt ranges from the definition to the barriers of cross-cultural communication, which serves as a logical procedure so as to make a better understanding of it. On the structure level, source language can be divided into ten parts; each of them is an indispensable section. And connecting them together is to set up the whole excerpt. On the syntax level, the passage consists of numerous complex sentences; however, they are easy to understand. In some paragraphs, we need to search the background information and confirm that information relatively. On the morphology level, the context is related to cross-cultural communication, thus, the words and phrases are regarded as cross-cultural communication, which contains a large number of terminologies about it.

The first is accuracy and appropriateness. The language of the source text accurately explains the situation, and the words are accurate and appropriate, the meaning is clear, in line with the logical reasoning of judgment, so that people accurately understand the content of the article, and will not arouse ambiguity. The second is proper regulation. The writing language of practical writing is restricted by writing purpose, writing object, professionalism and writing style. It is indispensable to follow the commonly used transactional and professional terms in writing, standardized writing process and writing format. Therefore, when translating, that is necessary to understand and learn these creative terms and professional skills on the premise of professional knowledge. Then there is the concise, plain and popular language. Practical writing is different from other literary creations. The language is concise and comprehensive, grasping the key, pay attention to the use of words, which is not only conducive to the conciseness of the article, but also has enough expressive force.

### 2.1.2 Language Style of Source Text

SL is featured in a formal and easy understanding way. Thus, the translator may have a full view of it. If the translator grasps the whole feature and writing style totally, the translation work must be logically clear and accessible. No matter what work someone is going to confront, only when one has a comprehensive preparation can one do the job smoothly.

In addition, the source material can be divided into several parts and each of them is unrelated to each other. Every part is an independent one, but they are logically combined together, thus make the structure of the article well organized. In this article, the writer cited numerous famous lines from professional language talents, making the work rigorous and formal. Furthermore, those complex and long sentences are not quite difficult in grammar, but sometimes the translator needs to search some background information, because there are some terminologies of cross-cultural communication and then you can understand it clearly.

## 2.2 Target Language Analysis

Language is the most indispensable media for the exchange of information, and language plays as the carrier of culture. Therefore, cross-cultural communication is permeated with rich cultural colors. And its expression and comprehension are mediated by discourse and cultural exchange hinds behind discourse. The translation work is used for Chinese and the target readers are foreign language learners, businessmen, and diplomats of China.

The translator is supposed to focus both on the target readers and writers; they need to concern about their habits and customs of reading and writing. Meanwhile, the translation work has done successfully both on the cultures and politics relatively. Thus, as a successful translator, the most crucial part is to make sure that the target readers have understand or know the reason why the translator translated this material to them, and what is the purpose of the information translator delivered to them? In the translator’s mind, whether he or she focuses on the source language or not is not the critical part, but whether the readers can understand the information which they get from the translated work is the biggest thing. Even though translators should deliver the information of source material loyally, but what is more important is whether the target readers can understand and get the effective information.

## 2.3 Parallel Texts Collection

The parallel text originally refers to the original text and its translation that can be read side by side and read sentence by sentence. A large number of parallel passages are collected and combined according to certain standards to form a parallel corpus. These materials can be thematic articles, entries in encyclopedias, and even explanations and examples in dictionaries. This is a narrow interpretation of the parallel text. The parallel text in a broad sense also includes translated materials similar to the original text, which is mainly used for a deeper understanding of the original text. In a nutshell, the parallel text is any reference that is close to the content of the original text.

The parallel text comes from four aspects: paper dictionary, electronic dictionary, and online dictionary; online search engine, such as Google, Baidu, and Bing; papers and thesis, which are similar to the source context; and the relatively books. The translator makes full use of those papers and thesis, coordinated with their own ideas and thoughts, then, the translation report can be well perfected. Took the Bing as an example, when the translator found some problems in this translation work, she would search the parallel text online to inspire his own ideas and continue to finish the work. Firstly, the translator would enter one or two key words that refer to the source material. Secondly, scanning those websites was to find out the favorable one which was proper for translator’s topics or ideas. Then, download the target text or those useful sources. In the end, picking out or rewriting the information which was selecting from the download documents. At last but not least, the translator needed to analysis the downloaded papers to transform into his own.

# 3. Translation Theory and Methods

## 3.1Translation Theory: Semantic Translation and Communicative Translation

Newmark semantic translation and communicative translation

Semantic translation and communicative translation theory have been adopted into this translation work. On this basis, the free translation and literal translation have been utilized frequently. At the same time, the translator came to realize that translation is an interaction that plays with the author of the source language, readers and translator. It doesn't mean a work of one language changing into another language, but a work of learning different cultures and increasing the competence over the world. A free translation is used to translate the words and phrases which are full of characters of the source context, not word to word. And literal translation is used to turn the original passage into the target language because of its easy language writting. The combination of the two kinds of translation skills makes the translation work acceptable to readers.

Communicative translation focuses on the transmission of information in accordance with the target language, culture and pragmatics, rather than copying the original text as faithfully as possible, according to Newmark. In communicative translation, the translator has a great deal of freedom to interpret the original text, adjust the style, eliminate ambiguity, and even correct the errors of the original text. Cross-cultural communication is regarded to the communication among different regions and countries, so the translation work needs to make readers informed. That is the reason why the translator chooses the semantic and communicative translation.

## 3.2 Translation Methods

### 3.2.1 Domestication Translation

Domestication: to localize the source language for the purpose of the target language or target readers, and to convey the original content of the expression according to the target langguage. Domestication translation requires translators to approach the target language readers. The translator must speak like a local people. If the original author wants to talk directly to the reader, the translator must become an authentic mother tongue. Domestication translation helps readers to better understand the translation and improve the readability and appreciation of the translation. Domestication and foreignization are a pair of translation terms put forward by Laurence Venuti, a famous American translation theorist, in his book in 1995, *The Translator's Invisibility: A History of Translation*.

As two translation strategies, domestication and foreignization are the unity of opposites and complement each other. Absolute domestication and absolute foreignization do not exist. According to Venuti, domestication is "bringing the original author into the target culture", while the law of alienation is "accepting the linguistic and cultural differences of foreign language texts and bringing readers into foreign situations"(Venuti, 1995: 20). In this translation process, the author makes more use of domestication to bring the source text closer to the target language and to the greatest extent close to the reader, so as to increase the acceptability of the translation.

Cross-cultural communication is regarded to exchange with foreign countries. The author translates the English text into Chinese one, and the target readers can know the information from the translated work. In addition, the source material is related to some basic information about cross-cultural communication, without other complex sentences and rhetoric skills. The purpose is to make the target readers, Chinese people, understand and help them to learn something about cross-cultural communication. So the translator adopts domestication to introduce the foreign useful knowledge into China.

### 3.2.2 Literal Translation

In the case of conforming to the norms of the whole people in the target language, the translation is based on truth, and the content and style of the translation are maintained by retaining the terms (expression) of the original work. This translation method is called literal translation. The use of expressions in the target language is similar to the original in place of the interrelationship between the content and format of the original that cannot be retained because of the differences between the two languages. Try to achieve although the original appearance, but from the context of different scope, still do not lose the content of the original and adapt to the style of the original. This method of translation is called free translation.

Because of the style and rhetoric of the source material, literal translation is more adoptable for this translation work. The article, *what is cross-cultural communication,* is easy-understanding, and referring to a great deal of definitions and expositions. Thus, thetarget of translator is to deliver the information of the source language in the best way. He or she does not need to do much change or conversion, but to deliver the information readers.

## 3.3Translation Skills Adopted

There are great different characteris between English and Chinese in syntax, vocabulary, rhetoric and so on. Therefore, there are bound to be many difficulties in English-Chinese translation, which need to be guided by certain translation skills. The Education and Training Center of the China Foreign language Administration has brought us practical translation skills. The commonly used translation skills are addition translation, saving translation, conversion, disassembly syntax, combination, reverse translation, inversion, inclusion, insertion, recombination and synthesis, and so on. These skills can be used not only in translation but also in the process of interpretation.

In the translator’s translation practices, those translation skills were used frequently as follows:

Addition translation: according to the unfimilar ways of thinking, language style and terms between English and Chinese, some words, short sentences or long sentences are added to the translation in order to more accurately convey the meaning contained in the original text. Most of these methods are used to translate foreign language into Chinese.

**e.g. Barriers to effective cross-cultural communication**Translation: 进行有效跨文化交际的障碍

**e.g. The end result is a tendency to often invest these categories with negative emotions because they constitute the unknown.**

Translation: 最终的结果是一种倾向，这种倾向往往会在这些类别中掺杂负面情绪，因为他们产生了未知的情况。

Saving translation: this is a translation method corresponding to the additional translation method, that is, to delete words that do not conform to the thinking habits, language habits and expressions of the target language, in order to avoid the redundancy of translation. The addition translation of example sentences can be vice versa.

**e.g. we examine the role of the English language as arguably the prime medium of international communication worldwide.**

Translation: 我们会探讨英语作为国际交流的主要媒介的作用。

Conversion: because there are many differences in grammar and expression between English and Chinese, it is often necessary to change the way of expression in English-Chinese translation to make the translation smooth, fluent and legible. This work around technique is the conversion method, shift of perspective.

**e.g. The first academic cultural studies were carried out by anthropologists in the mid-nineteenth and early twentieth centuries and were centered in the USA on the Native Americans.**

Translation: 在十九世纪中叶和二十世纪初，人类学家开展了第一次学术性文化研究，该研究集中在美国，研究对象是美洲原住民。

**e.g. It analyses strategies for optimizing successful communication with people of other cultures and overcoming the barriers to cross-cultural communication.**

Translation: 它分析了一系列策略，为的是更成功地与不同文化背景的人交流，以及克服跨文化交际的障碍。

Merger: due to cultural differences, sometimes literal translation of the original text from English to Chinese will make the target readers feel confused or even misunderstood. At this time, it is not unnecessary to add the expression of the same or similar meaning in Chinese and has its own special cultural style to domesticate the original text.

**e.g. A fourth area, which is rapidly becoming even more influential, is the increased use of technology in communication.**

Translation: 第四大领域是指在交流方面加大技术使用力度，这个领域发展迅速，影响力也愈来愈大。

The mastery of translation skills helps us to better integrate into the world, translation has built a bridge between countries, and translation has attracted more and more attention. In order to develop more translation talent people, Foreign language Administration of the Education and Training Center of China has always adhered to the concept of professionalism, innovation, and openness, and meticulously built a national compound international talent training practice base and a national comprehensive platform for cross-language and cross-cultural training services. Paving the way for China is to build bridges in the world, for the realization of the "Chinese Dream" dedication.

# 4. Difficulties and Solutions

## 4.1 Lexical Level

Words are the basic unit of any language. In this specific translation practice, how to determine the meaning of words is very critical. For numerous translation beginners, it is easy to use words as the basic unit of translation. Obviously, this method is not desirable, because a word placing in different sentences may change its part of speech and meaning. As we all know, there is a phenomenon of multi-category and multi-meaning in both English and Chinese. Therefore, on the basis of expounding the structure of the original sentence, the translator must do well at selecting and determining the meaning of keywords in the sentence.

**e.g. The physical form of a sign he called the ‘signifier’. The mental association it refers to is the ‘signified’.**

Translation: 他称“意符/能指”为符号的存在形式。该符号的心理联想则称之为“意指/所指”。

Signifier and signified refer to the terminology of the circle of cross-culture communication, requiring further searching, thus the author can assure the translation eventually.

**e.g.What/why-why/what**

Translation: 先果后因—先因后果

This translation was achieved by the whole context, the translator analyzes the passage thoroughly, according to the information that the text shows to the readers, and then he concluded the words as shown.

There are many differences between English and Chines, it is impossible to achieve word-for-word correspondence in vocabulary translation. To apply an English word into a Chinese word or an English word into a Chinese word, we need to grasp certain word translation skills. Only by skilled application of various techniques can the original influent translation is smoothed, the original translation which does not conform to the target language-norm become normative, and sometimes the inappropriate translation can become more appropriate so that the translation can reach the standard of "fluency" while being faithful to the original. There are many skills in vocabulary translation, which can be summarized as transplantation, augmentation, ellipsis, lexical transformation, retranslation, translation, and interpretation.

## 4.2 Syntactic Level

The differences of English and Chinese sentences are that there are more long and complex sentences in English writting and more short sentences in Chinese language. English sentences have a tight structure and use the master structure. English contains a great deal of post-modifiers (prepositional phrases, infinitive phrases, gerund phrases, participle phrases, and clauses), which make up of the long English causes. Chinese sentences are looser and use more juxta-positional structures. People with translation experience have made vivid metaphors of these features, comparing English sentence structure to "grape" and Chinese sentence structure to "bamboo knot". When translating long sentences, the grape structure in English can be broken into Chinese bamboo structure, that is, the bundles can be broken into strips.

As the clauses expressing reasons and conditions can be before or after the main clause, the logical order of English is flexible as well; Chinese is generally the cause and effect, the first year, after the result. The English part-of-speech clauses, including subject clause, predicative clause, object clause, appositive clause, are basically in line with the Chinese subject-predicate-object word order, so they can generally be dealt with according to the Chinese expression. As for those differences between Chinese and English, E-to-C translation is a tough work in modern society. People may have various thoughts on the same situation for the different cultural background. In order to make the translation better, the translator needs to have a comprehensive knowledge on every aspects of the source text. How to eliminate the impact of culture and customs is the biggest problem.

**e.g. It analyses strategies for optimizing successful communication with people of other cultures and overcoming the barriers to cross-cultural communication.**

Translation: 它分析了一系列策略，为的是更成功地与不同文化背景的人交流，以及克服跨文化交际的障碍。

**e.g. The first academic cultural studies were carried out by anthropologists in the mid-nineteenth and early twentieth centuries and were centered in the USA on the Native Americans.**

Translation: 在十九世纪中叶和二十世纪初，人类学家开展了第一次学术性文化研究，该研究集中在美国，研究对象是美洲原住民。

**e.g. A fourth area, which is rapidly becoming even more influential, is the increased use of technology in communication.**

Translation: 第四领域是指在交流方面加大技术使用力度，这个领域发展迅速，影响力也愈来愈大。

## 4.3 Contextual Level

The translator must treat the translated text as a whole. Of course, the text is composed of paragraphs and sentences, but it is more than the sum of paragraphs and sentences because the text is not the mechanical superposition of sentences, but an organic, dynamic combination. Translation is that the translator must also establish the idea of a large text view, that is to say, when translating any text, the translator must have a good or superficial understanding of the culture, history and present situation of the text, and understand the whole of the original text being translated. Even parts, fragments, translators have to use this knowledge because the original text that needs to be translated sometimes involves more than just bits and pieces of knowledge literally involved in the short text. It will also be accompanied by hundreds or even thousands of years of cultural accumulation in countries that use the language of the country, as well as the current social situation.

This selected material is not a narration but an exposition, therefore, each part of it is not consecutive, and they serve as a separated one. So, translator need to consider every aspect, including names, places, terminologies and the style, keeping in the same line. Furthermore, every part refers to different content and there are different purposes, hence, there is the problem. Translator should consider the whole passage with different situation, but they need to maintain the same style and structure at the same time.

# 5. Conclusion

This translation practice enables the translator to realize the importance of integration and cooperation of practice and theory. Firstly, translation is a kind of linguistic activity; it is a linguistic practice that integrates theory, skills, and art. After reading a lot of materials, the translator has a quite comprehensive knowledge coverage and more profound mental activity of translation. 1). The essence of translation can be summed up in one sentence: "On the basis of a thorough understanding of the original meaning, it can be expressed in standard Chinese. 2). There are two basic criteria for translation quality. The first criterion is loyal to the source text, and this is what we call "faithfulness". The second criterion is to conform to the expression habits of Chinese, that is, the so-called "da" sentences (expressiveness), which should be smooth and fluent, and the translator cannot create new words and sentences, that is, the so-called writing. 3). The most common quality standard in translation is "faithfulness, expressiveness, and elegance", according to Yan Fu. 4). The dialectical relationship between literal translation and free translation.

Finally, through the translation project, the author has achieved three goals: firstly, enrich readers’ knowledge. In fact, the process of translation is also regarded as an experience of learning. Only when the translator really understands the content of the original text, can translation be vivid and expressive, this requires sufficient knowledge reserve. Secondly, translators should examine their English-Chinese proficiency and the ability of English-Chinese conversion. Thirdly，it will expand their information storage. As we all know, the quantity of language expressions and background information, to some extent, can leave a great impact on the translation work. Thus, translator needs to gain and learn more. In the final analysis, it will provide a new world for the readers. Cross-cultural communication is not only a way to exchange with the outside world, but also deliver a platform where all the people lives together to know each other better.

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# Appendix Source Text and Target Text

|  |  |
| --- | --- |
| ***What is Cross-Cultural Communication?*** | **《什么是跨文化交际》** |
| Summary | 概要 |
| Influence of various disciplines on cultural studies | 不同学科对文化研究的影响 |
| Language and thought debate | 语言和思维的论战 |
| Semiotics | 符号学 |
| Definitions of culture | 文化的定义 |
| Corporate culture | 企业文化 |
| Communication styles | 交流方式 |
| Barriers to effective cross-cultural communication | 进行有效跨文化交际的障碍 |
| Problems of cross-cultural communication | 跨文化交际的问题 |
| Perception, reality and stereotypes | 认知，现实和刻板印象 |
| What influences our cross-cultural effectiveness? | 是什么影响了跨文化交际的有效性？ |
| Introduction | 简介 |
| This first chapter looks at the influence of other disciplines on cultural studies. It examines different definitions of ‘culture’ and ‘communication’ and looks at key areas of cultural diversity in visible behaviour and underlying values. It analyses strategies for optimizing successful communication with people of other cultures and overcoming the barriers to cross-cultural communication. | 第一章是关于不同学科对文化研究的影响。它审查了“文化”和“交际”的不同定义，并在现实生活和潜在价值方面审视了文化多样性的关键领域。它分析了一系列策略，为的是更成功地与不同文化背景的人交流，以及克服跨文化交际的障碍。 |
| Many cross-cultural relationships break down because of failures in communication. This is not just due to speaking different languages, although that is certainly part of the problem; it is also due to different understandings of communication itself. In Chapter 4 we examine the role of the English language as arguably the prime medium of international communication worldwide. In this chapter we examine the role of communication itself in facilitating or hindering international exchange. | 许多跨文化关系因无效交流而终止。尽管语言不同的确是一个问题，但这不仅仅是因为语言，而且还源于我们每个人对交际本身的理解不同。在第四章，我们会探讨英语作为国际主要交流媒介的作用。而在本章中，我们将探讨交际本身是否在促进国际交流方面存在作用。 |
| Cross-cultural communication is a multifaceted subject which has elements from a number of disciplines: | 跨文化交际是一门涉及多方面的学科，它包含了许多学科的内容： |
| anthropology;  linguistics;  philosophy;  psychology. | 人类学；  语言学；  哲学；  心理学。 |
| Cross-cultural communication is about the way people from different cultures communicate when they deal with each other either at a distance or face to face. Communication can involve spoken and written language, body language and the language of etiquette and protocol. | 跨文化交际是指人们在不同文化背景下进行交流时，无论是相隔甚远，还是面对面的交流，所表现出来的一种交际方式。交际类型可以分为口头和书面语、肢体语言以及礼仪和外交协议。 |
| In essence there are two main schools of research: | 本质上有两个主要的研究流派： |
| 1. the Theory and Research (sociology and communications) school;   b) the Theory into Practice school (an interdisciplinary approach using psychology, anthropology, sociology and linguistics). | (A)理论和研究(社会学和传播学)学派；  (B)理论与实践学派(利用心理学、人类学、社会学和语言学的跨学科研究方法)。 |
| How linguistics influences communication | 语言学对交际的影响 |
| The key influences are the study of semiotics, the study of signs, and the study of the relationship between language and thought and language and culture. | 其主要影响是符号学研究、符号研究、语言与思维、文化关系的研究。 |
| There are three interrelated questions: | 这里存在三个相互关联的问题： |
| Does the way we use language influence the way we think?  Does the way we think influence the language we use?  Does culture influence language or is it the other way round? | 我们使用语言的方式会影响思维方式吗？  思维方式会影响我们使用的语言吗？  是文化影响语言还是语言影响文化？ |
| Semiotics | 符号学 |
| Semiotics was introduced by the Swiss linguist Ferdinand de Saussure (1857–1913). It is defined as ‘the study of signs and symbols and their use in interpretation’ (Oxford English Dictionary). Saussure put forward the idea that language is a cultural phenomenon and that it produces meaning in a special way. He developed the theory that any linguistic item such as a word represents a sign. A sign has three basic characteristics: it has a concrete form, it refers to something other than itself and it is recognized by other people as a sign. The physical form of a sign he called the ‘signifier’. The mental association it refers to is the ‘signified’. | 符号学是由瑞士语言学家费尔迪南·德·索绪尔(Ferdinand de Saussure，1857-1913年)提出的，是“对符号和标记及其在交际中的运用的研究”(牛津英语词典)。索绪尔提出观点，认为语言是一种文化现象，并且以一种特殊的方式来呈现意义。他发展了这一理论即任何语言要素都代表一个符号，比如一个单词。一个符号有三个基本特征：一是有具体的形式，二是它涉及的东西不仅限于符号自身，三是它要在别人眼中能作为一个符号。他称“意符”为符号的存在形式。该符号的心理联想则称之为“意指”。 |
| To illustrate the concept, we can take the word ‘friend’. A friend may mean someone who is not hostile to you, someone with whom you have a friendly association, a close lifelong buddy or someone who opposes the same things that you do. Similarly, the word ‘boyfriend’ or ‘girlfriend’ may signify a person you are going out with or in other countries simply a friend with no sexual connotation at all. The point is that ‘friend’ is a common word in all languages, but has very different connotations according to the society that uses it. Therefore, part of cultural study is to find out whether the same words mean the same thing in different cultures. | 为了进一步阐释这个概念，我们可以用‘朋友’这个词举例。朋友可能指的是对你没有敌意的人，或者是与你关系友好的人，又或者是你一生亲密的朋友，还有反对你做同样事情的人。类似地，‘男朋友’或‘女朋友’这个词可能表示你要和一个人约会，而在别的国家，仅仅是一个朋友，不存在性的关系。问题是，“朋友”这个词在所有语言中都很常见，但根据使用它的社会不同，它的内涵也有很大的不同。因此，文化研究的一部分就是要找出在不同文化中，同一个词是否有着相同的含义。 |
| Language and thought | 语言和思维 |
| The first academic cultural studies were carried out by anthropologists in the mid-nineteenth and early twentieth centuries and were centred in the USA on the Native Americans. They wanted to understand the cultures of the rapidly disappearing Native-American tribes and, in particular, the study of their languages. They attempted to answer the question ‘which came first, language or thought?’. Was it the cultural features which then gave rise to the language needed to express them or did the language itself condition how people thought about their society? If the language came first, did that limit how people thought about their society? Briefly summarized, the debate is whether language determines what we experience and how we see the world or whether our experience of the world determines how we think about it and how we then express it. | 在十九世纪中叶和二十世纪初，人类学家开展了第一次学术性文化研究，该研究集中在美国，研究对象是美洲原住民。他们想了解美洲土著部落的文化为什么会迅速消失，特别是部落的语言。他们试图去回答“是先有语言还是先有思维”这个问题，是文化特征产生了他们表达所需的语言，还是语言本身决定了人们如何看待他们的社会？如果语言是第一位的，这是否限制了人们对社会的看法？简而言之，是语言决定了我们的经历和我们看待世界的方式，还是经历决定了我们对世界的看法和表达方式。 |
| There has been much debate as to which comes first, that is, language or thought. This debate was continued by the American linguists and anthropologists Edward Sapir and his pupil Benjamin-Lee Whorf, who also had a special interest in American-Indian languages. They developed the Sapir-Whorf Hypothesis, which was based on linguistic determinism, in other words the proposition that language determines the way we think and speak. Sapir emphasized that the real world is, to a large extent, built upon the language habits of the group. We see, hear and otherwise experience as we do because of the language habits of our community, which predispose us towards certain choices of interpretation. | 关于语言和思维哪个是第一位的，已经有了很大的争论。美国语言学家和人类学家爱德华·萨皮尔(Edward Sapir)和他的学生本杰明·李·沃尔夫(Benjamin-Lee Whorf)继续进行这场争论，他们对美洲印第安语也特别感兴趣。他们提出了“萨皮尔-沃尔夫假说”，该假说建立在语言决定理论的基础上，换句话说，就是语言决定我们的思维方式和说话方式。萨皮尔强调，在很大程度上，现实世界是建立在群体语言习惯基础上的。我们所看到、听到的或以其他方式所经历的一切，都是由于语言习惯所致，这些习惯使我们倾向于做出某些理解的选择。 |
| The cultural anthropologist and ethnologist Franz Boas established the link between language and behaviour from his studies of native American communities. He concluded that: ‘The peculiar characteristics of languages are clearly reflected in the views and customs of the people of the world’ (Boas, 1938: 31). He maintained that it was necessary to view the worldaround us through the eyes of other cultures if we really wanted to understand it. | 文化人类学家和民族学家弗朗茨·博阿斯(Franz Boas)从他对美洲土著部落的研究中确立了语言和行为之间的联系。他的结论是：“语言的独特性能清楚地反映世上每个人的不同观点和习俗”(Boas，1938：31)。他始终认为我们有必要站在其他的文化视角去了解世界，但前提是你真的想去了解。 |
| However, Noam Chomsky (1975) supports the existence of linguistic universals (universal grammar), but rejects the existence of cultural universals. Chomsky is supported by Steven Pinker, who resists the idea that language shapes thought. | 然而，诺姆·乔姆斯基（Noam Chomsky ）(1975)赞成语言存在共性的观点（普遍语法），但反对文化存在共性。乔姆斯基得到了史蒂文·平克 (Steven Pinker)的支持，平克反对语言决定思维的观点。 |
| Modern linguists tend to put the emphasis on the potential for thinking to be influenced rather than unavoidably determined by language. The American researcher Lena Boroditsky (2001) also criticizes the polarization of thought which leads to thinking that one feature influences the other. She maintains that there is a symbiotic relationship between language and the way we think about culture, with each constantly influencing the other. In the language versus culture debate, it is clear that sharing a language implies sharing a culture; for example, in Belgium, where Flemish and French are the main shared languages, the scores of the Flemish and French-speaking regions are on Hofstede’s four dimensions of culture (see Chapter 2) very similar to each other, but different from those of the Netherlands. Without knowing the language well, one misses a lot of the subtleties of a culture, for example, humour, and one is forced to remain a relative outsider. Therefore, in the cross-cultural encounter, experienced travellers recognize that it is prudent to avoid jokes and irony until they are sure of the other culture’s perception of what represents acceptable humour: ‘The essence of effective cross-cultural communication has more to do with releasing the right responses than sending the right message’ (Hall and Hall, 1990: 4). | 现代语言学家认为思维可能会受到语言的影响。美国研究员莉娜·博罗迪斯基（Lena Boroditsky ）(2001)也批判了思想的两极分化，这种两极分化导致人们认为一种特征会影响另一种特征。莉娜坚持认为，语言和我们对文化的思考方式之间存在着一种共生关系，彼此不断地相互影响。很明显，在语言与文化的争论中，共享一种语言意味着共享一种文化；例如，在比利时，佛兰芒语和法语是主要的共享语言，佛兰芒语和法语地区的比例在霍夫斯特德的文化四个维度上(见第2章)非常相似，但却不同于荷兰。如果你对一门语言有足够的了解，你才能更好的了解其中的文化内涵，比如幽默，别人在讲笑话而你却像一个局外人，完全不知所云。因此，在跨文化交际中，经常外出的人会意识到，最保险的做法是避免开玩笑和嘲讽，直到他们找到别的文化可以接受的幽默方式：“有效的跨文化交际实质上更多的是做出正确的回应，而不是发出正确的信息”(霍尔，1990：4)。 |
| Definitions of culture | 文化的定义 |
| As we might expect, there are many definitions of culture. Some of these include the following: | 如我们所料，文化有很多定义。其中一些正如下所言： |
| Culture is man-made, confirmed by others, conventionalized … It provides people with a meaningful context in which to meet, to think about themselves and face the other world’ (Trompenaars, 2000: 3).  ‘A shared system of meanings. It dictates what we pay attention to, how we act and what we value’ (Trompenaars, 1993: 13).  ‘Each cultural world operates according to its own internal dynamics, its own principles and its own laws – written and unwritten. Even time and space are unique to each culture. There are, however, some common threads that run through all cultures’ (Hall and Hall, 1990: 3). | 文化是人为的，为他人所证实，传统的…它为人们提供了一个有意义的环境，在这种环境人们可以遇见，可以自我思考和面对另一个世界“(特朗皮纳斯，2000：3)。  意义的共享体系。它规定了我们所关注的是什么，如何行动，以及我们看重什么“(特朗皮纳斯，1993：13)。  每个文化世界都是按照自己的内在生命力、自己的原则和规律运作的-成文或是不成文的。每种文化都有特定了时间可空间，然而，还是存在一些共同的线索，贯穿所有的文化“(霍尔，1990：3)。 |
| It would seem that a comprehensive workable definition of culture is based on the belief that its value systems lie at its core. These are what defines a particular culture. It includes its norms of behaviour, beliefs, aesthetic standards, patterns of thinking and styles of communication which a particular group of people have developed over time to ensure their survival | 由此看来，一个全面的、可行的文化是建立在这样一种信念之上的，即文化的价值体系处于其核心地位。这些就是定义一种某些特定文化的要素，其中包括行为规范、信仰、审美标准、思维模式和交流方式，并由某一特定的群体经过长时间发展才得以保存下来。 |
| Culture is therefore socially, and not biologically, constructed. Individuals are socialized into a particular culture and their individuality is developed within the overall context of that culture. All people carry within them patterns of thinking, feeling and behavioural responses which have been learned throughout their lifetime. Much of this is acquired during early childhood, when a person is most susceptible to learning and assimilating. We can summarize these definitions to say that culture is a system of shared beliefs and values which are learned rather than inherited. It is composed of those values and beliefs, norms, symbols and ideologies that make up the total way of life of a people. Culture has also been defined as a form of ‘map’ which each of us has implanted in us by the society into which we are born. This ‘map’ defines reality, sets the guidelines for behaviour, thus developing our value system, and establishes the rules for problem solving or explaining events that are not normally encountered. | 因此，文化是社会建构的，而不是生物建构的。个人被社会化到一种特定的文化中，他们的个性是在这种文化的整体背景下发展起来的。所有人的思想、情感和行为反应模式都贯穿于他们的一生。其中很大一部分是在幼儿时期获得的，那时人们最容易去学习或被同化。我们可以总结以上定义，认为文化是一个由共同的信念和价值观组成的系统，这些信念和价值观是由学习而来的，而不是继承来的。它由这些价值观和信仰、规范、象征和意识形态组成，最终构成一个人的生活总和。文化也被定义为一种“地图”，我们所有人都是通过我们出生的社会植入这个“地图”的。这张“地图”定义了现实，设定了行为准则，从而发展了我们的价值体系，并确立了解决问题或解释偶发事件的规则。 |
| In most Western languages, ‘culture’ is taken to mean ‘civilization’, ‘education’, ‘art’. This is culture in a narrow sense. However, culture is also a form of mental programming. As soon as certain patterns of thinking, feeling and behaviour have been established, for the individual to learn something different, the old patterns need to be unlearned. These patterns of thinking, feeling and behaviour can indeed be described as a form of mental programming, using a computer analogy, and have been called ‘mental software’, extending the analogy. Indeed, Hofstede describes culture as: ‘The collective programming of the mind, which distinguishes the members of one group or category of people from another’ (1994: 5). What we ‘learn’ is, in fact, modified by the influence of ‘collective programming’ (that is, culture) as well as by our own unique personal experiences throughout life. | 在大多数西方语言中，“文化”是指“文明”、“教育”、“艺术”。这是狭义的文化。然而，文化也是心理编程的一种形式。一旦某些思维、情感和行为模式建立起来，一个人要想学到不同的东西，就需要忘记旧的模式。这些思维、感觉和行为模式确实可以描述为一种使用计算机模拟的心理编程形式，而且还称之为“思维软件”，延伸了这种模拟形式。事实上，霍夫斯泰德将文化描述为：“思维的集体规划，它将一个群体或某一类型的人与其他的区分开来”(1994：5)。其实，我们的“学习”受“集体编程”(也就是文化)的影响，同时也是通过一生的经历形成的。 |
| A useful method is to divide culture into implicit culture – basic assumptions which produce norms and values which show in the explicit culture observable reality which includes language, food, music, dress, literature, architecture, public emotion, work ethic, noise, physical contact and so on. | 一种有用的方法是将文化划分为隐性文化—一种产生规范和价值的基本假设，这些规范和价值在显性文化中是真是存在的，包括语言、食物、音乐、服装、文学、建筑、公共意识、职业道德、噪音、身体接触等。 |
| Oberg’s iceberg analogy | 奥博格的冰山原则 |
| The Danish writer Kalvero Oberg (1960) uses the analogy of an iceberg to describe visible and invisible culture. Visible culture is what appears above the waves, for example, the explicit culture referred to above. This can be relatively easily observed, even by those who have only a limited exposure to a new culture, for example, tourists and infrequent business travellers, although its significance may not be fully recognized. The invisible culture is what lies below the waves: the implicit culture. This includes assumptions, values, attitudes towards authority, risk taking, punctuality, communication patterns, how status is defined and how power is distributed in society.The assumptions, at the deepest level, are the most important levels of culture and the most difficult to understand. We can at least be aware of the differences that exist and can develop sensitivity so that we are prepared for any ‘surprises’ when they occur. | 丹麦作家卡尔韦罗·奥伯格(Kalvero Oberg)（1960)用冰山来比喻有形和无形的文化。有形文化就是在海平面之上的文化，例如，上面提到的显性文化。这是比较容易观察到的，即使是那些不能经常接触到新文化的人，例如游客和不经常出差的人，尽管其重要性可能还没有得到充分证明。无形文化就是隐藏在海平面之下的文化：隐性文化。其中包括假设、价值观、对权威、风险、守时的态度、交流模式、如何定义地位以及权力在社会中如何分配。在最深层次上，这些假设是最重要的文化层面，也是最难理解的部分。我们至少可以意识到差异的存在，并能够养成一定的敏感度，以便在出现任何“意外”时做好准备。 |
| Corporate culture | 企业文化 |
| Corporate culture is often described as ‘the way we do things around here’ or ‘the glue that holds an organization together’. It is the collective behaviour of people in organizations where they share the same corporate vision, goals, values, customs and work procedures, a common working language and symbols. It is to be found in, for example, large multinational companies (such as Shell and Toyota), the Armed Forces and the Diplomatic Service. These common values are, in effect, a form of implicit control mechanism that permeates the ethos of the organization. Therefore, corporate culture is, to a large extent, how an organization exercises control over its members and how behaviour is regulated. A further example of corporate culture is found in professional life, codes of professional conduct and ethical standards, for example, those relating to lawyers, teachers and doctors. | 企业文化通常被描述为“人们在某个地方做事的方式”或“将一个组织团结在一起的黏合剂”。这是人们在组织中的集体行为，在这些组织中，他们有着共同的愿景、目标、价值观、习俗和工作程序、有共同的工作语言和符号。例如，大型跨国公司(如壳牌和丰田)、武装部队和外交部门都有这种情况。这些共同的价值观实际上是一种隐性的控制机制，渗透到组织的风气中。因此，企业文化在很大程度上是一个组织如何对其成员行使控制权以及如何规范其行为。企业文化的另一个例子是职业生活、职业行为守则和道德标准，例如与律师、教师和医生有关的标准。 |
| Corporate culture within an organization includes the logo, advertising slogans and the common jargon used; for example, McDonald’s employees are known as ‘crew members’. Other corporate symbols can include the myths and stories about the founders, its particular successes, the annual office party and the company uniform. Corporate culture embodies a corporate ethos, with its own code of ethical conduct and social responsibility which is communicated to all employees and suppliers, and can cover such areas as human rights, employment practices and concern for the environment. Large multinationals further develop their corporate culture through the setting up of corporate universities, an early example being the McDonald’s Hamburger University in Illinois, set up in the 1950s. Other large companies have followed this example and have set up branches of their corporate universities abroad to train their staff of various cultures in the corporate culture and strategy of the organization. | 组织内部的企业文化包括标识、广告语和常用的行话；例如，麦当劳的员工被称为“团队成员”。其他公司的文化可以包括创始人的神话和故事，典型的成功案例，一年一度的公司聚会和公司制服。企业文化体现了一种企业精神，它有自己的道德行为准则和社会责任，并传达给所有职员和供应商，并可涵盖人权、雇佣惯例和对环境的关注等。大型跨国公司还可以通过建立企业大学进一步发展其企业文化，早期的例子是伊利诺斯州的麦当劳汉堡大学，该大学成立于20世纪50年代。其他大公司也以此为榜样，在国外设立了其企业大学的分部校区，以便在公司的企业文化和战略方面培养具有不同文化背景的工作人员。 |
| Communication styles | 交流方式 |
| In modern cultural studies, the key issue is the way in which different cultures communicate. Communication is the process by which thoughts, information and instructions are passed between people. Communication breaks down into three broad areas: | 在现代文化研究中，最关键的问题是不同文化之间的交流方式。交流是思想、信息和指令在人与人之间传递的过程。交流分为三大领域： |
| verbal communication;  non-verbal communication (body language);  written communication. | 语言交流；  非语言交流(肢体语言)；  书面交流。 |
| A fourth area, which is rapidly becoming even more influential, is the increased use of technology in communication. This covers the use of language on the Internet, as well as communication devices such as smartphones which many argue are changing the way we think and use language.Tomalin and Nicks (2010) have developed a framework to help identify the key differentiating features in communication. In doing so, they represent the ideas put forward by Hall, Hofstede and Trompenaars (see Chapters 2 and 3) as they relate to communication. Their communication framework is summarized below. In the matrix, the key communication features are presented in opposition to each other. The contention is that if you, for example, understand your dominant style and compare it to your interlocutor’s dominant style, you will be well placed to understand how your communication style might be misunderstood and therefore will adapt it accordingly. | 第四大领域是指在交流方面加大技术使用力度，这个领域发展迅速，影响力也愈来愈大。其中包括网络语言，还有智能手机这类的通信设备，以至于许多人认为这些设备正在改变我们的思维方式和使用语言的方式。托玛琳（Tomalin）和尼克斯（Nicks）(2010)研究开发了一个框架来帮助识别通信中的关键差异特征。正是如此，他们证实了由霍尔、霍夫斯塔德和特朗皮纳斯提出的观点(见第2章和第3章)，因为这都与传播有关。他们的沟通框架概述如下。在矩阵中，关键的通信特征是相互对立的。例如，如果你理解自己的主导风格，并将其与对话者的主导风格进行比较，你就就能明白为什么自己的沟通方式会被人误解，因此你就会做出相应的调整 |
| Direct/indirect | 直接/间接 |
| Direct communicators say what they think without adapting the message to the listener/reader. The result is transparent and clear, but may also be perceived as undiplomatic or even rude. Direct communicators, for example, North Americans, Scandinavians, Germans and the Dutch, have less sensitivity about causing offence. They have a reputation for expressing themselves in a direct manner and for being prepared to say frankly what they think. This approach may be misconstrued by indirect communicators, whose primary concern is to protect personal dignity and avoid causing offence. In extreme cases, this may even lead to the communication of wrong or misleading information to avoid the risk of upsetting the other person. Asian cultures are generally good examples of indirect communicators. | 直接交流者会直接说出他们的想法，而不会考虑信息是否适合听众/读者。其结果显而易见，但也可能被认为不够委婉，甚至是粗鲁的。例如，北美人、斯堪的纳维亚人（北欧人）、德国人和荷兰人等属于直接交流者，他们对引起反感的敏感性较低。他们以直截了当的方式表达自己，并习惯坦率地说出他们的想法，由此闻名。这种做法可能会让间接传播者误解，他们最关心的是保护个人尊严和避免引起误会。在极端的情况下，为了避免使他人感到不安，可能会传播错误或误导性的信息。亚洲国家是典型的间接交际者。 |
| Details and suggestions communicators | 细节交流者和建议交流者 |
| Some societies, in particular the Chinese and the Japanese, believe that it is important to go into great detail so that everything is clearly understood and that there can be no misunderstanding. People in these societies will want high degrees of, for example, technical specifications and will ask many questions to gain clarification. Such an approach is often perceived by suggestions communicators as time-consuming and overly complicated. Suggestions communicators like to leave room for interpretation and initiative and may prefer to be more general in their approach. They may prefer to hint or make suggestions either to allow the recipient the opportunity to interpret what has been said in his or her own way or because they assume that the recipient will understand the context in which they are speaking. However, such an approach can be seen by detailed communicators as rather too general and lacking in clarity. | 有些国家，特别是中国和日本，都认为凡事细致入微很重要，大家都清楚明白才不会有误会。例如，这些国家的人们会想要高度的技术规格，并会问许多问题来把事情弄清楚。这些常常会被建议传播者认为是费力不讨好的办法。建议交流者喜欢为解释和主动留出空间，并且喜欢以他们的方式保持绅士。他们可能倾向于暗示或提出建议，或者期待接受者能以自己的方式解释所说的话，又或者是他们认为接受者会理解他们所说的内容。然而，这种方法在细节传播者看来过于笼统，不够清晰。 |
| What/why – why/what | 先果后因—先因后果 |
| This is a re-statement of Edward T. Hall’s concise/expressive communication paradigm, which is discussed in more detail in Chapter 2. A what/why culture corresponds to Hall’s concise mode of expression. People say what they want and then why they want it. Tomalin and Nicks (2010) call this group ‘the What/Why communicators’. The North European culture cluster will normally prefer this mode of communication. People tend to get to the point quickly and then provide explanations and context afterwards. A why/what culture corresponds to Hall’s expressive mode and is exactly the opposite. An expressive communicator will prefer to provide the context and background before saying what he or she wants. He or she focuses on context first and comes to the point at the end. The rationale is: ‘How can you possibly understand what I want unless I have explained the background first?’ | 这是对爱德华·T·霍尔（Edward T. Hall）简洁/富有表现力的传播方式的重述，这一点将在第二章中更详细的讨论。先果后因的文化与霍尔简洁的表达方式相统一。人们会先说他们想要什么然后再说明为什么。托玛琳和尼克斯(2010)称这个群体为“先果后因交流者”。北欧文化集群通常更喜欢这种交流方式。人们倾向于快速切入主题，然后给出解释和事情的来龙去脉。先因后果的文化与霍尔的表达模式相对立， 一个富有表现力的交际者在说出他或她想要的东西之前，更喜欢先给出来龙去脉和背景。他(或她)首先关注背景联系，最后谈到要点。理由是：“你不了解背景，否则你怎么可能会知道我想要什么东西呢？” |
| Once again, perceptions play a part in miscommunication. What/why concise communicators tend to feel that why/what expressive communicators waste time in coming to the point. Why/what communicators become frustrated because they receive too little information from what/why communicators. They often feel they are being given orders and need more background information to understand what is required. Once again, simple linguistic strategies can resolve tensions. A why/what communicator who needs a little more patience from his or her counterpart simply has to say ‘I’ll answer your question, but I do need to give a bit of background first’. | 其次，认知在错误的沟通中起到了一定的作用。先果后因（简洁）型交际者倾向于认为先因后果表达型交际者在表达关键信息上浪费了时间。先因后果型交流者变得沮丧，因为他们从先果后因型交流者那里获得的信息太少。他们经常觉得自己被下了命令，需要更多的背景资料来了解到底需要什么。再次，简单的语言策略可以解决紧张关系。先因后果型交际者想要对方耐心一点，则只需简单地说‘我会回答你的问题，但我确实需要先介绍一下背景情况’。 |
| Formal/informal communicators | 正式/非正式交际者 |
| This paradigm links into Hofstede’s power distance index (see Chapter 2) as it indicates how power and status are reinforced by the communication style. As a rule, high power distance normally requires more formal language, for example, the use of titles such as Mr and Mrs or their equivalents, the use of professional titles such as Dr and, above all, a clear distinction between the familiar and the formal ‘you’, which does not exist in English. | 这个范例需要联系到霍夫斯塔德的权力距离指数(见第2章)，因为它阐述了权力和地位是如何通过沟通方式得到加强的。一般来说，较高的权力距离通常需要更正式的语言，例如使用MR（先生）和MRS（女士）等头衔或与之对应的头衔，使用专业头衔如DR（博士），最重要的是要明确区分日常的和正式的“You”，而这在英语中是不存在的。 |
| Some societies prefer a relatively formal way of addressing you until they know you well. This is the case in many European cultures as well as in Latin America, Africa and Asia. The more informal style of communication has, to a degree, been adopted in the predominantly English-speaking countries of the UK, the USA, Canada, Australia and New Zealand. In many other cultures, formality equates with respect. Formality may be interpreted in informal communities as a wish to maintain distance, whereas informality may be interpreted in formal communities as showing a lack of respect for age or status. The strategy is to find out what is the accepted way of addressing people and also the accepted way of communicating with them and to respond accordingly. Although the UK has a reputation for formality, the British can be as informal as the Americans when communicating with their peers and superiors, and this has been increasingly the case in recent years.  An example of the perceived inappropriateness of informality occurred when former US President George W. Bush welcomed Tony Blair, the former British Prime Minister, in public before the world’s press in Washington with the ultra-familiar ‘Yo Blair!’ greeting. | 在他们充分了解你之前，有些国家的人喜欢用相对正式的方式称呼你。许多欧洲文化以及拉丁美洲、非洲和亚洲都是如此。一定程度上，英国、美国、加拿大、澳大利亚和新西兰等以英语为主的国家都更愿意采用非正式的交流方式。在许多文化中，礼节等同于尊重。而非正式国家，正式可能被理解为想要保持距离，在正式国家中，非正式可能会理解为不尊重年龄或地位。我们的策略是找出什么是可接受的与人交谈的方式，以及与他们沟通的公认方式，并做出相应的回应。尽管英国素以拘泥于礼节著称，但在与同僚和上级沟通时，英国人可以和美国人一样不拘泥于礼节。近年来，这种情况越来越多。  举个例子，美国前总统乔治·布什(George W.Bush)在华盛顿向世界媒体公开欢迎英国前首相托尼·布莱尔(Tony Blair)时，布什用极为日常的问候“哟·布莱尔！”(Yo Blair！)。 |
| Emotional/neutral communicators | 感性/理性交际者 |
| An emotional society considers that an element of communication is to show one’s emotions. Members of such a society believe that using their emotions is an important aspect of self-expression, so they use their voice, eyes and arms in a more demonstrative way. A neutral society is exactly the opposite because it believes that it is important to control your emotions, to keep a straight face devoid of expression and to restrict your body language while using neutral language. The most emotional societies are the Mediterranean and the Latin American cultures. Examples of neutral societies include those of Japan and Northern Europe, including the British with their supposedly famous ‘stiff upper lip’. Once again, the style of communication you use can cause a number of different reactions. To a neutral communicator, an emotional communicator may possibly convey unreliability, while to an emotional communicator, a neutral communicator may run the risk of conveying a lack of clarity and even possible dishonesty. When working with neutrals, a calm, measured approach is usually the most appropriate. You should keep your voice calm and your gestures minimal. If your counterpart does not smile, do not assume it is rudeness or anger. Similarly, if you are working with emotional communicators, be more expressive with your voice and gestures, be prepared to show your more human side and be ready to share personal stories about yourself and your family. | 感性社会认为交际就是表达自己的情感。在这样的社会环境中，人们认为运用情感是自我表达的一个重要方面，所以他们用自己的声音、眼睛和肢体来表达自己的感情。而理性的社会恰恰相反，因为它认为更重要的是控制你的情绪，保持一张没有表情的脸，并且在使用中性语言的同时限制你的肢体语言。最情绪化的国家是地中海和拉丁美洲。理性社会的例子有日本和北欧，包括英国人，他们被认为是著名的“僵硬的上唇”。再者，你所使用的沟通方式会引起很多不同的反应。对于理性的交际者，感性交流者可能会传达不可靠的信息，而对于感性交流者，理性的交流者可能会冒着表达不清晰甚至可能不诚实的风险。在与理性者打交道时保持冷静和谨慎很重要。你应该保持你的声音冷静还有最大程度上减少手势的使用。如果对方不微笑，不要以为是粗鲁或愤怒。同样，如果你正与感性交流者一起工作，用声音和手势表现得更有说服力，要展示你更人性化的一面，并准备好分享关于你自己和你家人的故事。 |
| Fast/slow | 快/慢 |
| This refers to whether the speed of communication is fast or slow an corresponds to Lewis’ (2004) distinction between ‘ping-pong’ cultures (fast speaking, interrupting and tolerance of interruptions) and ‘bowling’ cultures (slower speaking, observing strict turn-taking in conversation and avoiding interruptions whenever possible). In a ping-pong culture, a conversation is like a game of table tennis, moving at a fast pace with people interrupting each other and not minding interruptions. Conversely, a conversation in a ‘bowling’ culture is like the game of bowls, where players roll a ball along the ground to see who can get closest to another ball thrown earlier. ‘Bowlers’ pause before speaking, give themselves time to consider and then speak. They may find interruptions offensive. ‘Ping-pongers’ can be seen as rather shallow and inconsiderate listeners. | 这是指交流的速度是快还是慢，相当于路易斯(2004)对“乒乓”文化(说话较快、干扰和对干扰的忍耐力)和“保龄球”文化(说话较慢、谈话中严格遵守话轮转换和尽可能避免干扰)之间的区别。在“乒乓”文化中，谈话就像一场乒乓球比赛，节奏很快，人们互相打断，不介意别人打断。相反，在“保龄球”文化中的对话就像是一场保龄球游戏，玩家在游戏中沿着地面滚动一个球，看看谁能最接近之前抛出的另一个球。鲍尔斯在发言前停顿了一下，给自己时间考虑，然后再发言。他们可能会觉得打扰是令人不快的。“乒乓球手”可以看作是相当肤浅和不体贴的听众。 |
| Although all foreign speech probably sounds fast to a non-native speaker, the speed of delivery of languages like Spanish or Hindi has been found to be on average significantly faster than, for example, German or English. The pace of life in large cities, for example, in New York, Los Angeles or Chicago in the USA, may have an effect on the speed of speech delivery compared with that in surrounding areas, and the North of the USA is considered to have a faster speech rhythm than the Midwest or the South. The issue of speed of speech is probably less important than the significance given to interruptions. Some cu impolite ltures accept interruptions called ‘overlapping’, but others consider it. | 尽管对非母语人士来说，所有的外国语言听起来都很快，但人们发现西班牙语或印地语等语言的传递速度平均比德语或英语还要快。大城市的生活节奏，例如美国纽约、洛杉矶或芝加哥，与周边地区相比，可能对说话的速度有影响，而美国北部被认为比中西部或南部讲话节奏更快。语速的问题可能并不重要，重要的是把握停顿。一些不礼貌的语言接受被称为“重叠”的干扰，但另一些人则认为这是不礼貌的。 |
| Practical implications | 实用价值 |
| The communication framework is a useful tool for identifying key verbal communication features, but it is important not to over-generalize. Clearly, the style of communication will vary according to the location, profession and lifestyle of the individual. The communication style may also vary between social groups. Nevertheless, it is a useful guide for applying theory to practice. | 交际框架是识别关键言语交际特征的有用工具，但重要的是言语不要过于晦涩。显然，沟通方式会因为个人的地理位置、职业和生活方式而有所不同，不同社会群体之间的沟通方式也可能有所不同。尽管如此，它对理论应用于实践还是有很好的指导作用。 |
| Barriers to effective communication | 进行有效沟通的障碍 |
| There is a Southeast Asian proverb that says: ‘Misunderstandings don’t exist; only the failure to communicate exists.’ There is certainly a lot of truth in this. ‘The essence of effective cross-cultural communication has more to do with releasing the “right” response than with sending the ‘right’ messages’ (Hall and Hall, 1990: 4). Hall places communication at the heart of all cross-cultural interaction: ‘Culture is communication – it may be seen as a continuous process of communicating and reinforcing group norms.’ Communication involves transmitting messages (verbally or non-verbally) to another person, who decodes (that is, translates) these messages by giving them meaning. These messages may be sent by conscious intent or not and may include information about both the actual content of the message and the relationship between those involved in the communication process. The process is completed by coding, transmission, decoding and finally feedback. | 东南亚国家有一句谚语：“误解是不存在的，存在的只失败的沟通。”这肯定是有一定道理的。有效的跨文化交际的本质在于做出“正确”的回应，而不是发出“正确的”信息(霍尔，1990：4)。霍尔将沟通置于所有跨文化交际的核心：“文化就是沟通-它可以作为一个持续的沟通过程，并强化群体规范。”通信涉及将信息(口头或非口头)传递给另一个人，后者通过赋予信息含义来解码(即翻译)信息。这些信息可以通过有目的的发送，也可以不通过，并且还包括消息的实际内容和通信过程中所涉及的人与人之间关系的信息。这一过程通过编码、传输、解码和反馈来完成。 |
| However, misunderstanding often occurs in the transmission of the ‘message’ encoded by the sender and decoded by the receiver. ‘Noise’ or interference occurs along the way and the result can be distortion or misunderstanding which is shown in the feedback part of the loop, that is, in either the reply or the observed behaviour as a result of receiving the message. It may be dangerous to assume that others will necessarily decode our message in the way that we intended. It is therefore important to try to check how our message has been interpreted by the receiver. This is a typical sequence of events in which noise or interference can impact upon the correct delivery of the message sent. | 然而，在传输由发送方编码和接收方解码的“消息”时，常常会出现误解。在过程中发生“噪音”或干扰，其结果可能导致信息失真或误解，这种失真或误解显示在过程中的反馈部分，即在收到消息后的回复或观察到的行为中。假设别人一定会以我们想要的方式解码我们的信息，这可能是危险的。因此，重要的是检查接收者是如何理解我们的消息的。这是一个典型的事件序列，在这些事件中，噪音或干扰可能会影响消息的正确传递。 |
| The problem is that whatever our message, we can be sure that it may often become distorted as it travels across cultures. Accepting this, we should: | 问题是，无论传递的信息是什么，我们都可以肯定，在不同文化中传播时，它都可能会被扭曲。要接受这一点，我们应该： |
| be aware of the distinct possibility of distortion or misinterpretation;  understand how a message may, in fact, be misinterpreted;  modify our behaviour to account for this in order to be prepared to correct any misinterpretation and, if necessary, remedy the situation. | 意识到信息被歪曲或曲解的可能性；  弄清楚一条信息是如何被误解的；  改变我们的行为以说明这一点，以便准备纠正误解，并在必要时实施补救。 |
| Face-to face communication has the great advantage of providing instant feedback. In other forms of communication, particularly electronic communication, such as email, coding and decoding, problems occur when feedback is delayed. | 面对面交流具有即时反馈的巨大优势。在其他形式的通信中，特别是电子通信，当反馈延迟时就会出现问题，如电子邮件、编码和解码。 |
| When we wish to communicate internationally, we rarely see the whole context. The result is that we often have difficulty in fully understanding the situation. The outcomes are as follows: | 我们想要进行国际交流时，很少能看到整体情况，其结果就是我们很难了解全面。可能会面临以下情况： |
| we have to make decisions about how to behave on the information we have, which is often incomplete;  we choose to fill in or ignore contextual information in our attempts to make decisions;  we use our own already pre-programmed expectations to do this. | 如何利用已掌握的信息做出决定，然而这些信息可能是不完整的；  在尝试决策的过程中，选择填写或忽略上下文信息；  利用自己预先规划好的愿景来做到这一点。 |
| As a result, we often make mistakes in perception, interpretation and evaluation. | 因此，我们经常在认知、理解和评价方面犯错误。 |
| Ideally, communication takes place in a continuous feedback loop: I communicate, you respond, I reply and so on until the communication is complete. However, in international conversations, misunderstandings are frequently liable to occur. We fail to evaluate the message properly, the result being that we do not give it appropriate importance. | 理想情况下，通信是在一个反馈循环中进行的：我发送信息、你回应、我回复等等，直到交流完成为止。然而，在国际对话中，误解是很容易发生的。我们未能正确评估这一信息，其原因是没有给予它适当的重视。 |
| Ethnocentrism | 民族中心主义 |
| We tend to judge other cultures according to the beliefs, values and traditions of our own group or culture. We then categorize groups other than ours as bad, weak, immoral, stupid, crazy and so on. Ethnocentrism may be said to be almost universal. Members of nearly all the world’s cultures regard their own way of life as being ‘better’ than even closely related neighbours. We often ascribe generalized, unfounded and negative attributes to other cultures. Our reactions can be summarized as follows: | 我们更愿意根据自己群体或文化的信仰、价值观和传统来判断其他文化，将除自身以外的群体归类为不好的、软弱的、不道德的、愚蠢的、疯狂的等等。民族中心主义可以说是普遍存在的。世界上几乎所有文化的人们都认为自己的生活方式比近邻的“更好”，而且常常把大众化的、毫无根据和消极的属性归咎于其他文化。我们的反应可归纳如下： |
| Ignorance: we are often very ignorant of other people’s culture their history, religion, art, customs, values and so on.  Fear and anxiety: we are often afraid of novelty, embarrassment and conflict. We suffer anxiety and stress because we do not know what to do in certain situations.  Laziness: we are often lazy, sometimes for good reasons, such as time pressures. This makes us reluctant to learn and practise tolerance and understanding. We also often prefer to take the easy way out by assuming similarity rather than attempting to understand actual cultural differences. | 无知：对别的文化、历史、宗教、艺术、风俗、价值观等等都很无知。  恐惧和焦虑：经常害怕新奇、尴尬和冲突，承受焦虑和压力，因为不知道在那些情况下该做什么。  懒惰：经常会懒惰，有时有充分的理由，如时间压力，这使我们不愿意学习和实践，宽容和理解。也倾向于采取简单的方法，常常会假设情况是相似的，而不是试图理解实际中的文化差异。 |
| Our reactions to a cultural situation which differs from our own experience often follow the sequence given below: | 我们对不同于自身经历的文化背景的反应往往遵循以下顺序： |
| we observe what is happening;  we try to communicate;  we find it difficult to understand;  we interpret the situation according to our own limited knowledge, our own values and possibly limited experience;  we become judgmental and often in exasperation make our prejudices apparent. | 观察正在发生的事情；  尝试沟通；  发现这很难理解；  根据自己有限的知识、价值观和可能有限的经验来解释这种情况；  变得有判断力，并且经常在恼怒中使我们的偏见变得明显。 |
| Cultural diversity | 文化多样性 |
| Different cultures have different norms and expectations of behaviour in both formal and informal situations, for example, social interaction, meetings or negotiations. A lack of awareness and understanding of these differences can create misunderstandings and, in extreme cases, even offence. | 在正式和非正式情况下，不同的文化对行为有不同的规范和期望，例如社会交往、会议或谈判。对这些差异缺乏认识和理解可能会造成误解，在极端情况下甚至会造成冒犯。 |
| Assuming similarity with one’s own culture | 根据自身的文化背景假设相似性 |
| There is often a tendency to assume similarities between the foreign culture and one’s own, rather than understanding the differences. An example is the British and American perceptions that there are very few differences between their cultures, although in reality there are many subtle ways in which the two cultures differ, and this is only fully recognized when the two live and work in each other’s culture. | 人们倾向于认为外国文化与自己的文化有相似之处，而不愿意去理解它们的不同之处。例如，英国和美国人认为两种文化之间的差别很小，实际上两种文化之间有许多微妙的差异，只有他们在彼此的社会中生活和工作时，才能充分认识到这一点。 |
| Stereotyping | 刻板印象 |
| Stereotypes can be described as a group of beliefs and attitudes towards people who are members of another distinct group. People form pre-established expectations about how members of other groups are likely to behave and what they believe in. Experiences often do not fit into our preconceived categories and we are then faced with ambiguity. Our response is to try to force them into an inaccurate category, thus distorting our perception of reality, with the result that we feel insecure and uncertain. The danger is that categorizing can lead to stereotyping and we categorize people of other cultures in the simplest way possible. The end result is a tendency to often invest these categories with negative emotions because they constitute the unknown. Stereotyping provides a quick, simple way of classifying people, particularly those from other cultures, but it does not allow for variation and may be positive or negative. Stereotypes are usually harmless if used only as a general rule of thumb, but can be hurtful, dangerous and racist if taken to be the whole truth about another group of people. This is because all stereotypes contain value judgments. They are not based on personal experience but are often acquired from the media or the prejudices inherent in our own social group. For example, racial stereotypes reflect racial prejudices and when these are repeated in the media, there is the danger that they may become perpetuated and institutionalized. Another example is the way in which people are stereotyped or pigeon-holed due to their accent, dialect, physical appearance or social class and background. The result is the forming of often inaccurate opinions that have little factual basis and are grossly over-simplified. The socialization of people into particular culture can give rise to distinct cultural values and associated perceptions, for example, views on poverty, immigrants, standards of economic development and so on. Our own group loyalty often encourages us to believe that our group is ‘better’ and more important than other groups. | 刻板印象可以描述为对另一群体的人的一组信念和态度。人们对其他群体成员的行为方式和信仰形成了预先设定的模式。经验往往不适合先入为主的范畴，然后就会面临着模棱两可的情况。我们的对策是试图迫使他们进入一个不恰当的类别，从而扭曲对现实的认识，使我们感到不安全和不确定。其危险在于，分类会导致刻板印象，而我们用最简单的方式对其他文化的人进行分类。最终会导致一种倾向，这种倾向往往会在这些类别中掺杂负面情绪，因为他们产生了未知的因素。刻板印象提供了一种快速、简单的方法来对人进行分类，特别是那些来自其他文化的人，但它不允许发生变化，这可能是积极的，也可能是消极的。如果只是作为一般的经验法则，它通常是无害的，但如果被视为一种关于另一群人的全部真相就可能是有害的，危险的和充满种族主义的，这是因为所有的刻板印象都包含价值判断。它们不是基于个人经验，而是从媒体或我们社会群体固有的偏见中获得的。例如，种族刻板印象反映了种族偏见，当这些偏见在社会中反复出现时，就有可能使其永久化和制度化。另一个例子是人们由于口音、方言、外貌或社会阶层和背景而刻板化或成鸽窝的方式，其结果就会形成不准确的观点，这些观点缺乏事实依据，而且过于简单。人们融入特定文化的社会会产生不同的文化价值观和相关的观念，例如对贫穷、移民、经济发展标准等的看法。团队意识会让我们相信自己的团队比其他的“更好”、更重要。 |
| Although national barriers are disappearing as a result of globalization and the Internet, national stereotyping persists. A moderate amount of stereotyping is inevitable, acceptable and at times even humorous, but displays of deep ignorance which cause offence are matters of concern. There is therefore a need for objective and informed knowledge about other cultures. | 虽然在全球化和互联网的作用下，国家之间障碍正在消失，但各个国家的刻板印象依然存在。适当的刻板印象是不可避免的，是可以接受的，有时甚至是幽默的，但表现出无知而冒犯他人是值得关注的问题。因此，需要客观和准确地了解其他文化。 |
| Common stereotypical categories may be labelled in terms of, for example, race, age, gender, social class and dress. The danger lies in the speed and intensity of these generalizations and assumptions about other people, which are usually based on very thin evidence and knowledge. Stereotyping can take two different forms: | 常见的刻板印象可按种族、年龄、性别、社会阶层和衣着等方面加以区分。其危险在于对他人的这些概括和假设的速度和强度，而这些假设通常是建立在非常薄弱的证据和知识基础上的。刻板印象可以采取两种不同的形式： |
| traits that we admire – ambition, modesty, cleverness, bravery;  traits that we deplore or dislike – laziness, stupidity, lack of ambition. | 敬佩的品质-雄心、谦虚、聪明、勇敢；  痛惜或不喜欢的特征-懒惰、愚蠢、缺乏雄心。 |
| However, there is a place for stereotypes, as our brain tries to sort into categories, and stereotypes become initially useful pigeon-holes until we learn more about other people and realize that within any group there are large individual differences. Stereotypes also play their part in providing a basis for possible further closer investigation. | 然而，当大脑尝试分类的时候，刻板印象也有了一席之地，而它变成了最初有用的鸽子窝，直到我们更多地了解其他人，并意识到在任何群体中都有很大的个体差异。除此之外，刻板印象也在为进一步的查证提供了基础。 |
| Perception | 认知 |
| Perception lies at the very heart of cross-cultural communication. We all tend to categorize our experiences in order to make sense of the world we live in. The problem is that when we encounter a new world we are not familiar with, we are faced with ambiguity, which in turn causes insecurity. Faced with insecurity, our natural tendency is to fall back on our own norms and values and perceive the person we are dealing with as alien and even hostile. Our negative emotions come to the fore and we stereotype the person we are dealing with, and these stereotypes are frequently negative. We assume quite incorrectly that we all think about and perceive the world in basically the same way. We have a tendency to see things not as they are but as we are. | 认知是跨文化交际的核心。我们都喜欢对自己的经历进行分类，以便了解我们所生活的世界。问题是，我们遇到一个不熟悉的新世界时，就会面临模棱两可的情况，这反过来又会造成威胁。面对威胁，我们的自然反应是依赖自己的准则和价值观，认为我们所面对的人是外国人，甚至是敌对的人。负面情绪浮出水面时，我们对与之打交道的人就会形成刻板印象，而这些刻板印象是消极的。这时会完全错误地认为，我们对世界的思考和认识基本上是一样的。我们会产生一种倾向，不是看事物的本来面目，而是看我们的本来面目。 |
| Differences in culture are very often because of differences in perception. The problem is that when we communicate internationally, we often misunderstand the total context. We make mistakes in perception and we see things negatively that the speaker in his or her environment would consider totally non-confrontational. A good example is direct and indirect criticism. In China, Japan and, to a lesser extent, South Korea, it is important not to criticize anyone directly in order to save the ‘face’ of the person being criticized. The potential for communication failure is therefore greatly increased when the sender and receiver do not share the same cultural perceptions. We often assume other people experience the same physical, intellectual and emotional reactions as we do. We believe that what is pleasing or distasteful to us is pleasing or distasteful to others. This is clearly not the case in reality. We therefore need to understand why this is so and at least to recognize our differences of perception. Some examples of attitudes regarding perception are as follows: | 文化的差异往往是由认知上的差异造成的。问题是，在国际上交流时，我们常常会误解整个情况。在认知上犯了错误，看到的东西是负面的，认为说话人在他或她的环境中会认为这些东西是完全非对抗性的。直接和间接的批评就是一个很好的例子。在中国、日本和韩国，为了保全被批评人的“面子”，不直接批评任何人是很重要的。因此，当信息发送者和接收者具有不同的文化观念时，交流失败的可能性就会大大上升。我们经常会假设其他人和自己一样，在身体、智力和情感上都会有同样的反应，我们并且认为，使我们高兴或不愉快的事，就会使别人高兴或不愉快。这显然不符合现实情况。因此，我们需要理解为什么会出现这种情况，至少要认识到在认知上的不同之处。关于认知态度的一些例子如下： |
| ‘Abroad is unutterably bloody and foreigners are fiends’ (Nancy Mitford, 1945).  ‘Everybody has the right to pronounce foreign names as he chooses’ (Winston Churchill).  ‘What is true on one side of the Pyrenees is not on the other’ (Blaise Pascal, seventeeth-century French philosopher). | “国外血淋淋，外国人是恶魔”(南希·米特福德，1945年)。  “每个人都有权自己选择外国名字的发音”(温斯顿·丘吉尔)。  比利牛斯山脉一边的真理不在另一边“(17世纪法国哲学家布莱斯·帕斯卡)。 |
| Whenever we go to live and work internationally, we all begin our time abroad with certain preconceived ideas, attitudes and prejudices. These are rooted in our experiences and our culture, and, as we have seen, they are coloured and often reinforced by what we read and are told. We look at the world around us through the filter of our own values, prejudices and the stereotypes we have built up. The problems occur when we meet other people in other cultures who look at the same facts but come up with a different view. We may find this uncomfortable, even challenging, and perhaps at first sight somewhat intimidating. Other people’s views may well be different but not necessarily wrong. If we are to understand their world, we need to understand their perceptions, including their perceived view of us in our culture. | 每当在国际上生活和工作时，我们都以某些先入为主的思想、态度和偏见开始国外的生活。这些都植根于我们生活的经历和文化，正如我们所看到的一样，他们是多姿多彩的，并被我们看到的听到的加强了。我们通过改变自己的价值观、偏见和之前建立起来的刻板印象去看待周围的世界。遇到具有其他文化背景的人，这些问题就会出现。虽然事实都是一样的，但提出的观点不同。这可能会让人有点不舒服，甚至有些挑战性，乍一看还有点吓人。而其他人的观点很可能不同，但不一定是错误的。如果我们要了解他们的世界，就需要了解他们的认知，包括他们在我们的文化中对我们的看法。 |
| Perception can often play tricks on us as things are not always as they seem. Perception is usually selective and culture-driven, and works on differences rather than similarities. Our perception of another culture is relative and comes from our own set of values in our own culture. Perception is, in fact, our reality; the ‘facts’ are almost irrelevant until we really understand the other culture. | 认知常常会欺骗大家，因为事情并不总是像看上去的那样。认知具有选择性和文化驱动性，作用于差异而不是相似之处。我们对另一种文化的看法是相对的，来自于我们自己文化中的一套价值观。事实上，认知是我们的现实；在我们真正理解另一种文化之前，“事实”几乎是无关紧要的。 |
| The problem is often that, despite all our best efforts to suspend our judgment as we have been taught to do and to avoid stereotyping and be tolerant to differences in other cultures, when we are under pressure and stressed, we often revert to type and reveal our prejudices. | 往往问题是，尽管我们尽了最大努力，按照我们所了解的做法，停止我们的判断，避免刻板印象，接受其他文化中的差异，但当我们受到压力和压迫时，又会重蹈覆辙，暴露我们原有的偏见。 |
| To overcome our perceptions of others, we need to recognize that other people are not better or worse, just different. To deal with others successfully and to control our own feelings when faced with ambiguity or insecurity, we need to do three things: | 为了克服对他人的看法，我们需要认识到别人并不比自己更好或是更坏，只是不同而已。当面对模棱两可或威胁的时候，为了成功地与他人打交道，并控制自己的情绪，我们需要做三件事： |
| Accept difference: we should accept that others are different from us.  Recognize ignorance: we should recognize that we do not know precisely how others differ from us. We choose to fill in or ignore contextual information in attempting to make decisions and use our own pre- programmed cultural bias.  Take responsibility: we should accept responsibility for our feelings and eactions when dealing with others. | 接受不同：应该接受别人与自己不同的事实。  认识到无知：应该认识到，我们并不确切地知道别人与自己有什么不同。在做出决定时，选择填写或忽略背景信息，并保留自己预先设定的文化偏见。  承担责任：在与他人打交道时，应该为自己的感情和行为承担责任。 |
| One useful procedure for helping us to do this is to take the following fivesteps: | 一个有用的程序可以帮助我们做到这一点，就是采取以下五个步骤： |
| STOP: in situations of ambiguity, our natural tendency is to speed up and extricate ourselves from the uncomfortable situation. In fact, we need to do the opposite, that is, slow down and reflect.  LOOK AND LISTEN: look at the people and listen to how they speak. What does this tell you about their style and manner?  FEEL: feel the atmosphere. Is it friendly, hostile or neutral?  DON’T ASSUME: making assumptions is the most natural thing in the world, but can be the most dangerous.  ASK: if you think something may be wrong, ask politely if there is any thing you can do. This will not cause offence; in fact, people will be pleased that you are showing an interest (Tomalin and Nicks, 2010). | 停止：在模棱两可的情况下，我们的正常反应是加快速度，从难受的情形中解脱出来。事实上，我们要做的事情刚好相反，那就是放慢脚步，进行反思。  看和听：观察别人，听他们是怎么说话的。这能告诉你别人的风格和态度吗？  感受：感受气氛。它是友好的，敌对的还是中立的？  不要假设：做出假设是世界上最正常的事情，但也可能是最危险的。  问：如果你认为有什么不对劲的地方，礼貌地问一句有没有什么是你能做的。这不会造成冒犯；事实上，人们会对你表现出的兴趣感到高兴(托玛琳和尼克斯，2010)。 |
| Example  Mr Soto, a senior Japanese manager, was attending a presentation by a British company in Tokyo on its plans to open a large retail outlet there. The presenter, Mr Williams, spoke in English and included a number of jokes and what he thought were funny anecdotes about the culture shock he had encountered on his first visit to Japan. He noticed Mr Soto was not smiling, but sat straight upright with his arms tightly folded across his chest, a sure sign that the listener did not like what was going on. As soon as he had the opportunity, he asked Mr Soto whether everything was OK. Mr Soto looked uncomfortable and said he didn’t understand English jokes. No doubt he was also surprised at Mr Williams’ self-deprecating approach. | 举例。  索托先生是一名日本高级经理，他当时正在东京参加一家英国公司的陈述报告，这个报告是关于这家公司在东京开设一家大型零售店的计划。主持人威廉姆斯用英语讲了几个笑话，并讲述了他第一次访问日本时所遭遇的文化冲击，他认为这些都是有趣的故事。他注意到索托先生并没有微笑，而是笔直地坐着，双臂紧紧地交叉在胸前，这无疑表明了他不是特别喜欢这些故事。他找机会问索托是不是有什么不妥，因为索托先生看上去很不舒服。索托说他听不懂英语笑话。毫无疑问，他对威廉姆斯的自嘲行为也感到有些惊讶。 |
| During the coffee break, having realized his approach was not working, Mr Williams resolved to continue the next stage of his presentation in a more formal manner. He had, of course, followed the STAR approach. | 在茶歇期间，威廉姆斯意识到他的方法可能并不奏效，他决定以一种更正式的方式继续下一阶段的演讲。当然，他遵循了“明星”的方式。 |
| How then can we reduce these barriers to effective cross-cultural communication?: | 那么，我们如何才能减少这些障碍，进行有效的跨文化交际呢？ |
| We can develop our listening skills. This will help us to avoid jumping to conclusions when we only hear ‘words’ rather than their intrinsic meaning. We should check our perceptions about what others say and do, realizing that our own perceptions tend to be rooted in our value system. | 我们可以锻炼听力技巧。如果只听到“词”义而不是其内在含义时，这将会帮助我们避免仓促的得出结论。我们应该审视自己对他人言行的认知，意识到自己的观念往往是植根于我们的价值体系。 |
| We need to seek feedback to check whether other people understand our message. This may be difficult, for example, in many Asian cultures, where it is considered impolite to say ‘no’ or to disagree.  We need at times to take risks in order to open up channels of communication. | 我们需要寻求反馈来检查别人是否正确接收到我们的信息。例如，在许多亚洲文化中，说“不”或不同意都认为是不礼貌的。  为了打开沟通渠道，我们有时需要冒险。 |
| Summary | 总结 |
| The study of cross-cultural communication is influenced by anthropology, linguistics, philosophy and psychology.  The key influences are the study of semiotics, the study of signs and the relationship between language and thought.  Culture can be divided into implicit and explicit culture.  The basic obstacles to cross-cultural communication are ethnocentrism, ignorance, fear and laziness.  Perception is reality – it is selective and culture-driven. We should check  our perceptions about what others say and do and realize our own perceptions tend to be rooted in our value systems.  Our cross-cultural effectiveness is influenced by our own individual personality, our national characteristics, our corporate culture and our professional training.  We can reduce the barriers to effective cross-cultural communication by developing our listening skills to help us avoid jumping to conclusions when we only ‘hear’ words rather than their intrinsic meaning.  We can perhaps best summarize by formulating three basic rules to help us understand the importance of cross-cultural communication: | 跨文化交际的研究与人类学，语言学，哲学和心理学有关。  关键的是符号学的研究，符号的研究以及语言和思想之间的关系。  文化可以分为内隐文化和外显文化。  跨文化交流的基本障碍是种族中心主义，无知，恐惧和懒惰。  认知就是现实—它是选择性的，文化驱动的。我们应该审视自己对其他人所说和所做的事情的看法以及我们自己的观念往往植根于自己的价值体系。  跨文化交际的效果受到个人性格特征，民族特色，企业文化和专业技能的影响。  我们可以通过提升听力技巧来减少有效的跨文化交流的障碍，以帮助我们避免在只听到“词义”而不是其内在含义时就得出结论。  我们可以制定三个基本规则来帮助大家了解跨文化交际的重要性，总结如下： |
| We should accept that others are different from us.  We should accept that we do not know precisely how others differ from us.  We should accept responsibility for our feelings and reactions when dealing with people from other cultures. | 接受别人与我们的不同。  接受自己与其他人不同的事实，并且你还不知道为何不同。  在与其他文化背景的人打交道时，应该对自己的感受和反应承担责任。 |
| In addition, we should remember that linguistic fluency does not necessarilyequal conceptual fluency. | 另外，我们应该记住，语言流畅性与概念流畅性并不一定是对等的。 |

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