**P21 generalizations**

When people from other cultures declare that all Americans have tattoos, listen to hip-hop, and eat mostly fast food, they are generalizing. When Americans conclude that Oktoberfest shows that the Germans like beer and sausage, they are generalizing. And when people say that the Irish are usually short tempered, Mexicans are normally late for meetings, and Asians seem to be good at math, they are generalizing. When someone proclaims that California wine is better than that from France or Australia, they are also generalizing. These examples are representative of an endless number of cultural generalizations people use when talking about other groups. When we generalize, we are allowing a few instances to represent an entire class of events, people, or experiences. It is easy to fall into the trap of employing generalizations, as they are easy to arrive at. For example, think how easy it is to make a decision about another culture if, after meeting several international students from India, you concluded that everyone in India spoke English. These sorts of cultural generalizations are popular because they are casy to create, as they rely on limited samples. In addi-tion, when repeated with enough regularity, they become shorthand to represent an entire collection of people, events, or things. As you might expect, the study of intercultural communication, which implies learning about other people and their cul tures, is the perfect arena to misuse generalizations, as it is tempting to generalize about an entire collectivity of people when discussing their qualities and "typical" behaviors.

Generalizations are based on limited data and are then applied to a larger popula-tion. In intercultural communication, this means ascribing characteristics to a larger group of people based on attributes displayed by a smaller group. Stereotypes differ from generalizations in that they may not be based solely on conjecture and usually appeal to the audience's positive or negative emotions. For example, "All Asian students make good grades" is a stereotype. A generalization would be, "Records indicate that Asian students are likely to make good grades."

Although generalizing can be a problem when studying intercultural communica-tion, certain precautions can be taken (as we have endeavored to do in this book) to minimize the misleading effects of generalizing. First, cultural generalizations must be viewed as approximations, not as absolute representations. Your personal experiences have taught you that people often do not follow the prescribed and accepted modes of cultural behavior. You may read about social conformity as a trait of the Japanese peo-ple, but while in Tokyo, you see an elderly woman with green hair and a group of young men wearing hip-hop clothes. In instances such as these, remember the admonition of the English writer Robert Burton: "No rule is so general, which admits not some exception."

Second, when you do make generalizations, they should deal with the primary values and behaviors of a particular culture. It is these core values and learned behaviors that occur with enough regularity and over a long enough period of time that tend to correctly identify the members of a particular culture. If you examine the dominant culture of the United States, you will have little trouble noticing the importance placed on individualism in everything from dress to outward behavior. In the same manner, you could begin to get insight into the different gender roles in Saudi Arabia by noticing how few women drive cars, hold public office, or appear in public in Western attire. What you will notice about these two examples, although there might be exceptions, is that the culturally instilled behaviors in both are easily recognizable. You can see a somewhat consistent pattern in something as simple as greeting behaviors. For example, in Mexico, friends usually embrace; in India, people bow; and in the United States, people typically shake hands. These kinds of behaviors are recognizable because of their consistency over an extended period, usually involv-

ing generation after generation.

Third, when employing generalizations, try to use those that can be supported by a variety of sources. Insufficient and/or limited samples often produce unwarranted con-clusions. While reading this book, you will notice that we have used hundreds of reliable references to validate many of our conclusions. This sort of "research" is especially useful when seeking to substantiate a generalization concerning a culture where one's fund of knowledge might be limited.

Finally, conclusions and statements about cultures should be qualified so that they appear not as absolutes but only as cautious generalizations. For example, although this is only the first chapter of the book, you might have noticed how frequently we have used words such as "often" or "usually" to avoid speaking in unconditional terms. Coles adds to our list of qualifying terms, suggesting phrases such as "on aver-age," "more likely," and "tend to" as a way to moderate generalization. These qualifiers facilitate thinking and talking about other cultures without implying that every member of the group is exactly alike. We also add that the validity of the generalization often shifts from culture to culture. That is, if the culture is relatively homogeneous, such as that of Japan or Korea, references to group characteristics tend to be more accurate. However, heterogeneous cultures, such as that of the United States, are far more difficult to generalize about because of the variety of backgrounds, relicions, and ethnic groups and the importance placed on each person's individuality.

当其他文化的人宣称所有美国人都有纹身、听嘻哈音乐并且大多吃快餐时，他们是在泛化。当美国人得出十月啤酒节表明德国人喜欢啤酒和香肠的结论时，他们也是在泛化。当人们说爱尔兰人通常脾气暴躁，墨西哥人通常会迟到开会，亚洲人似乎擅长数学时，他们也是在泛化。当有人宣称加州的葡萄酒比法国或澳大利亚的更好时，他们也在泛化。这些例子代表了人们在谈论其他群体时使用的无数文化泛化。当我们泛化时，我们允许少数实例代表整个事件、人群或经历类别。很容易陷入使用泛化的陷阱，因为它们很容易得出。例如，想象一下，如果在与几个来自印度的国际学生见面后，你得出了所有印度人都会说英语的结论，那么对另一个文化做出决定就变得很容易。这些文化泛化很受欢迎，因为它们很容易制造出来，因为它们依赖于有限的样本。此外，当足够频繁地重复这些泛化时，它们就变成了代表整个人群、事件或事物的简化形式。正如你所预料的，跨文化交流的研究，即学习其他人和他们的文化，是滥用泛化的理想领域，因为在讨论他们的特性和“典型”行为时，很容易对整个人群进行泛化。

泛化是基于有限数据的，然后应用于更大的群体。在跨文化交流中，这意味着根据较小群体展示的属性将特征归因于更大群体的人。刻板印象与泛化不同之处在于它们可能不仅仅基于推测，通常吸引听众的积极或消极情绪。例如，“所有亚洲学生成绩都很好”就是一个刻板印象。一个泛化可能是，“记录显示亚洲学生可能会取得好成绩。”

尽管在研究跨文化交流时泛化可能会成为问题，但可以采取一些预防措施（正如我们在本书中所努力做的）。首先，文化泛化必须被视为近似值，而不是绝对代表。你的个人经验告诉你，人们经常不遵循规定和公认的文化行为方式。你可能读到社会一致性是日本人的一个特征，但在东京，你可能看到一位头发绿色的老妇人和一群穿着嘻哈服装的年轻人。在这类情况下，记住英国作家罗伯特·伯顿的忠告：“没有哪条规则是如此普遍的，它不允许一些例外。”

其次，当你做出泛化时，它们应该涉及特定文化的主要价值观和行为。正是这些核心价值观和学到的行为，以足够的频率和足够长的时间发生，才能正确识别出特定文化的成员。如果你审视一下美国的主流文化，你会很容易注意到在从穿着到外在行为的方方面面都给个人主义赋予了重要意义。同样，你可以通过注意到很少女性开车、担任公职或穿着西方服装出现在公共场合的情况，开始洞察沙特阿拉伯的不同性别角色。关于这两个例子，你会注意到，尽管可能有例外，但这两者中的文化灌输的行为是很容易被认出的。你可以看到一种相对一致的模式，比如问候行为。例如，在墨西哥，朋友通常拥抱；在印度，人们鞠躬；在美国，人们通常握手。这些行为之所以能被认出，是因为它们在长时间内的一致性，通常是代代相传的。

第三，当使用泛化时，尽量使用那些可以通过各种来源支持的泛化。不足和/或有限的样本往往会产生不合理的结论。在阅读本书时，你会注意到我们使用了数百个可靠的参考文献来验证我们许多结论。这种“研究”在寻求证实对文化的泛化时特别有用，尤其是当一个人对某个文化的了解可能有限时。

最后，关于文化的结论和陈述应该有所保留，以便它们不显得绝对，而只是谨慎的泛化。例如，尽管这只是本书的第一章，但你可能已经注意到我们经常使用“通常”或“经常”等词来避

**P22 objectivity**

**P22 ethnocentrism**

Our next consideration involves the issue of objectivity, one of those concepts that is easier to talk about than to acquire. The very definition of objectivity-"Not influenced by personal feelings, interpretations, or prejudice; based on facts; unbiased: an objective opinion"46--should highlight the difficulty of trying to communicate with other people while suspending personal judgment. The problem, of course, is complicated when engaging in intercultural communication because you approach and respond to other cultures from the perspective of your own culture-and often, consciously or unconsciously, it is difficult to be objective when observing or experienc ing the actions of other cultures. The habit of overemphasizing one's own culture as a template for assessing other cultures is called ethnocentrism. More specifically, as Ferraro and Andreatta note, ethnocentrism is "the belief that one's culture is superior to all other's."\*? Notice in the following brief examples how ethnocentrism and a lack of objectivity operate: An American might consider a Chinese tour group rude because they talk loudly or believe the Japanese strange because they do not wear shoes inside their homes.

As evidenced by the above, being objective is no simple assignment. For exam-ple, it is difficult, if not impossible, to see and to give meaning to words and behaviors unfamiliar to you. How, for example, do you make sense of someone's silence if you come from a culture that does not value silence? You might make the mistake of thinking, "How could someone be so insensitive as to be silent at a time like this?" Someone from an indirect culture might avoid a direct refusal of your proposal by saying, "I'd like to study that," but never get back to you. You might deem the person inconsiderate or even deceitful for not providing an honest answer. In both these scenarios, a lack of objectivity can impede intercultural communication.

Objectivity also requires that you approach each new situation with an open mind and avoid being judgmental. To reject someone simply for having a different skin color, living in a different country, espousing a dissimilar worldview, or speaking English with an accent diminishes the person and keeps you from having new cultural experiences. Objectivity promotes learning to interact and value distinct groups of people regardless of their culture, race, ethnicity, religion, country, or gender.

我们接下来要考虑的是客观性问题，这是一个比较容易谈论但却难以获得的概念之一。客观性的定义是“不受个人感情、解释或偏见的影响；基于事实；公正的：客观的观点”，这应该突显了在暂停个人判断力的情况下与其他人交流的困难。当从自己文化的角度接触和回应其他文化时，问题当然变得更加复杂，因为在观察或体验其他文化的行为时，无论是有意识还是无意识地保持客观性都很困难。过分强调自己的文化作为评估其他文化的模板的习惯被称为种族中心主义。更具体地说，正如费拉罗和安德里塔指出的，种族中心主义是“认为自己的文化优于其他所有文化的信念。”请注意以下简要例子中种族中心主义和缺乏客观性是如何运作的：一个美国人可能会认为中国游客团很粗鲁，因为他们大声喧哗，或者认为日本人很奇怪，因为他们在家里不穿鞋。

正如上面所证明的，做到客观并不是一项简单的任务。例如，对于你不熟悉的词语和行为，要看到并赋予意义是困难的，甚至是不可能的。例如，如果你来自一个不重视沉默的文化，你如何理解某人的沉默呢？你可能会犯一个错误，认为：“在这样的时候，怎么会有人这么不敏感地保持沉默呢？”来自间接文化的人可能会通过说“我想研究一下”，但却没有回复你来避免直接拒绝你的提议。你可能会认为这个人不体贴，甚至是不诚实的，因为他没有给出诚实的答复。在这两种情况下，缺乏客观性可能会阻碍跨文化交流。

客观性还要求你以开放的心态对待每一个新的情况，并避免偏见。仅仅因为某人皮肤颜色不同、住在不同的国家、持有不同的世界观或带有口音说英语而拒绝接纳他是对他人的贬低，也会阻止你获得新的文化体验。客观性促进了与不同文化、种族、民族、宗教、国家或性别的人进行互动和尊重的学习。

**p34 human communication**

In a class discussion on definitions of communication, a student once offered a very clever response when asked, "What is communication?" She answered, "I know communication when I see it, but there is too much going on to describe it." Perhaps this is the reason the English statesman Benjamin Disraeli once wrote, "I hate definitions." While definitions are necessary (they help establish boundaries), finding a single deft-nition for the word "communication" can be troublesome. For example, nearly forty years ago Dance and Larson perused the literature on communication and found 126 definitions of the word. Since then, because the word "communication" is abstract, countless other definitions have been added to their list. If you type the words "definition of communication" into a search engine on the Internet, you will find thousands of attempts at defining this word. Infante, Racer, and Womack offer an excellent summary of why a single definition is difficult to pin down:

Definitions differ on such matters as whether communication has occurred if a source did not intend to send a message, whether communication is a linear process (a source sending a message in a channel to a receiver who then reacts), or whether a transactional perspective is more accurate (emphasizing the relationships between people as they constantly influence one another). Another factor in the lack of agreement on definitions is that the study of communication is not a precise science.

The above critique, however, fails to list the complexities associated with the addition of digital-mediated communication such as television, cell phones, tablets, computers, and the like.

One characteristic that nearly all definitions have in common is that they attempt to stake out the territory that is most germane to the creator of the definition. That specific characteristic applies to our attempt at defining communication.

For us, human communication is a dynamic process in which people attempt to share their thoughts with other people through the use of symbols in particular settings.

在一个关于沟通定义的课堂讨论中，一位学生曾在被问到“什么是沟通？”时给出了一个非常巧妙的回答。她回答说：“我知道什么是沟通，但要描述它太多了。”也许这就是英国政治家本杰明·迪斯雷利曾经写道“我讨厌定义”的原因。尽管定义是必要的（它们有助于建立界限），但找到一个适用于“沟通”这个词的单一定义可能会有问题。例如，将近四十年前，丹斯和拉森查阅了有关沟通的文献，找到了126个关于这个词的定义。此后，由于“沟通”这个词是抽象的，无数其他定义已被添加到他们的列表中。如果你在互联网的搜索引擎中键入“沟通的定义”，你会发现成千上万的定义尝试。因法特、瑞塞和沃马克提供了一个关于为什么单一定义难以确定的优秀总结：

关于沟通是否发生在发送方没有意图发送消息的情况下，沟通是否是一个线性过程（发送方通过一个通道发送消息给接收方，然后接收方做出反应），或者交易视角更准确（强调人们之间关系的不断相互影响）等事项，定义不同。对定义缺乏一致性的另一个因素是，沟通的研究并不是一门精确的科学。

然而，上述批评未列出与数字媒介通信的增加（如电视、手机、平板电脑、计算机等）相关的复杂性。

几乎所有定义都具有一个共同点，即它们试图划定对于定义创建者最相关的领域。这个特定的特征适用于我们对沟通的定义尝试。

对我们来说，人类沟通是一个动态过程，人们试图通过在特定环境中使用符号与其他人分享他们的思想。

**P36 symbol**

You will recall that our definition of communication mentioned the importance of symbols to human interaction. Earlier, we alluded to the truism that there is no direct mental connection between people. Of course, this means that you cannot directly access the internal thoughts and feelings of other human beings; you can only infer what they are experiencing by what you see and hear. Those inferences are drawn from the symbols people produce. In human communication, a symbol is an expression that stands for or represents something else. Although those symbols may be spontaneous and nonintentional (someone sneezes, and you infer they have a cold) or intentional (someone tells you they have a cold), both involve your attaching meaning to a symbolic event generated by another person. In many ways, this act of attaching meaning to symbols is at the core of human communication. Other animals may engage in some form of communication and even make use of some symbols, but none has the unique communication capabilities found among humans. Through millions of years of physical evolution and thousands of years of cultural development, humans are able to generate, receive, store, and manipulate symbols. This sophisticated system allows people to use symbols be they sounds, marks on paper, letters on the screen of a cell phone, sculptures, Braille, gestures, or paintings--to represent something else. Reflect for a moment on the wonderful gift you have that allows you to hear the words "The kittens look like cotton balls," and, like magic, you have an image in your head. Because the image you conjure up for "kittens" and "cotton balls" is inside of you, it is essential to remember that each person "defines" those words and phrases from his or her own cultural perspective. Therefore, it is always important to keep in mind that

"Language symbols are no more consistent or precise than the experience, values, and belief systems of the people using them."

In terms of intercultural communication, it is important to keep in mind the fact that the symbols you use are discretionary and subjective. There is no innate connection between the symbols and their referents. The relationships are arbitrary and usually shift from culture to culture. In short, although all cultures use symbols, they usually assign their own meanings to them. Not only do Spanish speakers say perro for "dog," but the mental image they form when they hear the sound is probably quite different from the one Mandarin Chinese speakers form when they hear gou, their word for "dog." In addition to having different meanings for symbols, cultures also use these symbols for different purposes. Because symbols are at the core of communication, we examine them throughout this book. For now, remember that symbols, by virtue of their standing for something else, give you an opportunity to share your personal realities. So important is the notion of symbols to the study of intercultural communication that later in this chapter (and again in Chapters 6 and 7), we will return to the topic of symbols.

你会记得我们对沟通的定义提到了符号对人类互动的重要性。之前，我们提到了一个至理名言，即人与人之间没有直接的心灵联系。当然，这意味着你无法直接访问其他人的内心思想和感受；你只能通过你看到和听到的来推断他们正在经历什么。这些推断来自人们产生的符号。在人类沟通中，符号是一种表示或代表其他东西的表达。尽管这些符号可能是自发和非有意的（有人打喷嚏，你推断他们感冒了），或者是有意的（有人告诉你他们感冒了），但都涉及到你将意义附加到另一个人产生的符号事件上。在许多方面，将意义附加到符号上的这种行为是人类沟通的核心。其他动物可能会进行某种形式的沟通，甚至使用一些符号，但没有一个像人类那样具有独特的沟通能力。通过数百万年的生物进化和数千年的文化发展，人类能够产生、接收、储存和操纵符号。这种复杂的系统使人们能够使用各种符号，无论是声音、纸上的标记、手机屏幕上的字母、雕塑、盲文、手势还是绘画，来代表其他事物。稍微反思一下你拥有的奇妙礼物，它让你听到“小猫看起来像棉花球”，然后像魔术一样，你就在脑海中有了一个形象。因为你对“小猫”和“棉花球”的形象是内在的，所以要记住，每个人都会从自己的文化视角“定义”这些词语和短语。因此，始终牢记：

“语言符号的一致性或准确性不会比使用它们的人的经验、价值观和信仰体系更强。”

在跨文化交流方面，重要的是要记住你使用的符号是任意的和主观的。符号与其指示物之间没有内在的联系。这种关系是任意的，通常会从一种文化转变到另一种文化。简而言之，尽管所有文化都使用符号，但它们通常会为这些符号赋予自己的含义。西班牙语者不仅会用perro来表示“狗”，而且当他们听到这个声音时形成的心理形象可能与中文普通话者听到gou时形成的心理形象完全不同。除了对符号有不同的含义外，文化还会将这些符号用于不同的目的。由于符号是沟通的核心，我们在本书中全面探讨它们。目前，请记住，由于它们代表其他事物，符号给了你分享个人现实的机会。符号对跨文化交流研究的重要性是如此之高，以至于在本章后面（以及第六章和第七章中），我们将再次回到符号这个主题上。

**p45 culture**

The preceding discussion on the topic of culture should enable you to see that culture is ubiquitous and complex. It is also difficult to define. As Harrison and Huntington note,

"The term 'culture,' of course, has had multiple meanings in different disciplines and different contexts."? These meanings "range from complex and fancy definitions to simple ones such as 'culture is the programming of the mind' or 'culture is the human-made part of the environment.\*"18 The media also use the word to portray aspects of individual sophistication, such as classical music, fine art, or the appreciation of exceptional food and wine. You also hear the words "popular culture" when people discuss current trends within the culture. But these movements in fashion and style only demonstrate that cultures are always changing. We are concerned with more enduring aspects of culture and with a definition that reveals how culture and communication are linked. One definition that meets our needs is advanced by Triandis:

Culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place.

We prefer this definition because it highlights the essential features of culture.

First, specifying that it is "human-made clarifies that culture is concerned with nonbiological parts of human life. This distinction allows for explanations of behavior that must be learned while at the same time it eliminates (at least from our study) innate acts that are not learned (such as eating, sleeping, crying, speech mechanisms, and fear). Second, the definition includes what can be termed "subjective" elements of culture-such concepts as values, beliefs, attitudes, norms, and foundational beha-viors. Think for a moment of all the subjective cultural beliefs and values you hold that influence your interpretation of the world. Your views about the national flag, work, immigration, freedom, aging, ethics, dress, property rights, etiquette, healing and health, death and mourning, play, law, individualism, magic and superstition, modesty, sexual taboos, status differentiation, courtship, formality and informality, and bodily adornment are all part of your cultural membership. Finally, the definition also calls attention to the importance of language as a symbol system that allows culture to be transmitted and shared. This means that a collection of people has established not only a set of symbols but also rules for using those symbols.

前面关于文化主题的讨论应该使你能够看到文化是无处不在且复杂的。它也很难定义。正如哈里森和亨廷顿所指出的那样，“‘文化’这个词，在不同的学科和不同的背景下，当然有着多重含义。”这些含义“从复杂繁琐的定义到简单的，如‘文化是思想的编程’或‘文化是人类制造的环境的一部分’。”媒体也使用这个词来描绘个人的精致之处，比如古典音乐、美术或对特别食物和美酒的欣赏。当人们讨论文化中的当前趋势时，你也会听到“流行文化”这个词。但这些时尚和风格的变化只是表明文化是一直在变化的。我们关注的是文化更持久的方面，并且关注一个能揭示文化和沟通如何相互联系的定义。特里安迪斯提出的一个符合我们需求的定义是：

文化是一组人造的客观和主观要素，它们在过去增加了生存的可能性，并为生态位中的参与者带来了满足，因此它们成为那些能够彼此交流的人所共享的，因为他们有共同的语言，他们生活在同一时间和地点。

我们更倾向于这个定义，因为它突出了文化的基本特征。首先，明确指出它是“人造的”澄清了文化涉及人类生活的非生物部分。这种区别允许解释必须被学习的行为，同时它排除了（至少在我们的研究中）那些不是学习而来的先天行为（比如进食、睡眠、哭泣、言语机制和恐惧）。其次，这个定义包括了可以称之为文化“主观”要素，比如价值观、信仰、态度、规范和基本行为。想一想所有你所持有的主观文化信念和价值观，它们影响着你对世界的解释。你对国旗、工作、移民、自由、衰老、道德、服装、财产权、礼仪、康复与健康、死亡与哀悼、游戏、法律、个人主义、魔法和迷信、谦虚、性禁忌、地位差异、求爱、正式与非正式以及身体装饰的看法都是你文化成员身份的一部分。最后，这个定义还强调了语言作为一种符号系统的重要性，它使文化能够传播和共享。这意味着一群人不仅建立了一套符号，还制定了使用这些符号的规则。

7.【p.63】world-view

The importance of worldview is clearly affirmed in the following definition advanced by Bailey and Peoples: "World view is the way a people interpret reality and events, including their images of themselves and how they relate to the world around them."\* This broad description of worldview makes it an "overarching philosophy" of how the world works and how each person fits into that world. Issues such as what truth is and how one discovers "the" truth are part of the domain of a person's worldview. Although every individual has a worldview, a more powerful worldview also pervades each culture and becomes a collective concept of reality. Hoebel and Frost describe this notion of a culture's worldview as an "inside view of the way things are colored, shaped, and arranged according to personal cultural preconceptions. Like culture itself, worldviews are automatic and unconscious. Hall reinforces this key point when he writes, "Often, worldviews operate at an unconscious level, so that we are not even aware that other ways of seeing the world are either possible or legitimate. Like the air we breathe, worldviews are a vital part of who we are but not a par we usually think much about.

As you can see, worldview provides some of the unexamined underpinnings for perception and the nature of reality as experienced by individuals who share a common culture. The worldview of a culture functions to make sense of life, which might otherwise be perceived as disordered, accidental, and meaningless.

世界观 世界观的重要性在Bailey和Peoples提出的以下定义中得到了明确的肯定：“世界观是一个民族解释现实和事件的方式，包括他们对自己的形象以及他们与周围世界的关系。”\*这种对世界观的广泛描述使其成为关于世界如何运作以及每个人如何融入这个世界的主导性哲学。关于真理是什么以及一个人如何发现“真理”等问题属于一个人世界观的领域。尽管每个个体都有世界观，但一种更加强大的世界观也贯穿于每个文化中，成为现实概念的集体概念。Hoebel和Frost将这种文化的世界观描述为“根据个人文化预设对事物的色彩、形状和排列的内在视图。就像文化本身一样，世界观是自动和无意识的。”霍尔强化了这个关键观点，当他写道：“往往，世界观在无意识层面上运作，所以我们甚至没有意识到其他看待世界的方式要么是可能的要么是合法的。就像我们呼吸的空气一样，世界观是我们是谁的一个重要组成部分，但我们通常不会过多地思考。”

正如你所看到的，世界观为分享共同文化的人提供了一些未经审视的基础，以理解人们如何看待世界，生活在世界中，并与他人在世界中沟通。在跨文化沟通的研究中，仅仅知道有些人鞠躬而其他人握手，或者有些人将送礼作为商务交易中重要的一部分，而其他人将这种行为视为贿赂是不够的。虽然这些具体行为很重要，但更重要的是要知道是什么动机使人们采取一种行动而不是另一种。一个文化成员看待世界的方式可以在那个文化的深层结构中找到。正是这种深层结构，即关于世界如何运作的有意识和无意识的假设，统一了文化，使每个文化独特，并解释了文化的集体行动的“如何”和“为什么”——这种行动往往对“外人”来说难以理解。对文化深层结构的一些方面进行考察可以提供洞察力和改进对那个文化在伦理、儿童抚养观念、关于上帝、自然、美学和生活意义的理解，甚至是对待死亡的态度。

8.【p.67】intercultural communication competence

Most of the research in the area of intercultural communication competence includes

(1) being motivared, (2) having a fund of knowledge to draw on, and (3) possessing certain

communication skills.

跨文化沟通能力 在跨文化沟通能力的领域中，大多数研究包括（1）有动机，（2）拥有可以借鉴的知识储备，以及（3）具备一定的沟通技巧。

9.【p.78】deep culture

Why do members of some cultures seek solitude, whereas those of other cultures

become dejected if they are not continuously in the company of others? Why do people of some cultures frantically cling to youth, whereas others welcome old age and even death? Why do some cultures worship the earth, whereas others mistreat it? Why do individuals in some cultures strive for material possessions, yet in other cultures people believe that wealth hinders a "settled" life? Why do some cultures believe that great insight can be found in silence, but others feel that words contain the world's great wisdom? Why do families in some cultures have children living at home even after marriage, and in others children can hardly wait to flee their homes? These sorts of questions need to be answered in order to understand how people of different cultures see the world, live in that world, and communicate with other people about that world. In the study of intercultural communication it is not enough simply to know that some people bow while others shake hands or that some exchange gifts as an important part of a business transaction while others perceive such an act as bribery. Although these specific behaviors are significant, it is more important to know what motivates people to engage in one action rather than another. The key to how members of a culture view the world can be found in that culture's deep structure. It is this deep structure, the conscious and unconscious assumptions about how the world works, that unifies a culture, makes each culture unique, and explains the "how" and "why" of a culture's collective action- action that is often difficult for "outsiders" to understand. Examination of some aspects of a culture's deep structure can provide insight into and improve understanding of that culture's perspectives on ethics, notions of child tearing, ideas about God, nature, aesthetics, and the meaning of life, and even attitudes toward death.

深层文化 为什么有些文化成员寻求独处，而其他文化成员如果不能持续与他人交往就会感到沮丧呢？为什么有些文化疯狂地追求青春，而其他文化则欢迎老年甚至死亡呢？为什么有些文化崇拜地球，而其他文化却虐待它呢？为什么在一些文化中，人们努力追求物质财产，而在其他文化中，人们认为财富阻碍了“安定的”生活呢？为什么在一些文化中，人们认为在沉默中可以找到深刻的见解，而其他人则认为言语包含了世界的伟大智慧呢？为什么在一些文化中，家庭成员甚至在结婚后仍然与父母居住在一起，而在其他文化中，孩子们迫不及待地想要逃离家门呢？为了理解不同文化中的人们如何看待世界，生活在世界中，并与他人在世界中沟通，这些问题需要得到回答。在跨文化沟通的研究中，仅仅知道有些人鞠躬而其他人握手，或者有些人将送礼作为商务交易中重要的一部分，而其他人将这种行为视为贿赂是不够的。尽管这些具体行为很重要，但更重要的是要知道是什么动机使人们采取一种行动而不是另一种。一个文化成员看待世界的方式可以在那个文化的深层结构中找到。正是这种深层结构，即关于世界如何运作的有意识和无意识的假设，统一了文化，使每个文化独特，并解释了文化的集体行动的“如何”和“为什么”——这种行动往往对“外人”来说难以理解。对文化深层结构的一些方面进行考察可以提供洞察力和改进对那个文化在伦理、儿童抚养观念、关于上帝、自然、美学和生活意义的理解，甚至是对待死亡的态度。

10.【p.79】social organizations (institutions)

At the core of any culture's deep structure are the social organizations we introduced in Chapter 2. These organizations, sometimes referred to as social institutions, are the groups and affiliations that members of a culture turn to for lessons about the most important aspects of life. Thousands of years ago, as cultures became more and more advanced and their populations increased, they began to recognize that there was a necessity to organize collectively. These collective institutions, whether family, church, or community, offer their members alliances that they can count on. While these organizations create a social structure that allows members to meet basic needs, they also coalesce the members into a cohesive unit. Bates and Plog repeat this important notion about social organizations, noting, "Our ability to work in cooperation with others in large social groupings and coordinate the activities of many people to achieve particular purposes is a vital part of human adaptation." A number of groups within every culture help with that adaptation process while also giving members of that particular culture guidance on how to behave. The three most influential social organizations are (1) family (clans), (2) state (community), and (3) religion (worldview). These three social organizations working in concert-define, create, transmit, maintain, and reinforce the basic and most crucial elements of every culture. The deep structure institutions are at the core of every culture and provide the fundamental values and attitudes that are most critical to that culture. This chapter looks at the institution of the family and how families shape the social perceptions and communication behaviors of members in a particular culture.

社会组织（制度） 任何文化的深层结构的核心都是我们在第2章中介绍的社会组织。这些组织，有时被称为社会制度，是文化成员为了解生活中最重要的方面而寻求教诲的团体和联盟。几千年前，随着文化越来越发达，人口增长，他们开始意识到有必要进行集体组织。这些集体制度，无论是家庭、教堂还是社区，都向其成员提供他们可以依赖的联盟。尽管这些组织创造了一个允许成员满足基本需求的社会结构，但它们也将成员凝聚成一个团结的实体。贝茨和普洛格重复了关于社会组织的这个重要观念，指出：“我们与其他人在大团体中合作的能力以及协调许多人的活动以实现特定目标的能力是人类适应的重要组成部分。”文化中的许多团体在帮助适应过程的同时，也给予该文化成员有关如何行为的方向指导。最有影响力的三个社会组织是（1）家庭（宗族）、（2）国家（社区）和（3）宗教（世界观）。这三大社会组织协同作用，定义、创造、传递、维护和加强文化的基本和最关键的元素。深层结构制度是每种文化的核心，并提供最基本的价值和态度，这对文化至关重要。本章探讨了家庭制度以及家庭如何塑造特定文化成员的社会感知和沟通行为。

11.【p.85】family

That is, racial and ethnic diversity among American families and the diversity resulting from immigration have changed the definition of the "typical American family." Hence, there is no simple answer to the question we posed: "How do you define the word 'family'?" We do, however, feel comfortable with a definition advanced by Lamanna and Riedmann:

A family is any sexually expressive or parent-child or other kin relationship in which people--usually related by ancestry, marriage, or adoption- (1) form an economic unit and care for any young, (2) consider their identity to be significantly attached to the group, and (3) commit to maintaining that group over time.

家庭 也就是说，美国家庭的种族和民族多样性以及移民带来的多样性已经改变了“典型美国家庭”的定义。因此，对于我们所提出的问题：“你怎么定义‘家庭’这个词？”我们没有一个简单的答案。然而，我们认同拉马纳和里德曼提出的定义： 家庭是任何性别表达或父母与子女或其他亲属关系中的人-通常是通过血缘关系、婚姻或收养关系（1）组成经济单位并照顾任何年幼的人，（2）认为他们的身份与这个群体有重大的联系，（3）承诺随着时间的推移维持这个群体。

12.【p.98】individual/collective dimension

Of great importance to the study of intercultural communication are the notions of individualism and collectivism. Even though these two orientations will occupy a large portion of Chapter 4, we want to introduce the terms now, as they play a significant role in child-rearing practices. Before beginning our discussion of the practices, it is important to realize that although the terms "individualism" and "collectivism" seem to be polar opposites, they are actually the end values of a continuum along which cultures can be situated. As Triandis points out, "Most cultures include a mixture of individualistic and collective elements." For example, this blending can be applied to most Mexican men. While they value the collective nature of the extended family,

"The cultural ideal of the Mexican man bravely and aggressively making his way in a hostile world can certainly be described as 'individualistic'»\* Granting the intermingling of some elements of individualism and collectivism, there are also many very distinct features that mark each orientation. What are these features? In general, "The individual-collective dimension is a culture's tendency to encourage people to be unique and independent or conforming and interdependent." More specifically, cultures classified as individualistic value the individual over the group. The individual is perceived as a sovereign stand-alone entity. Each person's uniqueness is of paramount value in individualistic cultures. This means that values such as independence, competition, self-determination, pursuing individual goals, independent living, and the "I" being the most important form of identity are the norms.

Collective cultures have a view of the world that is rather different from that of cultures that value individualism. For collective cultures the emphasis is on the needs and goals of the group rather than the self. This means that values such as interdependence, group achievement, cooperation, and the like are stressed. Thomas and Inkson summarize this orientation with the following observation: "In collective cultures, people primarily view themselves as members of groups and collectives rather than as autonomous individuals. They are concerned about the effect of their actions on their groups. Their activities are more likely to be taken in groups on a more public basis.

对于跨文化交际研究来说，个体主义和集体主义这两个观念非常重要。尽管这两种取向将在第4章中占用大量篇幅，但我想现在介绍这些术语，因为它们在儿童养育实践中起着重要的作用。在我们开始讨论这些实践之前，重要的是要意识到尽管“个体主义”和“集体主义”这两个词看似水火不容，但它们实际上是沿着文化可以定位的连续体上的终端价值。正如 Triandis 指出的，“大多数文化包括个体主义和集体主义的混合元素。”例如，这种融合可以应用于大多数墨西哥男性。虽然他们重视大家庭的集体性质， “墨西哥男性的文化理想，勇敢地在敌对世界中 aggression making his way can certainly be described as ‘individualistic’». 尽管个体主义和集体主义之间有些元素的交织，但每种取向也有很多非常明显的特点。这些特点是什么？总的来说，“个体-集体维度是文化鼓励人们独特和独立或顺从和相互依赖的倾向。”更具体地说，被归类为个体主义的文化重视个人胜过群体。个人被视为一个主权独立的实体。在个体主义文化中，每个人的独特性被视为至关重要。这意味着像独立、竞争、自我决定、追求个人目标、独立生活以及“我”是身份最重要的形式等价值观是常态。 集体文化对世界的看法与重视个人主义的文化截然不同。对于集体文化来说，强调的是群体的需求和目标，而不是个人。这意味着强调像相互依赖、集体成就、合作等价值观。托马斯和英克森用以下观察总结了这种取向：“在集体文化中，人们主要把自己视为团体和集体的一员，而不是自主的个体。他们担心自己的行为对他们的团体产生影响。他们的活动更可能以小组的形式在更公开的基础上进行。

13.【p.120】perception

14.【p.121】belief

15.【p.122】cultural values

16.【p.123】behaviors

17.【p.124】cultural patterns（value orientations）

18.【p.140】high-context/low-context

19.【p.140】context

20.【p.145】uncertainty avoidance

21.【p.147】power distance

22.【p.148】masculinity/femininity

23.【p.156】face/facework

24.【p.169】social identities

25.【p.169】personal identity

26.【p.172】gender

27.【p.174】ethnic identity (ethnicity)

28.【p.176】national character

29.【p.183】ascribed/avowed identities

30.【p.197】language

31.【p.198】denotative/connotative meaning

32.【p.229】nonverbal communication

33.【p.253】paralanguage

34.【p.255】proxemics

35.【p.262】monochronic /polychromic (M-/P-Time)

36.【p.277】culture shock

37.【p.279】acculturation

38.【p.285】stereotyping

39.【p.288】prejudices

40.【p.292】racism

41.【p.294】power