

新编大学英语

NEW COLLEGE ENGLISH

教师用书

浙江大学 编著

6



Bridging Cultures

I. Word List

Directions: Match the words with their meanings.

elusive / ɪˈluːsɪv / adj. evading truth and understanding 含糊的, 难懂的

e.g. He was elusive to the point of being impossible to understand.
contemporary / ˌkɒntəmˈpəri / n. go to long with something at the same time or place as something else

e.g. This volume of essays was designed to accompany the exhibition in London.

accomplish / ˈækmplɪʃ / v. succeed in doing something 完成
e.g. If we all work together, I think we could accomplish our goal.

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教师用书

6

浙江大学 编著

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前 言

《新编大学英语》是“以学生为中心的主题教学模式”的配套教材。有 1 至 6 级,分学生用书和教师用书。第 6 册为 6 级,有 12 单元,每单元由 4 部分组成:1)准备活动(Preparation);2)以听力为中心的语言活动(Listening-Centered Activities);3)以阅读为中心的语言活动(Reading-Centered Activities);4)巩固和提高(Further Development)。准备活动旨在激发学生对本单元有关内容的兴趣,开阔他们的思路,使他们进入积极的语言活动状态。以听力和阅读为中心的语言活动旨在让学生获取大量的可理解的语言输入,提高语言能力,在此基础上展开各项语言活动。课内阅读文章以活页形式由教师在阅读前发给學生,当场阅读。巩固和提高部分是在学生学完本单元课内(1 篇)和课外(2 篇)所有的文章之后进行的。此时,学生对同一个主题的有关内容、语汇和表达法已有了一定的接触和了解,通过这一部分的综合性语言活动进一步提高应用能力。

每单元围绕一个主题展开读、听、说、写、译等活动,旨在培养学生的语言综合应用能力。因为语言技能的发展是不可分割、相辅相成的。在实际语言环境中,也要求语言技能的综合应用。本教材所选用的材料语言规范,具有时代性、知识性、趣味性和可思性。形式多样的课堂活动,使学生在课堂教学的过程中积极思考、自觉参与、获取知识、了解风情、提高能力。在 12 单元结束后,有一份学生自测试卷,并提供答案以便自我检查。课内和课外阅读文章均有词表。词表中,单词均有中英文解释,且配有大量的例句,便于学生掌握。本册教材依然注重一词多义、老词新意现象。在阅读文章的注解中,不仅对文章中疑难的句子或表达法做了注释,还对关键的、无法猜测的老词新意加以解释。同时在词汇练习中,也增加了一词多义的练习。不断扩充学过的单词的义项,也是提高词汇能力的极为重要的方面。

整套教材采用了“以学生为中心的主题教学模式”。词汇、听力、阅读均符合新大纲的各项规定及量化指标。读、听、说、写、译的技能也是按新大纲规定的“较强的阅读能力,一定的听、说、写、译能力”两个层次要求编写的。“以学生为中心”旨在理解和体现学生在知识、智力、情感、个性等方面的需求。“主题教学”是以主题为依据,选取了与学生的校园和社会生活息息相关的语言最佳样本。同时提供给了学生大量的、相互有联系的、符合认知需求的语言材料和语汇。语汇复现率高,便于联想和记忆。

为了便于教师使用,教师用书中有客观题的全部答案,并为所有主观题(包括作文)提供了实例。所有话题均提供相关的参考信息。课内阅读文章有参考译文,并有补充的语言语法点。每单元均配有活页的小测验,可以在该单元结束后进行,或由教师灵活掌握,并在教师用书中提供全部答案。每单元需6课时: Preparation 和 Listening-Centered Activities 2 课时, Reading-Centered Activities 2 课时, Further Development 2 课时。

本教材是在理论研究的基础上,根据大学英语教学的实际情况,在浙江大学经过1997年8个试点班和1998年2,600多学生的使用,不断总结经验不断完善以后出版的。我们衷心地感谢浙江大学教务处、浙江大学97级试点班的全体同学和98级的全体同学、浙江大学外语系大学英语第一英语教研室和第二英语教研室的全体教师、浙江大学外国语言学与应用语言学研究生、浙江大学外语系办公室、实验室的全体工作人员、国外的语言专家 Maxine Huffman、Don Huffman、Sally Ross、Naomi Woronov 以及兄弟院校的同行及专家,有了他们的大力支持和无私的奉献,才有本教材的顺利出版。

本教材由应惠兰教授主编,庞继贤、邵永真、何莲珍、周星、许力生编写,邵永真教授和 Maxine Huffman 博士和 Don Huffman 博士审稿。参加编写工作的还有:马以容、张兴奎、蒋景阳、付政、徐莹、张筱菲、Sally Ross 博士、Maxine Huffman 博士和 Don Huffman 博士。

Table of Contents

Unit 1	Cross – Cultural Understanding	1
Unit 2	Money	14
Unit 3	Information Society and the Internet	29
Unit 4	Genetic Research	50
Unit 5	Sports	69
Unit 6	Stereotypes and Prejudices	82
Unit 7	Animals	99
Unit 8	People and the Environment	112
Unit 9	Architecture	129
Unit 10	Visual Arts	144
Unit 11	Intellectual Property	156
Unit 12	Literature	169
Key to Quizzes 1 – 12		187

Unit 1 Cross-Cultural Understanding

Useful Information

People in general, indeed nations in general, saw little need for cross-cultural understanding until around the last twenty-five years of the 20th century. Those years were a time of burgeoning world-trade and cross-cultural contact made possible first by the rapid development of fast and comparatively less expensive transportation and later by the possibilities opened up by world-wide communication, including the Internet.

When the U.S. president Richard Nixon prepared to visit China in 1972, he was eager for his visit to be successful in all respects. Because the U.S. public knew little about Chinese culture at that time, his aides, as well as the American newsmen accompanying the president and his retinue, were given instructions on how to behave in China in order to avoid being offensive in any way. Since then, cross-cultural training has been a part of the preparation for most journalists travelling abroad.

Business people were a little slower to recognize the need for cross-cultural understanding; however, when eventually they realized the financial rewards gained once they bothered to learn enough about a different culture to function effectively there, they too have begun to try to better understand others. Meanwhile they have made some costly mistakes. They have also learned that ethnocentrism can be dangerous. For example, just because individualism is highly prized in the United States, it is not equally valued in other cultures, and for good reasons. (Interestingly enough, the American newsmen accompanying President Nixon to China in 1972 were told that they should not stress the importance of individualism if the topic came by in conversation while they were there.)

As more and more people travel to another country, whether as students or tourists, they will profit greatly if they take the time to find out what information they can about the culture before going there and then to be observant and to keep an open mind when reaching there. Much material is available through books, periodicals and, more recently, the Internet. A little time spent in an attempt at cross-cultural understanding will be well worthwhile in all respects.

There is an old saying in the West that "When in Rome, do as the Romans do." One might not always want to do everything that the people in another culture do, but one can certainly profit by understanding why they do it.

Part One Preparation

1. Talking About Your Impressions

Sample

STEP ONE

Americans: rich, open, warm, kind, generous, creative, confident, easy-going, humorous, outgoing

The British: gentle, kind, reserved, clean, cold, undemonstrative, traditional

The French: romantic, active, artistic, honest, kind, generous

The Japanese: diligent, clean, plain-looking, cold, reserved, business-minded

Germans: rich, modest, strict, rigid, cold, royal, tidy, industrious

STEP TWO

I got the information from TV programs, newspapers, films, the Internet and other people's talk. I know it's impossible for all the information to be true, but it at least gives me a general idea about people from different countries.

2. Agree or Not?

Sample 1

I'm afraid I can't agree with this view. It's true that people from different cultural backgrounds may have different attitudes, beliefs and customs, but they also have a lot in common. What they need is only time. Once they have been together long enough to know each other and understand each other's cultures, they can live in perfect harmony. In the real world we can easily find people who are from different cultures and live together happily.

Sample 2

I think in most cases it's very difficult for people from different cultures to live together. That's because people from one culture have strong senses of their own values. People with different attitudes and beliefs will have different patterns of behavior. And it is these patterns of behavior that bring people together and make one group of people different from another. Yes, we can find people who are from different cultures and live together in harmony, but they are a very, very small group. The great majority of people are aware of the obvious cultural differences. That's why people are encouraged to understand each other to avoid misunderstanding, especially among people from different countries.

Part Two Listening-Centered Activities

Listening I

Tapescript

Cross-Cultural Misunderstanding

It is difficult for people to understand one another if they do not share the same experiences. Of course, we all share the experience of being human, but there are many experiences which we do not share and which are different for all of us. These differences may cause misunderstandings.

Often, for example, foreign visitors feel that our American family system shows us to be cold-hearted and that we treat our parents badly. They don't live with us. There are not three or four generations in the household; no cousins, no aunts share our homes. The fact is, of course, that we aren't cold; we do things differently. We prize independence. My father, when he lived, didn't want to live with me. I would have been a pain in his neck.

This question also leads to a point of values. We often assume that our values are the right values simply because, for us they are the obvious values. An African friend of mine recently said, "One of the things which has caused misunderstandings between your people and mine is that you Americans always speak of individualism as being good. We do not consider individualism good. You always oppose government to individualism. What we oppose to individualism is not the government, but the family. We feel that an individualist is a lonely person."

If you talk to a Frenchman, on the other hand, he will say, "You Americans are not individualistic at all. You have no sense of individualism." To us Americans, an individualist is someone who takes care of his own life, who sets a goal for himself and goes to it. If two young men decide that their goal in life is to make good in the software business, and if each of them does it independently, we would say that these are two individualists. The French call individualism something entirely different. They say an individualist is someone who is different from others. If there are two people in the software business there can be no individualism. There is one too many (多了一个). Different understandings, different senses of value, but both views are perfectly legitimate as long as we understand each other. (365 words)

Notes:

1. pain in the neck: an annoying person or thing
e.g. I) She can be a real pain in the neck, always bothering people with her problems.
II) It's a pain in the neck having to meet them at the airport.
2. oppose something to something else; to set something opposite to something else
e.g. "Art", when it is opposed to "Science", is often romantic.

Exercise 1

- 1) T 2) T 3) F 4) T 5) F 6) T

Exercise 2

- 1) In the American family, grown-up children do not live with their parents; there are neither relatives such as cousins and aunts, nor three or four generations living together in the same house. This will make foreign visitors feel that Americans are cold-hearted and don't treat their parents well; however, the Americans don't think so because they prize independence.
- 2) What Africans consider as important is family. They do not like to be an individualist because they feel an individualist is a lonely person. But to Americans an individualist is a person who takes care of his own life and who sets a goal for himself and goes to it independently. On the other hand, the French would call a person individualist only if he is different from others. So in the eyes of the French, Americans are not really individualistic at all.

Listening II

Tapescript

Culture Shock

Studying in a different country is something that sounds very exciting to most of us. However, because of the different beliefs, norms, values, and traditions that exist among different countries, we may have difficulty adjusting to the new culture. This is culture shock, of which there are at least four essential stages.

The first stage is called "the honeymoon". In this stage, we are excited about living in a different place. Everything seems to be marvelous and everybody seems to be so nice to us. Also, the amusement of life in a new culture seems as though it will never end.

Eventually, however, the second stage of culture shock appears. This is the "hostility stage". We begin to notice that not everything is as good as we had originally thought it was. Moreover, people don't treat us like a guest anymore. Many things that seemed to be so wonderful at first are now awful, and they may make us feel sick and tired.

Only after we deal with our hostility, we begin to know that the shock of the new culture is only temporary; then we come to the third stage, called "recovery". In this stage, we start to feel better. We recover from the symptoms of the first two stages of culture shock, and we adjust ourselves to the new norms, values, and even beliefs and traditions of the new country. We begin to see that even though the culture is different from our own, it has things that we can learn to appreciate.

The last stage of culture shock is called "adjustment". In this stage, we have reached a point where we actually feel good because we have learned enough to understand the new culture. So the things that at first made us feel uncomfortable or strange are now things that we understand. This understanding allevi-

ates much of the stress. We have adjusted to the new culture.

In conclusion, culture shock does not seem to be a very good experience when we are going through its stages. However, when we have completely adjusted to a new culture we can more fully enjoy it. Furthermore, learning about other cultures and how to adjust to the shock of living in different cultures helps us learn more about ourselves. (379 words)

Exercise 1

- 1) It is the difficulty adjusting to a new culture.
- 2) Because there exist different beliefs, norms, values, and traditions.
- 3) They are the honeymoon, hostility, recovery, and adjustment stages.
- 4) It does not seem to be very good, but it actually is.
- 5) One can learn more about the new culture and also more about one's own culture.

Exercise 2

Stage one: The honeymoon stage. We feel excited. It seems that everything is marvelous and everybody nice.

Stage two: The hostility stage. We begin to notice there are many awful things. Moreover, people no longer treat us like guests.

Stage three: The recovery stage. We start to recover from the symptoms of the first two stages of culture shock. We adjust ourselves to the new culture and begin to appreciate it.

Stage four: The adjustment stage. We have learned enough to understand the new culture. This understanding alleviates much of the stress. We have adjusted to the new culture.

Part Three Reading-Centered Activities

In-Class Reading

II . Pre-Reading

Sample

Frankly speaking, all my knowledge about the French is that they are very romantic people. So far as I know, few Chinese would think that the French are rude because the media have created a very positive image of them. Actually, I have heard hardly anyone criticizing the French.

III. Passage Reading

Words, Phrases and Grammatical Points

1. look on...as (I.5)

"Look on/upon" means "consider, regard".

- e.g. I) She used to look on him as a good friend.
II) I look on him as a future leader of the party.

2. place (I.29)

If you refer to someone's place or something's place in a society, system, situation, etc, you are referring to their position or role in relation to other people or things

- e.g. I) Superstition had no place in their teaching.
II) I had to learn my place among other individuals.
III) The demonstration occupies a central place in their political campaign.

3. provincial (I.78)

Here "provincial" is used to show disapproval, meaning "limited in perspective, narrow and self-centered (偏狭的, 乡气的)".

- e.g. I) He resented her narrow-minded provincial attitudes.
II) Well-educated professional women made me feel uncomfortably provincial.

Another meaning of "provincial" is "belonging to or connected with the parts of a country outside the capital (外地的, 外省的)".

- e.g. I) The visit to an English provincial theater was etched deeply in his mind.
II) It was and remains a provincial place dependent on agricultural production for its existence.

4. commit oneself (I.84)

Another meaning of "commit oneself" is "decide, promise (to do something), make up one's mind (to do something) (使承担义务, 作出保证)"

- e.g. I) She has committed herself to working for the poor.
II) He wouldn't commit himself to agreeing to the proposal.

5. gesture (I.91)

Here "gesture" means "action or behavior intended to show a certain feeling or intention (姿态, 表示)".

- e.g. I) You must make a gesture and invite them to dinner.
II) It was a kind gesture to offer to drive me home.
III) The demonstration is a gesture of defiance against the government.
IV) The miners went on strike too, as a gesture of solidarity with the railway workers.

法国人真的不懂礼貌吗？

斯坦利·迈斯勒

一位美国人，在法国呆了五年之后，仍然对法国人感到百思不得其解。他们真的不懂礼貌吗？对于这个问题，其答案也许很长、很复杂、也许会自相矛盾，因为有大量的模棱两可的现象，使得任何试图了解法国人的美国人深感困惑。

所有的研究都显示，外国人认为法国人是全欧洲最冷漠、最不欢迎外人的民族。然而，世界上却鲜有国家欢迎并接纳了如此多的外国人，从文艺复兴时期的意大利天才人物列奥纳多·达·芬奇，到西班牙画家帕勃洛·毕加索，从爱尔兰作家詹姆斯·乔伊斯到美国黑人歌手约瑟芬·贝克。

法国人在骨子里是不该这么令人困惑的，这就使得此类的自相矛盾现象，越发显得难以理解。对于美国人来说，法国人并非像澳洲的丛林居民、玛雅人，甚至日本人那么富有异域情调。美国人似乎很熟悉法国文化。法国的香槟、香水、奶酪、民谣以及电影，都能使他们脑海里呈现出熟悉而温馨的形象。然而，尽管美国人有时候感到法国就在他们伸手可及之处，他们却很少能把握住它。没有别的民族像法国人这样，近在咫尺却又显得远在天涯。

是一种情调、一种精神把法国人和其他民族区分开来的，而情调和精神又是很难彻底了解的。以法国人对语言和理念的关心为例：法国人对于知识的尊重是无与伦比的，这是任何美国人都体会不到的。

政治家和公务员们用无可比拟的风格谈话和写作，言辞间显露出他们精于此道，以及在文学鉴赏和历史学方面受到的有素训练。报刊则把更多的版面给了哲学和社会学，而不是体育栏目。20世纪初，法国人率先用“知识分子”这个词来描述有影响的作家、艺术家和哲学家。今天，知识分子在法国依然具有影响力和重要性。

举例来说，不久前，掀起了一场关于已故德国哲学家马丁·海德格尔的激烈论战，起因是一位智利教授写了一本书，指责海德格尔在1933到1945年期间对希特勒纳粹党表现了坚定不移的忠心。

海德格尔被认为是20世纪最有影响的哲学家之一，但是很难想象在世界别的什么地方会发生这种激烈争论。在法国，海德格尔有着特殊的地位，因为伟大的法国作家让·保罗·萨特在观点上深受他的影响。可是，这也不能真正解释为什么法国媒体会对他如此关注。毕竟，对于任何国家的一般读者，即使是法国读者来说，海德格尔的作品也是晦涩难懂的。但是，一般的法国读者，无论他是否读过海德格尔的作品，都知道哲学家是很重要的，因此也就值得争论一番。

人们高度重视在知识上取得的成就，以至于最优秀的中学生都受到名人一般的对待。法国最有影响的报纸《世界报》，每年七月都会全文刊登获得教育部颁发的年度最佳作文奖的学生的获奖作品。这些年度奖的历史可追溯至1747年，至今仍是法国的重大事件。新闻

周刊《焦点》在近期的一个封面故事中,报道了本年度各门学科的九名优胜者,介绍了他们的家庭背景、学习习惯、以及崇拜的偶像和最喜欢吃的美食。

法国教育制度产生的最优秀毕业生,具有周密思维能力,驾驭文字的本领,和高超的记忆力,这些都会使大多数美国教育者嫉妒得心疼。世界上恐怕没有哪种教育制度,比法国的能教授更多关于逻辑和语法知识,或者开设更多的课程了。

但是为此付出的代价令法国人深思。思维缜密、语言漂亮是这种精英教育制度的产物,而对于很多跟不上的学生来说,这种制度却让人感到压抑、恐惧、喘不过气来。不允许,也不给学生任何自发冲动或示弱的机会。

少数优秀学生表现出色,他们维护了法国文化的光荣与崇高。但是其他的学生却被这种制度撇在一边,且为数颇多。法国中学生中,几乎有三分之二的人拿不到学士学位,而这个学位是他们在中学教育中所追求的最高成就。这种失败让一些人遗憾终身。

菲利普·居朗博士是凡尔赛里夏医院的儿科主任,他曾经把法国的教育体制描述为“对孩子们的健康和幸福是极为有害的”。他说,孩子们是被“对失败的恐惧而不是对成功的追求”驱动着。

尽管一些法国教育工作者对教育制度的僵化、及其精英思想表示质疑,但是大多数的政治家和父母们并不这么认为。毕竟这样的学校在本世纪造就了12位诺贝尔文学奖获得者,远远超过了任何其他国家,包括美国在内,尽管美国是非常注重培养创造力的。

由于担心自己的孩子会在国家的中学毕业考试中失败,父母们抱怨学校标准定得还不够严。政治家们指责校长们让学生学了太多摆花架子的东西。密特朗总统坚决要求老师们一定要让学生记住更多的法国历史上的重要日期。

法国政府开展的一些定期运动中,有一个是为了动员法国人民要更加热情地对待外国游客,但是运动开展的时候,似乎没有人想到教育制度。然而,外国游客说法国人不懂礼貌,已由来已久,在很多方面,应该由学校对此负责。

法式教育,在那些恐惧失败的人身上,培养了一种自我辩护的态度。外国人会不时地遇到持这种态度的餐馆招待、商店店员或者小官僚,便不足为怪了。有了多年一直试图躲避老师们责难的经验后,人们也会同样用责怪别人的办法,去对付任何带有提意见色彩的现象。

法式教育,使法国人很难理解那些法语讲得不怎么好的外国人。多年来不断灌输给法国人的是,他们必须读音准确,语法无误。这使他们对于那些老要说错法语的外国人,难以适应,很多法国人就是听不懂。

在英语(国家)里,试图测试外国人说英语的能力时,语言学家们就是靠衡量“一个富有同情心的说母语者”对外国人说话的理解程度,来进行评估的。而法语里是没有这种“富有同情心的说母语者”这一概念的。

“世界文化之都竟是一个乡气十足的地方,”一位玻利维亚的作家最近在巴黎这样评价说。“任何其他地方的人都不会像法国人那样来对待不会说他们语言的人。在纽约、甚至伦敦都不会发生这种情况。巴黎是一个对外国人疑心重重的城市,就像处于中世纪那样。”

法国人特别是巴黎人,不像美国人或拉丁美洲人那样开放并喜欢与人结群,这就使问题更加复杂化。他们内向而不外露。他们不喜欢迅速表态,也不喜欢公开地表露他们的感情。

事实上,关于法国人不懂礼貌的成见,就像大多数的成见一样,是夸大其词的,有时候是带有恶意的,多数的法国人并不是自我辩护的、不容忍的、不敏锐的。多数人是懂礼貌的。

确实,大多数法国人不会对自己不了解的人轻易地敞开心扉,无论这个人是外国人还是法国人。但是,一旦有了一些接触与进一步的来往,他们便会像任何其他民族一样,对人亲切而且忠诚。他们也会表现他们的友谊和感情,不过是以一种简单而文明的方式——一件小礼物、帮点小忙、或者一个亲善的行为——而不是以任何夸张的方式来表示。

IV. Post-Reading

Reading Comprehension

1. Understanding the Main Idea of the Passage

1) Introduction: A myriad of ambiguities make it difficult to understand the French. (Para. 1-4)

Examples:

A. Outsiders look on the French as the coldest and least welcoming people.

Yet France has welcomed and embraced so many foreigners.

B. French culture seems familiar to Americans.

Yet they can rarely grasp it.

2) A mood, a spirit set the French apart. (Para. 4-8)

Example: The French respect for intellect is breathtaking.

Evidence:

A. Politicians and civil servants speak and write unusually well.

B. Daily newspapers devote more space to philosophy and sociology than sports.

C. The French first created the term “intellectuel”.

D. A controversy has raged over the late German philosopher Martin Heidegger.

E. Intellectual achievement is highly valued.

3) The rudeness of the French is closely related to the French educational system. (Para. 9-19)

A. The positive and negative aspects of the French educational system. (Para. 9-14)

Positive aspects:

a. The best graduates of the French educational system have a precision of mind, command of language and store of memory that can hardly be achieved by their American counterparts.

b. Its schools system teaches more logic and grammar and offers more courses than any other school system in the world.

c. France has produced far more winners of the Nobel Prize in literature than any other country.

Negative aspects:

a. The system is repressive, frightening and stifling to many pupils who cannot keep up.

b. There is no tolerance or time for spontaneity or weakness.

c. It is hazardous to pupils' health and well-being.

d. Some pupils who fail to get the degree may feel that failure for the rest of their lives.

e. Pupils are often motivated by the fear of failure rather than pursuit of success.

B. The negative effects French education has on French people's attitude towards foreigners.
(Para. 15-19)

a. French education fosters a defensive attitude in those fearful of failure.

b. French education makes it very difficult for the French to understand foreigners who do not speak French well.

4) Conclusion: The truth is that the cliché about French rudeness is exaggerated. (Para. 20-22)

a. Most French are not defensive, intolerant, insensitive, or rude.

b. Though they don't open up quickly to strangers, once contact is made and renewed, they are as kind and loyal as any other people.

2. Understanding Specific Information

1) F 2) T 3) T 4) F 5) F 6) T 7) F 8) T

3. Questions for Group Discussion

Sample

1) The French have greater respect for intellect than Americans do. Besides, they are not an open, gregarious people like Americans. They are rather inward and undemonstrative. They do not like to commit themselves quickly or show their feelings openly. Furthermore, they do not open up quickly to people they do not know.

2) We can find many similarities between French culture and Chinese culture. For example, in both countries intellect is highly respected, and intellectual achievement is prized. Both China and France have an elite school system, which produces high quality graduates, and at the same time is repressive, frightening and stifling to many pupils who cannot keep up. Like the French, the Chinese are inward and undemonstrative. However, they are very friendly to foreigners.

Vocabulary

1. 1) B 2) C 3) A 4) C 5) A 6) B 7) C 8) A

- | | | |
|------------------------|------------------------------|------------------------------|
| 2. 1) A. vague | B. uncertain | C. ambiguous |
| D. indefinite | E. vague | F. uncertain |
| 2) A. compounded | B. mix (blend) | C. blend |
| D. combines | E. combined | F. mixing |
| 3) A. foreign (exotic) | B. exotic (strange, foreign) | C. strange |
| D. unfamiliar | E. unfamiliar | F. foreign |
| 4) A. is driving | B. motivated | C. had prompted (motivated) |
| D. cause | E. drove | F. push |
| 5) A. stifled | B. stifle (extinguish) | C. subdue (restrain, stifle) |
| D. repress | E. restrain | F. extinguished |

3. 1) A. start to say exactly what one thinks or feels about something or someone
B. become available
- 2) A. continue
B. perform as swiftly or successfully as others
- 3) A. promise to do something
B. say openly what one thinks or believes
- 4) A. start a process or series of events
B. cause a loud noise or explosion to begin or happen
- 5) A. amount to
B. meet unexpectedly
- 6) A. understand
B. discern, manage to see
- 7) A. watch something without taking part in
B. consider, regard
- 8) A. get or produce
B. think of or suggest

Part Four Further Development

1. Crossword

- | | | | | |
|-------------|----------|------------|---------------|-------------|
| 1) physical | 2) Taboo | 3) surname | 4) acceptable | 5) shake |
| 6) punctual | 7) Body | 8) custom | 9) ritual | 10) similar |
| 11) gift | 12) suit | 13) dress | 14) jokes | |

2. Case Study: Different Ways of Selling Beer

Sample

Different advertising themes and appeals are used to sell beer in different countries because any marketing and advertising campaign should reflect the local habits, lifestyles and economic conditions in order to be effective. Obviously, it is impossible to persuade consumers in different markets with the same advertising message, so the advertising message should be customized to reflect local culture.

The differences in British, German and Dutch beer advertising indicate that consumers of the three countries are currently exposed to distinct styles of commercial messages based on different cultural values. We can see that the British value sports a lot and we've heard a lot of stories about their football fans, for example. Germany has a long history of beer brewing and the brewing tradition must be their pride. We can see people drinking beer at parties in Germany and beer drinking is common when friends get together. Although we know little about people in the Netherlands, we can make