

上册

研究生实用英语教程

A Program of Authentic English for Postgraduates

总主编：井升华

本册主编：何江胜

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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(上册)

总 主 编 井 升 华
本 册 主 编 何 江 胜
编 者 关 晓 仙 荆 华

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总主编:井升华

主 编·何江胜

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前 言

近年来外语教学界改革的步伐在加快,传统的外语教学模式和教材越来越受到来自各方面的挑战,大学非英语专业的外语教材应该是什么样的一种模式,是一个有争议的问题。我们认为,非英语专业研究生英语的教与学,无疑是一个高起点、高要求的活动。随着社会对科技人才在外语能力上要求的提高,进入研究生阶段的英语学习者须在一个新的起点上学好英语知识,提高英语实际运用能力。面对新世纪世界文化多元化、全球经济一体化进程的加快,研究生们更应注重凭借英语这一极为有用的工具去开拓知识视野,培养全球意识(global awareness),参与国际交流,提高竞争乃至“对抗”能力。在这样的指导思想下,本书的编者力求作一些探索,探索实用型的教学内容和教材在外语教学中的路子及应用。

《研究生实用英语教程》是一本精泛合而为一的英语教材。本教程力求在外语教学内容和教材上作一些探索,以适应英语学习者、社会及用人单位对人才外语素质的需求,适应社会的需求。

本教程的选材考虑时代性、科学性及趣味性,注意语言规范、地道,信息量大。每册有十个单元,每个单元涉及一个 Topic Reading,每个 Topic 含数个 Extracts,还配有与课文内容有关的阅读材料及练习。单元的阅读量大,学生可更多地接触语言材料,提高语言能力,增强文化知识。练习题量适度,有的放矢。词汇和问答题紧扣课文内容,学生可通过做题加深对课文的理解,在课文的细读中学会用词。翻译和写作题也与单元话题有关,通过做题训练学生对规定话题的书面表达能力。

所有练习皆属主观题型,其中包括写作练习和翻译,目的在于培养学生实际应用语言的能力。

本教程分上下两册。由南京理工大学外语系井升华教授担任总主编,负责全书策划、确定选材内容和体例及书稿的最后审定。上册由南京航空航天大学外语系何江胜教授主编,下册由河海大学外语系袁晓宁教授主编。该套书题材新颖,内容丰富,有超前意识,将信息的获取与语言知识的学习集于一身,是一部较有特色的英语教材。

上册有以下特点:选材广泛,语言地道、规范。教材中的文章均选自英美作家的语库,属“原汁原味”的佳品,有利于学生在真实的语料中学习英语,培养语感。考虑到研究生这一高层次人才培养对综合知识,尤其是对文、理、工学科相互渗透的要求,我们在本册的选材上注意了它的宽泛性。由于研究生所学专业各异,所选材料涉及的学科知识不求专深,只求综合并且贴近社会和大学生生活。文化知识性强。本教材涉及文化、教育、法律、科学、体育、娱乐、管理、旅游等方面的内容,具有丰富的文化知识性。学生通过课文语言的学习,能增加对英语为母语国家的习俗、行为方式、社会制度、法律、价值观念、艺术等文化的了解。只有这样才能有效地培养学生的交际能力,因为对通过大学阶段英语学习且掌握有一定量的语言知识的研究生来说,他们交际能力的提高在很大程度上取决于对文化这一语言所承载内容的熟悉程度。

参加编写上册的还有关晓仙、荆华两位老师,他们为部分单元撰写注释和编写练习。编写教材是一项综合性工程,尽管编者尽心尽力,一丝不苟,但疏漏之处在所难免,欢迎同行和读者批评指正。

编者于 2002 年 6 月

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Unit One Culture

Topic Reading: Extracts About Culture

Extract 1 Understanding Culture

Culture, in anthropology, refers to the patterns of behavior and thinking that people living in social groups learn, create, and share. Culture distinguishes one human group from others. It also distinguishes humans from other animals. A people's culture includes their beliefs, rules of behavior, language, rituals, art, technology, styles of dress, ways of producing and cooking food, religion, and political and economic systems.

Culture is the most important concept in anthropology. Anthropologists commonly use the term culture to refer to a society or group in which many or all people live and think in the same ways.

Culture has several distinguishing characteristics: (1) It is based on symbols — abstract ways of referring to and understanding ideas, objects, feelings, or behaviors — and the ability to communicate with symbols using language. (2) Culture is learned. While people biologically inherit many physical traits and behavioral instincts, culture is socially inherited. A person must learn culture from other people in a society. (3) Culture is shared. People in the same society share common behaviors and ways of thinking through culture.

Culture is symbolic. People have culture primarily because they can communicate with and understand symbols. Symbols allow people to develop complex thoughts and to exchange those thoughts with others. Language and other forms of symbolic communication, such as art, enable people to create, explain, and record new ideas and information. To convey new ideas, people constantly invent new symbols, such as for mathematical formulas. In addition, people may use one symbol, such as a single word, to represent many different ideas, feelings, or values. Thus, symbols provide a flexible way for people to communicate even very complex thoughts with each other. For example, only through symbols can architects, engineers, and construction workers communicate the information necessary to construct a skyscraper or bridge. People have the capacity at birth to construct, understand and communicate through symbols, primarily by using language. Research has shown, for example, that infants have a basic structure of language — a sort of universal grammar — built into their minds. Infants thus predisposed to learn the languages spoken by the people around them. Language provides a means to store, process, and communicate amounts of information that vastly exceed the capabilities of nonhuman animals. For instance, chimpanzees, the closest genetic relatives of humans, use a few dozen calls and a variety of gestures to communicate in the wild. People have taught some chimps to communicate using American sign language and picture-based languages, and some have developed vocabularies

of a few hundred words. But an unabridged English dictionary might contain more than half-a-million vocabulary entries. Chimpanzees have also not clearly demonstrated the ability to use grammar, which is crucial for communicating complex thoughts.

In addition, the human vocal tract, unlike that of chimpanzees and other animals, can create and articulate a wide enough variety of sounds to create millions of distinct words. In fact, each human language uses only a fraction of the sounds humans can make. The human brain also contains areas dedicated to the production and interpretation of speech, which other animals lack. Thus, humans are predisposed in many ways to use symbolic communication.

Culture is learned. People are not born with culture; they have to learn it. For instance, people must learn to speak and understand a language and to abide by the rules of a society. In many societies, all people must learn to produce and prepare food and to construct shelters. In other societies, people must learn a skill to earn money, which they then use to provide for themselves. In all human societies, children learn culture from adults. Anthropologists call this process enculturation, or cultural transmission.

Enculturation is a long process. Just learning the intricacies of a human language, a major part of enculturation, takes many years. Families commonly protect and enculturate children in the households of their birth for 15 years or more. Only at this point can children leave and establish their own households. People also continue to learn throughout their lifetimes. Thus, most societies respect their elders, who have learned for an entire lifetime.

Humans are not alone in their ability to learn behaviors, only in the amount and complexity of what they can learn. For example, members of a group of chimpanzees may learn to use a unique source of food or to fashion some simple tools, behaviors that might distinguish them from other chimpanzee groups. But their unique ways of life are minor in comparison to the rich cultures that distinguish different human societies. Lacking speech, chimps are very limited in what they can learn, communicate to others, and pass on from generation to generation.

Culture is shared. People living together in a society share culture. For example, almost all people living in the United States share the English language, dress in similar styles, eat many of the same foods, and celebrate many of the same holidays.

All the people of a society collectively create and maintain culture. Societies preserve culture for much longer than the life of any one person. They preserve it in the form of knowledge, such as scientific discoveries; objects, such as works of art; and traditions, such as the observance of holidays.

Aspects of life touched on by culture

Culture is used in so many different ways because it touches on many aspects of life. The aspects of life that culture has something to do might fall into the following categories:

- General characteristics
- Food and clothing
- Housing and technology

- Economy and transportation
- Individual and family activities
- Community and government
- Welfare, religion, and science
- Sex and life cycle

These broad categories make it very clear that culture is a complex concept that can be found in many aspects of life and living. Some of these aspects refer to material things, such as food and clothing. Some refer to societal and structural things, such as governmental organization and community structure. Some refer to individual behaviors. Some refer to reproduction. Some refer to organized activities, such as religion and science.

Notes

1. anthropology 人类学,人类学是研究人的科学。它试图依据人类的生物特征和文化特征,综合地研究人,并且特别强调人类的差异性以及种族和文化的概念。
2. sign language 手势语
3. chimpanzee 黑猩猩
4. vocal tract 发声系统;发声的声道
5. enculturation adaptation to a certain culture 对所处社会文化环境的适应性,它指个人在一生中为获得文化教养而学习的过程。20 世纪,美国人类学家 M. J. 赫斯维茨认为这一过程是复杂的,开始于婴儿期,往往处于一种无意识的阶段,学习诸如吃饭、睡觉和讲话的习惯,形成诸行为模式,一直在成年时期保持下去。到成年之后,对文化的适应性表现为对新的行为方式的有意识地接受或抵制,其中也包括对新发明或新观点的接受或抵制。

Exercises

I. Answer the following questions:

1. How do you define culture?
2. What are some of the characteristics of culture?
3. In what way is culture symbolic?
4. What is the process of enculturation?
5. What are some of the aspects of life that culture touches on?

II. Replace the italicized parts in the following sentences with words or expressions from the extract, making changes if necessary.

1. Anne's generosity is one of her most pleasing *characteristics*.
2. Peace must be *kept* in order to develop the economy in this region.
3. Actors are trained to *express themselves* clearly.
4. The people in the tribe will hold some religious *ceremonies* to mourn the death of their chief.
5. The last bus had gone, so three of us had to *take a taxi together*.
6. His good manners made people more *likely* to like him.
7. I am sorry to say that I haven't mastered the *complexities* of the filing system.

8. Human behavior is mostly a product of learning, whereas the behavior of an animal depends mainly on *its natural abilities*.

III. Fill in each blank with the proper word given, paying special attention to the shades of meaning of words chosen.

symbol, sign, signal, emblem, attribute

- a. The dove is now universally taken as a _____ of peace throughout the world.
- b. The exports in the first six months in our country have risen by 20%, a _____ that the domestic economy is improving.
- c. Different countries have different national flowers. Rose is the national _____ of England.
- d. The opinion poll is a clear _____ that voters do not support the President's foreign policy.
- e. Courage and tactics are considered to be necessary _____ of a good soldier.

IV. Translate the following passage into Chinese.

Cultural diversity is one of the most important topics facing psychology today. The world around us has become increasingly diverse and pluralistic — at work, at school, and at home. Diversity brings a challenge to all of us in our everyday lives. Many colleges and universities have met this challenge by infusing their curricula with a new or renewed emphasis on diversity. New courses that focus on issues of human diversity have been developed in various disciplines and departments. Existing courses have been revamped and redesigned to include components on human diversity.

Extract 2 Subculture, Microculture, Minority, and Ethnic Group

In order to try to understand the complexities of cultural patterns, social scientists have gone to some pains to develop concepts and constructs that are useful in talking about and describing cultural pluralism. Some of these terms are used interchangeably and may cause confusion. Four of the terms most commonly used to describe social groups that share important cultural elements, but are smaller than a whole society, are subculture, microculture, ethnic group, and minority group.

Subculture is a term used frequently by sociologists to refer to a social group that shares characteristics that distinguish it in some way from the larger cultural group or society in which it is embedded. Generally, a subculture is distinguished by sharing either a major unifying set of ideas or practices (like the corporate culture or the drug culture), or a demographic characteristic (like the adolescent culture or the culture of poverty).

Microculture is also a term that refers to a social group that shares important traits, values, and behaviors that set it apart to some extent from the larger political society usually called the macroculture of which it is a part. Although the terms microculture and subculture are often used interchangeably, the microculture seems to imply a greater linkage with the

larger culture, and emphasis is often put on the degree to which the microculture acts to interpret, express, and mediate the ideas, values, and institutions of the political community. Thus, for example, the family, the workplace, or the classroom can be thought of as a microculture embedded in the larger culture of the neighborhood, the business, or the school. And all of these are thought to be embedded in the larger community and nation.

Minority group as a sociological term refers to a social group that occupies a subordinate position in a society. Wagley and Harris define a minority group as one that experiences discrimination and subordination within a society, is separated by physical or cultural traits disapproved of by the dominant group, shares a sense of collective identity and common burdens, identifies membership according to a socially invented rule of descent, and is characterized by marriage within the group. Note that these criteria do not fit all groups we might think of as minority groups. For example, women are often referred to as a “minority group” because they are thought to be oppressed, even though they constitute more than half the population and do not, as a rule, marry within their group. Similarly, students who are African-American or Native American or Hispanic — which are “minority groups” in terms of their numbers in the total population — often constitute a majority of the population in a school; the school is then often referred to as a “majority-minority school.”

Ethnic group is a term often used when describing human groups who share a common historical heritage. When asked to complete the statement “I am...” with as many descriptors as can be thought of, those statements that reflect identification with some collective or reference group are often indicative of one’s ethnic identity. When one responds that she or he is Jewish or Polish or Italian, one is identifying with a group of people who share a common heritage, history, celebrations and traditions, who may enjoy similar foods or speak a common language other than English. A sense of peoplehood, or the feeling that one’s own destiny is somehow linked with that of others who share this knowledge, reflects identification with an ethnic group.

Notes

1. subculture 亚文化群,指同一社会或同一文化内部年龄、种族、观念、社会或经济地位、生活方式等方面具有显著共同点的一批人。
2. microculture 狭域文化圈,指居民保留自己特有文化和风俗习惯的狭小地域。
3. corporate culture 机构文化
4. Hispanic 讲西班牙语的美国人

Exercises

I. Answer the following questions:

1. What is subculture? What is microculture?
2. In what way is subculture similar to and different from microculture?
3. What are some of the striking features of minority group and ethnic group?

II. Replace the italicized parts in the following sentences with words or expressions from the extract, making changes if necessary.

1. The new railway station has a huge clock *fixed* in the wall.
2. Albert claims that though he has not much property he is of aristocratic *origin*.
3. Mary has a white skin and blue eyes, *something she got* from her mother.
4. *So far as* art treasures are concerned, Italy is one of the richest countries in the world.
5. John is often carried away by success, which is *a clear sign* of his character.
6. To be frank, I don't enjoy the movie because I don't *share the feelings* of any characters in it.

III. Translate the following passage into Chinese.

Any human society is complex, given the many ways in which its members actually or potentially interact. Humans, as we have stressed, tend to solve their problems through cooperative efforts, and in general thrive best when they are interacting with others. While human societies vary widely in complexity, their structures have much in common. Here we shall look at the ways in which people categorize or differentiate themselves within larger social groupings and examine the importance of networks for individuals. We shall also explore more complex social arrangements, such as descent ideology ethnicity, gender, caste, and social class.

Extract 3 The Cross-Cultural Approach and Its Impact on Truths About Human Behavior

A cross-cultural approach is a view of understanding truth and principles about human behaviors within a global, cross-cultural perspective. Cross-cultural research is any type of research on human behavior that compares behavior of interest across two or more cultures. It is a research approach primarily concerned with examining how our knowledge about people and their behaviors from one culture may be the same or different from that of people from another culture. In many senses, cross-cultural research not only tests similarities and differences in behaviors, thus expanding our knowledge about people, but also tests possible limitations of our traditional knowledge by studying people of different cultures. In its narrowest sense, cross-cultural research simply involves including participants from different cultural backgrounds and testing possible differences between these different groups of participants. In its broadest sense, however, cross-cultural approaches are concerned with understanding truth and psychological principles as either universal or culture-specific.

In the United States, psychology is segmented into specific topic areas, such as clinical, social, developmental, personality, and the like. Cross-cultural approaches in general are not necessarily topic-specific. Cross-cultural researchers are interested in a broad range of phenomena related to human behavior — from perception to language, child-rearing to psychopathology. Cross-cultural psychologists and cross-cultural research can be found in any

specific area or subdiscipline within psychology. What delineates a cross-cultural approach from a traditional or mainstream approach, therefore, is not the phenomenon of interest but the commonality of testing limitations to knowledge by examining whether that knowledge is applicable to or obtainable from people of different cultural backgrounds.

Although cross-cultural research has existed for many years in fields such as psychology and anthropology, it has especially gained in popularity over the last few years. No doubt much of the popularity of a cross-cultural approach is due to our current focus on cultural diversity and intergroup relations. But, in a much larger sense, an increased interest in cross-cultural psychology is a normal and healthy development, questioning the nature of the truths and principles amassed to date and searching for ways to provide an even more accurate picture of human behavior across people of different cultural backgrounds. As psychology has matured and such questions have been raised, many scientists and writers have come to recognize that much of the research and the literature once thought to be universal for all people is indeed culture bound. The increasing importance and recognition of cross-cultural approaches in the social sciences, and in psychology in particular, represents our reactions to this realization. Much of this research and scholarship has had a profound impact on our understanding of truths and principles about human behavior.

Even without considering knowledge added using a cross-cultural approach, a great mass of information about people has already been developed. Indeed, an enormous body of information in the social sciences is considered as truth by American scientists, professors, and students. The comprehensiveness of most social science textbooks and the density of most course syllabi attest to the fact that there is a great deal out there to be learned. Why, you may ask, should it be necessary to go beyond information that currently exists?

Despite the wealth of knowledge that has been gathered, it is vitally important for us to incorporate a cross-cultural approach to our knowledge and learning base, for at least two reasons. The first has to do with what we may call scientific philosophy. Scientific philosophy here simply refers to the need to evaluate our truths in terms of the parameters under which those truths were obtained. More simply put, we need to examine whether the information we have learned about is applicable to all cultures or only to some people of some cultures. Scientific philosophy refers to the notion that we have a duty and an obligation to ask these questions about the scientific process and about the nature of the truths we have learned, or will learn, about human behavior.

The second reason it is important for us to incorporate a cross-cultural approach is much more practical. One of the goals of studying cultural similarities and differences is to help us in our real-life, everyday interactions and dealings with others. As we come more and more in contact with people from different cultural backgrounds, it becomes increasingly important to learn about universals and cultural-specific in our truths — that is, in the beliefs we hold about people and the way they are. More importantly, we need to use those universals and specifics in helping us formulate guiding principles that can be used as resources in our relations with those people. To be ignorant of such resources would render us inflexible in our ability to deal with those around us in our dynamic, ever-diversifying world.

Notes

1. cultural-specific 文化特殊性的
2. psychopathology 精神病理学
3. subdiscipline (学科的) 分科
4. intergroup 社会团体间的, 种族团体间的
5. scientific philosophy 科学哲学。科学哲学探讨自然界的方法问题, 诸如科学哲学概观、科学概念的形成和科学方法等。随着现代科学的发展, 科学哲学已从过于强调科学的本质和含义的精神方面转向人类更广泛关心的问题, 诸如科学、技术和道德价值, 科学的社会意义, 科学和宗教的关系以及科学的局限性等方面。
6. parameter 参数。数学中一种特殊的变量, 它的可能取值范围标志着一个问题的不同情况。

Exercises

I. Answer the following questions:

1. What is a cross-cultural approach?
2. What is cross-cultural research?
3. What is the difference between cultural-universal and cultural-specific?
4. What are the cross-cultural researchers in the United States mainly concerned with? And why?

II. Choose the best word from the list given for each blank. Use each word once only and make proper changes where necessary.

segment, diversify, mainstream, notion,
incorporate, delineate, formulate, obligation

1. We still value the Chinese _____ that the elders ought to be respected and taken good care of.
2. After ten years' experience of growing fruits on his father's farm he observed that oranges are usually _____ into 10 or 12 pieces.
3. In order to stay competitive and ensure profits, the factory is trying hard to _____ its products.
4. It is good to see that environmental ideas have been absorbed into the _____ of politics of that country.
5. We are quite disappointed to see that our original proposals are not _____ in the new legislation.
6. This company's employees are pushed too hard and frequently asked by the managers to meet their contractual _____.
7. At the meeting, John paused a while, trying to _____ an answer to satisfy his audience.
8. In a persuasive writing it is important to make your ideas _____ clearly so that readers can see your points.

III. Put in the missing words in the blanks.

Living in a second culture can be 1 riding on a roller coaster. Sometimes foreign visitors are elated; sometimes they are 2. First, there is the combination of enthusiasm and excitement that is 3 while traveling. New foods, different clothes, different faces, foreign languages, and interesting customs all fascinate the 4. A foreign visitor usually has high expectation and 5 eager to become 6 with a new culture.

Of course, not everything is easy during a long stay in a second 7. International travelers may have 8 understanding the adjustment problems that beset them. 9 people do not recognize that the problems, feelings, and mood changes that are 10 living in a 11 culture are not unique. It is common for international visitors and immigrants to vacillate between loving and 12 a new country. The newness and strangeness of a 13 culture are bound to affect a traveler's emotions.

Extract 4 Culture and Language

One of the most important aspects of our behavior is our ability to communicate with others. Communication is important in our everyday lives, but it is also important for the development, maintenance, and transmission of culture. The definition of culture includes communication of cultural attitudes, values, and beliefs from one generation to the next. Thus, communication plays a special role in our understanding of culture and cultural influences on behavior.

When we think of communication in general, the first and perhaps most salient aspect of communication that comes to mind is verbal language. Words and language play a major role in our communication processes. Our verbal language, whether English or French or German or Chinese or Indonesian, is extremely important to our ability to communicate. People place great emphasis on the words we use and how we use them. Mastery of verbal language is an important part of any successful communication, and we all tend to make judgement of people based on their level of mastery of their particular language. Of course, verbal language is not the only aspect of communication. Another large and important world of communication is nonverbal communication, including facial expressions, tone of voice, posture, dress, distance, and the like.

Culture and language share an intimate relationship. Culture influences the structure and functional use of language, and as such, language can be thought of as the result or manifestation of culture.

Language also influences and reinforces our cultural values and worldview, thus feeding back onto them. The cyclical nature of the relationship between culture and language suggests that no complete understanding of culture can be obtained without understanding the language, and vice versa. We will explore the relationship between culture and the structure of language. Then, we will examine an important line of reasoning in cross-cultural psychology and anthropology known as the Sapir-Whorf hypothesis. This hypothesis suggests that language helps to structure our worldview and is crucial to the culture-language relationship. We will look at the special case of bilingualism as it affects behavior and personality and

examine cultural similarities and differences in language acquisition. I will begin with some basic reflections about culture and language. Language is a very interesting part of our lives. Language can be thought of as a manifestation and product of a culture. American English, its words and how we use them, is a reflection of American culture. Surely, if we examine the structure and function of American English, we will see many parallels to important aspects of American culture. Likewise, this is true for any language and culture we examine.

Examining languages across cultures is important and valuable exercise. It serves as a bridge to understanding other cultures, and it helps us gain a better understanding and appreciation of our own culture. Many of us have heard that the Eskimo language contains more words for snow than exist in the English language. Whorf (1956) was the first to point this out; he indicated that the Eskimo language actually has three words for snow while the English language contains a single word, snow, to describe all three types of Eskimo snow. Many words in other cultures and languages do not exist in the English language.

When we translate a word in English into its literal equivalent in another language, we often think the words mean the same. While it is most certainly the case that many words have generally the same meanings, it is also true that many words in different languages have different nuances and connotations than what we would expect in American English. Even common words for breaking, cutting, eating, and drinking can have entirely different connotations and nuances and will be used in different contexts in other cultures. Moreover, the associations people of different cultures have to the same word may be different. When considering the relationship between words in your own language and the same translation equivalents in another, it is probably best not to consider those translations as exact equivalents. If we take into account all the meanings of a word, it would be very difficult to find words in different languages that have exactly the same meaning, nuance, connotation, and associations, even if they are translation equivalents.

These observations make it clear that people of different cultures structure the world around them differently, at least in the language they use to describe that world. Of course, this is not only true when comparing different languages across cultures but also when comparing different people within the same culture who speak the same language. Two people using the same language can, and often do, use the same words with different meanings and in different ways. Language differences within a culture also contribute to possible conflicts within a culture. But the differences in language structure and use within a culture are probably less than those between cultures.

It is clear that people of different cultures “slice up” their worlds differently via their languages, but are these differences so pervasive that they also see the same things differently? Do Americans and Eskimos actually see, think, and feel about snow differently? Or do they see exactly the same thing but just categorize it differently? Studies examining this and related questions suggest that language reflects a genuine difference in overall worldview and is not just a matter of categorization.