



普通高等教育“十一五”国家级规划教材

SECOND EDITION [第二版]

NEW COLLEGE ENGLISH

VIEW, LISTEN AND SPEAK

新编大学英语

视听说教程 教师用书

浙江大学 编著



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外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS





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★ 教育部大学外语推荐教材

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⑥

浙江大学 编著

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前言

《新编大学英语》自1999年春天出版以来,一直得到同行、专家以及广大师生的支持和爱护。可以说,没有大家的支持,就没有今天《新编大学英语》的第二版。几年来我们继续我们的研究工作,还在全国各地进行了问卷调查,最大规模的一次涉及了近3,000名学生和300多位教师。根据调查研究中获得的数据和信息,同时考虑到新的社会需求、学校的教学设备和条件,我们修订了《新编大学英语》。

● 第二版《新编大学英语》由三部分组成:

- 1) 《新编大学英语》学生用书(配有录音带和光盘),教师用书;
- 2) 《新编大学英语》视听说教程学生用书(配有录音带和光盘),教师用书(配有教师用录音带);
- 3) 《新编大学英语》网站(<http://www.heep.cn/nce>)。

● 第二版《新编大学英语》对难度、梯度都进行了调整。将原来的基础教程和一至六册的各单元重新排列,删除和替换了部分材料,归并了部分话题,更新或替换了部分练习和活动,使新版本更具趣味性、可思性,更注重语言应用能力的培养和提高,尤其加强了听说能力的培养。《新编大学英语》及其视听说教程内容密切配合、互相补充,对应单元里的材料和活动均围绕同一个话题,在注重语言实践和培养语言综合能力上,相互结合、相互促进,从不同侧面展开语言实践活动。

● 第二版《新编大学英语》继续采用“以学生为中心的主题教学模式”,在了解学生学习英语的信念、条件、兴趣和策略的基础上,关注他们在学习过程中的困难和需求,为他们提高语言综合能力提供支持和帮助。在此前提下,突出培养听说能力以加强学生的薄弱环节。为此,课堂教学做到尽可能地接近真实世界,培养学生的交际能力。

语言既是文化的一部分,又是传播文化最有效的媒介,而且思想文化的交流是双向的。因此,在让学生了解英语国家文化的同时,还要培养他们表达、传播本国文化的能力。大规模的调查与研究分析表明,提高语言交际能力的核心是大量消化和吸收语言输入,提高表达思想的能力。根据学生的反映,学会日常的口头表达方式并不难,难在如何组织语言表达自己的思想;写作能力也同

样难在表达思想。第二版《新编大学英语》体现了上述思想，着重引导学生创造性地使用语言。

● 本书为第二版《新编大学英语》视听说教程教师用书第六册。教师用书提供了全部录像、听力材料的文字稿，练习和单元小测验的答案以及课堂活动的范例。视听说教学可以在网上进行，也可以利用光盘进行。

● 《新编大学英语》网站，不仅为使用《新编大学英语》及其视听说教程提供了最大方便，同时还配有 English for Fun、Online Community、Reference、《新编大学英语》语法书、词典等。其中的 Word Games 为学生掌握词汇提供了六种不同形式的游戏，覆盖了《新编大学英语》的全部词汇，学生可以按不同的学习风格、不同的喜好选择不同的词汇范围及不同的游戏。在浙江大学两年的使用过程中，Word Games 深受学生欢迎。网络课件还配有严谨的评估系统：1)《新编大学英语》主教程单元测试(Quizzes)，2)视听说教程单元测试(Quizzes)，3)阶段测试(Level Test)。

第二版《新编大学英语》系列教程由应惠兰任总主编。本册教材主编：何莲珍。编者：王元春、李敏、徐明、庞继贤、何莲珍、周星、熊海虹、周颂波、黄小杨、章红新。审稿：邵永真、Maxine Huffman 博士和 Don Huffman 博士。参加本册编写工作的还有：邵永真、安文英、蒋景阳、张兴奎、马以容、顾晔、傅政、张筱菲、徐慧芳、袁靖、傅莹、杨敏、徐丽萍、徐莹、郑猛、丁展平、应惠兰、Maxine Huffman 博士和 Don Huffman 博士。

● 前 言

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1

UNIT

COMMUNICATION

Part One



VIEWING, UNDERSTANDING AND SPEAKING

◆ Cultural Differences in Nonverbal Communication

Characters: James (an American boy), Joyce (an American girl), Zhang Li (a Chinese boy), Wang Hong (a Chinese girl)

Setting: At a café

Topic: Cultural Differences in Nonverbal Communication

[James and Joyce are sitting at a table, talking to each other. Zhang Li and Wang Hong come and join them.]

Video Script

◆ **Zhang Li:**

Hi, James. Hi, Joyce. Nice to see you.

◆ **James & Joyce:**

Hi, Zhang Li, Wang Hong. Nice to see you, too.

...

◆ **Wang Hong:**

(She turns to Joyce and James.) You know, maybe you can help us with something we've been talking about. I read an article a few days ago and learned that when the Maoris of New Zealand stick out their tongue at someone, it's a sign of respect. Is that also true in America?

◆ **Joyce:**

Mm... no, in America, when people make the same gesture, it means

● **James:**

just the opposite.

● **Zhang Li:**

You know, many gestures are culture-bound. What is acceptable in one culture may be unacceptable or even offensive in another culture.

● **James:**

Yeah, that's an interesting thought. It seems that we can never learn enough about cultural differences.

● **Wang Hong:**

It's true and it helps to avoid problems if we learn some culture-specific things when we speak with people from other cultural backgrounds.

● **Joyce:**

Sure. But can you give us an example of something that means one thing in your culture and an entirely different thing in another culture?

● **Wang Hong:**

Well, a typical example is of the expression "OK". We Americans often indicate "OK" with our thumbs and our forefingers touching to form a circle. I've read that the same gesture means "money" to the Japanese, "zero" to the French and a vulgarity to the Brazilians. For that reason, we must use gestures with caution in a foreign culture.

● **Zhang Li:**

Oh, yes, that reminds me of a story of an American tourist in France. On his first trip to France, the well-meaning American thanks the waiter for a good meal well-served by making the "OK" gesture with his thumb and forefinger. The waiter is unhappy because the "OK" gesture means "zero" to him and he thought he would get no tip from the American.

● **James:**

Wow, that's interesting. I've heard that space is also an important cultural aspect of nonverbal communication. Can you tell me how space as a concept varies from one culture to another?

● **Wang Hong:**

Well, you know, everybody mentions he has a sort of invisible shield surrounding his physical body. When someone comes too close, he feels uncomfortable. When he bumps into someone, he feels he should apologize. But a person's comfort zone changes in size depending on his cultural or ethnic origin.

● **James:**

Uh... then what's the ideal distance between people in your culture?

● **Joyce:**

OK, well, in casual conversation, many Americans stand about four feet apart. In other words, they like to keep each other at arm's length. In contrast, people from Latin or Arab cultures stand very close to each other, and touch each other often. If someone from one of these cultures stands too close to an American while in conversation, the American may feel uncomfortable and back away.

Also, you should try to avoid physical contact while you are speaking with Americans, since this may also cause discomfort. Um... touching is a bit too intimate for casual acquaintances. So don't put your arm around their shoulder, touch their face, or hold their hand. Mm, shaking hands is acceptable when you initially meet or part, but this is only for a moment.

- **Zhang Li:** Oh, we'd better remember these things. Ah, can you tell us some more about things related to American culture?
- **Joyce:** Um... let me see. Oh, yes, when we Americans are talking, we expect others to respond to what we are saying. To Americans, polite conversationalists empathize by displaying expressions of excitement or disgust, shock or sadness. People with a poker face...
- **Wang Hong:** Sorry, what's a "poker face"?
- **James:** (*He laughs.*) A "poker face" is an expression on one's face which shows none of one's true feelings. A person with a "poker face" usually hides his feelings and such a person is often looked upon with suspicion.
- **Wang Hong:** Then how do you respond to what others are saying?
- **Joyce:** We usually indicate our interest in a conversation by raising our eyebrows, nodding, smiling politely and maintaining good eye contact.
- **Zhang Li:** Eye contact? Wouldn't that be impolite or embarrassing?
- **Joyce:** Well, some cultures do view direct eye contact as impolite or threatening, but we Americans see it as a sign of genuineness and honesty. If a person doesn't look you in the eye, Americans might think he's questioning your motives, or assume that he doesn't like you.
- **Zhang Li:** Well, how should we maintain eye contact then? By staring at the speaker?
- **Joyce:** Of course not. Staring at the speaker—especially strangers—is considered to be rude.
- **Zhang Li:** I see. People tend to pay more attention to verbal communication. But, in fact, I think nonverbal communication is as important as verbal communication.
- **James:** Mm, and another nonverbal communication we practice unconsciously is the way we think about and use our time in different cultures.
- **Wang Hong:** Then, how do ideas about time differ?
- **Joyce:** Well, in the West we think it is very important to arrive for an appointment, a business meeting, a dinner, or a party at the time scheduled. Late arrivals are considered to be impolite, or to show lack of respect.
- **James:** Yeah, that's right! Uh, we think time is important. We schedule it, protect it and we don't like to waste it. "Time is money."
- **Zhang Li:** I also remember reading that Arabic and Turkish cultures are not so concerned about "clock time" and punctuality as they are about family and personal friendships.
- **Joyce:** It's true, and this is also true of many Latin American cultures, and Asian cultures too.
- **Wang Hong:** Yeah, my parents always insist that attention to family and friends is more important than time itself.

★ Zhang Li:

★ James:

When we talk about this, I think of many types of nonverbal communication. Yes, a large part of daily communication is done nonverbally. How we walk, how we stand, how we use our hands, how we position our bodies, how we show our emotions—all send a message to other people. That's why it's possible, as the saying goes, to "read someone like a book". And if you read the person right, it can lead to a beautiful friendship or a new love.

(The four all laugh.)

...

(1,077 words)

Exercise 1

Directions: You are going to watch a video about cultural differences in nonverbal communication. Read the following words carefully, which will make it easy for you to understand the video.

1. **forefinger** *n.* the finger next to one's thumb 食指
e.g. I lifted the vase between my thumb and forefinger.
2. **vulgarity** *n.* a particular example of vulgar speech or action 粗俗的话，粗野的行为
e.g. Their vulgarity, loudness and lack of manners scandalized their hosts.
3. **shield** *n.* something that protects a person or thing from harm or damage 护罩，防御物
e.g. He used his left hand as a shield against the reflecting sunlight.
4. **empathize** *v.* be able to understand someone else's feelings, problems, etc., especially because one has had similar experiences 有同感；表同情
e.g. No two humans ever communicated to the fullest extent if they did not empathize with the mind of the other.
5. **genuineness** *n.* the state of being genuine 真诚
e.g. I have no doubt about their genuineness.
6. **punctuality** *n.* the quality or habit of adhering to an appointed time 准时
e.g. Though complaints to Britain's newly privatized train operating companies are still running at record levels, punctuality and performance are beginning slowly to improve.

Exercise 2

Directions: Now watch the video and choose the best answer to each of the following questions.

- What does the gesture “sticking out one’s tongue at someone” suggest in America?
A. Respect. B. Disrespect. C. Politeness. D. Happiness. (B)
- What does the gesture “with one’s thumb and forefinger touching to form a circle” suggest in France?
A. OK. B. Money. C. Zero. D. Vulgarity. (C)
- In which of the following cultures do people stand farther away from each other in casual conversation?
A. American. B. Arabic. C. Japanese. D. Latin. (A)
- What does a person with a “poker face” usually do?
A. Hides his true feelings.
B. Responds to what others are saying.
C. Displays expressions of shock or sadness quickly.
D. Displays expressions of excitement or disgust quickly. (A)
- Which of the following DON’T the Americans do to show interest in a conversation?
A. To raise their eyebrows. B. To maintain good eye contact.
C. To smile politely. D. To touch each other. (D)
- In which of the following cultures is punctuality valued the most?
A. American. B. Arabic. C. Latin American. D. Turkish. (A)

Exercise 3

Directions: Watch the video again and complete the following sentences with the exact words you hear.

- You know, many gestures are culture-bound. What is acceptable in one culture may be unacceptable or even offensive in another culture.
- It’s true and it helps to avoid problems if we learn some culture-specific things when we speak with people from other cultural backgrounds.
- The waiter is unhappy because the “OK” gesture means “zero” to him and he thought he would get no tip from the American.
- Wow, that’s interesting. I’ve heard that space is also an important cultural aspect of nonverbal communication.
- When someone comes too close, he feels uncomfortable. When he bumps into someone, he feels he should apologize.

6. If someone from one of these cultures stands too close to an American while in conversation, the American may feel uncomfortable and back away.
7. Um... touching is a bit too intimate for casual acquaintances. So don't put your arm around their shoulder, touch their face, or hold their hand.
8. If a person doesn't look you in the eye, Americans might think he's questioning your motives, or assume that he doesn't like you.
9. Mm, and another nonverbal communication we practice unconsciously is the way we think about and use our time in different cultures.
10. Yeah, my parents always insist that attention to family and friends is more important than time itself.

Exercise 4

Directions: Watch the video a third time. This time you are required to repeat a few important lines.



What you say will be recorded so that you can compare your pronunciation and intonation with the speakers'. Try to imitate their pronunciation and intonation.

1. — Is that also true in America?
— Mm... no, in America, when people make the same gesture, it means just the opposite.
2. Well, a typical example is of the expression "OK".
3. — For that reason, we must use gestures with caution in a foreign culture.
— Oh, yes, that reminds me of a story of an American tourist in France.
4. — Uh... then what's the ideal distance between people in your culture?
— OK, well, in casual conversation, many Americans stand about four feet apart.
5. — Ah, can you tell us some more about things related to American culture?
— Um... let me see. Oh, yes, when we Americans are talking, we expect others to respond to what we are saying.
6. Then how do you respond to what others are saying?
7. Eye contact? Wouldn't that be impolite or embarrassing?
8. — Well, how should we maintain eye contact then? By staring at the speaker?
— Of course not. Staring at the speaker—especially strangers—is considered to be rude.
9. — Late arrivals are considered to be impolite, or to show lack of respect.
— Yeah, that's right! Uh, we think time is important.
10. And if you read the person right, it can lead to a beautiful friendship or a new love.

Exercise 5

Directions: Now you know the importance of cultural differences in nonverbal communication. Please give a description of a situation, real or imaginary, where communication between a Chinese and an American is involved, focusing on the things to bear in mind in nonverbal communication.



Your talk will be recorded so that your teacher will be able to know your performance. If you want to improve your work, try again before you submit your recording.

Part Two

LISTENING, UNDERSTANDING AND SPEAKING

► Listening I

Words You Need to Know:

Columbia University (美国) 哥伦比亚大学 price tag 价格标签
Yamamoto 谷本 (人名) Felice 费丽丝 (人名) chrysanthemum 菊花



Tapescript

Case 1:

Mei Ling, a new graduate student at Columbia University in New York City, went to a large department store to shop. She had just got her first paycheck as a research assistant and wanted to buy a blouse for herself. She found what she liked, bought it, and started to leave. She was just passing by a display of necklaces when she noticed that one of them looked just right with her blouse. She couldn't find the price tag on it, however, and wasn't sure if she had enough money for it. The only clerk there was talking to another customer, but since Mei Ling wanted to know only the price, she smiled at the clerk and asked about it. The clerk frowned at Mei Ling and said, "Please wait for your turn, miss!" Mei Ling got unhappy, and left the store hurriedly.

Case 2:

Mr. Chen, a Chinese chopstick producer, was negotiating with Mr. Yamoto, a representative of a large Japanese company, for the price of 50,000 pairs of chopsticks. Mr. Chen offered a price for the chopsticks first. In response, Mr. Yamoto said nothing. Then Mr. Chen lowered the price, but Mr. Yamoto was again silent. He kept silent all the time and actually benefited from it. Finally the business was done and Mr. Chen returned to China very disappointed because he sold the chopsticks at a very low price and could hardly make any profit. On the other hand, Mr. Yamoto was pleased with the result. His company could profit a great deal when selling them to stores in Japan.

Case 3:

Mr. Xu was a Chinese photographer on a special assignment in Italy. He was helped by a local interpreter, Felice, a 30-year-old girl, unmarried and living with her parents. The family often invited him for dinner during his stay in Italy. On his last day there, Mr. Xu took some beautiful chrysanthemums to Felice's home to say goodbye to them. Felice answered the door and he told her that the flowers were for her mother as a thank-you for her hospitality. Felice hesitated, then thanked him, but put the flowers away before taking Mr. Xu in to see her parents. Nothing was said about the flowers, but he realized he must have done something wrong. (382 words)

Exercise 1

Directions: Listen to the passage that consists of three cases and complete the notes about the problem that arises in each case with the information you get.

Case 1: Mei Ling asked for the price of an item, but she was turned down by the American clerk, who was serving another customer.

Case 2: Mr. Chen kept lowering his price of chopsticks because of the silence of the Japanese negotiator until a very low price was agreed on, and his company could hardly make any profit.

Case 3: Mr. Xu visited an Italian family with some chrysanthemums, which were not welcomed.

Exercise 2

Directions: Listen to the passage again and decide whether the statements you hear on the recording are true or false. Put "T" for True and "F" for False in the spaces provided.

- | | | | | | |
|-------------|-------------|-------------|--------------|--------------|--------------|
| 1. <u>T</u> | 2. <u>F</u> | 3. <u>F</u> | 4. <u>F</u> | 5. <u>T</u> | 6. <u>F</u> |
| 7. <u>F</u> | 8. <u>T</u> | 9. <u>F</u> | 10. <u>T</u> | 11. <u>F</u> | 12. <u>F</u> |

Statements:

1. In Case 1, Mei Ling was both a graduate student and a research assistant at Columbia University.
2. In Case 1, Mei Ling went to a large supermarket to buy a blouse and a necklace.
3. In Case 1, Mei Ling liked the necklace that went with her blouse, but could not afford it.
4. In Case 1, Mei Ling complained to the manager as the clerk refused to serve her.
5. In Case 2, the Japanese company intended to buy 50,000 pairs of chopsticks from China.
6. In Case 2, the representative of the Japanese company kept silent because he couldn't understand Chinese and there was no interpreter available.
7. In Case 2, the deal was made because both parties were satisfied with the price.
8. In Case 2, the low price of the chopsticks would enable them to sell well in Japanese stores.
9. In Case 3, Mr. Xu brought some chrysanthemums for Felice's mother to thank her for the help she offered when he was in Italy.
10. In Case 3, Felice's mother was hospitable to Mr. Xu during his stay in Italy.
11. In Case 3, Felice didn't bring the chrysanthemums to her mother because her mother had an allergy to flowers.
12. In Case 3, Mr. Xu realized that he had made a mistake of not bringing Felice a bunch of flowers as a gift.

Exercise 3

Directions: Work in pairs to discuss the following question.

What caused the problem in each case?

Samples:

- Case 1:** In China, a clerk in a store will often be willing to serve more than one customer at a time. This is what Mei Ling was used to. After all, she only wanted to ask a simple question, the price of the necklace. However, in the U.S., a salesperson serves only one customer at a time (usually in the order in which the customers have approached the counter), and the customer expects the undivided attention of the clerk. Mei Ling had to learn to wait for her turn.
- Case 2:** Mr. Chen did not understand the Japanese use of silence. In Japan it can be an important part of a conversation, giving the individual time to think about what he is going to say next, which is what Mr. Yamoto was doing. Mr. Chen misunderstood this. To him, Mr. Yamoto's silence meant that he was dissatisfied with the price he was offering; thus Mr. Chen kept lowering it.
- Case 3:** In Italy, as well as in France and other European countries, chrysanthemums are called "funeral" flowers, i.e. flowers that one takes to a funeral or puts on a grave. One does not give them to the living, especially an old person who does not want to be reminded that

death is approaching. Felice thus did not even give the flowers to her mother, but took them to another part of the house. Roses or carnations (康乃馨) would have been quite welcomed.

▶ Listening II

Words You Need to Know:

snap 捻 (手指) 发噼啪声



Tapescript

Communication studies traditionally have emphasized verbal and written language, but recently have begun to consider communication that takes place without words. In some types of communication people express more nonverbally than verbally. If you ask an obviously depressed person, "What's wrong?" and he answers, "Nothing. I'm fine.", you probably won't believe him. When an angry person says, "Let's forget this subject. I don't want to talk about it any more!" you know that he hasn't stopped communicating. His silence continues to convey emotional meaning.

One study done in the United States showed that in the communication of attitudes, 93% of the message was transmitted by the tone of the voice and by facial expressions, whereas only 7% of the speaker's attitude was transmitted by words. Apparently, we express our emotions and attitudes more nonverbally than verbally.

Nonverbal communication expresses meaning or feeling without words. Universal emotions, such as happiness, fear, and sadness, are expressed in a similar nonverbal way throughout the world. There are, however, nonverbal differences across cultures. For example, feelings of friendship exist everywhere, but their expression varies. It may be acceptable in some countries for men to embrace each other and for women to hold hands; in other countries these displays of affection may be shocking.

What is acceptable in one culture may be completely unacceptable in another. One culture may determine that snapping fingers to call a waiter is appropriate; another may consider this gesture rude. We are often not aware of how gestures, facial expressions, eye contact, and the use of space affect communication. In order to correctly interpret another culture's style of communication, it is necessary to study the "silent language" of that culture.

Culture does not always determine the messages that our body movements convey. Contexts, personalities, and relationships also influence them. However, like verbal language, nonverbal communication cannot be completely separated from culture. Whether we emphasize differences or similarities, the "silent language" is much louder than it first appears. (327 words)