



新东方英语

NEW ORIENTAL ENGLISH

University of Virginia

留美转学与换专业的一些建议

Cultural Adaptation:

How Does it Come About? 如何做到文化适应

由 TOEFL 听力窥美国一斑

如何准备雅思 (IELTS) 考试

谈谈六级听力备战

读故事记单词: A Hungry Alien 饥饿的外星人

I Have My Own Life 我有我自己的生活

世界图书出版公司

NO.5

HOME THOUGHTS, FROM ABROAD

海外思祖国

Oh, to be in England,
Now that April's there,
And whoever wakes in England
Sees, some morning, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England - now!

And after April, when May follows,
And the white throat builds, and all the swallows!
Hark, where my blossomed pear-tree in the hedge
Leans to the field and
scatters on the clover
Blossoms and dewdrops
- at the bent spray's edge -

That's the wise thrush; he sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture!
And, though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The buttercups, the little children's dower
- Far brighter than this gaudy melon-flower!

—Robert Browning

啊，我要是在英国多好！
现在英国正是四月天。
那里，无论谁在清早
都会不知不觉地看见
最矮的树枝，榆树周围的
灌木林子，都抽出了新嫩的叶子；
现在——在英国，苍头燕雀
也正在果园枝头唱着歌！

四月一过，五月来到，
白喉鸟和燕子就来垒巢！
树篱里我那棵花梨树
向田野倾斜的地方，

将花瓣和露珠撒向苜蓿的地方，
伶俐的画眉鸟，

正在弯曲的小枝上歌足；
听！他故意将每支歌唱了又唱，
唯恐你以为他不会再记起
他第一次唱出的无忧无虑的欢喜！
虽然白露使田野看起来不够平整，
但当孩子们珍爱的金凤花在中午惊醒，
一切都会显得明媚鲜艳，
——远比这儿俗丽的甜瓜花好看！

——汪冰华 译

创造“戏剧独白”诗歌形式的英国著名诗人罗伯特·勃朗宁，在这首诗中以急切的渴望开始，充分描写了“我那棵花梨树”和“伶俐的画眉鸟”，予人以“还是祖国好”之感。

目 录

Contents

专 稿

- Cultural Adaptation: How Does it Come About? 如何做到文化适应……
 [加拿大]内文·布卢默 著(4)

出国考试指南

- 由 TOEFL 听力窥美国一斑..... 邱政政 著(14)
 如何准备雅思(IELTS)考试..... 熊莹 著(18)
 GRE 逻辑推理解题与复习指导..... 陈向东 著(23)
 TOEFL 听力备考策略..... 黄璇 著(31)

国内考试指南

- 谈谈六级听力备战..... 乐静 著(35)

留学进行时

- Some Tips on Changing Universities and Switching Majors in the U. S.
 留美转学与换专业的一些建议..... 罗亦 著(42)
 “公立常春藤”——弗吉尼亚大学简介..... 刘昆(45)
 2001 年美国商学院排名..... (49)
 2001 年美国法学院排名..... (50)

听说天地

- 如何说一口漂亮的美音..... 宋杰 著(51)
 You've Got Mail《网上情缘》精听指要..... 陈勇 著(63)

时文选读(英汉对照)经济热线

- AOL, Legend Set China's Net Joint Venture 美国在线与联想“联姻”在
 中国组建网络合资企业..... 刘燕 译注(68)

科技新潮

- Lack of Deep Sleep could Contribute to Weight Gain in Men 缺乏深度
 睡眠可能导致男性体重增加..... 缪铮 译注(74)

风云人物

Forbes: Gates Wealthiest on Planet 福布斯评出盖茨仍为世界首富……
………艾伦·克伦德宁 著 王威 译注(78)

文体

Beijing Is Awarded Summer Olympics 北京获得 2008 年夏季奥运会主办权………埃米·希普利 著 辛里 译注(83)

Elated Chinese Fill Tiananmen Square 庆申奥成功 天安门广场成为欢乐的海洋………菲利普·P·潘 约翰·庞弗雷特 著 李新 译注(91)

多棱镜

Happy Ending in Hollywood 好莱坞的皆大欢喜………
………莎伦·韦克斯曼 著 李辛 译注(97)

读故事记单闻

A Hungry Alien 饥饿的外星人………胡敏 主持(104)

文化点滴

I Have My Own Life 我有我自己的生活………徐小平 著(107)

译海拾贝

青春的内存和接口 Young People Need “Memory” and “Interface”………
………[英]保罗·怀特 译注(112)

英语自测

Choose a Part of the Body 选择身体的一部分………东方人 著(117)

跟 *Newsweek* 学英语:《新闻周刊》经典用词 BBS 公告板系统………
………白石 主笔(121)

阅读理解一篇 Preserving the Woods: Take an Axe………
………[英]保罗·怀特 编(123)

主 编 俞敏洪

执行主编 胡 敏

副主编 李传伟

编委(按姓氏笔划为序)

王 强 王文成 包凡一

杜子华 何庆权 李传伟

胡 敏 俞敏洪 徐小平

责任编辑

黄 刚 杜丁丁

装帧设计 易 力

编 辑 者 新东方学校《新东方英语》编辑部

地 址 北京市海淀区中关村路 15 号

邮政编码 100080

E-mail neworientalenglish@yahoo.com

出 版 者 世界图书出版公司

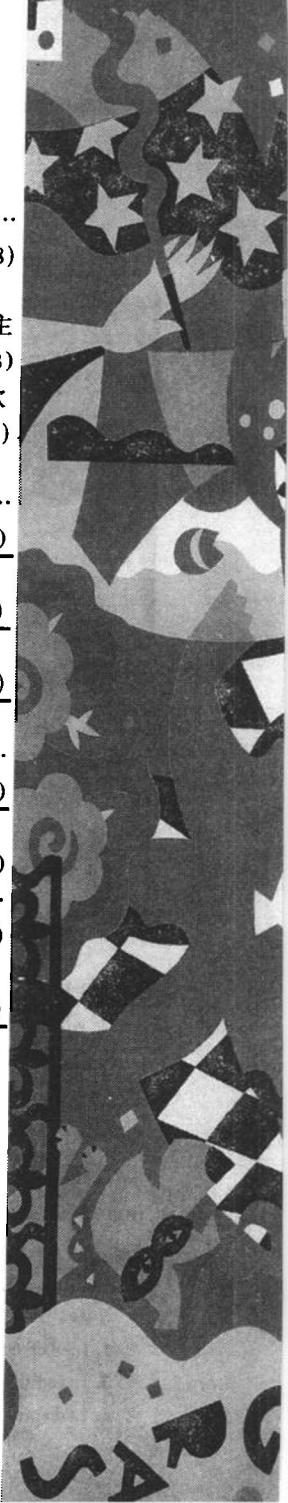
发 行 者 各地新华书店和外文书店

地 址 北京朝内大街 137 号

邮政编码 100010

印 刷 华东印刷厂

定价 5.00 元





本文提要: 许多即将出国留学、移民海外的中国人对于如何应付全新的环境总是忐忑不安、心生畏惧。本文作者加拿大人内文·布卢默(Nevin Blumer)结合自己多年海外生活的经验,从心理学的角度出发,将文化适应分成蜜月期(honeymoon stage)、敌视期(hostility stage)与适应期(adaptation stage)三个阶段,并清楚地说明了母文化与语言障碍并非制约文化适应的主要因素。问题的关键在于调整心态,转换视角,多向人求教,留心观察周围的事物,反省自我,珍视友谊,这样将有助于人们尽快适应新的文化环境。

In the course of my extended stay in Beijing, I have come across many students who, out of fright, ask me to give them advice on how to adapt overseas, particularly in Canada, since I am a Canadian. The typical concerns range from social ones, like making friends, to more professional concerns, like cultural issues *at work².

Many of the students that express these concerns assume that cultural adaptation involves a type of behaviour modification³, and requires a system of communication to facilitate⁴ this adaptive⁵ behaviour. Many would-be overseas students

Notes 注释:

1. [ˌædæp'teɪʃən] *n.* 适应, 适合
2. 在起作用; 在工作地点; 在办公室
3. [ˌmɒdɪfɪ'keɪʃən] *n.* 改变; 改造; 更改
4. [fə'sɪlɪteɪt] *vr.* 使便利; 促进; 助长
5. [ə'dæptɪv] *a.* 适应的, 适应性的

and immigrants fear that their own culture or lack of English skills may inhibit⁶ this process of adaptation.



of preparing for living overseas that involve culture and language, it is neither your culture, nor your English that will inhibit your process of

While there are legitimate⁷ ways of adaptation. Cultural adaptation does not involve throwing away your cultural traditions, nor does it involve any wholesale⁸ behavioural change. And while developing your skills in English certainly helps you to understand more, it does not necessarily ensure that you will avoid problems due to cultural differences. Cultural adaptation is more about sensitivity, understanding, reaction and anticipation⁹.

Sensitivity means being observant¹⁰ of the reactions of others and looking for signs and messages that communicate people's feelings. Much of this involves not only concentrating on what is being said, but also what is unsaid but still communicated. Nonverbal¹¹ signs can communicate much more than mere words.

Understanding means that you are persistently trying to discover realities beyond the surface. This means that you are constantly trying to clarify¹² meanings and searching for a range of opinions and interpretations, not just a select few. Reaction is your response to events. Adaptation often involves reacting in the most constructive¹³ and effective ways, so that those you interact with learn and grow from the experience, just as you do. This contrasts with reactions that seem to result in stress and anxiety, like temper tantrums¹⁴ and violence.

Anticipation is your ability to predict events based on your knowledge of culture. For example, if you know that certain words will be received better than others you may choose to use them instead. Anticipation allows you to choose more effective ways to interact and get along with others socially.

6. [in'hɪbɪt] *vt.* 抑制, 约束 7. [li'dʒɪtɪmət] *a.* 合理的; 合乎逻辑的; 正规的; 合法的
 8. ['həʊlseɪl] *a.* 一扫无遗的; 大批的; 不加区分的
 9. [æn'tɪsɪ'peɪʃən] *n.* 预知; 预期; 先采取行动 10. [əb'zə:vənt] *a.* 注意的; 观察力敏锐的
 11. [nən'və:bəl] *a.* 不使用语言的 12. ['klærɪfaɪ] *vt.* 使清晰明了, 澄清
 13. [kən'stræktɪv] *a.* 有建设性的, 积极的 14. ['tænrəm] *n.* 发脾气

Cultural adaptation is a process of changing perspectives¹⁵ and reconciling¹⁶ your values and beliefs system. It is a process of being able to refine¹⁷ your reactions and responses in a way that allows you a measure of satisfaction and success. It is not about jumping to conclusions and finding neat little classifications to label each and every experience you find yourself in overseas. In short, adaptation does not mean becoming a “cultural expert”.

I have lived in 3 countries, China being the last one. My own experience has taught me that living overseas involves changing interpretations¹⁸. The most common problem I have found with expatriates¹⁹ living here in China is that they quickly interpret their new environment and seem unable to offer themselves new interpretations in response to new events. They may quickly say, for example, that they think making friends is difficult, that the locals seem cold or unfriendly, without trying to consider what it is about themselves that is isolating²⁰ them from the rest of the host society. They find that after living in a country for 2 years events are not so easily categorized²¹ and labelled, and so they are *back to square one²² in their understanding, even though they thought they had *figured out²³ everything. Thus, when we talk of the principles or do's and don'ts of living overseas we must be careful. The all-embracing²⁴ principles of cultural adaptation just don't exist.

Don't we need some fixed set of principles for adaptation overseas? Many students of mine still ask me for the *hard and fast²⁵ rules of living in Canada. For example, They ask me what the best way to start a conversation is. Some ask me how they can politely say goodbye, others ask me what kind of gift they should give when arriving at someone's home.

When I ask them how they would feel if they received these same responses and gestures, the answer they give is usually the same one that I would give. How would you yourself react to someone doing the same thing to you? The reality that

15. [pə'spektiv] *n.* 视角;想法 16. ['rekənsail] *vt.* 调和;使一致;调解

17. [ri'fain] *vt.* 使变得精确(精妙);使变得完善 18. [in,təpri'teɪʃən] *n.* 解释,说明;演奏

19. [eks'pætriət] *n.* 侨民;离乡背井者

20. ['aɪsəleɪt] *vt.* 使...隔离,使...孤立

21. ['kætəgəraɪz] *vt.* 将...分类;表示...的特点 22. <口>无所进展;回到起点

23. 理解;明白 24. ['ɔ:lɪm'breɪsɪŋ] *a.* 包罗万象的,总括的 25. 明确的,不容改变的

will hit most visitors to a country who stay for an extended length of time is that people around the world are remarkably similar. And no matter how banal²⁶ this truism²⁷ may seem at first, it may take a visitor a good few years before it really begins to *sink in²⁸.

Why would it take so long? Typically we go through stages of development while trying to adapt overseas. *Jean Piaget²⁹ (a famous Swiss child psychologist) noted that young children go through stages of accommodation, anxiety and adaptation when exposed to new experiences. Each new experience that cannot be accommodated may challenge their pre-existing conceptions. Adults are much the same. Adults who live overseas will have their pre-existing conceptions challenged constantly and accommodation will not come at once. Typically there are 3 distinct stages in a foreign visitor's cultural adaptation development: the honeymoon stage, the hostility³⁰ stage and the adaptation stage.

Honeymoon Stage (normally 1 – 6 months)

The first stage is called the honeymoon stage. Researchers have observed a *cross section³¹ of subjects from a variety of countries and noted that the reactions for the first 6 months are remarkably similar. We begin our life overseas with a honeymoon perspective of the place.

The honeymoon stage means everything is so fresh and new that we tend to respond in a naively³² positive way to each new thing we see. We are looking for differences and relish³³ it when we first see it. Perhaps in Beijing, for example, the bustle of people crowding into a bus is a sight that delights and amuses the foreign visitor, although it may annoy that same visitor 7 or 8 months after he first arrives. A honeymoon stage means that a visitor is trying to absorb differences into their conceptual framework furiously, so much so that he or she sees differences in things that may not be different at all.

26. [bɑ: 'nɑ: l] a. 陈腐的,平庸的,乏味的

27. ['tʁu: izm] n. 老生常谈;自明之理;不言而喻的事 28. 使人理解,明白

29. 皮亚杰(1896—1980,瑞士心理学家,日内瓦心理学派创始人,提出“发生认识论”,在国际心理学界有很大影响,主要著作有《儿童的语言和思维》、《发生认识论》等)

30. [hə'stɪlɪtɪ] n. 敌视;对抗;敌对 31. 具有代表性的实例;典型实例调查

32. [nɑ: 'i: vli] ad. 天真地;幼稚地 33. ['relɪʃ] vt. 从...得到乐趣,喜爱,爱好;欣赏

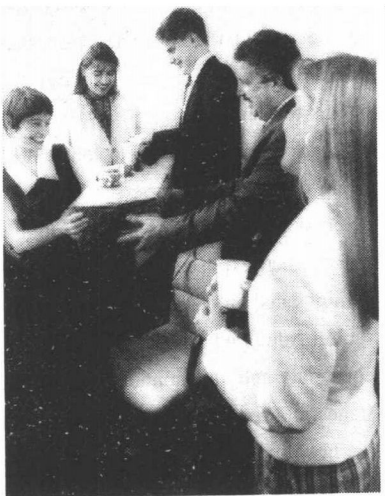
It is a time when we are furiously³⁴ trying to categorize things and thus we tend to make overgeneralizations. We do this because we want to feel as if we are in command of our lives and we want to create order from chaos³⁵. So we begin to say such statements as “Chinese are...” or “Canadians are...”, even though we have had too few interactions to make such statements. In other words, we are not *in a position³⁶ to make such judgments but we do so anyway because of our eagerness to “know the unknown”.

We are still in a tourist mindset³⁷, eagerly trying to find out where all the various landmarks³⁸ are, trying out and learning the names of every dish we can. We start conversations and seem genuinely interested in people who approach us. We are also interested in the culture and furiously study the language.

This stage usually lasts for up to 6 months but it certainly can be shorter or longer. It is a pleasant stage, as all honeymoons ought to be, when everyone seems so friendly and hospitable³⁹, and most sociologists advise you to let it last for as long as you can.

Hostility Stage (normally 6 months – 2 years)

As we all know, honeymoons can't last forever, and so the business of settling into a routine becomes important. Instability and chaos are fun for a while but we do not want it to unsettle⁴⁰ our lives for any extended period, so we begin to create order. Creating order in a foreign country is difficult because we lack the capacity to do things as effectively as locals. Often our reactions *turn to⁴¹ hostil-



34. |'fjuəriəsli| *a.* 兴高采烈地; 强烈地; 猛烈地; 狂怒地 35. |'keiɔs| *n.* 混乱

36. (由于主观或客观条件)能做某事 37. |'maɪndset| *n.* 思维模式

38. |'lændmɑ:k| *n.* 地标; 具有历史意义的建筑物

39. |'hɒspɪtəbl| *a.* 热情友好的; 好客的 40. |'ʌn'setl| *vt.* 使不安定

41. 转变为

ity. We begin to deeply distrust everyone and suspect the worst intentions. We are truly into our hostility phase. Whereas we looked at differences with such delight and curiosity, now it becomes a burden.

This stage is the manifestation⁴² of a kind of hidden homesickness. It is at this point that we begin to make critical comparisons, and when we do our home country always seems to *win out⁴³. We wonder why the host country cannot do things the same way as our home country. I can recall speaking to a group of stu-



dents from Hong Kong who complained of the rudeness of Canadian doctors, the inefficiency of the traffic system, and the laziness of the professors. The more they vented⁴⁴ the better they seemed to feel.

Interactions naturally suffer during this period and your temper will be much shorter. You will find yourself getting upset more easily and in arguments more and more. You begin to label the people in more negative ways. You begin to suspect that they are all racist and against your country.

You find yourself voting for any sports team except the host country and disagreeing with the host country's political positions. You particularly find it annoying when people of the host country show any kind of patriotism⁴⁵. Even the dishes you used to love ordering seem boring now. Most annoying to you now are the many people who ask you the same questions that seem to invade your privacy.

At the same time you become more romantic about your home country, forgetting that it might have ever had the same problems. Many things, as far as you are concerned, just would not happen in your home country. Your host country now seems slightly uncivilised and you no longer take any interest in the cultural events.

This stage can last a very long time or very short time. Nobody can say what moves you out of it, but many sociologists suspect that the evolution of routines and

42. [ˌmænɪfɪˈsteɪʃən] n. 表明; 显示; 证明

43. 获胜; 得第一名

44. [vent] vt. 发泄

45. [ˈpætriətɪzəm] n. 爱国主义; 爱国心

order tends to help you move past it. Also, a wide circle of friends from the host country tends to help, since you are able to get a wide variety of interpretations and explanations. One thing for sure, however, is that you will never return to your romantic stage, because you know too much to be naive again.

The Adaptation Stage (2 – 4 years)

This may be called the reality stage. It tends to start after the second year (i. e. the beginning of the third year). You begin to take pride now in your more sophisticated ways of handling cultural interactions and your improvement in the language. You are no longer fighting with every bus driver or taxi driver. You seldom get so angry and you know ways to avoid conflicts before they can occur. You speak to people as if they were from your home country and you take a renewed interest in the culture, perhaps pursuing a sport or form of art that is popular.

Your friends from the host country no longer treat you as some foreigner any longer and they begin to trust you more.

You begin to understand that they are not much different from what you are, and they have the same flaws. The general labels disappear from people in the host country and you begin to see people as individuals rather than being part of a group.



Complaints about the host country begin to disappear and you begin to get tired of other foreigners from your home country always complaining about the host country. You try to provide explanations and you jump to defend the host country more now. You wish other foreigners like yourself would say something more positive – after all, your country has the same problems, perhaps they simply manifest in a different way. You begin to look for new things in the host country, interesting places that a tourist would not find, bars, new business opportunities and pubs that are sincere, rather than quaint⁴⁶.

Curiously, you begin to take a renewed interest in your home country's culture

46. [kweint] a. 奇特而有趣的; 古怪的

as well. You begin to read more books and appreciate more things from your home country, but without all the comparisons that you might do when you are in your hostility stage. Your trips back home are nice, but interestingly you begin to have itchy⁴⁷ feet to return to your host country. After all, you have created a degree of stability there.



One could say that adaptation is *under way⁴⁸. Finally, you are beginning to change your more hostile responses to another culture to more accommodating ones. You are anticipating events and your predictions are now often correct. Whereas you suspected almost everyone a year ago, now you are much better at

distinguishing between people with bad intentions and those with good intentions, and you know now that most people are of the latter group.

Is the final stage a kind of “nirvana⁴⁹”? No, because you will still evolve and learn thousands of new things. What is different now is that your sensitivity is more refined, you have a better understanding, your reactions are more disciplined and you are better able to anticipate events before they occur. It may not be a cultural nirvana, but it is a state in which you would rather be *as opposed to⁵⁰ remaining hostile to your host country.

Tips on Quicker Adaptation

If you are living in a country for a short period such as a year or two, can you still reach an adaptation stage or are you *doomed to⁵¹ leave in a hostile state? Surely it would be a pity not to leave the country in a positive *frame of mind⁵².

It is possible to reach an adaptation state very quickly, just as it is possible to never reach it at all. The time ranges I have mentioned are merely tendencies over a 4~5 years' stay but certainly it does not have to be that way. Reaching an adaptation stage very quickly is possible by employing some of the following strategies.

47. [ɪtʃi] a. 发痒的, 渴望的

50. 与...相反, 相对立

48. 开始, 在进行中

51. 注定要

49. [ˌnɪəˈvɑ:nə] n. 涅槃

52. 精神状态, 心情

Constantly clarifying your understanding by asking questions helps you to adapt. You don't just make assumptions⁵³, you check with others to arrive at reality. If you are the kind of person who loves to ask "why?", you are also the person to arrive at realities much faster. The mistake many make is trying to arrive at theories too quickly and by relying too much on theories expressed by hostile expatriates or writers who *indulge in⁵⁴ cultural clichés⁵⁵.

Being a sharp observer of the place in which you stay is also helpful. Noticing patterns and habits and finding beauty and goodness where others have failed to see can help enormously. Some see something new each day they travel along the same path to work or on the way home. Others just see the same things every day.

In addition to being a sharp observer of the things in another country, it is also important to be a sharp observer of the way you yourself react to events. Your reactions are your responsibility. If you are getting angry with your professors constantly, you need to be aware of what it is that is driving you to such rage, and why you find it so difficult to accommodate different behaviours.

Valuing friendships and relationships above your standards of conduct is one more key strategy. What I mean here is that you put the value of your friendships in a foreign country ahead of your pre-conceived⁵⁶ standards of behaviour. If a friend happens to use you or take advantage of you in a few small ways you are not going to cast away each and every friendship because you think they should not do such things. Your friends will not always be kind and ac-



53. [ə'sʌmpʃən] *n.* 猜想, 臆断 54. 沉溺于, 肆意从事 55. ['kli: fei] *n.* 陈词滥调
56. [ˌpri: kən'si: vd] *a.* 对...事先已有看法的

commodating⁵⁷. You do not have to tolerate their bad behaviours, and you can confront them when they occur, but unless they abuse your friendship constantly it makes no sense to cast such friendships away as if they were disposable napkins. Friends in a foreign environment are especially important, and being magnanimous⁵⁸ towards them is one sure way to keep them to the very end.



tempt to cram themselves with knowledge about the host country or take intensive courses in English. They can help, but they are certainly

What can you do as preparation before you go overseas? Many at-

not passports to adaptation. Perhaps more helpful are to get in touch with people who live in the same country and to ask for advice and suggestions. A range of perspectives helps you to understand that you will have many different experiences, that people will respond differently even to the same experiences, and that each experience helps you to prepare better for the next.

Most people who have spent time overseas will tell you that the time spent is valuable. Spending time overseas is a challenge, and it will be a mix of heaven and hell and everything in between. Most people will tell you that it helps you understand human nature better and certainly helps you to understand your own cultural identity⁵⁹ much better, and these are worthy achievements in themselves.

57. [ə'kɒmədeɪtɪŋ] a. (乐于)助人的,与人方便的

58. [mæɡ'nɪmɪəs] a. 宽宏大量的;高尚的

59. [aɪ'dentɪti] n. 身份,特征

Nevin Blumer (M. Ed, TESL cert.) is an English as a Second Language teacher in Beijing who specializes in oral English and IELTS preparation. He has been teaching for almost 10 years, in Japan, Canada and Singapore and has spent over 2 years in Beijing. His particular interest is in the special problems that Chinese students have while learning English. One of his recent publications is *American Culture: A Coursebook*.



现如今,有很多人喝着可乐,吃着汉堡,听着爵士乐,穿着雅皮装,言必称“Hi”……不知不觉间已经成了林语堂先生笔下那种不中不西的“边缘人”,可见美国文化对今日世界影响之深远!

语言是思维与文化的载体,想了解美国文化就必须熟悉美语。所以,成千上万立志出国的莘莘学子们首先要通过的就是以测试美语能力为目的的 TOEFL 关,而其中的 Listening Comprehension(听力理解)便责无旁贷地挑起了测试 Communication Ability(交际能力)的重任。

起初,很难想象为什么许多同学一提起托福听力就胆战心惊。其实英文与中文一样,是交流的工具,是一门给生活带来缤纷色彩的艺术。现在“应付”TOEFL 听力,也就等于“应付”将来的留学生涯。只要对英语听说产生浓厚的兴趣和感情, **You can make it at last. You know, sure thing.**

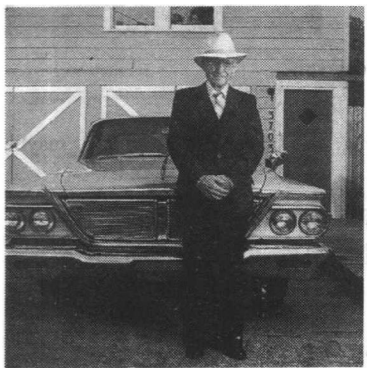
从内容上讲,“TOEFL 听力”以美国高校大学生生活的真实情景为依据,从不同侧面表现了 20 世纪末 21 世纪初美国大众的思维方式、生活习惯、生存状态和语言特色。那么,如果我们撩起“TOEFL 听力”的神秘面纱,就可以从中窥探到美国生活的点点滴滴……

邱政政,上海新东方学校听说部主任,著名 TOEFL 主讲教师。

The American Way of Thinking – Answer Indirectly

由于这样那样的原因,东西方人的思维方式差异不小。而语言又是思维的载体,所以这种差异在 TOEFL 听力中体现得尤为突出。

Answer Indirectly (间接回答)便是其中重要的一环。Answer Indirectly, 顾名思义,就是对对方提出的问题或建议不作正面回答,而是从侧面或毫无瓜葛的另外一个角度阐述自己的态度或观点,可以说这是美国 native speakers 讲话的一大特色,也是 TOEFL 听力中很难把握、我国考生极易失分的一类题型。



For example:

——If you are interested in gymnastics, the university has an outstanding team.

——I can't even climb the stairs without having to stop and catch my breath.

第一个人说,“如果你对体操感兴趣的话,学校里有个不错的体操队。”其言外之意即给第二个人提了个醒,“你想去参加吗?”第二个人的回答乍听上去令人摸不着头脑:“我爬楼梯还得停下来喘几口气呢!”这种说法似乎有脑筋急转弯之嫌,但确实体现出了美语的美丽和魅力。那么第二个人到底想不想参加呢?说真的,要想在 2 秒钟内领悟第二个人的意图,的确不易。但运用一定的技巧,这种小 case 便可迎刃而解。Just remember,若第二个人说话你听不懂或者其言语与第一个人讲话无直接关系或者根本“风马牛不相及”,你可以立即将第一个人的看法加以否定而得出正确答案。

比如这个对话,若你恰好听懂了,OK,答案是否定的:“不去”;如果你听得似懂非懂,但总感觉二人说话没有关系,爬楼梯跟体操确实也毫无瓜葛,那么同样否定它吧!如此这般,再复杂的间接回答,我们也可以不费吹灰之力而将其攻克。

让我们再看几个例子,从中进一步体会美语的妙用:

1) ——I need to find a dermatologist. You're familiar with Dr. Smith, do you recommend her?

——Well, I've been seen by her a few times. And the best I can say for her

is she has interesting magazines in her waiting room.

2) — Let's go watch the fireworks tonight.

— I have tickets to the theatre.

3) — Can you come over for dinner tonight?

— I'm up to my ears in work, so I'll have to take a rain check.

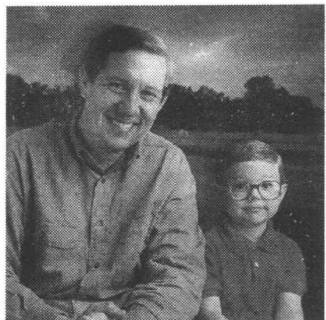
4) — Don't you just love the hot mid-day sun?

— I sure do. Unfortunately, it doesn't like my skin.

5) — Come on, Kate, the sun is shining, the flowers are blooming, maybe you are missing the point of life.

— Maybe you are missing the point of this chemistry study group.

Got the picture? 希望每一位同学在听懂并且学会 answer indirectly 这种美式对话方式之后,都能开心地说: Ya know, I'm crazy about English.



Cracking System – Cartoon Way of Thinking

请看下面两则对话:

(1) — Oh, I see you're in the middle of that new detective story. Is it any good?

— I can't put it down.

(2) — 我看你正看一本侦探小说,是不是?那本书好吗?

— 当然好了!

以上是两则意思表达一致的对话,(1)是地道纯正的美国话,而(2)也极其符合中国人的思维和讲话习惯,但这两种说法有没有区别呢?

美国人在表示喜爱一本书时,用有行为参与的“动态语言”来表达一种“爱不释手”的感觉;而我们用的是一种无行为参与的“静态语言”,好就是好,有什么可说的?难道好还要解释吗?这两种说法便体现出了中美思维的另一个差异:美国人运用的是形象思维,而中国人更重视抽象思维。实际上,美国人的形象思维体现在诸多方面,特别是 cartoon(卡通动画)的制作,比如近年来的 Disney 巨片:玩具总动员 2, Tarzan, Dinosaur, etc; 而其抽象思维能力则不同,若不经解释或不是亲眼所见,如 beautiful, interesting 这些词对他们而言都是毫无意义的。而