

新世界
NEW WORLD



全国高职高专院校规划教材·旅游英语专业

Tourism and Culture in English Speaking Countries

英语国家旅游文化

范广丽 李丰 潘素玲 编著



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王广海 李海 潘晓峰 编著

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出版说明

“新世界全国高职高专院校规划教材·旅游英语专业”是由对外经济贸易大学出版社与北京联合大学旅游学院、天津对外经济贸易职业学院、山东外贸职业学院等高校联合打造的旅游英语专业教材。

本系列教材根据国家高职教育指导思想及原则编写。目前我国高职高专教育的培养目标是以能力培养和技术应用为本位，其基础理论教学以应用为目的、够用为尺度、就业为导向；教材强调应用性和适用性，符合高职高专教育的特点，既能满足学科教育又能满足职业资格教育的“双证书”（毕业证和技术等级证）教学的需要。本套教材编写始终贯彻旅游英语教学的基本思路：将英语听说读写译技能与旅游知识有机融合，使学生在提高英语语言技能的同时了解旅游专业知识，造就学生“两条腿走路”的本领，培养以知识为底蕴、语言技能为依托的新时代复合型、实用型人才。

本套教材包括《旅游英语》、《饭店英语》、《英文报刊文章选读》、《口译教程》及《英语国家旅游文化》等。作者来自北京联合大学旅游学院、天津对外经济贸易职业学院、山东外贸职业学院等。他们都是本专业的“双师型”名师，不仅具有丰富的旅游英语教学经验，而且具有本专业中级以上职称、旅游第一线工作经历，有效地保证了教材编写质量。

此外，本套教材配有辅导用书或课件等立体化教学资源，供教师教学参考（见书末赠送课件说明）。

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前 言

《英语国家旅游文化》定位于高职高专院校旅游英语及相关专业，也可用于旅游部门及相关企事业单位从业人员的自学或培训。

《英语国家旅游文化》针对高职高专旅游英语专业特点、学生背景及旅游产业岗位群的要求专门设计编写的。涵盖主要英语国家旅游文化相关内容，符合当前及今后一段时期高职高专院校旅游英语开课水平。本教材共 24 篇文章，分 8 个单元，每个单元 3 篇文章。8 个单元的内容分别涉及英国、美国、加拿大、澳大利亚、新西兰和南非等主要英语国家旅游文化相关热点内容。绝大多数文章选材于近 3、5 年英美主要出版商出版的书籍、专著。选材涵盖旅游历史、旅游发展、旅游文化、城市旅游文化、语言文化、多民族问题和宗教文化等高职高专院校旅游英语专业学生及相关企事业单位从业人员应该掌握的主要英语国家旅游文化相关知识。选材兼顾了点、面和时效性。无论对在在校生，还是对旅游部门及相关企事业单位从业人员来说都是了解主要英语国家旅游历史发展、旅游相关文化、各国语言文化和民族宗教文化的一个窗口。

《英语国家旅游文化》内容上注重思想性、人文性及科学性。注重背景知识，尤其是文化背景知识的解读。每篇文章均有 10 处左右的文化背景解读。考虑到高职高专学生的特点，背景知识采用中文解释，为学生阅读扫除障碍。是学生在阅读报刊文章的同时，能够对其文化背景有较深的了解。在选材上注重与旅游行业有关的热点话题及其趣味性。内容上每一个单元为一个模块，教师可以选择其中两篇文章讲解，另一篇布置学生自学。文章中生词采用英中双语贴切释意及词语用法例句，便于学生自学掌握。每篇文章后均配有丰富的练习，包括阅读理解练习、词汇练习、完型填空练习及翻译练习。习题全部针对文章设计，形式丰富多样，旨在充分理解文章本身，熟练使用文章中词汇。书后附有附录、全部练习参考答案和总词表，便于查找与检索。

全书 24 篇文章第 1、2、3、8、10、13、16、19、21、23 和 24 共 11 篇文章为李丰老师撰写；第 4、5、6、9、11、12、15、17、20、和 22 共 10 篇文章为范广丽老师撰写；第 7、14 和 18 共 3 篇为潘素玲老师撰写。全书由范广丽老师统稿。由于编者水平有限，难免存在诸多不足之处，诚恳希望英语界同仁对本教材提出宝贵意见。欢迎批评指正。

编者

2009 年 7 月于北京

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Unit 1

Passage 1

Understanding Those Mystifying U. S. Americans (I)

Who are these U. S. Americans (herein referred to as Americans)? How did they get the way they are? What makes them different — if they are different?



What will strike you most in your first weeks in the USA? First, if you travel in the U. S. , the size and diversity of the land itself, more than six million square kilometers of every kind of **topography** , every climate under the sun; next, the pace of life, pulsing with energy, very fast; third, the degree to which the life is influenced and conditioned by technology — machines, **gadgets** and laborsaving devices are everywhere; fourth, the comfort that most Americans manage to surround themselves with. Finally, you'll be surrounded — and often puzzled — by the Americans themselves.

Some visitors to the USA will find endless **paradoxes** in the typical American. Friendly

on the surface, but hard to know **intimately**. Hospitable and generous socially, but hard-driving and competitive professionally. Self-satisfied, at times, to the point of **smugness**, but self-critical, at other times, to the point of **masochism**.

They find the regional diversity of Americans confusing, too. What on earth can a **Maine**¹ lobsterman have in common with a **Dallas**² banker, a **West Virginia**³ coal miner, a Hollywood producer, a **Michigan**⁴ forester, or a black school teacher on a **South Carolina**⁵ sea island? And they give themselves a **bleak** and hopeless answer: not much.

But that answer is almost certainly wrong; these people share the mysterious and powerful **intangible** nature called nationality. They are all Americans, who, underneath the surface differences, have a common way of looking at things.

People never really escape from their origins. So as a newcomer to the USA perhaps you should focus for a moment not on the modern American, but on his ancestor, the seventeenth-century settler, who found himself with his back to the sea facing a vast and hostile wildness that had to be conquered if he was to survive. Conquer it, he and his descendants did, in a struggle so great that its memory lingers on in countless Western movies. But the thing for the visitors to remember is that many of the basic attitudes and characteristics formed in that struggle persist in Americans today. You may find some admirable, and others less so. The point is, they are there.

Everywhere he looked, that early American was surrounded by problems. To this day, by tradition, by training — almost by instinct — Americans are problem solvers and solution seekers. In some parts of the world, uncomfortable or unpleasant circumstances are endured because they have always been there and people see no alternative. To an American, a problem is not something to be accepted; it is something to be attacked. Adaptability, **ingenuity**, and raw physical energy, these made up the frontiersman's survival kit. To these qualities his descendants have added enormous optimism. No matter what the obstacles are, whether they set out to conquer **polio**⁶ or land a man on the moon, Americans are convinced that initiative, intelligent planning, and hard work will bring about the desired condition sooner or later.

A problem-solver is an achiever, and you will notice at once how greatly Americans respect and value achievement (they have even invented a whole industry called public relations to make sure that achievement does not go unrecognized). They are happiest when accomplishment can be measured specifically. A businessman wants his charts and graphs kept rigorously up-to-date. A book tends to be judged by the number of copies it sells. In sports, Americans' obsession with statistics often amazes non-Americans. No **fuzzy** theory here; no guesswork. The American wants to know exactly who is achieving what — and if he can't measure it, he's **inclined** to wonder if it's any good.

To be an achiever, one must be a doer, and it will soon be apparent to you that Americans are much better at doing than at merely being. In fact, you'll notice that if they're

deprived of doing for very long, they become miserable. Some Americans complained about their jobs, but the truth is that most of them think they should work hard and most of them like to work. It is this national characteristic rather than natural resources or any other factor that had made the USA so productive. In modern American life, the non-worker is regarded with a certain **scorn** based, perhaps, on the **conviction** that in **pioneer days**⁷ he would not have survived.

These attitudes have produced a highly **kinetic** society, full of movements and constant changes. If you are accustomed to a more leisurely pace, you may find the American tempo exhausting. Or you may find it thrilling. Most Americans enjoy it; it's a high compliment when they say of a person, "He has a lot of drive," or "He knows how to get things done." Almost invariably, the first question an American asks about a newcomer or stranger is, "What does he do?" He's interested primarily in the person's main achievement, his work or his impact on his environment, not his personal philosophy or inner life.

Restless and rootless, the frontiersman had no time to be a philosopher or a theoretician, and his descendants still take a practical and straightforward view of the world. If you are a visitor from — say — India, you may feel that Americans are much more concerned with material than with spiritual things. You're probably right. Religion is woven into the fabric of American life but most people have little taste for **metaphysics**⁸. Man is seen not so much as a passive part of the scheme or things, but as a rearranger of that scheme. When the pioneer needed a waterwheel for a gristmill, he built one, and his great-grand children still have a unique genius for inventing machines that can dominate or **subdue** their environment. Americans think nothing of moving mountains, if the mountains are on their way. They simply combine their own optimism and energy with unlimited mechanical horsepower and push.

Until recently, it's true, Americans have been **prodigal** with natural resources, because they seemed limitless, and careless about ecology, because the traditional American way was simply to move on when an area had been exploited. Now they are beginning to realize that it is better to cooperate with nature than try to **overwhelm** it. A European or an Asian could have told the Americans this long ago, but he would not have listened. He learns more quickly from his own mistakes than from the **accumulated** wisdom of the past.

Regardless of where you come from, it will seem to you that the American is usually in a hurry. Because of this, he is extremely time-conscious. He has a strict sense of punctuality and hates to waste time by being late or having others late for appointment. If you ask an Englishman or a Frenchman how far it is from London to Bordeaux, you'll get an answer in miles or kilometers. Ask an American how far it is from Los Angeles to Chicago and he will probably tell you in hours with his calculation based on fastest available mode of transport.

Partly because of this time-obsession, Americans are impatient with ceremony, which is

time-consuming, and with **protocol**, which they associate with **monarchist** days when there were rigid social distinctions between people. Americans are taught from the cradle that “all men are created equal,” a phrase **enshrined** in their Declaration of Independence. They don’t really believe that this is true in terms of ability, but they accept it politically. One man, one vote, with the will of the majority **prevailing** and the rights of minorities safeguarded. This is the American’s political ideal, and it puzzles him greatly when it is not accepted or admired abroad.

In everyday life, Americans believe that all humans have the same equality, political, social or otherwise. Americans also tend to be informal, in most parts of the country breezily so. Visitors from abroad are often astonished to hear secretaries in American offices call their employers by their first names. The American also likes to join clubs or other organizations where the backgrounds and thought-patterns of the other members do not differ too much from his own. He is likely to have his friendships **compartmentalized**; those he works with, those he plays golf or bridge with, those he sees only at social gatherings. He enjoys the companionship of such friends, but doesn’t offer — or expect to receive — deep **intimacy** or total **commitment**. The rapid pace and enormous mobility of American society makes lifelong friendships difficult, although in small towns and settled communities they do exist.

Some visitors to the USA say that the thing they miss most is the emotional support that comes from close, sharing friendships. When a Spaniard or Greek or Brazilian has some **acute** personal problem, he turns to his best friend. An American is more likely to turn to a psychologist, a psychiatrist, or a marriage counselor. Americans have great faith in “the expert,” a reflection of their conviction that specialized training and knowledge make problem-solving quicker and produce better solutions. (1,514 words) — To be continued.

— Adapted from *Understanding Those Mystifying U. S. Americans* (2002) by Arthur Gordon

NOTES

1 Maine 缅因州

位于美国的东北部,面积 8.6 万平方公里。地形主体为新英格兰高地。沿海海岸曲折,港湾很多。最早居民为印第安人。农业和渔业都很发达,盛产马铃薯和龙虾。该州旅游业甚盛,最著名的游览区是 1916 年建成的阿加地亚国家公园(Acadia National Park)。

2 Dallas 达拉斯

美国得克萨斯州第二大城市,美国第九大城市。重要工商业中心。美国西南部金融中心之一,许多保险公司总部所在地。达拉斯·沃斯堡机场(Dallas-Fort Worth)

International Airport) 为交通枢纽。是全美三大会议中心之一。

3 West Virginia 西弗吉尼亚州

位于美国东北部, 又称“高山之州”。该州由高原和山地组成。它是美国著名的产煤州, 以沥青煤为主的煤产量占全国 30%, 西弗吉尼亚的天然景观由于地势起伏, 相当丰富, 旅游胜地有新河峡大桥 (New River Gorge Bridge), 此外也有许多国家公园和州立公园。

4 Michigan 密执安州 (亦译密歇根州)

位于美国北部, 密执安、休伦和伊利三湖之间。是美国汽车装配工业第一州。大都市底特律 Detroit 是全世界最大的汽车装配工业都市。本州风光好, 交通便, 旅游业极盛。

5 South Carolina 南卡罗莱纳州

位于美国南部, 曾是英国最富饶的殖民地之一, 也是美国南方的主要棉花产地之一。有两座国家森林公园及两座州立森林公园及超过 47 处州立公园和历史纪念区。

6 Polio 脊髓灰质炎

又称小儿麻痹, 是由脊髓灰质炎病毒引起的一种急性传染病。

7 pioneer days 开拓期

美国在 19 世纪初就开始向西部进行领土扩张, 1812—1814 年英美战争结束后, 美国大举西进, 侵占了大片印第安人的土地。随后又从英国、西班牙及墨西哥等国或购买或强夺了达科他州、佛罗里达州和德克萨斯州。至 1853 年, 美国的领土已扩张到 770 余万平方公里, 为美国资本主义的发展开辟了更大的市场、原料和生产粮食的基地, 并大大地刺激了工业和交通运输业的增长, 为资本主义更迅速的发展创造了有利条件。

8 metaphysics 形而上学

哲学术语。欧洲语言中的“形而上学”来自希腊语, 这一词原是古希腊罗德岛的哲学教师安德罗尼柯给亚里士多德的一部著作起的名称, 意思是“物理学之后”。而亚里士多德可能称作“第一原理”、“哲学”。通俗的讲, 形而上学有两种意思。一是指用孤立、静止、片面、表面的观点去看待事物 (在马克思主义哲学中, 这一含义的形而上学与辩证法相对立)。二是指研究单凭直觉 (超经验) 来判断事物的哲学。有时也指研究哲学的本体论。



Glossary

topography [tə'pɒgrəfi] *n.* the surface features of a region 地形, 地势, 地貌

gadget ['gædʒɪt] *n.* a device or control that is very useful for a particular job 小机件

paradox ['pærədɒks] *n.* a seemingly absurd or self-contradictory statement that is or may be true 似非而是的隽语, 自相矛盾的话

— It is a **paradox** that such a rich country should have so many poor people living in it.

— 如此富足的国家竟有如此多的穷人, 这是个矛盾的现实。

intimately ['ɪntɪmɪtli] *adv.* in a close manner 密切地, 熟悉地

— I don't know Mr. Grant very **intimately**, though we have been rubbing elbows at

various social occasions over the years.

— 这些年虽然我与格兰特先生常在社交场所碰头,但是和他并没有很深的交情。

smugness [smʌɡnis] *n.* an excessive feeling of self-satisfaction 装模做样, 矜矜

masochism [ˈmæzəkizəm] *n.* sexual pleasure obtained from receiving punishment (physical or psychological) 被虐待狂, 受虐狂

bleak [bli:k] *adj.* offering little or no hope 萧瑟的, 严寒的, 阴郁的

intangible [inˈtændʒəbl] *adj.* lacking substance or reality; incapable of being touched or seen 难以明了的, 无形的

— The old building has an **intangible** air of sadness about it.

— 那座古老建筑物周围笼罩著说不出的凄凉气氛。

ingenuity [ˌɪndʒiˈnju:iti] *n.* the power of creative imagination 智巧, 创造力, 精巧的设计

— It took some **ingenuity** to squeeze all the furniture into the little room.

— 把全部家具都塞进那个小房间是很费了一番心思的。

polio [ˈpəuliəu] *n.* an acute viral disease marked by inflammation of nerve cells of the brain stem and spinal cord [医] 脊髓灰质炎, 小儿麻痹症

fuzzy [ˈfʌzi] *adj.* confused and not coherent; not clearly thought out 模糊的

incline [inˈklaɪn] *vi.* have a tendency or disposition to do or be something; be inclined 使……倾向, 爱好, 易于

— I'm **inclined** to tiredness in winter.

— 我在冬天易于疲劳。

deprive [diˈpraɪv] *vt.* keep from having, keeping, or obtaining 剥夺

— If you do not drive carefully, I shall be obliged to **deprive** you of your licence.

— 如果您不谨慎驾驶, 我将不得不没收您的执照。

scorn [skɔ:n] *n.* open disrespect for a person or thing 轻蔑, 被叱责的人

conviction [kənˈvɪkʃən] *n.* an unshakable belief in something without need for proof or evidence 信服, 坚信

kinetic [kaɪˈnetɪk] *adj.* relating to the motion of material bodies and the forces associated therewith 运动的

metaphysics [ˌmetəˈfɪzɪks] *n.* the philosophical study of being and knowing 形而上学, 玄学

subdue [sʌbˈdju:] *vt.* put down by force or authority 使服从

— He managed to **subdue** his mounting anger.

— 他设法克制住了阵阵愤怒。

prodigal [ˈprɒdɪɡəl] *adj.* recklessly wasteful or extravagant, as in disposing of goods or money 挥霍的

overwhelm [ˈəʊvəˈwelɪn] *vt.* overcome by superior force 压倒

— If I cannot **overwhelm** with my quality, I will **overwhelm** with my quantity.

— 如果我不能以质量压倒, 我就一定要以数量压倒。

accumulate [ə'kju:mjuleit] *vt.* get or gather together 积聚, 堆积

— By investing wisely she **accumulated** a fortune.

— 她由于投资精明而积蓄了一笔财产。

protocol ['prəutəkɔl] *n.* code of correct conduct 礼仪

monarchist ['mɒnəkɪst] *n.* an advocate of the principles of monarchy 君主制主义者

enshrine [in'ʃraɪn] *vt.* enclose in a shrine 铭记

— The constitution **enshrines** the basic rights of all citizens

— 宪法中神圣地记载著全体公民的基本权利。

prevailing [pri'veiliŋ] *adj.* existing or widely accepted at a particular time or in a particular place 占优势的, 普遍的

compartmentalize [kəm. pɑ:t'mentəlaɪz] *vt.* separate into isolated compartments or categories 把……分成各自独立的几部分

— Life today is **compartmentalized** into work and leisure.

— 现今生活分成工作和闲暇两部分。

intimacy ['intiməsi] *n.* close or warm friendship 亲密, 密切关系

commitment [kə'mitmənt] *n.* the act of binding oneself (intellectually or emotionally) to a course of action 承诺, 奉献

— His political **commitment** is only skin-deep.

— 他政治上的承诺只是表面文章。

acute [ə'kju:t] *adj.* extremely sharp or intense 敏锐的, 激烈的, 尖锐的



Exercises

I. Reading Comprehension

For each statement listed below, please write T if the statement is true according to the passage, F if it is false, and NG if the information is not given in the passage.

1. Technology has great impact on Americans' life.
2. Americans from all part of the country have something in common.
3. Some Americans are admirable; others are less admirable.
4. The frontiersman was a little pessimistic.
5. The USA is very productive because Americans are good at doing.
6. People from abroad may have different feelings about American tempo.
7. The only reason why Americans were careless about ecology is that their natural resources seemed limited.
8. Americans have no patience with ceremony mainly because they view it as something unequal.
9. Americans like to classify their friends into different circles.

10. When having problems, Americans would turn to experts because they believe specialized knowledge makes problem-solving efficient.

II. Vocabulary

Fill in the blanks with the appropriate words or phrases listed below, and change the forms where necessary.

*incline to, deprive of, intangible, enshrine, prodigal,
linger on, subdue, acute, overwhelm, commitment*

11. Man has always been trying to _____ nature.
12. We should not be _____ with natural resources since they are not unlimited.
13. She _____ the thought of her loved ones.
14. Sound and light are _____.
15. I strongly _____ the view that we must make full use of the existing technical equipment.
16. These important rights are _____ in the constitution.
17. I don't want to get married because I don't want any _____.
18. What will a student do if he _____ his books?
19. A soldier proposed a trick which he believed to be able to _____ the opposing army.
20. Dogs have an _____ sense of smell.

III. Cloze

Fill in the blanks with words or expressions from the passage you have just learnt.

Partly because of this time-obsession, Americans are impatient 21. _____ ceremony, which is time-consuming, and with protocol, which they associate with monarchist days 22. _____ there were rigid social distinctions between people. Americans are taught from the cradle that "all men are created equal," a phrase enshrined 23. _____ their Declaration of Independence. They don't really believe that this is true in terms 24. _____ ability, but they accept it politically. One man, one vote, with the will of the majority prevailing and the rights of minorities safeguarded. This is the American's political ideal, and it puzzles him greatly 25. _____ it is not accepted or admired abroad.

In everyday life, Americans believe that all humans have the same equality, political, social or otherwise. Americans also tend to be informal, in most parts of the country breezily so. Visitors 26. _____ abroad are often astonished to hear secretaries in American offices call their employers 27. _____ their first names. The American is also gregarious; he likes to join clubs or other organizations 28. _____ the backgrounds and thought-patterns of the other members do not differ too much 29. _____ his own. He is likely to have his friendships compartmentalized; those he works with, those he plays golf or bridge with, those he sees only at social gatherings. He enjoys the companionship of such friends, but

doesn't offer — or expect to receive — deep intimacy or total commitment. The rapid pace and enormous mobility of American society makes lifelong friendships difficult, 30. _____ in small towns and settled communities they do exist.

IV. Translation

Translate the following paragraph(s) from English into Chinese.

Until recently, it's true, Americans have been prodigal with natural resources, because they seemed limitless, and careless about ecology, because the traditional American way was simply to move on when an area had been exploited. Now they are beginning to realize that it is better to cooperate with nature than try to overwhelm it. A European or an Asian could have told the Americans this long ago, but he would not have listened. He learns more quickly from his own mistakes than from the accumulated wisdom of the past.

Regardless of where you come from, it will seem to you that the American is usually in a hurry. Because of this, he is extremely time-conscious. He has a strict sense of punctuality and hates to waste time by being late or having others late for appointment. If you ask an Englishman or a Frenchman how far it is from London to Bordeaux, you'll get an answer in miles or kilometers. Ask an American how far it is from Los Angeles to Chicago and he will probably tell you in hours with his calculation based on fastest available mode of transport.

Passage 2

Understanding Those Mystifying U. S. Americans (II)

Most old societies are firmly rooted in tradition. You will find that they often have a sentimental attachment to the past. Americans are not true traditionalists. To the forward-looking Americans, established ways are not necessarily best. Unless your visit takes you to older parts of the country — **New England**¹ or the Deep South — you'll probably find that people regard adaptability as more important than conformity with ancestral ways and customs.

In many countries, persons tend to think of themselves primarily as a member of a group, or community. The American sees himself as an individual, and this individualism makes him **wary** of authority in any form. He will

