

高等学校“十一五”规划教材

English Reading *and*
Writing for Graduates

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研究生英语读写教程

◎ 主编 关晓红 张继书

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关晓红 宋飞焱 张 辉 张继书 周胜绪
周瑾序 孟 勐 敖丽峰 顾晓乐 常 梅

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前言

研究生英语的教学目标是为了使学生掌握英语这门工具,培养和提高学生的阅读能力和运用英语的能力,具有较高的听、说、读、写、译水平,从而顺利进行本专业的学习、研究与国际交流。

近年来,哈尔滨工业大学的硕士研究生培养制度进行了重大改革,从三年制改成两年制,教学学时的相应减少对硕士研究生英语的教学工作提出了更高的要求。因此,在硕士研究生英语读写的教学过程中,要求课堂的输入质量必须相应提高,要在有限的课堂教学中,有效地提高学生的英语应用能力。

针对这种要求,我们着手编写了《研究生英语读写教程》。本书特点如下:

1. 满足课时需要 配合研究生培养“两年制”,适用英语读写 30 学时的课堂教学。
2. 达到大纲要求 紧扣教学大纲,以能力培养为出发点进行课堂英语教学。
3. 培养应用能力 读写并重,注重语言应用能力的培养。在大量阅读的基础上,提高学生的写和说的能力,培养学生的国际学术交流能力。
4. 强调理解应用 注重阅读文章的文体理解和欣赏,注重语言知识的灵活运用。
5. 内容引人入胜 语言地道、表达准确;话题广泛、内容新颖、时代感强,题材接近学生。

本书在内容选择上,以科技英语为主线,以国际学术交流为导向,围绕学生所需要的英语知识,启发学生演讲和写作的灵感。同时,注重高质量的英语输入,帮助学生构建外语知识体系,培养学生的英语自主学习能力。本书所选文章均为原汁原味的英语佳作。本书共设 15 单元,每单元设有快速阅读、课文、词汇、背景知识、练习等,前 10 个单元设科技写作和实用写作。具体分工如下:第 1 和第 11 单元由关晓红编写,第 2 和第 5 单元由宋飞焱编写,第 3 和第 14 单元由敖丽峰编写,第 4 和第 15 单元由张继书编写,第 6 和第 12 单元由常梅编写,第 7 和第 10 单元由顾晓乐编写,第 8 和第 9 单元由周瑾序编写,第 13 单元由周胜绪编写,写作部分由孟勐、张辉编写。本书由关晓红、张继书、常梅统稿,并进行了多次校对。

本书是哈尔滨工业大学“十一五”规划教材,得到了哈尔滨工业大学研究生院的大力支持。在编写过程中,傅利教授和美籍教师 Megan McKenney 提出了宝贵意见,并帮助审校,在此一并致谢。

由于水平有限,时间仓促,书中不妥之处,敬请专家和读者批评指正。

编者

2008 年 8 月于哈工大

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UNIT 1 Culture Difference



Fast Reading

Culture Shock: A Fish Out of Water

Elaine Addison

- [1] Whenever someone travels overseas they are like “a fish out of water.” Like the fish, they have been swimming in their own culture all their lives. A fish doesn’t think about what water it is in. Likewise, we often do not think too much about the culture we are raised in. Our culture helps to shape our identity. Many of the cues of interpersonal communication (body language, words, facial expressions, tone of voice, idioms, slang) are different in different cultures. One of the reasons that we feel like a fish out of water when we enter a new culture, is that we do not know all of the cues that are used in the new culture.
- [2] During the first few days of a person’s stay in a new country, everything usually goes fairly smoothly. The newcomer is excited about being in a new place where there are new sights and sounds, new smells and tastes. The newcomer may have some problems, but usually accepts them as just part of the newness. They may find themselves staying in hotels or with a home-stay family that is excited to meet the foreign stranger. The newcomer may find that “the red carpet” has been rolled out and they may be taken to restaurants, movies and tours of the sights. The new acquaintances may want to take the newcomer out to many places and “show them off.” This first stage of culture shock is called the “honeymoon phase.”
- [3] Unfortunately, this honeymoon phase often comes to an end fairly soon. The newcomer has to deal with transportation problems (buses that don’t come on time), shopping problems (can’t buy their favorite foods) or communication problems (just what does “dude” mean). It may start to seem like people no longer care about your problems. They may help, but they don’t seem to understand your concern over what they see as small problems. You might even start to think that the people in the host country don’t like foreigners.
- [4] This may lead to the second stage of culture shock, known as the “rejection phase.” The newcomer may begin to feel aggressive and start to complain about the host culture or country. It is

important to recognize that these feelings are real and can become serious. This phase is a kind of crisis in the “disease” of culture shock. It is called the “rejection” phase because it is at this point that the newcomer starts to reject the host country, complaining about and noticing only the bad things that bother them. At this stage the newcomer either gets stronger and stays, or gets weaker and goes home (physically, mentally or both).

[5] If you don’t survive stage two successfully, you may find yourself moving into stage three: the “regression phase.” The word “regression” means moving backward, and in this phase of culture shock, you spend much of your time speaking your own language, watching videos from your home country, eating food from home. You may also notice that you are moving around campus or around town with a group of students who speak your own language. You may spend most of this time complaining about the host culture or country.

[6] Also in the regression phase, you may only remember the good things about your home country. Your homeland may suddenly seem marvelously wonderful; all the difficulties that you had there are forgotten and you may find yourself wondering why you ever left (hint: You left to learn English!). You may now only remember your home country as a wonderful place in which nothing ever went wrong for you. Of course, this is not true, but an illusion created by your culture shock “disease.”

[7] If you survive the third stage successfully (or miss it completely) you will move into the fourth stage of culture shock called the “recovery phase” or the “at-ease-at-last phase.” In this stage you become more comfortable with the language and you also feel more comfortable with the customs of the host country. You can now move around without a feeling of anxiety. You still have problems with some of the social cues and you may still not understand everything people say (especially idioms). However, you are now 90% adjusted to the new culture and you start to realize that no country is that much better than another — it is just different lifestyles and different ways to deal with the problems of life.

[8] With this complete adjustment, you accept the food, drinks, habits and customs of the host country, and you may even find yourself preferring some things in the host country to things at home. You have now understood that there are different ways to live your life and that no way is really better than another, just different. Finally, you have become comfortable in the new place.

[9] It is important to remember that not everyone experiences all the phases of culture shock. It is also important to know that you can experience all of them at different times: you might experience the regression phase before the rejection phase, etc. You might even experience the regression phase on Monday, the at ease phase on Tuesday, the honeymoon phase on Wednesday, and the rejection phase again on Thursday. What will Friday be like?

[10] Much later, you may find yourself returning to your homeland and — guess what? — you may find yourself entering the fifth phase of culture shock. This is called “reverse culture shock” or

“return culture shock” and occurs when you return home. You have been away for a long time, becoming comfortable with the habits and customs of a new lifestyle and you may find that you are no longer completely comfortable in your home country. Many things may have changed while you were away and it may take a little while to become at ease with the cues and signs and symbols of your home culture.

[11] Reverse culture shock can be very difficult. There is a risk of sickness or emotional problems in many of the phases of culture shock. Remember to be kind to yourself all the time that you are overseas, and when you get home. Give yourself time to adjust. Be your own best friend. If you do these things you will be a much stronger person. If you do these things, congratulations, you will be a citizen of the world!

► Short Answer Questions

1. What are the first four phases of culture shock as discussed in the text (they must be in the same order as in the text)?
2. What are the symptoms of the honeymoon phase?
3. Which phase is the crisis in the “disease” of culture shock?
4. In which phase may you only speak your own language and think that your motherland is a wonderful place?
5. What is the meaning of “reverse culture shock”?

Text A

Managers in Intercultural Environment

[1] As we all know, different countries have different cultures. “Culture is the collective programming of the mind which distinguishes the members of one category of people from another.” (Hofstede)

[2] It is inevitable that cultural differences have an impact on business. For example, when a company has a meeting, the word “table” in British English means to put something on the agenda. But in American English, it means to put something off the agenda.

[3] There are four cultural dimensions that were defined in Hofstede’s research: Power distance, Uncertainty avoidance, Individualism, and Masculinity.

[4] I think the most significant influence in cultural differences is power distance. “It would condition the extent to which employees accept that their boss has more power than they have and the extent to which they accept that their boss’s opinions and decisions are right because he or she is the boss.” I regard it as the extent to which subordinates can consent or dissent with bosses or managers. It is the

distance between a manager and a subordinate. Among most oriental corporate cultures, there is hierarchism, greater centralization, sometimes called “power-oriented culture”, due to historical reasons. In high power distance culture, managers make the decision and superiors appear to be entitled more privileges. In this situation, it is not acceptable if subordinates have a disagreement with their managers, especially in Malaysia, Japan, China, India.

[5] In the Orient, power distance is also associated with “the family culture” (Trompenaars, 1993). In this kind of corporate culture, the manager is like the “caring father” who knows better than his subordinates what should be done and what is suitable for them. The subordinates always esteem the managers because of the managers’ age and experience. That is usually how employees get their promotion. There are both positive and negative aspects of family cultures. I feel it is an easy managing system, but sometimes it is hard to get young creative employees to work well because of the hierarchy. As Trompenaars (1993) said, “family cultures, at their least effective, drain the energies and loyalties of subordinates to buoy up the leader.” So in family culture, the power distance can be viewed as the subordinates respect the superiors.

[6] That is the corporate culture in Orient. Let us take a look at the western way. It is not a whole converse phenomenon. There is “the Eiffel Tower culture” (Trompenaars, 1997) in the international management. About the Eiffel Tower, Trompenaars said, “Its hierarchy is very different from that of the family. Each higher level has a clear and demonstrable function of holding together the level beneath it.” Germany and Austrian have the characteristic of the Eiffel Tower Culture, which is a low power distance. In the lower power distance (Hoecklin, 1995), “higher-educated employees hold much less authoritarian values than lower-educated ones.” The obedience shown from the subordinates to the superiors is not as much as the oriental way. The leadership can be called hierarchy or consensus. Employees can have different opinions than that of his/her boss and can go all the way up to the boss to discuss the problem. This is a good thing when a company may explore all the potentials of its employees because sometimes the subordinates may have a better idea of the business.

[7] I think because of the different levels of power distance, people from different cultures will behave completely different in business situations so conflict and misunderstanding will often emerge when two or more cultures meet. In this situation, the international managers must pay attention to the clashes and be aware of how to work the subordinates together efficiently and cooperatively.

[8] And then there is also a large discrepancy in uncertainty avoidance. Hoecklin defined uncertainty avoidance as “the lack of tolerance for ambiguity and the need for formal rules.” That means people trying to set up rules to face the uncertainty. There is high uncertainty avoidance in most oriental countries such as Japan and China. In these countries, people prefer a stable job. They feel safe and prideful when they keep working hard at the one place. Under this circumstance, an excellent manager should keep his employee away from unpredictable risks, and the employee enjoys to be working within groups rather than independently. However, in most western countries, there is low

uncertainty avoidance shown, where high job mobility occurs in those countries such as USA, Denmark and Singapore. The western people think that when they change their jobs, they can get more experience because they like challenge. I believe uncertainty avoidance emerges from different basic social ideology. A competent manager should pay attention to the rules set in situations involving different uncertainty avoidance values. The misreading of that may affect the initiative and the aspiration of the subordinates.

[9] The third dimension Hofstede indicated is individualism, the concern for yourself as an individual as opposed to concern for the group. The priority of self-oriented or group-oriented varies between different cultures. For example, most western employees like to work with their own plan for defending their interest. This is considered high individualism. Because of different attitudes toward work, "the incubator culture" arises when individuals from different cultures work together as a group. Trompenaars told us, "the incubator is both personal and egalitarian." People do not cooperate at all. They just simply work in their own ways, follow their own rules, and achieve their own objective. They do not like others to interfere. It is good for a company to gather as many ideas as they can when starting a new program. But how these individuals are managed to reach the group goal should be important for managers.

[10] Finally, Hofstede pointed out masculinity. This regards sexual inequality. According to Hofstede's definitions, masculine societies define gender roles more rigidly than feminine societies. In business, managers should be aware of the treatment of different sexes under different cultural influences. In today's world, because of the masculine value and point of view, males take most senior managing positions. But, an experienced manager is supposed to know that it is harmonious when men work with women since women are sometimes more sensitive. Therefore, balancing masculinity/femininity from different cultures and backgrounds can maximize team power.

[11] The above four dimensions illuminated the most important cultural differences that affect business. International managers should be able to be aware not only of the cultural differences but also intercultural communication.

[12] Gudykunst and Kim classify intercultural communication as "a transactional, symbolic process involving the attribution of meaning between people from different cultures." Different nations use different languages so there is often a loss or misunderstanding during interpreting. In some cultures, people use implicit words more than others, like China. Thus, non-verbal communication is important, especially in scenic communication including gestures, body language and eye contact. The more scenic the communication is, the harder for people to transmit and receive information. Another aspect is concept of time in which punctuality is the same but reflects different realities. We all know time is money. But when there is a conference, Germans usually arrive 5 minutes before the start and Spanish people will be 15 minutes late. However in their mind, they are both on time. This is something that managers should understand. In my mind, there is another aspect of time, called "the use of time." America and Northern Europe have a linear time concept. These societies are

referred to as Time-Bound societies. Southern Europeans and Arabs regard time in a linear way but they can do or handle more things at the same time. This can be called "multi-active time." Lastly is the Asian view of time, cyclical time. Asians think time will come around again when it passes away, and so are the opportunities and risks. The last aspect of communication is space. It is a big concern in intercultural communication. When you have a conversation with a foreign business partner, the space between you and him refer to the personal boundary of every culture. Ignorance of space can lead to bad impressions from the other side.

[13] The conclusion is that differences in cultures can cause problems in business. We cannot change or solve the cultural differences. To avoid misunderstanding, clashes, and bias, international managers should realize and understand the different cultures and adapt themselves to fit into the business environment in order to get the best achievement in business.

WORDS and EXPRESSIONS

- authoritarian [ɔː(θ)ri'teəriən] *adj.* unquestioning obedience 独裁的, 独裁主义的
 clash [kleɪʃ] *n.* conflict, be in opposition 冲突, 抵触
 cyclical ['saɪklɪkəl] *adj.* 轮转的, 循环的
 discrepancy [dis'kreɪnsi] *n.* disagreement, difference 差异, 矛盾
 dissent [di'sent] *v.* differ in opinion or feeling; disagree 不同意, 持异议
 egalitarian [i'gæli'teəriən] *adj.* equal for all people 平等主义的
 entitled [in'taɪtld] *adj.* 有资格的
 focal ['fəʊkəl] *adj.* relating to a focus 焦点的, 有焦点的
 hierarchy [ˌhaɪə'rki:ə] *n.* 圣职阶级制度, 僧侣政治
 ideology [ˌaɪdɪ'ɒlədʒi] *n.* science of ideas 意识形态
 implicit [im'plɪsɪt] *adj.* implied or understood though not directly expressed 暗示的, 含蓄的
 incubator ['ɪnkjubeɪtə] *n.* 培养的器具, 孵卵器
 masculinity [ˌmæskjuː'lɪnɪti] *n.* quality or condition of being masculine 男性
 obstruction [əb'strʌkʃən] *n.* obstacle 阻塞, 障碍物
 subordinate [sə'boːdɪnɪt] *adj.* secondary 次要的, 从属的
 troubleshooting *n.* 发现并修理故障, 解决纷争



1. This article is retrieved on 18th March, 2003 from <http://www.hwlm.com>
2. Hofstede: In recent years the work of Dr. Geert Hofstede and his cultural dimensions has been carefully reviewed by academic scholars and educators around the world. Some people criticize his findings, whereas others highly praise Hofstede's research. His recent books include *Culture's Consequences*, *Comparing Values, Behaviors, Institutions, and Organizations Across Nations*; *Cultures and Organizations: Software of the Mind*; *Intercultural Cooperation and Its Importance for Survival and Exploring Culture*. *Exercises, stories and sythetic cultures*.
3. Trompenaars: He is the writer of *Riding the waves of cultures: Understanding cultural diversity in business*.
4. Gudykunst: He is the writer of *Communicating with strangers: An approach to intercultural communication*.

EXERCISES

I . Answer the following questions according to the text.

1. What is the meaning of culture according to Hofstede?
2. What are the meanings of "table" in American English and British English?
3. Name the four cultural dimensions according to Hofstede's research.
4. The author divided power distance into high power distance and low power distance. What is the difference of the two power distances in business? Which one is better according to your opinion?
5. What does the author mean by uncertainty avoidance? Which culture prefers to have low uncertainty avoidance?
6. How do you understand the "incubator culture"?
7. What is the meaning of masculinity in this text?
8. What is the definition of intercultural communication?
9. How many aspects does the author discuss concerning the intercultural communication?
10. Who will think that they are still on time even they are 15 minutes late?
11. In which region do people have multi-active time?
12. What is the most important in cross-culture negotiation?

II . Fill in the blanks with the appropriate forms of the words in the table below.

worst-off	issue	highlight	available
far	reach	disparity	inequality
crucial	cite	resident	initial
similar	gap	afford	relatively
share	low-income	assist	argue

- [1] Where you live, combined with race and income, plays a huge role in the nation's health disparities; differences so stark that a report (1)_____ Monday contends it's as if there are eight separate Americas instead of one.
- [2] Millions of the (2)_____ Americans have life expectancies typical of developing countries, concluded Dr. Christopher Murray of the Harvard School of Public Health.
- [3] Asian-American women can expect to live 13 years longer than (3)_____ black women in the rural South, for example. That's like comparing women in wealthy Japan to those in poverty-ridden Nicaragua.
- [4] Compare those longest-living women to inner-city black men, and the life-expectancy gap is 21 years. That's (4)_____ to the life-expectancy (5)_____ between Iceland and Uzbekistan.
- [5] Health (6)_____ are widely considered an issue of minorities and the poor being unable to find or (7)_____ good medical care. Murray's county-by-county comparison of life expectancy shows the problem is (8)_____ more complex, and that geography plays a (9)_____ role.

[6] “Although we (10)_____ in the U.S. a reasonably common culture ... there’s still a lot of variation in how people live their lives,” explained Murray, who reported (11)_____ results of his government-funded study in the online science journal *Medicine*.

[7] Consider: The longest-living whites weren’t the (12)_____ wealthy, which Murray calls “Middle America.” They’re edged out by low-income (13)_____ of the rural Northern Plains states, where the men tend to (14)_____ age 76 and the women 82. Yet low-income whites in Appalachia (阿巴拉契亚) and the Mississippi Valley die four years sooner than their Northern neighbors.

[8] He (15)_____ American Indians as another example. Those who don’t live on or near reservations in the West have life expectancies similar to whites’.

[9] This more precise measure of health disparities will allow federal officials to better target efforts to battle (16)_____, said Dr. Wayne Giles of the Centers for Disease Control and Prevention, which helped fund Murray’s work. The CDC has some county-targeted programs — like one that has cut in half diabetes-caused amputations among black men in Charleston, S.C., since 1999, largely by encouraging physical activity — and the new study (17)_____ for more, he said.

[10] “It’s not just telling people to be active or not to smoke,” Giles said. “We need to create the environment which (18)_____ people in achieving a healthy lifestyle.”

[11] The study also (19)_____ that the complicated tapestry of local and cultural customs may be more important than income in driving health disparities, said Richard Suzman of the National Institute on Aging, which co-funded the research.

[12] “It’s not just low income,” Suzman said. “It’s what people eat, it’s how they behave, or simply what’s (20)_____ in supermarkets.”

III. Try to find the correct response to these cues (remember, cues can be word or gestures).

1. Someone comes walking toward you with their right hand extended, palm out. What do you do?
 - A. Ignore them.
 - B. Smile at them.
 - C. Say “hi.”
 - D. Extend your right hand, grasp theirs gently, but firmly, and shake it two or three times.
2. Someone comes toward you and says “What’s up?”, and sometimes the questions sounds more like: “S’up?” What does it mean?
 - A. They are asking you if there is anything in the sky above your heads.
 - B. They are asking you if you want to go flying this weekend.
 - C. They are asking you if you are planning to take a trip.
 - D. They are asking you how you are, how your life is going, or what’s happening in your life.
3. Someone comes walking toward you and gives you the peace sign.

- A. You make the peace sign back at them.
 - B. You turn and walk away.
 - C. You wave your arms above your head.
 - D. You give the "thumbs up" sign.
4. Somebody says "Can you give me a light?" to you.
- A. They want you to give them a light bulb.
 - B. They want you to help them light their cigarette. So take out your lighter or matches (if you have them).
 - C. You say: "Only on Tuesday."
 - D. You give them the "peace" sign.
5. People are talking about what to eat for lunch. Someone suggests pizza, then everyone turns to you and they all raise their eyebrows while looking at you. What should you do?
- A. You say: "Sure, I like pizza," or, "No thanks, I don't like pizza."
 - B. You give them the "peace" sign.
 - C. You turn and walk away.
 - D. You close your eyes and keep them closed.
6. Someone asks your friend if they are from overseas. Your friend answers and then the person turns, looks at you and says: "And you?" What do you say?
- A. "No thanks, I already ate."
 - B. "Yes, me too."
 - C. "Yes, my friend is from overseas."
 - D. "I'll have French fries with mine, please."

IV. There are some humorous cross-cultural advertising gaffes in the following ads. Read them and try to identify these errors.

- 1. When Kentucky Fried Chicken entered the Chinese market, to their horror they discovered that their slogan "finger lickin' good" came out as "eat your fingers off."
- 2. Chinese translation also proved difficult for Coke, which took two tries to get it right. They first tried Ke-kou-ke-la because when pronounced it sounded roughly like Coca-Cola. It wasn't until after thousands of signs had been printed that they discovered that the phrase means "bite the wax tadpole" or "female horse stuffed with wax", depending on the dialect. Second time around things worked out much better. After researching 40,000 Chinese characters, Coke came up with "ko-kou-ko-le" which translates roughly to the much more appropriate "happiness in the mouth."
- 3. Things weren't much easier for Coke's arch-rival Pepsi. When they entered the Chinese market a few years ago, the translation of their slogan "Pepsi Brings You Back to Life" was a little more literal than they intended. In Chinese, the slogan meant, "Pepsi Brings Your Ancestors Back from the Grave."
- 4. But it's not just in Asian markets that soft drinks makers have problems. In Italy, a campaign for "Schweppes Tonic Water" translated the name into the much less thirst quenching "Schweppes Toilet Water."
- 5. The American slogan for Salem cigarettes, "Salem — Feeling Free," got translated in the Japanese

market into “When smoking Salem, you feel so refreshed that your mind seems to be free and empty.”

6. Sometimes it's one word of a slogan that changes the whole meaning. When Parker Pen marketed a ballpoint pen in Mexico, its ads were supposed to say “It won't leak in your pocket and embarrass you.” However, the company mistakenly thought the Spanish word “embarazar” meant embarrass. Instead the ads said “It won't leak in your pocket and make you pregnant.”
7. Foreign companies have similar problems when they enter English speaking markets. Japan's second-largest tourist agency was mystified when it expanded to English-speaking countries and began receiving requests for unusual sex tours. Upon finding out why, the owners of the Kinki Nippon Tourist Company changed its name. The company didn't change the name of all its divisions though. Visitors to Japan still have the opportunity to take a ride on the Kinki Nippon Railway.
8. When Braniff translated a slogan touting its upholstery, “Fly in Leather,” it came out in Spanish as “Fly Naked.”
9. The Dairy Association's huge success with the campaign “Got Milk?” prompted them to expand advertising to Mexico. It was soon brought to their attention the Spanish translation read “Are you lactating?”
10. Scandinavian vacuum manufacturer Electrolux used the following in an American campaign: “Nothing sucks like an Electrolux.”

Text B

The Culture Code

Dr. Clotaire Rapaille

A new book from cultural anthropologist, Clotaire Rapaille explains how cultural codes are constructed in America and elsewhere by studying the belief patterns of individuals.

DNA makes a creature human, but what makes someone an American? Is there a “culture code” that programs us to become German, or Japanese, or French? Dr. Clotaire Rapaille believes there is such a code, a silent system of archetypes that we unconsciously acquire as we grow up within our culture. The codes vary around the world and invisibly shape how we behave in our personal lives and as consumers and nations.

[1] My journey toward the discovery of cultural codes began in the early 1970's. I was a psychoanalyst in Paris at the time, and my clinical work brought me to the research of the great scientist Henri Laborit, who drew a clear connection between learning and emotion, showing that without the latter the former was impossible. The stronger the emotion, the more clearly an experience is learned. Think of a child told by his parents to avoid a hot pan on a stove. This concept is abstract to the child until he reaches out, touches the pan, and it burns him. In this intensely emotional moment of pain, the child learns what “hot” and “burn” means and is very