

CHAPTER ONE

WHO WE ARE



In order to get along with people from another culture, it is important to understand ourselves and the emotional barriers which may separate us from others. We need to know who we are as human beings.

IN THIS CHAPTER, STUDENTS WILL

- 1. EXAMINE THEIR OPINIONS ABOUT CULTURAL DIFFERENCES.**
- 2. LEARN ABOUT THE KEY CONCEPTS IN THE CHAPTER—*GENERALIZATION, IMPRESSION, PREJUDICE, STEREOTYPE, ETHIC GROUP AND RACE.***
- 3. READ THE ROUNDTABLE DISCUSSION ON CULTURAL DIFFERENCES AND EMOTIONS.**
- 4. REREAD THE DISCUSSION AND ANSWER READING TASKS.**
- 5. TAKE THE READING COMPREHENSION TEST.**
- 6. DISCUSS THEIR OWN EXPERIENCE WITH THE KEY CONCEPTS AND ISSUES.**
- 7. DO EXERCISES ON METAPHORS, WORDS IN THE CHAPTER AND CLAUSES HEADED BY QUESTION WORDS.**
- 8. DO A CROSSWORD PUZZLE BASED ON WORDS IN THE CHAPTER.**

LET'S START WITH YOU.

Rate the following statements according to this scale.

- 5—strongly agree
- 4—agree
- 3—neither agree nor disagree
- 2—disagree
- 1—strongly disagree



1. ____ The best way to experience something new is just to experience it—without calling it “good” or “bad.”
2. ____ The society I live in teaches me how to behave.
3. ____ Going abroad gives a person the freedom to experience many new things.
4. ____ Going abroad can greatly change a person.
5. ____ Most human behavior is innate (something you are born with).
6. ____ Most human behavior is learned.
7. ____ Living in a new place often means not understanding what is happening.
8. ____ It is important to let other people know how you feel.
9. ____ People in other countries are very different from us.
10. ____ Foreign cultures are very different from ours.
11. ____ Some foreign countries are better than/worse than ours.
12. ____ The only way you can really know about another country is to go there yourself.

Note: Before we look at the key concepts, let's consider an important part of word meaning, namely the connotation:

A connotation is a feeling or idea that is suggested by a word, in addition to the word's main meaning. It's like an undertone or a coloring. Some words may have neutral, some negative connotations, reflecting neutral or negative ways of thinking.

For example, consider these words: *aroma*, *odor*, *perfume*, *scent*, *smell* and *stink* or *stench*. Which is positive? Which is negative? Which is neutral? One way to determine that is by association. Which objects do you associate with each of the words for smell? Let's match them.

- | | |
|------------|--------------------------|
| 1. aroma | a. coffee or cooking |
| 2. odor | b. cosmetics |
| 3. perfume | c. flowers |
| 4. scent | d. garbage |
| 5. smell | e. nothing in particular |
| 6. stink | f. sweaty bodies |



You have the aroma of fine coffee or your mother's cooking, the body odor of someone who has just been exercising, perfume as a cosmetic, the scent of flowers, smell as the general term associated with nothing in particular, and garbage that stinks after three days in the hot sun.

Now that you understand the idea of connotation, consider it an important part of any word. We provide a label for each of the key concepts.

LET'S LOOK AT KEY CONCEPTS.

Read the definitions of each key concept and its collocations (the words located with it). Both are written in bold letters. Then notice the connotation of the term. Notice also that the connotation may change with the context.

A **generalization** is a statement that is made to indicate the majority of people or situations, but perhaps not all of them. (neutral connotation)

The data is incomplete, so that we are not yet able to **make generalizations**. (neutral connotation)

You can't make a **sweeping generalization** about old people hating change—it's just not true of so many people. It's a stereotype. (negative connotation—see below.)

Prejudice is an unreasonable, generalized dislike of a group of people who are different from you in some way. The word comes from the idea of pre-judging, that is, making a judgment about someone before meeting the person and without any direct experience or knowledge. It includes a decision about whether someone is good or bad—usually bad—and strong feeling. Prejudice is different from just not knowing, because the prejudiced person will hold onto his or her attitudes even when faced with evidence that they are not well-founded. (negative connotation)

He grew up in Seoul and **was greatly prejudiced** against the people of South Cholla Province. (negative connotation)

There is a **widespread prejudice** against working mothers. (negative connotation)

An **impression** is an image, opinion or feeling about a person based on the way the person seems to be. When you meet someone for the first time, you take in information about the person's appearance, voice and mannerisms. (neutral connotation)

He **made a bad impression** on the boss—his hair was long and dirty, his suit wasn't pressed, and his voice was too loud. (negative connotation)

I didn't talk to him long enough to **form an impression** of him. (neutral connotation)

It is important to **make a good first impression** on a job interview. (positive connotation)

A **stereotype** is a fixed general image about a group or category of people—what they look and sound like, who they are, and how they can be expected to behave. This image is based on the prejudices of a society or group of people. It is only partly true, and perhaps not true at all. It includes a judgment about whether people are good or bad—usually bad—and strong feeling. (negative connotation)

At an early age she **was stereotyped** as a pretty blonde, and no one saw how intelligent she was. (negative connotation)

The **stereotype of the successful lawyer** is of someone who will do anything to make money. (negative connotation)

Most of the characters in television dramas are **nothing but stereotypes**. (negative connotation)

Exercise 1: Put a check (✓) under the word or words on the right that match the definition or description on the left.

	generalization	impression	prejudice	stereotype
statement about a group				
formed without knowledge of the facts				
containing strong emotional energy				
held even when shown to be untrue or not well-founded				
too general and too simple				
image formed by the senses; list of characteristics				
image formed by cultural elements; list of characteristics				
usually totally or partially untrue				

Exercise 2: Which best illustrates the term *generalization*, *impression*, *prejudice* or *stereotype*? Write the term in the space provided.

Picture 1 _____



I hate working with women!

Picture 2 _____



What a friendly person!

Picture 3 _____



Late again? I thought Koreans were supposed to be hard-working.

Picture 4 _____



People are born with the fear of loud noises.

We speak of the human **race**. More often, we speak of a race as a group of people with certain physical characteristics, such as a particular skin color. Americans are often divided into white (European-American), black (African-American), Asian (Asian-American) and Indian (Native-American). (neutral connotation)

No employee should be excluded because of **race**, sex, religion, age, or national origin. (neutral connotation)

A **racist** is someone who believes that some people are inferior because they belong to a particular race. (very negative connotation)

We believe in equal opportunity for people of all **racial groups**. (neutral connotation)

We are both children of **racially mixed** marriages. (neutral connotation)

An **ethnic group** is a group of people with a common racial, national, religious, language or cultural heritage. The term is often used for people without a distinct nationality or homeland. However, people inside the group are separated from outsiders by means of an **ethnic boundary**, that is, an invisible wall. American ethnic groups are based on the country of origin, minority status or both—for example, Irish Americans or Russian Jews. (neutral connotation)

Among the fastest-growing **ethnic minorities** in the United States are those from Spanish-speaking countries. (neutral connotation)

The **ethnic Korean population** is centered in Los Angeles. (neutral connotation)

It is sometimes difficult for a comedian to entertain an **ethnically mixed** audience. (neutral connotation)

I find real **ethnic food** more interesting than the usual American diet. (neutral connotation)

Exercise 3: Put a check (✓) under the word or words on the right that match the definition or description on the left.

	race	ethnic group
group with common physical characteristics		
group with common national background		
group with common cultural heritage		
group with common language		
group with common religion		
One of 4-5 such groups in the world		
One of thousands of such groups		

If you **project** your feelings onto someone else, you imagine that they have the same feelings that you do. (neutral or negative connotation)

*She thinks, “He thinks I’m cute.”
Who thinks she’s cute?*



He couldn't admit to himself that he was a racist, so he **projected** those feelings **onto** others and said that they were racists.

LET'S TEST OURSELVES.

Without looking at the earlier sections, fill in the blanks:

1. "Adult males have deep voices." This statement is a _____.
2. "Asians are shy, hard-working, intelligent, serious and have no sense of humor."
This statement is based on a _____.
3. "Asian" is an example of a/an _____, while "Korean" and "Japanese" are examples of _____ groups.
4. There is a widespread _____ against people from other countries who have come here to work.
5. I liked him, but I had the _____ that he thought this job wasn't good enough for him.
6. When the brothers returned early from a monster movie, the older boy said his younger brother was frightened. Their mother smiled because she thought he was _____ his own fear onto his little brother.

LET'S JOIN THE ROUNDTABLE.

"Well, Tom," Ji-young says, smiling at her friend, "you seem to have gotten quite used to living in Korea."

"Sure. Well, I came here in 1972."

"I was three years old then," Ji-young says, blinking in surprise. "What was it like for you in those days?"

Listening and reading tasks : Look at these questions. Think of answers in your mind as the section is read to you.

1. What were Tom's feelings when he first came to Korea?
2. How did he act?
3. When Anne came to Korea much later, did she act the same way?
4. Was she equally open to the new experience?
5. What can you infer about their first impression of Korea?

Soaking up the culture

“I liked Korea immediately,” Tom begins. “I enrolled as a student of Korean at Yonsei University—mostly for the visa—but I actually learned Korean in my boarding house. I was living with the people, sleeping on the floor, eating *kimchi* and rice around one big table with the other boarders. It was like a family. The other students were mostly my age, and we did everything together. Nobody could speak English, so it was perfect. I had the good fortune to meet people who were so caring and so willing to share. The *hasuk-chip ajumma*, the woman who ran the boarding house, took it upon herself to teach me the language. I learned Korean just like a child does, starting out with little baby words. I wasn’t afraid to try. I made all kinds of mistakes, and I made a fool of myself and said bad words when I was supposed to say good words. I got laughed at a lot. People corrected me, but I didn’t care. I just went ahead. I also made a lot of cultural mistakes, like crossing my legs, wearing glasses or smoking in front of older people.”



At Ji-young’s startled expression, Tom says, “Remember, this was 1972. When I got strange looks, I’d always say, ‘Obviously, I can tell by your expression that I’m doing something wrong, so please do me a favor and tell me.’”

Anne smiles at Tom and pats him on the arm. “That’s a really great attitude, but I don’t think it would be possible for an older Westerner coming to Korea as a professional or a business person.”

“Right,” Tom says. “In Korea, if you have a certain position and you don’t behave in what people consider a dignified manner, you won’t be taken seriously—and as a professor in a Korean university, you have to be taken seriously.”



“Sure,” Anne replies, “But there are lots of ways of being open to new experiences. I think that in order to understand another culture you have to look at your own culture. You have to examine what you believe. That’s one of the reasons why I like being here. I always have something to think about. Even after eight years in Korea, I continue to discover new things about this country—and new things about my own. Making discoveries can be really exciting. Also, I find that just being here—actually, being away from home—gives me a feeling of being free. As a middle-aged, female English teacher in the Southern United States, I had to act in a certain way.”

“The rules are different,” Tom interrupts. “The rules may be so different that people coming into the new culture may say, ‘There are no rules here. I can do anything I want.’”

It’s natural—isn’t it?

Anne nods. “Maybe we should talk about why that is.”

Tom looks thoughtful. “Most people don’t realize how much we’ve been influenced by our culture. If we are behaving just like everyone else, most of the time we don’t question our behavior. We just think it’s ‘natural,’ and we aren’t fully aware of what we think.”

Ji-young agrees. “What you’re saying is we have this way of behaving which we think is natural. So when we go somewhere else and find people not doing that, it means it’s not natural at all—it’s learned. That can be a big shock.”

“Exactly. There are hundreds of things people aren’t even aware of.”

Reading task:

1. Check the statements about the expression of feelings. Which ones are generalizations?

Expressing feelings

“For example?”

“For example, culture influences which emotions people express and how they express them. Basically, people are the same. We are all born of two parents. We experience the same basic needs—physical, mental, emotional and spiritual—and we satisfy them the same way.”

“By eating, sleeping, working...”

“And we have the same emotions—happiness, grief, fear, anger, greed—but we express them in different ways.”



Ji-young nods vigorously. “In Korea you see people openly expressing their grief at funerals—crying and wailing, but at Western funerals people often keep their grief inside.”

“That’s an excellent example,” Tom agrees. “That’s where we can learn a great deal from Korea. Your funerals and memorial services are wonderful, and people really seem to know how to behave around a grieving person. Expressing grief is much healthier than keeping it inside and trying to deny it. In the West things are changing now. Years ago you could see Pres. Clinton on television hugging someone and saying, ‘I feel your pain.’ But men in my father’s generation didn’t shed a tear in public. It was considered unmanly.”

“They just died of a heart attack instead,” Anne interrupts.

“Now, Anne,” Tom says jokingly, “you know a lot of women have problems with exactly the same thing.”

“Sure. I know women who have never felt angry. They just push the anger down inside themselves and get depressed.”

Ji-young shakes her head. “Koreans usually think that Westerners express their emotions so freely—you can kiss each other in public or maybe tell your boss you don’t like something. Of course I know that some of what we think comes from the movies.”

Anne smiles. “Well, sure. A lot of people don’t show affection in public, and almost everyone has to be polite when talking to the boss. But we think there’s a difference between expressing your *opinion* about something—what you think about something—and expressing your *feelings* about it—the anger or sadness or worry you feel. We do seem to have more freedom to express our opinions, but not our feelings.”

Tom continues, “There are big cultural differences involved. Societies differ in how people are allowed to show an emotion, how much emotion they can show and which

emotions they can show. Like impatience. Westerners have to stand in line and wait even if we'd love to knock everyone else down getting to the front of the line."

Anne grins. "People standing in line may look calm on the outside, while inside they're dying with impatience for the person in front to hurry up. We know we do this. In an action movie, if there's an emergency, the hero may be told to wait in line. People laugh because the movie shows how stupid the rule can be.

"They're also laughing at their own impatience."

"Yeah."

Reading task:

2. Look at the statement that any learned behavior is influenced by culture. Which of the key concepts best fits this statement?

Learned behavior

"So you think we learn everything," Ji-young says.

Anne shrugs. "Almost everything. Like, I've heard that people are born with only two fears—the fear of loud noises and the fear of falling. Any other fear we have is something we learned. Any learned behavior is influenced by the people around us. So people learn to be afraid of different things and to express or hide their fears in different ways. You might find two men in an office in Hong Kong—one Chinese, one British. The Chinese has learned to be frightened of making decisions. The Briton has been taught how to make decisions all his life. But he might be terrified of living close to others without any privacy, while the Chinese might find it comforting."

"I agree," Ji-young says. "I'm not sure that you could say exactly the same thing of the Koreans and the North Americans, but I'm sure you could find something similar."

Reading task:

3. Which of the key concepts best describes what happens when the feelings a society has are projected onto others? What is the first step a person can take in changing this thinking?

Projection

"You know," Anne says, "we all seem to have things about ourselves that we don't like, that we're afraid of and don't want to talk about."

"The dark side of human nature," Ji-young says.

"Yeah, it doesn't matter what they are. These feelings could be connected with sex and violence. Or they could be the fear that we're somehow different from other people and that they might not like us. Because we don't want to admit that we have these feelings, we push them down inside and tell ourselves we don't have them. When we see someone who shows those feelings, we tend to dislike that person. Or we may point to someone else and say, 'I'm not angry. I'm very calm and peaceful. But look at that person. Now that's anger.' So we project the feeling onto the other person."

"Like you project a movie image onto a screen."

"Yeah. Individuals do that, and cultures do that. Hundreds of years ago in Europe, a village may have thrown out a man because of some problem—mental illness, for example. The man lived alone in the woods and became stranger. His hair and fingernails grew long, and he dressed himself in animal skins. Occasionally the villagers might have seen him out in the woods and told stories about him. In their minds he became a wild man. Now, the villagers believed themselves to be good and proper people. They did not allow themselves to

admit that they ever had any ‘uncivilized’ thoughts. So they took their fears about their own animal-like nature and projected them onto this poor outsider.”

Tom nods. “This force is very powerful. It has to come out. So people admit that it exists, but they say it exists in others. We take it and make images of wild men, monsters, beings that are less than human. We know we have this nature, but we may only admit it by watching movies about monsters or things from outer space.”

Dealing with racism

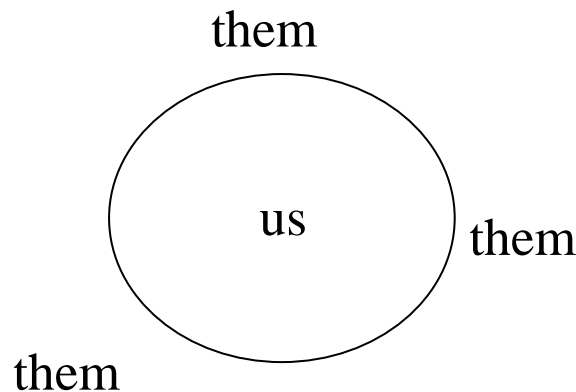
“Getting back to people,” Ji-young says, “If we feel that others are less human and more animal-like than we are, that’s racism.”

“Sure it’s racism,” Anne agrees. “We all come from racist societies. Some are mixed societies and some aren’t. But I think that, instead of pointing the finger and saying, ‘Your society is more racist than ours,’ we need to just admit it.”

“Then we can do something about it.”

“Yeah, I can say, ‘Okay, sure. I have racist thoughts. I think negative or positive things about people because of their color and nationality. Instead of denying that I have these thoughts, I can examine them. I can ask myself where they came from, whether there is any truth in them and whether my having these thoughts hurts anyone.’”

Ji-young nods in agreement. “And whether I am just jealous or putting someone else down in order to make me feel good.”



Reading task:

4. Why is it important to understand the nature of the ethnic boundary? What boundaries are mentioned?

Us versus them

Anne smiles at Ji-young. “Of course, we all want to feel good about ourselves, and one way of doing it is to say that we belong to a group which is better than another group. Every ethnic group makes claims for itself and draws a boundary around itself. Anthropologists have found that the most important thing about ethnic boundaries is not the wonderful language—or history or culture or cooking or any of that. The most important thing is that it is a wall that keeps some people in and other people out.”

“You mean the most important thing about being American is being different from non-Americans?” Ji-young asks.

“In a way,” Tom says, “but if we’re speaking of *ethnic* groups, we could say the most important thing about being Irish-American is being part of a group which includes some people and excludes others.”

“The most important thing about groups is just the boundary—the wall. If you understand that, then you can understand why in Northern Ireland people kill each other in the name of Christianity, either Protestant or Catholic. Or why in Belgium or Canada people fight over language. Religion, language, all those high-minded things have little to do with the real reason. It’s just ‘us’ against ‘them.’”

“But you often find people both inside and outside a group showing their sympathy with it,” Anne says. “For example, on February 17, Saint Patrick’s Day, it’s common to wear green in order to show that you like Ireland and the Irish, even if you’re not of Irish ethnicity.”

“Americans also drink green beer then, which certainly isn’t done back in Ireland.”

Reading tasks:

5. Not all Koreans are quiet, hard-working, intelligent, talented and serious, so what kind of statement or image shows all Koreans to be this way?
6. What’s wrong with this thinking?

Problems with stereotypes

Anne smiles at Tom, “Unfortunately, the boundary also means that the outsiders make stereotypes of your group, for example, by saying the Irish drink too much. They do that just to make themselves feel superior.”

“Yeah, or maybe part of the stereotype seems to be good,” Ji-young says. “I mean, the stereotype of Asian-Americans isn’t all bad—they’re supposed to be quiet, hard-working, intelligent, talented and serious.”

“But the problem is,” Anne interrupts, “people just look at you and think they know about you. They see an Asian face and immediately assume you’re quiet, hard-working, intelligent, talented and serious. Or they may have another stereotype.”

Ji-young makes a face. “What if you’re out-going, fun-loving, lazy, creative and spontaneous? Like me?”

“Right. If I had a stereotype of what you’re supposed to be like, it would blind me. I wouldn’t see the real you. Or maybe eventually I would, and then I would blame you for not being what I expected.”

Ji-young begins to clear the coffee things from the table. “We should also mention that there’s a big difference between making carefully worded generalizations about a culture and making a prediction that an individual person from that culture will behave in a certain way.”

“Of course,” Anne agrees. “In themselves predictions aren’t always so bad, unless you take an instant dislike to someone just by looking at the person. In the first few seconds with a person, you do have to start somewhere.”

Discovering our common humanity

“We all form first impressions of the people we meet,” Tom says. “I don’t think there’s anything wrong with that. But when we pick out something, like the color of the person’s skin, the accent—”

“The person’s sex,” Ji-young adds hastily.

“Sex,” Tom agrees, “and we allow that thing—or maybe more than one thing—to influence our opinion, regardless of how the person behaves. Then we have a problem.”

Anne looks thoughtful. “Of course we have to get rid of prejudice—that’s obvious. If you see everything I say through the color of my skin, we won’t communicate very much. But we can explore things together. By looking at our differences, we can discover what we really have in common. If we could strip off all these cultural things—like whether or not we wear shoes in the house—then what we’d have left would be our common humanity.”

“Well, I don’t know,” Ji-young says. “I don’t think it’s really possible to take off everything we’ve learned, like taking off an old coat we don’t want anymore. I’m Korean, I can’t change that, and I don’t want to change that. But I agree that people, myself included, could be more open to others.”

Putting it together

“That’s where we started,” Anne says, “by talking about Tom’s being so open to Korea.”

Ji-young nods. “Then we discussed how the Korean and Western cultures are different in allowing or not allowing people to express what they feel. We decided that, in order to understand another culture, we should look carefully at our own culture and at ourselves to see what ideas we have—because we may not even know we have these ideas.

“Right.”

Tom adds, “Then we said that we shouldn’t expect people to fit our images of them. Maybe at another time we should talk about the damage stereotypes can do.”

“Right.”

“I wish we could do that now,” he says, looking at his watch. “I have to go. Since Anne bought the coffee and cake last time, I know it’s my turn.”

“I see that you’re still a Westerner at heart,” Ji-young laughs, “but we’ll let you buy anyway.”

LET’S TEST OURSELVES.

1. Chapter One shows us

- how culture shock can be avoided.
- how emotions can complicate cultural and ethnic differences.
- how we can get rid of racism.
- all of the above.

2. We see in both Anne’s and Tom’s experience of Korea that

- in Korea you have to be serious and dignified.
- things have changed a lot since 1972.
- there are different ways of being open to a culture.
- all of the above.

3. Tom explains why he admires Korean

- 100-day birthday celebrations.
- weddings.
- funerals.
- all of the above.

4. **According to this chapter, a Korean who works with Westerners should be careful about**
 - a. showing impatience.
 - b. laughing when embarrassed.
 - c. hugging someone in public.
 - d. all of the above.

5. **Anne discusses learned and unlearned behavior because she thinks**
 - a. anything that's learned can be influenced by culture.
 - b. learned behavior separates human beings from animals.
 - c. the amount of learned behavior changes from culture to culture.
 - d. all of the above.

6. **Anne believes that people project some of their emotions onto others because**
 - a. the feelings are very powerful
 - b. they don't want to admit they have these feelings.
 - c. they think of themselves as good and proper people.
 - d. all of the above.

7. **According to the textbook, if you are having bad thoughts about someone from another group, you should ask yourself**
 - a. "Where do these thoughts come from?"
 - b. "Is there any truth in them?"
 - c. "Does my having these thoughts hurt anyone?"
 - d. "What emotions have caused me to have these thoughts?"
 - e. all of the above.

8. **In dealing with ethnic boundaries, remember that the most important part is**
 - a. the cultural stuff—language, religion, art, cooking and all that.
 - b. ethnic differences in people's appearance—like skin color.
 - c. the boundary which separates "us" and "them."
 - d. the nationality of the ethnic group(s)
 - e. all of the above.

9. **Which of the following people/organizations is *not* taking advantage of (using or manipulating) a group boundary?**
 - a. An automobile workers union urges customers to "buy American."
 - b. A Korean politician says, "Vote for me. I came from this region."
 - c. A Christian church claims to be "the one true religion."
 - d. A politician supports "English only" in American schools.
 - e. A business person from Taiwan tells a business person from Japan, "We Asians have to stick together."
 - f. A company advertises a job for men only.
 - g. None of the above.

LET'S TALK ABOUT IT.



1. According to Tom, when people come to a new culture, they may think that there are no rules and that they can do anything they want. For example, you might have heard that a Western country had no rules about showing respect to older people or that Koreans don't have to obey traffic laws. What's the problem with these statements?
2. Tom and Ann feel that living abroad gives them a sense of freedom they might not have at home. If you could go abroad, where would you go? Do you think that going there would give you a sense of freedom? Why?
3. Why do the people at the round table say that most of our behavior is not natural, it's learned? What does this distinction have to do with culture?
4. What problems do you imagine result from the fact that some emotions can be freely expressed in some cultures and are less freely expressed in other cultures? Can you think of some examples?
5. According to one stereotype, Westerners express their feelings much more openly than Koreans, while according to another stereotype, they are cool and logical, not emotional. What does this show you about stereotypes?
6. Think of a character from your favorite movie, television show, novel or play. Is this character based on a stereotype, or is he or she more than that? What's the difference? Explain.
7. What stereotypes do South Koreans have of the North Koreans? the Japanese? What images were you given of them when you were in elementary school?
8. Where do people learn stereotypes? What things have you heard people say about Koreans from other regions, women or men, homosexuals, young people or old people, people with a lot of money or none at all, handicapped people, anyone who is different?
9. Do you think the stereotype of the unemployed changes with changes in the economic situation? Why do you think so?

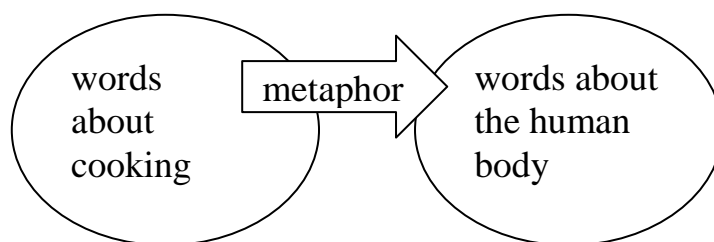


LET'S LOOK AT KEY CONCEPTS IN REAL LIFE.

1. Mi-seon is visiting her friends Pam and Anita when a six-month-old kitten crawls out from under the couch and jumps on her lap. With a scream, Mi-seon jumps up and almost throws her coffee cup on the floor. At first Pam and Anita think something horrible has happened. Then they see that Mi-seon was just reacting to their kitten. Explain Mi-seon's reaction. What do Pam and Anita think about this?
2. Rick is an African American seaman (in the Navy) stationed in Korea. He is walking down the street with a Korean friend. They stop for a traffic light. Then the man in the car in front of him sees Rick and quickly rolls up his car window. Rick says to his friend, "I guess that guy saw too many movies." What does he mean? What is the man in the car thinking?

LET'S LOOK AT METAPHORS.

When a word is taken out of the lexical field, or meaning group, where it usually belongs, and is used in another field, we say it is used metaphorically. For example, in the lexical field of cooking we speak of water reaching such a high temperature that it is released as steam. The image of bubbles rising to the surface and bursting into steam is commonly applied to the human body as a way of describing anger. "When he said that, it just made my blood boil."



It just made my blood boil.

You have seen these expressions used in the reading selection. To understand how they are used metaphorically, let's examine how they have been moved from one lexical field to another. Fill in each of the blanks with an item from this box.

blind	open...closed	push...down
blinded	point the finger	putting...down
boundary...wall	projected	soaking... up
light...dark	projection	wiping up

If you want to say...

1. someone's mental state is like a physical handicap, you can say the person is _____ to the truth.
2. A's thoughts about B are like an object which A throws at B, you can say the thoughts are _____ onto someone else.

3. blaming another person is like physical behavior, you can say people _____ at that person.
4. the human personality is like an object with a “good,” open side and a “bad,” hidden side, you can speak of its _____ side and _____ side.
5. someone is taking something in like a sponge takes in water, you can say the person is _____ something _____.
6. A tries to put B in a lower position and make B feel small, you can say A was _____ B _____.
7. social differences are like physical barriers, you can speak of them as a _____ or a _____.
8. you use strong force to avoid your feelings, you can say that you _____ them _____.

LET’S LOOK AT WORDS.

What two things can we learn about words from this chapter?

- First, we can learn to use near synonyms to show what bits of meaning they have in common with each other and where they are different from each other.

Exercise 1: In each of the items below, circle the letter in front of the word which cannot be substituted for the italicized word without changing the meaning of the sentence.

1. It’s not easy to change people’s *attitudes* about the poor and the unemployed.
 - a. feelings
 - b. opinions
 - c. stereotypes
2. When I meet people, I always try to avoid *making a judgment*.
 - a. forming an opinion
 - b. deciding whether someone is good or bad
 - c. getting an impression
3. The words “odor” and “stink” have negative *connotations*, while “perfume” and “aroma” have positive *connotations*, and “smell” is neutral.
 - a. locations
 - b. undertones
 - c. coloring
 - d.
4. It’s often important not to look or act *impatient*.
 - a. irritated that something is going slowly
 - b. anxious or eager for something to happen.
 - c. greedy for money and power.

5. The advertisement showed the *stereotype* of the housewife very worried about the whiteness of her washing.
 - a. set of fixed ideas
 - b. widely (and wrongly) believed view
 - c. prejudice
- Second, when we talk about the meaning of words, we need to look not only at the lexical meaning (dictionary meaning), but at the form of the word or words. When the form of a word changes—like from a verb into a noun—the style of the speech changes as well, for example, from formal to less formal communication.

One of the characteristics of informal English is the substitution of a verb with a direct object for a one-word main verb. All the lexis (meaning) of the verb is given to the direct object, so we speak of the verb as delexicalized. These phrasal verbs consist of a nothing verb like *make* or *take*, which serves as a dummy or a place-holder and a direct object. They are often followed by a particular preposition.

Example: Outsiders also **stereotype** our group.
verb
→ Outsiders also **make stereotypes of** our group.
dummy + direct object + preposition

Delexicalized verbs are more informal than the verbs they come from, and the connotations may be slightly stronger. The verb phrases are easy to understand, but you should get some practice using them so that your language can sound natural and casual.

Exercise 2: Rewrite the sentences by changing the underlined verb to a delexicalized verb phrase using *make* or *take* and a direct object in the singular with an article or in the plural. You may need to add a preposition like *about*, *on*, or *to*. Consult the roundtable discussion or the sample sentences in a learner's dictionary if necessary.

1. The young man dressed carefully in order to impress a pretty girl in the class.

2. You should be careful in generalizing about people in any ethnic group.

3. He began to dislike the old man as soon as he heard his regional accent.

4. You can't predict how someone will behave if you look only at the person's ethnic background.

5. I'd rather not decide that now.

6. The French-speaking Canadians claim that they are tougher, more working class and less educated than the speakers of Parisian French.
-
-

LET'S LOOK AT *WHAT, WHEN, WHERE, WHY* AND *HOW*-CLAUSES.

What we can learn from the chapter:

In traditional grammar textbooks like the ones you have probably used, the grammar is based on written language. The example sentences were created to teach certain grammar points. In contrast, all of the grammar selections in this book are based on the roundtable discussions, which were based on actual recorded interviews. Although the language was then written down and edited, you can still see many of the characteristics of speech.

One of these characteristics is the use of the *what*-clause for emphasis or informality.

- As you may have noticed, the people in the round-table discussion frequently use clauses which begin with question words. A *what*-clause appearing at the beginning of a sentence before a form of *be* functions as the subject of the sentence, just like a short noun phrase.

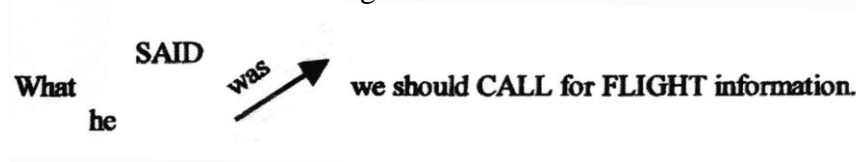
[What I'd like to know] is how much longer we have to wait.

[My question] is how much longer we have to wait.

- Emphasis also comes in the form of a change in stress and pitch, as well as a pause between subject and verb, where a pause does not usually occur.

Exercise 1: Listen as your teacher reads the following sentences. Mark the rise and fall in pitch and put word clusters in brackets.

1. He said we should call for flight information.



→ [What he said] [was] [we should call for flight information.]

2. I'd like to know how much longer we have to wait.

→ What I'd like to know is how much longer we have to wait.

- The *what*-clause gives informality to spoken language. The word *what* is an informal substitute for the stiff and formal *the thing which* or the old-fashioned *that which*.

The thing which I'd like to know is how much longer we have to wait.

→ **What** I'd like to know is how much longer we have to wait.

- The *what*-clause often occurs as the object after a phrasal verb, or as a direct object.

I think they're talking about **the food which** they plan to cook for dinner.

→ I think they're talking about **what** they plan to cook for dinner.

I understand **the idea** which they're discussing.

→ I understand **what** they're discussing.

- Similar clauses occur with *who*, *where*, *when* and *how*.

He's just **the man that/who** we need for the job.

→ He's just **who** we need for the job.

That's **the point at which** I disagree.

→ That's **where** I disagree.

That was **the moment at which** I decided to leave.

→ That was **when** I decided to leave.

I remember **the manner in which** he kissed me goodbye.

→ I remember **how** he kissed me goodbye.

I thought about **the degree to which** I loved him.

→ I thought about **how much** I loved him.

Exercise 2: With each item, circle the word or words which can fit in the blank.

1. The police were unable to discover _____ caused the accident.

- | | |
|----------|--------|
| a. what | d. why |
| b. when | e. how |
| c. where | |

2. Excuse me, but I still don't know _____ I should do.

- | | |
|----------|--------|
| a. what | d. why |
| b. when | e. how |
| c. where | |

3. That's _____ I disagree.

- | | |
|----------|--------|
| a. what | d. why |
| b. when | e. how |
| c. where | |

4. That was _____ I knew I loved him.
 - a. what
 - b. when
 - c. where
 - d. why
 - e. how

5. I'd like to know _____ we have to do these silly exercises.
 - a. what
 - b. when
 - c. where
 - d. why
 - e. how
 - f. how much

6. The child isn't stupid. He just doesn't know _____ to behave in public.
 - a. what
 - b. when
 - c. where
 - d. why
 - e. how

7. He was very upset, and he didn't know _____ to turn for help.
 - a. what
 - b. when
 - c. where
 - d. why
 - e. how
 - f. how much

8. Do you know _____ the exam is—Friday or Saturday?
 - a. what
 - b. when
 - c. where
 - d. why
 - e. how
 - f. how much

9. I was in the third grade _____ I first started to study English.
 - a. what
 - b. when
 - c. where
 - d. why
 - e. how
 - f. how much

10. Here's the syllabus. Show me _____ it says that we have to come to class.
 - a. what
 - b. when
 - c. where
 - d. why
 - e. how
 - f. how much

Exercise 3: Circle **OK** or **not OK** for each of the following sentences. Then circle the mistake, if there is one.

1. OK not OK She was so embarrassed that she didn't know how she should do.
2. OK not OK Take what you want—I don't care.
3. OK not OK That's where you take the bus to get into town.
4. OK not OK She'll never know how much I love her.
5. OK not OK Ice cream is the only food what he likes.
6. OK not OK She worried about that he was going to say.

- In informal spoken English, *what*-clauses are quite common. As you may know, English has a communication rule that new or important information comes at the end. Putting the *what*-clause first helps focus the listener's attention on the words to follow.

He said we should call for flight information.

→ What he said was **we should call for flight information.**

I'd like to know how much longer we have to wait.

→ What I'd like to know is **how much longer we have to wait.**

Exercise 4: Rewrite the following sentences with an introductory clause beginning with *what, when, where, why, how* or *how much*.

1. He said that he would mail us the information.

2. The words which he said were not important.

3. The question is not the degree to which he loves me.

4. In the newspaper there was no information about the place in which the money was found.

5. I'm more interested in the reason that he did it.

Exercise 5: With each of the following items, rewrite the words in parenthesis and put them into the blanks to form clauses with *what, where, when* and *how*

Example: There's (the thing which we call *nunchi*) → There's what we call *nunchi*.

1. (that which people consider a dignified manner)

In Korea, if you have a certain position and you don't behave in _____
_____ you won't be taken seriously.

2. (the place which I come from)

Here, people really know very little about _____

3. (the thing which you are saying)

_____ is Westerners have this way of behaving which you think is natural.

4. (the way in which people are allowed to show an emotion)

(the degree to which they can show emotion)

We know that cultures differ in _____,

_____, and which emotions they can show.

5. (the things which they are)

Yeah, it doesn't matter _____.

- Up to this point we have focused on language from the round table discussion. Now let's turn to problems Korean speakers of English often have when trying to find the right word. These are places where a native speaker would use a clause instead a noun phrase.

Exercise 6: The following sentences are not accepted as standard English. They could be improved by substituting a *how*, *what* or *when* clause.

(noun phrase) → (what-clause)

Example: I think **his doing** was wrong. → I think **what he did** was wrong.

1. Nobody knows my singing ability. (Use *well* or *badly*.)

Nobody knows _____

2. Teachers should share their knowledge with students.

Teachers should share _____

3. I didn't understand his saying.

I didn't understand _____

4. I don't know our meeting time.

I don't know _____

5. I don't know our meeting place.

I don't know _____

LET'S DO A CROSSWORD PUZZLE.

ACROSS

1 Unreasonable, generalized dislike of a group of people

4 People with common racial, national, cultural heritage (two words)

6 What you think about something

7 Fixed general image about a group of people

9 Say that something will happen in the future

13 Something that happens to you, especially when it had a strong effect on you

15 Ask, request information; think about whether something is true

18 Feeling or opinion based on what you see and hear

22 Extreme sadness after losing something or someone

23 Choice you make after thinking carefully

24 Frightening imaginary creature

25 Make someone feel uncomfortable and a little ashamed

26 Way you think and feel about something, particularly as it's seen in your behavior

27 Ceremony when the body of a dead person is buried or cremated

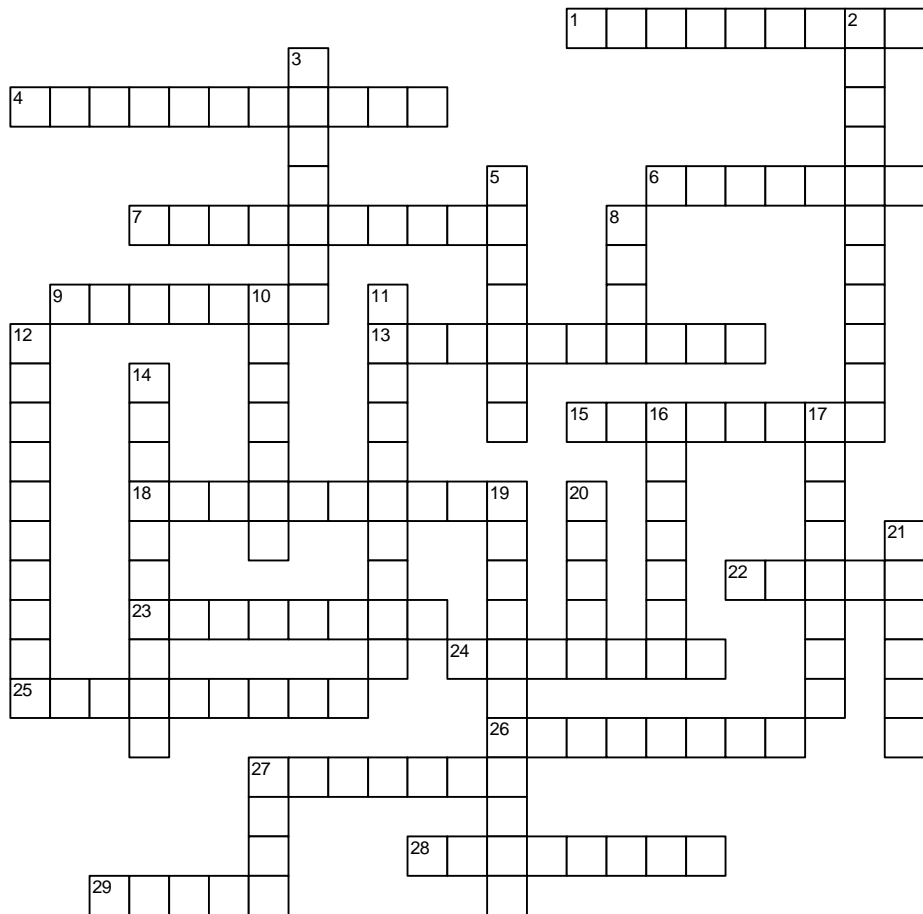
28 Word taken out of one meaning group of words and put in another; e.g. a shy person is called a mouse

29 Black and white, for example

DOWN

2 Feeling (positive or negative) that is suggested by a word

3 Imagine someone has the same feelings or ideas that you



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do; throw an image on a screen or wall

5 Hold back; don't show you have a certain feeling

8 Group of people with similar characteristics, such as skin color

10 Particular society's beliefs, customs, way of life, art

11 Mental state where you think you can't do anything; strong sadness

12 Desire for something to happen sooner and faster; anger that you have to wait

14 Separate person

16 Something used to show the typical case; for _____

17 Person who doesn't belong to a group

19 Country of your birth and/or citizenship

20 Instructions that tell you what you are allowed to do and what you aren't

21 Frightened, worried, scared

27 Unpleasant feeling you have when you think you are in danger