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MANIPAL INSTITUTE OF TECHNOLOGY
Manipal University, Manipal – 576 104



II SEM. B.TECH. DEGREE END SEMESTER EXAMINATIONS - MAY 2016

SUBJECT: COMMUNICATION SKILLS IN ENGLISH (HUM 1001)

Time: 3 Hours.

Max. marks: 50

IA Read the following passage and answer the questions that follow:

10

Unfair Game

-Susan Jacoby, U.S.A

My friend and I, two women obviously engrossed in conversation, are sitting at a corner table in the crowded Oak Room of the Plaza at ten o'clock on a Tuesday night. A man materializes and interrupts us with the snappy opening line, "A good woman is hard to find."

We say nothing, hoping he will disappear back into his bottle. But he fancies himself as our genie and asks, "Are you visiting?" Still we say nothing. Finally my friend looks up and says, "We live here." She and I look at each other, the thread of our conversation snapped, our thoughts focused on how to get rid of this intruder. In a minute, if something isn't done. He will scrunch down next to me on the banquette and start offering to buy us drinks.

"Would you leave us alone, please," I say with in a loud but reasonably polite voice. He looks slightly offended but goes on with his bright social patter. I become more explicit. "We don't want to talk to you, we didn't ask you over here, and we want to be alone. Go away." This time he directs his full attention to me – and he is mad. "All right, all right, *excuse* me." He pushes up the corners of his mouth in a Howdy Doody smile. "You ought to try smiling. You might even be pretty if you smiled once in a while."

At last the man leaves. He goes back to his buddy at the bar. I watch them out of the corner of my eye, and he gestures angrily at me for at least fifteen minutes. When he passes our table on the way out of the room, this well-dressed, obviously affluent man mutters, "Goodbye, bitch," under his breath.

Why is this man calling me names? Because I have asserted my right to sit at a table in a public place without being drawn into a sexual flirtation. Because he had been told, in no uncertain terms, that two attractive women prefer each other's company to his.

This sort of experience is an old story to any woman who travels, eats, or drinks – for business or pleasure – without a male escort. In Holiday Inns and at the Plaza, on buses and airplanes, in tourist and first class, a woman is always thought to be looking for a man in addition to whatever else she may be doing. The man who barged in on us at the bar would never have broken into a conversation between two men, and it goes without saying that he wouldn't have imposed himself on a man and a woman having a drink. But two woman at a table

are an entirely different matter. Fair game.

This might be viewed as a relatively small matter in the order of the universe – something in a class with an airline losing luggage or a computer fouling up a bank statement. Except a computer doesn't foul up your bank account every month and an airline doesn't lose your suitcase every time you fly. But if you are an independent woman, you have to spend a certain amount of energy, day in and day out, in order to go about your business without being bothered by strange men.

On airplanes I am a close-mouthed traveler. As soon as the "No Smoking" sign is turned off, I usually pull some papers out of my briefcase and start working. Work helps me forget that I am scared of flying. When I am sitting next to a woman, she quickly realizes from my monosyllabic replies that I don't want to chat during the flight. Most men, though, are not content to be ignored.

Once I was flying from New York to San Antonio on a plane that was scheduled to stop in Dallas. My seatmate was an advertising executive who kept questioning me on what I was doing and who remained discouraged by my terse replies until I ostentatiously covered myself with a blanket and shut my eyes. When the plane started to make its descent into Dallas, he made his move.

"You don't really have to get to San Antonio today, do you?"

"Yes"

"Come on, change your ticket. Spend the evening with me here. I'm staying at a wonderful hotel, with a pool, we could go dancing..."

"No"

"Well, you can't blame a guy for trying."

I do blame a man for trying in this situation – for suggesting that a woman change her work and travel plans to spend a night with a perfect stranger in whom she had displayed no personal interest. The "no personal interest" is crucial; I wouldn't have blamed the man for trying if I had been stroking his cheek and complaining about my dull social life.

There is a nice post-script to this story. Several months later, I was walking my dog in Carl Schurz Park when I ran into my erstwhile seatmate, who was taking a stroll with his wife and children. He recognized me, all right, and was trying to avoid me when I went over and courteously reintroduced myself. I reminded him that we were on the same flight to Dallas. "Oh yes," he said. "As I recall you were going on to somewhere else." "San Antonio," I said. "I was in a hurry that day."

The code of feminine politeness, instilled in girlhood, is no help in dealing with the unwanted approaches of strange men. Our mothers didn't teach us to tell a man to get lost; they told us to smile and hint that we'd be just delighted to spend time with the gentleman if we didn't have other commitments. The man in the Oak Room bar would not be put off by a demure lowering of eyelids; he had to be told, roughly and loudly, that he was a nuisance.

Not that I am necessarily against men and women picking each other up at public places, in most instances, a modicum of sensitivity will tell a woman or a man whether someone is open to approaches.

Mistakes can easily be corrected by the courtesy so many people have abandoned since the "sexual revolution." One summer evening, I was whiling away a half hour in the outdoor bar of the Stanhope Hotel. I was alone, dressed up, having a drink before going to meet someone in a restaurant. A man at the next

table asked, "If you're not busy, would you like to have a drink with me?" I told him I was sorry but I would be leaving shortly. "Excuse me for disturbing you," he said, turning back to his own drink. Simple courtesy. No insults and no hurt feelings.

One friend suggested that I might have avoided the incident in the Oak Room by going to the Palm Court instead. It's true that the Palm Court is a traditional meeting place for unescorted ladies. But I don't like violins when I want to talk. And I wanted to sit in a large, comfortable chair. Why should I have to hide among the potted palms to avoid men who think I'm looking for something else?

1. What was the social background of the man who tried to flirt with the narrator and her friend while sitting together at a bar?
 - a. Middle class
 - b. Aristocratic
 - c. Poor
 - d. Rich
2. What in the writer's view is a 'fair game' for the man?
 - a. Two women at a table
 - b. Two men at a table
 - c. A man and a woman at a table
 - d. Two transvestites at a table
3. What in the writer's view would have been a justified incitement for the man 'to try'?
 - a. Fluttering her eyelids and looking demure
 - b. Checking her make-up often
 - c. Nervously chain smoking
 - d. Stroking his cheek and complaining about her dull social life
4. When the writer encounters her erstwhile seatmate in the Carl Schurz Park, several months later, why does she say as her parting shot, "I was in a hurry that day."?
 - a. She wanted him to know that she was free another day
 - b. She wanted his wife and children to know that he had wrongly propositioned to her on the plane
 - c. She wanted to make him feel sorry for his action
 - d. She wanted to insult him
5. What is the 'code of feminine politeness' that the writer refers to, and of which she is critical?
 - a. Holding up the lighter for the man when he wants to smoke
 - b. Paying for the man's bar bills
 - c. Smiling and hinting that we'd be delighted to spend time with the gentleman if we didn't have other commitments
 - d. Swooning at the faintest sound of obscenity
6. In the writer's view, which significant event attributed to the abandonment of courtesy in today's context?
 - a. Neo-liberalization
 - b. Digital revolution
 - c. Feminist movement

- d. Sexual revolution
- 7. What kind of place is the Palm Court, which the writer's friend suggests to her if she wanted to avoid the incident in the Oak Room?
 - a. A romantic get-away for the newly weds
 - b. A traditional meeting place for unescorted ladies
 - c. A traditional meeting place for people of same-sex orientation
 - d. A deeply spiritual place where lovers sanctify their love for each other
- 8. What is the writer's tone throughout, which becomes particularly evident in the last few lines of the text?
 - A. Indignant
 - B. Humorous
 - C. Ironical
 - D. Diplomatic
- 9. Whose point of view is reflected in the title of the text?
 - a. The dominant society's
 - b. The religious authorities'
 - c. The woman's
 - d. The man's
- 10. What is the writer's attitude toward the subject of the essay – the masculine/patriarchal perception of the independent woman?
 - a. Sympathetic
 - b. Empathetic
 - c. Satirical
 - d. Critical

IB Read the following passage and answer the questions that follow:

10

The Language of Clothes

- Alison Lurie, Lecturer in English, Cornell University

For thousands of years human beings have communicated with one another first in the language of dress. Long before I am near enough to talk to you on the street, in a meeting or at a party, you announce your sex, age and class to me through what you are wearing – and very possibly give me important information (or misinformation) as to your occupation, origin, personality, opinions, tastes, sexual desires and current mood. I may not be able to put what I observe into words, but I register the information unconsciously, and you simultaneously do the same for me. By the time we meet and converse we have already spoken to each other in an older and more universal language.

If clothing is a language, it must have a vocabulary and a grammar like other languages. Of course, as with human speech, there is not a single language of dress, but many: some (like Dutch and German) closely related and others (like Basque) almost unique. And within every language of clothes there are many different dialects and accents, some almost unintelligible to members of the mainstream culture. Moreover, as with speech, each individual has his own stock of words and employs personal variation of tone and meaning.

The Vocabulary of Fashion:

The vocabulary of dress includes not only items of clothing but also hairstyles, accessories, jewelry, makeup and body decoration. Theoretically, at least, this vocabulary is as large as or larger than that of any spoken tongue, since it includes every garment, hairstyle and type of body decoration ever invented. In practice, of course, the sartorial resources of an individual may be very restricted. Those of a sharecropper, for instance, may be limited to five or ten “words” from which it is possible to create only a few “sentences” almost bare of decoration and expressing only the most basic concepts. A so-called fashion leader, on the other hand, may have several hundred “words” at his or her disposal, and thus be able to form thousands of different “sentences” that will express a wide range of meanings. Just as the average English-speaking person knows many more words than he or she will ever use in conversations, so all of us are able to understand the meaning of styles we will never wear.

To choose clothes, either in a store or at home, is to define and describe ourselves. Occasionally, of course, practical considerations enter into these choices: considerations of comfort, durability, availability and price. Especially in the case of a person of limited wardrobe, an article may be worn because it is warm or rainproof or handy to cover up a wet bathing suit – in the same way that a person of limited vocabulary uses the phrase “you know” or adjectives such as “great” or “fantastic”. Yet, just as with spoken language, such choices usually give us some information, even if it is only equivalent to the statement “I don’t give damn what I look like today.”

Personal Fashion: Situation and Self

As with speech, the meaning of any costume depends on circumstances. It is not “spoken” in a vacuum but at a specific place and time, any change in which may alter its meaning. Like the remark “let’s get on with this damn business,” the two-piece tan business suit and boldly striped shirt and tie that signify energy and determination in the office will have quite another resonance at a funeral or picnic. In language we distinguish someone who speaks a sentence well – clearly, and with confidence and dignity – and someone who speaks it badly. In dress, too, manner is as important as matter, and in judging the meaning of any garment we will automatically consider whether it fits well or is too large or too small, whether it is old or new and especially if it is in good condition, slightly rumpled and soiled or crushed and filthy. Cleanliness may not always be next to godliness, but it is usually regarded as a sign of respectability or at least of self-respect. It is also a sign of status, since to be clean and neat involves the expense of time and money.

In a few circles, of course, disregard for cleanliness has been considered a virtue. Saint Jerome’s remark that “the purity of the body and its garments means the impurity of the soul” inspired generations of unwashed and smelly hermits. In the ‘60s some hippies and mystics scorned overly clean and tidy dress as a sign of compromise with the establishment and too great an attachment to the things of this world. There is also a more widespread rural and small-town dislike of the person whose clothes are too clean, slick and smooth. He –or she- is suspected of being untrustworthy, a smoothy or a city slicker.

In general, however, to wear dirty, rumpled or torn clothing is to invite scorn and condescension. This reaction is ancient; indeed, it goes back beyond the dawn of humanity. In most species, a strange animal in poor condition – mangy, or with

matted and muddy fur – is more likely to be attacked by other animals. In the same way, shabbily dressed people are more apt to be treated shabbily. A man in a clean well-pressed suit who falls down in a central London or Manhattan street is likely to be helped up sooner than one in filthy tatters.

Dressing for “Success”:

For over 100 years books and magazines have been busy translating the correct language of fashion, telling men and women what they should wear to seem genteel, rich, sophisticated and attractive to the other sex. Journals addressed to what used to be called “the career girl” advised her how to dress to attract “the right kind of man” – successful, marriage-minded. Regardless of the current fashion, a discreet femininity was always recommended: soft fabrics and colors, flowers and ruffles in moderate profusion, hair slightly longer and surlier than that of the other girls in the office. The costume must be neither too stylish (suggesting expense to the future husband) nor dowdy (suggesting boredom). Above all, a delicate balance must be struck between the prim and the seductive, one tending not to attract men and the other to attract the wrong kind. Times have changed somewhat, and the fashion pages of the magazines such as *Cosmopolitan* now seem to specialize in telling the career girl what to wear to charm the particular wrong type of man who reads *Playboy*, while the editorial pages tell her how to cope with the resulting psychic damage.

Two recent paperbacks, *Dress for Success* and *The Women’s Dress for Success Book*, by John T. Molloy, instruct businessmen and business-women how to select their clothes so that they will look efficient, authoritative and reliable even when they are incompetent, weak and shifty. Molloy, who is by no means unintelligent, claims that his “wardrobe engineering” is based on scientific research and opinion polls. Also, in a departure from tradition, he is interested in telling women how to get promoted, not how to get married. The secret, apparently, is to wear an expensive but conventional “skirted suit” in medium-gray or navy wool with a modestly cut blouse. No sweaters, no pants, no very bright colors, no cleavage, no long or excessively curly hair.

Anyone interested in the scenic variety must hope that Molloy is mistaken; but my own opinion polling, unfortunately, backs him up. A fast-rising lady executive in a local bank reports to me – reluctantly – that “suits do help separate the women from the girls – provided the women can tolerate the separation, which is another question altogether.”

1. What is the older and more universal tongue the writer refers to in the essay?
 - a. Greek
 - b. Latin
 - c. The language of dress
 - d. The language of a Hollywood romance
2. In the writer’s view what does it mean to choose clothes, either in a store or at home?
 - a. To make a fashion statement
 - b. To appear rebellious
 - c. To be practical – considerations of comfort, durability, availability and price

- d. To define and describe ourselves
3. In the writer's opinion, what is the major difference between the sharecropper and a fashion leader?
 - a. The sharecropper's sartorial resources are limited (five or ten words) whereas the fashion leader's is more varied
 - b. The sharecropper is a hippie while the fashion leader is a yuppie
 - c. The sharecropper is poor while the fashion leader's rich
 - d. The sharecropper has a bad taste in clothes whereas the fashion leader is refined and sophisticated
4. In the writer's view, what does the meaning of any costume depend on?
 - a. The individual's sexual orientation
 - b. Circumstances
 - c. The prevailing fashion
 - d. Social rebellion
5. How does the writer characterize the attitude of those who are scornful and condescending to the ones who 'wear dirty, rumpled or torn clothing'?
 - a. Progressive
 - b. Democratic
 - c. Ancient
 - d. Communist
6. What does 'wardrobe engineering' consist of?
 - a. Designing one's own clothes
 - b. Selecting clothes that makes one look young and attractive although you are past the prime
 - c. Wearing geometrically-shaped clothes
 - d. Selecting clothes that makes one look efficient, authoritative and reliable even when one is incompetent weak and shifty
7. In what way do John T. Molloy's two books, *Dress for Success* and *The Woman's Dress for Success Book*, depart from tradition?
 - a. They are interested in telling women how to be aggressive in their clothing
 - b. They are interested in telling women how to deceive others with their clothes
 - c. They are interested in telling men how to watch out for the right woman - through her clothes
 - d. They are interested in telling women how to get promoted, not how to get married
8. What in John T. Molloy's opinion is the secret to dressing for "success"?
 - a. To wear an expensive Fabindia sari and a big bold bindhi with terracotta ear rings
 - b. To wear a conventional 'skirted suit' in medium-gray or navy wool with a modestly cut blouse
 - c. To wear sweaters, pants, bright colors and long curly hair
 - d. To wear striped pants, turtleneck and sports jacket and a bob cut
9. What do you think the fast-rising lady executive in a local bank meant by

- saying "...provided the women can tolerate the separation [from girls]?"
- a. That women like to be considered younger than they actually are
 - b. That they do not like the hierarchical division between women and girls
 - c. That women like to be maternal toward the girls
 - d. That women in general envy girls
10. Who were the people inspired by Saint Jerome's remark that "the purity of the body and its garments means the impurity of the soul"?
- a. The Buddhists and the communists
 - b. The hip-hop artists and the rock-n-roll fans
 - c. The Rastafarians and the Bob Marley fans
 - d. The hippies and the mystics

II Identify the sentence that is grammatically correct:

1. A. Each member of the basketball team had to set his alarm for six in the morning so that they could practice.
B. Each member of the basketball team had to set their alarm for six in the morning so that they could practice.
C. Each member of the basketball team had to set his alarm for six in the morning so that he could practice.
2. A. After reading the essays I realized that the writing of the students was not up to the mark.
B. After reading the essays I realized that the writing of the students were not up to the mark.
C. After reading the essays I realized that the writings of the students was not up to the mark.
3. A. Being a miser, he will not pay unless he will be compelled.
B. Being known as a miser, he will not pay unless he is not compelled.
C. Being a miser, he will not pay unless he is compelled.
4. A. The statistics for last year show that the average worker's earning have gone up dramatically.
B. The statistics for last year show that the average worker's earning has gone up dramatically.
C. The statistics for last year shows that the average worker's earning has gone up dramatically.
5. A. I hope everyone is aware that the students who join the study group need to meet every Friday.
B. I hope everyone are aware that the students who join the study group need

- to meet every Friday.
- C. I hope everyone are aware that the students who join the study group needs to meet every Friday.
6. A. Neither the office assistant nor the officer in charge is aware of the changed regulations.
 B. Neither the office assistant nor the officer in charge are aware of the changed regulations
 C. Neither the office assistant nor the officer in charge were aware of the changed regulations
7. A. The students were informed that there was an unique opportunity to earn while learning
 B. The students are informed that there is an unique opportunity to earn while learning
 C. The students were informed that there was a unique opportunity to earn while learning
8. A. The number of students seeking admission to Manipal University has increased as it is growing in repute over the years.
 B. The number of students seeking admission to Manipal University have increased as it has been growing in repute over the years.
 C. The number of students seeking admission to Manipal University has increased as it has been growing in repute over the years.
9. A. The Head of the Department along with his colleagues are coming to discuss about the possibility of student unrest.
 B. The Head of the Department, along with his colleagues is coming to discuss about the possibility of student unrest.
 C. The Head of the Department, along with his colleagues is coming to discuss the possibility of student unrest.
10. A. They decided to arrange a grand farewell for her as she had been working with the firm since almost twenty years.
 B. They decided to arrange a grand farewell for her as she was working with the firm for almost twenty years.
 C. They decided to arrange a grand farewell for her as she had been working with the firm for almost twenty years.

III Read the following passage.

Elginism, the taking of cultural treasures, often for one country to another (usually to a wealthier one). It is commonly associated with the debates over “cultural patrimony,” “cultural property,” and related international agreements, such as () UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), designed to protect cultural artifacts. The term is sometimes applied to any looting of cultural heritage for personal gain.

The term is derived from the title of Thomas Bruce, 7th earl of Elgin (1766–1841). During his tenure as British ambassador to the Ottoman Empire (1799–1803), Lord Elgin allegedly had received permission from the Turkish government to remove artifacts from Greece, then under Turkish control. These artifacts included Greek sculptures—subsequently known as the “Elgin Marbles”—from the Parthenon and other ancient buildings in Athens, which Elgin later claim are in danger of being destroyed in a war or deteriorating because of defacement and neglect. Proponents of the term use it to mean an act of cultural vandalism. They believe that the removal of objects in this way impoverished the source country’s cultural identity and hinders a complete understanding of the artifacts, because they are displayed outside their original context. They promote the return of such artwork and artifacts.

The term *Elginism* appears to have been in use soon after Elgin’s removal of artwork from the Parthenon and surrounding structures between 1801 and 1812 and the subsequent shipment of the art to England. In the following passage, of a book entitled *Journal of a Voyage up the Nile*, written anonymously by “a American” and had published in 1851, is what may be the earliest verified use of the term. The pejorative connotations of the term are clearly evidence:

The idea that the captives in this tomb were Joseph’s brethren, which Mrs. Romer, in her Travels, makes such a great noise about, is well exposed by Miss Martineau; as well as the Elginism of Mrs. Romer, in removing a figure of one of the captives.

The scope of the term are being grown in recent years, and it is now used in reference to both manufactured items such as sculptures or vases and human remains, often removed during ilegal excavations. Such excavations can have the negative impact, because the reliks are frequently removed without proper procedures, damaged their research value if not the reliks themselves.

The increased use of the term from the late 1990s has been paralleled of both the campaigns by Greece to have the Parthenon sculptures returned and the advente of ruling involving reparations and rights of indigenous groups such as Native Americans and Australian Aborigines. (Some cases of reparations are discussed below.) These legal prescedents had spurred many observerers to rethink a purpose and procedures of museums, especially those with large ethnographic collections, so that the requests and sensitivities of all stackeholders can be fully considered, not just those of the institution acquiring the artifacts. (496 words)

- A. Rewrite the passage correcting the errors and underline the corrections made. (There are no punctuation errors.) (5)**
- B. Write a summary of the given passage (5)**

IV

Read the following speech by carefully and write a response (your impressions) of about 150-200 words. This is a speech by Indra Nooyi President and CFO of PepsiCo at the Columbia University Business School graduation ceremonies in 2005. (5)

“First, let's consider our little finger. Think of this finger as Africa. Africa is the little finger not because of Africa's size, but because of its place on the world's stage. From an economic standpoint, Africa has yet to catch up with her sister continents. And yet, when our little finger hurts, it affects the whole hand.

Our thumb is Asia: strong, powerful, and ready to assert herself as a major player on the world's economic stage.

Our index, or pointer finger, is Europe. Europe is the cradle of democracy and pointed the way for western civilization and the laws we use in conducting global business.

The ring finger is South America, including Latin America. Is this appropriate, or what? The ring finger symbolizes love and commitment to another person. Both Latin and South America are hot, passionate, and filled with the sensuous beats of the mambo, samba, and tango: three dances that -- if done right -- can almost guarantee you and your partner will be buying furniture together.

This analogy of the five fingers as the five major continents leaves the long, middle finger for North America, and, in particular, the United States. As the longest of the fingers, it really stands out. The middle finger anchors every function that the hand performs and is the key to all of the fingers working together efficiently and effectively. This is a really good thing, and has given the U.S. a leg up in global business since the end of World War I.

However, if used inappropriately -- just like the U.S. itself -- the middle finger can convey a negative message and get us in trouble. You know what I'm talking about. In fact, I suspect you're hoping that I'll demonstrate what I mean. And trust me, I'm not looking for volunteers to model.

Discretion being the better part of valor...I think I'll pass.

What is most crucial to my analogy of the five fingers as the five major continents, is that each of us in the U.S. -- the long middle finger -- must be careful that when we extend our arm in either a business or political sense, we take pains to assure we are giving a hand...not the finger. Sometimes this is very difficult. Because the U.S. -- the middle finger -- sticks out so much, we can send the wrong message unintentionally.

Unfortunately, I think this is how the rest of the world looks at the U.S. right now. Not as part of the hand -- giving strength and purpose to the rest of the fingers -- but, instead, scratching our nose and sending a far different signal.

I'd challenge each of you to think about how critically important it is for every finger on your hand to rise and bend together. You cannot simply "allow" the other four fingers to rise only when you want them to. If you've ever even tried to do that, you know how clumsy and uncoordinated it is.

My point here is that it's not enough just to understand that the other fingers coexist.

We've got to consciously and actively ensure that every one of them stands tall together, or that they bend together when needed.

Today, as each of you ends one chapter in your young lives and begins another, I want you to consider how you will conduct your business careers so that the other continents

see you extending a hand...not the finger. Graduates, it's not that hard. You can change and shape the attitudes and opinions of the other fingers -- the other continents and their peoples -- by simply ascribing positive intent to all your international business transactions. If you fail, or if you are careless, here's a perfect example of what can happen:

A U.S. businesswoman was recently in Beijing, China, on an international training assignment for a luxury hotel chain. The chain was rebranding an older Beijing hotel. As such, the toilets in the hotel had yet to be upgraded. There were no porcelain commodes, just holes in the floor. Until recently, this was the standard procedure in China.

Now, 8,000 miles removed from the scene, you and I -- and most Americans -- can shake our heads and giggle at the physical contortions and delicate motor skills necessary to make the best of this situation. We're simply not used to it. But to loudly and insultingly verbalize these feelings onsite, in front of the employees and guests of the host country, is bush league. And yet, that's exactly what this woman observed.

In the hotel's bar, the woman overheard a group of five American businessmen loudly making fun of the hotel's lavatory facilities. As the drinks flowed, the crass and vulgar comments grew louder, and actually took on an angry, jingoistic tone. While these Americans couldn't speak a word of Chinese, their Chinese hosts spoke English very well, and understood every word the men were saying.

And we wonder why the world views many Americans as boorish and culturally insensitive. This incident should make it abundantly clear. These men were not giving China a hand. They were giving China the finger. This finger was red, white, and blue, and had "the United States" stamped all over it."

V Write an Essay (500-600 words) on any ONE of the following:

10

- A. Democracy and Freedom of speech**
- B. Is Gender Discrimination in Sacred Spaces justified?**
