

英语专业系列教材

Torrent (Student's Book)

湍流英语 (学生用书)

主 编：马兴芝

副主编：李 凡

综合教程

总主编：林伟杰

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《湍流英语(综合教程)2》

主 编 马兴芝

副主编 李 凡

前 言

2008年,第一批“90后”走进了大学校园,高校由此步入“90后”时代。随着现代信息技术的迅猛发展以及国际经济文化交流的日益频繁,“90后”大学生获取信息的渠道更加多样化,视野更加开阔,接受新知的能力更强,因此他们的学习方式、阅读习惯、思维模式和表达方式也在发生着变化。相对于传统的单模态英语学习环境,现如今的大学生从文本、音频、视频等共同构建的多模态英语学习环境中获得了更多的学习自主权,体现了更大的学习自主性,同时参与意识也较以往明显增强。这无疑对高校英语教学的发展和创新形成了巨大冲击。如何在新媒介时代通过技术识读、信息识读、文化识读等构建新时代大学生的多元识读能力,已经成为中国高校英语教师面临的新挑战和新技术。

有鉴于此,我们倾情推出这套耗时四年编写而就的《湍流英语(综合教程)》。四年间,我们不断转变教学理念。根据21世纪大学生的英语学习特点,并结合多年的教学实践以及学生在各类教材使用过程中所给予的反馈,再经教师和学生课堂内外的多方论证,在实践中摸索前行,最终确立了教材的编写理念,即“以大量输入带动有效输出”,“以内容的拓展启动思维的拓展”,“以多模态化的学习方式推动多元识读能力的培养”,从而实现“学以致用”的目标。

该教程突破了传统教材的编写模式,旨在以英语语言与文化为媒介,培养学生的自主学习能力,激发学生的学习潜力,拓展学生的探究意识和探究思维,为英语学习者打开一扇前所未有的、通向更广阔世界的窗口,使之可以用一种全新的视角去观察世界、感知世界。

此外,传统的英语教材尤为重视语言的学习,而忽视了语言的习得,但是学习与习得并非二元对立关系,而是相互依存、相辅相成、相得益彰的。该教程的突出特点便是将学习和习得结合起来,也就是让有意识地掌握语言语法规则的过程和无意识地形成识读能力的过程结合起来。同时,该教程注重体现语言知识与“人文专业知识”的相互渗透关系,选材内容涉及文学、社会、科学、技术、哲学、教育、政治、经济、艺术、法律等多个领域,既为学生搭建语言实训的平台,也为学生提供专业知识发展的契机。

该教程适用于我国高等院校英语专业本科学生、非英语专业高年级学生及英语学习爱好者,具有符合现代大学生英语学习规律、利于开发学生潜能与创新思维的特色。其体例的设计与内容的甄选充分体现了它的独特性和创新性,同时不乏对英语学习方法的有益指导和人文素养的深切关怀。

《湍流英语(综合教程)》共6册,每册包含由10个不同话题组成的10个单元,每单元分为3个板块(4个部分),需8—9课时完成一个单元的学习。全书以主题阅读为线索,以启发性提问为突破口,再辅之以相关学习资源的推介,力求全方位激发学习者的英语学习热情及文化感知能力,进而领悟英语学习的真谛之所在。部分阅读内容可留作学生课后自学内容,或让学生以小组为单位开展合作性学习,必要时可要求学生撰写自主学习报告。

板块一 核心阅读和扩展阅读(Parallel Readings)

综合教程的每个单元包含3—4篇由不同时代的不同作家所撰写的不同题材、不同文体、不同风格或不同观点的主题文章。阅读的目的旨在提高学生对思想美、逻辑美、意境美、情感美、语言美、修辞美和趣味美的各类文章的赏析能力和品鉴能力,为学生良好的批判性意识和思维的养成创造条件。所有文章均选自英文原版读物,且不做擅自改编,但会根据其难易程度适当给出中文或英文注释,以便学生更好地消化文章的“意”与“美”。

作为主题文章的第一部分,单元核心阅读文章文前有热身问题(Warm-Up Questions),文内有注释,文末有阅读理解思考题(After Reading),这使阅读过程更加具有针对性和目的性。

而作为主题文章第二部分的扩展阅读当中的所有文章均是针对学生自主学习而设计的。其中第一篇扩展阅读篇目(Passage A)的设计也是别具匠心的。与传统教材不同,该教程并未将单元中所有相关主题文章一一直接呈现给学习者,而是通过“说明”(Directions)的方式引导学生自主查找指定阅读的文章,有意识地培养学生的资料查找意识和能力;同时,编者精心设计了引导学生有的放矢地完成文章阅读任务的“导读”(Reading Orientation)以及便于学生厘清文章脉络的“结构图”(Passage Structure),这些都是对于学习策略进行的优化与指导。紧随其后的便是一方面帮助学生夯实英语语言文化知识,另一方面(也是最重要的方面)帮助学生检验个人阅读理解效果、赏析能力和思辨能力的“识读能力考核”(Testing Your Comprehension)环节,是学生进行自学能力自检自查的必要和重要手段。扩展阅读第一篇目的设计与编写是本教程的亮点之一,充分体现了其原创性特点,也体现了编者的良苦用心。该部分其他文章只配有文内注释和文末阅读理解思考题,旨在深化学生对相关主题文章的深入理解,提高阅读水平,提升人文修养,开阔视野,增长见识,同时也使阅读过程更具开放性和可持续性。

板块二 拓展学习部分(Study Extension)

为达到夯实语言文化知识和拓展思维的目的,综合教程的每个单元都会有针对性地围绕其主题文章提供若干有关学习策略的跟踪与指导,如介绍拓展性阅读书目、电影、诗歌、歌曲、隽语、网址链接等,为学生自主学习和拓展性学习提供方向性的指引。

板块三 趣味英语部分(I Love English)

该部分并非完全以单元主题内容为核心而编写,而是有意识地培养与训练学习者思维的发散性与跳跃性,增强英语学习的灵活性与趣味性。其内容包罗万象,不拘一格,涉及英语活学活用的方方面面,有助于学生将书本知识与日常生活有机地结合,寓学于乐。

编者设计板块二和板块三的初衷在于为学习者尽可能多地提供足够量的语言与文化信息,使学习者能够根据自己的阅读需求和情感需要等选择适当的信息输入,在丰富的语言环境中得到知识与语言的渲染和熏陶,获得愉悦的英语学习体验,最终实现知识内化的目的。这在国内目前的教材中是十分新颖的内容,相信学习者和教师均能够从中大受裨益。这是本教程的另一个亮点。

参与《湍流英语(综合教程)》编写的13位教师均系黑龙江大学西语学院英语系具备本科教学与研究经验的一线骨干教师。总主编林伟杰负责全书的总体设计及终稿审阅,马兴芝(第1、2、3、4、10单元)和李凡(第5、6、7、8、9单元)承担了该教程第2册10个单元的编写与校对工作。

本教程在编写过程中参考了大量国内外原版资料和素材,在此我们谨对相关作者、出版社及网站表示感谢。客观原因使然,某些资料和素材在编入教程时尚未获得相关作者或机构的同意,在此一并表示歉意。

感谢美国专家Evan Branson,Chris Inouye和Erdem Yilmaz承担这套教材的部分审校工作。感谢黑龙江大学西语学院尹铁超教授、黑龙江大学出版社总编辑任海天的亲切关怀、精心组织,感谢编辑张春珠的耐心协调。感谢以直接或间接方式帮助我们完成这套教程编写和出版的所有同人和朋友。

希望《湍流英语(综合教程)》这部时代感鲜明、动态感十足的教程会像其书名一样,给已经进入改革湍流期的中国高等学校的英语“教”与“学”带来一场思维的变革。同时我们也真挚地期待来自同行、热爱英语教育事业和关注中国英语教育教学的热心人士的建设性意见,期待我们的共同进步与成长。我们愿意倾听不一样的声音,因为我们听得出它是改革者梦想律动的最强音,因为我们听得出它是教育者人格律动的最强音,因为我们听得出它是学习者生命律动的最强音。

《湍流英语(综合教程)》编写委员会
2013年10月

Acknowledgement

We would like to thank the various authors, publishers and websites whose work we have cited as teaching materials but were unable to contact. We had hoped to personally show our gratitude for their permission of their craft for this educational endeavor.

Contents

UNIT		PARALLEL READINGS
1	The Questions That Matter	Passage A Another School Year—What For? Passage B The Higher Learning Passage C What Is a University?
2	Exchanging Differences	Passage A Confessions of a Miseducated Man Passage B Teaching Strategies for the 21 st Century Passage C Technology Remakes the Schools
3	The Banality of Heroism	Passage A The Man in the Water Passage B “We Are Still Alive!” Passage C Falling from Mount Garfield
4	The Strangest Secret	Passage A Blueprint for Success Passage B Singapore’s Champion of the Disabled Passage C Success: A Worthy Destination
5	The Happy Prince	Passage A The Nightingale and the Rose Passage B Wilde and “The Public” —Interview with Oscar Wilde

STUDY EXTENSION	I LOVE ENGLISH	PAGES
Further Readings Songs < 1 > What a Happy College Life This Would Be < 2 > College Life A Film Breaking Away (1979) Helpful Websites	Expressions on Aviation and Space Navigation	1 – 32
Further Readings A Film Life and Debt(2001) Helpful Websites	Signs and Notices	33 – 59
Further Readings A Film Miracle Landing(1990) Helpful Websites	On Sports English	60 – 92
Further Readings Poems < 1 > Life Is ... < 2 > The Successful Man Has Thrust Himself A Film Mona Lisa Smile(2003) Helpful Websites	Euphemism	93 – 122
Further Readings A Film Wilde(1997) Helpful Websites	Various Gemstones	123 – 153

UNIT		PARALLEL READINGS
6	Imprisonment and Crime	Passage A More Crime and Less Punishment Passage B The Drive for Punishment; Fear of Crime
7	Interracial Marriage	Passage A Say Yes Passage B Adventures of Huckleberry Finn
8	Landmark Inventions of the Millennium	Passage A The Greatest Invention Passage B Ethics
9	Finding Philosophy on the Side of a Cliff	Passage A You Have to Get Me Out of Here Passage B The Open Boat
10	For the Love of a Man	Passage A Maheegun My Brother Passage B Strange Encounter on Coho Creek Passage C Black Beauty

STUDY EXTENSION	I LOVE ENGLISH	PAGES
Further Readings A TV Series Law & Order Helpful Websites	Expressions in <i>Crime & Action</i> Movies	154 – 188
Further Readings A Film Guess Who's Coming to Dinner(1967) Helpful Websites	Wordplay About Marriage	189 – 218
Further Readings A Film Twelve Monkeys(1995) Helpful Websites	Eponym in English	219 – 251
Further Readings A Film Vertical Limit(2000) Helpful Websites	Medical Terms from Greek and Roman Mythology	252 – 286
Further Readings A Film Dances with Wolves(1990) Helpful Websites	Expressions Related to Colors	287 – 316

[A]n important component of your undergraduate experience should be seeking answers to the questions that matter: questions about what has meaning in life.

The Questions That Matter

Richard C. Levin^①



Warm-Up Questions

1. What do people go to college for? For a body of knowledge? For a promising vocation? For a good life? Or for other purposes?
2. Have you ever thought about what is meaningful in life? What are the questions that matter in your college life?
3. What is liberal education? Do you think you need liberal education if you major in natural or social sciences?
4. What constitutes a good life? What kind of life do you want to lead in the future? What values do you hope to live by?



In Reading

Members of the class of 2011, I am delighted to join Dean Salovey^② in welcoming you to Yale College. And I want to extend a warm welcome also to the parents, relatives, and friends who have accompanied you here. To parents especially, I want to say thank you for entrusting your very talented and promising children to us. We are delighted to have them with us, and we pledge to do our best to

^① Richard Charles Levin (1947 –) is a professor and American economist who served as president of Yale University from 1993 to 2013. He was, at the time of his retirement, the longest-serving Ivy League president. This address was made by him to the freshmen of the university on September 1, 2007.

^② Peter Salovey (1958 –) is the Professor of Psychology. He has authored or edited thirteen books, which have been translated into eleven languages, and published more than 350 journal articles and essays that focus primarily on human emotion and health behavior. He is the president of Yale University after Levin.

provide them with abundant opportunities to learn and thrive^① in the four years ahead.

Three weeks ago, as you were beginning to prepare yourselves for your journey to New Haven^②, I spent a very pleasant weekend reading a new book by one of our distinguished Sterling Professors^③, the former Dean of the Yale Law School, Anthony Kronman, who now teaches humanities^④ courses in Yale College. I had one of those experiences that I hope you have time and again during your four years here. I was disappointed to finish reading the book. It was beautifully written, closely reasoned, and utterly transparent in its exposition and its logic. I was disappointed because I wanted the pleasure of my reading to go on and on, through the lovely summer afternoon and well into the evening.

Professor Kronman's book, *Education's End*^⑤, is at once an affirmation^⑥ of the essential value of the humanities in undergraduate education and a critique of the humanities curriculum as it has evolved over the past forty years. Professor Kronman begins with a presumption^⑦ that a college education should be about more than acquainting yourself with a body of knowledge and preparing yourself for a vocation. This presumption is widely shared. Many who have thought deeply about higher education—including legions of^⑧ university presidents starting most eloquently with Yale's Jeremiah Day^⑨ in 1828—go on to argue that a university education should develop in you what President Day called the "discipline of the mind"—the capacity to think clearly and independently, and thus equip you for any and all of life's challenges.^⑩

Education's End Why Our Colleges and Universities Have Given Up on the Meaning of Life

Anthony T. Kronman

Figure-II-1-1

Professor Kronman takes a step beyond this classical formulation of the rationale^⑪ for liberal education. He argues that undergraduate education should also encourage you to wrestle with^⑫ the deepest questions concerning lived experience: What constitutes a good life? What kind of life do you want to lead? What values do you hope to live by? What kind of community or society do you want to

① thrive: vi. to become, and continue to be, successful, strong, healthy etc. 蓬勃发展,茁壮成长

② New Haven (纽海文市,又称纽哈芬市) is the second-largest city in Connecticut after Bridgeport and it is the home of the Ivy League school Yale University.

③ A Sterling Professorship is the highest academic rank at Yale University, awarded to a tenured faculty member considered one of the best in his or her field. The professorships are named for and funded by John William Sterling of the Yale class of 1864, name partner in the New York law firm Shearman and Sterling.

④ humanities: n. the subjects of study that are concerned with the way people think and behave, e. g. literature, language, history and philosophy 人文学科

⑤ 【原文注】Anthony T. Kronman, *Education's End: Why Our Colleges and Universities Have Given Up on the Meaning of Life*, New Haven and London: Yale University Press, 2007.

⑥ affirm: v. to state firmly or publicly that sth. is true or that you support sth. strongly 肯定 affirmation: n.

⑦ presumption: n. something that is thought to be true or probable 假定,推定

⑧ legions of: 大量,大批,众多的

⑨ Jeremiah Day (Aug. 3, 1773 – Aug. 22, 1876) was an American academic, a congregational minister and president of Yale College (from 1817 to 1846).

⑩ 【原文注】*Reports on the Course of Instruction in Yale College*. New Haven: The Yale Corporation. 1828, p. 7.

⑪ rationale: n. the principles or reasons which explain a particular decision, course of action, belief, etc. 基本原理,根本原因

⑫ wrestle with: 努力处理,全力解决

live in? How should you reconcile the claims of family and community with your individual desires? In short, Professor Kronman asserts that an important component of your undergraduate experience should be seeking answers to the questions that matter: questions about what has meaning in life.

Professor Kronman then divides the history of American higher education into three periods, and he argues that the quest for meaning in life was central to the university curriculum during the first two, but no longer. In the first period, running from the founding of Harvard in 1636 to^① the Civil War, the curriculum was almost entirely prescribed^②. At its core were the great literary, philosophical and historical works of classical Greece and Rome, as well as classics of the Christian tradition—from the Bible to the churchmen of late Antiquity and the Middle Ages to Protestant theologians of the Reformation^③ and beyond. In the minds of those who established Harvard and Yale and the succession of American colleges that were founded by their graduates, the classics were the ideal instruments, not only for developing the "discipline of the mind," but also for educating gentlemen of discernment^④ and piety. In this era, Kronman argues, the proposition that education was about how to live a virtuous life was never in doubt. Through their mastery of the great texts, the faculty, each of whom typically taught every subject in the curriculum, were believed to possess authoritative wisdom about how to live, and they believed it their duty to convey this wisdom to their students.

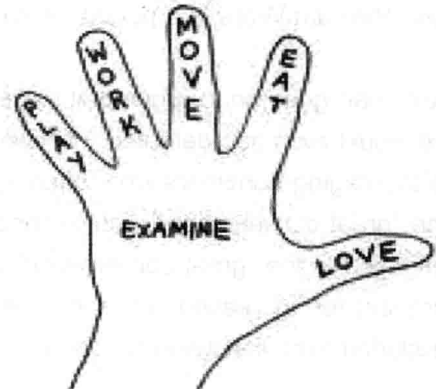


Figure-II-1-2

After the Civil War the landscape^⑤ of American higher education changed dramatically, as new institutions like Johns Hopkins, Cornell, and the University of California took German universities as their model. For the first time, the advancement of knowledge through research, rather than the intergenerational transmission of knowledge through teaching, was seen to be the primary mission of higher education. As faculty began to conceive of themselves as scholars first and teachers second, specialization ensued. No longer did everyone on the faculty teach every part of a prescribed curriculum; instead the faculty divided into departments and concentrated their teaching within their scholarly disciplines.

Amidst this transformation, explicit discussion of the question of how one should live was more or less abandoned by the natural and social sciences and left to the humanities. Humanists, like scientists,

① run from... to... : 从……持续到……

② prescribe: v. (used about a person or an organization with authority) to say what should be done or how sth. should be done 规定, 指定, 指示

③ Antiquity: n. the ancient past, especially the times of the Greeks and Romans 古代, 尤指古希腊和古罗马时期; the Middle Ages: the period from about AD 1000 to AD 1450 in the European history 中世纪; the Reformation: new ideas in religion in the 16th-century Europe that led to attempts to reform the Roman Catholic Church and to the forming of the Protestant Churches; the period of time when these changes were taking place 宗教改革; 宗教改革时期

④ discernment: n. (formal, approving) the ability to show good judgment about the quality of sb./sth. 识别能力, 洞察力
discern: v.

⑤ landscape: n. everything you can see when you look across a large area of land, especially in the country 风景, 景色;
(喻) 舞台

became specialists in their scholarship, but they recognized that the domain of their expertise, the great works of literature, philosophy and history—modern as well as classical—raised, argued, and re-argued the central questions about life's meaning. And they continued to see their role as custodians^① of a tradition that encouraged young people to grapple with these questions as a central part of their college experience. But humanities professors no longer had the moral certainty of their predecessors. They saw the great works of the past not as guidebooks to becoming a steadfast and righteous Christian, but rather as part of a "great conversation" about human values, offering alternative models of how one should live, rather than prescribing one true path. Engagement with the "great conversation" remained an important component of college education in the century between the Civil and Vietnam Wars^②, a period which Kronman labels the era of "secular humanism."^③

Kronman goes on to argue that since the 1960s, the tradition of secular humanism has been eroded—he would even say defeated—by two forces. The first of these forces is a growing professionalization, discouraging humanists from offering authoritative guidance on the questions of value at the center of the "great conversation." The second is politicization, challenging the view that the voices and topics engaged in the "great conversation" of western civilization have any special claim to our attention and arguing for increased focus on the voices and topics, western and non-western, that have been excluded from the western canon.

Kronman's argument about the contemporary state of the humanities will be welcomed by some and met with fierce resistance from many others. But the inevitable controversy about the current state of the humanities should not obscure^④ for us this most important point: that the question of how you should live should be at the center of the undergraduate experience, and at the center of your Yale College experience.

The four years ahead of you offer a once-in-a-lifetime opportunity to pursue your intellectual interests wherever they may lead, you will find something to reflect upon that is pertinent^⑤ to your quest for meaning in life. It is true that your professors are unlikely to give you the answers to questions about what you should value and how you should live. We leave the answers up to you. But I want to make it very clear that we encourage you to ask the questions, and, in seeking the answers, to use the extraordinary resources of this place—a brilliant and learned faculty, library and museum resources that are the equal of any campus anywhere, and curious and diverse classmates who will accompany you in your quest.

① custodian: n. a person who takes responsibility for taking care of or protecting sb./sth. 监护人,看守人,卫道士

② The Civil War (1861 - 1865) (南北战争,亦称美国内战), also known as the War between the States, was fought between the "North" and the "South" in the United States. The war had its origin in the issue of slavery, especially the extension of slavery into the western territories. The Vietnam War (1961 - 1975) (越南战争) was a protracted conflict that pitted the communist government of North Vietnam and its allies in South Vietnam against the government of South Vietnam and its principal ally, the United States. Called the "American War" in Vietnam, the war was also part of a larger regional conflict (see Indochina wars) and a manifestation of the Cold War between the United States and the Soviet Union and their respective allies.

③ secular humanism: 世俗人文主义 It's an attempt to function as a civilized society with the exclusion of God and His moral principles.

④ obscure: vt. to make it difficult to see, hear or understand sth. 使模糊,掩盖

⑤ pertinent: adj. (formal) connected directly with sth. that is being considered; relevant 有关的,相关的

Because of their subject matter, the humanities disciplines have a special role in inspiring you to consider how you should live. But I also want to suggest to each of you that questions that bear on^① the shaping of your life will arise in whatever subjects you choose to study. You will find that virtually every discipline will provide you with a different perspective on questions of value and lead you to fresh insights that will illuminate^② your personal quest.

Your philosophy professors, for example, aren't likely to teach you the meaning of life, but they will train you to reason more rigorously and to discern more readily what constitutes a logically consistent argument and what does not. And they will lead you through texts that wrestle directly with the deepest questions of how to live, from Plato and Aristotle to Kant and Nietzsche and beyond.

Your professors of literature, music, and art history will not tell you how to live, but they will teach you to read, listen, and see closely, with a keener appreciation for the artistry that makes literature, music, and visual art sublime^③ representations of human emotions, values, and ideas. And they will lead you through great works that present many different models of how, and how not, to lead a good life.

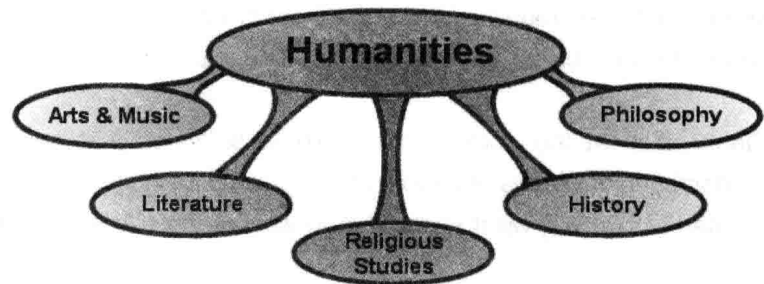


Figure-II-1-3

Neither will your professors of history instruct you on the values that you should hold most close, but, by giving you an appreciation of the craft^④ of reconstructing the past, they will lead you to understand how meaning is extracted from experience, which may help you to gain perspective on your own experience. And history, too, provides models of how one should, and should not, live.

In your effort to think through how you wish to live and what values matter most to you, you will find that challenging questions arise not only in the humanities. Long ago, I taught introductory economics in Yale College. I always began by telling the students that the course would change their lives. I still believe this. Why? Because economics will open you to an entirely new and different way of understanding how the world works. Economics won't prescribe for you how society should be organized, or the extent to which individual freedom should be subordinated to collective ends, or how the fruits of human labor should be distributed—at home and around the world. But understanding the logic of markets will give you a new way to think about these questions, and, because life is lived within society and not in abstraction^⑤ from it, economics will help you to think about what constitutes a good life.

① bear on sth. : (written) to relate to sth. 和(某事物)有关,涉及,关系到

② illuminate; vt. to shine light on sth. 照亮,照明

③ sublime; adj. of very high quality and causing great admiration 令人赞叹的,壮丽的

④ craft; n. all the skills needed for a particular activity 技巧,技艺

⑤ abstraction; n. the action of removing sth. from sth. else 分离

Dean Salovey has already given you some insights gleaned^① from his study as a professor of psychology. His discipline probes many fundamental questions. What is the relationship between your brain and your conscious thoughts? To what extent is your personality—both in its cognitive and emotional dimensions—shaped by your genetic make-up, your past experiences, and your own conscious decisions? The answers to these questions have an obvious bearing on^② the enterprise of locating meaning in life.

Your biology and chemistry professors will not tell you how to live, but the discoveries made in these fields over the last century have already extended human life by twenty-five years in the United States. As the secrets of the human genome^③ are unlocked and the mechanisms of disease uncovered, life expectancy may well increase by another decade or two. You may want to ponder how a longer life span might alter your thinking about how to live, how to balance family and career, and how society should best be organized to realize the full potential of greater human longevity.

Finally, it is at the core of the physical sciences that one finds some of the deepest and most fundamental questions relating to the meaning of human experience. How was the physical universe created? How long will it endure? And what is the place of humanity in the order of the universe?

For the next four years, each of you has the freedom to shape your life and prepare for shaping the world around you. You will learn much about yourself and your capacity to contribute to the world not only from your courses, but also from the many friends you make and the rich array of^④ extracurricular activities available to you. Your courses will give you the tools to ask and answer the questions that matter most, and your friendships and activities will give you the opportunity to test and refine your values through experience.

Let me warn you that daily life in Yale College is so intense that it may sometimes seem that you have little time to stop and think. But, in truth, you have four years—free from the pressures of career and family obligations that you will encounter later—to reflect deeply on the life you wish to lead and the values you wish to live by. Take the time for this pursuit. It may prove to be the most important and enduring accomplishment of your Yale education.

Welcome to Yale College.

(SOURCE: <http://communications.yale.edu/president/speeches/2007/08/31/freshman-address-questions-matter>)

① glean; vt. to obtain knowledge, information, etc. sometimes with difficulty and often from various different places 费力地收集,四处收集

② have a bearing on: 与……有关系,对……有影响

③ genome; n. 基因组,染色体组

④ the rich array of: 大量,大批