

NEW NORMAL  
*A General English Course  
for College Students*

新常态

大学通用英语

主编 林俊伟

读写教程

分册主编 林俊伟  
分册副主编 朱倩 王振环

第1册

南京大学出版社

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# 前言

大学英语是教育部规定的几乎所有非外语类专业的必修课程,足见其重要性。大学英语课程不依附于任何名目的英语水平考试。学生们进入大学前已有将近十年的英语学习经历,已经具备比较系统的英语语言知识和一定的英语应用能力。因此,大学阶段的英语学习学什么、如何学、预期达到什么学习效果,这三者学生和教师都要仔细思量。《新常态大学通用英语读写教程》、《新常态大学通用英语综合训练教程》系列教材为学生和教师提供一套大学英语课程学习内容、学习方法以及学习效果评估的新方案。

## 一、大学阶段英语课程学习什么?

本书编者认为大学阶段英语课程的教学目标是:学生通过 250~300 课时的课堂学习,进一步完善英语语言知识体系;以大量口头和书面练习为形式提升英语应用能力;初步养成以英语作为交流工具和思维载体的习惯与能力;通过大量有效和有意义的阅读拓展视野,帮助形成文明进步的价值观取向。

本教材各单元的文章都精选自国内外具有广泛影响力的杂志、文摘及名作,每篇文章都是原作。尽管文中有的词汇对于学生非常陌生,但为了保持文章原味以及作者用词的习惯和用心,编者未敢擅自削足适履。个别文章由于篇幅较长,编者集体研究后删除了若干段落。但愿学习者不会有断章取义之感。

所选文章话题涉及大学教育、励志心得、亦师亦友、工作娱乐、个性抑扬、修身养性、自信自爱、思考魅力、文化探索以及人文比较。编者希望学生们在研读这些文章时既能提升英语语言水平,更能培养良好的英语欣赏能力和理性的思考能力。

## 二、大学阶段英语课如何教与学?

本书编者一致认为,大学英语学习是以班级为组织的集体学习行为,明显区别于课外的个性化自学行为。因此,统一的学习材料,也就是学生们手中的教材,是必不可少的。同时,本书编者更加相信,一如每个个体,每个班级也有独特的个性与特质。在兴趣爱好、文化取向、思维经纬以及学习习惯等诸方面,同一学校、同一年级,甚至同一专业的不同班级都有各自的趋势同一性。再者,授课教师也是个性有别,特点分明。基于上述观察,编者们在每个单元提供了三篇话题相近、风格不同的文章。学生和教师可以根据自身偏好和学习能力,自由选择文章学习,不必拘泥于 Text A、Text B、Text C 的顺序,甚至不必拘泥于某一篇文章是否一定要学完。

有必要在此说明的是:每个单元都提供了一堂有效而成功的大学英语课必备的教与学的环节。尤其是课文前的 Warm-up Activity 为学生提供了团队合作、思考与口语表达等学习体验。词汇的英语注释有助于培养英语思维习惯与能力。



### 三、大学英语课堂学习效果如何评估?

练习是课堂学习效果评估的方法之一。本教材提供了比较合理的练习题量,练习形式主要以句型练习为主,包括句型改写、汉英互译、写作,旨在使学生能够在第一学年的大学英语学习过程中“establish patterns as habits”。词汇练习和构词法练习有助于学生提高英语应用的准确性,以及扩大词汇量。

### 四、本教程提供什么学习新方案?

本教程提供基于二维码技术的英语学习开放式互动平台。该平台除了提供练习参考答案、课文参考译文、课文朗读音频外,还提供了与学习内容关联的音频视频资料或链接、拓展学习材料或链接。该平台还将提供英语水平测试、学习答疑、出国留学咨询等服务。这些内容会定期更新,以体现教师最新的教研成果与时代发展实况,不断改善学生们的英语学习体验。

本教材编者们的学校和姓名分别是:南京理工大学紫金学院朱莎、朱倩、程佳、蒋春丽、李立、洪婷、张静,南京工业大学浦江学院刘斌、王振环,南京大学金陵学院宋卉、孔晔珺、李婵娟、王劭华,江苏大学京江学院吴莉、徐慧霞,中国传媒大学南广学院林俊伟、薛棋文、王连芬、柳婷婷、杨青。江西财经大学现代经济管理学院王力媛、邓安安、袁丽娟老师对本书的编写提供了很好的建议。

本书的编者们特别感谢南京大学出版社社长金鑫荣先生、副总编薛志红女士、高校教材中心主任蔡文彬先生、编辑裴维维小姐。他们的远见卓识、踏实勤勉以及对大学英语教育的担当给了全体编者极大支持和鞭策,使得本教材顺利付梓。

林俊伟

2015年8月8日于日本立命馆大学

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# Unit

# 1

## • Text A •



Answer the following questions.

1. As a freshman, have you found campus life amazing?
2. As you have spent a couple of weeks with your classmates, how many friends have you made? Say something wonderful about your new friends.
3. When given a task or a project, which do you prefer, to work alone in a quiet environment, or to cooperate with others?
4. Have you made a plan for your freshman year? Share with your classmates.
5. According to the title of Text A “If I were a Freshman Again”, can you make a prediction about what this text will be about?

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### *If I were a Freshman Again*

*By Thomas Arkle Clark*

---

IF I were a freshman again I should not work so many hours as I did. I put in enough hours with my books in my hands, but I did



0001





not **accomplish** much. I had little **concentration**. Many students whom I knew, and I was one of this sort, spent a great deal of time in getting ready to work. With a book in hand they look out of the window at the clouds or at the pretty girls passing along the street, and all the time they **deceive** themselves with the idea that they are working.

Many an evening, when the work was heavy, I would **determine** to begin early and get it over with; but I could spend half an hour in arranging my books and getting myself seated in a comfortable chair. All this time I imagined I was working. I spent as much time in **goading** myself on to duties that I should have liked to **shirk** or in getting ready to work as I did in actual labour. If I were a freshman I should plan my work, I should try to develop concentration... I should work harder but not so long.

I should learn to work with people about me. As it was I lived a somewhat **isolated** life. I did my reading and my studying alone, and though there were some advantages in this method, there were serious **objections**. Now I must often work under different conditions than those by which I was **surrounded** in college; there is work to be done where there is no quiet, and I do it with difficulty. As I tried on a crowded ocean steamer to put these **wandering** thoughts on paper I was **constantly** annoyed by the **confusion** about me and by the **spasmodic** attempts at conversation made by a **well-intentioned** but **misguided** young man at my side. If I had learned to work under different conversations, I might have turned the conversation aside as a **steep** roof **sheds** the rain. I believe it is a great advantage for a young man to do his work himself, but he should not subject himself to the slavery of doing it alone.



1. **accomplish** [ə'kʌmplɪʃ] *vt.* to succeed in doing or completing something; achieve
2. **concentration** [ˌkɒnsn'treɪʃn] *n.* the ability to direct all your effort and attention on one thing, without thinking of other things
3. **deceive (with)** [dɪ'si:v] *v.* to make somebody believe something that is not true
4. **determine** [dɪ'tɜːmɪn] *v.* to decide firmly that something will be



done; make up one's mind about something; resolve

5. **goad** [gəʊd] *vt.* to keep irritating or annoying somebody or something until they react 招惹, 激怒, 刺激
6. **shirk** [ʃɜ:k] *v.* to avoid doing something you should do, especially because you are too lazy
7. **isolated** ['aɪsəleɪtɪd] *a.* far away from other places, buildings, or people; remote
8. **objection** [əb'dʒekʃn] *n.* a reason why you do not like or are opposed to something
9. **surround** [sə'raʊnd] *vt.* (*esp. passive*) be all round something or somebody
10. **wander** ['wɒndə] *vi.* to walk slowly around or to a place, often without any particular sense of purpose or direction
11. **constantly** ['kɒnstəntli] *ad.* all the time; repeatedly
12. **annoy** [ə'noɪ] *v.* to make somebody angry and impatient
13. **confusion** [kən'fju:ʒən] *n.* a state of not being certain about what is happening, what you should do, what something means, etc; the fact of making a mistake about who somebody is or what something is
14. **spasmodic** [spæz'mɒdɪk] *a.* happening suddenly for short periods of time; not regular or continuous 间歇的
15. **well-intentioned** ['welɪn'tenʃənd] *a.* intending to be helpful or useful but not always succeeding very well
16. **misguided** [mɪs'gaɪdɪd] *a.* based on an incorrect idea
17. **steep** [sti:p] *a.* rising or falling quickly, not gradually 陡的, 陡峭的
18. **shed** [ʃed] *v.* to let something fall off as part of a natural process 流出; 摆脱
19. **get over with** to do or finish experiencing something unpleasant quickly
20. **subject... to** to force someone or something to experience something very unpleasant or difficult, especially over a long time



1. **Thomas Arkle Clark** (1862—1932) used to work in the University of Illinois, as Professor of English (1893—1899),



Dean of Undergraduate (1901—1909), Dean of Men (1909—1931).

2. If I were a freshman again I should not work so many hours as I did.

此句是虚拟语气。“If I were... I should...”是对不同于现实状况的假设。

3. I spent as much time in goading myself on to duties that I should have liked to shirk or in getting ready to work as I did in actual labour.

spend time (in) doing... 是习惯用法, in goading... 和 in getting... 是并列成分。

4. As it was I lived a somewhat isolated life.

As it was“当时情况就是这样”, as it is“事实就是如此”。

5. If I had learned to work under different conversations, I might have turned the conversation aside as a steep roof sheds the rain.

此句是虚拟语气。“If I had learned... I might have turned...”是对过去已发生状况的相反的假设。

### • Text B •



Answer the following questions.

1. Do you believe sometimes one important choice will make “all the difference”?
2. Have you ever faced any difficult decision which is crucial to your future?
3. Have you ever regretted for making a wrong choice?
4. Robert Frost once wrote: in his poem *The Road Not Taken* “Two roads diverged in a yellow wood, And sorry I could not travel both.” How do you understand it?



0002

## The Two Roads

By John Ruskin

IT was New Year's Night. An aged man was standing at a window. He raised his **mournful** eyes towards the deep blue sky,



where the stars were **floating** like white lilies on the surface of a clear calm lake. Then he cast them on the earth, where few more hopeless people than himself now moved towards their certain goal—the tomb. He had already passed sixty of the stages leading to it, and he had brought from his journey nothing but errors and **remorse**. Now his health was poor, his mind **vacant**, his heart **sorrowful**, and his old age short of comforts.

5

The days of his youth appeared like dreams before him, and he **recalled** the serious moment when his father placed him at the **entrance** of the two roads—one leading to a peaceful, sunny place, covered with flowers, fruits and **resounding** with soft, sweet songs; the other leading to a deep, dark cave, which was endless, where **poison** flowed instead of water and where **devils** and poisonous snakes **hissed** and **crawled**.

10

15

He looked towards the sky and cried painfully, “O youth, return! O my father, place me once more at the entrance to life, and I’ll choose the better way!” But both his father and the days of his youth had passed away.

20

He saw the lights flowing away in the darkness. These were the days of his wasted life; he saw a star fall from the sky and disappeared, and this was the **symbol** of himself. His remorse, which was like a sharp arrow, struck deeply into his heart. Then





25 he remembered his friends in his childhood, who entered on life together with him. But they had made their way to success and were now honoured and happy on this New Year's Night.

The clock in the high church tower struck and the sound made him remember his parents' early love for him. They had  
30 taught him and prayed to God for his good. But he chose the wrong way. With shame and grief he dared no longer look towards that heaven where his father lived. His darkened eyes were full of tears, and with a **despairing** effort, he burst out a cry: "Come back, my early days! Come back!"

35 And his youth did return, for all this was only a dream which he had on New Year's Night. He was still young though his faults were real; he had not yet entered the deep, dark cave, and he was still free to walk on the road which leads to the peaceful and sunny land.

40 Those who still **linger** on the entrance of life, **hesitating** to choose the bright road, remember that when years are passed and your feet **stumble** on the dark mountains, you will cry bitterly, but in vain: "O youth, return! Oh give me back my early days!"



1. mournful ['mɔ:nfʊl] *a.* expressing or feeling deep sadness
2. float [fləʊt] *v.* to move slowly on water or in the air
3. remorse [rɪ'mɔ:s] *n.* the feeling of being extremely sorry for something wrong or bad that you have done
4. vacant ['veɪk(ə)nt] *a.* empty; not being used; showing no sign that the person is thinking of anything
5. sorrowful ['sɒrəʊfʊl] *a.* feeling, expressing, or causing great sadness
6. recall [rɪ'kɔ:l] *v.* to remember something or bring something back to mind
7. entrance ['entrəns] *n.* (~ to sth.) opening, gate, door, passage, etc. by which one enters something
8. resound [rɪ'zaʊnd] *v.* (~with/to sth.) to be filled with sound  
回响
9. poison ['pɔɪzn] *n.* a substance that causes death or harm if it is swallowed or absorbed into the body



10. devil ['devl] *n.* wicked spirit
11. hiss [hɪs] *vi.* 嘶嘶声
12. crawl [krɔ:l] *v.* move slowly, with the body on or close to the ground, or on hands and knees
13. symbol ['sɪmbəl] *n.* (~ of sth.) image, object, etc. that suggests or refers to something else; emblem
14. grief [grɪ:f] *n.* intense sorrow caused by loss of a loved one (especially by death)
15. despairing [dɪ'speərɪŋ] *a.* showing or feeling the loss of all hope
16. linger ['lɪŋgə] *vi.* (~on) (*an idea, feeling, or illness etc.*) to continue to exist for longer than expected; to stay somewhere for longer because you do not want to leave; to spend a long time doing something
17. hesitate ['hezɪtət] *v.* (~about/over sth.) to be slow to speak or act because you feel uncertain or nervous (about something)
18. stumble ['stʌmbəl] *v.* (~over/on sth.) to hit your foot against something while you are walking or running and almost fall
19. cast one's eyes on to focus one's eyes on
20. burst out to start expressing something suddenly and fully; to say something suddenly, as if a suppressed emotion or opinion had been welling up inside
21. in vain fruitlessly, pointlessly, unsuccessfully



1. John Ruskin (1819—1900) was the greatest British art critic and social commentator of the Victorian Age. His ideas inspired the Arts and Crafts Movement and the founding of the National Trust, the Society for the Protection of Ancient Buildings, and the Labour Movement. He fiercely attacked the worst aspects of industrialization and actively promoted art education and museum access for the working classes.
2. He had already passed sixty of the stages leading to it, and he had brought from his journey nothing but errors and remorse.  
分词短语 leading to it 作 stages 的定语, 相当于“that led to it”这个定语从句。
3. Now his health was poor, his mind vacant, his heart sorrowful, and his old age short of comforts.





此句为并列结构。vacant, sorrowful, short of 前都省略了系动词 was。

4. ... one leading to a peaceful, sunny place, covered with flowers, fruits and resounding with soft, sweet songs; the other leading to a deep, dark cave, which was endless, where poison flowed instead of water and where devils and poisonous snakes hissed and crawled.

one... , the other... 作 two roads 的同位语,对 roads 作进一步的说明或解释。其中分词短语 leading 作 one (road) 和 the other (road) 的定语。covered... 和 resounding... 作 place 的定语;which 和 where 分别引导的三个定语从句修饰 dark cave.

5. Those who still linger on the entrance of life, hesitating to choose the bright road, remember that when years are passed and your feet stumble on the dark mountains,

分词短语 hesitating to choose the bright road 作状语,说明前句“在人生入口处徘徊”时的心理状态。为了方便理解,也可以将此分词短语看作与 linger on the entrance of life 并列的谓语部分,将此句理解为“who still linger on the entrance of life and hesitate to choose the bright road”。

### • Text C •



Discuss the following quotations.

1. Education is not the filling of a pail but the lighting of a fire.

*William Butler Yeats, Irish poet*

2. Education has for its object the formation of character.

*Herbert Spencer, British philosopher*

3. Education is a progressive discovery of our ignorance.

*Durant, American historian*

## The Aim of a University Education

*By John Henry Newman*

IF then a **practical** end must be **assigned** to a university course, I say it is that of training good members of society. Its art is the art



0003





of social life, and its end is **fitness** for the world. It neither **confines** its views to particular **professions** on the one hand, nor creates heroes or **inspires genius** on the other. Works, indeed, of genius fall under no art; **heroic** minds come under no rule.

A university is not a birthplace of poets or of **immortal** authors, of founders of schools, leaders of **colonies**, or **conquerors** of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares, though such **miracles** of nature it has before now contained within its **precincts**. Nor is it content on the other hand with forming the **critic** or the experimentalist, the **economist** or the engineer, although such too it includes within its **scope**.

But a university training is the great but ordinary means to a great but ordinary end; it aims at raising the **intellectual tone** of society, at **cultivating** the public mind, at **purifying** the national taste, at supplying true **principles** to popular **enthusiasm** and fixed aims to popular **aspirations**, at giving **enlargement** and **sobriety** to the ideas of the age, at **facilitating** the exercise of political power, and **refining** the **intercourse** of private life.

It is the education that gives a man a clear, **conscious** view of his own opinions and judgments, a truth in developing them, an **eloquence** in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to **disentangle** a **skein** of thought, to **detect** what is **sophistical**, and to **discard** what is **irrelevant**. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to **accommodate** himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them.



1. **practical** ['præktɪkl] *a.* concerned with actual facts and real life and experience, not theory
2. **assign** [ə'saɪn] *v.* (~ to) to give somebody something that they can use, or some work or responsibility; to provide a person for a particular task or position
3. **fitness** ['fɪtnəs] *n.* the state of being physically healthy and



strong; the state of being suitable or good enough for something

4. **confine** [kən'faɪn] *v.* (～ **to**) (*often passive*) to keep somebody or something inside the limits of a particular activity, subject, area, etc.
5. **profession** [prə'feʃən] *n.* a type of job that needs special training or skill, especially one that needs a high level of education
6. **inspire** [ɪn'spaɪə] *v.* to give somebody the desire, confidence or enthusiasm to do something well; to give somebody the idea for something, especially something artistic or that shows imagination
7. **genius** ['dʒiːniəs] *n.* a person who is unusually intelligent or artistic, or who has a very high level of skill, especially in one area
8. **heroic** [hɪ'rəʊɪk] *a.* showing extreme courage and admired by many people
9. **immortal** [ɪ'mɔːtl] *a.* that lives or lasts for ever
10. **colony** ['kɒləni] *n.* a country or an area that is governed by people from another, more powerful, country
11. **conqueror** ['kɒŋkərə(r)] *n.* someone who has taken control of land or people by force
12. **miracle** ['mɪrəkl] *n.* an action or event believed to be caused by God; a lucky thing that happens that you did not expect or think was possible
13. **precinct** ['priːsɪŋkt] *n.* (*usu pl.*) the area around a place or a building, sometimes surrounded by a wall
14. **critic** ['krɪtɪk] *n.* a person who expresses opinions about the good and bad qualities of books, music, etc.; a person who expresses disapproval of somebody/something and talks about their bad qualities, especially publicly
15. **economist** [ɪ'kɒnəməst] *n.* a person who studies or writes about economics
16. **scope** [skəʊp] *n.* the range of things that a subject, an organization, an activity, etc. deals with (处理, 研究事物的) 范围
17. **intellectual** [ɪntə'lektʃuəl] *a.* relating to the ability to think and to understand ideas and information; well-educated and interested in art, science, literature, etc. at an advanced level