


综合英语基础教程

(下册)

■ 主编 王家年 韦汉



Integrated English
(Book Two)



西安电子科技大学出版社
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(Book Two)

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内 容 简 介

《综合英语基础教程》分上、下两册，本册为下册，供英语专业二年级使用。本册每个单元都包括 Text A、Text B、Text C 三个部分，课文内容广泛，涉及经济、社会、教育、科技、文学等方面的话题，使学生在掌握英语知识的同时，还能扩大视野，提高思辨能力。本册的练习设计种类多样，每个单元前面有课前准备活动，要求学生通过网络查找与课文相关的背景知识，并开展小组交流等活动，旨在提高学生的自主学习能力和语言交际能力。每个单元前面还有听力理解和听写练习，课文后面有阅读理解、词汇、翻译、课文讨论及写作等练习，目的在于通过听、说、读、写、译等技能的训练，提高学生综合运用英语的能力，为高年级的英语学习打下扎实的专业基础。

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前 言

《综合英语基础教程(上、下)》根据《高等学校英语专业英语教学大纲》和《大学英语课程教学要求》编写而成。全书共分上、下两册,供英语专业一、二年级学生使用。各校也可根据实际需要,把本教程用作非英语专业的大学英语和研究生英语教材。

《综合英语基础教材(上、下)》着重训练学生的听、说、读、写、译等各项基本功。本教程在编写过程中,遵循了国内优秀精读教材编写的一般规范,在知识结构的编排方面突出了逻辑性和系统性。整套教程基本覆盖了专业英语四级的全部词汇,下册收入了部分八年级词汇。同时考虑到英语专业学习者考级考试的诉求,我们把《高等学校英语专业四、八级考试说明》的基本精神内化于教程之中,在练习部分有意编写了四、八级考试的各类题型,供学生自主学习训练。这是本教程的第一个特点。

《综合英语基础教程(上、下)》的每个单元都包括 Text A、Text B、Text C 三个部分,课文均选自英、美、澳、新、加等英语国家 21 世纪各类报刊杂志、教材、读物的原文和世界知名作家的作品。入选的每篇文章都经过了精心筛选,无论是从题材的丰富性、体裁的多样性,还是文章的趣味性、可读性而言,这些材料都称得上是精品。整个教程的语言地道,风格明快,内容新颖。这是本教程的第二大特点。

本教程的第三大特点是我们在每一个单元的前面都安排了“课前准备”、“查阅资料”、“各抒己见”、“背景知识”等自主学习内容,旨在提高学生通过互联网获得知识和利用图书馆查阅资料的能力。学生可以充分利用从网上或图书馆获得的知识开展小组交流、班内讨论或探究性学习,从而提高语言交际能力。“背景知识”以教师提供的听力训练和听译训练材料为主,帮助学生了解课文的背景知识,以降低学习课文的难度,提高学习兴趣。

因所选文章的篇幅和难度不一,学习者可根据实际情况进行取舍。本教程中不乏可供反复阅读的经典之作,有些单元还对听、说、读、写、译等技能、技巧进行了简明扼要的讲解。学习者在阅读欣赏之余,可以细加揣摩和学习,以提高自己的英语综合应用能力。

我们希望《综合英语基础教程(上、下)》能为英语专业低年级学生的听、说、读、写、译等基本功训练提供精品语料,并为其养成良好的学习习惯、培养外语学习兴趣打下良好基础。

本教程的编写者虽然都是英语专业的一线教师,但因能力有限,书中难免会存在不妥之处,希望使用者不吝赐教。

编 者

2013 年 4 月于桂林电子科技大学

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Unit 1 Public Speech

In this unit

Public speech plays an important role in our life. The styles of public speech, however, can be chosen to employ in different occasions. Text A “I Have a Dream” delivered by Martin Luther King Jr. is full of tremendous momentum, and the style of which is very suitable for the huge audience. Text B is a farewell address by President Clinton to the nation. With an appropriate tone and a sincere attitude, the speaker exactly delivered all that he wanted to express in the speech. Finally Text C, a business speech by Louis V. Gerstner (Chairman and CEO of IBM), is challenging but powerful. It contains the most up-to-date and advanced vocabulary to describe information technology vividly. In this unit you will enjoy many brilliant words, phrases and sentences employed in different styles of speech, which will benefit you a lot for your planning or delivering speeches.

Previous Activities

I . Acquisition of Internet Resources.

Please collect materials from the Internet about

1. The context of the 1963 March on Washington
2. Clinton’s economic policies and contributions to the US in his two terms as president

II . Group Work.

Task 1: Share your knowledge or information with your group partners by reporting what you have acquired from the Internet (based on Previous Activity I).

Task 2: Give your opinions or comments on Point 1 and Point 2 in Previous Activity I .

III. Dictation.

Listen to a passage concerned with Text A that you will learn. The passage will be read to you four times. During the first reading, you should listen and try to understand the meaning. For the second and third readings, you should write down the passage sentence by sentence. During the last time you should check your work.

IV. Listen to the conversations between the speakers and choose A, B, C or D to answer the questions or finish the sentences below.

- 1. What are the speakers talking about? _____
 - A. A person named Martin Luther King.
 - B. A book named Martin Luther King.
 - C. Their opinions on Martin Luther King.
 - D. A best publisher who will come next year.
- 2. The speakers are describing _____.
 - A. the size of the March on Washington in 1963
 - B. the cause of the March on Washington in 1963
 - C. the way of holding the March on Washington in 1963
 - D. the places where the March covered
- 3. What is the speakers' focus in the conversation? _____
 - A. The specific contents of the March.
 - B. The March organizers' heroic deeds.
 - C. The context of the March.
 - D. The March organizers' worry.
- 4. The March on Washington led to _____.
 - A. another Civil Rights Movement in 1964
 - B. the Voting Rights Movement in 1965
 - C. two acts passed by the Congress
 - D. the Congress to refuse passing any Civil Rights Act

5. The second speaker thinks that _____.
A. King's "I have a Dream" speech was not delivered at the March of 1963
B. it was Abraham Lincoln who delivered a speech at the March of 1963
C. "I have a Dream" is one of the three finest speeches in American history
D. Franklin D. Roosevelt's Infamy Speech was the finest speeches in American history

V. Listening and Translation.

In this section, you will hear five sentences concerned with Text B that you will learn. Each sentence will be read three times. During the readings, you should listen and try to understand the meaning. Translate each sentence into Chinese after the third reading.

1. _____

2. _____

3. _____

4. _____

5. _____

Text A I Have a Dream

Martin Luther King, Jr.

I I am happy to join with you today in what will go down in history as the greatest

demonstration for freedom in the history of our nation.

2 Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves, who had been burned in the flames of injustice. It came as a joyous daybreak to end the long night of their captivity.

3 But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

4 In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

5 But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

6 We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

7 It would be fatal for the nation to overlook the urgency of the moment. This hot summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

8 But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must ever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and

again we must rise to the majestic heights of meeting physical force with soul force.

9 The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is bound to our freedom. We cannot walk alone.

10 I am not unmindful that some of you have come here out of great trials and sufferings. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecutions and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair, I say to you today, my friends. And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

11 I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident that all men are created equal.

12 I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

13 I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

14 I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

15 I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

16 I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together.

17 This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

18 This will be the day when all of God's children will be able to sing with a new meaning, My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land

of the pilgrim's pride, from every mountainside, let freedom ring.

(1270 words)

New Words

architect ['ɑ:kitekt] *n.* a person whose job is to design buildings 建筑师

batter ['bætə] *v.* strike heavily and insistently 猛击; 连续打击

beacon ['bi:kən] *n.* a visible warning or guiding point or device (lighthouse, navigation buoy, etc)
信号设备(如灯塔、航标等)

bitterness ['bitənɪs] *n.* a state of being painful or difficult 痛苦

brutality [bru:'tæləti] *n.* savage, cruelty; being harsh or merciless 野蛮, 残忍; 冷酷无情

captivity [kæp'tivəti] *n.* the state of being kept in a place that you cannot escape 禁锢; 囚禁的
状态

constitution [kənsti'tju:ʃən] *n.* the basic laws or rules of a country or organization 宪法; 章程

creative [kri'eitiv] *adj.* inventive 创造性的

creed [kri:d] *n.* a set of principles or opinions (esp. as a philosophy of life) 信念、信条(尤指人
生哲学、人生观)

crooked ['kru:kɪd] *adj.* not straight or level; bent, curved, twisted 不直的, 不平坦的; 弯曲的;
盘绕的

decree [di'kri:] *n.* an official order issued by a legal authority 法令; 政令

default [di'fɔ:lt] *v.* fail to fulfill an obligation 违约

degenerate [di'dʒenəreit] *v.* become worse, lower in quality, etc. 堕落; 恶化; 变坏

democracy [di'mɒkrəsi] *n.* a system or a state of government by the whole population 民主制
度; 民主国家

demonstration [ˌdemən'streɪʃən] *n.* a public meeting, march, etc. for a political or moral
purpose 示威游行; 示威集会

desolate [ˈdesəleɪt] *adj.* left alone; solitary 孤独的, 荒凉的

destiny ['destɪni] *n.* fate; the predetermined course of events 命运; 天数、天意

dignity ['dɪgnəti] *n.* being worthy of honor or respect 尊严; 高贵; 高尚

discontent [ˌdiskən'tent] *n.* lack of contentment; dissatisfaction; restlessness 不满足; 不满意;
烦躁不安

discord ['diskɔ:d] *n.* harsh clashing noise; clangour 刺耳声, 嘈杂声

discrimination [ˌdɪskrɪmi'neɪʃən] *n.* unfavorable treatment based on prejudice 不公平对待; 歧视

dramatize ['dræmətaɪz] *v.* make sth. seem more exciting or important than it really is 夸大; 渲染

emerge [i'mə:dʒ] *v.* come up or out into view 出现, 显露, 显现

engulf [ɪn'ɡʌlf] *v.* flow over and swamp; overwhelm 淹没, 吞没

equality [i:'kwɒləti] *n.* the state of being equal 平等(权)

evidence ['evidəns] *v.* attest, verify; support by proofs 证实, 证明

exalt [ig'zɔ:lt] *v.* raise in rank or power etc. 提升(级别、权利等)
 exile ['egzail, 'eksail] *n.* a person expelled from his or her native land 流放者
 faith [feiθ] *n.* firm belief, esp. without logical proof 信念; 信仰
 fall [fɔ:l] *v.* become; be classed among 变得; 被列为; 被归入……类别
 fatal ['feitl] *adj.* ending in disaster or death 灾难性的, 致命的
 fierce [fiəs] *adj.* eager, intense, ardent 急切的; 强烈的; 热切的
 ghetto ['getəu] *n.* a part of a city occupied by a minority group or poor people 少数民族聚集区; 贫民区
 gradualism ['grædʒuəlizəm] *n.* a policy of gradual reform rather than sudden change or revolution (改革政策方面的)渐进主义
 grant [gra:nt] *v.* allow a person to have 授予, 给予
 guarantee [ˌgærən'ti:] *v.* make a formal promise or assurance 保证; 担保
 guilty ['gilti] *adj.* concerning guilt 犯罪的, 有罪的
 hallow ['hæləu] *v.* honor as holy 奉为神圣
 hatred ['heitrid] *n.* intense dislike or ill will 厌恶; 憎恨、仇恨
 heir [ɛə] *n.* a person entitled to property or rank as the legal successor of its former owner 继承人
 hew [hju:] *v.* chop or cut; cut something into shape 砍, 劈; 砍成……形状
 injustice [in'dʒʌstis] *n.* a lack of fairness or justice 不公平; 不公正
 insufficient [ˌinsə'fɪənt] *adj.* not sufficient; inadequate 不充足的; 不充分的
 interposition [in.tə:pə'zɪʃən] *n.* the fact of interfering; interference 干预; 干涉
 invigorate [in'vigəreit] *v.* give vigor or strength to 使精力充沛
 joyous ['dʒɔɪəs] *adj.* characterized by pleasure or joy; joyful (充满)欢乐的; 令人高兴的; 快乐的
 languish ['læŋɡwɪʃ] *v.* be or grow feeble; lose or lack vitality 变得衰弱; 失去/缺乏活力
 legitimate [li'dʒɪtɪmeɪt] *adj.* lawful, proper, regular, conforming to the standard type 合法的, 正当的, 正常的, 合乎常规的
 luxury ['lʌksəri] *n.* something comfort and expensive 豪华; 奢侈(品)
 majestic [mə'dʒestɪk] *adj.* showing majesty; stately and dignified 庄严的; 高贵的; 威严的
 manacle ['mænəkl] *n.* a fetter or shackle for the hand; a handcuff 手铐, 镣铐; 枷锁
 marvelous ['mɑ:vɪləs] *adj.* wonderful; extraordinary; splendid 奇迹般的; 惊人的; 不可思议的
 militancy ['mɪlɪtənsi] *n.* militant or fighting spirit 战斗精神
 momentous [məu'mentəs] *adj.* having great importance 重要的; 重大的
 nullification [ˌnʌlɪfi'keɪʃən] *n.* the action of nullifying or canceling 撤销; 抵消
 oasis [əu'eɪsɪs] *n.* a place in the desert where water and plants are found (沙漠)绿洲
 obligation [ˌɒbli'geɪʃən] *n.* duty, responsibility, volunteer 义务; 责任
 overlook [ˈəʊvəlʊk] *v. & n.* fail to notice; ignore, condone (an offence etc.) 不注意; 忽视, 宽恕(过失等)
 persecution [ˌpə:si'kju:ʃən] *n.* the act or state of persecuting; ill-treatment 虐待; 迫害

pilgrim ['pilgrim] *n.* an immigrant of early time; a member of the Pilgrim Fathers 早期移民; 清教徒前辈移民

poverty ['pɒvəti] *n.* the state of being poor 穷; 贫困

promissory ['prɒmisəri] *adj.* conveying or implying a promise 应允的; 约定的

prosperity [prɒs'periti] *n.* a state of being prosperous, wealth or success 繁荣; 富足; 成功

pursuit [pə'sju:t] *n.* the action of trying to achieve something 追求

quicksand ['kwiksænd] *n.* loose wet sand that sucks in anything placed or falling into it 流沙

racist ['reisist] *n.* 种族主义者

redemptive [ri'demptiv] *adj.* of saving; of paying back 拯救的; 偿还的

reveal [ri'vi:l] *v.* display or show; allow to appear 展示, 显示; 使显露

revolt [ri'vɒlt] *n.* a rise in rebellion 起义, 叛乱, 反抗

sacred ['seikrid] *adj.* made holy by religious association 神圣的

segregation [ˌsegri'geɪʃən] *n.* enforced separation of racial group in a community etc. 种族隔离

self-evident ['self'eɪdənt] *adj.* obvious; without the need of evidence or further explanation 不言而喻的

slum [slʌm] *n.* a dirty and overcrowded district inhabited by poor people 贫民窟, 贫民区

stagger ['stæɡə] *v.* walk unsteadily esp. by blow 摇晃; 蹒跚

symbolic [sim'bɒlik] *adj.* of or serving as a symbol 象征的; 符号的

symphony ['sɪmfəni] *n.* a long piece of music written for a large orchestra 交响乐, 交响曲
the Emancipation Proclamation 解放宣言

threshold ['θreʃhəʊld] *n.* a point of entry or beginning 入门; 开端; 开始

tranquility [træŋ'kwɪləti] *n.* state of being calm, serene, unruffled 平静, 安静, 安宁

tranquilize ['træŋ,kwɪlaɪz] *v.* make tranquil, esp. by a drug 使镇静

transform [træns'fɔ:m] *v.* change 改变; 变换; 转换

trial ['traɪəl] *n.* hardship; trouble 艰苦; 痛苦; 麻烦

unalienable [ˌʌn'eɪljənəbl] *adj.* that cannot be transferred to another; not alienable 不能让与的; 不可分割的

unmindful [ˌʌn'maɪndfʊl] *adj.* not mindful 不注意的; 不在意的; 不留心的

urgency ['ə:dʒənsi] *n.* a desperate, extreme, utmost state or time 紧急; 危急时刻

vault [vɔ:lt] *n.* an enclosed room or chamber, esp. for a bank to keep money 地下室; 金库

veteran ['vetərən] *n.* a person who has the experience of military service 老兵; 退伍军人

vicious ['viʃəs] *adj.* bad-tempered; spiteful 恶(意)的; 恶毒的; 品性不端的

whirlwind ['hwɜ:lwind] *n.* a whirling funnel-shaped wind 旋风

Useful Expressions

a vast ocean of: a lot of; a vast amount of 极多的数目或数量; 大量的

in a sense: in one way 从某种意义上说

insofar as ... is concerned: in terms of; as far as ... is concerned 就……而言
 remind sb. of sth: cause sb. to think of sth. 提醒某人某事
 blow off: erupt; complain (使蒸汽等)喷出, 冲出; 抱怨, 埋怨
 root in: take root in; be derived from 根植于; 源自于
 live out: live through 度过

Exercises

I . Reading Comprehension: Choose the best answer to each of the following questions or unfinished statements.

1. Read the text for the first time trying to understand the meaning of each paragraph and the whole passage, and then finish Problems 1)-8) below.

- 1) The topic "I have a dream" suggests _____.
 - A. the speaker wanted to be a rich man who could write a check
 - B. the speaker would share his wonderful dream with his black compatriots
 - C. the speaker's great desire for a nation of freedom and equality
 - D. the following content would illustrate the details of the dream he had dreamed
- 2) Mårin Luther King said (in Paragraph 3), one hundred years later _____.
 - A. the Negro was made crippled by the White
 - B. the Negro was driven to a lonely island of poverty in the midst of a vast ocean of material prosperity
 - C. the Negro could only lived in the corners of American society
 - D. the Negro's miserable conditions hadn't been improved
- 3) The implication of Paragraph 4 may be _____.
 - A. social unrest will occur if the banks cannot cash the people's checks
 - B. the architects of the republic shouldn't write the magnificent words into the Constitution and the Declaration of Independence
 - C. the architects of the republic had never thought the check wouldn't be cashed
 - D. the black people's demonstration caused by the nation's failing to keep their promise
- 4) The speaker warned (in Paragraph 6) the nation and the White _____.
 - A. not to enjoy the luxury and tranquilizing drugs in comfortable places
 - B. to share their wealth and freedom with all of God's children on the right time
 - C. of their responsibility to make the equality and justice a reality at this time
 - D. of the danger of a war if they refused to establish brotherhood with the black people
- 5) Paragraph 7 suggests that _____.
 - A. the nation's ignoring the black people's request of justice would shake its foundations
 - B. the black people's legitimate discontent would make an endless sweltering summer
 - C. the black people only need an invigorating autumn of freedom and equality
 - D. the black people determinate to overthrow the government of the nation

- 6) Martin Luther King's speech aimed at calling on the black people _____.
 A. to fight for freedom with violence B. to fight for freedom without violence
 C. not to be peaceful warriors D. not to give up fighting with weapons
- 7) Martin Luther King asked the black people from different places to go back home (Paragraph 10) because _____.
 A. all the situations had been changed
 B. he was completely despaired
 C. he wished them to keep on peaceful fighting at all parts of America
 D. the Government would soon satisfy their conditions
- 8) From Paragraph 11 to Paragraph 16 the speaker used a series of "I have a dream...", which _____ in respect of a note of speech.
 A. showed his remarkable linguistic ability
 B. showed his strong wish or desire for freedom and equality
 C. showed he was an idealist
 D. enhanced more powerful appeal and call
2. Read the text again carefully and finish Problems 1)-9) below.
- 1) The Emancipation Proclamation _____.
 A. was signed by Martin Luther King
 B. was signed by a great leader of the black people
 C. was signed before the symbolic shadow of a great American
 D. had been signed 100 years before the demonstration
- 2). "to dramatize a shameful condition" (in Paragraph 3) means _____.
 A. to let the public know the notorious fact that the Negroes haven't really been set free 100 years after the Emancipation Proclamation was signed
 B. to let the world know that the Negro's condition at present is shameful
 C. to magnify the shameful situation of the Negro's life
 D. to magnify the nation's shameful action
- 3) "America has given the Negro people a bad check" (Paragraph 4), because _____.
 A. every American was to fall heir it
 B. the government had insufficient funds
 C. all the nation's banks were bankrupt
 D. the Negro people didn't get the rights of life, liberty, and the pursuit of happiness yet
- 4) "The fierce urgency of Now" mentioned by the speaker (in Paragraph 6) is most likely to refer to _____.
 A. the black people's fighting for democracy and freedom would be going on if their demonstration was neglected
 B. the black people were determined to overturn the government
 C. a war would break out between the Negroes and the white people
 D. Negroes would invade the county

- 5) “God’s children” (in Paragraph 6) in fact refer to _____.
 A. both black men and white men in the US
 B. all the people who believe in God
 C. all the people with different colors of skin and different beliefs of religions
 D. all the boys and girls in America
- 6) The speaker said to the black people “We cannot walk alone” (in Paragraph 9), which means _____.
 A. any black person had better not go out alone in the time of fierce urgency
 B. the black people should carry out fighting in different groups
 C. their fighting for freedom was supported by many white brothers
 D. the Negroes’ unity was appreciated by many white brothers
- 7) “I am not unmindful that some of you have come here out of great trials and tribulations” (Paragraph 10) indicates _____.
 A. the speaker didn’t know how the demonstrators had come here
 B. the speaker didn’t know the demonstrators had been tried
 C. the speaker surely knew the demonstrators had experienced a hard time to come here
 D. the speaker surely knew some of the demonstrators were prisoners
- 8) One of the speaker’s dreams was that _____.
 A. his four little children would one day live in another free nation
 B. his four little children’s black skin would be changed into white
 C. his four little children would be appraised by the content of their character
 D. his four little children would not be judged by white people’s standard
- 9) What was the speaker’s faith? _____.
 A. The black people would be free one day.
 B. All the valleys and mountains would be made into plain and straight places.
 C. The Negroes would hew out of the mountain of despair a stone of hope.
 D. The black people would do everything together.

II. Discussion and Learning: Here are some sentences from the text, which are difficult or have particular meanings in the contexts. Discuss with your partners first, and then paraphrase the sentences in your own words.

1. Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. (Paragraph 2)
2. In a sense we have come to our nation's capital to cash a check. (Paragraph 4)
3. America has given the Negro people a bad check, a check which has come back marked “insufficient funds.” (Paragraph 4)
4. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. (Paragraph 6)
5. Those who hope that the Negro needed to blow off steam and will now be content will