

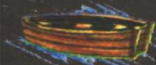


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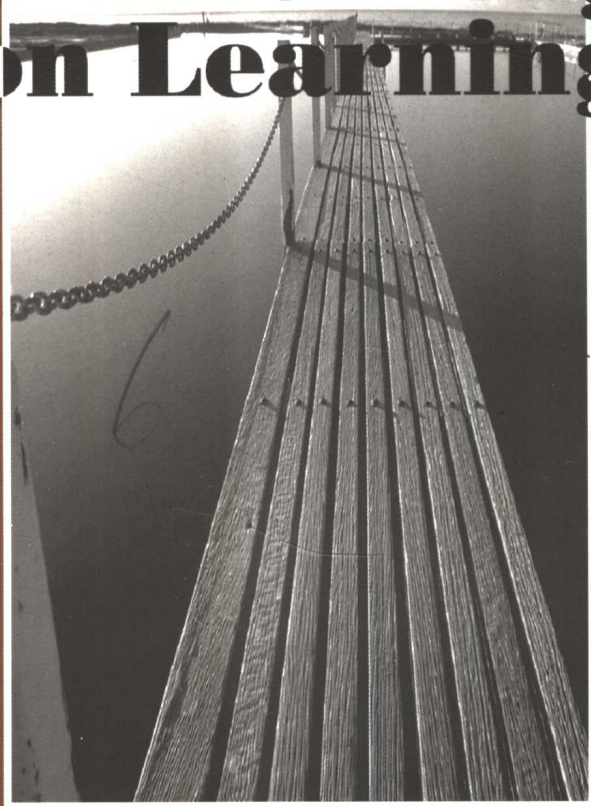
人生船 英汉对照

人文素质教育丛书

主编：吴汉平



# Berth for Knowledge on Learning

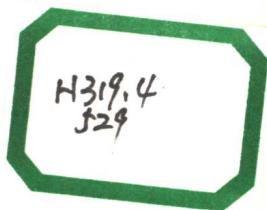


## 泊在求知的码头



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THE BOAT OF LIFE



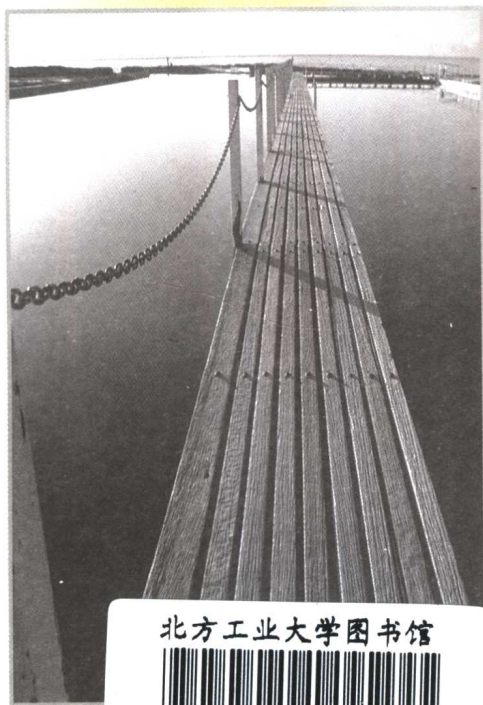
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人文素质教育丛书

**Berth  
for Knowledge  
on Learning**

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主编：吴汉平



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## 前 言

## 前

## 言

人生好比汪洋中航行的—条船,在茫茫的海上,有时风和日丽,碧空万里,鹰击长空,鱼翔浅底;有时暴风骤雨,惊涛骇浪,暗礁密布,浅滩急流。在漫漫的航程中,我们不仅会经历迷茫的困惑,搏击的艰辛,孤独的无奈,挫折的痛苦,更会享受收获的喜悦,品尝生活的乐趣,感受家庭的温馨,赞叹人生的美好。

本书正是以人生的历程为线索来设计编排的,取名为《人生船》(The Boat of Life),共有 5 卷,即《泊在求知的码头》、《捕捞生活的珍珠》、《眺望迷人的家园》、《行在人文的航道》和《浏览文明的主页》。每卷一个主题,自成一体,卷卷之间相互照应,互为补充。展读各卷,入选的 40 篇文章,篇幅多在千字左右,均出自英美作家之手,文字地道隽永,耐人寻味,富有启迪;译文忠实原作,流畅优美,是一套融知识性、趣味性、思想性和实用性为一体的英汉对照阅读丛书。

虽然在茫茫的书海中,英汉对照的阅读书籍也不少,但本书的主要特点在于:依据主题的内在联系,将不同题材的文章有机地编排在一起,涵盖了英语学习、人生观培养、人文素质教育等多个方面。



# 前

# 言

一般认为,人文素质教育的基本目标是:树立爱祖国、爱人民的信念,培养对民族的认同感;从各方面认识人类社会的传统和制度,增长人类历史、文学、艺术、哲学、地理、语言和现代文化的知识与能力;激励学生开阔眼界,形成良好的国际视野和环境意识;开拓价值观、道德观、审美观的深度和广度,培养良好的伦理道德、较强的审美能力、敏锐的洞察力以及分析和解决问题的能力。人文素质提高了,热爱祖国,崇尚英雄,追求文明,弘扬民族文化和民族精神,就成了必然的选择。

当然,本书既是以英汉对照为主要体例,其主要功能及编写目的还是立足于帮助读者提高英语水平,提高运用语言知识进行交际的能力,特别是阅读能力、写作能力和翻译技巧。在多年的教学实践中,我们了解到,很多学生经常为自己的英语水平提高慢而苦恼,殊不知其中重要原因是他们读的材料太少、面太窄,难以培养语感,因此,在为本书选择范文时,我们在充分考虑其知识性和思想性的同时,十分注意文章题材的广泛性和体裁的多样性。在数千篇文章中,我们精选了200篇,其中既有叙述文、描写文,亦有议论文、说明文;既有正式文体的文章,亦有非正式文体文章,如用对话体写成的故事、网络通讯、新闻报道等等。在众多文章中,为了避免内容雷同、词汇量少,我们在选文时尤其注意拓宽文章的覆盖面:从历史、地理、文学、哲学、艺术、音乐、美术,到语言、科技等应有尽有,而且一篇一个样,篇篇有其特色。相信读者在通读了全书后,在进一步提高阅读、写作和翻译能力的同时,能更多地扩充自己的词汇量,大大



# 前言

增强自己的英语语感。

本书第一卷《泊在求知的码头》(Berth for Knowledge on Learning)。当你告别父母,驾着人生之舟,扬帆远航,去追寻人生的价值时,首先你需要做好充分的物质和思想准备。本卷将告诉你读书的乐趣,“什么样的知识最有价值”、“哲学有何用处”,帮助你在浩如烟海的知识海洋中学会选择知识,学习知识,锻炼技能,培养科学的思维方法,包括教你“怎样自学写作”,如何读书,如何做笔记,“如何随时随地面对任何人说话的技巧”,“如何应付考试”,如何树立信心,战胜自我,正确对待分数、失败,等等。有了这些知识储备,有了良好的心理素质,你就可以开始远航了。

第二卷《捕捞生活的珍珠》(Dive for Pearls of Life)。青春是美好的,但青春又是稚嫩的,青年人需要磨练、点拨、教诲,才能健康地成长。本卷主要介绍富有生活哲理的人生经验、经历,让先哲们、过来人告诉你“为什么品德最重要”,给你“东山再起的忠告”,教你如何面对成功、失败、顺境、逆境;如何判断诚实,鉴别虚伪;“如何修复破损的友谊”,“如何与难处之人相处”,等等。读完了这本书,肯定会大大丰富你的阅历、经验,使你放弃“沮丧”,“开心起来”,有个健康、正确的人生观、价值观,从而更能从容跨入社会,坦然面对人生。

第三卷《眺望迷人的家园》(Gaze at Sweet Homes)。家园是温馨和迷人的,它是生命的起源,它是爱的巢穴,感情的寄托、避风的港湾。本卷集各种情感之大成,从友情到爱情到亲情,应有尽有,它告诉你在“有情世界”里,如何辨别



“爱情还是钟情”，“如何发现真正的爱情”，找到“理想的妻子”，处理好“家庭琐事”，避免婚外情，“了解爱情的持久法则”，“相爱到永远”。在迷人的家庭里，让你感受母女情、父子情、夫妻情深的甜蜜，同时它还告诉你如何为人父，为人母、为人妻、为人夫、为人子的责任和义务，告诉你“如何与孩子谈论性”，不做偏心的父母，不“窥视孩子的隐私”，拥有“赤子情怀”，反对“家庭暴力”，防止“家庭解体”，“爱所爱之人”，从而掌握“生活成功的秘诀”。此外，家家都有本难念的经，也有必须面对的烦恼，有时要面对三角恋、同性恋，有时还会遇到性骚扰，等等。这些都是青年人在青春期中要了解的问题。希望他们通过阅读这些文章，在他们遇到这类问题时能够泰然处之，从容应付。

第四卷《行在人文的航道》(Navigate Through the Course of the Humanities)。着重介绍历史的瞬间人类人文知识的精华，有文学、历史、地理、音乐、美术、艺术，等方面的散文，使你在增长人文知识的同时，大大扩充人文方面的英语词汇。在这里你可以观赏“喜剧大师卓别林”的表演，与一代风流人物“卡尔·马克思”、“富兰克林·罗斯福”、“圣雄甘地”直接对话，了解“丘吉尔的传奇人生”和风雨人生的“英女王伊丽莎白二世”。你还能飞过千山万水，穿越时间隧道，视察“消失在丛林中的城市”吴哥窟，游览“音乐之乡——维也纳”，看一看“好莱坞的兴衰”，“表演艺术在美国”，读一读“电影史话”。此外，本书还要告诉你“为什么要学历史”，与你一起回顾“伦敦塔的血腥史”，“感恩节的演变史”，“愚人节”的由来以及“语言与歌曲的起源”，然后“重



# 前言

回伊甸园”，在“可口可乐的世界”里，吃着“复活节的彩蛋”，完成“历史的巡游”。

第五卷《浏览文明的主页》(Browse the Homepages of Civilization)。重点介绍的是现代的文明和创造，在这里，点击时代的鼠标，浏览文明的主页，可以了解有关基因密码之谜，克隆技术、生物技术、计算机技术的最新动态；了解信息时代如何改变人类的生活，探询“未来的家庭”、“未来商店”、“未来的士兵”和“21 世纪的电冰箱”的发展；聆听有关“死亡的权利之争”和“人体器官捐赠”的道德问题大讨论，等等。此外，阳光下也有黑暗，本书也向你介绍西方的一些社会问题，如：“美国的吸毒问题”、“性丑闻引发的宗教信仰危机”、辛普森案暴露的种族歧视及美国司法制度的弊端等问题，让你了解一个实实在在的西方社会。

本书阅读对象为大学生、硕士研究生、博士生以及任何掌握了约 3500~6000 英语单词的一般读者，既可用作课外读物，又可作为非英语专业大学生的泛读教材，希望它对拓宽人文知识面，提高英语水平，锻炼翻译技能，激发求知欲望，增长生活常识，丰富社会经验，培养爱国情操，提高人文素质均有裨益。

编译者

2001 年 2 月



学会思考，掌握分析问题和解决问题的能力，方是从学就业之本，亦是成功的基石。

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喻纲

韩志伟

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# 1. What Knowledge Is of Most Worth

Harry S. Broudy

知识就是力量，知识的价值是无法估量的。关键是什么样的知识才最有价值呢？作者引经据典，就此问题提出了独到的见解。

人生船·泊在求知的码头

[1] What knowledge is of most worth? *Herbert Spencer* <sup>①</sup> made this question famous in his 1859 essay, but it has preoccupied educators from the beginning of formal schooling. This is so for a number of reasons: first, human life is multi-valued and the values are not always in harmony; second, formal schooling entails an investment of limited time and money, so that choices always have to be made. Furthermore, educators are always aware that mistakes in schooling are not easily corrected. The pupil cannot be de-programmed at will, any more than rubber worn off a tire can be restored by running the car in reverse.

[2] *Socrates* <sup>②</sup> and *Isocrates* <sup>③</sup> were for part of their careers contemporaries in Athens. Isocrates established a famous school for young men where he taught the arts of rhetoric and oratory as well as other subjects related to success in political life. This was the knowledge of most worth for ambitious young Athenians; the success routes of the day called for these skills.

[3] Socrates also taught young men. He could have taught



them the skills of rhetoric, but he spent most his time questioning them about whether the success routes of the day were worth traveling. He wanted to inquire with them as to whether there was a special art and technique of teaching virtue that could make life truly worthwhile.

[4] The two schools differed not only in style and emphasis but in results as well. Isocrates' students achieved distinction in political and military pursuits. While Socrates had brilliant students, some ended up in disgrace politically, and Socrates himself could not convince a jury of Athenians that in criticizing the success routes of the day he was not corrupting the youth of Athens. It is ironic, therefore, that few today read or remember Isocrates while Socrates is an everlasting culture hero and his dialogues, as recorded or imagined by *Plato* <sup>④</sup> are still best-sellers of a sort.

[5] The Socrates-Isocrates split is repeated in every era. The schooling the dominant group in society judges to be needed for success automatically becomes the criterion of "quality" education. . . . Their values for all practical purposes represent the good, the true, and the beautiful.

[6] With multiple success routes and lifestyles, adolescents may have trouble deciding among them. Fortunately, they have a yardstick by which to measure the value not only of a career but of virtually every aspect of life. It is the price something can command on the market. The media tell us about a \$250,000 bid for a painting, a \$250,000 salary for a baseball player, and a \$250,000 *lottery prize* <sup>⑤</sup>. If every thing equal to the same price is equal to each other, then speculating on what knowledge is of



most worth is unnecessary—just watch television.

[7] It is very difficult for citizens, young or old, not to measure importance by price tag or—what comes to the same thing—by publicity. For publicity determines the size of the market for a product or an idea, and this determines the price tag. It is not that the media are against virtue or the “finer things”, as some mistakenly confirm; on the contrary, they would feature Socrates, Jesus, and any other critic or materialistic values—if the program could command a decent Nielsen rating. . . .

The market tells us, including the adolescent, which knowledge is of most worth. It is “how to” knowledge. It is knowledge and skill designed for a programmed result or a competence that has some market value, preferably a high one. “How to” books on every subject from making love to getting rid of one’s spouse or excess weight sell briskly. Teachers are told to practice specific behavior competencies and to concentrate on learnings that can be measured by minimum *competency tests* <sup>®</sup>. If there is a firm educational generalization, it is: Don’t bother with general principles.

[8] Reading and discussing and thinking about the problems of the day are the ways we as citizens use our schooling. I have called these uses of schooling associative and interpretive to distinguish them from the repeatable and practical. In these uses we think and feel with the images and concepts that we have encountered in our school studies. Not having been exposed to these studies shows up in poverty of association and context. There is nothing very mysterious about these uses: the curriculum in general education builds up lenses through which we see and make sense of reality. Each subject matter stencil exposes a situation to

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the context of a discipline; each stimulus elicits images that clothe it with the depth of meaning that makes language usage intelligible.

[9] It is this associative and interpretive use of knowledge that may turn out to be one of the most worth, not only *in the long run but in the short run as well* <sup>⑦</sup>—for adolescents fighting their way into maturity as well as for retirees who now have time to reflect upon what they lived through. It is of worth, not because it has the approval of the social elites and not because it will have a direct occupational payoff in the success routes of the culture. Rather it is because this kind of context-building knowledge gives form to everything we do and think and feel, on the job, in the voting booth, in the home. It is the form of the educated mind.

#### Notes:

①斯宾塞 (1820 ~ 1903), 英国社会学家、不可知论者, 唯心主义哲学家 ②苏格拉底 (约 469 ~ 399 B. C), 古希腊唯心主义哲学家 ③伊索克拉底 (436 ~ 338 B. C), 古雅典雄辩家 ④柏拉图 (428 ~ 348 B. C), 古希腊客观唯心主义哲学家 ⑤彩票奖 ⑥能力测试 ⑦不仅从长远看而且从短期看