

**Comprehensive College English**

**综合大学英语**



张文鹏 主编

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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# 综合大学英语

## Comprehensive College English

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主编：张文鹏

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廖炜春

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# 综合大学英语

(英语专业教材)

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## 前 言

《综合大学英语》(Comprehensive College English)是为高校英语专业编写的一套精读课系列教材,共分8册,分别用于英语专业一至四年级的八个学期。

本教程编写的原则和指导思想是我国新修订的《高等学校英语专业英语教学大纲》,在教材的总体设计与编写体例上力求按阶段(即:基础阶段1-4册;高年级阶段5-8册)实现新大纲规定的加强学生语言基本功和综合交际能力的目的要求。基础阶段1-4册教材系统传授语言基础知识,继承以往精读课教材的优良传统,对学生进行全面的、严格的基本技能训练。在注意增强学生实际运用语言能力的同时,注意培养学生良好的学习习惯和学习方法,培养他们的逻辑思维能力和独立工作能力,丰富他们的文化知识,增强对文化差异的敏感性,为高年级的学习打下较扎实的基础。高年级阶段的5-8册则继续强化基本功训练,进一步扩大知识面,把重点放在培养学生的语言综合技能、提高人文知识修养与语言交际能力上,使学生逐步成长为能适应新世纪要求的合格的外语专门人才。但愿通过我们大家不断的共同努力,这套系列教程能在这方面作出一点应有的贡献。

本教程由四川大学、四川师范大学、电子科技大学、西南交通大学、西南财经大学和华西医科大学等校外语院系通力合作,历时四年编成初稿,其中第1册、第2册、第3册和第5册的初稿本曾先后在四川大学、四川师范大学、华西医科大学和电子科技大学的英语专业本科班进行过多次试用,受到师生们的广泛好评。尽管如此,由于编者能力有限,这套系列教程一定存在不少缺点和谬误,恳请专家和各位师友、同学不吝指正。

在本教程的编写过程中,自始至终都得到外研社的领导、责任编辑以及外研社西南信息中心各位师友的大力帮助和悉心指导,值此正式出版印行之际,谨向他们表示衷心的感谢。

## 编写说明

《综合大学英语》第七、八册遵循新修订的《高等学校英语专业教学大纲》精神编写,内容广泛,选用政治、经济、社会、语言、教育、文学、哲学等方面的有影响的名家作品,旨在加深学生对社会、历史和人生的理解,培养学生逻辑思维和独立思考的能力,帮助学生加深对西方社会和文化的认识,提高学生对文化差异的敏感性、宽容性和处理文化差异的灵活性,提高学生跨文化交际的能力。第七册教材共十二个单元,每单元由同一主题的两篇文章组成。第八册包括十六个单元,入选的课文全部选自原文,仅少数经过节选处理,大部分课文在教材中初次使用,内容新颖,时代感强,文字精炼,语言规范,有一定难度。

为了便于师生使用,编者对课文中涉及的文化社会背景知识作了比较详尽的注释。针对课文设计的问题侧重于启发学生对文章内容和思想观点的理解和对写作风格的鉴赏。此外,还设有与课文主题有关的讨论和写作题目,旨在帮助学生培养发散性思维能力和使用英语进行口笔头交流的能力。

在教材的编写中,我们参考了不少英语报刊书籍,在此向所有选文的作者致以衷心的感谢。由于编写时间仓促,教材中难免有疏漏之处,敬请读者批评指正。

编 者

2002年6月

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## Acknowledgments

*We are extremely grateful to the authors and publishing houses of all the articles we have chosen as the texts for this textbook. And we apologize for the insufficient information in some cases due to our lack of resource. We intend to show every respect for intellectual property rights, but we hope our pleading for the permission to use the related articles for teaching purposes will receive kind and generous consideration.*

### Unit One

Words and Change (From *The Sundance Reader*, pp. 557-564)

Mother Tongue: Interviews with Musaemura B. Zimunya and Solomon Mutswairo  
(from the Internet <http://www.unc.edu/~ottotwo/mothertongue.html>)

### Unit Two

Give Her a Pattern (选自《美国文化选本》上册, pp. 58-71)

Cinderella's Stepsisters (选自《美国文化选本》下册, pp. 266-270)

### Unit Three

A Century of Cinema (from *Notable Essays of 1996*, pp. 162-167)

Television and Reading (from *The Sundance Reader*, pp. 287-294)

### Unit Four

The Two Cultures (选自《英国文化选本》下册, pp. 266-270)

Science and Sensitivity (选自《英国文化选本》下册, pp. 58-68)

### Unit Five

Where I Lived, and What I Lived For (from *English Prose by Prominent Writers*, pp. 344-354)

Nature (from *An Anthology of Best English Essays*)

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## Unit Six

Where You Have Been, Where You Are Going (from *20th Century American Short Stories—An Anthology*, pp. 233-244)

The Orphaned Swimming Pool (from *20th Century American Short Stories—An Anthology*, pp. 163-172)

## Unit Seven

A Sad Heart at the Supermarket (选自《美国文化选本》下册, pp. 112-121)

Does America Still Exist? (from *100 Best Essays in New York Times*, 1972-1992)

## Unit Eight

Domestic Violence: A crime, Not a Quarrel (from *The Sundance Reader*, pp. 651-657)

Moonlight and Poison Ivy (from *Advanced Composition: A Book of Models for Writing*, pp. 261-270)

## Unit Nine

Above All, the Man Had Character (from *Readings in Argument*)

Growing Up (选自《美国家庭纵横》, pp. 98-116)

## Unit Ten

The Light at the End of the Pipe (from *Scientific American*, October 1999)

Loopholes for Living: When the Means Justify the Ends (from <http://www.library.utoronzo.ca/pcs/loopholes/loophole1.htm/>)

## Unit Eleven

Hot Air (from *The Sundance Reader*, pp.585-590)

On the Threshold: Environmental Change as Causes of Acute Conflict  
(from *International Security* Vol.16, No.2, fall 1991, pp.76-116;  
<http://www.library.utoronzo.ca/pcs/thresh/thresh1.htm>)

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## Unit Twelve

The Isolated Hero (from *Advanced Composition: A Book of Reading and Writing*)

Clangelings: An Essay by Ashliman D. L. (from <http://www.pitt.edu/~dash/changeling.htm/>)

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# Unit One



## Text A

### Words and Change

Gloria Steinem

- 1 Think for a minute. Who were you before this wave of feminism<sup>1</sup> began?
- 2 Trying to remember our way back into past realities, past rooms, past beliefs, is a first step toward measuring the depth of change. New words and phrases are one organic measure of change. They capture transformations of perception and sometimes of reality itself.
- 3 Now, we have terms like *sexual harassment* and *battered women*. A few years ago, they were just called *life*.
- 4 Now, we are becoming the men we wanted to marry. Once, women were trained to marry a doctor, not to be one.
- 5 Now, placing *women's* in front of words like *center* or *newspaper*, *network* or *rock band*, indicates a positive choice. Before feminism, it was a put-down.
- 6 Now, we've made the revolutionary discovery that children have two parents. Once, even the kindly Dr. Spock held mothers solely responsible for children.
- 7 In 1972, a NASA<sup>2</sup> official's view of women's function in space was "sexual diversion [on] long-term flights such as Mars". Now, women are simply *astronauts*.
- 8 *Art* used to be definable as what men created. *Crafts* were made by women and "natives". Only recently have we discovered they are the same, thus bringing craft techniques into art, and art into everyday life.
- 9 In the seventies, policemen were protesting against the very idea of working with women. Now, females serve in every major city, and the *policeman* has become the *police officer*.
- 10 Now, some lesbians have kept their jobs and custody of their children, and

have even been elected to public office—all without having to lie or hide. A decade ago, *lesbian* was a secret word, and *lesbian mother* was thought to be a contradiction in terms.

11 Much of this newness in putting accuracy into existing language — for instance, changing *congressmen* to *congresspeople*, or MEN WORKING to PEOPLE WORKING — though even those changes spell major differences in power. But new coinage is also needed to capture new perceptions.

12 Before the current wave of feminism, for instance, we were still discussing *population control*, the enlightened answer to the *population explosion*. Both were negative phrases, the first implying the necessity of an outside force, and the second suggesting endless impersonal breeding. Though feminists were expected to come down on the side of *population control*, one of its underlying assumptions was that women themselves could not possibly be given the power to achieve it. Liberal men who were the population “experts” assumed that women were fulfilled only through motherhood, and so would bear too many babies if given the power to make the choice (unless, of course, they could achieve a higher degree of literacy and education, thus becoming more rational: more like men). On the other hand, very religious or conservative males — who often seemed intent on increasing the numbers of the faithful — treated women as potentially sex-obsessed creatures who would use contraception to avoid childbirth totally, behave sinfully, and thus weaken the patriarchal family and civilization itself.

13 In the seventies, however, feminism transformed the terms of discussion by popularizing *reproductive freedom*. This umbrella term includes safe contraception and abortion, as well as freedom from coerced sterilization (of women or of men) and decent health care during pregnancy and birth. In other words, *reproductive freedom* stated the right of the individual to decide to have or not to have a child. It also allowed the building of new trust and coalitions between white women and women of color, who had rightly suspected that the power implied by *population control* would be directed at some groups more than others.

14 *Reproductive freedom* is simply a way of stating what feminism has been advancing for thousands of years. Witches were freedom fighters for women because they taught contraception and abortion. The modern contribution is to elevate *reproductive freedom* to a universal human right, at least as basic as freedom of speech. Men who want children must find women willing to bear them;

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that seems little enough to ask. And governments that want increased rates of population growth must resort to such humane measures as reducing infant mortality, improving health care during pregnancy, sharing the work of child-rearing through child care and equal parenthood, and lengthening people's lives.

15 This reproductive veto power on the part of women is exactly what male supremacists fear most. That's why their authoritarian impulse is so clearly against any sexuality not directed toward childbirth within the patriarchal family. This understanding helped feminists to see why the adversaries of such apparently disparate concerns as contraception and homosexuality are almost always the same. It also helped us to stand together on the side of any consenting, freely chosen sexuality as a rightful form of human expression.

16 In recent years, words like *lover* (whether referring to someone of the same gender), *sexual preference*, and *gay rights* have begun to be commonly used. *Homophobia* was invented to describe the irrational fear of sexual expression between people of the same gender, a fear so common in the past that it needed no name. There was also a challenge of such rote phrases as *man-hating lesbian*. As Rita Mae Brown pointed out, it's not lesbians who hate men, but women who depend on men and are thus more likely to be hurt and angry.

17 The feminist spirit has also reclaimed some words with defiance and humor. *Witch*, *bitch*, *dyke*, and other formerly pejorative epithets started to turn up in the brave names of feminist groups. A few women artists dubbed their new female imagery *cunt art* in celebration of the discovery that not all sexual symbols were phallic. Humor encouraged the invention of jockocracy to describe a certain male obsession with athletics and victory; also loserism as a rueful recognition of women's cultural discomfort with anything as "unfeminine" as success. *Superman* and *Superwoman* were words that relieved us all by identifying the Perfect Wife and Mother, plus the Perfect Career Woman, as humanly impossible goals.

18 The nature of work has been a major area of new understanding, beginning with the word itself. Before feminism, *work* was largely defined as what men did or would do. Thus, a *working woman* was someone who labored outside the home for money, masculine-style. Though still alarmingly common, the term is being protested, especially by homemakers, who work harder than any other class of workers and are still called people who "don't work". Feminists tend to speak of *work inside the home or outside the home*. Of *salaried* or *unsalaried workers*.

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Attributing a financial value to work in the home would go a long way toward making marriage an equal partnership and ending the semantic slavery inherent in the phrase *women who don't work*. It would also begin to untangle the *double-role problem* of millions of women who work both inside and outside the home. Defining human maintenance and home care as a job in itself clarifies that men can and should do it as well as women.

19 In order to reach each other across barriers, feminists have tried to be sensitive to our own linguistically divisive habits: for instance, the racist habit of using images of darkness or blackness as negative (*the dark side of human nature, a black heart, blackmail*) and whiteness as positive (*a white lie, white magic, fair-haired boy*).

20 The difficult efforts to make language more accurate often include the invention of such alternatives as *chairperson* or *spokesperson*. Clearly, only a single-sex organization can have a position of *chairman* or *chairwoman*. An integrated organization needs to have a position that can be occupied by any of its members—thus, *chairperson* or better yet, just chair. Given the imbalance of power, however, these gender-free words are sometimes used to neuter women and leave men as the status quo. Thus, a woman might be a *spokesperson*, but a man is still a *spokesman*. Females might become *people*, but men remain *men*.

21 Women sometimes collaborated with our own exclusion by trying to skip to gender-free words too soon. *Humanism* was a special temptation (as in, “Don’t be threatened, feminists are really just talking about humanism”). *Androgyny* also raised the hope that female and male cultures could be perfectly blended; but because the female side of the equation has yet to be affirmed, *androgyny* usually tilted toward the male. As a concept, it also raised anxiety levels by conjuring up a unisex or desexed vision, the very opposite of the individuality and freedom that feminism has in mind.

22 *Battered women* is a phrase that named major, long-hidden violence. It helped us to face the fact that the most dangerous place for a woman is in her own home, not in the streets. *Sexual harassment* on the job also exposed a form of intimidation that about a third of all women workers suffer. Naming it allowed women to come forward and legal remedies to be created. By identifying *pornography* (literally, “writing about female slavery”) as the preaching of woman hatred and thus quite different from *erotica*, with its connotation of love and

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mutuality, there was also the beginning of an understanding that pornography is a major way in which violence and dominance are taught and legitimized.

23 Even *female* sexual slavery (once known by the nineteenth-century racist term *white slavery* because it was the only form of slavery to which whites were also subjected) has been exposed by this wave of feminism. We now know it flourishes in many cities where prostitution and pornography are big business and facts of international life.

24 In response to such realizations of injustice, it's no wonder that *radicalism* began to lose some of its equation with excess or unreasonableness. By exposing the injustice of the sexual caste system and its role as a root of other injustices based on race and class, *radical feminism* laid the groundwork for a common cause among diverse women. And by challenging this masculine-feminine, dominant-passive structure as the chief cause and justification of violence, it also proved that *radicalism* can not only take nonviolent forms, but is the only way to challenge the origins of violence itself.

25 In this wave, words and consciousness have forged ahead, so reality can follow. Measuring the distance between the new and the old evokes the unique part of history that lives in each of us.

26 There are many readers who cannot answer the question, "Who were you before this wave of feminism began?" They were simply born into some degree of feminist consciousness, and their higher expectations, their lack of the female cultural problem of *terminal gratitude*, are necessary for the long path ahead.

27 More women are becoming the men they wanted to marry, but too few men are becoming the women they wanted to marry. That leaves most women with two jobs, one outside the home and one in it, a problem that poor women always had but that is now shared by middle-class women — which means that together, we ought to be able to solve it.

28 In many areas, there is now more recognition of ways that polarized, *either/or* choices, modeled on dividing human nature into "feminine" and "masculine", are disappearing or uniting into *and*, a nonhierarchical, full-circle paradigm. In science, the *new physics* and *chaos theory* have blown apart our old linear, mechanistic, and hierarchical assumptions. They have helped us think about *linking*, not *ranking*. Feminist scientists offer us *field dependency*: the understanding that nothing can be studied out of its context. In sexuality, the assumption that a person must be either

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