

English

文化透视 英语教程

BOOK THREE

何其莘 童明(美) 编著

Through



A Comprehensive Course Book for English Majors

Culture



外语教学与研究出版社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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何其莘 童

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前 言

凡在非英语国家施教或学习英语,教材实为决定性之要素。中国近百年来的英语教学史上,已出现过几套颇受欢迎的教材,例如《英语》(许国璋主编),又如《新概念英语》(亚历山大编写,其新版由亚历山大与何其莘合编)——这些教材适应了我国在不同时期英语教学的需要。

本书《文化透视英语教程》(*English Through Culture*)为中美专家合作编写,是一套缜密切入英美文化各个层面、培养英语运用能力的有机教程,不仅适用于高校英语专业学生,也适用于已通过大学英语四级考试的非英语专业学生和有一定英语基础、准备出国深造的英语学习者。

这套教材的特色在于其基本概念是:把学术焦点放在中西文化的表里差异上,以期使学生领会准确、纯粹的英语,从而自然无碍地掌握语言技能。(反观若以语法为主要途径,而忽视感性腠理者,岂非每流于“中式英语”之弊。)

盖语言所表达之信息,必与特定的生活习惯、思维方式、历史习俗等息息相关。要精确地掌握英语,务需尽可能及早深入其文化内涵。本书编者都有在英美学习和生活的经历,也有在北美高等院校长期执教的实践经验,因之力图剖切中边,诠释语言与文化的微妙关系以尽其志责。

与国内现有的同类教材相比,本教材还具有以下三个特点:

1. 全部教材采用原文,如需适当压缩改写,也力图保持“原汁原味”。听、说、读、写材料,均选自各种文化语境,兼顾不同风格,既多样又在专题之下相互配合,有利于学生大量接触和积累准确的语言知识。

2. 切入英语文化的各个层面、各个情景,在更广的语境中提高学生的语言理解能力和运用能力,将听、说、读、写、译五项技能有机地结合在一起,进行综合训练。这样,可弥补过分侧重语言点讲授法的不足。

3. 深入英语文化,将焦点放在中外文化的差异上,不仅便于学习地道的英语,而且有益于开拓视野,启发思路。这套教材兼为文化读本,每个单元都有精练的文化知识介绍。此外,与课文配套的练习强调互动,促使学生在学习的各个阶段参与教学活动。

在教材编写过程中,编者曾向美国多位从事语言文学教学的专家、学者、教师和编辑请教、求证和核实。谨此向他们表示衷心的感谢。

编者

2004年元月

使用说明

《文化透视英语教程》(*English Through Culture*)是一套以英美文化为切入点的英语综合技能训练教程。

该教程采用单元式教学,每个单元围绕一个文化专题,所选的课文往往从不同的角度、在不同的层面上对同一议题展开讨论。

每个单元包含了 Close Reading, Further Reading, Listening 和 Writing 四大部分。

Close Reading 以训练学生的阅读理解能力为目标,并配有一定数量的有关词汇、语法和句型的练习。

Further Reading 的第一篇是从另外一个角度对同一文化专题的探讨,可作为泛读材料和供教师在课堂上组织对该文化专题的讨论时使用;第二篇则可作为训练学生的快速阅读能力的教材。

Listening 含有一篇听力材料和一部推荐的电影。部分听力材料选自美国人对某一文化专题讨论的录音。推荐的电影除了内容梗概外,还有配套的讨论题,可以作为视听说训练的材料。

Writing 含有一篇阅读材料和配套的写作练习。遵照循序渐进的原则,写作练习设置为从单句到段落,再到整篇短文的写作训练。

每个单元的教学时间一般为一周。教师可以根据学生的程度和兴趣对阅读、听力、写作每部分中的具体内容进行筛选。每周可以安排 10 至 14 个课时。每个单元中的四大部分可以由同一个教师来教授,也可以由几位教师分别担任,但要加强不同课型教师间的联系和沟通。

本套教程共含 6 册,每册各有 16 个单元,供一个学期使用。整套教程的 6 册可供一至三年级使用。

《教师手册》含有与 Close Reading 配套的练习答案、Further Reading 中 Passage II 的练习答案、Listening 听力理解练习的答案、听力材料的文本以及 Writing 练习的参考答案。

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Unit 1

Being Ethnic in the U. S.

CLOSE READING

Pre-reading Questions

1. As far as you know, how important is a person's racial or ethnic heritage in his/her perceived identity in a country like the United States?
2. If you are an "ethnic" person in China, in what ways has your ethnic background affected your life, your interactions with others and your goals and hopes for your future?
3. America has had a long history of struggling to confront and overcome racism or discrimination on the basis of ethnic heritage. Have you heard any stories of this struggle, either cases of success or those of failure?
4. Do you know anything about Affirmative Action in the United States and the related debate?

None of This Is Fair

Richard Rodriguez

My plan to become a professor of English—my ambition during long years in college at Stanford, then in graduate school at Columbia and Berkeley—was complicated by feelings of embarrassment and guilt. So many times I would see other Mexican-Americans and know we were alike only in race. And yet, simply because our race was the same, I was, during the last years of my schooling, the beneficiary of their situation. Affirmative Action programs had made it all possible. The disadvantages of others permitted my promotion; the absence of many Mexican-Americans from academic life allowed my designation as a "minority student."

For me opportunities had been extravagant. There were fellowships, summer research grants, and teaching assistantships. After only two years in graduate

school. I was offered teaching jobs by several colleges. Invitations to Washington conferences arrived and I had the chance to travel abroad as a "Mexican-American representative." The benefits were often, however, too gaudy to please. In three
 15 published essays, in conversations with teachers, in letters to politicians and at conferences, I worried the issue of Affirmative Action. Often I proposed contradictory opinions, though consistent was the admission that—because of an early, excellent education—I was no longer a principal victim of racism or any other social oppression. I said that but still I continued to indicate on applications for
 20 financial aid that I was a Hispanic-American. It didn't really occur to me to say anything else, or to leave the question unanswered.

Thus I complied with and encouraged the odd bureaucratic logic of Affirmative Action. I let government officials treat the disadvantaged condition of many Mexican-Americans with my advancement. Each fall my presence was noted by
 25 Health, Education, and Welfare Department statisticians. As I pursued advanced literary studies and learned the skill of reading Spenser and Wordsworth and Empson, I would hear myself numbered among the culturally disadvantaged. Still, still, silent, I didn't object.

But the irony cut deep. And guilt would not be evaded by averting my glance
 30 when I confronted a face like my own in a crowd. By late 1975, nearing the completion of my graduate studies at Berkeley, I was so wary of the benefits of Affirmative Action that I feared my inevitable success as an applicant for a teaching position. The months of fall—traditionally that time of academic job-searching—passed without my applying to a single school. When one of my professors chanced
 35 to learn this in late November, he was astonished, then furious. He yelled at me: Did I think that because I was a minority student jobs would just come looking for me? What was I thinking? Did I realize that he and several other faculty members had already written letters on my behalf? Was I going to start acting like some other minority students he had known? They struggled for success and then, when it was
 40 almost within reach, grew strangely afraid and let it pass. Was that it? Was I determined to fail?

I did not respond to his questions. I didn't want to admit to him, and thus to myself, the reason I delayed.

I merely agreed to write to several schools. (In my letter I wrote: "I cannot
 45 claim to represent disadvantaged Mexican-Americans. The very fact that I am in a position to apply for this job should make that clear.") After two or three days, there were telegrams and phone calls, invitations to interviews, then airplane trips. A blur of faces and the murmur of their soft questions. And, over someone's shoulder, I came into sight of campus buildings shadowing pictures I had seen years

50 before when I leafed through Ivy League catalogs with great expectations. At the
end of each visit, interviewers would smile and wonder if I had any questions. A
few times I quietly wondered what advantage my race had given me over other
applicants. But that was an impossible question for them to answer without
embarrassing me. Quickly, several persons insisted that my ethnic identity had
55 given me no more than a “foot inside the door;” at most, I had a “slight edge” over
other applicants. “We just looked at your dossier with extra care and we like what
we saw. There was never any question of having to alter our standards. You can be
certain of that.”

In the early part of January, offers arrived on stiffly elegant stationery. Most
60 schools promised terms appropriate for any new assistant professor. A few made
matters worse—and almost more tempting—by offering more: the use of university
housing; an unusually large starting salary; a reduced teaching schedule. As the
stack of letters mounted, my hesitation increased. I started calling department
chairmen to ask for another week, then 10 more days—“more time to reach a
65 decision”—to avoid the decision I would need to make.

At school, meantime, some students hadn’t received a single job offer. One
man, probably the best student in the department, did not even get a request for
his dossier. He and I met outside a classroom one day and he asked about my
opportunities. He seemed happy for me. Faculty members beamed. They said they
70 had expected it. “After all, not many schools are going to pass up getting a
Chicano with a Ph.D. in Renaissance literature,” somebody said laughing. Friends
wanted to know which of the offers I was going to accept. But I couldn’t make up
my mind. February came and I was running out of time and excuses. (One chairman
guessed my delay was a bargaining ploy and increased his offer with each of my
75 calls.) I had to promise a decision by the 10th; the 12th at the very latest.

On the 18th of February, late in the afternoon, I was in the office I shared with
several other teaching assistants. Another graduate student was sitting across the
room at his desk. When I got up to leave, he looked over to say in an uneventful
voice that he had some big news. He had finally decided to accept a position at a
80 faraway university. It was not a job he especially wanted, he admitted. But he had
to take it because there hadn’t been any other offers. He felt trapped, and
depressed, since his job would separate him from his young daughter.

I tried to encourage him by remarking that he was lucky at least to have found a
job. So many others hadn’t been able to get anything. But before I finished speaking
85 I realized that I had said the wrong thing. And I anticipated his next question.

“What are your plans?” he wanted to know. “Is it true you’ve gotten an offer
from Yale?”

I said that it was. "Only, I still haven't made up my mind."

He stared at me as I put on my jacket. And smiling, then unsmiling, he asked
 90 if I knew that he too had written to Yale. In his case, however, no one had bothered
 to acknowledge his letter with even a postcard. What did I think of that?

He gave me no time to answer.

"Damn!" he said sharply and his chair rasped the floor as he pushed himself
 back. Suddenly, it was to *me* that he was complaining. "It's just not right,
 95 Richard. None of this is fair. You've done some good work, but so have I. I'll bet
 our records are just about equal. But when we look for jobs this year, it's a different
 story. You get all of the breaks."

To evade his criticism, I wanted to side with him. I was about to admit the
 injustice of Affirmative Action. But he went on, his voice hard with accusation. "It's
 100 all very simple this year. You're a Chicano. And I am a Jew. That's the only real
 difference between us."

His words stung me: There was nothing he was telling me that I didn't know. I
 had admitted everything already. But to hear someone else say these things, and in
 such an accusing tone, was suddenly hard to take. In a deceptively calm voice, I
 105 responded that he had simplified the whole issue. The phrases came like bubbles to
 the tip of my tongue: "new blood;" "the importance of cultural diversity;" "the goal
 of racial integration." These were all the arguments I had proposed several years
 ago—and had long since abandoned. Of course the offers were unjustifiable. I knew
 that. All I was saying amounted to a frantic self-defense. I tried to find an end to a
 110 sentence. My voice faltered to a stop.

"Yeah, sure," he said. "I've heard all that before. Nothing you say really
 changes the fact that Affirmative Action is unfair. You see that, don't you? There
 isn't any way for me to compete with you. Once there were quotas to keep my
 parents out of certain schools; now there are quotas to get you in and the effect on
 115 me is the same as it was for them."

I listened to every word he spoke. But my mind was really on something else.
 I knew at that moment that I would reject all of the offers. I stood there silently
 surprised by what an easy conclusion it was. Having prepared for so many years to
 teach, having trained myself to do nothing else, I had hesitated out of practical
 120 fear. But now that it was made, the decision came with relief. I immediately knew
 I had made the right choice.

My colleague continued talking and I realized that he was simply right.
 Affirmative Action programs are unfair to white students. But as I listened to him
 assert his rights, I thought of the seriously disadvantaged. How different they were
 125 from white, middle-class students who come armed with the testimony of their

grades and aptitude scores and self-confidence to complain about the unequal treatment they now receive. I listen to them. I do not want to be careless about what they say. Their rights are important to protect. But inevitably when I hear them or their lawyers, I think about the most seriously disadvantaged, not simply
 130 Mexican-Americans, but of all those who do not ever imagine themselves going to college or becoming doctors: white, black, brown. Always poor. Silent. They are not plaintiffs before the court or against the misdirection of Affirmative Action. They lack the confidence (my confidence!) to assume their right to a good education. They lack the confidence and skills a good primary and secondary education
 135 provides and which are prerequisites for informed public life. They remain silent.

The debate drones on and surrounds them in stillness. They are distant, faraway figures like the boys I have seen peering down from freeway overpasses in some other part of town.

Building Vocabulary

complicate (L. 3)	[ˈkɒmplɪkeɪt]	vt.	to make a problem more difficult 使(某事)复杂化
embarrassment (L. 3)	[ɪmˈbærəsmənt]	n.	the feeling of being ashamed, uncomfortable 窘迫, 尴尬
beneficiary (L. 6)	[ˌbenɪˈfɪjəri]	n.	someone who gets advantages from an action 受益者
affirmative (L. 6)	[əˈfɜːmətɪv]	adj.	肯定的, 赞成的
designation (L. 8)	[ˌdeɪzɪɡˈneɪʃən]	n.	a name or title 头衔
extravagant (L. 10)	[ɪkˈstrævəɡənt]	adj.	(of behavior) uncontrolled, beyond what is reasonable 奢侈的, 过度的
gaudy (L. 14)	[ˈɡɔːdi]	adj.	too bright and looking cheap 华而不实的; 俗丽的
comply (L. 22)	[kəmˈplaɪ]	vi.	to do what one is asked or expected to do 照做, 遵从
bureaucratic (L. 22)	[ˌbjʊərəˈkrætɪk]	adj.	involving a lot of complicated official rules and processes 繁文缛节的, 官僚主义的
statistician (L. 25)	[ˌstætɪˈstɪʃən]	n.	统计学家
avert (L. 29)	[əˈvɜːt]	vt.	to look away 转移目光
wary (L. 31)	[ˈweəri]	adj.	careful 谨慎的, 小心翼翼的
blur (L. 48)	[blɜː]	n.	an unclear memory of something 模糊的记忆
stiffly (L. 59)	[ˈstɪfli]	adv.	formally, not friendly 生硬地, 拘谨地, 不

stack (L. 63)	[stæk]	<i>n.</i>	友善地 a neat pile 一叠, 一堆
ploy (L. 74)	[plɔɪ]	<i>n.</i>	a clever method of getting an advantage 策略
anticipate (L. 85)	[æn'tɪsɪpeɪt]	<i>vt.</i>	to expect that something will happen and be ready for it 预料
acknowledge (L. 91)	[ək'nɒlɪdʒ]	<i>vt.</i>	to say that the message has been received 告知收到
rasp (L. 93)	[rɑ:sp]	<i>vt.</i>	to make a rough unpleasant sound 发出刺 耳声
accusation (L. 99)	[ækju'zeɪʃən]	<i>n.</i>	a statement saying that someone is guilty of a crime or of doing something wrong 谴 责, 控告
simplify (L. 105)	[ˈsɪmplɪfaɪ]	<i>vt.</i>	to make something easier or less complicated 简化
diversity (L. 106)	[daɪ'vɜ:sɪti]	<i>n.</i>	variety 多样性
integration (L. 107)	[ˌɪntɪ'greɪʃən]	<i>n.</i>	the process of getting people of different races to live and work together instead of separately 种族融合
unjustifiable (L. 108)	[ʌn'dʒʌstɪfaɪəbəl]	<i>adj.</i>	completely wrong and unacceptable 不合 理的; 不能接受的
falter (L. 110)	[ˈfɔ:ltə]	<i>vi.</i>	to become weaker and unable to continue in an effective way 支吾, 颤抖, 结巴
quota (L. 113)	[ˈkwɒtə]	<i>n.</i>	an officially required or specified number (amount) of something 限额
testimony (L. 125)	[ˈtestɪməni]	<i>n.</i>	a fact that shows something very clearly 证据
aptitude (L. 126)	[ˈæptɪtju:d]	<i>n.</i>	natural ability in learning 天资, 能力
plaintiff (L. 132)	[ˈpleɪntɪf]	<i>n.</i>	someone who brings a legal action against someone in a court of law 原告
prerequisite (L. 135)	[pri:'rekwɪzɪt]	<i>n.</i>	something one must have before he can be allowed to do something else 先决条件
drone (L. 136)	[drəʊn]	<i>vi.</i>	to speak in a boring way for a long time 低沉单调地说
Chicano (L. 71)	[tʃɪ'kɑ:nəʊ]	<i>n.</i>	a US citizen who was born in Mexico or whose family came from Mexico 墨西哥裔 美国人
Renaissance (L. 71)	[rɪ'neɪsəns]	<i>n.</i>	(欧洲 14 至 17 世纪的) 文艺复兴 (时期)

Culturally Speaking

I. What is Affirmative Action?

Affirmative Action refers to policies in the United States that aim at increasing the numbers of people from certain social groups in such areas as employment, education, business, and government. These groups include women and such minorities as African Americans, Asian Americans, Hispanic Americans, American Indians, disabled people, and veterans. Affirmative Action is generally intended to benefit groups that have historically suffered from discrimination and as a result are socially and economically less privileged and politically under-represented.

Different Affirmative Action programs have different features. Some seek only to remove barriers so that all people may compete equally. Others use numerical goals called *quotas* to ensure that women or minorities are included in pre-set proportions. Programs using *quotas* may prefer members of certain groups.

II. Affirmative Action: history and debate

John F. Kennedy was a President who was in favor of correcting certain historical wrongs done to certain groups and he supported the multicultural vision of American culture. Kennedy first used the term "affirmative action" in an order issued in 1961 with regard to Federal contracts. That and other early federal orders required businesses with U.S. government contracts to treat their employees without regard to race, ethnic origin, religion, or gender. Later, the government asked these businesses to consider the race and gender of their employees to ensure that the mix of people on their staffs reflected the mix in the local work force. Also, a fixed share of federal contracts were set aside for businesses owned by women or minorities. Many state and local governments, as well as numerous businesses and schools, created their own Affirmative Action programs. Because of Affirmative Action, students from some minority group increased proportionally in some top-ranking universities. (Asian American students do not generally benefit from such programs because their numbers are proportionally higher.) The general economical inequality in the United States is such that, proportionally, students from some groups (e.g. African Americans) are still conspicuously fewer in such top schools today.

Controversy over Affirmative Action has been heated since the 1970s. People disagree about how to achieve the goal of nondiscrimination. Some claim temporary preferences are necessary to achieve equality. Others believe *quotas* and other Affirmative Action policies unfairly affect the right of individuals to be treated according to their abilities. People also disagree about which groups are entitled to Affirmative Action and for how long.

In 1995, the United States Supreme Court ruled that a federal program requiring

preference based on a person's race is unconstitutional unless the preference is designed to make up for specific instances of past discrimination. This meant that Affirmative Action could no longer be used to counteract racial discrimination by society as a whole, but must be aimed at eliminating specific problems.

In 1996, voters in California approved Proposition 209, which banned the use of racial or gender preferences in public hiring, contracting, and education. Voters in Washington state approved a similar measure, Initiative 200, in 1998. At some universities where Affirmative Action has been abolished, new admissions policies have been established to ensure diversity. Some university systems now use a percentage formula based on high-school class ranking.

In 2003, two white students applying for the Law School at Michigan University were not admitted and they filed a lawsuit against Michigan University. George W. Bush, whose social agenda is generally conservative, supported the lawsuit which was brought to the Supreme Court for debate. A nationwide debate about Affirmative Action started again in the midst of the Anglo-American War with Iraq.

III. Affirmative Action and Richard Rodriguez

It is clear from the above that Affirmative Action is not innocent of those important philosophical and political differences about what American society or culture should be. Generally speaking, those who favor it are often mindful of the history and current conditions of racial and gender inequality. Although some people may have unfairly benefited from Affirmative Action, African Americans and other groups still remain as the under-privileged in American society. For more information in this respect, refer to "2002 Human Rights Records in the United States" issued by China's State Council.

Richard Rodriguez is a controversial writer on the question of Affirmative Action and other questions related to ethnicity in the United States. His argument in the essay is quite convincing primarily because he conveys, so effectively, his sense of guilt. However, one can argue that his sense of guilt is perhaps too personal and thus lacks a sound understanding of the larger picture of racial inequalities in the United States. After all, Hispanic-American students are, proportionally speaking, not adequately represented in the top colleges; many of the Hispanic students have not had the educational benefits at elementary and secondary schools like Rodriguez has and therefore may need the benefits of Affirmative Action. Indeed, it is ironic that his sense of guilt may be used as an argument against people who need Affirmative Action.

For a powerful counter-argument, please read the essay by Reverend Jesse Jackson (a civil rights leader), "Why Blacks Need Affirmative Action," included in Writing Activities for this Unit.