



普通高等教育“十五”国家级规划教材



北京市高等教育精品教材立项项目

CONTEMPORARY COLLEGE ENGLISH

现代大学英语

● 总主编：杨立民

● **精读** **5**

● 教师用书

● 主 编：梅仁毅

● 编 者：王立礼

梁 泓

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FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS



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Contemporary College English

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编者说明

五、六册是本套教材的提高阶段,其使用对象为大学英语专业三、四年级学生、非英语专业研究生,以及其他具有同等学历有志于精通英语的外语工作者和爱好者。

这两册书的中心任务是要尽可能明显地提高读者的理解能力、分析批判能力和欣赏能力。为此,我们所选的文章,无论从内容到语言,都有明显的深度和难度,希望读者对这些名家作品细细品味。

为帮助读者更好地掌握各篇课文,我们在每篇文章前面都附有“导读”,提供必要的背景,以及其他与理解文章的含义和写作特点有关的要点,供读者参考。此外,还有内容比前几册更为丰富的注释,以及帮助读者更好地理解 and 欣赏的两套问题。关于课文的详细解释将在教师参考书中提供。

这两册书中的课文,长短不一,处理可以灵活。以每周四课时计,大致每周一课,但有些篇章也可延长至一周半,甚至两周。因此,每册正课文只选十二篇,外加四篇供选择使用。

作为提高阶段的教材,五、六册不再安排系统的语音、语法、词汇等方面的基本功训练,书中提供的词汇表目的是减少读者查阅过多生词的麻烦。读者应学会判断,不必拘泥于个别生僻词语。

John G. Blair 教授及 Samuel Weingart 博士对教师用书进行了细致的修改和润色,在此向他们表示感谢。

诚恳欢迎批评指正。

编者

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LESSON ONE

Where Do We Go from Here?

Martin Luther King Jr.

III► Detailed Study of the Text

Part I (Paras. 1—2)

Para. 1

1. (1) How does the speaker begin his speech?

In the first sentence of paragraph 1, the speaker raises the question of “Where we are now”. He links this up with the theme of the speech—“Where do we go from here?” It is highly logical. In order to know where we go from here we must first recognize where we are now. Without knowing our present situation, how can we design a policy for the future?

(2) to recognize; to acknowledge the existence of

2. When the Constitution. . . of a person.

Section 2 Article I of the Constitution of the United States stipulates “Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons.”

This “three fifths of all other Persons” meant Negro slaves.

3. Today another. . . fifty percent of a person.

(1) The idea is when the Constitution was written, the Negro was considered as only 60% of a person; but now he is even less, only 50% of a person. In other words, his status has deteriorated.

- (2) What makes Dr. King say so?

Dr. King gives a number of examples: “. . . half of all Negroes live in substandard housing.” “. . . Negroes have half the income of whites.” “There are twice as many unemployed.” “The rate of infant mortality among Negroes is double that of whites. . .”.

(3) substandard; below standard, specifically below a standard established as by law.

4. . . there are twice as many Negroes. . . in the population.

Considering the percentage of Negroes in the total population, the death rate of Negro soldiers in Vietnam doubled that of white soldiers. For example, according to the 1990 census, the Blacks made up 12.1 per cent of the population. So if the death toll in Vietnam was 10,000, only 1,210 should be black soldiers. But the figure was 2,420, which was twice in proportion to their size in the population.

Para. 2

5. Negroes lag one to three years behind whites, . . .

The statement means, in terms of learning, the kind of knowledge which a white kid would master in Grade 3 would be grasped by a black kid sometime between Grade 4 and Grade 6.

6. One-twentieth. . . attend college.

The number of white college students is twenty times that of black students or for every black student in college there are twenty whites.

7. menial jobs; jobs relating to unskilled, low-pay jobs, as in domestic work or laborer's work.

Part II (Paras. 3—5)

Para. 3

8. What role does Paragraph 3 play?

It is a transitional paragraph. The first sentence "This is where we are" sums up the first two paragraphs, linking this paragraph with the previous ones. The second sentence, on this basis, raises the question "Where do we go from here?" The third sentence starting with "first" begins to answer the question. The paragraph is well organized and ideas develop logically.

9. . . . we must massively. . . worth.

(1) massive; substantial; impressive; extensive

(2) to assert; to state clearly

(3) We must state clearly and in an impressive way that we should be treated with respect and our value should be recognized.

10. . . . and develop. . . of values.

(1) to develop; to make stronger or more effective; to build up

(2) unassailable; that cannot be successfully denied or contested

(3) majestic; very grand or dignified

(4) Why does the speaker use "unassailable" and "majestic" to modify "sense of values"?

The two adjectives stress one important point, that is, the Negroes should cultivate a confidence that they possess some valuable qualities which no one can deny and thus they should be given due respect.

11. The following sentence actually explains what the speaker meant by "unassailable and majestic sense of values".

12. The job of arousing. . . not easy.

(1) manhood; the state of being human

(2) nobody; a person of no importance

(3) It is no easy job to educate a people who have been told over centuries that they were inferior and of no importance to see that they are humans, the same as any other people.

Para. 4

13. Even semantics. . . degrading.

连语文学都合谋把一切凡有“黑”字的东西说成是丑的、卑劣的。

14. *Roget's Thesaurus* was first compiled by Dr. Peter Mark Roget and published in 1852. Successive improvements and enlargements were conducted by the author, his son and grandson. As a result of its scholarship and erudition, the Thesaurus has been appreciated by the public.
15. blot: a moral defect in an otherwise good character;
a disgraceful act or quality
soot: a black substance consisting chiefly of carbon particles formed by the incomplete combustion of burning matter
grim: sinister
foul: offensive to the senses; revolting; disgusting
16. A white lie is better than a black lie.
(1) Does English have such phrases as "white lie" and "black lie"?
White lie is a set phrase, meaning a lie concerning a trivial matter, often one told to spare someone's feelings. Black lie is coined by the speaker playing on the earlier mentioned definition of black by *Roget's Thesaurus*.
(2) A lie concerning a trivial matter used for good intention is certainly better than a sinister lie.
一个无关紧要的谎言总比一个恶意的谎言要好。
(3) The speaker skillfully turns a set phrase (white lie) into a comparison of color to illustrate his argument that the English language is not color blind.
17. The most degenerate... "black sheep".
(1) black sheep: a family member shunned because of disreputable behavior
degenerate: having sunk below a normal condition, character, etc.; morally corrupt
(2) The person in a family of whom everyone else is ashamed is called a "black sheep".
(3) 家中最为其他成员所不齿的人是“黑羊”,即败家子。

Para. 5

18. What is the main idea of this paragraph?
The main idea is the African-American must "rise up with an affirmation of his own Olympian manhood". That is to say, he/she must rid himself/herself of any inferiority complex. This is considered by Dr. King as the first task in the struggle for genuine freedom.
19. The tendency to ignore... the morning's newspaper.
(1) personhood: the quality or condition of being an individual person
(2) What is the tendency mentioned here?
The tendency is two-fold; the first is not acknowledging that the Negroes have made great contributions to the development of the United States; in the War of Independence, in the Civil War, in WWII, in the development of science and technology, in education, arts and literature and architecture. The second is to spread and sustain the fallacy that the Negroes, as an ethnic group, are inferior to the Whites.
(3) What is meant by "to strip him of his personhood"?

It means to cultivate in him a sense of inferiority. It echoes the statements in Paragraph 1; The Negro is only 60% of a person, according to the Constitution and 50% of a person nowadays.

(4) Is the tendency an old one or a new one?

It is both old and new. In the earliest history books you find this tendency. But you can also detect such a tendency today in the newspapers you read every day.

20. To upset... Olympian manhood.

(1) to upset; to overthrow or defeat, esp. unexpectedly
homicide; any killing of one human being by another

Please note the word formation; "homo" meaning a man; "cide" coming from "caedere", meaning "to cut down", kill, e. g. genocide, suicide, pesticide.

Olympian: like an Olympian god; majestic (Note: In Greek mythology, the twelve major gods were supposed to live on the slopes of Mount Olympus.)

(2) Why does the speaker compare the tendency to "cultural homicide"?

Cultural homicide here means the killing of the minds of an ethnic group by training, cultivation. If the Negro was subject to the fallacy, from childhood to adulthood, that he/she was born inferior, it would amount to conditioning him/her to a sense of inferiority. That is why the author considers this as cultural homicide.

(3) Paraphrase this sentence.

In order to defeat the practice of conditioning the Negro's mind to a sense of inferiority, the Negro must stand upright and declare to the world that He is a Man, in the full sense of the word.

为了挫败这种蓄意培植的低人一等的心理,黑人必须直起腰来宣布自己高贵的人格。

21. Any movement... waiting to be buried.

Why does the speaker say so?

If the Negro thinks that he/she is inferior to the white, then all the discrimination would become justifiable. How can he/she fight for freedom and equality? Only when the Negro is convinced that he/she is equal to all others in the world can he/she join the struggle for freedom and equality. Therefore, without the liberation of the mind, there can be no victory for the Negro's struggle.

22. As long as... can never be free.

What is the rhetorical device used here?

Antithesis is used here; mind vs. body, enslaved vs. free.

23. Psychological freedom... physical slavery.

(1) How could you paraphrase this statement?

If you break the mental shackles imposed on you by white supremacists, if you really respect yourself, thinking that you are a Man, equal to anyone else, you will be able to take part in the struggle against racial discrimination.

(2) the long night of physical slavery

This is a metaphor, comparing the long history of slavery to a long night. The word "night" is used here to indicate a period of darkness or gloom, a period of moral

degeneration. A Chinese translation might be: 肉体奴役的漫漫长夜。

(3) Antithesis is also employed in this statement: psychological freedom vs. physical slavery.

24. No Lincolnian emancipation proclamation . . . of freedom.

(1) Liberation of mind cannot be achieved by pure legal measures.

(2) The Emancipation Proclamation (1863) was Lincoln's presidential order to free Negro slaves in the states in rebellion against the United States and the Civil Rights Acts of 1964 and 1965 under President Lyndon Johnson are considered to be two very important acts in the Negro struggle for freedom. But these federal laws cannot solve the psychological problem, that is, the sense of inferiority.

25. The Negro. . . his own emancipation proclamation.

(1) How could you paraphrase this statement?

The liberation of mind can only be achieved by the Negro himself/herself. Only when he/she is fully convinced that he/she is a Man/Woman and is not inferior to anyone else, can he/she throw off the manacles of self-abnegation and become free.

(2) The idea is expressed with a metaphor, making the idea more vivid. The metaphor is "signs with the pen and ink of assertive manhood his own emancipation proclamation". The idea is the same as the lines in the *International*: 没有神仙和皇帝,全靠自己解放自己。

26. And, with a spirit. . . self-abnegation.

(1) to strain; to exert, use or tax to the utmost

manacle: (usually in plural) any restraint; fetter or shackle for the hand

self-abnegation: lack of consideration for oneself or one's own interest; self-denial 自我克制

(2) Translate this part into Chinese.

黑人必须以一种竭尽全力自尊自重的精神,大胆抛弃自我克制的枷锁。

27. I am somebody. . . to make me a slave.

(1) somebody: a person of importance

sinful; wicked, immoral

(2) What shouldn't the Negro be ashamed of and what should he be ashamed of, according to the author?

The Negro should not be ashamed of the fact that his ancestors were slaves. In other words, being a slave is nothing to be ashamed of. Rather, those who willfully enslaved the black people were immoral and they should feel ashamed for them.

28. . . this self-affirmation. . . crimes against them.

黑人需要这种自我肯定,而白人反对黑人的罪行使这种自我肯定更显必要。

Part III (Paras. 6—9)

In this part the author puts forward the second task: how to organize the strength of the Negro in terms of economic and political power. Then the author goes on to define power and points out the consequence of the misinterpretation of power.

Para. 6

29. What is the role of Para. 6?

It introduces the second task. The introduction is indicated by “another basic challenge”.

30. How is the paragraph organized?

The first sentence is the topic sentence. Then the author points out that the Negro is in need of power which is followed by illustrations. After that, the author gives his definition of power, that is, the ability to achieve purpose. He ends the paragraph with a quotation from Walter Reuther which is used to reinforce his definition.

31. Stripped of the right . . . this white power structure.

被剥夺了决定自己生活和命运的权利,他只能听任这个白人权力结构所作出的决定摆布。这些决定是专断的,有时甚至是反复无常的。

32. Why does the speaker view the transformation of the ghetto as a problem of power?

Since the ghetto was created by those who had power to confine those who had no power and to perpetuate their powerlessness, these people would do their best to maintain the ghetto. Those who had no power in the ghetto, that is, the Negro, wanted to change the situation. Therefore, whether the ghetto can be transformed or not depends on who prevails over whom, that is, whether the forces for change can prevail over the forces for status quo or not.

33. . . . confrontation of the forces . . . the status quo.

Please note the balance in the structure of this part of the statement:

forces of power	demanding	change
	(present participle)	
forces of power	dedicated to	the preserving of the
	(past participle)	status quo

34. What is the speaker's definition of “power”?

He defines power as “ability to achieve purpose” and “strength required to bring about social, political and economic change”.

35. What is the meaning of the example given by Walter Reuther?

The example is intended to show that when a trade union puts forward a demand, a most powerful corporation has to accept it however unwillingly, that is power. The example goes to illustrate the speaker's definition.

Para. 7

36. Now a lot of us . . . problems with power.

What is the connection between “being preachers” and “having problems with power”?

Preachers are supposed to spread God's teaching, that is, peace on earth and love. The common concept of power is force, physical force. So these two things have been contrasted as polar opposites. That is why preachers have problems with power.

37. Does the speaker think this should be the case?

No, he thinks that the concepts of love and power should not be incompatible.

38. . . . love is identified . . . denial of love.

(1) What rhetorical device is used here? Please explain.

Antithesis is used here.

(2) resignation: giving up

(3) love: a resignation of power
power: denial of love

The speaker works on the two words “love” and “power” in order to bring out the contrast.

39. off base: (*slang*) taking a position, attitude, etc. that is unsound or in error

40. Why do people consider love and power incompatible?

This is a misinterpretation caused by some philosophers over history.

Para. 8

41. What is needed . . . and anemic.

(1) Translate this statement into Chinese.

必须懂得没有爱的权力是毫无节制、易被滥用的,而没有权力的爱则是多愁善感、苍白无力的。

(2) Point out the rhetorical device used here.

This is a parallel structure, with attention to rhythm:

power without love is 'reckless and a'busive

love without power is 'sentimental and a'nemic

The part after “is” is the same, two adjectives with the same stress, echoing and reinforcing the rhythm.

42. Power at its best . . . against love.

(1) at its best: in one's best form

(2) Power in its best form of function is the carrying out of the demands of justice with love and justice in its best form of function is the overcoming of everything standing in the way of love with power.

(3) Point out the rhetorical device used here.

This is again a parallel structure:

power at its best love implementing demands of justice

justice at its best power correcting against love

43. What is the consequence of misinterpreting the relation between love and power in the United States?

It has led Negro Americans to think that they should achieve their goal through power without love.

Para. 9

44. Who are the extremists referred to by the speaker?

They may be those led by Malcolm X or members of the Black Panthers.

45. conscienceless: without a sense of right and wrong; without sound moral judgment

46. What do the extremists advocate?

They advocate the use of power, that is armed revolt, against the white power structure.

Such use of violence, according to the speaker, is destructive and immoral. The Negro Americans rightly detest and hate the abuse of power of the White supremacists but now the extremists are advocating the use of the same kind of destructive power.

47. It is precisely this collision... of our times.

(1) Translate this statement into Chinese.

正是这种邪恶的权力与毫无权力的道义的冲突构成了我们时代的主要危机。

(2) immoral power vs. powerless morality

Special rhetorical term applies here; chiasmus, meaning inversion of the second of two parallel phrases.

Note: the speaker used only two words: moral and power and played on their derivatives.

Part IV (Paras. 10—15)

This part deals with economic security for the Negro Americans. The speaker advocates guaranteed annual income which he thinks is possible and achievable. He also deals on the advantages of this security.

Para. 10

48. Now, early in this century... and responsibility.

(1) Translate the statement into Chinese.

在本世纪之初,这种建议会受到嘲笑和谴责,认为它对主动性和责任感起负面作用。

(2) to greet; to meet, receive (utterance) in a specified way

49. At that time... ability and talents.

(1) measure; a standard for determining extent, dimensions, etc.

(2) Explain the meaning of this statement.

At that time, the way to evaluate how capable and resourceful a person was was to see how much money he had made (or how wealthy he was).

50. And, in the thinking of that day... moral fiber.

(1) And, the common view at that time was a person was poor because he was lazy and not hard-working and lacked a sense of right and wrong.

(2) Pay attention to the pattern used here:

the absence of worldly goods indicated a want of ...

the absence of vs. a want of

worldly goods vs. (qualities)

The idea is expressed in a balanced, succinct way.

51. We've come a long way... economic system.

在对人的动机的理解,和对我们的经济体制的无序运作的了解上,我们已取得了很大的进展。

52. Now we realize... against their will.

(1) 我们现在懂得,我们经济的市场运作混乱、歧视盛行,迫使人们无事可做并违背他们的意愿,使他们长期失业或不断失业。

(2) What are the causes of unemployment, according to the speaker?

The causes are: the market operation is out of order and discrimination is widespread.

53. What was the prevalent view of the poor in the early 20th century?

What is the view in the 1960s?

The prevalent view was the poor people were lazy and devoid of moral strength, that is to say, they were inferior and incompetent. The speaker hopes this kind of view has diminished, has become less and less popular, so that people have become more sympathetic to the poor. He uses the phrase "I hope" because he is not so sure but he wishes this would be the case.

Para. 11

54. How can guaranteed annual income be achieved?

It can be achieved by creating full employment or creating income so that everyone will become a consumer.

55. New forms of work ... are not available.

有必要创造对社会有好处的新的工作形式,提供给那些找不到传统工作的人。

Para. 12

56. The fact is ... to secure a living.

事实上,人们从事改善人类处境的工作,从事传播知识、增强实力、丰富文学财富以及升华思想的工作并不是为了谋生。

57. It is not the work ... necessity.

This kind of work (work mentioned in the previous sentence) cannot be done by slaves who work because the work has to be done, because they are forced to work by slave-drivers or because they need to work in order to be fed and clothed.

58. It is the work of men ... want is abolished.

这是这样一类人的工作,他们通过某种方式找到了一种工作模式,这种模式出于自身需要,带来安全保障并创造了一种废除了匮乏的社会形态。

Para. 13

59. The poor transformed into purchasers ... decay.

When the poor have money to buy worldly goods, they themselves will be able to do a lot to change the dilapidated state of their housing.

60. Negroes ... in their struggle.

What is the meaning of this statement?

Negroes are in a two-fold disadvantage, that is, they are poor and black, but when they have money in their hands, they will have an additional weapon to fight more effectively against discrimination.

Para. 14

61. ... when the unjust ... is eliminated.

(1) ... when the unfair practice of judging human value by the amount of money a person

has is done away.

(2) What is the metaphor used in the statement?

The metaphor is about measurement so “measurement” and “scale” are employed here, as if you could weigh value on a scale, and not an ordinary scale but a scale of dollars.

62. What are the advantages of having economic security?

The advantages are: (1) the Negroes will have an additional weapon to fight discrimination; (2) they will be able to solve many problems in education and housing by themselves; (3) the dignity of the individual will grow and (4) family conflicts will diminish.

Para. 15

63. ... if our nation can spend... here on earth.

(1) How does the speaker describe the Vietnam war?

He considers the war as unjust and evil. This shows his stand. Originally, Martin Luther King Jr. did not get involved in the anti-war movement. He wanted to concentrate on the civil-rights movement. But later he came to realize he could not stay aloof to such an important issue. Hence this statement.

(2) To put a man on the moon refers to the landing on the moon which was realized in July, 1969. Astronauts Neil Armstrong and Aldrin stepped onto the surface of the moon and planted an American flag there. All this came after King's speech and even after his death. But the plan had been going on for some time when King mentioned it.

(3) ... it can spend billions ... on earth.

.....它能够花费几十亿美元帮助上帝的孩子自立于这个世界。

(4) to put ... on their own feet; to put them in a healthy condition; to make them become financially independent.

Part V (Paras. 16—20)

In this part, Martin Luther King reaffirms his commitment to nonviolence. He explains why he thinks violence is no solution to racial discrimination. He refutes the idea of Black revolution.

Para. 16

64. The futility of violence ... all the recent Negro riots.

(1) In August 1965 a confrontation between police and young blacks in the Watts section of Los Angeles led to six days of rioting. Thousands of rioters battled police officers, firefighters and national guardsmen. In the end, an estimated \$30 million worth of property was destroyed, 34 people killed, 900 injured, and nearly 4,000 arrested. Riots followed in Chicago and Springfield, Massachusetts.

The following summer, in 1966, racial riots broke out in 38 cities. Cleveland experienced the most sustained outbreak, but the police and national guardsmen were also called out in San Francisco, Chicago, Dayton, and Milwaukee. Cries of “Get whitey” and “Burn, baby, burn” were heard through the conflagrations.

(2) The riots which took place in 175 cities in 1965, 1966 and 1967 tragically proved that you

could not get equal treatment and put an end to racial discrimination by violence. Violence would only breed greater violence.

65. There is certainly something painfully sad . . . a kind of suicidal longing.

(1) What is the thing that Dr. King saw in the riots that made him feel sad?

The thing that Dr. King saw in the riots that saddened him was the angry Blacks were fighting in a desperate mood. They saw no future. They saw no solution. Rioting was an expression of their pent-up anger. It was an act of self-destruction. But this was what they wanted to do and seemed to be all they could do.

Such psychology is again shown in Gaza and other places when young Palestinians engaged in suicidal bombing. Again this is an act of deep frustration and desperation.

(2) How does Dr. King describe the fighting in the riots?

He is very careful in the choice of words in the description. The people taking part in the riots were screaming youngsters and angry adults. Teenagers were more expressive and they were screaming while fighting. The adults were more mature, but their anger was actually stronger and deeper.

Their fighting, however, was hopeless and aimless. Hopelessness referred to the result, that is, violence would not and could not solve any problem. Aimlessness referred to the fact that the riots were not planned; they were spontaneous; the participants did not have any clear goal. Violence was just an expression of desperation. The other party in the riots was the establishment, the "impossible odds". The implication was the white power structure was much more powerful and much stronger. There was no way that the rioting Blacks could triumph over such power structure.

"A desire for self-destruction" and "suicidal longing" bring out the desperate mood of the participants.

Para. 17

66. Occasionally . . . effective civil rights action.

(1) to contend; to argue; to strive in debate or controversy

(2) But those . . . end up with stumbling words. . .

Those people cannot clearly show what they have gained as a result of the riots.

67. At best, . . . of the ghettos.

(1) at best; at most

(2) What, according to Dr. King, have the riots produced?

The Blacks may have got a little more money for poverty relief and minor improvements in the ghettos.

(3) water-sprinkler 喷水设施

(4) . . . a few water-sprinklers . . . of the ghettos.

在街上增加一点喷水设施,使得贫民窟的孩子可以在天热时喝上几口凉水,或浇一下身子,凉快一下。

68. It is something like . . . behind bars.

(1) What does Dr. King compare antipoverty money and the water-sprinklers to?

He compares them to locking people up in prison while improving food in the prison. In other words, these measures are minor changes while the basic situation remains unchanged; these measures only deal with the surface of the issue, not the fundamental cause of the issue.

- (2) The comparison is a simile.
- (3) while the people . . . behind bars
to incarcerate; to imprison; to jail; to shut up
while the people are still shut up in prison

69. Nowhere have the riots . . . protest demonstrations.

- (1) such as; “such” modifies improvement and “as” introduces an attribute clause, at the same time “as” is the object to “have (won)” in the attributive clause.

Other examples:

We had hoped to give you a chance such as nobody else ever had.

It is the purpose of this article to furnish information such as is not furnished by 99% of the newspapers in the United States.

- (2) The riots, wherever they have taken place, have not won the kind of improvement that organized non-violent struggles have won.

70. What are the two preconditions for a successful internal revolution, according to Dr. King? The two preconditions are: (1) the armed forces are no longer loyal to the government; (2) the revolution must have the support of the vast majority of the people.

Two examples can be given. One is the downfall of the Suharto government in Indonesia. The armed forces and the police were no longer loyal to Suharto. The other is the Sandinistas in Nicaragua. In their struggle against Somoza, they had the support of the vast majority of the people.

71. Does Dr. King think a minority Black revolution can succeed in the United States?

No, he thinks that in a violent racial situation, the white power structure can rely on the local police, the state troopers, the National Guard and the army, all of which are mostly white. And such a revolution will have no support from the white majority and very little even from the majority of the Negro population.

72. Furthermore, few if any . . . the nonresistant majority.

除非主张暴力的少数人得到大多数人的同情与支持,不和他们对抗,否则,暴力革命很少或者说几乎没有成功的。

Para. 18

73. This is no time . . . for action.

- (1) Pay attention to the pattern:

This is no time for . . .

This is a time for . . .

And the second one is a short sentence so the idea of “action” is emphasized.

- (2) 现在不是进行浪漫幻想和对自由进行空洞的哲学辩论的时候。现在是行动的时候。

74. What is needed . . . by the nonviolent movement.