

博雅
教育

全国英语专业博雅系列教材

总主编 丁建新

博雅阅读
泛读 ④

杨维忠 王清霞 主编

LIBERAL EDUCATION



中山大學出版社
SUN YAT-SEN UNIVERSITY PRESS

全国英语专业博雅系列教材/总主编 丁建新

博雅阅读·泛读 4

主 编 杨维忠 王清霞
副主编 吕 娅 胡文育 李 彤



中山大學出版社
SUN YAT-SEN UNIVERSITY PRESS

· 广州

版权所有 翻印必究

图书在版编目 (CIP) 数据

博雅阅读·泛读·4/杨维忠,王清霞主编. — 广州:中山大学出版社,
2016.2

(全国英语专业博雅系列教材/丁建新总主编)

ISBN 978-7-306-05386-2

I. ①博… II. ①杨… ②王… III. ①英语 — 阅读教学 — 高等学校 —
教材 IV. ①H319.4

中国版本图书馆 CIP 数据核字 (2015) 第 180827 号

出版人: 徐 劲

策划编辑: 熊锡源

责任编辑: 熊锡源

封面设计: 曾 斌

责任校对: 刘学谦

责任技编: 黄少伟

出版发行: 中山大学出版社

电 话: 编辑部 020-84111996, 84113349, 84111997, 84110779

发行部 020-84111998, 84111981, 84111160

地 址: 广州市新港西路 135 号

邮 编: 510275

传 真: 020-84036565

网 址: <http://www.zsup.com.cn> E-mail: zdebs@mail.sysu.edu.cn

印 刷 者: 广州中大印刷有限公司

规 格: 787mm × 1092mm 1/16 10.5 印张 260 千字

版次印次: 2016 年 2 月第 1 版 2016 年 2 月第 1 次印刷

印 数: 1~3000 册 定 价: 28.00 元

如发现本书因印装质量影响阅读, 请与出版社发行部联系调换

英语专业博雅系列教材编委会

总主编 丁建新 (中山大学)

编 委 会

李洪儒 (黑龙江大学)
司显柱 (北京交通大学)
赵彦春 (天津外国语大学)
田海龙 (天津外国语大学)
夏慧言 (天津科技大学)
李会民 (河南科技学院)
刘承宇 (西南大学)
施 旭 (浙江大学)
辛 斌 (南京师范大学)
杨信彰 (厦门大学)
徐畅贤 (湖南城市学院)
李玉英 (江西师范大学)
李发根 (江西师范大学)
肖坤学 (广州大学)
宫 齐 (暨南大学)
张广奎 (广东财经大学)
温宾利 (广东外语外贸大学)
杜金榜 (广东外语外贸大学)
阮 炜 (深圳大学)
张晓红 (深圳大学)

博雅之辩（代序）

大学精神陷入前所未有的危机，许多人在寻找出路。

我们的坚持是，提倡博雅教育（Liberal Education）。因为大凡提倡什么，关键在于审视问题的症结何在，对症下药。而当下之困局，根源在于功利，在于忘掉了教育之根本。

博雅教育之理念，可以追溯至古罗马人提倡的“七艺”：文法、修辞、辩证法、音乐、算术、几何、天文学。其目的在于培养人格完美的自由思考者。在中国教育史上，博雅的思想，古已有之。中国儒家教育的传统，强调以培养学生人格为核心。儒家“六艺”，礼、乐、射、御、书、数，体现的正是我们所讲的博雅理念。“学识广博，生活高雅”，在这一点上，中国与西方，现代与传统，并无二致。

在古罗马，博雅教育在于培育自由的人格与社会精英。在启蒙时代，博雅教育意指解放思想，破除成见。“什么都知道一点，有些事情知道得多一点”，这是19世纪英国的思想家约翰·斯图亚特·密尔（John Stuart Mill）对博雅的诠释。同一时期，另外一位思想家，曾任都柏林大学校长的约翰·亨利·纽曼（John Henry Newman）在《大学理念》一书中，也曾这样表述博雅的培养目标：“如果必须给大学课程一个实际目标，那么，我说它就是训练社会的良好成员。它的艺术是社会生活的艺术，它的目的是对世界的适应……大学训练旨在提高社会的精神格调，培养公众的智慧，纯洁一个民族的趣味”。

博雅教育包括科学与人文，目标在于培养人的自由和理性的精神，而不是迎合市场与风俗。教育的目标在于让学生学会尊重人类生活固有的内在价值：生命的价值、尊严的价值、求知的价值、爱的价值、相互尊重的价值、自我超越的价值、创新的价值。提倡博雅教育，就是要担当这些价值守护者的角色。博雅教育对于我们来说，是一种素质教育、人文教育。人文教育关心人类的终极目标，不是以“有用”为标准。它不是“万金油”，也无关乎“风花雪月”。

在美国，专注于博雅教育的大学称为“文理学院”，拒绝职业性的教育。在中国香港，以博雅教育为宗旨的就有岭南大学，提倡“全人教育”；在台湾大学，博雅教育是大学教育的基础，课程涉及文学与艺术、历史思维、世界文明、

道德与哲学、公民意识与社会分析、量化分析与数学素养、物质科学、生命科学等八大领域。在欧洲，博雅教育历史中的七大范畴被分为“三道”（初级）与“四道”（高级）。前者包括语法、修辞与辩证法，后者包括算术、几何、天文与音乐。在中国大陆的中山大学，许多有识之士也提倡博雅之理念，让最好的教授开设通识课程，涉及现代学科之环境、生物、地理等各门。同时设立“博雅学院”，学拉丁，读古典，开风气之先。

外语作为一门人文性很强的学科，尤其有必要落实博雅之理念。对于我们来说，最好的“应用型”教育在于博雅。早在 20 世纪 20～40 年代，在水木清华的外文系，吴宓先生提倡“语”“文”并重，“中”“西”兼修，教学上提倡自主学习与互动研究。在《西洋文学系学程总则》中，吴宓明确了“博雅之士”的培养目标：

本系课程编写的目的为使学生：（甲）成为博雅之士；（乙）了解西洋文明之精神；（丙）熟读西方文学之名著、谙悉西方思想之潮流，因而在国内教授英、德、法各国语言文字及文学，足以胜任愉快；（丁）创造今日之中国文学；（戊）汇通东西方之精神而互为介绍传布。

博雅之于我们，不仅仅是理念，更重要的是课程体系，是教材，是教法，是实践，是反应试教育，是将通识与专业熔于一炉。基于这样的理念，我们编写了这套丛书。希望通过这样的教育，让我们的学生知道人之为人是有他内在的生活意义，告诉我们的学生去求知，去阅读，去思考，去创造，去理解世界，去适应社会，去爱，去相互尊重，去审美，去找回精神的家园。

无需辩驳，也不怕非议。这是我们的坚守。

中山大学外国语学院 教授、博士生导师
中山大学语言研究所 所长

丁建新

2013 年春天

前 言

《博雅阅读·泛读》是根据《高等学校英语专业基础阶段英语教学大纲》的要求编写的英语专业基础阶段泛读教材，共4册，本书是第4册。教材内容经过严格的筛选和科学的设计，在选材、内容编排、练习设计等方面体现博雅教育理念。本套教材系统、分层次地介绍常见的阅读技巧，指导学生掌握各种阅读方法，快速、准确地获取并处理信息，旨在借助一定的阅读技巧和大量的课文阅读让学生获取广博的知识，循序渐进地提高学生的英语阅读能力。

本教材所选课文内容不求精深，但都高屋建瓴、深入浅出，围绕广义上的博雅教育理念的要求，涉及多门学科，包括文学、法学、教育学、自然科学、天文学、民族学、史学、语言学、经济学、军事学、政治学、伦理学、美学、宗教学、哲学、逻辑学、社会学等，既能反映博雅的理念，又能满足教学的需要。所选文章均出自《华盛顿邮报》《读者》《每日邮报》《每日电讯报》《卫报》等刊物或是英国BBC、美国VOA和CNN等新闻报道。选材保证了内容的权威性、真实性、可读性和实用性，同时避免枯燥、乏味的学术探讨和理论介绍。

《博雅阅读·泛读》第三、四册是对前两册的巩固和提升。经过一年的学习，学生对博雅教育理念及相关学科知识有了初步了解，具备了一定的阅读技巧和思辨能力，因此，第三册和第四册侧重知识性和应用性。《博雅阅读·泛读》第四册共9个单元，分为三个部分，选题分别围绕宗教、美学和演说展开。本册课文选材多出自大家之手，文章立意高远，论证深入，部分课文理解上有一定难度，作为泛读材料，希望能引领学生对问题作出全面、深刻的思考，着力培养学生的批判与思辨能力。练习题目多以问题回答、主旨概括、观点阐述、辩论等形式呈现，强调学生对课文的理解以及观点表达能力，突出开放性、批判性，兼顾实践性。

衷心感谢中山大学出版社对本教材在编写和出版过程中的支持。本教材的部分图片、资料取自互联网，再此一并致谢！

由于编者水平有限，难免有疏漏和谬误之处，欢迎广大专家、学者以及使用本教材的教师、学生等提出意见和批评，以便我们及时改进。

编 者

2015年2月

Contents

Topic 1	Aesthetics	1
Unit 1	Beauty	2
	Section A: Text-based Reading Comprehension	4
	Section B: Vocabulary	5
	Section C: Cloze	7
	Section D: Reading Skills Training	8
	Further Reading What Is Aesthetics	13
Unit 2	Beauty and Nature	17
	Section A: Text-based Reading Comprehension	19
	Section B: Vocabulary	21
	Section C: Cloze	22
	Section D: Reading Skills Training	23
	Further Reading Yearning for That Piece of Green Meadow	29
Unit 3	Expecting Beauty	32
	Section A: Text-based Reading Comprehension	34
	Section B: Vocabulary	35
	Section C: Cloze	36
	Section D: Reading Skills Training	37
	Further Reading Oscar Wilde: The Philosophy of Beauty	43
Topic 2	Religion	47
Unit 4	Bound to Be Free	49
	Section A: Text-based Reading Comprehension	53
	Section B: Vocabulary	55
	Section C: Cloze	56

Section D: Reading Skills Training	57
Further Reading The Origin of Religion	63
Unit 5 Is the Bible True? (Excerpt)	67
Section A: Text-based Reading Comprehension	71
Section B: Vocabulary	72
Section C: Cloze	74
Section D: Reading Skills Training	74
Further Reading The Da Vinci Code (Excerpt)	79
Unit 6 Religious Art	85
Section A: Text-based Reading Comprehension	88
Section B: Vocabulary	90
Section C: Cloze	91
Section D: Reading Skills Training	92
Further Reading Religion and Language	97
Topic 3 Speech	103
Unit 7 The Significance of Poetry	104
Section A: Text-based Reading Comprehension	106
Section B: Vocabulary	107
Section C: Cloze	108
Section D: Reading Skills Training	109
Further Reading The Commencement Address	116
Unit 8 Man's Peril	122
Section A: Text-based Reading Comprehension	126
Section B: Vocabulary	127
Section C: Cloze	128
Section D: Reading Skills Training	129
Further Reading The Road to Success (Excerpt)	137
Unit 9 Third Inaugural Address	142
Section A: Text-based Reading Comprehension	145
Section B: Vocabulary	147
Section C: Cloze	148
Section D: Reading Skills Training	149
Further Reading Struggle for Freedom	156
参考文献	158

Topic 1 Aesthetics

Aesthetics is a branch of philosophy dealing with the nature of art, beauty, and taste, with the creation and appreciation of beauty. It is more scientifically defined as the study of sensory or sensori-emotional values, sometimes called judgments of sentiment and taste. More broadly, scholars in the field define aesthetics as “critical reflection on art, culture and nature.”

More specific aesthetic theory, often with practical implications, relating to a particular branch of the arts, is divided into areas of aesthetics such as art theory, literary theory, film theory and music theory.

Selected words on *aesthetics* :

Aestheticism	唯美主义	Art for art's sake	艺术至上主义
Avant-garde	先锋派	Formalism	形式主义
Modernism	现代主义	Naturalism	自然主义
Post-modernism	后现代主义	Post-structuralism	后结构主义
Realism	现实主义	Romanticism	浪漫主义
Symbolism	象征主义	Utopianism	乌托邦主义

Unit 1

Beauty

For the Greeks, beauty was a virtue: a kind of excellence. Persons then were assumed to be what we now have to call — enviously — whole persons. If it did occur to the Greeks to distinguish between a person's "inside" and "outside", they still expected that inner beauty would be matched by beauty of the other kind. The well-born young Athenians who gathered around Socrates found it quite paradoxical that their hero was so intelligent, so brave, so honorable, so seductive — and so ugly. One of Socrates' main pedagogical acts was to be ugly — and teach those innocent, no doubt splendid-looking disciples of his how full of paradoxes life really was.

They may have resisted Socrates' lesson. But we do not. Several thousand years later, we are more wary of the enchantments of beauty. We not only split off — with the greatest facility — the "inside" (character, intellect) from the "outside" (looks); but we are actually surprised when someone who is beautiful is also intelligent, talented, and good.

It was principally the influence of Christianity that deprived beauty of the central place it had in classical ideals of human excellence. By limiting excellence to moral virtue only, Christianity set beauty adrift — as an alienated, arbitrary, superficial enchantment. And beauty has continued to lose prestige. For close to two centuries it has become a convention to attribute beauty to only one of the two sexes: the sex which, however Fair, is always Second. Associating beauty with women has put beauty even further on the defensive, morally.

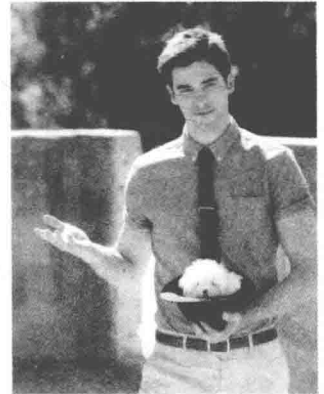
A beautiful woman, we say in English, but a handsome man. "Handsome" is the masculine equivalent of — and refusal of — a compliment which has accumulated certain demeaning overtones, by being reserved for women only. That one can call a man "beautiful" in French and in Italian suggests that Catholic countries — unlike



those countries shaped by the Protestant version of Christianity — still retain some vestiges of the pagan admiration for beauty. But the difference, if one exists, is of degree only. In every modern country that is Christian or post-Christian, women are the beautiful sex — to be detriment of the notion of beauty as well as of women.

To be called beautiful is thought to name something essential to women's character and concerns. (In contrast to men — whose essence is to be strong, or effective, or competent.) It does not take someone in the throes of advanced feminist awareness to perceive that the way women are taught to be involved with beauty encourages narcissism, reinforces dependence and immaturity. Everybody knows that. For it is “everybody”, a whole society that has identified being feminine with caring about how one looks. (In contrast to being masculine — which is identified with caring about what one is and does and only secondarily, if at all, about how one looks.) Given these stereotypes, it is no wonder that beauty enjoys, at best, a rather mixed reputation.

It is not, of course, the desire to be beautiful that is wrong but the obligation to be — or to try. What is accepted by most women as a flattering idealization of their sex is a way of making women feel inferior to what they actually are — or normally grow to be. For the ideal of beauty is administered as a form of self-oppression. Women are taught to see their bodies in parts, and to evaluate each part separately. Breasts, feet, hips, waistline, neck, eyes, nose, complexion, hair, and so on — each in turn is submitted to an anxious, fretful, often despairing scrutiny. Even if some pass muster, some will always be found wanting. Nothing less than perfection will do.



In men, good looks is a whole, something taken in at a glance. It does not need to be confirmed by giving measurements of different regions of the body; nobody encourages a man to dissect his appearance, feature by feature. As for perfection, that is considered trivial — almost unmanly. Indeed, in the ideally good-looking man a small imperfection or blemish is considered positively desirable. According to one movie critic (a woman) who is a declared Robert Redford fan, it is having that cluster of skin-colored moles on one cheek that saves Redford from being merely a “pretty face”. Think of the depreciation of women — as well as beauty — that is implied in that judgment.

“The privileges of beauty are immense,” said Cocteau. To be sure, beauty is a form of power. And deservedly so. What is lamentable is that it is the only form of power that most women are encouraged to seek. This power is always conceived in relation to men; it is not the power to do but the power to attract. It is a power that negates itself. For this power is not one that can be chosen freely — at least, not by

women — or renounced without social censure.

To preen, for a woman, can never be just a pleasure. It is also a duty. It is her work. If a woman does real work — and even if she has clambered up to a leading position in politics, law, medicine, business, or whatever — she is always under pressure to confess that she still works at being attractive. But in so far as she is keeping up as one of the Fair Sex, she brings under suspicion her very capacity to be objective, professional, authoritative, and thoughtful. Damned if they do — women are, and damned if they don't.

One could hardly ask for more important evidence of the dangers of considering persons as split between what is “inside” and what is “outside” than that interminable half-comic half-tragic tale, the oppression of women. How easy it is to start off by defining women as caretakers of their surfaces, and then to disparage them or find them adorable for being “superficial”. It is a crude trap, and it has worked for too long. But to get out of the trap requires that women get some critical distance from that excellence and privilege which is beauty, enough distance to see how much beauty itself has been abridged in order to prop up the mythology of the “feminine”. There should be a way of saving beauty from women — and for them.

(Text source: *Against Interpretation*, by Susan Sontag Picador, 2001.)

Section A: Text-based Reading Comprehension

I. Choose the best answer according to the passage.

- Why are Greeks' viewpoints on beauty mentioned in paragraph 1?
 - To illustrate only their paradoxical ideas
 - To attract readers' attention in referring to history
 - To draw forth the topic of this passage that shows the difference
 - To distinguish between a people's “inside” and “outside”
- Which one of the following is true according to this passage?
 - For women, to be beautiful is a compulsory desire.
 - For men, imperfections in body are strongly rejected.
 - Beauty enjoys an extremely mixed reputation.
 - It's a duty for women to preen.
- What profession might the author be?

A. Feminist writer	B. Columnist
C. Proser	D. Fictionist
- Which statement is not in conformity with the author's viewpoint?
 - Beauty plays a core role in classical ideals of human excellence before Christianity.

- B. The essence of beauty to women is different from that to men.
 C. Appearance is not important to the beauty of a man.
 D. For a woman, to dress herself is not only a pleasure but also a duty.
5. According to the author, the power of beauty _____.
- A. only belong to women B. can be a self-negation
 C. can be freely chosen D. should be unbiased in gender

II. Answer the following questions.

1. The author claimed in the text that “for close to two centuries it has become a convention to attribute beauty to only one of the two sexes: the sex which, however Fair, is always Second.” So, what does “Second” probably mean according to the passage?

2. What is “inside” and “outside” beauty according to the author?

III. Further discussion.

1. Cocteau said: “The privileges of beauty are immense.” How do you understand it? Then, what’s your opinion on beauty and power?

2. After studying the passage, what do you think women should do to realize their value and potential and to avoid the “crude trap” mentioned by the author?

Section B: Vocabulary

I. Fill in the blanks with the proper forms of the words given below.

seductive	facility	deprive	adrift	detriment
reinforce	dissect	conceive	negate	interminable
disparage	scrutiny	censure	clamber	fretful

1. He works long hours, to the _____ of his health.

2. Matcham's theatres were widely _____ by architects.
3. This offer of a high salary and a free house is very _____.
4. Careful _____ of the company's accounts revealed a whole series of errors.
5. UNHCR reports at least 52 Somalis died when the boat smuggling them across the Gulf of Aden to Yemen broke down, leaving them _____ with no food or water for 18 days.
6. Your assignment is to _____ the poem.
7. In fact, it has no choice: if history, by unfolding unpredictably, were allowed to demonstrate that ideology is wrong, it would _____ power of its legitimacy.
8. If we _____ the traffic security education and more people comply with traffic regulations, I believe one day traffic accidents can be avoided.
9. Today, the sound of cascading market crashes seems to be drowning both the _____ and the exuberant China-India chatter — but not completely, probably not for long, and not equally in all places.
10. It is likely that an Italian with a working _____ in English would have been hired, but my friend did not look Italian.
11. Seemingly _____, the light-hearted frolics of the first movie feel like an eternity ago.
12. I cannot _____ why you allowed the child to go alone.
13. When Erskine asked Newt why they would proceed with impeachment instead of other possible remedies such as _____ or reprimand, the Speaker replied, because we can.
14. For all its promise, the new continental perspective does not _____ the maritime one, and sometimes reinforces it.
15. Following a muddy track, in which a few diminutive nun-sized shoe-prints have survived the rain, I cross a foaming torrent, then _____ up the other side.

II. Root and word formation.

A. Study the following roots and list more examples in the space provided.

Root	Meaning	Examples	More examples
-scend	to climb	ascend, transcend	
-sci	to know	prescience, conscious	
-scrib	to write	ascribe, transcribe	
-serv	to serve, to keep	conserve, deserve, preserve	
-sign	sign, mark	consign, assign, resign	

B. Fill in the blanks with the proper forms of the words given below.

transcribe	conserve	conscious	ascend
reserve	transcend	prescience	prescribe

1. He hurt his head in the accident, but he is still _____.
2. We must _____ our forests if we are to make sure of a future supply of wood.
3. The stairs _____ in a graceful curve.
4. The doctor _____ some tranquilizers and a few days of rest.
5. All rights _____.
6. Thanks to his _____, he got out of the stock market before it fell.
7. I record my professor's lectures and _____ them at home.
8. She far _____ the others in beauty and intelligence.

Section C: Cloze

Direction: Fill in the blanks with the proper forms of the words given below.

without	that	remind	unusual	because
experiment	cause	whatever	consume	exercise

Drinking eight cups or two liters of water a day is longstanding advice. But is there any scientific basis for it, asks Dr Chris van Tulleken. You know those ads that 1 us that even a small drop in hydration levels can massively affect performance so you need to keep hydrated with 2 brand of isotonic super drink they're selling? They seem pretty scientific, don't they? Man in white coat, athlete with electrodes attached and so on. And it's not a hard sell 3 drinking feels right — you're hot and sweating so surely replacing 4 fluid must be beneficial. Well earlier this year, sports scientists in Australia did an extraordinary 5 that had never been done before. This group wanted to find out what happened to performance after dehydration. So they took a group of cyclists and 6 them until they lost 3% of their total body weight in sweat. Then their performance was assessed after rehydration with either 1) nothing, 2) enough water to bring them back to 2% dehydration or 3) after full rehydration. So far nothing 7, but the difference between this and almost every other study that's ever been done on hydration was that the cyclists were blind to how much water they got. The fluid was given intravenously 8 them knowing the volume. This is vital because we all, and especially athletes, have such an intimate psychological relationship with water 9.

Remarkably, there was no performance difference between those that were fully rehydrated and those that got nothing. This study was part of a growing movement to "drink to thirst" which hopes to persuade athletes not to over-hydrate with the potentially fatal consequence of diluting your sodium level, 10 hyponatraemia. Perhaps the result shouldn't be so surprising. Humans evolved doing intense exercise in extreme heat and dryness.

Section D: Reading Skills Training

Directions: The following exercises are meant to improve your fast reading ability. And you are suggested to go over the passages quickly and then answer all the questions within 25 minutes.

Passage 1

For questions 1 – 7, please mark

- Y (for YES) if the statement agrees with the information given in the passage;
N (for NO) if the statement contradicts the information given in the passage;
NG (for NOT GIVEN) if the statement is not given in the passage.

For questions 8 – 10, complete the sentences with the information given in the passage.

1. _____ The outcome of the Labor pilot scheme to provide free school meals for every primary pupil is impressive but local council has decided to withdraw Government cash.
2. _____ Besides dealing with obesity and improving children's health and eating habits, the scheme also intends to help improve their behavior and academic performance.
3. _____ Up to 75% of St Winefride's children are now taking part in the scheme.
4. _____ According to Paul Underwood, the performance of children on free school meals was better than that of many of the others.
5. _____ School Food Report in 2010 requires that the school lunch program should be carried out all over UK.
6. _____ The council's cabinet member for children and young people, Quintin Peppiatt, says that the scheme may not lessen the burden of health services.
7. _____ The most important thing for the meal is that they are tasty and nutritional.
8. According to Mr Peppiatt, universal free school meals are more cost-efficient for schools due to _____.
9. All the children on St Winefride's pupil council have at least one parent working in the evenings, so a home-cooked meal is _____.
10. Based on the School Food Trust, the school lunch should provide children with _____.

Mind over Platter

A Labour pilot scheme to provide free school meals for every primary pupil is achieving such impressive results that the local council has pledged to fund it once Government cash is withdrawn.