

研究生

上册

实践英语教程

主 编 · 罗杰鸚

副主编 · 姚冬莲 赵 宇

主 审 · 戴运财

Vol. 1

Practical English
for Graduate Students

前言

研究生英语教学改革与发展是培养高层次创新型人才的关键，而教材建设则是非英语专业研究生英语教学的一个重要环节，是有效提升研究生英语综合应用能力的重要途径。加强并完善教材建设，使非英语专业研究生的英语学习与专业方向相结合，人文素养与实践能力相结合，从而激发他们对英语学习的兴趣，这是培养创新型研究生的必然选择。

研究生公共英语教学改革与发展日益成为高校教学改革的重点，因为在很大程度上，研究生公共英语教学延续了传统大学英语的课堂教学模式，即“以语言为导向的教学模式”，忽视了语言的社会文化性。以环境英语教学为理论基础、以学科文化内容为依托的教学模式既符合语言教学的本质特征，又遵循了研究生的心理认知发展和二语习得的规律。本教材尝试从选材入手，进行研究生公共英语教材改革的探索。

根据《非英语专业硕士/博士学位研究生英语教学基本要求（试行）》与研究生公共英语教学的现状，我们组织多年从事研究生英语教学且均具有国外留学背景的一线教师和学者编写了《研究生实践英语教程》这一教材。本教材的设计借鉴了国内知名高校出版社（如：高等教育出版社、北京大学出版社、清华大学出版社、中国人民大学出版社、外语教学与研究出版社、上海外语教育出版社等10家出版社）近年来出版的研究生教材，吸收了国外先进的教学理论和方法——如美国著名的教育理论家科尔布（David A. Kolb）的经验学习模式，博采众长，尽力将教材以一种“生态教学模式”呈现给广大研究生同学。

《研究生实践英语教程》由上、下两个分册组成，根据语言的难度，以马斯洛需求层次理论（Maslow's hierarchy of needs）递进式编排。具体而言，教材从以下16个话题展开教学：Poverty and Ghetto; Urban Prosperity and Rural Tranquility; Emotion and Sentiment; Dream and Expectation; Faith and Value; Courage and Fortitude; Intelligence and Education; Fame and Notoriety; Nature and Nurture; Environment and Existence; Fear and Panic; Love and Affection; Intelligent and Cunning; Advertising and Publicity; Beauty and Prettiness; Knowledge and Wisdom。这些话题涉及人类生存、环境、情感、自我发展等，具有经典性（canonicity）、时代性（timeliness）、可读性（readability）、丰富性（richness）、创造性（creativity）五大特点，既符合研究生的认知水平，又能满足学生的求知欲望。总之，本教材以建构主义、认知主义、行为交际理论为指导，展开以学生为中心的任务学习、语言模仿和信息处理；以纸质平面课本为主体，以多媒体光盘和计算机网络为平台，为学生提供语言要点、文化背景、难题讲解等立体式的互动和学习延伸；就方法而言，教师可立足课堂，提供跨文化交流的背景、个性化学习的机会、协作化的场所，以

实现有声模拟、语言输出、建构实践、反复循环的递进式学习的目的。

《研究生实践英语教程》上、下册共 16 个单元,每个单元由 7 个部分组成,分别为 Quotes, General Information, Listening Practice, Oral Practice, Reading Text, Further Reading 和 Writing Practice。

1. Quotes 每个单元以名人名言为导入,既可引进一个新话题,又可以让学生对即将学习的内容有一个预判和心理准备。
2. General Information 为学生提供相关的文化背景知识,帮助他们辨别英语文化中的一些基本概念,提高他们的人文素养与跨文化交际意识和能力。这一部分还设计了相应的提问,可以使学生的课前预习更加有的放矢。
3. Listening Practice 分四个小部分,提供了与主题相关的四个音频,设计有听力练习和讨论题,语料原汁原味,内容丰富多彩。此项内容以光盘形式呈现给大家。
4. Oral Practice 系统介绍了演讲与讨论会的实用技巧,着力培养学生参与国际会议和学术交流的能力。我们以一篇阅读材料为输入,学生可以在阅读理解的基础上,灵活应用所学的口语技巧作一个专题发言,有效完成从阅读输入到口语输出的过程。
5. Reading Text 侧重加强学生的阅读能力。这一部分的篇章大多出自经典名作,词数在 1200~1500,题材多样,语言规范,具有极强的可读性和欣赏性。这一篇章可作为学生的精读课文,课后配有大量练习,包括阅读理解、背诵精华、词汇练习、翻译练习等。针对课文的文化背景,我们不仅提供了注解,并且精心设计了脚注,使用非常方便。
6. Further Reading 同样是名人佳作,旨在拓展学生的阅读视野和加强学生的文化积累,进一步输入并巩固相关信息。这一部分可作为学生的泛读课文。在此我们特意增加了中英对照,既方便学生自学,又能提高学生中英互译的能力。
7. Writing Practice 设计了一篇命题作文,准备了一系列常用的词汇和表达方式供学生参考,要求学生就相关话题作书面产出,篇幅在 200 词左右。

上述 7 个部分相辅相成,层层递进,以文化为依托,以夯实学生的听说读写译五项语言技能为终极教学目标。

本教材适用对象为硕士研究生、博士研究生及相当水平的英语学习者,也可作为英语专业学生的综合英语教材。教材内容非常充实,可供学生两个学期有选择地完成,也可分三个学期执行。为方便学生查阅,上、下册各附有一张词汇总表,且每个生词后都标有它所在的单元数字。

我们还将推出与《研究生实践英语教程》上、下册配套的《教师用书》上、下册,内容主要包括:

(1) 课文译文;(2) 听力的文本及答案;(3) 课文的文化背景、难句讲解、练习答案;(4) 作文范文。届时教师可以从浙江大学出版社网站上免费注册后下载(www.zjupress.com)。

《研究生实践英语教程》由罗杰鸮教授担任主编,姚冬莲、赵宇为副主编,参与编写的其他人员有(以编写单元的前后顺序):郑秀华、姚海芳、刘玉霞、许晓洁、许慧洁、邵芳、杨晓东、梁文华、吴瑛、张小霞、王芳、姚红丽、沈瑛、蒋盛芳。本教材特邀请戴运财教授担任主审。

本教材获得“浙江农林大学科研发展基金”(2013FR021)资助。在教材的编写过程中,我们还得到其他相关各方的鼎力支持,在此我们表示衷心的感谢。

尽管我们在本教材的编写过程中付出了极大的努力,但是读者在使用过程中仍有可能发现问题与缺陷,在此我们恳请各位同行和同学提出宝贵的意见和建议,以便我们改进与完善。

编 者

2013 年 6 月

Contents

Unit 1 Poverty and Ghetto	1
Quotes	
General Information	
<u>Listening Practice</u>	3
Part I Ghetto	
Part II Michelle Obama's Slave Ancestry	
Part III African-Americans Still Lag behind Whites	
Part IV Poverty in America Affects Millions	
Oral Practice	
<u>Reading Text</u>	9
The Audacity of Hope: Thoughts on Reclaiming the American Dream	
<u>Further Reading</u>	18
To Kill a Mockingbird	
Writing Practice	
 Unit 2 Urban Prosperity and Rural Tranquility	27
Quotes	
General Information	
<u>Listening Practice</u>	29
Part I Cities or Countryside	
Part II Rethink the Role of the City	
Part III Natural England	
Part IV Rural Opportunities Program	
Oral Practice	
<u>Reading Text</u>	35
Megacities	

Further Reading	43
Winter Walk	
Writing Practice	
Unit 3 Emotion and Sentiment	51
Quotes	
General Information	
Listening Practice	53
Part I Wordmaster	
Part II Clear Your Mental Space	
Part III Today I Will Be Master of My Emotions	
Part IV Critical Comment	
Oral Practice	
Reading Text	58
My Father's Sweater	
Further Reading	66
The Joy of Less	
Writing Practice	
Unit 4 Dream and Expectation	74
Quotes	
General Information	
Listening Practice	76
Part I Inner Voice	
Part II The Biggest Economy	
Part III What Is American Dream?	
Part IV Kiss of Reality	
Oral Practice	
Reading Text	82
What Did You Expect? It Makes a Difference	
Further Reading	89
The Truth about Relationship Expectations	
Writing Practice	
Unit 5 Faith and Value	96
Quotes	
General Information	
Listening Practice	99
Part I What It Means to Be a Good Samaritan	
Part II What I Believe	
Part III The Real Measure of a Life Well Lived	
Part IV Women in a Religious Community	
Oral Practice	
Reading Text	104

Confucian World at the Time of the West's Expansion

Further Reading 111

Religions and World History

Writing Practice

Unit 6 Courage and Fortitude 119

Quotes

General Information

Listening Practice 121

Part I Facing the Enemies Within

Part II A Memory of the *Challenger* Astronauts

Part III If I Were a Boy Again

Part IV Living Life Fueled by Power of Courage

Oral Practice

Reading Text 127

The Courage to Live Consciously

Further Reading 135

Fortitude: The Determination to Become Happy

Writing Practice

Unit 7 Intelligence and Education 143

Quotes

General Information

Listening Practice 145

Part I A Dialogue between Andre and His Mom

Part II Considering National Education Standards

Part III Does Physical Activity Lead to Higher Grades?

Part IV Intelligence and IQ

Oral Practice

Reading Text 151

The Brains Business

Further Reading 159

The Evolution of Intelligence: Natural Genius?

Writing Practice

Unit 8 Fame and Notoriety 166

Quotes

General Information

Listening Practice 168

Part I What I Have Lived For

Part II The Most Intelligent Person Who Ever Lived

Part III Ambition

Part IV Celebrating the Summer Olympics and Paralympics

Oral Practice

Reading Text	174
The Fame Motive	
Further Reading	182
The Roots of My Ambition	
Writing Practice	
Glossary	191

Unit 1

Poverty and Ghetto

Quotes

The greatest of evils and the worst of crimes is poverty.

—George Bernard Shaw

Work banishes those three great evils: boredom, vice, and poverty.

—Voltaire

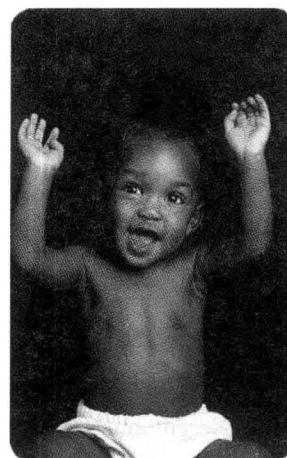
In a country well governed, poverty is something to be ashamed of.

In a country badly governed, wealth is something to be ashamed of.

—Confucius

Loneliness and the feeling of being unwanted is the most terrible poverty.

—Mother Teresa



General Information

Directions: Read the following passage for general information about poverty and ghetto and then answer the following questions.

What Is Poverty?

Poverty is the state of lacking basic needs. Absolute poverty refers to the state that one lacks basic human needs such as clean and fresh water, nutrition, health care, education, clothing and shelter. Relative poverty is a measure of income inequality which describes how income relates to the median (中位数的) income and does not imply that the person is lacking anything. Factors such as income, job opportunities, family structure, age and race are related to poverty in America.

Poverty in the United States

By many standards the United States is the most fabulously wealthy society in history. Yet many people are living at or below the official poverty line. According to the U.S. Census Bureau data, the nation's poverty rate rose to 15.1% (46.2 million) in 2010, up from 14.3% (approximately 43.6 million) in 2009 and to its highest level since 1993.

Poverty in the United States does not simply mean that the poor do not live quite as well as other citizens. It means many old people eating dog and cat food to supplement their diets. It means malnutrition for hundreds of thousands of children. It means greater susceptibility (易感性) to diseases, to alcoholism, to victimization (受害) by criminals, and to mental disorders. It often means unstable marriages, slum housing, illiteracy, ignorance, inadequate medical facilities, and shortened life expectancy. Poverty can mean low self-esteem and despair.

The problem of poverty in the United States is aggravated because it occurs in a society in which the overall distribution of wealth (property and other capital) and income (wages, salaries, and other earnings) is highly unequal. Different social classes have varying degrees of access to the rewards the society offers. The richest fifth of American families receives over 40% of the national income, whereas the poorest fifth receives only 5.2%.

The continued existence of poverty in a generally affluent American society raises serious moral questions and inevitably creates fierce conflicts of interest and many political controversies.

What Is a Ghetto?

A ghetto (贫民区; 少数民族聚居区) is a section of a city predominantly occupied by a group who live there, especially because of social, economic, or legal issues. The term was originally used in Venice (威尼斯) to describe the area where Jews were compelled to live. It now refers to an overcrowded urban area often associated with specific ethnic or racial populations living below the poverty line.

Although ghetto residents tend to be ethnic minorities, it is important to note that neighborhoods where a large number of ethnic minorities reside are not necessarily ghettos. For example, the economically stable ethnic enclaves (少数民族聚居地) such as Chinatowns and German-towns.

Contemporary ghettos are generally characterized by neighborhood and household poverty, social isolation, segregation (种族隔离), discrimination, overcrowding, increased crime, and political disempowerment (无权). Ghetto residents are more likely to live in substandard housing, frequently understaffed (人手不足的) hospitals and healthcare providers, and have limited access to gainful (有报酬的) employment. Businesses such as grocery stores, banks, retailers, and other necessary institutions are also limited and often overpriced or under-serviced (服务差的) as compared to their suburban counterparts. Children who reside in ghetto areas tend to attend ill-equipped schools and must often learn at an early age to survive potentially crime-ridden neighborhoods.

Ghettos in the United States

Ghettos in the United States are generally defined as poor inner-city areas (市中心贫民区) where a disproportionate percentage of ethnic minorities reside. Although African Americans are generally associated with ghettos, Hispanics (西班牙或墨西哥裔美国人) and whites also live in them.

The development of ghettos in America is closely associated with different waves of immigration and internal urban migration. Several urban migrations during the early and mid-twentieth century resulted in the exodus (大批人离开) of many African Americans to such northern states as Illinois, New York, Michigan, and Pennsylvania in search of employment and to escape segregation and discrimination in the rural South. During the same period, persons of Hispanic descent migrated from Puerto Rico (波多黎各), Mexico, and Central and South America to New York, Miami, and Chicago for similar reasons.

1. What is poverty? What is absolute poverty and relative poverty?
2. What is the manifestation of poverty in America according to the passage?

3. What factor provokes the problem of poverty in the USA? And what are the social issues resulting from poverty in America?
4. What is a ghetto by definition? And what does it refer to nowadays?
5. Can all ethnic enclaves be labeled as ghettos? Why?
6. What are the distinct characteristics of ghettos?
7. How did ghettos in America develop? What is special about American ghettos?

Listening Practice

Part I Ghetto

quicksand	n. 流沙	bing	n. 废料堆	K9	n. (canine 的谐音) 警犬
nigga	n. (俚语) 黑人	crooked	adj. 不老实的, 不正直的	weed	n. 烟草, 大麻

Exercise 1

Directions: Listen to the song twice and fill in the blanks with the exact words you have just heard.

Ghetto, Ghetto, Ghetto, Ghetto living.

[Verse one]

These streets 1) _____ me of quicksand.
When you're on it, you'll keep going down.
And there's no one to hold on to.
And there's no one to 2) _____.
You keep on falling,
And no one can hear you 3) _____.
So you end up self-destructing,
On the corner with the tuli on the waist line.
Just got outta the bing doing state time,
Teeth marks on my back from the K9.
Dark memories of when there was no 4) _____,
'Cause they said that I wouldn't make it.
I remember like yesterday,
Holding on to what God gave me.

[Chorus]

'Cause that's the life when you're
Living in the (ghetto),
And eating in the (ghetto),
Or sleeping in the (ghetto, ghetto, ghetto).

'Cause that's the life when you're
Living in the (ghetto),
And eating in the (ghetto),
Or sleeping in the (ghetto, ghetto, ghetto).

[Verse Two]

No need to 5) _____ luxuries,

('cause everything come and go).

Even the life that you have is 6) _____,
('Cause you're not promised tomorrow).
So live your life as if everyday's gonna be your
7) _____.
Once you move forward can't go back.
Best prepare to 8) _____ your past.

'Cause ya gotta be willing to pray.
Yea there gotta be (there gotta be) a better way.
Yea ya gotta be willing to pray,
'Cause there gotta be (there gotta be) a better day.

Whoever said that this struggle would stop today?
A lot of niggas dead or 9) _____,
Teenage women growing up with AIDS.

[Chorus]

That's the life when you're
Living in the (ghetto), oh
Eating in the (ghetto) or
Sleeping in the (ghetto, ghetto).

That's the life when you're
Living in the (ghetto), oh
Eating in the (ghetto), or
Sleeping in the (ghetto, ghetto, ghetto).

[Bridge]

Gun shots every night in the (ghetto).

Crooked cops on sight in the (ghetto).
 Every day is a 10)_____ in the (ghetto).
 (Oh oh oh oh oh) (ghetto)
 Got kids to feed in the (ghetto),
 Sellin' coke and weed in the (ghetto).
 Every day somebody bleed in the (ghetto).
 (oh oh oh oh oh) (ghetto)

[Chorus]

That's the life when you're
 Living in the (ghetto), oh
 Living by the (ghetto), oh
 Eating in the (ghetto, ghetto).

That's the life when you're
 Living in the (ghetto), oh
 Sleeping in the (ghetto),
 Living in the (ghetto, ghetto, ghetto).

Exercise 2

Directions: *What can you conclude from the song that you have just heard? What is your impression of the ghetto life described in the song? Write down three points that are most impressive to you.*



Part II Michelle Obama's Slave Ancestry

sobering *adj.* 使清醒的; 使冷静的
 census *n.* 人口普查

plantation *n.* 种植园
 mulatto *n.* 黑白混血儿

Exercise 1

Directions: *Listen to the passage and answer the following questions based on the information you have just heard.*

1. How much was Malvinia worth as a slave at that time?

2. What did Malvinia most likely do on the farm?

3. What happened to Shields when he grew up?

4. What is the relationship between Dolphus Shields and Bobbie Holt?

5. What is the implication of the sentence "In Mrs. Obama Holt sees Shields"?

Exercise 2

Directions: *Listen to the passage again and then discuss the topics given below in groups of four or five.*

1. What do you think of Michelle Obama's story?

2. What do you think of the English saying "Like father, like son"?
3. Can you give examples of well-known people who rise from poverty and adversity and become successful?

Part III African-Americans Still Lag behind Whites

spur v. 刺激	entangle v. 使陷入	bleak adj. 黯淡的
civic adj. 城市的, 公民的	disparity n. 差距, 不同	

Exercise 1

Directions: Listen to the passage and choose the best answer from the four choices given below.

1. The National Urban League wants to declare a war on black unemployment because _____.
A) white Americans have recovered from the recession
B) white Americans did not help the African Americans
C) black Americans haven't recovered from the recession
D) black Americans are deprived of the rights to work
2. According to Valerie Rawlston Wilson, the biggest gap between black Americans and white Americans is in _____.
A) education
B) health
C) social justice
D) economics
3. Which of the following statements is NOT true according to the passage?
A) The unemployment rate for all the Americans is falling.
B) The unemployment rate for black teenagers is higher than the national average.
C) The unemployment rate for blacks rose to 15.5 percent.
D) The unemployment rate for whites is falling.
4. A major factor in the economic gap between black and white Americans is _____.
A) black Americans' lack of self-confidence in their work
B) the prejudices against blacks in the workplace
C) the lack of college degrees among many blacks
D) the unwillingness of the blacks to work in a team
5. What does the National Urban League propose to Congress in addition to creating 100 urban job training schools?
A) Forcing all the black kids to attend school.
B) Providing funding for a summer-youth-jobs program.
C) Decreasing the job opportunities for the whites.
D) Providing less skilled jobs to the blacks.



Exercise 2

Directions: Listen to the passage again and fill in the blanks with the information you have just heard.

1. As the U.S. economy struggles to 1) _____ a long recession, some analysts say the recovery is not being felt in the African-American community. That's why one 2) _____ says it is

- “declaring a war” on black unemployment with a plan to 3) _____.
2. It paints a bleak picture for urban and 4) _____ entangled in economic uncertainty. The study measures 5) _____ between blacks and whites, based on five areas—economics, education, health, social justice and 6) _____.
3. The National Urban League report says 7) _____ among African-American high school graduates continues to fall, with black students 8) _____, compared to whites.

Part IV Poverty in America Affects Millions

Catholic Charities U.S.A.	美国天主教慈善会	drastically	adv. 彻底地
Reverend	adj. (对牧师的尊称, 前面与 the 连用) 尊敬的		
concerted	adj. 共同的, 一致的	lobby	v. 游说议员
		legislative	adj. 立法的

Exercise 1

Directions: Listen to the passage twice and fill in the blanks with the missing information.

The U.S. Census Bureau calculates that 37 million Americans are living in poverty—on an income of 1) _____ a year for a family of four, for example. The number of people living in poverty here has grown by more than five million since 2000, but overall the official measure of poverty has not 2) _____ —12.7 percent of the population.



Catholic Charities U.S.A., one of this country's largest faith-based organizations, is trying to 3) _____ poverty in America. The Reverend Larry Snyder is Catholic Charities' president. “We are calling upon policymakers, faith-based groups, civic leaders and 4) _____ to make a systematic and concerted effort to cut poverty in this country in half by the year 2020. We can only do that if we make the poor a priority in 5) _____, from city hall and the courthouse, to Congress and the White House.”

The charity's “Campaign to Reduce Poverty” will lobby Congress and the White House to keep four priorities high in their future legislative plans: health care, hunger, housing and nutrition, and 6) _____. As Congress looks for ways to cut the federal government's spending, advocates for the poor say, there should be 7) _____ in the government's support for programs that 8) _____.

Here at Washington's Central Union Mission, a shelter for the homeless, special projects manager Julia Smith says housing costs in the nation's capital have tripled over the past five years—creating wealth for a few, but forcing many 9) _____. “Generally, across the city what you are seeing is the poor being pushed further out of the city. And so you have the working poor that are holding jobs, but no longer can 10) _____ in the city.”

Exercise 2

Directions: Write a summary of the passage in about 50 words according to the information you have just heard.

Oral Practice

How to Present: Choose a Method of Delivery

Guides for Delivering a Speech

1. **Eye contact:** For each thought in your speech make eye contact with one person. Look at the audience in their eyes.
2. **Hand gestures:** Don't overdo and distract the audience.
3. **Facial expressions:** If you know you are saying something funny, then smile. If you are talking about something serious, show a look of empathy. A stony face will make you seem aloof.
4. **Vary your voice:** Don't talk too fast. And avoid the soft voice that can't be heard. Use your pace and tone to emphasize important ideas. And always remember to vary both.
5. **Dress the part:** Dressing well will often make you feel and look more confident, and may even add some credibility.
6. **Take your time:** Take your time and allow everyone to absorb what you are saying.
7. **Pause for important ideas:** Try to pause after the most important points in your speech to let your audience think about your words.
8. **Find a friendly face:** Don't stare at a friendly face, but periodically look over for a little boost in confidence.

Exercise

Directions: Read the following passage and then practice delivering a speech in speaking groups on the basis of the information in the passage. It can be titled "**The Sources of Ghetto Crime**" or similar topics. See that the guides for delivering a speech are applied to your practice.

The Real Source of Ghetto Crime

Summer is coming. Here in Toronto¹, this means the murder season will soon be upon us. Young men, most of them black, will kill each other in nightclubs, at housing-project (由政府出资营造供低收入家庭居住的住宅区) BBQs (烧烤野餐), and sometimes in broad daylight out on the street.

On Saturday, *Toronto Star*² writer Moira Welsh delivered an in-depth report on one "Steven Reid", a 16-year-old Jamaican-Canadian (牙买加裔加拿大人) gang member accused of participation in 13 robberies, one of which included the beating of a store owner. Through interviews with those around him, Welsh shows how a normal teenager drifted into (不知不觉陷入) gang culture and violent crime.

Though it gives vague lip service (说得好听的话) to an alleged (所谓的) lack of "programs" available to youth, the article makes it clear that blame lies primarily with two groups: the boys themselves, and the fathers who abandon them.

¹ **Toronto:** 多伦多, the capital and largest city of Ontario, Canada, an important Great Lakes port and an industrial center

² **Toronto Star:** 《多伦多明星报》, Canada's highest-circulation newspaper

Welsh praises the “heroic” efforts of family members who try to save adolescents from gang life. And Steven’s mother, “Isabel”, certainly falls into that category. But there’s a limit to how much a single working woman can do. The saddest part of the story is the pair’s trip to Jamaica¹, where Steven tries to convince his dad to come back into his life. When Steven gets brushed off (不客气地拒绝), Isabel recounts (叙述), “It was like he didn’t care anymore.”

But it wasn’t Steven’s dad who decided to reject school and honest employment. It was Steven. In Toronto’s poorest (black) communities, being a working stiff (“活死人”) is viewed widely with contempt. Instead, youths want the instant status that comes from dealing drugs, packing a gun and flashing (炫耀) a lot of garish (俗气的) jewellery.

The key point that is too often missed in Toronto and elsewhere is that such self-destruction is the product of a conscious choice. Canadian adolescents are not powerless inheritors of a legacy (遗产) of slavery or Jim Crow²: Most of the city’s black families immigrated in recent decades, when anti-discrimination already was well-established in law. Yet we persist in patronizing (庇护) minority communities by treating their youth as helpless pawns (兵卒) in the thrall (束缚) of “alienation (疏远)”, “racism”, “marginalization (边缘化)” and the like. In her Sept. 27, 2005 installation speech (就职演说), the Governor-General (总督) gave voice to (表达) this vague received wisdom when she declared, “Nothing in today’s society is more disgraceful than the marginalization of some young people who are driven to isolation and despair.”

It is not “isolation and despair” that cause men to abandon their children—but rather the disgraceful fact that such behaviour is accepted by certain sub-cultures. The enormous discrepancy (差异) in crime rates among Toronto’s ethnic communities is matched closely by discrepancies in fatherlessness. Overall, the percentage of Toronto households containing young children that are headed by a single parent is about 19%. Among economically successful minorities, such as Jews, it is closer to 10%. But among Jamaican-Canadians, the figure is an astounding 54%.

Nor is it “isolation and despair” that is causing young Black Toronto men to join gangs—but rather a cult (崇拜) of violence and perverse (不正当的) consumerism (拜金思想).

This truth may be politically incorrect by Toronto’s lights. But that is not the case in the United States, which has been dealing with such problems for far longer. On March 26, Orlando Patterson, an African-American Harvard sociology professor, wrote an extraordinary op-ed³ in *The New York Times*—hardly a conservative outlet—in which he laid blame at the feet of a “cool-pose culture”⁴ of young black men simply too gratifying (令人满意的) to give up. For these young men, it was almost like a drug, hanging out on the street after school, shopping and dressing sharply, sexual conquests, party drugs and hip-hop music.”

That’s exactly the warped (扭曲的) ghetto world Welsh is describing on this side of the border—though there are few Canadian writers who’d put things that plainly.

Between our G-G and Patterson, it is Patterson who gives ghetto gangsters more respect. At least he treats them as autonomous decision-makers, not unthinking pawns of Whitey (白人社会).



1 **Jamaica**: an island country in the Caribbean Sea south of Cuba

2 **Jim Crow**: state and local laws in the U.S. enacted between 1876 and 1965 upholding discrimination against and suppression of Black people

3 **op-ed**: 专栏版, 特写稿版, abbreviation for “opposite the editorial page”, a newspaper article that expresses the opinions of a named writer who is usually unaffiliated with the newspaper’s editorial board

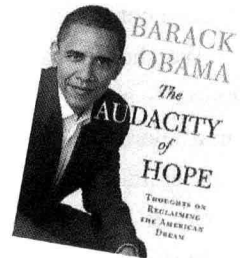
4 **cool-pose culture**: Some scholars argue that black men adopt a ritualized posture, speech, and behavior in order to present an image of strength and control.

Reading Text

The Audacity of Hope: Thoughts on Reclaiming the American Dream¹

Barack Obama

This concept of a black underclass—separate, apart, alien in its behavior and in its values—has also played a central role in modern American politics. It was partly on behalf of fixing the black ghetto that Johnson's War on Poverty² was launched, and it was on the basis of that war's failures, both real and perceived, that conservatives turned much of the country against the very concept of the welfare state. A cottage industry grew within conservative think tanks, arguing not only that cultural pathologies—rather than racism or structural inequalities built into our economy—were responsible for black poverty but also that government programs like welfare, coupled with liberal judges who coddled criminals, actually made these pathologies worse.



The truth is that such rising frustration with conditions in the inner city was hardly restricted to whites. In most black neighborhoods, law-abiding, hardworking residents have been demanding more aggressive police protection for years, since they are far more likely to be victims of crime. In private—around kitchen tables, in barbershops, and after church—black folks can often be heard bemoaning the eroding work ethic, inadequate parenting, and declining sexual mores with a fervor that would make the Heritage Foundation³ proud.

In that sense, black attitudes regarding the sources of chronic poverty are far more conservative than black politics would care to admit. What you won't hear, though, are blacks using such terms as "predator" in describing a young gang member, or "underclass" in describing mothers on welfare—language that divides the world between those who are worthy of our concern and those who are not. For black Americans, such separation from the poor is never an option, and not just because the color of our skin—and the conclusions the larger society draws from our color—makes all of us only as free, only as respected, as the least of us.

It's also because blacks know the back story to the inner city's dysfunction. Most blacks who grew up in Chicago remember the collective story of the great migration from the South, how after arriving in the North blacks were forced into ghettos because of racial steering and restrictive covenants and stacked up in public housing, where the schools were substandard and the parks were underfunded and police protection was nonexistent and the drug trade was tolerated. They remember how the plum patronage jobs were reserved for other immigrant groups and the blue-collar jobs that black folks relied on evaporated, so that families that had been intact began to crack under the pressure and ordinary children slipped through those cracks, until a tipping point was reached and what had once been the sad exception somehow became the rule. They know what drove that homeless man to drink because he is their uncle. That hardened criminal—they remember when he was a little boy, so full of life and capable of love, for he is their cousin.

¹ **The Audacity of Hope:** written by Barack Obama (1961—), the 44th and the 45th President of the United States, the first African American to hold the office. It was published in 2008. The text is taken from Chapter Seven "Race".

² **The War on Poverty:** the unofficial name for legislation first proposed by United States President Lyndon B. Johnson in 1964 as a response to a national poverty rate of around nineteen percent

³ **The Heritage Foundation:** an American conservative research organization whose stated mission is to "formulate and promote conservative public policies based on the principles of...individual freedom, traditional American values, and a strong national defense"

In other words, African Americans understand that culture matters but that culture is shaped by circumstance. We know that many in the inner city are trapped by their own self-destructive behaviors but that those behaviors are not innate. And because of that knowledge, the black community remains convinced that if America finds its will to do so, then circumstances for those trapped in the inner city can be changed, individual attitudes among the poor will change in kind, and the damage can gradually be undone, if not for this generation then at least for the next.

Such wisdom might help us move beyond ideological bickering and serve as the basis of a renewed effort to tackle the problems of inner-city poverty. We could begin by acknowledging that perhaps the single biggest thing we could do to reduce such poverty is to encourage teenage girls to finish high school and avoid having children out of wedlock. In this effort, school- and community-based programs that have a proven track record of reducing teen pregnancy need to be expanded, but parents, clergy, and community leaders also need to speak out more consistently on the issue.

We should also acknowledge that conservatives—and Bill Clinton—were right about welfare as it was previously structured: by detaching income from work, and by making no demands on welfare recipients other than a tolerance for intrusive bureaucracy and an assurance that no man lived in the same house as the mother of his children, the old AFDC program¹ sapped people of their initiative and eroded their self-respect. Any strategy to reduce intergenerational poverty has to be centered on work, not welfare—not only because work provides independence and income but also because work provides order, structure, dignity, and opportunities for growth in people's lives.

But we also need to admit that work alone does not ensure that people can rise out of poverty. Across America, welfare reform has sharply reduced the number of people on the public dole; it has also swelled the ranks of the working poor, with women churning in and out of the labor market, locked into jobs that don't pay a living wage, forced every day to scramble for adequate child care, affordable housing, and accessible health care, only to find themselves at the end of each month wondering how they can stretch the last few dollars that they have left to cover the food bill, the gas bill, and the baby's new coat.

Strategies like an expanded Earned Income Tax Credit² that help all low-wage workers can make an enormous difference in the lives of these women and their children. But if we're serious about breaking the cycle of intergenerational poverty, then many of these women will need some extra help with the basics that those living outside the inner city often take for granted. They need more police and more effective policing in their neighborhoods, to provide them and their children some semblance of personal security. They need access to community-based health centers that emphasize prevention—including reproductive health care, nutritional counseling, and in some cases treatment for substance abuse. They need a radical transformation of the schools their children attend, and access to affordable child care that will allow them to hold a full-time job or pursue their education.

And in many cases they need help learning to be effective parents. By the time many inner-city children reach the school system, they're already behind—unable to identify basic numbers, colors, or the letters in the alphabet, unaccustomed to sitting still or participating in a structured environment, and often burdened by undiagnosed health problems. They're unprepared not because they're unloved but because their mothers don't know how to provide what they need. Well-structured government programs—prenatal counseling, access to regular pediatric care, parenting programs, and quality early-childhood-education programs—have a proven

1 **AFDC:** Aid to Families with Dependent Children, a federal assistance program in effect from 1935 to 1996 that provided financial assistance to children of single parents or whose families had low or no income. However, it was later criticized for offering incentives for women to have children, and for providing disincentives for women to join the workforce. In 1996, AFDC was replaced by the more restrictive Temporary Assistance for Needy Families (TANF) program.

2 **Earned Income Tax Credit:** a refundable tax credit for low- and medium-income individuals and couples, primarily for those who have qualifying children. This tax credit is provided, in part, to offset the burden of social security taxes and to maintain an incentive to work.