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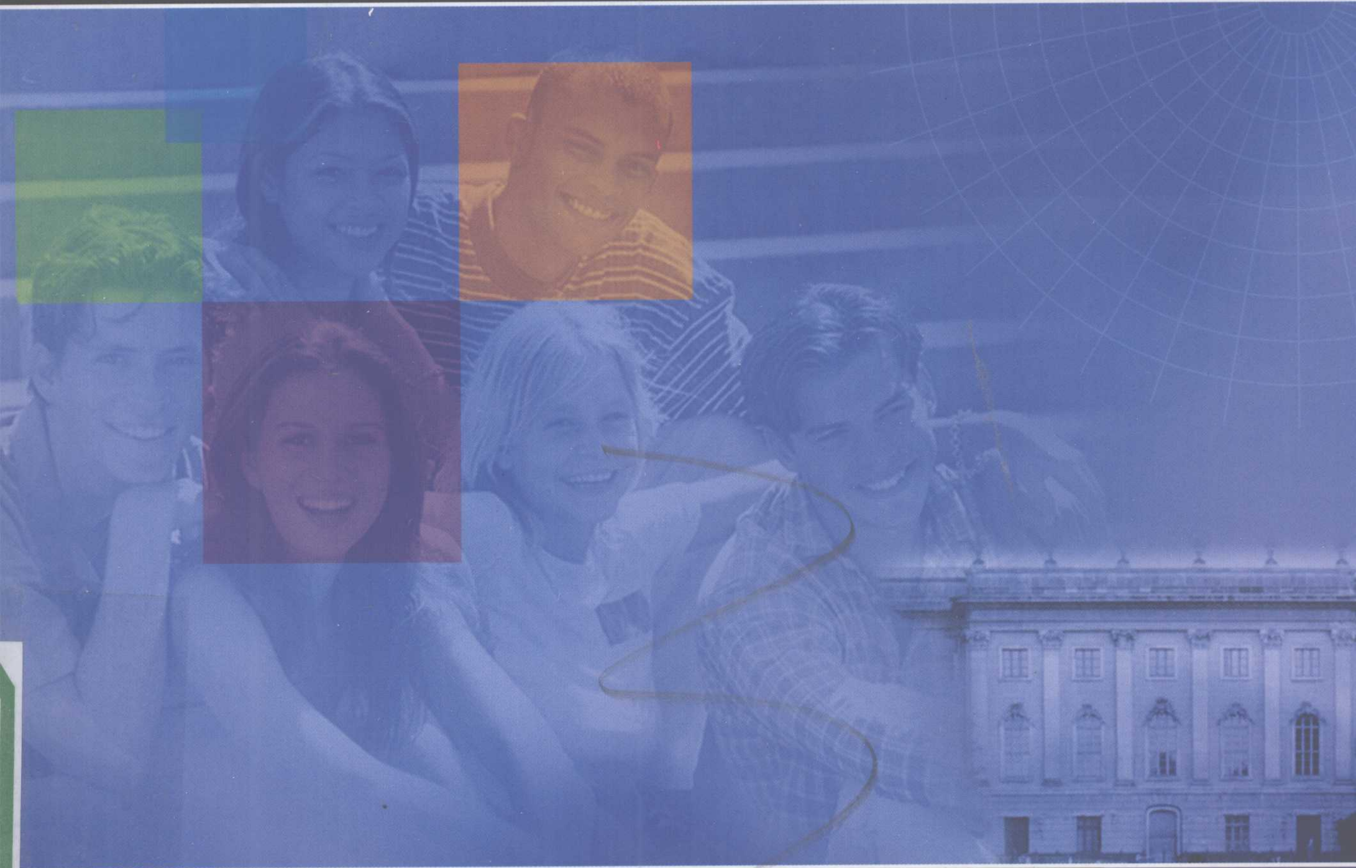
NEW BENCHMARK

英美散文选读（一）



蒋显璟 编著

English Essay Reading（Ⅰ）

对外经济贸易大学出版社
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（一）

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出版说明

新基点（NEW BENCHMARK）全国高等院校商务英语专业本科系列规划教材由对外经济贸易大学出版社联合对外经济贸易大学、广东外语外贸大学、上海对外贸易学院、东北财经大学、上海财经大学等学校的骨干教授编写而成。

2007年国家教育部批准设立了商务英语本科专业。为促进商务英语学科建设，适应教学改革和创新的需要，对外经济贸易大学出版社特组织编写了“新基点”系列教材。本系列教材体现商务英语专业最新教学特点和要求，是面向二十一世纪的一套全新的立体化商务英语教材，主要适用于全国各高等院校商务英语专业本科学生。

本系列教材旨在培养具有扎实的英语基本功，掌握国际商务基础理论和知识，具备较高的人文素养，善于跨文化交流与沟通，能适应经济全球化，具备国际竞争力的复合型英语人才。共由语言技能、商务知识、人文素养三个子系列组成。

语言技能子系列包括商务英语综合教程1－4册、商务英语听说1－4册、商务英语写作1－4册、商务英语翻译1－2册。

商务知识子系列介绍商务基础理论和商务实践的具体知识，主要包括经济学原理、管理学原理、商法导论、跨文化交际导论、国际贸易实务、营销学等主干教材。

人文素养子系列主要包括语言学导论、英美国家概况、欧洲文化、英美文学选读、英美散文、大学英汉翻译、大学汉英翻译等核心教材。

上述的每套子系列教材都自成体系，合在一起又形成了有机的整体。本套教材不是封闭的，而是随着教学模式、课程设置和课时的变化，不断推出新的教材。对外经济贸易大学出版社旨在广泛调动社会智力资源，与时俱进、推陈出新，推出一套适合新兴商务英语专业本科学生的系列教材。

编撰者们不仅具有丰富的语言教学经验，而且获得工商管理、经济学等商科专业的硕士、博士学位，具备商务活动的实践经验。他们集教学经验和专业背景于一身，这正是本套商务英语系列教材编撰质量的有力保证。

对外经济贸易大学出版社
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前言

任何学过一门外语的人都知道，挑选一本好的教材往往是事半功倍的捷径。当前，我国外语类的教材可谓汗牛充栋，鱼龙混杂。面对着繁多的教材，读者往往眼花缭乱，不知所从。编者认为，一本好的外语教材应该符合以下的标准：

一、语言规范。虽然英语在全球的传播已经使得维持纯正的 King's English 既难以实行，又逆当前标准多元化的潮流，但编者认为，采用符合英语国家大多数受过高等教育者所认同、英美社会主流媒体（广播、电视、报纸）所使用的规范语言，是教材编写者的义务。必须给英语学习者提供最好的范本，并能使他们掌握与使用英语为母语者的沟通交流技能。

二、词汇丰富。一本好的英语阅读教材应该包含有丰富的词汇。这些词汇应该是循序渐进的，而且应该取自鲜活的语言。大部分词汇应该是国外媒体和书刊中出现的常用词汇，适当包括一些口头用语词汇。词语的多义性、习惯搭配、同义词和反义词等应是词汇学习的重点，而不应该让学生孤立地死记硬背生僻的单词。

三、表达方式。教材所选文章应该包含英美社会中通用的表达方式，既不太古奥，也不太时尚，而是要采纳那些能流传久远的用语。与此同时，要提醒读者注意典型的英国用法与美国用法的区别，以免混用和误解。

四、课文长度。教材中所选课文的长短，应以每篇课文能在 4—6 课时内能讲授完毕，并留有较充裕的时间让学生反思、讨论为宜。

五、思想内容。一本好的外语教材，应该在提高学生语言技能的同时，也让他们学到人类历史上的思想精华和哲理名言。众所周知，掌握一门外语并不仅仅是会张口蹦出几句时髦的流行语，见了外国人会寒暄几句就足以炫耀了。一门语言也是一个民族看待与解释世界的方式，是其历史文化的厚重积淀。在过去十几年中，我国的英语教育矫枉过正，在纠正了以往“聋子英语”和“哑巴英语”的弊病的同时，忽略了阅读技能的培训，使得学生没能重视培养自己的阅读能力，而只是把精力放在应付繁多的考试上，沦为“考试机器”。

有鉴于此，本书编者在过去十几年里为对外经济贸易大学英语专业高年级本科生担任“散文分析”课程的教学中，编纂了这部《英美散文选读》教材，并在试用的过程

中不断改进，在教学中取得了较好的反响。“散文分析”因此在2004年被列为校级精品课程，得到了本校教务处和英语学院的大力支持。本门课程的教学团队有资深教授和北大、北外等名校毕业的博士，他们在教学过程中也为本教材提出过许多宝贵意见，编者在此表示感谢！

本套教材的编写理念就是，在英语专业本科生完成了低年级的英语基础训练后，在进一步提高他们的语言能力的同时，给他们添加西方人文传统背景知识，增进他们的阅读思考能力，使他们能批判地看待社会文化问题，并能提出自己独到的观点。

《英美散文选读》第一册中所选的篇章，均出自英美散文大家和哲学家之手，如英国哲学家罗素、英国小说家福斯特、美国女权主义作家苏珊·桑塔格等。这些选篇所涉及到的内容有教育、英美历史、西方社会问题、艺术欣赏和环保，等等。大部分文章都属于论述文，其论证方式和行文堪为典范，可供学生模仿。每篇课文后面均配有生词表、课文注释、配套练习等。任课教师可有选择地在课堂上做这些练习，或布置为家庭作业。建议学习这本教材的同学在课前要预习，并将重点放在理解课文难点和把握重点词语和句型上。每篇课文后的释义（paraphrase）练习尤其值得一做，因为能帮助读者加深理解，并促使他们用自己的话把原句的意思重新表述出来，从而达到灵活运用语言的目的。

英国哲学家培根曾说：“读书足以怡情，足以傅彩，足以长才。”（王佐良译文）奥地利作家卡夫卡也说过：“一本书就是一把破冰斧，能劈开我们灵魂中冰冻的大海。”在这个所谓的“读图时代”和急功近利的浮躁时代，希望读者能通过这本教材发现心灵的一片净土，找回在宁静的书斋中与过往大师无声交流的乐趣吧！

蒋显璟

2008年3月写于惠园

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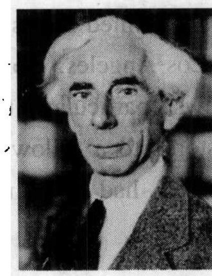
Education and Discipline

Bertrand Russell

About the Author



Russell, Bertrand Arthur William Russell, 3d Earl, 1872 – 1970, British philosopher, mathematician, and social reformer, born in Trelleck, Wales.

The Early Years

Russell was born into a distinguished family: His grandfather Lord John Russell served twice as prime minister and introduced the Reform Bill of 1832. His parents were both prominent freethinkers; thus his father had wished him to be brought up as an agnostic. His informal godfather was John Stuart Mill, the prominent utilitarian philosopher and the author of *On Liberty*. At the age of three he was left an orphan and was reared by his paternal grandmother under stern puritanical rule. Ironically, that experience turned him into an agnostic with liberal views on matters of morality and education. Russell studied at Trinity College, Cambridge (1890 – 94), where later he was elected a fellow (1895 – 1901) and a lecturer (1910 – 16). He also served as attaché at the British embassy at Paris for some months. It was during his Cambridge years that he published his most important works in philosophy and mathematics, *The Principles of*

Mathematics (1903) and, with A. N. Whitehead, *Principia Mathematica* (3 vol., 1910 - 13), and also taught Ludwig Wittgenstein, who later became a famous philosopher.

The Middle Years

After the First World War broke out, he took an active part in the No Conscription fellowship and was fined £100 as the author of a leaflet criticizing a sentence of two years on a conscientious objector. He also lost his lectureship at Trinity College in 1916. Russell's active pacifism and anti-war stance alienated him from his former associates, and led finally to a six-month imprisonment in 1918. In 1920, Russell travelled to Russia as part of an official delegation sent by the British government to investigate the effects of the Russian Revolution. During the course of his visit, he met Lenin and had an hour-long conversation with him. Russell subsequently lectured in Beijing on philosophy for one year, accompanied by Dora, his lover and later his wife. He was elected a fellow of the Royal Society in 1908. From 1916 until the late 1930s, Russell held no academic position and supported himself mainly by writing and by public lecturing. In 1927 he and his wife, Dora, founded the experimental Beacon Hill School, which influenced the development of other schools in Britain and America. In 1931, Russell succeeded to the earldom and in 1938 began teaching in the United States, first at the University of Chicago and then at the University of California at Los Angeles. Some of his appointments during this time were cancelled due to his liberal views, particularly those on sex, expressed in *Marriage and Morals* (1929). In 1944 he was restored to a fellowship at Cambridge. In 1950 he received the Nobel Prize in Literature. Russell had four marriages successively, being divorced by his wives of the former marriages.

The Later Years

Faced with the Nazi war threat prior to World War II, Russell abandoned his pacifist stance. However, he resumed his role after the war as a leading spokesman for pacifism and especially for the unilateral renunciation (by Great Britain) of atomic weapons. In 1961 his activity in mass demonstrations to ban nuclear weapons led to his second imprisonment. Almost until his death in 1970, he was active in social reform.

Russell's self assessment and quotes

Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. — *Autobiography*

"Drunkenness is temporary suicide."

"Indignation is a submission of our thoughts, but not of our desires."

"What we need is not the will to believe, but the wish to find out."

"Boredom is a vital problem for the moralist, since at least half the sins of mankind are caused by the fear of it."

"A sense of duty is useful in work but offensive in personal relations. People wish to be liked, not to be endured with patient resignation."

"To fear love is to fear life, and those who fear life are already three parts dead."

Text

1 Any serious educational theory must consist of two parts: a conception of the ends of life, and a science of psychological dynamics, i.e., of the laws of mental change. Two men who differ as to the ends of life cannot hope to agree about education. The educational machine, throughout Western civilization, is dominated by two ethical theories: that of Christianity, and that of nationalism. These two, when taken seriously, are incompatible, as is becoming evident in Germany. For my part, I hold that, where they differ, Christianity is preferable; but where they agree, both are mistaken. The conception which I should substitute as the purpose of education is civilization, a term which, as I meant it, has a definition which is partly individual, partly social. It consists, in the individual, of both intellectual and moral qualities: intellectually, a certain minimum of general knowledge, technical skill in one's own profession, and a habit of forming opinions on evidence; morally, of impartiality, kindliness, and a modicum of self control. I should add a quality which is neither moral nor intellectual, but perhaps physiological: zest and joy of life. In communities, civilization demands respect for law, justice as between man and man, purposes not involving permanent injury to any section of the human race, and intelligent adaptation of means to ends.

2 If these are to be the purpose of education, it is a question for the science of psychology to consider what can be done towards realizing them, and in particular, what degree of freedom is likely to prove most effective.

3 On the question of freedom in education there are at present three main schools of

thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will insure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require cooperation, and it would be utopian to expect all the necessary cooperation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

4 The arguments in favor of a great degree of freedom in education are derived not from man's natural goodness, but from the effects of authority, both on those who suffer it and on those who exercise it. Those who are subject to authority become either submissive or rebellious, and each attitude has its drawbacks.

5 The submissive lose initiative, both in thought and action; moreover, the anger generated by the feeling of being thwarted tends to find an outlet in bullying those who are weaker. That is why tyrannical institutions are self-perpetuating: what a man has suffered from his father he inflicts upon his son, and the humiliations which he remembers having endured at his public school he passes on to "natives" when he becomes an empire-builder. Thus an unduly authoritative education turns the pupils into timid tyrants, incapable of either claiming or tolerating originality in word or deed. The effect upon the educators is even worse: they tend to become sadistic disciplinarians, glad to inspire terror, and content to

inspire nothing else. As these men represent knowledge, the pupils acquire a horror of knowledge, which, among the English upper class, is supposed to be part of human nature, but is really part of the well-grounded hatred of the authoritarian pedagogue.

6 Rebels, on the other hand, though they may be necessary, can hardly be just to what exists. Moreover, there are many ways of rebelling, and only a small minority of these are wise. Galileo was a rebel and was wise; believers in the flat-earth theory are equally rebels, but are foolish. There is a great danger in the tendency to suppose that opposition to authority is essentially meritorious and that unconventional opinions are bound to be correct: no useful purpose is served by smashing lamp-posts or maintaining Shakespeare to be no poet. Yet this excessive rebelliousness is often the effect that too much authority has on spirited pupils. And when rebels become educators, they sometimes encourage defiance in their pupils, for whom at the same time they are trying to produce a perfect environment, although these two aims are scarcely compatible.

7 What is wanted is neither submissiveness nor rebellion, but good nature, and general friendliness both to people and to new ideas. These qualities are due in part to physical causes, to which old-fashioned educators paid too little attention; but they are due still more to freedom from the feeling of baffled impotence which arises when vital impulses are thwarted. If the young are to grow into friendly adults, it is necessary, in most cases, that they should feel their environment friendly. This requires that there should be a certain sympathy with the child's important desires, and not merely an attempt to use him for some abstract end such as the glory of God or the greatness of one's country. And, in teaching, every attempt should be made to cause the pupil to feel that it is worth his while to know what is being taught — at least when this is true. When the pupil cooperates willingly, he learns twice as fast and with half the fatigue. All these are valid reasons for a very great degree of freedom.

8 It is easy, however, to carry the argument too far. It is not desirable that children, in avoiding the vices of the slave, should acquire those of the aristocrat. Consideration for others, not only in great matters, but also in little everyday things, is an essential element in civilization, without which social life would be intolerable. I am not thinking of mere forms of politeness, such as saying "please" and "thank you": formal manners are most fully developed among barbarians, and diminish with every advance in culture. I am thinking rather of willingness to take a fair share of necessary work, to be obliging in small ways that save trouble on the balance. It is not desirable to give a child a sense of omnipotence, or a

belief that adults exist only to minister to the pleasures of the young. And those who disapprove of the existence of the idle rich are hardly consistent if they bring up their children without any sense that work is necessary, and without the habits that make continuous application possible.

9 There is another consideration to which some advocates of freedom attach too little importance. In a community of children which is left without adult interference there is a tyranny of the stronger, which is likely to be far more brutal than most adult tyranny. If two children of two or three years old are left to play together, they will, after a few fights, discover who is bound to be the victor, and the other will then become a slave. Where the number of children is larger, one or two acquire complete mastery; and the others have far less liberty than they would have if the adults interfered to protect the weaker and less pugnacious. Consideration for others does not, with most children, arise spontaneously, but has to be taught, and can hardly be taught except by the exercise of authority. This is perhaps the most important argument against the abdication of the adults.

10 I do not think that educators have yet solved the problem of combining the desirable forms of freedom with the necessary minimum of moral training. The right solution, it must be admitted, is often made impossible by parents before the child is brought to an enlightened school. Just as psychoanalysts, from their clinical experience, conclude that we are all mad, the authorities in modern schools, from their contact with pupils whose parents have made them unmanageable, are disposed to conclude that all children are "difficult" and all parents utterly foolish. Children who have been driven wild by parental tyranny (which often takes the form of solicitous affection) may require a longer or shorter period of complete liberty before they can view any adult without suspicion. But children who have been sensibly handled at home can bear to be checked in minor ways, so long as they feel that they are being helped in the ways that they themselves regard as important. Adults who like children, and are not reduced to a condition of nervous exhaustion by their company, can achieve a great deal in the way of discipline without ceasing to be regarded with friendly feelings by their pupils.

11 I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company. If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good humored grumbling, but without resentment. It is no use or having

the sort of liking that consists in regarding them as a field for valuable social endeavor, or — what amounts to the same thing — as an outlet for power-impulses. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country. The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children's freedom, but will be able to do so, when necessary, without causing psychological damage.

12 Unfortunately, it is utterly impossible for overworked teachers to preserve an instinctive liking for children; they are bound to come to feel towards them as the proverbial confectioner's apprentice does towards macaroons. I do not think that education ought to be any one's whole profession: it should be undertaken for at most two hours a day by people whose remaining hours are spent away from children. The society of the young is fatiguing, especially when strict discipline is avoided. Fatigue, in the end, produces irritation, which is likely to express itself somehow, whatever theories the harassed teacher may have taught himself or herself to believe. The necessary friendliness cannot be preserved by self-control alone. But where it exists, it should be unnecessary to have rules in advance as to how "naughty" children are to be treated, since impulse is likely to lead to the right decision, and almost any decision will be right if the child feels that you like him. No rules, however wise, are a substitute for affection and tact.

New words and expressions

1. conception of the ends of life: understanding of the aims of life
2. dynamics: *n.* something that causes action or change
3. ethical: *adj.* connected with principles of what is right and wrong
4. forming opinions on evidence: developing point of views on facts
5. kindliness: *n.* kind behaviour towards someone
6. modicum: *n.* a small amount of something, especially a good quality
7. intelligent adaptation of means to ends: clever at making means suitable for ends
8. unduly: *adv.* too extreme or too much
9. utopian: *adj.* excellent or ideal but existing only in visionary or impractical thought or theory

10. unchecked: *adj.* not controlled
11. undiluted: *adj.* unadapted
12. to be subject to: to be under the power of something or someone else
13. outlet: *n.* a way of expressing or getting rid of strong feelings
14. to bully: *v.* to threaten to hurt or frighten someone, especially someone smaller or weaker
15. self-perpetuating: *adj.* having the power to renew or prolong oneself or itself for an indefinite length of time
16. sadistic: *adj.* cruel and enjoying making other people suffer
17. disciplinarian: *n.* someone who believes people should obey orders and rules, or who tries to make people obey rules
18. well-grounded: *adj.* reasonable
19. authoritarian: *adj.* strictly forcing people to obey a set of rules or laws; favouring absolute obedience to authority
20. pedagogue: *n.* a dogmatic teacher
21. meritorious: *adj.* very good and deserving praise
22. spirited: *adj.* full of animation and vigour
23. defiance: *n.* bold resistance to an opposing force or authority; behaviour that shows you clearly refuse to do what someone tells you to do
24. baffled: *adj.* confused
25. impotence: *n.* ineffectiveness; powerlessness
26. fatigue: *n.* physical or mental weariness or exhaustion resulting from exertion
27. obliging: *adj.* willing and eager to help
28. omnipotence: *n.* ability to do everything
29. minister to: to attend to
30. application: *n.* attention or effort over a long period
31. pugnacious: *adj.* very eager to quarrel or fight with people
32. abdication: *n.* giving up the responsibility
33. clinical: *adj.* medical
34. unmanageable: *adj.* difficult to control or deal with
35. to be disposed to: be more likely to feel or think a particular way about something
36. overworked: made to work too hard

Notes to the text

1. Rouseauism: the system of ideas advanced by Jean Jacques Rousseau (1712 – 78), Swiss-French philosopher, writer, political theorist, and composer. In his major writings, Rousseau argues that man is born free and good and it is society that corrupts him. Rousseau also proposes a new theory of education. What is new and important about his educational philosophy, as outlined in *Émile*, is its rejection of the traditional ideal: education is not seen to be the imparting of all things to be known to the uncouth child; rather it is seen as the "drawing out" of what is already there, the fostering of what is native. Compare this view with Plato's position on education.
2. Public school: a private boarding school in Great Britain for pupils between the ages of 13 and 18. Speaking of schools, when the English say public, the Americans say private. The famous public schools of England are run by private governing bodies, charge tuition, take students from throughout the nation, and admit only a chosen few. In America, they would be private schools. But the English speak of them as public because they serve the public welfare, educating the elite of the nation, and because they had their beginnings as endowed public charities, educating children who were too poor to have private tutors.
3. empire builder: a colonialist sent to expand the territories of the British Empire at the height of UK's colonial expansion in the late 19th and early 20th centuries.
4. utopian: the word is derived from Utopia, an ideally perfect place, especially in its social, political, and moral aspects. The word was coined by Sir Thomas More in his Latin work *Utopia* (1516), in which he gave an account of an ideal commonwealth in contrast to the sordid social conditions of the Old World.
5. maintaining Shakespeare to be no poet: perhaps this refers to the famous Shakespeare controversy, in which the authorship of Shakespeare's canon was brought into question and several candidates were suggested as the possible author of the works published under Shakespeare's name.