

北京外国语大学 张中载 王家湘 刘新民 张毓霖 编

# COLLEGE ENGLISH

Teacher's Book 5

外语教学与研究出版社

Foreign Language Teaching and Research Press

# 大学英语教程

## COLLEGE ENGLISH

第五册教师手册

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北京外国语大学

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刘新民 张毓霖

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## 前 言

《大学英语》第五册的《教师手册》是为使用这册教材的教师编写的。为了利于学生自学能力的培养,学习这册教材的学生在课前以不参考《教师手册》为好。

《教师手册》每课的内容包括背景介绍、课文概述、释义、课堂提问、练习答案、课文译文等六个部分。有的课文没有“背景介绍”,或因为没有必要,或因为没有多少背景材料可以提供。释义部分包括语言和背景知识等方面的难点。凡学生通过查阅一般词典或其他工具书能独立解决的问题,不列入“释义”部分。

本书编得匆忙,我们的水平也有限,缺点、错误肯定不少。我们衷心希望使用本书的同志提出批评和意见。

编 者

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## Lesson 1

### Rashid's School at Okhla

#### Background

##### 1. Delhi, Agra, and Okhla:

Delhi is the third largest city of India. It has been the site of several dynastic seats in Ancient India. It became the capital of colonial India in 1912 and was succeeded in 1931 by the adjacent city of New Delhi, 4.8 km. to its south. Delhi today is a hub of commerce and communication in North India with a rich cultural life. The residence of the President is here.

Agra is the city of the world-famous Taj Mahal, the beautiful tomb built by a Mogul emperor for his favourite wife in the 17th century. The Agra road was, and still is, one of the main highways in India. It is much travelled by those who go to see this architectural wonder.

Okhla is a village somewhere between Delhi and Agra.

##### 2. The Congress Party:

The Congress Party, formed in 1885, is officially called the Indian National Congress. In the 1920s and 1930s, Mohandas Gandhi (honorably called Mahatma Gandhi) transformed the Congress into a mass movement of non-violent non-cooperation. When the Government of India Act of 1935, conceding a measure of provincial autonomy, went into effect, Congress governments were formed in six of the eleven provinces. When Britain declared war on Germany in 1939, the Congress refused to support the war before India got its

full independence. In 1942, the Congress organized and led the famous non-violent mass movement that demanded Britain to “quit India”. This resulted in the independence of India in 1947. Since then it has been the party in power for most of the time.

#### Overview

*Rashid's School at Okhla*, an excerpt from the author's first book *Home to India*, records her visit with her aunt Kitty to a village school at Okhla in 1939. That was the time when the Congress Party was carrying on a vast educational program quietly and patiently, hoping to bring political consciousness through education to the people of India for independence and prepare them to assume the responsibilities of citizenship in an independent India. Rashid's school is one small but significant effort toward this goal. It was an arduous job. To make the school a success, Rashid overcame various difficulties — the villagers' deep-rooted misgivings about education, religious barriers and the lack of government financial support, etc. It was out of countless such efforts that the New India was created.

#### Comprehension

1. the stale accumulated heat of summer (Para. 1): This is to exaggerate the heat on that autumn morning. It was so hot that it seemed all the heat of summer had accumulated and concentrated in that day, and the air was not fresh.

2. in thick red clouds (Para. 1): The dust rolled upward in the form of clouds. They were of red colour because the earth in that area was red, and they were shining in the morning sun.

3. the camel trains (Para. 1): long lines of camels along the road

4. the women stood... watching us (Para. 3): This was because they were curious about them.

5. it wasn't too early to start looking (Para. 4): It was high time for a girl of 17 to start looking for a husband. In India, it was considered a misfortune or even a shame for a mother if her daughter of marriageable age remained single or got married too late.

6. fluid English (Para. 5): fluent English. The word "fluid" meaning "able to flow as liquids do" is used figuratively to suggest that Rashid spoke very good English.

7. in a suddenly florid tone (Para. 6): suddenly in a showy tone which conveys his pride and satisfaction and a desire for Kitty and Santha to share his feelings

8. this is not a present... That lies with them. (Para. 6): We cannot act as condescending saviors. All we do is to help them realize that education is for their good and give them concrete help. We can push them to educate themselves, but how much they achieve in education depends on themselves.

9. to gauge my reaction (Para. 6): to estimate or judge how I reacted so as to decide if he should go on

10. they were really getting something for nothing (Para. 9): They were receiving education free of payment.

11. They were frankly skeptical (Para. 9): They openly and clearly expressed their doubts about education.

12. Against that argument education carried little weight (Para. 10): "That argument" refers to the previous sentence; that is, children old enough to work in the fields were economically important to their families. To them education meant nothing if it could not bring any economic benefits to their families.

13. pice (Para. 11): a coin used in British India. Today paisa is used, the 100th part of a rupee.

14. they lose that independence of spirit (Para. 14): When vil-



lagers own land and work on it, they have a kind of independent spirit. But they lose it once they move to cities, where without property of their own, they have to work for others to make a living.

15. Rashid looked at me pinkly (Para. 18): His face turned pink when he looked at me. He was embarrassed by what Kitty had said, because, as he explained, he had not taken the first step to organize the women's class.

16. carried home favorable reports to their parents (Para. 18): Some of his pupils gave their parents a favorable account of their studies, school life, the teacher, etc.

17. I reached a solution that pleased all parties (Para. 18): The solution satisfied all sides, all the people involved—the men, their wives, and the teacher.

18. Not courage so much as hard work and money (Para. 21): This elliptical sentence can be glossed: To carry through a scheme like running the school needs hard work and money rather than courage. Rashid misunderstood what the mother meant. He took it as the courage to defy the authorities, to carry out the project despite their opposition. That is also why he said that the officials did not really interfere in matters like this.

19. there are even some laws to that effect—for all the good they do (Para. 22): There are even some laws concerning education for all people. The tone here is sarcastic, showing her scorn for the officials and the laws.

20. I didn't mean that kind of courage (Para. 24): I didn't mean the kind of courage you are talking about. I mean the courage to build a world, that is, to get rid of people's old ideas, to change their old way of life, customs, etc.

21. I know if I had the job... what to put into it. (Para. 24): If I were the teacher, I wouldn't know what to say without causing trouble.

22. Can you say ... 'It is wrong to marry twice'? (Para. 24): Islamic religion permits polygamy. In fact, according to the religion, a Moslem can have up to four wives at the same time. Hindus consider cows and snakes sacred animals, and therefore think it sinful to eat beef, just as Moslems think it sinful to eat pork. The mother used these two examples to illustrate what a frightening responsibility it is to teach the children anything different from conventional ideas.

23. In the West they get out of it easily. (Para. 24): "It" is vaguely used here for what is understood from the context. The sentence means that in Western countries, people can easily avoid causing trouble when talking about social taboos. They do so by encouraging the children to use their consciences.

24. Rely on your conscience (Para. 24): Conscience is the individual sense or judgement of what is right or wrong. In the West, according to the mother, they teach the children strictly what things are, but do not force them to accept what is taught. Children are encouraged to use their own judgement to distinguish good from bad.

25. Indians are rather rational people (Para. 24): Indians tend to judge things or act in accordance with reason. Reason is the mental power of judging right or wrong from principles, religious codes, or conventional moral customs. For example, some reverent Hindus would rather die of hunger than eat beef.

26. She smiled disarmingly (Para. 24): She was afraid that Rashid might not agree with her, so she smiled in such a way that

would prevent him from feeling bad.

### Questions

1. Who is telling the story? Who is the “I” in the first sentence?

2. Was the Agra road an asphalt road or a dirt road? What gives the clue to your answer in the text?

3. What were the four functions of the shop owner at Okhla?

4. What time did school begin? Why did it begin so early?

5. What signs of educational activity among the children did the two visitors notice?

6. What difficulties did Rashid have in persuading the villagers to send their children to his school? How did he manage to do that?

7. Was the school co-educational? Was co-education common in Indian cities then? What did Rashid say the reason was?

8. How did Rashid manage to run the women’s class? Would you say it was a success?

9. Rashid denied that it took courage to open the school. Why did he deny that? What did he say it took?

10. The mother said that Rashid had a “frightening responsibility”. Why did she think it was frightening?

11. What does the mother say about reason and conscience?

12. What do you think of Rashid as a person?

13. How do you evaluate the educational campaign in India?

### Key to Exercises

#### I. True or false

- |      |      |       |       |       |       |       |
|------|------|-------|-------|-------|-------|-------|
| 1. T | 2. F | 3. T  | 4. T  | 5. T  | 6. F  | 7. F  |
| 8. T | 9. T | 10. F | 11. T | 12. T | 13. F | 14. F |

## II. Explanation

1. We must bring this 'political consciousness' to the millions of uneducated Indians who are unable to express their ideas clearly.

2. The colors that the children made and used come from wild plants, rocks, etc., provided by nature. Everything provided by nature has its own use.

3. The Congress Party had started the whole educational movement with village schools as a means to its further development.

4. The children became important to their families in that they could help support their families.

5. a map that shows the different heights of land forms such as mountains and valleys by means of shading, colors, contour lines or solid materials like clay

6. education of boys and girls (or students of both sexes) together in the same schools and classrooms

7. I reached a solution that pleased all the persons concerned—the men, their wives, and myself.

8. as he had promised to do

9. to change the old way of life, old ideas, beliefs, habits, etc. to develop a new world

10. We rely on both reason and conscience; they compensate each other by correcting each other's shortcomings.

## 第一课

### 拉希德在奥克拉办的学校

桑莎·拉马·劳著

1) 我和基蒂沿着笔直平坦的亚格拉公路驱车离开德里。天

很热，整个夏季郁积起的全部暑热都集中到了秋天的这个日子里了。车后卷起浓厚的红尘。我们在上午拥挤的街道上穿行时，基蒂随便而频繁地按着喇叭，我们超过大串大串的牛车，没上油的车轴吱吱扭扭地响着——这是故意的一招，好让牛别打瞌睡，不过看来这对赶车的人不起任何作用，他们在货堆上安安稳稳地睡着。骆驼队秩序要好一些，赶骆驼的人在骆驼鼻孔里穿上绳子便于驾驭，但是驼队还是用了一刻钟才移出公路中心，使我们的汽车能通过。骆驼的主人比牛的主人要富裕些，末尾一头牲口上驮的家庭用具是银器而不是铜器。

2) “是商贩”基蒂猜测道，“回亚格拉去的。”

3) 我们到达后才发现奥克拉是片散布的茅舍，茅舍的土墙外糊着牛粪，白天好使屋子里凉快，干后又可以作燃料。有个小得可笑的店铺，老板是村自治委员会——这是按老规矩选出来管辖村子的组织，由五人组成——的成员。他除充当替村民写信的角色外，还是村里的钱庄。和印度所有的村子一样，在上午这个时间里奥克拉不见人影。大多数人都在地里干活，女人们则聚集在井边，这儿是她们会集的场所、说长道短的中心。当我们拐进通向学校的干土路时，女人们头上顶着红土罐站在那儿看着我们。

4) 基蒂停下车子。“拉希德先生在学校里吗？”她大声问道。她们回答了我们以后，我们便不得不停在那儿和她们聊了起来，因为对我这个陌生人她们什么都想知道。问我结婚了吗？没有？她们安慰我说不用着急，虽说我已经快十七岁了，看上去还年青；不过我要是不想给我那不走运的妈妈丢人的话，可就该开始找起来了。问我为什么来这儿？要呆多久？

5) 拉希德到学校门口来迎接我们。他个子很小，样子很虚弱，看不出是一个精力十分充沛的人。他以流畅的英语也以手势来说明自己的意思。

6) “你们能来，我真是太高兴了，”他说。每一个音节都发得十分清楚。“当然，我们从五点半起就开始工作了，我们喜欢赶早

趁凉快的时候上课。这样，白天热的时候就可以让孩子们休息。……”他带我们穿过院子，院子的三面都是泥土的校舍。他转向我解释道，“你一定会认为这一切都很简陋，但是对我们来说，”——他突然用卖弄的口气说——“这是我们梦想的实现。有时候我到德里去和基蒂小组一起吃饭，或去会别的朋友，到处都听到人们在谈我们必须使千百万不善于表达思想感情的普通印度人民具有常说的‘政治觉悟’。而我对这些人说，这可不是一件我们可以送给村民的礼物。我们无法说：‘来吧，过圣诞节了，这儿有件礼物。’我们只能去帮助他们，也许还可以起推动作用——但是要取得成绩吗？那就在于他们自己了。”他看着我，想判断一下我的反应。“不过恐怕我这只是从印度一个农村发出的——嗯——孤独的呼唤。”

7) 我们来到主校舍前，我看到所有的门上都画着巨大的黄色向日葵花，说是孩子们画的。

8) “他们自己做的颜料，”拉希德说，“因为不用说我们没钱买。不过，即使像这样小的一件事，大地也提供了一切。”这又引起他新的话题，他对我说了说学校的历史，这也是国大党始创的通过乡村学校来实现的整个教育运动的历史的缩影。

9) 一开始，村民们抱怀疑态度。拉希德说，要使他们相信他们真的能白白地得到好处是很不容易的。即使做到了这一点，他们也根本不想让孩子们离开家。农村里的成年人觉得在自己的生活中教育没有什么用，连识字也没有用。有些人说起他们过去参加过的扫盲运动，他们记得学得快的人用不了多久就能识字会写了——可同样过不了多久就把所学的东西忘光了。他们坦率地表示他们的怀疑。

10) 村子里的孩子们一旦能在地里干活，就对家庭经济起了重要作用。在这一理由面前受教育的作用就太没有份量了。拉希德向他们担保说，孩子们在学校会学到真正有用的东西——如何使土壤肥沃，如何提高土地的产量。但家长们仍然未被说服。

11) “最后，”他说道，“我对他们说，如果他们把孩子送到我的

学校来，我提供工具让孩子们每天纺一小时棉花，村民们终于看到受教育的一点具体好处，一个线团可以卖几个铜币——不到一便士，但却足以给家庭经济带来很大的不同。我说服了他们，他们帮助我建起了校舍，孩子们每天来上学，一直上到能帮着家长在地里干活为止。”

12) 我们来到院子一角一群孩子面前，他们正在做一个模型地图。有些学生在泡一种树叶来做红色颜料给地图上的国家上色。

13) 基蒂说：“他们连离村 20 英里以外的地方都没去过，居然能接受世界地理的观念，真令人惊讶。”

14) 拉希德怀着喜爱与胜利之情环顾全班，“让农民同意男女合校比让城里人同意要容易得多。我希望工业发展不会很快把我们的老百姓吸引到城市里去。他们会丧失只有所有权和土地才能赋予人的那种精神上的独立。”

15) 那天下午早些时候我们离开奥克拉时，基蒂约拉希德到德里她的家中去吃饭。“也许你今晚要给母亲班上课？”她突然想了起来。

16) “不上，”他答道，“明天才上。我很愿意和你一起吃饭。”

17) “你对我的外甥女讲讲你怎么争取到妇女们的，拉希德先生，”基蒂建议道。

18) 拉希德红着脸看着我，“恐怕你舅妈没把这事说清楚。你瞧，有的学生上了几个月的学以后想必是回家对家长讲了学校不少好话，这给了他们的母亲们很深的印象，结果有一天村子里好几个汉子来找我，问他们的妻子是不是也能学习。当然啦，学校取得的成功使我十分高兴。”他看着基蒂，“不过那时有个严重的障碍，这些妇女大多是穆斯林，因而除了自己的丈夫外不能见男人。想想看这多让人为难！我不能放过这个机会，可是我又不能去教这些妇女。最后我终于找到了一个各方都满意的解决办法。现在，每星期有两个晚上妇女们聚集在学校最大的一个房间里，我在一

块屏幕后面蒙着眼睛给她们上课。”

19) 在基蒂和拉希德进一步讨论了如何把村学系统扩展到德里周围其它村落，我和基蒂便走了。但当晚晚餐时又谈起了学校的事。拉希德坐一天两班经过奥克拉的摇摇晃晃的公共汽车如约来到，妈妈对我讲的奥克拉之行的见闻极感兴趣。

20) “把这样的一个规划付诸实现必定需要极大的勇气，”她转向拉希德说道。

21) “与其说需要勇气不如说需要苦干和金钱，”他回答说。“在这类事情上行政官员们不怎么干涉，你知道，理论上他们是支持全民教育的。”

22) 基蒂插进来说：“我相信甚至还存在着这类的法律——尽管不起什么作用。”

23) “可是实际上他们还不如禁止人们上学呢，这样造成的损害也差不多，因为很自然，如果不是由政府资助，我们根本没钱在全国办公立学校。只要我们不要求财政支持，就不会受到干涉。”拉希德胆小地微笑着，好像预料会受到反驳似的。

24) “我不是指那种勇气，”妈妈说，“我是指那种建立一个新的世界所需的勇气。我知道如果这任务落在我身上，我会一点都不知道应该教些什么，”她犹豫了一下，“这些孩子将永远不会忘记你现在教他们的东西，这一定是项几乎会令人害怕的责任。你能对穆斯林说‘结两次婚是不对的’吗？或者对印度教徒说‘吃牛肉不是罪过’吗？”她看着桌子对面的帕米拉和我又说，“在西方他们很容易就摆脱了这种困境。他们教孩子时很古板，然后说，‘按自己的良心办事，良心会给你指出好坏来。’我的女儿们讨厌这样的笼统大话，但我向来认为印度人太重理性，对我们来说，我觉得理智和良心是互相补充的。”她令人释然地微笑着，“我说得不对吗，拉希德先生？”



## Lesson 2

### Four Choices for Young People

#### Overview

This is a shortened version of an article from *Harper's Magazine* (the August 1967 issue), a magazine that appeals primarily to the educated reader and that devotes as much space to the discussion of contemporary American life as it does to fiction.

By 1967, American youth had already been disillusioned with what they called “the adult world” and rebelled against it in various ways. Against this background, the author wrote this article to suggest the only workable way for young Americans to deal with their problems.

The way the author does this is a good example of persuasion. In keeping with the seriousness of his purpose, he begins the article with an immediate statement of the problem to be discussed, and enlarges the statement in the second paragraph. All this is done by means of direct quotation, which conveys a sense of immediacy, of closeness and of contact. His open agreement to the imperfection of American society is important; otherwise, there would be no common ground for further discussion. The progress of the argument is made clear to the reader by means of subheadings. The author sees four possible alternatives for dealing with the imperfect society. He rules out the first three by pointing out they are either “parasitic”, or “impractical”, or fruitless, and then concentrates on the fourth one. By citing his own experience as a young man and “historical ev-