

Comprehensive College English

综合大学英语

邸爱英 主编

5

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专 业
教 材

综合大学英语

Comprehensive College English

5

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综合大学英语

(英语专业教材)

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前言

《综合大学英语》(Comprehensive College English)是为高校英语专业编写的一套精读课系列教材,共分8册,分别用于英语专业一至四年级的八个学期。

本教程编写的原则和指导思想是我国新修订的《高等学校英语专业英语教学大纲》,在教材的总体设计与编写体例上力求按阶段(即:基础阶段1-4册;高年级阶段5-8册)实现新大纲规定的加强学生语言基本功和综合交际能力的目的要求。基础阶段1-4册教材系统传授语言基础知识,继承以往精读课教材的优良传统,对学生进行全面的、严格的基本技能训练。在注意增强学生实际运用语言能力的同时,注意培养学生良好的学习习惯和学习方法,培养他们的逻辑思维能力和独立工作能力,丰富他们的文化知识,增强对文化差异的敏感性,为高年级的学习打下较扎实的基础。高年级阶段的5-8册则继续强化基本功训练,进一步扩大知识面,把重点放在培养学生的语言综合技能、提高人文知识修养与语言交际能力上,使学生逐步成长为能适应新世纪要求的合格的外语专门人才。但愿通过我们大家不断的共同努力,这套系列教程能在这方面作出一点应有的贡献。

本教程由四川大学、四川师范大学、电子科技大学、西南交通大学、西南财经大学和华西医科大学等校外语院系通力合作,历时四年编成初稿,其中第1册、第2册、第3册和第5册的初稿本曾先后在四川大学、四川师范大学、华西医科大学和电子科技大学的英语专业本科班进行过多次试用,受到师生们的广泛好评。尽管如此,由于编者能力有限,这套系列教程一定存在不少缺点和谬误,恳请专家和各位师友、同学不吝指正。

在本教程的编写过程中,自始至终都得到外研社的领导、责任编辑以及外研社西南信息中心各位师友的大力帮助和悉心指导,值此正式出版印行之际,谨向他们表示衷心的感谢。

编 者

1998年5月

编写说明

《综合英语教程》第五册根据国家教育部新编《高等学校英语专业英语教学大纲》的要求而编写,适用于已掌握英语基础知识的高年级学生。

本册书以拓宽人文和科技的知识面为指导思想,课文的选材和练习的配置注重培养获取知识的能力,独立思考的能力,较强的思辨能力和创新能力。课文内容涉及语言、文化、哲学、教育、经济、心理学、医学、环境、交际方法、思维方式、科学研究方法等方面。课文均选自英语国家原文出版物,个别地方有删改。

第五册课文由与主题相关的引导段落、主课文和扩展阅读三部分组成,各部分后面都配有阅读理解的问题。课文难句释义(Paraphrasing)、翻译(Translation)等练习的目的是检验学生对课文的理解,巩固和提高学生的语言理解能力。名人观点集萃(Viewpoints and Insights)集中介绍各界人士对课文主题的观点,以拓宽学生的视野,打开学生的思路。每个单元都配有修辞练习(Rhetoric Studies),涉及在课文中出现的修辞现象,以提高学生对英语修辞的认识和对语言的鉴赏力。口语和写作练习(Speaking and Writing Assignments)包括两至三个由易到难的任务,学生围绕课文内容展开综合性练习,循序渐进;学生充分吸收输入的语言(阅读课文)之后,最终落实到输出能力(说、写)的训练上。

第五册编写小组由电子科技大学外国语学院的四位教师组成,具体分工如下:邸爱英老师参与拟定编写原则,负责编写样课,承担第一、第二、第五、第九、第十一和第十二等六个单元课文的选文及练习的编写工作;张杨老师负责第三、第四、第七和第十等四个单元课文的选文、练习的编写以及电子文本的合成工作;刘立辉老师负责第六和第八两个单元课文的选文、练习的编写工作;冯斗教授拟定编写原则,负责与其他分册的协调,并对全册做了审校。

由于编者水平有限,书中缺点错误在所难免,敬请使用者提出批评建议。

编 者

2002年5月

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- “Cloning Advances Clouded by New Concerns”. *Collier's Year Book of 1999*.
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We are extremely grateful to the authors and publishing houses of all the articles we have chosen as the texts for this textbook. And we apologize for the insufficient information in some cases due to our lack of resource. We intend to show every respect for intellectual property rights, but we hope our pleading for the permission to use the related articles for teaching purposes will receive kind and generous consideration.

Unit One

Introductory Reading Passage by B. N. Kaufman from *Happiness Is a Choice*.

“Ten Commandments of the Media” by Paul Johnson from *Mass Media* 96/97 edition, edited by Joan Gorham.

“Seven Deadly Sins” with unknown source.

Unit Two

“Traditional Gender Roles” by Nijole V. Benokraitis from *Marriages and Families*.

“What I’ve Learned from Men” by Barbara Ehrenreich from *The Macmillan Reader*.

“Being Male in a Female Profession” by Andrew T. NcPhee from Alex Thio’s *An Introduction to Sociology*.

Unit Three

“The Making of a Mammal” by Linda Marsa.

“The Uses and Ethics of Cloning” by Ian Wilmut from *Encyclopaedia Britannica CD 2000*.

“Cloning Advances Clouded by New Concerns” from *Collier’s Year Book of 1999*.

Unit Four

“The Beginning of History” from *Hutchinson History Library*.

“Introduction to World History Since 1500: From Regional to Global History” by L. S. Stavrianos from *The World History Since 1500: A Global History*.

“Future as History” from *Encarta Encyclopedia 95 Timeline*.

Unit Five

Introductory Reading Passage with unknown resource.

“In My Day” by Russell Baker from *The MacMillan Reader*.

Supplementary Reading by Fredelle Maynard.

Unit Six

“Novel-Writing and Novel-Reading” by William D. Howells.

“Mother” by Sherwood Anderson from *Winesburg, Ohio*.

“Soldier’s Home” by Ernest Hemingway from *In Our Time*.

Unit Seven

Introductory Reading Passage with unknown source.

“Julius Caesar” by William Shakespeare from *Julius Caesar*.

“Brutus—‘The Noblest Roman of Them All’” by Shakespeare from *Plutarch*.

Unit Eight

“The Cash-Free Society” with unknown source.

“Keynesism in the United States” by John Kenneth Galbraith.

“A Theory of the Panic” with unknown source.

Unit Nine

Introductory Reading Passage with unknown source.

“What Is Style?” by Alan Warner from *A Short Guide to English Style*.

“Geezer Power” by William Safire from *I Stand Corrected*.

Unit Ten

“How the Universe Was Born” by Issac Asimov From *The Universe*.

“The Edge of Spacetime” by Stephen W. Hawking from *Universe*.

Supplementary Reading from *Oxford Interactive Encyclopedia*.

Unit Eleven

Introductory Reading Passage by Gilbert H. Muller from *The McGraw-Hill Reader*.

"Thinking as a Hobby" by William Golding from *The Norton Reader*.

"Wanted, an impractical Man" by G. K. Chesterton from *What's Wrong with the World*.

Unit Twelve

"The Rage to Know" by Karl F. Kuhn from *In Quest of the Universe*.

"The Rage to Know" by Horace Freeland Judson from *The Norton Reader*.

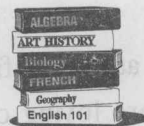
"Discovery" by Donald Johnson Lucy: *The Beginnings of Humankind*.

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Unit One

Mass Media



Introductory Reading Passage

1 Current events, as depicted by the news media, bombarded our consciousness with one catastrophe after another, reinforcing a "victim" mentality. Reporters and newscasters endlessly parade, for our literary or visual consumption, the bodies of those killed, maimed or noticeably diminished by war, disease, violent crime, economic recession, poor parenting, drug or alcohol addiction, sexual abuse, food poisoning, train wrecks, air crashes, automobile collision, tornadoes, hurricanes, floods and the like. Although we remain attentive, we numb ourselves, trying to put some distance between us and the brutality of those onslaughts. In the evening, we wonder how we made it through the day in one piece or, worse yet, how we will survive the unseen catastrophes of tomorrow.

2 We could decide, flat out, to stop watching and listening to the news... and to stop reading it, too. We have made an addiction out of being "informed", as if knowledge of disasters could somehow contribute to our sense of well-being and serenity. Our lives will never be enriched by the gloomy pronouncements of unhappy people, fearing and judging all that they see. They follow fire engines racing toward billowing black clouds of smoke and ignore the smiling youngster helping an elderly woman carry her grocery bags. One dramatic traffic accident on a major highway sends reporters scurrying, while the stories of four hundred thousand other vehicles that made it home safely go unnoticed. Newscasters replay over and over again a fatal plane crash captured on videotape but rarely depict the tenderness of a mother nurturing her new-born infant.

3 Simple acts of love, safe arrivals, peaceful exchanges between neighboring countries and people helping each other are noteworthy events. The media bias toward sensationalism and violence presents a selective, distorted and, in the final analysis, inaccurate portrait of the state of affairs on this planet. No balance here. We feed our minds such bleak imagery, then feel lost, depressed and impotent without ever acknowledging fully the devastating impact these presentations have on our world view and our state of mind.

4 Why not inspire ourselves rather than scare ourselves? We choose our focuses of attention from the vast menu of life's experiences. Wanting to be happy and more loving on a sustained basis directs us to seek peaceful roads less traveled. Though we might not determine all the events around us, we are omnipotent in determining our reaction to them. Some will lift the stones and see beauty beneath. Our embrace of life will be determined not by what is "out there", but by how we ingest what is "out there". Our view becomes almighty.

New Words and Expressions

addiction /ə'dɪkʃən/n.

being addicted to something; the habitual use of something

almighty /ɔ:l'maɪtɪ/adj.

having unlimited power

bias /'baɪəs/n.

inclination; partiality; bent

billow /'bɪləʊ/v.

surge or swell

bleak /blik/adj.

harsh and dreary

bombard /bɒm'bɑ:d/v.

attack with bombs; keep attacking or pressing with questions

catastrophe /kə'tæstrəfi/n.

disaster, calamity

collision /kə'liʒən/n.

a clash; coming together with violent force; conflict of opinions

depict /dɪ'pɪkt/v.

portray; describe

devastate /'devəsteɪt/v.

destroy; ravage; overwhelm

gloomy /'gluːmi/adj.

dismal; depressing

hurricane /'hʌrɪkən/n.

a violent tropical cyclone

imagery /'ɪmɪdʒəri/n.

mental images

newscaster

/ˈnjuːzɪkɑːstə(r)/n.

a person who broadcast news programs on TV or on radio

nurture /ˈnɜːtʃə(r)/v.

feed, nourish

n.

the process of raising or promoting the development

| | |
|----------------------------------------------------|------------------------------------------------------------------------------------------|
| omnipotent /ɒmˈnɪpətənt/ <i>adj.</i> | all-powerful |
| parade /pəˈreɪd/ <i>n.</i> | a pompous display; promenade |
| pronouncement /prəˈnaʊnsmənt/ <i>n.</i> | a formal, official statement of an opinion, fact, judgment |
| sensationalism /senˈseɪʃənəlɪzəm/ <i>n.</i> | the use of sensational matter or methods, especially in writing, journalism, or politics |

Questions for Discussion:

1. What does the author of this passage hold against news media?
2. What devastating impact do they have on people, according to the author?
3. Why do you think news media focus on those catastrophes?

Text

Ten Commandments of the Media

- 1 A newspaper or TV station is something more than an objective fact-recording organization that does not make moral choices; indeed if they are not moral human beings they cannot be good professionals either. That means they must have positive moral objectives as well as negative prohibitions.
- 2 A moral media, making a contribution to global culture, cannot be legislated into existence, or bullied into existence, either. Having described the negative side of the media—its grievous, habitual sins, let me now look at the positive qualities those who constitute it should possess.
- 3 So here are my Ten Commandments—my rules of moral conduct—that apply with particular force to editors and TV producers but are addressed to all those who exercise media power and influence.
- 4 The first imperative is the overriding desire to discover and tell the truth. That

is much more than a purely negative command not to lie or distort or bend. The truth is often difficult to discern, hidden, evasive, slippery, dangerous, complex and even in the end undiscoverable. What is required is huge energy in search of the truth, objectivity in recognizing it, scrupulosity in telling it and a willingness to make clear to readers and viewers that it is not always simple.

5 Energetic and positive truth-telling must be balanced by a sense of responsibility. The second commandment is that journalist must always think through the consequence of what they tell. When a riot breaks out in one town, will certain forms of coverage make it occur in other towns? What will legitimately inform, and what will needlessly inflame? What will warn—and what will corrupt? Those in charge of the media must always be totting up these moral balances, and while they may not get the answer right every time, the process of evaluating consequences must be both informed and instinctual.

6 That leads directly to the third commandment: truth-telling is not enough, indeed it can be positively dangerous, without an informed judgment. We all have opinions—too many of them perhaps—so I stress “informed”. Journalists should be educated; more important, they should be self-educated too, a lifetime process. They should be reading men and women, taking advantage of the unrivaled opportunity that work in the media brings to broaden and deepen their knowledge of the world and its peoples. Those who own the media must do all in their power to encourage journalists to study and think and sharpen their judgment, and to see and analyze events not merely in their immediate impact but in their long-term implications.

7 Education media are essential because its primary function is to educate through information. This is its moral imperative—its principal contribution to the improvement in world culture. So the fourth commandment is that journalists should possess the urge to educate—the missionary spirit. They should not be content to tell the public what it wants—or what they think it wants—to know, but it ought to know and needs to know. The great American editor Horace Greeley², in creating *The New York Tribune* in 1841, insisted that his paper would not merely record congressional, domestic and foreign news but also “whatever shall appear calculated to promote morality, maintain social order, extend the blessings of education, or in any way subserve the great cause of human progress in ultimate

virtue, liberty and happiness". That is an ambitious aim, and I wonder how many editors today would have the self-confidence and hardihood to endorse it. But they should.

8 The fifth commandment is in some ways the most difficult one of all to follow, and the most important. Those running the media must distinguish between "public opinion" in its grand, historical sense, that creates and molds a constitutional democracy, and the transitory, volatile phenomenon of "popular opinion". James Madison³, the primary author of the American Constitution, argued that in a republic it must be the reasons, not the passions, of the public that sit in judgment.

9 That is why he thought the revision of the Constitution should be possible, but should not be easy. Editors and TV producers in their quest of readers and ratings, find themselves the captives of mass emotions that are no more than moods, rather than genuine, necessary public needs. Northcliffe⁴ put up in his office the mystic slogan "It is Ten"—meaning the mental age of *Daily Mail* readers. H. L. Mencken⁵ laid down: "No newspaper ever lost circulation by underestimating the intelligence of its readers." But these are the slippery roads to media delinquency. Moral media conduct a reasoned dialogue with its public, and avoid an emotional one like the plague.

10 At times, too, the media must show the willingness to lead, the sixth commandment. Power entails responsibility and responsibility means leadership. It is inescapable. A TV network must be prepared to make a moral stand and stick to it in the face of pressure and criticism. A newspaper must not only give its readers news they do not wish to hear but urge them to do things they find unpalatable. The risk of losing readers and viewers must be taken—and can, I believe, be taken with confidence. It is hard to recall any great newspaper that has been permanently damaged by taking an unpopular but principled decision. Leadership that is informed, reasoned and consistent is always respected, and it is usually followed.

11 But to exercise leadership requires courage, and to show courage is the seventh commandment. The older I get, and the more I see of public life and events, the more convinced I become that courage is the greatest of virtues, and one most lacking in the media. It is required at all levels, from the humblest reporter, who must always evaluate his orders morally, to the richest tycoon risking his fortune to create new media outlets or make existing ones better and more responsible. My old colleague Nicholas Totaling, killed on journalistic duty on the

Golan Heights, was once asked what quality a journalist needed. He replied, "Ratlike cunning." He might have added, "Lionlike courage," which he himself showed.

12 The eighth commandment, indeed, is also a form of courage—the willingness to admit error. All media organizations inevitably make appalling mistakes of fact and judgment, and are egregiously reluctant to correct them except under the fiercest legal pressure. But where great power is exercised, accuracy is paramount, and judgment and taste must be refined and sensitive to criticism. A willingness to apologize is the mark of a civilized person and a contribution to a dynamic culture always seeking to purge its grossness and imperfection. The handsome and unforced admission of error is the best of all proofs that a newspaper or a TV network has a corporate sense of honor—and possessing such a sense is another way of saying that it has a conscience.

13 But admitting error is not enough. My ninth commandment enjoins something more positive—a general fair-mindedness. If there were a moral quality, it is the ability to be habitually fair, because it involves so many others: the imagination to see other points of view, tolerance of them, temperance and restraint in expressing your own generosity and, above all, a rooted sense of justice. Fair-minded newspapers stick out a mile—because they are so rare. All TV networks make a display of their balanced approach, and hardly any display fairness when they wish to make a point. Yet fairness is one of the deepest human yearnings—it is the first moral point a small child recognizes—and lack of it the commonest complaint the public flings at the media. Conversely, nothing is more likely to build confidence in the media than the public's awareness that it prizes fair-mindedness.

14 My last commandment is the most positive of all: respect, value, treasure and honor words. The media, even the image-media, are essentially about words, for words are inseparable from truth, the only way in which it can be conveyed. "The media have to use words in haste and sometimes in excitement—that is their nature. But they must also and always use them with care, with respect for their precise meaning and nuance, and with reverence for their power. Word can kill, in countless different ways. They can destroy characters as well as possessions.

15 But words can also enlighten, comfort, uplift and inspire. They are the basic coinage of all culture, the essential units on which a civilization rests. Respect for