

高等学校教材  
师范院校英语专业用

# English

## Book

# 4

# 教师参考书

蒋虹 周平 / 编

徐青根 / 审



上海译文出版社

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## 编者的话

本书为黄源深、徐青根主编的 ENGLISH Book 4 的教师用书,供教师参考使用。本书编写旨在以教材为中心,以培养学生语言综合运用能力为前提,为教师提供较为全面、实用的教案。本册各单元包括以下几个内容:

### 1. 背景材料(Information Related to the Text)

此项包括与课文相关的社会、文化背景和专用名词释义等。

### 2. 课文概述(Synopsis of the Text)

课文概述既可作为讲授课文前对学生预习课文的情况进行检查的参考内容,也可作为课文要略供教师在课前或课后进行导读或总结,以此加强学生理解课文时的整篇意识。

### 3. 课文详解(Detailed Study of the Text)

此项包括课文难句释义(Paraphrase)、句型、习语、词汇使用例证和词语辨析等。意在以简洁明了的语言帮助学生领会课文难点,清除语言障碍并通过例句熟悉和掌握字、词、句的用法等。

### 4. 难句翻译(Translation of Difficult Sentences)

此项旨在用中英两种文字对比,帮助学生加深对原文的理解并学会用通顺的中文翻译较难的句子。

第 5 项与第 6 项为课后练习中的语言及文化难点的注释,供教师指导学生练习时使用。

本书主编为蒋虹和周平。蒋虹编写了所有 16 课的参考内容,周平对全书一稿进行了校读,并在徐青根先生审稿后完成了全书

的修改工作。尽管编者在编写过程中查阅了大量的资料,认真对待每一个问题,但难免还有错误或不当之处,请广大读者为本书多提宝贵意见,以供再版时改进作参考。

2000 年 3 月

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## Unit One

### Every Person Has the Right to Fail

#### I. Information Related to the Text

1. **Ralph Waldo Emerson** (1803 – 1882) was the most distinguished of the New England Transcendentalists and one of the most brilliant American poets and thinkers of the nineteenth century. He believed that there are two levels of reality, the supernatural and the natural. The supernatural is essence, spirit, or Oversoul as Emerson most frequently called it. It is an impersonal force that is eternal, moral, harmonious, and beneficent in tendency. The individual soul is a part of the Oversoul, and man has access to it through his intuition. One of the tendencies of the Oversoul is to express itself in form, hence the world of nature as an emanation of the world of spirit. The individual has access to this secondary level of reality through the senses and the understanding. To explain the relation between the spiritual and physical levels of being Emerson used such oppositions as One and Many, cause and effect, unity and diversity, object and symbol, reality and appearance, truth and hypothesis, being and becoming. What especially delighted Emerson about this dualism was that it allowed him to entertain both faith and doubt: to accept the promptings of the intuition without question and yet to view the hypotheses of the understanding as only tentative and hence constantly open to question. His ideas are seen to be contained in his essays. The most notable is *Nature* (1836), in which he argued that although nature serves as commodity, beauty, language, and discipline, its most important function is to excite the intuition so that the individual through a mystical experience becomes aware of the power of the Oversoul residing within him. "Nature always speaks of Spirit. It suggests the absolute."
2. **Two-valued orientation:** The concept of "two-valued orientation"

most probably derives from S.L. Hayakawa, a linguist, who wrote the book entitled *Language and Thought and Action* in 1941. In this book he remarks that people tend to see things in terms of two values only, affirmative and negative, good and bad, hot and cold, love and hate, with no regard to the midway alternatives.

## II. Synopsis of the Text

This is a piece of argumentative writing in three parts about the issue of failure. In the first part <sup>1</sup>(paras 1 – 2), namely the introduction, the author talks about a general tendency to view things in two-valued orientation, which, in his view, is rather misleading. He points out that human beings cannot be judged either as a success or a failure in the traditional two-valued orientation, as early success does not mean later achievement in one's life and what is worse, it sometimes can become an obstacle to a successful life. In the second part <sup>2</sup>(paras 3 – 6), he <sup>explains</sup> elaborates on various aspects of failure in comparison with success. Failure, though unpleasant and fearful, serves as a better teacher in that it prompts fresh thinking, elicits a change of direction, renews energy, brings freedom and offers new possibilities. Examples are cited to render his argument convincing. He, therefore, <sup>3</sup>concludes (paras 7 – 8) that failure contributes to personal growth and leads to improved personal relationships, too. By quoting Ralph Waldo Emerson's words: A man's success is made up of failure, ... the author is trying to convince us that failure and success are inter-dependent and complementary. In real life, people should be allowed not only to succeed but also to fail.

## III. Detailed Study of the Text

1. People are generally prone to what is called "the two-valued orientation".: People often tend to adopt such an extreme attitude as to see things in terms of two values only, that is, affirmative and negative, good and bad, right and wrong, hot and cold, love and hate, without allowing for other alternatives.



be prone to: be apt to, be susceptible to, be liable to, be likely to, be tending to

e.g. He was *prone to* indigestion after rich restaurant meals. (Co-build)

She's *prone to* giggling at the most inopportune moments. (RH: Thesaurus)

2. ... when, in fact, infinite degrees of both are possible.: ... when, actually, it is possible to have a spectrum of alternatives in between the two choices.

3. The word failure cannot be reasonably applied to a complex, living, changing human being: It is rather arbitrary to label a person as a failure for he is not dead but constantly changing and developing. As known to all, a person has many sides. He may fail in one aspect at one time and succeed at others. For instance, a student can fail the exam in mathematics but excel in English. He may flunk the mid-term exam; yet, he can come out of the final exam with flying colors. Hence, the statement "I have failed three times" is not the equivalent for the statement "I am a failure". <sup>does not have the same meaning as</sup> The difference lies in the fact that the former puts emphasis on some specific cases while the latter speaks a total negation of oneself in absolutely pessimistic terms.

4. Obviously no one can be a whiz at everything: Clearly nobody can be expert in everything. That is to say, man is not perfect and is likely to make errors in life. Just as Alexander Pope, a famous poet in the 18th century, once said, "To err is human; to forgive, divine."

whiz: n. (informal) a person who is expert at a particular activity

e.g. a *whiz* in water (英汉大词典)

a management *whiz* (英汉大词典)

Jean's really a *whiz* at bowling. (RH: Thesaurus)

5. Success in one area often precludes success in another: Success in one area often makes it impossible for one to succeed in other fields.

preclude: v. make impossible, to prevent the presence, existence, or occurrence of

e.g. The slightness of the evidence *precludes* a conviction. (RH: CD)  
Her full schedule *will preclude* a visit to our city. (RH: Thesaurus)

6. The danger of too early success is particularly acute whenever a child demonstrates special talent.: The danger to achieve a too early success is particularly serious whenever a child displays a special ability to do something, because early success can otherwise deprive him/her of the very things that a child normally enjoys such as playing, bicycling, fooling around, etc.

**acute:** *adj.* extremely severe, crucial, intense. Used to emphasize the severity or intensity of an unpleasant situation or feeling

e.g. She had an *acute* headache. (Ibid.)

With *acute* anxiety they awaited the result. (Cobuild)

7. ... and the rest of us envied her glamorous life.: We all felt jealous of her life, full of excitement and adventure.

**glamorous:** *adj.* fascinating, charming, exciting

e.g. a *glamorous* job (Longman)

a *glamorous* girl (Ibid.)

Jean Harlow was a *glamorous* movie star of the 1930's. (RH: Thesaurus)

8. I never prepared myself for anything but the ice, ...: I never did or learned something else to get myself ready for life except skating.

9. ... and it's been downhill ever since.: Since then I've been on the decline in my career.

10. ... no one tells how to fail so that failure becomes a growing experience.: ... nobody tells us how to deal with failure and turn it to our advantage by learning something from failure.

11. ... is part of the human condition ...: is necessary/ basic to human life

12. **observe:** *v. (fml.)* remark, comment, say, state

e.g. She *observed* that we were already late. (Ibid.)

I *would only observe* that he is well qualified for the post. (Cobuild)

13. **alike:** *adv.* equally, identically, in the same manner, form or degree

*e.g.* Good teachers treat all their students *alike*. (RH: Thesaurus)

The strike is damaging to managers and workers *alike*. (Cobuild)

14. But it can make a positive contribution to your life once you learn to use it. But failure can also benefit your life when you learn a lesson from it and turn it at your service.

15. don't be shy about inquiring: don't hesitate to ask others for advice

**be shy (of):** hesitant, wary

*e.g.* Don't *be shy of* telling what you think. (Ibid.)

*I am shy of* saying too much on this delicate subject. (Longman)

16. Failure is a better teacher than success since success always encourages repetition of old behavior whereas failure can prompt fresh thinking, a change of direction. A person can learn more from failure than from success because the latter always urges him to do things in the same way as before while the former is more stimulating and thought provoking.

**prompt:** *v.* stimulate, motivate, inspire, occasion, provoke

*e.g.* Whatever *prompted* you to act in such a way? (RH: Thesaurus)

He was wondering what Lamin had overheard to *prompt* that question. (Cobuild)

17. **apply:** *v.* relate, pertain, fit, suit; request, put in for

*e.g.* The rules of safe driving *apply* to everyone. (RH: Thesaurus)

I've made up my mind to *apply* for a scholarship. (Cobuild)

They *applied* to return to China. (英汉大词典)

18. Would further training help? Is it possible for me to join the ballet company if I have more training in ballet?

19. You haven't the body for it. You don't have the necessary physical qualifications for being a ballet dancer.

**Similar expressions:**

My father *has* always *an eye for* a good horse. (Ibid.)

He *had* no *ear for* music. (Ibid.)

The young man *has a good head for* business. (Ibid.)

He *has a good (or an acute) nose for* danger. (Ibid.)

20. In such cases, ...: In the situations as listed above.
21. My friend put away her toe shoes and moved into dance therapy, ...:  
My friend gave up the idea of becoming a professional ballet dancer.  
Instead, she took up the job of teaching patients dance skills.
22. Oddly enough, failure often brings with it a peculiar kind of freedom.: It is strange enough that a special kind of freedom often comes with failure. (*or:* Failure often produces a special kind of freedom.)  
This sounds a bit paradoxical. However, when one fails to do something the first time, he may feel terrible. But soon he adjusts himself to this new situation. Since he has nothing to keep up, he has no fear to lose it. Thus he is free in mind and enthusiastic about new things and fresh ways of doing things and is inclined to try different things in different ways until he makes it. It is true that failure is discouraging and frustrating and it occurs now and then. Fortunately people can always survive it, feeling relaxed and unrestricted. Before long they become more than eager to plunge into a new life and a new pursuit of possibilities.
23. Who cares about the second dent or the third?: No one is concerned very much with more damages done to the car after it has got one already. or: No one will take to his heart further damages done to the car after the first one. This is a rhetorical question which is asked to imply a definite answer. A rhetorical question is seldom answered explicitly with a *yes or no* — the listener or reader surmises the actual answer from the context and /or the tone of the speaker or writer. This device is often used in argument and/or persuasion. Shakespeare used it abundantly in his plays and with great effect. Below are three famous examples:
- (1) *Brutus*: Not that I lov'd Caesar less, but that I loved Rome more. Had you rather Caesar were living, and die all slaves, than that Caesar were dead, to live all free men? Who is here so base

that would be a bondman? If any, speak; for him have I offended. Who is here so rude that would not be a Roman? If any, speak; for him have I offended. Who is here so vile that will not love his country? If any, speak; for him have I offended. I pause for a reply.

*All:* None, Brutus, none.

*(Julius Caesar)*

- (2) *Shylock:* I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? ...

*(The Merchant of Venice)*

- (3) Is it rational that now when the young people may have to face problems harder than we face, is it reasonable that with the atomic age before them, at this time we are giving up the study of how the Greeks and Romans prevailed magnificently in a barbaric world; the study, too, of how that triumph ended, how a slackness and softness finally came over them to their ruin? In the end, more than they wanted freedom, they wanted security, a comfortable life, and they lost all — security, and comfort and freedom. Is not that a challenge to us? Is it not true that into our education have come a slackness and softness? Is hard effort prominent? The world of thought can be entered in no other way. Are we not growing slack and soft in our political life? When the Athenians finally wanted not to give to the state, but the state to give to them, when the freedom they wished most for was freedom from responsibility, then Athens ceased to be free and was never free a gain. Is not that a challenge?

(A modern example from Edith Hamilton: "*The Lessons of the Past*")

24. Failure frees one to take risks because there's less to lose. Failure sets one free from any restrictions and bondage, since there is nothing more for one to lose in this condition, he has no more fear to lose anything. In this sense, he is free to choose and to take risks. If he fails, nothing will be lost. If he wins, so much the better.
25. Often, there is a renewal of energy, an awareness of new possibilities. Very often, failure helps stimulate a person the other way round to go at difficulties and problems with a new spirit and renders him more keen on exploring new possibilities in life.
26. Faced, absorbed and accepted, failure contributes to personal growth and leads to improved personal relationships, too. If we are able to confront, to withstand and to accept failure, we will become more mature, more understanding, more tolerant and more tactful to handle our relationships with people.

**absorb:** v. withstand

e.g. The societies of the Highlands were able to *absorb* these changes. (Cobuild)

He was able to *absorb* this new blow. (英汉大词典)

27. The officially "successful" person remains closed off and self-protective, but failure allows one to reveal simple human weakness. The person who is considered successful by society keeps himself isolated from people and acts defensively. This is simply because he is afraid of losing what he has already achieved. This fear makes him lonely, careful, defensive, cold, and even suspicious, while failure exposes a person to the awareness of his own weaknesses and the real situation he is in.

**close off:** shut off, separate, isolate

e.g. The damage would cause the road to be *closed off* for hours. (Cobuild)

They lived in a castle in which most of the rooms *were* perma-

nently *closed off*. (Ibid.)

28. A woman who recently ended what seemed like a perfect marriage says that her friendships have a new closeness and warmth since her divorce. Perfect as her marriage seems in the eyes of others, a woman recently put an end to it. She says that after the divorce she feels a new closeness and warmth in her relationships with others. That is to say, her failure in marriage teaches her to view life in a different and new way. She becomes human, sympathetic and understanding. There is a sudden increase of need to share her experience with others.

29. I used to be put off by your superwoman act. In the past, I was often kept away by your discouraging behaviour for feeling inferior (for you were so extraordinary and capable.)

**put off:** to discourage someone from liking someone or something

e.g. The smell *put me off* my food. (Longman: PV)

Don't be *put off* him by his appearance; he's actually quite a charming person. (Ibid.)

30. There is what might be called the noble failure — the special heroism of aiming high, doing your best and then, when that proves to be not enough, moving bravely on. What the author means by the noble failure is that human beings tend to aspire high for the impossible things in life, even though they know from the very beginning that it is beyond them to reach the goals. Still, they will keep head on and go all out to make them real. This is what the author called the special heroism, because they know they are destined to fail. Yet, they will not give in under any circumstances. In this sense, human beings are tragic in that they can never fully achieve what they aspire for; on the other hand, they are great and heroic because they will never give up their high aspirations in life. They are invincible. The search for the impossible accounts for both man's greatness and tragedy.

The phrase "the noble failure" is probably coined after "the noble

savage” (高尚的野蛮人). The concept or title “the noble savage” connotes the exemplar of primitive goodness, dignity and nobility uncorrupted by the evil effects of civilization.

#### IV. Translation of Difficult Sentences

1. People are generally prone to what is called “the two-valued orientation.”

人们通常倾向于所谓的“双值取向”的做法。

2. We assume that everyone is either a success or a failure when, in fact, infinite degrees of both are possible.

我们想当然地认为,人要么是成功者,要么是失败者。而事实上,介于这两者之间还有许许多多的不同程度的情况。

3. There is a world of differences between “I have failed three times” and “I am a failure”.

“我失败了三次”和“我是一个失败者”意思大不一样。

4. The word failure cannot be reasonably applied to a complex, living, changing human being.

用失败者这个词来描述一个复杂的、活生生的且不断变化的人不能说是明智的。

5. Obviously no one can be a whiz at everything.

显然,没有人会样样事情都精通。

6. The danger of too early success is particularly acute whenever a child demonstrates special talent.

每当孩子显露出特殊才能的时候,过早成功的危险就尤为严重。

7. I recall from my childhood a girl whose skill on ice skates marked her as “Olympic material”.

我记得在我童年时代有一个女孩滑冰滑得特棒,被认为是块“奥运会的料”。

8. “I never prepared myself for anything but the ice,” she said. “I peaked at 17 — and it’s been downhill ever since.”

“除了滑冰,我什么都不管”,她说,“十七岁是我的鼎盛时期——打那以后,就走下坡路了。”



9. But it can make a positive contribution to your life once you learn to use it.

但是一旦你学会怎样利用失败时,它就能对你的生活产生积极的作用。

10. Failure is a better teacher than success since success always encourages repetition of old behavior whereas failure can prompt fresh thinking, a change of direction.

与成功相比,失败是更好的老师。因为成功总是鼓励人们重复以往的行为,而失败却能激发新的思维,促使人们调整目标。

11. You haven't the body for it.

你不具备跳芭蕾舞的体型。

12. My friend put away her toe shoes and moved into dance therapy, a field where she's both competent and useful.

我的朋友收起了舞鞋,去跻身于她既胜任又大有用武之地的舞蹈疗法行业。

13. Failure frees one to take risks because there's less to lose.

失败使人自由地去冒险,因为这不会使他 / 她损失什么。

14. Often there's a renewal of energy, an awareness of new possibilities.

通常,会产生一种新的活力,意识到新的可能性。

15. Faced, absorbed and accepted, failure contributes to personal growth and leads to improved personal relationships, too.

假如我们能正视、承受、并接受失败的话,失败不仅有助于个人的成长,而且还增进人际关系。

16. The officially "successful" person remains closed off and self-protective, but failure allows one to reveal simple human weakness.

一个被公认的“成功”者往往是自我封闭、自我保护的,但失败却让人普通的弱点暴露无遗。

17. Now I can let it all hang out.

现在我变得轻松自在,无忧无虑。

18. I used to be put off by your superwoman act.

过去我常常为你女超人的行为而感到难以与你亲近。

19. There is what might be called the noble failure — the special heroism