



“十二五”普通高等教育本科国家级规划教材

New 21st Century College English

全新版 21世纪 大学英语

4

主编 毛立群 黎 凡

阅读
教程

复旦大学出版社



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前 言

2004年教育部制定的《大学英语课程教学要求》明确提出：“大学英语的教学目标是培养学生的英语综合应用能力，特别是听说能力，使他们在今后工作和社会交往中能用英语有效地进行口头和书面的信息交流。”这一要求无疑是为当今的大学英语教学树立了方向标：着力改变以语法、阅读为核心的英语教学传统，而朝着语言技能全面并举的方向倾斜。新大纲推动了英语教学的变革，而教学的实际需求更催唤着新一代教材的诞生。《全新版21世纪大学英语》正是在这一形势下审慎推出的一套力求体现大学英语编写新理念的系列教材。

上世纪90年代后期我们在编写《21世纪大学英语》时，除了强调选材的内容清新、语言生动外，在练习编写和教学过程中更突出听、说、读、写、译诸方面语言技能的培养。与此同时，也开始利用现代化教育技术手段，如课件光盘及学习软件系统等，积极展开以学生为中心的课堂教学活动。现今推出的《全新版21世纪大学英语》系列教材，以功能意念贯穿始终，充分利用现代计算机技术、网络技术和多媒体教学手段，全面提高学生的英语视、听、说、读、写、译的实用技能，以“立体化”的方式体现教学活动的实用性以及语言的交际功能。

《全新版21世纪大学英语》是根据国家教育部颁发的《大学英语课程教学要求》精神编写的系列教材，包括《读写教程》、《练习册》、《教师参考书》、《视听说教程》、《快速阅读》、《阅读教程》、《语法教程》等系列教材及相关配套网络平台。原《21世纪大学英语》教材，是采用主题

教学法则 (theme-based) 加以编写的, 即: 单元内 A/B 课文中形成同一主题, 另外再在《练习册》内也配以一定数量的同类题材练习材料。《全新版 21 世纪大学英语》虽仍沿用这一教学法则, 但是进一步把视、听、说、读、写、译各项能力互相交织且有机结合起来, 这种针对性强、符合外语教学规律的综合反复训练, 既利于提高学生的综合能力, 又完整实现了真正意义上的主题教学法。

《全新版 21 世纪大学英语读写教程》第一册的起点词汇为 1800 词, 可供各类高校新生使用。起点较高的学生可从第二册起步。《读写教程》每册 8 个单元, 每单元包括四大板块, 即: 视频导入 (Video Starter)、精读课文 (Text A)、辅助阅读 (Text B) 和与主题相关的补充学习活动 (Additional Theme-Related Activities)。视频导入板块, 由编者精心设计一段或一组围绕单元主题展开的热身练习, 教师即藉此以“拉家常”的方式跟学生交流互动, 引出学习主题并启发学生的思路, 激发学生的学习热情。课文由同一题材的两篇文章及相关练习组成, 其中 A 课文为精读材料, 配有大声朗读 (Reading Aloud)、课文理解 (Understanding the Text)、语言学习 (Learning the Language) 三大项; B 课文为泛读材料, 配有阅读理解检测 (Comprehension Check) 和深度讨论 (In-depth Discussion) 等练习。与主题相关的补充学习活动, 旨在进一步拓宽学生视野, 如引入与主题相关的名人名言 (Famous quotes to appreciate)、补充视听和口语练习 (Viewing comprehension and oral practice) 等内容。纵观整个单元的练习编写, 《读写教程》在练习形式和设计上既继承了《21 世纪大学英语读写教程》中的词汇、结构练习等准则精华, 又有所创新与突破, 如新增“补充视听和口语练习” (Viewing comprehension and oral practice) 和“译写练习” (Translational writing) 等强调语言学习的输出训练, 进一步深化了学生的实际运用能力。

《练习册》的设计在内容与主题上均与《读写教程》相关联, 起到补充和增强的作用, 同时, 也为学生今后参加全国大学英语四、六级考试奠定坚实基础。《练习册》每册共 8 个单元。每单元均由五部分组成: 第一部分为听力, 第二

部分为词汇和结构,第三部分为翻译,第四部分为阅读,第五部分为写作。《练习册》的练习设计本着主题教学与实用的原则,可由学生自主学习,也可由教师在课堂上择用讲解。

《教师参考书》供使用《读写教程》教材的教师作教学参考。每册8个单元,每个单元都提出明确的教学目标,并根据《读写教程》的相关内容,分别采用对应的方式配以详细的问题与答案、中文译文、疑难注解。《教师参考书》还提供了大量例句、练习答案和视频材料的文字稿。值得一提的是,教参还配置了课堂讨论题的参考对答材料,供教师掌控使用。

总之,《全新版21世纪大学英语》系列教材博采众长,尽可能地吸纳了现行国内外多种同类教材的优点。同时,还以21世纪我国人才培养的特点和教学改革现有成果为依据,力图在有限的教学时间里,让使用本教材的学习者在英语能力方面得到最大程度的提高。具体说来,本套教材具有以下几个特点:

1. 高标准选材,注重“跨文化”背景介绍。本教材对课文的选择力求实用、有趣、有品位;在练习例句和其他材料的选择上,则力求简洁、生动、有效。除了选材内容的趣味性、信息性和实用性,语言的规范性和文体的多样性,本教材在重视英语语言基础知识和基本技能训练的同时,还注意将文化内容与语言材料相融合,介绍西方文化背景。

2. 编排合理,循序渐进。本教材各单元的顺序参考弗莱什-金卡伊德分级法(Flesch-Kincaid Grade Level)并根据编者反复讨论的结果而排定。因此,各单元的文字基本上由浅入深,同时也根据教学需要略有调整,例如第一册第一单元的主题安排,便是契合学生们入学之初状况的需求。

3. 注重培养听说能力。本教材根据《大学英语课程教学要求》中有关教学内容和课程体系改革的精神,与时俱进,加大了“听、说”训练的力度,将视听听说题材与课文主题保持一致,把听、说、读、写的技能训练有机地结合起来,使学生的听、说训练贯穿于整个课程教学的始终。

4. 强调主题教学的整体性。本教材将听、说、读、写内容相结合,把听、

说、读、写、译五种技能的训练和培养围绕着同一主题展开,形成一个有机的整体。

5. 拓展教学时空,实现教材的立体化。除上述教学用书外,本教材还包括配套的光盘、多媒体课件和网络课程等,以期充分利用多媒体和网络化现代教学手段,立体、互动地引导学生开发各种学习潜能。

《全新版21世纪大学英语》系列教材由复旦大学翟象俊、张增健、余建中三位教授总主编,并由众多资深专家和常年在教学第一线的优秀教师共同参加编写而成。希望使用本书的教师在使用过程中不断给我们提出宝贵意见和建议,以便我们在日后的修订中把工作做得更好。

编 者

2013年5月

使用说明

本书为《全新版21世纪大学英语》系列教材相配套的阅读教程第四册，结构与第三册基本相同，但篇幅和难度均有所提高，可供高等院校各专业本科生第四学期作为拓展阅读教材使用。

本阅读教程按主题编排，共有8个单元。每个单元包括四大部分：一、阅读导入(Pre-reading Activities)；二、A课文(Text A)；三、B课文(Text B)；四、补充阅读(Additional Theme-related Activities)。

阅读导入部分由4个表格组成。表格一收集了课文中的主要词汇，要求学生通过词典来了解词义，当然也可以根据情况采用其他方法讲解。表格二收集的是课文中出现的重要词组，并给出相应的中文翻译，要求学生进行配对练习。表格三列出10个课文单词，要求学生做派生练习。表格四列举了一组英语中主要的词缀和词根，要求学生给出相应的派生词。词汇是阅读的基础，在阅读之前先进行相关词汇的导入练习，无疑可以帮助学生了解和把握阅读文章的主旨，为有效理解做好铺垫，从而达到扩大词汇、提高阅读能力的目的。

第二和第三部分是两篇精选的课文。A课文的字数控制在1 000~1 800之间，难度适中，并配有详细的注释。注释主要用来解释语言难点、人名、地名以及其他文化知识。A课文的练习分课文理解(Understanding the Text)和语言学习(Learning the Language)两种类型。前者包括课文理解题、讨论题和课文句子解释题。后者有课文单词题、课文词组题和容易混淆词比较题。练习是课文的必要延伸，具有很强的针对性，用来检查课文的理解情况。

B课文与A课文主题基本相同，主要差别是：篇幅较长，难度较大，字数一般在1 200~2 000之内，体裁和题材也呈多样化。配制的练习有阅读理解题、课文讨论题和课文词汇题三种形式。和A课文一样，练习题紧扣课文，同时具有一定

的难度,学生要充分理解课文才能熟练掌握。

每个单元的最后一部分是与主题相关的补充阅读活动。这些活动包括:

1. 组段成篇(Reordering Paragraphs into a Passage); 2. 完形填空(Cloze); 3. 破解词义(Decoding the Meaning of Words); 4. 深度阅读(In-depth Reading); 5. 快速阅读(Fast Reading); 以及 6. 语篇分析(Discourse Analysis)。这一部分选了多篇相对完整的文章,思想健康,语言活泼,具有很强的可读性。课堂使用时可在这一部分多介绍英语阅读的技巧和方法,特别是如何学习词汇的方法,从而增加学生对语言的敏锐性,以提高阅读欣赏能力。

阅读课一般每学期为36学时,因此课堂上每周可用4课时来完成本书的一个单元,当然具体的做法可根据情况而定。

编者

2013年5月

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Unit 1

The American Dream

Part I Pre-reading Activities

1. The following box contains words selected from Text A and Text B. Do you know these words? If not, check them out in a dictionary.

| | | | |
|---------------------------|----------------------------|------------------------------|-----------------------------|
| T E X T A | 1. proclamation <i>n.</i> | 17. swelter <i>v.</i> | 33. Alabama <i>n.</i> |
| | 2. momentous <i>adj.</i> | 18. invigorate <i>v.</i> | 34. Georgia <i>n.</i> |
| | 3. sear <i>v.</i> | 19. tranquility <i>n.</i> | 35. Louisiana <i>n.</i> |
| | 4. wither <i>v.</i> | 20. whirlwind <i>n.</i> | 36. wallow <i>v.</i> |
| | 5. cripple <i>v.</i> | 21. revolt <i>n.</i> | 37. interposition <i>n.</i> |
| | 6. manacle <i>n.</i> | 22. degenerate <i>v.</i> | 38. hew <i>v.</i> |
| | 7. languish <i>v.</i> | 23. militancy <i>n.</i> | 39. jangle <i>v.</i> |
| | 8. promissory <i>adj.</i> | 24. engulf <i>v.</i> | 40. prodigious <i>adj.</i> |
| | 9. unalienable <i>adj.</i> | 25. inextricably <i>adv.</i> | 41. Allegheny <i>n.</i> |
| | 10. default <i>v.</i> | 26. motel <i>n.</i> | 42. Pennsylvania <i>n.</i> |
| | 11. vault <i>n.</i> | 27. ghetto <i>n.</i> | 43. Colorado <i>n.</i> |
| | 12. hallow <i>v.</i> | 28. Mississippi <i>n.</i> | 44. curvaceous <i>adj.</i> |
| | 13. tranquilize <i>v.</i> | 29. unmindful <i>adj.</i> | 45. molehill <i>n.</i> |
| | 14. gradualism <i>n.</i> | 30. righteousness <i>n.</i> | 46. hamlet <i>n.</i> |
| | 15. desolate <i>adj.</i> | 31. batter <i>v.</i> | 47. Gentile <i>n.</i> |
| | 16. quicksand <i>n.</i> | 32. redemptive <i>adj.</i> | 48. spiritual <i>n.</i> |
| T E X T B | 1. demote <i>v.</i> | 9. fake <i>adj.</i> | 17. poise <i>v.</i> |
| | 2. dismal <i>adj.</i> | 10. protagonist <i>n.</i> | 18. infidelity <i>n.</i> |
| | 3. crumple <i>v.</i> | 11. charisma <i>n.</i> | 19. angst <i>n.</i> |
| | 4. bum <i>n.</i> | 12. lisp <i>n.</i> | 20. colt <i>n.</i> |
| | 5. philander <i>n.</i> | 13. drifter <i>n.</i> | 21. pan <i>v.</i> |
| | 6. delude <i>v.</i> | 14. ranch-hand <i>n.</i> | 22. rustic <i>adj.</i> |
| | 7. mediocre <i>adj.</i> | 15. flat-line <i>v.</i> | 23. presumably <i>adv.</i> |
| | 8. overhaul <i>n.</i> | 16. machismo <i>n.</i> | 24. content <i>v.</i> |

2. The following box contains two columns of phrasal expressions, one in English and one in Chinese. You are required to match the English phrase with its Chinese equivalent.

| | | |
|-----------------------|----------------------------------|------------------|
| T E X T A | 1. Emancipation Proclamation | a) 警察暴力 |
| | 2. beacon light of hope | b) 希望的灯塔 |
| | 3. Declaration of Independence | c) 渐进主义安慰剂 |
| | 4. promissory note | d) 期票 |
| | 5. fall heir to | e) 南卡罗来纳州(美国东南部) |
| | 6. unalienable right | f) 不可剥夺的权利 |
| | 7. upon demand | g) 解放宣言 |
| | 8. drug of gradualism | h) 落基山脉(美国西部) |
| | 9. legitimate discontent | i) 合理的不满情绪 |
| | 10. blow off steam | j) 继承 |
| | 11. police brutality | k) 千辛万苦 |
| | 12. trials and tribulations | l) 新罕布什尔州(美国东北部) |
| | 13. South Carolina | m) 独立宣言 |
| | 14. New Hampshire | n) 新教徒和天主教徒 |
| | 15. the Rocky Mountains | o) 按要求 |
| | 16. Protestants and Catholics | p) 宣泄情绪 |
| T E X T B | 1. commission salesman | a) 新英格兰 |
| | 2. missed opportunity | b) 打蛋器 |
| | 3. wrong turn | c) 错过的机会 |
| | 4. half-hearted sentiment | d) 获得成功 |
| | 5. philandering assistant | e) 不冷不热的感情 |
| | 6. secrets of life | f) 解决内心冲突 |
| | 7. insurance money | g) 皮条客 |
| | 8. New England | h) 厄运 |
| | 9. building supplies | i) 生活秘诀 |
| | 10. egg beater | j) 拿佣金的推销员 |
| | 11. socialist leanings | k) 保险金 |
| | 12. pan out | l) 社会主义倾向 |
| | 13. sparring match | m) 拳击比赛 |
| | 14. rags to riches | n) 建筑材料 |
| | 15. resolve one's inner conflict | o) 穷人变富人 |
| | 16. fall apart | p) 崩溃 |

3. Fill in the following table with words related to or derived from the word given. Think as many derivatives as you can, paying special attention to their meanings and usage.

| verb | noun | adjective | others |
|-------------|------|-----------|--------|
| cripple | | | |
| alienate | | | |
| proclaim | | | |
| tranquilize | | | |
| invigorate | | | |
| poise | | | |
| insure | | | |
| resolve | | | |
| overhaul | | | |
| philander | | | |

4. Complete the following table by listing as many examples as you can, paying attention to their spelling and meaning.

| root or prefix | meaning | examples |
|-------------------|-------------------------|----------|
| tom | cut | |
| tor, tors, tort | twist | |
| tox | poison | |
| tract, tra, trai, | treat, drag, draw, pull | |
| trans | across, beyond, change | |
| tri | three | |
| trib | pay, bestow | |
| tribute | give | |
| turbo | disturb | |

Part II Text A

I Have a Dream

Martin Luther King¹

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago², a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation³. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence⁴, they were signing a promissory note⁵ to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid

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rock of brotherhood. Now is the time to make justice a reality for all of God's children.

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It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer⁶ of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

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But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

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The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

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We cannot walk alone.

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And as we walk, we must make the pledge that we shall always march ahead.

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We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by a sign stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."⁷

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I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest — quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

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Let us not wallow in the valley of despair, I say to you today, my friends.

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And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream⁸ that one day this nation will rise up and live out the true meaning of its creed: “We hold these truths to be self-evident, that all men are created equal.”

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I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

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I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

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I have a dream today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of “interposition” and “nullification”⁹ — one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

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I have a dream today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; “and the glory of the Lord shall be revealed and all flesh shall see it together”¹⁰.

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This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling