

总主编 何其莘 [美] 杨孝明

# 超越概念 Beyond Concept

高等院校英语专业系列教材

Extensive Reading 4

泛读 (第四册)

主编 张卫平 郭庆民  
[美] 王敏民 [美] 姜晓阳  
编者 张卫平 郭庆民 毕玉玲

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# 总序

培养高校英语专业学生的文化素养要有合适的教材：不是那种仅仅文字漂亮却没有太多文化内涵的传统教材，而是具有时代特征，选自政治、经济、社会真实交往，含有丰富文化内涵的读本，同时兼有能够启发学生思考和分析的活泼、互动的教学方法以及配套的课外实践活动。这就是中国人民大学出版社推出“超越概念”这套英语专业系列教材的宗旨。

“超越概念”是一套完整的高校英语专业本科系列教材，涵盖了 2000 年教育部颁布执行的《高等学校英语专业英语教学大纲》中规定的“英语技能”和“英语知识”两大课程板块中的所有课程，由一批长期从事国内高校英语专业本科教学的中国教师和一批美国学者（均为 20 世纪 80 年代赴美留学，而后在美国大学获得博士学位和终身教职的华裔教授）合作编写而成。

与国内高校当前使用比较广泛的几套英语专业教材相比，“超越概念”有以下几个特点：

第一，教材采用了中美教授、学者合作编写的形式。由中外学者合编教材国内已有先例，但是本套教材无论从编撰者的数量到编写人员的素质，从双方合作的广度到相互交流的深度，从教材种类所涵盖的范围到其内容的真实性，都是前所未有的。编写初始由中方编者提出编写思路、选材要求，之后将要求交付美方编者，由美方编者在美国选材。在选材过程中，双方经过多次讨论，最后确定每一篇课文的内容与长度。然后由中方编者根据所选内容编写配套的练习，最后由美方审读并润色。这种分工方式最充分地利用了双方的优势：中方编者不但有在国外学习、工作、获取学位的经历，而且长期在国内高校从事英语教学，对国内学生的需求以及国内现有教材的情况了如指掌，可以准确地把握教材的内容和难易程度。而美方编者的优势在于对西方，特别是美国的英语教学和文化的认知与了解。他们出国前均为国内高校英语教师，并有在美国大学英语系不低于 20 年的教学经验。他们不但对国外的英语教学了如指掌，更重要的是对英语语言和文化有一种直觉的感知，而这种感知是从任何教科书中学不到的。凭着这种感知，他们不但可以在教材的最终审定过程中杜绝那种语法全对但读起来不像英语的中式英语，更能够在选材的过程中准确把握住西方文化核心的东西。

第二，教材以主要英语国家的文化为切入点，全部课文采用英文原文。教材的配套练习有很强的针对性，适合我国高校英语专业课堂教学使用。以精读教材为例，从第一册的第一课起，全部的课文均采用有实质内容的英文原文，从而彻底摒弃了无文化内容的以句型练习为主的课文。另外，语法讲解和练习均出自课文中出现的语法现象，而不是脱离课文内容、为语法而讲语法的训练。这样安排语法的讲解和练习就是将语法放在一个从属的地位。语法仅仅是对语言现象的描述与诠释，而不是规范语言对错的标准。与课文的文化内涵和语言的活力相比，语法理应处于从属地位。无论是以书面语为主的精读、泛读课文，还是形式活泼的听力、口语课文，有很多句子是“不符合语法规则”的。然而正是这些看似不符合语法的句子才是语言的生命，是有血有肉的活生生的语言。而我们的学生就是要感悟、学习并掌握这种有生命力的活的语言，而不是那些完全按语法规则编造出来的僵死的语言。

过去社会上对于高校英语专业的毕业生有这样一种指责,说他们只是一个“传声筒”。当然,这种指责讲的并不是在翻译中,特别是口译中,即从一国语言转换成另外一国语言的过程,而是嘲笑英语专业的学生没有思想。虽然,在翻译过程中译者不能随意添加或删减原文中的内容,但是如果译者没有足够的思想文化素养,那么很可能在理解上出问题,或是在用另一种语言转述时出现纰漏。这是我们作为外语教师 and 我们的学生都不愿意看到的局面。我们编著本套教材的指导思想之一就是使学生接触有文化内涵、有生命力的真实语言,从而避免在语法规则内闭门造车,避免“传声筒”式的教学。

第三,在注重培养学生听、说、读、写、译英语综合运用能力的同时,努力锻炼学生对外国文化的分析、批判和吸收的能力。不同课型的教材相互呼应,相互配合。突出教材的文化特征是本套教材最大的特点。英语专业学生文化素养的培养起码应该涵盖以下3个方面的内容:(1)要熟悉所学语国家的文化;(2)要了解所学语国家文化深层的内容;(3)要有鉴别、分析、批判和吸收外国文化的能力。本套教材的编写就是基于以上3个文化方面的内容。首先,教材内容涵盖了主要英语国家的政治、经济、历史、地理、哲学、宗教、社会等诸多方面。学生通过学习课文不仅了解其中丰富多彩的内容,同时锻炼对包括历史渊源、宗教背景、政治、经济、地理诸领域之间盘根错节的联系的分析能力。其次,教材的内容要蕴含深层的文化内涵,要有强烈的时代感。要在有限的课文中详尽地反映出几百年甚至上千年的文化内涵是不可能的,因此必须做出选择,有取舍地遴选教材的内容。本套教材的选材原则是兼顾经典和现当代题材,以反映当代文化题材为主。如全部精读和泛读教材的128篇课文中,只有一篇选自18世纪爱尔兰裔英国作家斯威夫特(Swift)的作品,其他文章均为现代和当代作家的作品。而这些文章所涉及的主题并非西方文化所独有,很多文化现象,包括环保、就业、商业和技术对教育的冲击等等问题在世界各国均有普遍性,有些也是中国目前所面临的实际问题。另外,所选文章不仅体现出当代文化的特征,更重要的是这128篇课文中所涉及的问题均以议论文、辩论文的形式出现,没有一篇是一般人物或事件介绍性的文章。况且,很大一部分课文均以对西方传统、主流思潮批判的形式来阐述某个问题。这也是本套教材与国内其他教材一个重要的不同之处。由于议论文、辩论文旨在与读者进行交流,学生是以参与者的身份去接触课文中所涉及的内容,而不是被动的接受者。这就为学生对西方文化的内涵进行分析和批判提供了必要的途径与方法。

国内高校英语教材的编写不仅反映出不同时代西方文化的不同内涵,同时也折射出中国与西方世界的互动关系。20世纪五六十年代的英语教材以古典主义为主,所选内容多为西方文学经典,而中国学生对这一部分的西方文化大体上是被动地接受。七八十年代的英语教材主要以功能训练为主,学生学英语是为了掌握一门工具。而本套教材是以文化交流为宗旨,学生通过学习英语增加对西方文化的了解,全方位地参与到世界事务中去。这也是当前中国发展的真实写照与必然结果。

在教材编写过程中,我们得到了中国人民大学的大力支持,在此,我们代表全体编写人员向校方和相关职能部门表示由衷的感谢。

何其莘 杨孝明

2010年4月



## 使用说明

本书为“超越概念——高等院校英语专业系列教材”之泛读教材，供大学本科一、二年级学生及同等水平学习者使用。泛读教材共四册，每册分16个单元，供任课教师每周处理一个单元。

本书的编写以《普通高中英语课程标准》对各种技能、知识和词汇量的要求为起点，以教育部颁布的《高等学校英语专业英语教学大纲》对各个级别的阅读量、难度和速度的要求为依据。其独特设计充分体现了泛读课程自身的特点，注重体裁和题材的多样化和视角的多元性，同时兼顾题材的系统性，旨在开阔学生的视野，增强其阅读能力和分析能力。

下文对本教材的特点和使用做具体说明：

### 一、单元总体设计

每单元围绕同一个主题设计了一篇主课文（Text A）、一篇副课文（Text B）和三篇短文阅读，总体阅读量达到“超越概念”之精读教材的三倍以上。主课文用作课堂重点讲解的内容，副课文供学生在教师指导下自学用，三篇短文供学生训练阅读速度并对自己的理解能力进行自测。所有文章都标识了总字数，供学生及时检验并记录自己的阅读速度。除了Text A和Text B中的阅读理解题和讨论题以外，所有的练习在“教师用书”中都提供了参考答案。

### 二、阅读能力要求

每部分的阅读理解练习都同时检验学生在宏观和微观水平上把握文章的能力，并根据文章的体裁和题材做出了相应的设计。例如，议论文后所提出的问题侧重于检验学生对文章的主旨、作者的意图、重要细节或论据的理解；记叙文后提出的问题则重点检验学生对主要情节和人物、作者的态度、文章的语气的把握能力。但二者也都包括对文章中语言难点和社会文化知识难点的理解。编者认为，这些能力的培养构成了泛读课的核心内容。

### 三、Text A 阅读前练习

编者对主课文（Text A）的练习进行了重点编写。在课文前的Thinking Starters中，练习一中的两个问题旨在激活学生在相关话题上已经取得的知识，鼓励学生在这些话题上先发表初步的看法，待学生读完主课文后把自己的知识和看法与文章中所表达的观点相对比，使学生充分认识到视角的多元性。请教师组织学生围绕这两个问题展开讨论，并在学完课文后帮助学生分析和对比作者的视角与学生的视角之间的异同。练习二中选择的几个词都是学生可能不认识的生词，但它们也是对理解课文内容至关重要的词，目的是通过测试学生在句子中猜测词义的能力，引导学生注意并准确地理解这些词，弄清楚与它们相关的概念，对主课文的阅读起到引导作用。

#### 四、Text A 阅读后练习

在主课文之后的练习中, **Learning New Words** 对文章的语言难点进行了注释, 其中的一些是难以在一般的学习词典上查到的词语; **Understanding the Text** 检验学生对主课文内容的把握能力, 找出这些问题的答案就等于掌握了这篇课文的主要内容; **Building Your Vocabulary** 旨在提高学生理解和运用词语的能力, 考查的是在运用上有一定难度但又必须学会使用的重点词语, 建议学生在做这个练习之前在文章中找出这些词, 并研究一下这些词语在上下文中的使用方式; **Using Reference Books and the Internet** 中的词语有些是专有名词, 有些不是, 旨在让学生在教师的指导下学会使用工具书和互联网资源, 教师可以让学生把找到的内容在课堂上做一个陈述, 或让学生互相核对并讨论自己查阅到的内容。 **Synthesizing Sources** 帮助学生从课文的语篇结构和重要内容进行综合和归纳, 提高他们在文章的宏观水平上把握文章的能力。

#### 五、Text B 阅读后练习

副课文 (Text B) 后的 **Getting Informed** 中包括作者的简单信息以及对课文中语言难点和社会文化知识的注释; **Responding to the Author's Claims** 要求学生做简略回答, 帮助学生理解文章的主要内容、作者的态度或文章的语气; **Translating Important Statements** 包括课文中有一定难度、文字精彩并表达重要内容的段落, 训练学生的英译汉能力, 请在翻译前一定要研究上下文线索对这些段落的准确意思的暗示; **Discussing the Assumptions** 把课文主题与社会生活或学生的个人经历联系起来, 鼓励学生学以致用, 用学到的知识和语言讨论现实问题。个别单元中副课文的文章是主课文的延续。

#### 六、阅读自测练习

每单元最后的三篇短文 (**Readings and Self-testing**) 供学生自行测试阅读速度和水平。每篇短文之后的问题都按英语专业四、八级考试中阅读理解部分 (**Reading Comprehension**) 的题型设计, 既能够起到进一步扩大知识面的作用, 又能让学生熟悉四、八级考试的题型和难度, 为应试四、八级考试做好准备。请学生对自己进行计时测验, 每篇文章控制在 8 分钟左右完成。

需要指出的是, 教师也可以灵活使用本教材, 例如, 在讲授任何一个单元时, 教师可以根据学时的要求和学生的兴趣把 Text B 作为课堂上主要讲解的对象, 而把 Text A 留给学生自学用。

本书的独特设计是提高学生英语基本功、扩大知识面、增强分析能力的保障。

编者

2010年1月

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## Thinking Starters

### 1. Consider the following questions before reading the text.

- (1) Why is New York's World Trade Center so meaningful to many people?
- (2) What do you think was the effect of 9-11 on American patriotism?

### 2. Determine the meaning of the underlined words from the clues in the following sentences.

- (1) I'd make many more trips back to that observation deck of the South Tower—with its breathtaking views of the city skyline like an artificial horizon—and learn to like that which I had previously scorned.
- (2) One of my favorite songs is *Jerusalem*. It's stirring, benignly patriotic, avoids naked jingoism and calls on the singers to build a better country here in England.
- (3) It only needs a few to enact a cataclysm like the few that we caught with plans to blow up our nuclear power station and causing a Chernobyl situation.
- (4) When I went to work for Haskell Jones, this great patriot and Republican, he began to help me crystallize what I understood was part of a greater movement.
- (5) If anyone had revealed the identity of a covert CIA operative, thus putting their life in danger and endangering their informants, that would be treason and should be treated as such.

## Text

## A

*For Patriot Dreams*

Christopher Hitchens

I commenced to dream about the Manhattan skyline when I was in my early teens and an ocean away. It remains the only fantasy-dream that I have ever had that's come true or, perhaps, the only one that hasn't been some kind of a disappointment. (And I am going to stay with "I" for now, because I haven't yet earned the right to say "we," and "we" is what I want to come to.)

5 The World Trade Center wasn't yet finished when I first got my wish and disembarked in New York. In the summer of 1970, you could see two *Titanic*-size hulls and keels being constructed, at the southern extremity of the island, but you could not yet imagine what the great vessels would resemble when they were triumphantly launched. Some locals bitched and moaned about how the towers were too grandiose in design, and about the nice little neighborhood that had  
10 been doomed by development. Even then I understood that no New York argument would be complete without this refrain.

Once I had found the magnetic compass point of my life, which is a piece of good fortune that doesn't occur for everyone, and it was an easy matter to follow it. That skyline had pull. And so did the southern part of the island. I know people who never go above Fourteenth Street  
15 and I know people who seldom venture below it, and while I was never that dogmatic, I became a southerner from the start. It was the East and West "villages" that drew me and the idea of a skyscraper-free zone is essential to their charm. Still, it would have seemed provincial and lowly to ignore the big shiny twins. I conducted a tempestuous romance in the Windows on the World restaurant, with its oddly erotic view of New Jersey. I once got engaged there, in a moment of  
20 folly and euphoria for which I have since been forgiven. When I decided to become an immigrant, it was to the Social Security office in the south tower that I went to get in line for the first digits of my American identity.

The place I stayed first, before I got my own address, was with patient friends on Bank Street—the green thoroughfare of that lovely fretwork of little streets around Greenwich and  
25 Bleecker. Later, over on Tompkins Square in the early 1980s, the WTC was my city view at sundown as I sat writing. I wasn't exactly bewitched by it, as I was by the Chrysler Building, but it was a good part of my sky. With the light refracting through the twins, I would pause and have a cocktail break and play some music. Then I'd generally go out to St. Marks Place and eat in the neighborhood where W. H. Auden had become, if not the first Englishman to become an  
30 American, the first Englishman to become an accepted New Yorker. He was actually uptown, in a bar on Fifty-second Street, when he wrote one of the most reproachful and haunting poems of the twentieth century. It consists of ninety-nine perfectly incised lines. Its title is a date. The date is "September 1, 1939." It shudders with premonitions of a coming cataclysm, and it contains—

the early-warning couplet “The unmentionable odor of death/Offends the September night.”

Now I’m just back from walking through my old neighborhoods. As with every scene of calamity, it is the stench that makes the difference between seeing it on TV and seeing it for yourself. The unmentionable odor this September was a compound of a refugee camp and a blitzed town. So I’m confronting the inescapable fact that others, too, dreamed from far away about the Manhattan skyscraper, but dreamed yearningly of bringing it down, didn’t see it from Ellis Island or the Statue of Liberty, thought only of maiming and disfiguring and poisoning it. “Let it come down,” says Banquo’s murderer in *Macbeth*, expressing so much, and in so few thuggish words, by this brutish fatalism. There’s a cadence for you: “Let it come down.” What am I to do with a thought like this? 35 40

*Into this neutral air [wrote Auden]  
Where blind skyscrapers use  
Their full height to proclaim  
The strength of Collective Man,  
Each language pours its vain  
Competitive excuse...*

45

There are no excuses. Many people missed this evident point when they began, in their aching search for an appropriate poetry, to circulate that same Auden poem via E-mail. What is the poet saying? He is saying that the great towers of New York may be “capitalist” (the lines come from the end of his Marxist phase) but that they also represent the combined labor and skill and hope of untold numbers of tough and dignified workers. Much the same applies to the lines on languages. The coded suggestion is that of Babel, but the Twin Towers actually looked down quite benignly on a neighborhood, a district, a quarter, where each language had a chance. My Palestinian tobacconist, my cheap all-you-can-eat Ukrainian joint, my Italian grocery ... everybody knows the mosaic. The college where I teach, the New School for Social Research, became the lighthouse for the anti-Nazi scholars of the 1930s. (Our downtown dorm had to be closed and evacuated “that week.”) The numberless cafés and bars and chess hangouts where the fugitive spirit of bohemia found a home, and where there were bookstores to spare. The offices of the indispensable “little magazines,” which helped keep the culture going on a shoestring. The Cedar Tavern, the White Horse, the old Lion’s Head, where exiles could be safe to curse their own governments and locals could excel at cursing the American one. What can I say? I was happy there. The work and the conversation were worthwhile. And there was something more: the crucial four words in the greatest of all documents. The pursuit of happiness. Just to name that is to summarize and encapsulate all that is detested by the glacial malice of fundamentalism and tribalism. That’s what they can’t stand. They confuse it with hedonism and selfishness and profanity and they have no idea. No idea at all. 50 55 60 65

The word “village” sounds provincial in its way, and no less so if you put “East” or “West” 70

in front of it. The time came when, having been mugged in New York (a rite of passage in those days) and married in New York, and otherwise infected with its multifarious fevers, I had to move away. I went to live in Washington, D.C., the nation's capital. As it happens, I took the train on the day I left and twisted round in my seat, like a child leaving a seaside holiday, until I could see the Twin Towers no more. But I couldn't have lived in D.C. without an umbilical cord to New York, and every time I came back on a train or plane or by car, it was the big friendly commercial twins that signaled my return. Now each of them has met its own evil twin. As you know, my new hometown was also gravely injured that week. But Washington has always seemed to me more parochial than New York. You may feel patriotic about the United States, but you can't quite feel patriotic about Washington, D.C. (Not even the blitzing of the Pentagon could accomplish this transformation: it's a sad subject for another time, but it's true. New York and Pennsylvania are the only shrines of the national heart in this extremity.)

Mark Antony, speaking to the movable crowd in the lines with which I began, was addressing his fellow Romans as his "countrymen." And Mr. Bush and the networks, for the first few days addressed their fellow Americans. But it didn't take very long before that rhetoric was being qualified and modified. For a moment, indeed, it looked as if there were too many nationalities to be mentioned in any one speech: Turks, Filipinos, Yemenis, Pakistanis, Icelanders. At a certain point, I was asked if I wanted to attend the mid town memorial service for the hundreds of my immolated fellow Englishmen. I can't say that it was exactly at this moment that my thoughts crystallized, but it was at about that time. No, I don't want to go to anybody's gender-specific or national or ethnic-identity ceremony. I have found the patch of soil on which I will take my own stand, and the people with whom I'll stand, and it's the only place in history where patriotism can be divorced from its evil twins of chauvinism and xenophobia. Patriotism is not local; it's universal. (Now, finally—and what a relief!—all together: All politics are *not* local.) I checked carefully every day with my friend Hussein Ibish, a Lebanese Kurd who speaks for the American Arab Anti Discrimination Committee, and who had a lot of monitoring to do. There were not all that many nuts and dolts that week who were so shameless and idiotic as to bully or insult a Sikh or a Sri Lankan. But of the incidents of vandalism and barbarity reported and recorded, barely a one took place in the epicenter of Manhattan. If patriotism can be democratic and internationalist—and this remains to be fought for—then that's good enough for me; perhaps there's a better chance now than anyone could have envisioned. In this microcosm, there was the code for a macrocosm. Call it a rooted cosmopolitanism.

I told newly enrolled New School students, some of whose parents wanted them back in the heartland, that they'd be sorry forever if they abandoned the city at such a time. I told the same to some nervous students who had arrived from countries with far more gruesome problems. I went at night to Union Square and Washington Square Park, and though the herbivorous ethos was a bit too much "Strawberry Fields" and even "Candle in the Wind" for my taste, I recognized that the atmosphere was serious and reflective. Auden, whose emotions lay in the direction of religious pacifism, would have felt at home. But he would also have registered some feeling, I



think (and I don't mean to be flippant about his famous tastes), for the burly, uncomplaining, stoic proletarian defenders, busting their sinews in the intractable and nameless wreckage and carnage of downtown. I took the groaning subway underneath Chambers Street, as it slowed to the pace of a funeral cortege (whether out of respect for the dead or out of respect to the mountain of hell above, I don't know). I got out at the Broadway-Nassau station and paced the streets until my clothes reeked and until another evacuation was called because of the toxic material in the hideous core. And I swore a small oath. One has to be capable of knowing when something is worth fighting for. One has to be capable of knowing an enemy when one sees one. 110 115

That enemy, let us never forget, had hoped to do far, far worse. Limited only by the schedules and booking of civilian aviation, the airborne death squads could have counted on packed planes and, with a slight flight delay, on much more densely crowded towers. They could also have hoped to bring the towers down sideways—each of them a quarter of a mile high—across the streets. A toll of more than 50,000 was possible, and—as was doubtless fantasized at many a sniggering and giggling secret meeting—a body count of 100,000 could have been seriously aimed at. This would not have been—in the stalest phrase of the crisis—a “Pearl Harbor.” It would have been the Dresden of the Taliban. 120 125

In the fall of 1940 (and the once beautifully combined words “New York” and “the fall” will never again have quite the same sound to me), George Orwell wrote of a certain human quality that attaches itself to particular horrors. He was looking back to his boyhood, through the prisms of a frightful war that had just begun and a frightful war that had clouded his youth. As he put it:

I must admit that nothing in the whole war moved me so deeply as the loss of the *Titanic* had done a few years earlier. This comparatively petty disaster shocked the whole world, and the shock has not quite died away even yet. I remember the terrible, detailed accounts read out at the breakfast table (in those days it was a common habit to read the newspaper aloud) and I remember that in all the long list of horrors the one that most impressed me was that at the last the *Titanic* suddenly up-ended and sank bow foremost, so that the people clinging to the stern were lifted no less than three hundred feet into the air before they plunged into the abyss. It gave me a sinking sensation in the belly which I can still all but feel. Nothing in the war ever gave me quite that sensation. 130 135

“Look, teacher,” a child cried during a school evacuation as the towers were becoming pyres. “The birds are on fire.” The infant was rationalizing the sight of human beings making a public choice between incineration and suicide, and often suffering the most extreme pangs of both fates. Yes, we will look. And yes, we will remember it long after other miseries have intervened. The title of Orwell's 1940 essay, incidentally, was “My Country Right or Left.” Confronted in this manner, and affronted too, one has to be able to say, my country after all. 140

And one may have to say it without waving or displaying any flag. My reservations about this are not just the usual ones. More than I worry about flag-waving I worry about what will 145

happen when flag-waving has to stop. All these ceremonies of emotion, from children's drawings to fund drives, are prone to diminishing returns. A time will come when fewer taxis fly the Stars and Stripes, and it could be just at that point that another awful wound is inflicted by covert and nefarious enemies. What then? What encore? One should probably start now to practice the virtues of stoicism and solidarity—and also of silence. No more brave and vague military briefings; no more bluff boosterism by local politicians. Just a set, private determination, as the French once resolved when they lost Alsace and Lorraine to foreign conquest: "Always think of it. Never speak of it."

As Auden too pessimistically phrased it in the closing lines of the greatest poem ever written in the city:

*Defenceless under the night  
Our world in stupor lies;  
Yet, dotted everywhere,  
Irony points of light  
Flash out...*

I don't know so much about "defenseless." Some of us will vow to defend it, or help the defenders. As for the flashes of light, imagine the nuance of genius that made Auden term them "ironic." It would be a holy fool who mistook this for weakness or sentimentality. Shall I take out the papers of citizenship? Wrong question. In every essential way, I already have.

(2,511 words)

## Learning New Words

1. get engaged: agree to marry someone 订婚
2. get in line: wait your turn 排队
3. on a shoestring: using very little money 以很少的钱
4. excel at: be good at 擅长
5. feel at home: feel comfortable in a place or with a person 感觉舒适自在 / 不拘束
6. attach oneself to: be connected with 与……联系起来
7. all but: almost completely 几乎; 差不多

## Understanding the Text

Read the text and answer the following questions.

1. Why did the author say that he was an ocean away when he began to dream about the Manhattan skyline? What is your understanding of the author's reference to "I" and "we"?
2. What did the World Trade Center look like when the author first came to New York? How did some of the New Yorkers like it? Can you possibly explain the author's comment on New York argument?

3. When the author mentions “the magnetic compass point of my life,” what does he refer to? Why does the author think that the southern part of Manhattan is attractive? In what way was the author connected to the Twin Towers?
4. What was the author’s impression about the WTC when he began to settle down in New York? Why do you think the author mentions W.H. Auden and his poem?
5. What was the author’s feeling when he saw the scene of calamity for himself? What do you think of the author’s comment on what he calls “the inescapable fact”? Why does the author believe that many people did not have a full understanding of the Auden poem?
6. What made the author leave New York? How did the author describe his feelings towards New York when he was living in Washington D.C. According to the author, what is the difference between Washington D.C. and New York in terms of patriotic sentiment?
7. In what way was Mr. Bush’s rhetoric (fellow Americans) being qualified and modified? Can you try to explain the author’s opinion of patriotism?
8. Why did he tell newly enrolled New School students, even some foreign students that “they’d be sorry forever if they abandoned the city at such a time”? How did he describe his trip around the city in the wake of 9/11? What is your understanding of the small oath he swore? Why does the author say that “it would have been the Dresden of Taliban”?
9. According to the author, what does George Orwell write about the human quality that attaches itself to particular horrors? By mentioning the child’s words and the title of Orwell’s essay, what do you think the author is trying to say?
10. In what way do you think the author’s reservations are different from the usual ones? Do you think that the author has made clear whom he would stand with in the concluding part of the article? Why? Why not?

## Building Your Vocabulary

*Replace the italicized part with another word or phrase without changing the basic meaning of the sentence.*

1. Even though I disagree with the *grandiose* inauguration, I have optimism that he will be a good president.  
A. pretentious      B. significant      C. great      D. grand
2. These are dangerous times of *calamity* requiring Americans to reflect very calmly, soberly and impassionately on what I want my life to be.  
A. distress      B. catastrophe      C. unhappiness      D. insecurity
3. How can they *maim* patriotic Americans with their wrong Iraq war votes and turn around to ask to be elected as president?  
A. hurt      B. wound      C. accuse      D. curse