

修订本

高级英语

AN ADVANCED ENGLISH READER

阅读教程

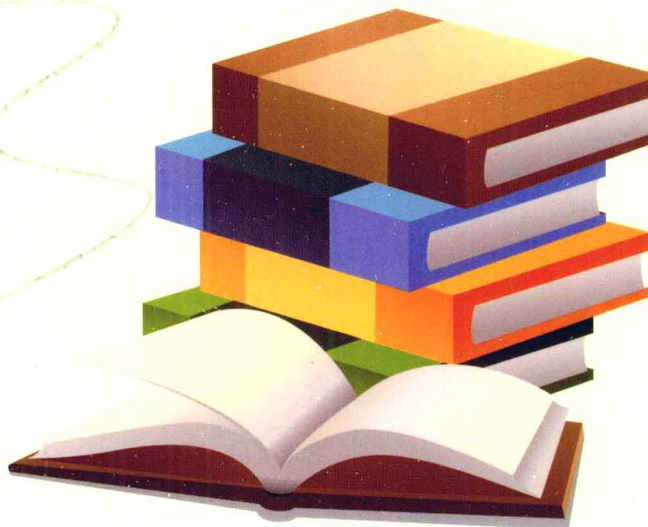
Developing Reading
Comprehension Skills

Revised Edition

(下册)

主编 黄次栋

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前言

一、对象与目的：

本教程旨在通过课文阅读分析及理解，技巧的传授与操练等帮助读者掌握阅读技巧、扩大词汇量、提高理解能力、加快阅读速度。它适用于已通过专业英语四级考试或大学英语六级考试的读者；也适用于与此英语程度相当的涉外英语工作者、中小学英语教师、社会自学人士；也可作专业英语高年级学生培养技巧及能力，或准备专业英语八级考试的教材或教学参考书。

二、特点：

阅读作为一种技能是语言交际中一种有目的的手段。大量的阅读目的在于收集信息。信息的内容是多样的，因而阅读的技巧也是多样的，如：

技巧	目的
略读 skimming	了解中心思想
快读 scanning	寻找已知信息
查询 search-reading	寻找未知信息
感受性阅读 receptive reading	发掘作者的意图
响应性阅读 response reading	琢磨作者的意图
反思性阅读 reflexive reading	强调读者的主动性、主动进行思考

从应用的角度看，阅读的内容均以交际功能反映，让读者在学习过程中经过启发及操练，掌握和熟练运用这些技巧，达到各种阅读目的。本教程涵盖的阅读技能以上述六项大题为主，辅以预测 (anticipation)，猜测 (guessing)，推理 (making inferences) 等以及达到此六项技巧所必需的语言知识如构词法、文体结构、修辞手段及比喻用法等。

内容的编选及安排适合于交际教学的路子：带着问题有目的地采用相应的技巧阅读课文。通过阅读汲取信息、克服信息差、解决阅读问题。在语言训练上将汲取的信息转化为说、写技能训练的信息输入，将视觉的信息码转化为说、写的语词码，并达到视频与音频的统一，阅读与说写技能的统一，同时在此过程中提高解决实际问题的能力。

三、教学内容:

根据阅读目的将教学内容分为三类:

1. 为汲取信息而预读:

提供课文及预读问题,使读者带着问题读找信息答案。

提供课文注释,帮助读者消除障碍。

提供词、片语、句的结构知识,提高读者认字、辨字、猜字及用字能力,扩大词汇量,提高阅读速度。

提供谋篇布局、修辞文体、比喻手段等知识,提高读者理解力。

2. 为求阅读效果、掌握及扩大汲取信息而重读:

以 Text A 课文为重点,带着课文后的问题重读,读者自检理解力。在语言训练上利用课文提供的内容及问题进行口、笔头讨论。通过各种形式的练习提高读者语言素质,促进阅读能力的发展。

3. 为熟练运用具体的阅读技巧而三读:

以 Text B 课文为重点,结合所讨论的技巧在阅读中运用。

四、练习及参考答案:

本教程内容丰富、练习多样。全书上、下册各十二课,每课含课文 A 与 B 二篇。每课提出一个具体的阅读目的及技巧,通过阅读、讨论、写作等途径予以认识、操练、掌握。形式多样的练习旨在提高读者运用语言的实际能力及语言素质。练习类型密切结合专业英语及大学英语的高层次级别考试,有助于读者应试。

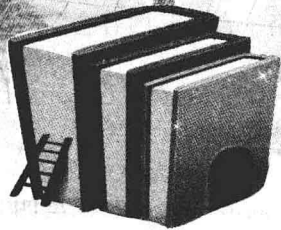
书后附有练习题参考答案供读者自学之用。在校读者亦可藉此参考。在课堂教学中对各种问答题形式的练习不必拘泥于寻求“标准答案”;在语言训练上根本目的在于实践。过程是重要的,结论并不是唯一的目的。

五、编著者:

本教程由黄次栋、唐力行主编;他们悉心制订了编写的目的、原则及内容要求并编选了课文。此外,按顺序叶华年编写了注释、修辞文体、比喻手段和篇章结构;黄次栋编写了望文生义与阅读理解练习;何尚宜编写了词汇及结构练习;苏承志编写了完形填空练习;蒋美陆编写了改错和翻译练习;程星华和蔡龙权编写了阅读技巧及 Text B 的练习。

上海师范大学外语学院为了支持本教程的编写工作成立了由顾大喜、周忠杰、叶华年、姚祝英组成的编委会。该学院的资料室及打字室的工作人员均给予了极大的帮助。学院的专业英语三年级的全体教师与学生前后三年对本教程进行了试用,在校美国专家、纽约市立大学巴洛克学院教授 Marta Martino 博士仔细校阅了全稿,叶华年博士参加了审校。他们对本书都提出过宝贵的意见。编著者谨此向他们表示深切的谢意。

编著者
1998年4月



修订者的话

《高级英语阅读教程》自1998年9月出版以来，已经使用了十多年，重印十次之多。十几年来，该教材对学生交际功能和阅读技巧方面的训练收到了比较满意的效果。然而，世界在变化，时代在进步，为使教材内容跟上时代发展的需要，更好地满足当代读者阅读需求以及对知识更新、语言技能评估的要求，我们经过长期的教学实践，对教材进行首次修订。

一、修订内容及目的

1. 保留原书基本框架：修订后的教材保留了原书的预读部分、文章风格、结构、修辞知识部分和构词法部分，旨在保持教材的系统性和科学性，训练学生阅读技巧和篇章理解能力，增强在阅读中猜词、辨词、识词的意识，同时将语言技能的学习和交际功能的掌握结合在一起。

2. 替换部分课文：修订后的教材选用了以当下社会焦点问题为主题的文章，如网络安全、网络犯罪以及节能环保等内容，贴近社会，贴近实际，在语言学习中注重提升学生的社会责任感。

3. 修订部分练习：修订后的教材参照英语专业八级考试大纲的要求和题型，将原来的句子改错练习替换为篇章改错练习；重新设计了翻译练习；增加了英语专业八级考试中的新题型——人文知识选择题；从下册第四课开始，增加了写作部分。修订后的练习部分旨在加强学生语言基本技能的训练，增强语感和培养英语思辨能力，同时为学生参加专业考试做好准备。

4. 修正了原书中的个别印刷错误。

二、修订本使用说明

在使用本套教材时，建议教师遵循原书前言中提到的阅读策略：即始终以课文A为重，引导学生以汲取信息为目的，预习课文A；继而以掌握所获信息、扩大汲取信

息为目的，再读课文A；最后结合运用习得的技巧阅读课文B，从而达到熟练掌握阅读技巧的目的。

此外，为配套教材使用，编者自主开发了“网络自主学习平台”，增加了词汇学习、课文补充阅读、课文背景知识等内容。作为一个动态的网络平台，其内容会随时更新，欢迎读者使用。学习平台的网址是：<http://112.65.178.229/>。

三、修订者

本书上、下册由黄次栋教授主持修订并审读，由黄次栋、高静、陶丽、王邕四位老师分别编著修订部分，最后由美国纽约大学教育学院教学系主任唐力行(Frank Tang)教授审订。高静老师完成了上册第十课的替换，以及人文知识练习中英美文学部分的编写。陶丽老师完成了下册第二课、第九课的替换。王邕老师完成了上、下两册改错和人文知识中语言学及主要英语国家国情的练习的编写，并按照每课的交际功能，编写了翻译练习和导译，提供了参考译文。黄次栋教授编写了写作部分的内容与练习。最后，要感谢戚钰教授在上、下两册教学过程中，修正了原书中的些许印刷错误。

修订者

2010年11月于上海

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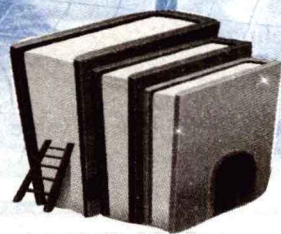
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APPENDIX 263



LESSON ONE



COMMUNICATIVE FUNCTION

Giving an Opinion

We often give opinions of someone or something in everyday communication. Opinions are not necessarily, but usually, based on observations and judgment. If they are, they will be more convincing. Look carefully for the topic of the following text and the author's opinion about it. Study the way she expresses her idea and the material she uses to support her opinions.



PREVIEW

Go through the following guiding questions and notes before you actually read the Text A passage.

1. Guiding Statements and Questions

If they are properly completed, chosen or answered, the following may function as guiding statements when you read the Text A passage.

- 1) What is the subject of this essay?
- 2) What is the thesis of this essay?
- 3) According to the author, if someone is thinking or reading, that person is frequently thought of as _____.
A. weird
B. studying

C. doing nothing

D. using his or her time wisely

- 4) If a person chooses to sit alone and think instead of going to a party or sports event, we tend to suspect that person _____.
A. is a nerd
B. needs counseling
C. is another Einstein
D. is none of these
- 5) The author claims that while Americans profess to believe in education, they place no value on intellectual activity. Is her statement true or false?
- 6) The author concludes that this country runs on _____.

2. Notes

- 1 liberal courts: courts at which liberal opinion is the basis for judgment. In the text the phrase may refer to the liberal views and policies concerning education which are held responsible for the problems in American education. The opposite of the liberals are the conservatives.
- 2 school board: In the United States, a school board is formed by a number of elected or appointed, unpaid board members; the role of the school board is to formulate educational policy.
- 3 PTA: Parent-Teacher Association, an organization of teachers and the parents of their students, as within a public school, to promote mutual understanding and increase the effectiveness of the educational program
- 4 Julius Caesar: (100–44 BC), Roman general, statesman, and historian. He conquered Gaul, overran Italy, and defeated Pompey. He became dictator in 48 BC, and was made dictator for life in 44 BC. Caesar's excessive power and almost regal honors led to his assassination in the same year by conspirators in the senate. In the text he is alluded to for his fear and distrust of people around him who had their own thinking and judgment.
- 5 Dagwood and Beetle Bailey: characters in American comic strips who are noted for their idle, happy-go-lucky way of life
- 6 Shakespeare and Einstein: William Shakespeare (1564–1616) is the great English poet and playwright. He is known for the comedies *As You Like It* and *Twelfth Night*, the tragedies *Hamlet*, *Othello*, *King Lear*, and *Macbeth* as well as *Antony and Cleopatra*, and his sonnets. Albert Einstein (1879–1955) is a mathematical physicist of German birth, naturalized American. He profoundly influenced science in many fields, but is best known for his enunciation of the theory of relativity. He is also distinguished for his work for peace and justice.



Thinking: A Neglected Art

By Carolyn Kane

It is generally agreed that the American educational system is in deep trouble. Everyone is aware of the horrible facts: school systems are running out of money, teachers can't spell.

Most of us know, or think we know, who is to blame: liberal courts, spineless school boards, government regulations. It is easy to select a villain.

But possibly the problem lies not so much in our institutions as in our attitudes. It is sad that although most of us profess to believe in education, we place no value on intellectual activity.

We Americans are a charitable and humane people: we have institutions devoted to every good cause from rescuing homeless cats to preventing World War III. But what have we done to promote the art of thinking? Certainly we make no room for thought in our daily lives. Suppose a man were to say to his friends, "I'm not going to PTA tonight (or choir practice or the baseball game) because I need some time to myself, some time to think"? Such a man would be shunned by his neighbors; his family would be ashamed of him. What if a teenager were to say, "I'm not going to the dance tonight because I need some time to think"? His parents would immediately start looking in the Yellow Pages for a psychiatrist. We are all too much like Julius Caesar: we fear and distrust people who think too much. We believe that almost anything is more important than thinking.

Guilty: Several years ago a college administrator told me that if he wanted to do any serious thinking, he had to get

up at 5:30 in the morning — I suppose because that was the only time when no one would interrupt him. More recently I heard a professor remark that when his friends catch him in the act of reading a book, they say, "My, it must be nice to have so much free time." And even though I am an English teacher — a person who should know better — I find myself feeling vaguely guilty whenever I sneak off to the library to read. It is a common belief that if a man is thinking or reading, he is doing nothing. Through our words and our actions, we express this attitude every day of our lives. Then we wonder why our children refuse to take their studies seriously and why they say to their teachers, "This stuff won't do me any good because I'll never need to use it."

It is easy to understand the causes of this prejudice against thinking. One problem is that to most of us, thinking looks suspiciously like loafing. Homo sapiens in deep thought is an uninspiring sight. He leans back in his chair, props up his feet, puffs on his pipe and stares into space. He gives every appearance of wasting time; he reminds us more of Dagwood and Beetle Bailey than of Shakespeare and Einstein. We wish he would get up and do something; mow the lawn, maybe, or wash the car. Our resentment is natural.

But thinking is far different from laziness. Thinking is one of the most productive activities a human being can undertake. Every beautiful and useful thing we have created — including democratic government and freedom of religion — exists because somebody took the time and

effort to think of it.

And thinking does require time and effort. It is a common misconception that if a person is “gifted” or “bright” or “talented”, wonderful ideas will flash spontaneously into his mind. Unfortunately, the intellect does not work in this way. Even Einstein had to study and think for months before he could formulate his theory of relativity. Those of us who are less intelligent find it a struggle to conceive even a moderately good idea, let alone a brilliant one.

Seclusion: Another reason why we distrust thinking is that it seems unnatural. Human beings are a social species, but thinking is an activity that requires solitude. Consequently, we worry about people who like to think. It disturbs us to meet a person who deliberately chooses to sit alone and think instead of going to a party or a rodeo or a soccer match. We suspect that such a person needs counseling.

Our concern is misplaced. Intelligence is just as much a part of human nature as sociability. It would certainly be unnatural

for a person to retreat into total seclusion. It would be equally unnatural for a person to allow his mind to die of neglect.

If Americans ever became convinced of the importance of thought, we would probably find ways to solve the problems of our schools, problems that now seem insurmountable. But how can we revive interest in the art of thinking? The best place to start would be in the homes and churches of our land. Ministers should admonish their congregations to do some purposeful procrastination every day, to put off one chore in order to have a few minutes to think. Family members should practice saying such things as, “I’ll wash the dishes tonight because I know you want to catch up on your thinking.”

This may sound un-American, possibly sacrilegious. But if we are to survive as a free people, we will have to take some such course of action as soon as possible, because regardless of what some advertisers have led us to believe, this country does not run on oil. It runs on ideas.

3. *Comprehension and Discussion Questions*

- 1) State the main idea of the paragraphs.
- 2) What is implied in each of the following with regard to thinking?
 - a) Several years ago a college administrator told me that if he wanted to do any serious thinking, he had to get up at 5:30 in the morning — I suppose because that was the only time when no one would interrupt him.
 - b) More recently I heard a professor remark that when his friends catch him in the act of reading a book, they say, “My, it must be nice to have so much free time.”
 - c) And even though I am an English teacher — a person who should know better — I find myself feeling vaguely guilty whenever I sneak off to the library to read.
- 3) The author uses Einstein as an example to support one of her main ideas. What point is she making?
- 4) Why does the author say that it is only natural that most of us resent thinking?

- 5) What courses of action does the author suggest to promote thinking?

4. Organization

Set Form and Developing Form

Every piece of discourse takes a certain form. Set form of discourse is the conventional form of language that can be described and imitated. It is almost all limited to imaginative literature. A variety of verse forms, such as the sonnet in Italy and England, *ci* in China and *haiku* in Japan, can be described precisely. Others like the epic and the classical tragedy are longer and more flexible forms, but they are still bound by an orderly arrangement of parts that can be listed. On the other hand, the contemporary novel gives clear indication of another kind of form — the developing form.

The modern essay is clearly a developing form too. The writer is free to determine its development and destiny. Perhaps the most popular notion of the essay form is that it should fall into three parts: introduction, main body, and conclusion. This kind of organization often impresses on the reader that the introduction and the conclusion are not thought of as integral parts of the essay. In order to emphasize that the parts of an essay represent a unit, it is more helpful to think of the three parts simply as a beginning, a middle, and an end. These more flexible terms help to avoid an obvious three-separate-part pattern.

The difference between set form and developing form becomes evident in terms of the reader's approach to each. It is possible for the reader to have expectations concerning set form before he even begins. If he knows what a sonnet is, he will know what to expect in form. On the other hand, it is not possible for him to have expectations concerning developing form before he starts to read. His expectations come only as the writer creates them in the course of his work. Form in this sense is something that only happens and develops as the reader reads on. But in turn the reader is entitled to criticize if the writer's developing form does not succeed in realizing his own intention.

Thus both set form and developing form operate on the basis of expectations — one in advance of reading, one in the course of reading. The reader keeps anticipating while reading. He will be surprised and then enlightened when he fails to anticipate correctly, but he will be gratified when his expectations come true. This is the fundamental appeal of form — not only does it bring order out of chaos, but it satisfies the human preference for shape rather than shapelessness.

Exercises

- 1) As an essay, "Thinking: A Neglected Art" takes a developing form. When you are reading it for the first time, do you stop now and then to anticipate what will be discussed next and then check if your expectations are right?