

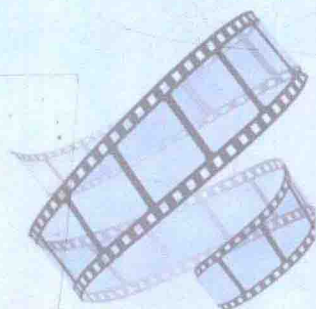
# Appreciating English from Contemporary American Movies

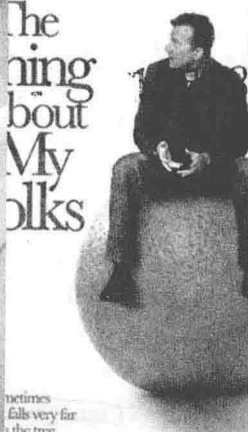
## 精选当代美国电影赏析

张菊芳

许明珠

杨宇威/著





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张菊芳 许明珠 杨宇威◎著

常州大学图书馆  
藏书章

图书在版编目(CIP)数据

精选当代美国电影赏析/张菊芳,许明珠,杨宇威著. —上海:复旦大学出版社,2012.7  
(21世纪大学英语选修课系列)  
ISBN 978-7-309-09077-2

I. 精… II. ①张…②许…③杨… III. ①英语-高等学校-教材②电影评论-美国  
IV. H319.4;J

中国版本图书馆 CIP 数据核字(2012)第 162408 号

精选当代美国电影赏析

张菊芳 许明珠 杨宇威 著  
责任编辑/曹珍芬 罗 兰

复旦大学出版社有限公司出版发行  
上海市国权路 579 号 邮编:200433  
网址:fupnet@fudanpress.com <http://www.fudanpress.com>  
门市零售:86-21-65642857 团体订购:86-21-65118853  
外埠邮购:86-21-65109143  
上海肖华印务有限公司

开本 787×1092 1/16 印张 13.5 字数 368 千  
2012 年 7 月第 1 版第 1 次印刷

ISBN 978-7-309-09077-2/H·1961  
定价:33.00 元

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# 前言

早在 20 世纪 20 年代,美国语言学家萨丕尔(E. Sapir)在《语言》(*Language*)一书中就指出:“语言的背后是有东西的,而且语言不能离开文化而存在。”语言学家帕尔默(L. R. Palmer)也曾在《现代语言学导论》(*An Introduction to Modern Linguistics*)一书中提到:“语言的历史和文化的历史是相辅而行的,它们可以互相协助和启发。”语言学家对语言与文化的关系的论述主要包括:一方面,语言是文化的载体,语言记录文化,是文化的一个重要组成部分,所以语言具有文化的特点,时时刻刻忠实地折射着文化的内涵;另一方面,文化的发展轨迹不可避免地会在语言中留下痕迹,至少会在表达方式和表达范围两方面对语言产生影响。语言与文化之间相互影响、相互制约、相互依赖、相互推动发展的关系,说明语言的学习脱离不了文化概念,离开文化,深入的语言学习和研究几乎是不可能的。

中国英语教学历经数年的改革和发展,教学理念和教学方式日趋成熟。但是,毋庸讳言,中国英语教学还存在许多急需改进的地方,尤其是在语言学习与文化学习的相互促进方面。《大学英语课程教学要求》所规定的教学目标是“培养学生的英语综合应用能力,特别是听说能力,使他们在今后的学习、工作和社会交往中能用英语有效地进行交际,同时增强其自主学习能力,提高综合文化素养,以适应我国社会发展和国际交流的需要”。要完成这一教学目标,必须强化语言学习与文化学习的结合。语言的学习是枯燥的,而文化的学习是生动的,如何让生动有趣的文化学习来冲淡语言学习的枯燥乏味,是大学英语教学所面临的一大课题。

电影作为一门音像结合的时空艺术综合体,是一本形象、生动、丰富、直观的文化教科书。同时,因为电影语言所特有的自然性、真实性、生活性、示范性以及语感强等特点,为英语语言学习提供了活生生的语言材料。特别是好莱坞电影,它不仅反映了美国的语言和文化,而且在某种程度上创造了美国的语言和文化。因此,通过美国电影欣赏完全可以实现英语语言学习与美国文化学习的结合,给学生提供一个真正的通过文化来学习语言的平台,使其一边畅游于浩瀚的美国文化艺术长廊,一边强化对语言的感知和体验,在强大的美国文化的震撼和冲击之下,激发其进一步学习英语语言的动机和兴趣,从而实现英语语言的习得。本书就是基于这样的考虑,从当代美国电影最近 10 年间(2002—2011)出现的优秀影片中,精心选择了 10 部特具美国文化特色又适合学习观赏的电影。其文化内涵涉及历史、教育、经济、科技、体育、时尚、家庭、女性、爱情等领域,旨在给学习者提供一个真实鲜活、生动多维的语言和文化环境,使其在生动活泼的文化感知过程中,通过视、听、说、写等语言综合实践,提高综合英语文化素养和语言应用能力。

本书由 10 个单元构成。每个单元设有文化聚焦(Cultural Focus)、观看准备(Preparation for Movie-watching)、自我观看与探索(Movie Exploration by Self-watching)、语言欣赏与实践(Language Appreciation and Practice)以及相关电影介绍(Introduction to Related Movies) 5 部分。

文化聚焦部分包括该单元电影主题文化阅读与思考以及该电影里所涉及的文化背景解释





和说明,前者旨在强调文化主题概念和深化主题文化理解,后者旨在消除电影中的文化障碍和扩充文化视野。

观看准备部分包括影片基本信息介绍、主要人物介绍和单词库,为影片观看做准备。

自我观看与探索要求学习者自行观看电影,重点在于通过回答问题把握故事情节,完成故事梗概介绍。因为一般的电影长度都在100分钟以上,需要较长的完整时间才能完成对电影的整体把握和理解,因此需要学习者先自行观看,实现基本理解。

语言欣赏与实践部分是单元学习的核心内容,包括短语与习语、精彩片段赏析以及模仿秀。短语和习语部分列出了单元电影中所涉及的常用短语和习语,并给出了英汉注释,便于学习者学习。美国习语是英语学习中的一大堡垒,一般的阅读和口语教材虽然都有涉猎,但是数量有限,而美国电影是美国习语的最佳展现舞台,其丰富的数量以及应用的示范性,利于学习者学习和积累美国习语。电影精彩片段是电影语言表达和文化内涵的精华所在,该部分选择了3—4段长度适中、语言表达生动、思想内容丰富、引起强烈情感共鸣的精彩片段,要求学习者进行精听,通过二次观看,就所观看内容进行思考,通过回答问题检查和指导对片段的完全而彻底的理解,便于真正掌握其文化元素,丰富自己的思想内涵。然后通过再次观看,聚焦语言应用与实践,通过单词填空、短语填空、句子听写、英汉互译等语言练习形式,在掌握文化知识的同时实现语言的习得。模仿秀部分选择了5—8段影片精彩对白,主要是那些内涵深刻、感情表达强烈、语音语调丰富的短小对白,让学习者通过模仿来实现语音语调的突破,丰富自己的语言表达。

课外活动部分设有优秀语句背诵、写作任务和相近主题的其他影片介绍,前两者引导学习者通过语言积累和写作实践实现语言的输出,后者给学习者提供了进一步探索相关电影文化的线索,便于学习者继续探索和学习。

本书特点主要包括以下几个方面:

1. 本书所选好莱坞电影发行时间集中在最近10年间(2002—2011);
2. 所选的优秀影片特具美国文化特色,品位高,内容健康,非常适合观赏和学习英语及美国文化;
3. 所选的优秀影片的文化内涵涉及历史、教育、经济、科技、体育、时尚、家庭、女性、爱情等领域,容易引起年轻读者,尤其是大学生的兴趣;
4. 本书聚焦于美国文化和美国习语,兼顾文化感受与语言习得;
5. 本书配套有剪辑过的电影片段,便于欣赏和学习(如需更多电影资料,请发邮件到 chrysazhang@126.com 联系);
6. 书中涉及的练习参考答案另册装订,便于灵活使用。

总之,本书的编写为喜好美国电影的英语学习者提供了一个规范的教材,既可作为英语视听听说教材,也可供自学者自学英语使用,还可以为美国电影的粉丝们更好地欣赏美国电影提供指导和帮助。

编者  
2012年5月

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# Chapter One

## The Great Debaters

### 《伟大的辩手》

#### Part I Cultural Focus

##### Section A Thematic Culture: Public Speech in America + Racial Discrimination

###### A. Public Speech: A National Tradition and a Historical Culture in America

In the United States, the right to the freedom of speech is more than words on a piece of yellowed parchment on display in Washington, D. C. Prior to the adoption of the *Bill of Rights*, a citizen could be arrested, tried, and hung by the neck until dead for speaking out against government policies. When Patrick Henry famously declaimed, “Give me liberty or give me death!” on March 23, 1775, he wasn’t overstating the case. He was uttering words that were treason in England. And the colonies were still English. Could he have been executed for speaking his mind? Yes.

Henry Clay earned a reputation for pacifism and oratory as the “Great Compromiser”, engineering the Great Compromise of 1850 (which is known as the Missouri Compromise today) through his impassioned speaking in the U.S. Senate. Although few of people might remember hearing him speak during the early 1960s, President John F. Kennedy’s ringing words, “Ask not what your country can do for you but what you can do for your country,” stirred hearts and minds at his 1961 inaugural, ultimately leading hundreds of young Americans to enlist in the new Peace Corps after its establishment just a few months later.

Public speech is still the cornerstone of both the governmental system and the judicial system. Congressmen speak aloud on the floors of the Senate and the House and people can tune into C-SPAN (大众卫星有线电视公司) and watch them around the clock. The Constitution, Article II, Section 3, demands that the President share the state of the union with the Congress. George Washington delivered the first address in January of 1790 and George W. Bush continued the tradition on February 2, 2005. The courts of law demand that those accused step before the bar and explain themselves. Preachers stand before congregations and speak aloud their interpretations



of Scripture. So Americans have both a national tradition and a historical culture of public speech that can not be ignored.

(Source: [http://www.fountainheadpress.com/contentresources/history\\_pub\\_speak.pdf](http://www.fountainheadpress.com/contentresources/history_pub_speak.pdf))

## B. Rhetoric as a Civic Art

Throughout European history, rhetoric has concerned itself with persuasion in public and political settings such as assemblies and courts. Because of its association with democratic institutions, rhetoric is commonly said to flourish in open and democratic societies with rights of free speech, free assembly, and political enfranchisement for some portion of the population. Those who classify rhetoric as a civic art believe that rhetoric has the power to shape communities, form the character of citizens and greatly impact civic life.

Rhetoric was viewed as a civic art by several of the ancient philosophers. Aristotle and Isocrates were two of the first to see rhetoric in this light. In his work, *Antidosis*, Isocrates states, "we have come together and founded cities and made laws and invented arts; and, generally speaking, there is not institution devised by man which the power of speech has not helped us to establish". With this statement he argues that rhetoric is a fundamental part of civic life in every society and that it has been necessary in the foundation of all aspects of society. He further argues in his piece "Against the Sophists" that rhetoric, although it cannot be taught to just anyone, is capable of shaping the character of man. He writes, "I do think that the study of political discourse can help more than any other thing to stimulate and form such qualities of character." Aristotle, writing several years after Isocrates, supported many of his arguments and continued to make arguments for rhetoric as a civic art.

In the words of Aristotle, in his essay "Rhetoric", rhetoric is "the faculty of observing in any given case the available means of persuasion". According to Aristotle, this art of persuasion could be used in public settings in three different ways. He writes in *Book I*, Chapter III, "A member of the assembly decides about future events, a juryman about past events; while those who merely decide on the orator's skill are observers. From this it follows that there are three divisions of oratory: (1) political, (2) forensic (法庭的), and (3) the ceremonial oratory of display."

Because rhetoric is a public art capable of shaping opinion, some of the ancients including Plato found fault in it. They claimed that while it could be used to improve civic life, it could be used equally easily to deceive or manipulate with negative effects on the city. The masses were incapable of analyzing or deciding anything on their own and would therefore be swayed by the most persuasive speeches. Thus, civic life could be controlled by the one who could deliver the best speech.

More trusting in the power of rhetoric to support a republic, the Roman orator Cicero argued that art required something more than eloquence. A good orator needed also to be a good man, a person enlightened on a variety of civic topics.





Modern day works continue to support the claims of the ancients that rhetoric is an art capable of influencing civic life. In his work *Political Style*, Robert Hariman claims, “Furthermore, questions of freedom, equality, and justice often are raised and addressed through performances ranging from debates to demonstrations without loss of moral content.” James Boyd White argues further that rhetoric is capable not only of addressing issues of political interest but that it can influence culture as a whole. In his book, *When Words Lose Their Meaning*, he argues that words of persuasion and identification define community and civic life. He states that words produce “the methods by which culture is maintained, criticized, and transformed”. Both White and Hariman agree that words and rhetoric have the power to shape culture and civic life.

In modern times, rhetoric has consistently remained relevant as a civic art. In speeches, as well as in non-verbal forms, rhetoric continues to be used as a tool to influence communities from local to national levels in America.

(Source: <http://en.wikipedia.org/wiki/Rhetoric#Rhetoric-as-a-civic-art>)

## C. How to Overcome Fear of Public Speaking

### 1. Nerves are not something bad.

Public speaking may not be comfortable, but remember, nerves are good. Being “centre stage” is not a good place to feel too comfortable. Nerves will keep you awake and ensure you don’t get too complacent. Hard to feel complacent when your heart is beating so hard that you’re sure everyone watching you can hear it. If channeled well, nerves can make the difference between giving a humdrum or boring presentation and giving one that keeps people listening.

### 2. Get your attention off yourself.

It’s very tempting to keep focused on how you’re feeling, especially if you’re feeling really uncomfortable. You’ll start to notice every bead of sweat. To make your nerves work for you, you need to focus on just about anything other than yourself. You can distract yourself by paying attention to the environment in which you’re speaking and seeing how you can make it work for you. Once you’re actually in front of your audience, pay attention to them. If you can, notice how people are dressed, who’s wearing glasses, who has on bright colors. There will be dozens and dozens of things you can pay attention to help you trick your mind into not noticing what’s going on with you. Anything will do and you will find that the less you concentrate on how you are feeling and the more you concentrate on other things, the more confident you will feel.

### 3. Build confidence in public speaking.

Your audience can be your friend. Unless you know you’re absolutely facing a hostile group of people, human nature is such that your audience wants you succeed. They’re on your side! Therefore, rather than assuming they don’t like you, give them the benefit of the doubt that they do. They aren’t an anonymous sea of faces, but real people. So to help you gain more confidence when speaking in public, think of ways to engage your audience. Remember, even if they aren’t speaking, you can still have a two-way conversation. When you make an important point, pay



attention to the people who are nodding in agreement and the ones who are frowning in disagreement. As long as you are creating a reaction in your audience you are in charge.

#### 4. Keep the audience awake.

The one thing you don't want is for your audience to fall asleep! But make no mistake public speaking arenas are designed to do just that: Dim lights, cushy chairs, not having to open their mouths — a perfect invitation to catch up on those zzzs. Ways to keep them awake include:

- (1) Ask rhetorical questions;
- (2) Maintain eye contact for a second or two with as many people as possible;
- (3) Be provocative;
- (4) Be challenging;
- (5) Change the pace of your delivery;
- (6) Change the volume of your voice.

(Source: <http://www.impactfactory.com/gate/public-speaking-training-course-skills-development/>)

#### D. I Have a Dream — Speech Delivered by Martin Luther King

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. 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 bad 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. So we've come here today to dramatize a shameful condition.

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. Some of you have come from areas where your 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. Let us not wallow in the valley of despair.

I say to you today, my friends, 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 dream that one day this nation will rise up, live up to the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

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.

I have a dream that my four 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.

I have a dream today.

I have a dream that one day down in Alabama with its governor having his lips dripping with the words of interposition and nullification, one day right down 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.

I have a dream today.

I have a dream that one day every valley shall be exalted, 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.

This is our hope. 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 discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning.

My country 'tis of thee,

Sweet land of liberty,

Of thee I sing:

Land where my fathers died,

Land of the pilgrims' pride,

From every mountainside

Let freedom ring.

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York!

Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi!

From every mountainside, let freedom ring!

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black



men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God almighty, we are free at last!"

(Source: <http://www.wwenglish.com/t/d/jijin/qitianzhen/8159.htm>)

## Section B Questions for Reflection

1. What kind of role can eloquence (口才) play in our life?
2. How to develop your eloquence or public speaking competence?
3. What's the role of debate in American political life?
4. What's the benefit of students' involvement in political debates?
5. Are you familiar with any American public speakers? And who is your favorite?
6. What's your impression of American public speeches?
7. What is the place of public speech in American political life?
8. Find a certain piece of inspiring American public speech and deliver it in class.

## Section C Notes on Related Culture in the Movie

1. **James Cleveland "Jesse" Owens**: James Cleveland "Jesse" Owens (September 12, 1913-March 31, 1980) was an American track and field athlete who specialized in the sprints and the long jump. He participated in the 1936 Summer Olympics in Berlin, Germany, where he achieved international fame by winning four gold medals.
2. **Langston Hughes**: James Mercer Langston Hughes (February 1, 1902-May 22, 1967) was an American poet, social activist, novelist, playwright, and columnist. He was one of the earliest innovators of the then-new literary art form jazz poetry. Hughes is best known for his work during the Harlem Renaissance (哈莱姆复兴运动, 源于20世纪20年代纽约哈莱姆, 体现黑人意识的觉醒).
3. **Gwendolyn B. Bennett**: Gwendolyn B. Bennett (July 8, 1902-May 30, 1981) was an African American writer who contributed to *Opportunity*, which chronicled cultural advancements in Harlem. Though often overlooked, she herself made considerable accomplishments in poetry and prose.
4. **The New Deal**: The New Deal was a series of economic programs implemented in the United States between 1933 and 1936. They were passed by the U.S. Congress during the first term of President Franklin D. Roosevelt. The programs were Roosevelt's responses to the Great Depression, and focused on what historians call the "3 R's": Relief, Recovery, and Reform. That is, Relief for the unemployed and poor; Recovery of the economy to normal levels; and Reform of the financial system to prevent a repeat depression. The New Deal produced a political realignment, making the Democratic Party the majority with its base in liberal ideas, the white South, big city machines, and the newly empowered labor unions and ethnic minorities.
5. **The fireside chat**: The fireside chat was a series of thirty evening radio addresses given by



United States President Franklin D. Roosevelt between 1933 and 1944.

6. **Bethlehem**: Bethlehem is a city in Lehigh and Northampton Counties in the Lehigh Valley region of eastern Pennsylvania in the United States. In Bible, Bethlehem is the birthplace of Jesus Christ, located five and half miles from Jerusalem.
7. **Speaking in tongues**: Speaking in tongues is the New Testament phenomena where a person speaks in a language that is unknown to him. This language is either the language of angels or other earthly languages. ?
8. **The Jim Crow laws**: The Jim Crow laws were state and local laws in the United States enacted between 1876 and 1965. They mandated racial segregation in all public facilities in Southern states of the former Confederacy, with a supposedly “separate but equal” status for black Americans. The separation led to treatment, financial support and accommodations that were usually inferior to those provided for white Americans, systematizing a number of economic, educational and social disadvantages. Some examples of Jim Crow laws are the segregation of public schools, public places, and public transportation, and the segregation of restrooms, restaurants, and drinking fountains for whites and blacks.
9. **Lynching**: Lynching is the practice of killing people by extrajudicial mob action which occurred in the United States chiefly from the late 18th century through the 1960s. Lynching apparently originated during the American Revolution when Charles Lynch, a Virginia justice of the peace, ordered extralegal punishment for Loyalists. In the South, members of the abolitionist movement and other people opposing slavery were often targets of lynch mob violence before the Civil War. Lynching took place most frequently in the South from 1890 to the 1920s, with a peak in the annual toll in 1892.
10. **W. E. B. Du Bois**: W. E. B. Du Bois (February 23, 1868-August 27, 1963) was an American sociologist, historian, civil rights activist, Pan-Africanist (泛非主义者), author and editor. Born in western Massachusetts, Du Bois grew up in a tolerant community and experienced little racism as a child. After graduating from Harvard, where he was the first African American to earn a doctorate, he became a professor of history, sociology and economics at Atlanta University. Du Bois was one of the co-founders of the National Association for the Advancement of Colored People (NAACP) in 1909.
11. **National Labor Relations Board**: National Labor Relations Board (NLRB) is an independent agency of the United States government charged with conducting elections for labor union representation and with investigating and remedying unfair labor practices. Unfair labor practices may involve union-related situations or instances of protected concerted activity. The NLRB is governed by a five-person board and a General Counsel, all of whom are appointed by the President with the consent of the Senate.
12. **AFL**: American Federation of Labor. It was one of the first federations of labor unions in the United States. It was founded in 1886 and AFL unions were important in industrial cities, where they formed a central labor office to coordinate the actions of different AFL unions.
13. **Ivy League**: Ivy League (常春藤学院) is an athletic conference comprising eight private



institutions of higher education in the Northeastern United States. The conference name is also commonly used to refer to those eight schools as a group. The eight institutions are Brown University, Columbia University, Cornell University, Dartmouth College, Harvard University, Princeton University, the University of Pennsylvania, and Yale University. The term Ivy League also has connotations of academic excellence, selectivity in admissions, and social elitism.

14. **SMU**: Southern Methodist University (南卫理公会大学).
15. **Prairie View**: Prairie View is a city in Waller County, Texas, United States and Prairie View A&M University is located in the city.
16. **Sanskrit**: Sanskrit originally is a historical Indo-Aryan language and the primary liturgical (礼拜仪式的) language of Hinduism (印度教), Jainism (耆那教) and Buddhism. Today, it is listed as one of the 22 scheduled languages of India and is an official language of the state of Uttarakhand. Sanskrit holds a prominent position in Indo-European studies.
17. **Gandhi**: Mohandas Karamchand Gandhi (甘地) (2 October, 1869-30 January, 1948) was the preeminent leader of Indian nationalism in British ruled India. Employing non-violent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world.
18. **General Reginald Dyer**: General Reginald Dyer (9 October, 1864-23 July, 1927) was a British Indian Army officer who as a temporary Brigadier-General (陆军准将) was responsible for the Jallianwala Bagh Massacre (大屠杀) in Amritsar (in the British India province of Punjab). Dyer was removed from duty but he became a celebrated hero in Britain among people with connections to the British Raj (统治). Historians consider the episode was a decisive step towards the end of British rule in India.
19. **Amritsar**: Amritsar is a city in the north-western part of India. It boasts of being the main center of Sikhs' (锡克教) cultural, religious, and political history; it also houses the Sikh temporal and political authority, Akal Takht, as well as the Sikh Parliament. Amritsar is also known for the tragic incident of Jallianwala Bagh Massacre in 1919 under British Rule.
20. **Henry David Thoreau**: Henry David Thoreau (亨利·大卫·梭罗) (July 12, 1817-May 6, 1862) was an American author, poet, philosopher, abolitionist, naturalist, tax resister, development critic, surveyor, historian, and leading transcendentalist. He is best known for his book *Walden*, a reflection upon simple living in natural surroundings, and his essay "Civil Disobedience", an argument for individual resistance to civil government in moral opposition to an unjust state.





## Part II Preparation for the Movie-watching

### Section A General Description of the Movie

**Release date:** December 25, 2007

**Running time:** 126 minutes

**Genre:** Drama | Historical

**Director:** Denzel Washington

**Produced by:** Oprah Winfrey

Joe Roth

Todd Black

Bob Weinstein

Harvey Weinstein

**Starring:** Denzel Washington as Melvin B. Tolson

Forest Whitaker as Dr. James Farmer Sr.

Nate Parker as Henry Lowe

Jurnee Smollett as Samantha Boone

Denzel Whitaker as James Farmer Jr.

**Music by:** James Newton Howard

**Cinematography:** Philippe Rousselot

**Edited by:** Hughes Winborne

**Screenplay by:** Jeffrey Porro and Robert Eisele

**Studio:** Hughes Winborne

**Distributed by:** Metro-Goldwyn-Mayer;

The Weinstein Company

#### Awards and nominations

**Won:** *Image Award* for Outstanding Motion Picture

*Image Award* for Outstanding Actor in a Motion Picture: Denzel Washington

*Image Award* for Outstanding Actress in a Motion Picture: Jurnee Smollett

*Image Award* for Outstanding Supporting Actor in a Motion Picture: Forest Whitaker, Nate Parker, Denzel Whitaker

*Stanley Kramer Award*

**Nominated:** *Golden Globe Award* for Best Motion Picture-Drama

*Image Award* for Outstanding Director in a Motion Picture: Denzel Washington



### Section B Brief Introductions to the Main Characters

**Melvin B. Tolson:** the debate coach, an inspiring teacher

**James L. Farmer, Sr.:** father of James L. Farmer, Jr., a black professor and public speaker

**James L. Farmer, Jr.:** a member of the debate team

**Henry Lowe**: a member of the debate team

**Samantha Boone**: the only female member of the debate team

**Hamilton Burgess**: a member of the debate team but quit halfway

**Ruth Tolson**: wife of Melvin B. Tolson

**Pearl Farmer**: wife of James L. Farmer, Sr.

## Section C Word Bank

suspensions /sə'spenʃən/ *n.* 暂令停学(或停职等)

tryout /'traɪaʊt/ *n.* 选拔赛

resolved /rɪ'zɒlvd/ *n.* 辩论题目

*a.* 断然的;坚定的

affirmative /ə'fɜ:mətɪv/ *n.* (辩论中) 正方

negative /'negətɪv/ *n.* 辩论中(反方)

golf links 高尔夫球场

transfer /træns'fɜ:(r)/ *vi.* 转学

stammer /'stæmə(r)/ *vi.* 结结巴巴地说话,口吃

rebut /rɪ'bʌt/ *vi.* 反驳

conjecture /kən'dʒektʃə(r)/ *n.* 推测,猜想

premise /'premɪs/ *n.* 前提

syllogism /'sɪlədʒɪzəm/ *n.* 三段论;演绎推理

faulty /'fɔ:ltɪ/ *adj.* 有错误的;有缺点的

fallacy /'fæləsi/ *n.* 谬误;谬论

literature /'lɪtərətʃə(r)/ *n.* 文献;著作

pertinent /'pɜ:tɪnənt/ *a.* 恰当的;贴切的;中肯的;有关的

irony /'aɪərəni/ *n.* 反语;讽刺

theology /θɪ'ɒlədʒɪ/ *n.* 神学;宗教体系

breeding /'bri:dɪŋ/ *n.* 繁殖;生育

denigration /,denɪ'greɪʃən/ *n.* 诋毁

defame /dɪ'feɪm/ *v.* 诽谤,中伤

alternate /'ɔ:ltənət/ *n.* 代替者;候补者

extracurricular /,ekstrəkə'rɪkjʊlə(r)/ *a.* 课外的

endorse /ɪn'dɔ:s/ *vt.* 在(票据等)背面签字;认同

dissenting /dɪ'sentɪŋ/ *a.* 不同意的,持异议的

virtue /'vɜ:tju:/ *n.* 美德

vice /vaɪs/ *n.* 恶习

tar /tɑ:(r)/ *vt.* 涂抹(或覆盖)焦油(或柏油)于

vicious /'vɪʃəs/ *a.* 邪恶的

diabolical /,daɪə'blɒlɪk/ *a.* 恶魔似的

punch /pʌntʃ/ *n.* 潘趣酒(一种用酒、果汁、牛奶等调和的饮料)



chaperon(e) /'ʃæpəraʊn/ *n.* (在社交场所陪伴未婚少女的) 年长女伴; 行为监督人

sharecropper /'ʃeəkrɒpə(r)/ *n.* 收益分成的佃农

tuxedo /tʌk'si:dəʊ/ *n.* 小礼服, 无尾礼服

dole /dəʊl/ *n.* 失业救济金; 赈济物; 救济

involuntary /ɪn'vɒləntəri/ *a.* 无意的; 不由自主的, 无意识的

breadline /'bredlaɪn/ *n.* 等候领施舍(或救济)食物的队伍

desolation /,desə'leɪʃən/ *n.* 荒芜; 忧伤; 孤寂; 废墟

ringleader /'rɪŋli:də(r)/ *n.* (骚乱、违法活动中的) 头目, 元凶

sheriff /'ʃerɪf/ *n.* 〈美〉县治安官

segregate /'segrɪgeɪt/ *vt.* 使隔离; 使分离; 在...实行种族隔离

radical /'rædɪkəl/ *n.* 激进分子

pep rally (为运动队、竞选等举行的) 鼓动大会

mean /mi:n/ *a.* 卑鄙的; 低劣的

deputy /'depjʊti/ *n.* 代表; 副职; (法国等的) 众议员

attorney /ə'tɜ:nɪ/ *n.* 〈美〉律师

vigilante /,vɪdʒɪ'læntɪ/ *n.* 〈美〉警戒会会员, 治安维持会成员

raid /reɪd/ *n.* 袭击; 突袭; 突入搜捕; 劫掠

slaughter /'slɔ:tə(r)/ *vt.* 屠宰; 屠杀; 杀戮

wrestler /'reslə(r)/ *n.* 摔跤运动员; 把牛摔倒的人

mythology /mɪ'θɒlədʒɪ/ *n.* [总称] 神话; 神话学

censure /'senʃə(r)/ *vt.* 谴责; 指摘, 责备; 批评

jeopardy /'dʒepədɪ/ *n.* 危险

reign /reɪn/ *vi.* 统治; 起支配作用; 盛行; 为王

retribution /,retri'bju:ʃən/ *n.* 报应; 惩罚

redemption /rɪ'dempʃən/ *n.* 赎回; 救赎; 拯救

bail /beɪl/ *n.* 保释; 保释人; 保释金

crispy /'krispi/ *a.* 脆的; 易碎的

nibble /'nɪbl/ *vt.* 轻咬; 一点一点地咬(或吃)

devour /dɪ'vaʊə(r)/ *vt.* (猛兽等) 吞食; 狼吞虎咽地吃光

faculty /'fækəltɪ/ *n.* 〈主美〉(任何学校的) 全体教员

disobedience /,dɪsə'bi:dʒəns/ *n.* 不服从, 违抗

tyranny /'tɪrəni/ *n.* 暴政; 专横

rebuttal /rɪ'bʌtəl/ *n.* 反驳; 辩驳; 反证

Sanskrit /'sænskɪt/ *n.* 梵语

captain /'kæptɪn/ *n.* 领袖; 领队; (运动队的) 队长

podium /'pəʊdiəm/ *n.* 乐队指挥台

illustrious /ɪ'lʌstriəs/ *a.* 著名的, 杰出的; 辉煌的

casualty /'kæʒjuəltɪ/ *n.* (事故、灾难等的) 伤亡; (军队的) 伤亡人员

anarchy /'ænəki/ *n.* 无政府(状态); 混乱, 无秩序