

台港及海外中文报刊资料专辑

三
N
G
L
I
S
H

第 2 辑

1987

英 语 教 学

与 翻 译

书目文献出版社

出版说明

由于我国“四化”建设和祖国统一事业的发展,广大科学研究人员,文化、教育工作者以及党、政有关领导机关,需要更多地了解台湾省、港澳地区的现状和学术动态。为此,本中心编辑《台港及海外中文报刊资料专辑》,委托书目文献出版社出版。

本专辑所收的资料,系按专题选编,照原报刊版面影印。对原报刊文章的内容和词句,一般不作改动(如有改动,当予注明),仅于每期编有目次,俾读者开卷即可明了本期所收的文章,以资查阅;必要时附“编后记”,对有关问题作必要的说明。

选材以是否具有学术研究和资料情报价值为标准。对于反对我四项基本原则,对我国内情况进行捏造、歪曲或对我领导人进行人身攻击性的文章,以及渲染淫秽行为的文艺作品,概不收录。但由于社会制度和意识形态不同,有些作者所持的立场、观点、见解不免与我们迥异,甚至对立,或者出现某些带有诬蔑性的词句等等,对此,我们不急于置评,相信读者会予注意,能够鉴别。至于一些文中所言一九四九年以后之“我国”、“中华民国”、“中央”之类的文字,一望可知是指台湾省、国民党中央而言,不再一一注明,敬希读者阅读时注意。

为了统一装订规格,本专辑一律采取竖排版形式装订,对横排版亦按此形式处理,即封面倒装。

本专辑的编印,旨在为研究工作提供参考,限于内部发行。请各订阅单位和个人妥善保管,慎勿丢失。

北京图书馆文献信息中心

英语教学与翻译 (2)

——台港及海外中文报刊资料专辑(1987)

北京图书馆文献信息中心编辑

季啸风 李文博主编

吴延陵 选编

书目文献出版社出版

(北京市文津街七号)

北京百善印刷厂印刷

新华书店北京发行所发行 各地新华书店经售

787×1092毫米 1/16开本 4印张 102千字

1987年10月北京第1版 1987年10月北京第1次印刷

印数 1—3,000册

ISBN 7-5013-0176-X/H·6

(书号 7201·214) 定价 1.15元

[内部发行]

目 次

见树也要见林		
——孙志文谈英语的教与学		1
神奇的国家——丹麦	Duane Miller	6
驱除心中鬼怪——妒忌之心	John Leo	11
只要运动, 不要伤害		16
美、伊军售交易风波		19
美国研究所课程简介系列(九) 图书馆系		21
美国研究所课程简介系列(十) 土木工程系	Sabina Li	24
美国研究所课程简介系列(十一) 化学系		29
州立圣地牙哥大学的美语研究所	Pafri	33
世界名言精选		38
2000句精华单元摘要		39
初学翻译的人常犯哪些错误?		40

Teaching and Learning English in Context

見樹也要見林—— 孫志文談英語的教與學

「見樹不見林」，是許多人在面對問題時，時常容易犯的毛病，看到了小處，而忽略了大的整體面。在語文的教與學上，我們也常犯這種錯誤。孫志文神父這次和我們談了這方面的問題，希望能對您有所幫助。

by Dr. Sprenger 孫志文神父

In recent years, the communicative aspect of language has become the focal point of many linguistic and language oriented (anthropological,* philosophical, theological, psychological, and socialological) studies. It is stressed that the primary linguistic sign is neither the word nor the sentence,

but rather the "text". Man speaks and writes in texts. We all know by experience, that as native speakers of our own language, we use shorter or longer texts to communicate ideas, thoughts, judgements, agreements and disagreements, feelings, wishes, commands, doubts, etc., to other members of our speech community.

编者注：本文第5页右栏小标题《实际应用教学理论》之下第3行从“我们对于”起与第4行衔接不上，译文有遗漏。按原文应为“我们对于学习外语的过程和教学方法可能会有真正透彻的理解。在本文最后一部分……”

Only in texts, can the intended amount of information be adequately* communicated. Of course, depending on the information to be communicated, a text can be a word, a sentence, a conversation, a lecture, an article, a book, or even a whole set of books.

Don't Disregard the Semantic Coherence

Linguistic theories of the past decades that considered the sentence the basic linguistic unit, could only deal with language in the abstract, and could only attempt to describe the "ideal" speaker-hearer competence. They could not describe the "real" speaker-hearer performance. As long as the sentence in isolation is considered the center of man's linguistic activity, i.e., as long as semantic* coherence* is disregarded, no satisfactory answers will be found to such problems as e.g. aspect, paraphrasing*, conference, logical conclusions and implications, the beginning and end of texts, presuppositions, semantic development, sentence connections and conjunctions, word order and word sequence*, intonation, direct and indirect speech, etc.

Human beings do not communicate through "ideal" sentences. What kind of information would an isolated sentence like "he goes to school" convey? Practically, none. Although this sentence is absolutely correct grammatically, it is never-the-less meaningless or rather void of any communicative aspect. Without a specific "context", it gives only a little practical information. In other words, unless we are told who "he" is (boy, worker, my brother, his

son, a teacher....), what the term "school " means (institute of learning, building to be repaired....), how the verb form "goes" has to be interpreted (walk, drive, being taken, learn, get an education....) i.e., unless the sentence is placed in a meaningful situational (linguistic and non-linguistic) context, we are at a complete loss when asked to interpret or translate this simple sentence.

The principle just discussed could immediately be applied to such practices as the teaching of vocabulary and grammar through explanations, definitions, sample sentences and other language "units", not offered in meaningful contexts. What is of importance in this context, is to note that items of the language become a meaningful "whole", only if controlled by a central idea to be communicated. With regard to the spoken language, we talk about "topics" for conversation, discussion, etc. When we deal with written texts, we refer to the "topic" of the book, the "topic" or theme of an article, or the main idea of a paragraph.

The Way to Interpret Texts Correctly

In general, the correct interpretation of pretentious* texts requires not only a clear understanding of the main theme of the article, but also some knowledge of the communicative situation. It is especially important to have some knowledge of the author, his research conditions, his general knowledge and ability, as well as other factors, which can effect his

creation to varying degrees.

What do these insights and reflections suggest for the teaching and learning of English, or any other language? It would seem to me, that we should concentrate more on the many communicative aspects of language than on the explanation and drilling of individual language items in isolation. This does in no way imply that the teaching and learning of pronunciation, vocabulary, and grammar, should be relegated to second place in the classroom. But, it does imply, that they should be taught and practiced in a living and meaningful context, i.e. in a (humanly) communicative way. The following consideration definitely supports this communicative approach to foreign language learning.

If it is true, that man creates "ever-new" speech utterances to fit the constant flow of thoughts, ideas, feelings, and emotions, that he may be eager to communicate (reflecting on our own experience, we cannot but confirm this observation), it should not escape our attention that each of these created texts has it's individual flavor, which is shared by all the many parts and language "items" of the text, starting with the structure of the sentences, down to the individual sound. This means that any "unit" of a text, produced within this unique context, will be different from it's production in isolation, or in other contexts.

To sum up our discussion, we may state that there exists a great many relationships between the language items of a text, which influence each other, and contribute to a fuller understanding of the whole text. It

goes without saying, that the meaning of words is, (at least to a large extent) determined by the contexts in which they are found. In light of our deliberations*, we are also justified to** claim that a sentence is more than the sum total of it's individual words, that a paragraph is more than the sum total of it's individual sentences, and that a story is more than the combined total of it's paragraphs.

Apply the Teaching and Learning Theory Into Practice

What we have discussed so far may seem to be rather theoretical, and of little relevance to the teaching and learning of English. But, if thought through more thoroughly, and applied to our daily classroom situation, it might truly revolutionize our understanding of the foreign language acquisition* process, as well as our teaching and learning approaches. In the final section of this article, I will attempt to draw some conclusions from the insights gained in the course of our discussion. It is hoped that they may help teachers and students, in and out of the classroom, and encourage further research and reflection on this subject.

(I) Language is communication. It is the flow of information from man to man. Human language does not exist apart from man and the world he is living in. Therefore, language has to be viewed as a dynamic* entity*. Man uses it in a creative, "ever-new" way. This implies that a mere static concept of language is contrary to human experience and reality, and that it will do harm to our cause in the classroom since it

is self-defeating and counter-productive**.

(II) In our teaching and learning practices, we should avoid (as much as possible), teaching and learning items (e.g. sounds, words, grammatical rules, pieces of literature, etc.), in isolation. They are normally void of any specific meaning, and therefore, do not really communicate an idea. We should teach and learn respective parts of the new language in meaningful contexts, describing or creating real communicative situations.

(III) We should aim at making meaningful and useful texts (for students) the center of our activities in the classroom. (The students ought to understand a text clearly, before intensive work on the text as a whole, or it's many lexical* grammatical, and phonetic* items begins.) Following a rather widely adopted teaching method, many teachers first introduce all individual words of a lesson, and their pronunciation, in isolation. Then they discuss grammatical items (often enough, also in isolation) in detail. They normally have very little time left for meaningful and intensive work with the actual text materials of the lesson. I propose that we start, with first having the students understand the meaning of a text (explained in Chinese or English, or acted out, etc.), and then slowly work down to the level of individual items, viewing the latter constantly in the network of their contextual relationships, as well as in their relation to the meaning of the whole text. Psychology tells us, that fast and effective learning will

take place if we put items to be learned, into a network of situational and connotational* relationships, that help us to recall the items in as many different situations as possible.

(IV) To fit the contextual teaching and learning approach, our textbooks need to be constantly revised. It is important to include a variety of new teaching materials, such as interesting stories, dialogues, plays, songs, and language tapes.

(V) Our examination system should be thought through, and structured in such a way, that it begins to reflect our present knowledge about the learning process, and demands more meaningful teaching and learning approaches.

VOCABULARY

1. anthropological (a.) 人類學的
2. adequately (adv.) 足夠的; 適當的
3. coherence (n.) 語言或文字的
4. semantic (a.) 語意學的
5. paraphrasing (n.) 意譯, 解述
6. sequence (n.) 順序; 關連
7. pretentious (a.) 自負的
8. utterance (n.) 語調
9. deliberation (n.) 考慮
10. acquisition (n.) 獲得
11. dynamic (n.) 動力的
12. entity (n.) 實體; 本體
13. lexical (a.) 語句的
14. phonetic (a.) 語音的
15. connotational (a.) 暗示的

ANNOTATION

1. be justified to: 有理由...
2. counter-productive: 反效果的

見樹也要見林
——孫志文談英語的教與學
TEACHING AND LEARNING
ENGLISH IN CONTEXT

近幾年來，語言上的溝通特性已經成為許多研究語言學和其他與語文相關學科（如人類學、哲學、神學、心理學和社會學）的重點。它強調，語言要表達的意念，不在個別的文字或句子中，而是在文章的內容中。人們通常用說或寫的方式，傳達出要表達的內容。經驗告訴我們，我們經常利用或長或短的談話內容和自己的同胞溝通彼此的意見、思想、判斷，一、或不一致的看法、感受、期望、評論或疑慮等等。但欲只有藉著抒寫文章才能將滿腔急欲抒發的話語完全表達出來。當然，所謂文章的方式可以只是一個字，一個句子，一篇談話記錄，一篇演講，一篇文章，一本書，甚至全套書籍。

勿忽略語言的完整性

過去幾十年來的語言學理論一直將句子視為語言的基本“組件”。然而這只是純理論的看法，它描繪出的是理想的聽者和說者間的能力，而非“實際”的聽、說者間的交談。一旦獨立的句子被視為人類語言的活動中心，（也就是說我們忽略了語意的整體連貫），那麼我們就無法了解對方所要表達的真正含意，（即無法了解說話者的觀點、邏輯推論、暗喻、句子的連接等問題）。

人類確實不是經由“理想完美”的句子來溝通的。例如單是一句「他去上學」（He goes to school）的句子能夠傳達什麼訊息呢？事實上什麼也沒有。雖然這個句子的文法完全正確，然而我們卻可說它是毫無意義的，或就溝通觀點來說，它是相當空冷的一句話。如此，如果缺乏明確的內文，那麼就無法傳達確實的訊息。換句話說，除非我們確切知道所謂的「他」指的是誰（也許是一個男孩、工友、我的兄弟、他的兒子、或一個老師等），「學校」（school）這個名稱的含意（是學習的場所，或是待修的建築...），以及「去」（go）這個動詞該如何解釋（是走路、開車、拿走、學習、受教育，還是其他的意思）。這個意思也就是說，除非句子是放在有意義的內文中，否則我們將很難去翻譯這些句子。

剛剛提到的原則可以透過解釋、定義、簡單句及其他的方法應用在如教字彙、文法等教學上。而本文的重點就在強調，這些語文「組件」只有在中心思想能夠表達時，才能成為有意義的「整體」。而這個整體就是我們口語中所指的交談或討論的“主題”。若以內文來說，我們指的則是一本書的“題目”，一篇文章的“中心議題”，或一段句子的“主要意念”。

正確詮釋文章的方法

一般說來，要正確的詮釋一篇傑出的文章不僅需要對其主旨有清楚的了解，另外和文章有關的資料也需有所涉獵，特別要了解的，是有關作者本身的資料，作者寫作時所作的研究情形，作者的學識和其他才能，以及促使作者寫此文的因素等等。因為這些因素或多或少都直接影響到作者創作的意念，及文章的內容。

以上這些針對學英文（或其他語文），教英文所作的建議暗示了什麼意義呢？對我來說，它的意義就是我們應

該把重點放在各種溝通的層而上，而非解釋或鑽研獨立的語文組件。這並不是說發音、字彙、文法等與學在課堂上應該放在次要地位，而是它們應該放到活的文章中來學習，也就是用溝通的方法來學習。

以下的文章可以支持這種學習外語的理論：

如果我的看法沒錯的話，人創造全新的言詞以配合他不斷湧現的思潮、意見、感覺等他想和別人溝通的東西（這只是一種觀察，其正確性有待肯定），我們要注意這些言詞都有其獨立的意味，而經由此言詞中的許多其他語文組件共同表現出來，這意思就是說語文組件的意義，會和它個別獨立時，或在其他文章中時不同。

我們的討論可以用以下的話來總結：一篇文章中的各語言組件間都有相當的關連，而這些關係不但彼此間相互影響，而且也會影響到全文的意義。無庸置疑的，字的意義取決於其前後文。因此我們可以說，一個句子的意義重於其所有單字的意義，一段文章的意義應大於其所有獨立的意義，而一篇故事的意義也大於其所有段落的意義。實際應用教學理論

到目前為止我們所做的這些討論似乎都非常的理論化，與真正的英文教學扯不上什麼關係。但如果我懷能徹底的想一想，並將這些理論應用到實際的課堂上，我們對於學習外語過程的觀念可能會在本文的最後一部份，我想為以上的討論做些結論，希望這些結論不論在課內或課外都能對老師和學生們有幫助，並激勵大家對這個問題做更進一步的研究探討。

(1)語言就是溝通。是人和人之間資訊的流通。人類的語言不能獨立於人和這個世界之外。因此，我們必須視語言為一種動態的物體，由於人們是以創造和「日日新」的方式來運用語言，因此認為語文僅是靜態的這種概念是違反人類經驗和違反事實的，而且這種想法的自挫性和反創造性，也會對我們的英文教學產生某些程度的傷害。

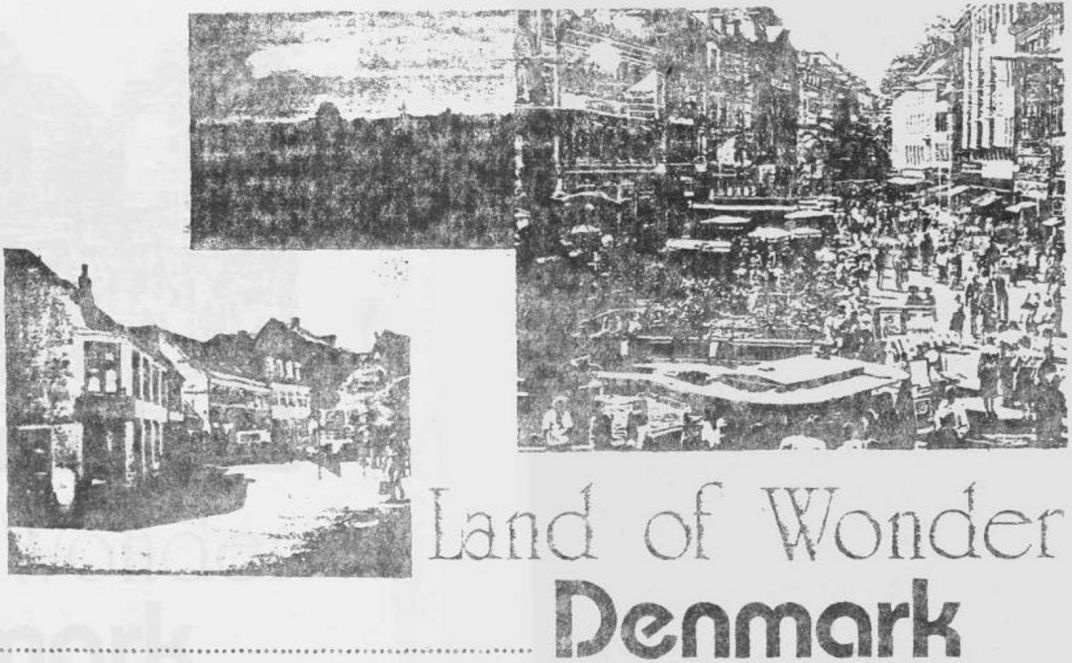
(2)在我們教或學的過程中，我們當儘量避免單項組件（如音韻、單字、文法等）的教學。因為他們通常沒有什麼特別意義，因此也不能達到真正的溝通目的。我們必須從全文的意義中來了解單獨的語句，也唯有如此，我們才能描繪或創造出真正的溝通。

(3)我們做老師的應當致力於使用有意義而且實用的課文，做為上課的內容。（學生們應先對課文內容有清楚的了解，再對全文做進一步的探討，或研究其語句、文法、語音上的問題）。然而一般老師們習慣使用的方法，都是先教學生們個別的單字、音標，然而再單獨講述文法，這樣一來學生們就沒什麼時間可以對課文內容作深一層的了解。我建議我們應當先讓學生們了解課文的意義（以中文或英文解說，或者實際演出），然後再漸漸進入個別項目的研究，並且不斷將這些獨立項目放在內文中來探討其與全文的關係。心理學上說，如果我們把要學的語文組件嵌入適合的情境或是有暗示性的關係中，這些情境能幫助我們有效的學習。

(4)為配合課文內容教學研究，我們的教課書必須不斷的修訂。隨時加入各式各樣的新教材，如有趣的故事、對話、戲劇、及語言帶等是非常重要的。

(5)我們需要好好的想想目前的考試制度，並加以改良。使其能真正反映出學生們的所學，並激勵更多有意義的教學研究。

（原載：美語世界[台]1986年76期21—24，62—63頁）



Land of Wonder Denmark

神奇的國家——丹麥

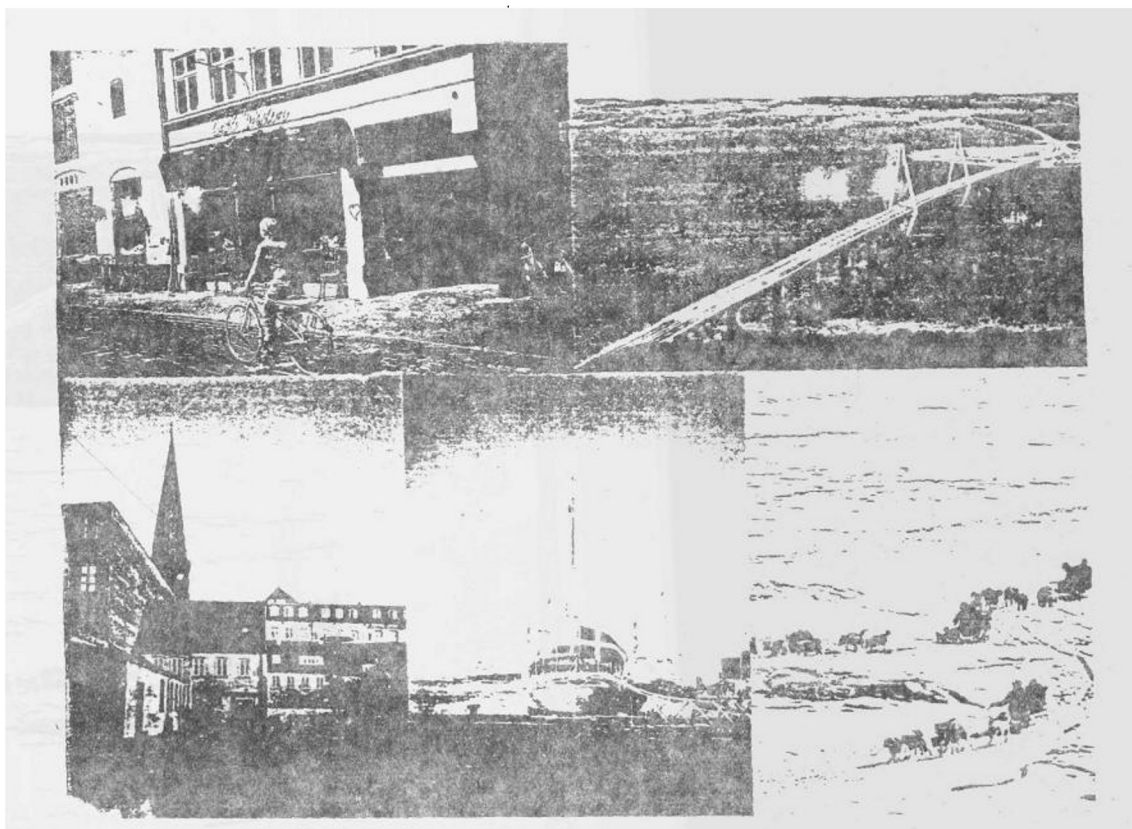
by Duane Miller

The Kingdom of Denmark is located in northern Europe, and consists of the Jutland Peninsula and about 500 islands. Of these islands, only about 100 are inhabited. The six most important of these islands are Zealand, Funen, Falster, Lolland, Mon, and Bornholm.

Surrounding the Jutland Peninsula are a few neighboring countries, of which West Germany shares a 68 kilometer

border with southern Denmark. To the northeast lies Sweden, and to the northwest lies Norway. England lies to the west, across the North Sea.

Denmark is considered a Scandinavian country, together with the countries of Norway and Sweden. This is primarily because the ethnic group of people living here are Scandinavian. These people are characterized by blond hair and blue eyes, and they are of relatively large stature.



The population of Denmark is about 5.2 million people, and the total area of the country is 43,069 square kilometers, only about 7,100 square kilometers larger than Taiwan. The area of Denmark supports a population density of 120 people per square kilometer, which is scant when compared with Taiwan's population density of 515 people per square kilometer.

The people of Denmark are very prosperous, and they enjoy

one of the highest standards of living in the world. The land of Denmark is mostly flat, with certain areas having gently rolling hills. Almost all of the land is in productive use, although only 8.2 percent of the labor force work at agriculturally related jobs. In Taiwan, 20 percent of the labor force works at agriculturally related occupations.

Products for which Denmark is famous include butter, cheese, bacon, and ham. The Danes also

produce quality furniture and silverware, high technology electronics equipment and textiles.

Ancestors of the Danish are the Vikings, who were a great seafaring people. Consequently, today Denmark is still a great shipping and fishing nation.

A large territory of Denmark is the Island of Greenland, located off the northeastern coast of Canada. This is the largest island in the world, with over 2,186,000 square kilometers of land. Early Viking explorers from Denmark visited the island, and in 1600 it became a part of the Kingdom of Denmark. It was not until 1953 however, that Greenland became an actual county of Denmark, and began to receive the same benefits from the Danish government that the other counties of Denmark enjoyed. In 1979, Greenland was granted "home rule" status, with their own parliament which operated within the framework of the Danish Kingdom. At this time, Greenland also earned the name of Kalaallit Nunaat.

Although the island remains

sparsely inhabited with only 52,000 people, the island is well on its way to a brighter future.

—Facts about Denmark—

Most Danish people eat four meals a day - breakfast, lunch, dinner, and a late night supper. Breakfast usually consists of cereal, eggs, or cheese. The dinner meal is usually the only hot meal of the day, and often includes fish or meat. Their other meals usually just consist of sandwiches. Generally, people living in the cities eat their hot meal of the day in the evening, while most farmers eat their dinner in the middle of the day.

Education in Denmark is required by law for all children between 7 and 14 years of age. Because of this law, Denmark boasts of a nearly 100 percent literacy rate. Elementary schools contain the first seven grades, and high schools last from three to five years. Students who complete the five year high school program are then eligible to go on to the university. Danish

universities which are run by the government are free to those students who wish to attend. The university will also grant scholarships to students who are in need, to help them pay for their room, board and books.

Because of Denmark's northern location, the days in the summertime last very long. The sun may rise as early as 4:00am in the morning, and does not set until 11:00pm in the evening. Even after the sun sets, it still does not become entirely dark. The reverse phenomenon occurs in the winter season. The sun does not rise until 10:00am, and sets again by 3:30pm. It goes without saying, that the summer season is definitely the time to visit this beautiful country.

The largest city and capital of Denmark is Copenhagen, with a population of over one half million people living in the city itself. Another one million people live in the suburbs of the city. This city, capital of one of the oldest kingdoms in the world, provides

visitors with an architectural treasure trove from the 1400's; copper towered buildings from the time of King Christian the IV; right up through the 17th century baroque to the present modern Scandinavian style. Being a port, the city also hosts a series of canals dotted with ships and lined with old warehouses.

The Danish people are a talkative, take-us-as-we-are friendly folk. They are creative, innovative, and social and cultural experimenters. With a culture of over 800 years, Denmark is getting younger every year. It is perhaps the only place in Europe that really deserves to be called "wonderful."

VOCABULARY

1. stature (n.) 身材, 身長
2. phenomenon (n.) 現象
3. trove (n.) 被發現的東西
4. baroque (adj.) 巴羅克式 (其特色為裝飾與曲線特多) 之藝術或建築的。

ANNOTATION

1. home rule: 地方自治

神奇的國家——丹麥 DENMARK——LAND OF WONDER

丹麥王國位於歐洲北部，它的國土包括日德蘭半島和約莫五百個島嶼，這些島嶼只有一百個左右有人居住，其中六個主要島嶼是 ZEALAND、FUNEN、FALSTER、LOLLAND、MON 和 BORNHOLM。

在日德蘭半島的邊境有幾個鄰國，其中的西德與丹麥南部有六十八公里長的共同邊界，東北部是瑞典；西北是挪威，而西面被北海分隔是英國。

丹麥、挪威與瑞典都是斯堪的納維亞國家，主要原因是同種同文化的民族在這地域聚居，而他們都是斯堪的納維亞人。這個種族的特徵是金黃色毛髮、藍眼睛和較高大的身材。

丹麥人口有五百二十萬人。國土共計四萬三千零六十九平方公里，約莫大過台灣七千一百平方公里。人口分佈密度是每平方公里一百二十人，比起台灣的每平方公里有五百一十五人來說，丹麥的人口密度是稀疏了。

丹麥人都很幸福，他們是世界上國民生活水準最高中的一個國家。丹麥的國土大部分是平原，只有某些地區會有絕不陡峭的丘陵。幾乎所有土地都用於生產方面，雖然如此，只有百分之 8.2 的勞工人力屬於農耕方面；在台灣却有百分之廿的勞工人力擔任這方面的工作。

丹麥的著名產品有奶油、乾酪、醃藏豬肉和火腿。丹麥人也製造高品質的傢具、銀器和高級科技的電子設備，還有紡織品。

維金人是丹麥人的祖先，他們是偉大的航海家，正因為如此，今天的丹麥仍然是個偉大的造船業和漁業國家。

丹麥有片廣大的領土在加拿大東北海外，是格林蘭島。這是世界上最大的海島，面積有二百一十八萬六千平方公里，早期的維金人曾經從丹麥來到這海島探測，到了 1800 年丹麥王國把這海島併入它的版圖之內。不過，一直到 1953 年格林蘭才實際地變成丹麥的一個郡，也是從

那一年開始格林蘭方才獲得與丹麥其他各郡一般地從政府方面給予的一切權利。到了 1979 年，丹麥給予格林蘭以『地方自治』的地位，它擁有自己的議會，這議會在丹麥王國的體制之內活動，與此同時格林蘭也贏得了 KAL-AALLIT NUNAAT 這名稱。

關於丹麥人的資料

大多數的丹麥人每天吃四頓——早餐、午餐、晚餐和『宵夜』。早餐通常包括穀類製成的食物，蛋或乾酪，晚餐通常是每天唯一吃到熱食品的一餐，通常包括魚或肉類，其他各頓他們通常吃三明治。一般來說，在城市居住的人都安排在晚餐時吃他們那頓燒熱的餐，而農人們多年在中午時吃他們那頓燒熱的餐。

丹麥法律規定七歲至十四歲的兒童要上學校，因為有這法律，丹麥誇耀她的國民具有閱讀能力是百分之一百。初級學校分成七班，高級學校由三年至五年。在高級學校完成五年課程的學生就有資格進入大學，丹麥政府主辦的大學是免費讓要在大學進修的學生就讀。大學也會發獎學金予窮困的學生去幫助他們付房租，寄宿費和買書籍等等的開支。

因為地理的位置偏北的原故，在夏季，丹麥的白天很長，太陽在早上四點就昇起直到晚上十一點才降落，雖然太陽落下了，天色並不很暗，這種現象在冬季剛好相反，太陽到早上十時才昇起，到下午三時半卻落下了。不用多說也知道，到這美麗的國度遊覽的最佳時光是夏天了。

哥本哈根是丹麥的首都，也是最大的城市，城內居民有五十萬人，另外一百萬人居住在城郊的住宅區。這城市是世上最古老國家中的一國的首都，可以讓你看到 1400 年代的建築物，由克里斯汀四世國王時代開始有的銅頂建築物，到十七世紀年代巴羅克式作風而直至今天的現代斯堪的納維亞型式都具備。這城市也是個海港，城內有多條船隻密集的運河和沿運河兩岸建成的舊倉庫。

丹麥人是喜歡談話和『你不介意的話我就是這種表現』的友善民族，他們是有建設性的，有革新性的，愛社交和具有文化的實驗者。丹麥具有八百年文化但却是一年比一年更年輕。或者她是歐洲唯一能夠被稱為『奇妙』的地方。

(原載：美語世界[台]1987 年 79 期 37—40, 64 頁)



Battling the Green-Eyed Monster

驅除心中鬼怪 妒忌之心

每個人都有忌妒之心，只是表現強烈與否不同。當您在妒火中燒的時候，可曾想到過為什麼會如此？又該如何克服腐蝕人心神的心中鬼怪呢？看完本文，希望你也能擊敗這「綠眼怪物」！

John Leo

本文摘自「TIME」雜誌

For five years Nancy Friday has carried in her wallet a tiny slip of paper that reads: "In jealousy there is more self-love than love." Like so many other examples of pithy* wrongheadedness*, that fragment of portentousness* was



discovered inside a Chinese fortune cookie. Friday, the author of *My Mother/My Self* and two books on sexual fantasies, kept the message because jealousy was beginning to obsess* her. "As much as I needed love and men," she says, "as soon as I fell in love with one, I would be afraid of losing him, and I didn't understand why the anxiety didn't go to sleep. I came to see it as jealousy, a sense of a priori defeat whenever there's a triangle of any kind."

Friday's new book *Jealousy* (Morrow; \$19.95), begun about the time she cracked open the restaurant cookie, is a rambling and personal examination of the subject. Her central conclusion comes from the pioneering psychoanalyst* Melanie Klein, who believed that jealousy is constitutional* and rooted in the first few months of life. Klein taught that the mother's breast, as feeder and comforter, is decisive in building the infant's ego and sets the stage for envy and jealousy. Problems of envy are inevitable, and if they are not resolved in infancy, problems of jealousy may develop later. With-holding the breast generates envy of the mother's power, and the appearance of a rival — the father or a sibling — can result in jealousy as the infant perceives that the third party is responsible for the withdrawal of the mother's attention. Friday feels that her rivalry with her older sister for her mother's affection fits Klein's description. "I couldn't get my mother's attention no matter what I

did," she says. "No matter how many laurels* I won, I was terrified of being left out, and the word for that, I now see, is jealousy."

The conventional social-science literature on the subject ties jealousy to low self-esteem*: men and women who feel they fail to measure up will tend to exaggerate the danger of losing a special friendship or romantic attachment. A survey reported in the September issue of *Psychology Today* found that jealousy is apt to occur in the area of a subject's interests or aspirations. "Someone who desperately wants to be rich will be jealous of rich people, just as those who envy creative people may fear that their mates will run off with novelists and painters. Another truism: jealousy tends to arise if a person's goals are unrealistically high. The survey showed that the most jealous people were those reporting substantial discrepancies between how they really are and how they would like to be.

Views of jealousy tend to follow changing attitudes in the popular culture. In the 1950s jealousy was widely viewed as a healthy expression of determined love and in the 1960s, as a pathological obstacle to sexual freedom and self-love. Nowadays the emotion comes in three basic versions.

SOCIOBIOLOGICAL.

Jealousy is in the genes because it is evolutionarily* adaptive. The ape (or human) who chases off a rival enhances his chances to get his genes



into the next generation. Males are jealous because they can never be sure of paternity*, females, because they need males to help protect the young. Says Rutgers Anthropologist* Lionel Tiger: "Eternal vigilance is the price of sexual confidence."

SEXUAL REVOLUTIONARY.

Since sexual freedom means the end of any claim to sexual exclusivity, jealousy is a lamentable hangover from the days when mates were viewed as personal property and extensions of the self. A high-water mark** of this view was Alex Comfort's More Joy of Sex, which compared sexual jealousy to carrying on** "like a backward* five-year-old who sees another child with his tricycle." He solemnly advised readers to be proud of having

a mate that others wish to sleep with. To the late psychoanalyst Leslie Farber, this view of jealousy was an attempt by pained sexual revolutionaries to conjure up** invulnerability* by declaring the pain invalid*. Though the sexual revolution has fallen on hard times, some still agree with its alarmist view of jealousy. Manhattan Psychiatrist Robert Gould told Friday, "Jealousy has its roots in unhealthy patterns of development. It is tied up with possessiveness and ownership. As such, it is always pathological."

FEMINIST.

Male jealousy is part of the structure of patriarchy* that keeps all women in line. Women are viewed

as exclusive property. Husbands monitor or cut off all social relations between wives and other men, and the economic dependence of women on men is part of a system to make certain that women will have little opportunity to stray.

Friday is eclectic* enough to agree with most of these views. "I've been through all the literature, and I find it all illuminating," she says. To her, the feminist view is the most urgent because the ancient male structures that ward off** jealousy are crumbling. "Men have traditionally married down, stuck the women at home and kept them dependent so they wouldn't have to be jealous," she says. "Women didn't like sex anyway. Now women like sex, they control contraceptives*, and they are becoming economically independent."

According to Friday, jealousy is an important part of the postfeminist friction* between the sexes. Jealousy is built into any relationship, and many women are so unsure of men that they are downplaying* their need for intimacy and putting all their emotional energy into work. "The envy and anger between the sexes is so extreme that you see all these women having children without fathers," says Friday. "It's a way of devaluing men. It's a sign of envy -- 'Who needs men? I'll live alone.'"

From Klein, Friday says, she learned that jealousy is about power: "In a world where we all want to be in control, we can't afford intimacy. If you are afraid of jealousy, you will be inhibited about loving."

Psychoanalyst Willard Gaylin told Friday that living with chronic* jealousy is like "walking through minefields." She knows the feeling well. "I'm always going to be a jealous person," she says, "but it's not going to overwhelm me. Now I know where the mines are."

VOCABULARY

1. pithy (adj.) 簡潔的;
2. wrongheadedness (n.) 固執; 頑固
3. portentousness (n.) 前兆
4. obsess (v.) 纏住; 迷住
5. psychoanalyst (n.) 心理分析學者
6. constitutional (adj.) 本質的
7. sibling (n.) 兄弟
8. laurels (n.) (pl.) 勝利; 榮譽
9. self-esteem (n.) 自尊; 自負
10. evolutionarily (adv.) 進化論地
11. paternity (n.) 父道; 父權
12. anthropologist (n.) 人類學者
13. backward (adj.) 退縮的; 遲疑的
14. invulnerability (n.) 不會受傷害;
刀槍不入
15. invalid (adj.) 無用的; 無價值的
16. patriarchy (n.) 父權制; 家長統治
17. eclectic (adj.) 折衷的; 選擇取捨的
18. contraceptive (n.) 避孕劑; 避孕用品
19. friction (n.) 摩擦
20. downplay (v.) 不予重視
21. chronic (adj.) 習慣性的

ANNOTATION

1. high-water mark: 高潮標; 最高水準
2. carrying on: 尋開心
3. conjure up: (憑想像) 作出
4. ward off: 防止; 擋住