

**21** 世纪英语专业系列教程

总主编 王松平 主编 康文凯 副主编 历艳杰

# 高级英语阅读教程 ②

Advanced English

上海交通大学出版社

21 世纪英语专业系列教程

# 高级英语阅读教程

## (下)

Advanced English

总主编：王松年

主 编：康文凯

副主编：厉艳杰

上海交通大学出版社

## 内 容 提 要

《高级英语阅读教程》分上中下三册,共精选短文 96 篇,内容涉及中西文化、语言、教育、生活、媒介、历史、妇女问题、科技、人性、哲学、文学等,每册按主题分为 16 个单元,每个单元配有与学习内容相关的阅读理解、词义辨析、句子释义以及修辞等练习和思考题。该教程为英语专业高年级学生设计,也可用作大学英语研究生和本科生选修课教材或散文爱好者的读物。

### 图书在版编目(CIP)数据

高级英语阅读教程. 下/康文凯主编. —上海:上海交通大学出版社,2004

(21 世纪英语专业系列教程)

ISBN 7-313-03593-4

I. 高… II. 王… III. 英语-阅读教学-高等学校-教材

IV. H319.4

中国版本图书馆 CIP 数据核字(2004)第 007889 号

### 高级英语阅读教程

(下)

康文凯 主编

上海交通大学出版社出版发行

(上海市番禺路 877 号 邮政编码 200030)

电话: 64071208 出版人: 张天蔚

立信会计出版社常熟市印刷联营厂印刷 全国新华书店经销

开本: 787mm×960mm 1/16 印张: 15.75 字数: 358 千字

2004 年 3 月第 1 版 2004 年 3 月第 1 次印刷

印数: 1~3 050

ISBN 7-313-03593-4/H·740 定价: 20.00 元

---

版权所有 侵权必究

# Contents

<b>Unit One</b>	1
Text A Universities and Their Function	1
Text B The College Is for Everyone Cult	6
<b>Unit Two</b>	12
Text A Mother Tongue	12
Text B Doctor Talk	20
<b>Unit Three</b>	25
Text A The Problem of Happiness	25
Text B My Father's Life	30
<b>Unit Four</b>	39
Text A Remembering the Farm	39
Text B My Wood	45
<b>Unit Five</b>	50
✓ Text A Speaking of Pictures	50
Text B Television: The Plug-in Drug	57
<b>Unit Six</b>	62
Text A How Does a Poem Mean?	62
Text B Reading: From Many Rules to One Habit	72
<b>Unit Seven</b>	80
Text A Women	80
Text B Women's Business	88
<b>Unit Eight</b>	92
Text A Welcome to Cyberia	92

Text B	The Relationship Between Business and Higher Education: A Perspective on the 21st Century .....	99
<b>Unit Nine</b> .....		108
Text A	Walden .....	108
Text B	What I Lived for .....	117
<b>Unit Ten</b> .....		125
Text A	A Message to Intellectuals .....	125
Text B	The Way to Wealth .....	130
<b>Unit Eleven</b> .....		135
Text A	Thinking as a Hobby .....	135
Text B	On My Reading, Writing, and Thinking .....	144
<b>Unit Twelve</b> .....		149
Text A	Does Human Nature Change? .....	149
Text B	A Reasonable Life in a Mad World .....	159
<b>Unit Thirteen</b> .....		166
Text A	The Business of a Biographer .....	166
Text B	An American Storyteller: Ernest Hemingway .....	176
<b>Unit Fourteen</b> .....		181
Text A	Man Against Darkness .....	181
Text B	The State of Funk .....	187
<b>Unit Fifteen</b> .....		193
Text A	Fashions in Love .....	193
Text B	The Fine Art of Marital Fighting .....	202
<b>Unit Sixteen</b> .....		207
Text A	English Manners .....	207
Text B	The Spirit of the Chinese People .....	214
<b>Reference Key to the Exercises</b> .....		222

# Unit One

## Text A

### Universities and Their Function

Alfred North Whitehead<sup>1</sup>

It seems superfluous to discuss the function of the university because we all know the important role of the university in helping the students acquire knowledge necessary for their future career. The author, however, argues that imaginative teaching and learning are the primary task of universities, which may enlighten those of us who are more practically minded.

1 The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research afforded to the members of the faculty.

2 The justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society. A university which fails in this respect has no reason for existence. This atmosphere of excitement, arising from imaginative consideration, transforms knowledge. A fact is no longer a bare fact; it is invested with all its possibilities. It is no longer a burden on the memory; it is energizing as the poet of our dreams, and as the architect of our purposes.

3 Imagination is not to be divorced from the facts; it is a way of illuminating the facts. It works by eliciting the general principles which apply to the facts, as they exist, and then by an intellectual survey of alternative possibilities which are consistent with those principles. It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.

4 Youth is imaginative, and if the imagination be strengthened by discipline, this energy of imagination can in great measure be preserved through life. The tragedy of the world is that those who are imaginative have but slight experience, and those who are experienced have feeble imaginations. Fools act on imagination without knowledge; pedants act on knowledge without imagination. The task of a university is to weld together imagination and experience.

5 These reflections upon the general functions of a university can be at once translated in terms of the particular functions of a business school. We need not flinch

from the assertion that the main function of such a school is to produce men with a greater zest for business.

6 In a simpler world, business relations were simpler, being based on the immediate contact of man with man and on immediate confrontation with all relevant material circumstances. Today business organization requires an imaginative grasp of the psychologies of populations engaged in differing modes of occupation; of populations scattered through cities, through mountains, through plains; of populations on the ocean, and of populations in mines, and of populations in forests.

7 It requires an imaginative grasp of conditions in the tropics, and of conditions in temperate zones. It requires an imaginative grasp of the interlocking interests of great organizations, and of the reactions of the whole complex to any change in one of its elements. It requires an imaginative understanding of laws of political economy, not merely in the abstract, but also with the power to construe them in terms of the particular circumstances of a concrete business. It requires some knowledge of the habits of government, and of the variations of those habits under diverse conditions. It requires an imaginative vision of the binding forces of any human organization, a sympathetic vision of the limits of human nature and of the conditions which evoke loyalty of service. It requires some knowledge of the laws of health, and of the laws of fatigue, and of the conditions for sustained reliability. It requires an imaginative understanding of the social effects of the conditions of factories. It requires a sufficient conception of the role of applied science in modern society. It requires that discipline of character which can say "yes" and "no" to other men, not by reason of blind obstinacy, but with firmness derived from a conscious evaluation of relevant alternatives.

8 The universities have trained the intellectual pioneers of our civilization — the priests, the lawyers, the statesmen, the doctors, the men of science, and the men of letters. The conduct of business now requires intellectual imagination of the same type as that which in former times has mainly passed into those other occupations.

9 There is one great difficulty which hampers all the higher types of human endeavor. In modern times this difficulty has even increased in its possibilities for evil. In any large organization the younger men, who are novices, must be set to jobs which consist in carrying out fixed duties in obedience to orders. No president of a large corporation meets his youngest employee at his office door with the offer of the most responsible job which the work of that corporation includes. The young men are set to work at a fixed routine, and only occasionally even see the president as he passes in and out of the building. Such work is a great discipline. It imparts knowledge, and it produces reliability of character; also it is the only work for which the young men, in that novice stage, are fit, and it is the work for which they are hired. There can be no criticism of the custom, but there may be an unfortunate effect — prolonged routine work dulls the imagination.

10 The way in which a university should function in the preparation for an intellectual career, such as modern business or one of the older professions, is by promoting the imaginative consideration of the various general principles underlying that career. Its students thus pass into their period of technical apprenticeship with their imaginations already practised in connecting details with general principles. The routine then receives its meaning, and also illuminates the principles which give it that meaning. Hence, instead of a drudgery issuing in a blind rule of thumb, the properly trained man has some hope of obtaining an imagination disciplined by detailed facts and by necessary habits.

11 Thus the proper function of a university is the imaginative acquisition of knowledge. Apart from this importance of the imagination, there is no reason why business men, and other professional men, should not pick up their facts bit by bit as they want them for particular occasions. A university is imaginative or it is nothing — at least nothing useful. (Approximately 1,100 words)

## Notes

1. **About the author:** Alfred North Whitehead (1861-1947), English mathematician and philosopher, began teaching mathematics in 1884 at Trinity College in Cambridge, England. Between 1910 and 1913, he published the three-volume work *Principia Mathematica* with his former student, Bertrand Russell, an attempt to define the logical foundation of science and mathematics. In 1924, he moved to the United States to accept a chair in philosophy from Harvard University. In 1929 he published *Process and Reality*, and spent the rest of his life writing and lecturing on what is called process theology.

## Questions for Comprehension

1. What is the primary function of the university?
2. According to the author, how does imagination throw light on the facts? Explain it in your own words. Do you often apply imagination to your study? How does that benefit you?
3. The author thinks that a university should weld together imagination and experience. How does the author analyze the relationship between them?
4. What knowledge are you supposed to acquire if you have to manage a business well?
5. How can we prevent prolonged routine work from dulling our imagination?

## Vocabulary and Structure Exercises

### I. Complete the following sentences with words or phrases from this lesson.

1. It is often the case that the truth can be \_\_\_\_\_ through discussion. (Para. 3)
2. The parents are amazed at the kid's \_\_\_\_\_ of self-control in the matter of fear. (Para. 11)
3. Like other branches of science, history is now encumbered and \_\_\_\_\_ by its own



mass. (Para. 9)

4. This statement is not \_\_\_\_\_ what the chairman has announced at the meeting. (Para. 3)
5. If you had remained calm, the discussion might have been more \_\_\_\_\_. (Para. 7)
6. He repeated his \_\_\_\_\_ that it was his father who had deserted the family. (Para. 5)
7. The students should behave \_\_\_\_\_ the rules and regulations of the university. (Para. 9)
8. Grandmother has been getting \_\_\_\_\_ lately, and she is confined to her bed all the day. (Para. 4)
9. You may \_\_\_\_\_ the statement of the politician in a number of different ways. (Para. 7)
10. Professor Smith excels at \_\_\_\_\_ basic skills in language to his students. (Para. 2)

**II. Explain the difference in the meaning or use of the italicized words in the pair or groups of sentences.**

1. a. Her green eyes *surveyed* him coolly.  
b. Eighty percent of the residents *surveyed* were satisfied with the government's efforts in improving their living conditions.  
c. The spokesman provides a *survey* of the current world situation.  
d. The flight involved a detailed *aerial survey* of the military base.
2. a. Renaissance writers were fond of fine living, full of restless energy and a *zest* for ideas.  
b. Spices stimulate the appetite and add *zest* to food.  
c. His famous surprise endings give his stories a special *zest*.
3. a. There are no words to express the full *measure* of my gratitude.  
b. They took strong *measures* against dangerous driving.  
c. Laser beams now permit distances to the moon to be *measured* to within an accuracy of about one foot.  
d. I had better *measure* my words so as not to embarrass anyone.
4. a. Anthropology is divided into two major *disciplines*; physical anthropology and cultural anthropology.  
b. One of the best-trained and most *disciplined* armies in the world was that of the Mongols who swept across Asia and into Europe in the 13th century.  
c. The boys of Sparta were subjected to strict *discipline* and harsh physical punishment.
5. a. Thousands of slang *terms* jazz up the English language.  
b. George Bush would prove to be a one-term president, but it was a momentous four years *in terms of* world events.  
c. The Court ruled that a state could not arbitrarily alter the *terms* of a contract.  
d. Sensibly, he *comes to terms with* his failure in business.  
e. They participated *on equal terms*.
6. a. On January 1, 1831, Garrison called for *immediate* emancipation of all slaves in the United States in the *Liberator*.  
b. Examples of applied biology include research with *immediate* applicability to medicine,

agriculture, or environmental issues.

- c. My *immediate* family consists of my son and my wife.
- 7. a. Amending a personal computer is a *complex* process.
- b. A psychological *complex* is a group of repressed desires.
- c. In the ancient times, numerous large construction projects made Angkor one of the most impressive *complexes* of buildings in the world.
- 8. a. On the basis of the five *principles* for peaceful coexistence, there can be reasonable dialogue between any two governments.
- b. *In principle*, the banks are entitled to withdraw these loans when necessary.
- c. He drank hot milk and eat three slices of bread *on principle*.
- d. The *principle* of a gasoline engine is internal combustion.

### III. Paraphrase the italicized parts in the following sentences.

- 1. It is no longer a burden on the memory; *it is energizing as the poet of our dreams, and as the architect of our purposes.*
- 2. *It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.*
- 3. It requires that *discipline of character which can say "yes" and "no" to other men, not by reason of blind obstinacy, but with firmness derived from a conscious evaluation of relevant alternatives.*
- 4. *The conduct of business now requires intellectual imagination of the same type as that which in former times has mainly passed into those other occupations.*
- 5. Apart from this importance of the imagination, *there is no reason why business men, and other professional men, should not pick up their facts bit by bit as they want them for particular occasions.*

## Rhetorical Exercise

Parallelism (also called parallel structure) is a way of keeping ideas of equal importance in similar grammatical form. Words, phrases, clauses, and even sentences may be expressed in parallel forms. Skillful parallelism is an element of style; it is a means of packing a number of closely related ideas and details into a single sentence and keeping their relationship clear; it may also be used for emphasis, and for rhythmical effects which are part of the total meaning of a passage. Comment on the effect of parallelism in the following sentences and look in the essay for parallel structures and discuss their effectiveness with your partner.

- 1. It is certain that if you were to behold the whole woman, there is that dignity in her aspect, that composure in her motion, that complacency in her manner, that if her form makes you hope, her merit makes you fear.
- 2. We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender, and even if, which I do not for a moment believe, this island or a large part of it were subjugated and starving, then our Empire beyond the seas, armed and guarded by the British fleet,

- would carry on the struggle, until, in God's good time, the new world, with all its power and might, steps forward to the rescue and liberation of the old.
3. The seed ye sow, another reaps;  
The wealth ye find, another keeps;  
The robes ye weave, another wears.
  4. Their powers of conversation were considerable. They could describe an entertainment with accuracy, relate an anecdote with humor, and laugh at their acquaintance with spirit.
  5. No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.

### Questions for Discussion

1. What is the purpose of a university education to a student? How can the student attain this purpose? What is the student's role in attaining the goal of his or her university education?
2. Do you share Whitehead's view that imagination is the most important thing in education? Why is it important for a teacher to be able to teach imaginatively? How important is it for a student to learn in an imaginative way?

### Text B

## The College Is for Everyone Cult<sup>1</sup>

Miriam Cox<sup>2</sup>

Students and parents take it as a matter of fact that a "college" education is a "must." However, formidable problems appear along with the enrolling of two special groups of students; those who don't take their study seriously at all and those who are academically unfit while they feel they should be helped to get a degree. Drawing from her own teaching experience, the author concludes that the college is not for everyone.

1 I can see him now, sprawling over a chair in my office in the 10,000-student California junior college<sup>3</sup> where I teach English. He has just announced "But that's what you're paid to do!" Not insolently, not belligerently, just matter-of-factly.

2 He's a personable eighteen-year-old, reasonably well-groomed, facile of speech<sup>4</sup>—and with an unbroken stretch of failing grades marching through the squares opposite his name in my record book. Clearly, to borrow from Sigrid Undset<sup>5</sup>, this lad was not built to climb the tree of knowledge. But something impels me to probe a bit into his problem. That he has a big one is evident to me but apparently not to him.

3 "Yes, I'm flunking in my other classes too," he admits cheerfully. "But I don't mind."

4 In a flash I re-live one of those moments of agony during my own college days when I quivered to look at a returned paper for fear my grade might have dropped ever so slightly. But the timbre of my voice is unchanged as I ask, "Then, why are you here?"

5 "It's no good hanging around the house all the time, getting into Mom's hair. "

6 "Did you try to find a job?"

7 "Nope. Don't want to work yet. I've got the rest of my life to do that. Besides, everybody knows you must have a college education to get anywhere these days. "

8 "But you aren't getting a college education if you fail all of your classes!"

9 "Oh, well, I'm in no hurry. College is free. Eventually, maybe I'll pick up enough to get by. "

10 A slow sizzle begins to develop along the back of my neck. But I murmur only, "Do you know about our eligibility and probation rules?"

11 He shrugs, and grins engagingly.

12 I glance again at his row of F's and D's. Each one represents a sizable chunk of time that I expended over casually scrawled papers to pinpoint this particular student's English deficiencies and help him conquer them.

13 "Do you have any idea how much time and vitality it took to check these papers that you tossed off perfunctorily and without study because you 'don't mind flunking'?"

14 Then it comes — his complacent, "That's what you're paid to do!"

15 The sizzle becomes volcanic. "No! I'm paid to help young people get an education, not 'get by'! And you're mistaken about junior colleges being free; taxpayers underwrite them heavily every April<sup>6</sup>: Are you comfortable about the part of that tax money you're using up?"

16 To say that this young man is a typical junior college student would be ridiculous. It would be equally ridiculous to say that he's in any sense unique, though he's more candid than most. I believe that he and an appalling number like him, are natural products of the current college-is-for-everyone cult.

17 College isn't for everyone; it is only for everyone who can profit by it and is willing to work for it. I'm proud to be a part of the burgeoning junior college movement that flings wide the doors of higher education to even the most financially limited of our citizenry. That our evening classes are thronged with people well past the traditional school ages — people who do excellent academic work despite concurrent pressures of earning a living and conducting a home — is irrefutable testimony to the worth of a system that recognizes the right of every individual to reach for continued formal education as long as he wants it. Not for me a system, still prevailing in some parts of the world, that abruptly deflects or terminates a person's education on the basis of rigid examinations from whose sentence there is no reprieve! Enter the hero!

18 But enter the monster too, a hydra-headed<sup>7</sup> one. For at the very time that

thousands of earnest students struggle for admission to increasingly selective private colleges, state colleges and state universities, and then go right on struggling to maintain respectable academic standing in the face of fierce competition, other thousands are flocking to junior colleges. Large numbers of these, of course, are as capable as any who go directly to the four-year institutions — of this we have ample proof — and take their places with distinction in those institutions for the junior and senior years.

19 Yet with them comes another horde of less competent or less motivated people like the young man in my office. And they come garbed in exactly the same attitudes they wore through high school — that education is a free ride and they will be passed simply because they are there. The awakening comes, of course, but at a monetary expense that puts an increasingly shrill edge on the taxpayer's voice and at a teacher-morale expense that is incalculable.

20 A second hydra-head looms in a different form — that of the many academically inept young people who enter junior college in a state of near desperation because they have been indoctrinated to see it as the only open sesame to success in modern life. Toward these students the sensitive teacher can feel only compassion. For too often, instead of going into the excellent trade and technical classes offered by junior colleges, they feel impelled — again that indoctrination — to enter the more demanding academic program. Their entrance examinations having revealed crippling deficiencies, however, they are guided into remedial courses first, presumably — as many a teacher has ruefully observed — to accomplish in one or two college semesters what they failed to accomplish in the leisurely trek through twelve previous years of school. Fearful and tense, many of these students work hard and hopelessly, unable to function even in these classes designed specially to succor the educationally handicapped. College for them becomes not an invitation to learning but an invitation to defeat.

21 Now, I applaud Carlyle's<sup>8</sup> "The great law of culture is: Let each become all that he was created capable of being." I agree also with Kahlil Gibran's<sup>9</sup>, "Even those who limp go not backward." And I am sympathetic with his further observation that "In your longing for your giant self lies your goodness; and that longing is in all of you." But the statement that echoes loudest in my ears, seasoned as they are with many years of teaching, is Gibran's, "Pity that the stag cannot teach swiftness to the turtles." Is it a pity, or an immorality — this dangling of a college diploma in front of thousands of young people in our society who might reasonably expect to fulfill the longing for their "giant selves" as turtles but will never make it as stags?

22 There are over seven hundred junior colleges in the United States, and the number is increasing rapidly. They perform an inestimable service by providing strong programs for thousands of bright students who transfer to four-year colleges and universities for upper division work, while at the same time equipping other capable students to step into business, nursing, and industrial positions after a two-year

occupational course. We can look with pride at these accomplishments of the junior college, but we need to look with equal candor at the constant vitiation of their strength through the concurrent influx of scholastically inept young people who either *coast* in with that appalling it's-free-and-I-can-slide-by-again attitude or *grind* in with the pitiable I-must-get-a-college-diploma-or-else...

23 Insistent and persuasive voices are urging that the first two years of college be offered to — or even required of — all high school graduates in the United States. Admirable — on the surface. But if large segments of those high school graduates are lotus eaters<sup>10</sup>, or are scholastically unfitted for the two years of free college that they and their parents will be conditioned to regard as inalienable rights, we're in for trouble that will make our present woes seem lilliputian<sup>11</sup>. Witness again that young man in my office!

24 The magnitude of the problem is thrown into even sharper relief by the realization that soon a *majority* of the young people aspiring to baccalaureate degrees will spend their freshman and sophomore years at these open-for-every-one colleges. California's Coordinating Council for Higher Education has already pointed out, for example, that roughly 77 percent of the state's high school seniors are close to a junior college and should be urged to enroll there. Still stronger forces are operative in the form of announcements by various state universities throughout the nation that they have reached their upper enrollment limits and, thus, must turn away many eligible students.

25 That junior colleges are meeting their responsibilities as an integral part of the system of higher education is attested to, among other ways, by the fact that some have already inaugurated honor courses to capitalize on the talents of high-achievers. But always at the opposite end of the teeter-totter and extending far up its length is that heavy group of underachievers who cannot or will not function on the college level. Will they in time, by sheer weight of numbers, force colleges down to their level? We are painfully concerned with the dropout problem these days, and rightfully so; but perhaps some of that concern should spill over into the "drop-in" problem epitomized by the attitude of the college-is-free and that's-what-you're-paid-to-do young man in my office. Even more of that concern should focus on the other kind of young person — the one who is nudged uneasily into college by a phony, society-nurtured conviction that to be less than a college-trained man is to be something less than a first-class citizen.

26 As a teacher who has taught in three states and on several age levels, I find the dramatic new impetus of the junior college movement meritorious and tenable. But I believe that the hydra-headed monster lurking in it is too formidable to be ignored. It will take many a Hercules<sup>12</sup> to vanquish him. The heroes who rise to do battle must whack at all the heads, the most dangerous one of which may well be the bland acceptance of a monstrous untruth — that college is for everybody. (Approximately

1,680 words)

## Notes

1. **cult**: devoted attachment to, or extravagant admiration for, a person, principle, or lifestyle, esp. when regarded as a fad
2. **About the author**: Miriam Cox is a college English teacher who has taught different students of different ages in several states. Her essay "The College Is for Everyone Cult" was published in *Junior College Journal* in 1966, for a special audience, teachers in two-year colleges.
3. **junior college**: two-year institution, also called community college (Course work in junior colleges is equivalent to the first two years of a four-year liberal arts college. )
4. **facile of speech**: able to express oneself easily in fluent language
5. **Sigrid Undset**: (1882-1949) a famous Norwegian woman writer who won Nobel Prize for Literature in 1928
6. In the United States, April 15th every year is the deadline for filing federal American income tax returns.
7. **Hydra**: the nine-headed serpent, one of the most hideous creatures in Greek mythology (When any one of its heads was cut off, the monster grew two new ones. )
8. **Carlyle**: Thomas Carlyle (1795-1881), Scottish historian, critic and sociological writer
9. **Kahlil Gibran**: (1883-1931) Lebanese American writer, philosopher and artist
10. **lotus eater**: a person given to indolent enjoyment (In Homer's *Odyssey*, Odysseus and his men reached the island of the Lotus-Eaters on the tenth day after they left Troy. After they ate the fruit of the lotus plants, they became indolent, dreamy, and forgetful of duty — they forgot longing for home. Here it refers to the students who spend their time indulging in pleasure and luxury rather than dealing with practical concerns — working hard to get a degree. )
11. **lilliputian**: tiny (The word comes from "Lilliputians," a tiny people about six inches tall in a land named Lilliput in Swift's *Gulliver's Travels*. )
12. **Hercules**: the strongest and most celebrated of the heroes of classical mythology (Hercules, called Heracles by the Greeks, was the son of the god Zeus and the mortal Alcmena. )

## Study Questions

1. Why does the author mention her experience of agony just before being informed of her examination marks in her own college days?
2. What is the difference between the student's attitude toward the author's assignment and her attitude toward his written papers? Think about your own experience. Do you carefully read the returned papers your teachers have taken trouble to correct?
3. How do you think of the analogy between the result of rigid examinations and a "sentence" in the last but one sentence in Paragraph 17? Why does the author say there is no reprieve in this kind of system? What does the "hero" refer to in the last sentence

in this paragraph and what does the hydra-headed monster refer to in the next paragraph?

4. What do you think of the notion that to be less than a college-trained man is to be something less than a first-class citizen? Is this the reason why you are here in this college or university?
5. In the last couple of years, China has expanded its higher education rapidly, and many problems similar to those exposed in this article are happening in China, too. Write a short essay to analyze some of the most serious problems as a result of this educational expansion and suggest some solutions.



# Unit Two

## Text A

### Mother Tongue

Amy Tan<sup>1</sup>

In Amy Tan's definition, mother tongue becomes one's mother's tongue, and in this context her mother tongue refers to the "broken" English of her immigrant mother, which has influenced Amy Tan's whole life. In this essay, Tan tries to legitimize Chinese American English, the language spoken by her mother, as simply another American dialect and says that it should not be called "broken English."

1 I am not a scholar of English or literature. I cannot give you much more than personal opinions on the English language and its variations in this country or others.

2 I am a writer. And by that definition, I am someone who has always loved language. I am fascinated by language in daily life. I spend a great deal of my time thinking about the power of language — the way it can evoke an emotion, a visual image, a complex idea, or a simple truth. Language is the tool of my trade. And I use them all — all the Englishes I grew up with.

3 Recently, I was made keenly aware of the different Englishes I do use. I was giving a talk to a large group of people, the same talk I had already given to half a dozen other groups. The nature of the talk was about my writing, my life, and my book, *The Joy Luck Club*. The talk was going along well enough, until I remembered one major difference that made the whole talk sound wrong. My mother was in the room. And it was perhaps the first time she had heard me give a lengthy speech, using the kind of English I have never used with her. I was saying things like, "The intersection of memory upon imagination" and "There is an aspect of my fiction that relates to thus-and-thus"— a speech filled with carefully wrought grammatical phrases, burdened, it suddenly seemed to me, with nominalized forms, past perfect tenses, conditional phrases, all the forms of standard English that I had learned in school and through books, the forms of English I did not use at home with my mother.

4 Just last week, I was walking down the street with my mother, and I again found myself conscious of the English I was using, the English I do use with her. We were talking about the price of new and used furniture and I heard myself saying this: "Not waste money that way." My husband was with us as well, and he didn't notice any switch in my English. And then I realized why. It's because over the twenty years we've been together I've often used that same kind of English with him, and sometimes he even uses it with me. It has become our language of intimacy, a different