



高级 英语

下册

吴旭东 主编

华南理工大学出版社

21 世纪英语语言文化系列丛书

Advanced English

高级英语

(下册)

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华南理工大学出版社

· 广州 ·

内 容 简 介

本书是为已有一定英语水平,并想进一步提高英语阅读欣赏和写作水平的学习者而编的教材。书中所选课文在体裁上包括了英语所有常见的文体,课文的编写符合语言学习的心理过程,题型多样。本教材既适用于在校学生,又适用于自学者,既可作为精读课本,又可作为写作课的辅助教材。

图书在版编目(CIP)数据

高级英语(下册)/吴旭东主编. —广州:华南理工大学出版社,2001.1
ISBN 7-5623-1608-2

I. 高…

II. 吴…

III. 英语-教材

IV. H31

华南理工大学出版社出版发行

(广州五山 邮编 510640)

责任编辑 陈怀芬

各地新华书店经销

中山市新华印刷厂印装

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2001年1月第1版 2001年1月第1次印刷

开本:787×1092 1/16 印张:14.25 字数:365千

印数:1—5 000册

定价:20.00元

总 序

21 世纪正在以惊人的速度演变成这样一个新时代:国际政治多极化、经济全球化、社会信息化、文化多元化。毫无疑问,它将给我国外语教育,尤其是英文教育带来新的机遇和挑战。也就是说,新时代将迫使我们修正英语人才的培养目标和规格。我们认为,未来的英语人才不仅要具备扎实的听、说、读、写、译基本功和较广的知识面,而且还要具备适应知识经济时代的三种能力:强劲的获取并运用知识、处理信息与通信的能力,独立分析问题、提出见解的能力,热爱科学、极具个性、大胆创新的能力。简而言之,21 世纪的英语人才要有一流的综合素质和深厚的文化蕴底。于是,我们诚邀各路同仁,精心策划了这套《21 世纪英语语言文化系列丛书》。

中国教育部于 1999 年 4 月决定进一步演化高考制度改革,其改革方案不仅包括高考科目、高考形式、录取方式的改革,更重要的是“高考内容”的改革。这一改革更加注重对考生能力和素质的考察,因此高考命题把以知识立意转变为以能力立意。这无疑向我国高等院校的人才培养提出了更高的要求。而英语专业人才的培养教育则应在加强宏观战略研究的同时,把关照重心放在课程的优化设置、教材的精心选编、课堂的人文管理和能力的充分提高等方面,从而发展学生的跨文化交际能力和继续学习、不断发展的能力。作为“人类灵魂的工程师”,我们应在社会转型、价值速变的今天带领我们的莘莘学子,抵制利禄,放弃窘迫,在市井的嘈杂与喧嚣中呼唤文化素质,呼唤艺术品味,呼唤高尚人格。于是,我们认真选编出版了这套《21 世纪英语语言文化系列丛书》。

本系列丛书的策划、选编和出版得到了华南理工大学出版社的积极响应和中华传动网的热情支持,在此一并表示衷心的感谢!丛书中一定有许多不足之处,诚望同行专家和广大使用者赐教。

广东外语外贸大学英语语言文化学院 毛思慧博士

前言

一、教材性质、特点与学习目的

《高级英语》是为已有一定英语水平并想进一步提高英语阅读欣赏和写作水平的学习者而编的。它的对象是已掌握英语基本语法,认知词汇量达 4 000 至 5 000,积极(即能较熟练运用的)词汇量在 2 000 左右的英语学习者。

本教材的特点在于它不同于一般的高级英语教材。国内现有的高级英语教材对课文的体裁和结构基本不作介绍,课文之后除了一些有关文章内容的问答题之外,主要是有关句子结构和词汇的练习,偶尔也有一些修辞练习。每课练习形式大同小异,学生做久之后往往感到厌烦。此外,由于这些教材不考虑文章的体裁,因此学生往往到了大学毕业还不完全了解英语文章结构的分类及其特点。本教材力图在以往的编写模式上有所突破,在以下几个方面做了尝试:①所选课文在体裁上包括了英语所有常见的文体;②课文的编写尽量符合语言学习的心理过程,使学生更容易自学;③练习题型尽量多样化,减少学生对练习的厌烦情绪;④根据各类文章体裁的特点编了相应的写作练习,培养学生用英语写各类体裁文章的能力。由于以上特点,本教材既适用于在校大学生,又适用于自学人员;既可以作为精读课本,又可以作为写作课的辅助教材。

学完本课程后,学生应基本具备以下能力:

- (1) 了解英语常见文章体裁及特点,并能根据文章特点形成阅读目的。
- (2) 能运用各种阅读技巧正确理解文章内容,分析文章结构布局。
- (3) 认知词汇近 14 000 个,能分辨同义词之间细微的语义差别及次常用词/正式用词与日常用词之间的差别。
- (4) 了解英语常用修辞手法,初步具有分析语句和文章修辞特点的能力。
- (5) 初步具备运用所学文章体裁进行英语写作的能力。

二、学习内容

作为帮助具有一定水平的英语学习者进一步提高其语言水平和素养的课程,《高级英语》强调了以下三方面的内容:①文章体裁的特点和结构;②次常用语言成分,其中包括句子结构、同义词和近义词的替代以及次常用词/正式用词与日常用词的区别;③英语常用修辞手法。以下分别详细说明:

1. 文章体裁的特点和结构

《高级英语》的课文体裁共分 10 种。它们是:叙述、描写、定义、类比、过程分析、比较-对比、例示、论说、分类、混合体裁。每种体裁由 2 至 3 篇课文加以说明,以使学生对该体裁的结构特点有更深的印象。体裁的结构先通过课文中的“During the Second Reading”(课文二读)加以分析,分成若干大部分,每个部分之下再出若干理解选择题,目的是除了提高学生

对文章内容的理解之外,还促使他们进一步了解体裁结构的发展。

2. 次常用语言成分

由于《高级英语》是为已达到相当英语水平的学习者编写的,因此要求掌握的句子结构和词汇不属于常用之列。具体而言,学生必须掌握的句型有两大类:一是长度长、结构复杂的句型,如含有数个从句的排比句、并列复合句等;另一类是与汉语表达习惯有较大差异的句型,如“... not so much ... as”(与其说...不如说)等。在词汇方面,学习重点有以下几个:第一,区分次常用词/正式用词与日常用词;第二,了解同义词的替代;第三,了解固定表达法、惯用语和成语的含义及用法;第四,通过文章的上下文猜测单词含义。

3. 英语常用修辞手法

了解英语各种较常用的修辞手法及其功能是提高英语水平的一个重要途径。本教材介绍了以下 11 种英语修辞手法:明喻、暗喻、类比、拟人、转喻、提喻、换称、夸张、委婉、反诘排比。通过学习,学生必须能辨别句子或段落所用的修辞手法,并指出该修辞手法所达到的效果。

三、本课程学习方法

大凡学习英语的人在达到一定的水平(即掌握了基本语法和 4 000~5 000 个单词)之后,总会经历一个“高原”阶段,也就是说在这个阶段内学习者觉得进步很慢,有时甚至在一较长时间内感觉不到任何进步,这时许多人往往失去信心,放弃学习,十分令人惋惜。实际上,这段时间是学习者在最终掌握外语之前最关键的时期,因为在“高原”阶段学习者并不是没有进步,而是这种进步经常不表现在量上(如增加若干词汇或若干语法规则),而是表现在质上(如对遣辞造句的准确和适当更为敏感)。由于学习者对自己运用语言能力的要求提高了,因此在使用语言时常常感到力不从心,总觉得词汇量太小,句子结构不美,久而久之,就觉得没有收获,进而放弃不学,殊不知能感觉到自己语言运用中的不足就是个进步,只要坚持下去必会有所突破。

本课程的学生可能有不少人正处于这一“高原”阶段,而本课程正是为帮助这些人尽快度过这一阶段而设计的。但也正是由于它的目的不是为学生打基础而是帮助他们提高水平,因此所选的课文全部来自英语国家的大众读物,而且未加任何删改,同时文章的篇幅也比较长,平均在 2 000 字以上,要求词汇量较大,容易引起畏难情绪。因此,学生首先要树立起战胜困难的勇气和决心,以锲而不舍的精神和脚踏实地的态度来学习本课程。以下就如何学好本教材提几点建议:

(1)认真完成好每篇课文的“一读”(During the First Reading)任务。课文的“一读”是为培养学生在有诸多语言困难情况下抓住文章要点的能力而设计的。在“一读”之前,要求先仔细阅读针对“一读”所提的问题,因为这些问题勾画出课文的主要内容和基本结构,有利于对文章主题的理解。此外,在“一读”时碰到生词或难句可以先通过上下文猜其含义,如果实在猜不出来,在不影响理解的情况下可以先跳过不管,只有在严重影响理解的情况下才使用工具书。判断“一读”成功的标准是能正确回答“一读”后的有关问题。

(2)仔细阅读每篇课文“二读”的说明。“二读”的说明实际上是课文主要内容和基本结构的详细介绍。学生可将这一介绍与在“一读”时形成的对课文的理解进行对比,这样可以同时发现自己在内容和结构理解方面正确和错误的地方。对已发现的理解错误,应在“二读”过程中加以注意,以提高对文章的分析鉴赏能力。

(3)认真完成课后每一道练习。之所以提出这样的建议是因为这些练习都是围绕课文的主要内容、主要结构和主要语言点来设计的。如果不做,或挑着做练习,必然无法完全掌握课文规定的必学内容,也就不能有效地进一步提高英语素养。做练习时应完全按题目的要求去做(如有的练习要求不查词典,仅利用上下文来确定词义;而有的练习则要求先查词典,并写出定义,然后才回答问题),只有这样才能更好地达到练习效果。

(4)有意识地利用英-英词典来提高英语词汇的鉴赏能力。本课程的练习中有不少要求学生区别正式用词和日常用词,或分辨同义词在词义色彩方面的细微差别。这些练习的特点是:练习本身已指出了哪些词是需要注意的,但具体找出词与词之间的差别却要求学生自己动手去发现,课文后并未专门加以解释。因此,学生必须要有合适的工具书才能完成练习。除了目前英语学习者经常使用的各种英-汉(双解)词典之外,学生最好还要有以下两本词典才能更好地完成上述词汇练习,即:Collins Cobuild English Language Dictionary (1987版)和 Longman Dictionary of Contemporary English (英语版,1995年最新版),因为这两本词典对词的使用场合和词的词义色彩都给予解释。经常使用英-英词典有利于加深对词义的理解,学生应逐渐减少对英-汉(双解)词典的依赖,而转向使用英-英词典。尽管这样做比较费时费力,但对提高英语素养极有好处,学生应培养这种习惯。

(5)本教材有计划地介绍了一些英语常用的修辞手法。学生应确保记住每种修辞手法的名称、定义、功能和使用场合。要达到这一目的,最好的方法就是做好课后有关的练习。此外也可以通过系统地读一、两本英语修辞专著和大量的课外阅读(主要是文学作品)来增加对修辞手法的感性认识。

(6)学生应十分熟悉教材中所介绍的文章体裁的结构与特点,并能在实践中加以运用。要做到这一点,就必须认真地完成每课后的写作练习,因为这些练习都是为培养学生这方面能力而设计的。

本教材的编写从1997年9月开始,至1999年2月结束。参加人员均为广东外语外贸大学英文学院教师,他们是(按姓氏笔划排序):方开瑞、牛瑞英、李海丽、邱文彬、余祥明、吴旭东、黄子东、程岸、董燕萍、谭智。初稿完成后,先由主编进行一审,对文章注释、练习题编排以及练习题内容进行初步修改,然后请外籍教师对一审稿提出修改意见,在其修改意见的基础上主编进行第二审。教材完成后曾在广东外语外贸大学英文学院四年级试用过。此次出版前我们根据教学过程中暴露出来的问题对某些课文和练习进行了修改,并再次请外籍教师通读了全稿,希望最大限度地减少错误。教材难编,人所共知,加上我们是这方面的新手,缺点错误在所难免。我们殷切期望教材的使用者给我们提出宝贵的意见和建议(电子邮件:xdwu@gdufs.edu.cn),以便将来能加以改进。

帮助审稿并提出意见的外籍教师是:Mr. Rod Andrew Lawrence, Dr. Jonathan Feron-Joans 和 Mr. Bryce Sady,在此特表谢意。

吴旭东

2000年3月28日

白云山下

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Lesson 1

Territorial Behaviour

A Note About...

Desmond Morris (born in 1928) was originally an expert on animal behaviour at the Department of Zoology, Oxford, and for several years served as curator of mammals at the Zoological Society of London. Later he became increasingly specialized in human behaviour. He is well known for his book *The Naked Ape* (1967), which has sold over 8 million copies and been translated into twenty-three languages. Holding a Research Fellowship at Oxford, he now spends much of his time writing. So far, he has published some fifty scientific papers and a dozen books.

As members of a human society, we all have a sense of what “territory” means and we are all aware of the importance of “territory” in human life. Not only do we have a congenital disposition to defend the “territory” that belongs to us, but we also seem to possess the instinct to respect others’ rights to their own “territory.” Given the fact that “territorial” disputes are rare in human society, how do we achieve this? In this selection, Morris provides the answer to this question in a straightforward manner.

During the First Reading

Read the following questions carefully to gain some idea of what the selection is about. Then read the entire selection. Do not stop to look up unfamiliar words and expressions. Try to find the answers to these questions as you read.

- Which paragraph defines and classifies the word “territory”?
- Which paragraphs discuss types of territorial disputes and the functions of Territorial Signals?
- Which paragraph discusses the history and development of *Tribal Territory*, sub-divisions of modern society and the territorial rules within them?
- Which paragraphs discuss the definition of *Family Territory*, the characteristics of homes and the extension of home territory in the open?
- Which paragraphs discuss the definition of Personal Space, the criteria of personal space, and the solutions to problems of shared space?

Territorial Behaviour

Desmond Morris

1 A territory is a defended space. In the broadest sense, there are three kinds of territory: tribal, family and personal.

2 It is rare for people to be driven to physical fighting in defence of these “owned” spaces, but fight they will, if pushed to the limit. The invading army encroaching on national territory, the gang moving into a rival district, the trespasser climbing into an orchard, the burglar breaking into a house, the bully pushing to the front of a queue, the driver trying to steal a parking space, all of these intruders are liable to be met with resistance varying from the vigorous to the savagely violent. Even if the law is on the side of the intruder, the urge to protect a territory may be so strong that otherwise peaceful citizens abandon all their usual controls and inhibitions. Attempts to evict families from their homes, no matter how socially valid the reasons, can lead to siege conditions reminiscent of the defence of a medieval fortress.

3 The fact that these upheavals are so rare is a measure of the success of Territorial Signals as a system of dispute prevention. It is sometimes cynically stated that “all property is theft,” but in reality it is the opposite. Property, as owned space which is *displayed* as owned space, is a special kind of sharing system which reduces fighting much more than it causes it. Man is a co-operative species, but he is also competitive, and his struggle for dominance has to be structured in some way if chaos is to be avoided. The establishment of territorial rights is one such structure. It limits dominance geographically. I am dominant in my territory and you are dominant in yours. In other words, dominance is shared out spatially, and we all have some. Even if I am weak and unintelligent and you can dominate me when we meet on neutral ground, I can still enjoy a thoroughly dominant role as soon as I retreat to my private base. Be it ever so humble, there is no place like a home territory.

4 Of course, I can still be intimidated by a particularly dominant individual who enters my home base, but his encroachment will be dangerous for him and he will think twice about it, because he will know that here my urge to resist will be dramatically magnified and my usual subservience banished. Insulted at the heart of my own territory, I may easily explode into battle — either symbolic or real — with a result that may be damaging to both of us.

5 In order for this to work, each territory has to be plainly advertised as such. Just as a dog cocks its leg to deposit its personal scent on the trees in its locality, so the human animal cocks its leg symbolically all over his home base. But because we are predominantly visual animals, we employ mostly visual signals, and it is worth asking how we do this at the three levels: tribal, family and personal.

6 First: the Tribal Territory. We evolved as tribal animals, living in comparatively small groups, probably of less than a hundred, and we existed like that for millions of years. It is

our basic social unit, a group in which everyone knows everyone else. Essentially, the tribal territory consisted of a home base surrounded by extended hunting grounds. Any neighbouring tribe intruding on our social space would be repelled and driven away. As these early tribes swelled into agricultural super-tribes, and eventually into industrial nations, their territorial defence systems became increasingly elaborate. The tiny, ancient home base of the hunting tribe became the great capital city, the primitive war-paint became the flags, emblems, uniforms and regalia of the specialized military, and the war-chants became national anthems, marching songs and bugle calls. Territorial boundary-lines hardened into fixed borders, often conspicuously patrolled and punctuated with defensive structures — forts and look-out posts, checkpoints and great walls, and, today, customs barriers.

7 Today each nation flies its own flag, a symbolic embodiment of its territorial status. But patriotism is not enough. The ancient tribal hunter lurking inside each citizen finds himself unsatisfied by membership in such a vast conglomeration of individuals, most of whom are totally unknown to him personally. He does his best to feel that he shares a common territorial defense with them all, but the scale of the operation has become inhuman. It is hard to feel a sense of belonging with a tribe of fifty million or more. His answer is to form sub-groups, nearer to his ancient pattern, smaller and more personally known to him — the local club, the teenage gang, the union, the specialist society, the sports association, the political party, the college fraternity, the social clique, the protest group, and the rest. Rare indeed is the individual who does not belong to at least one of these splinter groups, and take from it a sense of tribal allegiance and brotherhood. Typical of all these groups are the development of Territorial Signals — badges, costumes, headquarters, banners, slogans, and all the other displays of group identity. This is where the action is, in terms of tribal territorialism, and only when a major war breaks out does the emphasis shift upwards to the higher group level of the nation.

8 Each of these modern pseudo-tribes sets up its own special kind of home base. In extreme cases non-members are totally excluded, in others they are allowed in as visitors with limited rights and under a control system of special rules. In many ways they are like miniature nations, with their own flags and emblems and their own border guards. The exclusive club has its own “customs barrier”: the doorman who checks your “passport” (your membership card) and prevents strangers from passing in unchallenged. There is a government: the club committee; and often special displays of the tribal elders: the photographs or portraits of previous officials on the walls. At the heart of the specialized territories there is a powerful feeling of security and importance, a sense of shared defense against the outside world. Much of the club chatter, both serious and joking, directs itself against the rottenness of everything outside the club boundaries — in that “other world” beyond the protected portals.

9 In social organizations which embody a strong class system, such as military units and large business concerns, there are many territorial rules, often unspoken, which interfere

with the official hierarchy. High-status individuals, such as officers or managers, could in theory enter any of the regions occupied by the lower levels in the pecking order, but they limit this power in a striking way. An officer seldom enters a sergeant's mess or a barrack room unless it is for a formal inspection. He respects those regions as alien territories even though he has the power to go there by virtue of his dominant role. And in businesses, part of the appeal of unions, over and above their obvious functions, is that with their officials, headquarters and meetings they add a sense of territorial power for the staff workers. It is almost as if each military organization and business concern consists of two warring tribes: the officers versus the other ranks, and the management versus the workers. Each has its special home base within the system, and the territorial defense pattern thrusts itself into what, on the surface, is a pure social hierarchy. Negotiations between managements and unions are tribal battles fought out over the neutral ground of a boardroom table, and are as much concerned with territorial display as they are with resolving problems of wages and conditions. Indeed, if one side gives in too quickly and accepts the other's demands, the victors feel strangely cheated and deeply suspicious that it may be a trick. What they are missing is the protracted sequence of ritual and counter-ritual that keeps alive their group territorial identity.

10 Likewise, many of the hostile displays of sports fans and teenage gangs are primarily concerned with displaying their group image to rival fan-clubs and gangs. Except in rare cases, they do not attack one another's headquarters, drive out the occupants, and reduce them to a submissive, subordinate condition. It is enough to have scuffles on the borderlands between the two rival territories. This is particularly clear at football matches, where the fan-club headquarters becomes temporarily shifted from the club-house to a section of the stands, and where minor fighting breaks out at the unofficial boundary line between the massed groups of rival supporters. Newspaper reporters play up the few accidents and injuries which do occur on such occasions, but when they are studied in relation to the total numbers of displaying fans involved, it is clear that the serious incidents represent only a tiny fraction of the overall group behaviour. For every actual punch or kick there are a thousand war-cries, war-dances, chants and gestures.

11 Second: the Family Territory. Essentially, the family is a breeding unit and the family territory is a breeding ground. At the center of this space, there is the nest — the bedroom — where, tucked up in bed, we feel at our most territorially secure. In a typical house the bedroom is upstairs, where a safe nest should be. This puts it farther away from the entrance hall, the area where contact is made, intermittently, with the outside world. The less private reception rooms, where intruders are allowed access, are the next line of defense. Beyond them, outside the walls of the building, there is often a symbolic remnant of the ancient feeding grounds — a garden. Its symbolism often extends to the plants and animals it contains, which cease to be nutritional and become merely decorative — flowers and pets. But like a true territorial space it has a conspicuously displayed boundary-line, the

garden fence, wall, or railings. Often no more than a token barrier, this is the outer territorial demarcation, separating the private world of the family from the public world beyond. To cross it puts any visitor or intruder at an immediate disadvantage. As he crosses the threshold, his dominance wanes, slightly but unmistakably. He is entering an area where he senses that he must ask permission to do simple things that he would consider a right elsewhere. Without lifting a finger, the territorial owners exert their dominance. This is done by all the hundreds of small ownership "markers" they have deposited on their family territory: the ornaments, the "possessed" objects positioned in the rooms and on the walls; the furnishings, the furniture, the colors, the patterns, all owner-chosen and all making this particular home base unique to them.

12 It is one of the tragedies of modern architecture that there has been a standardization of these vital territorial living units. One of the most important aspects of a home is that it should be similar to other homes only in a general way, and that in detail it should have many differences, making it a *particular* home. Unfortunately, it is cheaper to build a row of houses, or a block of flats, so that all the family living-units are identical, but the territorial urge rebels against this trend and home-owners struggle as best they can to make their mark on their mass-produced properties. They do this with garden-design, with front-door colors, with curtain patterns, with wallpaper and all the other decorative elements that together create a unique and different family environment. Only when they have completed this nest-building do they feel truly "at home" and secure.

13 When they venture forth as a family unit, they repeat the process in a minor way. On a day-trip to the seaside, they load the car with personal belongings and it becomes their temporary, potable territory. Arriving at the beach, they stake out a small territorial claim, marking it with rugs, towels, baskets and other belongings to which they can return from their seaboard wanderings. Even if they all leave it at once to bathe, it retains a characteristic territorial quality and other family groups arriving will recognize this by setting up their own "home" bases at a respectful distance. Only when the whole beach has filled up with these marked spaces will newcomers start to position themselves in such a way that the inter-base distance becomes reduced. Forced to pitch between several existing beach territories, they will feel a momentary sensation of intrusion, and the established "owners" will feel a similar sensation of invasion, even though they are not being directly inconvenienced.

14 The same territorial scene is being played out in parks and fields and on riverbanks, wherever family groups gather in their clustered units. But if rivalry for spaces creates mild feelings of hostility, it is true to say that without the territorial system of sharing and space-limited dominance, there would be chaotic disorder.

15 Third: the Personal Space. If a man enters a waiting-room and sits at one end of a long row of empty chairs, it is possible to predict where the next man to enter will seat himself. He will not sit next to the first man, nor will he sit at the far end, right away from him. He will choose a position about halfway between these two points. The next man to

enter will take the largest gap left, and sit roughly in the middle of that, and so on, until eventually the latest newcomer will be forced to select a seat that places him right next to one of the already seated men. Similar patterns can be observed in cinemas, public urinals, airplanes, trains and buses. This is a reflection of the fact that we all carry with us, everywhere we go, a portable territory called a Personal Space. If people move inside this space, we feel threatened. If they keep too far outside it, we feel rejected. The result is a subtle series of spatial adjustments, usually operating quite unconsciously and producing ideal compromises as far as this is possible. If a situation becomes too crowded, then we adjust our reactions accordingly and allow our personal space to shrink. Jammed into an elevator, a rush-hour compartment, or a packed room, we give up altogether and allow body-to-body contact, but when we relinquish our Personal Space in this way, we adopt certain special techniques. In essence, what we do is to convert these other bodies into "nonpersons." We studiously ignore them, and they us. We try not to face them if we can possibly avoid it. We wipe all expressiveness from our faces, letting them go blank. We may look up at the ceiling or down at the floor, and we reduce body movements to a minimum. Packed together like sardines in a tin, we stand dumbly still, sending out as few social signals as possible.

16 Even if the crowding is less severe, we still tend to cut down our social interactions in the presence of large numbers. Careful observations of children in play groups revealed that if they are high-density groupings there is less social interactions between the individual children, even though there is theoretically more opportunity for such contacts. At the same time, the high-density groups show a higher frequency of aggressive and destructive behaviour patterns in their display. Personal Space — "elbow room" — is a vital commodity for the human animal, and one that cannot be ignored without risking serious trouble.

17 Of course, we all enjoy the excitement of being in a crowd, and this reaction cannot be ignored. But there are crowds and crowds. It is pleasant enough to be in a "spectator crowd," but not also appealing to find yourself in the middle of a rush-hour crush. The difference between the two is that the spectator crowd is all facing the same direction and concentrating on a distant point of interest. Attending a theatre, there are twinges of rising hostility towards the stranger who sits down immediately in front of you or the one who squeezes into the seat next to you. The shared armrest can become a polite, but distinct, territorial boundary-dispute region. However, as soon as the show begins, these invasions of Personal Space are forgotten and the attention is focused beyond the small space where the crowding is taking place. Now, each member of the audience feels himself spatially related, not to his cramped neighbours, but to the actor on the stage, and this distance is, if anything, too great. In the rush-hour crowd, by contrast, each member of the pushing throng is competing with his neighbours all the time. There is no escape to a spatial relation with a distant actor, only the pushing, shoving bodies all around.

18 Those of us who have to spend a great deal of time in crowded conditions become

gradually better able to adjust, but no one can ever become completely immune to invasions of Personal Space. This is because they remain forever associated with either powerful hostile or equally powerful loving feelings. All through our childhood we will have been held to be loved and held to be hurt, and anyone who invades our Personal Space when we are adults is, in effect, threatening to extend his behaviour into one of these two highly charged areas of human interaction. Even if his motives are clearly neither hostile nor sexual, we still find it hard to suppress our reactions to his close approach. Unfortunately, different countries have different ideas about exactly how close is close. It is easy enough to test your own "space reaction": when you are talking to someone in the street or in any open space, reach out with your arm and see where the nearest point on his body comes. If you hail from western Europe, you will find that he is at roughly fingertip distance from you. In other words, as you reach out, your fingertips will just about make contact with his shoulder. If you come from eastern Europe, you will find you are standing at "wrist distance." If you come from the Mediterranean region, you will find that you are much closer to your companion, at little more than "elbow distance."

19 Trouble begins when a member of one of these cultures meets and talks to one from another. Say a British diplomat meets an Italian or an Arab diplomat at an embassy function. They start talking in a friendly way, but soon the fingertips man begins to feel uneasy. Without knowing quite why, he starts to back away gently from his companion. The companion edges forward again. Each tries in this way to set up a Personal Space relationship that suits his own background. But it is impossible to do. Every time the Mediterranean diplomat advances to a distance that feels comfortable for him, the British diplomat feels threatened. Every time the Briton moves back, the other feels rejected. Attempts to adjust this situation often lead to a talking pair shifting slowly across a room, and many an embassy reception is dotted with western-European fingertip-distance men pinned against the walls by eager elbow-distance men. Until such differences are fully understood and allowances made, these minor differences in "body territories" will continue to act as an alienation factor which may interfere in a subtle way with diplomatic harmony and other forms of international transaction.

20 If there are distance problems when engaged in conversation, then there are clearly going to be bigger difficulties where people must work privately in a shared space. Close proximity of others, pressing against the invisible boundaries of our personal body-territory, makes it difficult to concentrate on non-social matters. Flat-mates, students sharing a study, sailors in the cramped quarters of a ship, and office staff in crowded work-places, all have to face this problem. They solve it by "cocooning." They use a variety of devices to shut themselves off from the others present. The best possible cocoon, of course, is a small private room — a den, a private office, a study or a studio — which physically obscures the presence of other nearby territory-owners. This is the ideal situation for non-social work, but the space-sharers cannot enjoy this luxury. Their cocooning must be symbolic. They

may, in certain cases, be able to erect small physical barriers, such as screens and partitions, which give substance to their invisible Personal Space boundaries, but when this cannot be done, other means must be sought. One of these is the “favoured object.” Each space-sharer develops a preference, repeatedly expressed until it becomes a fixed pattern, for a particular chair, or table, or alcove. Others come to respect this, and friction is reduced. This system is often formally arranged (this is my desk, that is yours), but even where it is not, favoured places soon develop. Professor Smith has a favorite chair in the library. It is not formally his, but he always uses it and others avoid it. Seats around a mess-room table, or a boardroom table, become almost personal property for specific individuals. Even in the home, father has his favorite chair for reading the newspaper or watching television. Another device is the blinkers-posture. Just as a horse that over-reacts to other horses and the distractions of the noisy race-course is given a pair of blinkers to shield its eyes, so people studying privately in a public place put on pseudo-blinkers in the form of shielding hands. Resting their elbows on the table, they sit with their hands screening their eyes from the scene on either side.

21 A third method of reinforcing the body-territory is to use personal markers. Books, papers and other personal belongings are scattered around the favored site to render it more privately owned in the eyes of companions. Spreading out one’s belongings is a well-known trick in public-transport situations, where a traveler tries to give the impression that seats next to him are taken. In many contexts carefully arranged personal markers can act as an effective territorial display, even in the absence of the territory owner. Experiments in a library revealed that placing a pile of magazines on the table in one seating position successfully reserved that place for an average of 77 minutes. If a sports-jacket was added, draped over the chair, then the “reservation effect” lasted for over two hours.

22 In these ways, we strengthen the defences of our Personal Spaces, keeping out intruders with the minimum of open hostility. As with all territorial behaviour, the object is to defend space with signals rather than with fists and at all three levels — the tribal, the family and the personal — it is a remarkably efficient system of space-sharing. It does not always seem so, because newspapers and newscasts inevitably magnify the exceptions and dwell on those cases where the signals have failed and wars have broken out, gangs have fought, neighbouring families have feuded, or colleagues have clashed, but for every territorial signal that has failed, there are millions of others that have not. They do not rate a mention in the news, but they nevertheless constitute a dominant feature of human society — the society of a remarkably territorial animal.

after the first reading

What do you think is the main idea of the selection? Choose one from the list below.

- to trace the origin of territorial behaviour in human society
- to describe the development of human territorial behaviour
- to classify human territorial behaviour and explain each type of the behaviour

During the Second Reading

Now, read the selection a second time. Notice that the selection can be divided into four parts: Introduction (Paragraphs 1 - 5), Tribal Territory (Paragraphs 6 - 10), Family Territory (Paragraphs 11 - 14), and Personal Space (Paragraphs 15 - 22). In the first part, the author, after defining the word territory, draws our attention to the fact that territorial disputes are rare in human society. He then attributes the fact to the success of **Territorial Signals**, which prevent disputes from occurring. Finally, he identifies the three levels at which human beings would indicate their rights to their own territory. In the second part, he discusses the historical development with regard to tribal territory, subdivisions of modern society and territorial rules within them. In the section on Family Territory, the author defines family territory, discusses the characteristics of home territory and extension of home territory in the open. In the last part, he explains the concept of Personal Space, and discusses the different ways in which human beings may react to the problems of shared space in different situations.

Now do the following comprehension exercises during the second reading. Circle the answer to each of the more specific questions about the details under each section.

The Introduction

1. All types of invaders will meet resistance because of _____.
A. public opinion B. territorial disputes
C. their vigorousness D. their savage behaviour
2. The system of sharing property has _____ fighting between people.
A. decreased B. increased
C. valued D. devalued
3. Territorial signals have _____ very many arguments.
A. witnessed B. precluded
C. caused D. solved
4. No matter how humble one is, he is _____ at home.
A. delighted B. frightened
C. dominant D. safe