

<<高级英语视听说教程>>

图书基本信息

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## 前言

近年来,加强听力教学,帮助学习者提高听力已成为国际英语教学的重点之一。其原因在于无论是学习母语还是学习外语,都要首先培养学习者的听力。教育部2004年颁布的《大学英语课程教学要求(试行)》的培养目标中指出,注重培养学生英语综合应用能力,特别是听说能力。

在“听力”技能培养中还提出:1)能基本听懂英语国家人士的谈话和讲座,2)能听懂题材熟悉、篇幅较长的国内英语广播或电视节目,掌握大意,3)能基本听懂外国专家用英语讲授的专业课程。

再如《高等学校英语专业英语教学大纲》(2000)在规定的结业时所应达到“听”的能力时指出:1)听懂真实交际场合中各种英语会话;2)听懂英语国家广播电台以及电视台有关政治、经济、文化、教育、科技等方面的专题报道以及与此类题材相关的演讲;3)听懂电视时事报道和电视剧中的对话等。

许多语言教学工作者也指出,听力教学应是其他语言技能教学的基础,只有解决了学习者“听”的问题,才能更有效地解决“说”的问题。

为提高大学生的英语听说能力,使其达到《大学英语课程教学要求(试行)》中规定的较高要求和更高要求,高等教育出版社引进了美国汤姆森学习集团公司2005年—2006年最新出版的中高级英语听力教程1~3册,并组织国内高校专家和教师改编为《高级英语视听说教程》1~3册。

这套教材主要是通过观看视频讲座或听录音,训练学习者的英语听力技巧,提高学习者听力理解能力,提高学习者听学术讲座的记录能力,提高学生就相关主题的口头表达能力。

本书是第三册,共5个单元,每单元2章。

每章由听前部分【Prelistening】、听中部分【Listening】、听后部分【Postlistening】和阅读扩展【ReadingExpansion】组成。

这些练习集中训练学习者的听力、记录、口语以及阅读理解能力。

教材内容涉及人类学(Anthropology)、历史学(History)、社会学(Sociology)、交流(Communication)、生物学(Biology)等方面,材料丰富、充实。

该教材适用于大学英语本科高级听说课程,特别是高级选修课程、研究生英语课程及同等水平的培训课程,如托福、雅思考试培训等。

本书配有学生用书、教师用书、课堂教学DVD/MP3和磁带。

建议教师和学生在学习第三册教材之前,先预习书后的生词表。

高等教育出版社 2005年7月

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### 内容概要

《高级英语视听说教程3（引进改编版）》是其中的第三册，共5个单元，每单元2章。

每章由听前部分、听中部分、听后部分和阅读扩展组成。

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## 章节摘录

By Caryl Rivers Happy Fathers Day, Men of America. Are you the Sensitive Male, the Post-Sensitive Male, the Involved Dad, the Macho Man, the Neo-wimp or the Terminator ?

Confused about the crisis of masculinity in contemporary society ?

Do you fail to recognize yourself in all the images of manhood bandied about, from the shirtless sex symbol in the Diet Coke ad to the angst-ridden family men in re-runs of "Thirtysome-thing" to the cheerless killing machines of the action-adventure flicks ?

Do you long for the good old days, when men were men and guys didn't have to worry about who—or what—they were ?

It may be some consolation to know this confusion is nothing new. The crisis of masculinity is not a novel historical phenomenon, created by the women's movement or economic downsizing or modern urban life. In fact, the crisis of masculinity is as American as apple pie. Teddy Roosevelt worried about it. So did Henry James. One can imagine Natty Bumppo, sitting on a log in his deerskins, wondering whether the Iroquois had the manhood thing right, and if he had to scurry to catch up. Every historical era, in fact, seems to have been conflicted over the correct definition of manhood—and whatever it was, people were sure men didn't have enough of it. In the late 19th century, it was the closing of the frontier that was bemoaned as signaling the end of manhood. Historian Frederick Jackson Turner noted that the "dominant fact of American life has been expansion." People worried that the end of the frontier would mean the end of the idea of the unfettered American man, able to push west, to cut down trees, to move elsewhere if things didn't work out where he was—to pull up stakes and move again. Industrialization and the great migration from farm to city were also altering men's relations to their work. Before the Civil War, Rutgers sociologist Michael Kimmel points out, 88 percent of American males were small farmers or independent artisans or small businessmen. But by 1910, less than one-third of all men were self-employed. Manhood was vanishing, critics wrote, as men became mere cogs in urban machines, no longer having control over their labor.

Cities represented "civilization, confinement and female efforts to domesticate the world," as one 19th century critic put it. Cities came to represent culture, which was equated with femininity to the point that intellectual achievement was seen to be unmasculine ( a view-point not unfamiliar today ). The Boy Scouts were founded in 1911 in large degree because of a worry about the "feminization" of young boys who spent their days in the female world of school. It was against this backdrop that Teddy Roosevelt's hypermasculinity—his image of Rough Riders charging up San Juan Hill, of constant, feverish activity—strode onto the world stage. It wasn't secure manhood that the Rough Riders represented, but the anxiety of the time about what men were, or ought to be. World War I represented another crisis for the male image; Americans were shocked when nearly half the recruits were physically or mentally disqualified for military service. "In these and other ways," writes Joseph Pleck, an authority on men's issues, "American men in the 19th and 20th centuries were having trouble meeting male demands." Political democracy and the influx of immigrants were also reducing the idea of free and independent American manhood. In the cities, the rows of tenements that housed immigrants with their alien tongues and cramped lives were seen as sapping the vitality of traditional manhood. The result was a cult of anti-modernism in which men looked to the past for male-warrior role models—to medieval knights, Oriental knights and the Deerslayer.

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编辑推荐

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