

Graduate English Series for Knowledge, Proficiency and Truth

——求知、求实、求真系列

(第二版)

新编研究生

魏万德 主编

英语教程

(下册)

武汉理工大学出版社

新编研究生英语教程

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主 编 魏万德

副主编 陈雪瑶 曹 蔓 但海剑

武汉理工大学出版社

图书在版编目(CIP)数据

新编研究生英语教程/魏万德主编. —2 版. —武汉: 武汉理工大学出版社,
2008. 7

ISBN 978-7-5629-2773-0

I. 新…

II. 魏…

III. 英语-研究生-教材

IV. H31

中国版本图书馆 CIP 数据核字(2008)第 117384 号

出 版: 武汉理工大学出版社(武汉市洪山区珞狮路 122 号 邮编: 430070)

发 行: 武汉理工大学出版社发行部

印 刷: 武汉理工大印刷厂

开 本: 787×960 1/16

印 张: 38

字 数: 750 千字

版 次: 2008 年 7 月第 2 版 2008 年 7 月第 2 次印刷

印 数: 5001—8000 册

定 价: 69.00 元

(本书如有印装质量问题, 请向承印厂调换)

前言

根据《非英语专业研究生英语（第一外语）教学大纲》，硕士生英语教学应提倡从实际出发，博采众长，讲究实效，并在加强理论研究和不断实践总结的基础上，努力探索和建立适合我国国情的硕士生英语教学体系。为了适应国家和社会对高层次专业人才越来越大的需求，非英语专业研究生的英语教学也必须加快改革的步伐，以培养出更多的全面掌握英语、善于以英语为工具进行专业研究和工作的高级人才。非英语专业研究生英语教学所使用的教材也应该适应时代需求进行相应的改革。《新编研究生英语教程——求知、求实、求真系列》结合使用“任务教学法”和“主题教学法”，强调学生的自主学习和研究能力的培养，旨在培养学生具有较熟练地阅读有关专业书刊的能力，熟练地与相关领域国外专家交流的能力，熟练地运用英语进行相关领域专业论文的撰写能力。因此教材强调应用，结合专业英语的特点，突出说、读、写、译等训练。

《新编研究生英语教程——求知、求实、求真系列》自2006年出版以来，经过两年的实践教学使用，受到了广大师生的青睐，用书师生纷纷反映教材在编写理念和材料选取上有独到之处，充分反映了研究生英语实用能力提高的需要。但随着全国高校研究生教学的学时数、课程设置等方面都进行了相应的调整，针对研究生英语教学改革的实际，教材编写教师经过反复的研讨，对教材进行了修订。修订后的教材，仍然坚持以下几个基本原则：

1. 既依托大纲，又不拘泥于大纲，充分反映了当前国内、国外英语教学的最新趋势；
2. 指导学生的学习方法，提高学生的学习能力；
3. 打好学生语言基础，着重培养其语言运用能力；
4. 听、说、读、写、译等多种技能融会贯通；
5. 把握时代对研究生的要求，突出对外学术交流的需要。

本教材汇集了众编者教师多年的实践教学经验。编者博取众长，从曾经使用过的教材中汲取精华，避免了其他教材中存在的问题，并在研究生英语教学中试用多次从而发现不足并及时更正完善教材。教材的创新体现在三个方面：首先是文化比较创新。英语教材不再局限于英语国家文化的介绍，而是通过中西方文化的比较教学促进学生对文化概念的理解并有助于不同文化的交流。通过一般性、渗透性和总结性的文化比较，激发学生学习兴趣和探索兴趣。其次是教学形式创新。传统的英语教学通常是以课堂教学为主，学生学习练习为辅。

新教材中的学前调研、课堂讨论以及课后交流活动则侧重于学生自主搜集资料进行学习理解并运用知识进行实践交流活动的的能力。教师的作用仅在于引导和组织学生进行自主学习和交流讨论。通过将研究讨论会以学生自主学习为主的学习形式与传统以教师授业解惑为主的教学方式相结合,以充分调动学生的主动性,加强师生互动性,开辟研究生教学的新途径。此外在内容安排上也有较大创新。新教材在主体文章题材的选取上突出了科学知识的广泛性,涉及各个知识领域,以扩充学生的非专业知识,巩固所学的专业知识。

《新编研究生英语教程——求知、求实、求真系列》含教材和学习指导两部分。教材分上下两册,每册各10单元。针对综合院校多学科的特点,每单元涉及到的主题十分广泛,与理工科的专业紧密相关,语言规范,内容新颖,力求反映真实生活,与时代同步,又从对课文的理解着手,偏重于围绕基本语言能力的综合训练。本书的课文从各个不同的形式和题型帮助并引导学生理解课文的内容,深入了解课文的主题思想与作者的意图,并对该主题涉及专业领域有一定了解。本书的课文包括不同的题材和体裁,内容有一定的思想性、趣味性和启发性,有利于学生在巩固所学内容、提高基本技能的同时拓展文化知识面,加强文化素质的培养。

全书各单元由 Read, Learn, Explore 三大部分组成,并配以与主题相关的图片以启迪学生思维。Read 相当于导读部分,即通过经典短文的阅读学习对该单元相关主题进行文化导入,激发学生对该专题的兴趣并引发学生思维。该部分还配以习题,加深学生对文章的理解。Learn 精读部分,即在导读的基础上对精选课文进行系统全面的学习,以课堂讲学为主,学生讨论自学为辅。课文后的练习将重点放在学生英语实用能力的加强和提高上。Explore 为学生自主研究并撰写报告论文进行学术讨论和交流部分,即通过学生的后期自主调查研究学习并开展学术讨论来加深学生对相关主题内容的了解和拓展,锻炼学生的实用口头交际能力。

本教程适合非英语专业硕士研究生第1、2学期使用,每单元设计教学时间为4学时。教师可根据学生的实际水平、班级人数、教学时间和条件灵活使用。

参加本教程编写的有许之所、王达金、陈文娟、郭齐梅、黄岚、黄青、李从庆、李婧、李晓鸣、李丽芳、卢晓丽、门高春、彭汉良、童少桢、王念、吴兰、吴卫平、谢群、杨瑛、张海燕、曾博、刘茜红、何桂英、肖先明等。

此外,特别要感谢柯建华、邹智勇、刘升民等教授给予的指导和大力支持。

鉴于编者水平和时间因素,教材中难免有疏漏和错误,恳请广大专家和读者批评指正。

编 者

2008年6月

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Philosophy of Life

1. Read

Gas-Station Philosopher

Jeanne Hill

During our first summer on the Arizona desert¹, I thought I'd **roast**. Trying to garden, **tag** after the children and shop at my usual pace nearly killed me in the 112-degree² temperature.

By the next April I was already **dreading** those three months of Hades coming up. I told Mr. Simpson so at his service station in Phoenix³ while he filled my car's tank.

"Now, you don't want to worry the season that way," he **chided** me gently. "Dreading the **scorchers** just makes the summer start sooner and last longer."

I realized, as I paid the bill, that he was right. Summer in my thinking was already upon us, making a five-month hot **spell**.

"Treat the heat like a welcome surprise," he said, handing me change. "Take advantage of the best that our summer offers and ignore the rest under air conditioning."

"Is there a best about summer here?" I asked weakly.

"Ever up at five or six o'clock? I swear, those July morning skies are so rosy—like heaven is blushing. And on August nights, the stars look like icebergs floating in a dark blue ocean. And a person doesn't know the real joy of swimming until he's jumped into the water on a 114-degree day!"

As Mr. Simpson went to **wait on** another customer, a younger employee who'd been standing nearby grinned and said softly, "Well, you've just had Simpson's **Special**—free with a fill-up."

To my amazement, Mr. Simpson's advice worked. When my dreading stopped, April and May were cut from the hot season. And when scorchers did



arrive, I worked at my roses in the heavenly cool of morning. In the afternoon I slept with the young ones. And in the evening we played **croquet** and made ice cream on the **patio**. Through the summers that followed, I learned the beauty of the desert sunrise.

Years after, when we moved to Cleveland⁴, our neighbors there were already worrying about winter in September. When the snows of December did arrive, our children—David, ten, and Dawn, 12—were excited. As they made snowballs, our neighbors gathered to watch “those **nutty** desert kids who’ve never seen snow before”.

When the children headed for the hills with their sleds, a few neighbors joined the kids “so they won’t kill themselves **hitting trees**”. Later they’d go skating on the pond with David and Dawn “to keep them from falling through the ice”. Afterward, adults and children would sit by our fireplace and linger over hot chocolate.

On one afternoon a middle-aged neighbor remarked, “For years the snow has just been something to shovel. I’d forgotten what real fun it can be!”

A few years later we were transferred home to the desert. When I drove to the service station, I learned from the new owner that age had forced Mr. Simpson to sell. He’d bought a tiny station in nearby Carefree.

I drove there and visited with Mr. Simpson as he serviced our car. He was thinner now, with hair the color of silver **hubcaps**. But his pleasant smile was still the same. I asked how he was.

“I’m not worrying about growing old,” he said, coming out from under the hood. “Too busy enjoying life out here in the country.”

He wiped his hands. “We’ve got three peach trees loaded with fruit-and a hummingbird nesting outside our bedroom window. Imagine a perfect bird no bigger than my finger, looking just like a little **penguin**.”

He started writing up the sale. “At twilight jack rabbits pop like corn out of the bush. When the moon comes up, **coyotes** gather on the **knoll**. I’ve never seen a spring with more abundant wildlife.” As I drove off, he **called out**, “Enjoy it!”

All the way home, I thought about Simpson’s Special—that wonderful man’s secret to happiness. Instead of dreading life’s **minuses**, he simply enjoyed its pluses.

(646 words)



Word Bank

roast /rəʊst/ v.	to heat to excess; to cook by exposing to dry heat (as in an oven or before a fire) 烘烤
tag /tæg/ v.	to follow closely and persistently keep close 尾随
dread /dred/ v.	to fear greatly; be frightened of 恐惧
chide /tʃaɪd/ v.	to voice disapproval in a usually mild and constructive manner 责怪
scorch /'skɔ:tʃə/ n.	an extremely hot day 大热天
spell /spel/ n.	a period spent in a job or occupation 一段时间
wait on	to attend as a servant; to supply the wants of 服侍, 招待
special /'speʃəl/ n.	one as a special service, here refers to advice 特惠
croquet /'krəʊkeɪ/ n.	game in which players hit a wooden ball through a series of hoops; the winner is the first to traverse all the hoops and hit a peg 槌球戏
patio /'pɑ:tiəʊ/ n.	usually paved outdoor area adjoining a residence 露台
nutty /'nʌti/ adj.	informal or slang terms for mentally irregular 疯的, 可笑的
linger /'lɪŋgə/ v.	take one's time; proceed slowly 消磨, 徘徊
shovel /'ʃʌvl/ v.	dig with or as if with a shovel 铲
hubcap /'hʌbkæp/ n.	a removable usually metal cap over the end of an axle, here refers to the shape 轮踏盖
penguin /'pɛŋgwɪn/ n.	short-legged flightless aquatic birds of the southern hemisphere 企鹅
coyote /kaɪ'əʊt/ n.	small wolf native to western North America 丛林狼, 山狗
knoll /nəʊl/ n.	a small round hill 小山, 圆丘
call out	utter aloud; often with surprise, horror, or joy 大声叫唤
minus /'maɪnəs/ n.	a negative quality; drawback 缺点

Notes

1. Arizona dessert: 亚利桑那州位于美国西南, 以大峡谷、沙漠和阳光闻名。



2. 112-degree; 华氏 112 度=摄氏 44 度。
3. **Phoenix**: 凤凰城是亚利桑那州的首府, 建在干燥沙漠里的一片绿洲上。
4. **Cleveland**: 克利夫兰, 位于五大湖区的俄亥俄州, 冬季寒冷。

Exercise



Talk about it

1. What is the weather like in the summer on the Arizona desert? (Para. 1)
2. What did Mr. Simpson mean by the statement “Dreading the scorchers just makes the summer start sooner and last longer”? Can thinking of something make the thing change its nature or state? (Para. 3)
3. Why was there “a five-month hot spell” to the author? (Para. 4)
4. Name the best about summer in Arizona desert according to Mr. Simpson. (Para. 7)
5. Why was “April and May cut from the hot season”? (Para. 9)
6. Why did the neighbors in Cleveland gather to watch Jeanne’s children as “the nutty desert kids”? (Para. 10)
7. What were the activities the neighbors did in order to protect Jeanne’s children in that winter? Did then have fun? (Para. 11-12)
8. Why did Mr. Simpson sell his service station? (Para. 13)
9. Did he worry about growing old? Give supporting details mentioned by him. (Para. 15-17)
10. What is Mr. Simpson’s Special? (Para. 18)



Learn about it

1. Dreading the scorchers just makes the summer start sooner and last longer.
2. Summer in my thinking was already upon us, making a five-month hot spell.
3. Take advantage of the best that our summer offers and ignore the rest under air conditioning.
4. A person doesn’t know the real joy of swimming until he’s jumped into the water on a 114-degree day.
5. To my amazement, Mr. Simpson’s advice worked.
6. For years the snow has just been something to shovel.



7. I'm not worrying about growing old.
8. Instead of dreading life's minuses, he simply enjoyed its pluses.



Think about it

Do you have your own Special? What are the philosophies of life you would cherish? Name at least 5 principles.



Surf about it

1. <http://www.ewtn.com/motherteresa/words.htm>

Learn the words of Mother Teresa.

Life is an opportunity, _____ it.

Life is beauty, _____ it.

Life is bliss, _____ it.

Life is a dream, _____ it.

Life is a challenge, _____ it.

Life is a duty, _____ it.

Life is a game, _____ it.

Life is a promise, _____ it.

Life is sorrow, _____ it.

Life is a song, _____ it.

Life is a struggle, _____ it.

Life is a tragedy, _____ it.

Life is an adventure, _____ it.

Life is luck, _____ it.

Life is too precious, do not _____ it.

Life is life, _____ it.

2. <http://www.inspirationpeak.com/life.html>

Learn more inspiring life philosophies of great people.

2. Learn

Getting Ready to Read

1. What does economic growth mean? What does morale mean? How might these two terms be connected?
2. Do you think that earning more money can make people much happier? Name some situations when you were happier due to material gain.



3. What is the American Dream? Is it an American experiment?
4. What is your secret to happiness? Share it with your classmates.
5. Abraham Maslow's "hierarchy of wants" suggested that as people's basic material wants are satisfied they seek to achieve nonmaterial or spiritual goals. But Richard Easterlin's evidence points to the persistence of materialism "material concerns in the wealthiest nations today are as pressing as ever and the pursuit of material need as intense." Whose points will you support?

Vocabulary Check

_____ morale	_____ well-being	_____ negligible	_____ caste
_____ deject	_____ affliction	_____ underlie	_____ relic
_____ influx	_____ scrutinize	_____ provocative	_____ utter

Read

Does Economic Growth Improve Human Morale?

David G. Myers¹

[1] During the mid-1980s my family and I spent a **sabbatical year** in the historic town of St. Andrews, Scotland. Comparing life there with life in America, we were impressed by a seeming **disconnection** between national wealth and **well-being**. To most Americans, Scottish life would have seemed **Spartan**. Incomes were about half that in the U. S. Among families in the Kingdom of Fife surrounding St. Andrews, 44 percent did not own a car, and we never met a family that owned two. Central heating in this place not far south of Iceland was, at that time, still a **luxury**.

[2] In hundreds of conversations during our year there and during three half-summer stays since, we repeatedly noticed that, despite their simpler living, the Scots appeared no less joyful than Americans. We heard complaints about Margaret Thatcher², but never about being underpaid or unable to afford **wants**. With less money there was no less satisfaction with living, no less warmth of spirit, no less pleasure in one another's company.



Are rich Americans happier?

[3] Within any country, such as our own, are rich people happier? In poor countries, such as Bangladesh and India, being relatively well off does make for somewhat greater well-being. Psychologically as well as materially, it is much better to be high **caste** than low castes. We humans need food, rest, warmth, and social contact.

[4] But in affluent countries, where nearly everyone can afford life's **necessities**, increasing **affluence** matters surprisingly little. In the USA, Canada, and Europe, the correlation between income and happiness is, as University of Michigan researcher Ronald Inglehart **noted** in 1980s 16-nation study, "surprisingly weak (indeed, virtually **negligible**.)" Happiness is lower among the very poor. But once comfortable, more money provides **diminishing** returns. The second piece of pie, or the second \$50,000, never tastes as good as the first. So far as happiness is concerned, it hardly matters whether one drives a BMW or, like so many of the Scots, walks or rides a bus.

[5] Even very rich people—the Forbes' 100 wealthiest Americans surveyed by University of Illinois psychologist Ed Diener—are only slightly happier than average. With net worths all exceeding \$100 million, providing **ample** money to buy things they don't need and hardly care about, 4 in 5 of the 49 people responding to the survey agreed that "Money can increase OR decrease happiness, depending on how it is used." And some were indeed unhappy. One **fabulously** wealthy man said he could never remember being happy. One woman reported that money could not **undo** misery caused by her children's problems.

Adapting to fame, fortune, and affliction

[6] At the other end of life's circumstances are most victims of disabling tragedies. With exceptions—**vicious** child abuse or **rape**, for example—most people who suffer negative life events do not exhibit long-term emotional **devastation**. People who become blind or paralyzed, perhaps after a car accident, thereafter suffer the frustrations imposed by their limitations. Daily, they must cope with the challenges **imposed** by their disabilities. Yet, remarkably, most eventually recover a near-normal level of day-to-day happiness. Thus, university students who must cope with disabilities are as likely as **able-bodied** students to report themselves happy,



and their friends agree with their self-perceptions. “Weeping may linger for the night” observed the Psalmist³, “but joy comes with the morning.”

[7] These findings **underlie** an astonishing conclusion from the new scientific pursuit of happiness. As the **late** New Zealand researcher Richard Kammann put it, “**Objective** life circumstances have a negligible role to play in the theory of happiness.” A society in where everyone lived in 4,000 square foot houses, people would likely be no happier than in a society in which everyone lived in 2,000 square foot houses. Good events—a pay **hike**, winning a big game, an A on an important exam—make us happy, until we adapt. And bad events—an argument with one’s mate, a work failure, a social rejection—**deject** us, but seldom for more than a few days.

[8] Feeling the short-run influence of events, people use such events to explain their happiness, all the while missing subtler but bigger influences on their long-run well-being. Noticing that an influx of cash feels good, they may accept the Hollywood, Robin Leach⁴ image of who is happy—the rich and famous. In reality, we humans have an enormous capacity to adapt to fame, fortune, and affliction.

[9] We adapt by **recalibrating** our “adaptation levels”—the neutral points at which sounds seem neither loud nor soft, lights neither bright nor dim, experiences neither pleasant nor unpleasant. Here in Michigan on a winter’s day, 60 degrees would feel warm, but not when we are adapted to summer’s heat. So it is with things. Our first desktop computer, with information loaded from a cassette tape, seemed remarkable, until we got that speedier hard-drive machine, which itself became **pokey** once we got a faster, more powerful machine. So it happens that yesterday’s luxuries become today’s necessities and tomorrow’s **relics**.

Does economic growth improve human morale?

[10] We have **scrutinized** the American dream of achieved wealth and well-being by comparing rich and unrich countries, and rich and unrich people. That leaves the final question: Over time, does happiness rise with affluence?

[11] Typically not. Lottery winners appear to gain but a temporary **jolt** of joy from their winnings. Looking back, they feel delighted to have won. Yet the **euphoria** doesn’t last. In fact, previously enjoyed activities



such as reading may become less pleasurable. Compared to the high of winning a million dollars, ordinary pleasures pale.

[12] On a smaller scale, a jump in our income can **boost** our morale, for a while. “But in the long run,” notes Inglehart, “neither an ice cream cone nor a new car nor becoming rich and famous produces the same feelings of delight that it initially did... Happiness is not the result of being rich, but a temporary consequence of having recently become richer.” Ed Diener’s research confirms that those whose incomes have increased over a 10-year period are not happier than those whose income has not increased. Wealth, it therefore seems, is like health: Although its **utter** absence can **breed** misery, having it does not guarantee happiness. Happiness is less a matter of getting what we want than of wanting what we have.

The short-lived pain of simplification

[13] For that matter, the pain of simplification may also be short-lived. Cornell University economist Robert Frank experienced this when:

as a young man fresh out of college. I served as a Peace Corps Volunteer in rural Nepal. My one-room house had no electricity, no heat, no indoor toilet, no running water. The local diet offered little variety and **virtually** no meat... Yet, although my living conditions in Nepal were a bit startling at first, the most **salient** feature of my experience was how quickly they came to seem normal. Within a matter of weeks, I lost all sense of **impoverishment**. Indeed, my \$ 40 monthly stipend was more than most others had in my village, and with it I experienced a feeling of prosperity that I have recaptured only in recent years.

[14] Our human capacity for adaptation helps explain why, despite the **elation** of triumph and the **anguish** of tragedy, lottery winners and **paraplegics** usually return to their pre-existing happiness. And it explains why material wants can prove **insatiable**—why Imelda Marcos⁵, living in splendor amid **privation** in The Philippines, could buy more shoes that she could ever **conceivably** wear. When the possessor becomes possessed by accumulating ever-more possessions, the adaptation-level phenomenon has run wild.

Are we happier today?

[15] We can also ask whether, over time, our **collective** happiness has floated upward with the rising economic tide. Are we happier today than in 1940, when two out of five homes lacked a shower or bathtub, heat



often meant feeding a furnace wood or coal, and 35 percent of homes had no toilet? Or consider 1957, when economist John Galbraith was about to describe the United States as The Affluent Society. Americans' per person income, expressed in today's dollars, was less than \$8000. Today it is more than \$16,000, thanks to increased real wages into the 1970s, increased non-wage income, and the doubling of married women's employment. Compared to 1957, we are therefore "the doubly affluent society"—with double what money buys including twice as many cars per person, not to mention microwave ovens, big screen color TVs, home computers, and \$200 billion a year spent in restaurants and bars—two and a half times our 1960 inflation-adjusted restaurant spending per person. From 1960 to 1990, the percentage of us with

- dishwashers **zoomed** from 7 to 45 percent,
- clothes dryers rose from 20 to 69 percent,
- air conditioners **soared** from 15 to 70 percent.

[16] Looking through **unsolicited** mail order catalogs recently, my wife, Carol, remarked, "You know what's becoming big business? It's stuff to put your stuff in." Such storage systems sell well in our neighborhood of century old homes, built **presuming** less need for closets and shelving to store one's accumulated possessions. And to store that shelving we're building bigger houses. In 1966, 22 percent of new homes had more than 2,000 square feet; in 1994, 47 percent did.

Not the best of times for the human spirit

[17] So, believing that a little more money would make us a little happier, and having seen our affluence **ratchet** upward little by little over nearly four decades, are we now happier?

[18] We are not. Since 1957, the number telling the University of Chicago's National Opinion Research Center that they are "very happy" has declined from 35 to 30 percent. Twice as rich, and a little less happy. In fact, between 1956 and 1988, the percentage of Americans saying they were "pretty well satisfied with your present financial situation" dropped from 42 to 30 percent.

[19] We are also more often **downright** miserable. Among Americans born since World War II, depression has increased dramatically—tenfold, reports University of Pennsylvania clinical researcher Martin Seligman. To-



day's twenty-five year olds are much more likely to recall a time in their life when they were **despondent** and despairing than are their 75-year-old grandparents, despite the grandparents having had many more years to suffer all kinds of disorder, from broken legs to the anguish of depression. Today's youth and young adults have grown up with much more affluence, slightly less overall happiness, and much greater risk of depression, not to mention tripled teen suicide and all the other social **pathologies** we have considered. Never has a culture experienced such physical comfort combined with such psychological misery. Never have we felt so free, or had our prisons so overstuffed. Never have we been so sophisticated about pleasure, or so likely to suffer broken relationships.

[20] These are the best of times materially, “a time of **elephantine** vanity and greed” observes Garrison Keillor, but they are not the best times for the human spirit. William Bennett, no critic of free market economies, is among those who recognize the **futility** of economics without ethics and money without a mission: “If we have full employment and greater economic growth—if we have cities of gold and **alabaster**—but our children have not learned how to walk in goodness, justice, and mercy, then the American experiment, not matter how **gilded**, will have failed.”

The conclusion is provocative

[21] How, then, can we avoid a startling conclusion: Our becoming much better off over the last four decades has not been accompanied by one **iota** of increased psychological well-being. The same is true of the European countries and Japan, reports economist Richard Easterlin. In Britain, for example, sharp increases in the percent of households with cars, central heating, and telephones have not been accompanied by increased happiness. The conclusion is provocative, because it explodes a bomb-shell underneath our society's materialism: Economic growth in affluent countries provides no apparent boost to human morale.

(1,964 words)



morale /mə're:l/ n.

a state of individual psychological well-being based upon a sense of confidence and