



Graduate English for the 21st Century

主编 杜瑞清 副主编 白靖宇

21世纪研究生英语

COMPREHENSIVE READING II

综合教程 2

本册主编 郭继荣 白靖宇



西安交通大学出版社
XI'AN JIAOTONG UNIVERSITY PRESS



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内容提要

本书是“21 世纪研究生英语”系列教材的主干教材之一,全书以课文为重心,以练习题为辐射,通过语言知识和技能的综合训练,全面提高学生的语言应用能力。本书可供高等学校非英语专业硕士生使用,也可供工程硕士、教育硕士、法律硕士、研究生课程进修班等专业硕士使用。

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“21 世纪研究生英语”系列教材

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进入 21 世纪,我国的研究生教育有了蓬勃的发展。随着社会信息化和经济全球化趋势的发展,研究生英语教学成为研究生培养和教育的一个重要环节。懂专业、会外语的高层次人才是我国未来社会经济发展和国家创新体制的核心力量。那么,怎样使研究生英语教学适应我国 21 世纪对高层次人才培养的要求,是研究生英语教学改革和创新的关键。“21 世纪研究生英语”(Graduate English for the 21st Century) 就是为了适应这一新形势而编写的系列教材。

“21 世纪研究生英语”系列教材的编写依据是国家教育部(原国家教委)公布的《非英语专业研究生英语(第一外语)教学大纲》(以下简称《大纲》)。但是,考虑到该《大纲》公布已有十年,教材编写时在词汇量等方面有所超越,并根据发展的需要有一定的超前性和前瞻性。另外,《全国大学英语教学基本要求(课程标准)》已正式推出,本系列教材顺应大学英语教学的新变化,充分考虑了研究生英语教学与大学英语教学之间的过渡和衔接。

“21 世纪研究生英语”系列教材具有以下特点:

1. 21 世纪是信息时代和知识经济时代,其主要特征是信息瞬息万变,知识更新加快。这使教育发生了革命性变化,使教育职能从传授知识转变为培养人发现知识、处理知识、更新知识和创新知识的能力。面对信息时代和知识经济时代的英语教学,也从传授语言知识转变为培养学生搜寻、接受和处理英语信息的能力。“21 世纪研究生英语”系列教材是一套系统、全面体现 21 世纪对高级人才培养需求的研究生英语教材,把培养和提高研究生的语言综合能力放在第一位,同时也重视研究生的语言知识和技能的培养。

2. “21 世纪研究生英语”系列教材是一套

开放性、立体式的现代化教材,包括纸质教材、电子光盘和网络课件,以适应现代信息技术条件下研究生英语自主学习的新需求,缓解快速增长的研究生发展规模与研究生英语教师短缺的矛盾,也能够使研究生在专业课和外语学习时间上有更大的弹性。

3. “21 世纪研究生英语”系列教材的编写吸收了当代语言学和教学理论研究的最新成果,同时结合了教学的实际情况。《大纲》明确指出:“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”。因此,“21 世纪研究生英语”系列教材在教学理论方面走的是综合创新之路。

从研究生学习英语的“需求分析”来看,研究生学习英语主要是考虑以后的学术研究和社会工作的需要。随着我国对外开放的日益扩大、国际交流的日益频繁和科学技术的飞速发展,这种需要更加迫切。根据这一“需求分析”和当前语言教学理论研究折衷化的发展趋势,“21 世纪研究生英语”系列教材编写将学术英语(阅读)和交际性相结合,正确处理读、写、译、听、说的关系,读写与听说并重,全面培养和提高研究生的英语综合能力。因此,“21 世纪研究生英语”系列教材采取的主题化 (Topic-based Approach) 教材编写思路和一体化 (Whole Language Approach) 课程设置的教學模式,以实现培养学习者综合应用能力的目标。这不仅符合研究生英语学习的实际需要(学术研究),也顺应了英语教学理论发展的新趋势。

4. “21 世纪研究生英语”系列教材语言材料新颖,题材广泛。教材以最新的语言材料为主,也收录了一些经典名著,力求让学生接触到“原汁原味”的语言材料,所选材料包括文学、历史、地理、政治、法律和科普知识,内容反映多学科发展的前沿信息和有关英语国家的文化和背景知识,语言材料有实用性、趣味性和可思性,以激发和调动研究生学习的积极性,提高教学效果。同时,语言材料难易搭配,以利于教学中选择使用,但每一册书、每一套教程的整体难度都循序渐进,形成“坡面”效应。

5. “21 世纪研究生英语”系列教材练习紧扣课文,以课文为中心,按照帕默提出的“滚雪球”原则,使在课文中出现的单词、句法和意念功能起到巩固作用。通过练习,让学生做到温故而知新。所设计的练习形式多样,既有口头的、又有笔头的;既有培养听、说、读、写、译单项技能的,又有培养综合技能的;既有以培养语言正确性为目标的,又有以培养语言流利性为目标的;既有结对活动和小组活动,又有全班活动;既有指导性学习,又有无指导性学习等等。

“21 世纪研究生英语”系列教材构成体系:

“21 世纪研究生英语”系列教材的编写以大学英语四级为起点,分为硕士生和博士生两个层次。这样,硕士阶段的英语学习与大学本科阶段的英语学习相衔接,博士阶段的英语学习与硕士阶段的英语学习相衔接,构成一个系统的有机体系。

本系列教材根据《大纲》的培养目标和目前各校研究生英语课程设置分为四大类:

1. 《综合教程》包括 2 册教材和 2 册教师用书,供硕士阶段使用。该教程的核心是课文和练习,主要是提高英语的运用能力。每册有课文 12 单元,安排在第一和第二学期,教学时间为一年。教材均配有由美籍专家朗读的录音光盘。

2. 《阅读与欣赏》包括 2 册,供硕士阶段使用,每册安排 16 单元,主要是通过大量阅读培养学生熟练地获取信息的能力,提高人文综合素质。

3. 《听说教程》包括 2 册,供硕士阶段使用,每册安排 16 个单元,以听力训练和口语训练为主,听说比例为 3:2,教材后附有答案和录音原文,并配有由美籍专家朗读的录音光盘。

4. 《实用写作教程》和《翻译教程》,供硕士或博士使用,主要介绍写作和翻译的技巧及提供写作和翻译实践。写译能力是研究生阶段重要的训练项目之一,是实用性很强的基本技能。

“21 世纪研究生英语”系列教材可供非英语专业的硕士研究生和博士研究生使用,

也可供工程硕士、教育硕士、法律硕士、研究生课程进修班等专业硕士学位研究生使用。

“21 世纪研究生英语”系列教材由陕西省人民政府学位委员会办公室和陕西省研究生外语教学研究会组织，由西安地区多所高校有丰富研究生英语教学经验的教师通力合作编写。陕西省学位办孙朝、杨俊利同志为教材的编写和出版做了大量工作。西安交通大学出版社对教材的编写和出版投入很大的力量，给予了大力支持。同时，该系列教材的编写也得到了陕西省教育厅领导、各研究生培养单位领导和广大研究生英语教师的支持。对此，我们全体编写人员表示衷心的感谢。

另外，我们在编写教材过程中，参考了一些国外的图书、报刊、杂志和网站文章，在此向原作者表示感谢。

“21 世纪研究生英语”系列教材的编写是一项开创性工作。由于我们经验不足、水平有限，不足、甚至错误之处在所难免，希望广大师生和读者在使用中提出宝贵意见和建议，使本系列教材在今后的修订中得到进一步的提高和完善。

主编 杜瑞清

2005 年初夏于古城西安



前言

《综合教程》是“21 世纪研究生英语”系列教材的主干教材之一。该教程按照国家教育部(原国家教委)《非英语专业研究生英语(第一外语)教学大纲》制定的教学目标,以语言基础为主,培养学生语言应用能力;以阅读为出发点,对学生进行听、说、读、写、译等综合技能的训练,巩固和提高学生的语言基础知识和语言应用技能,全面提高学生综合应用语言的能力。

《综合教程》以大学英语四级程度为起点,循序渐进,涵盖研究生教学的基础阶段,共包括 2 册教材和 2 册教师用书。该教程的核心是课文和练习,旨在提高学生的英语运用能力。

在我国现有的教学环境下,研究生外语的教学在很大程度上还拘泥于应试教育的形式,学生语言应用能力的提高已经成为各高校外语教师关注的重点;同时,学生水平参差不齐,有的时候差距很大。因此,教材的编写要从学生的实际出发,因材施教。该教程的编写遵循了循序渐进的规律,可以相对独立地选择使用,这样就可以更具针对性地进行教学。

《综合教程》选材广泛,涉及到当今社会的许多热门话题,如社会、政治、经济、文化背景及科学技术,既体现很强的实用性和学术性,又具有很强的可读性、趣味性。文章思想内容深刻,适合在研究生阶段的英语学习中进行讨论式教学,以达到激活思想、启迪思维的目的。

实践性是外语教学的特征,练习题的设计至关重要。该教材练习题的设计丰富多彩,紧密结合课文,能够充分调动学生学习语言的积极性,既巩固了已掌握的知识又提

高了语言技能。

《综合教程》由西安交通大学和陕西师范大学组织人员编写,由外籍专家 Joy Bailey, Anne Bliss 和 Damian Doyle 博士审校。其中,第 1 册由陕西师范大学主持编写,第 2 册由西安交通大学主持编写。

为了方便教师授课和学生学习,《综合教程》第 1 册,第 2 册分别配有 1 张由美籍专家 William Liu 和 Lisa Ellner 朗读的 MP3 光盘。

编 者

2005 年 6 月

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Unit 1



Text A

Putting in a Good Word for Guilt

Ellen Goodman

Lead-in

There are two attitudes toward the sense of guilt: one is to eliminate it in order to live comfortably, which is usually advocated by most psychologists to maintain so-called mental health; the other is to keep it, so that our behavior can be modified under the influence of conscience. The author analyzes the nature and function of guilt in the deepest level and thinks that this worst emotion actually helps bring out the best in us, while, on the contrary, the lack of guilt is to be questioned.

Feeling guilty is nothing to feel guilty about. Yes, guilt can be the excess baggage that keeps us paralyzed unless we dump it. But it can also be the engine that fuels us. Yes, it can be a self-punishing activity, but it can also be the conscience that keeps us civilized.

5 Not too long ago I wrote a story about that amusing couple Guilt and the Working Mother. I'll tell you more about that later. Through the mail someone sent me a gift coffee mug carrying the message "I gave up guilt for Lent."

10 My first reaction was to giggle. But then it occurred to me that this particular Lent has been too lengthy. For the past decade or more, the pop psychologists who use book jackets rather than couches all were busy telling us that I am okay, you are okay and whatever we do is okay.

15 In most of their books, guilt was given a bad name — or rather, an assortment of bad names. It was a (1) Puritan, (2) Jewish or (3) Catholic hangover from our (1) parents, (2) culture or (3) religion. To be truly liberated was to be free of guilt about being rich, powerful, number one, bad to your mother, thoughtless, late, a smoker, or about cheating on your spouse.

20 There was a popular notion, in fact, that self-love began by slaying one's guilt. People all around us spent a great portion of the last decade trying to tune out guilt instead of decoding its message and learning what it was trying to tell us.

25 With that sort of success, guilt was ripe for revival. Somewhere along the I'm-okay-you're-okay way, many of us realized that, in fact, I am not always okay and neither are you. Furthermore, we did not want to join the legions who conquered their guilt en route to new depths of narcissistic rottenness.

30 At the deepest, most devastating level, guilt is the criminal in us that longs to be caught. It is the horrible, pit-of-the-stomach sense of having done wrong. It is, as Lady Macbeth obsessively knew, the spot that no one else may see... and we can't see around.

To be without guilt is to be without a conscience. Guilt-free people don't feel bad when they cause pain to others, and so they go on guilt-freely causing more pain. The last thing we need more of is less conscience.

Freud once said, "As regards conscience, God has done an uneven and careless piece of work, for a large majority of men have brought along with them only a modest amount of it, or scarcely enough to be worth mentioning."

Now, I am not suggesting that we all sign up for a new guilt trip. But there has to be some line between the accusation that we all should feel guilty for, say, poverty or racism and the assertion that the oppressed have "chosen" their lot in life.

There has to be something between Puritanism and hedonism. There has to be something between the parents who guilt-trip their children across every stage of life and those who offer no guidance, no —gulp— moral or ethical point of view.

At quite regular intervals, for example, my daughter looks up at me in the midst of a discussion (she would call it a lecture) and says: "You're making me feel guilty." For a long time this made me, in turn, feel guilty. But now I realize that I am doing precisely what I am supposed to be doing: instilling in her a sense of right and wrong so that she will feel uncomfortable if she behaves in hurtful ways.

This is, of course, a very tricky business. Guilt is ultimately the way we judge ourselves. It is the part of us that says, "I deserve to be punished." But we all know people who feel guilty just for being alive. We know people who are paralyzed by irrational guilt. And we certainly don't want to be among them, or to shepherd our children into their flock.

60 But it seems to me that the trick isn't to become flaccidly nonjudgemental, but to figure out whether we are being fair judges of ourselves. Karl Menninger once wrote that one aim of psychiatric treatment isn't to get rid of guilt but "to get people's guilt feelings attached to the 'right' things."

65 In his book *Feelings*, Willard Gaylin quotes a Reverend Tillotson's definition of guilt as "nothing else but trouble arising in our mind from our consciousness of having done contrary to what we are verily persuaded was our Duty."

70 We may, however, have wildly different senses of duty. I had lunch with two friends a month ago when they both started talking about feeling guilty for neglecting their mothers. One, it turned out, worried that she didn't call "home" every day; the other hadn't even chatted with her mother since Christmas.

75 We are also particularly vulnerable to feelings of duty in a time of change. Today an older and ingrained sense of what we should do may conflict with a new one. In the gaps that open between what we once were taught, and what we now believe, grows a rich crop of guilt.

80 Mothers now often tell me that they feel guilty if they are working and guilty if they aren't. One set of older expectations, to be a perfect milk-and-cookies supermom, conflicts with another, to be an independent woman or an economic helpmate.

But duty has its uses. It sets us down at the typewriter, hustles us to the job on a morning when everything has gone wrong, pushes us toward the crying baby at 3 A. M.

85 If guilt is a struggle between our acceptance of shoulds and should-nots, it is a powerful and intensely human one. Gaylin writes, "Guilt

represents the noblest and most painful of struggles. It is between us and ourselves.” It is better to struggle with ourselves than give up on ourselves.

90 This worst emotion, in a sense, helps bring out the best in us. The desire to avoid feeling guilty makes us avoid the worst sort of behavior. The early guilt of a child, who has hurt a younger sister or brother, even when no one else knows, is a message. The adult who has inflicted pain on an innocent, who has cheated, lied, stolen, to get ahead of another —
95 each of us has a list —wakes up in the middle of the night and remembers it.

 In that sense guilt is the great civilizer, the internal commandment that helps us choose to be kind to each other rather than to join in a stampede of me-firsts. “If guilt is coming back,” said Harvard Professor
100 David Riesman, who wrote *The Lonely Crowd*, “one reason is that a tremendous surge of young people overpowered the adults in the sixties. You might say the barbarians took Rome. Now there are more adults around who are trying to restore some stability.

 Guilt is the adult in each of us, the parent, the one who upholds the
105 standards. It is the internal guide against which we argue in vain that “everybody else is doing it.”

 We even wrestle with ethical dilemmas and conflicts of conscience so that we can live with ourselves more comfortably. I know two people who were faced with a crisis about their infidelities. One woman resolved the
110 triangle she was in by ending her marriage. The other ended her affair. In both cases, it was the pain that had motivated them to change.

 It is not easy to attach our guilt to the right things. It is never easy to separate right from wrong, rational guilt from neurotic guilt. We may resolve one by changing our view of it and another by changing our