

主题英语 快速阅读

*New Requirements:
Topical English Speed-reading*

第4册

总主编：马广惠 主 编：许先文

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总主编: 马广惠
主 编: 许先文
副主编: 米建荣
编 者: 仪 志
姚纯贞

沈春蕾
孙月玲
张广磊
李 岩
袁 煜
程 丹

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惠广昌 译主总
文武书 译主主
荣毅米 译主编
志 义 音 译
页 装 装

外语教学与研究出版社
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前 言

《主题英语快速阅读》是根据《大学英语课程教学要求(试行)》编写而成,旨在帮助大学英语学习者提高快速阅读能力。

快速阅读能力指的是在短时间内迅速从阅读材料中获取所需信息的能力,包括略读(skimming)、跳读(scanning)以及根据上下文猜测词义等能力。人们通常在两种情况下需要进行快速阅读,一是在众多的信息中寻找最有用和最感兴趣的信息,例如人们在阅读报纸时,常常是首先快速浏览各版面的标题和部分内容,然后再决定详细阅读的内容;二是在有时间限制的情况下,快速寻找所需信息,例如考试状态下的阅读理解测试。快速阅读的目的很明确,就是在短时间内迅速捕捉到需要的各类信息。为了实现这一目的,人们常用略读和跳读等快速阅读技巧。略读的目的是要在很短的时间里迅速获取文章的要点,包括段落大意和中心思想,不要求读者理解读物的全部内容。跳读的目的是要从读物中迅速查找读者所需要的信息,例如人名、地名、时间、号码等,即寻找特定信息、查找具体事实。为了能够快速理解读物大意,人们对于遇到的生词,往往会利用上下文猜测词义。本套书在编写上特别注意了这些阅读技巧的运用。

本套书共分4册,每一册由10个单元组成,每个单元一个主题,如家庭、读书、爱情、名人轶事等。每一个主题有4篇短文。以主题的形式编排各单元,是考虑到阅读速度与主题知识的关系。人们在阅读某种类型的读物时,对其主题了解得越多,就越有助于提高阅读速度;反之则会影响阅读速度。我们选择了那些大家熟悉的主题,希望能够有助于读者提高阅读速度。

本套书对各册词汇的分布做了严格的限制,因为词汇也是影响阅读速度的重要因素之一。读物中的生词越少,越有利于提高阅读速度,越有利于培养快速阅读技巧。本书的编写参照英语高频词表、《普通高中英语课程标准》词表和《大学英语课程教学要求(试行)》词表,利用澳大利亚学者 Paul Nation 的词汇分布分析软件,经过多重筛选,使各册书中的词汇分布得到有效控制。用一位业内人士的话说,本书的编写“采用了一个量杯”,即采用科学的手段,使词汇的分布不但在很大程度上能够保证选文适合于快速阅读,而且使词汇有很高的复现率,有利于词汇习得和巩固。对于个别超出规定的词汇,要么加以注解,要么用于猜测词义练习。

每篇短文的前面都有导读。导读是编者读后和编后的感悟,是选文的提要,旨在帮助读者快速进入阅读状态,更好、更快地理解原文。

书中的选文均选自英美国家最近几年出版的报纸、杂志及教材,题材广泛,体裁多样,语言鲜活真实;内容兼具健康性、趣味性、信息性、时代性与实用性。本书旨在有效地帮助学生提高阅读理解能力、运用语言结构和词汇的能力、分析判断和逻辑推理的能力以及迅速捕捉信息的能力。由于水平有限,书中难免有疏漏之处,敬请各位读者及同行批评指正。

马广惠

2006年12月16日于南京仙林

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Unit 1

Passage 1 Privacy

[Lead-in]

如何保护隐私始终是社会价值观的重要内容。在计算机网络盛行的情况下,如何保护隐私成为一种新的挑战,而立法相对于技术的滞后性则使问题的解决更加困难。

[Questions]

1. What are the influences of computerized data processing on one's privacy?
2. Why is it difficult for a country to issue laws or regulations to protect privacy?

[Reading Passage]

Target Speed: 120 wpm

Length of Text: 475 words

Target Time: 4 minutes

Privacy continues to be an important issue and one which regularly presents tensions between competing obligations. Privacy is a fundamental right of individuals and is an essential condition for the exercise in self-determination. The ability to control personal information is an important factor in sustaining privacy. Organizations are increasingly computerizing the processing of personal information. This may be without the consent or knowledge of the individuals concerned. There has been a growth in databases holding personal and other sensitive information in multiple formats of text, pictures and sound. The scale and type of data collected and the scale and speed of data exchanged have changed with the advent of computers. The potential to breach people's privacy at less cost and to greater advantage continues to increase.

Computer privacy is a new twist on an old ethical problem and involves issues that have not been previously raised or that cannot be predicted. For example, advances in genetic data have led to some interesting ethical questions as it can accurately define genetic relatives and thus establish hereditary traits and diseases. Individuals have certain rights to know how and where that information is distributed, but in order to exercise those rights they will undoubtedly learn of their genetic profiles and that is the new twist.

Knowledge of one's genetic profile will undoubtedly affect the individual's self-perception, self-esteem and lifestyle. Thus privacy considerations in this situation must also include an individual's right not to know.

Sometimes individuals have to give up some of their personal privacy in order to achieve some overall social benefit. For example, a social service department might hold sensitive information about individuals that provides an accurate profile of individual tendencies, convictions and so on. The sharing of this data with, for example, the local education authority in cases of child sex offenders living in the area might be considered morally justified even though it might breach individual privacy.

Privacy legislation is not universal and where it exists in some countries it can be ineffective. This is because the legislative time frame is always much slower than the technological one. Furthermore, as communities are becoming increasingly free of geographical and temporal constraints the viability of privacy legislation is open to question. Resolution of privacy problems is thus heavily reliant upon organizations fulfilling their obligations as suppliers, clients, and end users of computers as well as community members and being committed to self-regulation. However, legislation does provide some safeguards. Privacy legislation in Europe, as it evolves under the European Directive, is a good example of how individual privacy can be supported by effective legislation. The principles of Data Protection Act (1984) in the UK provide a framework that can be used to address the issue of privacy, develop a reasonable privacy policy and ensure that computer technology usage is sensitive to privacy concerns.

[Exercises]

I. For questions 1-7, mark

- Y** (for Yes) if the statement agrees with the information given in the passage;
N (for No) if the statement contradicts the information given in the passage;
NG (for Not Given) if the information is not given in the passage.

- () 1. The ability to control personal information is an important factor in sustaining privacy while computerized processing of personal information is increasing the potential to breach people's privacy.
- () 2. Organizations build computer databases holding personal information because they want to reduce cost and get more benefits.
- () 3. The new twist is that when individuals exercise their rights to know one thing they get to know other things.
- () 4. Privacy considerations should be only concerned with an individual's rights to know but not to know.
- () 5. Privacy legislation has existed for a long time in some countries.
- () 6. The practicality of legislation is doubted because communities are not always bound by a set place and time.
- () 7. The principles of Data Protection Act (1984) in the UK will solve the problem of protecting privacy in the United Kingdom totally.

II. For questions 8-10, complete the sentences with the information given in the passage.

8. The author uses the example of genetic profile to illustrate that computer privacy is a _____.
9. The sharing of genetic data with local education authority can be justified in the cases of _____.
10. Privacy legislation in Europe is a good example of _____.

[Word Families]

1. accurate—accuracy—accurately—accurateness
2. consent—consenter—consentaneous—consentient—consentience
3. constrain—constrained—constrainedly—constraint
4. distribute—distribution—distributional—distributor—distributive
5. justify—justice—justification—justifiable—justified

[Reading Passage]

Personal and social values and skills are that complex of knowledge, values, attitudes and abilities which contribute to the development of a sound moral character, a sense of community, and competence in responding to the personal, social and cultural aspects of life. This Common Essential Learning (C.E.L.) is intended to contribute to an understanding of the rational basis for examining moral questions and the resolution of conflicts between individuals' needs and desires on the one hand, and their responsibilities to others and to the environment on the other. It involves the development of self-knowledge and understanding of the feelings, experiences, needs, purposes and rights of oneself and others.

A basic understanding in this area involves distinguishing between different types of values. For example, one can make a distinction between fundamental moral values and aesthetic, economic or other kinds of relative values. Values within these categories can be held either by individuals or by cultural, social or political groups. Although a democratic society does not establish absolute standards for aesthetic, economic or recreational values, certain fundamental moral values are considered necessary for all citizens to hold. Further, while many personal values might be relative to the needs and interests of the person, fundamental moral values such as truth, rationality and justice are not. The most basic moral value underlying the development of this Common Essential Learning is that of respect for persons.

By making a claim for fundamental moral values stemming from a respect for persons, a foundation is established which can be used to develop rational arguments about actions or issues of concern.

Moral values, which form one reference point for such reasoning, include values

Passage 2 Common Essential Learning—Personal and Social Values and Skills

[Lead-in]

Common Essential Learning (C. E. L.) 是一种教育理念和实践, 强调在学校引入个人和社会价值观与技能的教育。人们可以从多个角度证明 C. E. L. 的重要性和必要性。读者在读完这篇文章后, 可能对 C. E. L., 个人和社会价值与技能等方面有更多的了解。

[Questions]

1. What specific values and skills are included in this Common Essential Learning?
2. What are the rationales for the Common Essential Learning according to the passage?

[Reading Passage]

Target Speed: 120 wpm **Length of Text:** 610 words **Target Time:** 5 minutes

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By making a claim for fundamental moral values stemming from a respect for persons, a foundation is established which can be used to develop rational arguments about actions or issues of concern.

Moral values, which form one reference point for such reasoning, include values

such as: truthfulness, compassion, fair-mindedness, justice, respect for the environment, respect for the rights and property of others, and respect for democratic processes (the rights of majorities and minorities).

Rationale^①

A focus upon personal and social values and skills is justified through: its contributions to a just society; the preservation and growth of cooperation and harmony within and between social and cultural groups; self-knowledge; and a fuller understanding of the personal and social aspects of school knowledge. Development of the understandings and abilities of this C. E. L. are further justified through the support which they provide to learning situations.

While personal and social values and skills are developed from a rational base, it is important to acknowledge both the affective and cognitive dimensions of human rationality. All learning in schools is acquired in social contexts where, for example, the behavior of an individual can affect the quality of the learning experiences of others.

The abilities and understandings promoted in this Common Essential Learning contribute to the establishment of an open and caring environment and thus support students' learning and their desire to learn.

Schools are not value-neutral environments: "In transmitting knowledge to children and young people and developing their understanding of the world the school of necessity has to be committed to the value and the ideals of truth" (Malikail and Stewart, 1987, P. 12). Schools within a democratic society must also maintain a commitment to such foundations of a democracy as freedom of speech, equality and fairness in the treatment of persons.

While families and communities will continue to take responsibility for the maintenance of certain societal and cultural values including moral values, this does not exempt schools from their responsibilities in this area. The emphasis desired by Saskatchewan Education is to help students acquire fundamental moral values stemming from respect for persons through rational and humane processes. Thus, the concept of moral relativism (a belief that when dealing with moral issues any decision is as good as any other) is not sanctioned.

① rationale: 理由, 解释

abhors—violence, infidelity, drugs, drinking—and to despise everything that it embraces—religion, marriage, and respect for authority. No wonder it is difficult to sustain parental values and parental continuity.

Behind the popular culture lies a capitalist system whose development now also contributes to the erosion of family and community. The individual flourishes best in small neighborly communities based on the traditions and habits of the family, the church, the township, where trust, intimacy and cooperation are prized. But the ideal of the individual in the community is constantly threatened by a market that seeks mobility of labor and capital. We extol^② the virtues of self-discipline, hard work, patience and personal responsibility, but market capitalism requires the citizen to be a consumer first, to buy now, pay later and enjoy himself. Altruism is not encouraged in a culture of acquisitive individualism.

There is a great yearning in the country to provide our national life and institutions with a larger moral dimension: The success of the movie *Forrest Gump* lies in its appeal to the decency of Americans. Redemption^③ has to begin with television and with education. Children spend more time before the TV set than they do at school. Society must find some way for television to have a higher purpose than making money. Consistent with our nation's commitment to freedom of the press, the president should establish a national commission to review the impact of television and suggest how it might play a more constructive role in our society. Education is an economic imperative since business requires greater skills and sophistication from its employees. But it is also a moral imperative. Everyone who could benefit should have the opportunity not just for learning skills but for learning how to find sustenance in knowledge.

The nation's hunger for a public commitment to social and moral betterment is not a simple nostalgia for the greater simplicities of yesteryear; the clock cannot be put back. It is a profound and anxious desire to arrest decay. But if the dysfunctional trends continue, that anxiety will turn to fear, and even panic. And when fear comes to dominate social policy, reason and tolerance are at risk. That is our predicament.

②extol: 颂扬

③redemption: 改造, 挽救

Passage 3 Where Have Our Values Gone?

[Lead-in]

我们的价值观到哪里去了? 作者的疑问表明, 一些正统价值观的缺失是美国一个不可忽视的现象。什么是正统价值观, 它们的缺失会产生什么影响, 这是个值得大家深入思考和探讨的问题。

[Questions]

1. What are the reasons for the loss of traditional values?
2. What did the author suggest to improve the situation?

[Reading Passage]

Target Speed: 120 wpm

Length of Text: 667 words

Target Time: 5.5 minutes

The fraying of America's social fabric is fast becoming a national obsession. Three out of every four Americans think we are in moral and spiritual decline. Two out of three think the country is seriously off track. Doubts about the president's character have driven his standing in the polls down about 15 points. Social dysfunction haunts the land: crime and drug abuse, the breakup of the family, the slump in academic performance, the disfigurement of public places by druggies, thugs and exhibitionists. Are we now, to use Sen. Daniel Patrick Moynihan's phrase, "defining deviancy down", accepting as part of life what we once found repugnant?

We certainly seem to have lost the balance between societal rights and individual freedoms. There are daily confrontations with almost everyone in authority: women against patriarchy, feminists against feminism, gays against homophobia, children against parents, mothers against matrimony, fathers against child support, churchgoers against the church, and students against universities. Instead of a culture of common good, we have a culture of constant complaint. Everyone is a victim. The **have-nots**^① claim victimization at the hands of the successful. Crime is sanctioned by the fact, real or imagined, that the criminal had an unhappy childhood. Gone are the habits America once admired: industriousness, thrift, self-discipline, commitment.

The combined effect of these sicknesses, rooted in phony doctrines of liberalism, has been to tax the nation's optimism and sap its confidence in the future. And it is the young who are strikingly vulnerable. They are being deprived—like no previous generation—of the emotional comfort and moral nurturing provided by the traditional family. Instant gratification is the new order of the day. Personal impulses, especially sexual, are constantly stimulated by popular music and television, with other mass media not far behind. TV and music often seem to honor everything that the true American ethic

① have-nots: 穷人

[Exercises]

I. For questions 1-7, mark

Y (for Yes) if the statement agrees with the information given in the passage;

N (for No) if the statement contradicts the information given in the passage;

NG (for Not Given) if the information is not given in the passage.

- () 1. Personal and social values and skills can only contribute to the formation of a sound moral character.
- () 2. C. E. L. contributes not only to the understanding of oneself but also to that of others.
- () 3. Values can be classified in terms of morality, aesthetics, economy and so on.
- () 4. In a democratic society there is always a pre-decided set of absolute standard for values.
- () 5. The most basic moral value underlying the development of personal and social values and skills is that of respect for others.
- () 6. The importance of C. E. L. can be justified from many aspects such as social, cultural, personal and educational.
- () 7. In educating children's values, a school should work together with their parents and communities.

II. For questions 8-10, complete the sentences with the information given in the passage.

8. The development of personal and social values and skills facilitates the establishment of _____.
9. Foundations of a democracy may include _____.
10. The emphasis desired by Saskatchewan Education is to help students acquire fundamental moral values _____.

[Word Families]

1. aesthetic—aesthetical—aesthetically—aesthetician—aesthetics
2. cognitive—cognition—cognitively—cognizable—cognize
3. competence—competency—competent—competently
4. exempt—exemption—exemptible
5. rational—rationale—rationalize—rationalization—rationality—rationalism

[Exercises]

I. For questions 1-7, mark

Y (for Yes) if the statement agrees with the information given in the passage;

N (for No) if the statement contradicts the information given in the passage;

NG (for Not Given) if the information is not given in the passage.

- () 1. American society is heavily concerned with the breakup of social framework.
- () 2. Americans have sustained the balance between societal rights and individual freedoms.
- () 3. America's optimism and confidence in the future are badly affected by the loss of traditional values.
- () 4. The youth of America are experiencing the emotional discomfort and lacking of moral nurturing provided by the traditional family.
- () 5. TV and music of today are two causes of the difficulty to sustain parental values and parental continuity in America.
- () 6. The development of capitalist system has no influence on the erosion of family and community.
- () 7. Many educators appeal to the government that the authority should provide a larger moral dimension.

II. For questions 8-10, complete the sentences with the information given in the passage.

8. Some habits Americans once admired but now lost are _____.
9. The values which we praise but the market capitalism dislike are _____.
10. According to the passage, the redemption of values should begin with _____.

[Word Families]

1. abuse—abused—abuser—abusive—abusively
2. deprive—deprived—deprivation
3. doctrine—doctrinal—doctrinally—doctrinaire
4. ethic—ethics—ethical—ethically—ethicist
5. nostalgia—nostalgic—nostalgically

Passage 4 Our Endangered Values

[Lead-in]

美国前总统卡特对美国社会传统价值观念受到空前挑战的情况痛心疾首。他以亲身经历,从宗教和政治两个方面,分析了美国传统价值观念处于危险中的状况,并提出对美国最有利的解决办法。

[Questions]

1. What evidences are cited to prove that some values are endangered?
2. According to Jimmy Carter, how can the endangered values be saved?

[Reading Passage]

Target Speed: 120 wpm **Length of Text:** 1,146 words **Target Time:** 9.5 minutes

Americans cherish the greatness of our homeland, but many do not realize how extensive and profound are the transformations that are now taking place in our nation's basic moral values, public discourse, and political philosophy.

Our people have been justifiably proud to see America's power and influence used to preserve peace for ourselves and others, to promote economic and social justice, to protect the quality of our environment, to alleviate human suffering, to enhance the rule of law, and to cooperate with other peoples to reach these common goals.

With the most diverse and innovative population on earth, we have learned the value of providing our citizens with accurate information, treating dissenting voices and beliefs with respect, and accommodating free and open debate on controversial issues. Most of our political leaders have extolled state and local autonomy, attempted to control deficit spending, avoided foreign adventurism, minimized long-term peacekeeping commitments, preserved the separation of church and state, and protected civil liberties and personal privacy.

All of these historic commitments are now being challenged.

Most of the crucial and controversial issues that we confront were debated long before I became president. These controversies are natural, and most are unavoidable. They involve abortion, the death penalty, science versus religion, women's rights, the separation of religion and politics, homosexuality, America's foreign policy and our global image, civil liberties, the threat of terrorism, nuclear proliferation, the prevalence of guns, the choice between war and peace, environmental quality, and justice for the poor.

More recent debates over these same issues have caused almost unprecedented

divisions within our country, with both Democratic and Republican Parties relying on **vituperative**^① commercials to win elections, congressional deliberations increasingly characterized by partisan **animosity**^②, and our entire population having adopted “red” and “blue” as habitual descriptive phrases within and between states.

What has aroused these sharp disputes and, at the same time, engendered such profound departures from America’s traditional values? One factor is our nation’s reaction to the terrorist attack of September 11, 2001, as we realized the intensity, permanence, and global nature of terrorism. Another change is that massive sums of money are being injected into the political process, with unprecedented influence of special interests within the increasingly secretive deliberations of government.

The most important factor is that fundamentalists have become increasingly influential in both religion and government, and have managed to change the nuances and subtleties of historic debate into black-and-white rigidities and the personal derogation of those who dare to disagree. At the same time, these religious and political conservatives have melded their efforts, bridging the formerly respected separation of church and state. This has empowered a group of influential “neoconservatives”, who have been able to implement their long-frustrated philosophy in both domestic and foreign policy.

The influence of these various trends poses a threat to many of our nation’s historic customs and moral commitments, both in government and in houses of worship.

Narrowly defined theological beliefs have been adopted as the rigid agenda of a political party. Powerful lobbyists, both inside and outside government, have distorted an admirable American belief in free enterprise into the right of extremely rich citizens to accumulate and retain more and more wealth and pass all of it on to descendants. Profits from stock trading and income from dividends are being given privileged tax status compared to the wages earned by schoolteachers and firemen. To quote a Christian friend, the new economic philosophy in Washington is that a rising tide raises all yachts.

The irresolvable differences of opinion on abortion, homosexuality, and other sensitive social issues have been exacerbated by the insistence of intensely committed hard-liners on imposing their minority views on a more moderate majority.

Our nation has declared independence from the restraints of international organizations and has disavowed many long-standing global agreements, including judicial decisions, nuclear arms accords, controls on biological weapons, environmental protection, the international system of justice, and the humane treatment of prisoners. Even with our troops involved in combat and America facing the threat of additional terrorist attacks, we have neglected alliances with most of the very nations we need to have join us in the long-term fight against global terrorism. All these political actions have been orchestrated by

① **vituperative**: 责骂的

② **animosity**: 敌意