



西安交通大学

研究生创新教育系列教材

# 综合英语II

总主编 郭继荣

副总主编 刘新法



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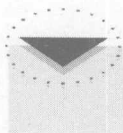
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## 总序

创新是一个民族的灵魂,也是高层次人才水平的集中体现。因此,创新能力的培养应贯穿于研究生培养的各个环节,包括课程学习、文献阅读、课题研究等。文献阅读与课题研究无疑是培养研究生创新能力的重要手段,同样,课程学习也是培养研究生创新能力的重要环节。通过课程学习,使研究生在教师指导下,获取知识的同时理解知识创新过程与创新方法,对培养研究生创新能力具有极其重要的意义。

西安交通大学研究生院围绕研究生创新意识与创新能力改革研究生课程体系的同时,开设了一批研究型课程,支持编写了一批研究型课程的教材,目的是为了推动在课程教学环节加强研究生创新意识与创新能力的培养,进一步提高研究生培养质量。

研究型课程是指以激发研究生批判性思维、创新意识为主要目标,由具有高学术水平的教授作为任课教师参与指导,以本学科领域最新研究和前沿知识为内容,以探索式的教学方式为主导,适合于师生互动,使学生有更大的思维空间的课程。研究型教材应使学生在在学习过程中可以掌握最新的科学知识,了解最新的前沿动态,激发研究生科学研究的兴趣,掌握基本的科学方法,把教师为中心的教学模式转变为以学生为中心教师为主导的教学模式,把学生被动接受知识转变为在探索研究与自主学习中掌握知识和培养能力。

出版研究型课程系列教材,是一项探索性的工作,有许多艰苦的工作。虽然已出版的教材凝聚了作者的大量心血,但毕竟是一项在实践中不断完善的工作。我们深信,通过研究型系列教材的出版与完善,必定能够促进研究生创新能力的培养。

西安交通大学研究生院

## 序

半个多世纪以来,世界各国都在强调创新,并已形成日益强大的竞争优势。中国也把提高自主创新能力作为提高国家竞争力的中心环节,把建设创新型国家当作一项重大战略。

高等教育是国家教育体系中的重要组成部分,而研究生教育又是我国高等教育的重要组成部分。作为国家创新体系中的核心力量,研究生创新教育肩负着为 21 世纪培养高层次创新型人才的重任,因而具有十分特殊的重要意义。与此同时,研究生外语教育作为研究生教育的重要组成部分,也就成为培养 21 世纪高层次创新型人才的必要基础和重要内容。因此,研究生的外语能力与专业知识技能具有同等重要的地位。

2005 年 1 月,教育部发布了“关于实施研究生教育创新计划加强研究生创新能力培养进一步提高培养质量的若干意见”,同时实施了研究生教育创新计划项目。为了培养出能满足社会需要的高层次创新型人才,西安交通大学大力推进研究生的外语教学改革,并支持立项进行深入调查和研究。大量数据表明,当前社会对学生的需求以及学生自身的学习状况和发展特点都需要我们在研究生阶段的外语教育中着重培养三个方面的能力,即(1)获取信息的能力——外语的载体价值;(2)沟通交流的能力——外语的工具价值;(3)创新思维的能力——外语思维能力价值。

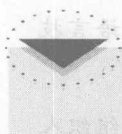
在充分论证和深入研究的基础上,我校的研究生英语教学逐步完成了课程体系改革,并受到了学生及专家的普遍好评。同时,作为研究生创新教育的重要支撑,我们组织编写了这套“研究生创新教育英语系列教材”,包括《综合英语》(I, II)、《高级口语教程》、《实用英汉互译教程》、《国际学术交流英语》、《西方文化渊源》和《西方名著选读》。教材作(编)者都是活跃在教学一线的骨干教师,并直接参与了教学改革的研究与实践。他们具有高度的责任感与使命感,业务精良,年富力强,思维活跃,专业理论基础扎实,知识结构合理,具有

一定的研究能力和学术水平,他们为完成系列教材的编写倾注了大量的心血。从项目申报到教材编写的各个环节中,西安交通大学研究生院都给予了大量的支持与帮助。专家评委认真听取课题申报和各项汇报,仔细审查相关内容,分析可行性与合理性,帮助项目组严把质量关。西安交通大学外国语学院领导也非常重视和关心该项目的进展情况,并从时间及设备上保障课题的顺利进行。同时,感谢西安交通大学出版社给予的大力支持。另外,我们在编写过程中,参考了一些国内外的图书、报刊、杂志和网站文章,在此向原作者表示感谢。

“研究生创新教育英语系列教材”的编写是一项开创性的工作。由于我们经验不足、水平有限,错误之处在所难免,希望广大教师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。

郭继荣

2007年8月



## 前言

随着经济的全球化和国际交流的日益增强,提高学生的语言应用能力已经成为各高校外语教师关注的重点。“研究生创新教育英语系列教材”之《综合英语》教材的编写正是按照教育部《非英语专业研究生英语(第一外语)教学大纲》制订的教学目标,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。

《综合英语》的编写从学生的实际出发,以大学英语四级水平为起点,遵循了循序渐进的规律。教材分为Ⅰ,Ⅱ两册并备有配套的教师用书,涵盖研究生教学的基础阶段,也可以相对独立地选择使用,因而可以更具针对性地进行教学。

《综合英语》选材广泛、新颖,内容与时俱进,既涉及到当今社会的许多热门话题,如社会、经济、教育、文化及科技,又包含了原汁原味的文学作品,更穿插有励志、节能、探月等新兴主题。一方面体现了很强的实用性和学术性,另一方面又极具可读性和趣味性。同时,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。

《综合英语》的练习题形式活泼多样,突显实践性。在紧密结合课文训练学生的阅读、词汇、翻译及写作等方面技能的基础上,编写人员精心设计 Warm-up 和 Speaking 练习题培养学生的口头表达能力。特别是通过设计角色扮演、辩论、场景模拟、演讲、采访等延伸主题的活动使学生能

够身临其境地运用英语,进行更全面更深入的交流。注重实践性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。

《综合英语》由西安交通大学外国语学院研究生英语教学中心组织人员编写。在教材编写的过程当中,编写人员根据自身的教学经验,综合学生需求,力求做到最好,但由于编者水平有限,缺点在所难免。我们诚挚地希望广大师生和读者提出批评和建议,以便使该教材在今后的修订中不断得到改进和完善。

编者

2008年6月25日



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# Unit 1

## Text A

### Putting in a Good Word for Guilt

*Ellen Goodman*

#### Warm-up

1. Are you a person with strong sense of guilt? For what kind of things do you usually feel guilty?
2. Do you think guilt is good or bad? And why?
3. Have you ever known someone in your life or from history who has the least amount of guilt? Do you think this kind of person can lead a mentally comfortable life?
4. And have you ever known those who drive themselves mad by feeling guilty? Do you think they are admirable?

## 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.

- 1 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.
- 2 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."
- 3 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.
- 4 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.

5 plug— 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.

6 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.

7 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.

8 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.

9 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."

10 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.

11 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 moral or ethical point of view.

12 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.

13 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.

14 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."

15 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."

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.

17 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.

18 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.

19 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.

20 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.

21 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 — each of us has a list — wakes up in the middle of the night and remembers it.

22 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 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.

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

24 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 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.

25 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 behavior.

26 In my own life as a working mother, I have done both half a dozen times. When my daughter was small and I was working, I worried that I was not following the pattern of the good mother, my mother. Only through time and perspective and reality did I change that view; I realized that my daughter clearly did not feel neglected and I clearly was not uncaring. Good child care, love, luck and support helped me to resolve my early guilt feelings.

27 Then again, last winter I found myself out of town more than I was comfortable with. This time I changed my schedule instead of my mind.

28 For all of us, in the dozens of daily decisions we make, guilt is one of the many proper motivations. I am not saying our lives are ruled by guilt. Hardly. But guilt is inherent in the underlying question: “If I do that, can I live with myself?”



29 People who don't ask themselves that question, people who never get no for an answer, may seem lucky. They can, we think, be self-centered without self-punishment, hedonistic without qualms. They can worry about me-first and forget about the others.

30 It is easy to be jealous of those who go through life without a moment of wrenching guilt. But envying the guiltless is like envying a house pet. Striving to follow their lead is like accepting a catatonic as your role model. They are not the free but the antisocial. In a world in which guilt is one of the few emotions experienced only by human beings, they are, even, unhuman.

31 Guilt is one of the most human of dilemmas. It is the claim of others on the self, the recognition both of our flaws and of our desire to be the people we want to be.

(1,598 words)

from *Redbook*, June, 1982

## New Words

assortment /ə'sɔ:tmənt/ *n.*

a collection of various kinds; a variety to kill violently

slay /slei/ *v.*

自恋的, 自我陶醉的

narcissistic /nɑ:si'sistik/ *a.*

着迷地

obsessively /əb'sesivli/ *ad.*

享乐主义

hedonism /hi:dənizəm/ *n.*

to swallow air audibly, as in nervousness

gulp /gʌlp/ *v.*

shepherd /'ʃepəd/ *v.*

to guide or direct (people) like sheep

flaccidly /'flæksidli/ *ad.*

loosely and limply

nonjudgemental /nɒndʒʌdʒməntl/ *a.*

refraining from judgment, esp. one based on personal ethical standards