

研究生英语创新教育系列教材

—— 主编 白靖宇 郭继荣 ——

博士英语综合教程

本册主编 杨延龙 权 枫



西安交通大学出版社
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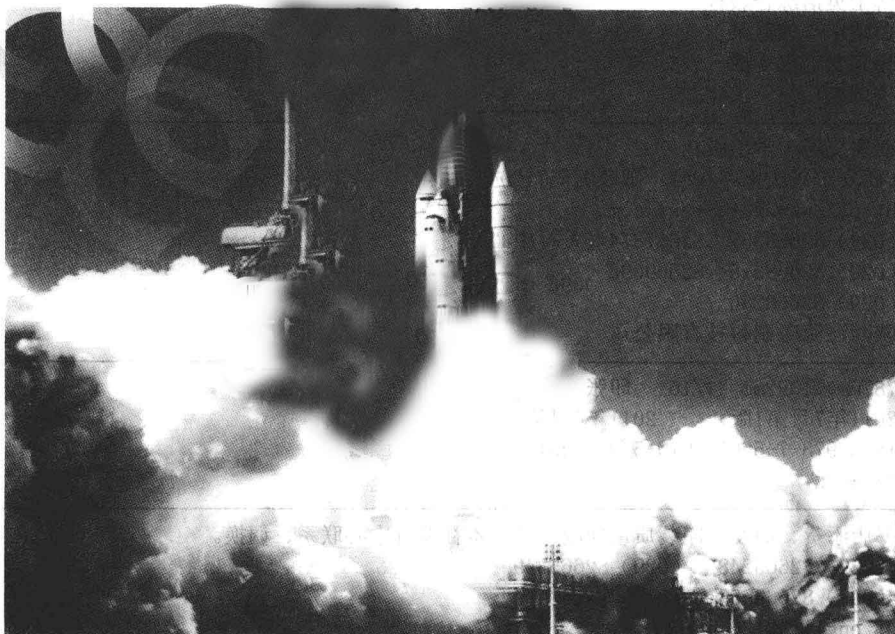
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内容提要

本册教程以阅读、翻译和写作为核心,共有10个单元,每单元包括阅读、翻译和写作三个技能模块。阅读以课文为主,分为A、B两篇两部分;翻译包括各种实用翻译技巧和结合本单元内容的针对性训练;写作主要介绍了各种实用写作文体和技巧,并提供了范例。另外,本册教程后附有总词汇表,供参考。

本册教程旨在提高研究生英语学术交流能力,主要适用于非英语专业博士研究生,同时也适用于具有中高级英语水平的读者。

图书在版编目(CIP)数据

博士英语综合教程 / 杨延龙, 权枫本册主编. —西安: 西安交通大学出版社, 2011. 7
研究生英语创新教育系列教材
ISBN 978-7-5605-3919-5

I. ①博… II. ①杨… ②权… III. ①英语—研究生—教材
IV. ①H31

中国版本图书馆 CIP 数据核字 (2011) 第 069929 号

书 名 博士英语综合教程
主 编 白靖宇 郭继荣
本册主编 杨延龙 权 枫
责任编辑 牛瑞鑫

出版发行 西安交通大学出版社
(西安市兴庆南路10号 邮政编码710049)
网 址 <http://www.xjtupress.com>
电 话 (029) 82668357 82667874 (发行中心)
(029) 82668315 82669096 (总编办)
传 真 (029) 82668280
印 刷 陕西江源印刷科技有限公司

开 本 787mm×1092mm 1/16 印张 16 字数 381千字
版次印次 2011年7月第1版 2011年7月第1次印刷
书 号 ISBN 978-7-5605-3919-5/H·1231
定 价 33.80元

读者购书、书店添货、如发现印装质量问题,请与本社发行中心联系、调换。

订购热线: (029) 82665248 (029) 82665249

投稿热线: (029) 82664953

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总序

Preface



随着21世纪经济全球化、信息网络化和文化多元化的不断发展,世界各国的研究生教育正在面临着国际化创新能力教育的巨大压力与挑战。目前,我国的研究生教育也正处在从传统教育向现代教育转型的重要时期,正在实现由知识教育向创新教育的转变。在这一背景下,研究生英语教育必须改变传统观念,要“以研究生为本”,建立以“英语创新教育”为核心的新理念,融入培养创新型人才和建设创新型国家的时代潮流。为此,我们组织编写了这套“研究生英语创新教育”(Graduate English for Innovative Education)系列教材。

本系列教材是以教育部研究生创新教育计划西部研究生教育创新平台建设为依托,开发编写的一套全新的研究生英语系列教材,其宗旨是确立研究生英语创新教育的新理念,在研究生英语教学中实施自主学习的理论,激发研究生创新思维能力,提高研究生英语教学质量和水平,培养高层次创新型人才。

◎本系列教材的特点

1.建立“研究生英语创新教育”的新理念。现代教育强调教育教学过程是一个高度创造性的过程,以点拨、启发、引导、开发和训练学生的创造才能为基本目标。因此,研究生英语教育必须改变传统的教学观念和方式,确立新的教学目标,挖掘利用新的教学资源 and 手段,采取不同的教学评价体系。本系列教材的建设和编写符合当前研究生创新能力教育的理念,有助于研究生英语教育实现启发式和讨论式的教学,有利于研究生英语综合能力的提高和自主学习能力的培养,在开拓认知视野的同时激发研究生的创新思维。

2.实施“以研究生为本”的自主学习理论。语言学习自主性这一概念是当代语言教学理论中的一个热门问题,深刻地影响了世界范围内的教育改革,其理论基础为美国奈塞尔(U. Neisser)的认知心理学和马斯洛(A. Maslow)、罗杰斯(C. R. Rogers)等人为代表的人本主义心理学。根据研究生的心理和学习特点,他们具有较为完整的知识结构、较强的独立意识和自主学习能力,因此自主学习的模式在研究生英语教

育过程中是十分可行的,也是非常必要的。同时,我们倡导的“以研究生为本”的理念,就是强调在英语教学活动中要采取启发式、讨论式、研究式等各类方法,要求研究生主动参与,发挥他们在英语学习过程中的主体作用,突出对他们创新意识的培养和实践,使英语教育成为他们人生发展过程中的一个重要因素。另外,本系列教材是一种开放性、立体式的现代化教材,包括纸质教材、多媒体光盘和网络系统,以适应在现代信息技术条件下研究生英语自主学习的新需求。

3.语言材料具有思想性、真实性和时代感。选材在英语教材编写和教学中具有重要意义,是决定教材质量优劣的关键。本系列教材以研究生英语创新教育为理念,在语言材料选择中把文章内容的思想性放在第一位,注重选择思想性好和情感品位高的文章,激发和调动研究生思考问题的积极性,培养他们的创新思维能力和提高他们的思想素养。同时,本系列教材文章的选择非常注重语言材料的真实性和时代感。根据现代教材理论,真实材料指社会上流通和人们日常接触到的各种语言材料。本系列教材的文章均选自外国报刊、杂志、网络、书籍和辞典,保证了语言材料的“原汁原味”(in original),并以最新的语言材料为主,反映多学科发展的前沿信息和当前社会的精神面貌,具有强烈的时代感。

4.教材练习设计具有多样性和实践性。教材练习设计是英语教材编写和教学中的一个重要环节。一方面,对于学习者来说,它有利于巩固所学的知识,发展运用英语的能力和提高英语水平;另一方面,对于教师来讲,它有利于检查教学效果,帮助教师进一步改进教学和促进教学效率。据此,本系列教材练习根据不同种类的教材,设计了多种多样的练习形式,使研究生有足够的练习量来巩固和提高所学的语言知识。更重要的是,新的英语教学理念强调学习者要成为语言信息的加工主体和知识的构建者。这就要求研究生要从依靠教师课堂讲授中解脱出来,积极主动参与到语言实践中去,从一个被动的语言信息接受者转变成为一位语言学习的实践者,通过对本系列教材练习部分的多听多说多练,在大量反复的实践中巩固和掌握所学英语语言知识和技能,切实提高英语水平。

◎本系列教材的构成体系

根据当前研究生英语教学和学习的实际情况,本系列教材分为必修课教材和选修课教材两大类别、博士和硕士两个层次。

必修课教材

1.英语综合教程共3册:1册供博士使用,学习时间为半年;2册供硕士使用,学习

时间为一年。该教程以课文和练习为核心，主要是培养综合运用英语的能力。每册共有10—12个单元，每单元课文分为A、B两篇。每册教材都配有教师用书和录音光盘。另外，《硕士英语综合教程》还配有一本学习指导书，供自主学习使用。

2. 口语、听说教程共3册：1册供博士使用，学习时间为半年；2册供硕士使用，学习时间为一年。该教程以英语口语、听说训练为主，主要是培养口头运用英语的能力。每册共有16个单元，每单元分为课堂教学和自主学习两部分。每册教材后都配有练习答案、录音原文和光盘。

选修课教材

研究生英语创新教育的核心是改革研究生英语课程设置，在研究生英语课程体系中开设选修课是势在必行，也是这次研究生英语创新教育系列教材开发编写的重点，其目的主要是培养研究生的语言实际应用能力，推动研究生专业知识的学习，特别是提高研究生在本专业领域的国际学术交流能力，同时增强研究生的英语文化知识和培养研究生的人文素质。

本系列教材中选修课根据实际需要，实行硕士、博士一体化设置，以实用性和通用性为基本原则，分为三大类7种：

1. 英语文化知识类选修课教材，文理通用，共2种：《西方文化简史》和《英美名著赏析》，主要涵盖英语国家文学、文化知识。

2. 英语语言技能类选修课教材，文理选用，共3种：《科技英语文献阅读》、《英语媒体时文选读》和《学术论文写作与发表》，主要包括英语阅读、写作技能。

3. 英语情景交流类选修课教材，文理通用，共2种：《国际学术交流英语》和《英语经典影视赏析》，主要涉及英语在交流场合中的实际使用。

必须指出，研究生英语选修课的开发与设置是一个十分复杂的问题，受到各校学科门类、专业设置、培养机制、师资力量和生源质量等条件的制约。所以，一种教材很难适合不同类别的研究生，各高校可以结合本校的学科专业，开发出具有本校特色的选修课教材，以满足教学的需求和研究生的实际需要。

本系列教材在编写和出版过程中汇集各方面的智慧和力量，是团结合作的结晶。本系列教材由陕西省学位与研究生教育学会研究生外语教学工作委员会统一协调，邀请清华大学研究生院副院长、英语教学和教材专家何福胜教授担任学术顾问，以在陕西的国家985、211工程高校、驻陕西的军队院校和省属重点大学的教授、博士为骨干力量，组织全省各研究生培养高校有丰富教学经验的教师合作编写。

本系列教材在教材编写出版过程中，西安交通大学出版社的各级领导和编辑人员给予了全力支持和积极配合，做了许多卓有成效的工作。同时，本系列教材的编写得到了陕西省教育厅和学位办的领导、各研究生培养单位的领导和广大研究生英语教师的大力支持，在此一并表示衷心的感谢。另外，本系列教材的编写参考了一些国外的报刊、杂志、图书和网站上的文章，也在此向原作者表示感谢。

由于我们水平有限，在编写中难免有疏漏和错误之处，希望广大师生和读者在使用中批评指正和提出宝贵意见，我们对此表示诚挚的欢迎和虚心的接受，使本系列教材在以后的出版中力求达到臻善臻美。

白靖宇

2011年春节于西安

前言

Foreword



《博士英语综合教程》是“研究生英语创新教育系列教材”必修课主干教材之一，贯彻了系列教材“以研究生为本”和“英语创新教育”的核心理念，通过对博士研究生进行英语读、写、译技能的综合训练，提高他们的语言应用技能，培养他们运用英语获取信息、学术交流和创新思维的能力。

本册教程共有10个单元，每单元包括三个技能模块：阅读、翻译和写作。阅读以课文为主，分为A、B篇两部分，其中A篇包括课文和课后练习，用于教师课堂教学；B篇包括课文与课后练习，用于博士研究生自主学习；翻译包括各种实用翻译技巧和结合本单元内容的针对性训练；写作主要介绍了各种实用写作文体和技巧，并提供了范例。另外，本册教程后附有总词汇表，并配备了教师用书和录音光盘。

本册教程具有以下特点：

学术性——本册教程把英语读、写、译技能的综合训练放在第一位，能够培养博士研究生在学术研究中的信息接收、整合、创新能力和语言产出能力，提高他们运用英语进行国际学术交流的能力。

思辨性——本册教程阅读题材既有对生命意义等的哲学思考，又有对当今社会问题的深刻探讨。课文内容涉及到人生哲理、摆脱贫困、健康生活以及全球工业发展、新燃料科技、防疫与食品安全等各个方面。

实用性——本册教程把翻译和写作技巧与日常实际应用相结合，有利于强化博士研究生在实际工作和学术研究中的英语写作和翻译能力，具有很强的针对性和实用性。

本册教程由杨延龙教授负责全书的设计与审稿，杨延龙、权枫担任主编。白靖宇教授全面负责编写工作，西北农林科技大学、西安建筑科技大学等研究生培养单位具有丰富教学经验的教师参加编写，具体任务分配如下：权枫负责统稿并完成了第3、8单元的编写；杜慧芳完成了第6单元的编写；姚杰完成了第5、7单元的编写；屠明忠完成了第2单元的编写；董记华完成了第4、9单元的编写；薛贝贝完成了第1、10单元的编写。

由于编者水平有限，书中错误之处在所难免，请广大师生和读者批评指正。

编者

2011年2月



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UNIT 1

Life and Wisdom

Warm-up Activities:

1. Do you often put things off ? Do you think that everybody is doing so and why?
2. Does procrastination influence us negatively or positively? Give your reasons.
3. What are the effective measures for us to get rid of the habit of procrastinating?



Part 1

Reading

Text A —○

Later-What Does Procrastination Tell Us About Ourselves?

James Surowiecki

Procrastination interests philosophers because of its underlying irrationality.

1 Some years ago, the economist George Akerlof found himself faced with a simple task: mailing a box of clothes from India, where he was living, to the United States. The clothes belonged to his friend and colleague Joseph Stiglitz, who had left them behind when visiting, so Akerlof was eager to send the box off. But there was a problem. The combination of Indian bureaucracy and what Akerlof called “my own ineptitude in such matters” meant that doing so was going to be a hassle—indeed, he estimated that it would take an entire workday. So he put off dealing with it, week after week. This went on for more than eight months, and it was only shortly before Akerlof himself returned home that he managed to solve his problem: another friend happened to be sending some things back to the U.S., and Akerlof was able to add Stiglitz’s clothes to the shipment. Given the vagaries of intercontinental mail, it’s possible that Akerlof made it back to the States before Stiglitz’s shirts did.

2 There’s something comforting about this story: even Nobel-winning economists procrastinate! Many of us go through life with an array of undone tasks, large and small, nibbling at our conscience. But Akerlof saw the experience, for all its familiarity, as mysterious. He genuinely intended to send the box to his friend, yet, as he wrote, in a paper called “Procrastination and Obedience” (1991), “each morning for over eight months I woke up and decided that the next morning would be the day to send the Stiglitz box.” He was always about to send the box, but the moment to act never arrived. Akerlof, who became one of the central figures in behavioral economics, came to the realization that procrastination might be more than just a bad habit. He argued that it revealed something important about the limits of rational thinking and that it could teach useful lessons about phenomena as diverse as substance abuse and savings habits. Since his essay was published, the study of procrastination



has become a significant field in academia, with philosophers, psychologists, and economists all weighing in.

3 Academics, who work for long periods in a self-directed fashion, may be especially prone to putting things off: surveys suggest that the vast majority of college students procrastinate, and articles in the literature of procrastination often allude to the author's own problems with finishing the piece. (This article will be no exception.) But the academic buzz around the subject isn't just a case of eggheads rationalizing their slothfulness. Indeed, one essay, by the economist George Ainslie, a central figure in the study of procrastination, argues that dragging our heels is "as fundamental as the shape of time and could well be called the basic impulse."

4 Ainslie is probably right that procrastination is a basic human impulse, but anxiety about it as a serious problem seems to have emerged in the early modern era. The term itself (derived from a Latin word meaning "to put off for tomorrow") entered the English language in the sixteenth century, and, by the eighteenth, Samuel Johnson was describing it as "one of the general weaknesses" that "prevail to a greater or less degree in every mind," and lamenting the tendency in himself: "I could not forbear to reproach myself for having so long neglected what was unavoidably to be done, and of which every moment's idleness increased the difficulty." And the problem seems to be getting worse all the time. According to Piers Steel, a business professor at the University of Calgary, the percentage of people who admitted to difficulties with procrastination quadrupled between 1978 and 2002. In that light, it's possible to see procrastination as the quintessential modern problem.

5 It's also a surprisingly costly one. Each year, Americans waste hundreds of millions of dollars because they don't file their taxes on time. The Harvard economist David Laibson has shown that American workers have forgone huge amounts of money in matching 401(k) contributions because they never got around to signing up for a retirement plan. Seventy percent of patients suffering from glaucoma risk blindness because they don't use their eyedrops regularly. Procrastination also inflicts major costs on businesses and governments. The recent crisis of the euro was exacerbated by the German government's dithering, and the decline of the American auto industry, exemplified by the bankruptcy of G.M., was due in part to executives' penchant for delaying tough decisions.

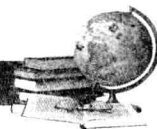
6 Philosophers are interested in procrastination for another reason. It's a powerful example of what the Greeks called *akrasia*—doing something against one's own better judgment. Piers Steel defines procrastination as willingly deferring something even though you expect the delay to make you worse off. In other words, if you're simply saying "Eat, drink, and be merry, for tomorrow we die," you're not really procrastinating. Knowingly delaying because you think that's the most efficient use of your time doesn't count, either.

The essence of procrastination lies in not doing what you think you should be doing, a mental contortion that surely accounts for the great psychic toll the habit takes on people. This is the perplexing thing about procrastination: although it seems to involve avoiding unpleasant tasks, indulging in it generally doesn't make people happy. In one study, sixty-five percent of students surveyed before they started working on a term paper said they would like to avoid procrastinating: they knew both that they wouldn't do the work on time and that the delay would make them unhappy.

7 This peculiar irrationality stems from our relationship to time—in particular, from a tendency that economists call “hyperbolic discounting.” A two-stage experiment provides a classic illustration: In the first stage, people are offered the choice between a hundred dollars today or a hundred and ten dollars tomorrow; in the second stage, they choose between a hundred dollars a month from now or a hundred and ten dollars a month and a day from now. In substance, the two choices are identical: wait an extra day, get an extra ten bucks. Yet, in the first stage many people choose to take the smaller sum immediately, whereas in the second they prefer to wait one more day and get the extra ten bucks. In other words, hyperbolic discounters are able to make the rational choice when they're thinking about the future, but, as the present gets closer, short-term considerations overwhelm their long-term goals. A similar phenomenon is at work in an experiment run by a group including the economist George Loewenstein, in which people were asked to pick one movie to watch that night and one to watch at a later date. Not surprisingly, for the movie they wanted to watch immediately, people tended to pick lowbrow comedies and blockbusters, but when asked what movie they wanted to watch later they were more likely to pick serious, important films. The problem, of course, is that when the time comes to watch the serious movie, another frothy one will often seem more appealing. This is why Netflix queues are filled with movies that never get watched: our responsible selves put “Hotel Rwanda” and “The Seventh Seal” in our queue, but when the time comes we end up in front of a rerun of “The Hangover”.

8 The lesson of these experiments is not that people are shortsighted or shallow but that their preferences aren't consistent over time. We want to watch the Bergman masterpiece, to give ourselves enough time to write the report properly, to set aside money for retirement. But our desires shift as the long run becomes the short run.

9 Why does this happen? One common answer is ignorance. Socrates believed that *akrasia* was, strictly speaking, impossible, since we could not want what is bad for us; if we act against our own interests, it must be because we don't know what's right. Ignorance might also affect procrastination through what the social scientist Jon Elster calls “the planning fallacy.” Elster thinks that people underestimate the time “it will take them to complete a given task, partly because they fail to take account of how long it has taken them to complete similar



projects in the past and partly because they rely on smooth scenarios in which accidents or unforeseen problems never occur.”

10 Still, ignorance can’t be the whole story. In the first place, we often procrastinate not by doing fun tasks but by doing jobs whose only allure is that they aren’t what we should be doing. My apartment, for instance, has rarely looked tidier than it does at the moment. And people do learn from experience: procrastinators know all too well the allures of the salient present, and they want to resist them. They just don’t. A magazine editor I know, for instance, once had a writer tell her at noon on a Wednesday that the time-sensitive piece he was working on would be in her in-box by the time she got back from lunch. She did eventually get the piece—the following Tuesday. So a fuller explanation of procrastination really needs to take account of our attitudes to the tasks being avoided. A useful example can be found in the career of General George McClellan, who led the Army of the Potomac during the early years of the Civil War and was one of the greatest procrastinators of all time. When he took charge of the Union army, McClellan was considered a military genius, but he soon became famous for his chronic hesitancy. In 1862, despite an excellent opportunity to take Richmond from Robert E. Lee’s men, with another Union army attacking in a pincer move, he dillydallied, convinced that he was blocked by hordes of Confederate soldiers, and missed his chance. Later that year, both before and after Antietam, he delayed again, squandering a two-to-one advantage over Lee’s troops. Afterward, Union General-in-Chief Henry Halleck wrote, “There is an immobility here that exceeds all that any man can conceive of. It requires the lever of Archimedes to move this inert mass.”

11 McClellan’s “immobility” highlights several classic reasons we procrastinate. Although when he took over the Union army he told Lincoln “I can do it all,” he seems to have been unsure that he could do anything. He was perpetually imploring Lincoln for new weapons, and, in the words of one observer, “he felt he never had enough troops, well enough trained or equipped.” Lack of confidence, sometimes alternating with unrealistic dreams of heroic success, often leads to procrastination, and many studies suggest that procrastinators are self-handicappers: rather than risk failure, they prefer to create conditions that make success impossible, a reflex that of course creates a vicious cycle. McClellan was also given to excessive planning, as if only the ideal battle plan were worth acting on. Procrastinators often succumb to this sort of perfectionism.

12 Viewed this way, procrastination starts to look less like a question of mere ignorance than like a complex mixture of weakness, ambition, and inner conflict. But some of the philosophers have a more radical explanation for the gap between what we want to do and what we end up doing: the person who makes plans and the person who fails to carry them out are not really the same person: they’re different parts of what the game theorist Thomas

Schelling called “the divided self.” Schelling proposes that we think of ourselves not as unified selves but as different beings, jostling, contending, and bargaining for control. Ian McEwan evokes this state in his recent novel “Solar”: “At moments of important decision-making, the mind could be considered as a parliament, a debating chamber. Different factions contended, short- and long-term interests were entrenched in mutual loathing. Not only were motions tabled and opposed, certain proposals were aired in order to mask others. Sessions could be devious as well as stormy.” Similarly, Otto von Bismarck said, “Faust complained about having two souls in his breast, but I harbor a whole crowd of them and they quarrel. It is like being in a republic.” In that sense, the first step to dealing with procrastination isn’t admitting that you have a problem. It’s admitting that your “you”s have a problem.

13 If identity is a collection of competing selves, what does each of them represent? The easy answer is that one represents your short-term interests (having fun, putting off work, and so on), while another represents your long-term goals. But, if that’s the case, it’s not obvious how you’d ever get anything done: the short-term self, it seems, would always win out. The philosopher Don Ross offers a persuasive solution to the problem. For Ross, the various parts of the self are all present at once, constantly competing and bargaining with one another—one that wants to work, one that wants to watch television, and so on. The key is that although the television-watching self is interested only in watching TV, it’s interested in watching TV not just now but also in the future. This means that it can be bargained with: working now will let you watch more television down the road. Procrastination, in this reading, is the result of a bargaining process gone wrong.

14 The idea of the divided self, though discomfiting to some, can be liberating in practical terms, because it encourages you to stop thinking about procrastination as something you can beat by just trying harder. Instead, we should rely on external tools and techniques to help the parts of our selves that want to work. Today, problem gamblers write contracts with casinos banning them from the premises. And people who are trying to lose weight or finish a project will sometimes make bets with their friends so that if they don’t deliver on their promise it’ll cost them money. In 2008, a Ph.D. candidate at Chapel Hill wrote software that enables people to shut off their access to the Internet for up to eight hours; the program, called Freedom, now has an estimated seventy-five thousand users.

15 Not everyone approves of the reliance on the extended will. Mark D. White advances an idealist argument rooted in Kantian ethics: recognizing procrastination as a failure of will, we should seek to strengthen the will rather than relying on external controls that will allow it to atrophy further. This isn’t a completely fruitless task: much recent research suggests that will power is, in some ways, like a muscle and can be made stronger. The same research, though, also suggests that most of us have a limited amount of will



power and that it's easily exhausted. In one famous study, people who had been asked to restrain themselves from readily available temptation—in this case, a pile of chocolate-chip cookies that they weren't allowed to touch—had a harder time persisting in a difficult task than people who were allowed to eat the cookies.

16 Beyond self-binding, there are other ways to avoid dragging your feet, most of which depend on what psychologists might call reframing the task in front of you. Procrastination is driven, in part, by the gap between effort (which is required now) and reward (which you reap only in the future, if ever). So narrowing that gap, by whatever means necessary, helps. Since open-ended tasks with distant deadlines are much easier to postpone than focused, short-term projects, dividing projects into smaller, more defined sections helps.

(2,096 words)

New Yorker October 11, 2010

<http://www.newyorker.com/arts/critics>

Notes

- ① George Akerlof: 乔治·阿卡洛夫, 2001年经济学诺贝尔奖得主。
- ② Samuel Johnson: 塞缪尔·约翰逊 (1709—1784), 英国文学史上重要的诗人、散文家、传记家、批评家。
- ③ University of Calgary: (加拿大)卡尔加里大学。
- ④ 401K: 美国社会养老保险401K账户。
- ⑤ Netflix: 世界上最大的在线影片租赁提供商。
- ⑥ Hotel Rwanda: 《卢旺达饭店》, 由英国、南非、加拿大和意大利四国于2004年共同拍摄的一部电影。
- ⑦ The Seventh Seal: 《第七封印》, 瑞典著名导演英格玛·伯格曼1956年拍摄的讨论死亡与生命意义的电影。
- ⑧ The Hangover: 《宿醉》, 2009年上映的一部美国家庭喜剧片。
- ⑨ Bergman: 英格玛·伯格曼 (1918—2007), 瑞典著名的电影、电视剧导演, 杰出的电影剧作家。
- ⑩ General George McClellan: 乔治·麦克莱伦, 美国南北战争时曾任联邦陆军总司令。
- ⑪ The Potomac: 波托马克河, 美国东部河流, 是马里兰州和华盛顿特区与西弗吉尼亚州和弗吉尼亚州的分界线。
- ⑫ The Union army: 联邦军队, 美国南北战争中的美国联邦正规陆军。
- ⑬ Richmond: 里士满 (美国弗吉尼亚首府), 在美国南北战争期间, 里士满是当时美国南方邦联的首都。
- ⑭ Robert E. Lee: 罗伯特·爱德华·李 (1807—1870), 美国南北战争期间南部邦联军总司令。
- ⑮ Antietam: 安提坦战役, 亦译安蒂特姆战役, 美国南北战争中的一次决定性战役。
- ⑯ Henry Halleck: 联邦军将领, 曾任联邦军总司令。
- ⑰ Otto von Bismarck: 奥托·冯·俾斯麦 (1815—1898), 普鲁士王国首相, 德意志帝国第一任总理, 人称“铁血宰相”。
- ⑱ Faust 浮士德, 德国传说中的一位占星师或巫师, 为了换取知识而将灵魂出卖给了魔鬼。
- ⑲ Chapel Hill: 北卡罗莱纳大学教堂山分校 (University of North Carolina at Chapel Hill, 简写UNC)。

Tasks

A. Fill in the blanks with the missing information based on your knowledge on the text.

- (1) The economist George Akerlof delayed posting his colleague's box of clothes from India partly because _____ and partly because _____.
- (2) From the sentence "There's something comforting about this story: even Nobel-winning economists procrastinate!" we can infer that procrastination is _____ and almost everyone _____.
- (3) The term "procrastinate" derives from _____, meaning _____, and Samuel Johnson thinks that everyone _____.
- (4) Philosophers are interested in procrastination in that it can best exemplify _____.
- (5) According to the text, hyperbolic discounters are those who _____.
- (6) People underestimate the time they need to complete a given task not only because they do not consider _____ but also because they assume that _____.
- (7) The author illustrates the example of General George McClellan to _____.
- (8) The first step to dealing with procrastination is not to _____ but to _____.
- (9) People should try the external tools to help them to overcome inertness, such as _____.
- (10) Procrastination result from, in part, the conflict between _____ and _____. So it helps if you _____.

B. Paraphrase the following sentences from the text.

- (1) Many of us go through life with an array of undone tasks, large and small, nibbling at our conscience.

- (2) I could not forbear to reproach myself for having so long neglected what was unavoidably to be done, and of which every moment's idleness increased the difficulty.