

A New Course of 新编大学英语阅读教程 二级 English Reading for College Learners 修订版

主编 欧阳俊林

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*A New Course of English Reading for
College Learners 2*

新编大学英语阅读教程 二级

(修订版)

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编写说明

随着大学英语教学和考试系统的改革,大学英语的教与学对目的语的输入提出了更高的要求,体现了素质教育的基本导向。作为一门以扩大知识面和增强语言应用能力为目的的大学英语阅读课,迫切需要一套与之相适应的教材。《新编大学英语阅读教程》就是要体现这样的导向,满足这样的需求。

《新编大学英语阅读教程》广泛收集了现代英语,特别是近十年来英美社会的多式样语言文本。话题覆盖了当今政治、经济、文化、科技、教育、心理、人文、社会等诸多方面,帮助读者了解当今国际各领域的发展动态和问题,并从接触真实语料入手,学习和掌握语言形式、功能和用法,加深语言理解,从而全面提高学生英语语言的阅读水平,增强学生参加新体制下的大学英语四、六级考试的应试能力。

《新编大学英语阅读教程》一共四册,与目前大学英语教学的课程设置平行,每学期一册,循序渐进,由浅入深。通过课堂教学和学生课外阅读,逐步培养学生良好的语言思维和语言学习习惯,以达到最佳的教与学效果。

本书也可以作为英语专业泛读课程的选用教材。

参加本书编写的人员有:蔡静、罗奕、王瑜、周玲、孙畅、杨晓黎、张小琴、沈洁玉、王家根、盛萍。本册主审:钱渝、沈洁玉、鲁可。此次修订过程中,参加校对的有:唐毅、鄢菁萍、钟剑波、万雪琴、张宝玉、谢晓晨、韩永芝、黄铮、胡俊杰、陈霜赢、弗淑兰、钟雪梅。

限于水平和时间,疏漏难免,恭请广大读者和学界同仁批评指正。

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Unit 1 Mental Health

Passage 1 Depression: Material and Psychological

1 “By 2020, the World Health Organisation expects depression to be the number one health problem”: What with terrorism, the environment, social disintegration and rampant capitalism, pessimism is in fashion. Should we cheer up?

2 The attack on the World Trade Center and the British-American response to it have unleashed a wave of pessimism about the future of the “civilized world”. No longer can we take our safety or our way of life for granted. We brace ourselves for anthrax in ventilation systems and nerve gas on the Tube. Security takes precedence over civil liberties. Race relations deteriorate. The economy heads towards recession. As we watch the rich nations of the world bomb the poorest, it is hard to avoid the conclusion that we belong to a civilisation in decline. And underneath it all, there is the uncomfortable feeling that the west has only itself to blame.

3 This kind of cultural pessimism has been a recurring feature of the intellectual history of the west. Indeed, before the 18th century, few in the west who thought about it ever had any doubt that their civilisation was declining. This was a legacy of both Christianity and the classical world. In Judaeo-Christian traditions, the fall from paradise and the coming apocalypse provided a kind of archetype of decline and destruction; and history as degeneration — or at best as repeating cycles — had been promoted by many classical scholars. Prophets of progress were hard to find.

4 Even during the 18th and 19th centuries, when post-Enlightenment doctrines of progress were at their height, powerful dissenting voices mocked or denounced the idea that civilisation might be advancing. The French philosopher Jean-Jacques Rousseau, for example, argued that modern civilisation displayed a level of corruption unknown in primitive societies. The Scottish historian Thomas Carlyle believed our “mechanical” way of thinking had made us morally inferior to other civilized ages. The German sociologist Max Weber foresaw a growing bureaucratisation of the human spirit. “Not summer’s bloom lies ahead of us,” he wrote, “but rather a polar night of icy darkness and hardness.”

5 After the events of the first half of the 20th century — genocide, “total war”, Stalinism, Hiroshima and so on — these voices sounded far more plausible than those that promised perpetual progress.

6 The pessimists of the 19th century were joined by many more in the 20th. Oswald Spengler published his magnum opus on the Decline of the West. Sigmund Freud extended his deeply pessimistic view of the individual into a generalized cultural pessimism. Modern art across Europe, from Dada in Berlin to surrealism in Paris, from T S Eliot’s *The Waste Land* to Franz Kafka’s *The Trial*, often reflected a relentlessly bleak vision. For the German sociologist Theodor Adorno, history did indeed have a direction, but it was a deeply depressing one. “No universal history leads from savagery to humanitarianism,” he wrote in 1966, “but there is one leading from the slingshot to the megaton bomb”.

7 At the end of the 1980s, the American historian Francis Fukuyama argued that this kind of pessimism had to be rethought. Though the first half of the 20th century had witnessed violence, death and destruction on an unprecedented scale, we should see this, in the larger scheme of things, as a historical blip. The world was now resuming its ineluctable path towards liberal democracy and freedom.

8 But Fukuyama was swimming against the tide. His optimism did not sit comfortably with the narratives of decline of the postmodern world. From the 1960s, pessimism in the west seeped into many areas of human experience as never before.

9 The first source of pessimism was the environment. After several million years of human history, the world’s population reached two and a half billion in 1950. It took just 37 years for that figure to double. With the possible exception of some species of rodent, humans were now by far the most numerous mammals on earth, placing intense strain on the environment. Most experts predicted a global population of between nine and ten billion by 2050 — around four times that of 1950. As the biologist Edward O’Wilson observed, we were “the first species in the history of life to go out of control on a global scale”.

10 In the decade up to 1990, global industrial production exceeded that for all history up to 1950. The pollution it generated — in particular, the introduction into the environment of vast amounts of synthetic chemicals — created conditions for

human and animal life that were outside the previous limits of biological experience. Never before had human activities impacted on the global climate and on conditions in the stratosphere. An environment that had taken millions of years to evolve was being significantly altered within the space of a generation. It was forcing human beings to make biological adaptations at an unprecedented speed.

11 The environmental resources of the planet could be seen as a form of “capital”, which required stewardship on behalf of future generations. This “capital” had become dangerously depleted, particularly by the rich countries of the world. What generated the greatest sense of pessimism was our seeming incapacity to do anything about it. Many environmentalists already believed it was too late. As James Lovelock, the author of the influential Gaia thesis, put it: “It’s like you’re on a steep hill in a car and your brakes fail. You’ve got to do something and the least you can do is take your foot off the accelerator. But you’re going to crash anyway.”

12 A second source of pessimism was the idea of moral decline. Many saw the nuclear terror of the cold war, with its doctrine of mutually assured destruction (MAD), as a source of widespread moral contamination. Yet when the cold war ended, the “new world order” turned out to be just as morally repugnant. The gap between rich and poor countries steadily increased. With what the historian Eric Hobsbawm has called “the democratisation of the means of destruction”, the affluent countries of the west could no longer consider themselves immune from the carnage and insecurity observable in other parts of the world. Long before planes crashed into the World Trade Center, military historians predicted the growth of new kinds of “informal” and “internal” warfare, presaging more repressive and authoritarian forms of government.

13 And torture, genocide and political murder persisted around the world — to a remarkable degree when you think that the evidence, in words and images, was more widely disseminated than at any other time in history. In the 1990s, one-third of the world’s governments were said to be either using or tolerating torture. Since 1945, there had been 48 episodes of genocide, the majority taking place after 1965, with the loss of anything between nine and 20 million lives. Millions more continued to be in danger; one estimate in 1995 put it at 52 groups of potential victims in 36 countries

— a total of 190 million people.

14 The West itself faced mounting evidence of a crime explosion and growing social disintegration. “Moral panic” — the dismissive term initially used by sociologists — gave way to “moral realism”, as most criminologists accepted that at least some forms of crime were at historically unprecedented levels. Moreover, they had a disproportionate impact on those who were already economically and socially disadvantaged.

15 Explanations for the crime explosion focused either on the increasingly Darwinian qualities of late capitalism, or on the disintegration of the family and, with it, a secure environment for child-rearing. While neither explanation denied the possibility of moral choice, both placed an emphasis on structural conditions. At the end of the 1990s, these conditions appeared well entrenched.

16 In the academy, a kind of intellectual pessimism flourished, more arcane but no less virulent. Though science had produced extraordinary material and intellectual benefits, many argued that the price had been too high. Science, its critics argued, possessed no inherent values, other than a commitment to its own methodologies and the knowledge it produced. This separation of knowledge from value made science too susceptible to the interests of those who funded it — not only the military-industrial complex, but also, for example, the genetic-industrial and the medical-industrial.

17 The critics of science argued that it was increasingly driven by the imperatives of profit, and they coined the phrase “dirty science”. They also argued that science was wholly intolerant of other ways of knowing, and that it had depersonalized the world, prescribing a universe utterly devoid of human meaning or purpose.

◇ Notes

unleash	<i>vt.</i>	发出
anthrax	<i>n.</i>	炭疽
ventilation	<i>n.</i>	空气流通, 通风
apocalypse	<i>n.</i>	天启, 启示
archetype	<i>n.</i>	原型
bureaucratic	<i>a.</i>	官僚的
surrealism	<i>n.</i>	超现实主义

savagery	n.	原始状态
slingshot	n.	弓
megaton	n.	兆吨
unprecedented	a.	空前的
blip	n.	光点,清脆的短音
ineluctable	a.	不可避免的
rodent	n.	啮齿动物
exceed	vt.	超过
contamination	n.	污染
affluent	a.	富裕的
carnage	n.	大屠杀
entrench	v.	防护

◇ Exercises

- *Decide whether each of the following statements is True (T) or False (F) according to the passage.*

- () 1. People shouldn't be too anxious about their security any longer.
- () 2. Belief in perpetual progress is far beyond the truth that civilization was declining.
- () 3. The greatest sense of pessimism was that mankind was inefficient to take any measures to save natural resources.
- () 4. Just one generation can exert significant negative influence on the earth that needs at least five hundred thousand years to grow.
- () 5. The author is totally pessimistic towards the future of modern civilization according to the passage.

- *Answer the following questions briefly.*

1. What do you think of the author's attitude towards the west?
2. When and how did cultural pessimism come into being in the west?
3. What does Max Weber refer to in his writing "Not summer's bloom lies ahead of us, but rather a polar night of icy darkness and hardness"?
4. Do people believe in Fukuyama's optimistic view that the world was now resuming its ineluctable path towards liberal democracy and freedom? Why or why not?

5. Why did some critics hold to the belief that science possessed no inherent values?

Passage 2 Don't Let Anger Get the Best of You

1 You're late for a job interview when traffic slows to a crawl. At the supermarket, a customer wheeling a full cart cuts ahead of you in the express check-out line. You spend months on a make-it or break-it project, and your lazy colleague lands the promotion.

2 Feel that burn? Before you implode with rage or erupt into a tantrum, take a deep breath and remember this: Anger hurts. Study after study has found that high levels of anger and hostility are associated with greater risk for heart diseases, poor immune responses, and even a propensity for obesity. Men with high anger scores were three times more likely to develop heart disease than their calmer cohorts, a Harvard School of Public Health study found. And in women, arguments with spouses raise hormone levels and lower immunity — a real problem, since lower immune response may boost women's risk of cancer.

3 It doesn't seem to matter whether you release the anger or hold it in, experts say. The effects on your health are the same. "Anger is anger" says Redford Williams, M. D., director of the Behavioral Medicine Research Center at Duke University Medical Center and co-author of the book *Life Skills*. "Both are harmful to health."

4 The good news is, it is possible to control your anger. "By evaluating it and using various techniques, you can talk yourself out of it," Williams says. "That's what's nice about us humans: We can always do something or not do something to change our behavior."

Take a Stock

5 Many people who are angry don't recognize themselves as angry, according to Knoxville psychologist Richard Driscoll. He suggests that you ask yourself these questions to measure your anger quotient: Do you feel as if you are frequently mistreated by others? Do you often consider minor inconveniences to be personal attacks against you? Do you complain often? Do you exaggerate the actions of others or take their affronts personally? On the road, do you frequently curse other drivers, to the point that driving has become unpleasant?

Keep a Record

6 To get a better sense of what makes you mad, keep a journal of situations that rile you.

7 Reflect on why they set you off and make you feel wronged. Ask yourself honestly whether your anger is justified. By writing down feelings and situations, you'll become more aware of the events that make you angry and maybe even avoid them.

Change or Accept

8 When you feel anger welling up, take a change-it or accept-it approach. If, for example, your neighbor's garbage is fluttering into your yard yet again, it's time to put your problem-solving skills into motion. Calmly discuss the situation, and look for ways to change it.

9 If you can't do anything about the situation — the rude driver who just cut you off has left the scene — work to put your anger on hold right then and there. Accept that you can't do anything about it, take some deep breaths, and move on to something else.

Don't Take It Personally

10 How many times have you said to yourself, "That shouldn't have happened to me" or "I don't deserve that"? Such thinking can easily set off angry feelings. But smart people realize that, sometimes, the water-on-the-back-of-a-duck approach is the best way to deal with many of life's unfairnesses.

11 "Many of us have a God-like or little-kid-like mentality that we shouldn't be imposed upon, frustrated, or have things happen to us," Deffenbacher says. "That's a demanding kind of thinking. Fact is you're going to have your base rate of crummy things happen to you." The better able you accept that, the less angry you'll be.

Stop Dwelling on the Past

12 If you still remember a minor infraction long after it happened, it's time to let go. Life has moved on, and so should you. Practice understanding people who have dealt you minor wrongs. Think of the problem as having been caused by the situation, not the person. If it's a more serious matter, such as childhood abuse or an unfaithful spouse, consider seeing a therapist to help you work through and release the pain, says Susan Heitler, PH. D., a psychologist in Denver.

Adjust Your Routine

13 If you've been keeping track of your anger, you know what sets you off. Use that information to avoid upsetting situations. For instance, if you know that the grocery store is crowded on weekends, shop after work. By avoiding frustrating situations, you dodge anger.

14 Ultimately, the ways you react to upsetting situations and express your anger come from a combination of several factors, including genetics, upbringing, and culture. Your response also varies by day, depending on your mood and even how tired you are.

Forgive and Feel Better

15 Your boyfriend blows you off for an important date. If you stay angry at him, you'll probably get fresh flowers on your doorstep and maybe a fancy meal or two. But grudge-holding only gives us the illusion of power. If you hold on to that anger on a chronic basis, then it has power over you, eating away at your peace of mind and perhaps even your immune system. Researchers have found that people who are naturally prone to being angry, fearful or overly sensitive are less likely to forgive than people with empathetic, agreeable dispositions. But everyone is capable of forgiveness, some of us just have to work harder at it.

16 Forgiveness isn't about swallowing anger or being a doormat. It's not about forgetting, either. On the contrary, it's about acknowledging a transgression with your eyes wide open — and then releasing the anger. "To really forgive, you've got to replace negative emotions with positive ones" — substituting anger, hurt and self-pity with love, letting go of a grudge is a way to return to the peaceful center inside you. Besides the benefits to your psyche and physical health, true forgiveness is a sign of strength and soulfulness. So start putting your own well being first, and live life with as much gusto and love as you can.

17 Fortunately, angry people can learn to become happy people. "We just have this personality type that sometimes gets us into trouble." Williams says. "You'll always have that tendency to get angry. But you can probably control it enough to keep it from damaging your health."

◇ Notes

tantrum *n.*

脾气发作

a propensity for obesity	发胖的危险
calm cohorts	脾气温和的同龄人
take their affronts	(尤指当众)有意侮辱,故意冒犯
welling up	涌出,流出,喷出
the water-on-the-back-of-a-duck	逆来顺受
base rate	(原指银行的)基本利率,这里指底线
infraction <i>n.</i>	小挫折
dodge <i>v.</i>	闪开,躲避,避开
upbringing <i>n.</i>	所受过的教育
blow sb. off	生某人的气
grudge-holding	怀恨在心
chronic <i>a.</i>	延续很长的
disposition <i>n.</i>	性格,性情
doormat <i>n.</i>	擦鞋垫
transgression <i>n.</i>	违反,犯罪
soulfulness <i>n.</i>	热情,深情,激情
gusto <i>n.</i>	由衷的高兴;爱好

◇ Exercises

- *Decide whether each of the following statements is True (T) or False (F) according to the passage.*
- () 1. According to the expert, you'd better release the anger rather than hold it in yourself.
- () 2. The expert suggests people should "take a stock"— it means people should keep the anger for a while before releasing it so easily.
- () 3. If you insist on indulging yourself with unhappy things, there'll be no one but only yourself who can help you work through and release the pain.
- () 4. If you hold on to a grudge for a long period, just think about something happy, which will have power over your mind and immune system.
- () 5. Forgiveness doesn't mean to restrain your anger or forget something unhappy but to return to a peaceful and positive mind.