


# 研究生英语教程

## Graduate English

李佐文 / 主编



 北京科学技术出版社

# 研究生英语教程

主编 李佐文

江苏工业学院图书馆  
藏书章

北京科学技术出版社

## 图书在版编目(CIP)数据

研究生英语教程 / 李佐文主编. — 北京: 北京  
科学技术出版社, 2006.9  
ISBN 7-5304-3408-X

I. 研… II. 李… III. 英语 — 研究生 — 教材 IV. H31

中国版本图书馆 CIP 数据核字 (2006) 第 103912 号

## 研究生英语教程

---

主 编: 李佐文  
责任编辑: 朱 琳 汪 昕  
封面设计: 清水设计工作室  
出 版 人: 张敬德  
出版发行: 北京科学技术出版社  
社 址: 北京西直门南大街 16 号  
邮政编码: 100035  
电话传真: 0086-10-66161951(总编室)  
0086-10-66113227 0086-10-66161952(发行部)  
电子信箱: postmaster@bjkpress.com  
网 址: www.bjkpress.com  
经 销: 新华书店  
印 刷: 保定市中国画美凯印刷有限公司  
开 本: 787mm × 1092mm 1/16  
字 数: 785 千  
印 张: 34  
版 次: 2006 年 9 月第 1 版  
印 次: 2006 年 9 月第 1 次印刷  
ISBN 7-5304-3408-X/H · 029

---

定 价: 63.00 元



京科版图书, 版权所有, 侵权必究。  
京科版图书, 印装差错, 负责退换。

# 编委会名单

主 编 李佐文

副主编 孙建民 王晓玲

编 委 安荣勇 叶 青

刘 杰 刘 丽

# 前言

《研究生英语教程》是一本中高级英语教程。本教程共有 15 个单元,每个单元又包括 In-Class Reading 和 After-Class Reading。In-Class Reading 供课内精读使用,After-Class Reading 供课外泛读使用。每个单元一般需要 3—4 个课时,教师可根据学生情况进行调整。

本教程最大的特点是以文化为主线,主要目的是培养研究生的篇章阅读能力,同时还侧重写作基本功的训练,尤其是对中西方的文化差异进行了非常详尽的对比。读者在提高语言技能的同时能够更加清楚地了解中西文化对语言造成的差异。

本教程主要有以下几个特点:

**1. 课文选材范围广泛** 选文涉及西方的政治、外交、婚姻、教育、男女交谈问题、英语语言的发展等各个方面。同时涉及到一些人生励志的经典文章和以西方的视角来看待中国的文章。内容丰富,趣味性强。

**2. 语言地道,表达准确** 经过多次筛选,所选文章均为地道的英美佳作,很多文章堪称英文经典,可读性强。

**3. 写作部分学用结合** 写作部分讲练安排合理,既重视基本写作技能训练,又注重实际应用能力的培养,能够有效地提高研究生的写作水平。

**4. 文化部分妙趣横生** 从语言学的角度探讨了语言与文化的关系,学生能够对其二者的关系有非常深刻的认识,并通过中西文化差异对比,开阔学生视野,学习语言的同时,学习文化。

**5. 题型多样,难度适宜** 练习设计多样。有多项选择题、问答题、讨论题、词汇题、改错题和翻译题等,每一课的热身活动(Warming-up Activities)能够给学生更多的听说的机会。

现代语言学以及语言习得理论的研究成果告诉我们:要驾驭一门外语,学习者一定得经历从语言能力(linguistic competence)的成熟,到社交语用能力(socio-pragmatic competence)的成熟,最终到文化能力(cultural competence)的成熟这一必经的过程,三个阶段缺一不可。也就是说,学习一种外国语不只是学习语言及其运用的技巧,更需要学会跨越与该

语言伴随而来的文化障碍,即不同的文化背景所产生的不同思维方式和生活习俗。但愿我们的一点点努力能够为您学习英语、学习西方文化打开一扇小窗。

此外,本教程在编写过程当中参考了国外的一些原版教材和国内一些教材中的经典篇目,未能一一注明的,我们一并向有关人士深表谢意!由于时间紧促,经验不足,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。

编者

2006年9月

# Contents

<b>Unit 1 Two Truths to Live By .....</b>	<b>1</b>
In-Class Reading .....	4
Two Truths to Live By	
After-Class Reading .....	19
Clearing in the Sky	
Writing .....	25
Chapter 1 The Four Steps for Effective Paragraph Writing (Part I)	
<b>Unit 2 The Future of English .....</b>	<b>34</b>
In-Class Reading .....	38
The Future of English	
After-Class Reading .....	57
The Romance of Words	
Language and Culture .....	65
Chapter 1 Language and Culture: An Introduction	
<b>Unit 3 I Have a Dream .....</b>	<b>77</b>
In-Class Reading .....	79
I Have a Dream	
After-Class Reading .....	101
Conflict in Black and White	
Writing .....	105
Chapter 2 The Four Steps for Effective Paragraph Writing (Part II)	

<b>Unit 4 The Fifth Freedom .....</b>	<b>109</b>
In-Class Reading .....	112
The Fifth Freedom	
After-Class Reading .....	127
U. S. Higher Education	
Language and Culture .....	133
Chapter 2 Word Meaning and Culture ( Part I )	
<b>Unit 5 Why Is It So Hard for Men and Women to Talk to Each Other .....</b>	<b>150</b>
In-Class Reading .....	152
Why Is It So Hard for Men and Women to Talk to Each Other?	
After-Class Reading .....	172
Marital Quarrels	
Writing .....	176
Chapter 3 Paragraph Unity, Support and Coherence	
<b>Unit 6 The Lady , or the Tiger? .....</b>	<b>183</b>
In-Class Reading .....	187
The Lady, or the Tiger? (Part I )	
After-Class Reading .....	204
The Lady, or the Tiger? (Part II )	
Language and Culture .....	216
Chapter 3 Word Meaning and Culture ( Part II )	
<b>Unit 7 Mark Twain—Mirror of America .....</b>	<b>235</b>
In-Class Reading .....	238
Mark Twain—Mirror of America	
After-Class Reading .....	257
The Damned Human Race	
Writing .....	268
Chapter 4 Paragraph Development	
—Providing Examples and Explaining a Process	



<b>Unit 8 From Popping the Question to Popping the Pill .....</b>	<b>274</b>
In-Class Reading .....	278
From Popping the Question to Popping the Pill	
After-Class Reading .....	297
Marriage among Disadvantaged Women	
Language and Culture .....	305
Chapter 4 Simile, Metaphor and Culture	
<b>Unit 9 Inaugural Address .....</b>	<b>313</b>
In-Class Reading .....	316
Inaugural Address	
After-Class Reading .....	331
Why Study Public Speaking?	
Writing .....	338
Chapter 5 Paragraph Development	
——Examining Cause and Effect	
<b>Unit 10 My Wood .....</b>	<b>342</b>
In-Class Reading .....	345
My Wood	
After-Class Reading .....	359
How Could Anything That Feels So Bad Be So Good?	
Language and Culture .....	366
Chapter 5 Cultural Differences in Everyday Conversation	
<b>Unit 11 Science and the Scientific Attitude .....</b>	<b>383</b>
In-Class Reading .....	385
Science and the Scientific Attitude	
After-Class Reading .....	398
Galileo, the Stargazer Who Defied the World	
Writing .....	403
Chapter 6 Paragraph Development	
——Comparing or Contrasting	

<b>Unit 12 The Last Leaf .....</b>	<b>407</b>
In-Class Reading .....	410
The Last Leaf .....	
After-Class Reading .....	429
The Gift of the Magi .....	
Language and Culture .....	441
Chapter 6 Culture and Image Transfer .....	
<b>Unit 13 Three Days to See .....</b>	<b>448</b>
In-Class Reading .....	450
Three Days to See .....	
After-Class Reading .....	464
The Story of My Life .....	
Writing .....	470
Chapter 7 Paragraph Development .....	
—Defining a Term & Dividing and Classifying .....	
<b>Unit 14 China Finds Western Ways Bring New Woes .....</b>	<b>474</b>
In-Class Reading .....	476
China Finds Western Ways Bring New Woes .....	
After-Class Reading .....	491
A Land of Abundance .....	
Language and Culture .....	495
Chapter 7 Culture in English Study .....	
<b>Unit 15 Higher Education Crosses Borders .....</b>	<b>506</b>
In-Class Reading .....	508
Higher Education Crosses Borders .....	
After-Class Reading .....	521
Best Graduate Schools .....	
Writing .....	525
Chapter 8 Essay Development .....	

# Unit 1

## ***Two Truths to Live By***

### **In-Class Reading**

*Two Truths to Live By*

### **After-Class Reading**

*Clearing in the Sky*

### **Writing**

*Chapter 1 The Four Steps for Effective  
Paragraph Writing (Part I)*

**INTRODUCING THE TOPIC**

Philosophers have created innumerable rules for us to follow to live a better life. Yet people are constantly confronted with problems, finding themselves dragged by life or sometimes lost about the future. They long to bathe in the shower of happiness but are always confined to the abyss of despair. However, whether we are in an ecstasy of delight or overwhelmed by sorrow, the world moves on in its own way catering to nobody. Indeed, life is like a cup of coffee giving us a taste of both bitterness and sweetness and no one is entitled to enjoy its sweetness only. Things don't change. We change our way of looking, that's all. New perspectives enable us fresh and delightful views of life; we keep our faces to the sunshine and we see the shadows less than otherwise. Never view life as our master; for it is our child whom we can nourish with care and wisdom. The better we come to know it, the easier for us to make peace with it. The more nutrition of wisdom we apply to fertilize the soil of life, the more appetizing fruits it will yield.

In the following text, Alexander M. Schindler reveals his own understanding of life, compares life to a coin, which has two paradoxical sides of demands on us, and offers us two truths to live by—to hold fast and to let go. However, the author's real intention goes beyond this. What does he encourage us to do? Well, after reading the text you may decide for yourself.

**WARMING-UP ACTIVITIES****I . Looking for the life philosophy which you like**

**Directions:** Read the following statements and try to point out the philosophy within them. Which one do you like best? Give reasons for your answer.

1. Life isn't about keeping score.

Life isn't about how many people you call.

Life isn't about grades, money, clothes, your skin color, your hair or your shoes.

2. People lose their health to make money, and then lose their money to restore their health.

People get bored with childhood, rush to grow up, and then long to be children

again.

People live as if they will never die, and die as though they had never lived.

People forget the present by thinking anxiously about the future.

3. All you need in life is good health, a bit of luck and a sense of humor. The rest is easy.

## **II. You don't appreciate it until it's gone?**

People usually say "You will not know the worth of water till your well is dry". Do you agree? Do you have such experiences?

## **III. Talking about the influential persons and events in your life**

*Directions: Work in groups and discuss the following question.*

Is there any person or event changing your attitude towards life? Explain your answer.

## **IV. Appreciating a poem**

*Directions: Work in groups to complete the poem, using the rhyming system as clues.*

The fisher who draws in his net too soon,

Won't have any fish to \_\_\_\_\_.

The child who shuts up his book too soon,

Won't learn any lessons \_\_\_\_\_.

If you would have your learning stay,

Be patient; don't learn too \_\_\_\_\_.

The man who travels a mile each \_\_\_\_\_.

May get round the world at \_\_\_\_\_.

## **V. Directions: Match the following words with their definitions.**

- |               |   |
|---------------|---|
| 1. clench     | a. magnificence                                       |
| 2. heedless   | b. press ( your hands, teeth, etc. ) together tightly |
| 3. grandeur   | c. showing deep respect                               |
| 4. evanescent | d. come to an end; die                                |

- |               |  |
|---------------|--|
| 5. perish     | e. not paying careful attention to                   |
| 6. righteous  | f. disappearing quickly from sight or memory         |
| 7. sanctuary  | g. morally right or good                             |
| 8. redeem     | h. a holy building                                   |
| 9. reverent   | i. ( in Christianity) save sb from the power of evil |
| 10. far-flung | j. widely extended                                   |

## IN-CLASS READING

### Two Truths to Live By

Hold fast, and let go;  
understand this paradox, and you stand  
at the very gate of wisdom  
*Alexander M. Schindler*

1 The art of living is to know when to hold fast and when to let go. For life is a paradox: it enjoins us to cling to its many gifts even while it ordains their eventual relinquishment. The rabbis of old put it this way: "A man comes to this world with his fist clenched, but when he dies, his hand is open."

2 Surely we ought to hold fast to life, for it is wondrous, and full of a beauty that breaks through every pore of God's own earth. We know that this is so, but all too often we recognize this truth only in our backward glance when we remember what it was and then suddenly realize that it is no more.

3 We remember a beauty that faded, a love that waned. But we remember with far greater pain that we did not see that beauty when it flowered, that we failed to respond with love when it was tendered.

4 A recent experience re-taught me this truth. I was hospitalized following a severe heart attack and had been in intensive care for several days. It was not a pleasant place.

5 One morning, I had to have some additional tests. The required machines were located in a building at the opposite end of the hospital, so I had to be wheeled across the courtyard on a gurney.

6 As we emerged from our unit, the sunlight hit me. That's all there was to my experience. Just the light of the sun. And yet how beautiful it was—how warming, how sparkling, how brilliant!

7 I looked to see whether anyone else relished the sun's golden glow, but everyone was hurrying to and fro, most with eyes fixed on the ground. Then I remembered how often I,

too, had been indifferent to the grandeur of each day, too preoccupied with petty and sometimes even mean concerns to respond to the splendor of it all.

8 The insight gleaned from that experience is really as commonplace as was the experience itself: life's gifts are precious—but we are too heedless of them.

9 Here then is the first pole of life's paradoxical demands on us; Never too busy for the wonder and the awe of life. Be reverent before each dawning day. Embrace each hour. Seize each golden minute.

10 Hold fast to life ... but not so fast that you cannot let go. This is the second side of life's coin, the opposite pole of its paradox; we must accept our losses, and learn how to let go.

11 This is not an easy lesson to learn, especially when we are young and think that the world is ours to command, that whatever we desire with the full force of our passionate being can, nay, will, be ours. But then life moves along to confront us with realities, and slowly but surely this second truth dawns upon us.

12 At every stage of life we sustain losses—and grow in the process. We begin our independent lives only when we emerge from the womb and lose its protective shelter. We enter a progression of schools, then we leave our mothers and fathers and our childhood homes. We get married and have children and then have to let them go. We confront the death of our parents and our spouses. We face the gradual or not so gradual waning of our own strength. And ultimately, as the parable of the open and closed hand suggests, we must confront the inevitability of our own demise, losing ourselves, as it were, all that we were or dreamed to be.

13 But why should we be reconciled to life's contradictory demands? Why fashion things of beauty when beauty is evanescent? Why give our heart in love when those we love will ultimately be torn from our grasp?

14 In order to resolve this paradox, we must seek a wider perspective, viewing our lives as through windows that open on eternity. Once we do that, we realize that though our lives are finite, our deeds on earth weave a timeless pattern.

15 Life is never just being. It is a becoming, a relentless flowing on. Our parents live on through us, and we will live on through our children. The institutions we build endure, and we will endure through them. The beauty we fashion cannot be dimmed by death. Our flesh may perish, our hands will wither, but that which they create in beauty and goodness and truth lives on for all time to come.

16 Don't spend and waste your lives accumulating objects that will only turn to dust and ashes. Pursue not so much the material as the ideal, for ideals alone invest life with meaning and are of enduring worth.

17 Add love to a house and you have a home. Add righteousness to a city and you have a

community. Add truth to a pile of red brick and you have a school. Add religion to the humblest of edifices and you have a sanctuary. Add justice to the far-flung round of human endeavor and you have civilization. Put them all together, exalt them above their present imperfections, add to them the vision of humankind redeemed, forever free of need and strife and you have a future lighted with the radiant colors of hope.

## NEW WORDS

**clench** /klentʃ/ *v.* to press (your hands, teeth, etc.) together tightly 攥紧(拳头等); 咬紧(牙齿等)

**contradictory** /kɒntrə'dɪktəri/ *adj.* containing or showing a contradiction 互相矛盾的

**demise** /di'maɪz/ *n.* (*formal or humorous*) death 死亡; 逝世; 一命呜呼

**edifice** /'edɪfɪs/ *n.* (*formal*) a large impressive building 大厦

**endeavor** /ɪn'devə/ *n. & v.* effort; attempt 努力, 尽力

**enjoin** /ɪn'dʒɔɪn/ *v.* (*formal*) to order or strongly advise sb to do sth; to say that a particular action or quality is necessary 命令; 责令; 嘱咐

**eternity** /ɪ'tə:nəti/ *n.* time without end; the future life 永恒; 来世

**evanescent** /i:vənesnt/ *adj.* (*literary*) disappearing quickly from sight or memory 瞬息即逝的; 迅速遗忘的

**exalt** /ɪg'zɔ:lt/ *v.* (*formal*) to put someone or something into a high rank or position 抬高, 提升(地位等)

**far-flung** *adj.* widely extended 广泛的, 漫长的, 辽阔的

**glean** /gli:n/ *v.* to pick up (grain) left in a (harvest) field by the workers; (*fig*) to find out facts and information slowly and

with difficulty 拾(遗穗); (喻)搜集(事实, 信息)

**grandeur** /'grændʒə/ *n.* greatness; magnificence; impressive beauty 壮丽; 华丽

**gurney** /gə:ni/ *n.* a type of TROLLEY which is used for moving patients in a hospital (医院中推送病人用的) 轮床

**heedless** /hi:dləs/ *adj.* not paying careful attention to 不注意的, 掉以轻心的

**insight** /ɪnsaɪt/ *n.* an understanding of what sth is like 洞悉, 了解

**ordain** /ɔ:'deɪn/ *v.* (*formal*) (of God, the law or fate 神、法律或命运) to order or command sth; to decide sth in advance 主宰; 掌握; 注定

**parable** /'pærəbl/ *n.* story designed to teach a moral lesson 寓言; 比喻

**paradox** /'pærədɒks/ *n.* a statement containing two opposite ideas that make it seem impossible or unlikely, although it is probably true 似非而是的隽语

**passionate** /'pæʃənət/ *adj.* easily moved by passion; filled with, showing passion 易动情的; 热情的

**perish** /'perɪʃ/ *v.* (*formal*) to be destroyed 毁灭

**pore** /pɔ:/ *n.* one of the very small holes in your skin that sweat can pass through; one



of the similar small holes in the surface of a plant or a rock (皮肤上的) 毛孔; (植物的) 气孔; 空隙

**preoccupy** /prɪ'ɒkjupa/ *v.* if sth is preoccupying you, you think or worry about it very often or all the time 使日思夜想; 使忧心忡忡

**progression** /prə'greʃən/ *n.* the process of developing gradually from one stage or state to another 发展; 前进; 进程

**rabbi** /ræbaɪ/ *n.* a Jewish religious leader or a teacher of Jewish law 拉比 (犹太教教师或神职人员)

**radiant** /reɪdɪənt/ *adj.* giving a warm bright light 灿烂的; 光芒四射的

**redeem** /rɪ'di:m/ *v.* to free someone from the power of evil, especially in the Christian religion 赎救, 拯救

**relinquish** /rɪ'lnkwɪʃ/ *v.* (*formal*) to stop having sth, especially when this happens unwillingly (尤指不情愿地) 放弃

**relinquishment** *n.*

**reverent** /'revərənt/ *adj.* (*formal*) showing great respect or admiration 非常尊敬的; 深

表崇敬的

**sanctuary** /'sæŋktjuəri/ *n.* a holy building 圣所, 圣殿

**sparkle** /'spɑ:kəl/ *v.* to shine brightly with small flashes of light 闪烁; 闪耀

**sparkling** *adj.* shining and flashing with light 闪烁的, 闪耀的

**splendor** /'splendə/ *n.* grand and impressive beauty 壮丽; 雄伟

**spouse** /spauz/ *n.* husband or wife 配偶

**strife** /straɪf/ *n.* (*formal or literary*) angry or violent disagreement between two people or groups of people 冲突; 争斗

**wane** /weɪn/ *v.* become less or weaker 减少, 减弱, 衰弱

**wither** /'wɪðə/ *v.* if a plant withers, it dries up and dies 枯萎; 凋谢

**womb** /wu:m/ *n.* the organ in women and female animals in which babies develop before they are born 子宫

**wondrous** /'wʌndrəs/ *adj.* (*literary*) strange, beautiful and impressive 奇异的, 美好的

## PHRASES AND EXPRESSIONS

**be heedless of** to pay no attention to 不留心

**be indifferent to** to have no interest in; to be neither for nor against 对...不感兴趣; 漠不关心

**be reconciled to** to resign oneself to 顺从; 听从

**break through** to make a way through 突破, 透过

**cling to** to hold tight to 抓住, 坚持

**confront with** to make sb face or deal with an unpleasant or difficult person or situation 使面对; 使面临

**dawn on/upon** to begin to appear; to grow clear (to the mind) 使开始明白, 使渐渐