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根据最新《大学英语教学指南》编写

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# New Voyage

## 新起航大学英语

### College English

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# 泛读教程

Extensive Reading

# 2



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# 《新起航大学英语》系列教材

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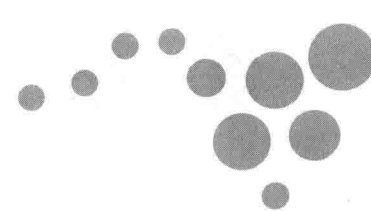
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# PREFACE 总序

自 20 世纪五六十年代我国开启大学英语教学以来,出于社会不同发展阶段的不同需求,受制于不同的客观实际,基于不同人的不同理解,就大学英语教什么、教多少、如何教的问题,从教育主管部门到学界一直存在不同的声音。反映在大学英语教材建设上,“文革”前有《文科英语》《理科英语》和《高等工业学校英语》的三足鼎立;从“文革”结束到 20 世纪 80 年代中叶仍然延用《英语》(供理科用)、《英语》(高等学校文科非英语专业教材)及《英语》(供工科用)的三足模式;伴随 1985 年和 1986 年分别供理工科和文理科使用的两份《大学英语教学大纲》的先后颁布,《大学英语》《大学核心英语》《新英语教程》及《现代英语》等教材应运而生;随着 1999 年大学外语教学指导委员会对理理工科和文理科两份《大学英语教学大纲》的修订、合并完毕,尤其是 2007 年《大学英语课程教学要求》的问世,国内《新编大学英语》《21 世纪大学英语》《全新版大学英语》《新视野大学英语》《现代大学英语》《新世纪大学英语》等教材如雨后春笋般涌现。群雄并起的大学英语教材编写战可谓一路硝烟。如今,大学英语的内涵已不再是一门大学英语课所能包含的,其工具性和人文性的双重特质不断得以彰显;其作为我国高等学校人文教育一部分的功能已为大家所认知;其量大面广的优势已成为不争的事实。致力于指导和规范我国大学英语教学的《大学英语教学指南》(简称《指南》)即将面世。《指南》呼吁构建“服务于学校办学目标、院系人才培养目标和学生个性化发展需求”的新的大学英语课程体系,倡导“can do”理念,提出“基础”、“提高”和“发展”三级教学目标,推荐“通用英语”、“专门用途英语”和“跨文化交际”三大教学内容。修正旧问题,应对新要求,建设服务于新的大学英语课程体系的新教材已成为我国大学英语教育工作者无法回避的重要使命。因应这一新的形势,在上海交通大学出版社的推动下,我们策划出版《新起航大学英语》系列教材。该系列教材由《读写教程》《泛读教程》和《听说教程》等三套主干教材和一套《阅读》辅助教材构成,每套教材分别包括四个分册。

我们认为,英语更多是学生学出来的,不完全是教师教出来的。学好英语的关键是学生的内生动力,而非单靠教师的课堂操劳。在英语学习过程中,教师仅发挥组织教学、引导学习的教练作用。一套好的教材对帮助教师组织课堂,激发学生学习积极性、主体

性有着不可替代的作用。依循英语学习规律,编写一套力求简单、明了,突显趣味性、科学性、思辨性和时代性的大学英语教材,既能激发学生的内生动力,又能满足大学英语教学新内涵的要求。

《新起航大学英语》系列教材中的《读写教程》《听说教程》和《泛读教程》等三套主干教材撇开应试干扰,着重培养学生的英语应用能力。《阅读》辅助教材旨在巩固学生英语知识的同时,引导学生熟悉和适应国家级英语水平考试。本系列教材参照《大学英语教学指南》“基础”和“提高”阶段的教学目标要求,按每周4个学时设计。

《读写教程》在系统讲解英语构词、语法、修辞、文体知识的基础上,着重训练学生“读”、“写”能力,兼顾“说”的能力,并适时导入跨文化交际、学业英语及批判思维元素。

《听说教程》为引进改编教材,旨在培养学生英语“听”、“说”能力,兼顾“写”的能力。教材在保留原版教材生动鲜活语料的基础上,通过改编使之契合整套系列的理念、定位和目标。

《泛读教程》旨在培养学生良好的阅读习惯和有效的阅读技巧,在重点提升学生阅读能力,兼顾“说”、“写”训练的同时,扩大学生知识面,补充学生学习和工作所需的专门用途英语知识,课文选题涵盖自然科学、社会科学、人文素养及工程技术等五十余个学科。

《阅读》作为教辅,既是《读写教程》的延伸补充,又是对国家级英语水平考试的训练。本教辅围绕《读写教程》的单元主题设计阅读题目,题型向国家级考试靠拢,同时体现《大学英语教学指南》的要求与精神。

本套教材具有定位明确、目标清晰、手段具体、可操作性强等特点。我们按照不同规格高校人才培养的不同需求,把本套教材的服务对象明确定位为“非985”院校的非英语专业学生。三套主干教材遵照《大学英语教学指南》有关“基础”和“提高”阶段大学英语教学要求,以“can do”为目标,训练学生用英语交流和思辨,增强学生跨文化交际意识和交际能力,培养学生批判思维能力,提升学生综合文化素养,丰富学生专门用途英语知识,倡导并向学生输入正确价值观,鼓励学生不仅学会用英语讲述西洋风情,

还要会用英语介绍中国故事,可谓目标清晰;本系列教材启用听、说、读、背、咏、辩、写等多种训练手段,多管齐下,多模态综合,操练手段十分具体;本系列教材以《读写教程》为龙头,以《听说教程》和《泛读教程》为主体,形成教材主干,集知识、素养、能力提升于一体,着力增强学生英语应用能力、思辨能力和跨文化交际能力,把《阅读》列为辅助教材,引导学生掌握国家级考试的相关要求,这样既务实,又可操作。

针对教材服务对象的客观实际,我们综合参照高中英语选修1课程要求和“Collins Co-build”基础词表,核准本教材的起点词汇,不追求英语词汇量的盲目扩大,也不赶长难句的时髦,注重新知识的系统循序导入,严把词汇及知识点的重现率,让学生能够温故知新,以简单、有趣和省力来激发学生学习英语的内生动力。

感谢本套教材的全体主创人员,正是得益于大家的共同努力,本套教材才能够按计划如期面世。上海交通大学出版社领导对这套大学英语系列教材的出版提供了可贵支持,我向他们致以最真挚的敬意!

向明友

2016年3月于北京

# INTRODUCTION 编写说明

泛读是语言技能训练的重要途径。学生通过广泛、系统地阅读不同领域的语篇,增强精读语言知识的输入和输出,巩固和强化良好的阅读习惯,掌握英语语篇阅读技巧,并有效理解英语语篇的思维结构与词、句特征,从而为更好的写、译、说技能奠定坚实的基础。为此,我们协同上海交通大学出版社及相关院校,依据新的《大学英语教学指南》,策划出版《泛读教程》,作为《新起航大学英语》系列的主干教材之一。

《泛读教程》包括四册,每册包含八个单元,每个单元由长篇阅读、阅读与翻译技巧、深度阅读三个部分组成。依据由基础通用向专门用途过渡发展的教学原则,《泛读教程》各册长篇阅读的单元主题与《读写教程》保持一致;深度阅读的文章主题分为社会科学、人文素养、工程与技术和自然科学,根据难易程度,组合放置在各个单元。关于阅读与翻译技巧,第一、二册主要解析 16 个阅读技巧,第三、四册集中解析 16 个翻译技巧。

各单元第一部分由 2 篇 900 ~ 1200 词的长篇阅读文章构成。第一篇 Text A 为主阅读,旨在从题目、主旨大意、细节例证、说明与推理等方面培养学生良好的阅读与思维习惯,题型以问题为主,引导学生依据题目把握相关信息要点,回答问题。第一、二册此部分题量为 6 个,第三、四册此部分题量为 8 个。第二篇 Text B 为辅助阅读,侧重训练学生四、六级阅读测试技能,即要点信息的理解与匹配。文章主题与 Text A 相呼应,或是整体与部分关系,或是观点相反,或是相互补充。题型采用标准测试的 Match 题,各单元题量为 10 个。

第二部分为阅读技巧与翻译技巧解析,第一、二册中,分别案例式地讲解了预测(Predicting)、上下文语义推理(Infering Meaning from Context)、略读(Skimming)、寻读(Scanning)等 16 个阅读技巧,涵盖了阅读技能的各个要素;第三、四册中,分别讲解了词义选择与翻译、名词化结构的英汉翻译、量词和倍数的翻译、被动句子的英汉翻译等 16 个翻译技巧。讲解依据两篇长阅读提取相应技巧阅读与翻译案例,并在第三部分的三篇深度阅读文章中加以体现和强化。为便于学生的理解和把握,此部分采用了中文对技巧进行解析和说明。

第三部分为深度阅读部分,包括 3 篇 250~350 词左右的阅读文章。本部分旨在让学生熟悉四、六级考试题型训练,加强专门用途英语的学习,拓展学科知识,培养跨文化交际



能力。为避免重复,每册依据大类学科下面的子学科选出 24 篇文章,围绕上下文理解选词填空题,主旨、细节、推理等选择题和补全信息题等题型,开展有针对性的阅读技能训练。

通过编委的精心策划和全体编辑的不懈努力,《泛读教程》在内容编排、难点处理等方面形成了鲜明特点。各册学科相关内容的统一体现了从通用基础到专门用途较高水平发展的理念,案例式的阅读技巧和翻译技巧解析为学生提供了更直观的技能学习与训练。为适应泛读的需要,减轻学生的压力,两篇长阅读的生词采用旁注,只用中文标注文中出现的具体含义。两篇长阅读涉及的文化背景知识,以文后注释的方式呈现,以中文提要解释其文化内涵和意义。

感谢参与本套《泛读教程》的全体主创人员,感谢参编教师的辛勤耕耘,正是由于他们的共同努力,本套教材才得以按计划如期面世。在此,也向为《泛读教程》的筹划、论证、组织、编校付出大量心血的上海交通大学出版社领导及教材图书出版中心的编辑致以最真挚的敬意!

编 者

2016 年 3 月

# CONTENTS

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<b>Unit 1</b>	<b>Want to Understand Your Mind?</b>	<b>1</b>
Part I	Theme-related Reading	2
Part II	Reading Skill	11
Part III	Reading in Depth	12
<b>Unit 2</b>	<b>Technology: a Blessing or a Curse?</b>	<b>17</b>
Part I	Theme-related Reading	18
Part II	Reading Skill	26
Part III	Reading in Depth	28
<b>Unit 3</b>	<b>Let Soul Go Traveling</b>	<b>33</b>
Part I	Theme-related Reading	34
Part II	Reading Skill	41
Part III	Reading in Depth	42
<b>Unit 4</b>	<b>Environmental Protection</b>	<b>47</b>
Part I	Theme-related Reading	48
Part II	Reading Skill	56
Part III	Reading in Depth	57

# CONTENTS

---

<b>Unit 5 Professional Women vs.</b>	
<b>Stay-at-home Mother</b>	61
Part I Theme-related Reading	62
Part II Reading Skill	71
Part III Reading in Depth	72
<b>Unit 6 Have a Healthy Diet!</b>	77
Part I Theme-related Reading	78
Part II Reading Skill	87
Part III Reading in Depth	89
<b>Unit 7 Life in the Slow Lane</b>	93
Part I Theme-related Reading	94
Part II Reading Skill	102
Part III Reading in Depth	103
<b>Unit 8 How to Grow Old</b>	107
Part I Theme-related Reading	108
Part II Reading Skill	117
Part III Reading in Depth	120
<b>Keys</b>	125

# **Unit 1**

## **Want to Understand Your Mind?**





## Text A

## How Come Some People Believe in the Paranormal?

*Sander vander Linden*

I loved magic shows when I was a kid. I remember being absolutely fascinated by mysterious events and the possibility that some of us might possess supernatural powers such as the ability to read minds, get a glimpse of the future, or, perhaps, suddenly port into another dimension. The human mind is a curious one. Although it is well-known that children have a lively imagination, what about adults? You might be surprised to learn that a recent national poll found that over 71% of Americans believe in “miracles”, 42% of Americans believe that “ghosts” exist, 41% think that “extrasensory perception” (e.g. **telepathy**) is possible and 29% believe in **astrology**.

Other recent polls have indicated that public belief in things like **conspiracy** theories or other pseudo-scientific phenomena are equally prevalent. For example, 21% of Americans think the government is hiding **aliens**, 28% of Americans believe that a mysterious, secret elite power is plotting a New World Order (NWO) and 14% of Americans believe in Bigfoot<sup>1</sup>. Recent psychological research has found a surprising relationship between these types of personal **convictions**; **espousal** of conspiracy theories, pseudo-science and belief in the **paranormal** turn out to be highly **correlated** with one another. What could explain these findings?

While perhaps belief in say, lizard people and astrology seem relatively unrelated on the surface, so-called “magical thinking” may very well have a common underlying “cognitive style”—that is, the way in which we think

paranormal  
超自然现象

telepathy 通灵术  
astrology 占星术

conspiracy 阴谋

aliens 外星人

convictions 信念  
espousal 支持  
correlated  
有关联的

about and make sense of the world. In fact, a new study explored this very question and suggests that the answer may indeed lie in the way we think about things, or, more precisely, the way in which we fail to think about things.

Two researchers at the University of Toulouse in France set out to investigate to what extent “**cognitive** thinking styles” are predictive of believing in the paranormal after experiencing an “**uncanny**” event. The research team designed a number of clever experiments to test their **hypothesis**. In the first study, the researchers invited students on campus to participate in an experiment that investigated astrological signs as a predictor of one’s personality. After providing their date of birth, participants received a personality description that matched their **astral** theme. In reality, each person was given the same 10 “Barnum” statements. These are statements that could ring true for nearly anyone (e.g. “you have a need for people to like you” or “at times you have serious doubts about whether you have made the right decision”). Participants were then asked to evaluate how accurate they thought this description was. Before starting the experiment, participants were also asked to complete a Cognitive Reflection Test<sup>2</sup> (CRT) as well as a “Paranormal Belief” questionnaire. The cognitive reflection test is a very short three-item test that essentially measures whether you are more of an **intuitive** or **reflective** thinker. Consider the following example: if a baseball and a bat cost \$1.10 and the bat costs \$1 more than the ball, how much does the ball cost? The quick and intuitive answer that comes to mind for most people is simply \$0.10. Yet, this is also the wrong answer. More reflective thinkers tend to **suppress** this automatic and intuitive answer and are more suspicious of the first thing that comes to mind. (If you’re curious, the correct answer is \$0.05).

The researchers found that although both intuitive and reflective thinkers somewhat recognized the statements as being descriptive of their personality, reflective thinkers were much less likely to recognize the Barnum statements as correct. This relationship persisted after controlling for any prior differences in paranormal beliefs. The authors **speculated** that in contrast to reflective minds, intuitive thinkers might be more likely to accept their “uncanny” experience as proof for the existence of supernatural

cognitive 认知  
uncanny 怪异的

hypothesis 假设

astral 星形的

intuitive  
凭直觉获知的  
reflective  
反省性的  
suppress 压制

speculate  
推测，思考

phenomena.

To test this **assertion** more directly, the researchers conducted another experiment. In the second experiment, a different group of students were studied, but this time they were told that the purpose of the study was to examine telepathy (i.e. mind-reading). The research team hired a fake participant to act as the “mind-reader”. During the experiment, participants were told to **randomly** pick a card out of a set of five, and then the other participant (the **confederate**) would “read” their mind by guessing what card they had picked (the experiment was **rigged** of course). This time, the experimenters asked participants directly whether they thought the event was simply a result of luck, probability or a non-scientific explanation such as Extrasensory Perception (ESP). Results showed that **irrespective of** prior convictions, non-reflective thinkers were indeed more likely to **endorse** ESP as an explanation for their “uncanny” experience whereas reflective thinkers were more likely to see the event as a statistical **fluke**.

Interestingly, one question the researchers did not answer is why intuitive minds are more likely to engage in such “magical thinking”. Cognitive psychologists have offered one possible explanation—the “**conjunction fallacy**”. The conjunction fallacy was coined by psychologists Daniel Kahneman and Amos Tversky and basically describes a reasoning error where people mistakenly assume that specific conditions are more likely than general ones. For example, consider the following two statements: (A) Linda can predict the future and (B) Linda can predict the future and also read your mind. Logically, the probability of two events occurring together (in “conjunction”) is always less than or equal to the probability of either event occurring alone. In other words, although option B may sound completely **plausible** due to the misleading “representativeness” of the two events (precognition and mind-reading), the laws of probability tell us that the likelihood that Linda can do two separate magical things is always less likely or equal to the probability that she can do either one alone.

Recent research has shown that people who **espouse** paranormal and **conspiratorial** beliefs are much more susceptible to the conjunction-fallacy. For example, consider the fact that people often endorse multiple

assertion 主张

randomly 随意地

confederate 同伙

rig 舞弊

irrespective of

在所不计

endorse

支持, 认为

fluke 偶然事件

conjunction fallacy

合取谬误

plausible

貌似真实的

espouse 拥护

conspiratorial

阴谋的



(or contradictory) conspiracy theories about the same event, where belief in one conspiracy serves as evidence for belief in another. Yet, the likelihood that two (or many) different conspiratorial explanations about world events are all true at the same time is increasingly unlikely. Similarly, belief in one paranormal phenomenon might quickly lead to the belief that many “magical” things are happening (it can’t merely be coincidence).

You might ask why kill the magic? Not everything needs to be explained by science. Yet misinformation of this kind can be harmful. For example, in a recent study, I found that merely exposing people to a two-minute conspiracy video clip significantly decreases acceptance of science, **civic** engagement, and overall pro-social **inclinations**. I call this the “conspiracy-effect”. Although I did not measure cognitive style, non-reflective thinkers may be especially **vulnerable** to such misinformation. Similarly, the French research team notes that non-reflective individuals may be vulnerable to **scams**. Indeed, millions of dollars are made every year by people who (falsely) claim that they can read your mind or talk to deceased family members.

Is there any way to protect people from **falling prey to** such magical thinking? There is some evidence. Research has suggested that these type of intuitive beliefs often interact with emotional processes. Accordingly, a recent study showed that **priming** people to think more reflectively reduces tendencies to engage in, such as conspiratorial thinking. It is important to note, however, that neither “intuitive” nor “reflective” thinking alone is always better, as both thinking styles often work together. For example, when **overwhelmed** by a large number of competing choice **options**, relying on an instinctive **gut** feeling can be useful (the “less is more” effect). The real trick is figuring out when to rely a little more on your gut feelings and when to draw a little more on your **analytical** powers. Although our intuition serves us well in some cases, we may all benefit from a little more reflective thinking before we decide to accept uncanny explanations about the nature of reality. (1324 words)

civic 市民的  
inclinations 倾向  
vulnerable  
易受批评的  
scams 骗局

falling prey to  
成牺牲品

prime 事先指导

overwhelm 压倒  
option 选项  
gut 内心, 情感  
analytical 分析的





1. **Bigfoot** 大足野人，也称Sasquatch，在北美民间传说中，大脚野人外形似人，通常高大，全身有毛，长有两只脚。尽管不时有目击者声称看到野人，但科学家认为这不太可能，因为野人的繁衍需要一定的种群，这些目击者多半将黑熊等动物误认为野人。
2. **Cognitive Reflective Test** 认识反应测试。该测试主要判断受试者的思维倾向，即判断受试者偏向于直觉思维（intuitive thinking）还是慎思型思维（reflective thinking）。该测试一般由三个试题组成，测试时间为10分钟。选段中“球拍和球的价格之差”就是一例认知反应试题。

**Directions:** Answer the following questions according to the passage you have just read.

1. What do the statistics in the first two paragraphs suggest?
2. What does the term *cognitive style* mean? (Para. 3)
3. Why were the participants given the same 10 Barnum statements? (Para. 4)
4. What is the Cognitive Reflection Test (CRT) intended to do? (Para. 4)
5. What are the two experiments intended to reveal? (Paras. 4~6)
6. What will people believe when they are faced with conjunction fallacy? (Para. 7)
7. Why should we convince people that there should be no paranormal phenomena? (Para. 9)
8. What does the author suggest us to do so as to avoid falling prey to such uncanny explanation? (Para. 10)



## Text B

# The Surprising Benefits of Sarcasm

Francesca Gino

**A** “Sarcasm is the lowest form of wit but the highest form of intelligence,” wrote that **connoisseur** of wit, Oscar Wilde<sup>1</sup>. Whether sarcasm is a sign of intelligence or not, communication experts and marriage **counselors** alike typically advise us to stay away from this particular form of expression. The reason is simple that sarcasm expresses

sarcasm

讽刺，讥讽

connoisseur 行家

counselor 顾问