

高级英语精读

Advanced English Intensive Reading

下册


Book Two

陈美芳 主编

杨永荟 主审

冯慧妍

1. Self-awareness. The ability to recognize a feeling as it happens is the keystone of emotional intelligence. People with greater certainty about their emotions are better pilots of their lives.



Self-awareness requires tuning in to what Antonio Damasio, in his book *Descartes*, calls "somatic markers"—literally, gut feelings. They can occur without a person being consciously aware of them. For example, when people who fear snakes are shown a picture of a snake, sensors on their skin will detect sweat, a sign of anxiety, even though the people say they do not feel fear. The sweat shows up even when a picture is presented so rapidly that the subject has no conscious awareness of seeing it.

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(下册)

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Book Two

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改 版 前 言

本书系根据原国家教委直属师范大学系列教材之一《研究生英语——精读课本》改版修订而成。原书多年来在国家教委直属六所师范大学作研究生英语精读教材使用,是1996年上海市学位委员会编印的《研究生同等学力英语考试大纲及试题》一书中所列的参考书目之一。从1994年以来,原书是华东师范大学博士生英语课使用的主要教材之一,也曾是该校攻读博士学位入学考试的参考书籍。

改版本主要作为广大英语爱好者进入英语学习高级阶段自学所用,可作为申请硕士学位的读者复习之用,也可作为大学高年级学生和研究生自学之用或作为研究生教材。

改版本对原书作了增删和调整。所选文章力求语言规范、富有哲理、贴近时代。课本题材多样,涉及英美文化、西方生活、社会问题、名人轶事和科技发展。文章全部选自英美原作,略有删节,但未作任何改写。根据大纲,重新编写了词汇练习,对课文后词汇表中的单词作必要的调整和补充,并标以级别星号。英译中练习的内容基本更新,Cloze Test也有所更新,主要取材于较新的报刊和杂志,有些来自因特网。本书增加了简明的写作指导。上册介绍如何写提纲,下册介绍如何写内容提要。

原书曾由加拿大专家 Alton Cole 用作她所担任的研究生课程的教材,并提出修改意见。在编写过程中,还得到澳大利亚专家 Roy Forward 的帮助。美国编辑 Donald Marsden 审阅了原书的第一版,提出了宝贵的意见。参加本版编审的有陈美芳、杨永芸、冯慧妍。徐今蔚参加部分修订。樊琪、王永德参加部分翻译。

原书的改版修订征得原书上册主编之一洪邦裕和下册主编之

一屠韵珠等的同意。本书编审者向所有为原书作出过贡献的同仁和有关人士以及为我们提供因特网资料的季元编辑表示衷心感谢,并特别感谢孟为民先生校对第二册和提出宝贵意见。

本书涉及多种学科,在课文注释、专业术语的翻译以及课文翻译等方面难免有不妥之处,请从事相关学科的专家和读者不吝指正。在课文内容、练习形式、参考译文和参考答案等方面,也希望广大读者提出宝贵的意见。

编 者

2000年1月

原版前言

为了适应我国改革开放的形势对高等师范院校研究生英语教学提出的新要求,国家教委直属六所师范大学从事研究生英语教学的教师参照国家教委《研究生外国语学习和考试的规定》(试行草案),结合六校研究生的实际情况,通力合作,编写了这套《研究生英语系列教材》。

本系列教材由《精读》、《泛读》、《快速阅读》、《听力》四种教程组成。《精读》由华东师范大学负责编写,《泛读》由陕西师范大学负责编写,《快速阅读》由东北师范大学负责编写,《听力》由华中师范大学负责编写。在编写、审稿和试用过程中,六校教师自始至终通力协作,密切配合。北京师范大学和西南师范大学给予了有力的支持。《精读》、《快速阅读》、《听力》和《泛读》(下册)已试用两年,效果良好。

本系列教材,各教程相互配合,适宜成套使用;但因各课本又自成体系,故也可单独选用。本教材主要供非英语专业硕士研究生和达到《大学英语》四级水平(即 CET-4)的本科生使用。当然,对具有中级以上英语水平的各类进修者,本教材也不失为一套较为实用的系列教材或教学参考书。

本书为《精读》(下册),参加本册编写工作的,除主编陈美芳、屠韻珠外,尚有张蓓青、冯洁音和张濯。洪邦裕和薛明莉参加了选材工作。肖飞、翁雪芳和裴超参加了词汇和练习选编等工作。参加修改工作的有陈美芳、屠韻珠、冯洁音、汪婉萍、肖飞和翁雪芳。

在编写过程中,华东师范大学研究生院培养处及外语系黄源深教授始终给予热忱的指导和关注。复旦大学杨永荃教授和华东师范大学冯慧妍教授审阅了全书,从选材到定稿提出了不少宝贵

的意见和建议。加拿大专家 Alton Cole 协助审阅了课文和各项练习。华东师范大学中文系李玲璞教授审校了翻译练习中译英部分。在编写过程中,还得到李永祥同志和外语系打字室同志的热情帮助,并承孟为民同志校对。对于他们的大力支持与协助,在此谨表深切感谢。

诚然,本系列教材的问世,与其说这是我们根据新形势和新要求在高等师范院校研究生英语教学方面进行教材建设的结果,毋宁说这是我们在这方面从事改革的新起点。限于编者的水平和经验,若有不妥或疏误之处,谨请专家和读者批评指正,以便再版时修正。

编 者

1991 年 3 月

使用说明

本书分一、二两册。各篇课文之间无紧密相连的关系,尽可选择使用。本书练习数量丰富,题型多样,读者可根据实际情况,选择使用,灵活处理。第二册的某些文章寓意比较深刻,颇有启迪,需反复细读,逐步深入领会。

本书以国家教委《非英语专业研究生英语(第一外语)教学大纲(试行稿)》和《大学英语教学大纲》为依据,重新编写了各篇课文后的词汇表和词汇练习。词汇表原则上不收入应在本科生阶段掌握的单词,即《研究生词汇表》中不打星号的单词,但收录了《大学英语教学大纲》中的 A 级词汇。课文后的词汇表、书末的总词汇表、词汇练习和参考答案中的单词,按照两个大纲标以分级记号。^A 表示 5、6 级词汇; * 表示硕士研究生阶段要掌握的词汇; ** 表示博士生阶段要掌握的词汇。词汇表中某些带有星号的单词是课文中生词的相关词。词组带有 * 号或 # 号,表示是研究生阶段应掌握的。标号目的在于帮助参加硕士学位统考的读者有重点地复习词汇,也便于其他读者了解自己掌握词汇的情况。

为了便于读者自学和自测,课文附有参考译文,大部分练习提供参考答案。读者务必先阅读课文,自己动手做练习,然后参照译文和答案,才可望有切实的提高。

此外,编者根据多年教学实践,热切希望读者在自学中使用英英词典。如果你能坚持这样做,必定会在全面提高英语四会水平方面得到很大帮助。

ABBREVIATIONS

<i>a.</i>	adjective	(<i>maths.</i>)	mathematics
(<i>AmE</i>)	American English	<i>n.</i>	noun
<i>ad.</i>	adverb	<i>N. B.</i>	note well
(<i>Br</i>)	British	<i>pass.</i>	passive
(<i>BrE</i>)	British English	<i>phr.</i>	phrase
<i>cf.</i>	compare	<i>pl.</i>	plural
<i>colloq.</i>	colloquialism	(<i>pref.</i>)	prefix
(<i>derog.</i>)	derogatory	<i>prep.</i>	preposition
<i>e.g.</i>	for example	<i>sl.</i>	slang
<i>esp.</i>	especially	<i>sb.</i>	somebody
(<i>Fr</i>)	French	<i>sth.</i>	something
(<i>fig.</i>)	figurative	<i>usu.</i>	usually
(<i>fml</i>)	formal	<i>v.</i>	verb
(<i>hist.</i>)	history	<i>vi.</i>	intransitive verb
(<i>infml</i>)	informal	<i>vt.</i>	transitive verb
(<i>lit.</i>)	literary		

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UNIT ONE

TEXT

Universities and Their Function

by Alfred North Whitehead

The universities are schools of education, and schools of research. But the primary reason of their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research afforded to the members of the faculty.

The justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning. This university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society. A university which fails in this respect has no reason for existence. This atmosphere of excitement, arising from imaginative consideration, transforms knowledge. A fact is no longer a bare fact: it is invested with all its possibilities. It is no longer a burden on the memory: it is energizing as the poet of our dreams, and as the architect of our purposes.

Imagination is not to be divorced from the facts: it is a way of illuminating the facts. It works by eliciting the general principles which apply to the facts, as they exist, and then by an intellectual survey of alternative

possibilities which are consistent with those principles. It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.

Youth is imaginative, and if the imagination be strengthened by discipline this energy of imagination can in great measure be preserved through life. The tragedy of the world is that those who are imaginative have but slight experience, and those who are experienced have feeble imaginations. Fools act on imagination without knowledge; pedants act on knowledge without imagination. The task of a university is to weld together imagination and experience.

These reflections upon the general functions of a university can be at once translated in terms of the particular functions of a business school. We need not flinch from the assertion that the main function of such a school is to produce men with a greater zest for business.

In a simpler world, business relations were simpler, being based on the immediate contact of man with man and on immediate confrontation with all relevant material circumstances. Today business organization requires an imaginative grasp of the psychologies of populations engaged in differing modes of occupation; of populations scattered through cities, through mountains, through plains; of populations on the ocean, and of populations in mines, and of populations in forests. It requires an imaginative grasp of conditions in the tropics, and of conditions in temperate zones. It requires an imaginative grasp of the interlocking interests of great organizations, and of the reactions of the whole complex to any change in one of its elements. It requires an imaginative understanding of laws of political economy, not merely in the abstract, but also with the power to construe them in terms of the particular circumstances of a concrete business. It requires some knowledge of the habits of government, and of the variation of those habits under diverse conditions. It requires an imaginative vi-

sion of the binding forces of any human organization, a sympathetic vision of the limits of human nature and of the conditions which evoke loyalty of service. It requires some knowledge of the laws of health, and of the laws of fatigue, and of the conditions for sustained reliability. It requires an imaginative understanding of the social effects of the conditions of factories. It requires a sufficient conception of the role of applied science in modern society. It requires that discipline of character which can say "yes" and "no" to other men, not by reason of blind obstinacy, but with firmness derived from a conscious evaluation of relevant alternatives.

The universities have trained the intellectual pioneers of our civilization—the priests, the lawyers, the statesmen, the doctors, the men of science, and the men of letters. The conduct of business now requires intellectual imagination of the same type as that which in former times has mainly passed into those other occupations.

There is one great difficulty which hampers all the higher types of human endeavor. In modern times this difficulty has even increased in its possibilities for evil. In any large organization the younger men, who are novices, must be set to jobs which consist in carrying out fixed duties in obedience to orders. No president of a large corporation meets his youngest employee at his office door with the offer of the most responsible job which the work of that corporation includes. The young men are set to work at a fixed routine, and only occasionally even see the president as he passes in and out of the building. Such work is a great discipline. It imparts knowledge, and it produces reliability of character; also it is the only work for which the young men, in that novice stage, are fit, and it is the work for which they are hired. There can be no criticism of the custom, but there may be an unfortunate effect—prolonged routine work dulls the imagination.

The way in which a university should function in the preparation for

an intellectual career, such as modern business or one of the older professions, is by promoting the imaginative consideration of the various general principles underlying that career. Its students thus pass into their period of technical apprenticeship with their imaginations already practised in connecting details with general principles. The routine then receives its meaning, and also illuminates the principles which give it that meaning. Hence, instead of a drudgery issuing in a blind rule of thumb, the properly trained man has some hope of obtaining an imagination disciplined by detailed facts and by necessary habits.

Thus the proper function of a university is the imaginative acquisition of knowledge. Apart from this importance of the imagination, there is no reason why business men, and other professional men, should not pick up their facts bit by bit as they want them for particular occasions. A university is imaginative or it is nothing—at least nothing useful.

Glossary

- ^A**convey** /kən'vei/ *vt.* to make known (ideas, news, feelings, etc.) to another person
- * **faculty** /'fækəlti/ *n.* a staff of teachers; a major division of a university as in Faculty of Arts
- justification** /ˌdʒʌstifi'keɪʃən/ *n.* a good reason for doing sth.
- ** **zest** /zest/ *n.* great interest or pleasure
- * **imaginative** /i'mædʒɪnətɪv/ *a.* of, having, using imagination
- ** **impart** /ɪm'pɑ:t/ *vt.* to give
- invest** /ɪn'vest/ *vt.* to endow (with qualities); use money in such a way as to get a profit or income from it
- energize** /'enədʒaɪz/ *vi.* to be active, full of vitality
- * **architect** /'ɑ:kitekt/ *n.* person who designs and draws plans for

- buildings and looks after the work of building
- * **illuminate** /i'l(j)umineit/ *vt.* to help to explain
- elicit** /i'lisit/ *vt.* to cause to be revealed
- * **intellectual** /inti'lektjuəl/ *a.* of the power of the mind to reason
- ^A**alternative** /ɔ:l'tə:nətiv/ *a.* (of two things) that may be had, used, etc., in place of sth. else
- consistent** /kən'sistənt/ *a.* in agreement (with); constant
- in great / large measure** to a large extent
- * **tragedy** /'trædʒədi/ *n.* very sad event, action, experience, etc., in real life; play for the theatre, cinema, TV, of a serious or solemn kind, with a sad ending
- act on** do sth. in accordance with
- pedant** /'pedənt/ *n.* person who lays too much stress on book-learning
- weld** /weld/ *vt.* to join or unite permanently by hammering or pressure
- reflection** /ri'flekʃən/ *n.* deep and careful thought
- in terms of** in the matter of; on the subject of; especially about
- flinch** /flintʃ/ *vi.* to withdraw or move back
- * **assertion** /ə'sɜ:ʃən/ *n.* strong statement
- confrontation** /kənfrən'teɪʃən/ *n.* the act of facing boldly or threateningly
- * **confront** *v.*
- * **relevant** /'reləvənt/ *a.* (closely) connected with what is happening, being discussed, done, etc.; related
- temperate** /'tempərit/ *a.* free from extremes of heat and cold
- interlock** /intə'lɒk/ *v.* to lock or join together
- construe** /kən'stru:/ *v.* to translate or explain the meaning of
- ^A**variation** /i'veəri'eɪʃən/ *n.* varying or variant