

新世纪 博士生综合英语

张承平 主编

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新世纪博士生综合英语

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前 言

全球经济一体化以及我国即将加入 WTO 的形势对我国的英语教学提出了前所未有的高要求。我国的高层次知识分子如何适应日益频繁的国际交流,游刃有余地熟练运用英语作为工作语言,在广泛的交流活动中把握住各种机遇,充分利用各种机会,实现国际交流的最佳效果等等,这都是摆在我们面前的新课题。因此我国高层次的英语教学改革已经迫在眉睫。《新世纪博士生综合英语》就是适应这种改革而编写的。

本书具有以下特点。第一,输入与输出相结合,先输入后输出,重在输出,最终实现全面提高英语实际运用能力的目标。全书包括了听、说、读、写、译各种技能的全面训练,每种技能的训练过程都遵循 In and Out 的双向式途径,而不是停留在被动接受的层面。第二,选材新,内容广。本书绝大部分课文选自 90 年代以来出版的国外极具权威性的报刊杂志,例如:《时代周刊》(Times)、《华盛顿邮报》(Washington Post)、《自然》(Nature)、《科学》(Science)、《发现》(Discovery)等等,全部文章具有权威性、时代性、可读性、可思性的特点。第三,注重文化修养。每单元有佳作欣赏,为读者提供颇具影响的名篇佳作,并配有编者的导读,能帮助读者提高欣赏能力和水平。

本书由十二单元组成,每单元有三大模块。

第一部分:Reading Practice (阅读实践)。包括课文(Text)、生词(New words and expressions)、注释(Notes)及练习(Exercises)。

课文选自最新出版的国外权威报刊杂志,作者皆为专家、学

者。题材广泛,涉及最新科技动态,权威人士对世界发展走向的前瞻,全球经济发展走势,不同国家的文化价值观念以及全球热点问题等等。文章全部标明出处,并有作者简介。练习设计新颖,强调输出,例如:阅读理解题包括了对文中信息的处理能力,概括段落大意,对难句的释义等。

第二部分:Developing Skills(培养技能)。

这一部分强调听、说、写技能的培养与训练。按三段式编写:第一步,输入必要的语言材料;第二步,总结、概括相关技能;第三步,实践输出。本部分分听说与写作两条线自成体系,十二单元基本覆盖常用说写专题。听说(Listening and Speaking)有以下特点:以精心设计的自然、地道的开篇对话作为精听材料;以题材广泛、贴近生活的小对话,进行综合听力练习;以填表、答题等方式检查理解,培养听懂真实谈话的能力。以听说训练紧密结合为主导,先听后说;以语言运用为目标,突出交际功能;以激发学习兴趣为前提,口语训练形式多样。写作(Writing)部分,突出实用,按照培养博士生实际写作能力的目标设计。第一单元为基本微技能介绍,以后各单元均含导写指南、写作实例、写作任务三部分。

第三部分:Reading Enjoyment(佳作欣赏)

佳作欣赏部分旨在培养博士生的文学鉴赏能力,提高他们的文学修养。本部分精选了一些世界名人演说词和智者的随笔。有的文字优美,清新隽秀;有的富于哲理,闪现着思想的火花。阅读这部分文字,不仅可以学习大师们的语言艺术,更重要的是可以与众多智者和哲人交流对话,给人以思想的启迪。

本书也可供中级水平以上的英语自学者使用。本书练习形式多样,基本涵盖了各类高层次考试的题型。还可供想参加 TOEFL(托福)、IELTS(雅思)及国内 PETS(5)(国家标准五级)等有志之士复习备考。

本书由数位有长期研究生教学经验的教师分工编写。编者怀

着为我国博士生英语教学改革略尽绵力的心情,集思广益,通力合作,编写了这本博士生综合英语教程。其中 Unit 1, 4, 8, 10 的 Reading Practice 部分由张承平教授编写;Unit 2, 6, 9, 11 的 Reading Practice 部分由沈金华副教授编写;Unit 3, 5, 7, 12 的 Reading Practice 部分由侯建人副教授编写;全书的 Listening and Speaking 部分由赵瑛副教授编写;全书的 Writing 部分由耿智副教授编写;全书的 Reading Enjoyment 由副教授编写。本书的文字经由 Catherine Ingram 及 Vincent Tukei 等外籍教师修订和审阅。我们诚挚地希望广大师生和读者提出批评与建议,以便使这本教材在今后修订中不断改进和完善。

张承平

2001 年仲夏

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Unit 1

Part 1 Reading Practice

[Text]

The Burden of Womanhood

Too often in the Third World, a female's life is hardly worth living.

By John Ward Anderson and Molly Moore

1 (Gandhi Nagar, India) When Rani returned home from the hospital cradling her newborn daughter, the men in the family slipped out of her mud hut while she and her mother-in-law mashed poisonous oleander seeds into a dollop of oil and forced it down the infant's throat. As soon as darkness fell, Rani crept into a nearby field and buried her baby girl in a shallow, unmarked grave next to a small stream.

2 "I never felt any sorrow", Rani, a farm laborer with a weather-beaten face, said through an interpreter. "There was a lot of bitterness in my heart toward the baby because the gods should have given me a son."

3 Each year hundreds and perhaps thousands of newborn girls in India are murdered by their mothers simply because they are female. Some women believe that sacrificing a daughter guarantees a son in the next pregnancy. In other cases, the family cannot afford the dowry that would eventually be demanded for a girl's marriage.

4 And for many mothers, sentencing a daughter to death is better than condemning her to life as a woman in the Third World, with

cradle-to-grave discrimination, poverty, sickness and drudgery.

5 While women in the United States and Europe—after decades of struggling for equal rights—often measure sex discrimination by pay scales and seats in corporate board rooms, women in the Third World gauge discrimination by mortality rates and poverty levels.

6 “Women are the most exploited among the oppressed,” says Karuna Chanana Ahmed, a New Delhi anthropologist who has studied the role of women in developing countries. “I don’t think it’s even possible to eradicate discrimination, it’s so deeply ingrained.”

7 This is the first in a series that will examine the lives of women in developing countries around the globe where culture, religion and the law often deprive women of basic human rights and sometimes relegate them to almost subhuman status. From South America to South Asia, women are often subjected to a lifetime of discrimination with little or no hope of relief.

8 As children, they are fed less, denied education and refused hospitalization. As teenagers, many are forced into marriage, sometimes bought and sold like animals for prostitution and slave labor. As wives and mothers, they are often treated little better than farmhands and baby machines. Should they outlive their husbands, they frequently are denied inheritance, banished from their homes and forced to live as beggars on the streets.

9 Although, the forms of discrimination vary tremendously among regions, ethnic groups and age levels in the developing world, Shahla Zia, an attorney and women’s activist in Islamabad, Pakistan, says there is a theme: “Overall, there is a social and cultural attitude where women are inferior—and discrimination tends to start at birth.”

10 Sociologists and government officials began documenting sporadic examples of female infanticide in India about 10 years ago. The

practice of killing newborn girls is largely a rural phenomenon in India; although its extent has not been documented, one indication came in a recent survey by the Community Services Guild of Madras, a city in Tamil Nadu. Of the 1,250 women questioned, the survey concluded that more than half had killed baby daughters.

11 In urban areas easier access to modern medical technology enables women to act before birth. Through amniocentesis, women can learn the sex of a fetus and undergo sex-selective abortions. At one clinic in Bombay, of 8,000 abortions performed after amniocentesis, 7,999 were of female fetuses, according to a recent report by the Indian government. To be sure, female infanticide and sex-selective abortion are not unique to India. Social workers in other South Asian states believe that some communities also condone the practice.

12 The root problems, according to village women, sociologists and other experts, are cultural and economic. In India, a young woman is regarded as a temporary member of her natural family and a drain on its wealth. Her parents are considered caretakers whose main responsibility is to deliver a chaste daughter, along with a sizable dowry, to her husband's family.

13 "They say bringing up a girl is like watering a neighbor's plant," says R. Venkatachalam, director of the Community Services Guild of Madras. "From birth to death, the expenditure is there." The dowry, he says, often wipes out a family's life savings but is necessary to arrange a proper marriage and maintain the honor of the bride's family.

14 After giving birth to a daughter, village women "immediately start thinking, 'Do we have the money to support her through life?' and if they don't, they kill her," according to Vasanthai, 20, the mother of an 18-month-old girl and a resident of the village

where Rani lives. "You definitely do it after two or three daughters. Why would you want more?"

15 Few activists or government officials in India see female infanticide as a law-and-order issue, viewing it instead as a social problem that should be eradicated through better education, family planning and job programs. Police officials say few cases are reported and witnesses seldom cooperate.

16 "There are more pressing issues." says a top police official in Madras. "Very few cases come to our attention. Very few people care."

17 For most girls, however, the biggest barrier—and the one that locks generations of women into a cycle of discrimination—is lack of education.

18 Across the developing world, girls are withdrawn from school years before boys so they can remain at home and lug water, work the fields, raise younger siblings and help with other domestic chores. By the time girls are 10 or 12 years old, they may put in as much as an eight-hour work day, studies show. One survey found that a young girl in rural India spends 30 percent of her waking hours doing household work, 29 percent gathering fuel and 20 percent fetching water.

19 Statistics from Pakistan demonstrate the low priority given to female education: Only one-third of the country's schools—which are sexually segregated—are for women, and one-third of those have no building. Almost 90 percent of the women over age 25 are illiterate. In the predominantly rural state of Baluchistan, less than 2 percent of women can read and write.

20 In Islamic countries such as Pakistan and Bangladesh, religious concern about interaction with males adds further restrictions to females' mobility. Frequently, girls are taken out of school when they

reach puberty to limit their contact with males—though there exists a strong impetus for early marriages. In Bangladesh, according to the United Nations, 73 percent of girls are married by age 15, and 21 percent have had at least one child.

21 Across South Asia, arranged marriages are the norm and can sometimes be the most demeaning rite of passage a woman endures. Two types are common—bride wealth, in which the bride's family essentially gives her to the highest bidder, and dowry, in which the bride's family pays exorbitant amounts to the husband's family.

22 In India, many men resort to killing their wives—often by setting them afire—if they are unhappy with the dowry. According to the country's Ministry of Human Resource Development, there were 5,157 dowry murders in 1991—one every hour and 42 minutes.

23 After being bartered off to a new family, with little education, limited access to health care and no knowledge of birth control, young brides soon become young mothers. A woman's adulthood is often spent in a near constant state of pregnancy, hoping for sons.

24 According to a 1988 report by India's Department of Women and Child Development: "The Indian woman on an average has eight to nine pregnancies, resulting in a little over six live births, of which four or five survive. She is estimated to spend 80 percent of her reproductive years in pregnancy and lactation." Because of poor nutrition and a hard workload, she puts on about nine pounds during pregnancy, compared with 22 pounds for a typical pregnant woman in a developed country.

25 A recent study of the small Himalayan village of Bemru by the New Delhi-based Center for Science and the Environment found that "birth in most cases takes place in the cattle shed," where villagers believe that holy cows protect the mother and newborn from evil

spirits. Childbirth is considered unclean, and the mother and their newborn are treated as “untouchables” for about two weeks after delivery.

26 Studies show that in developing countries, women in remote areas can spend more than two hours a day carrying water for cooking, drinking, cleaning and bathing, and in some rural areas they spend the equivalent of more than 200 days a year gathering firewood. That presents an additional hazard: The International Labor Organization found that women using wood fuels in India inhaled carcinogenic pollutants that are the equivalent of smoking 20 packs of cigarettes a day.

27 Because of laws relegating them to a secondary status, women have few outlets for relaxation or recreation. In many Islamic countries, they are not allowed to drive cars, and their appearance in public is so restricted that they are banned from such recreational and athletic activities as swimming and gymnastics.

28 In Kenya and Tanzania, laws prohibit women from owning houses. In Pakistan, a daughter legally is entitled to half the inheritance a son gets when their parents die. In some criminal cases, testimony by women is legally given half the weight of a man’s testimony, and compensation for the wrongful death of a woman is half that for the wrongful death of a man.

29 After a lifetime of brutal physical labor, multiple births, discrimination and sheer tedium, what should be a woman’s golden years often hold the worst indignities. In India, a woman’s identity is so intertwined and subservient to her husband’s that if she outlives him, her years as a widow are spent as a virtual nonentity. In previous generations, many women were tied to their husband’s funeral pyres and burned to death, a practice called suttee that now rarely occurs.