



研究生教材

研究生英语精读文选

主编 折鸿雁 主审 王监龙

西安交通大学出版社

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内容提要

本书是为非英语专业研究生编写的一部高起点英语精读教材。全书共精选了16篇课文,内容涵盖西方社会、人类与自然、新技术、建筑、经济、文学、家庭演变、未来科技、网络文化及各种思想、学科等诸方面,集趣味性、思想性和实用性为一体。另外,每课附有关键词提示、词汇注释、各种启发性练习及答案。本教材可安排一学年使用,但教师也可灵活掌握,取之所需。该教材注重培养学生分析、思考和解决语言问题的能力,同时力图提高学生个人的综合素质。

欢迎各类非英语专业研究生使用本教材。研究西方社会、当代科技、英美文化的读者也将发现此书是一本案头必备的参考书。

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《研究生教材》总序

研究生教育是为国家培养高层次的人才的,它是我国高等教育的最高层次。研究生必须在本门学科中掌握坚实的基础理论和系统的专门知识,具有从事科学研究工作或担负专门技术工作的能力。这些要求具体体现在研究生的学位课程和学位论文中。

认真建设好研究生学位课程是搞好研究生教学的重要环节。为此,我们组织出版这套以公共课和一批新型学位课程为主的研究生教材,以满足当前研究生教学的需要。这套教材的作者都是多年从事教学、科研、具有丰富经验的教师。

这套教材首先着眼于研究生未来工作和高技术发展的需要,充分反映国内外的最新学术动态,使研究生学习之后能迅速接近当代科技发展的前沿,以适应“四化”建设的要求;其次,也注意到应有的基本理论和基本内容,以保持学位课程内容的相对稳定性和系统性,并有足够的深度。

这套研究生教材虽然从提出选题、拟定大纲、组织编写到编辑出版,都经过了认真的调查论证和细致的定稿工作,但毕竟是第一次出版这样高层次的教材系列,水平和经验都感不足,缺点与错误在所难免。希望通过反复的教学实践,广泛听取校内外专家学者和使用者的意见,使其不断改进和完善。

西安交通大学研究生院
西安交通大学出版社

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前 言

自恢复研究生教育以来,我校的研究生英语教材虽几经更换,却始终觉得不甚满意。平日经常逛书店,希望能找到一本英语程度适合,有足够思想深度和体现时代精神的研究生英语阅读教材,但往往扫兴而归。原因何在?首先,市场上的研究生英语教材本身就少得可怜,而有限的几本教材也是大同小异,区别无非在于文章长短,句型复杂与否,生词多少而已。

那么,怎样才能称得上是一本优秀的研究生英语教材呢?要回答这个问题,我们首先要明确研究生教学和本科生教学的区别。

在本科生的英语教学阶段,学生主要是奠定语言基础,巩固语言知识和培养语言技能。进入研究生英语教学阶段,学生不再只是被动地接收语言信息,吸收别人的观点和理论,而是要在已有的语言基础上融会贯通,做到能得心应手地利用所学知识解决一些实际问题。我们认为这才是研究生英语教学的真正目的所在。

这就要求研究生英语教学随之作出相应的调整。研究生迫切需要掌握的不仅仅是语言本身,而是通过一门新的语言来更直接、更全面、更透彻地掌握一些外来的新技术、新思想、新观点,使他们开阔眼界,使自己所学的知识更快地同国际接轨。在研究生的英语学习过程中,一本语言规范、内容新颖、有思想深度并体现时代精神的教材会起到不可忽视的作用;而一些老生常谈的教材则如同一瓶掺了水的酒,不仅学生不感兴趣,而且教师也无法对文章内容进行深化、总结和提炼,更不能从思想上对学生进行启发和教育。

基于以上思考,我们编写组成员经过长时间的探讨和论证,力图编写一部风格独特的研究生英语阅读教材,以弥补目前教材中

的缺憾,这也不妨是一次探索性的尝试。

我们认为,一本好的英语教材应起到两种作用:教学作用和教育作用。这本教材在兼顾前者的前提下,更加侧重于后者,这也是编写组成员达成的共识。

历史的车轮已迈入 21 世纪,我们已经能够以积极的态度去学习和接受西方的科学技术,用客观的眼光,平静的心态去面对西方的各种社会现象。本教材涉及西方社会、人类与自然、文学作品、科学技术和各类学科等,兼顾过去与未来,为广大研究生提供了一个多方面、多层次了解西方社会和学习新技术、接触新观点的机会。

例如,荣格是瑞士著名心理学家,1909 年被弗洛伊德定为精神分析学说的法定继承人。该师徒的学说本来是探讨精神病病因和治疗的一种理论和方法,但它却远远超越了心理学的范围,深刻地影响了 20 世纪西方的社会学、伦理学、宗教学以及文学艺术。它似乎为西方社会的人们找到了精神危机、道德伦理淡薄、内心空虚的根源。许多读者对美国现代经典名著《麦田里的守望者》中的主人公霍尔顿的精神病病情结不甚理解。在读过荣格的“现代精神分析观点(Problems of Modern Psychotherapy)”之后,也许会找到理解这部作品的金钥匙。

本世纪初,西欧一著名科学家曾作出这样一个预测:“Airplanes can never be used in the military.”但第一次世界大战中飞机的使用证明了其判断的错误。基因工程技术在 21 世纪将大显身手,独领风骚。斯皮尔勃格执导的科幻片《侏罗纪公园》(Jurassic Park)展示了基因工程的最新发展,曾引起公众和媒体的极大兴趣。即使如此,许多人对基因技术仍是将信将疑。美国科学家 Affymetrix 正在研制一种揭示人类基因奥秘的基因片系统(Gene Chip System)。这种系统可以快捷方便地鉴别一个人的基因类型,并将人体内的基因进行分门别类,找出引起和预防各种疾病的基因,然后将人体健康的基因转移至动物体内,并在动物体内建立基

因库,需要某种特定基因的人可取之所需以补充自己。此外,21世纪人类在神经科学、化学、量子物理和宇宙天体等学科方面都将有指日可待的突破。希望“揭示大小奥秘(Uncovering the secrets, Big and Small)”一文将扩展你的科学视野。

又如,第二次世界大战后的50年代中期至70年代初,一次“史无前例”的“反文化”风暴席卷了美国大陆,使美国社会产生了强烈的震荡。究其原因,虽然战后美国社会生活富裕,经济繁荣,人们远离经济萧条,然而生活安逸的人们对现实产生了强烈的不满。他们寻求归属感、尊重感,追求自我发展空间和人格完善。他们认为传统的道德标准及价值观念过于保守,狭隘、平淡,缺乏冒险精神。这场波澜壮阔、如火如荼的“反文化”运动伴随着强烈的反战、求民权情绪,使美国艰难地度过60年代。这段时间是美国近现代史上的分水岭,“狂怒(Tornado of Wrath)”一文将教会你如何客观地看待这一时期的美国社会。

以上仅为三个例证,本教材实际上包含着更广泛、更丰富、更深刻的内容。

在本教材的编写过程中,我们严格按照教育部颁布的《非英语专业研究生英语教学大纲》中所规定的各项语言指标进行,同时发挥集体的智慧,教师分头选材,集中讨论,筛选定稿。在两年多的试用过程中,此教材经过不断修改,对其中的一些篇幅做了调整,并请专家对书稿进行了严格的审阅,最终达到比较满意的程度,得以与广大师生见面。我们坚信,使用该教材的师生能够体味到我们的选材标准:知识性、思想性、趣味性和实用性。

在编排方面,我们力求新颖,每课前面都有主题词作为教学时的切入点。书中的某些文章篇幅较长,我们本想做一些剪裁,但大有忍痛割爱之感,经过反复斟酌,我们决定保留其全貌,让任课教师灵活掌握。我们建议:对篇幅较长的课文,教师不必全文讲解,而只需提纲挈领地指出文章结构及思路,剩下的工作由研究生们自

己去钻研,我们必须培养研究生这方面的能力。从阅读的角度上讲也可做到精中有泛、泛中有精、精泛结合的原则。

在练习的编写方面,我们坚持少而精的原则,既兼顾了传统的教学法,也体现了现代的功能交际法,侧重培养学生对概念和文章的理解以及掌握和应用语言的能力。对有些练习,教师则可以灵活掌握。如 Extending Understanding 这一练习,既可作为学生讨论的话题,也可作为写作的题目。

在注释方面,我们不求面面俱到,主张学生自己能做的事情,我们决不越俎代庖;学生不懂的地方,我们要适当地给以启发并加以指点。我们教师将更多地考虑具体的教学法问题:如何提供背景知识、如何调整学生和鼓动学生、如何深入浅出地阐述问题、如何把教学内容与现实语境相结合,以便更充分地发挥这本教材的作用。

本教材由折鸿雁担任主编,陕西省研究生教学研究会副会长、西北工业大学外语系副教授王新国担任副主编,西安交通大学人文学院王监龙教授担任主审。吴建成编写第 1、10 课,王朝霖编写第 6、3 课,张敏编写第 4、16 课,周庆华编写第 14 课,曹浩焯编写第 2、15 课,周雪春编写第 9、11 课,常虹编写第 8、13 课,白晓东编写第 7 课,折鸿雁编写第 5、12 课。

西安交通大学研究生院的领导对本书的编写和出版给予了许多指导、支持和帮助,在此我们表示深深的谢意。

尽管本书的编写力求准确、清晰、系统、实用,但限于我们的水平,书中定有许多需进一步改进和完善之处,祈请各位同行和广大读者不吝指正。

折鸿雁

2000 年 2 月 1 日

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Lesson 1

In Search of a Golden Age

By Stephanie Coontz

Prereading Assumptions

Before you begin reading "In Search of a Golden Age" please respond to each of the following key words. On the lines next to each word, write down any word or phrase that comes into your mind related to this word. This exercise should show you something about your knowledge of the ideas in the reading. When you have finished the reading and the comprehension exercises, look back at these original associations. Think about how they may have changed or expanded.

1. golden _____

2. hybrid _____

3. nuclear _____

4. self-containment _____

(1) Some of the tremendous problems we face in modern American society—from drug use to economic instability to personal alienation—have developed in conjunction with a series of remarkable changes in the composition and functioning of American families, and many people link these two sets of facts. They blame the problems on changes in family roles or values and argue that a return to some “traditional” or “natural” family would resolve the crisis.

(2) My research suggests that all the historical evidence contradicts such a conclusion. On closer inspection, no “golden age” of the family can be found, and many of our ideals are based on a mythical family that never existed in the real world. The source of many of America’s modern problems, moreover, both in and outside of the family, does not lie in a departure from old family practices and values but in clash between unrealistic expectations and a changing socioeconomic environment. The real crisis of American society is over how to handle the dependencies associated not only with infancy and age but with illness, unemployment, and degradation of the environment. Solving the crisis will require social commitments and obligations that extend beyond the nuclear family.

IS THERE A “TRADITIONAL” FAMILY?

(3) Many people hold an image of how American families “used to be” at some particular point in time, and they propose that we return to that ideal. In fact, however, there have been a wide variety of family forms and values in American history, and there is no period in which some ideal family predominated.

(4) Colonial families are sometimes thought of as particularly

stable and self-supporting. This was a time, it is often said, when "a man's home was his castle." It is true that paternal rule was seldom challenged, but this was based on a thorough-going subordination of women and the brutal treatment of children. Moreover, colonial families had little of the intimacy and privacy we usually fantasize about in constructing our ideal model. Community authorities and neighbors continually intervened in all aspects of family life. Children were frequently taken away from parents by authorities who found the homes "unfit." Even more frequently the parents themselves sent their children to other people's homes for years at a time.

(5) The high mortality rates of that era meant that the average length of marriage was only a dozen years, making colonial families at least as unstable as modern ones. If partnerships were dissolved by death rather than divorce this can hardly have been a less traumatic experience for the children.

(6) Modern Americans who like the parental authority and male dominance of colonial families would be horrified by their routine acceptance of sexual discussions (between both genders and in front of children), the invasion of privacy by neighbors and community officials, and the relative lack of emotional privilege colonial households extended to the nuclear unit. On the other hand, those who are attracted by the corporate limits on individual enterprise among colonial households and by the public nature of colonial life are unlikely to be enamored of the insistence on hierarchy and acceptance of social inequality.

(7) In the era of the American Revolution and early republic, there was increased interest in establishing independent, self-sup-

porting families, but only as part of a much larger conception of social obligation and association. This period was also marked by a tremendous increase in premarital pregnancy rates. Furthermore, all the existing notions of family were greatly compromised by their acceptance of — and often dependence upon — slavery. The short lived equality and self-sufficiency of white farm families rested on the extermination of Native American societies and the annexation of a huge hunk of Mexico.

(8) Beginning in the 1830s a new family form began to take shape in the white middle class, as men lost older routes to self-employment or accession to a family farm, and as married women's traditional household production was taken over by unmarried girls working in factories. The new middle-class family was based on a strict segregation of spheres between the sexes, intense mother-child bonding, and on the idea that children must be protected from knowledge of poverty, death, and sex. But those who turn to this model as their ideal forget that the 19th century family was the main arena for the development of birth control and, frequently, the exercise of abortion. Moreover, proponents of the "simple virtues" of this family would be surprised by how it downplayed private, heterosexual relations and endorsed intimacies among women that some would consider scandalous. Women's diaries from this period devoted page after page to rhapsodies about female friends, including intimate descriptions of their embraces and kisses, while only briefly referring to their husbands. On the other hand, those who would embrace the sisterhood of 19th-century women are likely to detest the gender-role and other assumptions that created such female solidarity.

(9) In the early 1900s the growth of mass production, together with the emergence of a state policy aimed at establishing a family wage led to new ideas about family self-sufficiency. Families began to lose their organic connection to social intermediaries such as local shops, neighborhood work cultures and churches, and mutual aid societies. As families related more directly to the state and the market (or to new religious figures using the mass media and bypassing local congregations), they also developed a new cult of privacy. Heightened expectations were created concerning the family's role in fostering individual fulfillment.

(10) Where the 19th-century middle-class family revolved around the mother-child axis, the 20th-century family elevated the couple relationship to its central concern. The new image stressed the early independence of children and the romantic coupling of husband and wife. Same-sex ties and intense mother-son bonding were repudiated as unhealthy. From this family we get the idea that women are sexual, that youth is attractive, and that forming a family should be the end of all endeavor and the center of our emotional fulfillment.

(11) But there were big contradictions between image and reality in this family. This is the period when people first accepted the idea that the family should be sacred from outside intervention. But the development of the private, self-sufficient family depended on state intervention, not only in the economy but in the destruction of community and class institutions that provided alternatives to private, self-contained families. The invention of juvenile courts, for example, allowed middle-class reformers to incarcerate youth who did not subscribe to middle-class notions of family propriety, even if

they had done nothing illegal. Acceptance of a youth and leisure culture in the middle class, meanwhile — which consequently sanctioned early marriage and raised expectations about the quality of married life — also introduced new tensions between the generations and new conflicts between husband and wife over what were adequate levels of financial and emotional support. Divorce rates in the 1920s made the highest percentage leap (aside from the postwar surge in 1946) in American history.

(12) Thus the family that emerged in the 1920s provides no more satisfactory a model for most people. By stressing coupled intimacy as the main source of emotional satisfaction, the romanticizing of the husband-wife union has generated still more changes: demands for easier divorce or for the legitimization of gay and lesbian pairings stem partly from the acceptance of the idea that there are no substitutes for couple relationship and the related conclusion that an unsatisfactory couple relationship is intolerable. The liberation of sexuality and the acceptance of consumerism within marriage led to a jading of tastes and a search for new thrills that began to tempt many to venture outside the marital relation.

THE TRAP OF NOSTALGIA

(13) On close examination, it appears that many of our images of the traditional family are derived from 1950s television serials. These shows presented an idealized mixture of values that never co-existed in any real family and that were in many cases quite contradictory. For example, the family of the 19th century revolved around the parent-child axis while the family of the 20th century revolved around the couple relationship. The hybrid modern expecta-