



全国翻译专业资格(水平)考试辅导丛书

英语口语译综合能力

2 级

主 编 王立弟
张连江

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前 言

本书是为全国翻译专业资格（水平）考试指定教材之《英语口语综合能力（二级）》编写的教材辅导篇，承袭了该教材的编纂体例，每课包括听力、阅读、口语和写作等内容，目的是通过这些练习，提高学习者听、说、读、写的基本技能，为从事口译工作奠定一个坚实的基础。

本书内容涵盖国际政治、人文、科技、生态、健康等人们时下关注的热点问题，题材丰富多样，语言生动鲜活。本书的取材大多直接来源于英语国家的各类媒体、书刊和网上的真实语料，从而保证选用语言的规范和地道。每篇课文后列出本课出现的生词和习语，可供学习者参考。

韩俊梅、张红和王占伶同志也参与了本书的部分编写工作，编者在此表示感谢。

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Unit 1

Section 1. Listening Comprehension

Exercise 1

Listen to the following passages and then decide whether the following statements are true or false.

1. Jone Pearce emphasized that “folk wisdom” is important in MBA courses.
 True
 False
2. To pull research and teaching together will easily make a professor suffer from mental disease.
 True
 False
3. A rising inflation of rents finally might cause a fall in house prices.
 True
 False
4. A fall in the real interest rates may completely explain the whole rise in house prices.
 True
 False
5. Under the condition of a weaker dollar, the nervousness had nothing to do with an ongoing discussion about foreign buyers’ desire for U.S. debt.
 True
 False
6. Investors will worry more about cooperation with other shares of stocks when a gradual

acceleration of inflation and a rally hit in commodities.

- True
- False

7. The Beige Book suggested that the Fed might take a more attacking posture on raising short-term rates.

- True
- False

8. Investors in Asia spent a lot of money into emerging economies because they were forced by Americans.

- True
- False

9. The "legal person" shares held by state-controlled entities is a little more than \$450.

- True
- False

10. Metris and Providian, two bigger sub-prime companies, feel no concern about the credit histories of their customers.

- True
- False

➡ Exercise II

Choose the one answer that best fits the meaning of the statement you have heard.

1. According to what was said above, which one of the following statements is true?

- A. Jersey is situated some 14 miles from the North West coast of England.
- B. Jersey is situated to the South of France.
- C. Jersey belongs to France.
- D. Jersey is the largest of the Channel Islands in the English Channel.

2. The Natural History Museum aims to _____.

- A. maintain its collections and use them to promote the discovery
- B. show young people the society
- C. build relations with other museums in the world
- D. amuse people in the museum

3. Ireland's prime minister apologized to the people because _____.

- A. he made a policy mistake
B. he ordered to build many poor quality institutions
C. they had sexual abuse when they lived in the state-supported institutions
D. he didn't agree to soften the ill effects on surviving victims
4. What's happened during a religious procession in western India?
A. The stampede killed scores of people.
B. About 200 to 300 people died because of the stampede caused by the panic.
C. A bomb explosion caused the panic.
D. Tens of thousands of Hindus were killed in the procession.
5. Which one of the following statements is true?
A. Eight Chinese captives were rescued by the peace keepers in Iraq.
B. The captives left Baghdad on Tuesday.
C. The rebels asked the captives to leave on Tuesday.
D. The captives left for China on Sunday.
6. According to what was said above, which one of the following statements is true?
A. The husband doesn't want to keep his wife alive using a feeding tube.
B. Jeb Bush is the brain-damaged woman's husband.
C. The woman is mad.
D. The woman's husband doesn't love his wife.
7. Robert F. Kennedy Jr. is _____.
A. an environmental lawyer
B. son of the one-time senator from New York
C. A and B
D. state attorney general
8. Martin Sullivan _____.
A. has been forced to step down amid regulatory probes
B. is the successor of AIG's legendary boss
C. inherits a set of global businesses with a good reputation
D. used to be AIG's legendary boss
9. According to what was said above, which one of the following statements is true?
A. The Bush administration may have some operations in Afghanistan.
B. There are 112,000 soldiers in Iraq now.
C. The Bush administration will spend \$18 billion in Iraq.
D. The House wants more explanation from Bush administration of its plan for an eventual

withdrawal.

10. According to the news, Sheikh Yassin is such a person as follows except _____.
- A. the founder of Hamas
 - B. a militant Islamist faction
 - C. the person who the Israelis want to kill
 - D. the speaker of Parliament

Section 2. Reading

The God That Failed

Since September 11th, discussions about Islam have abounded with phrases such as “political Islam”, “Islamic fundamentalism”, “Islamism”, “radical Islam” and so forth. Almost nobody agrees with anybody else about what these terms mean or how they overlap. The body of ideas associated with Sayyid Qutb — the notion that man has only one choice to make, between jahiliyya or submission to the law of Allah in its entirety — is only one, extreme, form of Islamic fundamentalism. And fundamentalism is only one part of the bigger category of “Islamism” or “political Islam”.

In one recent book, an American academic, Noah Feldman, calls Islamism “a comprehensive political, spiritual and personal world-view defined in opposition to all that is non-Islamic.” In another, a former CIA official, Graham Fuller, argues that an Islamist is “one who believes that Islam as a body of faith has something important to say about how politics and society should be ordered in the contemporary Muslim world and who seeks to implement this idea in some fashion”. A French scholar, Olivier Roy, prefers a narrower definition: political Islam is the attempt to create an Islamic state.

Whatever the definition (and there are plenty more to choose from), the main point of interest here is the growing tendency in the Islamic world for Muslims to turn to religion as a solution or part-solution to political problems. Muslims are not alone in this. Many Americans (and Indians, and Israelis) believe that Christianity (and Hinduism, and Judaism) have something important to say about how politics and society should be ordered. But the extent of the support for political Islam sets it apart. One reason, argues Bernard Lewis of Princeton University, one of Islam’s foremost (and controversial) interpreters in the West, is simply that most Muslim countries are still profoundly Muslim, in a way that most Christian countries are

no longer Christian. But why?

The devout Muslim might answer that Islam is just a more successful religion than its competitors. It is indeed the world's fastest-growing religion. But another possible answer or maybe just a less positive way of saying the same thing is that in the Muslim world the values that compete with religion have been less successful than they have in the West. And the difficulty for the Muslim world is that a lot of these values democracy, liberalism, "modernity" in general are values to which many Muslims themselves say they aspire. If growing numbers of Muslims are nowadays looking to God for answers to their social, political and economic problems, it may be because other gods have failed them.

Since colonial rule, most Muslim countries have found it difficult to create successful democracies. Few joined the spurt of democratisation that followed the cold war. Only one out of five countries with a Muslim majority is a democracy. In some places — Malaysia, Indonesia, Turkey, Bangladesh, democracy has made bigger strides than in others. But the overall picture is bleak. Indonesia has only recently emerged from the long years of dictatorship under Sukarno and Suharto; Pakistan, though it has bits and pieces of democracy, is run by a military dictator; Iran is poised between revolution and counter-revolution. Over the past quarter-century, says the Brookings Institution, GDP per person in most Islamic states has fallen or remained the same.

Islam's Arab core, which contains fewer than one in five of the world's Muslims but produces a disproportionate share of its terrorists, is in a particular mess. The social contract once made possible by energy riches — you put up with autocracy and we will see to your material needs — has collapsed with the falling oil price and a rising population. In July last year, Arabs were shocked by the findings of a report from a panel of academics for the United Nations Development Programme, spelling out the full extent of this failure. For 20 years, said the UNDP, growth in income per head in the 22 Arab countries has been lower, at an annual 0.5%, than anywhere else in the world except sub-Saharan Africa. One in five Arabs still lives on less than \$2 a day. Around 12 million people, or 15% of the workforce, are already unemployed, and on present trends the number could rise to 25 million.

The UNDP blamed these failures not on a lack of resources but on the survival of absolute autocracies, the holding of bogus elections, confusion between the executive and the judiciary, constraints on the media, and a patriarchal and intolerant social environment. The 280 million Arabs spend a higher percentage of GDP on education than any other developing region, and yet some 65 million adults are illiterate and about 10 million children still have no schooling at all. There is little Arab writing, or translation from other languages; in the 1,000 years since the Caliph Mamoun, noted the authors, the Arabs have translated as many books as Spain translated in a single year. Problem or solution? Is Islam one of the causes of this pattern of failure? To a

lot of Muslims, the question is upside down. Political Islam, or “Islamism”, starts from the opposite proposition: that the failures of the Muslim world are caused by having neglected Islam, not by having embraced it. “Islam is the solution,” say many Islamist political parties. The appeal of this simple slogan is greatly enhanced by the belief of so many Muslims that other answers have already been tried, and found wanting.

In the Arab world, some countries, such as Morocco, Jordan and the Gulf states, have clung on to semi-feudal forms of government. But the dominant tried-and-wanting answer following colonialism was pan-Arab nationalism, a socialist doctrine combined with the idea of uniting the Arab-speaking peoples in a single state. The theoreticians of this secular creed argued that the colonial powers had deliberately enfeebled the Arabs by chopping what should have been one nation into small and artificial states. “The Arabs,” says the constitution of the Baath Party, “form one nation. This nation has a natural right to live in a single state.”

For a while, helped along by the charisma of Nasser, Arab nationalism galvanized the masses and gave the Arabs a new self-confidence. But in the end, it failed. Attempts to combine the artificial post-colonial states fizzled out Arab nationalism also failed to defeat Israel — not even Nasser’s charisma survived the humiliation of 1967’s six-day war or to develop proper democratic institutions, or to win and hold the people’s loyalty. By the end of the 20th century, writes Adeed Dawisha, the author of a splendid recent obituary of the movement, little remained but “the debris of broken promises and shattered hopes”. This is the debris into which political Islam is sinking its roots.

Notes

1. Since September 11th, discussions about Islam have abounded with phrases such as “political Islam”, “Islamic fundamentalism”, “Islamism”, “radical Islam” and so forth.
自从 9.11 事件以来,有关伊斯兰教的讨论充满了“伊斯兰运动”,“伊斯兰原教旨主义”,“伊斯兰教”,“激进的伊斯兰教”等字眼。(2001 年 9 月 11 日,几架飞机几乎在同一时间撞击美国的经济中心——世贸大楼,造成大量人员伤亡及重大物质损失,这一事件震惊世界。)
2. Sayyid Qutb: 1906 – 1966, 埃及人,穆斯林兄弟会成员。埃及穆斯林兄弟会成立于 1928 年,创始人苏非派虔诚信徒哈桑·班纳。作为埃及、阿拉伯和伊斯兰世界第一个和影响最为广泛的原教旨主义派别组织,兄弟会从初创伊始,与埃及历届政府的关系时好时坏,甚至几度被解散。
3. jahiliyya: 无知,野蛮,未开化。指穆罕默德接受神的启示以前,还未将伊斯兰教传入世界的状态。
4. Islam: 伊斯兰教,一种一神教,其特征是接受服从上帝和穆罕默德的教义,并认后者为上帝主要的同时也是最后一个先知。

5. Hinduism: 印度教,源于印度的最重要的宗教、哲学和文化习俗的一种复合体。特征是信仰轮回和一种具有多种形态或性质的至高无上的神,还认为一切相反的理论都是一种永恒不变的真理的表现,并期望从世俗的罪恶中解脱出来。
6. Christianity: 基督教,建立在耶稣的生活和教海上。
7. Judaism: 犹太教,犹太人的一神教,起源可追溯到亚伯拉罕,其精神原则和道德准则主要包含在《圣经》和《塔木德经》中。
8. In one recent book, an American academic, Noah Feldman, calls Islamism “a comprehensive political, spiritual and personal world-view defined in opposition to all that is non-Islamic.”

一位美国学者 Noah Feldman 在最近的一本书中将伊斯兰教看作是一种集政治、精神和个人为一体的世界观。这种世界观和所有非伊斯兰教的世界观相对立。

9. A French scholar, Olivier Roy, prefers a narrower definition: political Islam is the attempt to create an Islamic state.
10. Indonesia has only recently emerged from the long years of dictatorship under Sukarno and Suharto.

一位名叫 Olivier Roy 的法国学者更推崇一种狭义的定义:伊斯兰运动就是企图创建一个伊斯兰国家。

印尼最近刚刚从 Sukarno(苏加诺)和 Suharto(苏哈托)多年的专政中解放出来。(Sukarno: 苏加诺,印度尼西亚政治家,领导本国从荷兰的统治下取得了独立(1949年),是印度尼西亚的第一任总统(1949-1967年),在一次军事政变中被免职。Suharto: 苏哈托,印度尼西亚军事和政治领袖,他从苏加诺手中夺取了政权(1967年)并于1968年当选为总统。)

11. The social contract once made possible by energy riches — you put up with autocracy and we will see to your material needs — has collapsed with the falling oil price and a rising population.

一度由石油财富所维系的社会契约论——你继续你的独裁政治,我来满足你的物质需求——已随着油价的暴跌和人口的激增而崩溃。

12. “The Arabs,” says the constitution of the Baath Party, “form one nation. This nation has a natural right to live in a single state.”

阿拉伯社会党在其宪法中说“阿拉伯人共属于一个民族。这个民族自然有权力生活在同一个国家。”

(阿拉伯社会党全称阿拉伯复兴社会党(Arab Baath Socialist Party),曾是伊拉克执政党,也是一个泛阿拉伯主义政党,其前身阿拉伯复兴党于1947年创建于叙利亚,1953年同阿拉伯社会党(1950年成立)合并,更名为阿拉伯复兴社会党。)

13. For a while, helped along by the charisma of Nasser, Arab nationalism galvanized the masses and gave the Arabs a new self-confidence.

在纳赛尔的号召下,阿拉伯民族主义曾一度使阿拉伯人振奋起来并重新获得了自信。(Nasser: 纳赛尔, 迦玛尔·阿卜杜尔(1918 - 1970) 埃及军官和政治家, 1954 年至 1956 年任埃及总理, 1957 年至 1958 年任总统, 1958 年至 1970 年任阿拉伯埃及共和国的总统。1956 年, 他提出的使苏伊士运河国有化的方案触发了一次国际危机。)

Words and Expressions

Islam 伊斯兰教	autocracy 独裁
Hinduism 印度教	bogus <美>假的, 伪造的
Christianity 基督教	patriarchal 家长的, 族长的
Judaism 犹太教	Caliph 哈里发, 某些穆斯林国家对官员 等的尊称
implement 贯彻, 实现; 执行	secular 世俗的
foremost (位置或时间)最先的, 最初的, 最重要的	enfeeble 使...衰弱
devout 虔诚的, 诚恳的	charisma 超凡魅力
modernity 现代性	galvanize 刺激, 激励
aspire 热望, 立志	obituary 讣闻
spurt 喷射, 迸发	debris 碎片, 残骸
dictatorship 专政	Brookings Institution 布鲁金斯学会
social contract 民约论, 社会契约论	

Section 3. Speaking Up

1. What are Noah Feldman, Graham Fuller and Olivier Roy's definitions of Islamism?
2. What is the main point of the definitions according to the article?
3. What is common between Christianity and Islam? And what is the difference between them?
4. Is Islam a more successful religion than other religions according to the author? Why?
5. Is there democracy in Muslim countries according to the author?
6. What do you think of the findings of the report for the UNDP?
7. Who does the author think should be blamed for the poverty in Muslim countries? What's your idea?

Section 4. Writing

Slowly, the Virus Is Being Fought

More money, drugs and willpower, but a long way to go.

If talk could cure AIDS, the disease would long be beaten. This week saw two big talking shops: a special session of the UN General Assembly in New York, and a meeting in Nairobi of African health ministers and others. The best way to prevent people from catching AIDS is education and testing; the best way to keep those who have already got it alive is administering anti-retroviral drugs.

Delegates in New York were told that 42m people are now infected with HIV, three-quarters of them in Africa. The plague has already killed 15m Africans, twice the population of London. Women and girls are particularly vulnerable; nearly 60% of infected Africans are female. In parts of southern Africa, two in five adults are now infected. In Zimbabwe, where economic collapse and the disease stalk hand-in-hand, Unicef's representative, Festo Kaviseh, speaks of "bodies piling up in the mortuaries" and of 700,000 children now orphaned by AIDS.

But the tale from the continent is not uniformly dismal. Senegal, Botswana and one or two other countries offer anti-retroviral drugs at public hospitals. In South Africa, which has over 5m HIV-infected people, a long-reluctant government has at last said it is persuaded to give out drugs at public clinics, though it has not said how or when. And last month a South African company got a licence to start making generic copies of anti-AIDS drugs.

Drug companies report that 76,000 Africans now take the pills. This is double last year's total, though it is still less than 2% of all the people who need them. Studies show that patients stick carefully to their drug regimens, scotching the idea that African pill-takers would not be able to keep to the careful routines.

Stephen Lewis, the UN's special envoy on AIDS, points out that many African presidents have become closely involved in fighting the disease. This contrasts with eastern Europe and Asia, two areas that face the epidemic but where the top politicians tend to leave the battle to their health ministers. Moreover, most African countries now have a national anti-AIDS strategy; a few, such as Kenya, call the plague a national emergency.

The UN says that \$ 4.7 billion is now being spent on the disease in poor countries, 20% more than last year. As governments grow more receptive, donors and UN agencies are helping a bit more: Mr. Lewis, in Kenya, called the world's neglect "obscene". This week Jong Wook-Lee, the new boss of the World Health Organisation — which at present spends only 5%