

研究生英语系列教材

博士英语

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· 西 安 ·

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前言

随着经济的全球化和国际交流的日益增强,提高学生的语言应用能力已经成为各高校外语教师关注的重点。“研究生英语系列教材”之《博士英语》教材的编写正是按照教育部《非英语专业研究生英语(第一外语)教学大纲》制订的教学目标,以语言基础为主,培养学生语言应用能力;以阅读为出发点,对学生进行听、说、读、写、译等综合技能的训练,巩固和提高学生的语言基础知识和语言应用技能,全面提高学生综合应用语言的能力。

《博士英语》选材广泛、新颖,内容与时俱进,既涉及到当今社会的许多热门话题,如社会、经济、教育、文化及科技,又包含了原汁原味的文学作品,更穿插有基因工程、数字货币、可持续发展等新兴主题。一方面体现了很强的实用性和学术性,另一方面又极具可读性和趣味性。同时,文章思想内容深刻,适合在博士阶段的英语学习中进行讨论式教学,以达到激活思想、启迪思维的目的。

《博士英语》的练习题形式活泼多样,突显实践性。在紧密结合课文训练学生的阅读、词汇、翻译及写作等方面技能的基础上,编写人员精心设计 Warm-up 和 Speaking 练习题培养学生的口头表达能力。特别是通过设计角色扮演、辩论、场景模拟、演讲、采访等延伸主题的活动使学生能够身临其境地运用英语,进行更全面更深入的交流。注重实践性能够充分调动学生学习语言的积极性,既巩固了已掌握的知识又提高了语言技能。

《博士英语》由西安交通大学外国语学院研究生英语教学中心组织人

员编写。在教材编写的过程当中,编写人员根据自身的教学经验,综合学生需求,力求做到最好,但由于编者水平有限,缺点在所难免。我们诚挚地希望广大师生和读者提出批评和建议,以便使该教材在今后的修订中不断得到改进和完善。

编 者

2009 年 10 月

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Unit 1

Text A American Dreams

Kevin Jennings

Warm-up

1. What do you know about the American Dream?
2. The American Dream is often represented by the life and legend of Abraham Lincoln, the rise from a log cabin and rail-splitting to the presidency. Could you name someone else who also realized his or her American Dream?
3. How do you feel about homosexuality (gay / lesbian)?
4. What is the significance of Barack Obama's victory in the 2008 American Presidential election?

Lead-in

When Ellen DeGeneres became the first television star to come out of the closet on prime-time TV, gay men and lesbians around the country celebrated what appeared to be a major step forward for America's most marginalized community. But the firestorm of protest that also attended Ellen's coming out equally demonstrated just how far homosexuals have to go before winning full acceptance into American society. In this personal narrative of what it means to grown-up gays in America, Kevin Jennings reveals the torment endured by a child forced to conceal his difference from everyone around him, especially his own parents. With years of self-denial and one suicide attempt behind him, Jennings shows how he eventually came to accept himself as he was and in so doing achieved his own version of the American dream.

- 1 When I was little, I honestly thought I would grow up to be the President. After all, I lived in a land of opportunity where anyone, with enough determination and hard work, could aspire to the highest office in the land. I planned to live out the American Dream.
- 2 I realized, however, that something was amiss from an early age. I grew up in the rural community of Lewisville, North Carolina, just outside the city of Winston-Salem. As you might guess from the city's name, Winston-Salem, Winston-Salem makes its living from the tobacco industry: it was cigarettes that propelled local conglomerate RJR-Nabisco to its status as one of the world's largest multinational corporations. Somehow this rising tide of prosperity never lapped at our doors, and the Jennings family was a bitter family indeed. Poor whites descended from Confederate veterans, we eagerly sought out scapegoats for our

inexplicable failure to “make it” in the land of opportunity. My uncles and cousins joined the Ku Klux Klan, while my father, a fundamentalist minister, used religion to excuse his prejudices against blacks, against Jews, against Catholics, against Yankees, against liberals, and, of course, against gays. Somehow the golden rule of “Do unto others as you would have them do unto you” never made it into his gospel. Instead, I remember church services filled with outbursts of paranoia, as we were warned about the evils of those whom we (incorrectly) held responsible for our very real oppression. I grew up believing that there was a Jewish conspiracy controlling the banks and the media, and that black men—whom I unselfconsciously referred to as “niggers”—spent their days plotting to rape white women. In case this seems like a history lesson on the Stone Age, please consider that I was born in 1963 and graduated from high school in 1981. Hardly the ancient past!

3 My father’s profession as a traveling minister never left much money for luxuries like college tuition. Nevertheless, my mother was determined that I, her last chance, was going to make good on the Dream that had been denied to her and to my four older siblings. Not that it was going to be easy: my father died when I was eight, and my mother went to work at McDonald’s (the only job she could get with her limited credentials). Every penny was watched carefully; dinner was often leftover Quarter-pounders that she didn’t have to pay for. I am the only person I know who sees the Golden Arches, takes a bite, and thinks, “Mmm, just like Mom used to make!”

4 Throughout high school, I was determined to make it, determined to show my mother and myself that the American Dream really could come true. I worked hard and got ahead, earning a scholarship to Harvard after I had remade myself into the image of what I was told a successful person was like. Little did I realize at that point the price I was told a successful person was like. Little did I realize at that point the price I was paying to fit him.

- 5 The first thing to go was any sign of my Southern heritage. As I came into contact with mainstream America, through high school “gifted and talented” programs and, later, at college in Massachusetts, I began to realize that we Southerners were different. Our home-cooked meals—grits, turnip greens, redeye gravy—never seemed to show up in frozen dinners, and if a character on television spoke with a Southern accent, that immediately identified him or her as stupid or as comic relief.
- 6 I deliberately erased my accent and aped the false monotone of television newscasters. I never invited college friends home to North Carolina for fear they might meet my family and realize they were worthless, ignorant hicks—which is how I’d come to view those whom I loved. I applied to colleges on the sole criterion that they were not be in the South. I ran as far from Lewisville, North Carolina, as I could.
- 7 But there were some things about myself I could not escape from or change, no matter how hard I tried—among them the fact that I am gay.
- 8 I had always known I was gay, even before I had heard the word or knew what it meant. I remember that at age six or seven, the “adult” magazines that so fascinated my older brothers simply didn’t interest me at all, and I somehow knew that I’d better hide this feeling from them. As I grew older and began to understand what my feelings meant, I recoiled in horror from myself. After all, my religious upbringing as a Southern Baptist had taught me that gay people were twisted perverts destined for a lifetime of eternal damnation.
- 9 Being as set as I was on achieving the American Dream, I was not about to accept the fact that I was gay. Here is where I paid the heaviest price for my Dream. I pursued what I thought was “normal” with a vengeance in high school, determined that, if the spirit was weak, the flesh would be more willing at the prospect of heterosexuality. I dated every girl I could literally get my hands on, earning a well-deserved

reputation as a jerk who tried to see how far he could get on the first date. I attacked anyone who suggested that gay people might be entitled to some rights, too, and was the biggest teller of fag jokes at Radford High. But what I really hated was myself, and this I could not escape from, no matter how drunk or stoned I got, which I was doing on an almost daily basis by senior year.

10 That was also the year I fell in love for the first time, with another boy in my class. It turned out he was gay, too, and we made love one night in late May. I woke up the next morning and realized that it was true—I really was a fag after all. I spent that day trying to figure out how I was going to live the American Dream, which seemed impossible if I was homosexual. By nightfall I decided it was impossible, and without my Dream I couldn't see a reason why I'd want to be alive at all. I went to my family's medicine cabinet, took the new bottle of aspirin out, and proceeded to wash down 140 pills with a glass of gin. I remember the exact number—140—because I figured I could only get down about ten at one swallow, so I carefully counted out fourteen little stacks before I began. Thanks to a friend who got to me in time, I didn't die that night.

11 At Harvard, I learned the importance of taking control of my own destiny. I met a great professor who taught me that as long as I stayed in the closet, I was accepting the idea that there was something wrong with me, something that I needed to hide. After all, as my favorite bisexual, Eleanor Roosevelt, once said, "No one can make you feel inferior without your consent." By staying closeted, I was consenting to my own inferiority. I realized that for years, I had let a Dream—a beautiful, seductive, but ultimately false Dream—rule my life. I had agreed to pay its price, which was the rejection of my family, my culture, and eventually myself. I came to understand that the costs of the Dream far outweighed its rewards. I learned that true freedom would be mine only when I was able to make my own decisions about what I wanted out of life instead of accepting those thrust upon me by the Dream. Since I made

that realization, I have followed my own path instead of the one I had been taught was “right” all my life.

- 12 Once I started down this new path, I began to make some discoveries about the society in which I was raised, and about its notions of right and wrong. I began to ask many questions, and the answers to these questions were not always pleasant. Why, for example, did my mother always earn less than men who did the same exact work? Why was my brother ostracized when he fell in love with and later married a black woman? I realized that these inequalities were part of the game, the rules of which were such that gays, blacks, poor people, women, and many others would always lose to the wealthy white heterosexual Christian men who have won the Presidency forty-two out of forty-two times. Those odds—100 percent—are pretty good ones to bet on. No, I discovered that true freedom could not be achieved by a Dream that calls on us to give up who we are in order to fit in and become “worthy” of power. Holding power means little if women have to become masculine “iron ladies” to get it, or if gays and lesbians have to hide what everyone else gets to celebrate—the loves of their lives.

- 13 Real freedom will be ours when the people around us—and when we ourselves—accept that we, too, are “real” Americans, and that we shouldn’t have to change to meet anyone else’s standards. In 1924, at age twenty-two, the gay African-American poet Langston Hughes said it best, in his poem “I, Too”:

- 14 *Tomorrow ,
I’ ll be at the table
When company comes .
Nobody’ ll dare
Say to me ,
“Eat in the kitchen ,”
Then .*

*Besides ,
They' ll see how beautiful I am
And be ashamed—
I, too , am America .*

- 15 By coming out as a gay man and demanding my freedom, I realize that I have done the most American thing of all. And while I have come a long way since the days when I dreamed of living in the White House, I have discovered that what I'm fighting for now is the very thing I thought I'd be fighting for if I ever became President—"liberty and justice for all."

(1,813 words)

From *Signs of Life in the USA*

New Words

lesbian /'lezbɪən/ *n.*

female homosexual

homosexual /,həʊməʊ'seksjuəl/ *a. & n.*

同性恋的;同性恋

amiss /ə'mɪs/ *a.*

wrong; out of order

conglomerate /kən'glɒmərit/ *n.*

large corporation made up of many different firms

scapegoat /'skeɪpgəʊt/ *n.*

person blamed or punished for the mistake(s) or wrongdoing of another or others

inexplicable /ɪn'eksplɪkəbl/ *a.*

that cannot be explained

fundamentalist /fʌndə'mentəlɪst/ *n.*

原教旨主义(相信圣经所记载的传统的基督教信仰,反对较为近代的教义)信徒

Yankee /'jæŋki/ *n.*

native of New England (US);
(in the American Civil War)
native of any of the Northern States

gospel /'gɒspəl/ *n.*

paranoia /pə'reɪnɔɪə/ *n.*

conspiracy /kən'spirəsi/ *n.*

nigger /'nɪɡə/ *n.*

sibling /'sɪbliŋ/ *n.*

credential /kri'denʃəl/ *n.*

grits /grɪts/ *n.*

turnip /tɜːnɪp/ *n.*

redeye /'redaɪ/ *n.*

gravy /'ɡreɪvi/ *n.*

ape /eɪp/ *v.*

hick /hɪk/ *n.*

recoil /rɪ'kɔɪl/ *v.*

pervert /pə(:)'vɜːt/ *n.*

vengeance /'vendʒəns/ *n.*

heterosexual /,hetərəu'seksjuəl/ *a.*

jerk /dʒɜːk/ *n.*

fag /fæg/ *n.*

stoned /stəʊnd/ *a.*

gin /dʒɪn/ *n.*

bisexual /baɪ'seksjuəl/ *n.*

ostracize /'ɒstrəsaɪz/ *v.*

《圣经·新约》福音书，信条，主义

妄想狂

阴谋

(impolite and offensive word for)

Negro

brother or sister

qualities, achievements, etc that make one suitable; qualifications

粗面粉

大头菜，萝卜

红眼鱼

肉汤

to imitate (sb.'s behavior, etc)

(*sl derog*) (of a) country-man

to draw or jump back; to shrink

堕落者；(尤指)性变态者

报仇，复仇

sexually attracted to persons of the opposite sex 异性恋的

(*sl*) foolish person

= fagot (US *sl derog*) male homosexual

(*colloq.*) under the influence of (*usu.*) soft drugs; very drunk

杜松子酒

阴阳人；两性体

to shut out from society, refuse to meet, talk to, etc

Phrases and Expressions

come out of the closet

come out

lap at

hold ... responsible (for)

plot to

make good

not that ...

show up

for fear ... (that/lest)

with a vengeance

consent to

recoil from doing sth.

thrust upon

to reveal that one is a homosexual;

to reveal one's secret interests

to be presented to the public; to be released to the public

to knock at gently

to think of ... as being the cause or source of

to make secret plan to ...

to become rich and successful

It is not suggested that ...

to appear; to arrive

in order that ... should not occur (*colloq.*) thoroughly; to a greater degree than is normal, expected or desired

to give agreement or permission

(因忧虑、恐惧、厌恶等)做某事畏缩不前

to impose on

Notes

Ku Klux Klan The KKK was first organized in 1866 and then reformed in 1867 after the Civil War in the South. In 1915, it was reactivated and by 1924 it claimed a membership of four to five million. The KKK terrorized and attacked not only blacks, but also progressives, labor union organizers, Communists or socialist party members.

Exercises



1. Reading Comprehension

Answer the following questions according to the text.

- (1) What do you know about the author's family background?
- (2) What were the author's beliefs about Jewish and black people when he was a little child?
- (3) Why did the author feel he had to eschew his Southern heritage at Harvard?
- (4) According to the author, how did his Southern upbringing influence his goals for the future?
- (5) In what ways did the author deny to himself his sexual orientation?
- (6) Please trace the evolution of Jennings's understanding of the American Dream as he grew up.
- (7) What had the author finally learn at Harvard after his suicide attempt?
- (8) What is the relationship between the excerpt from Langston Hughes's "I, Too" and Jennings's story?



2. Vocabulary

Fill in the blanks with the correct form of the words you have learned in the text without referring to the original. The first letter for each word is given.

- (1) He is no longer the one who know very well since he was in the political circles. It is learned that nowadays he has a person p_____ by ambition.
- (2) The investigation on the fire of the highest building of the city tuned out fruitless. Finally he was made the s_____ for it.
- (3) My grandfather was a very economical man. In his eyes, buying a new coat before the old one wore out would just be a l_____.