



普通高等教育“十五”国家级规划教材

新视野

NEW HORIZON
COLLEGE ENGLISH

大学英语

听说教程 教师用书

<http://www.nhce.edu.cn>

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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新视野大学英语

听说教程 6 教师用书

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前言

大学英语的发展历程,可追溯到20世纪80年代初期。我国的外语教育家们博采古今中外之长,精心研究,推出了《大学英语教学大纲》和大学英语四、六级考试,编写了一套套各具特色的精品教材,创造了大学英语教学蓬勃发展、满园春色的今天!

新旧世纪的交替,不是一个简单的更迭,而是事物不断发展、循序渐进的过程。新世纪带来的是新的起点,新的追求,新的开拓。在教育战线上,我们看到了宏伟壮观的“面向21世纪教育振兴行动计划”、“新世纪高等教育改革工程”、“新世纪网络课程建设工程”等一系列新世纪的大手笔。

“新世纪网络课程建设工程”是经国务院批准的、由教育部实施的“面向21世纪教育振兴行动计划”的重点工程。“新世纪网络课程建设工程”计划用两年左右的时间,建设200门左右的基础性网络课程。《新视野大学英语》便是其中之一,它像一枝刚刚破土而出的幼苗,沐浴着新世纪的曙光,带着思索与遐想,来到了大学英语教师和学生的身旁。它是教育部普通高等教育“十五”国家级规划教材,也是教育部大学英语推荐教材。我们作为《新视野大学英语》的作者,怀着无限的诚挚,愿与广大高校英语界的同仁们共同探讨大学英语再上一个新台阶的思路。

一、《新视野大学英语》的探索

《新视野大学英语》的设计、编写和制作过程是一个向同仁学习的过程,一个上下求索的过程。这种探索主要体现在以下几个方面:

1. 传统的课本与光盘、网络课程

《新视野大学英语》这套教材同步提供课本、光盘与网络课程。传统的课本是几千年文化的承袭,为人类培养了一代又一代的社会栋梁。课本有其特有的编写体系,摈弃课本会严重影响长期形成的教学理念。课本仍然是不可取代的、行之有效的根本性教学工具。课本与光盘、网络课程的同步推出,有助于拓宽教学内容,使教学内容可以从课本开始,通过因特网这一媒介,延伸到多元化的信息世界;课本与光盘、网络课程的同步推出,有助于广大教师对教与学的思维转化和手段更新,使传统的“灌注式教学”能逐步演化到自主选择、参与式的教学;课本与光盘、网络课程的同步推出,会引起教学模式的转变,既可以实现由教师现场指导的实时同步学习,也可以实现在教学计划指导下的非实时自学,还可以实现通过使用电子邮件、网上讨论区、网络通话等手段的小组合作型学习等。

2. 课堂教学与网络教学

《新视野大学英语》不仅继承了传统课堂教学的优良传统,还兼有网络课程的许多长处:不仅包括教学内容的传输,还有学生学业管理模块;不仅跟踪学生的学与练的过程,还自动记录学习的情况,提供平时学习成绩的查询。此外,网络课程还为教师提供了试题库及实施考试的工具和环境。《新视野大学英语》充分利用了网络实时和异时交互的工具,在网络课件内量身定做了自己的网上讨论区和电子邮件及邮件列表系统,使学生在《新视野大学英语》网站上方便快捷地实现互动交流,开展小组合作型学习。然而这一切只是对课堂教学的延伸、补充和加强,绝对不是取代课堂教学。面对面的课堂教学仍然是师生交互的重要手段。在网络课程内容日益丰富的情况下,教师应适量减少内容的重复讲解,同时要加强面授形式的课堂教学与辅导。

3. 基本教学内容与教学内容的拓宽

《新视野大学英语》的网络课程提供了极为详尽的教学内容,其中包含了传统教学模式中最基本的东西。同时,网络课程还提供了网上工具,便于教师自行制作教案或修改网络已提供的教案,以便丰富和完善教学内容。此外,网络课程还利用互联网的便捷,提供了与课文内容相关的网址,为学生提供了个性化学习的空间。但有一点不可忽视,即面对基本教学内容与拓宽的教学内容之间的选择,教师应以基本教学内容作为教学的主战场。

4. 语言学理论与教学实践

从20世纪80年代开始,许多语言学、应用语言学的著作开始被陆续引进我国,广大高校英语教师在教学实践的同时,潜心研读理论,主动将理论应用于教学实践和教学科研。《新视野大学英语》的编委在设计、编写和制作的过程中,就十分注意理论对实践的指导作用。

著名的语言学家 Widdowson 指出:“以交际为目的的语言教学要求一种教学方法,即把语言技能和交际能力结合在一起。”他又指出,“从课堂教学的角度来说,尽管在课堂中有些练习或活动可能会侧重于某一种技能的训练,可是其成功往往需要学习者使用到其他的交际技能。”《新视野大学英语》就体现了这样一种以应用为本,听、说、读、写多位一体的教材设计理念,把提高学生综合能力放在首位。其配套的《读写教程》与《听说教程》在内容上联系紧密,听、说、读、写练习互为补充,浑然一体。

根据第二语言或外语习得理论,阅读文章的长度和生词量之间应该有一定的比例关系。课文长度是一个值得注意的问题:课文过长,会造成课堂教学操作上的困难;课文过短,会使生词相对集中,生词量过多,造成学习者理解上的困难,而频繁的查阅生词会挫伤学习者的阅读积极性。《新视野大学英语》对阅读课文的长度有适当的控制,如《读写教程》一级的课文一般在700词左右,《读写教程》二级的课文在800词左右,《读写教程》三、四级的课文在900词左右,快速阅读则每篇控制在300词左右。每篇课文出现的单词的数量控制在课文总词量的5%至7%左右。

*A University Grammar of English*的作者之一 Quirk 曾经指出:“我们的眼光……应该重点放在词汇的共核上,该共核构成了任何英语语体——无论多么专业的语体——的主要部分。不掌握词汇的共核,对于任何语体来说,都无法达到比学舌水平稍好一点的流利程度。”著名的语言学家、Cobuild 系列词典的主编 John Sinclair 也提出:“在没有特定指导方针的前提下,我们可以建议任何英语学习者把学习的重点放在:(a)语言中的最常见词形;(b)词汇的核心用法;(c)它们构成的典型组合搭配。”《新视野大学英语》教材的编写也体现了对核心词汇的关注和重视,《新视野大学英语》第一级的起点为1,800单词,在1~4级教材中覆盖全部的核心四级词汇,在5~6级教材中覆盖全部的六级词汇。

语言学家 Harmer 指出:“如果我们希望学生学到的语言是在真实生活中能够使用的语言,那么在教材编写中接受性技能和产出性技能的培养也应该像在生活中那样有机结合在一起,注重各分项能力训练之间的衔接和互补及篇章层次上的一体化技能培训,孤立地发展某项技能显然是荒谬的。”《新视野大学英语》所有栏目和练习的编写,均紧扣课文进行,彼此衔接和补充。语篇分析、写作、阅读技能、内容概要等全部取材于课文。我们认为课文是最佳的语篇分析素材和写作范本,也是阅读技能分析和操练的素材。

5. 教学与测试

测试是教学的重要检测和评估手段。测试理论与实践的发展,为我们提供了各种不同性质、不同目的的测试。在教学过程中,我们选择以学业测试为主线,引导学生在教材学习上

多下功夫。《新视野大学英语》同步提供了每级教材的试题库。教师可以根据教学进度和学生的学习情况,选择某一个或几个单元,选择某一个或几个题型作为测试内容。测试的时间也可以根据需要进行五分钟的小测验,或两个小时的综合测试。教师既可以从题库中选择试题,也可以删改或增加试题。试题库提供的试题可以在学校局域网上进行测试,组织几个甚至更多的教室同步测试,也可以在不联网的情况下组织测试,或在计算机上实现无纸化测试。当然也允许教师从试题库获取试卷、录音,在打印之后,用传统的方式组织小测验或测试。

6. 教学与科研

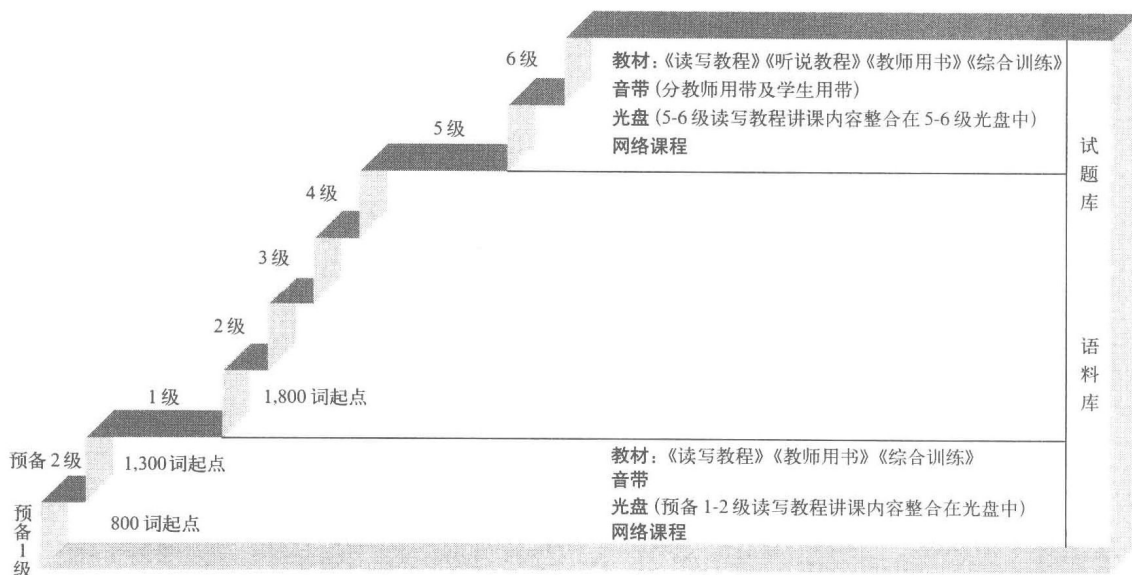
《新视野大学英语》的设计、编写和制作过程是一个教学与科研相结合的探索过程,反过来它又为高校外语教学科研提供了交流和探讨的园地。在编写过程中,我们同时设计和制作了配套专用的语料库。根据目前情况,估计语料库的最终规模可达到150万词左右,相当于国外著名的Brown和LOB语料库的最初规模,也相当于最近国外学术界推出的Cobuild TEFL的规模,可以适用于各种不同用途的研究。语料库的建立既为本套教材的编写提供了素材,也为对本套教材作评估的有识之士提供了依据。

7. 《读写教程》、《听说教程》与《综合训练》的关系

《新视野大学英语》的《读写教程》以题材为中心组织单元,但每个单元的三篇课文的体裁形式不一定完全相同。《听说教程》配合《读写教程》的中心话题展开并组织听、说训练,《综合训练》则配合《读写教程》对词汇、语法、结构、翻译、阅读等多方面提供进一步操练的内容。《新视野大学英语》通过《读写教程》这一主线,以培养读、写、译的能力为主,同时结合《听说教程》与《综合训练》,全面培养听、说、读、写、译的能力。

二、《新视野大学英语》的框架结构

《新视野大学英语》拥有课本、光盘与网络课程三种不同的载体,既可以选择使用,也可以组合使用。《新视野大学英语》的主教材每一级分别有《读写教程》、《听说教程》、《综合训练》以及《教师用书》。现把《新视野大学英语》全套教材的框架结构图示如下:



注:试题库只以软件包形式向使用院校或单位提供。

三、《新视野大学英语》的编写和制作队伍

《新视野大学英语》项目总负责人、教材总主编为上海交通大学郑树棠教授。

《新视野大学英语》顾问有胡文仲、杨惠中、汪榕培、Frank Borchardt(美国)、Joyce Wilkinson(加拿大)。

参加《新视野大学英语》编写、制作的单位有：上海交通大学、清华大学、东北大学、哈尔滨工业大学、同济大学、北京师范大学、华东理工大学、北京理工大学、北方交通大学、上海大学、上海师范大学、北京工业大学、天津大学、南开大学、石油大学等。

《新视野大学英语》编委会成员有(以姓氏笔画为序)：王亚平、王基鹏、王焱华、毛忠明、许建平、李思国、乔梦铎、辛丁、陈永捷、吴江、吴树敬、陆伟忠、汪家树、罗立胜、金启军、周国强、周俊英、郑树棠、胡全生、顾大喜、徐玲、徐钟、黄跃华、嵇伟武。

参加《新视野大学英语》编写、制作的有全国十余所大学的几十名资深教授和中青年骨干教师。

新世纪的到来标志着一个新的开端。《新视野大学英语》带给我们的是辛勤的耕耘，无尽的探索。它像一枝刚刚破土而出的幼苗，需要我们去灌溉和呵护；它提供给广大教师的是教学、实践、再创造、再发展的园地。岁月的交替，不是我们追求的终结，而是新的追求的开始，《新视野大学英语》在实践中能否成功，关键在于我们是否辛勤地付出。我们愿以自己的汗水来浇灌这块园地的鲜花，使之更加绚丽多彩。

《新视野大学英语》编委会

2004年6月

编写及使用说明

根据教育部最新颁布的《大学英语课程教学要求(试行)》的精神:“大学英语的教学目标是培养学生英语综合应用能力,特别是听说能力”,《新视野大学英语:听说教程6》加强了说的能力训练,内容有较大的调整。

一、总体建议

《新视野大学英语:听说教程6》是与《新视野大学英语:读写教程6》配合使用的听说教材,主要包括口语训练和听力训练。本册教材练习量大,形式多样,每一部分的练习内容各有侧重,形式也不尽相同。教师可根据学生的具体情况有选择地使用,实现个性化教学。每单元授课时间可以是2课时。但教师对学生的课外预习和作业(包括听说练习和书面作业)应提出明确要求,以弥补课堂内训练时间不足的缺陷。授课时应及时提供提示和帮助,创造宽松的氛围,评定口语成绩时对学生的积极参与应给予充分鼓励和肯定,消除学生害羞、怕讲错的心理。由于非英语专业的学生班级大,课时有限,《听说教程》的课堂组织可以小组活动为主,尽量使每个学生都能得到开口讲话的机会。

二、具体使用说明

Speaking

这部分主要是说的能力训练。围绕《读写教程》课文A篇的主要内容回答问题,复述主要内容,开展讨论,对课文A篇的内容作出评论,创作2个对话,内容由浅入深。这部分的目的是训练学生进行有实质性内容的对话、讨论、复述或评论等的能力。

Listening & Speaking

这部分是听说能力相结合的训练。设计原则是先听一篇对话、一篇故事、一篇说明文或论说文,要求学生边听边记,做听写练习(可能是填空练习、完成句子、整句听写或复合式听写),还有 Note-taking, Retelling, Role-playing 等练习形式,这部分的目的是训练学生口头交际能力,对所听到的内容能用英语作出反应。

Listening

这部分主要是听力练习。有 Understanding Short Conversations 和 Understanding Passages 等内容。内容与《读写教程》相配合。由于课时有限,教师可以安排课内以说为主,课外以听为主,课内给予检查。

在本册最后,编者附加了10篇听力短文练习。这些听力短文难度适中、语言优美、时代感强,既可供学生进行自测练习,又能在一定程度上起到培养学生道德情操的作用。

《新视野大学英语:听说教程6》内容比较丰富,教师可以根据教学的实际情况选择使用听说材料。

《新视野大学英语》总主编为上海交通大学郑树棠教授。

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UNIT 1

THE PURSUIT OF HAPPINESS

SPEAKING

▼ DISCUSSING THE TEXT

Speaking Task

Key for reference:

1. a) How did Jonathan Swift conceive of happiness?

To Jonathan Swift, happiness is the state of being well-deceived or being a fool among idiots, because he saw society as a land of false goals.

- b) How do Americans in general think of the way to happiness?

It seems that the Americans firmly believe in buying their way to happiness. They shall all make it to Heaven when they possess enough.

2. a) What does the author say about the forces of American business?

According to the author, the forces of American business are dedicated to making them unhappy.

- b) How does he illustrate his point?

He illustrates his point by mentioning advertising. Advertising is one of the major industries in the US, and it exists not to satisfy desires but to create them. It creates so many desires so fast that no one is able to satisfy these desires. Thus, in the US, the whole economy is based on addicting people to greed. People there are even told it is their patriotic duty to support the national economy by buying things.

3. How should we define the meaning of happiness according to the author?

It's a complicated thing to define the meaning of happiness. According to the author, the best one can do is to try to set some extremes to the idea and then work towards the middle.

4. What does the author say about the holy man's concept of happiness?

The author says that although the holy man's concept of happiness is honored in the Orient, he doubts the existence of such motionless happiness. The holy man's way of happiness would certainly be torture to almost anyone of Western temperament. But these extremes will be useful to define the area within which everyone must find some sort of balance.

5. What are the petty and the essential to Thoreau?

Possession for its own sake or in competition with the rest of the neighborhood would have been petty to Thoreau. The active discipline of raising one's perception of what is eternal in nature would have been essential to him.

6. a) What is the essence of happiness?

Effort is the essence of happiness.

b) Why?

If we don't take on challenges, there will be no happiness. Since there are few things impossible, the satisfactions we get from a lifetime depend on how high we place our difficulties.

7. Why do we need rules in our diversions?

According to the author, we demand difficulty even in our diversions, because without difficulty there can be no game. A game is a way of making something hard for the fun of it. The rules of the game are an arbitrary addition of difficulty; they make the game even more difficult, therefore, more interesting, for no difficulty, no fun.

8. How does the author illustrate the idea that happiness is in becoming?

Writers of the Constitution declared the pursuit of happiness as an inherent right of the American people. What they have underlined is the important fact that happiness is in the pursuit itself, in the pursuit of what is engaging and life-changing, that is, in the idea of becoming.

Teaching note: There are actually no definite answers to the questions listed in this part. The answers given here are just for reference. The purpose of this task is to help students develop the ability of speaking.

EXPRESSING YOURSELF

The purpose of this part is the same as that of the part designed previously, that is, to help build students' abilities in speaking. Teachers should be aware of the following key points:

- A. The two tasks of this part are based on the contents of Passage A.
- B. Teachers should encourage students to use as many as possible words, phrases, expressions, structures, etc. learned from the Passage.
- C. The organization of doing these tasks may vary. However, pair work or group work is suggested to teachers.
- D. There are no definite answers to these questions.

Speaking Task 1

Key for reference:

1. What is happiness according to your understanding?

Happiness is doing things I like without being disturbed. Sitting on the floor, listening to music for hours is a kind of great happiness to me. Reading can also bring me happiness, especially reading the books rich in thoughts. Happiness can also be a long talk at home or else where with a friend you have not seen for a long time. Happiness can be a walk in the sunshine or even in the rain. All trivial things as such can be happiness to me.

2. Are you happy? Why or why not?

I do feel that I am happy. Maybe, that's because I feel peaceful deep in my mind. I am seldom influenced by others; in fact, I always try to do things I like in my own way. I never feel anxious or envious when somebody else got a promotion, made a lot of money, etc. As a matter of fact, I seldom find things as such. I think I'm blind to this, which, I believe, is quite good and makes me always happy. Some people say that I am living like a recluse. Then what's wrong with living that way if I feel happy?

3. If you were Thoreau, would you feel happy? Why or why not?

It's hard to say. I admire Thoreau and I respect his concept of happiness. Actually, I can feel the happiness he got from his way of life. However, it's really not easy to decide whether I would be happy if I lived exactly the same as he did, because everybody has to admit that to say is one thing, while to do is quite another. I feel quite frustrated to suppose if I could really enjoy the motionless happiness of Thoreau in real life.

4. What kind of people tends to be happier?

People who are optimistic tend to be happier, because they can always find something good in everything; people who have a peaceful mind tend to be happier, for they know what they want and are seldom influenced by others; and people who take things philosophically tend to be happier, because they have a clearer view on the world and they believe that things like competing with neighbors are worthless.

5. Do you think money can buy happiness? Why or why not?

I don't think money can buy happiness. Actually, being rich does not necessarily mean being happy. Money surely can buy many things for you: a big house, fine furniture, beautiful clothes, expensive cosmetics, and etc. But things as such cannot bring you real happiness, for happiness is spiritual rather than physical. Or let us just suppose money can buy happiness. If that is so, rich people must be happy people. However, as a matter of fact, we have known of too many rich men and women who are not happy at all.

6. If you got happiness by immoral means, would you really be happy? Why or why not?

I really don't think one can get happiness by immoral means. He may make a lot of money or get promotion by some immoral means, but I don't think such things can be regarded as

happiness. Anyway, let's just suppose I got happiness by immoral means, I certainly would not be really happy. For, most probably, I would often think of how I got the happiness. And the more I thought about it, the guiltier I would feel. Under such circumstances, how can I feel really happy?

A Dialogue

Key for reference:

A: What do you think happiness is?

B: To tell you the truth, I haven't really thought about it. But I think happiness is doing things I like without being disturbed.

A: I think so too. Actually, many minor things can bring you happiness. Sitting on the floor, listening to music for hours is a kind of great happiness to me.

B: Yeah. And reading to me is also a kind of happiness; especially reading the books rich in thoughts.

A: Exactly. You just can find happiness in such trivial things. When you run into a friend that you haven't seen for a long time and have a good chat with him, you may feel very happy too.

B: So we can say happiness is something simple and easy. Walking in the sunshine or even in the rain can be a kind of happiness too.

Speaking Task 2

A Dialogue

Key for reference:

A: I have to study this afternoon for the exam tomorrow.

B: Good.

A: You know what? Sometimes I do wish that I could get an "A" without studying.

B: Nonsense. Everybody has to take pains to get good results.

A: Yeah, I know. But don't you think it would be better to get good results without making any efforts?

B: No, of course not! Actually, I don't think you will be happy if you get good results that way.

A: Why not? You've got to admit that most people are lazy. If one can achieve something effortlessly, surely he will be very happy.

B: That's what you think. But the fact is things that require no effort will not bring you any happiness. Actually the process of working hard to achieve your goal is a kind of enjoyment.

A: How do you know? I just can't see it. And it's too often that the process is too long and demands too much effort to be enjoyable.

B: But if you get something without any efforts, you will not cherish it, and you will not feel the happiness.

A: Why? Everybody will be happy when he gets something he wants. And if this doesn't demand any effort, he will be happier for sure.

B: But you will think of nothing of what you have got, since it costs you nothing. How can you be happy about something like that?

A: Oh, I don't know. Maybe it's OK with me.

B: Let me ask you a question. Who do you think happier, Bill Gates or the grandsons of Rockefeller?

A: Hey, what's the point of your asking this question?

B: I think Bill Gates must be happier, because all that he has today is got from his own hard work and efforts.

A: You might be right. But who knows?

B: And Bill Gates once said that he was going to leave very little money to his children, and would donate most of the assets to the society. I think the reason for him to make this decision is that he would like his own children to have the happiness he has by achieving something through their own efforts.

A: OK.

B: And you've got to admit that many of the descendants of the very rich are not happy, although they seem to possess everything. I believe that's because nothing that they have is gained by themselves. Things are too easy for them, and they just don't know what happiness is.

A: You're probably right.

Main idea

Key for reference:

Many Americans believe in buying their way to happiness, but happiness is surely not something that you can buy. Your money can buy you happiness, but it does not buy you very much. After you have enough food and clothes and can afford a house for you, any extra dollar may not make a big difference. To define happiness, one can set some extremes to the idea and work towards the middle. The essence of happiness is effort and happiness is in becoming, instead of having or being.

Comments on happiness

Key for reference:

There are too many people in this material world who believe that happiness is something that you can buy. They think that if you are rich, you are happy, because you can buy whatever you want. However, this presumption can be easily refuted, since we have known of so many wealthy people who are not happy. The way to conceive happiness is very important. If you conceive happiness as physical satisfaction, very possibly, you will never feel really happy. For when the physical desires are satisfied, there will be new desires coming up. And this cycle will never end. In fact, happiness is spiritual rather than physical. A piece of music, an hour's reading, a smile may bring you happiness that you may never forget.

A peaceful mind is very important for a person to be happy. In the clamor around you, you may feel at ease and not be disturbed, for you are peaceful deep in your mind, and you know what you want. Being always clear about one's goal means you can always direct your efforts towards it without being lost. More often than not, people are not happy because they are too easy to be affected by the outside world. They are always directed to too many different, constantly changing goals, only simply because of the thinking that "other people do this and that, and I

should follow the fashion". The world changes so fast, people's ideas change so fast, and if you are always influenced by them, you have to change very fast too. However, you may feel tired because of this, and it is very likely that you may achieve nothing and turn to be unhappy. While people who have a peaceful mind won't have such problems. Since they are not easily affected by others, and they always know what they want. Keeping a constant goal in mind and making efforts to realize this goal, they will surely succeed one day. As a matter of fact, the process of making efforts in order to realize one's goal is, in itself, a kind of happiness. Thus, the result is, so to speak, not so important for them actually, for they enjoy the happiness every day.

LISTENING & SPEAKING

LISTENING AND NOTE-TAKING

Integrated Task 1

Tapescript

America's population reflects remarkable ethnic diversity. More than **20** percent of the population of two major cities, Los Angeles and New York, were born in another country. In some other major cities, including San Francisco and Chicago, more than one of every ten **residents** is foreign born. Non-white people outnumber whites in several large cities. Newspapers commonly use such **terms** as "Asian American", "Italian American", and "Arab American" to reflect the variety of tradition within the United States. There are people whose skin is **labeled** white, black, brown, yellow and red.

American people are of various religions and beliefs. There are people who have many years of **formal** education and people who have nearly none. There are the very rich as well as the very poor. There are Republicans, Democrats, Independents, Socialists, Communists, and supporters of other **political** views as well. There are lawyers, farmers, plumbers, teachers, social workers, immigration officers and people in thousands of other **occupations**. Some live in urban areas and some in rural ones.

Americans do not usually see themselves, when they are in the United States, as representatives of their country. They see themselves as individuals who are different from all other individuals, whether those others are Americans or **foreigners**. Americans may say they have no culture, since they often regard culture as arbitrary customs to be found only in other countries. Individual Americans may think they **chose** their own values, rather than having had their values imposed by the society in which they were born. If you ask them to tell you something about "American culture", they may be unable to answer and they may even **deny** that there is an "American culture".

Key for reference:

- | | |
|----------------|---------------|
| 1. 20 | 2. residents |
| 3. terms | 4. labeled |
| 5. formal | 6. political |
| 7. occupations | 8. foreigners |
| 9. chose | 10. deny |

*Integrated Task 2***Tapescript**

Couples interviewed in the focus groups whose marriages had turned around generally had **a low opinion of the benefits** of divorce. Their friends and family members who supported the importance of staying married hold the same views. Because of their **intense commitment to their marriages**, these couples invested great effort in enduring or overcoming problems in their relationships. They minimized the importance of difficulties they couldn't resolve.

The study findings are consistent with other research demonstrating the powerful effects of marital devotion on happy marriage. An intense devotion to marriage and a powerful **reluctance to divorce** do not keep unhappily married people locked in misery together. Instead, a strong commitment to staying married not only helps couples avoid divorce, it helps more couples achieve a happier marriage.

Were the marriages that ended in divorce much worse than those that did not? There is some evidence for this point of view. Unhappy couples who divorced reported more conflict and were about twice as likely to **report violence in their marriage** than unhappy couples who stayed married. However, marital violence occurred in only a small number of unhappy marriages: 21 percent of unhappy couples who divorced reported husband-to-wife violence, compared to nine percent of unhappy couples who stayed married.

On the other hand, if only the worst marriages ended up in divorce, one would expect divorce to **be associated with important psychological benefits**. However, researchers found that unhappily married couples who divorced were no more likely to report emotional and psychological improvements than those who stayed married. In addition, the most unhappy marriages reported the most dramatic turnarounds: among those who rated their marriages as very unhappy, almost eight out of ten who avoided divorce were happily married five years later.

Key for reference:

1. a low opinion of the benefits
2. intense commitment to their marriages
3. reluctance to divorce
4. report violence in their marriages
5. be associated with important psychological benefits

Listening and Discussing

Integrated Task

Passage I

Within any country, such as our own, are rich people happier? In poor countries, such as India, being relatively well off does make for somewhat greater well-being. Psychologically as well as materially, it is much better to be high in social status. We humans need food, rest, warmth, and social contact.

But in rich countries, where nearly everyone can afford life's necessities, increasing wealth matters surprisingly little. In the USA, Canada, and Europe, the correlation between income and happiness is, as University of Michigan researchers noted in 1980s 16-nation study, "surprisingly weak (indeed, virtually insignificant)". Happiness is lower among the very poor. But once comfortable, more money provides decreasing returns. The second piece of pie, or the second \$50,000, never tastes as good as the first. So as far as happiness is concerned, it hardly matters whether one drives a BMW or, like so many of the Scots, walks or rides a bus.

Even very rich people—the *Forbes'* 100 wealthiest Americans surveyed by University of Illinois psychologist Ed Diener—are only slightly happier than average. Four in five of the 49 people responding to the survey agreed that "Money can increase OR decrease happiness, depending on how it is used". And some were indeed unhappy. One extremely rich man said he could never remember being happy. One rich woman reported that money could not undo misery caused by her children's problems. Examples of miserable wealthy people are not hard to come by.

At the other end of life's circumstances are most victims of disabling tragedies. Most people who suffer negative life events do not exhibit long-term emotional depression. People, who become blind or disabled, perhaps after a car accident, thereafter suffer the frustrations imposed by their limitations. Daily, they must cope with the challenges imposed by their disabilities. Yet, remarkably, most eventually recover a near-normal level of day-to-day happiness. Thus, university students who must cope with disabilities are as likely as able-bodied students to report themselves happy, and their friends agree with their self-perceptions. "Weeping may linger for the night, but joy comes with the morning".

Key for reference:

1. What did the 16-nation study conducted by the researcher Ronald Inglehart in the 1980s indicate?
The correlation between income and happiness is surprisingly weak (indeed, virtually insignificant).
2. What points are made by citing the example of the second piece of pie or the second \$50,000?
The second piece of pie, or the second \$50,000, never tastes as good as the first. So as far as happiness is concerned, it hardly matters whether one drives a BMW or, like so many of the Scots, walks or rides a bus.