

大学英语阶梯阅读系列教程

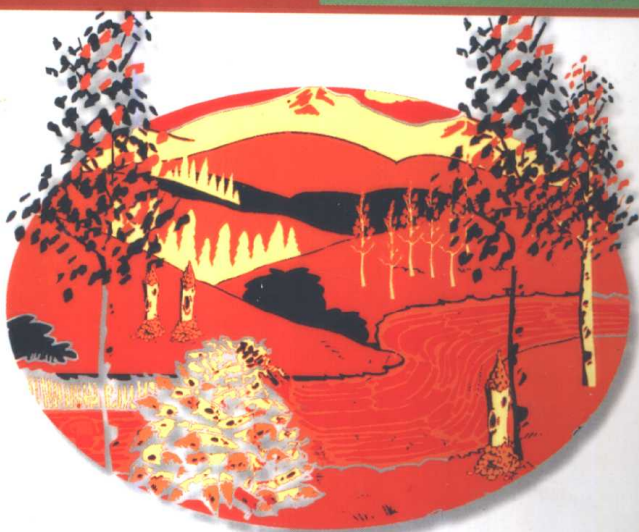
Band 2

郭浩儒 朱国振 主编

English Reading through Current Affairs

# 时文选读

附注释、练习、答案



陈卫恒 选编

北京航空航天大学出版社

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## 内 容 提 要

本书选取报刊时文 20 篇,其内容涉及诸多方面,如耐克产品、戴安娜王妃、对乔丹的采访、克隆问题等等,语言地道,知识面广,并附有注释、练习及答案。

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## 出版者的话

《时文选读》所收内容全部选自美英等国的报刊,题材广泛,可读性强。文章所述只能代表其作者个人的立场、观点。我们出版报刊选读是为了向学生提供阅读的素材,既不意味对其真实性的证实,也不意味对其立场、观点的同意与否。

1999年10月

## 前 言

在进入新世纪的时候,大学生们无不在通过各种途径提高英语水平,以使自己拥有一个得心应手的交际工具,在激烈的人才竞争中占据有利位置。强烈的学习欲望应该令人称道,但也容易出现饥不择食、把别人成功的方法不加分析地照搬过来,或是人云亦云,受一些商业广告的诱惑,尝试那些似乎是有效的作法。这样做,其学习成效之低犹如寒流到来,学习愿望也会一下子降到零度。这的确令人十分遗憾。究其原因,恐怕是浮躁的学习心态使然。

语言知识的学习是一个认知过程,语言技能的掌握是一个在大量实践活动中一点一滴积累的过程。指导学习活动的方法只有符合了语言能力形成的规律才会发生作用。既然语言能力的形成是个相对漫长的过程,因而不能将提高英语水平寄希望于什么“捷径”或“速成”上。学好一种语言,非得下苦功不可,学好英语除了要多听、多说外,还要大量阅读。在阅读中,可以巩固课堂里学过的知识;可以扩大眼界;可以实践各种各样的阅读技巧;可以熟悉了解西方文化、社会习俗、风土人情、最新科技动态;可以了解英语各种文体的写作方法……一句话,你可以在轻松自然的状态下吸收语言,获得乐趣。何乐而不为!

在大学阶段,教师的主导作用逐渐转化为指导作用,语言环境和学习材料的重要性相对上升,学习者的能动性将发挥很大的作用。英语教学将从单纯课堂教学的模式,转化为大学英语课堂教学与学生课外自主学习相结合的双渠道模式。北京航空航天大学面向 21 世纪,在双渠道教学模式方面进行了探索和实践,要求学生每月读一本外语书,并且以不同方式进行检查。实践证明这不仅可行,而且得到学生的认同。

基于上述认识,我们组织编写了这套阶梯阅读系列教程。由学生根据个人兴趣爱好选读。由于不是指令性阅读,在很大程度上要靠阅读材料本身能够吸引学生。因此每一级读物有若干本,使学生有选择余地。在每一级读物中,有经典名著的简写本,有英美短篇小说选,有介绍最新科技的科技荟萃,有汇集西方社会热门

话题的时文选读。此外,由于课外阅读的目的是巩固扩展语言知识,实践阅读技巧,熟悉了解西方文化,因此我们每四五千字设计了一个练习。练习分为内容理解和语言知识两部分,以主观题为主,题型多样。在适当的时候,有的书还要配上磁带,把文字阅读和有声阅读结合起来。

编 者

1999年6月于北京航空航天大学

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## **1. Neil I. Rudenstine's Peking University Address** **(March 23, 1998)**

Good morning, everyone.

I come to you in the spirit of friendship and learning. This is my first visit to China, so I am at the beginning of a voyage of discovery — one that I have looked forward to for many years. Our universities, as well as our societies, have different cultures and traditions — and much still to learn about one another. At the same time, we hold many things in common.

One of them — perhaps the most important — is our belief in the power of education: a belief that all of us, through a devotion to learning, can lead lives of value to the societies in which we live. In this sense, I am visiting you today not as a representative of another nation or culture, but as a fellow member of the international university community concerned, like you, about the advancement of education and knowledge within our own countries, but also across national and cultural borders, in a spirit of true exchange.

This spring marks a special occasion not only for your university, now 100 years old, but also for our own. Earlier this month, I had the privilege of helping to inaugurate Harvard's Asia Center. The Center represents a major new initiative — building on the strong programs that already exist at Harvard — to think more broadly and deeply about the many interconnections among countries and cultures in Asia. Equally important, we wish to enlarge the avenues for mutual education and scholarly exchange between Asia and the United States.

In fact, it was in 1887 that Mr. Francis Knight — an American who had been living for years in China — returned to his home in Boston for an extended visit. He suggested — and Harvard agreed — that our university should hire its first teacher of Mandarin Chi-



nese. Mr. Knight returned to China and engaged the services of Mr. Ko Kun-hua of Ningpo, who came, very bravely, to the wilderness of Harvard in 1897 — with his wife and six small children — to begin instruction in the elegant intricacies of your venerable language. Fortunately, perhaps, we have little record of whether our earliest students made any progress at all in their study of Mandarin. But we do know that Harvard was not easily discouraged.

Quite the opposite: that modest beginning set in motion a major venture, which continues powerfully to this day. For example, we now offer intensive instruction in both Mandarin and Cantonese, and nearly 500 Harvard students elect to study these languages each year. In addition, more than 300 different academic courses across Harvard relate to some aspect of Asian studies — including many on Chinese history, literature, archaeology, economics, and many other fields. Harvard is also fortunate to be home to the single largest university library for East Asian research in the Western world: the \* Harvard-Yenching Library<sup>1</sup>, founded in 1928, which contains approximately 880,000 books, nearly half a million of them in Chinese.

These few examples, and many others that could be mentioned, show how strongly we are committed to a wider understanding of China, and to a broader dialogue with colleagues in China on other matters of common interest.

In my remaining time with you, I would like to focus on one such matter, by discussing some of the major challenges confronting institutions of higher education. I will focus on challenges facing Harvard and other American universities — challenges that may not be very different from some of those you are facing.

First, let me say something about the importance of what we might refer to as “humane” learning. There has been growing pressure, in the US and elsewhere, to demonstrate the value of university education and research in terms of its direct, tangible economic

benefits.

It is certainly important that university research contribute to economic well being — as it surely does. And it is certainly important that a university education help students to pursue useful and satisfying work — as it does. At the same time, however, there is much more to excellent education than can be measured in dollars or in RMB. The best education not only helps us to be more productive in our professions; it also makes us more reflective, more inquiring and insightful, more complete and fulfilled human beings. It helps scientists to appreciate the arts, and artists to appreciate sciences. It helps us see connections across different fields of learning that we otherwise might not grasp. It helps us to lead more interesting and valuable lives; as individuals, and as members of our communities.

And so, at Harvard and elsewhere in the United States, we are working exceptionally hard — under complicated conditions — to sustain a tradition of what we call a “liberal education” in the arts and sciences. Our undergraduate students, during their four years in residence, do extensively pursue a major field of study, whether in chemistry, economics, political science, art, or some other discipline. But they are also expected to study broadly across several different subjects — from moral sciences to literature, from history to the study of other cultures. Most of Harvard’s undergraduate students also spend a great deal of time on activities outside the classroom: helping to provide social services to members of our neighboring communities, or writing for newspapers and journals, or playing in orchestras or other musical groups. Indeed, relatively few of our students embark on their actual professional training until they have completed four years of undergraduate education in the liberal arts and sciences.

This model is unusual compared to others in the world, and I certainly do not suggest that it is suitable for all systems of higher education — even for all colleges and universities in the United

States. But behind the model lies a powerful philosophy: a strong belief that a university education should stimulate our curiosity and open our minds to new ideas and experiences. It should encourage us to think about our unexamined assumptions, and about our values and beliefs. That is one reason we study the philosophy, customs, and ways of life of other countries and cultures. In doing so, we not only learn more about other peoples, but also about ourselves. Such learning presents a difficult educational challenge, but one that represents an ideal to which we can all aspire.

In a similar vein, let me emphasize the importance of what in the US we refer to as “basic” or “fundamental” research. By that I mean research which is not undertaken with a particular practical application in mind, but that is rooted in the passion which we all share to understand nature, and human nature, at the deepest possible level. Universities certainly have a responsibility to produce useful knowledge. But useful knowledge can take a great many different forms.

Without a commitment to intensive research at the most fundamental level — driven by our curiosity and our sheer desire to learn — many inventions of immense social and human value would never have been discovered. Our universities have played a critical role in this process throughout the course of this century, and I believe we must continue to stress basic research as a high priority in the century ahead — not only in American universities, but also in an increasingly cooperative way throughout the world.

That brings me to another major challenge I want to stress: the need to adapt our universities to a world where so many fields of learning, as well as so many important societal problems, have obvious international dimensions — and where the search for new insights can benefit from the collaborative efforts of knowledgeable scholars around the globe.

How can we manage rapid changes in the global economy, so

that we can minimize the dangers and difficulties that have the potential to affect all of us? How do we prevent the spread of terrible infectious diseases? Given the major changes in the international landscape in recent years, how can we build a framework for a durable peace in the future? These and many other questions can be intelligently addressed only if we strengthen our capacity to work together across traditional academic borders, and across traditional national and regional boundaries. We are fortunate that advances in information technology make it easier now than ever before to communicate with colleagues who live and work in distant places. At the same time, there is often no real substitute for the power of direct, sustained, face-to-face exchange among knowledgeable people of good will.

Such exchanges can and must be carried out in many forums — government, business, and others. Our universities, however, have a special role that is increasingly significant; we can work to create “neutral spaces” for serious discussion, based on a shared commitment to free inquiry, to rigorous research and analysis, and to open dialogue.

This leads me to my final point — the last of the challenges I want to highlight this morning. This is the challenge of ensuring the openness and inclusiveness of university communities.

During the passed few decades in particular, Harvard and many other American universities have taken significant steps to open their doors even more widely to people from many different walks of life: talented men and women from a broad mix of racial, ethnic, economic, religious, and other backgrounds, as well as from nations around the world. We have made progress. But we still face many problems in this effort, and we will have to work increasingly hard to sustain and extend it.

This kind of experiment in diversity and mutual understanding is complicated and often very difficult. At least at first, it can some-

times lead to greater social fragmentation. It can involve all the pain and struggle that comes from misunderstanding. But the longer-term rewards of extending ourselves in this way can be very great indeed — particularly when the stakes are so high, and when the alternative may be greater and greater conflict, on a planet that is already very crowded, and has witnessed more than its share of conflict over the centuries.

So let those of us in our universities join together — with others around the world — in an open and vigorous exchange of opinions. Let us do our best to reconcile differences that remain. Let us encourage collaborative contacts between our students as well as the members of our faculties. Let us work to make our libraries, museums, and other academic resources widely accessible. Perhaps most important, let us welcome one another in a spirit of respect, energetically pursuing the ideals of openness, free inquiry, and the free exchange of ideas that lie at the heart of the search for new knowledge and deeper understanding. In this important effort, we must succeed — because we cannot afford to fail.

### Notes:

1. 哈佛-燕京图书馆

## Exercises

### I. Short Answer Questions.

1. What do you know about Harvard University? Try to say something about its location, history, and its importance in the academic world.
2. What is your idea about the role of university education in today and tomorrow's society?
3. On what occasion did Mr. Rudenstine deliver this speech?
4. What is the purport of his speech?
5. Why did he say in para 4 that this spring marks a special oc-

casation for “their” own, too?

6. Can you say something that may show the historical linkage or contact between Harvard University and China.
7. Explain in your own words the following notions as mentioned in Mr. Rudenstine’s speech.
  - 1) humane learning                      2) liberal education
  - 3) basic/fundamental research   4) neutral spaces
8. What are the major challenges confronting today’s universities worldwide?
9. How to face the challenges? What is Mr. Rudenstine’s solution as indicated in what he called on the universities throughout the world to do?
10. In general, Mr. Rudenstine’s speech is indeed well written. His language is smooth, concise and effective, as is the typical style of a public speech. Try to find proof, both in diction and structure, for this from within the passage.

## **II. True or False.**

1. Mr. Rudenstine, President of Yale University, delivered this speech to honor the centennial anniversary of Peking University.
2. Mr. Rudenstine had, for many times, visited China before he delivered his speech.
3. Mr. Ko Kun-hua was the first teacher of the Chinese language in the history of the Harvard University.
4. In Mr. Rudenstine’s understanding, it is fortunate that the earliest Harvard students made little progress in their study of Mandarin.
5. Harvard-Yenching Library is the largest university library for East Asia research in the world.
6. Harvard-Yenching Library was founded in 1929 at the request of Mr. Francis Knight.

7. As one of Mr. Rudenstine's opinions, it is easy to measure the value of university education and research in amounts of money.
8. Basic or fundamental research is research that is undertaken with no particular practical application in purpose.
9. Mr. Rudenstine argues in this speech that the Harvard model of liberal education is suitable for all other colleges and universities.
10. In its early years, Harvard University only offers intensive instruction in Cantonese, but now it offers instruction in Mandarin also.

### **III. Translate from English to Chinese.**

1. There has been growing pressure, in the US and elsewhere, to demonstrate the value of university education and research in terms of its direct , tangible economic benefits.
2. The best education not only helps us to be more productive in our professions, it also makes us more reflective, more inquiring and insightful, more complete and fulfilled human beings.
3. Indeed, relatively few of our students embark on their actual professional training until they have completed four years of undergraduate education in the liberal arts and sciences.
4. In a similar vein, let me emphasize the importance of what in the US we refer to as "basic" or "fundamental" research. By that I mean research which is not undertaken with a particular practical application in mind, but that is rooted in the passion which we all share to understand nature, and human nature, at the deepest possible level.
5. That brings me to another major challenge I want to stress: the need to adapt our universities to a world where so many fields of learning, as well as so many important societal problems, have obvious international dimensions.

6. Given the major changes in the international landscape in recent years, how can we build a framework for a durable peace in the future?
7. ... we can work to create "neutral spaces" for serious discussion, based on a shared commitment to free inquiry, to rigorous research and analysis, and to open dialogue.
8. We have made progress. But we still face many problems in this effort, and we will have to work increasingly hard to sustain and extend it.
9. This kind of experiment in diversity and mutual understanding is complicated and often very difficult. At least at first, it can sometimes lead to greater social fragmentation. It can involve all the pain and struggle that comes from misunderstanding.
10. Let us welcome one another in a spirit of respect, energetically pursuing the ideals of openness, free inquiry, and the free exchange of ideas that lie at the heart of the search for new knowledge and deeper understanding.

#### **IV. Blank-filling.**

rigorous, engage, embark on, devote to, represent,  
inclusive, venture, inaugurate, adapt to, mix

1. He has now \_\_\_\_\_ a journey to India.
2. When you go to a new country, you must \_\_\_\_\_ yourself \_\_\_\_\_ new manners and customs.
3. I will \_\_\_\_\_ myself to manage the business if you will \_\_\_\_\_ to provide the capital.
4. Tom owes me \$ 3,100, \_\_\_\_\_ of interest.
5. Many young people in China now like to work in joint \_\_\_\_\_.
6. As a mother she is \_\_\_\_\_ her children; as a wife she is \_\_\_\_\_ her husband.
7. The invention of the internal combustion engine \_\_\_\_\_ a



new era in travel.

8. The painting \_\_\_\_\_ a hunting scene.
9. Our university should give more respect to those professors who are undertaking \_\_\_\_\_ science researches.
10. The teaching staff of our department indicates a broad \_\_\_\_\_ of education backgrounds.

### V. Multiple Choice.

- Multiple Choice**
1. The conference ended with many questions actually not \_\_\_\_\_.  
A) dealt                      B) touched  
C) coped                     D) addressed
  2. He has now embarked \_\_\_\_\_ a new business undertaking.  
A) on                        B) in  
C) with                      D) from
  3. Did you benefit much \_\_\_\_\_ your holiday and feel better afterwards?  
A) from                      B) out  
C) with                       D) for
  4. Despite many differences on some issues, China and US do have a lot interests in \_\_\_\_\_.  
A) similar                  B) same  
C) common                 D) both
  5. Compared \_\_\_\_\_ other students in his class, John is rather tolerate.  
A) to                         B) in  
C) against                  D) with
  6. \_\_\_\_\_ so doing we not only do good to others but also to ourselves.  
A) Upon                     B) With  
C) In                         D) Along
  7. You must arrive here on time, \_\_\_\_\_ , you may miss the first bus to town.