高级英语 标准阅读

STANDARD READING OF ADVANCED ENGLISH

精读本

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前　言

　　《高级英语标准阅读》(Standard Reading of Advanced English)是为我国大学英语专业四年制本科三年级(和三年制专科升本科一年级)学生而编写。本书宗旨是全面训练和提高学生的英语语篇分析、解读能力。对文章题材的准确定位有助于迅速激活学习者已有的相关知识,更易于理解文章内容;对文章类型的区分能预知文章的总体结构,判断作者安排文章内容的思路;对文章风格的识别能推测作者对所探讨的问题的立场和态度;对文章修辞手法的学习有助于提高对文学作品的鉴赏能力。

本书的特色在于:

■　重视语言基础训练。每课设有两个词汇表,表1为本课新词或重点词汇,详细列示词义以及用例。表2为学习本书前应掌握的词汇,为了学习方便而列示。词汇方面设有专门的自测题,读者可自己了解词汇掌握情况。课文后列有详细注释,对文章中的重点、难点句子从语法和翻译角度进行分析、解释和说明,确保读者能扫清词、句方面的可能障碍。

■　重视能力引导训练。目标是引导并训练读者在语篇高度对文章进行解读的能力,为此专门设有"本篇重点",按照英语专业四、八级考试大纲对阅读的要求"在理解基础上分析文章的思想观点,谋篇布局,语言技巧,及文体修辞"帮助读者在上述方面进行有效的引导和训练。

■　循序渐进,因势利导。讲解简明扼要、重点突出。本书1－8篇为上部,9－16篇为下部,文章长短、难易由中到高,分两个学习循环,最终达到高级阅读的能力标准。

文章结构安排合理贴切。文章除词汇习题之外,均为主观题,要求读者成句回答问题、成段讨论观点、成篇论证事理。从文章中(在足够语境信息下)选取翻译段落,更是专业考试的一贯原则,在理解基础上翻译,是本书培养能力的又一重点。

本书选材的原则是:

注重时代性。紧密切合教学目标,重点介绍说明文的几种常用的说明方法。

注重功能性。所选材料新颖,内容涉及的事、物、理均为当今社会关注的热点话题。

本书的学习要求是:

在注释(Notes)的帮助下仔细研读课文,要求在句子层面上理顺成分关系,确保无语法不清问题;

在段落层面上寻找或提炼主题句,密切关注句与句,段与段之间的语言形式衔接和意义关联;

在篇章层面上分析结构安排,论证过程,写作手法等,并能对文章主旨进行小结。文章要点(Key points of the text)是就文章主旨,结构,论辩手法等诸方面的勾勒。请尽可能对照课文进行分析。

本书的习题要求是:

简答题(Short-answer questions):细读文章后回答;要求抓住问题关键,用最少的词语回答。

释义题(Paraphrase):要求词语简单,句法清晰,表达直接。

翻译题:在理解的基础上翻译,并能有意识地应用一些翻译技巧。

写作题(Essay writing):在规定字数范围完成;文章类型,展开方式等按要求写作。

讨论题(Discussion):观点清楚,语言准确,表达流畅。

其他题:按要求完成。

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Modules of a Lesson in This Textbook
本书课程基本模块

- Words and Expressions（本课字词）
  - Word Lists（字词表 1 列示本课新词，表 2 列示已学字词）
  - Know Your Strength（词汇测验）
- Presentation of Text（课文）
  - Introductory Remarks（课文导入）
  - Text（课文）
  - Notes（注释）
  - Key Points of the Text（要点分析）
  - Exercises（课文练习）
- Towards an English Mind（思维训练）
  - Prepare Yourself（必要准备）
  - Follow the Mind（材料分析）
  - Exercise（训练思维）
- Keys to the Exercises（练习解答）

目　录

1

Alienation and Internet

网络离间了人群？

alienate/ˈeiliiəneit /

   vt. to cause to become unfriendly or hostile 使疏远,使变得不友好或敌视/estrange 离间/*e.g.* alienate a friend 使朋友疏远; alienate potential supporters by taking extreme positions 由于采取极端的主张而疏远了潜在的支持者

alienation /eiljiəˈneiʃən/

   n. 疏远,离间,转让

globalization /ˌgləubəlaiˈzeiʃən/

   n. 全球化, 全球性

unintended /ˈʌninˈtendid/

   adj. not deliberate or intentional; unplanned 不是存心的,无意的,没有计划的/*e.g.* an unintended slight 非故意的怠慢

fragment /ˈfrægmənt /

   n. a small part broken off or detached 碎片,片段

fragmentation /ˌfrægmenˈteiʃən/

   n. the act or process of breaking into fragments 破碎, 打碎

addicted /əˈdiktid/

adj. 沉溺于某种嗜好中的,上了……瘾的/*e.g.* addicted to smoking 吸烟上了瘾

moderate /ˈmɔdərit/

　　adj. being within reasonable limits 有节制的,适度的/not excessive or extreme 不过度或极端的/*e.g.* a moderate price 适度的价格/*adj.* not violent or subject to extremes 温和的,适中的/*adj.* mild or calm/ temperate 温和的,冷静的/*e.g.* moderate climate 温和的气侯

skew /skjuː/

　　vi. to take an oblique course or direction 走偏/*vi.* to look obliquely or sideways 斜视,向旁边看/*vt.* to turn or place at an angle 使歪斜/*vt.* to give a bias to; distort 曲解,歪曲

lament /ləˈment/

　　vt. to express grief for or about 悲痛,向……或为……表述哀痛/ mourn 哀悼/*e.g.* lament a death 为死者哀悼/*vt.* to regret deeply 非常懊悔/ deplore 痛惜/*e.g.* He lamented his thoughtless acts. 他非常懊悔自己轻率的举动。

mantra /ˈmæntrə/

　　n. (Hinduism 印度教)/a sacred verbal formula repeated in prayer, meditation, or incantation, such as an invocation of a god, a magic spell, or a syllable or portion of scripture containing mystical potentialities 曼特罗,一种神圣的语言形式,在祈祷、冥思或咒语中重复,如呼唤神灵、神奇的咒语或有神秘内涵的经书上的一个音节或一部分;颂歌,咒语(尤指四吠陀经典内作为咒文或祷告唱念的)/**extended family** 大家庭,扩大的家庭(如与祖父母、已婚子女等共居的数代同堂家庭)

simulate /ˈsimiuleit/

　　vt. to have or take on the appearance, form, or sound of/ imitate 模仿,模拟/*vt.* to make in imitation of or as a substitute for 仿造,模仿

simulated /ˈsimjuleitid/

adj. 模拟的

cyberspace /ˌsɑibəˈspeis/

n. 电脑空间

binge /bindʒ/

n. a drunken spree or revel 狂饮作乐/*n.* a period of unrestrained, immoderate self – indulgence 狂欢时刻/*n.* a period of excessive or uncontrolled indulgence in food or drink 饮食无节制（期）/*e.g.* an eating binge 暴食

acquire /əˈkwɑiə/

vt. to gain possession of 占有/*e.g.* acquire 100 shares of stock 占有 100 份股票/*vt.* to get by one's own efforts 取得,通过自我努力获得/*e.g.* acquire proficiency in math 在数学上达到熟练水平

surf /sɔːf/

n. the waves of the sea as they break upon a shore or reef 激浪,碎波/*vt.* to engage in surfing 作冲浪运动,冲浪

cognition /kɔgˈniʃən/

n. The mental process or faculty of knowing, including aspects such as awareness, perception, reasoning, and judgment 认识力,认知能力

cognitive /ˈkɔgnitiv/

adj. of, characterized by, involving, or relating to cognition 认识的,认知的

converse /kənˈvɔːs/

adj. reversed, as in position, order, or action 逆向的,颠倒的/contrary 相反的/*n.* 相反的事物,逆行

maximize /ŋˈmæksimɑiz/

vt. to increase or make as great as possible 最大化,使增加（扩大）到最大限度/*e.g.* the ideal of maximizing opportunity through the equalizing of educational opportunity 通过均等受教育机会来最大限度地扩大机会的理想

gratify /ˈgrætifɑi/

vt. to please or satisfy 使人高兴或满足/*e.g.* His achievement gratified his father. 他的成就让他的父亲高兴/*vt.* to give what is desired to 放任给……所渴望得到的/ indulge 沉溺于/*e.g.* gratified her curiosity 放任她的好奇心

gratification /ˌgrætifiˈkeiʃən/ *n.* 满意

oyster /ˈɔistə/

    n. 牡蛎,蚝 ,可从中获得乐趣的事物,沉默者

Utopia /juːˈtəupjə/

    n. an ideally perfect place, especially in its social, political, and moral aspects 乌托邦,理想中完美的地方(尤指社会、政治和道德方面完美的)

Word List 2

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forum *n.* 古罗马城镇的广场(或市场),论坛,法庭,讨论会

govern *vt.* 统治,支配,管理

access *n.* 通路,访问,入门/*vt.* 存取,接近

equivalent *adj.* 相等的,相当的,同意义的/*n.* 等价物,相等物

potential *adj.* 潜在的,可能的/*n.* 潜能,潜力

participant *n.* 参与者,共享者/*adj.* 参与的

exaggeration *n.* 夸张,夸大之词

be given to/to be in the habit of/ to have a tendency to 沉溺于/*e.g.* He's given to drinking rather heavily. 他嗜酒成性/She's given to depression. 她情绪一直很低落

overload *vt.* 使超载,超过负荷/*n.* 超载,负荷过多

distort *vt.* 弄歪(嘴脸等),扭曲,歪曲(真理、事实等),误报

Know your strength

Directions: Find the meaning of the English word from the four choices marked A, B, C and D. Then check your answer.

☞**cognitive**

    A. of the same origin   B. of the process of knowing

    C. done with ill intention   D. of unsaid approval

☞**maximize**

    A. make as great as possible

    B. form a rule (out of)

    C. form a fundamental principle

    D. make (sth.) a the general truth

☞**unintended**

    A. without exception   B. not present

    C. obviously lost   D. not planned

☞**moderate**

    A. typical   B. not extreme

    C. of the latest kind   D. of one's life philosophy

☞**alienate**

    A. to become an ally   B. foreign

    C. to isolate   D. resembling a line

☞**gratify**

    A. satisfy   B. show gratitude

    C. make heavier   D. make greater

☞**skew**

    A. a thin stick   B. cook with mild fire

    C. a tool for driving   D. cause to twist

☞**lament**

    A. stranger   B. express sorrow

    C. a juicy and acid fruit   D. a young sheep

☞**addicted**

A. easy to remember   B. ready for use

C. willing to listen   D. given to a habit

☞**simulate**

A. cause to become similar   B. to excite or encourage

C. happen at the same time   D. make in imitation of

Introductory remarks: *The Internet has been greatly hailed by the human community, but catcalls are also heard. "Alienation and the Internet" offers you a chance to hear the voices of both sides. Do you find the topic strange? How can the internet, which is on the one hand responsible for global unification by enabling the free exchange of ideas, alienate the participants?*

Alienation and the Internet

The Internet provides an amazing forum for the free exchange of ideas. Given the relatively few restrictions governing access and usage, it is the communications modal equivalent of international waters. It is my personal belief that the human potential can only be realized by the globalization of ideas. I developed this position years before the Internet came into wide spread use. And I am excited at the potential for the Internet to dramatically alter our global society for the better. However, I am also troubled by the possible unintended negative consequences.

There has been much talk about the "new information age." But much less widely reported has been the notion that the Internet may be responsible for furthering the fragmentation of society by alienating its individual users. At first this might sound like an apparent contradiction: how can something, that is on the one hand responsible for global unification by enabling the free exchange of ideas, alienate the participants?

I had a recent discussion with a friend of mine who has what he described as a "problem" with the Internet. When I questioned him further he said that he was "addicted," and has "forced" himself to go off-line. He said that he felt like an alcoholic, in that moderate use of the Internet was just not possible for him. I have not known this fellow to be given to exaggeration, therefore when he described his internet binges, when he would spend over twenty-four hours on line nonstop, it gave me pause to think. He said, "The Internet isn't real, but I was spending all my time on line, so I just had to stop. " He went on to say that all of the time that he spent on line might have skewed his sense of reality, and that it made him feel lonely and depressed.

The fragmentation of society has been lamented for some time now. It seems to me that it probably began in earnest after World War II when a generation returned from doing great deeds overseas. They won the war, and by God they were going to win the peace. Automobile ownership became commonplace and suburbs were created. "Progress" was their mantra. So even prior to the Internet's widespread popularity, folks were already becoming distanced from their extended families and neighbors. And when we fast-forward to today we see an almost cruel irony in that people can and often do develop on-line relationships with folks on the other side of the globe, without leaving their homes. But at the expense of time that would have otherwise been available for involvement in other activities which might foster a sense of community in their villages, towns and cities.

Last weekend my wife and I invited our extended family to our home to celebrate our daughter's birthday. During the celebration my young nephew spent the entire time on my computer playing a simulated war game. My brother-in-law and I were chatting near by and it struck us that in generations past, his son, my nephew, would have been outside playing with his friends. But now the little fellow goes on

line to play his games against his friends in cyberspace.

It seems to me that the Internet is a powerful tool that presents an opportunity for the advancement of the acquisition and application of knowledge. However, based on my personal experience I can understand how, as they surf the web some folks might be confronted with cognitive overload. And I can also understand how one might have his or her sense of reality distorted in the process. Is the Internet a real place? Depending upon how a "real place" is defined it might very well be. At the very least, I believe that when we use the Internet, we are forced to ask fundamental questions about how we perceive the world about us — perhaps another unintended consequence. Some would argue that the virtual existences created by some users who debate, shop, travel and have romance on line are in fact not real. While others would argue that, since in practical terms, folks are debating, shopping, traveling and having romance, the converse is true.

All of this being said, I believe that the key to realizing the potential of the Internet is in achieving balance in our lives. This would allow us to maximize its potential without losing our sense of place. However, like most things that is easier said than done. It seems to me that we are a society that values immediate gratification above all else, and what better place to achieve it than in cyberspace, where the cyber—world is your cyber-oyster. The widespread use of the automobile forever changed our society and culture, and perhaps a similar sort of thing is occurring now. I am not at all certain where the "information superhighway" will lead us: some say to Utopia, while others feel it's the road to hell. But I do know that we all have the ability to maintain our sense of place in the world. Whether we choose to take advantage of this ability is another matter.