

研究生 English 综合英语

for Graduate Students

◆ 主 编 应梅芳
◆ 副主编 吴 瑛



ZHEJIANG UNIVERSITY PRESS

浙江大学出版社

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内容简介

本书是针对理工科院校研究生编写的英语教程。教程充分考虑了当前研究生的知识结构和实际英语水平,突出语言的实用性,同时注重英语基本技能的训练和提高,其宗旨是培养和提高学生的英语综合能力。

全书为 15 个单元,每一个单元围绕一个主题展开英语综合技能的训练。通过多样化的练习,突出对学生英语实际应用能力的培养。本教程信息量大,知识涵盖面广,所选课文内容涉及教育、文化、经济、环境等人们普遍关心的话题;本教程选材新颖,既有趣味性又有思想性,所选的文章大多来自英美报刊书籍。每单元后还增设了体现本书特色的跨文化阅读和案例分析,旨在培养和提高学生的跨文化交际的能力。

本书适合全日制硕士研究生、专业硕士研究生和具有较高英语水平的非英语专业学生。

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前言

随着我国研究生教育的蓬勃发展,研究生英语已成为研究生教学的重要组成部分。为了培养和提高研究生的综合英语运用能力,我们编写了这本研究生综合英语教程。

本书以阅读为主线,通过大量的读、说、写的综合训练,增强学生的语言知识和语言技能。本书共有15个单元,每个单元由两篇课文组成,Text A为课内精读,内容多为一些名家的经典散文、短篇小说或论说文,供老师上课精讲;Text B则为泛读,内容大多来自一些报纸杂志,主要供学生课外阅读。两篇文章围绕同一个主题,视角不同,风格各异。

本教材有以下主要特点:

1. 选材新颖,题材广泛

所选课文内容涉及人们普遍关心的热门话题,如教育、经济、网络、环境等,同时又包含了经典的文学作品。教材中的文章大多源于英美报刊书籍,既有时代特色,又有语言的规范性。

2. 注重培养学生的实际应用能力,尤其是口语交际能力和思辨能力

每篇课文后面设计了若干与课文相关的讨论话题,通过对一些意义深刻、隽永的话题的讨论,达到提高学生的口语表达能力及启迪思想的目的。

3. 重视培养学生跨文化交际的能力

语言是文化的载体,文化是语言的灵魂。我们在每个单元增设了体现本书特色的跨文化英语阅读材料和案例分析,旨在让学生了解不同文化背景下的人对同一事物不同的态度,避免与英语国家的人们交流时的文化冲突,从而提升理工科学生的文化底蕴和跨文化交际的能力。

本书的部分章节在研究生的课堂教学中试用过,获得学生的一致好评。他们对本书的内容提出过一些很好的建议,在此表示衷心的感谢。

另外,我们在教材编写的过程中,参考了一些国内外的图书、报刊、杂志和网络的文章,在此向原作者表示感谢。

本书由浙江工业大学外国语学院研究生公共外语教学部的应梅芳任主编,吴瑛任副主编。全书由王芳、刘玉霞、沈瑛、宋丽娟、梁文华、杨晓东、高瑜、吴瑛、应梅芳共同编写,应梅芳统稿,应梅芳、邵芳审阅。

应梅芳

2012年4月于杭州

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Unit 1

Text A

Warm-up Activities

Read the following quotes or proverbs, and figure out their meanings.

1. Better be unborn than untaught, for ignorance is the root of misfortune. — Plato
2. I know nothing except the fact of my ignorance. — Socrates
3. Fear always springs from ignorance. — Emerson
4. Every person has two education, one which he receives from others, and one, more important, which he gives himself. — Edward Gibbon
5. Not ignorance, but the ignorance of ignorance, is the death of knowledge. — Whitehead

The Pleasures of Ignorance^①

Robert Lynd^②

“This ignorance . . . is not altogether miserable.”

- 1 It is impossible to take a walk in the country with an average townsman — especially, perhaps, in April or May — without being amazed at the vast continent of his ignorance. It is impossible to take a walk in the country oneself without being amazed at the vast continent of one's own ignorance. Thousands of men and women live and die without

knowing the difference between a beech and an elm, between the song of a thrush and the song of a blackbird. Probably in a modern city the man who can distinguish between a thrush's and a blackbird's song is the exception. It is not that we have not seen the birds. It is simply that we have not noticed them. We have been surrounded by birds all our lives, yet so feeble is our observation that many of us could not tell whether or not the chaffinch sings, or the color of the cuckoo. We argue like small boys as to whether the cuckoo always sings as he flies or sometimes in the branches of a tree — whether [George] Chapman drew on his fancy or his knowledge of nature in the lines:

When in the oak's green arms the cuckoo sings,
And first delights men in the lovely springs.

2 This ignorance, however, is not altogether miserable. Out of it we get the constant pleasure of discovery. Every fact of nature comes to us each spring, if only we are sufficiently ignorant, with the dew still on it. If we have lived half a lifetime without having ever even seen a cuckoo, and know it only as a wandering voice, we are all the more delighted at the spectacle of its runaway flight as it hurries from wood to wood conscious of its crimes, and at the way in which it halts hawk-like in the wind, its long tail quivering, before it dares descend on a hill-side of fir-trees where avenging presences may lurk. It would be absurd to pretend that the naturalist does not also find pleasure in observing the life of the birds, but his is a steady pleasure, almost a sober and plodding occupation, compared to the morning enthusiasm of the man who sees a cuckoo for the first time, and, behold, the world is made new.

3 And, as to that, the happiness even of the naturalist depends in some measure upon his ignorance, which still leaves him new worlds of this kind to conquer. He may have reached the very Z of knowledge in the books, but he still feels half ignorant until he has confirmed each bright particular with his eyes. He wishes with his own eyes to see the female cuckoo — rare spectacle! — as she lays her egg on the ground and takes it in her bill to the nest in which it is destined to breed infanticide. He would sit day after day with a field-glass against his eyes in order personally to endorse or refute the evidence suggesting that the cuckoo does lay on the ground and not in

a nest. And, if he is so far fortunate as to discover this most secretive of birds in the very act of laying, there still remain for him other fields to conquer in a multitude of such disputed questions as whether the cuckoo's egg is always of the same color as the other eggs in the nest in which she abandons it. Assuredly the men of science have no reason as yet to weep over their lost ignorance. If they seem to know everything, it is only because you and I know almost nothing. There will always be a fortune of ignorance waiting for them under every fact they turn up. They will never know what song the Sirens sang to Ulysses any more than Sir Thomas Browne^③ did.

4 If I have called in the cuckoo to illustrate the ordinary man's ignorance, it is not because I can speak with authority on that bird. It is simply because, passing the spring in a parish that seemed to have been invaded by all the cuckoos of Africa, I realized how exceedingly little I, or anybody else I met, knew about them. But your and my ignorance is not confined to cuckoos. It dabbles in all created things, from the sun and moon down to the names of the flowers. I once heard a clever lady asking whether the new moon always appears on the same day of the week. She added that perhaps it is better not to know, because, if one does not know when or in what part of the sky to expect it, its appearance is always a pleasant surprise. I fancy, however, the new moon always comes as a surprise even to those who are familiar with her time-tables. And it is the same with the coming in of spring and the waves of the flowers. We are not the less delighted to find an early primrose because we are sufficiently learned in the services of the year to look for it in March or April rather than in October. We know, again, that the blossom precedes and not succeeds the fruit of the apple tree, but this does not lessen our amazement at the beautiful holiday of a May orchard.

5 At the same time there is, perhaps, a special pleasure in re-learning the names of many of the flowers every spring. It is like re-reading a book that one has almost forgotten. Montaigne^④ tells us that he had so bad a memory that he could always read an old book as though he had never read it before. I have myself a capricious and leaking memory. I can read *Hamlet*^⑤ itself and *The Pickwick Papers*^⑥ as though they were the work of new authors and had come wet from the press, so much of them fades

between one reading and another. There are occasions on which a memory of this kind is an affliction, especially if one has a passion for accuracy. But this is only when life has an object beyond entertainment. In respect of mere luxury, it may be doubted whether there is not as much to be said for a bad memory as for a good one. With a bad memory one can go on reading Plutarch and *The Arabian Nights*[®] all one's life. Little shreds and tags, it is probable, will stick even in the worst memory, just as a succession of sheep cannot leap through a gap in a hedge without leaving a few wisps of wool on the thorns. But the sheep themselves escape, and the great authors leap in the same way out of an idle memory and leave little enough behind.

6 And, if we can forget books, it is as easy to forget the months and what they showed us, when once they are gone. Just for the moment I tell myself that I know May like the multiplication table and could pass an examination on its flowers, their appearance and their order. Today I can affirm confidently that the buttercup has five petals. (Or is it six? I knew for certain last week.) But next year I shall probably have forgotten my arithmetic, and may have to learn once more not to confuse the buttercup with the celandine. Once more I shall see the world as a garden through the eyes of a stranger, my breath taken away with surprise by the painted fields. I shall find myself wondering whether it is science or ignorance which affirms that the swift (that black exaggeration of the swallow and yet a kinsman of the humming-bird) never settles even on a nest, but disappears at night into the heights of the air. I shall learn with fresh astonishment that it is the male, and not the female, cuckoo that sings. I may have to learn again not to call the campion a wild geranium, and to rediscover whether the ash comes early or late in the etiquette of the trees.

A contemporary English novelist was once asked by a foreigner what was the most important crop in England. He answered without a moment's hesitation, "Rye." Ignorance so complete as this seems to me to be touched with magnificence; but the ignorance even of illiterate persons is enormous.

7 The average man who uses a telephone could not explain how a telephone works. He takes for granted the telephone, the railway train,

the linotype, the airplane, as our grandfathers took for granted the miracles of the gospels. He neither questions nor understands them. It is as though each of us investigated and made his own only a tiny circle of facts.

8 Knowledge outside the day's work is regarded by most men as a gewgaw. Still we are constantly in reaction against our ignorance. We rouse ourselves at intervals and speculate. We revel in speculations about anything at all — about life after death or about such questions as that which is said to have puzzled Aristotle®, “Why sneezing from noon to midnight was good, but from night to noon unlucky.” One of the greatest joys known to man is to take such a flight into ignorance in search of knowledge. The great pleasure of ignorance is, after all, the pleasure of asking questions. The man who has lost this pleasure or exchanged it for the pleasure of dogma, which is the pleasure of answering, is already beginning to stiffen. One envies so inquisitive a man as [Benjamin] Jowett®, who sat down to the study of physiology in his sixties. Most of us have lost the sense of our ignorance long before that age. We even become vain of our squirrel's hoard of knowledge and regard increasing age itself as a school of omniscience. We forget that Socrates® was famed for wisdom not because he was omniscient but because he realized at the age of seventy that he still knew nothing.

(1,671 words)

New Words

beech/bi:tʃ/n.

山毛榉树

elm/elm/n.

榆树

thrush/θrʌʃ/n.

画眉

blackbird/'blækbə:d/n.

乌鸦

chaffinch/'tʃæfɪntʃ/n.

苍头燕雀

spectacle/'spektəkl/n.

something that can be seen or viewed, especially something of a remarkable or impressive nature
景观

descend /di'send/ <i>v.</i>	come or go down 下来
lurk /lə:k/ <i>v.</i>	lie in wait 潜伏,埋伏
sober /səubə/ <i>adj.</i>	completely lacking in playfulness 严肃的,庄重的
plodding /plɒdɪŋ/ <i>adj.</i>	hard and monotonous 单调乏味的
behold /bi'həuld/ <i>vt.</i>	look(used in the imperative for the purpose of calling attention) 瞧,看呀
infanticide /infæntisaɪd/ <i>n.</i>	the act of killing an infant; one who kills an infant 杀婴,杀婴者
endorse /in'dɔ:s/ <i>v.</i>	express formal support or approval for someone or something 支持,赞同
multitude /mʌltɪtju:d/ <i>n.</i>	the condition or quality of being numerous 大量
parish /pæriʃ/ <i>n.</i>	the area that a priest in some Christian churches is responsible for 教区
dabble /dæbl/ <i>v.</i>	splash or undertake something superficially or without serious intent 弄湿,涉猎
primrose /prɪmrəuz/ <i>n.</i>	报春花
capricious /kə'prɪʃəs/ <i>adj.</i>	characterized by or subject to whim; impulsive and unpredictable 反复无常的;易冲动和不可预测的
affliction /ə'flɪkʃən/ <i>n.</i>	a cause of great suffering and distress 苦恼,折磨
hedge /hedʒ/ <i>n.</i>	a row of closely planted shrubs or low-growing trees forming a fence or boundary 篱笆
multiplication /mʌltɪplɪ'keɪʃən/ <i>n.</i>	the operation that consists of adding a number to itself a certain number of times 乘法运算
buttercup /bʌtəkʌp/ <i>n.</i>	金凤花
petal /petəl/ <i>n.</i>	part of the perianth that is usually brightly colored 花瓣
celandine /seləndain/ <i>n.</i>	白屈菜
swift /swɪft/ <i>n.</i>	an insect-eating bird noted for their long, strong wings and swift flight 雨燕
kinsman /kɪnzmə'n/ <i>n.</i>	a male relative 男性亲戚
campion /kæmpiən/ <i>n.</i>	剪秋罗,狗筋蔓
geranium /dʒɪ'reɪnjəm/ <i>n.</i>	天竺葵
etiquette /eti'ket/ <i>n.</i>	the practices and forms prescribed by social

rye /rai/n.	convention or by authority 礼节
linotype /lainətaip/n.	the seed of the cereal grass 黑麦
gospel /'gɒspəl/n.	铸造排字机
gewgaw /'gju:ɡɔ:/n.	something, such as an idea or a principle, accepted as unquestionably true 绝对真理, 福音
speculation /spekju'leɪʃən	a decorative trinket 小装饰品
dogma /'dɒɡmə/n.	contemplation or consideration of a subject 思索
inquisitive /in'kwɪzɪtɪv/adj.	a religious doctrine that is proclaimed as true without proof 教条
omniscient /ɒm'nɪʃənt/adj.	unduly curious and inquiring 好奇的
	knowing everything 无所不知的

Phrases and Expressions

draw on	use (information, experience) for a particular purpose 利用 e.g. We can draw on the experience of other regions.
in some measure	to a degree 在某种程度上 e.g. His success was in some measure the result of perseverance.
in respect of	in relation to 关于, 涉及 e.g. This is especially true in respect of the UK.
a succession of	one after another 一连串 e.g. In many fields, people start out their careers with a succession of rapid salary increases.
revel in	take pleasure in 陶醉于 e.g. Swimmers and water skiers also revel in the wet stuff.
become (be) vain of	be excessively proud of 对……感到自负的 e.g. Being vain of her white hands, she longed at heart to be a fine lady.

Proper Names

Siren/'saɪərɪn//

[希神]塞壬(半人半鸟的女海妖,以歌声吸引水手并使船只遇难)

Ulysses/'ju(:)'lɪsɪz/

[希神]尤利西斯

Plutarch/'plʊ:tɑ:k/

Greek biographer and philosopher 古希腊传记作家和哲学家

Cultural Notes

- ① Originally appearing in *The New Statesman*, *The Pleasures of Ignorance* by Robert Lynd served as the lead essay in his collection *The Pleasures of Ignorance* (Riverside Press and Charles Scribner's Sons, 1921).
- ② **Robert Lynd** (1879—1949) was an Irish writer, an urbane literary essayist and strong Irish nationalist. Writing under the pseudonym of Y. Y., Robert Lynd contributed a weekly essay to *The New Statesman* magazine from 1913 to 1945. One such essay was *The Pleasures of Ignorance*, in which Lynd offers examples from nature to demonstrate his thesis that “the great pleasure of ignorance is, after all, the pleasure of asking questions.”
- ③ **Sir Thomas Browne** (1605—1682) was an English author of varied works which reveal his wide learning in diverse fields including medicine, religion, science and the esoteric. Browne's writings display a deep curiosity towards the natural world, influenced by the scientific revolution of Baconian enquiry, while his Christian faith exuded tolerance and goodwill towards humanity in an often intolerant era.
- ④ **Montaigne** (1533—1592) was one of the most influential writers of the French Renaissance, known for popularizing the essay as a literary genre and is popularly thought of as the father of Modern Skepticism.
- ⑤ **Hamlet** is a tragedy by William Shakespeare. Set in the Kingdom of Denmark, the play dramatizes the revenge Prince Hamlet exacts on his uncle Claudius for murdering King Hamlet, Claudius's brother and Prince Hamlet's father, and then succeeding to the throne and taking as his wife Gertrude, the old king's widow and Prince Hamlet's mother.

The play vividly portrays both true and feigned madness—from overwhelming grief to seething rage—and explores themes of treachery, revenge, incest, and moral corruption.

- ⑥ *The Pickwick Papers* is the first novel by Charles Dickens. It is a sequence of loosely-related adventures. The action is given as occurring 1827—1928, though critics have noted some seeming anachronisms.
- ⑦ *The Arabian Nights* known as *One Thousand and One Nights*, is a collection of Middle Eastern and South Asian stories and folk tales compiled in Arabic.
- ⑧ Aristotle (384BC—322BC) was a Greek philosopher. A pupil of Plato, the tutor of Alexander the Great, and the author of works on logic, metaphysics, ethics, natural sciences, politics, and poetics, he profoundly influenced Western thought.
- ⑨ Benjamin Jowett (1817—1893) was renowned as an influential tutor and administrative reformer in the University of Oxford, a theologian and translator of Plato. He was Master of Balliol College, Oxford.
- ⑩ Socrates (469BC—399BC) was a classical Greek Athenian philosopher. Credited as one of the founders of Western philosophy, he is an enigmatic figure known chiefly through the accounts of later classical writers, especially the writings of his students Plato and Xenophon, and the plays of his contemporary Aristophanes.

Exercises

I. Reading Comprehension

A. Answer the following questions according to the text.

1. What accounts for our amazing ignorance?
2. Why ignorance is not altogether miserable?
3. What is the difference in pleasure between a naturalist and a man who sees a cuckoo for the first time?
4. When is it a pleasant surprise to see the appearance of a moon?
5. What is the pleasure of a leaking memory?
6. What kind of people will not stiffen according to the author?