

高等教育“十二五”部委级规划教材

# 大学英语 分级阅读

第二册

● 主编 杨捷 杨青

东华大学出版社

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## 第二册

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# 出版前言

《大学英语分级阅读》系列教材全套共四册，全书严格按照美国蓝斯的分级方法分成四个级别，可供大学英语1-4级的学生使用。

蓝斯 (Lexile) 测量是由美国MetaMetrics教育测量公司为了提高美国学生的阅读能力，历经20多年研发的一种衡量学生阅读水平和标识文章难易程度的标准。相对于其他测量方法，蓝斯测量体系独特之处在于它提供了一种衡量阅读能力 (Reading Capability) 与文章难度 (Text Difficulty) 的科学方法，即在一种阅读测量体系下，既可以测定学习者的阅读能力，也可以测定不同级别教材的阅读难度。

基于对2007年6月至2010年12月四年CET-4共8次考试试题阅读难度的实际测量发现：大学英语四级阅读部分难度区间大致在1000L-1400L之间。以此为依据，再根据现行大学英语教学分级教学的实际情况，编者将本阅读教程按阅读难度分为4个级别，1级至4级，其分别对应的阅读难度为1000L-1100L、1100L-1200L、1200L-1300L和1300L-1400L。本教程选编的阅读材料严格遵照上述标准进行选择，从而确保同一级别阅读材料难度符合实际级别水平，避免出现以往因阅读材料难度不一造成学生无所适从的现象，大大提高了阅读材料的使用效率，有助于快速提升学生的阅读能力。

同时，本系列教材内容涵盖面广，从学习者实际出发，把英语学习中接触较多、需求广泛的题材编辑为八大板块，分别以文化、教育、科技、经济、医药卫生、政治、法律和生物等领域的相关文章为主题构成全书的八个单元。每个单元配有一定的翻译、阅读理解和完型填空，帮助学生巩固和消化阅读材料的内容。

本书是《大学英语分级阅读》系列的第二册，阅读难度符合蓝斯测量的分级区间 (1100L-1200L)，每个单元的选材在相应题材范围内比第一册涵盖面更广、内容更丰富，并遵循循序渐进的原则，和本系列的一、三册有较好的衔接。

本教材主编是杨捷、杨青；茹飞、毛伟芬、李盛老师参编。他们的智慧和辛劳，以及团队协作精神更使本书稿生辉许多。毋庸赘言，本书的设计、编写和制作过程中，难免会有不足之处，欢迎使用本教材的教师和学生给予批评和指正。

在此，特别感谢李盛老师，他负责对整个阅读材料的分级工作；还要感谢方小菊老师，她对本套丛书提出了许多宝贵的修改意见。东华大学外语学院领导和部门领导也给予了大力支持，同时本书的编写也得到了出版社和校内外专家的帮助，在此一并向他们表示由衷的感谢。

任再新  
2012年7月

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# Unit 1

# The Power of Culture

## Text A

### What Is Culture?

by Dennis O'Neil

**1** The word culture has many different meanings. For some it refers to an appreciation of good literature, music, art, and food. However, for anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. The term was first used in this way by the pioneer English anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. Tylor said that culture is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.” Of course, it is not limited to men. Women possess and create it as well. Since Tylor’s time, the concept of culture has become the central focus of *anthropology*.

**2** Culture is a powerful human tool for survival, but it is a *fragile* phenomenon. It is constantly changing and easily lost because it exists only in our minds. Our written languages, governments, buildings, and other man-made things are merely the products of culture. They are not culture in themselves. For this reason, *archaeologists* cannot dig up culture directly in their

anthropology [ænθrə'pɒlədʒi]

n. 人类学

fragile ['frædʒail] adj. 精细的,

微妙的

archaeologist [ɑ:ki'ɒlədʒist] n.

考古学家

excavation [ˌɛkskə'veɪʃən] n.

挖掘, 开挖

*excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns—they are things that were made and used through cultural knowledge and skills.*

### Layers of Culture

**3** There are very likely three layers or levels of culture that are part of your learned behavior patterns and perceptions. Most obviously is the body of cultural traditions that distinguish your specific society. When people speak of Italian, Samoan, or Japanese culture, they are referring to the shared language, traditions, and beliefs that set each of these peoples apart from others. In most cases, those who share your culture do so because they acquired it as they were raised by parents and other family members who have it.

**4** The second layer of culture that may be part of your identity is a subculture. In complex, diverse societies in which people have come from many different parts of the world, they often retain much of their original cultural traditions. As a result, they are likely to be part of an identifiable subculture in their new society. The shared cultural traits of subcultures set them apart from the rest of their society. Examples of easily identifiable subcultures in the United States include ethnic groups such as Vietnamese Americans, African Americans, and Mexican Americans. Members of each of these subcultures share a common identity, food tradition, dialect or language, and other cultural traits that come from their common *ancestral* background and experience. **As the cultural differences between members of a subculture and the dominant national culture become unclear and eventually disappear, the subculture stops to exist except as a group of people who claim a common ancestry.** That is generally the case with German Americans and Irish Americans in the United States today. Most of them identify themselves as Americans first. They also see themselves as being part of the cultural mainstream of the nation.

**5** The third layer of culture consists of cultural universals. These are learned behavior patterns that are shared by all of humanity collectively. No matter where people live in the world,

retain [ri'tein] vt. 保留, 保持

ancestral [æn'sestrəl] adj. 祖

先的, 祖传的

they share these universal traits. Examples of such “human cultural” traits include:

1. communicating with a verbal language consisting of a limited set of sounds and grammatical rules for constructing sentences
2. using age and gender to classify people (e.g., teenager, senior citizen, woman, man)
3. classifying people based on marriage and descent relationships and having <i>kinship</i> terms to refer to them (e.g., wife, mother, uncle, cousin)
4. raising children in some sort of family setting
5. having a sexual division of labor (e.g., men’s work versus women’s work)
6. having a concept of privacy
7. having rules to regulate sexual behavior
8. distinguishing between good and bad behavior
9. having some sort of body <i>ornamentation</i>
10. making jokes and playing games
11. having art
12. having some sort of leadership roles for the <i>implementation</i> of community decisions

kinship ['kɪnʃɪp] n. 亲属关系

ornamentation  
[ɔ:nəmen'teɪʃən] n. 装饰

implementation  
[ɪmplɪmen'teɪʃən] n. 执行

**6** While all cultures have these and possibly many other universal traits, different cultures have developed their own specific ways of carrying out or expressing them. For instance, people in deaf subcultures frequently use their hands to communicate with sign language instead of verbal language. However, sign languages have grammatical rules just as verbal ones do.

Culture and Society

**7** Culture and society are not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms. People are not the only animals that have societies. Schools of fish, flocks of birds, and hives of bees are societies. In the case of humans, however, societies are groups of people who directly or indirectly interact with each other. People in human societies also generally perceive that their society is distinct from other societies in

inextricably[in'ekstrikəbli]

adv. 无法逃避地

chimpanzee [tʃimpən'zi:] n.

黑猩猩

ape [eip] n. 类人猿

hierarchy ['haɪərə:ki] n. 统治

集团

hardwired ['hɑ:dwaɪəd] adj.

固定装置的

terms of shared traditions and expectations.

**8** While human societies and cultures are not the same thing, they are *inextricably* connected because culture is created and transmitted to others in a society. Cultures are not the product of lone individuals. They are the continuously evolving products of people interacting with each other. Cultural patterns such as language and politics make no sense except in terms of the interaction of people. If you were the only human on earth, there would be no need for language or government.

### Is Culture Limited to Humans?

**9** There is a difference of opinion in the behavioral sciences about whether or not we are the only animal that creates and uses culture. The answer to this question depends on how narrow culture is defined. If it is used broadly to refer to a complex of learned behavior patterns, then it is clear that we are not alone in creating and using culture. Many other animal species teach their young what they themselves learned in order to survive. This is especially true of the *chimpanzees* and other relatively intelligent *apes* and monkeys. Wild chimpanzee mothers typically teach their children about several hundred food and medicinal plants. Their children also have to learn about the dominance *hierarchy* and the social rules within their communities. As males become teenagers, they acquire hunting skills from adults. Females have to learn how to nurse and care for their babies. Chimpanzees even have to learn such basic skills as how to perform sexual intercourse. This knowledge is not *hardwired* into their brains at birth. They are all learned patterns of behavior just as they are for humans.

1. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns—they are things that were made and used through cultural knowledge and skills.

**分析：**此句中“material remains”是指“物质遗迹”。注意句中代词的指代，前一个“they”是指上文中的考古学家，后一个是指物质遗迹。

**参考译文：**考古学家发掘出的古代人类的破罐子和其他手工制品只是物质遗迹，它们反映了文化模式——即它们是通过文化知识和技能被制造并被使用的物品。

2. As the cultural differences between members of a subculture and the dominant national culture become unclear and eventually disappear, the subculture stops to exist except as a group of people who claim a common ancestry.

**分析：**此句的“as”引导时间状语从句，表示“当……的时候”。when, while 也是引导时间状语从句的连词，但他们在用法方面有区别。用 when 时，从句的动作可以与主句的动作同时发生，也可以先于主句的动作发生；用 while 时，从句的动作为一过程，主句动作与从句动作同时进行或在从句动作过程中发生；用 as 时，主句和从句的动作同时发生，具有延续的含义。

**参考译文：**当亚文化和全国性主流文化之间的差异变得模糊甚至最终消失时，亚文化就不复存在了，剩下的只是一群声称拥有同样的祖先的人。

3. While human societies and cultures are not the same thing, they are inextricably connected because culture is created and transmitted to others in a society.

**分析：**此句中“while”引导的不是时间状语从句，而是让步状语从句，译作“尽管”、“虽然”，常放在句首，语气比 although 或 though 要轻。

**参考译文：**尽管人类社会和文化不是一回事，但他们还是被紧密地联系在一起，因为文化是在社会里创造出来并传递给他人的。

# Exercises

## I. Cloze Test

Read the following passage, and fill in each of the numbered blanks with one suitable word from the word bank given below. You may not use any of the words in the blank more than once.

A. hierarchy	B. diverse	C. behavior	D. distinguish	E. inextricably
F. hardwired	G. broadly	H. kinship	I. transmitted	J. interacting
K. artifacts	L. fragile	M. universals	N. distinct	O. identifiable

Culture is the full range of learned human 1 patterns. It is a powerful human tool for survival, but it is a 2 phenomenon. It is constantly changing and easily lost because it exists only in our minds. There are very likely three layers of culture. The first layer is the body of cultural traditions that 3 your specific society. The second layer of culture is subculture. In complex, 4 societies, people often retain much of their original cultural traditions. As a result, they are likely to be part of a(n) 5 subculture in their new society. The third layer of culture consists of cultural 6 that are shared by all of humanity collectively.

Culture and society are not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of 7 organisms. But they are 8 connected because culture is created and 9 to others in a society.

There is a difference of opinion about whether or not we are the only animal that creates and uses culture. The answer to this question depends on how narrow culture is defined. If it is used 10 to refer to a complex of learned behavior patterns, then it is clear that we are not alone in creating and using culture.

## II. Reading Comprehension

### 1. What is the anthropological definition of culture?

- A. An appreciation of good literature, music, art, and food.
- B. The shared language, traditions, and beliefs that set a group of people apart from others.
- C. Learned behavior patterns that are shared by all of humanity collectively.
- D. The full range of learned human behavior patterns.

### 2. The case with German Americans and Irish Americans in the United States shows that \_\_\_\_\_.

- A. ethnic groups may evolve to be the nation's culture mainstream
- B. the differences between subculture and a dominant culture may become unclear and eventually disappear
- C. the Americans in its mainstream culture identify themselves as Americans first and then

claim their ancestors

D. both German Americans and Irish Americans have the same culture

**3. What can we learn about cultural universals?**

A. No matter where people live in the world, they share 12 universal traits.

B. Different cultures have different cultural universals.

C. Deaf people use sign language so they don't have the first universal trait in the table.

D. The author listed 12 universal traits but there may be many others.

**4. Which of the following statements about culture and society is TRUE?**

A. Culture and society are irrelevant because they are not the same thing.

B. Without human society, human culture cannot be created and transmitted.

C. People are not the only animals that have societies so they are not the only one who has culture.

D. Human society is different from other societies in terms of shared culture.

**5. Which is NOT true of the chimpanzees?**

A. Young chimpanzees learn a lot of knowledge from adults in order to survive.

B. There are social hierarchy and the social rules within chimpanzees' communities.

C. All behavioral scientists agree that wild chimpanzees create and use culture.

D. Male and female chimpanzees have different responsibility in their society.

**III. Translation from English to Chinese**

1. When people speak of Italian, Samoan, or Japanese culture, they are referring to the shared language, traditions, and beliefs that set each of these peoples apart from others.
2. In complex, diverse societies in which people have come from many different parts of the world, they often retain much of their original cultural traditions.
3. While all cultures have these and possibly many other universal traits, different cultures have developed their own specific ways of carrying out or expressing them.
4. People in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations.
5. If it is used broadly to refer to a complex of learned behavior patterns, then it is clear that we are not alone in creating and using culture.

**IV. Questions for Discussion**

1. What is the definition of culture? What does culture include?
2. Do animals have culture? Why and why not?

## Adapting to a New Culture

by Linell Davis

identifiable [ai'dentifaɪəbl̩]

adj. 可识别的

strategy ['strætɪdʒi] n. 对策

refugee [refju'dʒi:] n. 难民,

避难者

**1** Adaptation is a process with *identifiable* stages. Learning about the process will not prevent culture shock, but it will help you to understand what is happening to you. When I am feeling confused, frustrated or tense because of cross-cultural misunderstanding, I remind myself that the feelings are only temporary. If I am patient and choose good coping *strategies*, I will feel better and cope better eventually. I have already gone through all these stages in my long journey in China, but I continue to repeat them in small ways as I become increasingly more involved in my Chinese life.

**2** Typically people experience the following stages as they adapt to a new cultural situation:

### Stage One: Excitement

**3** Except for *refugees* and others who are being pushed to leave home against their will, most people who go abroad to live in a new culture do so willingly. They have some specific purpose in mind such as furthering their education, pursuing economic or professional opportunities, or simply experiencing something new. This is especially true if this is to be an entirely new experience. Before leaving or before starting the new job with a foreign company, expectations for the new experience are high and generally positive. The excitement of this stage gives the person more energy than usual.

**4** The excitement of this stage typically continues through the early period after arriving in the new culture. Everything seems to be wonderful. The expectations the person has for the new experience have not yet been tested.

### Stage Two: Confusion

**5** The problem in the first stage of excitement is that the newcomer is responding based on images and expectations of

the new culture that were formed at home. These may or may not be *accurate* or realistic. Sometimes suddenly and sometimes gradually, the newcomer starts to recognize that coping with the new situation may be harder than he first thought. At first he responds to problems with behaviors that work well in difficult situations at home. But it takes energy to cope with a new and challenging situation, so over time the person gets tired. Eventually the person will meet a situation in which home culture strategies for dealing with problems not only do not work, but make the problem worse.

**6** Often at the second stage newcomers misread or misinterpret the behavior and speech of the local people. Part of the problem may be limited language skills, but more important is a *tendency* to interpret meanings according to the home cultural grammar. A person in a new culture often feels *disoriented* and unable to predict accurately what people from the new culture will do or say.

### Stage Three: Frustration

**7** At this stage the confusion, self-doubt and depression of the second stage usually decline and are replaced by more negative attitudes about the new culture. Instead of blaming or doubting himself, the newcomer starts to put the blame for his difficulties on the new culture and its people. In a way, this is a change for the better, because it shows that the newcomer is paying more attention to what the people around him are actually doing.

**8** At this point the person's mood and sense of well-being are at their lowest point. The person may totally reject the new culture and want more than anything in the world to escape. If he stays, he will *inevitably* start to express his frustration and the newcomer may behave badly, but it is a sign of energy. **He has decided to actively cope with the new challenges he faces, which requires that he learn culturally appropriate skills.** At first he is not good at the skills and he feels terrible, but his energy for coping has increased and he will get better at them with time.

### Stage Four: Effectiveness

**9** In time the efforts the newcomer takes in the third stage pay

accurate [ˈækjʊrɪt] adj. 准确的, 精确的

tendency [ˈtendənsi] n. 倾向, 意向

disoriented [disˈɔːri,entɪd] adj. 迷惘的, 失去方向的

inevitably [inˈevɪtəbli] adv. 不可避免地

off and the person becomes more effective. The person may improve in their language skills, but equally important is the growing ability to communicate non-verbally. He is gaining cross-cultural skills that lead to more positive experiences. By this time the person is able to accept both the similarities and the differences between his home culture and the new culture. He is becoming more sensitive to local people and as a result his relationships with them are becoming warmer and more personal. The person has added important new skills to his cultural software and has some confidence that he can deal with new situations as they arise. Life is definitely becoming more comfortable.

### Stage Five: Appreciation

**10** In this stage the person moves beyond effectiveness in the new culture to an attitude of appreciation. He is developing a more personal understanding of the new culture and values it. The person is able to live a full life, experiencing the full range of human feelings in the new culture. The person can love, trust, laugh and solve problems, just about everything he can do at home. He is becoming more creative, expressive and able to take *initiative* and responsibility.

**11** In the appreciation stage the person may be functioning at a higher level and is likely to feel even better than during the excitement stage. The person has grown as a person, not just in terms of skills that may be valuable at home as well as in the new culture, but also as a human being. The cross-cultural experience can be a *profound* learning experience. **What has been happening is that the former more limited personality has *crumbled* and been replaced by a new one that functions at a higher level of human sensitivity and self-awareness.**

**12** This very positive, life transforming outcome is not inevitable. There are difficulties all along the way, but if the person comes to an appreciation of the new culture without rejecting his home culture, then the adaptation process has been successful.

### Stage Six: More challenging cross-cultural experiences

**13** When a person has successfully adapted to a new culture,

initiative [i'niʃətiv] n. 主动  
权, 主动性

profound [prə'faund] adj. 深  
刻的, 意义深远的

crumble ['krʌmbəl] vi. 瓦解,  
消失

he has learned how to learn culture. That is a valuable *attribute* for anyone living in the global village. The person is now ready for new cross-cultural experiences. Multi-national and global companies are in need of professional employees who can function effectively and live comfortably in more than one culture.

attribute [ə'tribju:t] n. 品质,  
属性

**14** There are losses as well as gains in such a life. **The person may feel equally at home in two cultures, but not fully at home in either.** No matter where the person is living, he always feels that he has left a part of himself in his other home. Despite the long-term difficulties of a multi-cultural life, few who live it would choose to go back to living only in the culture of their birth. This is their life now and it is a life more and more of us will live in the future.

## Difficult Sentences

1. Except for refugees and others who are being pushed to leave home against their will, most people who go abroad to live in a new culture do so willingly.

**分析：**在主句中的“do so”所指代的是“go abroad to live”。except for 用于表示对主要部分的肯定和对局部的否定。它不表示同类事物之间的关系，其意思为：“除了.....以外”。另外，except for 还可以表示“如果不是”，“若非”。例如：Except for you, I would pass the the exam。如果不是你，我就会通过考试。

**参考译文：**除了难民和其他违背心愿被迫离开家乡的人们，大部分人都是心甘情愿地出国去，在新的文化里生活。

2. He has decided to actively cope with the new challenges he faces, which requires that he learn culturally appropriate skills.

**分析：**此句中的 which 定语从句比较特殊，关系代词 which 指代的是句子而不是单词。另需注意对“culturally appropriate skills”的理解。

**参考译文：**他已决定积极处理所面临的新挑战，这就要求他学习新文化里适用的技能。



3. What has been happening is that the former more limited personality has crumbled and been replaced by a new one that functions at a higher level of human sensitivity and self-awareness.

分析：此句中的“a new one”是指“a new personality”，that 引导的定语从句中“function”是谓语动词。

参考译文：一直以来发生的是原来受到更多束缚的个性消失了，被取而代之的是一个理性和自我意识上升到更高层次的新的人格。

4. The person may feel equally at home in two cultures, but not fully at home in either.

分析：该句中的词组“feel at home”表示“感觉像在家一样轻松自在”。另外：“at home in”还可以表示“在某方面精通”。例如：He's completely at home in French. 他精通法语。

参考译文：这个人可能在两种文化里都同样感觉像在家一样自在，但并不完全轻松。

## Exercises

### I. Cloze Test

Read the following passage, and fill in each of the numbered blanks with one suitable word from the word bank given below. You may not use any of the words in the blank more than once.

A. identifiable	B. attribute	C. misinterpret	D. strategies	E. disoriented
F. excitement	G. beyond	H. sensitivity	I. successful	J. refugee
K. challenges	L. mislead	M. effective	N. initiative	O. tendency

Adaptation is a process with six 1 stages. Before leaving or before starting the new job with a foreign company, expectations for the new experience are high and generally positive. The 2 of this stage typically continues through the early period after arriving in the new culture. Often at the second stage newcomers misread or 3 the behavior and speech of the local people because they are responding to the new culture based on images and expectations