

· 研究生英语系列教材 ·

An English Course for
Master Students of Engineering

工程硕士研究生 英语综合教程

(第三版)

王慧莉 张莹 安雪花 ©主编



北京大学出版社
PEKING UNIVERSITY PRESS

非
外
借

· 研究生英语系列教材 ·

An English Course for
Master

f Engineering
士研究生

英语综合教程

(第三版)

主 编: 王慧莉 张 菅 安雪花

副主编: 曹 硕 邱 进 马 莉

编 者: (按姓氏拼音排序)

安雪花 曹 硕 邱 进 张 菅 郝晓争

邱 进

张 菅



北京大学出版社
PEKING UNIVERSITY PRESS

图书在版编目(CIP)数据

工程硕士研究生英语综合教程/王慧莉,张菅,安雪花主编. —3版. —北京:北京大学出版社, 2016.10

(研究生英语系列教材)

ISBN 978-7-301-27766-9

I. ①工… II. ①王… ②张… ③安… III. ①英语—研究生—教材 IV. ①H319.39

中国版本图书馆CIP数据核字(2016)第277563号

- 书 名** 工程硕士研究生英语综合教程(第三版)
GONGCHENG SHUOSHI YANJIUSHENG YINGYU ZONGHE JIAOCHENG
- 著作责任者** 王慧莉 张 菅 安雪花 主编
- 责任编辑** 郝妮娜
- 标准书号** ISBN 978-7-301-27766-9
- 出版发行** 北京大学出版社
- 地 址** 北京市海淀区成府路205号 100871
- 网 址** <http://www.pup.cn> 新浪微博:@北京大学出版社
- 电子信箱** bdhnn2011@126.com
- 电 话** 邮购部 62752015 发行部 62750672 编辑部 62759634
- 印 刷 者** 北京大学印刷厂
- 经 销 者** 新华书店
- 787毫米×1092毫米 16开本 18.25印张 600千字
2007年3月第1版 2010年6月第2版
2016年10月第3版 2016年10月第1次印刷
- 定 价** 55.00元(配有光盘)

未经许可,不得以任何方式复制或抄袭本书之部分或全部内容。

版权所有,侵权必究

举报电话:010-62752024 电子信箱:fd@pup.pku.edu.cn

图书如有印装质量问题,请与出版部联系,电话:010-62756370

前 言

《工程硕士研究生英语综合教程》自2010年第二版(2007年第一版)出版以来至今在多所高校的工程硕士研究生英语教学中使用,得到了一致的好评。第三版的教材在第二版的基础上做了很大的调整,更新了大部分的阅读内容,优化了练习形式。同时,因为工程硕士英语课程学时的减少,教材的整体内容由原来的15个单元减少到10个单元。

工程硕士研究生一般采用集中授课的形式,如何在有限的时间内让学生真正学到一些实用的东西是非常必要的。所以这一阶段的学习不应是本科英语课程的简单延续,而是让学生真正学到一些实用的东西。所以应用文体写作、实用阅读、日常和商务英语会话就显得十分重要。

工程硕士研究生英语综合教程共分为10个单元,每个单元分成五个部分。

第一部分“阅读与翻译”(Reading and Translating),旨在培养阅读能力,就相关话题进行简单的讨论,掌握使用频率较高的词汇,并设有一些英汉互译的翻译练习,英译汉练习主要以课文为主,汉译英练习主要挑选本篇主课文中一些典型句子,翻译成汉语之后让学生做一个“回译”的练习,目的是让学生能够更好地掌握课文的主要内容及表达。本部分收入两类文章:第一类为正式文体的文章;第二类为实用性的文章,力求题材多样,适合成人阅读。每篇文章均配有适量的阅读理解、词汇巩固及口头讨论等练习。

第二部分“翻译小窍门”(Tips for Translation),设有翻译理论及技巧方面的知识及练习,旨在为读者提供翻译(特别是汉译英)过程中常见问题的解决办法。

第三部分“模拟套写”(Simulated Writing),旨在培养学生参照范例用英语模拟、翻译和写作一些应用文体。本部分提供一定数量的应用文范文,同时还设计了必要的翻译、套写练习。

第四部分“听力”(Listening),听力部分提供了与本课主题相关的一个对话或者文章,旨在培养和提高学生基本的听力能力,特别是获取主要信息的能力。

第五部分“口语”(Speaking),口语部分旨在培养学生进行涉外口语交际的能力。内容涉及学术交流和涉外业务两大方面。每单元有1—2个情景对话/段落,并编配了常用表达法,供学习者学习模仿,力求“学中用,用中学”。

为了提高学生的口语表达能力,纠正发音错误,改善语音语调,养成大声朗读的习惯,每个单元的两篇阅读都提供音频,听力练习也提供的配套的音频。

为了便于使用与学习,各单元每一部分均注有生词和短语,为了让学生更好地掌握并记牢词汇,对于重复出现的词汇没有删除。

本教材得到“全国工程专业学位研究生教育2016—2017年度自选研究课题教改项目”(项目编号:2016-ZX-099)的资助。

另外,基于该教材的课程已经得到大连理工大学工程硕士专业学位研究生第一批在线课程建设项目的支持,在线课程将在2017年正式推出。

教材编写分工如下:王慧莉负责教材的整体设计、材料挑选、样章编写与统稿及第九单元的编写,曹硕编写第一单元,郝晓争编写第二单元与第六单元,马莉编写第三单元,李雪乔编写第四单元,安雪花编写第五单元,李建嵘编写第七单元,张菅编写第八单元,郭涵宁编写第十单元,邱进负责每一个单元的翻译技巧部分,王宇提供了两篇阅读文章。于风军负责整本教材的审校。

2016年10月

Contents

Unit One	Cross-Cultural Communication	1
Part One	Reading and Translating	1
	Reading A	2
	Reading B	6
Part Two	Tips for Translation	9
	翻译概述	9
Part Three	Simulated Writing	12
	Resumé	12
Part Four	Listening	18
Part Five	Speaking	20
	Business Negotiation	20
Unit Two	Social Networking	24
Part One	Reading and Translating	24
	Reading A	25
	Reading B	30
Part Two	Tips for Translation	33
	汉英语言差异	33
Part Three	Simulated Writing	36
	Instruction Manual	36
Part Four	Listening	43
Part Five	Speaking	45
	Job Hunt and Interview	45
Unit Three	Work	51
Part One	Reading and Translating	51
	Reading A	52
	Reading B	57

Part Two	Tips for Translation	61
	词义的选择	61
Part Three	Simulated Writing	63
	Invitation for Bids	63
Part Four	Listening	67
Part Five	Speaking	69
	Supplier Selection	69
Unit Four	Lifestyle	75
Part One	Reading and Translating	75
	Reading A	76
	Reading B	81
Part Two	Tips for Translation	83
	词的增补	83
Part Three	Simulated Writing	85
	Writing Company Profile	85
Part Four	Listening	89
Part Five	Speaking	91
	Agency	91
Unit Five	Ethics	95
Part One	Reading and Translating	95
	Reading A	96
	Reading B	101
Part Two	Tips for Translation	104
	词的省略	104
Part Three	Simulated Writing	106
	Patent	106
Part Four	Listening	111
Part Five	Speaking	112
	Technology Transfer and Cooperation	112
Unit Six	Technology	116
Part One	Reading and Translating	116
	Reading A	117
	Reading B	122
Part Two	Tips for Translation	124
	词类的转换	124

Part Three	Simulated Writing	126
	Minutes of a Meeting	126
Part Four	Listening	134
Part Five	Speaking	137
	Leading and Participating in a Meeting	137
Unit Seven	Health	143
Part One	Reading and Translating	143
	Reading A	144
	Reading B	149
Part Two	Tips for Translation	151
	正面表达与反面表达	151
Part Three	Simulated Writing	153
	A Performance Report	153
Part Four	Listening	155
Part Five	Speaking	157
	Opening Speech	157
Unit Eight	Celebrity	162
Part One	Reading and Translating	162
	Reading A	163
	Reading B	167
Part Two	Tips for Translation	171
	主动与被动	171
Part Three	Simulated Writing	174
	Proposal	174
Part Four	Listening	183
Part Five	Speaking	185
	Closing Speech	185
Unit Nine	Education	188
Part One	Reading and Translating	188
	Reading A	189
	Reading B	194
Part Two	Tips for Translation	199
	合并与切分	199
Part Three	Simulated Writing	202
	Abstract	202

Part Four	Listening	206
Part Five	Speaking	209
	Academic Report	209
Unit Ten	Environment	214
Part One	Reading and Translating	214
	Reading A	215
	Reading B	221
Part Two	Tips for Translation	224
	科技文本的翻译	224
Part Three	Simulated Writing	228
	Citations	228
Part Four	Listening	233
Part Five	Speaking	236
	Job Routines	236
Key to the Exercises	240

Unit One

Cross-Cultural Communication

Part One

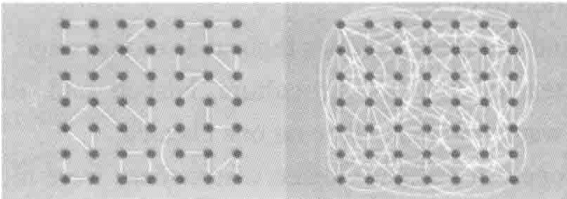
Reading and Translating

Lead-in

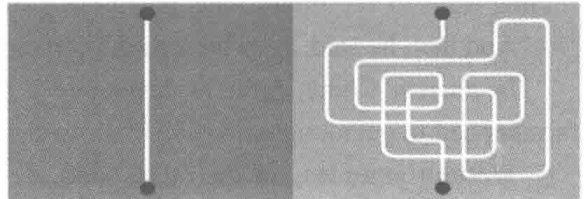
Look at the visual comparisons between the western and Asian cultures. Discuss with your classmates and answer the following questions:

1. Which represents the Eastern culture in each paired pictures?
2. How much do you agree or disagree with what the pictogram intends to convey? Use examples to support your opinion.
3. Can you add more aspects of cultural differences to the pictogram?

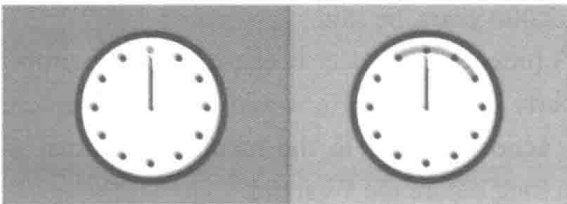
Contact



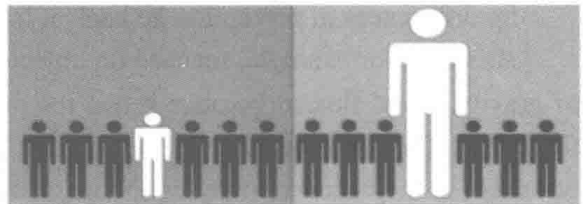
Opinion



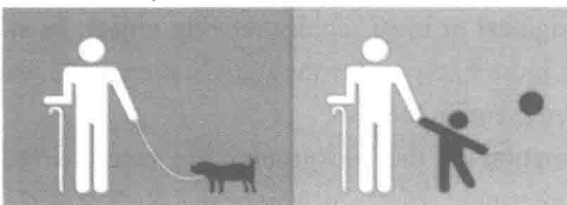
Punctuality



The Boss



The Elderly



Reading A

**Asians and North Americans See the World Differently**

1 Asians and North Americans really do see the world differently. Shown a photograph, North
American students of European background paid more attention to the object in the foreground
of a scene, while students from China spent more time studying the background and taking in the
whole scene, according to University of Michigan researchers.

2 The researchers, led by Hannah-Faye Chua and Richard Nisbett, tracked the eye
movements of the students—25 European Americans and 27 native Chinese—to determine
where they were looking in a picture and how long they focused on a particular area.

3 “They literally are seeing the world differently,” said Nisbett, who believes the differences
are cultural.

4 “Asians live in a more socially complicated world than we do,” he said in a telephone
interview. “They have to pay more attention to others than we do. We are individualists. We can
be bulls in a china shop, but they can’t afford it.”

5 The findings are reported in Tuesday’s issue of Proceedings of the National Academy of
Sciences.

6 The key thing in Chinese culture is harmony, Nisbett said, while in the West the key is
finding ways to get things done, paying less attention to others.

7 And that, he said, goes back to the ecology and economy of times thousands of years ago.

8 In ancient China, farmers developed a system of irrigated agriculture, Nisbett said. Rice
farmers had to get along with each other to share water and make sure no one cheated.

9 Western attitudes, on the other hand, developed in ancient Greece where there were more
people running individual farms, raising grapes and olives, and operating like individual
businessmen.

10 So differences in perception go back at least 2,000 years, he said.

11 Aristotle, for example, focused on objects. A rock sank in water because it had the property
of gravity, wood floated because it had the property of floating. He would not have mentioned
the water. The Chinese, though, considered all actions related to the medium in which they
occurred, so they understood tides and magnetism long before the West did.

12 Nisbett illustrated this with a test asking Japanese and Americans to look at pictures of
underwater scenes and report what they saw.

13 The Americans would go straight for the brightest or most rapidly moving object, he said,
such as three trout swimming. The Japanese were more likely to say they saw a stream, the water
was green, there were rocks on the bottom and then mention the fish.

14 The Japanese gave 60 percent more information on the background and twice as much
about the relationship between background and foreground objects as Americans, Nisbett said.

- 15 In the latest test, the researchers tracked the eye movements of the Chinese and Americans as they looked at pictures.
- 16 The Americans looked at the object in the foreground sooner—a leopard in the jungle for example—and they looked at it longer. The Chinese had more eye movements, especially on the background and back and forth between the main object and the background, he said.
- 17 Reinforcing the belief that the differences are cultural, he said, when Asians raised in North America were studied, they were intermediate between native Asians and European-Americans, and sometimes closer to Americans in the way they viewed scenes.
- 18 Kyle R. Cave of the University of Massachusetts at Amherst commented, “These results are particularly striking because they show that these cultural differences extend to low level perceptual processes such as how we control our eyes. They suggest that the way that we see and explore the world literally depends on where we come from.”
- 19 Cave said researchers in his lab have found differences in eye movements between Asians and Westerners in reading, based on differences in the styles of writing in each language.
- 20 “When you look beyond this study to all of the studies finding cultural differences, you find that people from one culture do better on some tasks, while people from other cultures do better on others. I think it would be hard to argue from these studies that one culture is generally outperforming the other cognitively,” Cave said.

New Words and Expressions

cognitively	<i>adv.</i>	[ˈkɔːgnətɪvli]	认知地, 感知地
complicated	<i>a.</i>	[ˈkɒmplɪkeɪtɪd]	复杂的
ecology	<i>n.</i>	[ɪˈkɒlədʒi]	生态学
explore	<i>v.</i>	[ɪkˈsplɔː]	探测, 探究
foreground	<i>n.</i>	[ˈfɔːgraʊnd]	前景, 最显著的位置
harmony	<i>n.</i>	[ˈhɑːməni]	协调, 融洽
illustrate	<i>v.</i>	[ɪˈlɪstreɪt]	阐明, 举例说明
individualist	<i>n.</i>	[ˌɪndɪvɪdʒʃəlɪst]	个人主义者, 利己主义者
intermediate	<i>a.</i>	[ˌɪntəˈmiːdiət]	中间的, 中级的
irrigate	<i>v.</i>	[ˈɪrɪgeɪt]	灌溉
jungle	<i>n.</i>	[ˈdʒʌŋɡl]	丛林
leopard	<i>n.</i>	[ˈlepəd]	豹, 美洲豹
magnetism	<i>n.</i>	[ˈmæɡnəˈtɪzəm]	磁, 磁力, 吸引力
medium	<i>n.</i>	[ˈmiːdiəm]	环境, 媒介
object	<i>n.</i>	[ˈɒbdʒɪkt]	物体, 目标
occur	<i>v.</i>	[əˈkɜː]	发生, 出现
olive	<i>n.</i>	[ˈɒlɪv]	橄榄树, 橄榄枝
outperform	<i>v.</i>	[aʊtpəˈfɔːm]	胜过, 做得比……好
perception	<i>n.</i>	[pəˈsepʃən]	理解, 感觉, 知觉
perceptual	<i>a.</i>	[pəˈseptʃʊəl]	知觉的, 有知觉的

photograph	n.	['fəʊtəgrɑ:f]	照片
proceeding	n.	[prəʊ'si:diŋ]	会议录, 学报
property	n.	['prɒpəti]	性质, 特性
reinforce	v.	[ri:ɪn'fɔ:s]	加强, 增援
striking	a.	['straɪkɪŋ]	鲜明的, 显著的
track	v.	[træk]	追踪
trout	n.	[traʊt]	鲑鱼

focus on	集中于
base on	基于……, 以……为基础
pay attention to	注意
take in	获得, 接受, 感受
go back to	可追溯到……
be likely to	可能
close to	接近于

I. Give brief answers to the following questions.

1. What is the purpose for University of Michigan researchers to track the eye movements of European American students and native Chinese students?
2. How do North American students of European background and Chinese students see the world differently?
3. According to Nisbett, one of the researchers, why do Chinese and European Americans literally see the world differently?
4. When looking at pictures of underwater scenes, who pays more attention to the relationship between background and foreground objects?
5. Why does Cave think the results of the tests on eye movements of Asians and European Americans particularly striking?
6. What have researchers in Cave's lab found?

II. Complete the following passage by filling each of the numbered blanks with one or two suitable words using the Chinese in the brackets as the reference.

The key thing in Chinese culture is harmony, Nisbett said, while in the West the key is finding ways to get things done, _____ 1 _____ (不太关注) others. And that, he said, _____ 2 _____ (追溯到) the ecology and economy of times thousands of years ago. In ancient China, farmers _____ 3 _____ (开发了一个农业灌溉系统), Nisbett said. Rice farmers had to get along with each other to _____ 4 _____ (分享水源) and make sure no one cheated. Western attitudes, on the other hand, developed in ancient Greece where there were more people running _____ 5 _____ (个人农场), raising grapes and olives, and operating like individual businessmen. So differences in _____ 6 _____ (感知) go back at least 2,000 years, he said. Aristotle, for example, focused on objects. A rock sank in water because it had _____ 7 _____ (重力特征), wood floated because it had _____ 8 _____ (浮力特征). He would not have mentioned the water. The Chinese, though, considered all actions _____ 9 _____ (与……相关)

的) the medium in which they occurred, so they understood tides and magnetism _____ 10
(远远早于) the West did.

III. Complete the following sentences with one function word.

1. North American students of European background paid more attention to the object in the foreground of a scene, while students from China spent more time studying the background and taking _____ the whole scene.
2. The researchers tracked the eye movements of the students to determine where they were looking in a picture and how long they focused _____ a particular area.
3. And that, he said, goes back _____ the ecology and economy of times thousands of years ago.
4. The Japanese were more likely _____ say they saw a stream, the water was green, there were rocks on the bottom and then mention the fish.
5. Cave said researchers in his lab have found differences in eye movements between Asians and Westerners in reading, based _____ differences in the styles of writing in each language.
6. When you look _____ this study to all of the studies finding cultural differences, you find that people from one culture do better on some tasks, while people from other cultures do better on others.

IV. Complete the following sentences by translating the Chinese given in the brackets.

1. We'll _____ (深入探索复杂企业业务规则的作用) in improving the issues of IT as a bottleneck. (explore, complicated)
2. If the sense of responsibility is greatly aroused, _____ (人与自然的和谐) will not be far away. (harmony)
3. _____ (积极向上的雇员要胜过消极的雇员) in terms of productivity, sales, energy levels, turnover rates and healthcare costs by as much as 30%. (outperform)
4. According to the experts' estimates, it will cost 100 US dollars/ sq. m to _____ (加固和维修这些老住宅楼). (reinforce)
5. Two years ago he decided that _____ (公司需要把重点放在移动业务上), so he created wechat for mobile. (focus on)
6. If you are seen as a leader rather than a follower, _____ (事情也可能会按着你所期望的方向发展). (be likely to...)

V. Translate the following sentences into English.

1. 纳兹博用一项测试说明了这一观点,他让日本人和美国人来观察水下的图像并报告他们所看到的内容。日本人给出的有关背景的信息比美国人要多60%,并且他们所指出的背景与前景物体之间的关系是美国人的两倍。
2. 美国人能更快注意到前景物体——比如丛林中的豹子——而且他们观看前景的时间更长些。中国人的视线移动得更多,他们尤其注意背景,并且在背景与主要物体间来回移动视线。

3. 亚洲人生活的世界社会关系比我们要复杂。他们要比我们更加关注他人。我们是个人主义者,我们可以像闯进瓷器店的公牛一样不管不顾,但他们却不能这样做。
4. 为了测定欧洲裔美国学生和中国学生在观察图像时注意的是哪些位置以及他们的视线在某一特定区域停留的时间有多长,以理查德·纳兹博为首的研究人员追踪了这些学生眼球的移动,这些学生包括25位欧洲裔美国学生和27位中国学生。

VI. Translate the following passages into Chinese.

1. Asians and North Americans really do see the world differently. Shown a photograph, North American students of European background paid more attention to the object in the foreground of a scene, while students from China spent more time studying the background and taking in the whole scene, according to University of Michigan researchers.
2. Kyle R. Cave of the University of Massachusetts at Amherst commented, "These results are particularly striking because they show that these cultural differences extend to low level perceptual processes such as how we control our eyes. They suggest that the way that we see and explore the world literally depends on where we come from."

Reading B



Time Orientations in Different Cultures

- 1 As a species, our fixation with time and the power we give it are rather obvious. Over two thousand years ago, the Greek playwright (剧作家) Sophocles observed, "Time is a kindly God." As is the case with most of the issues discussed, cultures vary widely. Where they differ is in the value placed on the past, present, and future and how each influences interaction. Now let us simply highlight (强调) some of the major cultural differences in the perception (感知) of time.
- 2 Past-oriented cultures believe strongly in the significance of prior events. History, established religions, and traditions are extremely important to these cultures, so there is a strong belief that the past should be the guide for making decisions and determining truth. You can see this orientation in China, which because of its long and resplendent (辉煌的) history continues to respect the past. Chu and Ju found that respect for their historical heritage was considered the most important traditional value among Chinese. There is even a famous Chinese proverb that states, "The past is as clear as a mirror, the future as dark as lacquer (油漆)." In Japan, where Shintoism (日本神道教) is strong and reverence toward ancestors is important, the past still remains paramount (最重要). Great Britain, because of its extensive devotion to tradition, including the continuation of a monarchy (君主), resists change as it attempts to cling to (抱住) the past. France is yet another culture that can be understood by exploring its view of the past. The French, on many levels, venerate (崇敬) the past. As Hall

and Hall tell us:

- 3 The importance of French history to the average French person can hardly be overstated (夸大). The French live surrounded by thousands of monuments to their glorious past. Every quarter in Paris has its historically important statues (雕塑), buildings, or fountains (喷泉), daily reminders of past achievements. French villages have statues to locate heroes and important political leaders. As a result of this constant immersion (沉浸) in history, the French tend to see things in their historical context and relate contemporary events to their origins.
- 4 Within the United States, American Indians, in part because of their strong oral tradition, also value the past. Many Native American stories in fact use the past to set examples and to “provide moral guidelines by which one should live.”
- 5 A culture’s judgment about the past is evident in a variety of situations. For example, when conducting business with a past-oriented culture, Trompenaars and Hampden-Turner suggest you “talk about history” and “show respect for ancestors, predecessors (前辈), and older people.” Lewis adds to the list by telling you that there should be “exploration of all issues before decisions are sought.”
- 6 Present-oriented cultures hold that the moment has the most significance. For them, the future is vague, ambiguous (含糊的), and unknown, and what is real exists in the here and now. For these cultures, enjoyment comes in the present. People of Phillipines and most Latin American countries usually hold these beliefs. Mexican Americans also “prefer to experience life and people around them fully in the present.” Luchmann suggests that this view is also characteristic of the African-American co-culture.
- 7 Future-oriented cultures, such as the U.S. dominant cultures, emphasize the future and expect it to be grander than the present. What is going to happen holds the greatest attraction for most Americans because whatever we are doing is not quite as good as what we could be doing. This does not mean that Americans have no regard for the past or no thought of the present, but it is certainly true that most of them, in thought or action, look to the future.
- 8 Like many other orientations (取向), our view of time is related to a host of other values. For example, Americans’ view of the future makes them optimistic. This is reflected in the common proverb “If at first you don’t succeed, try, try again.” This optimistic view of the future also sees Americans believing they can control the future. The power to control the future was clearly spelled out (说出来) by former President Lyndon Johnson when he told all Americans that “Yesterday is not ours to recover, but tomorrow is ours to win or to lose.”
- 9 Edward T. Hall, a famous sociologist, found that there are cultural differences in perceiving time. He distinguished between two types of cultures, monochronic and polychronic. People of monochronic cultures, such as northern Europeans and Anglo North Americans, tend to do one thing at a time. They value speed and punctuality (守时). They are efficient and focused. They are controlled by their schedules. On the other hand, those in polychronic cultures, such as Latin and Arab countries, tend to do many things at once. They value flexibility (灵活性) over punctuality and tend to change plans often and easily. They are controlled by human relationships more than their schedules.

<i>Monochronic Culture</i>	<i>Polychronic Culture</i>
<ul style="list-style-type: none"> • Do one thing at a time • Tend to be punctual • “Time is money” 	<ul style="list-style-type: none"> • Do several things at a time • More flexible regarding schedule • Business is a way of socializing
Examples: USA, Germany, Japan	Examples: France, Africa, Latin America

10 The following scale is designed to measure one's monochronic and/or polychronic time orientation. In the blank before each item, indicates the degree to which you (1) strongly agree, (2) agree, (3) are neutral, (4) disagree, or (5) disagree with the statement. There is no right or wrong answer, and many of the statements are similar by design. Work quickly and record your first impression.

1. I usually feel frustrated after I choose to do a number of tasks when I could have chosen to do one at a time.
2. When I talk with my friends in as groups setting, I feel comfortable trying to hold two or three conversations at a time.
3. When I work on a project around the house, it doesn't bother me to stop in the middle of one job to pick up another job that needs to be done.
4. I like to finish one task before going on to another task.
5. At church it wouldn't bother me to meet at the same time with several different people who all had different church matters to discuss.
6. I tend to concentrate on one job before moving on to another task.
7. The easiest way for me to function is to organize my daily activities with a schedule.
8. If I were a teacher and had several students wishing to talk with me about assigned homework, I would meet with the whole groups rather than with one student at a time.
9. I like doing several tasks at one time.
10. I am frustrated when I have to start on a task without first finishing a previous one.
11. In trying to solve problems, I find it stimulating to think about several different problems at the same time.
12. I am mildly irritated when someone in a meeting wants to bring up a personal topic that is unrelated to the purpose of the meeting.
13. In school, I prefer studying one subject to completion before going on to the next subject.
14. I'm hesitant to focus my attention on only one thing because I may miss something equally important.
15. I usually need to pay attention on only one task at a time to finish it.

Scoring: For items 2, 3, 5, 8, 9, 11, reverse your response (5=1), (4=2), (3=3),(2=4), (5=1), for example, if you response to item # 2 was 5, reverse it to 1. If you response to item # 3 was 4, reverse it to 2. Once you have reversed your responses to those 6 items, sum the entire 15 items. Scores of approximately 30 and below indicate a monochronic orientation. Scores of approximately 42 and above indicate a polychronic orientation.