

A New Course of 新编大学英语阅读教程 三级 English Reading for College Learners 修订版

主编 欧阳俊林

东华大学出版社

新编大学英语阅读教程

三级

主 编 欧阳俊林
编 委 路 遐 顾正敏 钱 渝
宋志俊 王木春 余尚文

责任编辑 华润柏
封面设计 刘 洋

新 编 大 学 英 语 阅 读 教 程	一 级
新 编 大 学 英 语 阅 读 教 程	二 级
▶ 新 编 大 学 英 语 阅 读 教 程	三 级
新 编 大 学 英 语 阅 读 教 程	四 级

ISBN 978-7-81111-708-0



9 787811 117080 >

定价：18.70元

*A New Course of English Reading for
College Learners 3*

新编大学英语阅读教程 三级

(修订版)

主 编 欧阳俊林

本册主审 顾正敏 盛 绘 朱章华

编 委 路 遐 顾正敏 钱 渝

宋志俊 王木春 余尚文

编写人员 顾正敏 胡祥鑫 夏月霞

刘 钰 郑高红 时 慧

沈洁玉 孙玉莲

东华大学 出版社

图书在版编目(CIP)数据

新编大学英语阅读教程. 三级/欧阳俊林主编. —2版(修订本).
—上海: 东华大学出版社, 2010. 8

ISBN 978-7-81111-708-0

I. 新... II. 欧... III. 英语—阅读教学—高等学校—教材
IV. H319.4

中国版本图书馆 CIP 数据核字(2010)第 110282 号

责任编辑: 华润柏

封面设计: 刘 洋

A New Course of English Reading for College Learners. 3

新编大学英语阅读教程 三级(修订版)

欧阳俊林 主编

东华大学出版社出版

(上海市延安西路 1882 号 邮政编码: 200051)

新华书店上海发行所发行 江苏省南通印刷总厂有限公司印刷

开本: 787×960 1/16 印张: 16 字数: 397 千字

2010 年 8 月第 2 版 2010 年 8 月第 1 次印刷

ISBN 978-7-81111-708-0/H·277

定价: 18.70 元

编写说明

随着大学英语教学和考试系统的改革,大学英语的教与学对目的语的输入提出了更高的要求,体现了素质教育的基本导向。作为一门以扩大知识面和增强语言应用能力为目的的大学英语阅读课,迫切需要一套与之相适应的教材。《新编大学英语阅读教程》就是要体现这样的导向,满足这样的需求。

《新编大学英语阅读教程》广泛收集了现代英语,特别是近十年来英美社会的多式样语言文本。话题覆盖了当今政治、经济、文化、科技、教育、心理、人文、社会等诸多方面,帮助读者了解当今国际各领域的发展动态和问题,并从接触真实语料入手,学习和掌握语言形式、功能和用法,加深语言理解,从而全面提高学生英语语言的阅读水平,增强学生参加新体制下的大学英语四、六级考试的应试能力。

《新编大学英语阅读教程》一共四册,与目前大学英语教学的课程设置平行,每学期一册,循序渐进,由浅入深。通过课堂教学和学生课外阅读,逐步培养学生良好的语言思维和语言学习习惯,以达到最佳的教与学效果。

本书也可以作为英语专业泛读课程的选用教材。

参加本书编写的人员有:顾正敏、胡祥鑫、夏月霞、刘钰、郑高红、时慧、沈洁玉、孙玉莲。本册主审:顾正敏、盛绘、朱章华。此次修订过程中,参加校对的有:林洁云、王大平、黄琼、徐益、郑佳、廖永清、徐建龙、刘克光、国宏、郑晓行、宋传林、王立群。

限于水平和时间,疏漏难免,恭请广大读者和学界同仁批评指正。

Contents

Unit 1 Human Civilization

Passage 1	The City of the Future or the Future of the City	1
Passage 2	The Beauty of Britain	4
Passage 3	Language and Culture	9

Unit 2 Psychology and Mental Health

Passage 1	Don't Let Depression Ruin a Good Thing	14
Passage 2	Sleep: A Dynamic Activity	17
Passage 3	Understanding Adult Obesity	23

Unit 3 Life Experiences

Passage 1	Clyde Snow: The Detective's Detective	29
Passage 2	What I Learned in the Shoe Store	33
Passage 3	The Secret Life of Arthur Wold	38

Unit 4 International Organizations

Passage 1	World Health Organization	46
Passage 2	The International Federation of Red Cross	52
Passage 3	Phi Beta Kappa	58

Unit 5 Health

Passage 1	Cut Your Medical Bills IN'94	64
Passage 2	Little-known Signs of a Stroke	68
Passage 3	Five Myths about Health Care Spending	75

Unit 6 Life

Passage 1	Ozzie	82
Passage 2	My Miraculous Family	86
Passage 3	The Secret Language of Success	90

Unit 7 Information Technology

Passage 1	Net Weaver	96
Passage 2	The Second Internet Revolution	100
Passage 3	The Coming E-Commerce Boom	104

Unit 8 Social Studies

Passage 1	Getting a Better Job in Changing Times	111
Passage 2	Chicago's Drug-Busting "GOD SQUAD"	116
Passage 3	Why Don't We Have the Prisons We Need?	121

Unit 9 Social Problems

Passage 1	Schools That Make Dreams Come True	129
Passage 2	The Grass Isn't Greener, Just the Money	134
Passage 3	Some Problems of Technological Advancement	138

Unit 10 Behavior and Mental Health

Passage 1	Polio's Back. Why Now?	142
Passage 2	The Cruellest Cut	147
Passage 3	Bill O'Reilly: He Still Doesn't Get It	151

Unit 11 Science and Development

Passage 1	Is "Globalization" Helpful or Hurting?	158
Passage 2	The Whole-House Machine	162
Passage 3	Emerging Technology — Reinventing the E-Book	166

Unit 12 Economy and Culture

Passage 1	Here's Health-Care Reform That Works	172
Passage 2	In the Blink of an Ear	178
Passage 3	Fraud in Science	184

Unit 13 Biography

Passage 1	A Fairy Tale for Grown-Ups: Charles and Camilla's Once upon a Time	190
Passage 2	Stand-Up for Her Man	195
Passage 3	Albert Einstein	200

Unit 14 Family

Passage 1	What Your Child Fears Most	207
Passage 2	Why Happy Families are Different	212
Passage 3	Victorian Family Life	217

Unit 15 Marriage

Passage 1	Indo-Canadian "Mixed" Marriage: Context and Dilemmas	224
Passage 2	Love and Marriage — Japanese and American	229
Passage 3	Prenuptial Agreements	234

Key to Exercises	240
-------------------------	-----

Unit 1 Human Civilization

Passage 1 The City of the Future or the Future of the City

1 Have there always been cities? Life without large urban areas may seem inconceivable to us, but actually cities are a relatively recent development. Groups with primitive economies, such as nomadic societies, still manage without them. The trend, however, is for such groups to disappear, while cities are increasingly becoming the dominant mode of man's social existence.

2 Historically, city life has always belonged to the inventory of elements which form a civilization. Any high degree of human endeavor and achievement has been inextricably linked to life in an urban setting. It is virtually impossible to imagine that universities, hospitals, large businesses or even science and technology could have come into being without cities to support them. To the American, cities have traditionally been the area where there was a concentration of culture, as well as of opportunity. The ambitious, the poor, the creative and the bored were all drawn there by promises of fame, fortune, opportunity and fun.

3 In recent years, however, we have begun to become aware that cities are also areas where there is a concentration of problems. What has happened to the modern American city? Actually, the problem is not such a new one. Long before this century started, there had begun a trend toward the concentration of the poor of our society into the cities. Each great wave of immigration from abroad and every rural economic dislocation aggravated the problem. During this century, there has also been development of large suburban areas surrounding the cities. Those who could do so have largely moved out of the cities, forming huge metropolitan areas in which disadvantaged core is surrounded by an affluent suburban population. Within the cities, sections may be sharply divided into high and low rent districts, the "right side of town" and the slums. The poverty, filth and crime of the slums make them a cultural wasteland and a sociological nightmare.

4 Of course, everyone wants to do something about this unhappy situation. But there is no agreement as to goals. Neither is there any systematic approach or

integrated program. Opinions are as diverse as the people who give them. But one basic difference of opinion concerns the question of whether or not the city as such is obsolete.

5 Given the premise that cities are obsolete, there must be suggestions for alternative patterns of living as well as ways to freely implement them. Perhaps transportation and the mass media have really made it possible for there to be an end to the big cities. Of course, there is the problem of persuading people to move out of them without coercion. And there is also the objection that the city has always been the core from which cultural advancement has radiated. Is this, however, still the case today in the presence of the all-pervasive mass media? Does culture arise as a result of people living together communally, or is it too the result of decisions made at the level of government and the communications industry?

6 It is probably true to say that most people — at least those who stop to think about it — prefer to preserve the cities. Some think that the cities could be cleaned up or totally rebuilt. This is easy to say; it would not be so easy to do. To be sure, a great rebuilding project would give jobs to many of those people who need them. Living conditions could not help but improve, at least for a while. But does this approach really attack the cause which underlies the problems of the modern city? Would not the problems return after the rebuilding was completed? How can the engineers insure that they would not?

7 There are those who believe that there is an optimum size for human communities. Small towns and villages, they say, come closest to this ideal, but they are vanishing. Many suburban developments are also the ideal size in sheer numbers, but unfortunately there is a certain element lacking among them. There, people do not labor together as members of an organic community. Rather, suburban dwellings function primarily as places where their inhabitants can eat, sleep and wash their cars. Suburbanites are not linked together as interdependent members of a common community.

8 With the gradual disappearance of the traditional rural hamlet, there has developed a complementary tendency to idealize small town life. The more casual and utilitarian clothing of the country as well as handicrafts and home baking have once

again become fashionable. It is no longer in vogue to be too well-groomed or too fond of urban life. Whereas for decades there was a steady flow of literature criticizing the noisiness, boredom, social stratification and narrow-mindedness of small town life, the butt of criticism more recently has become big city life.

9 The truth of the matter is that, while agriculture-based communities have largely disappeared, towns with a stable, non-agricultural industry, such as a factory, a college or some tourist attraction, have survived. In many cases, they have grown if they are within a comfortable commuting distance from a major city. And as our concept of distance changes with every advance in transportation, the possibility of commuting greater distances grow. This could make possible a sort of renaissance for small town life, as the influx of commuter inhabitants becomes greater and as the cultural and entertainment media continue to improve. It is, of course, doubtful that the local color of the small towns could survive the influx of former city dwellers. Wells and apple trees would probably soon lose out of laundromats and hamburger places.

10 Nevertheless, with the majority of Americans living in urban areas, the problem of the cities must be solved. From agreement on this general goal, we have, unfortunately, in the past proceeded to disagreement on specific goals, and from there to total inaction. On the basis of much of this inaction is an outmoded, but deadly stubborn, concept — the idea that human conditions will naturally tend to regulate themselves for the general good. And as its general corollary, there is the commonly held human attitude “Don’t look now, and it will go away.”

◇ Notes

inconceivable	<i>a.</i>	不能想像的, 难以相信的
nomadic	<i>a.</i>	游牧的
dislocation	<i>n.</i>	混乱; 断层; 脱臼
aggravate	<i>vt.</i>	使恶化, 加重
metropolitan	<i>a.</i>	首都的, 主要都市的, 大城市
affluent	<i>a.</i>	丰富的, 富裕的
obsolete	<i>a.</i>	荒废的, 陈旧的
	<i>n.</i>	废词; 陈腐的人

suburbanite	n.	郊区居民
utilitarian	a.	功利的, 实利的, 功利主义的
	n.	功利论者, [哲] 功利主义
well-groomed	a.	被小心照料的, 梳洗得整洁的
stratification	n.	层化, 成层, 阶层的形成
laundromat	n.	[美] 自助洗衣店
commuter	n.	通勤者, 经常往返者

◇ Exercises

- *Decide whether each of the following statements is True (T) or False (F) according to the passage.*
- () 1. Cities have been with human life from the very beginning.
- () 2. Nomadic people do not usually live in cities.
- () 3. There are a lot of problems in cities because people prefer an unhealthy way of life.
- () 4. Urban problems are partly caused by poor municipal planning.
- () 5. The past disagreement on specific goals in city management leads to total inaction.

Passage 2 The Beauty of Britain

1 The beauty of our country — or at least all of its south of the Highlands — is as hard to define as it is easy to enjoy. Remembering other and larger countries, we see at once that one of its charms is that it is immensely varied within a small compass. We have here no vast mountain ranges, no illimitable plains, no leagues of forest, and are deprived of the grandeur that may accompany these things. But we have superb variety. A great deal of everything is packed into little space. I suspect that we are always faintly conscious of the fact that this is a smallish island, with the sea always round the corner. We know that everything has to be neatly packed into a small space. Nature, we feel, has carefully adjusted things — mountains, plains, rivers, lakes — to the scale of the island itself. A mountain 12,000 feet high would be a horrible monster here, as wrong as a plain 400 miles long, a river as broad as

the Mississippi. In America the whole scale is too big, except for aviators. There is always too much of everything. There you find yourself in a region that is all mountains, then in another region that is merely part of one colossal plain. You can spend a long, hard day in the Rockies simply traveling up or down one valley. You can wander across prairie country that has the desolating immensity of the ocean. *Everything is too big; there is too much of it.*

2 Though the geographical features of this island are comparatively small, and there is astonishing variety almost everywhere, that does not mean that our mountains are not mountains, our plains not plains. Consider that piece of luck of ours, the Lake District. You can climb with ease — as I have done many a time — several of its mountains in one day. Nevertheless, you feel that they are mountains and not mere hills — as a correspondent pointed out in *The Time* recently. This same correspondent told a story that proves my point. A party of climbers imported a Swiss guide into the Lake District, and on the first morning, surveying the misty, jagged peaks before him, he pointed to a ledge about two thirds of the way up one of them and suggested that the party should spend the night there. He did not know that that ledge was only an hour or two's journey away and that before the light went they would probably have conquered two or three of these peaks. He had not realized the scale of the country. He did not know that he was looking at mountains in miniature. What he did know was that he was certainly looking at mountains, and he was right, for these peaks, some of them less than 3000 feet high, have all the air of great mountains, like those in the Snowdon country, with their grim salty faces.

3 My own favorite country, perhaps because I knew it as a boy, is that of the Yorkshire Dales. For variety of landscape, these Dales cannot be matched in this island or anywhere else. A day's walk among them will give you almost everything fit to be seen on this earth. Within a few hours, you have enjoyed the green valleys, with their rivers, fine old bridges, pleasant villages, hanging woods, smooth fields; and then the moorland slopes, with their rushing streams, stone walls, salty winds and crying curlews, white farmhouses; and then the lonely heights, which seem to be miles above the ordinary world, with their dark tarns, heather and ling and harebells, and moorland tracks as remote, it seems, as trails in Mongolia. Yet less than an hour

in a fast motor will bring you to the middle of some manufacturing town, which can be left and forgotten just as easily as it can be reached from these heights.

4 With variety goes surprise. Ours is the country of happy surprises. You have never to travel long without being pleasantly astonished. It would not be difficult to compile a list of such surprises that would fill the next fifty pages, but will content myself with suggesting the first few that occur to me. If you go down into the West Country, among rounded hills and soft pastures, you suddenly arrive at the bleak tablelands of Dartmoor and Exmoor, genuine high moors, as if the North had left a piece of itself down there. But before you have reached them you have already been surprised by the queer bit of fen country you have found in the neighborhood of Glastonbury, as if a former inhabitant had been sent to Cambridge and had brought his favorite fenland walk back from college with him into the West. The long, green walls of the North and South Downs are equally happy surprises. The Weald is another of them. East Anglia has a kind of rough heath country of its own that I for one never expect to find there and always delighted to see. No doubt it is only natural that East Lincolnshire and that Southeastern spur of Yorkshire should show us an England that looks more than half Dutch, but the transition always comes as a surprise to me. Then, after the easy rolling Midlands, the dramatic Peak District, with its genuine steep fells, never fails to astonish me, for I feel that it has no business to be there. A car will take you all round the Peak District in a morning. It is nothing but a crumpled green pocket handkerchief. Nevertheless, we hear of search parties going out there to find lost travelers. Again, there has always been something surprising to me about those conical hills that suddenly pop up in Shropshire and along the Welsh border. I have never explored this region properly, and so it remains to me a country of mystery, with a delightful fairy-tale quality about its sugar-loaf hills. I could go on with this list of surprises, but perhaps you had better make your own.

5 Another characteristic of our landscape is its exquisite moderation. It looks like the result of one of those happy compromises that make our social and political plans irrational and yet so successful. It has been born of a compromise between wildness and tameness, between Nature and Man. In many countries you pass straight from

regions where men have left their mark on every inch of ground to other regions that are desolate wilderness. Abroad, we have all noticed how abruptly most of the cities seem to begin: here, no city; there, the city. With us the cities pretend they are not really there until we are well inside them. They almost insinuate themselves into the countryside. This comes from another compromise of ours, the suburb. There is a great deal to be said for the suburb. To people of moderate means, compelled to live fairly near their work in a city, the suburb offers the most civilized way of life. Nearly all Englishmen are at heart country gentlemen. The suburban villa enables the salesman or the clerk, out of hours, to be almost a country gentleman. (Let us admit that it offers his wife and children more solid advantages.) A man in a newish suburb feels that he has one foot in the city and one in the country. As this is the kind of compromise he likes, he is happy. There are, however, things to be said against the suburb. To begin with, now that everybody has a passion — and, in my opinion, a ridiculous passion — for living in detached or semi-detached villas, the new suburbs eat into the countryside in the greediest fashion and immensely enlarge the bounds of their cities. Nor is there anything very pleasing in the sight of these villas and bungalows, thickly sown for miles, higgledy-piggledy and messy. Then again, there are disadvantages about being neither completely urban nor completely rural: it might be better if people who work in the cities were more mentally urban, more ready to identify themselves with the life of the city proper. Thus there is something more than cheap snobbery behind that accusing cry of “Suburban!” which we hear so often. It may mean that the accused, with his compromise, has contrived to lose the urban virtues without acquiring the rural ones, and is mentally making the worst of both worlds.

6 We must return, however, to the landscape, which I suggest is the result of a compromise between wildness and cultivation, Nature and Man. One reason for this is that it contains that exquisite balance between Nature and Man. We see a cornfield and a cottage, both solid evidences of Man’s presence. But notice how these things, in the middle of the scene, are surrounded by witnesses to that ancient England that was nearly all forest and heath. The fence and the gate are man-made, but are not severely regular and trim as they would be in some other countries. The trees and

hedges, the grass and wild flowers in the foreground, all suggest that Nature has not been dragooned into obedience. Even the cottage, which has an irregularity and coloring that make it fit snugly into the landscape (as all good cottage should do), looks nearly as much a piece of natural history as the trees: you feel it might have grown there. In some countries, that cottage would have been uncompromising cube of brick which would have declared, "No nonsense now. Man, the drainer, the tiller, the builder, has settled here." In this English scene there is no such direct opposition. Men and trees and flowers, we feel, have all settled down comfortably together. The motto is, "Live and let live." This exquisite harmony between Nature and Man explains in part the enchantment of the other Britain, in which whole towns fitted snugly into the landscape, as if they were no more than bits of woodland; and roads went winding the easiest way as naturally as rivers; and it was impossible to say where cultivation ended and wild life began. It was a country rich in trees, birds, and wild flowers, as we can see to this day.

◇ Notes

grandeur <i>n.</i>	庄严, 伟大
superb <i>a.</i>	庄重的, 堂堂的, 华丽的, 极好的
aviator <i>n.</i>	飞行员, 飞行家
colossal <i>a.</i>	巨大的, 庞大的
Snowdon	斯诺登峰[英国威尔士西北部](海拔1085米)
moorland <i>n.</i>	[地]高沼地
tarn <i>n.</i>	小湖
heather <i>n.</i>	石南花
<i>a.</i>	杂色的, 似石南的
Heather <i>n.</i>	希瑟[女子名]
harebell <i>n.</i>	山小菜, 蓝铃花
ling <i>n.</i>	鳕鱼; 帚石南(植物)
fen <i>n.</i>	沼泽, 沼池
weald <i>n.</i>	[英]原野, 旷野, 昔日的森林地
crumpled <i>a.</i>	褶皱的, 弄皱的
tameness <i>n.</i>	驯熟, 温顺

insinuate	vt.	使逐步而巧妙地取得, 使慢慢滋长, 含沙射影地说
higgledy-piggledy	n.	杂乱, 紊乱
snobbery	n.	势利
dragoon	n.	骑兵, 凶暴粗野的男人
	vt.	以武力迫害, 弹压, 强制
enchantment	n.	迷惑, 着迷, 魔法, 妖术, 魅力
snugly	ad.	舒适温暖地; 整洁地; 尚可地; 贴身地; 隐蔽地

◇ Exercises

- *Decide whether each of the following statements is True (T) or False (F) according to the passage.*
- () 1. The beauty of Britain is delicacy rather than grandeur.
- () 2. Britain is well-known for its variety.
- () 3. Our landscape exquisite moderation necessarily leads to our political compromise.
- () 4. People in Britain enjoy their exquisite balance between Nature and Man.
- () 5. The public structures in Britain follow the patterns in America.

Passage 3 Language and Culture

1 Since culture is defined succinctly as “the totality of beliefs and practices of a society,” nothing is of greater strategic importance than the language through which its beliefs are expressed and transmitted and by which most interaction of its members takes place.

2 The relation between language and culture would not constitute such serious difficulties for cross-cultural understanding if it were not for the numerous misconceptions about language and its function within a society. Perhaps the most serious misconception is the idea that each language more or less controls the way people think, sometimes expressed as “We think the way we think because we talk the way we talk.” It is true that the particular structures of a language (sounds, lexemes, syntax, and discourse patterns) may reflect to a certain degree the way people think and they may be said to form “the ruts or paths for thinking,” but they