

摇图书在版编目(悦孕)数据

摇时事英语阅读与翻译精华 50 篇 轵 家庆编著 援-上海 :上海世界图书  
出版公司 2002 援

摇( 博士英语系列 )

摇 隳 7 郵 062 郵 285 郵

摇 I 援时...摇 II 援王...摇 III 援英语-阅读教学-高等学校-自学参考资料 ②  
英语-翻译-高等学校-自学参考资料 摇 IV 援 B1

摇中国版本图书馆 悦孕数据核字( 2002 )第 020762 号

博士英语系列  
时事英语阅读与翻译精华 缘园篇  
王家庆摇编著

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上海 世界图书出版公司出版发行  
上海市武定路 555 号  
邮政编码 200040  
上海市印刷七厂一分厂印刷  
各地新华书店经销

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开本 890 × 1240 1 轵 2 印张 11 援 字数 340 000  
2002 年 7 月第 1 版 2002 年 7 月第 1 次印刷  
印数 1—6 000  
隳 7 郵 062 郵 285 郵 轵 · 330  
定价 18 援 0 元

# 序 摇摇言

听、说、读、写——学习英语四大要事。

也许你曾听国内或英美专家说起这四大要事的重要顺序就是听、说、读、写，于是你抱着录音机、复读机听磁带和复诵，然后你会发现你的英语还是不怎么样。因为当你听广播电视英语新闻的时候，你还是听不懂，跟外国人寒暄时，你还是手足无措。

其实学英语的关键在于你的学习欲和毅力。学习欲望谁都有，但能坚持下来的不多。这就是为什么中国大陆“人人学英语，个个不会说”的原因。

那些不能坚持下来的，很重要的原因就是受到挫折感的打击。挫折感的因素很多，例如你梦想着学英语有捷径能速成，但后来你发现其实是没的。例如，你花了很多时间听磁带，跟着读，结果你上了国外网站还是一片茫然。

学习英语其实没有什么固定的“最好”方法，一切因学习环境而定。你如果置身一个完全讲英语的环境中，那么“听、说、读、写”确实是你学习的优先次序。但你如果是在中国，置身于一个全靠自己“创造”出来的英语学习环境中，那么过分强调听和说是不切实际的。最重要、最根本的方法还是“阅读”。

通过阅读，你将能够掌握许多的词汇量和语法知识，这对你上国外网站猎取新知，或者听英语新闻，或者学习口语都提供了最扎实的基础。如果你打算到国外进修，那么你会发现一开始在课堂上你很难完全掌握教授的讲课内容，而是必须自己阅读。尤其西方国家大学里很强调学生“解决问题的能力”，因此你将面对大量的参考书目、期刊论文、写报告等等训练，而这些无一不需要快速阅读和理解的能力。

再以国内来讲，无论是考研、四级、六级、托福、GRE、雅思、口译证书等等，无一不是以阅读能力作为最重要的评量标准。

我在美国获得博士学位，并且在美国居住了很长时间，自信对美国人和美国文化比较了解。我编写的这一套“博士英语系列”取材自美国权威媒体上的文章，内容遍及政治、经济、社会、文化、法律、科学、科技、军事、环保、生态、两性关系、运动健康等方面，如此可以让读者全方位地学习英语，



并且了解以美国为主的西方社会文化概况和重大世界性议题。其中不少很难单从查字典了解的地方我都特别着重加以说明和翻译。

相信读完之后你会发现上英美网站和听英语新闻时都已经不再一头雾水,你会有学习的成就感,于是你会有更高的学习欲望,让自己的英语日益精进。

这本《时事英语阅读与翻译精华 50 篇》有以下特点:

- 以 2001 年以来时事新闻为取材目标,内容新颖,题材宽广,词汇量大,应用性强。

- 共分 50 单元,由大学程度至《时代杂志》、《新闻周刊》程度的文章均有所取材。读者可根据自身程度先选择较短较浅的开始。

- 题材分为《社会》9 篇《政治》7 篇《经济》1 篇《文化》4 篇《两性关系》5 篇《法律》2 篇《科技与军事》6 篇《环境与生态保育》9 篇,《科学》5 篇《运动与健康》2 篇。

- 每篇都有详尽的字词注释及全文翻译,使读者可以花最少的时间,获得最大的效果。

学习方法:

1 援先不要看字词注释和难句翻译,尝试自己阅读,看看能理解多少。

2 援先整段整段读,待全篇大致浏览一遍以后再精读。

3 援阅读时养成眼口并用的习惯,就是一面眼睛“阅”,一面嘴中“读”。这对你以后练习口语有很大的帮助。

4 援精读时要整句整句读,不要一碰到陌生词汇就看注释。即使句子里面有一两个陌生单词,你还是要锻炼自己从上下文意去猜测那个单词的意思,这种锻炼是很必要的。碰到较长较难句子时不要慌,找到主语、动词、宾语、补语、定语、状语,等等,锻炼分析句子的能力。你能分析句子了,你也就了解句子内容了。

5 援整段读完了,了解意思了,你可以再锻炼翻译能力。要知道你“了解”英语不代表你能“翻译”英语。

6 援翻译完了以后,可以对照书后的参考译文。我的翻译不一定最好,但起码让你有个参照比较,截长补短。

7 援如果你能把这本书精读完毕,你将拥有去国外读研究所和在国内外当英语老师、口译专家的能力。祝福大家。

编摇者

# 目 录

## 社 会

- 猿 An Embarrassment of Riches 身为富豪的尴尬
- 怨 Welfare Debate Focuses on Marriage 社会福利政策的辩论以婚姻问题为焦点
- 圆 The Ultimate Emancipation 黑人的终极解放
- 獠 Gay Influence Felt at Polls 选举中已能察觉同性恋者的影响力
- 獯 President Creates Office for Faith-based Programs 总统为以宗教为基础的社会扶助计划设立了办公室
- 濂 Will President-elect Bush abort Abortion 总统当选人布什是否会下令禁止堕胎
- 纒 Our Morals , Their Lives 对我们只是道德争辩 , 对他们可是性命攸关
- 纒 McAmerica : Fast Food Nation 麦克美国 : 一个快餐文化国家
- 远 Stolen Koalas Found , Returned to Zoo 动物园的无尾熊失而复得

## 政 治

- 远 The Gentleman from Texas Arrives 德州绅士入主白宫
- 苑 Now , History Will Judge Them 事已至此 , 静待历史审判这帮大法官
- 愿 Bush's Ideology Difficult to Define 布什的意识形态很难定性
- 怨 Drugs , Oil and Immigration 毒品、石油与移民
- 员 The Lewinsky Scandal Anecdotes 莱温斯基绯闻案轶闻
- 员 Statement by Independent Counsel : Details of Deal Made with President Clinton 独立检察官的声明 : 与克林顿之间协议的



## 内容

冤猿 Indictment against Milosevic in Works 起诉米洛舍维奇的行动正在进行中

## 经 济

冤猿 Markets Finish Forgettable Year 美国股市结束了黯淡的一年

## 文 化

冤猿 Britney Spears : Exploited 布兰妮·斯皮尔斯 :被剥削的偶像歌星

冤猿 Timeless Tunes : The Beatles Top the Charts Once Again 永恒的旋律 :甲壳虫乐队又坐上唱片排行榜的冠军席

冤猿 Borneo : Hunting Heads 婆罗州的猎头行动

冤猿 Plundering the Past 劫掠历史

## 两性关系

冤猿 Is the Sexual Revolution Over 性革命结束了吗

冤猿 Liberate the Surrendered Wife 解放那些投降的老婆

冤猿 The Women's Liberation Movement : Its Origins , Structures and Ideas 妇女解放运动 起源、结构与主张

冤猿 What Is Feminism 什么是女性主义

冤猿 Don't Tell My Daughter She's Beautiful 别告诉我女儿她是美女

## 法 律

冤猿 Missouri Can't Ban Klan in Cleanup 密苏里州无权禁止三 K 党加入公路义务清扫计划

冤猿 Anti-harassment Law Struck down 反骚扰法条被推翻



## 科技与军事

- 圆缘 Fuel Cells Turn Sewage into Electricity 燃料蓄电池能将污水转  
化成电力
- 圆怨 New Material Can Repair Itself 新型复合材料可以修复自身的  
裂缝
- 圆圆 Astronauts Practice for a Disaster 太空人演练救难行动
- 圆苑 Deal Reached in Global Warming Talks 全球暖化问题会议上各  
国达成了协议
- 圆圆 U. S. Fertility Expert Announces Effort to Clone a Human 美国  
生殖医学专家宣布将致力于人类的复制
- 圆源 How Stalin Stole the U. S. B-29 斯大林是怎样获得美国 B-29  
轰炸机的设计机密

## 环境与生态保育

- 圆景 Putting the " Eco " in Tourism 在旅游中加进生态概念
- 圆愿 Living in a Land of Limits 生活在一个资源有限的地方
- 圆缘 Clinton to Unveil Historic Forest Plan 克林顿将为历史性的森林  
保育计划揭开序幕
- 圆源 Justices Back EPA on Clean Air Act 大法官支持环境保护署的  
清洁空气法案
- 圆圆 Surviving the Greenhouse 如何解决温室效应问题
- 圆苑 Contaminants May Play an Important Role in California Amphibi-  
an Declines 农药污染可能是造成加州两栖类衰退的重要  
原因
- 圆圆 Insects : Masters of Survival 昆虫 : 生存大师
- 圆源 Bush Decides Against CO<sub>2</sub> Regulations 布什决定反对制订二氧  
化碳排放管制条例
- 圆怨 Russia's Risky Nuclear Waste Business 危机四伏的俄罗斯核废  
料贸易



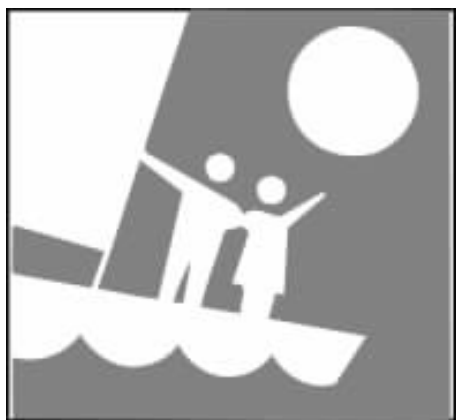
## 科学与宗教

- 猿录 The Argument from Design 神造万物
- 猿愿 Evolution and Human Nature 演化与人类本性
- 猿员 Social Darwinism 社会达尔文主义
- 猿怨 Genome Maps and Ethical Dilemmas 人类基因图谱的完成与道德上的两难
- 猿苑 A New Entrant in the Dinosaur Contest 恐龙大比拼的新选手

## 运动与健康

- 猿猿 Bryant Makes It Tough to Disagree 布莱恩特让人不得不服
- 猿猿 The All Meat Diet 全肉减肥餐

社  
会



# 粵土耗皂遭刺非皂漢賊 燥石回響藥

## 身为富豪的尴尬

For the past several years we have been hearing about the gargantuan<sup>②</sup> amounts of wealth rapidly accumulated<sup>③</sup> by tech super-stars<sup>④</sup>. Admittedly<sup>⑤</sup>, the thought of people like Bill Gates, Larry Ellison and Michael Dell having a net worth<sup>⑥</sup> that exceeds the gross national product<sup>⑦</sup> of small countries is staggering<sup>⑧</sup>—and, to some, alarming. It took John D. Rockefeller and Andrew Carnegie a lifetime to become billionaires<sup>⑨</sup>; Jay Walker of priceline.com, Pierre Omidyar of eBay, and Steve Case of America Online did it in less than five years.

Americans are getting richer by the day<sup>⑩</sup>. Is that anything to feel good about<sup>⑪</sup>? Even so, when Rockefeller became a billionaire in 1913, his net worth was approximately 2 percent of America's gross domestic product<sup>⑫</sup>. Gates' net worth is considerably less than 1 percent of the current U. S. GDP. Moreover, the extravagance<sup>⑬</sup> of today's tycoons<sup>⑭</sup>, with their "starter castles<sup>⑮</sup>", cannot compare with William Randolph Hearst's San Simeon, let alone<sup>⑯</sup> the palaces of Blenheim or Versailles. There was only one Louis XIV, and wealthy people both in Europe and America have always been a tiny minority.

### 注 释

- ① /ɪm'bærəsmənt/ 尴尬；  
动词是 embarrass
- ② /gɑ:'gæntjʊən/ 庞大的
- ③ /ə'kju:mjələt/ 累积
- ④ 高科技超级巨星
- ⑤ /əd'mɪtɪdli/ 的确
- ⑥ net 名词是“网”之意，  
形容词是“净”之意，  
net worth 就是“净资产”
- ⑦ gross 整体的，gross national product 全国总产值
- ⑧ /'stægərɪŋ/ 令人惊讶的
- ⑨ /brljə'neə/ 亿万富豪
- ⑩ 按天，一天天地
- ⑪ feel about 感受，feel good about 感觉良好
- ⑫ 国内总产值，缩写为 GDP
- ⑬ /ɪk'strævəgəns/ 奢靡
- ⑭ /taɪ'ku:n/ 大亨
- ⑮ (发迹之后的)第一座城堡
- ⑯ 更别说是



## 注 释

## EMBARRASSMENT OF RICHES

What is new is neither affluence<sup>①⑦</sup> nor extravagance, but the number of rich people in America today. The ranks of the rich have swelled so greatly that it is necessary to establish a new category<sup>①⑧</sup>, the super-rich, to distinguish between people who can afford to<sup>①⑨</sup> live very well and those whose spending habits<sup>②⑩</sup> are only limited by their imagination<sup>②①</sup>.

In 1980, if you had a net worth of \$1 million you would be considered wealthy. The concept of the millionaire continues to wield<sup>②②</sup> its talismanic<sup>②③</sup> power: indeed it is the premise<sup>②④</sup> of shows<sup>②⑤</sup> like "Who Wants to Be a Millionaire?" that a million dollars makes you rich. Not any more. The term "millionaire" acquired its mystique<sup>②⑥</sup> at a time when<sup>②⑦</sup> the average American was making \$10,000 to \$12,000 a year. Today to qualify as<sup>②⑧</sup> rich you need \$1 million in annual income, or \$10 million in net worth. According to the Federal Reserve Board<sup>②⑨</sup>, some 250,000 households<sup>③⑩</sup>— representing about 1 million people, meet this criterion<sup>③①</sup>.

## BEING REALLY RICH

Being rich means that you can live very comfortably, but you cannot do whatever you want. If you want multiple residences and domestic staff<sup>③②</sup> to manage them<sup>③③</sup>, if you insist on your own Gulf stream<sup>③④</sup> V, if you are determined to own a sports team, then you need to join the

①⑦ /'æfluəns/ 富裕

①⑧ /'kætᵻgəri/ 类别

①⑨ 能负担得起

②⑩ 花钱的习惯

②① /ɪ,mædʒɪ'neɪʃən/ 想像力

②② /wi:ld/ 发挥,行使

②③ /tæliʒ'mæni:k/ 驱邪,护身法宝

②④ /'premɪs/ 前提;节目的名字

②⑤ /ʃəʊz/ 节目,秀

②⑥ /mɪ'sti:k/ 神秘气氛

②⑦ 在……的时候

②⑧ 够格成为

②⑨ 美国联邦储备委员会,美联储

③⑩ /'haʊshəʊld/ 家庭

③① 达到这个标准

③② 住在宅里的私人管家、仆役等

③③ 来管理那些豪华住宅

③④ 墨西哥湾流



## 注 释

ranks of the super-rich. That takes<sup>35</sup> \$100 million in net worth, or \$10 million in annual income. I estimate that 5,000 American households, and perhaps 10,000 households worldwide, fall into the super-rich category.

But the big story is not about these people. It is about the explosion in the ranks of the affluent class, the people who make more than \$100,000 a year and have a net worth in excess of \$1 million. In 1980, there were fewer than 1 million American families that made, or had, this kind of money. Today there are approximately 5 million families, or more than 15 million people who qualify. Some analysts predict that in the next decade these numbers will quadruple<sup>36</sup>. Many Americans have reached a standard of living<sup>37</sup> that, in the words of novelist Tom Wolfe, "would make the Sun King blink<sup>38</sup>."

## MASS AFFLUENCE

Let's put this development into perspective<sup>39</sup>. Historically, the great achievement of the modern West was to create a middle class<sup>40</sup>, allowing the common man to escape poverty<sup>41</sup> and live in relative comfort. Now the United States has performed an equally dazzling<sup>42</sup> feat<sup>43</sup>: it has created the first mass affluent class in world history. This country has extended to millions of people the avenues<sup>44</sup> for personal fulfillment<sup>45</sup> that have previously been available

③⑤ 那得要有……

③⑥ /'kwɒdrʊpl/ 翻四倍

③⑦ 生活水准

③⑧ 眨巴眼睛

③⑨ /pə'spektɪv/ 透视

④⑩ 中产阶级,也有人译为中等阶级

④⑪ escape 逃脱, escape poverty 脱贫

④⑫ /'dæzliŋ/ 令人目眩的

④⑬ /fi:t/ 技艺 壮举

④⑭ /'ævɪnju:/ 道路

④⑮ /fʊl'fɪlmənt/ 实践,完成,实现



## 注 释

only to the very few. A mass affluent class is starting to emerge<sup>46</sup> in European countries as well.

Call it the Overclass<sup>47</sup>. These are the new equivalents<sup>48</sup> of the lords and barons<sup>49</sup> of the Middle Ages. Only today's Overclass is so big, and growing so fast, that perhaps one day it will outnumber<sup>50</sup> the peasants.

MORAL DILEMMAS<sup>51</sup>

All this new wealth has generated<sup>52</sup> some interesting conflicts. Recently, the Wall Street Journal<sup>53</sup> published an article titled, "Even Leftists<sup>54</sup> Have Servants Now." It profiled<sup>55</sup> several people, many of them college professors, who are for the first time making six-figure<sup>56</sup> incomes. These people have now hired gardeners, pool men, cooks<sup>57</sup>, and nannies<sup>58</sup>. Most of these servants are blacks and Mexicans.

The contortions<sup>59</sup> these academics<sup>60</sup> go through to justify<sup>61</sup> their behavior make for<sup>62</sup> amusing reading. Political scientist Mark Petracca, who teaches at the University of California at Irvine, says he finally agreed to get a nanny, but he absolutely refuses to hire a gardener, even though everybody else in his neighborhood has one. Putting all his learning on display, Petracca says, "It reeks<sup>63</sup> of a kind of imperial<sup>64</sup> colonialism<sup>65</sup> one can imagine present in Shanghai in 1920."

What this behavior suggests is that the

④⑥ /ɪ'mə:dʒ/ 涌现

④⑦ /'əʊvəklɑ:s/ 富产阶级  
(本文新造字)

④⑧ /ɪ'kwɪvələnt/ 相当之物

④⑨ /'bærən/ 男爵

⑤⑩ /aʊt'nʌmbə/ 数量上超过

⑤① /dɪ'lemə/ 左右为难的窘境, 两难的困境

⑤② /'dʒenəreɪt/ 产生, 制造出

⑤③ 华尔街日报

⑤④ /'leftɪst/ 左派人士

⑤⑤ /'prəʊfaɪl/ 侧写, 描述轮廓

⑤⑥ 六位数字, 10 万以上

⑤⑦ /kʊk/ cook 厨子, cook-er 厨具

⑤⑧ /'næni/ 女佣, 小保姆

⑤⑨ /kən'tɔ:ʃən/ 扭曲, 迂回曲折

⑥⑩ 学术界人士, 大学教师

⑥① /'dʒʌstɪfaɪ/ 证明……合理

⑥② 促进, 有助于

⑥③ /rɪ:k/ 发出臭味

⑥④ /ɪm'pɪəriəl/ 帝国的, imperialism 帝国主义

⑥⑤ /kə'lɒnjəlɪzəm/ 殖民主义



Baby Boomers<sup>66</sup>, who grew up in the 1960s, have finally embraced capitalism, and they are eager to enjoy its rewards, but they are also anxious to show that they have not given up their values<sup>67</sup>, and so their consumption patterns<sup>68</sup> are designed to eschew<sup>69</sup> materialist<sup>70</sup> excess<sup>71</sup>.

### HOLD<sup>72</sup> THE DIAMONDS

Meanwhile, successful entrepreneurs<sup>73</sup> and business executives<sup>74</sup> are also acting “against type<sup>75</sup>.” Many who have seen an explosion in their net worth have consciously<sup>76</sup> rejected the social style of the old rich; rather, they are eager to present<sup>77</sup> themselves in public as middle class. Tech CEOs, in particular, like to be seen in jeans<sup>78</sup>, black T-shirts, and baseball caps worn back-to-front<sup>79</sup>, to show the adjust-strap<sup>80</sup> to advantage. A Lexus or a Porsche is socially acceptable in Menlo Park, California, or Medina, Washington; a Rolls Royce is not. Affluent people today are not likely to go in for<sup>81</sup> the diamond-studded<sup>82</sup> Rolex; some will not hesitate to wear a cheap Swatch.

Somewhat comically<sup>83</sup>, today's tech tycoons who have made enormous amounts of money chant<sup>84</sup> in unison<sup>85</sup>, “We're not doing this for the money.” Bill Gates says that, and so do Tim Koogle of Yahoo, Steve Jobs of Apple, Mary Meeker of Morgan Stanley, investment guru<sup>86</sup> Charles Schwab, and Larry Ellison of

### 注 释

66 二次世界大战结束后,美国大兵卸甲还乡,忙着生男育女,于是新生儿数量犹如水库泄洪、钱塘潮涌,被称为“婴儿潮世代”,boom v. 兴旺,繁荣

67 并未放弃他们的(道德)价值观(注:美国的“婴儿潮时代”是成长于反传统、反社会、反资本主义的1960年代)

68 消费行为模式

69 /ɪs'tʃu:/ 远离

70 /mə'tɪəriəlɪst/ 物欲主义者,唯物主义者

71 /ɪk'ses/ 过量

72 /həʊld/ 握住,止住,抑制。例如 Hold your tongue! 你给我闭嘴!

73 /ɪn'tɹəprə'nɜ:/ 企业家

74 /ɪg'zɛkjʊtɪv/ 执行官

75 反样板模式

76 /'kɒnʃəsli/ 有意识地; 形容词是 conscious

77 /prɪ'zent/ 呈现,展现

78 身着牛仔褲

79 前后反着戴棒球帽

80 松紧带

81 热衷于,追求

82 /stʌd/ 镶嵌

83 /'kɒmɪkəli/ 滑稽的

84 /tʃɑ:nt/ 单调的唱歌

85 异口同声地

86 /'gɒru:/ 原指印度教导师,亦指泰斗、大哥大



## 注 释

Oracle<sup>87</sup>. Apparently the largest wealth-creation scheme on the planet is being driven largely by non-profit motives<sup>88</sup>!

Equally strange, many rich people have announced that they are not going to leave the bulk of their estate<sup>89</sup> to their children, opting<sup>90</sup> instead to leave their assets<sup>91</sup> to charity<sup>92</sup> or to foundations<sup>93</sup>. "Leaving children wealth is like leaving them a case of psychological cancer," says broadcasting magnate<sup>94</sup> Jim Rogers. The new rich are terrified<sup>95</sup> of raising a generation of lazy, arrogant<sup>96</sup>, spoiled<sup>97</sup> brats<sup>98</sup>. Some rich people who speak of the need to "give back to society" or to "find meaning in work" are even beginning to sound like social activists<sup>99</sup> or spiritual<sup>100</sup> gurus.

## THE USES OF WEALTH

What we are seeing in America is the moral conundrum<sup>101</sup> of success. In times of poverty we focus largely, if not entirely, on the problem of the creation of wealth. In an era of prosperity, however, the debate shifts from the creation of wealth to the use of wealth. When a person, or the country, becomes rich, new questions arise: do I really deserve all this? How do I use wealth to find happiness? How can I raise my children well in an atmosphere of plenty? What can I do to extend the horizons of opportunity to others in society? How do I deal with envy<sup>102</sup>?

Inequality, a topic that seemed to have dis

⑧ /'brəkl/ 神谕, 甲骨文

⑧⑧ 非营利的动机

⑧⑨ /'tsteɪt/ 产业

⑨⑩ /'ɒptɪŋ/ 选择

⑨① /'æset/ 财产

⑨② /'tʃærɪtɪ/ 慈善机构

⑨③ /faʊn'deɪʃən/ 基金会

⑨④ /'mæɡneɪt/ 巨擘

⑨⑤ /'terɪfaɪ/ 惊恐

⑨⑥ /'ærəɡənt/ 傲慢的

⑨⑦ /spɔɪl/ 宠惯, 溺爱。谚语: Save the rod and spoil the child. 不打不成器。

⑨⑧ /bræt/ 乳臭未干的小孩

⑨⑨ /æktɪvɪst/ 激进分子

⑩⑩ /'spɪrɪtʃuəl/ 心灵的

⑩① /kə'nʌndrəm/ 谜语, 谜团

⑩② /'envɪ/ 嫉妒



appeared with the collapse of socialism<sup>103</sup>, is suddenly a big issue<sup>104</sup> again in America. Studs Terkel, the author of "Working," gripes<sup>105</sup> that it is not right that millions of Americans are struggling<sup>106</sup> to make ends meet<sup>107</sup>, and millions around the world are starving, while "some guys have more money than God."

Social critic<sup>108</sup> Michael Walzer points out that while CEOs of public companies as late as 1990 made an average salary of \$2 million a year, today's average is \$11 million. If you factor in<sup>109</sup> stock options<sup>110</sup> it is not uncommon<sup>111</sup> for some CEOs to take in<sup>112</sup> \$100 million or more a year. Perhaps their companies have done well, Walzer admits, but have the employees seen their salaries go up fivefold or tenfold<sup>113</sup>? These are the complaints of journalists<sup>114</sup> and academics, but even many in the tech world have expressed concern about the "digital divide<sup>115</sup>."

As physicist and tech visionary<sup>116</sup> Freeman Dyson puts it, "People who are not wired are in danger of becoming the new servant class. The gulf<sup>117</sup> between the wired and the unwired is wide and growing wider."

I raised these concerns with Rich Karlgaard, a new economy<sup>118</sup> enthusiast<sup>119</sup> who is also the publisher of Forbes<sup>120</sup>. "I've heard the entire greed<sup>121</sup>-sin, red-in-tooth-and-claw, orphan-empty-porridge<sup>122</sup>-bowl dreary<sup>123</sup> lecture<sup>124</sup>," he said. "You know what is really galling<sup>125</sup> these

## 注 释

⑩③ /'səʊʃəlɪzəm/ 社会主义

⑩④ 大问题

⑩⑤ /graɪp/ 紧握着

⑩⑥ /'strʌɡl/ 挣扎, 斗争;  
class struggle 阶级斗争

⑩⑦ 让最起码的温饱问题得到满足

⑩⑧ 社会批评家

⑩⑨ 把.....也算进来的话

⑩⑩ 股票选择权, 这是国外很流行的一种投资工具, 本小利大

⑩⑪ 很常见

⑩⑫ 赚进

⑩⑬ 5 倍地或 10 倍地

⑩⑭ /'dʒɜ:nəlist/ 新闻界人士

⑩⑮ 数码鸿沟, 数字鸿沟  
(注:指的是网民和网盲的差距)

⑩⑯ /'vɪʒənəri/ 有识之士

⑩⑰ /gʌlf/ 鸿沟, 海湾

⑩⑱ 新经济, 以高科技为主体的新经济形式

⑩⑲ /m'tʃu:ziəst/ 热衷者

⑩⑳ /fɔ:bs/ (美国权威的财经杂志《财富(福布斯)》)

⑩㉑ /grɪd/ 贪婪

⑩㉒ /'pɔ:ɪdʒ/ 稀饭

⑩㉓ /'drɪəri/ 沉闷的

⑩㉔ /'lektʃə/ 讲课

⑩㉕ /'gɔ:ɪlɪŋ/ 惹恼了



## 注 释

intellectuals<sup>(126)</sup>? The fact that they have lost power. The fact that no one cares what they have to say. And you know why? Because they're all at the mall, shopping. Because America's doing too damn<sup>(127)</sup> well, that's why. Inequality is only a problem in the minds of intellectuals. "

I don't entirely agree. During a recent Forbes-sponsored<sup>(128)</sup> conference<sup>(129)</sup> devoted to<sup>(130)</sup> executive salaries, I heard CEO after CEO complain about criticism they had received for making too much money. Finally one corporate tit<sup>(131)</sup> said, "I don't understand the American people at all. They don't begrudge<sup>(132)</sup> Jerry Seinfeld or Michael Jordan their millions. What do they care about what I earn?"

To this, one of his colleagues retorted<sup>(133)</sup>, "Because the average Joe<sup>(134)</sup> turns on his TV, he sees Jerry Seinfeld<sup>(135)</sup> do his comedy routine<sup>(136)</sup> and Michael Jordan hit those baskets<sup>(137)</sup>, and he says, 'I can't do that.' But he thinks he can do what you do. "

## WHAT'S THE CURE?

Karlgard says there's only one viable<sup>(138)</sup> solution to inequality: a 98 percent capital gains tax<sup>(139)</sup>. That, he says, would pretty much take care of<sup>(140)</sup> the wealth gap. Karlgard's point is that inequality is necessary for markets to flourish efficiently; in this sense, inequality is the natural outcome of a growing economy. In one sense he's right. In 1980 the vast majority of

(126) /ˌɪntɪˈlektʃuəl/ 知识分子

(127) /dæm/ 该死的! 这是市井俗语

(128) /ˈspɒnsə/ 赞助

(129) /ˈkɒnfərəns/ 讨论会

(130) /dɪˈvəʊt/ 专心于, 倾力于

(131) /ˈtaɪtən/ 大亨

(132) /bɪˈgrʌdʒ/ 嫉妒

(133) /rɪˈtɔ:t/ 反击, 反驳

(134) 那些活老百姓, 群众

(135) 杰里·塞恩菲尔德, 他是美国最著名的情景喜剧明星

(136) 美国的情景喜剧一播可能好几年, 周一到周五天天晚上给观众逗乐子, routine 例常性的东西

(137) 投篮投中了

(138) /ˈvaɪəbl/ 能活的, 能走得通的

(139) 资本所得税

(140) 照顾, 解决了问题



## 注 释

people in America earned between \$12 000 and \$55 000. If you made more than \$55 000, you were in the top 5 percent of wage earners. Today six-figure incomes are commonplace and to be in the top 5 percent you need an annual income of at least \$150 000.

In other words, many people who were previously in the lower ranks have ascended rapidly. As they have become well-off<sup>(141)</sup>, they have increased the gap between themselves and the rest of the population. An excessive focus<sup>(142)</sup> on inequality carries the implication that<sup>(143)</sup> this expansion in the ranks of the affluent is a social tragedy, when in fact it is a magnificent<sup>(144)</sup> social achievement.

## THE KNOWLEDGE GAP

So what about the digital divide? It's true that white and Asian Americans are more likely to use the Internet than blacks and Hispanics<sup>(145)</sup>. The gap is even more pronounced<sup>(146)</sup> along class lines<sup>(147)</sup>: the rich are online in vastly greater numbers than the poor. These are social realities, but do they reflect a problem of "access<sup>(148)</sup>"? After all, Internet access in this country seems about as serious a problem as "telephone access" or "automobile access." Today a secondhand computer doesn't cost any more than a TV set, and prices are likely to plummet<sup>(149)</sup> even further. Internet use ranges in price from \$20 a month to free. Obviously just about

(141) 有钱了

(142) 过度的关注

(143) 暗暗地表示着

(144) /mæg'nfɪtsənt/ 宏伟的

(145) /hɪ'spænik/ 拉丁美洲裔美国人, 俗称 amigo 阿米哥, 这是因为他们跟人打招呼时会说 Amigo! 这在西班牙文中是朋友之意。

(146) /prə'naʊnst/ 明显的

(147) 阶级界限

(148) /'æksɪs/ 这里是指使用电脑上网的机会

(149) /'plʌmɪt/ 剧跌