

今日英语时文

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主编 陈声瑛

编注 陈声瑛 冯芃芃
张 珺

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前言

因特网是一个丰富的资源,它为每一个人提供了一种新的学习途径。透过网页,我们可以在第一时间内把握世界政治、经济的脉搏,了解科技工作者的新成就,体验各国社会文化生活,探索大自然的奥秘,倾听远方未曾谋面的朋友的心声,等等。

作为一名大学英语教师,我常常感到有责任把网络资源中最精彩的部分挑选出来,汇编成书,奉献给学生和英语爱好者。我们所编辑的这本小册子,旨在把世界上高雅和主流的文化介绍给读者,使读者在愉快的阅读中学到知识。本书栏目包括焦点透视、社会与人生、科技、人与自然、青春等。文章内容丰富、新颖而有趣,语言地道而优美。

本书中的每一篇文章都经过精挑细选,务必使语言、内容都达到一个较高的层次,使读者在丰富知识、获得乐趣的同时提高英语水平,因为我们相信,大量地接触英语原文、充满乐趣地阅读,是学习英语最有效的途径之一。

本书的选文难度适中,适合大学本科生及中等水平的读者。每篇文章配有简短的中文介绍,以及对生词、文化背景的注释。

本书的编辑得到上海外语教育出版社总编汪义群教授的大力支持,以及责任编辑杨自伍先生的热情帮助。我们在此表示衷心感谢。

由于我们水平有限,时间仓促,书中如有疏漏之处,敬请读者给予批评指正。

编者

2001 年 10 月

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Survey 20th Century — Freedom from Want?

当我们回首过去的一百年时,可以看到人类在农业、服务业、工业方面发生了深刻的变化,大众传媒影响着我们的日常生活,知识和智慧在生产中起着日益重要的作用,公益事业得到广泛发展,人们的休闲时间和花费不断增加。然而,在财富不断增长的同时,人们的幸福感并没有同样多地增长。本文作者对 20 世纪人类社会的财富方面的发展作了回顾和思考,资料详实,观点深刻,颇值一读。

From each according to their ambitions, to each well beyond their needs : that is the capitalist creed^①.



IF YOU look at the past 100 years in the 40—50 countries that are now considered rich, what trend do you see? Bradford De Long, a

① 糖糖糖 信条

professor at the University of California at Berkeley, describes it in the title of his forthcoming book on the 20th century as “Slouching^① towards Utopia”. Slouching, because despite huge material and scientific progress, people are grudging^② about it all. Utopia, not because perfection has been reached or is attainable, but because the state of wealth and knowledge in 1999 would have more than satisfied the Utopias envisaged by many previous crystal-gazers^③ and proselytisers^④. Consider what has happened :

- Farming, forestry and fishing, which for centuries had meant hard labour, in 1913 accounted for 28% of employment in America, 41% in France and 60% in Japan, though only 12% in Britain. Now, mechanised farming and new technology have hugely increased food production, yet the proportion of the workforce employed in these arduous^⑤ activities has dropped below 6% in all those countries.
- Services, seen today as a modern sector of the economy, in some countries already accounted for a larger share of jobs in 1913 than did farming : 43% in America and 44% in Britain, though only 27% in France and 22% in Japan. Now the figures range from 60% in Japan to about 75% in America. But the nature of those services has changed. A century ago, most of them involved a direct personal service : being a servant, in other words. Now, most are indirect and concerned with information : education, accountancy, government, communication and so on.

So the rich today have far less direct command over people — fewer servants, fewer exclusive services — even though they have far more command over things. Household tasks have become increasingly mechanised, through washing machines, vacuum cleaners, dishwashers and so on, and food production more industrialised, reducing the time devoted to cooking at home. That means far fewer women are employed as cooks and maids, but many more are able to go out to work.

- Mass labouring in the fields was replaced by mass labouring in the factory, and with it employment by new, large corporations, amid mass urbanisation and at times mass unemployment, a new

① 漫不经心 没精打采的, 懒散的, 此处意为“不感兴趣的” 摇 早些年 怀有怨恨 摇 水晶球占卜者 ; 臆测者 摇 费劲的
② 勉强 摇 费劲的
③ 水晶球占卜者 ; 臆测者
④ 传教士
⑤ 费劲的

concept. This accelerated a change already under way in the 19th century. But industry changed, too : production that had involved a lot of craft skills was replaced by machine tools and routine assembly work. Early cars were made by craftsmen, and each one was slightly different. Beginning in the 1920s in America, though much later in Western Europe and Japan, products and processes became standardised.

- Workers started to be treated as interchangeable, albeit^① trained, units, organised more or less scientifically to make processes more efficient. That was true for several decades in American capitalism, German Nazism and Soviet communism alike. But whereas in Germany and Russia production was celebrated and wages and consumption were suppressed, in America and the rest of Europe consumption was king. As the century wore on, more and more people were employed for their technical, literary and professional skills, as “white-collar” workers. Employment in non-profit organisations — charities, private hospitals — also began to rise, providing nearly 8% of all jobs in America in 1995, 6% in Britain and over 12% in the Netherlands.
- Mass consumption gave rise to mass advertising, through the new mass-communication outlets of radio and television, as products were sold with more emphasis on style, image and brand. Vance Packard complained in a 1957 book that advertisers were “hidden persuaders”, manipulating^② minds and denying free will. But people went on buying, and advertisers went on trying to work out why.
- Throughout the century, “knowledge” — i. e, brainpower — was increasingly taking over from manpower, horsepower and material power. Norman Angell, a British socialist, pointed this out in “The Great Illusion” in 1910 ; Peter Drucker, by then a management guru, wrote a book about it in 1967 ; Tony Blair and Bill Clinton caught on in the late 1990s.
- Mass employment in mass production led to the creation of mass trade unions and the securing of mass labour rights. By 1930, 6.8% of workers in America and 25.3% in Britain belonged to a trade union. By 1950, the numbers had risen steeply to 22.3% and 39.9% respectively. By 1996-1997, as employment had shifted away from mass production and unions were felt to have be-

① 异质单元 虽然 摇 皂 异质单元 操纵

come less effective at increasing most people's bargaining power or job security, union membership had declined sharply, to 14.1% and 30.1% respectively.

- America led in virtually everything : growth, productivity and incomes, new products and new processes, applying new ideas first or most effectively even if it did not invent them. Early in the century, it received a big influx^① of migrants from Europe. By the end of the century it was virtually alone among the rich countries in still permitting substantial immigration, although by now most of its migrants were from Asia and Latin America.
- Inequality diminished sharply, thanks to mass education, higher wages, progressive taxation and the increasing value, particularly for the poor, of public services and job protection. War broke some social barriers and taboos^②, but education made the biggest difference. Some countries — Germany, Japan — became more equal than others, such as Britain but especially the United States. In the past 20 years inequality has begun to increase again.
- Government spending as a share of GDP^③ in 1913 ranged from 1.8% in America, 6.3% in Sweden, 8.3% in Japan, 12.7% in Britain and 14.8% in Germany to 17% in France. Now it ranges from 34% in America and 54% in France to 65% in Sweden, requiring levels of taxation that would have caused riots in 1900. Health care and education were two growth areas, but the biggest slice^④ went to transfers and subsidies^⑤ — the taxing of one person to hand the money to another, who would not always be poorer.
- Spending on leisure — which is hard to define, but includes travel, entertainment and holidays — was also a new thing. It grew from 2 – 3% of GDP in America in the early 1900s to roughly 10% now. Where at the turn of the century a Briton^⑥ worked for 2,700 hours a year, by the 1990s people in rich countries generally put in only around 1,400 – 1,800 a year. Paid holidays became the norm, ranging from two to three weeks a year in America and Japan to six weeks a year in Germany. Beginning in the 1960s and 1970s, ordinary people joined the jet-set^⑦.

① 零整整：流入 播 赚赚赚 禁忌 播 则则则：早期早期毛毛索索索 则则则 国内生产总值'的缩写 播 津津津 部分 播 津津津 管 津贴 播 月月月：英国人 播 则则则：(乘喷气式飞机旅游世界各地或在世界各地办理事物的)喷气式飞机阶层,阔佬阶层

Of this list of change and plenty, that last point is especially worth dwelling upon. Commentators^① in the early 1900s would have been surprised by all that money being spent on leisure, and especially by the idea that time off is being enjoyed by the poor as well as the rich: no work at weekends, holidays at all, let alone abroad. But they would have been most surprised that, once ordinary folks' basic needs were covered, they carried on working hard.

In his book *In Praise of Idleness*, Bertrand Russell wrote in 1935: “The idea that the poor should have leisure has always been shocking to the rich.” But he went on to argue that “Only a foolish asceticism^②... makes us continue to ... work in excessive quantities now that the need no longer exists.”

John Maynard Keynes would also have been surprised. In “Economic Possibilities for Our Grandchildren”, written to brighten up the gloomy days of 1930, he forecast that 100 years from then we would be eight times better off in economic terms (which has already happened), and that this would mean the long struggle to produce enough to meet basic needs would at last be over. The majority would then work for only 15 hours or so a week. A few would work harder, in pursuit of wealth. But most would not, seeing the love of money as “one of those semi-criminal, semi-pathological^③ propensities^④”.

He was wrong, and most do not see money in that way. Why not? To want more than you have, whether in monetary or other terms, is a basic human instinct. As they sang in “South Pacific”, if you don't have a dream, how can you have a dream come true? But also, work has a value beyond providing a living, and that applies to humbler occupations as well as the high-brow^⑤. The view held by Russell and Keynes, and echoed by Hannah Arendt in *The Human Condition* in the 1950s, that human beings are really frustrated philosophers, keen to spend time in contemplation^⑥, has proved to be bunkum^⑦. After all, to those writers contemplation was not leisure;

① 精英的评论员 摇 禁欲主义 摇 病态的 摇 倾向 摇 高额的,有教养的;此处指“高雅职业” 摇 沉思 摇 博取欢心的演说,废话

it was their work.

Are people happy amid all this plenty? Andrew Oswald, an economics professor at Warwick University in Britain who has studied data available for America and Europe, finds that the most extreme indicators of unhappiness — suicide or attempted suicide — show a clear fall in the rich countries in proportion to the population. In 1911, he says, 2,600 men in England and Wales committed suicide; in 1990, the figure was 2,800, in a much larger population. Less extreme data are less reassuring, however. In polls, people in both continents say they have become happier in recent decades, especially in Europe, but everywhere the rise in happiness is a lot smaller than the increase in wealth.

The most plausible^① explanations are that relative wealth matters far more than the absolute sort, and satisfaction is always relative to expectations. “Positional goods”, i. e., ways to establish your relative status through your car, clothing or other possessions, become important in a society that is not only affluent^② but has also shed^③ the clear social rankings and rigidities^④ that were common in Europe and Japan. Fred Hirsch, a British economist (and once a writer on *The Economist*) who coined the term in a book in 1976, argued that the rise of positional goods would limit growth, since by definition they had to be scarce. Yet people have proved ingenious^⑤ at creating ever more sources of exclusivity.

The importance of relativity is also a big reason why inequality remains a serious issue even in countries where the poor have video recorders. Rich conservatives often decry^⑥ this. But if those plump and prosperous types^⑦ care about having more than others, why should it not be legitimate for the poorer people to care a lot about having less? Still, inequality is at its most potent^⑧ when it reflects an inequality of opportunity or access, the sense that there are firm barriers to progress regardless of effort or merit. That was particularly true in Britain, for example, before mass public education and the breakdown of hereditary rankings.

Another reason, however, why plenty seems to bring neither happiness nor relaxation is that luxury has not brought security, ex-

① 似是而非的 摇 丰富的 摇 摆脱 摇 陈规旧习 摇 有创造才能的 摇 谴责 摇 富足而兴旺的人们,富人们 摇 有力的

cept for a lucky few. Indeed, some think that modern capitalism has increased insecurity, by substituting a heartless“ cash nexus^①”(i. e, wages) for old ties of faith, family, community or social position. This is an odd view ;in western society at least, social position has always, in the end, been founded on money. Jane Austen’s novels were about little else. But perhaps the more that you have, the more you are worried about losing it.

From *The Economist*

① 糟糕的翻译 现金交易关系

人类迁移

从古到今,人类在不断地迁移。离开贫穷、战争和灾难,奔向富饶、和平和安宁。迁移是人类的一种伟大的探险。迁移使人类创造了自身,并改变了地球。然而,并非所有的迁移都能带来幸福,其中包含了多少无奈,多少艰辛。本文作者在亲自采访的基础上,较为全面地描述和分析了人类迁移的状况和原因。文章优美深情,令人回味。

Human migration :The term is vague. What people usually think of is the permanent movement of people from one home to another. More broadly, though, migration means all the ways — from the seasonal drift of agricultural workers within a country to the relocation of refugees from one country to another — in which people slake^① the fever or need to move.

Migration is big, dangerous, compelling. It's Exodus^②, Ulysses, the Battle of Agincourt^③, Viking^④ ships on the high seas bound for Iceland, slave ships and civil war, the secret movement of Jewish refugees through occupied lands during world war II. It is 60 million Europeans leaving home from the 16th to the 20th centuries. It is some 15 million Hindus, Sikhs, and Muslims swept up in tumultuous shuffle of citizens between India and Pakistan after the partition of the subcontinent in 1947.

Migration is the dynamic undertow^⑤ of population change ; everyone's solution, everyone's conflict. As the century turns, migration, with its inevitable economic and political turmoils^⑥, had been called " one of the greatest challenges of the coming century. "

But it is much more than that. It is, as it has always been, the great adventure of human life. Migration helped create humans, drove us to conquer the planet, shaped^⑦ our societies, and promises

① 缓解 满足或缓和 摇 迁徙 出埃及(指古代以色列人在摩西率领下离开埃及) 摇 阿金库尔战役(1513年英王亨利五世于法国南部阿金库尔村重创数倍于己的法军的)阿金库尔战役 摇 灾难 灾难(北欧)海盗 摇 回头浪,底流,(指波浪冲击岸边后退回去的)回头浪,底流,这里指使世界不同地区人口数量改变的动态因素。 摇 动乱,不安定 摇 形成,发展

to reshape them again.

“You HAVE A HISTORY book written in your genes,” said Spencer Wells. The book he’s trying to read goes back to long before even the first word was written, and it is a story of migration.

Wells, a tall, blond geneticist at Stanford University, spent the summer of 1998 exploring remote parts of Transcaucasia^① and Central Asia with three colleagues in a Land Rover^②, looking for drops of blood. In the blood, donated by the people he met, he will search for the story that genetic markers can tell of the long paths human life has taken across the Earth.

Genetic studies are the latest technique in a long effort of modern humans to find out where they have come from. But however the paths are traced, the basic story is simple: People. If early humans hadn’t moved and intermingled as much as they did, they probably would have continued to evolve into different species. From beginnings in Africa, most researchers agree, groups of hunter-gatherers spread out, driven to the ends of the Earth.

To demographer^③ Kingsley Davis, two things made migration happen: First, human beings, with their tools and language, could adapt to different conditions without having to wait for evolution to make them suitable for a new niche^④. Second, as populations grew, cultures began to differ, and inequalities developed between groups. The first factor gave us the keys to the door of any room on the planet; the other gave us reasons to use them.

Over the centuries, as agriculture spread across the planet, people moved toward places where metal was found and worked and to centers of commerce that then became cities. Those places were, in turn, invaded and overrun by people later generations called barbarians^⑤. The names of some of these groups have become symbols of upheaval: Hittites^⑥, Scythians^⑦, Visigoths^⑧, Vandals^⑨, and, lest^⑩

① 外高加索(指高加索地区悦的南部,在高加索山脉南侧,分属格鲁吉亚、阿塞拜疆、亚美尼亚) 越野车 人口统计学家 小生境 野蛮人 赫梯人(赫梯为公元前15世纪左右在小亚细亚及叙利亚建立的强大古国,后为亚述人征服) 锡西厄(古代欧洲东南部以黑海北岸为中心的一地区)人 西哥特人(指公元5世纪入侵意大利、法国和西班牙的哥特族人) 汪达尔人(日耳曼民族的一支,公元5世纪时进入高卢、西班牙和北非,并于公元509年攻占罗马) 惟恐

we forget, Attila's^① vigorous warriors, the Huns.

In between these storm surges were steadier but similarly profound tides in which people moved out to colonize or were captured and brought in as slaves. For a while the population of Athens, that city of legendary enlightenment, was as much as 35 percent slaves.

“What strikes me is how important migration is as a cause and effect in the great world events,” Mark J. Miller, co-author of *The Age of Migration* and a professor of political science at the University of Delaware, told me recently.

It is difficult to think of any great event that did not involve migration. Religions spawned^② pilgrims^③ or settlers; wars drove refugees before them and made new land available for the conquerors; political upheavals^④ displaced thousands or millions; economic innovations drew worker and entrepreneurs like magnets;^⑤ environmental like famine^⑥ or disease pushed their bedraggled^⑦ survivors anywhere they could replant hope.

“It's part of our nature, this movement,” Miller said. “It's just a tact^⑧ of the human condition.”

What drives this fact of nature, and how is it likely to change humans next? Over the past months I met a lot of people who were in various stages of migration. Without exception they were kind and gentle people. But the forces that drove them were ruthless^⑨.

“It was during the nighttime when the soldiers came,” said my interpreter, Muhammad. “They started to kill people; I mean shooting. And some of [the refugees'] relatives were killed. Yes, some of their family were killed.”

I was in an enclosure^⑩ on the Tanzanian shore of Lake Tanganyika^⑪. The roof was a blue tarp^⑫, printed UNHCR: United Nations High Commissioner for Refugees. The UNHCR has programs in over a hundred countries and in 1997 had a role in the lives of 22 million people.

About 20 refugees from the small African nation of Burundi^⑬, which adjoins Tanzania to the northwest, sat inside. The day before

① 匈奴 公元一世纪至五世纪间的匈奴国王,对罗马帝国进行过猛烈的侵略 摇 泽 播种 原意为产卵,此处意为使……大量产生 摇 贡 进贡:朝圣者,香客 摇 怎 怎么样 巨变 摇 宅 房屋 磁铁 摇 零 饥饿 摇 遭 遭遇 原意为全身泥土的,此处意为处境窘迫的 摇 贼 贼 机智,审时度势的处世方法 摇 则 那么 残忍的,无情的 摇 壕 壕沟 围栏,四周有篱笆或围墙的场地。 摇 壕 壕沟 坦噶尼喀湖 摇 贼 贼 防水布,油布 摇 月 月亮 布隆迪 摇