

<<多文体阅读>>

图书基本信息

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内容概要

本书作为翻译专业本科高年级阅读教材，旨在扩大学生的认知视野，丰富学生的英语知识储备，增强学生的分析与思辨能力，为其成长为优秀译者打下坚实基础。

全书共8个单元，具有以下几个特点：

一、文体多样。

本书选材以非文学类为主，兼顾文学性议论文，来源有学术专著、社科畅销书、社科经典、杂志期刊、个人随笔等，让学生在熟悉不同文体风格的同时拓展知识广度。

二、内容经典。

本书选文涉及社会学、经济学、心理学、伦理学、文化、艺术等多个领域，材料面宽，内容厚实，思想性强，帮助学生在扩展阅读量的同时增强思想厚度。

三、读思结合。

课后练习设计巧妙，综合考量学生总结、分析、比较、评价及联系实际的能力，引导学生在挖掘文章内涵的同时提升思辨能力。

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These arguments are not only heard in Europe and the United States. Changes affecting the personal and emotional spheres go far beyond the borders of any particular country. We find the same issues almost everywhere, differing only in degree and according to the cultural context in which they take place. In China, for example, the state is considering making divorce more difficult to obtain. In the late 1960s, very liberal marriage laws were passed. Marriage is a working contract that can be dissolved "when husband and wife both desire it" Even if one partner objects, divorce can be granted when "mutual affection" has gone from the marriage. Only a two-week wait is required, after which the two pay a few pounds and are henceforth independent. The Chinese divorce rate is still low compared with Western countries, but it is rising rapidly-as is, true in the other developing Asian soaeties. In Chinese cities, not only divorce, but also cohabitation is becoming more frequent. In the vast Chinese countryside, by contrast, everything is different. Marriage and the family are much more traditional-in spite of the offiaal policy of limiting childbirth through a mixture of incentives and punishment. Marriage is an arrangement between two families, fixed by the parents rather than the individuals concerned. A recent study in the province of Gansu, which has only a low level of economic development, found that 60 per cent of marriages are still arranged by parents. As a Chinese saying has it: "Meet once, nod your head and marry." There is a twist in the story in modernizing China. Many of those currently divorcing in the urban centres were married in the traditional manner in the country. In China, there is much talk of protecting the "traditional" family. In many Western countries, the debate is even more intense and divisive. Defenders of the traditional family form argue that the emphasis on relationships comes at the expense of the family as a basic institution of society. Many of these critics now speak of the breakdown of the family. If such a breakdown is occurring, it is extremely significant. The family is the meeting point of a range of trends affecting society as a whole-increasing equality between the sexes, the widespread entry of women into the labour force, changes in sexual behaviour and expectations, the changing relationship between home and work. Among all the changes going on today, none is more important than those happening in our personal lives-in sexuality, emotional life, marriage and the family. There is a global revolution going on in how we think of ourselves and how we form ties and connections with others. It is a revolution advancing unevenly in different parts of the world, with much resistance.

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