

创新大学英语 拓展阅读教程

第三册

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Unit One

Text A

The Gold and Ivory Tablecloth

By Howard C. Schade

At Christmas time men and women everywhere gather in their churches to wonder anew at the greatest miracle the world has ever known. But the story I like best to recall was not a miracle — not exactly. It happened to a pastor¹ who was very young. His church was very old. Once, long ago, it had flourished. Famous men had preached from its pulpit², prayed before its altar. Rich and poor alike had worshipped there and built it beautifully. Now the good days had passed from the section of town where it stood. But the pastor and his young wife believed in their run-down church. They felt that with paint, hammer and faith they could get it in shape. Together they went to work.

But late in December a severe storm whipped through the river valley, and the worst blow fell on the little church — a huge chunk of rain-soaked plaster³ fell out of the inside wall just behind the altar. Sorrowfully the pastor and his wife swept away the mess, but they couldn't hide the ragged hole.

The pastor looked at it and had to remind himself quickly, “Thy will be done!” But his wife wept, “Christmas is only two days away!”

That afternoon the dispirited couple attended an auction held for the benefit of a youth group. The auctioneer⁴ opened a box and shook out of its folds a handsome gold-and-ivory lace tablecloth. It was a magnificent item, nearly 4.5m long. But it, too, dated from a long-vanished era. Who, today, had any use for such

¹ **pastor** *n.* 牧师

² **pulpit** *n.* (教堂中的)讲坛

³ **plaster** *n.* 灰泥, 涂墙泥

⁴ **auctioneer** *n.* 拍卖人

⁵**shimmer** *v.* 闪烁,发微光

⁶**chancel** *n.* 高坛,圣坛

⁷**sermon** *n.* 布道;讲道

⁸**chafe** *v.* 擦热 (尤指皮肤)

⁹**initial** *n.* 首字母

¹⁰**monogram** *v.* 把交织字母印(或绣、刻于……)

a thing? There were a few half-hearted bids. Then the pastor was seized with what he thought was a great idea. He bid it in for \$6.50.

He carried the cloth back to the church and tacked it up on the wall behind the altar. It completely hid the hole! And the extraordinary beauty of its shimmering⁵ handwork cast a fine, holiday glow over the chancel⁶. It was a great triumph. Happily he went back to preparing his Christmas sermon⁷.

Just before noon on the day of Christmas Eve, as the pastor was opening the church, he noticed a woman standing in the cold at the bus stop.

"The bus won't be here for 40 minutes!" he called, and he invited her into the church to get warm.

She told him that she had come from the city that morning to be interviewed for a job as governess to the children of one of the wealthy families in town but she had been turned down. A war refugee, her English was imperfect.

The woman sat down in a pew and chafed⁸ her hands and rested. After a while she dropped her head and prayed. She looked up as the pastor began to adjust the great gold-and-ivory lace cloth across the hole.

She rose suddenly and walked up the steps of the chancel. She looked at the tablecloth. The pastor smiled and started to tell her about the storm damage, but she didn't seem to listen. She took up a fold of cloth and rubbed it between her fingers.

"It is mine!" she said. "It is my banquet cloth!" She lifted up a corner and showed the surprised pastor that there were initials⁹ monogrammed¹⁰ on it.

"My husband had the cloth made especially for me in Brussels! There could not be another like it!"

For the next few minutes the woman and the pastor talked excitedly together. She explained that she was Viennese; that she and her husband had opposed the Nazis and decided to leave the country.

They were advised to go separately. Her husband put her on a train for Switzerland. They planned that he would join her as soon as he could arrange to ship their household goods across the border. She never saw him again. Later she heard he had died in a concentration camp.

"I have always felt that it was my fault — to leave without him," she said. "Perhaps these years of wandering have been my punishment!"

The pastor tried to comfort her, urged her to take the cloth with her. She refused. Then she went away.

As the church began to fill on Christmas Eve, it was clear that the cloth was

going to be a great success. It had been skillfully designed to look its best by candlelight. After the service, the pastor stood at the doorway; many people told him the church looked beautiful. One gentle-faced, middle-aged man — he was the local clock-and-watch repairman — looked rather puzzled.

“It is strange,” he said in his soft accent. “Many years ago my wife — God rest her — and I owned such a cloth. In our home in Vienna, my wife put it on the table” — and here he smiled — “only when the bishop came to dinner!” The pastor suddenly became very excited. He told the jeweler about the woman who had been in the church earlier in the day.

The startled jeweler clutched the pastor’s arm. “Can it be? Does she live?”

Together the two got in touch with the family who had interviewed her. Then, in the pastor’s car they started for the city. And as Christmas Day was born this man and his wife — who had been separated through so many saddened Yuletides¹¹ — were reunited.

To all who heard this story, the joyful purpose of the storm that had knocked a hole in the wall of the church was now quite clear. Of course people said it was a miracle, but I think you will agree it was the season for it!



Exercises

Directions: Choose the best answer to each of the following questions based on the information given in the text.

- According to the passage, which of the following descriptions of the church is not true?
 - The church has a long history.
 - The church used to be prosperous with the help of both rich and poor people.
 - The church was now in bad condition.
 - The church ran down because a smaller number of people believed in God now.
- Why did the pastor buy the table cloth in the auction?
 - Because it was beautiful and cheap.
 - Because he could use it to cover the hole in the wall of the church.
 - Because he could put it on his dinner table.
 - Because he wanted to give it to his wife as a Christmas gift.
- The woman came to the town from the city to _____.
 - look for her husband

¹¹ **Yuletide** *n.*
圣诞节期间;
圣诞季节

- B. attend an auction
C. look for a job
D. look for an English teacher
4. All the following are what happened to the Austrian couple before they left their country EXCEPT _____.
A. they had to leave their country because they had opposed the Nazis
B. the wife left the country earlier than her husband
C. the husband was caught by the Nazis and died in a concentration camp
D. the wife left the country by train
5. The reunion of the Austrian couple was actually _____.
A. a coincidence
B. a miracle
C. an illusion
D. a fairy tale

Text B**The Muse***By Tamlyn Wilson*

I was 21 and in my second year of studying screenwriting at the University of Cape Town in South Africa when I met Geoffrey Mangin. He was a man with thick black-rimmed glasses and a red jacket, who liked to sit alone during lunch. He was 93 and home was the Rosedale Retirement Village, and Geof said that he preferred his own company to the “squabbling¹ drivel²” of the old folk around him.

I had been sent to Rosedale for a photojournalism assignment and was to research, document and write about “abandoned people”. At Rosedale I found abandonment — noticeboards covered in old newspaper articles, announcements of outings taken months before and invites to music recitals³ long expired⁴. The distant echo of a shuffle⁵ down the corridor, and the smell of instant mashed potato wafting⁶ through the hallways was enough to tell me that visitors were rare. Well, for Geof they were.

Geof agreed to answer all of my questions. I asked him where he was born, what his vocation was, how he ended up in Cape Town and was he enjoying his lunch.

¹**squabble** *v.*
(为小事而)争论,吵嘴;搅乱

²**drivel** *n.* 胡言乱语,糊涂话

³**recital** *n.* 独唱会;独奏会;小型音乐会、舞蹈表演会等

⁴**expire** *v.* 期满;文件、协议等(因到期而)失效

⁵**shuffle** *n.* 曳脚走;移动

⁶**waft** *v.* 吹送,飘送

His answers were surprising. Tucked away here in the corner of the Rosedale dining hall I had found one of Africa's pioneering cinematographers. Born and raised in Zimbabwe, Geof began his career as an accountant but had always been drawn to the camera. Having served his time in both World Wars, he eventually got his hands on a video camera and disappeared into the wilderness of Zimbabwe to document its expanse. The solitary meandering⁷, the openness of nature and the beauty he could capture with his camera gave Geof the sense of fulfillment he had never experienced before.

Years down the line and still a bachelor, Geof retired and ended up in Cape Town, where a small margin of his family was living. He got to see his cousin once or twice a month for Sunday lunch. Most days, when he wasn't reading or watching BBC Planet, he would sit alone teaching himself how to use his 1997 Dell desktop computer. Geof was happy. Geof was going deaf. Geof was the oldest friend I'd ever had.

I had only intended to visit Geof for the duration of my assignment but I continued visiting once a week for over a year. I'd make us both tea — mine in a mug, his in a teacup — and would sneak⁸ myself a teaspoon of peanut butter when he had some. Usually over a bowl of strawberries, we'd talk about everything, seriously. We'd talk about detergent⁹, photography, the weather, spirituality, the state of the nation and what we were both most afraid of. It turns out my biggest fear was his greatest solace¹⁰ in life — and that was of being alone. He told me once of the only woman he had ever loved. She was from Johannesburg and a flirt¹¹. He said he spent years loving her from a distance, as she never returned his sentiments. Who knows how much of his love he truly revealed, but the real kicker came when he found out she was one of his distant relatives. Weird.

His advice to me was to keep your heart more open than your eyes. What Geof learned early on in life was to surrender to what he needed and not what he wanted. For even though Geof seemed lonely, he had everything he knew he needed. He was a pioneer, an explorer, and above all he was good at saying no. For me that was a lot to understand and still is.

Geof passed away in January 2013, three months after I left Cape Town for Johannesburg to finish my studies at the University of Witwatersrand. We had tried to keep in touch through writing and posting letters — but eventually his letters stopped coming and one day I received an email from his niece. Geof had taken a bad fall in the bathroom and was admitted to hospital. He never recovered. It was a sad day, but the feeling of complete gratitude for having experienced a

⁷**meander** *v.* 闲逛, 无目的地走动

⁸**sneak** *v.* 偷窃

⁹**detergent** *n.* 洗涤剂; 去垢剂

¹⁰**solace** *n.* 安慰, 安慰物

¹¹**flirt** *n.* 调情的人, 卖弄风情者

friendship that knew no age, time or distance overwrote my sense of loss with a profound sense of fulfillment and growth.



Exercises

I. Directions: For questions 1—7, decide whether the statement is true (T) or false (F).

1. The 93-year-old man liked to be alone because he hated being together with the other old people around him. ()
2. The inhabitants of the Retirement Village had regular visitors. ()
3. The author of the passage was a journalist working for a local TV station. ()
4. Geoffrey's first job was a cinematographer. ()
5. The expanse of the wilderness of Zimbabwe Geof documented with his camera gave him a sense of fulfillment he had never experienced before. ()
6. Geof retired and settled down in Cape Town because he had some relatives there. ()
7. The author stopped visiting Geof after he had finished his assignment. ()

II. Directions: For questions 8—10, complete the statement with the information given in the text.

8. The author's biggest fear was of _____.
9. Geof left the only woman he had ever loved when he found out that she was _____.
10. Geof and the author kept in touch with each other by _____ after the author left Cape Town.

Text C

A Bicycle, a Dishrag and True Love

By Sonya Olivier

A)

I have always loved bicycles — almost as much as I love windowsills, lace curtains and daisies in glass jars. Perhaps this is because one morning over 20 years ago, it was a bicycle that led me to my true love.

B)

I was a third-year business student and after two years of living in a university hostel,

my roommate, Grace, and I moved into a beautiful old house just a few blocks away from the campus. We shared our new home with another hostel escapee — and three guys.

C)

I grew up in a conservative home and my father was very strict when it came to boyfriends and dating. Never in a million years would I have thought that he would allow his little girl to share a house with three members of the male species.

D)

My roommate somehow convinced my father that it would be easy to convert the house and its two flatlets in such a way that the girls and the guys would have separate entrances and bathrooms.

E)

So, in January 1993, up went the dry-walling to separate the three boys from the three girls. Soon, we had settled into what would be some of the most memorable years of my life.

F)

The guys were like big brothers. They studied in the library, held barbecues in the backyard and complained about having to do our dishes. The girls consumed copious¹ amount of tea and toast over late night conversations that ranged from philosophical to nonsensical². And, of course, the girls did that thing that girls do: we discussed the guys.

G)

Johan was the dark horse; the quiet one, the responsible one. Everybody liked him, but at the same time, we were a little wary³ of him. Well, I was. He was a man of few words and I, a woman of plenty. As a result, I never quite knew what was going on in his head and I wished that he knew less of what was going on in mine. He did, however, have the best legs I'd seen on a guy.

H)

Then arrived that unreal wintery morning when Johan summoned⁴ me to a serious talk beneath the washing line. I was wearing my flannel⁵ pyjamas⁶. I hadn't brushed my teeth. It was the first real conversation we had ever had. And Johan's opening sentence had the words "marry me". For a change, I was speechless. I didn't marry him. Not there and then anyway. But we did become friends.

I)

After a while, our friendship turned into "sort-of dating". Sort-of dating is

¹ **copious** *adj.* 丰富的,大量的

² **nonsensical** *adj.* 无意义的,荒谬的,愚蠢的

³ **wary** *adj.* 谨慎的,小心翼翼的

⁴ **summon** *v.* 传唤,召唤;鼓起(勇气)

⁵ **flannel** *adj.* 法兰绒的

⁶ **pyjama** *n.* [pl.] (宽大的)睡衣裤

⁷ **tizzy** *n.* 惊慌, 紧张

⁸ **unspectacular**
adj. 不引人注意的

what happens when you don't have to pick someone up from their place because their place is your place. And the girl doesn't get herself into a tizzy⁷ with her hair and make-up before the date arrives because he's seen her in her flannel pyjamas, teeth unbrushed, too many times to count. And nobody gets to pretend.

J)

After a strange period of sort-of dating, I was responsible for a very unspectacular⁸ break-up. I've never believed in dating for the sake of dating and I needed to know if he was The One. That wasn't a decision I was ready to make, so it ended. He put his fist through his wardrobe door (and only told me years later) and I, completely clueless and still slightly confused, convinced myself that everything was OK. We continued to live alongside one another; politely, in the same house.

K)

A few months later, I woke up early one morning to a sound outside my window. Bicycles are a popular means of student transport in the town and ours were lined up in their stand quite close to my window. Bicycle theft, was, unfortunately, equally popular and so my immediate assumption was that someone was trying to steal one of our bicycles. I pulled away my lace curtain ever so slightly and peeped out, only to see Johan using a dishrag to wipe down my bicycle seat.

L)

I confronted him. What was he doing? "Drying your bicycle," he replied, clearly embarrassed. "But why?" I asked. "Because it's wet. Morning dew," was his reply. "But my bicycle is never wet in the mornings," I said. And then followed the words that stole my heart. That spoke louder than a thousand declarations of profound love beneath a washing line. That spelled out in no uncertain terms that the quiet guy with the great legs was indeed The One. He replied, "I know. Because I dry it every morning."

M)

I love bicycles. Because they remind me time and time again that true love is not to be found in the pictures we paint for ourselves. True love gives without expecting anything in return. Just over three years later, I did marry him. He still loves me in my flannel pyjamas, teeth unbrushed. He makes the best tea and toast. We dry the dishes together. And he still has the best legs.



Exercises

Directions: For statements 1—9, each statement contains information given in one of the paragraphs. Identify the paragraph from which the information is derived. You may choose a paragraph more than once. Each paragraph is marked with a letter. Answer the questions by marking the corresponding letter at the end of each statement.

1. The author decided to leave the university hostel and shared an old house with five other students. ()
2. Johan and the author were of different characters. ()
3. The way the author and Johan dated was different from that of other people because they were too familiar. ()
4. Johan proposed marriage to the author but she declined. ()
5. True love exists in giving but not in taking. ()
6. Their relationship ended up and Johan was very upset. ()
7. The three boys sharing the house with the three girls were like big brothers. ()
8. The author loved bicycles because it was a bicycle that helped her find her true love. ()
9. The author's father was conservative and strict. ()



Unit Two

Text A

The Burden of Womanhood: Third World, Second Class

By John Ward Anderson & Molly Moore

When Rani returned home from the hospital cradling her newborn daughter, the men in the family slipped out of her mud hut while she and her mother-in-law mashed poisonous oleander¹ seeds into a dollop of oil and forced it down the infant's throat.

As soon as darkness fell, Rani crept into a nearby field and buried her baby girl in a shallow, unmarked grave next to a small stream.

Each year hundreds and perhaps thousands of newborn girls in India are murdered by their mothers simply because they are female. Some women believe that sacrificing a daughter guarantees a son in the next pregnancy. In other cases, the family cannot afford the dowry² that would eventually be demanded for a girl's marriage.

And for many mothers, sentencing a daughter to death is better than condemning her to life as a woman in the Third World, with cradle-to-grave discrimination, poverty, sickness and drudgery³.

While women in the United States and Europe often measure sex discrimination by pay scales and seats in corporate board rooms, women in the

¹oleander *n.* 夹竹桃

²dowry *n.* 嫁妆

³drudgery *n.* 苦工, 贱役

⁴**gauge** v. 测量; 评估, 判断

⁵**prostitution** n. 卖淫

⁶**attorney** n. 代理人; 律师

⁷**sporadic** adj. 不定时发生的

⁸**amniocentesis** n. 羊膜腔穿刺术

⁹**fetus** n. 胎, 胎儿

¹⁰**abortion** n. 流产

¹¹**condone** v. 容忍, 宽恕

¹²**chaste** adj. 纯真的

Third World gauge⁴ discrimination by mortality rates and poverty levels.

From South America to South Asia, women are often subjected to a lifetime of discrimination with little or no hope of relief. As children, they are fed less, denied education and refused hospitalization. As teenagers, many are forced into marriage, sometimes bought and sold for prostitution⁵ and slave labor. As wives and mothers, they are treated little better than farmhands and baby machines. Should they outlive their husbands, they frequently are denied inheritance, banished from their homes and forced to live as beggars on the streets.

While the forms of discrimination vary tremendously among regions, ethnic groups and age levels in the developing world, Shahla Zia, an attorney⁶ and women's activist in Islamabad, Pakistan, said there is a unifying theme: "Overall, there is a social and cultural attitude where women are inferior — and discrimination tends to start at birth."

A woman's greatest challenge is an elemental one: simply surviving through a normal life cycle. In South Asia, the perils begin at birth, with the threat of infanticide.

Sociologists and government officials began documenting sporadic⁷ examples of female infanticide in India about 10 years ago. The practice of killing newborn girls is largely a rural phenomenon in India; although its extent has not been documented, one indication came in a survey by the Community Services Guild of Madras, a city in Tamil Nadu. Of the 1,250 women questioned, the survey concluded that more than half had killed baby daughters.

In urban areas, easier access to modern medical technology enables women to act before birth. Through amniocentesis⁸, women can learn the sex of a fetus⁹ and undergo sex-selective abortions¹⁰. At one clinic in Bombay, of 8,000 abortions performed after amniocentesis, 7,999 were of female fetuses, according to a recent report by the Indian government.

Female infanticide and sex-selective abortion are not unique to India. Social workers in other South Asian states believe that some communities also condone¹¹ the practice.

The root problems, according to village women, sociologists and other experts, are cultural and economic. In India, a young woman is regarded as a temporary member of her natural family and a drain on its wealth. Her parents are considered caretakers whose main responsibility is to deliver a chaste¹² daughter,

along with a sizable dowry, to her husband's family.

Few activists or government officials in India see female infanticide as a law-and-order issue, viewing it instead as a social problem that should be eradicated¹³ through better education, family planning and job programs. Police officials say few cases are reported and witnesses seldom cooperate.

Surviving childbirth is itself an achievement in South Asia for both mother and baby. One of every 18 women dies of a pregnancy-related cause, and more than one of every 10 babies dies during delivery.

For female children, the survival odds are even worse. Almost one in every five girls born in Nepal and Bangladesh dies before age 5. In India, about one-fourth of the 12 million girls born each year die by age 15.

The high death rates are not coincidental. Across the developing world, female children are fed less, pulled out of school earlier, forced into hard labor sooner and given less medical care than boys.

Boys are generally breast-fed longer. In many cultures, women and girls eat leftovers after the men and boys have finished their meals.

Women are often hospitalized only when they have reached a critical stage of illness, which is one reason so many mothers die in childbirth. Female children often are not hospitalized at all. A 1990 study of patient records at Islamabad Children's Hospital in Pakistan found that 71 percent of the babies admitted under age 2 were boys. For all age groups, twice as many boys as girls were admitted to the hospital's surgery, pediatric¹⁴ intensive care and diarrhea¹⁵ units. Mary Okumu, an official with the African Medical and Research Foundation in Nairobi, said that when a worker in drought-ravaged northern Kenya asked why only boys were lined up at a clinic, the worker was told that in times of drought, many families let their daughters die.

For most girls, however, the biggest barrier — and the one that locks generations of women into a cycle of discrimination — is lack of education.

Across the developing world, girls are withdrawn from school years before boys so they can remain at home and lug water, work the fields, raise younger siblings¹⁶ and help with other domestic chores. By the time girls are 10 or 12 years old, they may put in as much as an eight-hour workday, studies show.

¹³ **eradicate** *v.* 摧毁; 完全根除

¹⁴ **pediatric** *adj.* 小儿科的

¹⁵ **diarrhea** *n.* 腹泻

¹⁶ **sibling** *n.* 兄弟, 姐妹



Exercises

Directions: Choose the best answer to each of the following questions based on the information given in the text.

1. Many newborn girls in India are killed for the following reasons except _____.
 - A. their mothers believe sacrificing a daughter guarantees a son in the next pregnancy
 - B. some families cannot afford the dowry for a girl's marriage
 - C. they are female
 - D. girls are harder to raise than boys
2. In the 3rd world, when women get married and have children, they are usually treated as _____.
 - A. farmhands
 - B. baby machines
 - C. an important part of the family
 - D. both A and B
3. In L2, Para. 8, the word "peril" most probably means _____.
 - A. disease
 - B. danger
 - C. infanticide
 - D. phenomenon
4. In India, the practice of killing newborn girls usually happens _____.
 - A. in rural areas
 - B. in urban areas
 - C. in rich families
 - D. in educated families
5. According to the passage, which of the following statements is NOT true?
 - A. According to some experts, the root problems of women discrimination are cultural and economic.
 - B. Many activists or government officials in India see female discrimination as a law-and-order issue.
 - C. Female infanticide and sex-selective abortion happen in many developing countries.
 - D. The biggest barrier for most girls is lack of education.

Text B

Family Ties, Source of Strength for Elderly Caregivers

By Joseph Shapiro

Older people do a lot of caregiving for elderly family members and friends. Among Americans 75 and older, one in five say they do some caregiving. And sometimes it's the very old who help out — like Clarice Morant. She's 101.

In Morant's small and tidy living room, photographs of family crowd the walls, tables and shelves. Morant coaxes¹ her elderly brother, Ira Barber, to get up off the couch for lunch.

Barber can't speak, as the result of a stroke. He's a handsome man sharply dressed in gray pants and matching shirt. Just a few steps away is the dining room table. At the head of the table there's a plate of chicken, collard² greens and macaroni and cheese.

Morant can't get her brother to pull himself up on his walker and take those few steps to the dining room. "Your dinner will get cold if you don't eat now," she tells him. "Come on, honey. Come on, eat something."

Morant lives in her brick row house with her brother and her sister, who's in the next room, in a hospital bed.

Her sister, Rozzie Laney, is 89. Her brother is 95. And Morant, who cares for them, is 101.

"I'll be 102 the 29th of August, this year," she says. "If I'm here, thank the lord."

But can a 101-year-old woman give good care? And do it without putting her own health in danger?

Morant cooks for her brother and sister. She does their laundry, bathes them and gets up in the night to turn and change them.

She's a small woman. But she stands up straight. Her friends and family don't call her by her given name, they call her Classie.

According to a recent study by the Urban Institute, people 75 and older provide more hours of caregiving than people in any other age group.

After her husband died, Morant moved into this house, which belongs to her

¹ **coax** v. 哄; 哄诱

² **collard** n. 羽衣甘蓝

³ **terminal** *adj.*
晚期的; 不可救药的

⁴ **Alzheimer's disease** 早老性痴呆; 阿尔茨海默氏病

⁵ **congestive** *adj.* 充血的, 充血性的

⁶ **aide** *n.* 助手; 副官

sister. Laney, her sister, is blind and in the terminal³ phase of Alzheimer's disease⁴.

"I've been taking care of my sister for 20 years, and my brother for about six now," says Morant.

Morant says there's a simple reason why she does the hard work of caregiving: "I made a promise. To the Lord. If he gives me the health, the strength, the life to do for them. Take care of them, keep them from going in a home. I would do it. And as long as he gives it to me, I will give it to them."

The lifting, pulling and all-through-the-night work of caregiving can take a physical toll on anyone.

Last fall, Morant got sick and was hospitalized for congestive⁵ heart failure.

Other family stepped in to take over the caregiving: a goddaughter from Baltimore, and her brother's son and wife, who came to town from California.

When Morant got out of the hospital four days later, it wasn't clear whether she'd regain the strength to ever again care for her brother and sister.

"She still maintained that schedule where she'd get up three to four times a night," says Monica Thomas, a social worker for a medical program that cares for Morant's brother and sister. "I didn't think there was any way she could do that."

Thomas arranged for an aide⁶ to come in on the overnight shift, and after six weeks, Morant bounced back.

"She got better," says Thomas. "She did, miraculously. She improved. She really did."

Today, Thomas worries how long Morant can continue to provide good care to her brother and sister.

"It would be difficult for any person to do this," she says, "much less when you're 101 and have some medical conditions of your own. But it's also hard to tell whether or not the fact that she has this purpose is what's keeping her alive at 101 and what motivates her to get better and stay as strong as she possibly can."

Morant and her siblings all sleep just steps away from each other. Morant's fold-out couch is an arm's length from her sister's hospital bed. Their brother is steps away, on the other side of a thin glass door.

"Well, I don't get too much sleep," says Morant. "Some nights I sleep more than others. Some nights, I don't think [Laney] feels too good. She's restless. She's making noises. She'll call me. Either one of them makes a noise, I hear it."

Government programs, family and friends help them get by.

On weekdays, Morant gets important assistance from in-home aides. One

comes three hours on Monday, Wednesday and Friday to care for her sister. Another aide cares for her brother, 12 hours a day, Monday through Friday.

There's also a neighbor who helps with meals and cleaning.

But at night and on Saturdays and Sundays, Morant is on her own, the lone caregiver for her sister and brother.

"I think they're getting superb care at home," says Dr. George Taler, Laney and Barber's doctor. Taler says his patients who go to nursing homes tend to die in about two years. Morant's brother and sister have lived much longer.

"Miss Laney is really at the end stages of Alzheimer's disease, and has been maintained at home now for many years," says Taler. "She is totally dependent and needs to be fed. She's been bedbound for more than 10 years. And Mr. Barber's had progressive strokes. The fact is, he's not deteriorating⁷ as fast as one would expect given his age and his illnesses."

Taler says the difference is Morant's close attention. The way — during the day — she pulls her sister to a sitting position. Just sitting up keeps muscles strong. The way Morant gets up at night to clean her brother and sister and help them move their bodies in bed. As a result, neither has gotten a bedsore⁸. Bedsores, which are painful and sometimes even deadly breakdowns of the skin, can be common for such frail⁹, elderly people.

Taler says it's not uncommon for family members — old or young — to do even most of the medical care.

"This happens with families. They couldn't conceive¹⁰ of themselves picking up on things like wound care or managing people on vents or feeding tubes. But when the need is there, they step up and find the ability to do that," says Taler.

Morant's brother and sister can no longer speak. They can't say how they feel about their sister's continued devotion. And Morant — at 101 — says she isn't sure what they'd say if they could.

"I really don't know," but probably, she adds, they'd say "thank you."



Exercises

I . Directions: For questions 1—7, decide whether the statement is true (T) or false (F).

1. Barber cannot speak since he was a baby. ()
2. At the age of 101, Morant takes care of her sick sister and brother. ()

⁷ **deteriorate** *v.*
恶化, 变坏

⁸ **bedsore** *n.*
褥疮

⁹ **frail** *adj.* 脆弱的; 虚弱的

¹⁰ **conceive** *v.* 设想; 想象

3. People 75 and older provide more hours of caregiving than people in any other age group. ()
4. Morant moved into her brother's house after her husband's death. ()
5. Though Morant is a small woman, she never gets sick. ()
6. With the care of Morant, her brother and sister have lived much longer than other patients. ()
7. Bedsores are very common for weak, elderly people. ()

II. Directions: For questions 8—10, complete the statement with the information given in the text.

8. The reason why Morant takes care of her sister and brother is _____.
9. Laney has been staying in bed since _____.
10. Morant has to take care of her sister and brother alone at night and _____ when the in-home aides aren't in.

Text C

Man's Early Hunting Role in Doubt

By Bob Holmes

A)

Hunting skills may not after all have triggered the tremendous burst of human evolution at the beginning of the ice ages nearly two million years ago. Instead of man the hunter, the driving force behind this evolutionary surge¹ may have been woman the gatherer, with both mother and grandmother playing a vital role.

B)

For 40 years, anthropologists² have leaned toward the notion that rich, nourishing meat — brought home by hunters and shared out — played a crucial role in human origins. This would explain why evolution selected for larger, smarter hunters with lighter jaws and teeth: precisely the changes seen as Homo erectus³ arose in eastern Africa.

C)

The hunter-driven scenario⁴ also included the formation of nuclear family groups, in which men hunted while women gathered plants and cared for their

¹ **surge** *n.* 大浪, 波涛

² **anthropologist** *n.* 人类学家

³ **Homo erectus** *n.* 直立人

⁴ **scenario** *n.* (行动的) 方案; 剧情概要; 分镜头剧本

children, thus kicking off humans' social evolution as well. But this picture may be wrong on several counts. To begin with, early men probably were not bringing meat home to the family. Most evidence of hunting by early African *Homo erectus* comes from archaeological sites containing both animal bones and primitive stone tools. But most of these lie next to rivers, the kind of predator⁵-filled habitat that today's Hadza⁶ hunter-gatherers in Tanzania call a "city of lions".

D)

"They're certainly not places where early humans were spending the night," says James O'Connell, an anthropologist at the University of Utah in Salt Lake City. O'Connell is the lead author of a critique of the hunting hypothesis published in the latest issue of the *Journal of Human Evolution*.

Fast Food

E)

Instead, the remains probably represent temporary meal sites — perhaps a convenient patch of shade — where the group gathered around a fallen animal, O'Connell and his team suggest.

F)

Most likely, the "hunters" were not actually hunting either. Many of the bones bear both cut-marks from primitive stone tools and the tooth marks of animals. When the researchers compared these with marks on bones made in modern experiments, they found that the pattern of marks and the mix of bones were similar to those left by human scavengers⁷.

G)

This suggests that early humans drove other predators away from freshly killed carcasses⁸ — a view now gaining support among paleoanthropologists⁹. But O'Connell's team went a step further. They wanted to know what kind of a living early African *Homo erectus* made if in fact they were scavengers, not hunters.

H)

The Hadza people today scavenge avidly¹⁰ in the same way, and studies in the late 1980s noted that they found an average of one carcass every two to three weeks. Based on that observation, the team estimated that early humans might have picked up a carcass every few days in the wettest areas, but in drier areas might have got as few as one a month: nowhere near enough to live on.

⁵ **predator**

n. 食肉动物

⁶ **Hadza** *n.*

坦桑尼亚的一个部落

⁷ **scavenger**

n. 食腐动物; 清道夫

⁸ **carcass** *n.*

(人或动物的)尸体; 残骸

⁹ **paleoanthropologist** *n.* 古人类学家

¹⁰ **avidly**

adv. 贪心地; 热心地

Family Affair

I)

If fathers were not feeding their children meat most of the time, that means mothers and, perhaps, grandmothers must have been. Older women might have proved crucial in feeding children, the researchers say, allowing the mothers to get pregnant again more quickly.

J)

Evolution would thus favor a long lifespan, which is closely linked to large body size and delayed maturity. Suddenly, all the major changes in human life history are explained by foraging¹¹, not hunting.

K)

Critics point out that even if the meat supply was not reliable enough to live on, it must have been important in evolutionary terms. Humans have been top carnivores¹² — a highly unusual role for a primate¹³ — since at least the Stone Age.

L)

“Something special did happen with regard to carnivore,” says Robert Blumenschine, a paleoanthropologist at Rutgers University in New Brunswick, New Jersey. “The extent to which it shaped human evolution remains in question, but I would think it must have had some strong influence.”

¹¹ **forage** v.
觅食

¹² **carnivore**
n. 食肉动物

¹³ **primate**
n. 灵长类动物



Exercises

Directions: For statements 1—10, each statement contains information given in one of the paragraphs. Identify the paragraph from which the information is derived. You may choose a paragraph more than once. Each paragraph is marked with a letter. Answer the questions by marking the corresponding letter at the end of each statement.

1. The hunter-driven scenario is not right according to most evidence. ()
2. Through the observation of the Hadza people today, the O'Connell's team figured out the reason why the early humans chose to pick up food in the wettest areas. ()
3. Some scientist at Rutgers University believes that carnivore has strong influence on human evolution. ()