

# 武汉大学 2012 年攻读博士学位研究生 入学考试英语试题

( 满分值 100 分 )

科目名称：英语

科目代码：1101

注意：所有的答题内容必须写在答案纸上，凡写在试题或草稿纸上的一律无效。

## Part I      Reading Comprehension ( $2 \times 20 = 40\%$ )

**Directions:** *In this part of the test, there will be 5 passages for you to read. Each passage is followed by 4 questions or unfinished statements, and each question or unfinished statement is followed by four choices marked A, B, C and D. You are to decide on the best choice by blackening the corresponding letter on the ANSWER SHEET.*

### Passage One

A hundred years ago it was assumed and scientifically “proved” by economists that the laws of society made it necessary to have a vast army of poor and jobless people in order to keep the economy going. Today, hardly anybody would dare to voice this principle. It is generally accepted that nobody should be excluded from the wealth of the nation, either by the laws of nature or by those of society. The opinions, which were current a hundred years ago, that the poor owed their conditions to their ignorance and lack of responsibility, are outdated. In all Western industrialized countries, a system of insurance has been introduced which guarantees everyone a minimum of subsistence in case of unemployment, sickness and old age. I would go one step further and argue that, even if these conditions are not present, everyone has the right to receive the means to subsist; in other words, he can claim this subsistence minimum without having to have any “reason”. I would suggest, however, that it should be limited to a definite period of time, let's say two years, so as to avoid the encouraging of an abnormal attitude which refuses any kind of social obligation.

This may sound like a fantastic proposal, but so, I think, our insurance system.

would have sounded to people a hundred years ago. The main objection to such a scheme would be that if each person were entitled to receive minimum support, people would not work. This assumption rests on the fallacy of the inherent laziness in human nature, actually, aside from abnormally lazy people, there would be very few who would not want to earn more than the minimum, and who would prefer to do nothing rather than work.

However, the suspicions against a system of guaranteed subsistence minimum are not groundless from the standpoint of those who want to use ownership of capital for the purpose of forcing others to accept the work conditions they offer. If nobody were forced to accept work in order not to starve, work would have to be sufficiently interesting and attractive to induce one to accept it. Freedom of contract is possible only if both parties are free to accept and reject it; in the present capitalist system this is not the case.

But such a system would not only be the beginning of real freedom of contract between employers and employees, its principal advantage would be the improvement of freedom in interpersonal relationships in every sphere of daily life.

1. People used to think that poverty and unemployment were due to \_\_\_\_\_.
  - A. the slow development of the economy
  - B. the poor and jobless people's own faults
  - C. the lack of responsibility on the part of society
  - D. the large number of people who were not well-educated
2. Now it is widely accepted that \_\_\_\_\_.
  - A. the present system of social insurance should be improved
  - B. everybody should be granted a minimum of subsistence without any "reason"
  - C. everybody has the right to share in the wealth of the country
  - D. people have to change their attitude towards the poor
3. The writer argues that a system of social insurance should \_\_\_\_\_.
  - A. provide benefits for the sick, old and unemployed
  - B. encourage people to take on more social obligations
  - C. guarantee everyone the right to be employed
  - D. provide everyone with the right to a minimum subsistence for a certain period
4. According to the writer, a system of guaranteed subsistence minimum \_\_\_\_\_.
  - A. demands too much from society
  - B. makes freedom of contract impossible
  - C. helps people take interest in their work

D. helps bring about changes in the relationship among people

## Passage Two

Public speaking fills most people with dread. Humiliation is the greatest fear; self-exposure and failing to appeal to the audience come a close second. Women hate it most, since girls are pressurized from an early age to be concerned with appearances of all kinds.

Most people have plenty of insecurities, and this seems like a situation that will bring them out. If you were under pressure to be perfect, you are terrified of falling in the most public of ways.

Extroverts, on the contrary, will feel less fear before the ordeal. It does not mean they will necessarily do it better. Some very shy people manage to shine. When I met the British comedian Julian Clary, he was shy and cautious, yet his TV performances are perfect.

In fact, personality is not the best predictor of who does it well. Regardless of what you are like in real life, the key seems to be to act yourself.

Actual acting, as in performing the scripted lines of a character other than yourself, does not do the job. While politicians may limit damage by having carefully rehearsed, written scripts to speak from, there is always a hidden awareness among the audience that the words might not be true.

Likewise, the incredibly perfect speeches of many American academics are far from natural. You may end up buying their book on the way out, but soon afterwards, it is much like fast food, and you get a nameless sense that you've been cheated.

Although, as Earl Spencer proved at his sister Princess Diana's funeral, it is possible both to prepare every word and to act naturally. A script rarely works and it is used to help most speakers.

But, being yourself doesn't work either. If you spoke as if you were in your own kitchen, it would be too authentic, too unaware of the need to communicate with an audience.

I remember going to see British psychiatrist R. D. Laing speak in public. He behaved like a seriously odd person, talking off the top of his head. Although he was talking about madness and he wrote on mental illness, he seemed to be exhibiting rather than explaining it.

The best psychological place from which to speak is an unselfconscious self-consciousness, providing the illusion of being natural. Studies suggest that this state of "flow", as psychologists call it, is very satisfying.

5. Women hate public speaking most mainly because of \_\_\_\_\_.

- A. their upbringing very early on
  - B. their inability to appeal to the audience
  - C. their sense of greater public pressure
  - D. their sense of greater humiliation
6. Which of the following is NOT the author's viewpoint?
- A. Acting like performers spoils the message in a speech.
  - B. Perfection of scripts is necessary in making good impressions.
  - C. Acting naturally means less dependence on the prepared script.
  - D. There should be a balance between actual acting and acting naturally.
7. What is the author's view on personality?
- A. Personality is the key to success in public speaking.
  - B. Extroverts are better public speakers.
  - C. Introverts have to learn harder to be good speakers.
  - D. Factors other than personality ensure better performance.
8. In the last paragraph the author recommends that you \_\_\_\_\_.
- A. forget about your nervousness
  - B. feel natural and speak naturally
  - C. may feel nervous, but appear naturally
  - D. may imagine yourself to be natural

### Passage Three

I am afraid to sleep. I have been afraid to sleep for the last few weeks. I am so tired that, finally, I do sleep, but only for a few minutes. It is not a bad dream that wakes me; it is the reality I took with me into sleep. I try to think of something else.

Immediately the woman in the marketplace comes into my mind.

I was on my way to dinner last night when I saw her. She was selling skirts. She moved with the same ease and loveliness I often saw in the women of Laos. Her long black hair was as shiny as the black silk of the skirts she was selling. In her hair, she wore three silk ribbons, blue, green, and white. They reminded me of my childhood and how my girlfriends and I used to spend hours braiding ribbons into our hair.

I don't know the word for "ribbons", so I put my hand to my own hair and, with three fingers against my head, I looked at her ribbons and said "Beautiful." She lowered her eyes and said nothing. I wasn't sure if she understood me (I don't speak Laotian very well).

I looked back down at the skirts. They had designs on them: squares and

triangles and circles of pink and green silk. They were very pretty. I decided to buy one of those skirts, and I began to bargain with her over the price. It is the custom to bargain in Asia. In Laos bargaining is done in soft voices and easy moves with the sort of quiet peacefulness.

She smiled, more with her eyes than with her lips. She was pleased by the few words I was able to say in her language, although they were mostly numbers, and she saw that I understood something about the soft playfulness of bargaining. We shook our heads in disagreement over the price; then, immediately, we made another offer and then another shake of the head. She was so pleased that unexpectedly, she accepted the last offer I made. But it was too soon. The price was too low. She was being too generous and wouldn't make enough money. I moved quickly and picked up two more skirts and paid for all three at the price set; that way I was able to pay her three times as much before she had a chance to lower the price for the larger purchase. She smiled openly then, and, for the first time in months, my spirit lifted. I almost felt happy.

The feeling stayed with me while she wrapped the skirts in a newspaper and handed them to me. When I left, though, the feeling left, too. It was as though it stayed behind in marketplace. I left tears in my throat. I wanted to cry. I didn't, of course.

I have learned to defend myself against what is hard; without knowing it, I have also learned to defend myself against what is soft and what should be easy.

I get up, light a candle and want to look at the skirts. They are still in the newspaper that the woman wrapped them in. I remove the paper, and raise the skirts up to look at them again before I pack them. Something falls to floor. I reach down and feel something cool in my hand. I move close to the candlelight to see what I have. There are five long silk ribbons in my hand, all different colors. The woman in the marketplace! She has given these ribbons to me!

There is no defense against a generous spirit, and this time I cry, and very hard, as if I could make up for all the months that I didn't cry.

9. Which of the following is NOT correct?

- A. The writer was not used to bargaining.
- B. People in Asia always bargain when buying things.
- C. Bargaining in Laos was quiet and peaceful.
- D. The writer was ready to bargain with the woman.

10. The writer assumed that the woman accepted the last offer mainly because the woman \_\_\_\_\_.

- A. thought that the last offer was reasonable

- B. thought she could still make much money  
C. was glad that the writer knew their way of bargaining  
D. was tired of bargaining with the writer any more
11. Why did the writer finally decide to buy three skirts?  
A. The skirts were cheap and pretty.  
B. She liked the patterns on the skirts.  
C. She wanted to do something as compensation.  
D. She was fed up with further bargaining with the woman.
12. Why did the writer cry eventually when she looked at the skirts again?  
A. She suddenly felt very sad.  
B. She liked the ribbons so much.  
C. She was overcome by emotion.  
D. She felt sorry for the woman.

#### Passage Four

Definitions of "culture" are multiple, broad, and notably ambiguous. While there is no agreed-upon definition of culture, the classic definition by E. B. Tylor in 1871 is widely cited in anthropology textbooks: "culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society." Most definitions of culture emphasize that it is complex and dynamic, comprised of the shared solutions to problems faced by the group. These solutions include technologies, beliefs, and behaviors.

Culture does not determine behavior, but affords group members a repertoire of ideas and possible actions, providing the framework through which they understand themselves, their environment, and their experiences. Culture is a complex set of relationships, responses, and interpretations that must be understood, not as a body of discrete traits, but as an integrated system of orientations and practices generated within a specific socioeconomic context. Culture is ever changing and always being revised within the dynamic context of its enactment.

Culture is neither a blueprint nor an identity; individuals choose between various cultural options, and in our multicultural society, many times choose widely between the options offered by a variety of cultural traditions. It is not possible to predict the beliefs and behaviors of individuals based on their race, ethnicity, or national origin. Individuals' group membership cannot be assumed to indicate their culture because those who share a group label may variously enact culture.

In its zeal to encourage respect for cultural difference, the cultural competency movement has sometimes lost sight of these important features of the concept of culture. Instead it has too often represented culture as a decontextualized set of traits providing a template for the perceptions and behaviors of group members. A burgeoning literature on cultural diversity presents the reader with veritable laundry lists of traditional beliefs and practices ostensibly characteristic of particular ethnic groups. This approach encourages the questionable notion that immigrants and certain ethnic and racial minorities are particularly driven by traditionalism. The emphasis in this genre is on difference, pitting the exotic and esoteric against mainstream or conventional beliefs that remain unnamed and unexplored.

The misconception, common in clinical settings, that culture can be understood as a set of discrete traits, has led some mistakenly to treat culture as an explanatory variable, subject to prediction and control. In such applications, specific ethnic cultures are represented as a codified body of characteristics that can be identified and then either modified or manipulated to facilitate clinical goals.

Paradoxically, in such approaches, what originated in a desire to promote respect for individual differences may instead promote stereotyping and essentializing. This process of reifying presumed difference may have the unintended consequence of bolstering a sense of group boundaries. It may also reinforce the belief that culture can be diagnosed and treated, that exotic or unfamiliar beliefs and behaviors of members of already disempowered subgroups should be controlled and adjusted to resemble norms of the dominant group.

13. Which statement is NOT true according to this passage?

- A. Definitions of culture are usually difficult, varied and ambiguous.
- B. There is no agreed-upon definition of culture so far.
- C. There is no common ground in different definitions of culture.
- D. Most definitions of culture emphasize that it is complex and dynamic.

14. Culture is not an identity because culture \_\_\_\_\_.

- A. does determine behavior
- B. does not provide possible actions
- C. can predict the beliefs and behaviors of individuals
- D. is optional and ever changing within the dynamic context

15. Emphasizing cultural differences too much would \_\_\_\_\_.

- A. help grasps the most important features of the concept of culture
- B. treat culture as a contextualized set of traits
- C. respect the traditions of immigrants and certain ethnic and racial minorities

D. lead to regard the exotic and esoteric against mainstream or conventional beliefs

16. Which of the following is the author's viewpoint?

- A. Culture can be understood not as a body of discrete traits but as an integrated system of orientations and practices generated within a specific socioeconomic context.
- B. Culture can be treated as an explanatory variable, subject to prediction and control.
- C. Culture can be represented as a codified body of characteristics that can be identified and then either modified or manipulated.
- D. Culture can be diagnosed and treated and that exotic or unfamiliar beliefs and behaviors should be controlled and adjusted to resemble norms of the dominant group.

### Passage Five

The other problem that arises from the employment of women is that of the working wife. It has two aspects: that of the wife who is more of a success than her husband and that of the wife who must rely heavily on her husband for help with domestic tasks. There are various ways in which the impact of the first difficulty can be reduced. Provided that husband and wife are not in the same or directly comparable lines of work, the harsh fact of her greater success can be obscured by a genial conspiracy to reject a purely monetary measure of achievement as intolerably crude. Where there are ranks, it is best if the couple work in different fields so that the husband can find some special reason for the superiority of the lowest figure in his to the most elevated in his wife's.

A problem that affects a much larger number of working wives is the need to re-allocate domestic tasks if there are children. In *The Road to Wigan Pier* George Orwell wrote of the unemployed of the Lancashire coalfields: "Practically never ... in a working-class home, will you see the man doing a stroke of the housework. Unemployment has not changed this convention, which on the face of it seems a little unfair. The man is idle from morning to night but the woman is as busy as ever—more so, indeed, because she has to manage with less money. Yet so far as my experience goes the women do not protest. They feel that a man would lose his manhood if, merely because he was out of work, he developed in a 'Mary Ann'."

It is over the care of young children that this re-allocation of duties becomes really significant. For this, unlike the cooking of fish fingers or the making of beds, is an inescapably time-consuming occupation, and time is what the fully employed wife has



no more to spare of than her husband.

The male initiative in courtship is a pretty indiscriminate affair, something that is tried on with any remotely plausible woman who comes within range and, of course, with all degrees of tentativeness. What decides the issue of whether a genuine courtship is going to get under way is the woman's response. If she shows interest the engines of persuasion are set in movement. The truth is that in courtship society gives women the real power while pretending to give it to men.

What does seem clear is that the more men and women are together, at work and away from it, the more the comprehensive amorousness of men towards women will have to go, despite all its past evolutionary services. For it is this that makes inferiority at work abrasive and, more indirectly, makes domestic work seem unmanly. If there is to be an equalizing redistribution of economic and domestic tasks between men and women there must be a compensating redistribution of the erotic initiative. If women will no longer let us beat them, they must allow us to join them as the blushing recipients of flowers and chocolates.

17. The first paragraph advises the working wife who is more successful than her husband to \_\_\_\_\_.
- A. work in the same sort of job as her husband
  - B. play down her success, making it sound unimportant
  - C. stress how much the family gains from her high salary
  - D. introduce more labor-saving machinery into the home
18. Orwell's picture of relations between man and wife in *Wigan Pier* describes a relationship which the author of the passage \_\_\_\_\_.
- A. thinks is the natural one
  - B. wishes to see preserved
  - C. believes is fair
  - D. is sure must change
19. The last paragraph stresses that if women are to hold important jobs, then they must \_\_\_\_\_.
- A. sometimes make the first advances in love
  - B. allow men to flirt with many women
  - C. stop accepting presents of flowers and chocolates
  - D. avoid making their husbands look like "Mary Anns"
20. Which of the following statements is INCORRECT about the present form of courtship?

- A. The woman's reaction decides the fate of courtship.
- B. Each man "makes passes" at many women.
- C. Men are equally serious about courtship.
- D. The man leaves himself the opportunity to give up the chase quickly.

## Part II English-Chinese Translation (5×4=20%)

**Directions:** Read the following passage, and then translate the underlined parts, numbered from 1 to 4, from English into Chinese. Please write your answer on the ANSWER SHEET.

My topic today is "The Car and Air Pollution". In particular, I want firstly to discuss the ways in which the car causes air pollution; and secondly, how we can control or reduce air pollution from the car.

First, then, how does the car cause air pollution? 1. What happens is that the car's internal combustion engine is a kind of chemical factory on a small scale. It uses a mixture of petrol and air, and this mixture explodes and burns, to produce the energy, which propels the car. 2. But while this is happening, many complicated chemical reactions are taking place. In particular, part of the petrol-air mixture is not completely burned up, and so the exhaust gases from the engine contain some very dangerous chemicals, such as carbon monoxide, nitrogen oxides, lead and hydrocarbons.

This is the situation, then, and it's going to get much worse, unless we do something about it. So, let's focus our attention now on ways of controlling or reducing the amount of air pollution caused by the car.

First, we can discourage the use of cars. For example, we can put higher taxes on petrol, and on cars themselves—especially the larger ones that use a lot of petrol.

3. Second, we can encourage alternative methods of transport, both between and within urban areas. For instance, we can make train and bus services cheaper and more convenient. And we can build a mass transit system in large cities, particularly an underground railway system.

Next, we can use a different and cleaner fuel for the internal combustion engine.

Fourth, we can replace the present internal combustion engine with other designs. There are several possibilities being researched at present, such as electric, gas turbine, and "steam" engines. However, each of these engine designs has its own disadvantages.

4. Last but not least, we are trying to control the emissions from the internal combustion engine much more strictly. This, for example, is a catalytic (催化式) converter, which converts the most dangerous ingredients of the car exhaust into

water and harmless gases.

As I'm sure you can see, there are problems with each of these ways; but at least they're a step in the right direction. Probably the best answer is a synthesis of all five.

### **Part III Chinese-English Translation (20%)**

**Directions:** *Translate the following paragraph from Chinese into English. Please write your answer on the ANSWER SHEET.*

各国文明的多样性，是人类社会的基本特征，也是推动世界文明进步的重要动力。当今世界拥有 60 亿人口，200 多个国家和地区，2 500 多个民族，5 000 多种语言。由于历史传统、宗教信仰、文化背景、社会制度、价值观念和发展程度的不同，各个国家和地区才具有了各自鲜明的特征，整个人类文明也因此而交相辉映、多姿多彩、富有活力。这种文明的多样性是在历史长河中形成的，并将长期存在下去。我们应该尊重和维护各国文明的多样性，而不应人为歧视或贬低他国文明；应该鼓励各种文明在对话交流中相互借鉴、取长补短，而不应相互隔绝和相互排斥，应该倡导各种文明在相互包容、求同存异中共同发展，而不应强求一律、强加于人。

随着经济全球化和新科技革命的发展，国家间的相互联系和相互依存愈益加深，但这并不意味着可以忽视和削弱国家主权的地位与作用。必须实行国际关系民主化。不尊重别国主权，以大欺小，以强凌弱，推行霸权主义和强权政治，实践证明是行不通的。

### **Part IV Short Essay Writing (20%)**

**Directions:** *More and more Chinese scholars now believe that their academic studies should be oriented toward the needs of the society and the government instead of the personal interests. What do you think of this belief? You are required to make comments on this belief in about 200 words. Don't forget to give a title to your comments. Please write your short essay on the ANSWER SHEET.*

# 武汉大学 2012 年攻读博士学位研究生 入学考试英语试题解析

## Part I Reading Comprehension

### Passage One

#### 导读:

这是一篇经济类有关社会保障的论述性文章。篇幅为 418 词。选自 1991 年 1 月六级试题。作者首先提出了所有人应无条件享有两年最低生活保障的观点, 然后驳斥了反对观点及疑虑, 最后从正面论述了该社保体系的意义。

#### 点评:

1. 这是一道事实辨别题。答案是 B。根据第一段第四句: The opinions, which were current a hundred years ago, that the poor owed their conditions to their ignorance and lack of responsibility, are outdated 可知, 百年前人们普遍认为穷人自身的无知跟不负责任导致了他们的贫困。
2. 这是一道事实辨别题。答案是 C。根据第一段第三句: It is generally accepted that nobody should be excluded from the wealth of the nation, either by the laws of nature or by those of society. 人们普遍认为人人都有权分享国家财富。
3. 这是一道主旨题。答案是 D。根据第一段第六句和第七句: I would go one step further and argue that, even if these conditions are not present, everyone has the right to receive the means to subsist; in other words, he can claim this subsistence minimum without having to have any "reason". I would suggest, however, that it should be limited to a definite period of time, let's say two years, so as to avoid the encouraging of an abnormal attitude which refuses any kind of social obligation. 作者主张每人都可以无条件享有一定时间的最低生活保障。
4. 这是一道事实辨别题。答案是 D。根据第四段: But such a system would not only be the beginning of real freedom of contract between employers and employees, its principal advantage would be the improvement of freedom in interpersonal relationships in every sphere of daily life. 该社保体系最大的优点是可以促进人际关

系的自由发展。

## Passage Two

### 导读:

这是一篇科普类有关演讲的说明性文章,篇幅为 396 词,选自 2008 年英语专业四级试题。作者首先分析了人们害怕演讲的原因,然后就如何做好演讲进行了说明。

### 点评:

5. 这是一道判断推理题。答案是 A。第一段的第三句指出: Women hate it most, since girls are pressurized from an early age to be concerned with appearances of all kinds. 女性厌恶演讲,是因为她们从很小时就感觉到压力,非常关注外表的种种。由此可见,这种厌恶与她们所受的早期教育有着因果关系。
6. 这是一道判断推理题。答案是 B。第五、六段指出: Actual acting, as in performing the scripted lines of a character other than yourself, does not do the job. While politicians may limit damage by having carefully rehearsed, written scripts to speak from, there is always a hidden awareness among the audience that the words might not be true. Likewise, the incredibly perfect speeches of many American academics are far from natural. You may end up buying their book on the way out, but soon afterwards, it is much like fast food, and you get a nameless sense that you've been cheated. 作者认为,像表演一样背台词、演角色是无法做好演讲的。无论是政客还是学者,演讲词准备得过于完美的话,往往难以服人。因此选项 B 与作者的观点相抵触。
7. 这是一道判断推理题。答案是 D。第四段的第一句指出: In fact, personality is not the best predictor of who does it well. 个性并不能决定演讲效果的好坏,换句话说,能否做好演讲,取决于其他因素。
8. 这是一道判断推理题。答案是 B。最后一段的第一句指出: The best psychological place from which to speak is an unselfconscious self-consciousness, providing the illusion of being natural. 演讲者最好的状态就是有一种自然的自我意识,给听众带来自然的假象。其中 self-consciousness 形容害羞、不自然的状态,意即使内心紧张,表面上也要表现出自然的样子。

## Passage Three

### 导读:

这是一篇人文类有关购物的记叙性文章,篇幅为 629 词,选自 2007 年英语专业四级试题。作者记叙了自己在老挝市场买裙子获赠发饰的过程,表达了面对慷慨之举的感动心情。

点评:

9. 这是一道判断推理题。答案是 A。第五段指出: I decided to buy one of those skirts, and I began to bargain with her over the price. It is the custom to bargain in Asia. In Laos bargaining is done in soft voices and easy moves with the sort of quiet peacefulness. 在亚洲, 人们有讨价还价的习俗。在老挝, 人们讨价还价时总是轻言细语。作者了解当地的习俗, 所以很自然地开始讨价还价, 所以选项 A 与原文不符。
10. 这是一道判断推理题。答案是 C。第六段描述了摊贩因作者会说些老挝语及了解当地讨价还价的习俗而高兴的样子: She was so pleased that unexpectedly, she accepted the last offer I made. 由此可推断出摊贩接受作者的出价并非因为价钱本身, 而是出于高兴的心情。
11. 这是一道判断推理题。答案是 C。第六段第八句指出: I moved quickly and picked up two more skirts and paid for all three at the price set; that way I was able to pay her three times as much before she had a chance to lower the price for the larger purchase. 由此可知, 作者因为出价太低, 所以想多买几件作为对摊贩的一种补偿。
12. 这是一道判断推理题。答案是 C。最后一段指出: There is no defense against a generous spirit, and this time I cry, and very hard, as if I could make up for all the months that I didn't cry. 由此可知, 作者被摊贩的慷慨感动得哭了。

#### Passage Four

导读:

这是一篇文化类有关文化定义的说明性文章, 篇幅为 499 词, 原文小标题为 "Defining Culture", 节选自 Linda M. Hunt 所著的 *Beyond Cultural Competence: Applying Humility to Clinical Settings* 一书。作者首先介绍了不同的文化定义, 然后说明了文化的基本特征, 最后对过分强调文化差异的文化胜任力运动进行了批判。

点评:

13. 这是一道判断推理题。答案是 C。第一段第三句指出: Most definitions of culture emphasize that it is complex and dynamic, comprised of the shared solutions to problems faced by the group. 由此可推断出大多数文化定义存在共识, 选项 C 与原文不符。
14. 这是一道判断推理题。答案是 D。第三段第一句指出: Culture is neither a blueprint nor an identity; individuals choose between various cultural options, and in our multicultural society, many times choose widely between the options offered by a variety of cultural traditions. 文化既非蓝图也非身份, 它给人们提供了多种选择, 而不是决定人们的行为方式。
15. 这是一道判断推理题。答案是 D。第四段的最后一句指出: The emphasis in this

genre is on difference, pitting the exotic and esoteric against mainstream or conventional beliefs that remain unnamed and unexplored. 强调文化差异会导致非主流文化跟主流文化之间的对立。

16. 这是一道事实判断题。答案是 A。第二段第二句指出: Culture is a complex set of relationships, responses, and interpretations that must be understood, not as a body of discrete traits, but as an integrated system of orientations and practices generated within a specific socioeconomic context. 由此可知选项 A 为正确答案。

## Passage Five

### 导读:

这是一篇社会类有关两性关系的说明性文章,篇幅为 520 词。选自 2009 年英语专业八级试题。作者首先分析了妇女步入职场带来的两大家庭问题及解决方案,然后提出恋爱中的男女关系也应该随之改变。

### 点评:

17. 这是一道判断推理题。答案是 B。第一段第四句指出: Provided that husband and wife are not in the same or directly comparable lines of work, the harsh fact of her greater success can be obscured by a genial conspiracy to reject a purely monetary measure of achievement as intolerably crude. 如果夫妻不是在同一行业或是类似的行业,妻子更加成功的严酷事实可以被一个善意的共谋所模糊。换句话说,妻子可以对自己的成功轻描淡写,保全丈夫的脸面。
18. 这是一道判断推理题。答案是 D。第二段第一句指出: A problem that affects a much larger number of working wives is the need to re-allocate domestic tasks if there are children. 大部分职业妇女需要重新分配家务,因此以往丈夫不用料理家务的局面必须改观。
19. 这是一道判断推理题。答案是 A。文章最后两句指出: If there is to be an equalizing redistribution of economic and domestic tasks between men and women there must be a compensating redistribution of the erotic initiative. If women will no longer let us beat them, they must allow us to join them as the blushing recipients of flowers and chocolates. 如果男女之间需重新分配家务的话,求爱的主动权也应重新分配,即女性可以主动出击,送花和巧克力追求男性。
20. 这是一道判断推理题。答案是 C。第四段第一句指出: The male initiative in courtship is a pretty indiscriminate affair, something that is tried on with any remotely plausible woman who comes within range and, of course, with all degrees of tentativeness. 由此可知,男性往往不加选择地追求身边的女性,其试探性因人而异,并非同样认真。

## Part II

## English-Chinese Translation

### 导读:

这是一篇科技类有关汽车与空气污染的说明性文章,节选自《英语高级口译资格证书考试高级口译教程》。本文句式相对简单,测试考生能否将句子间的相互关系理顺,难点在于翻译的准确性。

### 点评:

首先辨认句式,接着理顺从句间的相互关系,界定非谓语形式的功能,排除干扰点。然后在转换中进行点对点的翻译,最后根据汉语的特征加以调整、修饰及完善。

(1)汽车造成空气污染是因为汽车的内燃机实际上是一座小型“化工厂”。汽车内燃机所用的燃料是汽油加空气的混合物。汽油混合着空气,燃爆后产生驱车动力。

(2)汽油跟空气燃爆的同时也发生了许多复杂的化学反应。尤其糟糕的是,由于汽油加空气的混合物未能全部完全燃烧,引擎排出的各种废气含有一些十分有害的化学物质。

(3)其次,我们可以鼓励人们选择其他交通工具,无论是市内交通,还是城际旅行,都应该这样做。譬如说,我们可以使人们感到乘坐火车和公共汽车既便宜又方便。我们可以在大城市建立大规模公共交通系统,尤其是地铁系统。

(4)最后,我们正在设法以一种更为严格的方法来调控内燃机所排放的气体。例如,我们可以安装一个催化转换器,这个装置可以将汽车所排废气中的大部分有害成分转换为水和无害气体。

## Part III

## Chinese-English Translation

### 导读:

这是一篇政治类有关和平共处的议论性文章,节选、改编自2004年6月28日温家宝总理在和平共处5项原则50周年纪念大会上的讲话。句式特点体现为汉语的意合(参见概述中的翻译部分),测试的是考生对句式的选择及运用,难点在于翻译的准确性以及速度。

### 点评:

从总体上理解段落的语境,把握段落的脉络。以句子为单位,界定句子结构及英语句式,确定句子的主语、谓语及宾语。然后在转换中进行点对点的翻译,最后根据英语的特征加以调整、修饰及完善。



The diverse civilizations are a hallmark of human society and an important driving force behind human progress. Our world today has over 6 billion inhabitants living in more than 200 countries and regions. They break down into over 2,500 ethnic groups and speak more than 5,000 different languages. Because of historical tradition, faith and culture, or social system, values and level of development, those countries or regions are often different from one another. It is these differences that make our planet dazzling, colorful and bustling with life. Such diversity is a legacy of history and will keep on living into the future. Instead of harboring bias against or deliberately belittling other civilizations, we should give full respect to the diversity of civilizations. Instead of shutting each other out in mutual exclusion, we should encourage dialog and exchange between civilizations so that we can learn from each other in mutual emulation. Instead of demanding uniformity and imposing one's will on others, we should promote common development of all civilizations in the course of mutual tolerance and seeking agreement while shelving differences.

The increasing interaction and interdependence among countries, thanks to surging economic globalization and technological revolution, does not mean that the status and role of sovereignty can in any way be neglected or weakened. It is imperative to have greater democracy in international relations. Facts have proven that such practices as disregarding other's sovereignty, bullying the small and the weak by dint of one's size and power, and pursuing hegemony and power politics would not get anywhere.

## Part IV Writing

导读:

这是一篇科教类有关研究导向的议论文。根据 directions 中提供的信息, 首先要提出中心论点, 然后列举论据进行论证, 最后总结中心论点。

点评:

这是一篇规定题材、自拟题目的控制性作文。通过审题, 可确定为由引论、本论、结论三部分组成的文章。

第一部分提出中心论点。可就 directions 中提供的两种不同的研究导向做出选择, 或表达不同的观点。

可(选)用句式:

Nowadays, there is a growing concern over the issue of...

Recently, a heated discussion has sprung up as to...

Were it left to me to decide whether... or..., I should not hesitate a moment to prefer the latter.

可(选)用词汇/短语/表达方式:

orientate...toward, pursue personal interests, meet/satisfy/cater to the need...

第二部分列举论据论述自己的观点。

可(选)用句式:

Some...others...still others...

The best argument to support my belief is...

The arguments for this point of view can be listed as follows.

可(选)用词汇/短语/表达方式:

take a profound interest, arouse one's interest, make a breakthrough...

第三部分简单总结中心论点。

可(选)用句式:

Thus, it can be concluded that...

From what has been discussed above, we can draw the conclusion that...

可(选)用词汇/短语/表达方式:

to sum up, in conclusion, in brief, on account of this, thus...

## 参考范文:

### Let Freedom Ring

More and more Chinese scholars choose to orientate their academic studies toward the needs of the society and the government. I would certainly defend their academic freedom as well as that of those who pursue their personal interests.

Some scholars are intrinsically motivated by a profound interest in their academic studies. With insatiable curiosity and infinite enjoyment in the research work, they are liable to explore the unknown more intensively and persistently and make remarkable discoveries. Other scholars are extrinsically motivated by research grants, honors, praises and public opinions of the society and the government. With adequate material and spiritual support, they may utilize advanced equipment and make major breakthroughs in their fields. Still other scholars manage to focus on areas which both arouse their interests and cater to the needs of the society and the government. With higher level of motivation, they are even more likely to succeed.

As Albert Einstein put it, "By academic freedom I understand the right to search for truth and to publish and teach what one holds to be true." The society and the government may well motivate the scholars by various means and influence their research interests, but it's still up to the scholars to decide how to make best use of their intelligence. Once the scholars abide by the code of academic ethics and integrity, whatever researches they do would contribute to the advancement of human knowledge and benefit the human race in the long run.