

## 重庆大学2005年硕士研究生入学考试试题

科目代码：322

科目名称：综合英语(含英语写作、英汉互译)

请考生注意：

答题一律（包括填空题和选择题）答在答题纸或答题册上，答在试题上按零分计

### Section One: Reading Comprehension (50%)

#### A. Cloze Test (20%)

Directions: Read the following passage quickly to get an idea of what it is about. Then fill each of the numbered blank with an appropriate word or an appropriate phrase of your own. Write your answers on the answer sheet.

Of course, the reason for Europe's comparative clarity concerning the different functions of men in society is that European society has always been divided into classes 1. that American society never has been. A European writer considers 2. to be part of an old and honorable tradition --- of intellectual activity, of letters --- and his choice of a vocation does not cause him any uneasy wonder as to 3. it will cost him all his friends. But this tradition does not exist in America.

4. we have a very deep-seated distrust of real intellectual effort (probably 5. we suspect that it will destroy, as I hope it does, that myth of America to which we cling so desperately). An American writer fights his way to one of the lowest rungs on the American social ladder 6. pure bull-headedness and an indescribable series of odd jobs. He probably has been a "regular fellow" for much of his adult life, and it is not 7. for him to step out of that lukewarm bath.

We must, 8., consider a rather serious paradox: 9. American society is more mobile than Europe's, it is easier to cut across social and occupational lines there than it is here. This 10., I think, with the problem of status in American life. 11. everyone has status, it is also perfectly possible, after all, that no one has. It seems inevitable, in any case, that a man may become uneasy as to just 12. his status is.

But Europeans have lived with the 13. of status for a long time. A man can be as proud of being a good waiter as of being a good actor, and in 14. case feel threatened. And this means that the actor and the waiter can have a freer and more genuinely friendly relationship in Europe 15. they are likely to have here. The waiter does not feel, with obscure resentment, that the actor has "made it," and the actor is not tormented by the fear that he may find himself, tomorrow, once again a waiter.

This lack of what may roughly be 16. social paranoia causes the American writer in Europe to feel --- almost certainly for the first time in his life --- that he can reach out to everyone, that he is 17. to everyone and open to everything. This is an extraordinary feeling. He feels, so to speak, his own weight, his own value.

It is 18. he suddenly came out of a dark tunnel and found himself beneath the open sky.

And, in fact, in Paris, I began to see the sky for what seemed to be the 19 time. It was borne in on me --- and it did not make me feel melancholy --- that this sky had been there before I was born and would be there when I was dead. And it was up to me, therefore, to make of my brief opportunity the most that could be 20.

**B. Read the following text about "dictionary". (15%, 1.5 points for each)**

Example . It has had to adapt to extraordinary cultural and technological changes, two world wars, unparalleled changes in transportation and communication, and unprecedented movements of populations.

21. As written English is used by increasing millions and for more reasons than ever before, the language has become more utilitarian and more informal. Every publication in America today includes pages that would spear, to the purist of forty years ago, unbuttoned gibberish. 22.

It's not that you mustn't. You *can't*. 23. The issue of the *New York Times* which hailed the Second International as the authority to which it would adhere and the Third International as a scandal and a betrayal which it would reject used one hundred and fifty-three separate words, phrases, and constructions which are listed in the Third International but not in the Second and nineteen others which are condemned in the Second. 24. The *Washington post*, in an editorial captioned "Keep Your Old Webster's," says, in the first sentence, "don't throw it away," and in the second, "hang on to it." But the old Webster's labels *don't* "colloquial" and doesn't include "hang on to," in this sense, at all.

25. And this is no coincidence, because the Third International isn't setting up any new standards at all; it is simply describing that *Life*, the *Washington Post*, and the *New York Times* are doing. Much of the dictionary's material comes from these very publications, the *Times*, in particular, furnishing more of its illustrative quotations than any other newspaper.

26. No journal or periodical could sell a single issue today if it restricted itself to the American language of twenty-eight years ago. It couldn't discuss half the things we are interested in, and its style would seem stiff and cumbrous. 27.

And so back to our questions: what's a dictionary for, and how, in 1962, can it best do what it ought to do? 28. The common reader turns to a dictionary for information about the spelling, pronunciation, meaning, and proper use of words. 29. But he wants --- and has a right to --- the truth, the full truth. And the full truth about any language, and especially about American English today, is that there are many areas in which certainty is impossible and simplification is misleading.

Even in so settled a matter as spelling, a dictionary cannot always be absolute. *Theater* is correct, but so is *theatre*. And so are *traveled* and *traveled*, *plow* and *plough*, *catalog* and *catalogue*, and scores of other variants. 30. He may have taken an unyielding position in an argument, he may have wagered in support of his conviction and may demand that the dictionary "settle" the matter. But neither his vanity nor his purse is any concern of the dictionary's; it must record the facts. And the fact here is that there are many words in our language which may be spelled, with equal correctness, in either of two ways.

Choose the best sentence from the list below to fill each of the gaps in the text. For each gap (21-30) mark one letter (A-K) on your Answer Sheet. Do Not mark any letter twice.

Example: (G) is the answer to the example, and then write down "G" on your Answer Sheet.

- A. If the editorials were serious, the public --- and the stockholders --- have reason to be grateful that the writers on these publications are more literate than the editors.
- B. Not that they are; they simply show that you can't hold the language of one generation up as a model for the next.
- C. In short, all of these publications are written in the language that the Third International describes, even the very editorials which scorn it.
- D. The demands are simple.
- E. Many of them are used many times, more than three hundred such uses in all.
- F. More subtly, but pervasively, it has changed under the influence of mass education and the growth of democracy.
- G. New dictionaries are needed because English has changed more in the past two generations than at any other time in its history.
- H. And the papers have no choice.
- I. He wants to know what is current and respectable.
- J. The reader may want a single certainty.
- K. For example, in the issue in which *Life* stated editorially that it would follow the Second International, there were over forty words, constructions, and meanings which are in the Third International but not in the Second.

**C. Read the following passage and answer the questions. (15%)**

It is always the problem of how to change an ideal into reality that gets in the way of both the leaders and the people. A thought is not a deed and never will be.

We are not magic men. We cannot imagine something into existence -- especially a change of behavior. Just as we have been conditioned to be what we are now --- greedy, competitive, stingy, mean --- so we need to love, to learn to be free.

Freedom is a difficult thing to handle. How many people given the complete freedom to do whatever they like would die of boredom? No structure, no rules, no compulsion to work from nine to five, no one telling us when to do this, do that --- it sounds great until we try it. We've learned to be directed by so many others --- by mommy, daddy, teacher, principal, boss, policeman, politician, bureaucrat, etc. --- that freedom from all this could be overwhelming. Imagine: balling, eating, sleeping, playing...and...ho, hum, now what? Where do you go and what do you do when the trip ends?

Give people freedom and they'll do all the things they thought they never had a chance to do. But that won't take very long. And after that? After that, my friend, it'll be time to make your life meaningful.

Can you do it if you're free? Can you do it if others no longer require you to do what they say is best? Authority is only necessary for those who need it. Most of us need it because we've been thought to believe that we have to be concerned about others. For instance: 'You're selfish if you think of yourself,' or even: 'Ask not what your country can do for you, ask what you can do for your country.'

Sorry friends, but that's all Christian, authoritarian, manipulative nonsense. You've got to get in touch with what your real needs are before you can begin to be of value to others. The other-directedness of Americans that is promoted by mom, God, and the flag has pushed us to the precipice of Fascism in this country. We are no longer able to think for ourselves, we think for the 'good' of others. 'Who am I?' 'What do I really want out of life?' These are considered selfish questions. So a whole society goes down the drain. So it is with communes, whose members are too eager to help their curious 'brothers', who find it remarkably easy to create all kinds of physical and figurative mess and then leave it for the members to clean up.

Challenges to this traditional, other-directed, do-gooder mystique are met with admonitions and scoldings: 'Why are you so selfish, all the time thinking only about yourself? Don't you have any regard for the rights of others?' (The intent and frequent effect of such a question is to make one feel guilty and consequently willing to conform to the 'unselfish' wishes of others.) And because we have become so confused about what is really important to us as individuals, we believe these admonitions --- and with good reason. Our demands are indeed 'selfish'. As we are no longer capable of knowing who we really are, we are compelled and desire to be like someone (everyone) else. We feel we must have money, a new car, power, position, prestige, and an all too material sense of personal worth.

31. What does the writer think about 'selfishness'?
32. What is the problem about having complete freedom? What does the writer think is the reason for the problem?
33. What is the writer's attitude to Christianity?
34. What does the writer mean by saying that America has been pushed 'to the precipice of Fascism'?
35. Why, in the writer's view, do people seek personal possessions?

## Section Two Translation (40%)

### A. Directions: Translate the following paragraphs into Chinese (20%)

1. In the cases of the snowdrift, the fog and the war, there was, however, another element --- namely, the fact that everybody was feeling alike. As a rule, each of us is occupied with his own concerns; other people may hinder us, or bore us, or fail altogether to attract our notice. But there are occasions on which a common emotion actuates a whole crowd. When this happens, even if

the emotion in itself is not pleasant, the fact that it is shared gives a peculiar happiness not obtainable in any other way.

2. You can begin to build character at any age. The key is learning how to look within--- to work *inside out*. With the inside-out approach, private victories precede public victories. These private victories are simply promises you make to yourself and others and then keep. They don't have to be profound or lifealtering, like a career change. They can be as mundane as a commitment to exercise every day. A promise like this may sound inconsequential, but it represents the hard choices we face in everyday life. The first step toward building character is to tackle a hard choice, commit to change and stay with it.

**B. Directions: Translate the following paragraphs into English. (20%)**

1. 帮助穷人，帮助真正的穷人，这个目标要比仅仅缩小贫富差距更有价值。如果因为实行高税率，富人的财富减少了，某些人也许会感到高兴，但没人会因此变富。可如果穷人变富了，那整个国家都将从中受益。即使是简单地基于人道主义考虑，集中资金和政策优势解决贫困问题也是非常值得的。而且在极端贫困地区长大成人这个不利条件也使人对机会均等的信仰产生怀疑。帮助下层社会的人重新回到社会主流中来，符合所有人的利益。

2. 我们熟悉的握手方式多种多样：有掌心出汗的人；有紧张得把你的手捏得生疼的人；A型气质的人总是乐呵呵地同别人握手，然后急忙停下来，又再继续握。这种多样性使我们能“感觉到”对方是个什么样的人。而我们寻求的常常是真诚。握手还可以传达敬意。对商界女性来说，握手是有影响力的。20年前，如果一个女人主动去和男人握手，通常会被认为是爱出风头。现在女人握手已经是司空见惯了一许多人反而认为旧式的“社交接吻”即使不是傲慢无理也是有背于职场惯例。

**Section Three Writing (60%)**

**A. Read the following passage and write an abstract accordingly within 100 words. (15%)**

**Does It Pay?**

While competition grows, so does criticism. This is not for the first time: in the late 1950s, exhaustive reports by the Carnegie and Ford foundations complained about the inadequacies of MBA programmes. One described business administration, as taught in universities, as “a vague, shifting, rather formless subject”, a criticism that still holds in many schools.

However, business schools now find themselves criticized from several (sometimes conflicting) directions: for paying too much attention to the return on their students' investment, for example, and yet for not giving value for money; for being too academic, and for being too concerned with teaching basic practical skills.

The most commercially wounding criticisms are those that appear to contradict the claim that an MBA enhances career prospects. There was uproar when, two years ago, Mr Pfeffer and Christina Fong argued in *Academy of Management Learning and Education* that there was little evidence that getting an MBA had much effect on a graduate's salary or career. “Usually it just makes you a couple of years older than non-MBA peers,” one source told them.

Of course, business schools may be important mainly as a screening mechanism—their basic skill may be choosing students, not teaching them. Once in, and the vast bill paid, few are ever

thrown out for failing their exams even though, as Mr Pfeffer and Ms Fong mischievously point out, they are much more likely to cheat than students in other disciplines.

Moreover, business schools certainly work extremely hard—much harder than other educational institutions—at getting their students into the job market. They employ squads of recruiters. Harvard, for instance, has 17 full-time staff and 24 part-time counsellors to help 900 students find glamorous jobs. Even if the school taught students nothing, they would still be buying the finest job marketing imaginable.

A different complaint is that business schools fail to teach their students the right things. The strongest advocate of this view is Henry Mintzberg, a professor at Canada's McGill University. In "Managers Not MBAs", a new book, he argues that conventional MBA courses offer "specialised training in the functions of business, not general educating in the practice of management". Their students are often too young and inexperienced to learn skills that, in any case, are often easier to acquire in the workplace than sitting in a classroom. "Conventional MBA programmes train the wrong people in the wrong ways with the wrong consequences," he complains. They ignore the extent to which management is a craft, requiring zest and intuition rather than merely an ability to analyse data and invent strategies.

Maybe that is why, as Mr Mintzberg gleefully points out, a list of America's most-admired business leaders (Warren Buffett, Herb Kelleher, Michael Dell, Bill Gates, Jack Welch and Oprah Winfrey) contains not a single MBA. And that is in spite of the fact that a growing proportion of chief executives, at least in America, now has an MBA. A study by the Leadership Initiative at Harvard Business School found that about 10% of America's chief executives or founders of large companies had an MBA in the 1960s, compared with almost 60% in the 1990s. Some business schools seem to be trying to meet such criticisms. They have launched new courses that encourage students to learn to collaborate with each other and work in teams; they offer executive coaching rather than just lecturing; they create ambitious new courses in leadership. All are attempts to bridge the gap between the academic classroom on the one hand and the more practical, hands-dirty approach of commercial management development.

Roughly the reverse of Mr Mintzberg's complaint is the criticism advanced by Rakesh Khurana of Harvard Business School, who is writing a book on why management has failed to develop as a profession. He points out that other activities in which society prizes a sense of restraint, judgment and the pursuit of the common good, such as law, health care and religion, have evolved into professions. A surprising number of business schools, including Wharton in Pennsylvania and IESE in Barcelona, were founded by people who wanted to improve the ethical sensitivity of managers. (IESE, founded by Opus Dei, a Catholic organisation, still has religious statues and paintings in its principal rooms.) "At the heart of professionalism is the renunciation of certain things," claims Mr Khurana. American managers have not obviously been keen on renunciation in the past decade.

But could business schools change this? Lots of them now offer courses on ethics, surely a key attribute of professionalism. Students are not always enthusiastic. Besides, whatever the ethicists say, the overall impact of a course may teach a different lesson. In 2002 the Aspen Institute surveyed 2,000 MBA students and found that their values altered during the course. By the end, they cared less about customer needs and product quality and more about shareholder value. Management research tells a similar tale. A study last year of management research in economic and social contexts found far more emphasis on economic performance and objectives

than on social goals.

A rather different complaint is that business schools are increasingly pulled in two directions. They want to teach students practical relevant skills. They want their research to come up with important, novel findings. But the gap between teaching and research grows ever wider.

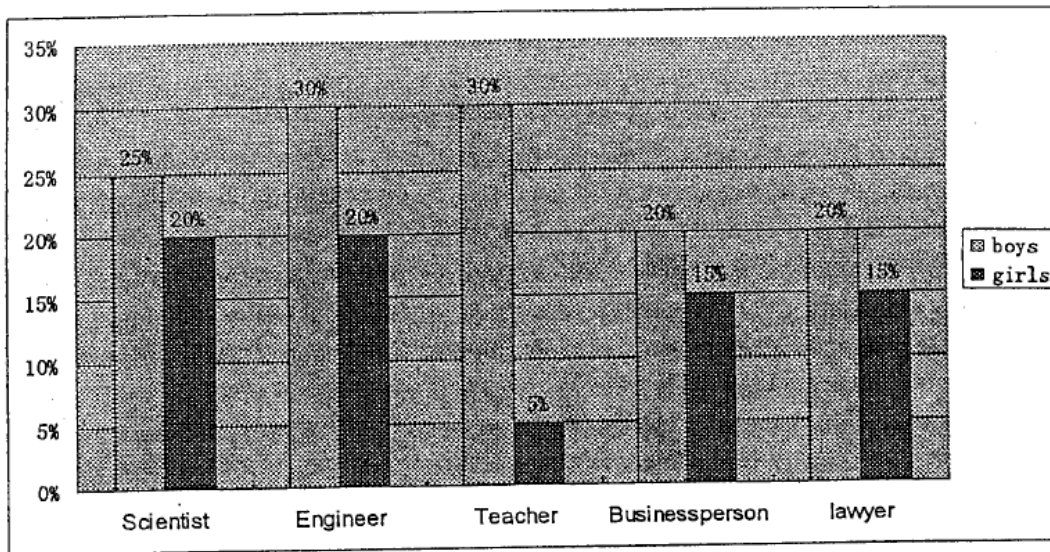
In her presidential address to the Academy of Management last year, Jone Pearce of the Graduate School of Management at the University of California, Irvine, drew attention to the divide between the scholarly world of research and what she called "folk wisdom": the insights conveyed in the classroom. "Many of us", she told her fellow practitioners, "have created these two nearly parallel worlds as a way of coping with the conflicting pressures of conducting serious scholarship and the need to teach experienced managers who pay a lot of money to learn something useful." Yet little of the folk wisdom drew on the findings of research or had undergone scholarly testing.

Part of the problem is the way that management research—like so many areas of knowledge—tends to explore ever more obscure topics as scholars seek out an unvisited niche. With reason, Ms Pearce is particularly baffled by so-called "critical management theory". A description of this abstruse subject on the Academy of Management [website](#) announces that "Our premise is that structural features of contemporary society, such as the profit imperative, patriarchy, racial inequality and ecological irresponsibility often turn organisations into instruments of domination and exploitation." Few are the companies happy to pay \$50,000 for their top managers to learn that.

Pulling together research and teaching will be hard. "You are starting to get splits," reports Roy Lewicki, editor of *Academy of Management Learning and Education*: "Contract faculty teach, and tenured faculty mainly do research and are better paid." Perhaps the professionalisation of management teaching, recommended by those two reports of the late 1950s, has now gone too far. Perhaps management education would beat off its critics more effectively if it went back to its beginnings, and got more corporate managers to teach. It might be easier to train them to communicate properly with students than to get professional management academics to teach students to be good managers.

**B. The chart below is a result of a survey. Try to write a report for a university lecturer describing the information given in the chart. You should write at least 150 words. (20%)**

200 college students' (100 boys and 100 girls) responses to the question  
"What do you want to do after graduation?"



C. You are required to write an essay with about 300 words on the following topic. (25%)  
“Two types of skilled personnel are favored by Chinese enterprises --- domestically trained talents and scholars who returned from abroad. But which category plays a more important role is a question repeatedly weighed by each group.” What is your opinion on it?