

杭 州 师 范 大 学

2011 年招收攻读硕士研究生入学考试试题

考试科目代码: 723

考试科目名称: 综合英语

- 说明: 1、命题时请接有关说明填写清楚、完整;
2、命题时试题不得超过周围边框;
3、考生答题时一律写在答题纸上, 否则漏批责任自负;
4、
5、

I. Cloze (每小题 1 分, 共 20 分)

Fill in the blanks with proper words (the first letter is given).

In recent years, (1)l_____ and language teachers have begun to describe language according not only to (2)g_____ structure, using traditional concepts and terms such as the imperative, but also by function, that is, the (3)u_____ to which language is put. For example, add 'please' to the order 'Open the window!', and the structure (4)r_____ imperative. The function of the (5)u_____, however, is now that of request, and polite request at that. Function, then, is determined partly by the user's attitude, and is realized by a variety of linguistic and (6)p_____ features—vocabulary, grammar and pronunciation, (7)t_____ of voice, gesture and facial expression. The language learner can often distinguish passively between certain basic functions—those of command and request, for example—(8)a_____ learning to use these different functions of language to (9)c_____ effectively is not always so easy.

Function is also determined by the (10)s_____ in which the language is used. 'Be quiet!' coming from a teacher tired of noisy pupils is obviously an (11)o_____, or command. Used by one nervous bank (12)r_____ to a fellow in crime, when he thinks he has heard a noise which could have been made by a suspicious policeman, the sentence would be a (13)w_____. Used again, as they prepare to blow open the (14)s_____, its function would be that of cautioning; too loud an explosion would give them (15)a_____. Look at 'the imperative' in this way, then, and we realize that it consists of a small set of structural forms which can (16)f_____ many different functions: command, prohibition, warning, persuasion, as well as many others.

To sum up, the approach to the study and use of language (17)t_____ the examination of its functions has been enriching for teachers and learners (18)a_____. For both, of course, the (19)f_____ approach does not do without the need for attention to be paid to the workings of the grammar of a language, but it is an approach which (20)e_____ the uses to which the control of structure may be put.

II. Reading Comprehension (共 40 分)

Part A (每小题 2 分, 共 30 分)

Read the following three texts. Answer the questions on each text by choosing A, B, C or D.

TEXT A

No one should be forced to wear a uniform under any circumstance. Uniforms are demeaning to the human spirit and totally unnecessary in a democratic society. Uniforms tell the world that the person who wears one has no value as an individual but only lives to junction as a part of a whole. The individual in a uniform loses all self-worth.

There are those who say that wearing a uniform gives a person a sense of identification with a larger, more important concept. What could be more important than the individual himself? If an organization is so weak that it must rely on cloth and buttons to inspire its members, that organization has no right to continue its existence. Others say that the practice of making persons wear uniforms, say, in a school, eliminates all envy and competition in the matter of dress, such that a poor who cannot afford good-quality clothing need not be belittled by a wealthy person who wears expensive, quality clothing. Those persons conveniently ignore such critical concepts as freedom of choice, motivation, and individuality. If all persons were to wear the same clothing, why would anyone strive to be better? It is only a short step from forcing everyone to drive the same car, have the same type of food. When this happens, all incentive to improve one's life is removed. Why would parents bother to work hard so that their children could have a better life than they had when they know that their children are going to be forced to have exactly the same life that they had?

Uniforms also hurt the economy. Right now, billions of dollars are spent on the fashion industry yearly. Thousands of persona are employed in designing, creating, and marketing different types of clothing. If everyone were forced to wear uniforms, artistic personnel would be unnecessary. Salespersons would be superfluous as well; why bother to sell the only items that are available? The wearing of uniforms would destroy the fashion industry which in turn would have a ripple effect on such industries as advertising and promotion. Without advertising, newspapers, magazines, and television would not be able to remain in business. Our entire information and entertainment industries would collapse.

1. The author's tone in this passage is _____.

- A. impassioned B. hysterical C. dramatic D. sarcastic

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2. This passage might be found in which of the following?
- A. A children's textbook
 - B. An editorial in a newspaper
 - C. A sociology textbook
 - D. A political platform
3. The author's primary purpose in writing this passage was to _____.
- A. plead for the abolishment of uniforms
 - B. show that uniforms are not possible in a democratic society
 - C. discuss the pros and cons of wearing uniforms
 - D. convince the reader that uniforms have more disadvantages than advantage
4. The author brings in the example of a parent striving to make life better for his children to make the point that _____.
- A. individual motivation would be destroyed by uniforms
 - B. parents love their children
 - C. uniforms cause dissension between parents and children
 - D. parents have responsibilities to their children
5. With which of the following would the author most likely to disagree?
- A. Persons have the right to dress as they please and flaunt their wealth if they choose to do so
 - B. Individuality is a luxury that a large society can no longer afford.
 - C. Organizations must have more intrinsic worth than wearing a uniform would suggest.
 - D. The media depend on the sale of clothing, if only in an indirect way.

TEXT B

There is a confused notion in the minds of many persons, that the gathering of the property of the poor into the hands of the rich does no ultimate harm, since in whose-ever hands it may be, it must be spent at last, and thus, they think, return to the poor again. This fallacy has been again and again exposed; but granting the plea true, the same apology may, of course, be made for blackmail, or any other form of robbery. It might be (though practically it never is) as advantageous for the nation that the robber should have the spending of the money he extorts, as that the person robbed should have spent it. But this is no excuse for the theft. If I were to put a

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humplike on the road where it passes my own gate, and endeavor to exact a shilling from every passenger, the public would soon do away with my gate, without listening to any pleas on my part that it was as advantageous to them, in the end, that I should spend their shillings, as that they themselves should. But if, instead of outfacing them with a turnpike, I can only persuade them to come in and buy stones, or old iron, or any other useless thing, out of my ground, I may rob them to the same extent and, moreover, be thanked as a public benefactor and promoter of commercial prosperity.

And this main question for the poor of England – for the poor of all countries- – is wholly omitted in every treatise on the subject of wealth. Even by the labors themselves, the operation of capital is regarded only in its effect on their immediate interests, never in the far more terrific power of its appointment of the kind and the object of labor. It matters little, ultimately, how much a labor is paid for making anything; but it matters fearfully what the thing is which he is compelled to make. If his labor is so ordered as to produce food, fresh air, and fresh water, no matter that his wages are low; the food and the fresh and water will be at least there, and he will at last get them. But if he is paid to destroy food and fresh air, or to produce iron bars instead of them, the food and air will finally not be there, and he will not get them, to his great and final inconvenience. So that, conclusively, in political as in household economy, the great question is, not so much what money you have in your pocket, as what you will buy with it and do with it.

6. The author gives the example of a tollgate (Para. 1) to indicate that _____.

- A. it is an act of robbery
- B. it is an impractical plan
- C. it will break the law
- D. it can make people rich

7. The word “fallacy” (Para. 1) probably means _____.

- A. incorrect explanations
- B. arbitrary explanations
- C. reasonable excuses
- D. logical errors in argument

8. It can be inferred that in regard to the accumulation of wealth the author _____.

- A. equates the rich with the thief
- B. indicates that there are few honest businessmen
- C. condones some dishonesty in business dealings
- D. believes destruction of property is good because it creates consumer demand



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9. What is the “main question for the poor” referred to by the author in the passage?
- A. The poor are not the master of themselves.
 - B. The poor fail to see the real power of the operation of capital.
 - C. The poor do not understand that they are buying things they do not need.
 - D. The laborers are always deceived by the rich who pretend to be benefactors.
10. It can be inferred that the author’s attitude toward the early stage of British industrialization should be one of _____.
- A. ambiguity B. indifference C. disgust D. admiration

TEXT C

Language is the road map of a culture. It tells you where its people come from and where they are going. A study of the English language reveals a dramatic history and astonishing versatility. It is the language of survivors, of conquerors, of laughter.

A word is more like a pendulum than a fixed entity. It can sweep by your ear and through its very sound suggest hidden meanings, preconscious associations. Listen to these words: “blood,” “tranquil,” “democracy.” Besides their literal meanings, they carry associations that are cultural as well as personal.

One word can illustrate this idea of meaning in flux: “revolution.” The word enters English is the 14th century from Latin via French. (At least that’s when it was first written; it may have been spoken earlier.) “Revolution” means a turning around; that was how it was used. Most often “revolution” was applied to astronomy to describe a planet revolving in space. The word carried no political meaning.

“Rebellion” was the loaded political word. It too comes from Latin (as does about 60 percent of our word pool), and it means a renewal of war. In the 14th century “rebellion” was used to indicate a resistance to lawful authority. This can yield amusing results. Whichever side won called the losers rebels---they, the winners, being the repositories of virtue and more gunpower. This meaning lingers today. The Confederate fighters are called rebels. Since the North won that war, it can be dismissed as a rebellion and not called a revolution. Whoever wins the war redefines the language.

“Revolution” did not acquire a political meaning in English until at least the 16th century. Its meaning---a circular movement---was still tied to its origin but had spilled over politics. It could now mean a turnaround in power. This is more complicated than you might think.

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The 16th century, vibrant, cruel, progressive, held as a persistent popular image the wheel of fortune---an image familiar to anyone who has played with a tarot deck. Human beings dangle on a giant wheel. Some are on the bottom turning upward, some are on the top, and some are hurtling toward the ground. It's as good an image as any for the sudden twists and turns of Fate, Life or the human Condition. This idea was so dominant at the time that the word "revolution" absorbed its meaning. Instead of a card or a complicated explanation of the wheel of fortune, that one word captured the concept. It's a concept we would do well to remember.

Politically, "rebellion" was still the more potent word. Cromwell's seizure of state power in the mid-17th century came to be called the Great Rebellion because Charles II followed Cromwell in the restoration of monarchy. Cromwell didn't call his own actions rebellious. In 1689 when William and Mary took over the throne of England, the event was tagged the Glorious Revolution. "Revolution" is benign here and politically inferior in intensity to "rebellion".

By 1796 a shift occurred and "revolution: had come to mean the subversion or overthrow of tyrants. Rebellion, specifically, was a subversion of the laws. Revolution was personal. So we had the American Revolution, which dumped George III out of the Colonies, and the French Revolution, which gave use the murder of Louis XVI and the spectacle of a nation devouring itself. If you're a Marxist you can recast that to mean one class destroying another. At any rate, the French Revolution was a bloodbath and "revolution" began to get a bad name as far as monarchists were concerned and holy significance as far as Jacobins were concerned. By that time "revolution" was developing into the word we know today---not just the overthrow of a tyrant but action based on belief in a new principle. Revolution became a political idea, not just a political act.

The Russian Revolution, the Chinese Revolution, the Cuban Revolution---by now "revolution" is the powerful word, not "rebellion." In the late 1960's and early 1970's young Americans used the word "revolution" indiscriminately. True, they wanted political power, they were opposed to tyrants and believed in a new political principle (or an old one, depending on your outlook) called participatory democracy. However, that period of unrest, with its attendant creativity, did not produce a revolution. The word quickly became corrupted until by the 80's "revolution" was a word used to sell running shoes.

Whither goest thou, Revolution?

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In every case but one the diagnosis was schizophrenia. Once they were labelled as mentally ill, everything the “pseudopatients” did tended to confirm the diagnosis in the eyes of the medical staff, though other patients in the hospital were much less easy to convince.

The eight pseudopatients included three psychologists, a pediatrician, a psychiatrist, a journalist, a painter and a housewife. All eight assumed false names and those connected with the medical profession also invented false occupations, so as not to attract special attention from fellow-professionals. The hospitals chosen ranged from expensive private units to dingy publicly-run institutions.

To gain admission the pseudopatients told the whole truth about their lives, their emotions and their personal relationships --- all of which were within the normal range --- and lied only about their names, symptoms, and in some cases their occupations. The symptoms they complained of were hearing disembodied voices saying the words “empty”, “hollow” and “thud”.

This was sufficient in every case for them to be classified as mentally ill. Once inside they stopped pretending and behaved as normally as they could. Their stays inside varied from 7 to 52 days, with an average of 19 days.

As many as a third of the real patients inside detected that they were frauds. “You’re not crazy. You’re a journalist or a professor. You’re checking up on the hospital,” was a typical comment from a fellow-patient.

The pseudopatients spent much of their time taking extensive notes, but even this did not apparently raise any suspicious in the doctor’s mind. “Patient engages in writing behaviour,” was the daily nursing comment on one patient, but nobody troubled to ask him what he was writing.

The experiment was carried out under the supervision of Professor D.L. Rosenhan of Stanford University, himself one of the eight fake patients. Writing about the experiment in this week’s *Science*, he concludes: “We cannot distinguish the sane from the insane in mental hospitals...how many people, one wonders, are sane but not recognised as such in our psychiatric institutions? ... How many have been stigmatised by well-intentioned, but nevertheless erroneous, diagnoses?”

In Professor Rosenhan’s view, the hospital itself is an environment that distorts judgement. As evidence, he quotes what happened to patients who asked doctors perfectly sensible questions. They took the form: “Pardon me, Dr. X, could you tell me when I will be eligible for ground privileges?” – or some similar request, courteously presented. In almost three quarters of

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the cases the psychiatrist's response was to walk on, head averted. Only one doctor in 25 stopped and tried to answer the question.

But the clinching piece of evidence comes from another experiment in which a hospital was warned that pseudopatients would be presenting themselves. Faced with this threat to their professional reputation, the doctors admitting patients became much more conservative in their diagnosis. Of 193 patients presenting themselves, one doctor was firmly convinced that 41 were frauds, while another doctor suspected 23. In fact, no fake patient had arrived at all.

In the present state of knowledge, there seems little hope of more accurate diagnostics. Doctors should try to err on the side of caution, in Rosenhan's opinion, and "refrain from sending the distressed to insane places". That, and a more benign environment inside institutions, could help to sort out the insane from the merely confused.

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|------------------|---------------------|-----------------|-----------------|
| A. discharged | E. hearing voices | I. face value | M. writing down |
| B. several weeks | F. genuine patients | J. talked | N. a few months |
| C. phoned | G. an expert | K. recording | O. attempted |
| D. frauds | H. pseudopatients | L. a journalist | |

Summary of "Who's Crazy"

How reliable are conventional psychiatric diagnoses? A study in which eight normal people _____ 1 _____ to gain admission to different psychiatric hospitals has given us some alarming answers. Each of the eight _____ 2 _____ the hospital asking for an appointment. Upon arrival at the admission office, each of them complained of _____ 3 _____ which appeared to be saying "empty", "hollow", and "thud". All of them were judged to be mentally ill, and all of them were admitted to hospital. As soon as these _____ 4 _____ had been admitted to the psychiatric ward, they stopped simulating signs of abnormality and their behaviour was normal, friendly and co-operative. The only unusual aspect of their behaviour was that they spent a fair amount of time _____ 5 _____ their observations about the ward, its patients, and the staff. All eight people were released within _____ 6 _____ of admission. But it was not because the psychiatric staff discovered that they had been sane all the time. Instead, all of them were _____ 7 _____ with a diagnosis of "schizophrenia in remission", indicating that the deception had not been detected. Interestingly several of the real patients became suspicious about the pseudopatients. They said things like "You are not crazy. You're _____ 8 _____ or a professor. You are checking up on the hospital." In a reversed experiment, 41 of the 193 _____ 9 _____ were judged to be pseudopatients. If we accept these findings at _____ 10 _____, they suggest that the distinction between the sane and

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the insane is so blurred that it is entirely possible for the sane to be mistaken for the insane -- at least by psychiatrists.

III. Translation (每小题 20 分, 共 40 分)

A. Translate the following passage from Chinese into English. (20 分)

南京, 她自新中国建立以来发生的巨大而深刻的变化更加令人欢欣鼓舞。人民在自己的土地上辛勤劳作, 把古城南京装扮得面貌一新。特别是近十几年来, 改革开放又给这座美丽的名称注入新的活力, 崭新的工业、通达的运输、如画的城市建设、兴盛的第三产业¹⁰、多彩的文化生活, 都使这个具有古都特色的现代都市焕发出勃勃英姿。孙中山先生所预言的: “南京将来之发展未可限量也”, 正在逐步成为现实。

B. Translate the following passage from English into Chinese. (20 分)

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

IV. Paraphrase the underlined parts in the following sentences. (每小题 4 分, 共 20 分)

1. The basis of the family is, of course, the fact that parents feel a special kind of affection towards their own children, different from that which they feel towards each other or towards other children. It is true that some feel little or no parental affection, and it is also true that some women are capable of feeling an affection for children not their own almost as strong as that which they could feel for their own.
2. No one finds difficulty in assenting to the commonplace that the greater part of the expenditure incurred by all classes for apparel is incurred for the sake of respectable appearance rather than for the protection of the person.
3. Through uninhibited spraying against one enemy we have destroyed the natural balances our survival requires. All these evils can and must be overcome if America and Americans are to survive; but many of us still conduct ourselves as our ancestors did, stealing from the future for our clear and present profit.

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4. Too much of anything--- too much music, entertainment, happy snacks, or time spent with one's friends--- creates a kind of impotence of living by which one can no longer hear, or taste, or see, or love, or remember. Life is short and precious, and appetite is one of its guardians, and loss of appetite is a sort of death.
5. Sow an act, and you reap a habit. Sow a habit, and you reap a character. Sow a character, and you reap a destiny.

V. Writing (共 30 分)

Please write in at least 400 words a commentary essay based on the topic: **Logical thinking or imagination, which one is more important in the process of learning?** Pay attention to the focus of your theme, development of ideas, origination of structures and choice of dictions.