

he fell back with a groan.

“You shouldn’t have come,” he said. “Though the sun’s set, the ground is still hot. Walking here and back may make you unwell again. I’m not in any pain after my beating, just putting on an act to fool them so that word of it will get out to my father. I’m shamming actually. Don’t you worry about me.”

六、Writing. (共1题, 每题30分, 共计30分)

Suppose you are writing an essay of about 400 words on this topic: “**Do Some Young People Today Have Feudalistic Thinking?**” You should argue from the following three aspects: parents; society and marriage (30 points)

- a) Write the introductory paragraph of this essay. This paragraph should contain a thesis statement and should not be too long.
- b) Write down the topic sentences for the three body paragraphs.
- c) Write out the entire paragraph that presents your most important argument. The paragraph should have a topic sentence and should have supporting evidence. It should not be too long. (Note the entire essay is only about 400 words.)
(Warning: you will not get any score if you write out the entire essay.)

七. Read the following passage. Write a shortened form of a piece of writing of about 80 words. (共1题, 每题20分, 共计20分) (270words)

Given modern medicine’s capabilities, always to do what is technologically possible to prolong life would be morally indefensible on any ground other than vitalistic outlook; that is, that biological survival is the first-order value and that all other considerations, such as personality, dignity, well-being and self-possession, necessary take second place. vestigial last-ditch provitalists still mumble threateningly about “what the Nazis did,” but, in fact, the Nazis never engaged in euthanasia or mercy killing: what they did was merciless killing, either genocidal or for ruthless experimental purposes.

The traditional ethics based on the sanctity of life—which was the classic doctrine of medical idealism in its prescientific phases—must give way to code of ethics based on the quality of life. This new ethics comes about for human reason. It is a result of modern medicine’s success, not failure. New occasions teach new duties; time makes ancient good uncouth, as Whittier said..

Many of us look upon living and dying as we do upon health and medical care- as person centered. This is not solely or basically a biological understanding of what it means to be “alive” and to be “dead”. It asserts that a so-called vegetable, a brain-damaged victim of an auto accident or a microencephalic newborn or a case of massive neurologic deficit and lost cerebral capacity, is no longer a human being, no longer a person, no longer really alive. It is personal

function that counts, not biological function. Humanness is understood as primarily rational, not psychological. This doctrine of man puts man and reason before life. It holds that being human is more “valuable” than being alive.

