

南京航空航天大学

二〇〇四年硕士研究生入学考试试题

考试科目: 翻译与写作

说明: 答案一律写在答题纸上, 写在试卷上无效

Part One: Translation (90 points)

A. Translate the following into Chinese

(1)

Work therefore is desirable, first and foremost, as a preventive of boredom, for the foredoom that a man feels when he is doing necessary though uninteresting work is as nothing in comparison with the boredom that he feels when he has nothing to do with his days. With this advantage of work another is associated, namely that it makes holidays much more delicious when they come. Provided a man does not have to work so hard as to impair his vigor, he is likely to find far more zest in his free time than an idle man could possibly find.

(2)

There was something awaiting us in the midst of this wild primeval forest. Suddenly, as if in a strange vision, we came to a beautiful little meadow huddled among the rocks: clear water, green grass, wild flowers, the purling of brooks and the blue heaven above, a generous stream of light unimpeded by leaves.

(3)

The construction of such a satellite is now believed to be quite realizable, its realization being supported with all the achievements of contemporary science, which have brought into being not only materials capable of withstanding severe stresses involved and high temperatures developed, but new technological processes as well.

B. Translate the following into English

(1)

月光如流水一般,静静地泻在这一片叶子和花上。薄薄的轻雾浮起在荷(lotus)塘里。叶子和花仿佛在牛乳中洗过一样,又像笼着轻纱的梦。虽然是满月,天上却有一层淡淡的云,所以不能朗照;但我以为这恰是到了好处——酣眠固不可少,小睡也别有风味的。塘中的色并不均匀;但光与影有着和谐的旋律,如小提琴奏着的名曲。

(2)

我们要促成自主选择、求同存异的国际和谐局面。世界上约有200个国家,在社会制度、价值观念、发展水平、历史传统和宗教文化上互不相同。根据本国国情和人民的意愿,选择社会制度和发展道路,是各国人民的主权,别国无权干涉。每个国家和民族都有其特点和优势,我们只有通过彼此尊重,求同存异,和睦共处,相互促进,才能创造一个百花争艳、绚丽多彩的世界。

(3)

臣本布衣,躬耕于南阳,苟全性命于乱世,不求闻达于诸侯。先帝不以臣卑鄙,猥自枉屈,三顾臣于草庐之中,咨臣以当世之事,由是感激,遂许先帝以驱驰。

Part Two: Writing (60 points)

Read the following passage and write a summary of no less than 200 words.

Most cultures that have formal educational systems teach much the same content—reading, mathematics, writing, and so forth—but educational differences can be found in what a culture emphasizes and how the content is taught. Although the teaching of history is common to all cultures, the history the culture emphasizes is its own. For the United States, the history of the Industrial Revolution might be taught. In Mexico, the focus could be on the impact of Spanish invasion on that country. Likewise, the teaching of language is common to all cultures, but the language emphasized is its own. By teaching a culture's history and language to school children, a society is reinforcing its value, beliefs, and prejudices. Each culture, whether consciously or unconsciously, tends to glorify its historical, scientific, and artistic accomplishments and to minimize the accomplishments of other cultures. In this way, schools in all cultures, whether they intend to or not, teach ethnocentrism. For

instance, the next time you look at a world map, notice that the United States is prominently located in the center—unless, of course, you are looking at a Chinese or Russian map. Many students in the United States, if asked to identify the great books of the world, would likely produce a list of books by Western, white, male authors. This attitude of subtle ethnocentrism, or the reinforcing of the values, beliefs, and prejudices of the culture, is not a uniquely American phenomenon. Studying only the Koran in Iranian schools or only the Old Testament in Israeli classrooms is also a quiet form of ethnocentrism.

Inasmuch as cultures vary in what they emphasize, you should not be surprised to learn that there is cultural diversity in how students participate in the learning process. In some cultures, teachers talk or lecture a great deal of the time, whereas in others students do most of the talking. Silence and minimal vocal participation characterize some classrooms, whereas others tend to be noisy and active. In many cultures, students recite and then write down what their teacher has said rather than using individual textbooks. This is particularly true in countries where the economy does not permit the luxury of textbooks. Also, the authority vested in the teacher varies from culture to culture. Even nonverbal aspects such as space, distance, time, and dress codes are cultural variables in the classroom.

As we examine the specific aspects of what and how cultures teach, it will, of course, be impossible to include every cultural educational system. Fortunately, we need not cover them all in order to make our point: culture influences education. To this end, we explore the educational systems of Korea and Japan to see what and how cultures teach. Throughout these examples, the influence of culture on the learning process, as well as the values and beliefs of the society, will be evident.

In Korea, all schools follow the same program of study. The curriculum content is determined by the Ministry of Education. There are few electives in middle schools and high schools, and variations are tailored to the type of school a student attends. Schools take a variety of forms. There are general schools, vocational schools, or specialized schools, and assignment is based on regional examination and lottery. Reading and writing are highly emphasized, and children learn both Korean and Chinese

442

in elementary school. Although children must learn approximately 1,600 Chinese characters to be able to comprehend a daily newspaper, Koreans believe that it is a sign of a well-educated person to be able to use Chinese characters. English, as well as an additional foreign language, is required in middle school and high school. Writing emphasizes penmanship rather than composition, and students are encouraged to imitate classical works rather than initiate their own original creations.

In addition to standard subjects, Korean schools emphasize moral education. Thus, social values, civic awareness and duty, and academic preparation are all integral parts of the educational program. Teachers are expected to assume leadership in these areas, and parents hold teachers responsible for disciplining their children. Because of this reliance on teachers for discipline, children are often warned by their parents that their teachers will be notified if they misbehave at home. In Korea, students remain in their homerooms for most subjects, and teachers rotate among classes. In this way, the teacher is the social and academic counselor who can easily deal with discipline problems. Group solidarity and conformity are both goals of the Korean educational system. These goals are achieved by having students take all of their classes together and by requiring that all students wear badges and uniforms. Other rules addressing appearance, such as hair length for boys and no makeup for girls, are strictly enforced even on the way to and from school.

Korean students engage in several typical classroom behaviors. They typically show respect by avoiding eye contact, bowing, and not initiating conversation with an elder. Formal vocabulary is used to speak to the teacher, who is called *seon-saeng-nim* (teacher) rather than by name. Students avoid open disagreements with the teacher, deferring to his or her judgment. When they do not understand, they avoid insulting the teacher by nodding politely and attributing their lack of understanding to their own lack of diligence. Korean students prefer to remain silent rather than offer a mistaken answer that would insult the teacher and embarrass the student. Finally, Korean students hesitate to express personal opinions unless they are faced with unfairness, dishonesty, or immoral behavior.

Education in Japan is relatively homogeneous and set by a national standardized curriculum that emphasizes social studies, democratic political processes, and religious tolerance. Reading is also emphasized, and students become avid readers of nonfiction subjects such as sports, nature, history, crafts, and music. Writing skills are enhanced by answering assigned questions and through *sakubun*—creative composition and letter writing. Calligraphy, done with a bamboo brush and black ink, is used on formal occasions, so to be graceful in society, it is important to have a minimal level of this skill. Instruction in calligraphy also becomes training in two important Japanese values: self-discipline and meditation. English is a compulsory subject from junior high to high school. Students begin with the Roman alphabet and progress to the reading of classical excerpts from Dickens and Shakespeare. Although reading, writing, and mathematics are emphasized, oral language is not.

Educators in Japanese schools do not overtly concern themselves with oral language development in the curriculum.... Reticence is valued in the presence of elders and superiors in Japanese culture, and the school complements the home in imbuing this value in youngsters. Furthermore, even when it is one's prerogative to speak, simple and brief remarks are valued over lengthy or pointed statements.... Traditional fairy tales concerning "The Monkey and the Crab" show the smooth-talking crab to be quite a disreputable character. Japanese will point out that their nation has never produced a great orator or even a notable historical speech.

This lack of practice in oral skills often causes Japanese students to experience serious problems when they attend school in the United States.

Prestige in Japan is determined almost entirely by education. This has led to a system that is intensely competitive, but nonetheless fosters group solidarity and collaboration—two important values in Japanese culture. This strong collective value is reflected in the Japanese proverb that states, "A single arrow is broken, but not in a bunch." Schools, as we have noted, foster in-group orientation. Junior high and high school students stay together for most subject classes, and teachers rotate among

classes. School identification is shown in kindergarten by the wearing of matching smocks, in elementary school by identification badges, and in junior high and high school by the wearing of uniforms. There are rules addressing appearance, behavior codes, and even lunch.

Despite this collective emphasis, distinctions in individual ability are drawn very early in the Japanese educational system, and only the most academically advanced students gain entrance into the most prestigious college-preparatory junior and senior high schools, and ultimately college. To master subjects and to prepare for important entrance exams for junior high and high schools, many students often attend additional private schools called *juku*. Classes meet every day after school, on Saturdays, and during school vacations. This is in addition to an extended school year of 240 days. In the course of nine years of education, these additional days can add up to an extra two full years schooling compared to most schools in the United States.

Like Korean parents, Japanese parents view education as the single most important factor in their children's future success. Families often make considerable sacrifices so that their children can excel in their school work and pass the rigorous entrance exams. Japanese mothers, who often label themselves *kyoiku mama* or *education mamas*, maintain close contact with their child's teacher and are involved with every phase of the education process. They assist with homework and ensure that their children are freed from domestic and recreational activities so that they have plenty of time to study.

Education is a high national priority because the Japanese believe that the best way to ensure their future is to develop their most valued natural resource—their people. Because of this value placed on education, the Japanese have a correspondingly high regard for educators. Teachers have a reciprocal responsibility to the community. Because they are esteemed as role models, they are expected to be correct in their behavior at all times. Japanese teachers consciously refrain from behaviors that might be labeled marginal by the traditional Japanese culture, such as visiting coffee shops or playing pachinko in the amusement halls.