

北京交通大学 2005 年硕士研究生入学考试试卷

考试科目: 453 英语专业综合考试

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注意事项: 答案一律写在答题纸上, 写在试卷上的不予装订和评分!

DIRECTIONS: This paper includes 4 parts – (1) Vocabulary, Structure, and Reading Comprehension, (2) British and American Cultures, (3) Translation, and (4) Composition. The total score of this paper is 150.

Part One: Vocabulary, Structure and Reading Comprehension (44%)

I. Vocabulary and Structure: Choose the correct or most suitable answer for each of the following statements. (20% , 1 for each)

1. Nowadays the cult for artificial beauty is increasing almost everywhere in this country.
 - (A) cost
 - (B) worship
 - (C) criticism
 - (D) worthiness

2. An unconsolidated aggregate of silt particles is also termed silt, whereas a consolidated aggregate is called siltstone.
 - (A) fine earth
 - (B) fiber cloth
 - (C) silk worm
 - (D) still water

3. In 1864 the American Shakespearean actor Edwin Booth gained critical acclaim when he performed Hamlet at the Winter Garden Theatre in New York City.
 - (A) recognition
 - (B) replacement
 - (C) relationship
 - (D) refinement

4. Penitence is an important daily practice for the Jewish.
 - (A) Testing patience
 - (B) Saying prayers
 - (C) Making confessions
 - (D) Suffering great pain

5. Most tangerine trees and their flowers and fruits resemble those of the _____, although tangerines are generally smaller.
 - (A) orange
 - (B) peach
 - (C) potato
 - (D) grapes

6. Ohio, the center of _____ the Hopewell culture, has the greatest concentration of ancient burial mounds in the United States.
 - (A) called
 - (B) what is called
 - (C) that is called
 - (D) is called

7. _____, such as jazz, are often played from memory rather than from a written score.
 - (A) Of some types music
 - (B) Music some of types
 - (C) Some types of music
 - (D) Types of music some

8. During the 1850', reform movements _____ temperance and the abolition of slavery gained strength in the United States.
 - (A) advocating
 - (B) they had advocated
 - (C) to advocating
 - (D) to advocate when

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Part Three: Translation (50%)

I. Translate the **UNDERLINED PARTS** in each of the two passages into Chinese. (30%)

A (5%)

(1) Hardy comments that over Tess and Angel hangs the greatest difficulty of all – Angel's limitations. For all his advanced thinking, and for all his high morality and good intentions, he is still, deep in his heart, "the slave to custom and conventionality when surprised back into his early teachings." And, obviously, the blow he has received from Tess has turned him back to those early, conventional teachings. Because of his limitations he cannot see that Tess is that woman of which the Book of Proverbs speaks: one whose "price is far above rubies." "In considering what Tess was not, he overlooked what she was, and forgot that the defective can be more than the entire." It should always be remembered that the subtitle of *Tess of the D'Urbervilles* is "A Pure Woman Faithfully Represented".

B (25%, 5% for each part)

THE MATHEMATICS OF LANGUAGE

HENRY KUCERA

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(2) Language is such a characteristically human activity and such a potentially exquisite transmitter of the literary imagination that many of us intuitively resent any suggestion that it may have prosaic, predictable, or even mathematical properties. And yet, over the last decade, we have seen much of our language communication recorded, processed, and transmitted by computers that are capable of reducing our written words to electronic signals, allowing us to search through them and organize them and then, if need be, transmit them electronically and almost instantaneously over long distances. Word processing, as we have rather unimaginatively named this computer manipulation of our linguistic records, is not only a billion-dollar industry but also a new information medium that may well revolutionize our world of communication as much as the invention of movable type did more than five hundred years ago. It still takes people to formulate ideas and to write the novels and the poems. But now the drudgery of having to retype entire pages of a manuscript in order to make a few corrections is gone. Word processing offers us the opportunity of easily shifting a sentence here and a paragraph there, the luxury of changing our mind about an awkward phrase or formulation while leaving the rest of our document intact, and even makes it possible to rely on the machine to find our misspellings and to correct them— until we end up with an elegant final version, with as many copies and variations as we wish to have. Once again in human history the machine offers us liberation from mechanical drudgery and the freedom to focus our imagination and energy on the substantive elements of language creativity and communication.

The fact that computers—these machines that many of us still think of as fast number crunchers—can encode, manipulate, process, and in a limited way understand language, is possible only because of the remarkable properties of natural language systems as have evolved through a long history. In its essence language is a hierarchically organized structure of symbols, which allows us to express a potentially infinite number of ideas through finite means. The basic building blocks of the system are very few: the set of contrastive sounds—the phonemes of the language—which we represent by letters and letter combinations in our alphabetical writing systems. These elementary building blocks are combined in highly restricted ways into the basic meaningful units, the words of the language, which again in accordance with systematic combinatory principles, form meaningful sequences of syntactically well-formed sentences. The entire system thus consists of the concatenation of a finite inventory of discrete units into a potentially infinite set of discourses, just as the ten numerals of our number system can be combined into an infinite set of

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different values and mathematical expressions. This analogous organization of language and numeric systems makes it possible to represent linguistic units by numbers and to manipulate them as if they were mathematical objects. That a computer can find a misspelled word in our document is no magic: if the machine has a dictionary available, with words coded in the internal computer representation as numbers, it can compare the numeric code of the words that we keyboard with the numerical value of the words in the dictionary in a simple arithmetical operation. If no match is found, our word is not in the dictionary and we have a good candidate for a misspelling.

EFFICIENCY AND REDUNDANCY

(3) But languages—as they have evolved spontaneously in national communities over the ages—have much more complex mathematical properties than those resulting from a hierarchical structure of discrete units. Languages exhibit both efficiency and redundancy, two contradictory characteristics that linguistic systems balance against each other to achieve both communicational usefulness and reliability. Consider redundancy first: as limited as the repertory of the basic sounds (the set of phonemes) of a language is—thirty-three in English in the most common phonological analyses—only a small subset of their possible permutations can form actual words. An adult English speaker knows, for example, that trip is an English word. But he also knows that tlip is not an English word, and he does not have to go to a dictionary to discover that fact; no English word can begin with tl-. But when faced with trin, our English speaker—although not recognizing the word—may have to resort to a dictionary. It is at least theoretically a possible English word because it does not violate any of the general constraints on permissible sequences of English sounds.

(4) Even on this elementary phonological level we thus find a substantial redundancy, the imposition of constraints on possible sequences and, consequently, the introduction of some information waste into the system, waste that is needed to enable us to communicate without an overwhelming numbers of errors and misunderstandings. If every possible permutation of sounds were an actual English word, our communication system would be very efficient indeed, and all our words could be very short; there would be no need for any word of more than four sounds, and we could have over a million of those. But communicating in such a system would become extremely difficult. Our physiological limitations in producing and perceiving sounds and sound sequences, and the properties of human memory, would make the learning and use of such a system practically impossible. But even if one could learn this distressingly efficient language, every noise, every imperfection or error that destroyed our perception of but a single sound, would disrupt our understanding, since the system's lack of redundancy would not allow us to guess what it was that we might have missed. Worse still, each time we heard one sound where another was intended, we would have heard a legitimate, albeit unintended, word. Thus redundancy, a universal property of all languages, is one of our great communicational friends, just as it is a friend of the computer designer, who utilizes the same principle to detect potentially damaging transmission errors, of course, the constraints on permissible sequences of sounds that are utilized to achieve this redundancy may differ substantially from language to language; there are many languages which a word can begin with an initial tk- cluster that English prohibits.

(5) The same is true on higher levels; English—a configurational language that relies on word order to signal many grammatical functions—imposes severe restrictions on possible sequences of words within a sentence, while languages with a "free" word order, such as Latin or Russian, allow seemingly endless permutations of items. But to make this possible these languages need an elaborate system of inflected forms and paradigms in which a small set of endings is combined in highly restricted ways with a word stem to signal the syntactic relations that are achieved through word order in English.

A branch of mathematics known as information theory provides a formal means of measuring the redundancy of a communication system. For natural languages these measurements are complex and difficult, but some overall estimates are possible. On the phonological level we have calculated for several languages (English, German, Russian, and Czech) that—taking only the constraints on sound sequences

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within syllables into account—redundancy reaches about 50 per cent. All languages, of course, have restrictions on which syllables may follow one another; the overall redundancy estimate thus must be put at least at the 80 per cent level. (For details see H. Kucera and G. K. Monroe, A Comparative Quantitative Phonology of Russian, Czech and German, New York: American Elsevier, 1968.)

(6) The other side of the coin in language design is efficiency. It has been known for a long time that words that are used very frequently tend to be short. We even abbreviate words as they become more common: telephone to phone, airplane to plane, television to TV—or telly if one lives in England—and so on. Computer analysis of large samples of language texts now provides us with accurate data to support this general conclusion. In the one-million-word Corpus of Present-Day American English, also known as the Brown Corpus, compiled from samples taken from 500 different sources of 15 different genres and styles of writing, words accounting for 57 per cent of the running texts (i.e., 57 per cent of the million word tokens) have four letters or fewer. But an entirely different situation comes to view if from the Brown Corpus we construct a dictionary, that is, a collection of different words, known in formal linguistics as types, with each word appearing only once in the list. Here words of four or fewer characters account for less than 9 per cent of the dictionary. This discrepancy in itself suggests the communication efficiency of language: the system is so designed that it is the short words that are repeated often in an average text and thus accumulate high frequency figures. The longer words are used sparingly; the repeat rate of the truly long words is negligible. For every occurrence of a ten-letter word there are eight occurrences of a three-letter word, and for every instance of a twenty-letter word there are 3,524 occurrences of a three-letter word. (For a description and various analyses of the Brown Corpus see H. Kucera and W. N. Francis, Computational Analysis of Present-Day American English, Providence: Brown University Press, 1967, and W. N. Francis and H. Kucera, Frequency Analysis of English Usage: Lexicon and Grammar, Boston: Houghton Mifflin Company, 1982.)

II. Translate the following essay into English. (20 %)

A(5%)

1. 中庸之道 (1%)
2. 己所不欲, 勿施于人。(2%)
3. 中华儿女多奇志, 不爱红装爱武装。(2%)

B(15%)

I 君跻身文坛, 盖有年矣, 但总是红不起来, 颇感寂寞。于是, 他找到了各种关系, 以盛宴重礼把著名的评论家 J 君招待了一次。J 君有感于其情之盛, 慨然允诺说: “现在他们对你太冷落了, 就是不公平! 我一定要写篇推荐你的作品的文章, 登到大报上, 你的作品的优点是 ……”

I 君不等 J 君说完, 慌忙摆手摇头, 他说: “千万不必! 千万不必! 我只乞求您写一篇文正词严的文章把我批一个狗血淋头! 积数十年之经验, 我深知凡被你批了的, 都可以风行全国, 名震环球! 而你也可以获得另一方面的美誉和利益, 那才叫相反相成, 相得益彰!”

Part Four: Composition (16%)

Write a 300-word essay on the following topic.

My View on Professional Ethics

Directions: Your essay should include three parts: first, your definition and interpretation of professional ethics; second, your view on the status quo of professional ethics in China; and thirdly, your suggestions or solutions for the problem.

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9. Many meteorites are thought to have originated from _____ that once existed between the orbits of Mars and Jupiter.
 (A) where a planet or planets (B) a planet or planets so
 (C) which a planet or planets (D) a planet or planets
10. The modern automobile is a _____ composed of more than 14,000 parts.
 (A) complex technical system (B) system of complex technical
 (C) complex technical system that (D) system is technically complex
11. _____ over 100 years since the invention of the square-bottomed paper bag.
 (A) Now is (B) Now it has (C) There is now (D) It is now
12. The novelist John Dos Passes developed a style of fiction incorporating several documentary devices _____ to his works.
 (A) lent realism (B) that lending realism
 (C) to lend realism (D) of whose realism lent
13. In Earth's infancy, its surface was warm enough for life _____ the young Sun was fainter than it is today.
 (A) in spite of (B) whether (C) neither of which (D) even though
14. The invention of the compound microscope (which allowed much higher magnification through multiple lenses) made _____ the great strides in life sciences.
 (A) it possible (B) possibly (C) possible (D) it was possible
15. Hares generally have longer ears and hind legs than rabbits and move by jumping _____ running.
 (A) rather to be (B) rather than (C) are rather (D) as rather
16. Throughout history _____ different representations for numbers and for the basic process of counting.
 (A) have been many (B) there have been many
 (C) many (D) when many
17. Democratic governments constantly face the problem of balancing _____ the individual with the needs of society.
 (A) the rights of (B) to the rights for (C) for the rights to (D) with the rights by
18. Connecticut was the fifth of the original thirteen states _____ the Constitution of the United States.
 (A) ratified (B) ratify (C) to ratify (D) have ratified
19. The chemical composition of sandstone is the same as _____.
 (A) that of sand (B) that sand is (C) sand is that (D) what of sand
20. Hydrofoils can exceed 75 miles per hour, as compared with conventional watercraft, whose maximum speeds _____ approach 50 miles per hour.
 (A) are rarely (B) rarely (C) of rarely (D) they rarely

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II. Read the following two passages and answer the questions after each passage. (24%, 1.5 points for each question)

Passage I

Social contract theory is the view that morality is founded solely on uniform social agreements that serve the best interests of those who make the agreement. Historically social contract theory is an outgrowth of natural law theory, specifically the theories of Grotius and Pufendorf. However, we find hints at social contract reasoning in earlier works, most notably in Book 2 of Plato's dialog *The Republic*. Two distinct portions of that Book contain social contractarian themes, the first of which is offered by a skeptical character in the dialog named Glaucon. According to Glaucon, we all recognize that it is good for us individually to be unjust, although it is bad for us individually to suffer. We also recognize that if we do act unjustly, we will suffer injuries from other people. To avoid suffering injury, then, make contracts with each other by which we give up injustice and practice justice. To demonstrate his point about our preference to be unjust, Glaucon presents a myth about a shepherd named Gyges who finds a ring that makes him invisible when he wears it. Understanding the special advantage gained by having such a ring, Gyges uses its powers to seduce the Queen and Kill the King. Glaucon then argues that if there were two such rings, worn by a just person and an unjust person respectively, they would both commit the same kind of unjust deeds. Plato himself rejects this skeptical view about justice; however, the hero of the dialog – the character Socrates – presents a different contractarian account of the origin of justice in society. According to Socrates, societies are formed for the purpose of fulfilling our human needs. We have many needs and thus many kinds of people and activities are required to fulfill all those needs. We then form partnerships by which we exchange goods and services. The mutual fulfilling of the various tasks is the basis of justice in society.

The definitive statement of social contract theory is found in Chapters 13 through 15 of Hobbes's *Leviathan*. Briefly, Hobbes argues that the original state of nature is a condition of constant war, which rational and self-motivated people would want to end. These people, then, will establish fundamental moral laws to preserve peace. The foundation of Hobbes's theory is the view that humans are psychologically motivated by only selfish interests. Hobbes argued that, for purely selfish reasons, the agent is better off living in a world with moral rules than one without moral rules. Without moral rules, we are subject to the whims of other people's selfish interests. Our property, our families, and even our lives are at continual risk. Selfishness alone will therefore motivate each agent to adopt a basic set of rules which will allow for a civilized community. Not surprisingly, these rules would include prohibitions against lying, stealing and killing. However, these rules will ensure safety for each agent only if the rules are enforced. As selfish creatures, each of us would plunder our neighbors' property once their guards were down. Each agent would then be at risk from his neighbor. Therefore, for selfish reasons alone, we devise a means of enforcing these rules: we create a policing agency which punishes us if we violate these rules. Like rule-utilitarianism, Hobbes's social contract theory is a three-tiered moral system. Particular acts, such as stealing my neighbor's lawn furniture, are wrong since they violate the rule against stealing. The rule against stealing, in turn, is morally binding since it is in my interests to live in a world which enforces this rule.

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There are several traditional criticisms of Hobbes's theory. First critics questioned whether humans are as self-interested as Hobbes contends: many people have transcendent interests which focus on social, religious, or political communities. Second, it is not clear that people who are fundamentally equal in the state of nature would be rationally motivated to attack each other, given only a 50-50 chance of survival. Third, the moral rules arrived at make demands of an agent which go beyond what is necessary for an agent's self-preservation – which is that agent's sole motive for making the contract. Fourth, the moral rules arrived at are only rules of prudence for people motivated by egoistic concerns. Thus, it is difficult to call this a "moral" theory. Finally, it is not clear why we should consistently follow a moral rule (such as a prohibition against stealing) if it can occasionally violate that rule without being caught. Further, since I am motivated only by self-interest, I would have strong reasons to occasionally violate rules when that served my interests. Social contract theory, then, will obligate me to follow moral rules only to the point where it is necessary to keep society together. And this makes it a fairly weak normative theory.

After Hobbes, social contract theory developed in different directions. John Locke argued that the state of nature is a pre-political, yet moral society where humans are bound by divinely commanded natural law. A social contract is made between citizens who institute a government to prevent people from occasionally violating natural law and showing partiality. Jean-Jacques Rousseau argued that the state of nature is not a state of war, but a state of individual freedom where creativity flourishes. Since a fully mature person is a social person, a social contract is established to regulate social interaction. This contract between citizens establishes an absolute democracy which is ruled by the general will, or what is best for all people. Interest in social contract theory declined in the 19th century with the rise of utilitarianism, the theory that actions are right when they produce more benefit than disbenefit for society. Contemporary versions of social contract theory attempt to show that our basic rights and liberties are founded on mutually beneficial agreements which are made between members of society. John Rawls argues in *A Theory of Justice* (1971) that in an original position, a group of rational and impartial people will establish a mutually beneficial principle of justice as the foundation for regulating all rights, duties, power, and wealth.

Questions 21 – 28 are based on Passage 1:21. Which of the following doesn't appear in Plato's *The Republic*?

- (A) Socrates (B) Gyges (C) Grotius (D) Glaucon

22. As a definite theory, social contract was first clearly put forward by _____.

- (A) Locke (B) Hobbes (C) Rousseau (D) Rawls

23. The author of this passage uses the word "agent" many times. It most likely means _____.

- (A) a person who has the power to act (B) a person authorized to represent someone else
(C) a secret intelligence worker (D) All of the above

24. According to Hobbes, the purpose of social contract is to _____.

- (A) establish the basic moral rules (B) enforce the rules
(C) protect the rich people (D) punish the violation of rules

25. Who argues that social contract should act as a regulator for the relationship between individuals and society and individuals themselves?
 (A) John Locke (B) Thomas Hobbes (C) Jean Jacques Rousseau (D) John Rawls
26. According to Rawls, to be mutually beneficial to people and society should be the principle for _____.
 (A) old society (B) future society (C) traditional society (D) today's society
27. If we arrange the philosophers mentioned in this passage chronologically, they should be in the order of _____.
 (A) Socrates, Plato, Hobbes, Locke, Rousseau, and Rawls
 (B) Plato, Socrates, Locke, Hobbes Rousseau, and Rawls
 (C) Rawls, Rousseau, Locke, Hobbes, Plato and Socrates
 (D) Hobbes, Locke, Plato, Rawls, Rousseau and Socrates
28. The best title for this passage might be _____.
 (A) Social Contract and Its Historical Hits (B) An Overview of Social Contract Theory
 (C) Philosophers and Social Contract (D) None of the above.

Passage II

Although the word globalization suggests a comprehensive and self-evident process, it is an incomplete term. It does not indicate precisely what is being globalized: the assumption is that it means the emergence of a single worldwide economy, into which all economies must integrate themselves, or more accurately, be integrated in the passive voice. But globalization does not obligingly halt at some ill-defined frontier between economics, society and culture. Indeed, it has its own set of cultural attendants, which exercise a profound influence on the life of peoples everywhere. By definition, globalization makes all other cultures local. But to billions of people all over the world, their culture is not local. It is central to their lives and who they are. Globalization eclipses, or at least subordinates all previous ways of answering need and of dealing with the vicissitudes of human life. All other ways of life are diminished and marginalized at a stroke.

Globalization is a declaration of war upon all other cultures. And in cultural wars, there is no exemption for civilians; there are no innocent bystanders. Why should it be expected that ancient and rooted civilizations are going to accept this peripheralisation without a struggle? The answer to that is that globalization carries an implicit promise that it will relieve poverty and offer security - perhaps the most ancient of human dreams. Because of the power of global capitalism to create wealth, it is assumed that this priority must sweep aside all other human preoccupations, including all existing institutions, interpretations and searches for meaning in the world.

One U.S. academic describes it as a confrontation between global civilization and local cultures. One reason for the sense of incompleteness in the word globalization may be that it is a euphemistic contraction of global civilization; and that it is how it is promoted.

It is disingenuous to assume that economy, society and culture operate in separate spheres. Indeed, the way in which geographical entities are now designated shows the increasing porosity of these notions. An advanced economy, an industrialized nation, a mature economy are set against a developing country, an emerging market, a liberalizing society. The terms are almost interchangeable. This suggests that, once exposed to the globalizing imperative, no aspect of social life, customary practice, traditional behavior will remain the same.

There have been, broadly, two principal responses in the world, which we may call the fatalistic and the

resistant. It is significant that among the most fatalistic have been the leaders of the G-7. Ex-President Clinton said globalization is a fact not a policy choice. Tony Blair said it is inevitable and irreversible. It may be considered paradoxical that the leaders of the most dynamic and expanding economies in the world offer such a passive, unchallenging view of what are, after all, human-made arrangements. These are among the richest and most proactive regimes, which can wage endless war on the great abstraction that is terror, topple regimes and lay down one WTO law for the poor and another for themselves. Is their helplessness in the presence of these mighty economic and cultural powers merely pretence?

There are two aspects to resistance. One is the re-assertion of local identities - even if local actually means spread over very large parts of the world. The reclaiming of the local is often focused in the field of culture - music, song, dance, drama, artifacts and folk culture. This suggests an attempt to quarantine it from the effects of economic integration; a kind of cordon sanitaire set up around a dwindling culture. Some people believe it is possible to get the best of both worlds - they accept the economic advantages of globalization and seek to maintain something of great value, language, tradition and custom. This is the relatively benign response. The other has become only too familiar: the violent reaction, the hatred of both economic and cultural globalization which many not merely perceive, but feel in the very core of their being, as an inseparable violation of identity. The resentment of many Muslims (not only extremists) toward the U.S. and Israel, the defensive posturing of Hindu fundamentalism, opposed both to Islam and Christianity, are the most vivid dramatizations of this.

The appearance of Christian fundamentalism in the very heartlands of the globalizing forces of the world, suggest that even here, there is a sense that values, beliefs and faith are being sacrificed to global necessity, and there has been an effort even by the most spectacular beneficiaries of economic globalization to salvage what they see as some of their most precious truths. The stigmatizing of the bearers of resistance as extremists or those who hate freedom is too simple a formulation for these complex and painful processes. To be unable to acknowledge the profound and complex social and religious disruptions that come as inseparable spectral companions of economic globalization has been the most grievous failure of the rich and powerful. That this strikes at the roots of human search for meaning ought to have been clear, particularly to those who invest so much in intelligence and security - abstractions which have become as insubstantial as the terror against which these are supposed to be deployed.

For instance, the almost mystical and transcendent purposes assumed by consumption, the prodigality and waste of resources, particularly in the presence of billions of people who must eat every last grain of rice on their plate, the disgracing of such ancient virtues as frugality, husbanding resources, sustaining water and soil, the reverence for habitats that have given life for millennia - all this is detached from the dry bureaucratic prescriptions and advice offered up by the experts and professionals of development from the sequestered luxury of five-star hotels.

When anger bursts forth, it is greeted with a monstrous show of incomprehension, and alas, wholly bogus humanitarianism, since the leaders of the globalizing world have sacrificed vast numbers of the poor in pursuit of their unrealizable vision of a whole planet colonized in their own image. The West had centuries to absorb these lessons and adapt its spiritual and religious values to those of a capitalism which usurped them, even though these did not go down without a struggle. But when these values are diffused globally, dogmatically, unmediated by time, with what violence they strike against the sensibilities of others. What a gratuitous onslaught it seems, what injurious affronts to rooted identity and custom. This then, is the context in which terror is to be stamped out. Who declared the cultural war which accompanies the economic re-arrangement of a whole world? Who initiated the terrible, terrorizing, terrifying doctrines that only by the grace of participating in the global market, will every individual in the world and those she loves, survive to see another day?

Questions 29 - 36 are based on Passage 2:

29. When the author says in the first paragraph "By definition, globalization makes all other cultures local",

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what does he mean by "local"?

- (A) He means that only the local people can appreciate their own cultures.
 (B) He means that localization is the by-product of globalization.
 (C) Globalization means the degradation and marginalization of all cultures.
 (D) Globalization is the result of the flourishing of the local cultures.
30. According to paragraph 1, globalization is a _____ force.
 (A) revolutionary (B) destructive (C) generating (D) all of the above
31. How many kinds of religions are mentioned in this passage?
 (A) Five. (B) Four. (C) Three. (D) Two.
32. According the author there are two major responses to the wave of globalization. One is fatalistic, and the other is resistant. The meaning of the word "fatalistic" is _____.
 (A) bound to die (B) beyond control (C) deadly injured (D) determined
33. Some people resist both economic and cultural globalization in a violent manner because _____.
 (A) they don't want to lose their identity (B) they want to take the advantage of globalization
 (C) they want to reserve their own language (D) they want to protect their customs
34. From this passage we can infer that globalization means _____.
 (A) westernization (B) Americanization (C) Christianization (D) all of the above
35. In the last two sentences in the last paragraph, the authors adopts the figures of speech of _____.
 (A) simile, metaphor and metonymy (B) hyperbole, irony and allusions
 (C) alliteration and rhetoric questions (D) all of the above
36. The author's attitude towards globalization in this article is _____.
 (A) appreciative (B) optimistic (C) critical (D) indifferent

Part Two: British and American Cultures (40 %)

- I. Read the following statements carefully and choose the most appropriate ONE from the four options marked A, B, C and D to complete the statement.(10 points, 1 for each)
37. The person who crushed various rebellions in Ireland and settled English and Scottish Protestants there by giving them land was _____.
 (A) Oliver Crownwell (B) King Charles I
 (C) William III (D) William, the Conqueror

北京交通大学 2005 年硕士研究生入学考试试卷

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38. The king who believed the "Divine Right" to govern, and who was condemned to death during the English Civil war was _____.
- (A) Henry VIII (B) James I
(C) Charles I (D) James II
39. The greatest single influence of the shaping of the English language in modern times is _____.
- (A) the "pop" revolution in the 1960s (B) the numerous increase in travel
(C) American English (D) the French language
40. Why are so many party members elected to Parliament in each Election in Britain?
- (A) Because party members usually enjoy better reputation.
(B) Because party members have more experience in forming a government.
(C) Because party members have the backing of nationwide organizations.
(D) Because people trust party members to a greater degree.
41. During the Industrial revolution, factories came into being because _____.
- (A) it was more economical to manufacture goods
(B) it could provide more housing for workers
(C) power could be concentrated
(D) more workers could work together under one large roof
42. Which of the following is not a New England state?
- (A) Connecticut. (B) New York State
(C) New Hampshire (D) Vermont
43. America's first two political parties in the late 18th century were _____.
- (A) the Democratic and the Republican
(B) the Democratic and the Federalist
(C) the Federalist and the Republican
(D) the Federalist and the Liberal
44. When was the amendment made to outlaw disqualification of voting right based on sex?
- (A) In 1922. (B) In 1914.
(C) In 1967. (D) In 1971.
45. Exchange of pulpits in American churches indicates that _____.
- (A) there is very little concentration on doctrine or religious argument
(B) American people are easily changing their religious belief
(C) there is heated debate and argument going on in different churches
(D) churches and religious denominations are on good terms
46. "Every day in every way I am getting better and better." Which of the following American attitudes does not reflect the value represented by the statement?
- (A) Americans' naïve patriotism.
(B) Faith in automatic improvement.
(C) American optimism.
(D) American Democracy.

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II: Fill in the blanks. (10 points, 1 for each)

1. As far as their religion is concerned, people in Northern Ireland who are loyal to the British government are mainly _____, while people in the Republic of Ireland are mainly _____.
2. Most people associate the Elizabethan age with two things. The first is _____. The other is _____.
3. One of the best-known scholar-monks of the Old English period was _____, whose book _____ was one of the main sources of information about the history of Anglo-Saxon England.
4. Parliament in Britain, strictly speaking, consists of three elements: (1) _____; (2) _____; and (3) _____.
5. The Bank of England stands in a street called _____. It is run by a governor and a group of directors all appointed by _____.
6. The Mid-west refers to these five states: _____, _____, Indiana, Wisconsin and _____.
7. In 1620, a group of Puritans, called _____, crossed the Atlantic in the ship _____ and settled at Plymouth, Massachusetts.
8. The Supreme Court is composed of _____ Justice who are appointed for life by _____ with the consent of _____.
9. The first Catholic President in the United States was _____, and Jimmy Carter preached _____ during his campaign for the Democratic nomination in 1976.
10. Americans are often accused of being _____, because of their tremendous expenditures for goods and services, but actually they are, on the whole, _____.

III: Explain the following in English. (20 points, 2 for each)

1. The War on Poverty
2. Hispanics
3. Vance Packard
4. The Methodists in America
5. Confederation
6. Colour Problems in Britain
7. The National Health Service
8. Boston Tea Party
9. English Class System
10. The Protestant Reformation