

山东大学

二〇一八年招收攻读硕士学位研究生入学考试试题

科目代码 621 科目名称 实践英语

(答案必须写在答卷纸上, 写在试题上无效)

I. Multiple choices (每题 1 分, 共 10 分)

There are 10 incomplete sentences in this section. For each sentence there are four choices marked A), B), C) and D). Choose ONE answer that best completes the sentence.

1. So far, _____ winds and currents have kept the thick patch of oil southeast of the Atlantic coast.
A) prevailing B) blowing C) governing D) ruling
2. Whilst I acknowledge the personal tragedies that these figures may represent, in a population the size of the UK they are not statistically _____.
A) successive B) sincere C) significant D) subsequent
3. He has since 1965 _____ followed and supported every twist and turn of government policy.
A) cautiously B) faithfully C) dutifully D) skillfully
4. The central bank claims this would _____ panic in the financial markets, testing political commitment to the single currency project to the limit.
A) flared B) glittered C) sparked D) flashed
5. The firm last night offered a \$10,000 _____ for information leading to the conviction of the killer.
A) award B) compensation C) prize D) reward
6. I only know the man by _____ but I have never spoken to him.
A. chance B. heart C. sight D. experience
7. With the increasing unemployment rate, workers who are 50 to 60 years old are usually the first to be _____.

A) laid aside B) laid up C) laid out D) laid off

8. Chinese college students are increasingly _____ with credit card debt and the consequences can be rather serious.
A) discharged B) dominated C) boosted D) burdened
9. If I were there, it would be about time that I _____ something about the matter.
A) say B) am saying C) said D) would say
10. His remarks were _____ annoy everybody at the meeting.
A) so as to B) such as to C) such to D) as much as to

II. Error Correction (每题 1 分, 共 10 分)

Correct the ONE error in each of the following sentences as the example shows.

Example: He is students. students — a student

1. Only the fittest can survive this cruel world.
2. The heroes appeared in ancient legends are always lonely fighters.
3. The honey bee is remarkable for the dancing movements it performs in the hive to communicate various information to its fellow bees.
4. A severe illness when she was just 19 month old deprived the well-known writer and lecturer Helen Keller of both her sight and her hearing.
5. Besides, analysts say China has been emphasizing on the goal of denuclearization of the Peninsula.
6. Prosecutors and defense lawyers are often friends, and it is quiet legitimate to discuss cases together.
7. Almost all the electricity for industrious use comes from large generators driven by steam turbines.
8. Canadians attach great importance on learning, and have developed a first-rate education system with high standards.
9. The explosive mixture in a rocket is consisted of both a fuel and a supply of oxygen.

10. Patents are dated back to Venice in the 15th century, but Communist China did not allow them until 1985.

III. Blank filling (每题1分, 共10分)

Fill in each of the blanks with a word in its proper form that best completes the sentence.

One of the most important social development that helped to make possible a shift in thinking about the role of public education was the effect of the baby boom of the 1950s and 1960s on the schools. In the 1920s, but especially in the Depression conditions of the 1930s, the United States experienced a declining birth 1 — every thousand women aged 15 to 45 gave 2 to about 118 live children in 1920, 89.2 in 1930, 75.8 in 1936, and 80 in 1940. With the growing prosperity brought on by the Second World War and the economic boom that 3 it, young people 4 and established households earlier and began to raise larger families than 5 their predecessors during the Depression. Birth rates rose to 102 6 thousand in 1946, 106.2 in 1950, and 118 in 1955. 7 economics was probably the most important determinant, it is not the only explanation for the baby boom. The increased value set on the idea of the family also 8 to explain this rise in birth rates. The baby boomers began streaming 9 the first grade by the mid-1940s and became a flood by 1950. The public school system suddenly found 10 overtaxed.

IV. Reading Comprehension (每题1分, 共20分)

Directions: There are four passages in this part. Make the best choice for each question based on what you read.

Passage One

If the new art is not accessible to everyone, which certainly seems to be the case, this implies that its impulses are not of a generically human kind. It is an art not for people in general but for a special class who may not be better but who are evidently different.

Before we go further, one point must be clarified. What is it that the majority of people call aesthetic pleasure? What happens in their minds when they "like" a work of art; for example, a play? The answer is easy. They like a play when they become interested in the

human destinies that are represented, when the love and hatred, the joys and sorrows of the dramatic personages so move them that they participate in it all as though it were happening in real life. And they call a work "good" if it succeeds in creating the illusion necessary to make the imaginary personages appear like living persons. In poetry the majority of people seek the passion and pain of the human being behind the poet. Paintings attract them if they find in them figures of men or women it would be interesting to meet.

It thus appears that to the majority of people aesthetic pleasure means a state of mind that is essentially indistinguishable from their ordinary behavior. It differs merely in accidental qualities, being perhaps less utilitarian, more intense, and free from painful consequences. But the object toward which their attention and, consequently, all their other mental activities are directed is the same as in daily life: people and passions. When forced to consider artistic forms proper—for example, in some surrealist or abstract art—most people will only tolerate them if they do not interfere with their perception of human forms and fates. As soon as purely aesthetic elements predominate and the story of John and Susie grows elusive, most people feel out of their depth and are at a loss as to what to make of the scene, the book, or the painting. A work of art vanishes from sight for a beholder who seeks in that work of art nothing but the moving fate of John and Susie or Tristan and Isolde. Unaccustomed to behaving in any mode except the practical one in which feelings are aroused and emotional involvement ensues, most people are unsure how to respond to a work that does not invite sentimental intervention.

Now this is a point that has to be made perfectly clear. Neither grieving nor rejoicing at such human destinies as those presented by a work of art begins to define true artistic pleasure; indeed, preoccupation with the human content of the work is in principle incompatible with aesthetic enjoyment proper.

1. This passage is primarily concerned with the _____.
 - A. emotional impact of a painting's subject matter
 - B. lives artists lead as opposed to the ones they imagine
 - C. nature of the pleasure that most people find in a work of art
 - D. wide variety of responses that audiences have to different works of art
2. It is most likely that "the story of John and Susie" in Paragraph 3 refers to _____.
 - A. an account of an affair in the form of a mystery
 - B. a typical narrative of interpersonal relationships
 - C. a fictional work that the author will proceed to critique
 - D. a legendary couple that has fascinated artists through the ages
3. The author suggests that the majority of people resist modern art because they _____.
 - A. consider modern artists to be elitist
 - B. are too influenced by critics to view the art on its own merits
 - C. are annoyed by its social message
 - D. find in it a little of human interest to engage them

4. The author's attitude toward the majority of people can best be described as _____.
- A. genuinely puzzled B. solemnly respectful
C. aggressively hostile D. condescendingly tolerant
5. The author's assumption in the final paragraph is that _____.
- A. aesthetic pleasure is a response to the purely artistic elements in a work of art
B. responses to a work of art vary and cannot be easily defined
C. the evocation of emotional responses by a traditional work of art depends on the moral conventions of the artist's society
D. the majority of people trying to interpret a work of art will concentrate on the artistic technique

Passage Two

In eighteenth-century France and England, reformers rallied around egalitarian ideals, but few reformers advocated higher education for women. Although the public decried women's lack of education, it did not encourage learning for its own sake for women. In spite of the general prejudice against learned women, there was one place where women could exhibit their erudition: the literary salon. Many writers have defined the woman's role in the salon as that of an intelligent hostess, but the salon had more than a social function for women. It was an informal university, too, where women exchanged ideas with educated persons, read their own works and heard those of others, and received and gave criticism.

In the 1750's, when salons were firmly established in France, some English women, who called themselves "Bluestocking," followed the example of the salonnières (French salon hostesses) and formed their own salons. Most Bluestockings did not wish to mirror the salonnières; they simply desired to adapt a proven formula to their own purpose—the elevation of women's status through moral and intellectual training. Differences in social orientation and background can account perhaps for differences in the nature of French and English salons. The French salon incorporated aristocratic attitudes that exalted courtly pleasure and emphasized artistic accomplishments. The English Bluestockings, originating from a more modest background, emphasized learning and work over pleasure. Accustomed to the regimented life of court circles, salonnières tended toward formality in their salons. The English women, though somewhat puritanical, were more casual in their approach.

At first, the Bluestockings did imitate the salonnières by including men in their circles. However, as they gained cohesion, the Bluestockings came to regard themselves as a women's group and to possess a sense of female solidarity lacking in the salonnières, who remained isolated from one another by the primacy each held in her own salon. In an atmosphere of mutual support, the Bluestockings went beyond the salon experience. They traveled, studied, worked, wrote for publication, and by their activities challenged the stereotype of the passive woman. Although the salonnières were aware of sexual inequality, the narrow boundaries of their world kept their intellectual pursuits within conventional limits. Many salonnières, in fact, camouflaged their nontraditional activities behind the role of hostess and deferred to men in

public. Though the Bluestockings were trailblazers when compared with the salonnières, they were not feminists. They were too traditional, too hemmed in by their generation to demand social and political rights. Nonetheless, in their desire for education, their willingness to go beyond the confines of the salon in pursuing their interests, and their championing of unity among women, the Bluestockings began the process of questioning women's role in society.

6. A significant distinction between the salonnières and Bluestockings was in the way each group regarded _____.
- A. the value of acquiring knowledge
B. the role of pleasure in the activities of the literary salon
C. the desirability of a complete break with societal traditions
D. the inclusion of women of different backgrounds in the salons
7. Which of the following statements is most compatible with the principles of the salonnières as described in the passage?
- A. Devotion to pleasure and art is justified in itself.
B. Women should aspire to be both educated and but independent.
C. Men should be excluded from groups of women's rights supporters.
D. The duty of the educated women is to provide an active political model for less educated women.
8. The passage suggests that the Bluestockings might have had a more significant impact on society if it had not been for _____.
- A. their emphasis on individualism
B. competitiveness among their salons
C. the limited scope of their activities
D. their unwillingness to defy aggressively the conventions of their age
9. To an assertion that Bluestockings were feminists, the author would most probably respond with _____.
- A. admitted uncertainty B. qualified disagreement
C. complete indifference D. unquestioning approval
10. Which of the following titles best describes the content of the passage?
- A. Eighteenth-Century Egalitarianism
B. Feminists of the Eighteenth Century
C. Eighteenth-Century Precursors of Feminism
D. Female Education Reform in the Eighteenth Century

Passage Three

Students of United States history, seeking to identify the circumstances that encouraged the emergence of feminist movements, have thoroughly investigated the mid-nineteenth-century American economic and social conditions that affected the status of women. These historians, however, have analyzed less fully the development of specifically

feminist ideas and activities during the same period. Furthermore, the ideological origins of feminism in the United States have been obscured because, even when historians did take into account those feminist ideas and activities occurring within the United States, they failed to recognize that feminism was then a truly international movement actually centered in Europe. American feminist activists who have been described as "solitary" and "individual theorists" were in reality connected to a movement—utopian socialism—which was already popularizing feminist ideas in Europe during the two decades that culminated in the first women's rights conference held at Seneca Falls, New York, in 1848. Thus, a complete understanding of the origins and development of nineteenth-century feminism in the United States requires that the geographical focus be widened to include Europe and that the detailed study already made of social conditions be expanded to include the ideological development of feminism.

The earliest and most popular of the utopian socialists were the Saint-Simonians. The specifically feminist part of Saint-Simonianism has, however, been less studied than the group's contribution to early socialism. This is regrettable on two counts. By 1832 feminism was the central concern of Saint-Simonianism and entirely absorbed its adherents' energy; hence, by ignoring its feminism, European historians have misunderstood Saint-Simonianism. Moreover, since many feminist ideas can be traced to Saint-Simonianism, European historians' appreciation of later feminism in France and the United States remained limited.

Saint-Simon's followers, many of whom were women, based their feminism on an interpretation of his project to reorganize the globe by replacing brute force with the rule of spiritual powers. The new world order would be ruled together by a male, to represent reflection, and a female, to represent sentiment. This complementarity reflects the fact that, while the Saint-Simonians did not reject the belief that there were innate differences between men and women, they nevertheless foresaw an equally important social and political role for both sexes in their utopia.

Only a few Saint-Simonians opposed a definition of sexual equality based on gender distinction. This minority believed that individuals of both sexes were born similar in capacity and character, and they ascribed male-female differences to socialization and education. The envisioned result of both currents of thought, however, was that women would enter public life in the new age and that sexual equality would reward men as well as women with an improved way of life.

11. According to the passage, which of the following is true of the Seneca Falls conference on women's rights?
- A. The work of American activists independent of feminists abroad
 - B. A product of nineteenth-century Saint-Simonian feminist thought
 - C. The culminating achievement of the utopian socialist movement
 - D. A manifestation of an international movement for social change and feminism
12. The author's attitude toward most European historians who have studied the Saint-Simonians is primarily one of _____.

- A. disapproval of their lack of attention to the issue that absorbed most of the Saint-Simonians' energy after 1832
- B. approval of the specific focus of their research
- C. approval of their general focus on social conditions
- D. disapproval of their lack of attention to links between the Saint-Simonians and their American counterparts

13. The author mentions all of the following as characteristic of the Saint-Simonians EXCEPT _____.
- A. the group included many women among its members
 - B. the group was among the earliest European socialist groups
 - C. most members believed that women should enter public life
 - D. most members believed that women and men were inherently similar in ability and character
14. It can be inferred that the Saint-Simonians envisioned a utopian society having which of the following characteristics?
- A. It would be worldwide.
 - B. It would most influence the United States.
 - C. It would continue to develop new feminist ideas.
 - D. It would emphasize dogmatic religious principles.
15. Which of the following would be the most accurate description of the society envisioned by most Saint-Simonians?
- A. A society in which women did not enter public life
 - B. A society in which women were highly regarded for their extensive education
 - C. A society in which the two genders played complementary roles and had equal status
 - D. A social order in which a body of men and women would rule together on the basis of their spiritual power

Passage Four

Roger Rosenblatt's book *Black Fiction*, in attempting to apply literary rather than sociopolitical criteria to its subject, successfully alters the approach taken by most previous studies. As Rosenblatt notes, criticism of Black writing has often served as a pretext for expounding on Black history. Addison Gayle's recent work, for example, judges the value of Black fiction by overtly political standards, rating each work according to the notions of Black identity which it propounds.

Although fiction assuredly springs from political circumstances, its authors react to those circumstances in ways other than ideological, and talking about novels and stories primarily as instruments of ideology circumvents much of the fictional enterprise. Rosenblatt's literary analysis discloses affinities and connections among works of Black fiction which solely political studies have overlooked or ignored.

Writing acceptable criticism of Black fiction, however, presupposes giving satisfactory

answers to a number of questions. First of all, is there a sufficient reason, other than the racial identity of the authors, to group together works by Black authors? Second, how does Black fiction make itself distinct from other modern fiction with which it is largely contemporaneous? Rosenblatt shows that Black fiction constitutes a distinct body of writing that has an identifiable, coherent literary tradition. Looking at novels written by Blacks over the last eighty years, he discovers recurring concerns and designs independent of chronology. These structures are thematic, and they spring, not surprisingly, from the central fact that the Black characters in these novels exist in a predominantly White culture, whether they try to conform to that culture of rebel against it.

Black Fiction does leave some aesthetic questions open. Rosenblatt's thematic analysis permits considerable objectivity; he even explicitly states that it is not his intention to judge the merit of the various works—yet his reluctance seems misplaced, especially since an attempt to appraise might have led to interesting results. For instance, some of the novels appear to be structurally diffuse. Is this a defect, or are the authors working out of, or trying to forge, a different kind of aesthetic? In addition, the style of some Black novels, like Jean Toomer's *Cane*, verges on expressionism or surrealism; does this technique provide a counterpoint to the prevalent theme that portrays the fate against which Black heroes are pitted, a theme usually conveyed by more naturalistic modes of expression?

In spite of such omissions, what Rosenblatt does include in his discussion makes for an astute and worthwhile study. *Black Fiction* surveys a wide variety of novels, bringing to our attention in the process some fascinating and little-known works like James Weldon Johnson's *Autobiography of an Ex-Colored Man*. Its argument is tightly constructed, and its forthright, lucid style exemplifies levelheaded and penetrating criticism.

16. The author objects to criticism of Black fiction like that by Addison Gayle because it _____.
- A. emphasizes purely literary aspects of such fiction
 B. misinterprets the ideological content of such fiction
 C. substitutes political for literary criteria in evaluating such fiction
 D. misunderstands the notions of Black identity contained in such fiction
17. The author of the passage is primarily concerned with _____.
- A. evaluating the soundness of a work of criticism
 B. comparing various critical approaches to a subject
 C. discussing the limitations of a particular kind of criticism
 D. summarizing the major points made in a work of criticism
18. The author's discussion of *Black Fiction* can be best described as _____.
- A. pedantic and contentious
 B. critical but admiring
 C. ironic and deprecating
 D. argumentative but unfocused
19. The author of the passage uses all of the following in the discussion of Rosenblatt's book EXCEPT _____.

- A. rhetorical questions
 B. specific examples
 C. definition of terms
 D. comparison and contrast

20. The author refers to James Weldon Johnson's *Autobiography of an Ex-Colored Man* in the final paragraph in order to _____.
- A. point out affinities between Rosenblatt's method of thematic analysis and earlier criticism
 B. clarify the point about expressionistic style made earlier in the passage
 C. give a specific example of one of the accomplishments of Rosenblatt's work
 D. qualify the assessment of Rosenblatt's book made in the first paragraph of the passage

V. Summary writing (15分)

Directions: Read the following passage and write a summary of about 150 words.

I completely get the utopian fantasy of working from home: the baby napping in his crib in the next room, the gold light filtering in through the window, a tagine made with vegetables from the farmers market simmering on the stove, while you are answering emails and brainstorming ideas, the dream of modern connected life. But is that the way it really works out?

Or, in fact, is eight-tenths of your attention during a pressing work call focused on whether the clamoring hooligans in the next room are going to agitate for something, or burst in, or stay quiet? Is a large unmapped portion of your brain engaged in trivial domestic calculations: Did I remember to pay the cable bill? Is it time to change the laundry and put it into the dryer? Is your attention, in truth, divided, conquered?

As a professor and writer, who works both from home and office, I don't feel hugely qualified to comment on matters of corporate policy. But in the recent hullabaloo over Yahoo CEO Marissa Mayer's decision to stop allowing employees to work from home, I do wonder about all the righteous insistence that we should tear down the walls, break down the barriers, and all toil away in our bathtubs. I don't entirely buy the line that domestic life can hum on unfettered around us as we are all concentrating like Tolstoy on the task at hand.

People argue that they can work just as efficiently, or more efficiently from home, but efficiency is not the only measure of whether working at home is a good idea. Is it possible that our ideas, our creativity, our wilder bursts of thought are often, or at least sometimes better achieved outside the home, in a more neutral space? I know from experience that it's not that simple to transport your work thoughts into your house. I know what it is like to carry a laptop to a coffee shop, just to shake free of the clutter of home thoughts. One of the great thinkers on work-life conditions, Virginia Woolf, argued that our ideas themselves are subtly, but importantly, affected by the mundane, material conditions surrounding us.

Of course those who have spent a lot of time working at home will recognize that being in your pajamas, in your bed, seeing little sticky handprints that you should really clean up, remembering an argument you had the night before in that same room, creates a different state

of mind than the office state of mind. One of the reasons that the office must have been invented is to banish for a little while that home self, to get away from her and her preoccupations.

In this weirdly emotional debate, we should at least be willing to admit that something is lost and something is gained from working at home. That the comfort and flexibility are counteracted by certain constrictions on the imagination, by a competition of focus, even by the relaxation and familiarity of home. In one of the places I work, there were cries this week that Mayer is "draconian" in suggesting that her employees should drag themselves into the office, but to me it doesn't seem outrageous or draconian or Mussolini-like that a certain employer might choose to have her employees work in the office.

It seems instead that the dreamers of the technological dream have already gotten what they wanted; they have already achieved the perfect, ominous mingling of our attention: No matter where we work, whether the commute is to an office or the kitchen table, the line between our professional lives and our homes have basically been obliterated. You can be in bed with a boyfriend and emailing your boss, reading a child to sleep and fielding a text from your assistant. The separation between "home" and "work" is largely fictional as it is. It seems sometimes that our persistent, if silly, fantasy of "having it all" often translates into having it all in the same minute. Which is to say that there are currently very few spaces you can go where your work cannot find you, very few moments where you are not available to both work and home. Rather than desperately pursuing any further mingling, the separation of work and life might in fact be something to strive for or long for, something rare and more precious than we think.

Those up in arms about Mayer's disrespect for "the work-life balance" should consider this possibility: "The work-life balance" might be best served by keeping work at work. By trying to pursue that tiny sliver of a chance of keeping the office and the thousands of meaningless work details and memos and preoccupations out of your home.

VI. Writing (35 分)

Education Does Count

Hundreds of students send me e-mail each year asking for advice about education. They want to know what to study, or whether it's OK to drop out of college since that's what I did.

A small number of parents send messages, often poignant, seeking guidance for their son or daughter. "How can we steer our child toward success?" they ask. My basic advice is simple and heartfelt. "Get the best education you can. Take advantage of high school and college. Learn how to learn."

It's true that I dropped out of college to start Microsoft, but I was at Harvard for three years before dropping out—and I'd love to have time to go back. As I've said before, nobody should drop out of college unless they believe they face the opportunity of a lifetime. And even then

they should reconsider.

How about your opinion after you read this passage? You should write an argumentative essay.

You should write at least 400 words.

You should use your own ideas, knowledge and experience and support your arguments with examples and relevant evidence.

VII. Translate the following source text into English. (25分)

书籍具有不朽的精神,它们是迄今为止人类所创造持续最久的产品。庙宇会倒塌,塑像会颓废,但是书籍却能长存人间。对于思想而言,时间并不重要,它们今天仍然能同多年前第一次在作者的头脑中刚刚产生时那样鲜活。当年的话语和思想如今依然通过书本在向我们生动地诉说。时光的唯一作用就在于它筛除了糟粕,因为只有真正优秀的文学作品才能存留下来。那些杰出的伟人不会从这个世界消失,他们的灵魂保存在书本里,云游四方。书是活的声音,它所包含的智慧今人依然聆听。因此,我们依然时刻受到过去伟人的影响。那些世界巨匠像过去一样活在人世间。

VIII. Translate the following source text into Chinese. (25分)

Law-and-Order is the longest-running and probably the best-loved political issue in U.S. history. Yet it is painfully apparent that millions of Americans who would never think of themselves as lawbreakers, let alone criminals, are taking increasing liberties with the legal codes that are designed to protect and nourish their society. Indeed, there are moments today—amid outlaw litter, tax cheating, illicit noise and motorized anarchy—when it seems as though the scofflaw represents the wave of the future. Harvard Sociologist David Riesman suspects that a majority of Americans have blithely taken to committing supposedly minor derelictions as a matter of course. Already, Riesman says, the ethic of U.S. society is in danger of becoming this: "You're a fool if you obey the rules."

Nothing could be more obvious than the evidence supporting Riesman. Scofflaws abound in amazing variety. The graffiti-prone turn public surfaces into visual rubbish. Bicyclists often ride as though two-wheeled vehicles are exempt from all traffic laws. Litterbugs convert their communities into trash dumps. Widespread flurries of ordinances have failed to clear public places of high-decibel portable radios, just as earlier laws failed to wipe out the beer-soaked hooliganism that plagues many parks. Tobacco addicts remain hopelessly blind to signs that say NO SMOKING. Respectably dressed pot smokers no longer bother to duck out of public sight to pass around a joint. The flagrant use of cocaine is a festering scandal in middle and upper-class life. And then there are (hello, everybody!) the jaywalkers.