

考博翻译讲义

主讲人：唐静

欢迎使用新东方在线电子讲义



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英译汉

Passage 1

1. Contemporary technological reporting is full of notions of electronic communities in which people interact across regions or entire continents. Could such “virtual communities” eventually replace geographically localized social relations? There are reasons to suspect that, as the foundation for a democratic society, virtual communities will remain seriously deficient.
2. For example, electronic communication filters out and alters much of the subtlety, warmth, contextuality, and so on that seem important to fully human, morally engaged interaction. That is one reason many Japanese and European executives persist in considering face-to-face encounter essential to their business dealings and why many engineers, too, prefer face-to-face encounter essential to their business dealings and why many engineers, too, prefer face-to-face interaction and find it essential to their creativity.
3. Even hypothetical new media (e. g. advanced “virtual realities”), conveying a dimensionally richer sensory display, are unlikely to prove fully satisfactory substitutes for face-to-face interaction. Electronic media decompose holistic experience into analytically distinct sensory dimensions and then transmit the latter. At the receiving end, people can resynthesize the resulting parts into a coherent experience, but the new whole is invariably different and, in some fundamental sense less, than the original.

Second, there is evidence that screen-based technologies (such as TV and

computer monitors) are prone to induce democratically unpromising psychopathologies, ranging from escapism to passivity, obsession, confusing watching with doing, withdrawal from other forms of social engagement, or distancing from moral consequences.

Third, a strength—but also a drawback—to a virtual community is that any member can exit instantly. Indeed, an entire virtual community can decline or perish in the wink of an eye.

4. To the extent that membership in virtual communities proves less stable than that obtaining in other forms of democratic community, or that social relations prove less thick (i. e. less embedded in a context filled with shared meaning and history), there could be adverse consequences for individual psychological and moral development.
5. no matter with whom we communicate nor how far our imaginations fly, our bodies—and hence many material interdependencies with other people—always remain locally situated. Thus it seems morally hazardous to commune with far-flung tele-mates, if that means growing indifferent to physical neighbors. It is not encouraging to observe just such indifference in California's Silicon Valley, one of the world's most “highly wired” regions.

Passage 2

1. The onrush of cheap communications, powerful computers and the Internet all explain why many people feel that, nowadays, change is happening ever more

rapidly as technological progress accelerates. Moore's law, that the power of microchips doubles every 18 months, has been tested and found correct. This is what gives people the sense of a world shifting beneath their feet.

2. Yet the implication that rapid change is a new phenomenon is again misleading. If you measure the time it takes for a technology to become widely diffused, today's experience does not seem unusual. Take the car. The basic patent for an internal-combustion engine capable of powering a car was filed in 1877. By the late 1920s—50 years later—over half of all American households owned a car.

3. The comparable dates for the computer are harder to tie down, but the first big computer, based on vacuum valves, was built in 1946. The transistor—the first semiconductor device—was invented at Bell Laboratories in 1948. The first patent for an integrated circuit was filed in 1959. Now, in 1999—50 years after the first one was built—around half of American households own a computer. The pace of introduction has been similar to that of the car.

4. You have to cheat, choosing only the date for the personal computer, say (mid-1970s), or the internet (ditto) to make it seem much more rapid.

Comparing its diffusion among private users is, you might say, unfair to the computer, for that machine's main use is in businesses. On that measure, the best historical analogy is with electrification, and the spread of the electric dynamo into factories.

5. According to Paul David, a historian at Stanford University in California, the

first electricity-generating stations had been installed in New York and London in 1881, but it was well into the 1920s before the dynamo became widely used and started to raise productivity. The adoption of the computer in business has also been slow, and failed to have any measurable impact on productivity until very recently.

Passage 3

71. The main impression growing out of twelve years on the faculty of a medical school is that the No. 1 health problem in the U. S. today, even more than AIDS or cancer, is that Americans don't know how to deal with health and illness. Our reactions are formed on the terror level.

72. We fear the worst, expect the worst, thus invite the worst and the result is that we are becoming a nation of weaklings and hypochondriacs, a self-medicating society incapable of distinguishing between casual, everyday symptoms and those that require professional attention.

Somewhere in our early education we become addicted to the notion that pain means sickness. We fail to learn that pain is the body's way of informing the mind that we are doing something wrong, not necessarily that something is wrong. We don't understand that pain may be telling us that we are eating too much or the wrong things; or that we are smoking too much or drinking too much or that there is too much emotional congestion in our lives that we are being worn down by having to cope daily with overcrowded streets and highways, the pounding noise of

garbage grinders, or the cosmic distance between the entrance to the airport and the departure gate. We get the message of pain all wrong. Instead of addressing ourselves to the cause, we become pushovers for pills, driving the pain underground and inviting it to return with increased authority.

73. Early in life, too, we become seized with the bizarre idea that we are constantly assaulted by invisible monsters called germs, and that we have to be on constant alert to protect ourselves against their fury, but equal emphasis is not given to the presiding fact that our bodies are superbly equipped to deal with the little demons and the best way of forestalling an attack is to maintain a sensible lifestyle.

Passage 4

The world's long romance with speed may finally be ending. Even if Concorde(协和式飞机) flies again, its antique nature was revealed as soon as the Paris accident made people scratch their heads and ask quite why these odd aircraft were still flying. Much of the technology that surrounded us has, when we look at it afresh, a Jules Verne quality—solving problems that once seemed important in ways that ingenious but not necessarily efficient or safe.

The reorientation of science reward the biological and computer frontiers is now truism, but the 19th century fascination with motive power has retained a powerful hold on our imaginations and our economies. 71. Advances in motive power were for a long while the main way in which progress and national competition in technology were measured. First at sea, then on the railways, then

on the roads, in the air and finally in space, more and more rapid movement was seen as an carefree good and also, in some vague way, as a key to a fuller understanding of the world.

So intoxicating was this ultimate way in which the growing speed and reach of man-made vehicles could be used that when an unknown rocket enthusiast called Hermann Oberth published his *By Rocket To Interplanetary Space* in the 1920s, it represented such an escape from the difficulties of the present to the anxious citizens of Weimar Germany (德国魏玛共和国) that it became a bestseller overnight.

72. For individual sportsmen, pilots and drivers, speed had the status of a privileged substance to which, in those early days, only a minority had full access. Mechanized speed made men, and a few women, into heroes, and it remains a commodity to which males, in particular, are attracted. The front of the Boys Own annual of half a century ago would typically feature a speeding train in the middle ground, a fast aeroplane above, and a racing car in the foreground.

Disentangling the genuine advantages of speed from its cult aspects has always been a problem, and this was certainly the case in the era in which Concorde was conceived. Land, air and sea speed records had mattered since the 20s in a way inconceivable today. This manic race was run on three tracks—of celebrity sport, of competition between civil industries, and of military development. All three were littered with casualties, whether spectators at Le Mans, Donald Campbell on Coniston Water, or numerous test pilots and astronauts through the years.

Britain was slowing down on all three courses when Concorde came along, Indeed the Concorde project survived in part because, as Harold Wilson explained in his memoirs, the agreement with the French was embodied in an international treaty, and they refused even to consider abandoning or postponing the work. "We had little choice but to go on," the then prime minister concluded.

His lack of enthusiasm suggests that, long before Concorde flew, some those responsible for it knew that it was not going to be a practical aircraft, and also that the technical spin-off would be less than advertised. The reason was that speed was such a dominant consideration that everything else had to take second place. The result was an aircraft that was both ahead of its time and behind the times, since the era of small-scale luxury air travel was over.

A preoccupation with speed has always gone hand in hand with a preoccupation with safety, the two standards between them providing a way in which advanced states calibrate the state of civilization. Increasing speeds have world lives in constant fear of regression, of losing the scientific and organizational edge that enables it to be both fast and safe. That is one reason why air and sea accidents can attain such mythic status. The disparate treatment of first and third world accidents in the Western press is probably due more to the feeling that accidents are indicators of technical health than to any devaluation of African or Asian lives.

Speed still has its kingdom, but it is shrinking. Its limits have long ago been reached on the roads, and its value in the air, even for manned military aircraft, is

diminished—agility and protection are as or more important. 73. It is still marginally attractive to make trains go faster. The pursuit of physical speed has been replaced by the pursuit of near instantaneity on the Net, an aim which we may in time come to regard just as skeptically.

It is hard to imagine the mood in which David Lean's *The Sound Barrier* was made in 1952. breaking that barrier seemed to hold the key to a mystery. But there was no mystery. Man can go faster, but that does mean it is worth doing so.

Passage 5

Computers are permeating almost every aspect of our lives, including many areas previously untouched by technology. 1. But unlike such other pervasive technologies as electricity, television and the motor car, computers are on the whole less reliable and less predictable in their behavior. This is because they are discrete state digital electronic devices that are prone to total and catastrophic failure. Computer systems, when they are "down," are completely down, unlike electromechanical devices, which may be only partially down and are thus partially usable.

Computers enable enormous quantities of information to be stored, retrieved, and transmitted at great speed on a scale not possible before. 2. This is all very well, but it has serious implications for data security and personal privacy because computers are inherently insecure. The recent activities of hackers and data thieves in the United States, Germany, and Britain have shown how all-too-easy it still is to

break into even the most-sophisticated financial and military systems. The list of scares perpetrated by the new breed of hi-tech criminals, ranging from fraud in airline-ticket reservations to the reprogramming of the chips inside mobile phones, is growing daily.

Computer systems are often incredibly complex—so complex, in fact, that they are not always understood even by their creators (although few are willing to admit it). This often makes them completely unmanageable. Unmanageable complexity, can result in massive foul-ups or spectacular budget “runaways.” For example, Jeffrey Rothfeder in Business Week reports that Bank of America in 1988 had to abandon a \$ 20-million computer system after spending five years and a further \$ 60 million trying to make it work. Allstate Insurance saw the cost of its new system rise from \$ 8 million to a staggering \$ 100 million and estimated completion was delayed from 1987 to 1993. Moreover, the problem seems to be getting worse: in 1988 the American Arbitration Association took on 190 computer disputes, most of which involved defective systems. The claims totaled 200 million—up from only \$ 31 million in 1984.

3. Complexity can also result in disaster: no computer is 100 percent guaranteed because it is virtually impossible to anticipate all sorts of critical applications, such as saving lives, flying air craft, running nuclear power stations, transferring vast sums of money, and controlling missile systems—sometimes with tragic consequences. For example, between 1982 and 1987, some twenty-two servicemen died in five separate crashes of the United States Air Force's

sophisticated Blackhawk helicopter before the problem was traced to its computer-based “fly-by-wire” system. At least two people died after receiving overdoses of radiation emitted by the computerized. There are 25 X-ray machines, and there are many other examples of fatal computer-based foul-ups.

Popular areas for less life-threatening computer malfunctions include telephone billing and telephone switching software, bank statements and bank-teller machines, electronic funds-transfer systems, and motor-vehicle license data bases. Although computers have often taken the “blame” on these occasions, the ultimate cause of failure in most cases is, in fact, human error.

Every new technology creates new problems—as well as new benefits—for society, and computers are no exception. 4. But digital computers have rendered society especially vulnerable to hardware and software malfunctions. Sometimes industrial robots go crazy, while heart pacemakers and automatic garage door openers are rendered useless by electromagnetic radiation or “electronic smog” emitted from point-of-sale terminals, personal computers, and video games. Automated teller machines (ATMs) and pumps at gas stations are closed down because of unforeseen software snafus.

The cost of all this downtime is huge. 5. For example, it has been reported that British businesses suffer around thirty major mishaps a year. revolving losses running into millions of pounds. These are caused by machine or human error and do not include human misuse in the form of fraud and sabotage. The cost of failures in domestically produced software in the United Kingdom alone is

conservatively estimated at \$ 900 million per year. In 1989, a British Computer Society committee, reported that much software was now so complex that current skills in safety assessment were inadequate and that therefore the safety of people could not be guaranteed.

Passage 6

Without doubt, the international relations appear at times bewildering. Students may at time feel that their efforts to understand the complexities of the international system today are futile.

The task is a difficult one, but it is not futile. It requires patience and persistence as well as logical inquiry and flexible perspectives.

71. As the examples just given often illustrate, contemporary international events are regularly interrelated; our task of achieving understanding is therefore further complicated because seemingly unrelated events in different areas of the would may over a period of time combine to affect still other regions of the globe.

Events are demonstrably interdependent, and as we improve our ability to understand the causes of and reasons behind this interdependence, we will improve our ability to understand contemporary international relations.

How can our task best be approached? Throughout history, analysts of international relations have differed in their approaches to improving understanding in their field. During the late 19th and early 20th centuries, for example, the study of international relations centered around diplomatic history.

Who did what to whom at a particular time and place were the main features of the method of diplomatic history. This methodology concentrated on nation-states as the main actors in international relations and included the study of the major diplomats and ministers of the period. Detailed accuracy was required and obtained, but seldom were causal connections or comprehensive analyses sought.

72. As a means for understanding a particular series of events, diplomatic history was (and is) excellent; as a means for understanding a particular sweeps of international relations or for developing a theoretical basis for the study of international relations, diplomatic history was (and is) of limited utility.

Whereas diplomatic history sought to explain a particular series of events, other methodologies were developed during the 19th and early 20th centuries that viewed international relations on a global scale.

73. Strategic and geopolitical analyses, methodologies in wide use even today, trace their roots to concepts developed by the U.S. Admiral Alfred Mahan during the late 19th century and British geographer Sir Halford Mackinder during the early 20th century. To Mahan the world's ocean were its highways, and whoever controlled its highways could control the course of international relations. Mahan bases most of his analysis on Great Britain and its Royal navy. Partly because of the urgings of Mahan, the United States on Great Britain and its fleet during the late 19th century and actively sought and acquired territorial possessions in the Pacific Ocean, including Hawaii, Samoa Guam and the Philippines.

Passage 7

In the spring of 1720, when all of London was clamoring for shares in the South Sea company, Sir Isaac Newton was asked what he thought about the market. "I can calculate the motions of the heavenly bodies, but not the madness of the market," the scientist and master of the mint is reputed to have replied.

71. Newton should have considered seriously his own wise words. Having sold his £ 7,000 of stock in the company, he later bought back in at the top of the boom and went down for £ 20,000. Like all the other mug punters in every bout of speculative fever, Newton was cleaned out when the crash came.

Little has changed in the intervening 280 years.

72. Common to every bubble is the deeply-rooted belief that this time it will be different, that the rise in the price of an asset is rooted in the sound common sense rather than in recklessness, stupidity and greed.

Take the crash of 1929, for example. In his excellent book charting the sad history of bubbles, John Moody, the founder of the credit agency intoned in 1927 that "no one can examine the panorama (全貌) of business and finance in America during the past half-dozen years without realizing that we are living in a new era."

The Yale economist Irving Fisher declared a few weeks before the October crash that stock prices had reached a "permanently high plateau". Why was this? Simple. The creation of the Federal Reserve in 1913 had abolished the business

cycle, while technological breakthroughs had created a "new economy" that was much more profitable than the old.

73. As share prices continued their heady rise, traditional methods of stock market valuations were abandoned. It did not matter that many of the start-up companies of the late 1920s were not making any money: what counted was that some day they surely would. So share prices were justified by discounted future earnings.

Passage 8

Instead of trying to reduce the discontent felt, try to raise the level or quality of the discontent. Perhaps the most that can be hoped for is to have high-order discontent in today's society, discontent about things that really matter. (76) Rather than evaluating programs in terms of how happy they make people, how satisfied those people become, programs must be evaluated in terms of the quality of the discontent they engender. For example, if consultant wants to assess whether or not an organization is healthy, he doesn't ask, "Is there an absence of complaints?" but rather, "What kinds of complaints are there?"

(77) Instead of trying to make gradual changes in small increments, make big changes. After all, big changes are relatively easier to make than are small ones. Some people assume that the way to bring about improvement is to make the change small enough so that nobody will notice it. This approach has never worked, and one can't help but wonder why such thinking continues. Everyone knows how

to resist small changes; they do it all the time. If, however, the change is big enough, resistance can't be mobilized against it. (78) Management can make a sweeping organizational change, but just let a manager, try to change someone's desk from here to there, and see the great difficulty he encounters. All change is resisted, so the question is how can the changes be made big enough so that they have a chance of succeeding?

Buck Minster Fuller has said that instead of reforms society needs new forms; e.g., in order to reduce traffic accidents, improve automobiles and highways instead of trying to improve drivers. The same concept should be applied to human relations. There's a need to think in terms of social architecture, and to provide arrangements among people that evoke what they really want to see in themselves. (79) Mankind takes great pains with physical architecture, and is beginning to concern itself with the design of systems in which the human being is a component. But most of these designs are only for safety, efficiency, or productivity. System designs are not made to affect those aspects of life people care most about such as family life, romance, and esthetic experiences. (80) Social technology as well as physical technology need to be applied in making human arrangements that will transcend anything mankind has yet experienced. People need not be victimized by their environments; they can be fulfilled by them.

Passage 9

The price we pay for this salutary change is, no doubt, great. We assemble

thousands of operative in the factory, and in the mine, of whom the employer can know little or nothing, and to whom he is little better than a myth. All intercourse between them is at an end. Rigid castes are formed, and, as usual, mutual ignorance breeds mutual distrust. Each case is without sympathy with the other, and ready to credit anything disparaging in regard to it. (76) Under the law of competition, the employer of thousands is forced into the strictest economies, among which the rates paid to labor figure prominently, and often there is friction between the employer and the employed, between capital and labor, between rich and poor. Human society loses homogeneity.

(77) The price Which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is also great, but the advantages of this law are greater still than its cost, for it is to this law that we owe our wonderful material development, which brings improved conditions in its train. But, whether the law be benign or not, we must say of it, as we say of the change in the conditions of men to which we have referred

It is here; we cannot evade it; of the effect of any new substitutes for it proposed we can not be sure; (78)and while the law may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department. (79)We accept and welcome, therefore, as conditions to which we must accommodate ourselves, great inequality of environment; the concentration of business, industrial and commercial, in the hands of a few; and the law of competition between these, as being not only beneficial to the future progress of

the race. Having accepted these, it follows that there must be great scope for the expertise of special ability in the merchant and in the manufacturer who has to conduct affairs upon great scale. (80)That this talent for organization and management is rare among men is proved by the fact that it invariably secures enormous regards for its possessors, no matter where or under what laws or condition.

Passage 10

Are you really in love? How do you know the difference between love and infatuation? This is often difficult to determine, for there are no set rules surrounding the definitions of love or infatuation. Romantic love is very much a part of the American way of life and many expect that some day "it" is going to hit them and they will know they are in love.

What are some of the differences between love and infatuation?

1. Genuine love is more likely to involve a process of "growing" in love rather than "falling" in love. This may sound terribly unromantic to some who are used to hearing talk about "falling in love" or being "head over heels in love." This "falling" is often infatuation, and the sheer emotion of "falling" in love often blinds a person to the imperfections of the loved one. We tend to think of the loved one as "perfect" , "ideal" , or some other divine image, Real love sees the total person—both the "perfection" and the imperfection. Infatuation, then, is a sudden, emotional sense that one has discovered the "perfect" lover.

On the other hand, love realizes imperfections and grows with the acceptance of those imperfections.

2. Love leads a person to a feeling of security and trust in the loved one. It usually involves a feeling of mutual benefit arising from the new relationship. "We are able to solve our problems together" is the feeling of love, rather than "Please love me because I need you."
3. Infatuation often entails feelings of insecurity whenever the "lovers" are separated; feelings of doubt, fickleness, uncertainty, and fear of loss often accompany infatuation. "What will I do if I lose him?" and "I wonder if she really means it when she says she loves me?" express the feelings of infatuation. In such a setting a lasting love does not have a chance to develop.
4. Infatuation tends to be more manipulative than love because a lasting feeling of relationship probably has not developed, so that the individuals are still concerned mainly about their own needs and satisfactions. Conversely, in love, the feeling of relationship is genuine and sincere so that concern for the other person evolves naturally.
5. Physical attraction is an important part of both infatuation and love, but the superficial attraction is less important in love, for the couple experiencing love usually will build their relationship on a broader base than mere physical attraction.

It is astonishing how little is known about the working of the mind. But however little or much is known, it is fairly clear that the model of the logic-machine is not only wrong but mischievous. There are people who profess to believe that man can live by logic alone. If only they say, men developed their reason, looked at all situations and dilemmas logically, and proceeded to devise rational solutions, all human problems would be solved. Be reasonable. Think logically. Act rationally. This line of thought is very persuasive, not to say seductive.

1. It is astonishing, however, how frequently the people most fanatically devoted to logic and reason, to a cold review of the "facts" and a calculated construction of the truth, turn out not only to be terribly emotional in argumentation, but obstinate any "truth" is "proved" —deeply committed to emotional positions that prove rock-resistible to the most massive accumulation of unsympathetic facts and proofs.

2. If man's mind cannot be turned into a logic-machine, neither can it function properly as a great emotional sponge, to be squeezed at will. All of us have known people who gush as a general response to life—who gush in seeing a sunset, who gush in reading a book, who gush in meeting a friend. They may seem to live by emotion alone, but their constant gushing is a disguise for absence of genuine feeling, a torrent rushing to fill a vacuum. It is not uncommon to find beneath the gush a cold, analytic mind that is astonishing in its meticulousness and ruthless in its calculation.

Somewhere between machine and spone lies the reality of the mind—a

blend of reason and emotion, of actuality and imagination, of fact and feeling. 3. The entanglement is so complete, the mixture so thoroughly mixed, that it is probably impossible to achieve pure reason or pure reason or pure emotion, at least for any sustained period of time.

4. It is probably best to assume that all our reasoning is fused with our emotional commitments and beliefs, all our thoughts colored by feelings that lie deep within our psyches. Moreover, it is probably best to assume that this stream of emotion is not a poison, not even a taint, but is a positive life-source, a stream of psychic energy that animates and vitalizes our entire thought process. 5. The roots of reason are embedded in feelings——feelings that have formed and accumulated and developed over a lifetime of personality-shaping. These feelings are not for occasional using but are inescapable. To know what we think, we must know how we feel. It is feeling that shapes belief and forms opinion. It is feeling that directs the strategy of argument. It is our feelings, then, with which we must come to honorable terms.

Passage 12

The aim of education or culture is merely the development of good taste in knowledge and good form in conduct. The cultured man or the ideal educated man is not necessarily one who is well-read or learned, but one who likes and dislikes the right things. To know what to love and what to hate is to have taste in knowledge. 1 I have met such persons, and found that there was no topic that might come up in

the course of the conversation concerning which they did not have some facts or figures to produce, but whose points of vies were appalling. Such persons have erudition (the quality of being knowledgeable), but no discernment; or taste, Erudition is a mere matter of stuffing fact or information, while taste or discernment is a matter of artistic judgment. 2. In speaking of a scholar, the Chinese generally distinguish between a man's scholarship, conduct, and taste or discernment. This is particularly so with regard to historians; a book of history may be written with the most thorough scholarship, yet be totally lacking in insight or discernment, and in the judgment or interpretation of persons and events in history, the author may show no originality or depth of understanding. Such a person, we say, has no taste in knowledge. To be well-informed, or to accumulate facts an details, is the easiest of all things. 3. There are many facts in a given historical period that can be easily stuffed into our mind, but discernment in the selection of significant facts is a vastly more difficult thing and depends upon one's point of view.

An educated man, therefore, is one who has the right loves and hatreds. This we call taste, and with taste comes charm. 4. Now to have taste or discernment requires a capacity for thinking things through to the bottom, an independence of judgment, and an unwillingness to be knocked down by any form fo fraud, social, political, literary, artistic, or academic. There is no doubt that we are surrounded in our adult life with a wealth of fraud: fame frauds, wealth frauds, patriotic frauds, political frauds, religious frauds and fraud poets, fraud artists, fraud dictators and

frauds psychologists. When a psychoanalyst tells us that the performing of the functions of the bowels during childhood has a definite connection or that constipation leads to stinginess of character, all that a man with taste can do is to feel amused. 5. When a man is wrong, he is wrong, and there is no need for one to be impressed and overawed by a great name or by the number of books that he has read and we haven't.

Passage 13

"The Child is Father of the Man," wrote the English poet William Wordsworth. Adults today are as aware as Wordsworth of the importance of childhood experiences that a cherished and well-behaved child has a better chance of growing into a balanced, loving and law-abiding adult than an unloved one.(1) The Children Act of 1989, created to give children much-needed protection against abuse, in the process legalized the ideology: the child comes first.

But while the nurturing of self-esteem in children is now accepted as a requisite of their development, the social and economic demands on over-worked, harassed parent often prevent them from putting this theory into practice where it matters most—in the home.(2) Indeed, much of the time it seems that parents themselves are suffering a crisis of self-esteem.

Reports show that teenagers are increasingly obese and slothful. They watch on average between four and six hours of television a day. No longer subject to the discipline of the evening family meal-the cradle of manners and civil

behavior-one in three people eats his or her dinner in front of the television.(3) The fashion industry is increasingly targeting guilty parents and their demanding children; it is not uncommon to see children wearing designer jeans and the latest trainers that they will soon grow out of.

Pre-Christmas toy advertising is designed to strike terror into the hearts of parents and make their children even more demanding and greedy.(4) Every office in the land harbors parents who are exasperated especially by boys who are arrogant, rude, boastful and undisciplined. Many parents are too guilt ridden or too bewildered by conflicting child-rearing advice to do anything other than wring their hands with worry.(5) The language of civil rights has entered childhood. Children as young as six are now so keenly aware of their “rights” that they freely complain of “unfair” treatment by their elders.

Passage 14

Americans find it difficult to think about old age until they are propelled into the midst of it by their own aging and that of relatives and friends. Aging is the neglected stepchild of the human life cycle. Though we have begun to examine the socially taboo subjects of dying and death, we have leaped over that long period of time preceding death known as old age. In truth, it is easier to manage the problem of death than the problem of living as an old person. Death is a dramatic, one-time crisis while old age is a day-by-day and year-by-year confrontation with powerful external and internal forces, a bittersweet coming to terms with one's own

personality and one's life.(1)

We base our feelings on primitive fears, prejudice and stereotypes rather than on knowledge and insight. In reality, the way one experiences old age is contingent upon circumstances of late-life events (in what order they occur, how they occur, when they occur) and the social supports one receives: adequate finances, shelter, medical care, social roles, religious support, recreation.(2) All of these are crucial and interconnected elements which together determine the quality of late life.

Old age is neither inherently miserable nor inherently sublime—like every stage of life it has problems, joys, fears and potentials. The process of aging and eventual death must ultimately be accepted as the natural progression of the life cycle, the old completing their prescribed life spans and making way for the young.(3) Much that is unique in old age in fact derives from the reality of aging and the imminence of death. The old must clarify and find use for what they have attained in a lifetime of learning and adapting; they must conserve strength and resources where necessary and adjust creatively to those changes and losses that occur as part of the aging experience.(4) The elderly have the potential for qualities of human reflection and observation which can only come from having lived an entire life span. There is a lifetime accumulation of personality and experience which is available to be used and enjoyed.(5)

Passage 15

Every society, beginning with some slight inclination in one direction or another, carries its preference farther and farther, integrating itself more and more completely upon its chosen basis, and discarding those types of behavior that are uncongenial.(1) Most of those organizations of personality that seem to us most uncontrovertibly abnormal have been used by different civilizations in the very foundations of their institutional life. Conversely the most valued traits of normal individuals have been looked on in differently organized cultures as aberrant. Normality, in short, within a very wide range, is culturally defined. It is primarily a term for the socially elaborated segment of human behavior in any culture; and abnormality, is a term for the segment that particular civilization does not use.(2) The very eyes with which we see the problem are conditioned by the long traditional habits of our own society.

It is a point that has been made more often in relation to ethics than in relation to psychiatry. We do not any longer make the mistake of deriving the morality of our locality and decade directly from the inevitable constitution of human nature. We do not elevate it to the dignity of a first principle. We recognize that morality differs in every society, and is a convenient term for socially approved habits, Mankind has always preferred to say, "it is morally good," rather than "it is habitual," and the fact of this preference is matter enough for a critical science of ethics. But historically the two phrases are synonymous.

The concept of the normal is properly a variant of the concept of the good. It is that which society has approved. A normal action is one which falls well within the

limits of expected behavior for a particular society. Its variability among different people is essentially a function of the variability of the behavior patterns that different societies have created for themselves, and can never be wholly divorced from a consideration of culturally institutionalized types of behavior.(3) Each culture is a more or less elaborate working out of the potentialities of the segment it has chosen. In so far as a civilization is well integrated and consistent within itself, it will tend to carry farther and farther, according to its nature, its initial impulse toward a particular type of action, and from the point of view of any other culture those elaborations may include more and more extreme and aberrant traits.(4)

Each of these traits, in proportion as it reinforces the chosen behavior patterns of that culture, is for that culture, normal. Those individuals to whom it is congenial either congenitally, or as the result of childhood sets, are accorded prestige in that culture, and are not visited with the social contempt or disapproval which their traits would call down upon them in a society that was differently organized. On the other hand, those individuals whose characteristics are not congenial to the selected type of human behavior in that community are considered the deviants, no matter how valued their personality traits may be in a defacement civilization.(5)

Passage 16

1. The Single long a stock figure in stories, songs and personal ads. was traditionally someone at the margins of society: a figure of fun. pity or awe. In the

place of withered spinsters and bachelors are people like Elizabeth de Kergorlay, a 29-year-old Parisian banker who views her independence and her own apartment as the spoils of professional success.

As the sages would say, we are all ultimately alone. But an increasing number of Europeans are choosing to be so at an ever earlier age. 2. This isn't the stuff of gloomy philosophical meditations, but a fact of Europe's new economic landscape, embraced by demographers, real-estate developers and ad executives alike. 3. The shift away from family life to solo lifestyles, observes French sociologist, lean Claude Kaufmanns, is part of the "irresistible momentum of individualism" over the last century. 4. The communications revolution, the shift from a business culture of stability to one of mobility and the mass entry of women into the workforce have wreaked havoc on Europeans' private lives. More and more of them are remaining on their own: they're living longer, divorcing more and marrying later—if at all. British marriage rates are the lowest in 160 years of records. INSEE, France's National Institute of Statistics, reports that the number of French people living alone doubled between 1968 and 1990.

Europe's new economic climate has largely fostered the trend toward independence. 5. The current generation of home-aloners came of age during Europe's shift from social democracy to the sharper, more individualistic climate of American-style capitalism. Raised in an era of privatization and increased consumer choice, today's tech-savvy workers have embraced a free market in love as well as economics. Modern Europeans are rich enough to afford to live alone, and

temperamentally independent enough to want to do so. A recent poll by the Institute Francois dominion Publique, the French affiliate of the Gallup poll, found that 58 percent of French respondents viewed living alone as a choice, not an obligation. Other European singles agree. "I've always wanted to be free to go on adventures," says Iris Expende, who lives by herself in Berlin.

Passage 17

On a cold and rainy day last February, Bruce Alberts wore a grim expression as he stepped up to the microphones to make his statement at the National Press Club in Washington, D. C. 1. The final results of the Third International Mathematics and Science Study (TIMSS) has just been released, and America's high school seniors had placed near the back of the pack.

"There is no excuse for this," President Bill Clinton had already chided.

"These results are entirely unacceptable," admonished the secretary of education. The head of the National Education Association declared U. S. schools to be in a state of crisis. And now Alberts, president of the National Academy of Sciences, said that he, too, saw in this report "all the elements of an education tragedy."

"Americans have always risen to a crisis," he added. "We see clearly that the future is threatened. 2. Let us act now to heed this important wake-up call." And so, with editorial writers and educators across the country obligingly sounding the alarm, American education lurched yet again into crisis mode.

It is a cyclical ritual, repeated in every decade since the 1940s, observes

Gregory William of the University of Toledo. 3. The launch of Sputnik in 1957 set off an orgy of anxiety culminating in Admiral Hyman Rickover's 1963 book American Education, A National Failure, in which he famously predicted that "the Russians will bury us" thanks to their more rigorous science and math courses. 4. Beginning with the 1983 publication of A Nation at Risk, one blue-ribbon panel after another warned that massive educational failure had ceded the United State's technological lead to Japan and other competitors—a conclusion that proved premature.

5. Although the particulars vary from one education crisis to the next, the episodes are connected by common threads. Each has surged into public discourse on an unrelenting torrent of angst flowing from the educational research profession, William says. Combing through the education literature of the past 30 years, he recently turned up more than 4,000 articles and books in which scholars declared some sort of crisis in the schools—but rarely bothered to spell out what cataclysm was imminent. Each episode has also eaten away at public confidence in schools, which fell 38 percent from 1973 to 1996, according to surveys by the National Opinion Research Center.

Passage 18

(96) Perhaps the most striking quality of satiric literature is its freshness, its originality of perspective. Satire rarely offers original ideas. In stead, it presents the familiar in a new form. Satirists do not offer the world new philosophies. (97) What they do is look at familiar conditions from a perspective that makes these

conditions seem foolish, harmful, or affected. Satire jars us out of complacency into a pleasantly shocked realization that many of the values we unquestioningly accept are false. Don Quixote. makes chivalry seem absurd; Brave New World ridicules the pretensions of science; A Modest Proposal dramatizes starvation by advocating cannibalism. None of these ideas is original. Chivalry was suspect before Cervantes, humanists objected to the claims of pure science before Aldous Huxley, and people were aware of famine before Swift. (98) It was not the originality of the idea that made these satires popular. It was the manner of expression, the satiric method, that made them interesting and entertaining. Satires are read because they are aesthetically satisfying works of art, not because they are morally wholesome or ethically instructive. (99) They are stimulating and refreshing because with common sense briskness they brush away illusions and secondhand opinions. With spontaneous irreverence, satire rearranges perspectives, scrambles familiar objects into incongruous juxtaposition and speaks in a personal idiom instead of abstract platitude. (100) Satire exists because there is need for it. It has lived because readers appreciate a refreshing stimulus, an irreverent reminder that they live in a world of platitudinous thinking, cheap moralizing, and foolish philosophy. Satire serves to prod people into an awareness of truth, though rarely to any action on behalf of truth. Satire tends to remind people that much of what they see, hear, and read in popular media is sanctimonious, sentimental, and only partially true. Life resembles in only a slight degree the popular image of it. Soldiers rarely hold the ideals that movies attribute to them, nor do ordinary citizens devote their lives to

unselfish service of humanity. Intelligent people know these things but tend to forget them when they do not hear them expressed.

Passage 19

One might ask why speculation is permitted when there is so real a danger of loss. The basic reason is that speculation can perform useful functions in the market equilibrium and encourages faster entry of more suppliers. If the price change lagged until after an actual commodity shortage had occurred, the fluctuation would probably be sharper and more sudden. Remedial supply action could not be further delayed. Similarly, if speculators foresee a surplus in some commodity, their selling of futures will help drive the price down to some extent before the surplus actually occurs. When speculators foresee a shortage and bid up the price, they are also helping to conserve the present supply. As the price goes up, less of the commodity is purchased; a rise in price encourages users to economize. Similarly, a lowering of price encourages users to buy more, thus helping to sell the surplus which is developing.

Passage 20

The Renaissance embraced, first of all, an impressive record of new achievements in art, literature, science, philosophy, education and religion. Although the foundation of many of these was classical, they soon expanded

beyond the measure of Greek and Roman influence. Indeed, many of the achievements in painting, science, politics and religion bore little relation to the classical heritage. Secondly, the Renaissance incorporated a number of dominant ideas and attitudes that gave it the impress of a unique society. Notable among these in general were optimism, and individualism; but the most significant of them all was humanism. In its broadest meaning humanism may be defined as emphasis on the human values. It was a term derived from Cicero, who used it in the sense of devotion to the liberal arts, or the subjects most compatible with the dignity of man. The humanists rejected the Scholastic philosophy with its preoccupation with theology and logic. They strove for a smooth and elegant style that would appeal more to the aesthetic than to the rational side of man's nature.

Passage 21

The Basis for Social Order

Man, said Aristotle, is a social animal. This sociability requires peaceful congregation, and the history of mankind is mainly a movement through time of human collectivities that range from migrant tribal bands to large and complex civilizations. Survival has been due to the ability to create the means by which men in groups retain their unity and allegiance to one another.

Order was caused by the need and desire to survive the challenge of the environment. This orderly condition called the "state", and the rules that maintained it, the "law". With time the partner to this tranquility, man marched

across the centuries of his evolution to the brink of exploring the boundaries of his own galaxy. Of all living organisms, only man has the capacity to interpret his own evolution as progress. As social life changed, the worth and rights of each member in the larger group, of which he was a part, increased. As the groups grew from clans to civilizations, the value of the individual did not diminish, but became instead a guide to the rules that govern all men.

Passage 22

Like the population explosion, the scientific and technological revolution began to pick up speed slowly during the eighteenth century. And this ongoing revolution has also suddenly accelerated exponentially. For example, it is now an axiom in many fields of science that more new and important discoveries have taken place in the last ten years than in the entire previous history of science. While no single discovery has had the kind of effect on our relationship to the earth that nuclear weapons have had on our relationship to warfare, it is nevertheless true that taken together, they have completely transformed our cumulative ability to exploit the earth for sustenance—making the consequences of unrestrained exploitation every bit as unthinkable as the consequences of unrestrained nuclear war.

Passage 23

The basic reason for the existence of multi-nations companies is the competitive advantage of a global network of production and distribution. This competitive advantage arises in part from vertical and horizontal integration with foreign affiliates. By vertical integration, most MNCs can ensure their supply of foreign raw materials and intermediate products and avoid the imperfections often found in foreign markets. They can also provide better distribution and service networks. By horizontal integration through foreign affiliates, MNCs can better protect and exploit their monopoly power, adapt their products to local conditions and tastes, and ensure consistent product quality.

Passage 24

The only solid pieces of scientific truth about which I feel totally confident is that we are profoundly ignorant about nature. Indeed, I regard this as the major discovery of the past hundred years of biology. It would have amazed the brightest minds of the 18th century Enlightenment to be told by any of us how little we know and how bewildering seems the way ahead. It is this sudden confrontation with the depth and scope of ignorance that represents the most significant contribution of the 20th century science to the human intellect. In earlier times, we either pretended to understand how things worked or ignored the problem, or simply made up stories to fill the gaps. Now that we have begun exploring in earnest, we are getting glimpses of how huge the questions are, and how far from being answered. It is not so bad being ignorant if you are totally ignorant; the hard thing

is knowing in some detail the reality of ignorance, the worst spots and here and there the not-so-had spots.

Passage 25

Research reports are considered formal professional communication. As such, there is little emphasis on a lively style, although, of course, there is no objection to writing that is pleasing and interesting. The primary goals of professional communication are accuracy, clarity, and completeness. The rough draft of any research report should be edited to ensure that all data is correctly presented, that all equipment is listed, that all results are properly detailed. As an aid to the reader, headings indicating at least the major sections of the report should be used, and all data should be presented under proper headings. In addition to their function of suggesting to the reader the contents of each section, headings enhance the formal appearance and professional quality of the report, increase to some degree the writer's credibility by reflecting a logical and methodical approach to the reporting process, and eliminate the need for wordy transitional devices between sections.

Research data should be presented in a way that places proper emphasis on major aspects of the project. For different readers different aspects will take on different degrees of importance, and some consideration should be given to structuring research reports differently for different audiences. Management, for example, will be most concerned with the results of a research project, and thus the results section should be emphasized, probably by presenting it immediately after

the problem section and before the procedures section, Other researchers would be most interested in the procedure section, and this should be highlighted in writing up research projects for publication in professional journals or for presentation at professional conferences. For non-technical readers and federal agencies, the implications of the results might be the most important consideration, and emphasis should be placed on the discussion of the report for this readership.

PART B 汉译英

Passage 1

- 1.为了保证国民经济持续、快速、健康地发展，我们必须加快国有企业的改革步伐。
- 2.孝道是儒家教育的基石，这宣扬不仅要孝敬父母，而且要臣服于各级各类的权威。
- 3.目前在中国正进行着一场意义深远的社会和经济改革。这个伟大的改革使封闭的计划经济变成了以市场为基础的开放经济。
- 4.一个母亲如果没有文化，很难担负教育好下一代的责任。占中国人口半数的妇女的文化素质提不高，全民族的文化素质也难提高。
- 5.我们正努力教育公民不要像西方国家那样过分消费，比如使用过多的空调，私人汽车，以及随意处理的产品。

Passage 2

- 1.实行改革开放以来改变了过去封闭半封闭状态，提高了我国经济水平。
- 2.文化是某一特定人群所有传统、习俗、信仰和各种生活方式的总和。
- 3.一个国家的妇女通过她们的生活方式塑造了这个国家的道德、宗教和政治。
- 4.帮助真正的穷人，要比仅仅缩小贫富差距更有价值。帮助下层社会的人重新回到社会主流中来，符合所有人的利益。
- 5.推进现代化建设、完成祖国统一、维护世界和平与促进共同发展，是中国人民在新世纪的三大历史任务。

Passage 3

消除贫困是当代世界的重大课题。发达国家应该从提供资金、减免债务、转让技术、平等贸易等方面，支持和帮助发展中国家振兴经济，提高人民生活水平，这也符合发达国家的长远利益，各国经济共同增长和普遍繁荣，是人类努力的方向。

Passage 4

我们也不应该忘记，广告给我们的钱袋做出了积极的贡献。没有这笔收入来源，报纸、商业电台和电视公司就不能生存。我们花很少的钱就能够买到一份日报，或者能够欣赏如此众多的广播节目，完全是由于广告商付了这部分钱。想想看，要是让你付全价，报纸会有多贵！

Passage 5

尽管我们对“学习”的理解不尽完善，然而我们对此已有不少了解。“学习”可以呈现不同的形式，也可以在许多情况下进行。一般来说，“学习”必然会引起行为的变化。“学习”导致人们行为发生变化时，这种变化常能持久。“学习”也许意味着对一系列细小而不相关的行为按新的顺序重新排列。就好比你在钢琴上学习弹奏一首新的曲子。

Passage 6

根据不少用人单位的反映，在招收大学毕业生时，他们更注重的是毕业生的素质而不是他们的专业知识。随着教育改革的深入和学科口径的拓宽，毕业生都掌握了比较坚实的专业

知识。问题是一些毕业生在求职时不是考虑如何发挥他们的潜力，而是一味追求高工资高待遇。所以，高校当前一个紧迫的任务是培养学生的社会责任感。

Passage 7

由小学到中学，所修习的无非是一些普通的基本知识。就是大学四年，所授课业也还是相当粗浅的学识。大学的研究所才是初步研究学问的所在，在这里做学问也只能算是粗涉藩篱，注重的是研究学问的方法与实习。学无止境，一生的时间都嫌太短，所以古人皓首穷经，头发白了还是在继续研究，不过在这样的研究中确是有深厚的兴趣。

Passage 8

各学科的发展日新月异，令人称奇，但衡量知识、能力的方法却依然如故，非常原始。迄今为止，教育工作还没有找到比考试更有效、更可靠的方法，着实有点离奇。尽管有不少人认定，考试能衡量出一个人的知识水平，但实际情况恰恰相反，这是有目共睹的。要想考察一个人死记硬背的本事和在极大压力下快速答题的技巧，考试或许是个不错的办法。然而，要想了解一个人的禀赋资质和实际能力如何，考试是考不出名堂来的。

Passage 9

中国已经发展成为一个全球极富吸引力的、现实的大市场。世界各国和地区不少有远见卓识的企业家，都将目光投向了我国，并从投资活动中获得了丰厚的回报。我相信，我国加入世贸组织后，外商参与我国投资活动的机会将越来越多，自身发展的空间也越来越大。在

中国的投资活动一定能成为沟通世界各国和地区的企业家与中国市场的一座桥梁,促进中国
和世界经济共同发展、共同繁荣。

Passage 10

“我的英语有多好?” 对任何学习英语的人来说是最最重要的一个问题。知道这个问题的答案不仅有助于你的信心,而且如果你想取得更多的进步,知道这个答案是有用的,因为一旦知道已经达到一个水平,你就会开始向下一个水平进军。考试在学习过程中发挥另外一个重要作用——考试证明学习者在一种语言中是否熟练。通过语言考试远不只是激励了自己在语言方面的自尊。如果你想到英语国家去念大学,或者你想找一份需要英语技能的工作的话,通过语言考试那就至关重要了。

Passage 11

你可能在花费过多的时间竭力去赢得他人的赞许,也可能因别人的非议而费心劳神。如果别人的赞许已成为你生活中的一种需要,那么,你就不能听之任之了。首先,你应该认识到:寻求赞许与其说是生活之必需,不如说是一种欲望。我们都愿意博得掌声、听到赞扬或受到称颂,精神上受到抚慰的感觉是美妙的。谁愿意放弃这种享受呢?是的,确实也没有必要放弃。赞许本身无损于你的精神健康;事实上,受到恭维是令人十分惬意的事。寻求赞许的心理只有在成为一种需要,而不仅仅是愿望时,才成为一个误区。

Passage 12

大自然对人的恩赐, 无论贫富, 一律平等。所以人们对于大自然, 全部一致并深深地依赖着。尤其在乡间, 上千年来人们一直以不变的方式生活着。种植庄稼和葡萄, 酿酒和饮酒, 喂牛和挤奶, 锄草和栽花; 在周末去教堂祈祷和做礼拜, 在节日到广场拉琴、跳舞和唱歌。往日的田园依旧是今日的温馨家园。这样, 每个地方都有自己的传说 风俗也就衍传了下来。

Passage 13

1. 观察和评价一个国家的人权状况, 应考虑到该国的历史, 社会、经济、文化等条件, 不能割断该国的历史、脱离该国的国情, 更不能按一个模式或某个国家或区域的情况来简单



2. 当前, 国际形势正经历着自冷战结束以来最复杂、最深刻的变化。和平与发展依然是摆在世界各国人民面前的两大课题。和平是发展的前提, 发展是和平的保障, 在和平的环境中谋求发展已成为国际社会的共同愿望。

3. 获得更多知识的惟一途径是通过教育和培训。知识如同资本、物质资源和汗水一样, 已经变成了生产的一个必要因素——也许是最基本的因素。因此, 一个社会的教育体系应该是能够向以知识为基础的工作迅速转变, 否则这个社会就将不可避免地落在后面。

Passage 14

1. 一位负责扶贫工作的官员说, 到2004年底, 尽管大多数贫困人口将解决温饱问题, 还将有一些生活极端贫困的人们, 他们还需要政府的资助。此外, 对于那些刚刚脱贫的人们, 他们目前的生活状况必须改善, 因为他们的生产和生活状况没有从根本上被改变。如

果遭受自然灾害的袭击，就可能回到原来的贫困状况。另外，现在的贫困线标准非常低，要使全体中国人过更好的生活，长期的艰苦奋斗将必不可少。

2. 中国的饮食方式正在发生许多变化。众所周知，中国的饮食文化具有悠久的历史。人们采用肉、蔬菜、豆制品等能做出各种美味食品，但往往耗时多。这一点与快节奏的现代极不相符。如今我们有了许多不同的选择：除传统家常菜外，还有营养保健配餐和方便可口的快餐食品。由于午休时间短，人们不愿在吃上花时间，因而各种快捷、便宜的快餐成了人们，特别是年轻人的首选。

考博英语翻译答案

英译汉

Passage 1

1 地区之间或大陆之间，人们通过电子技术进行交流而构成一些电子社会，这种概念在现代技术报道中比比皆是。

2 比如，对于完全人性化的、涉及精神和心理方面的交流似乎很重要的一些因素包括思维或情感上的细微差异、情绪的热烈程度、不同的场景或环境等，在电子社会中大都滤除或改变了。

3 甚至我们设想的能从更多层面反映更丰富的人类感受的新型媒体（如：技术先进的“虚拟现实”）也不可能完全尽如人意地替代面对面的交流。

4. 如果说，虚拟社会成员不如其他民主社会中成员那么稳定，或者说，其社会关系不如后者那么牢固，即与一个充满了共同理念和历史的社会的联系不那么紧密，那么，处在虚拟社会中，可能会给人的心理和精神方面的发展带来一些不良的影响。

5 无论我们与谁交往，无论我们的想象力多么丰富，我们的身体，我们与他人之间在物质上的相互依赖，总是立足于我们所处的环境之中。

Passage 2

1.今天，随着科技的飞速发展、通讯的廉价、计算机功能的强大和因特网的不断涌现，人们的生活日新月异。

2.但是把这种快速变化视为新现象是错误的。如果你算一下一项技术从它产生到被广泛应用所需要的时间，那么你对今天所发生的这些变化就不会觉得奇怪了。

3.计算机究竟诞生于何时，我们已经很难弄清楚了。但第一台大型真空电子管计算机是在

1946年产生的。

4.如果你想它看起来的确比别的技术快得多，那么你就得蒙混过关了，你可以从个人计算机或者因特网的诞生算起，也就是从20世纪70年代中期算起。

5.根据斯坦福大学历史学家保罗·大卫的介绍，1881年，第一批发电机被安装在纽约和伦敦，但直到20世纪20年代发电机才得到广泛的应用并提高了社会生产力。

Passage 3

71. 一所医学院的工作人员历时十二年形成了这样的大致印象：如今美国的头号健康问题是美国人分不清健康与疾病。这种症状比艾滋病或癌症更为严重。

72. 我们担心会染上重病，设想自己得了重病，因此就真的染上了重病。结果，美国造就了一大批弱者和疑难病症患者。我们自我诊断，弄不清什么是偶然的症状，什么是日常的症状，什么是需要专业护理的症状。

73. 年幼时，我们胡思乱想，认为我们经常受到被称为“细菌”的隐形杀手的侵袭。因此，我们必须长期保持警惕，要在它们动怒时，保护好我们自己。但是我们忽略了一个重要的事实，那就是我们的身体有很好的抵抗力，足以对付小小的恶魔。抵御它们侵袭的良策是保持一种明智的生活方式。

Passage 4

71. 在一段时间里，动力的发展一直是衡量进步和国家在技术上竞争的主要尺度。首先在海上，接着在铁路上，然后在公路上，后来在天空，最后在太空，越来越快的运动被视为一件无需担忧的好事，而且，以某种模糊的方式，越来越快的运动被看成是更充分理解世界的一把钥匙。

72. 对个体的运动员、飞行员和汽车驾驶员来说，在较早的那些年代，速度具有一种有特权的财富地位，只有少数人才能完全得到这种有特权的财富。机械化的速度使得男人和少数妇女成为英雄，至今机械化的速度还是一种商品，男人对其特别青睐。

73. 使火车跑得更快仍然还有一些吸引力。对物质速度的追求已经被对网上接近瞬时的追求所替代。我们也许最终会用看待速度一样怀疑的眼光来看待网上接近瞬时这一目标。

Passage 5

1. 但与其他渗透性技术如电力、电视和汽车不同的是，电脑行为总体上更不可靠、更不可预测。这是因为它们是处于分离状态的数学电子装置，容易引起总体的、灾难性崩溃。电脑系统一旦发生故障，就会全面瘫痪。它们与电动机械装置不同，电动机械装置有可能只发生局部故障，剩下的部分仍可使用。

2. 这（电脑能储存、检索和传递大量信息，且速度之快前所未有）固然很好，但这却严重关系到资料的安全性和个人隐私，因为电脑本身是不安全的。最近美国、德国、英国的黑客和资料窃贼闯入最复杂的金融和军事系统也是易如反掌，新型的高科技罪犯布下的令人恐慌的骗局日益增多，这些骗局包括在订机票中做手脚和重编移动电话芯片的程序等。

3. 复杂性也会造成灾难：没有哪台电脑是百分之百可以得到保障的，因为要预料到所有的主要用途，如拯救生命、驾驶航天飞机、管理核电站、进行大笔资金转账、控制导弹系统等几乎都是不可能的——有时还会造成悲剧。例如，1982年到1987年间，在美国军事先进的“黑鹰”直升飞机的五次失事中，大约有22名军人死于非命。后来，失事的原因追查到电脑控制“有线飞行”系统。

4. 但数字化电脑已使社会特别容易受硬件和软件故障的影响。有时工业机器人会发狂，同时心脏起搏器和自动车库门开启器会被销售终端机、个人电脑和电视游戏机释放出的电磁

射线或“电子烟雾”所损坏。

5. 例如，据报道，英国企业每年约遭受 3 0 起大灾难，损失达几百万英镑。这些损失是由机器或人为的失误引起的，这还不包括以骗局和破坏形式进行的人为滥用。根据保守的估计，仅英国国内制作的软件的故障造成的损失每年是 9 亿美元。

Passage 6

71 正如刚才所给的例子通常说明的那样，当今国际事件是经常相互联系的。因而我们了解国际事件的任务进一步复杂化了，这是因为世界不同地区发生的表面上似乎无关系的事件可能 经过一段时间之后会一起对地球上其他地区产生影响。

72 历史作为了解一连串特殊事件的一种方式，过去是（现在也是）最好的；而作为了解更广泛的国际关系或为研究国际关系奠定理论基础的手段，外交史的利用价值在过去和现在均是有限的。

73 今天仍广泛使用的战略分析和地缘政治分析及其方法论可追溯到 19 世纪末美国海军上将埃尔弗莱德·马汉和 20 世纪初英国地理学家哈尔福德·麦金德爵士提出的相关概念。

Passage 7

71. 牛顿本该认真考虑他自己所说的明智的话语。他卖掉了自己在该公司持有的 7000 英镑的股份，后来在股票上扬到最高点时买进，结果亏损了 2 万英镑。

72 在每次骗局中，颇为常见的现象是，股民们有一种根深蒂固的信念：这次情况会有所不同，一项财产价格的上涨是基于正确的常识性判断而不是基于粗心、愚昧和贪婪。

73 随着股票价格不断地猛涨，人们摒弃了传统的评价股市的方法。20 世纪 20 年代末许多刚刚兴建的公司未能赚钱，但这并不要紧，重要的是，总有一天它们能够赚钱。

Passage 8

76. 在评估一个方案的时候，不是看它们会令人们多么高兴，不是看人们会变得多么满足。

而要看这些方案引起什么样的不满。(1.5 分)

77. 不要试图缓慢地一点点地变革，而要大变革。毕竟，大的变革比小的变革相对来说容易进行。(1.5 分)

78. 管理部门能够大刀阔斧地进行全面的组织变动，但是你让一个经理把某个人的办公桌从这儿挪到那儿，看他会遇到多么大的困难。一切变革都会遇到抵制，问题是如何使变革尽量大一些，以使它们有获得成功的机会。(3 分)

79. 人类一贯精心于有形的建筑，而现在开始关心起人作为其中组成部分的系统设计了。但是这些设计中的大部分，只是为了安全、效率和生产力。(2 分)

80. 我们需要运用社会科学和自然科学的技术作出人际安排，这种安排将超越人类迄今为止的一切经验。人不应该成为其环境的牺牲品，人可以通过自身的环境实现其价值。(2 分)

Passage 9

76. 在竞争法则下，成千上万的雇主不得不实行一些最严厉的措施。在这些节约措施中，付给工人的工资首当其冲。这样，雇主和雇员之间，劳资双方之间以及富人和穷人之间就常有摩擦。

77. 社会支付给竞争法的代价，就像它支付给廉价的舒适品和奢侈品一样，代价昂贵；但是竞争法的好处高于它的代价，因为正是这种竞争法，我们才能拥有如此的物质发展，引来生活水平的改善。

78. 虽然优势这一法则对个人来说可能是很难的，但是它适应于人类，因为它保证了人类

在各个领域都能适者生存。

79. 因此，我们接受并欢迎环境的不平等，商业、工业在少数人手里的集中，以及法则在这些人之中引起的竞争，我们把这看作是必须适应的条件，因为这对人类的未来发展有利。

80. 无论是在什么地方，身处什么法则或条件下，具有组织管理才能的人都不可避免地得到巨大的尊荣，这一事实证明了这种能力只有少数人拥有。

Passage 10

1. 真正的爱很可能是一种“渐进”的过程，而不是“一下子掉进”爱的漩涡。对于那些听惯了说什么“陷进爱河”、“爱得昏天黑地”的人来说，这听起来也许太不浪漫了。
2. 爱使人产生一种安全感，爱使人对所爱的人产生一种安全感、信任感。它总是使双方在这种新的关系中有一种相互受益的感觉。
3. 痴情的结果往往是，当相爱的两人不在一起时，他们会感到不安。常常伴随痴情而来的还有疑心、感情变化无常、犹疑不定以及害怕失去爱。
4. 痴情比爱更倾向于控制对方，因为，双方在还未建立起一种长久的情感时，各自所关心的，主要还是自己的需要和满足。
5. 外表吸引对于痴情和爱来说，都是重要的组成部分，但这种外表的吸引在爱恋过程中并不是十分重要的，因为一对恋人在爱恋中会逐步建立起一种比仅仅爱恋对方外表更深层的爱情关系。

Passage 11

- 1.但是令人惊讶的是，那些特别热衷于逻辑推理、热衷于理性地审视“事实”和精心构筑事

实框架的人们，结果却常常表现出不仅陈述观点时带有强烈的感情色彩，且固执地坚持尚未得到证实的所谓“真理”。

2.如果说人的思维不可能成为一台逻辑机器，那么它也不可能成为一块感情的海绵，可以任意地挤压。

3.理性与感情，实际与想象，事实与感觉完全缠绕在一起，混合在一起，因此人的思维，至少在一段持续的时间内，不太可能纯粹诉诸于理性或者纯粹诉诸于感情。

4.可能这样说是最恰当的，即：我们在整个推理过程中，我们的立场和观点都掺有感情因素，我们所有的想法都带有感情色彩，这感情是深藏于我们的内心世界的。

5.理性植根于情感之中，而情感是在人一生的性格成长中形成、积累和发展起来的。

Passage 12

1.曾经遇到过许多这样的人，他们可以针对谈话中可能涉及的任何话题列举事实或数据，但他们对事物的看法却令人感到惊愕。

2.说到有学问的人，中国人一般都把一个人的学识、其行为举止和其对事物的鉴赏力区分开来谈。

3.我们的脑子很容易存储许多涉及一个特定历史时期的史实，但是怎样选择和鉴别有价值的史实却是一件难得多的事情，它取决于我们对事物的看法。

4.那么，要有鉴别力，必须能够对事物全面彻底地思考，独立地做出判断，决不被任何形式的欺骗所击败，无论它是社会方面的、政治方面的、文学方面的、艺术方面的，还是学术方面的。

5.一个人犯了错时，他就是错了，我们没必要被他的名气所吓住，或者被他所读过而我们没读过的那么多书所慑服。

Passage 13

1. 今天的成年人和华兹华斯一样认识到孩童时期生活经历的重要性——备受关怀、行为良好的儿童比没有人痛受的儿童有更高、更多的机会成长为心态平衡、关心他人和遵纪守法的成人。
2. 可是，人们同意把培养儿童自尊心作为儿童成长的必要条件时，社会和经济的要求又使得劳累过度、疲惫不堪的父母在家里常常不能把理论和实践相结合，而这两者在家里的结合是至关重要的。
3. 青少年在家用晚餐（此即培养礼貌和文明举止的场所）时不再遵守规矩，三分之一的人一边吃饭，一边看电视。
4. 圣诞节前的玩具广告使得父母们心惊胆战，却使他们的孩子更加贪得无厌，要求越来越高。
5. 许多父母被相互矛盾的养育孩子的忠告弄得负疚太深，极度困惑，从而忧心忡忡，一筹莫展。

Passage 14

1. 死亡是富有戏剧性的、一次性危机，而老年则是一天天、一年年地与强大的内外力量抗争。一种苦乐掺半的逐渐适合自己老年时的个性和生活的过程。
2. 事实上，一个人老年经历如何是因下列因素而异的：身体健康状况、性格、早年经历、晚年事变的具体情形（这些事变发生之先后、情况及具体时间）及他得到的社会支持，如是否有足够的金钱、住处、医疗、社会任务、宗教支持、文化娱乐。
3. 年老的过程及最后的死亡必须从根本上被看作是生命周期的自然进程，老人结束他们各自的寿数，为年轻人让路。
4. 老人必须弄清自己毕生学习和适应的收获并加以利用，他们必须在必要时，保持精力和

物力，并创造性地使自己适应于衰老过程中必定会经历的变化与损失。

5. 在一生中积累形成的品格与经验老年时间可以受益。

Passage 15

- 1.每个社会，最初就有着向一定方向发展的微弱的趋势，(随着社会的发展)，这个趋势会一步步地加强，社会也会在自己选择的基础上摒弃那些不和协的行为方式，使自己越来越趋向完全的一体化。
- 2.(正常)主要是一个用来形容任何文化中被社会化地阐释的那部分人类行为的术语；而不正常则是一个形容特定的文明中不被人们所采用的那部分行为的术语。
- 3.(正常行为)在不同民族中的可变性，从本质上说，是由不同社会出于自身需要而创造的行为模式的可变性所致，其绝不能在完全脱离文化的、制度化了的行为类型的情况下单独加以考虑。
- 4.只要一个文明在其内部是完整的和谐调的，它就会按照其本性，推动自身朝着最初确定的那个行为模式不断前进。而在其他任何文化看来，这些苦心经营的结果可能包含着越来越多极端和异常的特征。
- 5.另一方面，那些行为特征与社会所选择的行为方式不相一致的个人，不管他们的个性特征在另外一种文化中多么的受尊重，在这个社会中也会被认为是不正常。

Passage 16

- 1.小说、歌曲和广告中常有的单身角色往往都是那些生活在社会边缘的人：他们或令人发笑，或令人同情，或令人敬畏。
- 2.这不是悲观哲学研究的素材，而是人口统计学家、房地产开发商、广告经营者这些人所体

会到的欧洲新经济前景的事实。

3. 法国社会学家 Jean-Claude Kaufmanns 认为，从家庭生活模式到单身生活模式的转变，是上个世纪“个人主义”的不可抵挡的推动因素之一。
4. 通讯革命，商业文化从稳定性到流动性的转变，以及女性进入劳动力市场等等这些给欧洲人的私人生活带来了严重的破坏。
5. 现在的独身一代是在欧洲从社会民主主义向更激进更具个人主义思潮的美国式资本主义转变的过渡时期出现的。成长于私有化和消费选择日益增长时代的精通技术的现代工人们拥有着恋爱和经济上的自由市场。

Passage 17

1. 第三届国际数学和自然科学研究的最后结果揭晓，美国高中的高年级学生排在最后几位。
2. 让我们随着这重要的警报声，马上行动。就这样，随着全国的专栏作家和教育家自觉地呼应这条警报，美国教育再次徘徊着进入了危机模式。
3. 1957 年苏联人造地球卫星的发射引发了一阵肆意的恐慌，1963 年海曼·里克欧傅尔的著作《美国教育：一个国家的失败》将之推到顶峰。在这本书中，有他著名的预言：苏联将凭借其严厉的自然科学和数学课程“埋葬”我们。
4. 从 1983 年《国家处于危机之中》的出版开始，一个又一个的第一流的专家座谈小组发出警告：大众教育的失败已经使美国把技术上的领先地位让给了日本和其他的竞争者——事实证明这是一个不成熟的结论。
5. 威廉姆说：“尽管每一次教育危机的细节之处不尽相同，但这些事件都可被共同的线索联系起来。那就是每一次都引起了激烈的公众舆论，就来自教育研究行业的无情的忧郁的洪流予以探讨。”

Passage 18

96. 讽刺文学最显著的特征或许就在于它的新颖性与独特的视角。它很少提供有独创性的观点。相反，它用一种新的形式来呈现我们熟悉的事物。
97. 讽刺文学家所做的就是从另一个角度来观察熟知的情形从而使之看起来是愚蠢的、有害的或做作的。它使陶醉在沾沾自喜中的我们受到强烈的震撼，从而意识到很多我们毫不怀疑地接受的价值实际上是错误的。
98. 讽刺文学之所以受欢迎并不是因为其观点的独特性，而是因为它的表达方式和讽刺的手段使之显得有趣。阅读讽刺文学不是因为其思想的健康或是有教育意义，而是因为它们是美学角度上一件令人满意的艺术作品。
99. 它们很刺激，也令人耳目一新，因为它们以一种常识的敏锐扫除了一切幻想和道听途说的观点。它们天生地蔑视一切，要重整人们的视角，搅乱熟悉的事物使之不和谐，而且这些都是通过个性化的习语而非抽象的陈词滥调来表达的。
100. 讽刺文学的存在是因为有对它的需求。他之所以延续下来是因为它给读者带来耳目一新的刺激，毫不留情地提醒着他们生存的世界是一个充满陈腐的思想、廉价的道德和愚蠢的哲学的地方，而这些恰恰赢来读者的欣赏。

Passage 19

既然投机有很大的带来损失的风险，我们可能要问为什么还会允许进行投机呢。根本原因在于投机能在经济发展中发挥有益的功能。由于相信价格会上涨从而买商品或期货加快了市场均衡，并能鼓励更多的供应商更快地进入市场。如果价格变化滞后到商品短缺真正出现时才发生，那么价格波动很可能更为剧烈、突然。采取补救措施增加供应将刻不容缓。类似的，如果投机者预见到某商品将过剩，他们就会卖出期货，这样做有助于在过剩真正发生之

前在一定程度上降低价格。而当投机者预见到将会出现短缺的时候，就会哄抬物价，这样做也有助于保存当前的供给。物价上涨时，商品购买量就会变少，因为价格上涨将促使消费者节约。同样的，物价下跌将促使消费者增加购买，这样就有助于将正在增加的过剩商品出售出去。

Passage 20

首先，文艺复兴包含了文学、艺术、科学、哲学、教育和宗教方面令人映像深刻的新的成就。尽管这些文化形式的基础都来自古典主义，但它们很快繁荣起来，并摆脱了希腊、罗马的影响，事实上，绘画、科学、政治和宗教上的很多成就与古典文化遗产都没有什么关系。其次，文艺复兴包含了许多鲜明的观点和态度，使其所处的社会呈现出独特的风貌，大体上这些中值得注意的是乐观主义和个人主义，但所有这些中最重要的还是人文主义。在最宽泛的意义上，人文主义可以被定义为对人的价值的强调。这个词出自西赛罗，他曾用该词来表达对自由艺术的投入或与人类尊严最一致的主题。人文主义者反对经院哲学家成天埋头于神学和逻辑，他们努力构造一种流畅的、优美的形式，使之看起来更注意人类本性里的美感和非理性。

Passage 21

社会秩序的基础

亚里斯多德说，人是社会性的动物。这种社会性要求人们和平共处，人类历史主要就是人类群体在时间长河中从游牧部落到复杂的文明社会的集合运动的演进过程，(这些群体中的)幸存者能幸存下来的原因就在于：他们有能力创造一种手段，从而能使他们所在群体中的人保持团结并相互效忠。

出于必须和渴望战胜环境的挑战，人类建立了秩序。这样一种有秩序的状态就称作“国家”

而维持国家存在的规则就叫做“法律”。伴随着这些由法律和秩序建立起来的安宁、平静的是时间，在时间的流逝中，经过了数世纪的进化，人类终于进入了探索他自己所在的星系的时刻。在所有的生物中，只有人类的进化能被视为进步。当社会发生变革时，每个人在其所生活的大群体中的价值和权力都会增加。当人类群众从部落渐渐变成文明社会时，个人价值并未减少，相反，它成为了统治所有人的法令的指导。

Passage 22

十八世纪，科技革命如人口爆炸一样，开始缓慢升温，并且同样有一个突然的指数级的加速。例如：很多科学领域现在都存在这样一个公理，即过去十年的重要发现要胜过之前的整个科学历史。尽管没有一项发明足以像核武器影响我们与战争的关系那样影响我们与地球，但它们综合起来，却已经把我们所积聚的能力完全转化成对地球的开发，以维持我们的生计。这种无限制的开发所带来的后果与无限制的核战争一样难以想象。

Passage 23

跨国公司存在的根本原因是其全球性的生产和分配网络具有竞争优势。这种竞争优势部分产生于与国外附属机构的垂直和水平的整合。通过垂直的整合，大部分跨国公司都能保证其国外原料和中间产品的供应，避免常常在国外市场上出现的不完整性。它们还能提供更好的分配和服务网络。通过与国外附属机构的水平整合，跨国公司能更好的保护和利用他们的垄断力量，使他们的产品适应当地的情况和消费者的口味，保证稳定的产品质量。

Passage 24

我感到确信的惟一坚实的科学真理是，我们对自然界知之甚少（我们极大地忽视了自然）。的确，我将此看作是过去 100 年里生物学的主要发现。如果我们中有人告诉 18 世纪启蒙运动的先哲们，我们知道的如此之少，前面的路是多么的迷茫，那一定令他们甚感诧异。20 世纪科学对人类智慧最重要的贡献就是使我们突然面对我们的无知，且如此之深广。早此时候，我们要么假装明白事物的运作方式，要么忽略这一问题，要么干脆就杜撰一些所谓的事实来填补空白。既然我们已开始认真的探索，我们隐约看到了问题如此之大，答案又是多么得遥不可及。如果你完全无知，那么无知本身倒不是件很坏的事情。难的是详细地了解无知这一事实，发现那些无知的地方和不那么无知的地方。（如果对于自己的无知浑然不知，事情还不会太糟，问题是我们非常清楚自己无知这一事实，以及哪些是最严重的，而哪些方面或这或那又不是那么严重。）

Passage 25

研究报告一般被视为有关专业信息的正式文件，有鉴于此，不强调活泼文体。当然，也不反对写得生动有趣。专业文章最主要的是准确、清晰、完整。研究报告的初稿写成后，经过加工，应做到：所有的资料均确切地阐明，全部设备——列举，取得的全部结果得到恰当的详尽表述。为方便阅读，至少应使用标题表明报告的大部分，资料的撰写应加上适当的标题。标题除了起到向读者提示各部分内容这一作用外，还可以使文章看上去更像一份符合规格的正式报告，并且还表明，该报告是按照逻辑步骤有条不紊地写成的，因而一定程度上会增强作者的可信度。此外，标题的使用还可免除文章各部分之间通常所需的承上启下的词语。

研究资料时，应该适当地强调项目的主要方面。对于不同的读者来说，不同的方面其重

要

程度不一样。因此，必须考虑到，研究报告的格式应随读者不同而不同。例如，管理人员最关心研究项目的结果，所以就应强调结果部分，可以将它紧接在问题部分之后和过程部分之前写出来。其他研究人员会对过程部分最感兴趣，因此在就有关研究项目撰文供专业刊物刊登或供专业会议上发表时，则应突出这一部分。对于非专业方面的读者和联邦机构来说，最关心的是研究成果的价值、应用等问题，所以重点应放在报告的讨论部分。

汉译英

Passage 1

1. The speed of reform of state-owned enterprises must be accelerated (stepped up) to ensure sustained, rapid and sound development of the national economy.
2. The doctrine of filial piety, which was the foundation of Confucian education, advocated not only devotion to one's parents but submission to all types of authorities at any levels.
3. At present, a sweeping and profound social and economic reform is being carried out in China. This remarkable transformation has turned a closed economic system centered on plans and projects to an open market-based economy.
4. A mother in a family, who is illiterate, can hardly shoulder the responsibility for a good education of the younger generation. If we fail to improve the cultural quality of women who account nearly half of the population in China, we can by no means improve the cultural quality of the whole nation.
5. We are managing to educate citizens to avoid the behaviors of over consumption,

such as the excessive use of air conditioners, private cars and disposable products at will.

Passage 2

1. Since China started to implement the policy of opening up to the outside, its total or semi-closure has been changed and the level of its economy and technology has been raised.
2. Culture is the sum total of all the traditions, customs, beliefs, and ways of life of a given group of human beings.
3. The women of a nation mold its morals, its religion, and its politics by the lives they live.
4. Helping the truly poor is much worthier than merely narrowing inequalities. And helping the lower class rejoin mainstream of society is in the interests of all.
5. To continue to propel the modernization drive, to achieve reunification of the motherland, and to safeguard world peace and promote common development are the three historical tasks of the Chinese people in the new century.

Passage 3

It is an important subject to eliminate poverty in today's world. The developed countries should support and help developing countries to vitalize the economy and raise people's living standards by accommodating funds, reducing or remitting debts, transferring technology, trading equally, etc. This also accords with the

long-term interest of the developed countries, as the common development and general prosperity of various countries in economy is mankind's diligent direction.

Passage 4

We also should never forget that advertisements make a positive contribution to our wallets. Without this source of income, newspapers, commercial radio stations and TV companies couldn't survive. The fact that we spend very little money to buy a piece of daily or we can appreciate so many programs on the air are due to the advertisers who are responsible for this part of money. To think over, if you are made to pay the whole price, how expensive the newspapers will be!

Passage 5

Although our understanding of learning is still not complete, a great deal is known. Learning has many different forms and takes place under many conditions. In general, it involves a change in behavior. When a change in behavior takes place as a result of learning, the change is usually a long-lasting one. Learning may mean that a number of small independent acts are arranged in a new order. This happens, for example, when you learn to play a new piece on the piano.

Passage 6

According to the feedback from many employing units, in recruiting college graduates, what they attach more importance to is graduates' qualities rather than

their professional knowledge. With in-depth educational reform and stricter requirements of every discipline, graduates have mastered some professional knowledge fairly solidly. The problem is that some graduates consider is not how to bring their potential into full play but to seek merely for a high level of salary and excellent treatment and conditions. So a pressing task for colleges and universities is to cultivate students' responsibility for the society.

Passage 7

What we've learned from primary to middle school is just common ABCs. Even when it comes to the 4 years' college career, what has been delivered to us is still rather superficial. It is graduate school in a university that is the place to do research work at a basic level. However, even if you work in such places, you just touch the hedge slightly. What has been being stressed is the way to do research and practice. Knowledge is infinite, and time is limited even though you devote your lifetime to it. In view of this, people learned to an old age in order to acquire knowledge centuries ago, so much so that as their hair grew all white, they still kept studying. Yet, it is really interesting to do such research work.

Passage 8

Contrast to the rapid and astonishing development in various subjects, the way of measuring knowledge and ability remains as before, rather primitive. So far, there has been no way which is more effective and reliable than exams in education,

which seems kind of queer. Though some people believe that exams could weigh one's knowledge level, the truth is just the opposite, as is obvious to all. Exams may be a not-so-bad solution to test the ability to remember something by rote or to answer questions quickly yet under great pressure, but they are of vain if you want to know about the gift, intelligence or practical abilities of a person.

Passage 9

China has developed into a big, extremely attractive and realistic market in the global context. Many farsighted entrepreneurs from countries and regions all over the world have paid their attention to China and got generous profits in return from their investment activities. I believe that, after China's entry into WTO, more opportunities will be created for the participation of foreign entrepreneurs in the investment activities in China and lager space for their own development. The investment activities in China will surely serve as a bridge connecting entrepreneurs from all the countries and regions in the world and the Chinese market, and promote the common economic development and prosperity of China and the world.

Passage 10

The most important question for any English learner is "How good is my English". Knowing the answer not only helps your confidence, it is useful if you want to make more progress because once you know you have reached a certain

level, you can then start tackling the next. Exams play another important role in the learning process—they provide proof that whether a learner is proficient in the language. Passing an exam does far more than just boost your linguistic self-esteem; it is vital if you want to be enrolled in a college or university in an English-speaking country, or if you want to find a job which requires English language skills.

Passage 11

You may be spending too much time trying to gain others' praise and may be bothered by others' reproach. If others' praises have become a necessity in your life, then you mustn't let it be. First, you should be aware that seeking praises is more a desire than a must in your life. Every one of us is willing to be applauded, praised or commended. It is a good feeling to be mentally consoled. Who is willing to give up such an enjoyment? Yes, there is no need to give it up. Praise itself does no harm to your mental health. In fact, being complimented is something agreeable. Only when seeking praises becomes a need as well as a wish will it be a mistaken idea.

Passage 12

All people are blessed by nature, rich and poor alike. That accounts for their deep rooted attachment to her, especially in the country where their ways of life have been kept intact for thousands of years. They grow crops and grapes, brew the wine that they drink, raise cows for milk, and weed their gardens for the cultivation of

flowers. On weekends they go to church , and on holidays they enjoy playing music while singing and dancing in open squares. Thus their olden homelands remain as sweet as ever, each with a unique folklore from which its customs have derived.

Passage 13

1. To observe and evaluate the status of human rights in a country, we should take into consideration the historical, social, economic and cultural conditions of the very country instead of cutting off the history, divorcing from the current situations of the country, not to mention applying one model or the situation of a certain country or area to all the countries mechanically. Each country's human rights problem should be solved mainly by its own government and people, while that of the world by governments and people from all over the world together.

2. At present, the international situation is experiencing the most complicated and profound changes since the end of Cold War. Peace and development are still the two subjects confronted with people all over the world. Peace is the premise of development while the latter is the guarantee of the former, and seeking for development under peaceful circumstances has become the common desire of the international society.

3. The only way to acquire more knowledge is by education and training. Knowledge, like capital, material resources and sweat, has become a necessary, perhaps the most fundamental factor of production. Therefore, the educational system of a society should be able to shift towards the knowledge-based work fast,

or this society will inevitably lag behind.

Passage 14

1. An official in charge of poverty-relief work has pointed out that by the end of 2004, although the majority of poor people will have resolved their food and clothing problems, there will still be some people living in extreme poverty, who are still in need of the government's financial support. Furthermore, the present living conditions must be improved for those who have just freed themselves from poverty. These people may fall back into poverty if hit by natural disasters since their production and living conditions have not been changed fundamentally. Besides, the current standard for the poverty line is quite low, and a long-term hard struggle will be required to ensure a better life for the Chinese people as a whole.

2. Many changes are taking place in China's diet style. As is known to all, China has a long history in her diet culture. Chinese people often spend a lot of time in making all sorts of delicious food by using meat, vegetables, bean products and so on, which is extremely incompatible with the fast pace of modern society. Nowadays we have many varieties of choices: nutrition-balanced and healthy food, convenient and delicious fast food in addition to traditionally homemade meal. Because of the short break at noon, people tend to spend less time on lunch. Thus cheaper fast food has become a favorite of Chinese people, especially youngsters.