

# 大学英语 六级教程

主编：邓笛 王奇

College  
English

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# 前言

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根据《大学英语教学大纲》(修订版),大学英语基础阶段的教学分为六级,称为大学英语一至六级(College English Bands 1—6,简称CEB 1—6)。根据学生入学水平的不同,基础阶段的教学要求分为基本要求和较高要求两种:达到四级为基本要求;达到六级为较高要求。教育部于2004年出台的《大学英语课程教学要求》(试行)对各种语言能力都提出了较以往更高的具体要求,新教学要求把对语言知识和应用能力的要求由原来的“基本要求”和“较高要求”两个级别变更为“一般要求”“较高要求”和“更高要求”三个级别,我国大学英语教学内容已经从重视语言知识的基础教学阶段向重视语言应用能力的高级阶段发展。大学生通过全国大学英语四级考试以后,迫切需要进一步培养语言技能,提高语言能力,使英语学习进入较高层次。教育部颁布的《大学英语六级考试大纲(2006修订版)》对六级英语语言技能的测试作了科学详细的规范,要求学生具有较强的听、说、读、写、译的能力。

大学生通过全国大学英语四级考试后迫切需要进一步提高英语综合水平以及语言文化修养,许多学生积极准备参加全国大学英语六级考试。国内与六级考试相关的辅导用书以及习题汇编很多,然而与此相关的教材还是空白。《大学英语六级教程》充分研究了学生对英语语言和文化学习的更高要求,将语言文化的培养与语言测试相结合,帮助学生吸收文化思想内涵、培养语言应用能力、提高语言应试水平。教材在选材理念、教材结构以及练习设计方面有以下特点:

## 一、所选材料充分考虑文本的思想性、人文性以及趣味性

语言既是文化的一部分,又是文化的传播媒介。教材强调语言学习中文化意识的培养,选择与生活密切相关的主题。教材的主题涉及网络信息、社会生活、影视娱乐、社会礼仪、体育卫生、留学、经济、教育、环保、科技、政治和人文地理等各个方面。每一个单元设定一个文化主题,且课后练习中的文本材料都围绕着本主题展开,使学生对主题有越来越深刻的理解,并通过写作阐述自己对文化主题的理解。文章内容丰富,可读性强,使学生在学习与运用语言的同时,充分感悟、思考、批判、吸收语言中的文化思想内涵。

## 二、内容结构有利于学生自主学习

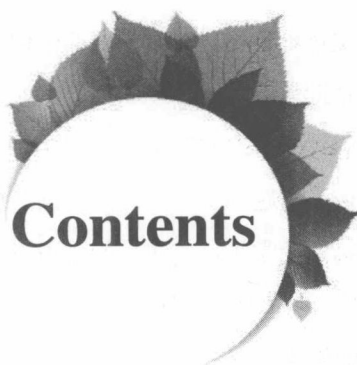
教材分为十个单元,每个单元包含三个部分。第一部分为主题性原文阅读,文章篇幅一般

在 1000~1200 词之间。文章的难度与大学英语六级考试真题中的文章难度相当，文章中的生词一般在 30~40 个之间。文章之前设计了序言导读以及主题讨论，帮助学生为文章学习做充分的准备。原文之后设计了阅读理解题以检测、巩固学生对课文的理解，并针对文章中出现的生词组进行训练，提高语言运用能力；第二部分为语言训练，目标是通过习题训练，培养学生读、写、译的综合能力。语言训练中强调语言技能的指导、传授与训练，使学生自主学习的能力得到提高；第三部分为词汇拓展，列出了 30~40 个与主题相关的词汇，附上中英文解释以及例句，使学生能够充分理解词汇含义，并尝试运用单词表达与主题相关的思想。

### 三、练习设计帮助学生准备相关考试

依据《大学英语六级考试大纲》以及近年的全国大学英语六级考试真题，教材设计了快速阅读、深度阅读、完形填空、翻译以及作文训练等题型，帮助学生在课文学习的基础上，提高语言的运用能力，熟悉全国大学英语六级考试的各类题型，为参加语言能力测试做必要的准备。同时，各类题型中的文化主题与课文为统一主题，使学生在自己熟悉的文化平台上进行语言训练，增加了语言训练的趣味性，同时加深了对文化主题的理解，拓展了知识面。例如，作文主题与单元主题一致，学生经过课文的学习以及其他文章的阅读后，对该主题已经比较熟悉，在此前提下进行写作训练，学生思维会相对活跃。学生能对主题进行深入思考，形成自己的观点并加以阐述，有利于提高作文质量。

本教材是在大学英语教学内容和课程体系改革方面所作的尝试和努力，若有不当之处，请使用者批评指正。



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# Culture and Social Manner

## Unit 1

### Preview

*Culture is a system of shared beliefs, values, customs, behaviors that the members of a society used to cope with their world and with one another, and that are transmitted from generation to generation through learning. Cultural conflicts occur as a result of misinterpretation, ethnocentrism and stereotypes. A cultural misunderstanding often creates negative feelings and confusions. The possible way of preventing these cultural conflicts is to increase awareness of one's own attitudes and develop intercultural sensitivity. Passages in this unit are generally concerned with intercultural communication, summing up the causes of cultural conflicts and putting forth some solutions.*

### Part A In-Class Reading

*Topic discussion for introduction to the unit:*

*What is "Intercultural Communication"?*

*Do you think the process of intercultural communication is complex? Why?*

### Cultural Conflicts

*By Deena R. Levine and Mara B. Adelman*

Suppose that you are planning to visit a part of the world about which you know very little except that it is quite different from your own country. You are sophisticated enough to expect that the spoken language and probably some gestures will be different. You know, too, that customs will be different, but you are not sure exactly what this will mean. At least there will be interesting things to take pictures of or write home about. The climate and foods will be different, of course, but these differences are attractions and are not really problems. Such is the would-be tourist's view of a foreign culture.

From the moment you arrive, your (cultural and personal) background will influence everything you expect and a great deal of what you do and do not do. Most of the people you meet will be similarly influenced by their own backgrounds, culturally, socially and personally. If some of the people you meet think you act a little strangely, they may never know whether you are peculiar, or whether most people from your country are strange, or whether all "foreigners" are strange.

Most of what you do (in a foreign country) will be "what comes naturally" —which means what you have always done or seen others do. Most of our behavior is outside of our awareness so that "normal behavior" means behavior according to the norms of our culture and not what is done everywhere or done "naturally". Still, to the extent that you are aware of the possibilities of different behavior in the



land you are visiting, you may be unusually self-conscious of some of this “normal behavior”.

“Intercultural communication” is communication between members of different cultures. This definition is simple, but the process is complex. Intercultural communication involves differing perceptions, attitudes and interpretations. We know that even two people from the same culture can have communication problems. People can unintentionally hurt each other by something they say or do. Isn't logical, then, that communication problems can be compounded among people who do not have the benefit of shared experiences (i.e., language and culture)?

Cultures do not communicate; individuals do. Everyone has a unique style of communication, but cultures determine a general style for their members. The relationship of the individual to his culture is analogous to an actor and his director. The actor puts his own personality into his acting but is nevertheless influenced by the director. We are not always aware of the subtle influences of our culture. Likewise, we may not perceive that others are influenced by their cultures as well.

Problems and misinterpretations do not result every time members from two cultures communicate. However, when cultural conflicts do arise, they may be perceived as personal rather than cultural. In the following example it is a cultural misunderstanding that creates negative feelings and confusion:

A young woman from one culture is looking out of the window and sees a male acquaintance from another culture. He signals to her by puckering his lips. She quickly looks away from the window. Later she ignores him. He is confused and she is angry.

The misunderstanding was due to the woman's failure to understand the man's nonverbal signal. In her culture, his gesture conveys sexual advances. According to his culture, he was only saying (nonverbally), “Oh, there you are. I've been looking for you.” The woman's misinterpretation resulted in her angry reaction and his confusion. If the two had known more about each other's nonverbal cues, they could have avoided the cultural conflict.

Some misunderstandings are insignificant and can be easily ignored or remedied. Other conflicts are more serious in that they can cause misinterpretations and create persistent negative attitudes toward foreigners.

Difficulties in intercultural communication arise when there is little or no awareness of divergent cultural values and beliefs. In cross-cultural interaction, speakers sometimes assume that what they believe is right, because they have grown up thinking their way is the best. This ethnocentric assumption can result in negative judgments about other cultures. Another manifestation of ethnocentric attitudes is that people become critical of individuals from different cultures.

In the following example, Rosamine and Merita demonstrate that they cannot understand each other's points of view. Rosamine and Merita are talking to each other about relationships between children and parents. In Rosamine's culture children live with their parents until marriage because dependence on parents is considered positive. In Merita's culture children leave home when they are eighteen because independence and self-reliance are considered positive.

Rosamine: I think it's terrible that in your country children leave their parents when they're so young. Something that shocks me even more is that many parents want their children to leave home. I can't understand why children and parents don't like each other in your country.

Merita: In your country parents don't allow their children to become independent. Parents keep their children protected until the children get married. How are young people in your country supposed to learn about life that way?

Both women are insensitive to each other's values concerning family life. They have been raised and conditioned according to cultural norms. Therefore, each has a different view of what is right.

Sometimes negative reactions do not result from actual interaction but rather from the fixed, preconceived beliefs we have about other people. These overgeneralized beliefs or “stereotypes” frequently shape people's perceptions of each other. Stereotypes originate and develop from numerous sources such as jokes, textbooks, movies and television. Movies about cowboys and Indians portray

cowboys as “civilized” and Indians as “wild” and “primitive”. A child who knows about the American Indian only through watching these movies will have a distorted and false image of this group of people. Stereotypes perpetuate inaccuracies about religious, racial, and cultural groups.

Stereotypical beliefs prevent us from seeing people as individuals with unique characteristics. Negative stereotypes lead to prejudice: suspicion, intolerance, or hatred of other cultural groups. The close relationship between prejudice and stereotypes is illustrated in the following example:

Mr. Bias is a director of a small private company. He is interviewing candidates for the position of assistant manager. He selects a bright and ambitious applicant. Later, he discovers that this applicant is from the country of Levadel (a fictitious nation). Since he thinks that all Levadelians are stupid and lazy, he decides to select someone else for the position.

Unfortunately there was nothing that this applicant could have done to prove that he was indeed qualified for the job. Rejected on the basis of his nationality, the applicant was a victim of an irrational belief.

Stereotypical remarks can be made casually in daily conversations and may or may not have serious consequences. Nevertheless, people’s initial impulse is to become angry rather than to clarify the distortion. Educating others is one way to try to correct misperceptions. At the same time, individuals need to become fully aware of their own preconceptions. Establishing personal relationships with individuals from different religions, cultures, or races may be the best way to break down stereotypes and prejudice.

Cultural conflicts occur as a result of misinterpretations, ethnocentrism, stereotypes and prejudice. Preventing these conflicts is possible with increased awareness of our own attitudes as well as sensitivity to cross-cultural differences. Developing intercultural sensitivity does not mean that we need to lose our cultural identities—but rather that we recognize cultural influences within ourselves and within others.

(1,229 words)



### New words

- sophisticated [sə'fistikeitɪd] *adj.* 1. having or showing much worldly experience and knowledge of fashionable life 世故的, 老练的, 高雅时髦的  
2. complicated and refined; elaborate; subtle 复杂的; 精良的; 精细的
- perception [pə'sepʃn] *n.* 1. [U] ability to see, hear or understand 感知能力  
2. [U] quality of understanding; insight 悟性; 洞察力
- interpretation [in.tə:'pri:teɪʃn] *n.* explanation or meaning 解释; 说明; 翻译; 含义
- individual [ˌɪndɪ'vɪdʒuəl] *adj.* considered separately from other people or things in the same group 单独的, 一个人的, 独有的  
*n.* a person, considered separately from the rest of the group or society that they live in 个人, 个体
- unique [ju:'ni:k] *adj.* unusually good and special 独特的, 独一无二的
- analogous [ə'nælɡəs] *adj.* similar to another situation or thing so that a comparison can be made 类似的
- subtle ['sʌtl] *adj.* 1. not easy to notice or understand unless you pay careful attention 微妙的, 敏锐的, 不明显的  
2. behaving in a skillful and clever way, especially using indirect

- methods or language to hide what you are trying to do 精细的, 狡猾的
- perceive [pə'si:v] *v.* to understand or think of something or someone in a particular way 注意到, 觉察到, 认为, 理解
- acquaintance [ə'kweintəns] *n.* someone you know, but who is not a close friend 熟人
- pucker ['pʌkə] *v.* to form or to make something form small folds or lines 使折叠, 起皱
- convey [kən'vei] *vt.* 1. to communicate or express something, with or without using words 表达, 传达  
2. to take or carry something from one place to another 运输, 转移
- insignificant [ˌinsig'nifikənt] *adj.* too small or unimportant to consider or worry about 无关紧要的, 可忽略的, 不重要的, 无用的
- persistent [pə'sistənt] *adj.* 1. continuing to exist or happen, especially for longer than is usual or desirable 坚持的, 连续的  
2. continuing to do something, although this is difficult, or other people warn you not to do it 固执的
- divergent [dai'və:dʒənt] *adj.* diverging from another or from a standard 分歧的, 分开的, 偏离的
- interaction [ˌintə'rækʃn] *n.* 1. a process by which two or more things affect each other 相互作用, 相互影响  
2. the activity of talking to other people, working together with them, etc. 互动, 交流
- ethnocentric [ˌeθnəu'sentrik] *adj.* based on the idea that your own race, nation, group, etc. is better than any other—used in order to show disapproval 民族中心主义的, 种族优越感的
- manifestation [ˌmæni'feɪʃn] *n.* a very clear sign that a particular situation or feeling exists 表现, 显现
- reliance [ri'laɪəns] *n.* when someone or something is dependent on someone or something else [= dependence] 信赖, 所信赖的人或物
- insensitive [in'sensitiv] *adj.* not noticing, or not taking the care to notice other people's feelings, and not realizing when they are upset or when something that you do will upset them 不敏感的, 麻木不仁的, 感觉迟钝的
- overgeneralize [ˌəʊvədʒenərəlaɪz] *v.* draw too general a conclusion 过分概括, 说话过于笼统
- originate [ə'ridʒineɪt] *v.* to come from a particular place or start in a particular situation 发起, 开始, 起源于
- primitive ['prɪmitiv] *adj.* belonging to a simple way of life that existed in the past and does not have modern industries and machine 原始的, 简陋的
- perpetuate [pə'petʃʒueɪt] *vt.* to make a situation, attitude, etc. especially a bad one, continue to exist for a long time 使永存, 使不朽
- inaccuracy [in'ækjərəsi] *n.* a statement that is not completely correct 不准确, 错误
- stereotypical [ˌsteriə'tipɪkl] *adj.* lacking spontaneity or originality or individuality 老套的
- prejudice ['predʒudɪs] *n.* an unreasonable dislike and distrust of people who are different from you in some way, especially because of their race, sex, religion, etc. —used to show disapproval 偏见, 伤害
- suspicion [səs'piʒn] *n.* a feeling you have that someone is probably guilty of doing something wrong or dishonest 猜疑, 怀疑
- distortion [dis'tɔ:ʃn] *n.* 1. to change the appearance, sound, or shape of something so that it is strange or unclear 扭曲, 变形  
2. to report something in a way that is not completely true or correct 曲解
- ethnocentrism [ˌeθnəu'sentrizəm] *n.* belief in the superiority of one's own ethnic group 民族优越感

sensitivity [ˌsensɪ'tɪvəti] *n.* the ability to understand other people's feelings and problems 敏感, 多愁善感, 感受性

### Phrases and Expressions

be analogous to	similar to another situation or thing so that a comparison can be made 类似于
be aware of	realize or know something that exists 知道, 察觉到, 意识到
prevent from	stop something from happening, or stop someone from doing something 阻止, 防止
become critical of	look for faults, point out faults 批评的, 挑剔的
result in	cause, end in, lead to, give rise to 导致, 结果是
break down	overcome, conquer 制服, 克服; 镇压
be supposed to	express a supposition, should do something 应该; 被期望

### Post-reading exercises

#### I Answer the following questions.

1. In what way is the relationship of the individual to the culture analogous to that of an actor to his director?
2. What will happen if there is little awareness of divergent cultural values and beliefs?
3. What will the ethnocentric assumption lead to?
4. What result will stereotypical beliefs have?
5. What can be the best way to break down stereotypes and prejudices?

#### II The following passage gives the main idea of the text you learned. Fill in the missing words and try to get the general idea of the text.

A cultural misunderstanding often creates 1 feelings and confusions. For example, once a woman got angry with a male acquaintance's nonverbal signal to her by puckering his lips. Because in her culture, this gesture 2 a sexual advance whereas the man was only expressing 3 the meaning "Oh, there you are. I've been looking for you." The woman's misinterpretation led up to her angry reaction and the man's 4. Ethnocentric assumption can also cause negative judgments about individuals from different cultures. Sometimes negative reactions do not come from actual 5 but rather from the fixed, preconceived beliefs—stereotypes which 6 and develop from jokes, textbooks, movies and television.

The possible way of preventing these cultural conflicts is to increase 7 of one's own attitudes and develop intercultural 8 which does not mean that people need to lose their 9—but rather that they recognize cultural 10 within themselves and within others.

#### III Complete the following sentences with the help of the first letter.

1. The parade was a m\_\_\_\_\_ of their military power.
2. All theories o\_\_\_\_\_ from practice and in turn serve practice.
3. To cultivate d\_\_\_\_\_ thinking is an important part of cultivating creativity.
4. He is s\_\_\_\_\_ to come at eight, but as a matter of fact he never comes before nine.
5. I p\_\_\_\_\_ that I could not make her change her mind.
6. In the absence of actual data, no r\_\_\_\_\_ can be placed on such figures.
7. The facts stated by the two parties were widely d\_\_\_\_\_.

8. Listening to the music had a calming i \_\_\_\_\_ on her.
9. Advertising tends to p \_\_\_\_\_ women in a very traditional role.
10. The police are acting on the s \_\_\_\_\_ that she took the money.

#### **IV Translate the following into English, using the words and expressions in the brackets.**

1. 新的和更先进的生理控制方法，对于种子园管理人员将会有帮助。(sophisticated)
2. 她注意到了这个微小的种族歧视的表现。(manifestation)
3. 他应该给我们提些建议，但他所想出来的一切是不切实际的。(be supposed to)
4. 作者把书中的主人公描写得栩栩如生。(portray)
5. 尽管我们竭力讨好新经理，但她仍然对我们的工作百般挑剔。(be critical of)
6. 为永远纪念那位领袖，他们决定为他建一座雕像。(perpetuate)
7. 游客访问了我国之后立刻消除了他们的先入之见。(preconceived)
8. 然而，研究发现即使人们最开始对某种气味不敏感，但当人们经常闻到这种气味后就可能突然对它很敏感。(insensitive)

#### **V Translate the following into Chinese.**

1. Intercultural communication involves differing perceptions, attitudes and interpretations.
2. Everyone has a unique style of communication, but cultures determine a general style for their members.
3. In cross-cultural interaction, speakers sometimes assume that what they believe is right, because they have grown up thinking their way is the best.
4. Sometimes negative reactions do not result from actual interaction but rather from the fixed, preconceived beliefs we have about other people.
5. A child who knows about the American Indian only through watching these movies will have a distorted and false image of this group of people.
6. Preventing these conflicts is possible with increased awareness of our own attitudes as well as sensitivity to cross-cultural differences.
7. Establishing personal relationships with individuals from different religions, cultures, or races may be the best way to break down stereotypes and prejudice.
8. Developing intercultural sensitivity does not mean that we need to lose our cultural identities—but rather that we recognize cultural influences within ourselves and within others.



### **Part B Further Practice**

*In this part you will deal with several passages concerning culture and social manner. You will be able to understand more about the topic by reading and writing.*

#### **I Reading comprehension (Skimming and Scanning).**

*Go over the passage quickly and answer the questions. For questions 1-7, choose the best answer from the four choices marked A, B, C, D. For questions 8-10, complete the sentences with the information given in the passage.*



## Buying Books

Londoners are great readers. They buy vast numbers of newspapers and magazines and even of books especially paperbacks, which are still comparatively cheap in spite of ever-increasing rises in the costs of printing. They still continue to buy “proper” books, too, printed on good paper and bound between hard covers.

There are many streets in London containing shops which specialize in book-selling. Perhaps the best known of these is Charing Cross Road in the very heart of London. Here bookshops of all sorts and sizes are to be found, from the celebrated one which boasts of being “the biggest bookshop in the world” to the tiny, dusty little places which seem to have been left over from Dickens’ time. Many of them specialize in second-hand books, in art books, in foreign books, in books of philosophy, politics or any other of the various subjects about which books may be written. One shop in this area specializes solely in books about ballet!

Although it may be the most convenient place for Londoners to buy books, Charing Cross Road is not the cheapest. For the really cheap second-hand volumes, the collector must venture off the busy and crowded roads, to Farringdon Road in the East Central district of London. Here there is nothing so grand as bookshops. Instead, the booksellers come along each morning and tip out their sacks of books on to barrows (推车) which line the gutters (贫民区). And the collectors, some professional and some amateur, who have been waiting for them, pounce towards the sellers. In places like this one can still, occasionally, pick up for a few pence an old volume that may be worth many pounds.

Both Charing Cross Road and Farringdon Road are well-known places of the book buyer. Yet all over London there are bookshops, in places not so well known, where the books are equally varied and exciting. It is in the sympathetic atmosphere of such shops that the loyal book buyer feels most at home. In these shops, even the life-long book-browser is frequently rewarded by the accidental discovery of previously unknown delights. One could, in fact, easily spend a lifetime exploring London’s bookshops. There are many less pleasant ways of spending time!

## Going to the Theater

London is very rich in theaters: there are over forty in the West End alone—more than enough to ensure that there will always be at least two or three shows running to suit every kind of taste, whether serious or lighthearted.

Some of them are specialist theaters. The Royal Opera House, Covent Garden, where the great opera singers of the world can be heard, is the home of opera and the Royal Ballet. The London Coliseum now houses the English National Opera Company, which encourages English singers in particular and performs most operas in English at popular prices.

Some theaters concentrate on the classics and serious drama, some on light comedy, some on musicals. Most theaters have a personality of their own, from the old, such as the Theater Royal (also called the “Haymarket”) in the Haymarket, to the more modern such as the recently opened Barbican centre in the city. The National Theater has three separate theaters in its new building by Waterloo Bridge. At the new Barbican centre the Royal Shakespeare Company has their London home—their other centre is at Stratford-on-Avon.

Most of the old London theaters are concentrated in a very small area, within a stone’s throw of the Piccadilly and Leicester Square tube stations. As the evening performances normally begin either at seven-thirty or eight p.m., there is a kind of minor rush-hour between seven-fifteen and eight o’clock in this district. People stream out of the nearby tube stations, the pavements are crowded, and taxis and private cars maneuver into position as they drop theater-goers outside the entrance to each theater. There is another minor rush-hour when the performance finishes. The theater in London is very popular and it is not always easy to get in to see a successful play.

Before World War II, theater performances began later and a visit to the theater was a more formal occasion. Nowadays very few people “dress” for the theater (that is, wear formal evening dress) except

for first nights or an important performance. The times of performance were put forward during the war and have not been put back. The existing times make the question of eating a rather tricky problem: one has to have either early dinner or late supper. Many restaurants in "theaterland" ease the situation by catering specially for early or late dinners.

Television and the difficulty of financing plays have helped to close many theaters. But it seems that the worst of the situation is now over and that the theater, after a period of decline, is about to pick up again. Although some quite large provincial towns do not have a professional theater, there are others, such as Nottingham, Hull, Coventry or Newcastle, which have excellent companies and where a series of plays are performed during one season by a resident group of actors. Some towns such as Chichester or Edinburgh have theaters which give summer seasons. Even in small towns a number of theaters have been built in the last few years to cater for the local population.

### Music in Britain

It is debatable whether the tastes of kings reflect those of their subjects. However, three English monarchs certainly shared their people's liking for music. Richard I (1157~1199), the "Lionheart", composed songs that he sang with his musician, Blondel. It is said that when the king was a prisoner in Austria, Blondel found him by singing a song known only to him and the king, who took up the tune in the tower of the castle in which he was secretly imprisoned. Henry VIII (1491~1547), notorious for his six wives, was a skilled musician and some of his songs are still known and sung. Queen Victoria (1819~1901) and her husband, Prince Albert, delighted in singing ballads. The great composer and pianist Felix Mendelssohn (1809~1847) was a welcome guest at their court, where he would accompany the Queen and the Prince when they sang.

The British love of music is often unfamiliar to foreigners, probably because there are few renowned British composers. The most famous is Henry Purcell (1658~1695), whose opera *Dido and Aeneas* is a classic. The rousing marching song "Lillibulero" attributed to Purcell, now used by BBC as an identification signal preceding Overseas Service news bulletins, was said to have "sung James II out of three kingdoms" when he fled from Britain in 1688. Sir Edward Elgar (1857~1934) is known for his choral and orchestral works, some of which have been made more widely known by the famous violinist Yehudi Menuhin. Benjamin Britten (1913~1976), a composer with a very personal style, has become world-famous for such operatic works as "Peter Grimes" and "Billy Budd". Ralph Vaughan Williams (1872~1958) was deeply influenced by English folk music, as is shown by his variations on the old tune "Green-sleeves" (which most people consider a folk song). In recent years there has been a great revival of folk music, and groups specializing in its performance have sprung up all over Britain. This phenomenon has its roots in the work of Cecil Sharp (1859~1924), who collected folk songs and dances.

Present-day concern with music is shown by the existence of something like a hundred summer schools in music, which cater for all grades of musicians, from the mere beginner to the skilled performer. These schools, where a friendly atmosphere reigns, provide courses lasting from a weekend to three or four weeks, and cover a wide range, from medieval and classical music to rock-and-roll and pop. There are also important musical festivals in towns such as Aldeburgh, Bath, and Cheltenham. Pop-music festivals draw thousands of people, especially young people. In the great cities there are resident world-famous orchestras and from all over the world great performers come to play or sing in Britain. In many towns there are brass bands, and the players are often such people as miners or members of the local fire brigade, for music in Britain is not just an elegant interest, it is above all democratic.

1. Which of the following do the great readers in London probably buy the least?

- A) Newspaper                      B) Magazine                      C) Paperback                      D) Hardback

2. Charing Cross Road is very famous because \_\_\_\_\_.

- A) all kinds of bookstores are along the streets    B) it lies right in the center of London  
C) there are the cheapest books in London        D) the biggest bookstore in the world is there



3. What can you learn about Farringdon Road?
  - A) It's to the east of London.
  - B) It's a street of bookstores.
  - C) It's a center for second-hand books.
  - D) It's where worthless books are sold.
4. What does the author mean by saying "some of them are specialist theaters"?
  - A) Those theaters only have operas show.
  - B) The theaters are especially good for their ballet show.
  - C) These theaters offer really affordable ticket.
  - D) They each hold a special type of play or show.
5. Because of the theater performances, the area around Piccadilly and Leicester Square tube stations gets crowded \_\_\_\_\_.
  - A) before seven-thirty
  - B) between seven and eight
  - C) at about eight o'clock
  - D) from seven-fifteen to eight
6. What kind of change did World War II bring to the theaters?
  - A) The putting forward of dinner.
  - B) The costume of the performance.
  - C) The time of the performance.
  - D) The restaurants nearly offer different food.
7. What, according to the author, caused the decline of theater business?
  - A) There are not professional theaters in large provincial towns.
  - B) During World War II, a lot of theaters were destroyed.
  - C) Some people begin to choose to stay at home and watch TV.
  - D) The performance of the plays is becoming worse and worse.
8. According to the author, three music lovers of the royal family members are \_\_\_\_\_.
9. The British love of music is not known to foreigners for \_\_\_\_\_.
10. The courses offered by summer school in music where a friendly atmosphere reigns last \_\_\_\_\_.

## II Reading in depth.

There are 2 passages below. Each passage is followed by some questions or unfinished statements. For each of them there are four choices marked A,B,C,D. Please decide on the best choice after reading them.

### A

"Culture shock" occurs as a result of total immersion in a new culture. It happens to "people who have been suddenly transplanted abroad". Newcomers may be anxious because they do not speak the language, know the customs, or understand people's behavior in daily life. The visitor finds that "yes" may not always mean "yes", that friendliness does not necessarily mean friendship, or that statements that appear to be serious are really intended as jokes. The foreigner may be unsure as to when to shake hands, when to start conversations, or how to approach a stranger. The notion of "culture shock" helps explain feelings of bewilderment and disorientation. Language problems do not account for all the frustrations that people feel. When one is deprived of everything that was once familiar, such as understanding a transportation system, knowing how to register for university classes, or knowing how to make friends, difficulties in coping with the new society may arise.

"...when an individual enters a strange culture, he or she is like fish out of water." Newcomers feel at times that they do not belong to and feel alienated from the native members of the culture. When this happens visitors may want to reject everything about the new environment and may glorify and exaggerate the positive aspects of their own culture. Conversely visitors may scorn their native country by rejecting its values and instead choosing to identify with (if only temporarily) the value of the new country. This may occur as an attempt to over-identify with the new culture in order to be accepted by the people in it.

1. The expression "he or she is like fish out of water" suggests \_\_\_\_\_.  
 A) people away from their cultures can hardly survive in a new culture  
 B) a fish cannot survive without water  
 C) people away from their culture experience mental isolation  
 D) people away from their culture have difficulties in new environment
2. In order to identify with the new environment, some people may \_\_\_\_\_.  
 A) give an exaggerated picture of their own country  
 B) criticize the positive aspects of their own country  
 C) abandon their original beliefs  
 D) accept a temporary set of values
3. Which of the following statements is TRUE according to the author?  
 A) Perplexity results in culture shock.  
 B) A typical symptom of culture shock is confusion.  
 C) Culture shock is the explanation of anxiety.  
 D) Culture shock happens to foreign students only.
4. Newcomer may worry about \_\_\_\_\_.  
 A) their ignorance of the alien customs  
 B) their knowledge of "yes" in the native language  
 C) their understanding of friendship  
 D) their control of their behavior
5. When the foreign visitor is immersed in a new culture, he is most likely to feel \_\_\_\_\_.  
 A) uninsured  
 B) deprived  
 C) alienated  
 D) baffled

## B

Feminist sociolinguists (社会语言学家), over the course of the last few decades, have conducted studies that they believe support the conclusion that women are routinely discriminated against in English-speaking society. They point to the words used to describe women, as well as the words used to describe society as a whole, as indications that the English language, and therefore the English-speaking culture, is slanted towards the advantage of males.

The words used to describe women are used as instrument by feminist sociolinguists to denote an inherent sexism in the English language. Word pairs such as master and mistress and sir and madam, they claim, epitomize such sexism. All of the words in question once held positive connotations but, while the masculine (男性的) forms have retained their respectable associations, the feminine forms have undergone pejoration and now imply sexual promiscuity (混杂) and other negative characteristics. Feminist researchers assume that such pejoration indicate that the status of women in English-speaking society is relatively low.

These researchers also find fault with the use of masculine words to describe unisex entities. For example, they feel that there is nothing inherently mainly about mankind, the best man for the job, or the common man. Similarly, the use of such constructions as the "the average students is worried about his grades" indicate to these researchers an inherent sexism in English that is reflective of the cultures in which they are produced.

Carolyn Jacobson, author of Non-sexist Language has proposed a solution to this conundrum (难题). She advocates the elimination of all sexed words in favor of gender-neutral terms. No longer should we refer to actors and actresses or waiters and waitresses, as such dichotomies (男女有别) allow for the possibility of negative connotations being associated with the feminine designation. Likewise, she believes that phrases such as mankind should give way to humankind and that the use of the masculine pronoun as the default should be abandoned in favor of neutral constructions. Thus, when sexism is eliminated from the English language, the culture will be more amenable to the deliverance of women as well.