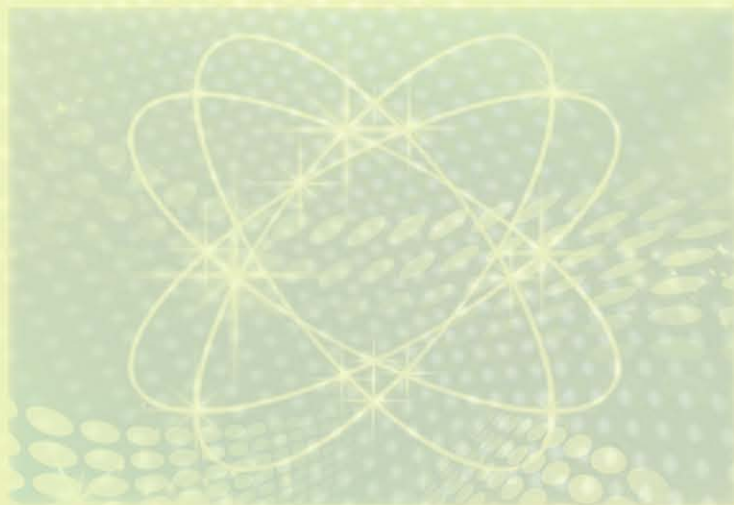


大学英语精练3

主编 邓彬



重庆大学出版社

内 容 提 要

《大学英语精练》系列教材共分五册,每册十个单元。本书为该系列教材第三册,每单元包含三大部分:1. 开胃菜(谚海采撷、泛听浅读、相关信息阅读、易混词解析等);2. 主餐(快速阅读、深度阅读、传统阅读、完型填空、构词法应用、词汇和结构应用、同义词汇替换、英译汉、汉译英、命题作文等);3. 餐后甜点(幽默欣赏、主题讨论/演讲/辩论等)。所涉及的主题有:泛爱、健康及相关问题、教育方法及目的、著名文化标志及其他、敬仰崇高之心声、地震以及其他灾难、大人物及其贡献、基因工程及克隆、婚前协议是否万能、相识者/朋友与友谊。本书旨在拓展英语学习的空间,丰富学习者的文化背景知识,加强语言技能训练,以提高学习者的语感和英语综合应用能力。本书可作为主干教材的配套教材,也可单独作为集听、说、读、写、译为一体的综合教材使用,还可作为英语学习者的自学教材。

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总主编:杨勇坚 徐志英

主 编:邓 杉

责任编辑:杨 琪 李卫霞 版式设计:杨 琪

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出版人:邓晓益

社址:重庆市沙坪坝正街174号重庆大学(A区)内

邮编:400030

电话:(023)65102378 65105781

传真:(023)65103686 65105565

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序

大学英语教学的功能和宗旨,不仅仅是培养学生的英语综合应用能力和自主学习能力,更为重要的是通过课程教学拓宽学生的文化视野,培养学生跨文化交际的能力,提高学生的综合文化素养。大学英语教学是高校推进素质教育不可或缺的重要组成部分,惟其在提高学生素质中的重要性,因而云南大学高度重视大学英语课程教学的改革和建设。

我校自 20 世纪 90 年代以来,大学英语课程先后进行了三次大的改革,以改革促创新,以改革强建设,以改革提质量,取得了比较显著的成效。2003 年,我校开始尝试新的网络教学模式,自主研发了网络教学平台,并于 2005 年初,正式投入使用。新系统运行顺畅,较好地实现了基本教学应用与网络化考试功能。

2007 年,适逢教育部进一步推进全国大学英语教学改革,我校有幸入选第二批国家大学英语教学改革示范点项目,随之推动我校大学英语教学改革进入了更高层次。

由于我分管教学工作,又是“示范点”项目负责人,几年来,我亲历并见证了我校大学英语教学部的领导和教师们转变教学观念,以改革为动力,在贯彻“以学生为主体,以教师为主导”的理念、实施基于“课堂+多媒体网络”的新型教学模式、构建大学英语课程体系、加强课程内涵建设和专业化教师队伍建设等方面做了大量富有成效的工作,为不断推进大学英语教学改革和建设,提高教学质量作出了积极贡献。


在“大学英语教学改革示范点”项目的建设过程中,我校大学英语教师们教学中不断实践、不断总结,集腋成裘。今天,他们编写的《大学英语精练》(1—5 册)即将付梓。这套书是他们含辛茹苦、辛勤耕耘,从教学改革实践中提炼出来的结晶,也是我校作为“全国大学英语教学改革示范点”项目建设的主要成果之一。

《大学英语精练》以教育部《大学英语课程教学要求》的精神为指导,编写新颖、构思精巧、语言地道,是一套集知识性、趣味性、可读性为一体的辅助教材。相信这套教材的出版有助于进一步提高大学英语教学质量,有助于发挥“大学英语教学改革示范点”的示范、辐射作用。

大学外语教学部教师们勇于创新、求真务实的精神令我感动!故欣然为序。

云南大学副校长 武建国

2011 年 3 月



前言

《大学英语精练》是在大学英语教学改革实践中诞生的一套与现代信息技术相结合的多功能、多用途的大学英语辅助教材,旨在配合大学英语主干教材,拓展学习者的学习空间,进一步丰富他们的文化背景知识,加强语言技能训练,以提高他们的英语综合运用能力。

本套书的编者们在多年的大学英语教学实践中,积累了丰富的语料、试题素材,经过加工、提炼,运用于教学实践,又结合实际使用中的反馈意见,进行反复修改、完善,编写了《大学英语精练》1—5册。

一、指导思想

教育部2007年7月颁发了《大学英语课程教学要求》(以下简称《课程要求》)进一步具体明确了新形势下大学英语的教学性质和教学目标。我们正是以《课程要求》的精神为指导思想,“以外语教学理论为指导、以英语语言知识与应用技能、跨文化交际和学习策略”为主要内容,以“培养学生的英语综合应用能力和自主学习能力”,同时提高他们的“综合文化素养,以适应我国社会发展和国际交流的需要”为目标,来进行这套书的设计、编写工作。

《课程要求》指出,“教师不再仅仅是知识传授者”,而应当“是教学过程的组织者、自主学习的指导者、教学活动的督促者;学生应当选择适合自己的材料和方法,成为学习的主体,从而提高独立思考和自主学习的能力。”《大学英语精练》的编写体例体现了教师的组织作用和指导作用,并促使学生开动脑筋自主学习。

二、编写特色

1. 精讲多练,强化语言实践

语言只有在实践中才能发挥出其交际作用,而不断的练习和在语境中实践才能使学习者更好地理解语言知识,形成良好的语言习惯。因此,语言实践是学习语言最主要、也是最重要的手段。

本套书针对学生在大学英语学习中的重点、难点以及易混、易错点进行简要的归纳、辨析、讲解,并配以形式多样的语言实践练习题,让学生在实践中巩固所学知识。

2. 介绍背景知识,拓展文化视野

语言是文化的载体,而文化对准确理解语言起着至关重要的作用。所以,在传授英语语言知识的过程中,适时地介绍相应的文化背景知识,有利于拓展学生的视野,培养他们的跨文化交际能力。

本套书针对主干教材各单元的主题,提供图文并茂的文化背景知识,并配有相应的理解练

习题,以加深学生对这些知识的了解。

3. 涵盖听说读写译,五位一体

交际能力是一种综合运用语言的能力。培养学生的交际能力,其实质就是要培养他们听、说、读、写、译几个方面的综合能力。听说读写译,是五位一体的,他们相互依存,相得益彰。

本套书既有选自英语新闻广播节目的实况录音及配套练习,多种类型的阅读训练,词汇和结构知识及其专项练习,英语幽默与修辞的欣赏及练习,也有英汉互译、口头和书面表达训练,能让学习者得到全方位的语言训练。

鉴于《大学英语精练》的上述特点,它既可以用作大学英语主干教材的配套教材,也可以单独作为集听、说、读、写、译为一体的综合教材使用,还可以作为英语学习者的自学教材。

三、编写队伍

《大学英语精练》(1—5 册)的总设计、总负责人兼总主编,各册主编、副主编,直至所有参与编写的人员队伍,由资深大学英语教授、副教授和中青年骨干教师组成;另外,还有英美专家参与审定。

本套书从构思、编写到最后成型整个过程得到了许多领导、专家的支持,特别是教育部高等学校大学外语教学指导委员会委员、原云南省大学外语教学与考试指导委员会主任,现任顾问梁育全教授的指导与支持。在此向他们表示感谢。

《大学英语精练》的编撰,是一个不小的工程,这次再版,纠正了已发现的不妥和疏漏,并在编排上作了大幅修改和补充;囿于编者的水平与经验,书中难免存在疏漏和不妥之处,恳请专家、学者们不吝赐教,以期再版时,认真勘正。

编 者

2011 年 3 月

使用说明

《大学英语精练》以听说领先,并兼顾听、说、读、写、译等英语语言应用能力的全面训练,词语注释准确,易混词辨析简明扼要。因此,本教程既可作为主干教材的辅助教材使用,也可作为独立教材使用;同时,由于所有练习都配有参考答案,也适合广大的英语爱好者自学使用。

为了提高学习效率,使用者务必按照书中每部分的指令和步骤学习。

每单元的第一部分(Part A)开胃品(Appetizer)中,听力内容(II. Global Listening and Reading)的生词注释,对动词、名词采取实用注释方式,即完全按照动词或名词在句子中使用的情况(即时、体、人称单复数等结构性质)注音、释义、并标出词性,而不是单词原形的注释。这样有利于学习者在语境中领悟词语的用法。

全书注释所用的缩略语如下:

a. = *adj.* = adjective (形容词);

AmE = American English (美国语);

collq. = colloquialism (口头语)

esp. = especially (特别);

ger. = gerund (动名词);

n. = noun (名词);

oft. = often (常常);

phr. ad. = phrasal adverb (副词短语);

phr. prep. = phrasal preposition (介词短语);

poss. form. = possessive form (所有格形式);

pr. n. = *pro. n.* = proper name (专有名词);

phr. v. = phrasal verb (动词短语);

p. p. = past participle (过去分词);

pr. t. = present tense (现在时);

sb. = somebody / someone (某人);

sl. = slang (俚语);

vi. = verb intransitive (不及物动词);

usu. = usually (通常)

ad. = *adv.* = adverb (副词);

BrE = British English (英国语);

e. g. = for example (例如);

fm. = formal (正式用法);

i. e. = that is / namely (即,那就是);

num. = numeral (数词);

phr. a. = phrasal adjective (形容词短语);

phr. n. = phrasal noun (名词短语);

pl. = plural (复数形式);

pr. p. = present participle (现在分词);

p. t. = past tense (过去时);

sing. = singular (单数形式);

sth. = something (某物,某事);

vt. = verb transitive (及物动词);

~ (代指被解释的词)



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Unit 1

Universal Love

Part A Appetizer



I. Try to Find the Gems (TFG)

You might have learned of the saying, “*The purest love is that of children.*” Please fill in the blanks with proper words to make the following sentences meaningful as well as grammatical.

1. If nobody loves you, most probably it is your own _____.
2. Love can turn the cottage into a golden _____.
3. _____ is a flower, of which love is the honey.



II. Global Listening and Reading (GLR)

Please take the following *FOUR* steps to learn effectively.

Step One

Listen to each of the passages and then read the ten statements and questions following it.

For Statements 1-8, write on the line before each statement:

T (for True) if the statement agrees with the information given in the passage;

F (for False) if the statement contradicts the information given in the passage;

NG (for Not Given) if the statement is not given in the passage.

For Questions 9-10, write the answers on the lines according to the passage you have just listened to.

Step Two

If the passage proves to be too difficult for you to understand by the first listening, then look at the list of the new words and read them aloud before listening to the passage again.

Step Three

If you still have difficulty in understanding some parts of it by the second listening, then read the audio script in detail to improve your understanding. And check your answers to the ten statements and questions.

Step Four

Now if you can understand the material well by reading, listen to the record again for consolidation of listening comprehension without glancing at the audio script.



Passage 1 Confucius

⇒ Statements and Questions

- ____ 1. Confucius was the founder of the humanistic school of philosophy known as Confucianism.

- ____ 2. Confucius' social ideas originated from a talk between Lao Tzu and him.
- ____ 3. Confucius wrote most of the books attributed to him
- ____ 4. Shortly before Confucius' death his disciples compiled *Lun Yü*.
- ____ 5. The primary emphasis of *Lun Yü* is on morality.
- ____ 6. Confucius believed that a rigid legal system was the best way of maintaining order in society.
- ____ 7. The most important aspects of Confucian philosophy are benevolence, propriety, and ritual.
- ____ 8. The word "chün-tzu (君子)" originally meant "the educated man of virtue".
9. When did Confucius' theories become the basis of the state ideology in Ancient China?

10. Confucius was basically a _____ and one of the greatest teachers in Chinese history.

❖ *New Words to Learn before Listening to the Passage Again* ❖

1. Confucius [kən'fjuːʃjəs]	pro. n.	孔子
2. Confucianism [kən'fjuːʃjənizəm]	pro. n.	孔子学说;儒家思想
3. benevolence [bi'nevələns]	n.	仁慈;善行
4. ritual ['ritʃuəl]	n. / a.	仪式(的);惯例(的);礼制(的)
5. propriety [prəu'praɪəti]	n.	适当;礼节;得体
6. disintegrate [dis'intɪgreɪt]	v.	瓦解;碎裂;衰变
7. confederation [kən'fedə'reɪʃən]	n.	联盟;邦联;同盟
8. imperial [im'piəriəl]	a.	皇帝的;威严的
9. pawn [pɔːn]	n.	抵押物;人质
10. depicted [di'pɪktɪd]	p. p.	描述/描绘
11. integrity [in'tegrəti]	n.	诚实;廉正
12. obscure [əb'skjuə]	a.	无名/微贱的
13. reviving [ri'vaɪvɪŋ]	ger.	复兴;复活
14. sages ['seɪdʒɪz]	n. (pl.)	贤人;哲人
15. profound [prəu'faʊnd]	a.	深厚/深远的
16. dominant [dɒmɪnənt]	a.	占优势的;统治的;显性的
17. disciples [di'saɪplz]	n. (pl.)	门徒
18. analects ['ænələkts]	n. (pl.)	文选;论集
19. rampant [ræmpənt]	a.	猖獗的;蔓延的
20. immorality [imə'ræləti]	n.	不道德/伤风败俗的行为
21. amorality [aɪmə'ræləti]	n.	超道德,非道德
22. compliance [kəm'plaɪəns]	n.	顺从,服从
23. aristocrat ['ærɪstəkræt]	n.	贵族
24. decorum [di'kɔːrəm]	n.	礼仪;礼貌;得体
25. inclination [ɪnkli'neɪʃən]	n.	倾向,爱好
26. humanist ['hjuːmənɪst]	n.	人道主义者;人文主义者
27. expound [ɪk'spaʊnd]	vt.	解释;详细说明

⇒ *Audio Script for Further Understanding*

The Chinese teacher and philosopher **Confucius**¹ was the founder of the humanistic school of philosophy known as the Ju or **Confucianism**², which taught the concepts of **benevolence**³, **ritual**⁴, and **propriety**⁵.

In the 6th century B. C. , China began to **disintegrate**⁶ into a loose **confederation**⁷ of city-states. The nominal ruler of China was the King of Chou, who occupied the **imperial**⁸ city at Luoyang in north central China. The Chou had been the supreme rulers of the entire Chinese Empire 500 years earlier, but now they were simply a **pawn**⁹ of the competing Chinese states. This period is generally **depicted**¹⁰ as a time of great moral decline, when principles and **integrity**¹¹ meant little to the official classes.

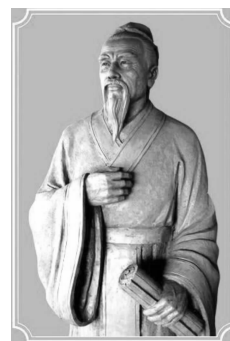
Confucius, an **obscure**¹² school teacher, found this situation horrifying, and he attempted to seek a remedy by **reviving**¹³ the great moral teachings of the **sages**¹⁴ of the past. Now his failure is unimportant, for his teachings has had a **profound**¹⁵ influence on later Chinese thought and formed the basis for the **dominant**¹⁶ Chinese ideology, known as Confucianism.

Although we cannot be certain that Confucius wrote any of the books attributed to him, it is still possible to know something about the general nature of his philosophy. Shortly after his death his **disciples**¹⁷ compiled a work known as *Lun Yü*, commonly translated as the **Analects**¹⁸ but more accurately rendered as the Edited Conversations. This work consists of conversations between Confucius, his students, and an occasional ruler.

The primary emphasis of *Lun Yü* is on political philosophy. Confucius was concerned about the **rampant**¹⁹ **immorality**²⁰ and **amorality**²¹ of much of the government of his time, and he spent much of his life trying to find a ruler who would accept his teaching that ethical considerations should be the guiding principle of government. Confucius taught that the primary task of the ruler was to achieve the welfare and happiness of the people of his state. To accomplish this aim, the ruler had first to set a moral example by his own conduct, and this example would in turn influence the people's behavior. Confucius rejected the use of a rigid legal system and believed, instead, that moral custom and voluntary **compliance**²² were the best ways of maintaining order in society.

Confucius is the first Chinese thinker to introduce concepts that became fundamental not only to Confucian philosophy but to Chinese philosophy in general. The most important of these are *jen* (benevolence), *yi* (propriety), and *li* (ritual). Confucius believed that the chün-tzu, or "gentleman," must set the moral example for others in society to follow. The word chün-tzu originally meant "ruler's son," but in *Lun Yü* it refers to the educated "man of virtue", who was not necessarily an **aristocrat**²³. The chün-tzu was expected to follow a set of ethical principles, of which *jen*, *yi*, and *li* were the most important. *Jen* meant in *Lun Yü* what has been translated as humaneness or benevolence, a quality a chün-tzu should cultivate and, once acquired, attempt to transfer to others. *Li* was considered the rules of **decorum**²⁴ and ritual that were observed in religious and non-religious ceremonies and, as applied to the chün-tzu, composed his rules of behavior. According to *Lun Yü*, it was through a knowledge of the *li* that *yi*, or propriety, could be attained. *Yi* represents what is right and proper in a given situation, and the chün-tzu, by observing the ritual and because of his **inclination**²⁵ toward goodness, always knows what is right.

Confucius was basically a **humanist**²⁶ and one of the greatest teachers in Chinese history. His influence on his immediate disciples was profound, and they continued to **expound**²⁷ his theories until, in the first Han dynasty, they became the basis of the state ideology.



Passage 2 Unconditional Love

⇒ *Statements and Questions*

___ 1. The story took place long ago in Italy.

- ___ 2. The last two mice ran away immediately after they squeezed out of the hole.
- ___ 3. One of the last two mice was too old to run fast.
- ___ 4. Everyone who witnessed what happened was speechless until meal time.
- ___ 5. A Rome official said the relationship between the two mice was mother and son.
- ___ 6. A smart Israeli thought the relationship between the two mice was husband and wife.
- ___ 7. A Chinese said the relationship between the two mice was emperor and minister.
- ___ 8. The two mice were captured and sent to a royal zoo.
9. What question did a pure-minded Samaritan ask?
-
10. In fact, true love is not established on benefit, friendship and loyalty or blood relationship. Instead, it is based on _____.

❖ *New Words to Learn before Listening to the Passage Again* ❖

1. Israel ['izreɪəl]	n.	以色列; 以色列人	8. countenance ['kauntəns]	n.	面容, 表情
2. barn [bɑ:n]	n.	谷仓; 畜棚; 车库	9. humility [hju: 'miləti]	n.	谦卑, 谦逊
3. exit ['ekzɪt]	n.	出口, 通道; 退场	10. Samaritan [sə 'mæritn]	n.	撒马利亚人; 乐善好施者
4. endeavor [in 'devə]	n.	努力; 尽力	11. stupefied ['stju: pɪfaɪd]	a.	目瞪口呆的; 呆若木鸡的
5. arrogance ['ærəɡəns]	n.	自大; 傲慢态度			
6. superciliously [su: pə 'sɪliəsli]	ad.	傲慢地			
7. Israeli [iz 'reɪli]	n.	以色列人			

⇒ *Audio Script for Further Understanding*



The following story took place long ago in **Israel**¹. One day when government officials were rebuilding a **barn**², they found a mouse hole in a corner and used smoke to force the mice inside the hole to come out. A while later they indeed saw mice running out, one after another. Then, everyone thought that all the mice had escaped. But just as they were about to start to clean up, they saw two mice squeezing out at the **exit**³ of the hole. After some **endeavor**⁴, the mice finally got out. The strange thing was that after they came out of the hole, they did not run away immediately. Instead, one chased after the other near the exit of the hole. It seemed that one was trying to bite the tail of the other. Everyone was puzzled, so they stepped closer to take a look. They realized that one of the mice was blind and could not see anything, and the other one was trying to allow the blind mouse to bite on his tail so he could pull the blind one with him to escape.

After witnessing what happened, everyone was speechless and lost in thought. During meal time, the group of people sat down in a circle and started to chat about what happened to the two mice. One serious Rome official said: "I think the relationship between those two mice was that of emperor and minister." The others thought for a while and said: "That was why!" Thus the Rome official showed his **arrogance**⁵ **superciliously**⁶. A smart **Israeli**⁷ said: "I think the relationship between those two mice was husband and wife." Again the others thought for a while, and all felt it made sense; so they expressed assent. Therefore, the Israeli's **countenance**⁸ showed self-satisfaction. A Chinese, who was accustomed to the firm tradition of loyalty to parents, said: "I think the relationship between those two mice was that of mother and son." Once again the others thought for a while, and felt this was more reasonable. So they expressed assent yet another time. Therefore, the face of the Chinese conveyed professional **humility**⁹.

At that moment, one pure-minded **Samaritan**¹⁰ who was squatting on the ground resting his chin in his palms, bewilderedly looked at other people, and asked: “Why did those two mice have to have a certain relationship?” Suddenly, the atmosphere froze. **Stupefied**¹¹, the group looked back at the Samaritan and remained speechless. The Rome official, the Israeli and the Chinese who had spoken earlier all lowered their heads in shame, and did not dare to respond.

In fact, true love is not established on benefit, friendship and loyalty or blood relationship. Instead, it is based on no relationship. (453 Words)



III. Information Related to the Text (IRT)

1 Franklin Stove

A Franklin stove, named after its inventor, Benjamin Franklin, is a metal-lined fireplace. It was made in 1742 and has baffles (挡板) in the rear to improve the airflow, providing more heat and less smoke than an ordinary open fireplace. It is also known as a circulating stove. Although in current usage the term “stove” implies a closed firebox, the front of a Franklin stove is open to the room.



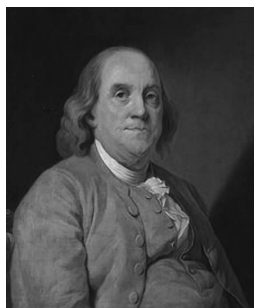
While Benjamin Franklin is often credited with its invention, some historians believe the circulating stove was actually invented 70 years prior to Franklin’s experimentation with stoves. The metallurgy (冶金术) at the time, however, required that it be made of cast iron (铸铁), which cracked when fired. This caused smoke to pass through the cracks and into the room; as a result, the original inventors did not patent or sell their device. Franklin designed a similar stove with more advanced metallurgy and was successful in making it work — at some point in 1742, according to his own account.

In Franklin’s original design the opening to the flue (behind the baffles) was in the floor of the stove, requiring the hot exhaust gases to flow downward before going up the chimney. However, others soon improved the design and Franklin himself made a much improved version sometime in the 1770s, with better fume extraction and a provision for the use of coal.

Franklin placed the design in the public domain (领域), as he did with all of his other inventions, and refused offers by others to obtain patents for him. He clearly indicated in his Autobiography his preference in such matters: “As we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by any invention of ours; and this we should do freely and generously.”

Tales of the origins of the stove mention Franklin’s desire to attain a greater degree of domestic comfort, open fireplaces having then too many inconveniences. At the time, Philadelphia, where Franklin lived, was the biggest city in British North America and wood was becoming scarce and costly, given the ever rising demand and the high cost of transporting it. His stove was described by his contemporaries as giving off twice the amount of heat as a normal fireplace for a third of the wood consumed. The stove became very popular and gradually replaced open fireplaces. To this day, most American fireplaces are box-shaped, similar to the Franklin stove. The exception is the Rumford fireplace, developed by Benjamin Thompson. (436 words)

2 Benjamin Franklin



Benjamin Franklin (January 17, 1706 — April 17, 1790) was one of the Founding Fathers of the United States. A noted polymath (博学的人), Franklin was a leading author and printer, satirist, political theorist, politician, postmaster (邮政局长), scientist, inventor, civic activist, statesman, and diplomat. As a scientist, he was a major figure in the American Enlightenment and the history of physics for his discoveries and theories regarding electricity. He invented the lightning rod, bifocals (双光眼镜), the Franklin stove, a carriage odometer (里程计), and the glass armonica (玻璃口琴). He formed both the first public lending library in America and the first fire department in Pennsylvania. Franklin earned the title of “The First American” for his early and tireless campaigning for colonial unity; as a writer and spokesman in London for several colonies, and then as the first United States Ambassador to France, he exemplified the emerging American nation. Franklin was foundational in defining the American ethos (精神特质) as a marriage of the practical and democratic values of thrift, hard work, education, community spirit, self-governing institutions, and opposition to authoritarianism (独裁主义) both political and religious, with the scientific and tolerant values of the Enlightenment. In the words of Historian Henry Steele Commager, “In Franklin could be merged the virtues of Puritanism (清教主义) without its defects, the illumination (启发) of the Enlightenment without its heat.” To Walter Isaacson, this makes Franklin “the most accomplished American of his age and the most influential in inventing the type of society America would become”.

(287 words)

Now please read the following statements 1-10, and write:

T (for **True**) if the statement agrees with the information given in the paragraphs;

F (for **False**) if the statement contradicts the information given in the paragraphs;

NG (for **Not Given**) if the statement is not given in the paragraphs.

⇒ Statements

- ___ 1. The Franklin stove was invented by Benjamin Thompson.
- ___ 2. The Franklin stove is also known as a circulating stove, with its front open to the room.
- ___ 3. All the historians believe the circulating stove was invented by Benjamin Franklin.
- ___ 4. Franklin made a much improved version of the stove in the 1780s.
- ___ 5. Franklin patented all of his inventions except the improved design of the stove.
- ___ 6. The Franklin stove was fuel-efficient, which produced more heat with less consumption of wood.
- ___ 7. The Franklin stove replaced open fireplaces in the 1790s.
- ___ 8. Benjamin Franklin made great contribution to the development of physics with discoveries and theories regarding electricity.
- ___ 9. Benjamin Franklin was the first US Ambassador to Germany.
- ___ 10. Historian Henry Steele Commage spoke highly of Benjamin Franklin.



IV. Confusing Vocabulary Discrimination (CVD)

1. **【considerate】** *adj.* showing kind regard for the feelings of others; thoughtful; e. g. *He is very considerate, always asking how I feel.* (他非常体贴,总是询问我的感受。)
【considerable】 *adj.* rather large or great; e. g. *a considerable length of time* (很长一段时间)
2. **【restrain】** *vt.* (1) to hold back from action; e. g. *restrain him from leaving* (阻止他离开); (2) to limit or reduce the activity of; e. g. *restrain trade* (限制贸易)
【refrain】 *vi.* to keep oneself from doing something; e. g. *He refrained from laughing.* (他忍住没有笑。)
(cp. *He restrained himself from laughing.*)
3. **【vacant】** *adj.* (1) having no occupant; e. g. *a vacant seat* (空位); (2) having or showing no intelligence or interest; e. g. *a vacant expression* (茫然的表情).
【empty】 *adj.* (1) containing nothing; e. g. *an empty box* (空盒子); (2) lacking effect; meaningless; e. g. *empty promises* (空洞的承诺)
4. **【respectable】** *adj.* worthy of respect; e. g. *a respectable person* (一个值得尊敬的人)
【respectful】 *adj.* showing or having respect; e. g. *a respectful bow* (恭敬的一鞠躬)
【respective】 *adj.* relating individually to each other; e. g. *respective merits of each of the three people* (三个人各自的优点)
5. **【comparable】** *adj.* capable of being compared; e. g. *The two things are not comparable.* (这两个事物没有可比性。)
【comparative】 *adj.* (1) using comparison as the method of study; e. g. *comparative linguistics* (比较语言学); (2) estimated by comparison; e. g. *a comparative stranger* (一位很陌生的人)
6. **【quiver】** *v.* to shake with a slight but rapid motion; e. g. *He quivered with anger.* (他气得发抖。)
vt. e. g. *The rabbit quivered its long ears.* (兔子抖了抖耳朵。)
【tremble】 *v.* (1) to be troubled with apprehension (忧虑); e. g. *to tremble with worry about the exam* (因为考试而担忧); (2) to be affected with motion like vibrations (振动); e. g. *Leaves tremble in the wind.* (树叶在风中颤动。)
7. **【inspire】** *v.* to fill or affect (sb.) with a strong or uplifting influence; e. g. *His courage inspired me.* (他的勇气激励了我。)
【aspire】 *v.* to try to get ambitiously; e. g. *He aspired to become a scientist.* (他立志成为科学家。)
8. **【drop off】** *phr. v.* to decline; e. g. *Prices began to drop off.* (价格开始下降。)
【drop out】 *phr. v.* to stop attending school or college; e. g. *drop out of university* (从大学辍学)
9. **【pass away】** *phr. v.* to die; e. g. *He passed away in his sleep.* (他在睡梦中逝世。)
【pass on】 *phr. v.* to give sth. to sb.; to tell information to sb.; e. g. *Pass on the information to your friends.* (把信息告诉你的朋友。)
10. **【break down】** *phr. v.* to stop working; fail; e. g. *The car broke down.* (汽车坏了。)
【break out】 *phr. v.* to begin suddenly; e. g. *The war broke out.* (战争爆发了。)
【break up】 *phr. v.* to separate; scatter; e. g. *to break up the whole into parts* (化整为零)

Choose the best answer to complete each of the following sentences, making it logical and grammatical.

1. It is very _____ of you to remind me of the meeting tomorrow.
A. considerable B. considering C. considerate D. considered
2. To be polite, he _____ from shouting angrily.

- A. restrained B. prevented C. avoided D. refrained
3. She took his words as ____ promises.
A. empty B. vacant C. practical D. bad
4. The two groups reached different conclusions in their ____ researches.
A. respected B. respectable C. respectful D. respective
5. In terms of skills and experience, the two players are not ____.
A. compared B. comparable C. comparative D. comparing
6. He refused to ____ hands with his enemy.
A. quiver B. shake C. tremble D. move
7. He ____ to forge the biggest car company in the region.
A. aspired B. inspired C. dreamed D. promoted
8. Oil prices stopped dropping ____ last week.
A. out B. on C. away D. off
9. Could you pass ____ the news to all your colleagues?
A. out B. away C. down D. on
10. Measures have been taken to prevent the epidemic from breaking ____.
A. down B. through C. out D. off

Part B Main Dishes



I. Fast Reading (FR)

In this part, you will have 10 minutes to go over one or two passages quickly and then read ten statements following it. For statements 1-10, write:

T (for **True**) if the statement agrees with the information given in the passages;

F (for **False**) if the statement contradicts the information given in the passages;

NG (for **Not Given**) if the statement is not given in the passages.

◀ Passage 1 ▶ When a Parent's "I Love You" Means "Do as I Say"

More than 50 years ago, the psychologist Carl Rogers suggested that simply loving our children wasn't enough. We have to love them unconditionally, he said — for who they are, not for what they do.

As a father, I know this is a tall order, but it becomes even more challenging now that so much of the advice we are given amounts to exactly the opposite. In effect, we're given tips in conditional parenting, which comes in two flavors: turn up the affection when they're good, withhold affection when they're not.

Thus, the talk show host Phil McGraw tells us in his book "Family First" that what children need or enjoy should be offered contingently (依条件而定地), turned into rewards to be doled (发放) out or withheld so they "behave according to your wishes". And "one of the most powerful currencies for a child," he adds, "is the parents' acceptance and approval."

Likewise, Jo Frost of “Supernanny,” in her book of the same name, says, “The best rewards are attention, praise and love,” and these should be held back “when the child behaves badly until she says she is sorry,” at which point the love is turned back on.

Conditional parenting isn’t limited to old-school authoritarians (独裁主义者). Some people who wouldn’t dream of spanking (一顿揍) choose instead to discipline their young children by forcibly isolating them, a tactic (策略) we prefer to call “time out”. Conversely, “positive reinforcement” teaches children that they are loved, and lovable, only when they do whatever we decide is a “good job”.

This raises the intriguing (引人入胜的) possibility that the problem with praise isn’t that it is done the wrong way — or handed out too easily, as social conservatives insist. Rather, it might be just another method of control, analogous (相似的) to punishment. The primary message of all types of conditional parenting is that children must earn a parent’s love. A steady diet of that, Rogers warned, and children might eventually need a therapist to provide the unconditional acceptance they didn’t get when it counted.

But was Rogers right? Before we toss out mainstream discipline, it would be nice to have some evidence. And now we do.

In 2004, two Israeli researchers, Avi Assor and Guy Roth, joined Edward L. Deci, a leading American expert on the psychology of motivation, in asking more than 100 college students whether the love they had received from their parents had seemed to depend on whether they had succeeded in school, practiced hard for sports, been considerate toward others or suppressed emotions like anger and fear.

It turned out that children who received conditional approval were indeed somewhat more likely to act as the parent wanted. But compliance (顺从) came at a steep price. First, these children tended to resent and dislike their parents. Second, they were likely to say that the way they acted was often due more to a “strong internal pressure” than to “a real sense of choice.” Moreover, their happiness after succeeding at something was usually short-lived, and they often felt guilty or ashamed.

In a companion study, Dr. Assor and his colleagues interviewed mothers of grown children. With this generation, too, conditional parenting proved damaging. Those mothers who, as children, sensed that they were loved only when they lived up to their parents’ expectations now felt less worthy as adults. Yet despite the negative effects, these mothers were more likely to use conditional affection with their own children.

This July, the same researchers, now joined by two of Dr. Deci’s colleagues at the University of Rochester, published two replications (复现) and extensions of the 2004 study. This time the subjects were ninth graders, and this time giving more approval when children did what parents wanted was carefully distinguished from giving less when they did not.

The studies found that both positive and negative conditional parenting were harmful, but in slightly different ways. The positive kind sometimes succeeded in getting children to work harder on academic tasks, but at the cost of unhealthy feelings of “internal compulsion.” Negative conditional

parenting didn't even work in the short run; it just increased the teenagers' negative feelings about their parents.

What these and other studies tell us, if we're able to hear the news, is that praising children for doing something right isn't a meaningful alternative to pulling back or punishing when they do something wrong. Both are examples of conditional parenting, and both are counterproductive (产生相反的结果的).

The child psychologist Bruno Bettelheim, who readily acknowledged that the version of negative conditional parenting known as time-out can cause "deep feelings of anxiety", nevertheless upheld it for that very reason. "When our words are not enough," he said, "the threat of the withdrawal of our love and affection is the only sound method to impress on him that he had better conform (遵从) to our request."

But the data suggest that love withdrawal isn't particularly effective at getting compliance, much less at promoting moral development. Even if we did succeed in making children obey us, though — say, by using positive reinforcement — is obedience worth the possible long-term psychological harm? Should parental love be used as a tool for controlling children? (918 words)

⇒ Statements

- ___ 1. The psychologist Carl Rogers suggested that we should love our children for who they are, not for what they do.
- ___ 2. In conditional parenting, the parents' affection is either turned up or withheld, depending on whether the children behave themselves or not.
- ___ 3. "Time out" is physical punishment used by parents to discipline their children.
- ___ 4. All types of conditional parenting deliver to children the primary message that they are loved for whatever they do.
- ___ 5. The 2004 study revealed that conditional approval had negative effects on children.
- ___ 6. In the companion study, researchers found that mothers who had received conditional parenting refused to use conditional affection with their own children.
- ___ 7. 120 ninth graders became the subjects in the two replications and extensions of the 2004 study.
- ___ 8. According to the studies, positive conditional parenting may result in the unhealthy feelings of "internal compulsion" despite its possible benefits.
- ___ 9. The child psychologist Bruno Bettelheim criticized "time-out", because it did no good to children.
- ___ 10. Data suggest that love withdrawal works effectively to help parents gain children's obedience as well as promote their moral development.

◀ Passage 2 ▶ Parenting for a Better World

A few years ago I was speaking to a friend who had just had a vasectomy (输精管切除术). I asked him why he took such a drastic measure and he indicated that, "He just couldn't bring another child into this world; it's just a horrible place."

When pressed he elaborated, "The wars, violence, dishonesty, look at the news every night, I