

广东外语外贸大学
二00一年硕士研究生入学考试试卷
英语水平考试

Guangdong University of Foreign Studies
MA in English
Entrance Examination 2001

COMPREHENSIVE TEST

PART I: Proof Reading (20%)

[See passage on ANSWER SHEET.]

PART II: Cloze (20%)

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Fill in each gap with one of the words provided in the box, making changes in form where necessary. Make sure write your answer on the ANSWER SHEET.

dependent	apart	adolescent
status	identity	subordinate
determine	access	avenue
modes	intractable	perform
symbolic	displace	shock
accurately	self-respect	entrance
admission	invest	accept
admit	precisely	sacrifice
in	on	at
leisure	independent	stage

YOUTH CULTURES

Adolescent peer group activity is a usual framework for teenagers, especially working-class ones. In all their spheres of activity – educational, work, sexual, marital and civic roles – their statuses are 1. _____. They are subject to rules 2. _____ by social relationships based on age.

The social meaning of adolescence is a world 3. _____ from the world of adults. Youth cultures are systems of support that help 4. _____ to deal with the difficulty of being treated as 5. _____ while being sexually and physically mature. Lacking an identity in such a contradiction, adolescents gain their 6. _____ from their subculture. They turn to their peers for support and, together, they develop collective identities to give meaning to their lives. Young people have few 7. _____ in which to express themselves. Working-class teenagers may regard their job opportunities as poor and may look elsewhere for 8. _____ of expression.

These modes are often found in four outlets – dress, records, transport and 9. _____ activities. It is almost as if youth cultures are a way for young people to provide answers to questions they know are 10. _____. Destined for dead-end jobs,

frustrated by the kind of class struggle of their parents' generation, they 11. _____ this struggle from the arena of work and politics into leisure-time pursuits even if it is only temporary and 12. _____ (Brake, 1980). Thus victory is achieved partly in the 13. _____ value of youth cultures, as well as in the intense feeling of community that peer group solidarity can create. The peer group is important to all subcultures not just to youth ones. But for young people peer group support is important since they are barred 14. _____ to so many adult roles and statuses.

Adolescence is important for parents today when they have 15. _____ so heavily in their children. Parents may find it difficult to say what 16. _____ their goals are for their children but they may have a sense of not achieving what they set out to achieve for their children. It is rare for parents to 17. _____ to a sense of failure about the bringing up of their children but their goals for their children may be misplaced or unattainable. 'Look what we have 18. _____ for you, and you throw it 19. _____ our faces'. If children choose goals for themselves that are 20. _____ variance with what their parents wanted, it must be easy for parents to feel that their sacrifices have been wasted.

PART III: Reading Comprehension (60%)

In this section there are six reading passages followed by a total of thirty multiple-choice questions. Read the passages and then mark your answers on your **ANSWER SHEET**.

TEXT A

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Margo and Peter

As the summer drew to a close I found myself, to my delight, once more without a tutor. Mother has discovered that, as she so delicately put it, Margo and Peter were becoming "too fond of one another". As the family was unanimous in its disapproval of Peter as prospective relation by marriage, something obviously had to be done. Leslie's only contribution to the problem was to suggest shooting Peter, a plan that was, for some reason, greeted derisively. I thought it was a splendid idea, but I was in the minority. Larry's suggestion that the happy couple should be sent to live in Athens for a month, in order, as he explained, to get it out of their systems, was quashed by Mother on the grounds of immorality. Eventually Mother dispensed with Peter's services, he left hurriedly and furtively and we had to cope with a tragic, tearful and wildly indignant Margo, who, dressed in her most flowing and gloomy clothing for the event, played her part magnificently. Mother soothed and uttered gentle platitudes. Larry gave Margo lectures on free love, and Leslie, for reasons best known to himself, decided to play the part of the outraged brother and kept appearing at intervals, brandishing a revolver and threatening to shoot Peter down like a dog if he

set foot in the house again. In the midst of all this, Margo, tears trickling effectively down her face, made tragic gestures and told us her life was blighted. Spiro, who loved a good dramatic situation as well as anyone, spent his time weeping in sympathy with Margo, and posting various friends of his along the docks to make sure that Peter did not attempt to get back on to this island. We all enjoyed ourselves very much. Just as the thing seemed to be dying a natural death, and Margo was able to eat a whole meal without bursting into tears, she got a note from Peter saying he would return for her. Margo, rather panic-stricken by the idea, showed the note to Mother, and once more the family leapt with enthusiasm into the farce. Spiro doubled his guard on the docks, Leslie oiled his guns and practised on a large cardboard figure pinned to the front of the house, Larry went about alternately urging Margo to disguise herself as a peasant and fly to Peter's arms, or to stop behaving like Camille. Margo, insulted, locked herself in the attic and refused to see anyone except me, as I was the only member of the family who had not taken sides. She lay there, weeping copiously, and reading a volume of Tennyson; occasionally she would break off to consume a large meal – which I carried up on a tray – with undiminished appetite.

1. What is meant by “the family was unanimous in its disapproval of Peter as a prospective relation by marriage”?
 - A They did not like to be related to him.
 - B They did not want him to marry Margo.
 - C They all had different attitudes to him.
 - D They expressed their disapproval loudly.
2. “In the midst of all this” – “all this” means
 - A Leslie's threats
 - B Margo's sorrow
 - C Margo's dramatization of the situation
 - D everything that was going on
3. What was the family's main reaction to Margo's distress?
 - A They offered useless advice and suggestions.
 - B They laughed at her as being too dramatic.
 - C They were sympathetic.
 - D They quarreled about it.
4. During the whole episode, the family
 - A showed that they appreciated the tragic side of it.
 - B appeared to be very cruel to Margo.
 - C deliberately tried to make Margo laugh.
 - D behaved as if they were acting in a play.
5. How did Margo's state of mind change during the affair?
 - A First she was panic-stricken, then indifferent.
 - B First she was unhappy, then frightened, then angry.
 - C At first her feelings were genuine, but later she dramatized them.
 - D At first she was against everybody, but later she became more friendly to the narrator.

Left Holding the baby

Scientists recently revealed an instinct in women intact and unaffected by the age of technology. Glancing through glossy books Lee Salk (*Scientific American*, May 1973) noticed that four times out of five Mary is depicted holding the infant Jesus against her left breast. The Madonna sparked off a series of experiments and observations to determine on which side women hold their babies and why.

First he determined that modern mothers still tend to hold their baby on the left. Of 255 right-handed mothers, 83% held the baby on the left. And out of 32 left-handed women, 78% held the baby on the left. As a control, women were watched emerging from supermarkets carrying baby-sized packages; the bundles were held with no side preference.

Then, dental patients were given a large rubber ball to hold during treatment. The majority clutched the ball to their left side, even when it interfered with the dentist's activities. This suggested that in times of stress objects are held against the left side.

At that point an apparently contradictory phenomenon was observed. A large number of mothers who brought their premature babies to a follow-up clinic were seen to hold their babies against their right side.

d So, 115 mothers who had been separated from their babies for 24 hours after birth were observed for holding response. The experimenters presented the baby directly to the mid-line of the mother's body, and noted how she held the baby. 53% placed the baby on the left and 47% on the right. And it was also noted that the mothers of the group who had held their baby on the left had already had a baby from which they had not been separated after birth.

The author suggests that "the time immediately after birth is a critical period when the stimulus of holding the baby release a certain maternal response". That is to say, she senses the baby is better off on her left.

Left-handed holding enables the baby to hear the heartbeat – a sound associated with the security of the womb. In order to discover whether hearing the heart has a beneficial effect on the baby, the sound of a human heartbeat was played to 102 babies in a New York nursery for 4 days. A control group of babies was not exposed to heartbeats. The babies in the beat group gained markedly more weight and cried far less than the babies in the control group.

6. Lee Salks found in his early experiment that

- A left-handed women tend to hold their babies on the right.
- B only right-handed women tend to hold their babies on the left.
- C more right-handed women than left-handed women tend to hold their babies on the left.
- D women who hold their babies on the left are nearly all right-handed.

7. Why were dental patients given a rubber ball to hold?
 - A To help them overcome their stress.
 - B To help the dentist's activity.
 - C To see how they react to stress.
 - D To prove they held it on the left.
8. Mothers were observed "for holding response". This means
 - A to see how they answered experimenters' questions.
 - B to see how they held their babies.
 - C to see how they spoke to their babies.
 - D to test their reaction to separation from the babies.
9. The time just after birth is important: this is when
 - A babies must not be separated from their mothers.
 - B the baby's response to the mother is released.
 - C the mother has an instinctive tendency to hold the baby on the left.
 - D the baby can hear the mother's heartbeat as it did in the womb.
10. Salk's experiments proved that
 - A mothers have an instinct to hold their babies on the left immediately after birth.
 - B mothers hold their babies on the left at times of stress because of an instinct to protect their babies.
 - C mothers of premature babies do not have the instinct to hold their babies on the left.
 - D mothers find it more comfortable to carry their babies on the left because the heart is on that side

TEXT C

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Touch and sight: the earth and the heavens

In exploring the surface of the earth, we make use of all our senses, more particularly of the senses of touch and sight. In measuring lengths, parts of the human body are employed in pre-scientific ages: a "foot," a "cubit," a "span" are defined in this way. For longer distances, we think of the time it takes to walk from one place to another. We gradually learn to judge distance roughly by the eye, but we rely upon touch for accuracy. Moreover it is touch that gives us our sense of "reality." Some things cannot be touched: rainbows, reflections in looking-glasses, and so on. These things puzzle children, whose metaphysical speculations are arrested by the information that what is in the looking-glass is not "real." Macbeth's dagger was unreal because it was not "sensible to feeling as to sight." Not only our geometry and physics, but also our whole conception of what exists outside us, is based upon the sense of touch. We carry this even into our metaphors: a good speech is "solid," a bad speech is "gas," because we feel that a gas is not quite "real."

In studying the heavens, we are debarred from all senses except sight. We cannot touch the sun, or travel to it; we cannot walk around the moon, or apply a foot-rule to

the Pleiades. Nevertheless, astronomers have unhesitatingly applied the geometry and physics which they found serviceable on the surface of the earth, and which they had based upon touch and travel. In doing so, they brought down trouble on their heads, which it was left for Einstein to clear up. It turned out that much of what we learned from the sense of touch was unscientific prejudice, which must be rejected if we are to have a true picture of the world.

An illustration may help us to understand how much is impossible to the astronomer as compared with the man who is interested in things on the surface of the earth. Let us suppose that a drug is administered to you which makes you temporarily unconscious, and that when you wake you have lost your memory but not your reasoning powers. Let us suppose further that while you were unconscious you were carried into a balloon, which, when you come to, is sailing with the wind on a dark night — the night of the fifth of November if you are in England, or of the fourth of July if you are in America. You can see fireworks which are being sent off from the ground, from trains, and from aeroplanes travelling in all directions, but you cannot see the ground or the trains or the aeroplanes because of the darkness. What sort of picture of the world will you form? You will think that nothing is permanent: there are only brief flashes of light, which, during their short existence, travel through the void in the most various and bizarre curves. You cannot touch these flashes of light, you can only see them. Obviously your geometry and your physics and your metaphysics will be quite different from those of ordinary mortals. If an ordinary mortal were with you in the balloon, you would find his speech unintelligible. But if Einstein were with you, you would understand him more easily than the ordinary mortal would, because you would be free from a host of preconceptions which prevent most people from understanding him.

11. "Macbeth's dagger" is used as an example to show that in understanding realities on the Earth,
 - A all our five senses are made use of.
 - B the senses of both touch and sight are equally important.
 - C the sense of touch is more important than the sense of sight.
 - D the sense of sight is used in judging distance.
12. The author says that to have a true picture of the universe we should
 - A reject all that we learned by our sense of touch.
 - B use all of our senses to fully understand the heavens.
 - C use the same laws of physics everywhere.
 - D only rely upon our sense of sight.
13. When scientists applied the geometry and physics which they found serviceable on the surface of the earth to the study of the universe,
 - A they depended solely on their sense of touch.
 - B they met obstacles that cannot be easily overcome.
 - C they forgot about the value of the sense of sight.
 - D they need Einstein to solve the problem.

14. Which of the following best describes the person in the balloon?
- A He would understand the world differently from ordinary people on earth.
 - B He would be able to see flashes of fireworks, trains and aeroplanes.
 - C He would want to change his old ideas of geometry and physics.
 - D He would find it necessary to talk to Einstein about what he saw
15. What points does the writer make by using the analogy of a drugged balloonist?
- A In space, the earth would look different and you could not talk as you do on earth.
 - B Nothing is permanent as we expect on earth and only our sight is useful in space.
 - C You could only understand Einstein's theory by going up in space and see the earth from there.
 - D Because things on earth could not be seen clearly in space, you need to change your perception.

TEXT D

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Parental Roles*

A number of social trends are combining to produce a unique shift in family relationships. The tendency for the father to stay at home to do the housework and look after the children continues while a small but increasing number of two-parent families have a woman as the source of income. This represents a revolution in sex-roles, since until recently the idea of a man doing all the housework was thought of as laughable. What has happened is that men feel less embarrassed about the situation, and that wider society regards it as unsurprising.

This in part, seems due to the women's liberation movement, which did not necessarily generate opposition on the part of men. It produced what has been called men's liberation, in that it has drawn attention to the confining nature of the roles played by some men. After all, if working outside the home means digging holes in frozen roads, doing routine clerical work year after year, or tending partly-built cars on a semi-automatic production line, then it is little wonder that many men would prefer the creativity of home-management.

Rising unemployment and changing patterns of employment have led to more people losing their jobs. It is often the husband who suddenly finds himself out of work. Then, if both husband and wife are working (a common situation), the wife becomes the only source of income. If she is not working, it might be easier for her to get a job than for the husband to find a new one.

Graeme Russell, in the 'Australian and New Zealand Journal of Sociology', has shown that these changes are certainly good ones. First, he points to the lack of evidence for the view that women are "better" than men at child-care. He quotes studies of sexual traits in the US, Australia, and New Zealand which suggest that fathers who see too little of their children when they are young, tend to have poor

* Based loosely on "House-husbands & role-reversal", *New Society*, 25 Sept. 1980

relationships with them as adolescents. And he refers to studies that suggest that children who spend the greatest amount of time with their fathers are among those with the highest performance in school.

Western countries are undergoing a variety of changes in interpersonal relationships. But it seems that even if they are unavoidable, they are not necessarily for the worse.

16. According to the text

- A many men in western countries now stay at home to do the housework and look after the children.
- B more and more men in western countries now stay at home and look after the children.
- C many women do not like to stay at home as housewives.
- D more and more women prefer to do the jobs outside their homes.

17. The writer says

- A many two-parent families in the west have a woman as the bread-winner.
- B in Western Countries, there are still very few families which have a woman as the breadwinner.
- C among two-parent families in the West, a greater number than before have the woman as the bread-winner.
- D it is uncommon for men to feel ill at ease to have the wife as the breadwinner.

18. The Women's Liberation Movement

- A has made men unwilling to accept changes.
- B has led to a revolution in sex-roles.
- C seems to have led to a revolution in sex-roles.
- D has helped to make men more willing to accept changes.

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19. As unemployment increases,

- A it often happens that the husband loses his job and the working wife becomes the only wage-earner.
- B it is almost certain that many men will lose their jobs.
- C more men than women are losing their jobs.
- D it is always easier for a woman to find a job.

20. The writer believes that the changes in family relationships

- A are unavoidable in western countries.
- B are necessary for social development in the western world.
- C will do more good than harm to western society.
- D may not be a bad thing for western countries.

A Volcanic Island

From out of the blue waters of the ocean rises the French island, Martinique, whose sloping hillsides are cut by winding valleys, down which little streams run, like silver threads, between the waving sugar-canes and the jade green of the banana trees. Here and there, where these little valleys reach the sea, tiny villages with thatched huts lie half-hidden among tall coconut palms. Along the sandy beach fishing nets are spread out to dry in the brilliant sunshine. The sunlit waters of the bay are dotted with the brown canoes of fishermen. At the end of their day's work, when the setting sun stains the sky a dark crimson and the wooded hillsides turn to a darker shade of green, these men will paddle homeward over the warm, rippling waters.

But suddenly, almost without warning, these scenes of quiet beauty may be changed, and the whole countryside be turned into a place of terror and ruin by a volcanic eruption; for the people who live on these most lovely islands are always at the mercy of volcanic forces.

Not very long ago, at the foot of the peak of Mont Pelee lay St Pierre, one of the most beautiful and gay towns in the whole of the West Indies. For some days Mont Pelee had been rumbling on the hillside and throwing out masses of steam and ash. But this was no uncommon thing, and people only shook their heads and said, "It will soon be over; it is only old Pelee in one of his angry moods!"

There was a night of storm. Huge waves lashed the shore, and great clouds of spray dashed high upon the rocks. The sky was rent by lightning. But the storm died away, and morning broke calm and clear. The volcano itself seemed quiet again.

It was a holiday, and the narrow streets were already crowded with people, when suddenly, at ten minutes to eight, a great explosion was heard, and inky clouds poured from the volcano, darkening the very sky. Then another explosion rent the air. People gazed terror-stricken into each other's eyes and turned to flee. But too late, for down the mountain-side rolled a vast cloud of white-hot ash, heavily charged with sulphurous gases, which destroyed everything in its path. St Pierre lay right across its track, and in a few minutes the city, with its 33,000 inhabitants, had been utterly wiped out, while ships in the harbour capsized and sank in the boiling sea.

Today a little port stands on the old site. Masses of greenery cover the ruins of this once lovely city, but old St Pierre is only a memory.

(Slightly adapted from "New World Wide Geographies" by Jasper H. Stenbridge.)

21. The scene the writer describes in the first paragraph is

- A a fishing village.
- B a sugar-cane plantation.
- C fishing boats at sunset.
- D sunny and peaceful.

22. The writer's purpose in paragraph 2 is to
- A warn people about living on a volcanic island.
 - B change the picture which he has given us.
 - C tell us how brave these people are.
 - D show us how lovely the islands are.
23. In paragraph 3, the people of St Pierre seemed
- A worried.
 - B not worried.
 - C completely unconcerned.
 - D foolish.
24. The people of St Pierre finally turned to flee because
- A they heard an explosion.
 - B the sky become very dark.
 - C they realised the eruption was not normal.
 - D they could see the white-hot ash and smell the sulphurous gases.
25. The writer mentions the storm in paragraph 4
- A to provide a suitable background by comparing the behaviour of the weather with that of the volcano.
 - B to show that there was nothing to worry about, since the volcano, like the weather, had become quiet again.
 - C because a volcanic eruption begins after a storm.
 - D for no good reason, since it has nothing to do with volcanic eruptions.

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TEXT F

A Death in the Family

Dad had lost any purpose in life. We had to watch him getting frailer and frailer, while mum seemed even more energetic than before. She still had a job to do, shopping, cooking and running the flat. She was necessary. Dad felt superfluous. He died six years after they moved into the flat. I think he died in self defence.

He was the kindest and most generous man I have ever met. Yet I was never able to know him as well as I wished. He was reticent. I didn't get near enough to him. He never spoke of the things close to his heart. Perhaps he couldn't. I know that he loved all his children, but I think he loved me in particular. Yet because in our family outward signs of affection were never shown, because mum and dad never kissed us goodnight, because neither of them said how much they loved us, somehow I have never at any time been able to express my love for them. I was with dad on the night he died and I longed to be able to kneel by his bedside and say, 'Dad, thank you for being so good to us, I love you dad.' Every time I tried to I was overcome with embarrassment. I felt even at that time that he would think it wrong for me to try to clothe in words my private feelings.

After dad died, all of us rallied round mum. We thought that to have her children

calling on her would be some sort of compensation. It was at first. I'd visit her twice a day and listen while she talked about her life with dad. Not for mum, a veil of silence over the dead. She would relate their lives and relationship together from the time she first met him. I think it was right that she did. The conspiracy of silence that so many relations adopt about the dead doesn't help. It makes it appear as if those that are gone never lived. It was far better to talk about dad, to keep him alive in spirit. After all death is inevitable, it's only the way there that is different. The great thing about mum was that she had no regrets. She didn't keep on about, 'If only I'd done this or done that.' All she wanted to do was relive their lives together. I remember once when Pat and I had been listening to her all afternoon, mum saying as we left, 'Now that I've talked to you both I feel ten years younger.' And as we went down the stairs I said to Pat, 'And we feel ten years older.' Yet we could both see the value it had had for her. It's all very well for me to say that dad died in self defence, that mum dominated and overshadowed him. Perhaps this was what he wanted, someone to make all the decisions. Up to the very end he adored mum and she him. Perhaps towards the end he wanted more quiet, but who are we to say. It's only since he died that mum felt the need to talk about him; while he was there, her life was complete.

For the next fifteen years mum seemed to grow even more energetic. When she was well over eighty she thought nothing of walking from Hove to Brighton and back. Often she'd start by waiting for a bus but if one didn't come within a minute, she'd make an expression of disgust and decide to walk. She was always an impatient woman. The thing that annoyed me, and I think my brothers and sisters, was that mum refused to allow us to compensate for dad. We tried so hard, visiting her, talking and listening to her, taking her flowers, chocolates and drink, but she'd always got her grumbles about how lonely she was. I used to say how fortunate she was to have five of us children and her grandchildren going so regularly to see her. She'd just grunt. Then I'd compare her lot with that of so many of the other old people who lived around her, many of whom hadn't got anybody to care for them. 'What have they got to do with me?' she'd reply. What can you say to a woman like that? Only agree with her that contemplating other people's miseries doesn't help you to bear your own. Mum resented that she was incidental in our lives; with dad she had been the only one.

from *My Mother and I* by Margaret Powell

26. Why do you think the writer says *I think dad died in self-defence*?

- A He was unhappy with his wife.
- B He became weaker and weaker.
- C He was bullied by his wife.
- D He felt that, compared to his wife, his life was no longer useful.

27. What did Mum have no regrets about?

- A dad's death
- B the way she treated dad
- C the past events of their life together
- D talking about her life with dad

28. Dad could be described as all the following EXCEPT
- A perhaps mentally unbalanced.
 - B incapable of telling much about what he felt.
 - C a husband having deep love and respect for his wife.
 - D A quiet and caring father.
29. What annoyed the writer about mum's attitude after dad's death?
- A She would not take comfort from her children's visits.
 - B She was impatient.
 - C She kept talking about dad.
 - D She would not accept the family's gifts.
30. Mum felt resentful because
- A of the way her children treated her.
 - B she was lonely.
 - C no one could replace dad.
 - D other people were better off than herself.

二00一年英语写作硕士研究生入学考试试卷

2001 MA ENTRANCE EXAMINATION

- I. Write a summary of 300-350 words on the following passage. Use your own words as much as you can. Note that 20% of your scores on this item will be deducted if one quarter of your summary are sentences copied directly from the original. (25%)

Doing Science

Human beings have distinguished themselves from other animals, and in doing so ensured their survival, by the ability to observe and understand their environment and then either to adapt to that environment or to control and adapt it to their own needs. The process of careful observation, perception of a pattern in the phenomena observed, followed by exploitation of this knowledge, has largely inspired the area of human activity known as "science." It has also provided the basis for the traditional methodology of science: objective observation and description of some phenomena, the formulation of a hypothesis or hypotheses about the events observed and possible relationships among them, the use of these to predict future events, the verification of the hypotheses and, on this basis, the construction of a theory of some area of natural activity.

While this process still underlies most scientific activity, the classic "scientific method" has been criticized from a variety of perspectives. To begin with, it is apparent that the "objectivity" of science and scientists strictly characterizes only the lowest order of scientific activity — observation. Even here it is doubtful whether anyone can be a truly impartial observer of events. What someone chooses to observe and the way one observes it must, after all, in part be a reflection of experience and of ideas as to what is significant. Consider, for example, the different ways in which an artist and a layman look at a painting and the different reactions they have to the same work.

The construction of hypotheses and theories reflects the scientist's interpretation of what he or she has observed even more clearly than observation. At this stage of the scientific method, an element of subjectivity is inevitably present. This can most easily be seen in the extreme case of scientists of truly creative genius. Galileo, for instance, challenged the scientists (and the church) of his day with his hypothesis that the earth revolved around the sun. A twentieth century example is Watson and Crick's discovery of the molecular structure of DNA. Clearly, science may involve not only careful observation but also a willingness to be creative; this may entail looking beyond existing paradigms governing research in a given area of study.

A further criticism of the scientific method involves the subject matter to which it is applied. The method was largely developed by physicists, chemists and biologists; it was later adopted by people working in such areas as education, psychology and sociology, where the subjects of research were often people. Although largely successful while used to study the properties of inanimate objects or plants, the traditional approach to doing science is arguably less appropriate for use with human beings. This is due fundamentally to the fact that human beings are different; each is unique and, therefore, by definition, unpredictable. The "average" person, after all, does not exist. Unlike chemicals, light rays or plants, people have feelings and free will. Their experiences are different, too. Thus, the results of an experiment with a "sample" of human beings can never safely be generalized to the "population" from which the sample was drawn,

however similar the other individuals in it may appear.

Partly as a response to criticisms such as these, alternative approaches to investigating human behaviour have become increasingly popular in the twentieth century. They include the production of ethnographies, or eyewitness accounts of life in groups and communities written from notes taken by individuals who often took part in the events they describe. Thus, anthropologists, such as the late Margaret Mead, have studied primitive societies in this way. Ethnographic procedures have also been applied in urban settings in the study of educational institutions, professions and informal groups, like street gangs and drug addicts.

Whether or not ethnography, introspection, case studies, participant and nonparticipant observation, and similar activities constitute "science" depends on one's definition of what science is. Unlike traditional scientific undertakings, research which uses these methods rarely starts out with hypotheses to test, although it may involve some informal hypothesis testing after a study has begun. Most such work is descriptive, not experimental. Practitioners explicitly interpret what they observe, and often categorize their data after the data collection process is complete and from the perspectives of the people they were observing. Their findings are often closely, even inextricably tied to the context in which the data were obtained. For this reason, they cannot be generalized to other settings, even if this was the purpose of such work. Unlike some traditional scientific research, however, what is lost in rigor and generalizability is perhaps gained in understanding. The willingness to recognize the value of these newer "unscientific" ways of doing science may be another instance of the human ability to adapt and survive, of which we spoke earlier.

II. You have just received a letter from a friend, asking for some information about English dictionaries and asking you to recommend a suitable one to help him/her learn English. Look at the following table, then on the basis of that information write a letter recommending one of the dictionaries. Give reasons for your choice. You may call your friend John or Mary. The length of your letter should not be more than 350 words. (35%)

English Dictionaries

item	Oxford Advanced Learner's Dictionary of Current English	Collins English Learner's Dictionary	Longman Dictionary of Contemporary English
First Published	1948	1974	1978
words	50,000	30,000	55,000
examples	50,000	25,000	69,000
drawings	1,000	200	1,000
appendices	10	9	9
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III. The following are the views of those who are opposed to the death penalty:

1. The death penalty is barbaric.
2. An innocent person might be executed by mistake.
3. Capital punishment cheapens the value of human life.

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Examine the above arguments carefully, and then write an essay of about 600 words making clear whether you agree with the above views. Whatever position you take, you have to justify your decision. Give a title to your essay. (40%)