

华南理工大学
2018 年攻读硕士学位研究生入学考试试卷

(试卷上做答无效, 请在答题纸上做答, 试后本卷必须与答题纸一同交回)

科目名称: 英语综合水平测试

适用专业: 外国语言文学

共 页

Part I. Vocabulary and Structure (30 points, 1 point for each)

Directions: *After each statement there are four choices marked A, B, C, and D. Select the only one choice that best completes the statement. Write your answers on your ANSWER SHEET.*

1. I've never been there but it is, _____, a lovely place.
A. of no account B. by all accounts
C. on no account D. on this account
2. The television networks believe that the period between 6 p. m. and 11 p. m. is the _____ television viewing time
A. prime B. primary C. primitive D. principal
3. You had better _____ me about the reason for your dismissal.
A. level off B. level at
C. level with D. level up
4. _____ in her most beautiful skirt, the girl tried to make herself _____ at the party.
A. Dressed; noticed B. Dressing; noticed
C. Dresses; noticing D. Dressing; noticing
5. He has made another wonderful discovery, _____ of great importance to science.
A. who I think it
B. which I think it is
C. that I think is
D. which I think is
6. Only after the anesthetist gave the patient an anesthetic _____.
A. the operation could be conducted
B. could the operation be conducted

C. could be conducted the operation

D. the operation conducted could be

7. The _____ of a cultural phenomenon is usually a logical consequence of some physical aspect in the life style of the people.

A. implementation B. demonstration

C. manifestation D. exposition

8. _____ the Internet is shortening the distance between people, it may also be breaking homes or will cause other family problems.

A. When B. While C. If D. As

9. It is believed that children of two or three years old are able to learn any language if they are _____ it.

A. involved in B. indulged in

C. disposed to D. exposed to

10. Mr. Brown's condition looks very serious and it is doubtful if he will _____.

A. pull back B. pull up

C. pull through D. pull out

11. As my exams are coming next week, I'll take advantage of the weekend to _____ on some reading.

A. catch up B. clear up

C. make up D. pick up

12. It will take us twenty minutes to get to the railway station, _____ traffic delays.

A. acknowledging B. affording

C. allowing for D. accounting for

13. School started on a _____ cold day in February.

A. severe B. bitter C. such D. frozen

14. Sally was a bit shy, but the teacher found her quite _____ discussing a recent film with others.

A. at home B. at most

C. at house D. at heart

15. With _____ exceptions, the former president does not appear in public now.
A. rare B. unusual C. extraordinary D. unique
16. As a developing country, we must keep _____ with the rapid development of the world economy.
A. move B. step C. speed D. pace
17. The fact that the management is trying to reach agreement _____ five separate unions has led to long negotiations.
A. over B. upon C. in D. with
18. The police let him go, because they didn't find him guilty _____ the murder.
A. of B. in C. over D. on
19. The company has capitalized _____ the error of judgment made by its business competitor.
A. in B. over C. with D. on
20. When invited to talk about his achievements, he refused to blow his own _____ and declined to speak at the meeting.
A. trumpet B. whistle C. bugle D. flute
21. Although I spoke to her about the matter several times, she took little _____ of what I said.
A. remark B. warning C. notice D. attention
22. I only know the man by _____ but I have never spoken to him.
A. chance B. heart C. sight D. experience
23. It is absolutely essential that William _____ his study in spite of some learning difficulties.
A. will continue B. continued C. continue D. continues
24. If only I _____ play the guitar as well as you!
A. would B. could C. should D. might
25. He _____ unwisely, but he was at least trying to do something helpful.
A. may have acted B. must have acted
C. should act D. would act

26. Men differ from animals _____ they can think and speak.

- A. or which B. for that
C. in that D. in which

27. I enjoyed myself so much _____ I visited my friends in Paris last year.

- A. when B. which C. that D. where

28. _____ both sides accept the agreement _____ a lasting peace be established in this region.

- A. Only if, will B. If only, would
C. Should, will D. Unless, would

29. _____, Mr. Wells is scarcely in sympathy with the working class.

- A. Although he is a socialist
B. Even if he is a socialist
C. Being a socialist
D. Since he is a socialist

30. The government has promised to do _____ lies in its power to ease the hardships of the victims in the flood-stricken area.

- A. however B. whichever
C. whatever D. wherever

Part II Reading Comprehension (50 points, 2 points for each)

Directions: *In this section, there are 5 passages followed by multiple-choice questions. Read the passage and then write ONE best answer for each question on your ANSWER SHEET.*

Passage One

We have all heard of experts who fail basic tests of sensory discrimination in their own field: wine snobs who can't tell red from white wine (though in blackened cups), or art critics who see deep meaning in random lines drawn by a computer. We delight in such stories since anyone claiming to be an authority is fair game. But what if we shine the spotlight on choices we make about everyday things? Experts might be forgiven for being wrong about the limits of their skills as experts, but could we be forgiven for being wrong about the limits of our skills as experts on ourselves?

We have been trying to answer this question using techniques from magic

performances. Rather than playing tricks with alternatives presented to participants, we secretly altered the outcomes of their choices, and recorded how they react. For example, in an early study we showed our volunteers pairs of pictures of faces and asked them to choose the most attractive. In some trials, immediately after they made their choice, we asked people to explain the reasons behind their choices.

Unknown to them, we sometimes used a double-card magic trick to secretly exchange one face for the other so they ended up with the face they did not choose. Common sense dictates that all of us would notice such a big change in the outcome of a choice. But the result showed that in 75 per cent of the trials our participants were blind to the mismatch, even offering “reasons” for their “choice”.

We called this effect “choice blindness”, echoing change blindness, the phenomenon identified by psychologists where a remarkably large number of people fail to spot a major change in their environment. Recall the famous experiments where X asks Y for directions; while Y is struggling to help, X is switched for Z - and Y fails to notice. Researchers are still pondering the full implications, but it does show how little information we use in daily life, and undermines the idea that we know what is going on around us.

When we set out, we aimed to weigh in on the enduring, complicated debate about self-knowledge and intentionality. For all the intimate familiarity we feel we have with decision making, it is very difficult to know about it from the “inside”: one of the great barriers for scientific research is the nature of subjectivity.

As anyone who has ever been in a verbal disagreement can prove, people tend to give elaborate justifications for their decisions, which we have every reason to believe are nothing more than rationalizations after the event. To prove such people wrong, though, or even provide enough evidence to change their mind, is an entirely different matter: who are you to say what my reasons are?

But with choice blindness we drive a large wedge between intentions and actions in the mind. As our participants give us verbal explanations about choices they never made, we can show them beyond doubt - and prove it - that what they say cannot be true. So our experiments offer a unique window into confabulation (the story-telling we do to justify things after the fact) that is otherwise very difficult to come by. We can compare everyday explanations with those under lab conditions, looking for such things as the amount of detail in descriptions, how coherent the narrative is, the emotional tone, or even the timing or flow of the speech. Then we can create a theoretical framework to analyse any kind of exchange.

This framework could provide a clinical use for choice blindness: for example, two of our ongoing studies examine how malingering might develop into true

symptoms, and how confabulation might play a role in obsessive-compulsive disorder.

Importantly, the effects of choice blindness go beyond snap judgments. Depending on what our volunteers say in response to the mismatched outcomes of choices (whether they give short or long explanations, give numerical rating or labeling, and so on) we found this interaction could change their future preferences to the extent that they come to prefer the previously rejected alternative. This gives us a rare glimpse into the complicated dynamics of self-feedback (“I chose this, I publicly said so, therefore I must like it”), which we suspect lies behind the formation of many everyday preferences.

We also want to explore the boundaries of choice blindness. Of course, it will be limited by choices we know to be of great importance in everyday life. Which bride or bridegroom would fail to notice if someone switched their partner at the altar through amazing sleight of hand? Yet there is ample territory between the absurd idea of spouse-swapping, and the results of our early face experiments.

For example, in one recent study we invited supermarket customers to choose between two paired varieties of jam and tea. In order to switch each participant’s choice without them noticing, we created two sets of “magical” jars, with lids at both ends and a divider inside. The jars looked normal, but were designed to hold one variety of jam or tea at each end, and could easily be flipped over.

Immediately after the participants chose, we asked them to taste their choice again and tell us verbally why they made that choice. Before they did, we turned over the sample containers, so the tasters were given the opposite of what they had intended in their selection. Strikingly, people detected no more than a third of all these trick trials. Even when we switched such remarkably different flavors as spicy cinnamon and apple for bitter grapefruit jam, the participants spotted less than half of all switches.

We have also documented this kind of effect when we simulate online shopping for consumer products such as laptops or cell phones, and even apartments. Our latest tests are exploring moral and political decisions, a domain where reflection and deliberation are supposed to play a central role, but which we believe is perfectly suited to investigating using choice blindness.

Throughout our experiments, as well as registering whether our volunteers noticed that they had been presented with the alternative they did not choose, we also quizzed them about their beliefs about their decision processes. How did they think they would feel if they had been exposed to a study like ours? Did they think they would have noticed the switches? Consistently, between 80 and 90 per cent of people said that they believed they would have noticed something was wrong.

Imagine their surprise, even disbelief, when we told them about the nature of the experiments. In everyday decision-making we do see ourselves as knowing a lot about ourselves, but like the wine buff or art critic, we often overstate what we know. The good news is that this form of decision snobbery should not be too difficult to treat. Indeed, after reading this article you might already be cured.

31. What does the author say about some experts?
- A. They are authorities only in their own fields.
 - B. They aren't easily fooled by the tricky tests.
 - C. The mistakes they've made are inevitable.
 - D. They sometimes fail to do well as claimed.
32. What did the researchers do to participants in the experiments?
- A. They put on a magic performance to the participants.
 - B. They diverted the participants' attention and disrupted their choosing.
 - C. They changed the things participants chose without their noticing.
 - D. They added confusion to the two options the participants faced.
33. What does the result of the face choosing experiments reveal?
- A. People could explain well why they made their choices.
 - B. Only a few of participants had choice blindness in making decision.
 - C. Usually participants were aware of the limits of their skills.
 - D. Most participants didn't realize that their choices had been switched.
34. Change blindness refers to the phenomenon that _____ .
- A. many people fail to notice the big change around them
 - B. people tend to ignore the small changes in the surroundings
 - C. people's choices can be easily interrupted by a big change
 - D. quite a few people do not have a good sense of directions
35. What do researchers think is the drive for many everyday preferences?
- A. The haste judgment.
 - B. The mechanism of self-feedback.
 - C. The interaction with others.
 - D. The expectation for the future.

Passage Two

Ricky Gervais's new film, *The Invention of Lying*, is about a world where lying doesn't exist, which means that everybody tells the truth, and everybody believes everything everybody else says. "I've always hated you," a man tells a work colleague. "He seems nice, if a bit fat," a woman says about her date. It's all truth, all the time, at whatever the cost. Until one day, when Mark, a down-on-his-luck loser played by

Gervais, discovers a thing called “lying” and what it can get him. Within days, Mark is rich, famous, and courting the girl of his dreams. And because nobody knows what “lying” is? he goes on, happily living what has become a complete and utter farce.

It’s meant to be funny, but it’s also a more serious commentary on us all. As Americans, we like to think we value the truth. Time and time again, public-opinion polls show that honesty is among the top five characteristics we want in a leader, friend, or lover; the world is full of sad stories about the tragic consequences of betrayal. At the same time, deception is all around us. We are lied to by government officials and public figures to a disturbing degree; many of our social relationships are based on little white lies we tell each other. We deceive our children, only to be deceived by them in return. And the average person, says psychologist Robert Feldman, the author of a new book on lying, tells at least three lies in the first 10 minutes of a conversation. “There’s always been a lot of lying,” says Feldman, whose new book, *The Liar in Your Life*, came out this month. “But I do think we’re seeing a kind of cultural shift where we’re lying more, it’s easier to lie, and in some ways it’s almost more acceptable.”

As Paul Ekman, one of Feldman’s longtime lying colleagues and the inspiration behind the Fox TV series “Lie To Me” defines it, a liar is a person who “intends to mislead,” “deliberately,” without being asked to do so by the target of the lie. Which doesn’t mean that all lies are equally toxic: some are simply habitual – “My pleasure!” -- while others might be well-meaning white lies. But each, Feldman argues, is harmful, because of the standard it creates. And the more lies we tell, even if they’re little white lies, the more deceptive we and society become.

We are a culture of liars, to put it bluntly, with deceit so deeply ingrained in our mind that we hardly even notice we’re engaging in it. Junk e-mail, deceptive advertising, the everyday pleasantries we don’t really mean – “It’s so great to meet you! I love that dress” – have, as Feldman puts it, become “a white noise we’ve learned to neglect.” And Feldman also argues that cheating is more common today than ever. The Josephson Institute, a nonprofit focused on youth ethics, concluded in a 2008 survey of nearly 30,000 high school students that “cheating in school continues to be rampant, and it’s getting worse.” In that survey, 64 percent of students said they’d cheated on a test during the past year, up from 60 percent in 2006. Another recent survey, by Junior Achievement, revealed that more than a third of teens believe lying, cheating, or plagiarizing can be necessary to succeed, while a brand-new study, commissioned by the publishers of Feldman’s book, shows that 18-to 34-year-olds--- those of us fully reared in this lying culture --- deceive more frequently than the general population.

Teaching us to lie is not the purpose of Feldman's book. His subtitle, in fact, is "the way to truthful relationships." But if his book teaches us anything, it's that we should sharpen our skills — and use them with abandon.

Liars get what they want. They avoid punishment, and they win others' affection. Liars make themselves sound smart and intelligent, they attain power over those of us who believe them, and they often use their lies to rise up in the professional world. Many liars have fun doing it. And many more take pride in getting away with it.

As Feldman notes, there is an evolutionary basis for deception: in the wild, animals use deception to "play dead" when threatened. But in the modern world, the motives of our lying are more selfish. Research has linked socially successful people to those who are good liars. Students who succeed academically get picked for the best colleges, despite the fact that, as one recent Duke University study found, as many as 90 percent of high-schoolers admit to cheating. Even lying adolescents are more popular among their peers.

And all it takes is a quick flip of the remote to see how our public figures fare when they get caught in a lie: Clinton keeps his wife and goes on to become a national hero. Fabricating author James Frey gets a million-dollar book deal. Eliot Spitzer's wife stands by his side, while "Appalachian hiker" Mark Sanford still gets to keep his post. If everyone else is being rewarded for lying, don't we need to lie, too, just to keep up?

But what's funny is that even as we admit to being liars, study after study shows that most of us believe we can tell when others are lying to us. And while lying may be easy, spotting a liar is far from it. A nervous sweat or shifty eyes can certainly mean a person's uncomfortable, but it doesn't necessarily mean they're lying. Gaze aversion, meanwhile, has more to do with shyness than actual deception. Even polygraph machines are unreliable. And according to one study, by researcher Bella DePaulo, we're only able to differentiate a lie from truth only 47 percent of the time, less than if we guessed randomly. "Basically everything we've heard about catching a liar is wrong," says Feldman, who heads the College of Social and Behavioral Sciences at the University of Massachusetts, Amherst.

Ekman, meanwhile, has spent decades studying micro-facial expressions of liars: the split-second eyebrow arch that shows surprise when a spouse asks who was on the phone; the furrowed nose that gives away a hint of disgust when a person says "I love you." He's trained everyone from the Secret Service to the TSA, and believes that with close study, it's possible to identify those tiny emotions. The hard part, of course, is proving them. "A lot of times, it's easier to believe," says Feldman. "It takes a lot of

cognitive effort to think about whether someone is lying to us.”

Which means that more often than not, we’re like the poor dumb souls of *The Invention of Lying*, hanging on a liar’s every word, no matter how untruthful they may be.

36. What do we know about Mark in the film *The Invention of Lying*?

- A. He looks too thin for his date.
- B. He is the most honest man.
- C. Lying changes his life completely.
- D. He lives in a lying world.

37. According to Robert Feldman, the author of *The Liar in Your Life*, Americans now_____.

- A. regard the truth as very important
- B. tend to lie more often than before
- C. start a conversation with three lies
- D. hate to be deceived by their children

38. How does Robert Feldman see little white lies?

- A. They do harm to both people and the society.
- B. They are more acceptable than habitual lies.
- C. They are necessary in the social relationships.
- D. They are good-intentioned and thus harmless.

39. The survey of the Josephson Institute revealed in 2008 that_____.

- A. most students passed the examinations by cheating
- B. few students realized the harm of deceiving
- C. lying had become a habit of many students
- D. cheating was spreading unrestrainedly in schools

40. What did the survey of Junior Achievement show about the teenagers?

- A. Quite a few of them believe that cheating is genetic.
- B. Many of them see deceiving as essential for success.
- C. Cheating occurs more commonly among them.
- D. They are the victims of the lying culture in fact.

Passage Three

In the final paragraph of my last column, I observed that the report of the New York State Commission on Higher Education slights -- indeed barely mentions -- the arts and humanities, despite the wide-ranging scope of its proposals. Those who posted comments agreed with David Small that “the arts and the humanities are always the last to receive any assistance.”

There were, however, different explanations of this unhappy fact. Sean Pidgeon put the blame on “humanities departments who are responsible for the leftist politics that still turn people off.” Kedar Kulkarni blamed “the absence of a culture that privileges Learning to improve oneself as a human being.” Bethany blamed universities, which because they are obsessed with “maintaining funding” default on the obligation to produce “well rounded citizens.” Matthew blamed no one, because in his view the report’s priorities are just what they should be: “When a poet creates a vaccine or a tangible good that can be produced by a Fortune 500 company, I’ll rescind my comment.” Although none of these commentators uses the word, the issue they implicitly raise is justification. How does one justify funding the arts and humanities? It is clear which justifications are not available. You cannot argue that the arts and humanities are able to support themselves through grants and private donations. You cannot argue that a state’s economy will benefit by a new reading of “Hamlet.” You can’t argue -- well you can, but it won’t fly -- that a graduate who is well-versed in the history of Byzantine art will be attractive to employers (unless the employer is a museum). You can talk as Bethany does about “well rounded citizens,” but that ideal belongs to an earlier period, when the ability to refer knowledgeably to Shakespeare or Gibbon or the Thirty Years War had some cash value (the sociologists call it cultural capital). Nowadays, larding your conversations with small bits of erudition is more likely to irritate than to win friends and influence people.

At one time justification of the arts and humanities was unnecessary because, as Anthony Kronman puts it in a new book, “Education’s End: Why Our Colleges and Universities Have Given Up on the Meaning of Life, ” it was assumed that “a college was above all a place for the training of character, for the nurturing of those intellectual and moral habits that together form the basis for living the best life one can.” It followed that the realization of this goal required an immersion in the great texts of literature, philosophy and history even to the extent of memorizing them, for “to acquire a text by memory is to fix in one’s mind the image and example of the author and his subject.”

It is to a version of this old ideal that Kronman would have us return, not because of a professional investment in the humanities (he is a professor of law and a former dean of the Yale Law School), but because he believes that only the humanities can address “the crisis of spirit we now confront” and “restore the wonder which those who have glimpsed the human condition have always felt, and which our scientific civilization, with its gadgets and discoveries, obscures.”

As this last quotation makes clear, Kronman is not so much mounting a defense of

the humanities as he is mounting an attack on everything else. Other spokespersons for the humanities argue for their utility by connecting them (in largely unconvincing ways) to the goals of science, technology and the building of careers. Kronman, however, identifies science, technology and careerism as impediments to living a life with meaning. The real enemies, he declares, are “the careerism that distracts from life as a whole” and “the blind acceptance of science and technology that disguise and deny our human condition.” These false idols, he says, block the way to understanding. We must turn to the humanities if we are to “meet the need for meaning in an age of vast but pointless powers,” for only the humanities can help us recover the urgency of “the question of what living is for.”

The humanities do this, Kronman explains, by exposing students to “a range of texts that express with matchless power a number of competing answers to this question.” In the course of this program — Kronman calls it “secular humanism” — students will be moved “to consider which alternatives lie closest to their own evolving sense of self?” As they survey “the different ways of living that have been held up by different authors,” they will be encouraged “to enter as deeply as they can into the experiences, ideas, and values that give each its permanent appeal.” And not only would such a “revitalized humanism” contribute to the growth of the self, it “would put the conventional pieties of our moral and political world in question” and “bring what is hidden into the open — the highest goal of the humanities and the first responsibility of every teacher.”

Here then is a justification of the humanities that is neither strained (reading poetry contributes to the state’s bottom line) nor crassly careerist. It is a stirring vision that promises the highest reward to those who respond to it. Entering into a conversation with the great authors of the western tradition holds out the prospect of experiencing “a kind of immortality” and achieving “a position immune to the corrupting powers of time.”

Sounds great, but I have my doubts. Does it really work that way? Do the humanities ennoble? And for that matter, is it the business of the humanities, or of any other area of academic study, to save us?

The answer in both cases, I think, is no. The premise of secular humanism (or of just old-fashioned humanism) is that the examples of action and thought portrayed in the enduring works of literature, philosophy and history can create in readers the desire to emulate them. Philip Sydney put it as well as anyone ever has when he asks (in “*The Defense of Poesy*” 1595), “Who reads Aeneas carrying old Anchises on his back that wishes not it was his fortune to perform such an excellent act?” Thrill to this picture of

filial piety in the Aeneid and you will yourself become devoted to your father. Admire the selfless act with which Sidney Carton ends his life in “*A Tale of Two Cities*” and you will be moved to prefer the happiness of others to your own. Watch with horror what happens to Faust and you will be less likely to sell your soul. Understand Kant’s categorical imperative and you will not impose restrictions on others that you would resist if they were imposed on you.

It’s a pretty idea, but there is no evidence to support it and a lot of evidence against it. If it were true, the most generous, patient, good-hearted and honest people on earth would be the members of literature and philosophy departments, who spend every waking hour with great books and great thoughts, and as someone who’s been there (for 45 years) I can tell you it just isn’t so. Teachers and students of literature and philosophy don’t learn how to be good and wise; they learn how to analyze literary effects and to distinguish between different accounts of the foundations of knowledge. The texts Kronman recommends are, as he says, concerned with the meaning of life; those who study them, however, come away not with a life made newly meaningful, but with a disciplinary knowledge newly enlarged.

And that, I believe, is how it should be. Teachers of literature and philosophy are competent in a subject, not in a ministry. It is not the business of the humanities to save us, no more than it is their business to bring revenue to a state or a university. What then do they do? They don’t do anything, if by “do” is meant bring about effects in the world. And if they don’t bring about effects in the world they cannot be justified except in relation to the pleasure they give to those who enjoy them.

To the question “of what use are the humanities?”, the only honest answer is none whatsoever. And it is an answer that brings honor to its subject. Justification, after all, confers value on an activity from a perspective outside its performance. An activity that cannot be justified is an activity that refuses to regard itself as instrumental to some larger good. The humanities are their own good. There is nothing more to say, and anything that is said -- even when it takes the form of Kronman’s inspiring cadences -- diminishes the object of its supposed praise.

41. Anthony Kronman thinks_____.

- A. a college was assumed to contribute to living the best life one could
- B. reading, even memorization, of the great texts of literature, philosophy and history was required
- C. only the humanities can address the crisis of spirit
- D. all of the above

42. What does Anthony Kronman oppose in the process to strive for meaningful life?

- A. Secular humanism.
- B. Careerism.
- C. Revitalized humanism
- D. Cultural capital.

43. Which of the following is NOT mentioned in this article?

- A. Sidney Carton killed himself.
- B. A new reading of Hamlet may not benefit economy.
- C. Faust was not willing to sell his soul.
- D. Philip Sydney wrote *The Defense of Poesy*.

44. Which is NOT true about the author?

- A. At the time of writing, he has been in the field of the humanities for 45 years.
- B. He thinks the humanities are supposed to save at least those who study them.
- C. He thinks teachers and students of the humanities just learn how to analyze literary effects and to distinguish between different accounts of the foundations of knowledge.
- D. He thinks Kronman's remarks compromise the object its supposed praise.

45. Which statement could best summarize this article?

- A. The arts and humanities fail to produce well-rounded citizens.
- B. The humanities won't save us because humanities departments are too leftist.
- C. The humanities are expected to train character and nurture those intellectual and moral habits for living a life with meaning.
- D. The humanities don't bring about effects in the world but just give pleasure to those who enjoy them.

Passage four

Just over a decade into the 21st century, women's progress can be celebrated across a range of fields. They hold the highest political offices from Thailand to Brazil, Costa Rica to Australia. A woman holds the top spot at the International Monetary Fund; another won the Nobel Prize in economics. Self-made billionaires in Beijing, tech innovators in Silicon Valley, pioneering justices in Ghana—in these and countless other areas, women are leaving their mark.

But hold the applause. In Saudi Arabia, women aren't allowed to drive. In Pakistan, 1,000 women die in honor killings every year. In the developed world, women lag behind men in pay and political power. The poverty rate among women in the U.S. rose to 14.5% last year.

To measure the state of women's progress. Newsweek ranked 165 countries, looking at five areas that affect women's lives; treatment under the law, workforce participation, political power, and access to education and health care. Analyzing data

from the United Nations and the World Economic Forum, among others, and consulting with experts and academics, we measured 28 factors to come up with our rankings.

Countries with the highest scores tend to be clustered in the West, where gender discrimination is against the law, and equal rights are constitutionally enshrined. But there were some surprises. Some otherwise high-ranking countries had relatively low scores for political representation. Canada ranked third overall but 26th in power, behind countries such as Cuba and Burundi. Does this suggest that a woman in a nation's top office translates to better lives for women in general? Not exactly. "Trying to quantify or measure the impact of women in politics is hard because in very few countries have there been enough women in politics to make a difference," says Anne-Marie Goetz, peace and security adviser for U.N. Women.

Of course, no index can account for everything. Declaring that one country is better than another in the way that it treats more than half its citizens means relying on broad strokes and generalities. Some things simply can't be measured. And cross-cultural comparisons can't account for difference of opinion.

Certain conclusions are nonetheless clear. For one thing, our index backs up a simple but profound statement made by Hillary Clinton at the recent Asia-Pacific Economic Cooperation summit. "When we liberate the economic potential of women, we elevate the economic performance of communities, nations, and the world," she said. "There's a simulative effect that kicks in when women have greater access to jobs and the economic lives of our countries: Greater political stability. Fewer military conflicts. More food. More educational opportunity for children. By harnessing the economic potential of all women, we boost opportunity for all people."

46. What does the author think about women's progress so far?

- A. It still leaves much to be desired.
- B. It is too remarkable to be measured.
- C. It has greatly changed women's fate.
- D. It is achieved through hard struggle.

47. In what countries have women made the greatest progress?

- A. Where women hold key posts in government.
- B. Where women's rights are protected by law.
- C. Where women's participation in management is high.
- D. Where women enjoy better education and health care.

48. What do Newsweek rankings reveal about women in Canada?

- A. They care little about political participation.

B. They are generally treated as equals by men.

C. They have a surprisingly low social status.

D. They are underrepresented in politics.

49. What does Anne-Marie Goetz think of a woman being in a nation's top office?

A. It does not necessarily raise women's political awareness.

B. It does not guarantee a better life for the nation's women.

C. It enhances women's status.

D. It boosts women's confidence.

50. What does Hillary Clinton suggest we do to make the world a better place?

A. Give women more political power.

B. Stimulate women's creativity.

C. Allow women access to education.

D. Tap women's economic potential.

Passage five

The idea that government should regulate intellectual property through copyrights and patents is relatively recent in human history, and the precise details of what intellectual property is protected for how long vary across nations and occasionally change. There are two standard sociological justifications for patents or copyrights: They reward creators for their labor, and they encourage greater creativity. Both of these are empirical claims that can be tested scientifically and could be false in some realms.

Consider music. Star performers existed before the 20th century, such as Franz Liszt and Niccolò Paganini, but mass media produced a celebrity system promoting a few stars whose music was not necessarily the best or most diverse. Copyright provides protection for distribution companies and for a few celebrities, thereby helping to support the industry as currently defined, but it may actually harm the majority of performers. This is comparable to Anatole France's famous irony, "The law, in its majestic equality, forbids the rich as well as the poor to sleep under bridges." In theory, copyright covers the creations of celebrities and obscurities equally, but only major distribution companies have the resources to defend their property rights in court. In a sense, this is quite fair, because nobody wants to steal unpopular music, but by supporting the property rights of celebrities, copyright strengthens them as a class in contrast to anonymous musicians.

Internet music file sharing has become a significant factor in the social lives of children, who download bootleg music tracks for their own use and to give as gifts to friends. If we are to believe one recent poll done by a marketing firm rather than social

scientists, 48 of American Internet users aged 12 to 17 had downloaded music files in the past month. In so doing, they violate copyright laws, and criminologists would hypothesize they thereby learn contempt for laws in general. A poll by the Pew Internet and American Life Project found that two-thirds of an estimated 35 million Americans who download music files do not care whether they are copyrighted. Thus, on the level of families, ending copyright could be morally as well as economically advantageous. On a much higher level, however, the culture-exporting nations (notably the United States) could stand to lose, although we cannot really predict the net balance of costs and benefits in the absence of proper research. We do not presently have good cross national data on file sharing or a well-developed theoretical framework to guide research on whether copyright protection supports cultural imperialism versus enhancing the positions of diverse cultures in the global marketplace.

It will not be easy to test such hypotheses, and extensive economic research has not conclusively answered the question of whether the patent system really promotes innovation. We will need many careful, sharp-focus studies of well-formed hypotheses in specific industries and sectors of life. For example, observational and interview research can uncover the factors that really promote cultural innovation among artists of various kinds and determine the actual consequences for children of Internet peer-to-peer file sharing.

51. Which of the following statements about intellectual property is NOT true?

- A. Countries may differ in their efforts to protect it.
- B. The author considers its protection well-grounded.
- C. People believe its protection may benefit creators.
- D. The history of its protection has not been long.

52. Copyright of music may harm the majority of performers in that it _____

- A. in fact protects a few celebrities.
- B. covers the creations of most people.
- C. forbids the rich as well as the poor.
- D. doesn't allow the mass to steal music.

53. The word "obscurities" in the second paragraph most probably means _____

- A. misunderstanding.
- B. small potatoes.
- C. well-known people.
- D. unclearness.

54. Free Internet music file sharing may bring about all of the following consequences EXCEPT _____

- A. losses to culture-importing nations.
- B. the dominance of one culture.
- C. people's disrespect for laws.
- D. the degradation of one's morality.

55. According to the passage, studies on the results of copyright protection_____

- A. lag behind the research in other fields.
- B. need to be done in a practical way.
- C. should be carried out immediately.
- D. will promote cultural innovation.

Part III. Cloze (20 points, 2 point for each)

Directions: *Read the article below about cultural awareness in business and choose the best word to fill each gap. For each question 56-65, mark one letter A, B, C, or D on your ANSWER SHEET.*

Cultural awareness

To succeed in today's global market place, it is essential to learn as much as possible about the conditions in overseas markets. In the past, companies with international aspirations simply familiarized themselves with any differences in the legal system or in the (56)..... used in the day-to-day business of import and export.

Modern trade, however, (57)..... more. Today the company seeking international success must also understand the people who live and work in countries they deal with, how they think, behave and do business. In short, today's market leaders must (58)..... greater cultural awareness.

Business people operating in foreign markets often fail to consider that cultural differences can result in a (59)..... of approaches to everyday business activities such as the way a cross-cultural team (60)..... or how it conducts its meetings.

One of the main (61)..... of investing in our cultural awareness programs is that they can help you to fully (62)..... your business potential, leaving you better placed to succeed. Our cultural awareness training seminars will (63)..... the importance of taking into account how other nationalities think and behave and how they might see

you. We can also help you develop the (64)..... you need to construct effective working relationships and (65) difficulties that may arise when working with colleagues or clients from different nationalities and cultures.

56. A. technicalities B. mechanics C. schedules D. procedures
57. A. commands B. requests C. demands D. prescribes
58. A. procure B. find C. acquire D. earn
59. A. variety B. scope C. choice D. selection
60. A. co-operates B. associates C. contributes D. participates
61. A. prizes B. benefits C. premiums D. compensations
62. A. practice B. exploit C. outdo D. employ
63. A. demonstrate B. expose C. announce D. publish
64. A. talent B. skills C. strength D. proficiencies
65. A. overturn B. overrun C. overtake D. overcome

Part IV Composition (50 points)

Directions: *Security cameras are very popular in our life these days. Some people believe that security cameras are in place to protect both businesses and the general public, but others argue that cameras have gone too far and actually invade privacy because people are constantly under surveillance. Write an essay of at least 400 words in English with the title listed below on the ANSWER SHEET. Marks will be awarded for content (30%), organization (20%), vocabulary (25%), grammar (20%) and mechanics (5%).*

Are security cameras an invasion of privacy?