

# 天津商业大学 2023 年硕士研究生招生考试试题

专 业：英语笔译

科目名称：翻译硕士英语（211）

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说明：答案标明题号写在答题纸上，写在试题纸上的无效。

## I. Vocabulary and grammar

Choose the one best answer from A B C D to complete each of the following sentences. Write your answers on the ANSWER SHEET (25 points).

1. Pop idol Wang Yuan, 21, encouraged young people to try to make breakthroughs and \_\_\_\_\_ the diversity of life.  
A. eliminate B. incorporate C. possess D. embrace
2. She is frequently distracted from her work by the bird's \_\_\_\_\_, and takes numerous photos of them against the backdrop of the gate.  
A. ridicule B. chirping C. grinning D. crying
3. Such measures have allowed the \_\_\_\_\_ of cross-provincial tours in many regions, increasing the desire to travel.  
A. resumption B. intercept C. reconstruction D. interference
4. They fly northwest to Mongolia, then west over Xinjiang Uygur autonomous region, the Junggar Basin – a large \_\_\_\_\_ area in northwestern China – and then enter Central Asia.  
A. complementary B. metalliferous C. ascending D. sedimentary
5. Exercising with a friend requires commitment and \_\_\_\_\_, Andre Bates, of Barry's Bootcamp, which holds group exercise classes across the UK, says.  
A. contentment B. complexion C. accountability D. compunction
6. In late June, a study published in the international journal Movement Ecology showed the migration routes and preferred habitats of \_\_\_\_\_ birds for the first time.  
A. contemporary B. controversy C. migratory D. imaginary
7. The draft \_\_\_\_\_ was submitted to the ongoing session of the Standing Committee of the National People's Congress, China's top legislature, for initial review on Thursday.  
A. amendment B. complement C. commitment D. impairment
8. The \_\_\_\_\_ approved the secretary, deputy secretaries and members of the Standing Committee of the Central Commission for Discipline Inspection of the CPC elected at the first plenary session of the 20th CCDI.  
A. conference B. congress C. plenum D. correspondence
9. According to Song, the core of \_\_\_\_\_ lies in high-quality development, innovation and integration, with integration being of vital importance.  
A. verifiability B. capability C. reliability D. sustainability
10. The 22nd PIP Festival kicked off on Sept 19 in the UNESCO world cultural \_\_\_\_\_ site known for its well-preserved ancient architecture.  
A. default B. heritage C. variation D. accusation
11. The signature at the bottom was totally \_\_\_\_\_ and I can't make out what it is.

- A. illegible B. genuine C. implicit D. inventive
12. In addition to channeling job information to the labor force, the government has also carried out actions to protect people's working rights by improving the labor \_\_\_\_\_ system and regulating illegal behaviors such as discrimination and defaulting on salaries.  
A. assistance B. modification C. judgement D. arbitration
13. The inhabitants in the deep mountains were \_\_\_\_\_ to find that the quake had completely destroyed the roads towards the outside world.  
A. prompted B. prejudiced C. dismayed D. questioned
14. Colorful leaves in autumn have decorated Yuanming Mountain in Haigang \_\_\_\_\_ of Qinhuangdao, Hebei province, attracting tourists in droves to enjoy the picturesque landscape.  
A. zone B. area C. district D. region
15. The report to the 20th National Congress of the Communist Party of China presents a broad, ambitious and hopeful \_\_\_\_\_ for China.  
A. imperceptibility B. speculation C. agenda D. agency
16. \_\_\_\_\_ before we leave the day after tomorrow, we should sign the contract of 50 million pounds.  
A. Had they arrived B. Would they arrive  
C. Were they arriving D. Were they to arrive
17. After having suffered from online bullying, Christina died of cardiopathy, lying in a shabby coffin with her face \_\_\_\_\_.  
A. being pale B. pale C. to be pale D. having been pale
18. \_\_\_\_\_ the family is undergoing fundamental change is generally accepted, but this does not necessarily mean that research and action designed to understand and improve relationships in families lack merit.  
A. What B. Because C. That D. Whether
19. The Russian defense ministry said it \_\_\_\_\_ written guarantees from Kyiv not to use the Black Sea grain corridor for military operations against Russia.  
A. had received B. would have received C. received D. were to receive
20. With all the different CRM software companies \_\_\_\_\_ a wide variety of features and prices, it can be challenging to narrow down your search and decide which CRM software is best for your business.  
A. offered B. offering C. having offered D. are offering
21. Maria claimed that she didn't need the marten fur coat, \_\_\_\_\_, and that was not to say she had the intention of protecting wild animals.  
A. nor could she afford it B. and nor could she afford it  
C. neither could afford D. and she could neither afford it
22. "Go down the road \_\_\_\_\_ you find a space free," said the camper.  
A. when B. before C. as soon as D. until
23. Prestigious \_\_\_\_\_ he is all across the world, President Xi Jinping, with a modest and amiable attitude, holds a welcoming ceremony for visiting Tanzanian President Samia Suluhu Hassan at the Great Hall of the People in Beijing on Thursday.  
A. but B. when C. like D. as
24. \_\_\_\_\_ conventional black ink costs newspapers about thirty cents a pound, most rub resistant inks add at least ten cents more per pound to the bill.

- A. Meanwhile B. Moreover C. Furthermore D. While
25. \_\_\_\_\_ the major contradiction is grasped, all problems will be readily solved.
- A. That B. What C. Whether D. Once

## II. Cloze

In this section, there is a passage with 15 blanks. You are required to select out one word for each blank from the 20 choices given in a word bank. You may not use any of the words in the bank more than once. Write your answers on the ANSWER SHEET (15 points).

A. minority; B. racism; C. financing; D. unremitting;  
 E. Chinatown; F. 25-cents; G. hyphenated; H. advocate;  
 I. breadth; J. majority; K. obstacles; L. 25-cent;  
 M. reinforces; N. finance; O. hyphenating; P. leading;  
 Q. stereotype; R. opponent; S. momentous; T. spanned

An undated proof image shows the likeness of Asian American actress Anna May Wong, to be cast on the fifth 1 coin in the American Women Quarters (AWQ) Program to be issued by the US Mint. The news of Chinese American actress Anna May Wong becoming the first Asian American to appear on US currency has been met with excitement and hope from the Asian American community.

The US Mint began shipping quarters featuring Wong for circulation on Monday.

“Anna May Wong was a descendent of Chinese immigrants who was born and grew up in the US in the early 20th century. Her 2 pursuit of ideals and hard work, as well as her unwavering belief enabled her to win achievements and recognition in the film and television industry,” Cai Chenghua, president of the All-American Chinese Association, said.

Anna May Wong was born Wong Liu Tsong on Jan 3, 1905, in Los Angeles. She is considered the first Chinese American movie star in Hollywood. Despite having a substantial acting career that 3 silent film, sound film, television, radio and theater, Wong had to constantly battle the brazen 4 that dominated Hollywood in her time.

In announcing the decision to depict Wong’s image on the quarter, the US Mint said Wong was chosen for being “a courageous 5 who championed for increased representation and more multi-dimensional roles for Asian American actors”.

“This quarter is designed to reflect the 6 and depth of accomplishments by Anna May Wong, who overcame challenges and 7 she faced during her lifetime,” Mint Director Ventris Gibson said in a statement on Oct 17.

Wong is one of five women being honored in the American Women Quarters Program, which seeks to highlight the accomplishments and contributions of American women. The other four honorees are: writer Maya Angelou; Sally Ride, an educator and the first American woman in space; Wilma Mankiller, the first woman elected principal chief of the Cherokee Nation; and Nina Otero-Warren, a key figure in New Mexico’s women’s suffrage movement.

As a 8 woman, Wong fought bravely against the odds in life, Cai said. He also commended Wong’s solidarity with the Chinese, noting that she had deep feelings for China as a descendant of Chinese

immigrants. Wong donated her jewelry collection to help 9 the Chinese effort during the Chinese People's War of Resistance against Japanese Aggression, he said.

"We hope that more Wong Liu Tsongs will emerge in the US, who, while achieving success in their career, also care deeply about their hometown and contribute to the society," Cai said.

Wong was born to second-generation Taishanese Chinese American parents in Los Angeles, just one block north of 10. She fell in love with films and acting at a young age. At age 17, Wong got her first 11 role in *The Toll of the Sea*. However, despite her talents as an actress, Wong was often offered supporting roles of stereotypical Asian characters in films, such as an exotic slave girl or a "dragon lady", a 12 depicting Asian women as strong, fierce and deceitful.

Throughout her career, Wong consistently pushed for greater representations of Asian American actors. Her hard work bore fruit. Wong was given the part of a prominent and sympathetic Chinese American doctor in *The King of Chinatown* in 1939. Her role in that film was considered a breakthrough for Wong and other Asian American actors. In 1960, Wong became the first Asian American actress to receive a star on the Hollywood Walk of Fame, about a year before she died of a heart attack at age 56.

Bing Chen, co-founder of Gold House, a nonprofit focused on elevating Asian Americans and Pacific Islanders to lead and succeed in culture and commerce, called the new quarter 13 and praised Wong as a star "for generations" in an interview with The Associated Press. However, Chen noted that anti-Asian hate incidents and lack of representation in the media persist now.

"In a slate of years when Asian women have faced extensive challenges — from being attacked to objectified on screen to being the least likely group to be promoted to corporate management — this currency 14 what many of us have known all along: (they're) here and worthy," Chen said in a statement to The Associated Press.

"It's impossible to forget, though, as a 15 community, that Asian Americans constantly struggle between being successful and being seen," he added.

### III. Reading comprehension

Two sections are included in this part. Section A consists of some multiple-choice questions and Section B consists of some short answer questions. Write your answers on the ANSWER SHEET (30 points).

#### Section A Multiple Choice Questions

In this section there are three passages followed by thirteen multiple-choice questions. For each multiple choice question, there are four suggested answers marked A, B, C and D. Choose the one that you think is the best answer.

##### Passage 1

The most important question in 21<sup>st</sup>-century economics may well be what to do with all the superfluous people. What will conscious humans do, once we have highly intelligent non-conscious algorithms (算法) that can do almost everything better?

Throughout history the job market was divided into three main sectors: agriculture, industry and services. Until about 1800, the vast majority of people worked in agriculture, and only a small minority worked in industry and services. During the Industrial Revolution people in developed countries left the fields and herds. Most began working in industry, but growing numbers also took up jobs in the services sector. In recent

decades developed countries underwent another revolution, as industrial jobs vanished, whereas the services sector expanded. In 2010 only 2 percent of Americans worked in agriculture, 20 percent worked in industry, 78 percent worked as teachers, doctors, webpage designers and so forth. When mindless algorithms are able to teach, diagnose and design better than humans, what will we do?

This is not an entirely new question. Ever since the Industrial Revolution erupted, people feared that mechanisation might cause mass unemployment. This never happened, because as old professions became obsolete, new professions evolved, and there was always something humans could do better than machines. Yet this is not a law of nature, and nothing guarantees it will continue to be like that in the future. Humans have two basic types of abilities: physical abilities and cognitive abilities. As long as machines competed with us merely in physical abilities, you could always find cognitive tasks that humans do better. So machines took over purely manual jobs, while humans focused on jobs requiring at least some cognitive skills. Yet what will happen once algorithms outperform us in remembering, analysing and recognising patterns?

The idea that humans will always have a unique ability beyond the reach of non-conscious algorithms is just wishful thinking. The current scientific answer to this pipe dream can be summarised in three simple principles:

1. Organisms are algorithms. Every animal — including *Homo sapiens* — is an assemblage of organic algorithms shaped by natural selection over millions of years of evolution.
2. Algorithmic calculations are not affected by the materials from which you build the calculator. Whether you build an abacus from wood, iron or plastic, two beads plus two beads equals four beads.
3. Hence there is no reason to think that organic algorithms can do things that non-organic algorithms will never be able to replicate or surpass. As long as the calculations remain valid, what does it matter whether the algorithms are manifested in carbon or silicon?

True, at present there are numerous things that organic algorithms do better than non-organic ones, and experts have repeatedly declared that something will “forever” remain beyond the reach of non-organic algorithms. But it turns out that “forever” often means no more than a decade or two. Until a short time ago, facial recognition was a favourite example of something which even babies accomplish easily but which escaped even the most powerful computers on earth. Today facial-recognition programs are able to recognise people far more efficiently and quickly than humans can.

In the 1980s when people discussed the unique nature of humanity, they habitually used chess as primary proof of human superiority. They believed that computers would never beat humans at chess. On 10 February 1996, IBM’s Deep Blue defeated world chess champion Garry Kasparov, laying to rest that particular claim for human pre-eminence. In February 2015 a program developed by Google DeepMind learned by itself how to play forty-nine classic Atari games.

In the nineteenth century the Industrial Revolution created a huge new class of urban proletariats. In the twenty-first century we might witness the creation of a new massive class: people devoid of any economic, political or even artistic value, who contribute nothing to the prosperity, power and glory of society.

In September 2013 two Oxford researchers, Carl Benedikt Frey and Michael A. Osborne, published “The Future of Employment”, in which they surveyed the likelihood of different professions being taken over by computer algorithms within the next twenty years. The algorithm developed by Frey and Osborne to do the calculations estimated that 47 percent of US jobs are at high risk. For example, there is a 99 percent probability that by 2033 human telemarketers and insurance underwriters will lose their jobs to algorithms.

There is a 98 percent probability that the same will happen to sports referees, 97 percent that it will happen to cashiers and 96 percent to chefs. Waiters — 94 percent. Paralegal assistants — 94 percent. Tour guides — 91 percent. Bakers — 89 percent. Bus drivers — 89 percent. Construction labourers — 88 percent. Veterinary assistants — 86 percent. Security guards — 84 percent. Sailors — 83 percent. Bartenders — 77 percent. Archivists — 76 percent. Carpenters — 72 percent. Lifeguards — 67 percent. And so forth. There are of course some safe jobs. The likelihood that computer algorithms will displace archaeologists by 2033 is only 0.7 percent, because their job requires highly sophisticated types of pattern recognition, and doesn't produce huge profits. Hence it is improbable that corporations or government will make the necessary investment to automate archaeology within the next twenty years.

Of course, by 2033 many new professions are likely to appear, for example, virtual-world designers. But such professions will probably require much more creativity and flexibility than your run-of-the-mill job, and it is unclear whether forty-year-old cashiers or insurance agents will be able to reinvent themselves as virtual-world designers (just try to imagine a virtual world created by an insurance agent!). And even if they do so, the pace of progress is such that within another decade they might have to reinvent themselves yet again. After all, algorithms might well outperform humans in designing virtual worlds too. The crucial problem isn't creating new jobs. The crucial problem is creating new jobs that humans perform better than algorithms.

The technological bonanza will probably make it feasible to feed and support the useless masses even without any effort on their side. But what will keep them occupied and content? People must do something, or they will go crazy. What will they do all day? One solution might be offered by computer games. Unnecessary people might spend increasing amounts of time within 3D virtual-reality worlds, which would provide them with far more excitement and emotional engagement than the drab reality outside. Yet such a development would deal a mortal blow to the liberal belief in the sacredness of human life and of human experiences. What's so sacred in useless bums who pass their days devouring artificial experiences in La La Land?

Some experts and thinkers warn that humankind is unlikely to suffer this degradation, because once artificial intelligence surpasses human intelligence, it might simply exterminate humankind. The AI is likely to do so either for fear that humankind would turn against it and try to pull its plug, or in pursuit of some unfathomable goal of its own. For it would be extremely difficult for humans to control the motivation of a system smarter than themselves.

Even preprogramming the system with seemingly benign goals might backfire horribly. One popular scenario imagines a corporation designing the first artificial super-intelligence, and giving it an innocent test such as calculating  $\pi$ . Before anyone realises what is happening, the AI takes over the planet, eliminates the human race, launches a conquest campaign to the ends of the galaxy, and transforms the entire known universe into a giant super-computer that for billions upon billions of years calculates  $\pi$  ever more accurately. After all, this is the divine mission its Creator gave it.

1. Which of the following statements is NOT correct? \_\_\_\_

- A. In 2010 only 2 percent of Americans worked in agriculture.
- B. In 2010, 20 percent of Americans worked in industry.
- C. In 2010, 78 percent of Americans worked in industry.
- D. In 2010, 78 percent of Americans worked in services.

2. According to modern science, which of the opinions is NOT true? \_\_\_\_
- A. Every animal is an assemblage of organic algorithms.  
B. AI is non-organic algorithms.  
C. Organic algorithms can do better than non-organic algorithms.  
D. There is no reason to think that organic algorithms can do things that non-organic algorithms will never be able to replicate or surpass.
3. What's the job mostly possibly substituted by AI by 2033 according to the Oxford researchers?
- A. sports referees    B. telemarketers and insurance underwriters  
C. cashiers            D. archaeologists
4. If by 2033, many jobs were substituted by AI, which of the situations is possible according to the writer?
- \_\_\_\_
- A. New professions are likely to appear.  
B. People will live in the virtual world.  
C. Some run-of-the-mill jobs which don't need creativity and flexibility will appear.  
D. The crucial problem is creating any new job that anybody can do.
5. People who will be substituted by AI are called "useless masses" by the author. Which of the following facts is NOT true about these people? \_\_\_\_
- A. They will spend a lot of time playing computer games.  
B. They might spend increasing amounts of time within 3D virtual-reality worlds.  
C. They enjoy their life full of leisure and no work.  
D. They are considered to be useless bums by the author.

### Passage 2

It is cultural knowledge coming from a thorough familiarity with the culture in which a language is spoken rather than mere — if that is the word — mastery of the language. Any literary translator frequently encounters reminders of the difference between knowing the language and knowing the culture.

It is tempting to assume that a profound acquaintance with the grammar, syntax, and vocabulary of a foreign language suffices to qualify one as literary translator. Equally essential, perhaps more essential, is a comprehensive appreciation of the culture that produced the work. Language has locus — it is spoken in and reflects a specific setting and will vary from place to place even within comparatively small distances. Culture shapes and changes a language, sometimes separating rather than uniting. Instances of a single word having opposite meanings in two countries that share a language are rare, but differences in usage are common.

Admittedly, it is sometimes difficult to distinguish between incomplete proficiency in the SL and insufficient knowledge of that language's culture. Because even the latest dictionary is out of date before it is printed — neology always outpaces lexicography — a deep immersion in the SL culture, if not indispensable, is highly desirable.

Except for those fortunate enough to be born into an environment where more than one language is spoken, becoming bilingual — as opposed to merely extremely fluent in a second language — is quite difficult. Becoming bicultural is even more of a challenge. What does true biculturalism entail? To begin with, it means that the individual is equally at home in two cultures, adapted to both, and able to change from one to the other without experiencing culture shock or psychological dislocation. For the vast majority of bicultural persons, this means having lived in both societies, usually during the formative years.

Even so, problems may arise. We are all familiar with individuals who, though bilingual after a fashion, are not truly bicultural. For example, someone who left Colombia at the age of eleven to come to the United States is likely to speak perfect English and may be culturally American. Even though he or she may speak grammatically correct, unaccented Spanish, it is often the Spanish of an eleven-year-old, innocent of the richness of vocabulary and breadth of expression that characterizes the adult native speaker. This is because the immigrant's first-language development was arrested at the age at which he or she left the birth culture. Even those who have received a college education in the new culture may find themselves ill prepared to discuss technical or philosophical matters in their native language, which easily doing so in their "adopted" tongue.

The problem also arises in trying to achieve a posteriori biculturalism. By definition, it is virtually impossible. To fully understand a culture, means living it. A Greek, say, who comes to the United States with the idea of becoming part of a new nation will, after some years, understand the America way of doing things, the English language, and most of the tacit cultural cues. Although he will retain his command of the Greek language, his knowledge of his native culture begins to ossify the moment he boards the plane or boat.

To be truly bicultural means to perceive in a unique way the signs, symbols, and even taboos of both cultures; to pick up signals even at a subconscious level; and to share in the collective unconscious. The bicultural person reacts to cues not merely intellectually but with affect. Another point separating the bicultural from the bilingual individuals is that the former has internalized certain elements of the two cultures to which the merely bilingual are unlikely to ever be exposed.

Given that we are either bicultural or not, how do the 99.9% of us who are not bicultural work toward minimizing our cultural ignorance to become better translators? Can the bilingual or the merely fluent close the cultural gap sufficiently? With dedication and effort, the answer is yes. Some concrete suggestions:

1. To live in the SL culture for as long as possible — a minimum of six months, preferably a year or more -- and to take "refresher" trips at frequent intervals. While there, immerse yourself in the popular culture. Learn something about cockfights, go to the bullring, attend a soccer game. Talk to children and elementary school teachers.

2. To read as much as possible from the SL culture — not only the material to be translated, which normally meets high literary standards, but newspapers and magazines as well. Don't overlook films, especially those produced in the SL culture. Movies and television have the added advantage of providing a visual dimension to what might otherwise be an ambiguous referent.

3. To cultivate contacts with members of the SL culture both in your home country and abroad, to consult when doubts emerge.

6. According to the passage, the following statements are true EXCEPT \_\_\_\_ .

- A. Becoming bilingual is difficult.
- B. Becoming bicultural is more difficult than becoming bilingual.
- C. Becoming bicultural is easier than becoming bilingual.
- D. To become bicultural, a deep immersion in the SL culture is necessary.

7. Which of the following claims is NOT the author's opinion? \_\_\_\_

- A. For the vast majority of bicultural persons, this means having lived in both societies, usually during the formative years.
- B. An adult who moves to a foreign country and has a great mastery of both its language and culture, can



not be considered bicultural because his knowledge of his native culture ossifies.

C. A child who moves to another country at a young age and can speak fluently both his mother tongue and another language, is not necessarily bicultural.

D. If a person can speak two languages fluently, he must be bicultural.

8. According to the author, what does to be truly bicultural mean? \_\_\_\_

A. to perceive in a unique way the signs, symbols, and even taboos of both cultures

B. to speak fluently two languages

C. to pick up signals even at a subconscious level

D. to share in the collective unconscious

9. Which of the following suggestions for the translators given by the author is NOT true according to the passage? \_\_\_\_

A. To live in the SL culture for as long as possible, at least 6 months and taking frequent refresher trips.

B. While staying in the SL culture, to immerse oneself in its “high” culture, such as museums, theatres, galleries, etc.

C. To read as much as possible from the SL culture, not only the material to be translated, but newspapers and magazines.

D. To make friends with members of SL culture and to consult them if doubts emerge.

### Passage 3

A third to a half of the population are introverts — a third to a half. So that’s one out of every two or three people. All of them subject to bias that is pretty deep and real in our society. We all internalize it from a very early age without even having a language for what we’re doing. But now here’s where the bias comes in. Our most important institutions, our schools and our workplaces, they are designed mostly for extroverts and for extroverts’ need for lots of stimulation. And also we have this belief system right now that can be called the new groupthink, which holds that all creativity and all productivity comes from a very oddly gregarious place.

In fact, we have known for centuries about the transcendent power of solitude. It’s only recently that we’ve strangely begun to forget it. If you look at most of the world’s major religions, you will find seekers — Moses, Jesus, Buddha, Muhammad — who are going off by themselves alone to the wilderness, where they then have profound epiphanies and revelations that they then bring back to the rest of the community. So, no wilderness, no revelations.

This is no surprise, though, if you look at the insights of contemporary psychology. It turns out that we can’t even be in a group of people without instinctively mirroring, mimicking their opinions. Even about seemingly personal and visceral things like who you’re attracted to, you will start aping the beliefs of the people around you without even realizing that that’s what you’re doing.

You might be following the person with the best ideas, but you might not. And do you really want to leave it up to chance? Much better for everybody to go off by themselves, generate their own ideas freed from the distortions of group dynamics, and then come together as a team to talk them through in a well-managed environment and take it from there.

Now if all this is true, then why are we getting it so wrong? Why are we setting up our schools this way, and our workplaces? And why are we making these introverts feel so guilty about wanting to just go off by themselves some of the time? One answer lies deep in our cultural history. Western societies, and in particular the U.S., have always favored the man of action over the “man” of contemplation. But in America’s early days, we lived in what

historians call a culture of character, where we still, at that point, valued people for their inner selves and their moral rectitude. And if you look at the self-help books from this era, they all had titles with things like “Character, the Grandest Thing in the World.” And they featured role models like Abraham Lincoln, who was praised for being modest and unassuming. Ralph Waldo Emerson called him “A man who does not offend by superiority.”

But then we hit the 20th century, and we entered a new culture that historians call the culture of personality. What happened is we had evolved an agricultural economy to a world of big business. And so suddenly people are moving from small towns to the cities. And instead of working alongside people they’ve known all their lives, now they are having to prove themselves in a crowd of strangers. So, quite understandably, qualities like magnetism and charisma suddenly come to seem really important. And sure enough, the self-help books change to meet these new needs and they start to have names like “How to Win Friends and Influence People.” And they feature as their role models really great salesmen. So that’s the world we’re living in today. That’s our cultural inheritance.

Now none of this is to say that social skills are unimportant, and this article is not calling for the abolishing of teamwork at all. The same religions who send their sages off to lonely mountain tops also teach us love and trust. And the problems that we are facing today in fields like science and in economics are so vast and so complex that we are going to need armies of people coming together to solve them working together. The more freedom that we give introverts to be themselves, the more likely that they are to come up with their own unique solutions to these problems.

Three calls are left for action for those who share the vision that we truly are poised on the brink on dramatic change.

Number one: Stop the madness for constant group work. Casual, chatty cafe-style types of interactions in our offices — the kind where people come together and serendipitously are good. It’s great for introverts and it’s great for extroverts. But we need much more privacy and much more freedom and much more autonomy at work. School, same thing. We need to be teaching kids to work together, for sure, but we also need to be teaching them how to work on their own. This is especially important for extroverted children too. They need to work on their own because that is where deep thought comes from in part.

Number two: Go to the wilderness. Be like Buddha, have your own revelations. We don’t have to now go off and build our own cabins in the woods and never talk to each other again; we could all stand to unplug and get inside our own heads a little more often.

Number three: Extroverts can do whatever interests you. And introverts, you being you, you probably have the impulse to guard very carefully what’s inside you, your brain. You can also sometimes open up yourself for other people to see, because the world needs you and it needs the things you carry in your mind.

10. Which of the following statements is true according to the passage? \_\_\_\_

- A. The society likes introverts.
- B. The society likes extroverts.
- C. The society has bias against extroverts.
- D. The author argues the extroverts are more creative than the introverts.

11. Which of the following illustrations is correct according to the author? \_\_\_\_

- A. The society has long known the transcendent power of solitude, which is most possibly owned by the introverts.
- B. Western societies have always favored the man of contemplation over the “man” of action.

- C. The early Americans lived in a culture of personality.  
D. The modern Americans live in a culture of character.
12. What is the author's attitude toward being an extrovert or being an introvert?  
A. All the great religious seekers are introverts.  
B. Introverts are better than extroverts.  
C. The society needs both individual contemplation and teamwork.  
D. Social skills are unimportant for an introvert.
13. The following calls are given by the author EXCEPT \_\_\_\_.  
A. The extroverts should make some changes and learn to be quiet.  
B. Stop the madness for constant group work.  
C. Go to the wilderness and have revelations.  
D. The Introverts should guard very carefully what's inside them.

#### **Section B Short Answer Questions**

**In this section there are two short answer questions based on the passages in Section A. Answer the questions briefly.**

##### **Passage 2**

14. According to the author, what does true biculturalism entail?

##### **Passage 3**

15. According to the author, why when history hit the 20th century, the western societies, esp. the U.S. entered a new culture which is completely different from the former one?

**IV. The following excerpt is taken from a press report. The primary purpose of this passage is to provide a source of inspiration for writing rather than tempt you to copy the same thing in your composition.**

Qiu Jiebo is among over 400 college graduates who have chosen to return to their hometown of Cixi, Zhejiang province, to participate in rural vitalization during the past decade, creating more channels for increasing rural incomes and leading over 6,000 local farmers to achieve prosperity...

Experts said the key to achieving common prosperity lies in bridging regional divides and narrowing the gap between rural and urban areas, the rich and the poor, to pursue a more balanced and coordinated development, a crucial part of China's commitment to advancing and expanding Chinese modernization. As is known, they have more opportunities in the rural area but relatively fewer conveniences of education and medical care.

**Write an argumentative essay of about 400 words on the following topic (30 points) :**

**Should College Graduates Return to Their Rural Hometown?**