

试卷代号:2157

中央广播电视大学 2009—2010 学年度第一学期“开放专科”期末考试

英语阅读(3) 试题

2010 年 1 月

注 意 事 项

一、将你的学号、姓名及分校(工作站)名称填写在答题纸的规定栏内。考试结束后,把试卷和答题纸放在桌上。试卷和答题纸均不得带出考场。

二、仔细阅读每题的说明,并按题目要求答题。答案必须写在答题纸的指定位置上,写在试卷上无效。

三、用蓝、黑圆珠笔或钢笔答题,使用铅笔答题无效。

Part I

Questions 1 - 10 are based on Passage 1. (30 points, 3 points each)

Passage 1

Searching for Utopia

1 While most of the world seems to be motivated by more money, better televisions, more powerful cars, the highest-tech computers, bigger houses, there are some independent souls who are tired of “the rat-race”, that is, the stressful pressures of working hard to get ahead. Since around 1990, there has been a slow but steady rise in “intentional communities” in the U. S. An intentional community is a group of people who have chosen to live together with a common purpose. Although quite diverse in philosophy and lifestyle, each of these groups places a high priority on a sense of community, in other words, the feeling of belonging and mutual support. There were 300 intentional communities listed in the 1990 edition of the Intentional Communities Directory; by 1995, this had grown to 600, and it is estimated that there are now several thousand, listed and unlisted, in operation. These communities vary in size, but in the 600 listed communities in 1995, total population, including children, was estimated at 24,000.

2 At first glance, the intentional community movement appears quite diverse. It is multi-generational, i. e. with ages ranging from children to seniors. They may choose to live together on a piece of rural land, in a suburban centre, or in an urban neighbourhood. In some communities, individuals own their own land and house; in others, these things are shared. There is a wide variety of choices regarding standard of living — some embrace voluntary simplicity while others have full access to the products and services of today’s society. Even the purposes vary widely. For example, communities have been formed to create great family neighbourhoods, to live ecologically sustainable lifestyles, or simply to live with others who share their values. Some are secular while others are committed to a common religious belief.

3 What unites the intentional community movement is its members’ proud rejection of mainstream consumer values. Nearly all communities encourage sharing items members don’t need to own privately, for example, washing machines, trucks, swimming pools.

Many communities serve as model environmental or teaching centers for sustainable agriculture. For example, “The Farm”, a large cooperative community in rural Tennessee does not reject competitive business practices but rather, commits to a vision of environmentally friendly business. Members of “The Farm” work in several small-scale industries including solar electronics, solar car research, and a publishing company for alternative books.

4 An example of an intentional community committed to voluntary simplicity is Vashon Co-Housing Community. Its members choose to live in small unpainted wood houses, shingled with cedar. “Uncle Martin” decided to leave New York in 1989 and move his family to the Vashon Co-Housing. He and his family live on little money, don’t own a computer, and forbid anything with the Disney label on it. Rather than playing *Myst* on the computer, the family spends their evening playing old-fashioned card games, or reading. Residents live in separate dwellings but homes are connected by dirt roads, there are 13 acres of communal land, all residents attend bimonthly meetings, and every month there is a work party in which everybody pitches in with outdoor chores.

5 These communities are the newest expression of the 300-year-old American desire to build a non-hierarchical, or equal, community with values uncorrupted by the larger society. It was this desire to form a new, ideal community which brought the Pilgrims to the U. S. in the early 17th century. 300 years later, it is still impossible to find a community that has achieved perfection. The problems we see “out there” in the mainstream — greed, dishonesty, egoism, competition, factionalism — all manage to find their way into alternative cultures too. However, intentional communities have a much lower crime rate than their mainstream neighbours, and claim a more caring and satisfying lifestyle. They are committed to ideals of ecology, cooperation, and family even though they may often fail to reach those ideals perfectly. Their utopian vision provides a challenge to the pace and purpose of modern American society.

Read Passage 1 and find the definitions for each of the following in the passage. Write your answers on your answer sheet.

1. the rat-race: _____.

2. an intentional community: _____.
3. sense of community: _____.
4. multi-generational: _____.
5. "The Farm": _____.

Read Passage 1 again and find which the underlined word(s) in each of the following sentences refer to.

6. . . . by 1995, this had grown to 600, and it is estimated that there are now several thousand. . . (paragraph 1)
7. . . . in others, these things are shared. (paragraph 2)
8. Its members choose to live in small unpainted wood houses. . . (paragraph 4)
9. He and his family live on little money, . . . (paragraph 4)
10. They are committed to ideals of ecology, cooperation , and family. . . (paragraph 5)

Part II

Directions:

Read passage 2 carefully and then try to finish items 11—20 as required. (30 points, 3 points each)

Passage 2

Friendship: Soul to Soul

1 The human journey is so short. We no sooner realise that we are here than it is already time for us to be leaving. The brevity of life gives a subconscious urgency to our desire to know ourselves. Dostoyevsky said that one of the greatest tragedies is that so many people live their lives without ever finding themselves. Perhaps this is what a friendship gives us. The real mirror of your life and soul is your true friend. A friend helps you to glimpse who you really are, and what you are doing here.

2 The Celts had a **refined** and beautiful notion of friendship. In the early Celtic church, a person who acted as a teacher, companion, or spiritual guide was called an *anamcara*, the Gaelic words for "soul friend." The *anamcara* was the person to whom one confessed, **revealing** confidential aspects of one's life, one's mind, and one's heart. This person had a special **intimacy** with you, and your friendship was an act of basic **recognition**. It cut across

all barriers of convention, morality, and religion. The *anamcara* could see you from an eternal perspective.

3 In the contemporary world, we experience so many relationships solely in terms of personality. But the Celts did not get bogged down in the attraction or negativity of personality; they pursued friendship on a deeper level, towards a person's soul essence. The *anamcara* friendship had a strong commitment to truthfulness. With your friend you could be truly as you are. You were **encountered** in the place where your deepest individuality lived.

4 Today, this remains the mystery and beauty of the *anamcara*. The art of true friendship awakens and calls all that is ancient within you. The clay out of which your body is formed is as old as the universe itself. It has a memory that **precedes** your mind and journey, both of which are relatively recent. Perhaps this is the deeper, mystical meaning of human friendship. It is the coming together and rediscovery of the clay of its lost memory. Such a friendship is thus an act of discovery. Friends are not made; they are discovered and recognised. In true friendship an ancient circle closes again.

5 It is **unnerving** sometimes when you look at your friend and remember how accidental your first meeting was. If you had not gone to that party or that lecture, if you had not walked down that street, you never would have met. Now in the season of your friendship, it is unimaginable that this person would not have been part of your life. The importance of the beginning of friendship seems to suggest that there is a **providence** that brings friends together.

6 there is no such thing as just two friends together; there is always a third force between them. Each friendship has a special spirit. This is the soul texture where the meeting of the two friends joins. The Celts had a wonderful sense of soul. They recognised that physical space was not to be understood merely **empirically**. In other words, in spiritual space there is no distance. In the *anamcara* friendship, two people are brought to an eternal level where distance does not control connection. When two people awaken the power and light of their souls, they are sheltered by the power of the eternal. A sense of this light can nurture and **transform** lives.

1 The tightly organized societies of bees and ants... the hunting tactics of lion prides

Sociobiology

Passage 3

Questions 21-30 are based on Passage 3. (20 points, 2 points each)

Part III

- 20. The children's dinner _____ by party games.
- 19. An area of sandy pastureland can be _____ into a barren landscape in two or three years.
- 18. The money lender suggested that they let _____ decide the matter.
- 17. At the beginning of the journey they _____ an English couple.
- 16. Never before had he known such _____ with another person.
- 15. She just passed me without even a glance of _____.
- 14. The theory could be tested _____.
- 13. They were not ready to _____ any details of the arrest yet.
- 12. This kind of experience can be quite _____.

predecessor.

11. The new model was larger, faster, and more _____ than its

- refined (2) revealing (2) intimacy (2) recognition (2)
- precedes (4) encountered (3) unnerving (5) providence (5)
- empirically (6) transform (6)

answer sheet.

Find the following words in the passage (the paragraph in which the word appears is indicated in the brackets) and guess its meaning from the context. Then try to choose a word from the list and use its correct form to complete each of the sentences below. Write your answers on the

Questions 11-20

7 The Celtic idea of friendship opens up the mystery of interior life in a new and refreshing way. It brings us back to the intimacy of the human face and the infinite world that stretches behind the face. In a sense, the whole journey of creation from the dark night of the cosmos, from the silent and concealed night of the clay, has been a journey toward the intimacy that comes alive in the human face.

(獅群)... the social hierarchies of monkey troops. . . . These and dozens of other examples of animal behavior have long fascinated people. They have rarely been offered as anything more than evidence for the remarkable variety of nature.

2 Lately, however, some of the biologists who study animal ways have come to believe that their findings point to a far more profound conclusion. The superficial aspects of social behavior vary widely across the animal kingdom. Beneath these different aspects, however, the scientists assert, are common behavioral patterns. These patterns, they say, are governed by the genes and shaped by the forces described in the Darwinian theory of evolution.

3 This belief is the product of a new field of scientific inquiry called sociology. It carries with it a revolutionary implication. That is, much of a person's behavior toward his fellows, ranging from aggressive to kindly actions, may be as much a product of evolution as is the structure of the hand or the size of the brain.

4 Many psychologists and sociologists, in particular, have long held that human behavior arises almost entirely from unique intellectual and emotional capacities. But a growing number of scientists participating in the study of sociobiology are convinced otherwise. They believe that the ideas now emerging from their work are so powerful that every rational effort to understand human behavior must someday take them into account. The greatest impact of sociology, outside of animal research, is expected to be on sociology and psychology. Some sociobiologists predict that these fields of study will eventually be forced to modify their theories and practices.

5 Sociobiology is the study of the biological basis for social behavior in every species, from low ants' society to modern human society. It seeks to explain the origin of that behavior in terms of how it improves an individual's or a society's fitness to survive.

6 Sociobiology's key contribution is that it combines Darwinian theory with the observations of animal behavior research. Many scientists have studied communication systems among animals and spent long years observing wild animal groups.

Directions:

Read passage 3 and then decide which of the statements after it are TRUE and which are FALSE. On your answer sheet, indicate T for TRUE or F for FALSE against the number for each of items 21—30 for the answers you choose.

21. According to the passage, all monkey troops are equal.
22. People have long been interested in animal behaviour.
23. The last sentence of Para. 1 means that they are only regarded as evidence for the remarkable variety of nature.
24. The second paragraph mainly tells about the superficial aspects of social behavior.
25. The third paragraph mainly tells about what affects the formation of one's behavior towards one's fellows.
26. More and more scientists participating in the study of sociobiology are convinced that human behaviour arises almost entirely from unique intellectual and emotional capacities.
27. Some scientists believe sociobiology would affect their theories and practices.
28. Sociobiology mainly studies modern human society.
29. Scientists believe that animals have similar behavioural patterns.
30. Darwinian theory plays a key role in the study of animal behavior according to the passage.

Part IV

Questions 31—35 are based on Passage 4. (20 points, 4 points each)

Passage 4

Mickey Mouse Celebrates 70th Birthday

1 LOS ANGELES - Mickey Mouse, the animated rodent in short pants known as one of the century's top pop icons and an enduring source of revenue for US entertainment giant Disney, turned 70 on November 18.

2 To mark the occasion, Disney had a four-hour special birthday broadcast shown on two of its cable television channels in honour of Mickey and his faithful friend Minnie.

3 And the company, which also has diversified holdings in the media and recreation sectors, said it had unveiled a new tableau by John Hench, the official portrait artist of Mickey Mouse.

4 Hench first immortalized the mouse on canvas in 1953 for Mickey's 25th birthday.

5 Mickey Mouse was born on November 18, 1928 in a cartoon entitled "Steamboat Willie" in which his creator, Walt Disney, also provided his voice.

6 Disney once described Mickey Mouse as "a little fellow trying to do the best he could."

7 That may be both the most succinct and comprehensive description of the Mickey Mouse character, which has amused audiences around the world since it first appeared in public on November 18, 1928.

8 Not everyone however shares this view of Mickey's benign modesty.

9 "Mickey Mouse" was among the secret code names used during the Allied D-Day landing in France. This may be why the Nazis came to know the American mouse as "the most miserable ideal ever created."

10 Mickey Mouse has however attained an international notoriety matched by few creatures before him.

11 He is known as Mi Lao Shu in China, Miki Tikus in Indonesia and Topolino in Italy.

12 At the beginning, Walt Disney wanted to call his new creation "Mortimer." He was apparently overruled by his wife, who said the name lacked charm. She suggested "Mickey."

Directions:

Read passage 4 and then give a short answer to each of the questions 31—35 on your answer sheet.

31. What did Disney do to celebrate Mickey Mouse's 70th birthday?

32. Who is John Hench?

33. Where did Mickey Mouse first appear?

34. What is Mickey Mouse known as in Italy?

35. Who gave the name Mickey?

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座位号

中央广播电视大学 2009—2010 学年度第一学期“开放专科”期末考试

英语阅读(3) 试题答题纸

2010 年 1 月

| 题号 | Part I | Part II | Part III | Part IV | 总分 |
|----|--------|---------|----------|---------|----|
| 分数 | | | | | |

| 得分 | 评卷人 |
|----|-----|
| | |

Part I : (30 points, 3 points each)

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

| 得 分 | 评卷人 |
|-----|-----|
| | |

Part II : (30 points, 3 points each)

- | | |
|-----|-----|
| 11. | 12. |
| 13. | 14. |
| 15. | 16. |
| 17. | 18. |
| 19. | 20. |

| 得 分 | 评卷人 |
|-----|-----|
| | |

Part III : (20 points, 2 points each)

- | | | | | |
|-----|-----|-----|-----|-----|
| 21. | 22. | 23. | 24. | 25. |
| 26. | 27. | 28. | 29. | 30. |

| 得 分 | 评卷人 |
|-----|-----|
| | |

Part IV : (20 points, 4 points each)

31. _____
32. _____
33. _____
34. _____
35. _____

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中央广播电视大学 2009—2010 学年度第一学期“开放专科”期末考试

英语阅读(3) 试题答案及评分标准

(供参考)

2010 年 1 月

Part I : (30 points, 3 points each)

1. the stressful pressures of working hard to get ahead
2. a group of people who have chosen to live together with a common purpose
3. the feeling of belonging and mutual support
4. with ages ranging from children to seniors
5. a large cooperative community in rural Tennessee
6. the number of intentional communities
7. land and house
8. Vashon Co-Housing Community's
9. Uncle Martin
10. intentional communities

Part II : Blank Filling (30 points, 3 points each)

11. refined
12. unnerving
13. reveal
14. empirically
15. recognition
16. intimacy
17. encountered
18. providence

19. transformed

20. was preceded

Part III : (20 points, 2 points each)

21. F 22. T 23. T 24. F 25. T

26. F 27. T 28. F 29. T 30. T

Part IV : (20 points, 4 points each)

31. It (Disney) had a four-hour special birthday broadcast shown on two of its cable television channels (in honour of Mickey and his faithful friend Minnie.)

32. The official portrait artist of Mickey Mouse.

33. In a cartoon entitled (named) "Steamboat Willie."

34. Topolino.

35. Walt Disney's wife.