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A report consistently brought back by visitors to the US is how friendly, courteous, and helpful most Americans were to them. To be fair, this observation is also frequently made of Canada and Canadians, and should best be considered North American. There are, of course, exceptions. Small-minded officials, rude waiters, and ill-mannered taxi drivers are hardly unknown in the US. Yet it is an observation made so frequently that it deserves comment. For a long period of time and in many parts of the country, a traveler was a welcome break in an otherwise dull existence. Dullness and loneliness were common problems of the families who generally lived distant from one another. Strangers and travelers were welcome sources of diversion, and brought news of the outside world. The harsh realities of the frontier also shaped this tradition of hospitality. Someone traveling alone, if hungry, injured, or ill, often had nowhere to turn except to the nearest cabin or settlement. It was not a matter of choice for the traveler or merely a charitable impulse on the part of the settlers. It reflected the harshness of daily life: if you didnt take in the stranger and take care of him, there was no one else who would. And someday, remember, you might be in the same situation. Today there are many charitable organizations which specialize in helping the weary traveler. Yet, the old tradition of hospitality to strangers is still very strong in the US, especially in the smaller cities and towns

away from the busy tourist trails. I was just traveling through, got talking with this American, and pretty soon he invited me home for dinner-amazing. Such observations reported by visitors to the US are not uncommon, but are not always understood properly. The casual friendliness of many Americans should be interpreted neither as superficial nor as artificial, but as the result of a historically developed cultural tradition. As is true of any developed society, in America a complex set of cultural signals, assumptions, and conventions underlies all social interrelationships. And, of course, speaking a language does not necessarily mean that someone understands social and cultural patterns. Visitors who fail to translate cultural meanings properly often draw wrong conclusions. For example, when an American uses the word friend, the cultural implications of the word may be quite different from those it has in the visitors language and culture. It takes more than a brief encounter on a bus to distinguish between courteous convention and individual interest. Yet, being friendly is a virtue that many Americans value highly and expect from both neighbors and strangers. 55. In the eyes of visitors from the outside world, _____. (A) rude taxi drivers are rarely seen in the US (B) small-minded officials deserve a serious comment (C) Canadians are not so friendly as their neighbors (D) most Americans are ready to offer help 56. It could be inferred from the last paragraph that _____. (A) culture exercises an influence over social interrelationship (B) courteous convention and individual interest are interrelated (C) various virtues manifest themselves exclusively among friends (D) social interrelationships

equal the complex set of cultural conventions 57. Families in frontier settlements used to entertain strangers _____. (A) to improve their hard life (B) in view of their long-distance travel (C) to add some flavor to their own daily life (D) out of a charitable impulse 58. The tradition of hospitality to strangers _____. (A) tends to be superficial and artificial (B) is generally well kept up in the United States (C) is always understood properly (D) has something to do with the busy tourist trails 答案及试题解析 55.

(D) 意为：大部分美国人乐于助人。文章第一句指出，去过美国的人所带回的印象总是 (consistently)：大多数美国人表现为友好、礼貌、乐于助人。本文从历史及文化的角度探讨了产生这一现象的原因。A 意为：粗鲁的出租车司机在美国罕见。B 意为：心胸狭窄的官员值得严肃的一提 (或：应受严肃的批评)。C 意为：加拿大人不如其邻国 (当主要指美国) 人民友好。注意：(A)、(B)、(C) 表达的观点都不是第一段中所提到的访美者的观点，第一段的第二、三、四句表达的是本文作者的观点。在作者看来，公平地讲，许多到过加拿大的人对加拿大人也有同感，因此可以说：这是一种北美现象-北美人大都友好、礼貌、乐于助人。同时，在他看来，这种情况也有例外：心胸狭隘的官员、粗鲁的侍者、无礼的出租车司机也不乏其人，但总的来看这并不构成主流。56. (A) 意为：文化影响社会关系。最后一段的第一句是全段的主题，该句可译为：像其他发达国家一样，在美国，人际关系的背后是一系列复杂的文化符号、信念和习俗。换言之，美国的文化决定了美国人的行为。B 意为：礼貌的习惯与个人兴趣互相影响。最后一段第五句可译为：仅靠

在公共汽车上瞬时相遇来区别礼貌是出自于文化习惯还是个人的兴趣是不够的。根据本段的主旨和全文的主旨，这句话应该理解为：判断一个人表现出的礼貌行为究竟仅产生于其个人素质还是产生于文化的熏陶，仅看其个别的、偶然的行为了是不行的。换言之，如果他随时随地表现为礼让，或者，如果生活在某一区域或国家的人都表现为礼让，那末，你才能判定礼貌行为不是一种个人现象，而是一种社会文化现象。C意为：各种美德仅表现在朋友关系中。这一点文章最后一段没提到。最后一段所举的朋友一词的例子旨在说明：在不同文化中，相同的概念未必有同一内涵或外延。D意为：社会关系等于一系列复杂的文化习俗。根据该段第一句，二者是决定与被决定关系，并非等同关系。见上文分析。57.

(C)意为；为自己的日常生活增添情趣。第二段指出，在美国历史的很长一段时期（即所谓拓荒时代），对许多地区来说，一个旅行者的到来是很受欢迎的，因为它可以对平时单调的生活起一个调节（break）作用。离群索居的家庭共同的问题是日常生活的单调与寂寞，陌生人或旅行者的到来可以使他们暂时摆脱这种生活状况，另外。他们也可以因此获得外界信息。A意为：改善艰苦的生活。根据上文分析可见，陌生人受欢迎的原因主要是因为他们所带来的精神效应，而非物质生活效应。第三段提到，拓荒地区（frontier）的残酷现实也是形成美国人礼貌传统的原因。一个孤独的旅游者有问题自然求助于路边最近的居住点，这对旅游者来说不是一个选择问题（即：他别无选择），对就近的定居者来说，提供必要的帮助也不仅仅是出于怜悯（charitable impulse）。这反映的是日常生活的严酷现实：如果定居者不接收并帮助

他，就没有别人了，另外，有一天定居者本人也可能处于同一境地。B意为：考虑到他们所做的长途跋涉。D意为：出于怜悯。见上文分析。58. (B)意为：在美国得以广泛的保持。第二、三段探索了形成美国人友善好客传统的原因之后，第四段指出，虽然现在有许多专门的机构帮助旅行者，但是，友善好客的旧传统在美国仍根深蒂固，这突出表现在远离旅游热线的一些小城市中。本段最后一句指出，许多美国人随意表现出的友善不应该被看作是表面或虚假的应酬，而应该看作是一种历史文化现象。另外，文章最后一段指出，友善好客是倍受美国人珍视的美德，他们同样希望邻国和其他外国人也表现出这一美德。A意为：经常是表面上的、虚假的。见上文分析。C意为：总是能被正确理解。相反，第四段指出，许多外国人对美国人的一些友好表示感到不可思议(amazing)，这反映了他们对美国历史文化传统的误解。参阅第四段第三、四、五句。D意为：与一些旅游热线有关。不对，见上文分析。100Test 下载频道开通，各类考试题目直接下载。详细请访问 www.100test.com