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英语写作手册, 丁往道等编著, 外语教学与研究出版社, 2009 年版

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因编撰此电子书属于首次，加之作者水平和时间所限，书中错漏之处在所难免，恳切希望广大考生读者批评指正。

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## 浙江师范大学 851 英语写作历年真题汇编

浙江师范大学英语写作 2013 年考研真题（暂无答案）

## 浙江师范大学 2013 年硕士研究生入学考试初试试题 (A 卷)

科目代码: 851 科目名称: 英语写作

适用专业: 050200 外国语言文学 (一级学科)、045108 学科教学(英语)

提示:

- 1、请将所有答案写于答题纸上, 写在试题纸上的不给分;
- 2、请填写准考证号后 6 位: \_\_\_\_\_。

**I. Summary writing (40 marks).**

*Read the following passage and sum up the main idea in no more than 120 words. Exceeding the word limit or copying the original sentences will result in a loss of marks.*

If today is a typical day on planet Earth, we will lose 116 square miles of rainforest, or about an acre a second. We will lose another 72 square miles to encroaching deserts, as a result of human mismanagement and overpopulation. We will lose 40 to 100 species, and no one knows whether the number is 40 or 100. Today the human population will increase by 250,000. And today we will add 2,700 tons of chlorofluorocarbons to the atmosphere and 15 million tons of carbon. Tonight the Earth will be a little hotter, its waters more acidic, and the fabric of life more threadbare.

The truth is that many things on which your future health and prosperity depend are in dire jeopardy: climate stability, the resilience and productivity of natural systems, the beauty of the natural world, and biological diversity.

It is worth noting that this is not the work of ignorant people. It is, rather, largely the result of work by people with BAs, BSs, LLBs, MBAs, and PhDs. Elie Wiesel made a similar point to the Global Forum in Moscow last winter when he said that the designers and perpetrators of the Holocaust were the heirs of Kant and Goethe. In most respects the Germans were the best educated people on Earth, but their education did not serve as an adequate barrier to barbarity. What was wrong with their education? In Wiesel's words: "It emphasized theories instead of values, concepts rather than human beings, abstraction rather than consciousness, answers instead of questions, ideology and efficiency rather than conscience."

The same could be said of the way our education has prepared us to think about the natural world. It is a matter of no small consequence that the only people who have lived sustainably on the planet for any length of time could not read, or, like the Amish, does not make a fetish of reading. My point is simply that education is no guarantee of decency, prudence, or wisdom. More of the same kind of education will only compound our problems. This is not an argument for ignorance, but rather a

statement that the worth of education must now be measured against the standards of decency and human survival – the issues now looming so large before us in the decade of the 1990s and beyond. It is not education that will save us, but education of a certain kind.

### **SANE MEANS, MAD ENDS**

What went wrong with contemporary culture and with education? There is some insight in literature: Christopher Marlowe's Faust, who trades his soul for knowledge and power; Mary Shelley's Dr. Frankenstein, who refuses to take responsibility for his creation; Herman Melville's Captain Ahab, who says "All my means are sane, my motive and object mad." In these characters we encounter the essence of the modern drive to dominate nature.

Historically, Francis Bacon's proposed union between knowledge and power foreshadows the contemporary alliance between government, business, and knowledge that has wrought so much mischief. Galileo's separation of the intellect foreshadows the dominance of the analytical mind over that part given to creativity, humor, and wholeness. And in Descartes' epistemology, one finds the roots of the radical separation of self and object. Together these three laid the foundations for modern education, foundations now enshrined in myths we have come to accept without question. Let me suggest six.

First, there is the myth that ignorance is a solvable problem. Ignorance is not a solvable problem, but rather an inescapable part of the human condition. The advance of knowledge always carries with it the advance of some form of ignorance. In 1930, after Thomas Midgely Jr. discovered CFCs, what had previously been a piece of trivial ignorance became a critical, life-threatening gap in the human understanding of the biosphere. No one thought to ask "what does this substance do to what?" until the early 1970s, and by 1990 CFCs had created a general thinning of the ozone layer worldwide. With the discovery of CFCs knowledge increased; but like the circumference of an expanding circle, ignorance grew as well.

A second myth is that with enough knowledge and technology we can manage planet Earth. "Managing the planet" has a nice a ring to it. It appeals to our fascination with digital readouts, computers, buttons and dials. But the complexity of Earth and its life systems can never be safely managed. The ecology of the top inch of topsoil is still largely unknown, as is its relationship to the larger systems of the biosphere. What might be managed is us: human desires, economies, politics, and communities. But our attention is caught by those things that avoid the hard choices implied by politics, morality, ethics, and common sense. It makes far better sense to reshape ourselves to fit a finite planet than to attempt to reshape the planet to fit our infinite wants.

A third myth is that knowledge is increasing and by implication human goodness. There is an information explosion going on, by which I mean a rapid increase of data, words, and paper. But this explosion should not be taken for an

increase in knowledge and wisdom, which cannot so easily be measured. What can be said truthfully is that some knowledge is increasing while other kinds of knowledge are being lost. David Ehrenfeld has pointed out that biology departments no longer hire faculty in such areas as systematics, taxonomy, or ornithology. In other words, important knowledge is being lost because of the recent overemphasis on molecular biology and genetic engineering, which are more lucrative, but not more important, areas of inquiry. We still lack the science of land health that Aldo Leopold called for half a century ago.

It is not just knowledge in certain areas that we're losing, but vernacular knowledge as well, by which I mean the knowledge that people have of their places. In the words of Barry Lopez:

I am forced to the realization that something strange, if not dangerous, is afoot. Year by year the number of people with firsthand experience in the land dwindles. Rural populations continue to shift to the cities.... In the wake of this loss of personal and local knowledge, the knowledge from which a real geography is derived, the knowledge on which a country must ultimately stand, has come something hard to define but I think sinister and unsettling.

In the confusion of data with knowledge is a deeper mistake that learning will make us better people. But learning, as Loren Eiseley once said, is endless and "In itself it will never make us ethical [people]." Ultimately, it may be the knowledge of the good that is most threatened by all of our other advances. All things considered, it is possible that we are becoming more ignorant of the things we must know to live well and sustainably on the Earth.

A fourth myth of higher education is that we can adequately restore that which we have dismantled. In the modern curriculum we have fragmented the world into bits and pieces called disciplines and subdisciplines. As a result, after 12 or 16 or 20 years of education, most students graduate without any broad integrated sense of the unity of things. The consequences for their personhood and for the planet are large. For example, we routinely produce economists who lack the most rudimentary knowledge of ecology. This explains why our national accounting systems do not subtract the costs of biotic impoverishment, soil erosion, poisons in the air or water, and resource depletion from gross national product. We add the price of the sale of a bushel of wheat to GNP while forgetting to subtract the three bushels of topsoil lost in its production. As a result of incomplete education, we've fooled ourselves into thinking that we are much richer than we are.

Fifth, there is a myth that the purpose of education is that of giving you the means for upward mobility and success. Thomas Merton once identified this as the "mass production of people literally unfit for anything except to take part in an elaborate and completely artificial charade." When asked to write about his own success, Merton responded by saying that "if it so happened that I had once written a best seller, this was a pure accident, due to inattention and naiveté, and I would take

## 2026 年浙江师范大学 851 英语写作考研核心题库

## 英语写作考研核心题库之[写作]精编

## 1. Should Enterprises Hold an Annual Meeting?

- (1) 许多单位都喜欢在年底开年会
- (2) 有人却并不赞成这么做
- (3) 我的看法

## 【答案】

Should Enterprises Hold an Annual Meeting?

Many companies tend to hold an annual meeting at the end of the year in recent years. The organizers believe both the company and the employees will benefit a lot from it. An annual meeting, if held successfully, can help create a harmonious working atmosphere in the company.

Some people, however, are against this practice. They regard it a big waste of money to rent the meeting hall, to pay for the hostess, to eat in luxurious restaurants and so on. Besides, it would contribute to a considerable portion of the financial expenditure of the company. In consequence, it would inevitably lower the amount of money that goes to the employees.

In my view, the advantages of holding the annual meeting outweigh its disadvantages. Firstly, the employees can be refreshed after a whole year's hard working. Secondly, the conference gives colleagues valuable chances to get a further understanding of each other. Moreover, a good annual meeting can help create a sense of belonging (归属感) in the heart of the staff.

## 2. 教育 Education

## 【答案】

Education is not an end, but a means to an end. In other words, we do not educate children only for educating them. Our purpose is to fit them for life.

In some modern countries it has been fashionable to think that free education for all can solve all the problems of society and build a perfect nation. But we can already see that free education for all is not enough. We find in such countries a far larger number of people with university degrees refusing to do what they think is "low" work, and, in fact, working with one's hands is thought to be dirty and shameful in such countries. But we have only to think a moment to understand that the work of a completely uneducated farmer is far more important than that of a professor~ we can live without education, but we die if we have no food. If no one cleaned our streets and took the rubbish away from our houses, we should get terrible diseases in our towns.

In fact, when we say that all of us must be educated to fit us for life, it means that we must be educated in such a way that, firstly, each of us can do whatever work is suited to his brains and ability and, secondly, that we can realize that all jobs are necessary to society, and that it is very bad to be ashamed of one's work. Only such a type of education can be considered valuable to society.

## 3. On Graffiti

- (1) 校园“涂鸦”现象随处可见
- (2) 人们对此看法不同
- (3) 我的看法

## 【答案】