

## 2021 年 12 月大学英语六级考试真题（第 3 套）

### Part I

### Writing

(30 minutes)

**Directions:** For this part, you are allowed 30 minutes to write an essay related to the short passage given below. In your essay, you are to comment on the phenomenon described in the passage and suggest measures to address the issue. You should write at least 150 words but no more than 200 words.

Some parents in China are overprotective of their children. They plan everything for their children, make all the decisions for them, and do not allow them to explore on their own in case they make mistakes or get hurt.

### Part II

### Listening Comprehension

(30 minutes)

淘宝店铺（光速考研工作室）温馨提示：历年全国六级考试共考 2 套听力，第 3 套套真题听力与第 2 套内容完全相同，只是题目选项顺序不同，因此不再重复出现。

### Part III

### Reading Comprehension

(40 minutes)

#### Section A

光速考研温馨提示：2021 年 12 月六级考试共考了 2 套阅读词汇理解，本套阅读词汇理解与第 2 套内容完全一样，因此在本套真题中不再重复出现。

#### Section B

**Directions:** In this section, you are going to read a passage with ten statements attached to it. Each statement contains information given in one of the paragraphs. Identify the paragraph from which the information is derived. You may choose a paragraph more than once. Each paragraph is marked with a letter. Answer the questions by marking the corresponding letter on *Answer sheet 2*.

#### Why facts don't change our minds

- A) The economist J. K. Galbraith once wrote, "Faced with a choice between changing one's mind and proving there is no need to do so, almost everyone gets busy with the proof."
- B) Leo Tolstoy was even bolder: "The most difficult subjects can be explained to the most slow-witted man if he has not formed any idea of them already; but the simplest thing cannot be made clear to the most intelligent man if he is firmly persuaded that he knows already, without a shadow of a doubt, what is laid before him."
- C) What's going on here? Why don't facts change our minds? And why would someone continue to believe a false or inaccurate idea anyway? How do such behaviors serve us? Humans need a reasonably accurate view of the world in order to survive. If your model of reality is wildly different from the actual world, then you struggle to take effective actions each day. However, truth and accuracy are not the only things that matter to the human mind. Humans also seem to have a deep desire to belong.

D) In *Atomic Habits*, I wrote, "Humans are herd animals. We want to fit in, to bond with



others, and to earn the respect and approval of our peers. Such inclinations are essential to our survival. For most of our evolutionary history, our ancestors lived in tribes. Becoming separated from the tribe—or worse, being cast out—was a death sentence.”

- E) Understanding the truth of a situation is important, but so is remaining part of a tribe. While these two desires often work well together, they occasionally come into conflict. In many circumstances, social connection is actually more helpful to your daily life than understanding the truth of a particular fact or idea. The Harvard psychologist Steven Pinker put it this way, “People are embraced or condemned according to their beliefs, so one function of the mind may be to hold beliefs that bring the belief-holder the greatest number of allies, protectors, or *disciples* (信徒), rather than beliefs that are most likely to be true.”
- F) We don’t always believe things because they are correct. Sometimes we believe things because they make us look good to the people we care about. I thought Kevin Simler put it well when he wrote, “If a brain anticipates that it will be rewarded for adopting a particular belief, it’s perfectly happy to do so, and doesn’t much care where the reward comes from- whether it’s *pragmatic* (实用主义的) (better outcomes resulting from better decisions), social (better treatment from one’s peers), or some mix of the two.”
- G) False beliefs can be useful in a social sense even if they are not useful in a factual sense. For lack of a better phrase, we might call this approach “factually false, but socially accurate.” When we have to choose between the two, people often select friends and family over facts. This insight not only explains why we might hold our tongue at a dinner party or look the other way when our parents say something offensive, but also reveals a better way to change the minds of others.
- H) Convincing someone to change their mind is really the process of convincing them to change their tribe. If they abandon their beliefs, they run the risk of losing social ties. You can’t expect someone to change their mind if you take away their community too. You have to give them somewhere to go. Nobody wants their worldview torn apart if loneliness is the outcome.
- I) The way to change people’s minds is to become friends with them, to integrate them into your tribe, to bring them into your circle. Now, they can change their beliefs without the risk of being abandoned socially.
- J) Perhaps it is not difference, but distance, that breeds tribalism and hostility. As proximity increases, so does understanding. I am reminded of Abraham Lincoln’s quote, “I don’t like that man. I must get to know him better.”
- K) Facts don’t change our minds. Friendship does. Years ago, Ben Casnocha mentioned an idea to me that I haven’t been able to shake: The people who are most likely to change our minds are the ones we agree with on 98 percent of topics. If someone you know,





like, and trust believes a radical idea, you are more likely to give it merit, weight, or consideration. You already agree with them in most areas of life. Maybe you should change your mind on this one too. But if someone wildly different than you proposes the same radical idea, well, it's easy to dismiss them as nuts.

- L) One way to visualize this distinction is by mapping beliefs on a spectrum. If you divide this spectrum into 10 units and you find yourself at Position 7, then there is little sense in trying to convince someone at Position 1. The gap is too wide. When you're at Position 7, your time is better spent connecting with people who are at Positions 6 and 8, gradually pulling them in your direction.
- M) The most heated arguments often occur between people on opposite ends of the spectrum, but the most frequent learning occurs from people who are nearby. The closer you are to someone, the more likely it becomes that the one or two beliefs you don't share will bleed over into your own mind and shape your thinking. The further away an idea is from your current position, the more likely you are to reject it outright. When it comes to changing people's minds, it is very difficult to jump from one side to another. You can't jump down the spectrum. You have to slide down it.
- N) Any idea that is sufficiently different from your current worldview will feel threatening. And the best place to ponder a threatening idea is in a non-threatening environment. As a result, books are often a better vehicle for transforming beliefs than conversations or debates. In conversation, people have to carefully consider their status and appearance. They want to save face and avoid looking stupid. When confronted with an uncomfortable set of facts, the tendency is often to double down on their current position rather than publicly admit to being wrong. Books resolve this tension. With a book, the conversation takes place inside someone's head and without the risk of being judged by others. It's easier to be open-minded when you aren't feeling defensive.
- O) There is another reason bad ideas continue to live on, which is that people continue to talk about them. Silence is death for any idea. An idea that is never spoken or written down dies with the person who conceived it. Ideas can only be remembered when they are repeated. They can only be believed when they are repeated. I have already pointed out that people repeat ideas to signal they are part of the same social group. But here's a crucial point most people miss: People also repeat bad ideas when they complain about them. Before you can criticize an idea, you have to reference that idea. You end up repeating the ideas you're hoping people will forget—but, of course, people can't forget them because you keep talking about them. The more you repeat a bad idea, the more likely people are to believe it.
- P) Let's call this phenomenon Clear's Law of Recurrence: The number of people who believe an idea is directly proportional to the number of times it has been repeated during the last year—even if the idea is false.



36. According to the author, humans can hardly survive if separated from their community.
37. People often accept false beliefs because they prioritize social bonds rather than facts.
38. Most often people learn from those close to them.
39. Sometimes people adopt certain beliefs in order to leave a favorable impression on those dear to them.
40. Compared with face-to-face communication, books often provide a better medium for changing people's beliefs.
41. On many occasions in daily life, people benefit more from their social bonds than from knowing the truth.
42. If you want to change somebody's beliefs, you should first establish social connection with them.
43. Humans cannot survive without a fair knowledge of the actual world.
44. Repetition of bad ideas increases their chances of being accepted.
45. Nobody is willing to give up their beliefs at the risk of getting isolated.

### Section C

**Directions:** *There are 2 passages in this section. Each passage is followed by some questions or unfinished statements. For each of them there are four choices marked A), B), C) and D). You should decide on the best choice and mark the corresponding letter on Answer Sheet 2 with a single line through the centre.*

#### Passage One

**Questions 46 to 50 are based on the following passage.**

The subject of automation and its role in our economy has taken hold in American public discourse. Technology broadly and automation specifically are dramatically reshaping the way we work. And we need to have a plan for what's still to come.

We don't have to look further than our own communities to see the devastating impact of automation. From automated warehouses to cashierless grocery stores to neighborhood libraries that offer self-checkout lanes instead of employing real people—automation is increasingly replacing jobs and leaving too few good new jobs behind.

The statistics in manufacturing are staggering. Despite the widespread fears about trade, a recent report showed that just 13 percent of jobs lost in manufacturing are due to trade—the rest of the losses have been due to advances in technology.

That is why more people are criticizing the ever-increasing role of technology in our economy. Our country is manufacturing more than ever before, but we are doing it with fewer workers. However, it's not just factories that are seeing losses—software and information technology are also having a dramatic impact on jobs most people think are secure from the forces of a rapidly-changing economy. Something transformative is happening in America that is having an adverse effect on American families. Whether policymakers and politicians admit it or not, workers have made clear their feelings about



their economic insecurity and desire to keep good jobs in America.

So why are people so insistent on ignoring the perils of automation? They are failing to look ahead at a time when planning for the future is more important than ever. Resisting automation is futile: it is as inevitable as industrialization was before it. I sincerely hope that those who assert that automation will make us more effective and pave the way for new occupations are right, but the reality of automation's detrimental effects on workers makes me skeptical. No one can currently say where the new jobs are coming from or when, and any sensible company or country should prepare for all alternatives.

I'm not overstating the danger: look at what's happened to the labor force. According to economic research, one in six working-age men, 25 — 54, doesn't have a job. Fifty years ago, nearly 100 percent of men that age were working. Women's labor force participation, meanwhile, has slipped back to the level it was at in the late 1980s.

American families and prominent business leaders are aware that there's a big problem with automation. The value of a college degree is diminishing, and our upward mobility is declining. If we want an economy that allows everyone to be economically secure, we need to start thinking about how we can rightfully address automation.

46. What can we observe from the author's description of our communities?

- A) The growing passion for automation.
- B) The shift from manual jobs to IT ones.
- C) Their changing views on employment.
- D) Their fading employment opportunities.

47. What do we learn from a recent report?

- A) The manufacturing sector is declining at a fast rate.
- B) The concerns about the effect of trade are exaggerated.
- C) The fears about trade have been spreading far and wide.
- D) The impact of trade on employment has been staggering.

48. What does the passage tell us about American workers in an era of transformation?

- A) They feel ignored by politicians.
- B) They feel increasingly vulnerable.
- C) They keep adapting to the changes.
- D) They keep complaining but to no avail.

49. What does the author think of automation?

- A) It will have the same impact as industrialization.
- B) It provides sensible companies with alternatives.
- C) Its alleged positive effects are doubtful.
- D) Its detrimental effects are unavoidable.

50. What should we attach importance to when dealing with automation?

- |                                      |                                |
|--------------------------------------|--------------------------------|
| A) College graduates' job prospects. | C) People's economic security. |
| B) Women's access to employment.     | D) People's social mobility.   |





## Passage Two

Questions 51 to 55 are based on the following passage.

Look at the people around you. Some are passive, others more aggressive. Some work best alone, others crave companionship. We easily recognize that there is great variation among the individuals who live near us. Yet, when we speak of people from elsewhere, we seem to inevitably characterize them based on their country of origin.

Statistics specialists, when they speak of national averages, often make the same mistake.

Newly published research shows how erroneous such overviews are. Three researchers analyzed decades of values-based surveys and found that only between 16% and 21% of the variation in cultural values could be explained by differences between countries. In other words, the vast majority of what makes us culturally distinct from one another has nothing to do with our homeland.

To determine what factors really are associated with culture, the authors combined data from 558 prior surveys that each measured one or more of Hofstede's cultural dimensions. These are traits, such as individualism and masculinity, that describe work-related cultural values. (They are not a measure of visible cultural traits, such as food or dress.) Though the validity of Hofstede's dimensions has been questioned, they have the singular benefit of having been in use for decades, which allows for historical and international comparisons.

The researchers found that both demographic factors, such as age, and environmental factors, such as long-term unemployment rates, were more correlated with cultural values than nationality. Occupation and social economic status were the most strongly correlated, suggesting that our values are more economically driven than we usually give them credit for.

The evidence implies that people with similar jobs and incomes are more culturally alike, regardless of where they live. Vas Taras, the lead author of the study, puts it this way: "Tell me how much you make and I will make a pretty accurate prediction about your cultural values. Tell me what your nationality is and I probably will make a wrong prediction."

Taras says our erroneous belief that countries are cultures has caused businesses to teach their employees useless or even harmful ways of interacting with their international peers. Chinese and American lawyers might be trained to interact based on the assumption that the Chinese person is less individualistic, even though their similar social economic situations make it probable they are actually quite alike in that regard.

The country, as the unit of authority, is often a convenient way of generalizing about a population.

However, our focus on countries can mask broad variations within them. In the



majority of cases we would be better off identifying people by the factors that constrain their lives, like income, rather than by the lines surrounding them on a map.

51. What error do experts often make when describing people from other places?
- A) They tend to overly rely on nationality.
  - B) They often exaggerate their differences.
  - C) They often misunderstand their cultures.
  - D) They tend to dwell on national averages.
52. What do we learn about Hofstede's cultural dimensions?
- A) They are useful in comparing cultural values across time and space.
  - B) They have brought unusual benefits to people of different cultures.
  - C) They are widely used to identify people's individual traits.
  - D) They provide valuable questions for researchers to study.
53. What did researchers find about previous studies on factors determining people's values?
- A) Environmental factors were prioritized over other factors.
  - B) An individual's financial status was often underestimated.
  - C) Too much emphasis had been placed on one's occupation.
  - D) The impact of social progress on one's values was ignored.
54. What is the impact on employees when cultures are identified with countries?
- A) They may fail to see the cultural biases of their business partners.
  - B) They may fail to attach sufficient importance to cultural diversity.
  - C) They may not be taught how to properly interact with overseas partners.
  - D) They may not be able to learn the legal procedures for business transactions.
55. What does the author suggest at the end of the passage?
- A) There is sufficient reason to generalize about a country's population.
  - B) The majority of people are still constrained by their national identity.
  - C) It is arguable that the country should be regarded as the unit of authority.
  - D) Nationality is less useful than socio-economic status as an indicator of one's values.

#### Part IV

#### Translation

(30 minutes)

**Directions:** For this part, you are allowed 30 minutes to translate a passage from Chinese into English. You should write your answer on **Answer Sheet 2**.

井冈山地处湖南、江西两省交界处，因其辉煌的革命历史被誉为“中国革命红色摇篮”。1927年10月，毛泽东、朱德等老一辈革命家率领中国工农红军来到这里，开展了艰苦卓绝的斗争，创建了第一个农村革命根据地，点燃了中国革命的星星之火，开辟了“农村包围 (besiege) 城市，武装夺取政权”这一具有中国特色的革命道路，中国革命从这里迈向胜利。井冈山现有100多处革命旧址，成为一个“没有围墙的革命历史博物馆”，是爱国主义和革命传统教育的重要基地。



# 2021 年 12 月大学英语六级考试真题(三)答案与详解

## Part I Writing

结构框图:

### My View on Parental Overprotection

- 第 1 段描述现象, 引出话题: 父母的过度保护让孩子缺乏独立性和创造性。
- 第 2 段针对现象做出评论, 并从三个方面提出建议。
- 第 3 段总结全文, 重申观点。

范文点评:

参考范文	精彩点评
<p style="text-align: center;"><b>My View on Parental Overprotection</b></p> <p>【1】 Nowadays, children are the focus of many families, shouldering the hope of their parents. Therefore, it's hard for these parents to fight the urge to tape pillows around their kids and follow their every move so that they never get hurt. Consequently, children become so reliant on their parents that they have no independent thoughts or creative ideas.</p> <p>Such a situation is of great concern. 【2】 In my view, overprotection and too much care are not beneficial to children's development. 【3】 To begin with, parents should have enough faith in their children. Instead of providing them with ready-to-use solutions, parents should encourage children to come up with their own ideas. This can be done through dialogues where parents take the position of mentors. 【4】 And the best thing our parents can do is to arm their kids with knowledge and remind them to be careful. 【5】 Beyond that, parents should be well aware of that failure is the most natural thing in the process of succeeding, and it's crucial to children's emotional intelligence development.</p> <p>【6】 As the saying goes, too much water drowned the miller. So it is advisable for our parents to let go and launch children on the journey to independence.</p>	<p>【1】 描述现象, 引出话题: 父母的过度保护让孩子缺乏独立性和创造性。</p> <p>【2】 先表明自己的观点, 指出过度的保护和过多的关心对孩子的发展是不利的。</p> <p>【3】【4】【5】 分别使用 to begin with、and the best thing our parents can do is to 和 beyond that 给出了自己的建议: 首先, 父母要对孩子有信心; 再则, 父母能做的最好的事情就是用知识武装孩子, 并适时提醒他们; 此外, 父母应意识到失败是很自然的事情。</p> <p>【6】 用俗语“过犹不及”总结全文, 重申自己的观点, 建议父母应放手, 让孩子学会独立。</p>

话题词汇:

selfless 无私的

self-sacrifice 自我牺牲

spoil 溺爱; 宠坏

boundary 界限

monitor 监视

devote oneself to... 献身于……

helicopter parenting 直升机式的教养方式

greenhouse flowers 温室里的花朵

too much water drowned the miller 过犹不及





## Part III Reading Comprehension

### Section B

【文章来源】本文选自 2017 年 2 月刊登在 *www.newyorker.com* (《纽约客》网站) 上一篇标题为 “Why Facts Don’t Change Our Minds” (《为什么事实改变不了我们的想法》) 的文章。

#### 【结构框图】

本文主要介绍了“事实改变不了我们的想法”背后的具体原因，并针对性地提出一些关于改变他人和自己想法的方法和建议。

- ① A)、B) 段借用名人名言引出文章话题：为什么事实改变不了我们的想法。
- ② C) — H) 段具体解释这种现象背后的原因：人类更重视社会联系，认为社会联系比事实和真相更重要。
- ③ I) — N) 段介绍了改变他人和自己想法的方法：建立社会联系（友情）和阅读书籍
- ④ O)、P) 段补充指出：观点的存在与否和人们谈论它的频率有关，那些糟糕的、错误的观点由于人们不断重复而无法被遗忘。

#### 答案详解

36. 【定位】由题干中的 *separated from* 和 *community* 定位到文章 D) 段。

D) 【精析】细节归纳题。D) 段前三句指出，人类是群居动物，希望与他人相处融洽，和他们建立信任关系，并赢得同辈的尊重和认可，这对于我们的生存来讲至关重要。后两句以我们的祖先为例，指出脱离所在部落就相当于被判死刑。由此推测人类如果脱离所在部落（相当于社区）将很难生存，题干是对 D) 段的归纳概括。题干中的 *separated from their community* 对应原文中的 *separated from the tribe*，题干中的 *can hardly survive* 是对原文中 *are essential to our survival* 和 *was a death sentence* 的归纳概括，故答案为 D)。

37. 【定位】由题干中的 *false beliefs* 和 *social bonds* 定位到 G) 段第一至三句。

G) 【精析】同义转述题。G) 段首句指出，错误的观念虽然在事实意义上没有用，但从社会意义的角度来讲是有用的。第三句提到，当不得不在两者之间做出选择时，人们往往选择朋友和家人，而不是事实。这里的“朋友和家人”指的就是社会关系。题干中的 *false beliefs* 直接对应原文内容，题干中的 *social bonds* 对应原文中的 *friends and family*，

题干中的 *prioritize* 对应原文中的 “*select... over...*”，故答案为 G)。

38. 【定位】由题干中的 *most often*、*learn from* 和 *close to* 定位到文章 M) 段第一句。

M) 【精析】同义转述题。M) 段定位句提到，最激烈的争论往往发生在处于这个范围两端的人之间，但最频繁的学习则发生在处于附近区间的人身上。题干中的 *most often* 对应原文中的 *the most frequent*，题干中的 *those close to them* 是对原文中 *people who are nearby* 的同义转述，故答案为 M)。

39. 【定位】由题干中的 *leave a favorable impression* 和 *those dear to them* 定位到 F) 段第二句。

F) 【精析】同义转述题。F) 段定位句提到，有时，我们之所以相信某些事情，是因为这能让我们在自己在乎的人面前显得很好。题干中的 *leave a favorable impression* 对应原文中的 *make us look good*，题干中的 *those dear to them* 是对原文中 *the people we care about* 的同义转述，故答案为 F)。

40. 【定位】由题干中的 *face-to-face communication*、*books* 和 *changing people’s beliefs* 定位到文章 N)



段第三句。

N) 【精析】同义转述题。N)段定位句提到,与交谈或辩论相比,书籍往往是转变信念的更好载体。题干中的 face-to-face communication 对应原文中的 conversations or debates, 题干中的 a better medium 是原文中 a better vehicle 的同义表达, 题干中的 changing people's beliefs 是对原文中 transforming beliefs 的同义转述, 故答案为 N)。

41. 【定位】由题干中的 on many occasions、daily life、social bonds 和 knowing the truth 定位到 E)段第三句。

E) 【精析】同义转述题。E)段定位句提到,在许多情况下,相较于理解某一事实或观点的真相,社会联系实际上对人们的日常生活更有帮助。题干中的 on many occasions 是原文中 in many circumstances 的同义表达, 题干中的 benefit more from 对应原文中的 more helpful to, 题干中的 social bonds 是原文中 social connection 的同义表达, 题干中的 knowing the truth 是原文中 understanding the truth 的同义表达, 故答案为 E)。

42. 【定位】由题干中的 change somebody's beliefs 和 establish social connection 定位到文章 I)段第一句。

I) 【精析】细节归纳题。I)段定位句指出,改变人们想法的方法是与他们成为朋友,让他们融入你的部落,把他们带入你的圈子。这些都是和他人建立社会联系的具体做法。由此可知,题干是对 I)段定位句的归纳概括。题干中的 change somebody's beliefs 是对原文中 change people's minds 的同义转述, establish social connection with them 是对原文中 to become friends with them, to integrate them into your tribe, to bring

them into your circle 的归纳概括, 故答案为 I)。

43. 【定位】由题干中的 survive 和 a fair knowledge of the actual world 定位到文章 C)段第五、六句。

C) 【精析】同义转述题。C)段定位句指出,为了生存,人类需要对世界有一个合理准确的看法。如果构建的现实模型与真实的世界大相径庭,那我们每天都很难采取有效行动。题干中的“Humans cannot survive without...”是对原文中“Humans need...to survive”的同义转述, 题干中的 a fair knowledge of the actual world 是对原文中 a reasonably accurate view of the world 的同义转述, 故答案为 C)。

44. 【定位】由题干中的 repetition of bad ideas 定位到文章 O)段最后一句。

O) 【精析】同义转述题。O)段后半部分提到,人们在抱怨这些糟糕的观点时,其实也是在重复它们。但正是因为这种重复,人们更加忘不了它们。因此,你越是重复一个糟糕的观点,人们就越有可能相信它。题干中的 repetition of bad ideas 对应原文中的 the more you repeat a bad idea, 题干中的 increases their chances of being accepted 对应原文中的 the more likely people are to believe it, 故答案为 O)。

45. 【定位】由题干中的 give up their beliefs 和 getting isolated 定位到文章 H)段最后一句。

H) 【精析】同义转述题。H)段定位句指出,如果世界观崩塌的结果是孤独,那么没人希望发生这种事。根据上文,这里的“世界观崩塌”指的是改变自己的想法、放弃自己的信念。题干中的 give up their beliefs 对应原文中的 wants their worldview torn apart, 题干中的 getting isolated 对应原文中的 loneliness, 故答案为 H)。

## 参考译文

### 为什么事实改变不了我们的想法

A) 经济学家 J.K. 加尔布雷斯曾写道:“当面对这样一个选择,即改变自己的想法或证明没必要改变时,几乎每个人都会忙于证明(没必要改变)。”

B) 列夫·托尔斯泰甚至更大胆:“对于最迟钝的人来说,如果他的脑海中还没有形成任何概念,那么最难懂的课题也可以解释给他听;但对于最聪明的人来说,如果他毫不怀疑地坚信他已经懂得摆在自己面前的东西,那么最简单的事情也无法给他解释清楚。”



- C) 这是怎么回事呢？为什么事实改变不了我们的想法？为什么有些人还是会继续相信一个错误或不准确的观点呢？这种行为对我们有什么好处？(43) 为了生存，人类需要对世界有一个合理准确的想法。如果你构建的现实模型与真实的世界大相径庭，那么你每天都很难采取有效行动。然而，对人类来说，真相和准确性并不是唯一重要的东西。人类似乎也有一种需要归属感的强烈愿望。
- D) 在《掌控习惯》一书中，我写道：“人类是群居动物。我们希望与他人相处融洽，和他们建立信任关系，并赢得同辈的尊重和认可。(36) 这种倾向性对我们的生存来讲至关重要。在人类进化史的绝大多数时间里，我们的祖先都生活在部落里。从部落中脱离出来——或者甚至更糟，被赶出部落——相当于被判死刑。
- E) 了解事情的真相很重要，但继续留在部落里也很重要。这两种愿望经常配合得很好，但它们偶尔也会发生冲突。(41) 在许多情况下，相较于理解某一事实或观点的真相，社会联系实际上对你的日常生活更有帮助。哈佛大学心理学家史蒂文·平克这样说：“人们因其心中怀有的信念被接受或谴责，所以心灵的一个功能可能是安放这样的信念：它们是可以给信念持有者带来最多支持者、保护者或信徒的信念，而不是那些最有可能是真理的信念。”
- F) 我们并不总因为事情是正确的就相信它。(39) 有时，我们之所以相信某些事情，是因为这能让我们在自己在乎的人面前显得很好。我认为凯文·西姆勒写得很好：“如果大脑预见到接受某种特定的信念会得到奖励，那么它会非常高兴这样做，而并不关心奖励的来源——无论是实用主义的（更好的抉择带来更好的结果），社交的（得到同伴的更好对待），还是两者的某种结合。”
- G) (37) 错误的观念虽然在事实意义上没有用，但从社会意义的角度来讲是有用的。由于缺乏一个更好的措辞，我们可以把这种方法称为“事实性错误，但社会性准确”。当不得不在两者之间做出选择时，人们往往选择朋友和家人，而不是事实。这一见解不仅解释了为何我们在晚宴上可能会忍气吞声，或者对我们父母的一些无礼言辞充耳不闻，还揭示了一种能改变他人想法的更好方法。
- H) 说服人们改变他们的想法，实际上就是说服他们改变所属部落的过程。如果他们放弃了自己的信念，他们就有可能失去社会关系。如果你使他们的社区消失，那么你也就不能指望他们改变想法。你必须让他们有地方可去。(45) 如果世界观崩塌的结果是孤独，那么没人希望发生这种事。
- I) (42) 改变人们想法的方法是与他们成为朋友，让他们融入你的部落，把他们带入你的圈子。这时，他们可以改变自己的信念，而不用承担被社会抛弃的风险。
- J) 也许是距离而非差异导致了部落主义和敌对情绪。随着不断接近，理解也在增加。我想起了亚伯拉罕·林肯的一句话：“我不喜欢那个人，所以我必须去更好地了解他。”
- K) 事实改变不了我们的想法。但友情可以。几年前，本·卡斯特诺查曾向我提到一个让我一直无法忘怀的观点：最有可能改变我们想法的人是那些我们在 98% 的话题上能达成一致的人。如果你认识、喜欢和信任的人相信了一个前卫的观点，你更有可能去赞扬它、重视它、思考它。在生活的大多数领域，你已经和他们拥有了一致的想法。也许你也应该在这个问题上改变你的想法。但是，如果本身观念和你大相径庭的人提出同样的前卫观点，那么你很容易把他们当作疯子来看待。
- L) 有一种方法可以直观地看到这种区别，那就是给信念划分范围。如果将这个范围划分为 10 个区间，你发现自己处于第 7 位，那么试图说服处于第 1 位的人就没有什么意义了。差距太大。当你处于第 7 位时，你最好把时间用来联系处于第 6 位和第 8 位的人，逐渐把他们朝你拉拢。
- M) (38) 最激烈的争论往往发生在处于这个范围两端的人之间，但最频繁的学习则发生在处于附近区间的人身上。你和某人越接近，你不认同的一两个信念就越有可能渗入到你的大脑之中，从而形成你的想法。一个观点离你目前所处的位置越远，你就越有可能彻底否决它。如果要改变人们的想法，从信任范围的一边跳到另一边是非常困难的。你不能从信任范围上跳下来。你必须顺着它滑下去。





N) 任何与你目前的世界观截然不同的观点都会使你感到受到威胁。思考这种威胁性观点的最佳场所是一个不具威胁性的环境。(40) 因此,与交谈或辩论相比,书籍往往是转变信念的更好载体。在交谈中,人们必须仔细考虑自己的地位和外表。他们想保住面子,避免显得愚蠢。面对一系列令人不舒服的事实,人们往往更加坚持他们目前的立场,而不是公开承认自己是错的。书籍解决了这种矛盾。在读书时,对话发生在人的脑海中,没有被他人评判的风险。当你不必心怀戒备时,就更容易保持开放的心态。

O) 糟糕的观点继续存在的另一个原因是人们持续谈论它们。对于任何观点来说,沉默即消失。一个从未被谈论过或写下来的观点会和构思它的人一同消亡。观点只有被重复才能被记住。观点只有被重复才能被相信。我已经指出,人们重复某个观点是为了表明他们属于同一社会群体。但大多数人都忽视了这样一个关键点:人们在抱怨这些糟糕的观点时,其实也是在重复它们。在批判一个观点之前,你必须提到它。结果是你会重复这些你希望人们忘记的观点——但是,人们当然无法忘记,因为你一直在谈论它们。(44) 你越是重复一个糟糕的观点,人们就越有可能相信它。

P) 我们把这种现象称为“克里尔复现定律”:相信一个观点的人数与这个观点在过去一年中被重复的次数成正比——即使这个观点是错误的。

## Section C

### Passage One

【文章来源】本文选自 2017 年 5 月 1 日刊登在 [www.usnews.com](http://www.usnews.com) 上一篇标题为“Save Jobs, Address Automation”(《保住工作岗位,解决自动化问题》)的文章。

### 【结构框图】

本文主要讨论了自动化对就业的影响。

- ➡ 第 1 段总述问题: 自动化对我们工作的影响以及需要制订应对计划。
- ➡ 第 2—4 段指出造成失业的主要原因是自动化而非贸易。
- ➡ 第 5、6 段介绍了作者对自动化的看法。
- ➡ 第 7 段指出如今人们已意识到自动化的问题, 作者提议着手进行处理。

### 答案详解

46. 【定位】由题干中的 description of our communities 定位到第二段第一句。

D) 【精析】事实细节题。文章第二段第一句指出,我们只需看看自己的社区,就能发现自动化的巨大影响。第二句列举了社区自动化的三个例子:自动化仓库、无人收银杂货店和提供自助借书通道而不用雇用真人的街区图书馆,并在破折号后总结了自动化的影响:自动化正逐渐取代众多岗位,只留下寥寥无几的、好的新工作机会。从作者对

我们社区的描述中可以观察到自动化导致就业机会会逐渐减少,故答案为 D)。

【避错】第二段第二句提到自动化正逐渐取代众多岗位,而不是人们对自动化的热情日益增长,故排除 A); 同样,第二句指出街区图书馆不再雇用真人办理借书手续,而是提供自助借书通道,这表明工作从人工变成自动化,而不是工作岗位从体力活变成 IT 岗位,故排除 B); 该段例举了社区里工作岗位的变化,但并未表明人们对就业看法发生



了转变,故排除 C)。

47. 【定位】由题干中的 a recent report 定位到第三段第二句。

B) 【精析】推理判断题。文章第三段第二句提到,尽管人们普遍担心贸易,但最近的一份报告表明,制造业中仅有 13% 的失业是由贸易造成的——其余则是因为技术进步。由此可知,制造业中大部分失业的主要原因是技术进步,而贸易只是造成一小部分失业的原因,也就是说人们对贸易影响的担忧被夸大了,故答案为 B)。

【避错】定位段虽然提到了制造业中人们失业的原因,但这并不能表明制造业正在快速衰退,故排除 A);定位段第二句提到了 the widespread fears about trade,即人们普遍担心贸易,但这并不是报告重点阐述的问题,该报告主要是说明人们失业的主要原因是技术进步,故排除 C);定位段第一句提到了 staggering“令人吃惊的”,但此处是指制造业的统计数据令人吃惊,而非贸易对就业的影响令人吃惊,故排除 D)。

48. 【定位】由题干中的 American workers 和 transformation 定位到第四段最后两句。

B) 【精析】推理判断题。文章第四段第四句提到美国正在发生一场变革,这对美国家庭造成了负面影响。紧接着第五句具体解释美国工人在这场变革中受到的负面影响:对经济不安全的感受,以及想要在美国保住好工作的愿望。由此可推知,处于变革时代的美国工人感觉越来越脆弱,故答案为 B)。

【避错】定位段最后一句提到了政客们,但指的是政客们是否承认变革对美国家庭造成了负面影响,原文并未表明政客们是否忽视了美国工人,故排除 A);原文中并未提到处于变革时代的美国工人不断适应变化,选项 C) 为无中生有,故排除;定

位段最后一句提到了美国工人已清楚地表达了他们的感受和愿望,而非不停抱怨,文章也未提及他们的表述是否有效果,故排除 D)。

49. 【定位】由题干中的 the author think of automation 定位到第五段第四句。

C) 【精析】事实细节题。定位句的第一个并列分句提到作者希望那些坚称自动化会让我们更有效率,并会为新职业铺平道路的人是正确的,第二个并列分句则通过 but 表明了作者对此的怀疑态度,并指出现实是自动化对工人有不利影响。由此可知,作者怀疑自动化的积极影响,故答案为 C)。

【避错】定位段第三句提到自动化像之前的工业化一样不可避免,这里作者对比的是自动化和工业化的必然性,而非两者的影响,并且原文说的是自动化而非其不利影响不可避免,故同时排除 A) 和 D);定位段最后一句指出任何明智的公司或国家都应准备好全部的替代方案,这是指明智的公司应该自己准备好替代方案,而不是自动化为公司提供替代方案,故排除 B)。

50. 【定位】由题干中的 dealing with automation 定位到最后一段最后一句。

C) 【精析】推理判断题。文章最后一段最后一句提到,如果我们想要一个能让每个人都获得经济安全的经济体制,我们就需要开始考虑如何正确处理自动化问题。由此可知,处理自动化问题时我们应重视的是经济体制能否让人们获得经济安全,故答案为 C)。

【避错】第六段最后一句和最后一段第二句分别提到了女性劳动参与度的下降、大学学位的贬值和人们向上流动的放缓,但这些都是为了说明自动化造成的不利影响,并非作者建议在应对自动化问题时要着重考虑的问题,故排除 A)、B) 和 D)。

## 参考译文

自动化及其在我们经济中所起的作用的话题已在美国公众的讨论中占据一席之地。广泛来说是技术,确切而言是自动化,正在极大地改变我们的工作方式。我们需要对将要发生的事情有一个计划。

我们只需看看自己的社区,就能发现自动化的巨大影响。(46) 从自动化仓库到无人收银杂货店,再到提供自助借书通道而不用雇用真人的街区图书馆——自动化正逐渐取代众多岗位,只留下寥寥无几的、好的新工作机会。



制造业的统计数据令人震惊。(47) 尽管人们普遍担心贸易,但最近的一份报告表明,制造业中仅有13%的失业是由贸易造成的——其余则是因为技术进步。

这就是为什么越来越多的人批评技术在我们的经济中发挥日趋重要的作用。我们国家制造的产品比以往任何时候都要多,但用到的工人却更少。然而,不仅仅是工厂正在遭受大量失业——软件和信息技术也在强烈冲击那些大多数人以为不会受经济骤变影响的岗位。(48) 美国正在发生一场变革,这对美国家庭造成了负面影响。不管政策制定者和政客们承认与否,工人们已清楚地表达了他们对经济不安全的感受,以及想要在美国保住好工作的愿望。

那么,为什么人们执意对自动化的危害视而不见呢?当规划未来比以往任何时候都重要时,他们却未能极目前瞻。抵制自动化是徒劳的;它就像之前的工业化一样不可避免。(49) 我衷心希望那些坚称自动化会令我们更有效率,并会为新职业铺平道路的人是正确的,但自动化对工人有不利影响的现实让我对此感到怀疑。目前,没有人能说出新工作岗位来自哪里或何时出现,但任何明智的公司或国家都应准备好全部的替代方案。

我并未夸大这种危险:去看看劳动力发生了什么事吧。根据经济研究,在25岁至54岁的适龄男性劳动力中,有六分之一的人没有工作。而在50年前,该年龄段的男性几乎100%都在工作。与此同时,女性的劳动参与度也已回落至20世纪80年代末的水平。

美国家庭和杰出商业领袖都意识到自动化存在大问题。大学学位正在逐渐贬值,我们的向上流动也在放缓。(50) 如果我们想要一个能让每个人都获得经济安全的经济体制,我们就需要开始考虑如何正确处理自动化问题。

## Passage Two

【文章来源】本文选自2016年5月25日刊登在 <https://qz.com> 上一篇标题为“Why You Shouldn't Identify Your Colleagues with Their Home Country”(《为什么你不应该以你同事的祖国来认识他们》)的文章。

### 【结构框图】

文章主要探讨人们不同文化价值观的影响因素。

① 第1、2段引出话题,说明人们通常所采用的以国籍来区分外国人文化价值观的做法是错误的。

② 第3—6段介绍了关于文化价值观的新研究,说明了这项研究的主要方法和发现,突出经济因素在价值观影响因素中的重要性。

③ 第7、8段总结全文,再次强调错误地以国家来区分人们的文化差异不利于有效地国际沟通,指出生活因素,特别是经济状况,才应是重点考虑的因素。

## 答案详解

51. 【定位】由题干中的 experts 和 people from other places 定位到第一段最后一句和第二段。

A) 【精析】推理判断题。第一段末句提到,当我们谈到来自其他地方的人时,似乎不可避免地会根据他们的原籍国家来描述他们的特点,随后在下一段中指出,统计专家在谈到国家平均水平时,常常

犯同样的错误,而所谓同样的错误指的就是上文所说的以国籍为依据来描述人们的特点,由此可知,A)项综合了两处信息,故为答案。

【避错】选项B)是利用第一段第四句设置的干扰,原文的意思是人们很容易意识到自己周围的人存在巨大的个体差异,并没有说这种差异被夸大,故





排除;原文并未提及专家会误解来自其他地方的人的文化,故排除 C);“关注国家平均水平”是专家研究的具体范围,而非他们所犯的错误,故排除 D)。

52. 【定位】由题干中的 Hofstede's cultural dimensions 定位到第四段。

A) 【精析】事实细节题。定位段介绍了霍夫斯泰德的文化维度在分析文化差异的影响因素方面的背景知识。该段最后一句指出,霍夫斯泰德维度的突出优点是已经使用了几十年,因此可以进行历史性和国际性的比较,选项 A) 是对该句的同义转述,故为答案。

【避错】定位段的主题是分析文化差异的影响因素,提到的霍夫斯泰德的文化维度是一种衡量工具,未说明对什么人群有益处,故排除 B);C) 过度夸大了这种衡量工具的使用范围,根据原文,它们是适用于文化研究的,无法推知是否适用于其他个人特征;如文中所述,霍夫斯泰德的文化维度是一种比较工具,并未提及它会直接提供研究课题,故排除 D)。

53. 【定位】由题干中的 researchers find 和 values 定位到第五段。

B) 【精析】推理判断题。第五段第一句提到了研究人员有关文化价值观影响因素的一些发现,而随后的第二句指出,职业和社会经济状况的相关性最强,这表明我们的价值观受到的经济驱动比我们通常认为的还要多,可见经济状况的影响力没有得到充分的重视,也就是说个人财务状况被低估了,故答案为 B)。

【避错】定位段首句提到了环境因素,但并未指出它在所有因素中具有优先性,故排除 A);C) 所述恰与本段第二句相悖,原文的意思是职业因素确实具有强相关性,故排除;文章没有论及社会进步对个人价值观有何影响,因此排除 D)。

54. 【定位】由题干中的 employees 定位到第七段第一句。

C) 【精析】事实细节题。定位句指出,我们错误地认为国家代表着文化,这导致企业向员工传授与国际同行交流的方式是无用甚至有害的,换言之,这种错误观念会让他们无法正确地与海外的合作伙伴互动,故答案为 C)。

【避错】根据定位段最后一句,中国和美国的律师会过分强调因国家不同而可能存在的价值观差异,而实际上,他们因为相似的经济状况,差异可能并没有那么大,可见选项 A) 与之说法相反,故排除;根据定位段,作者探讨的是能否让员工正确认识可能存在的文化差异,而未探讨对于文化多样性是否重视的问题,故排除 B);原文中以不同国家律师之间的互动作为例子,但并未提及有关法律程序方面的问题,故排除 D)。

55. 【定位】由题干提示定位到文章最后一段最后一句。

D) 【精析】推理判断题。在最后一段最后一句中,作者就考量文化差异时的正确做法给出了建议,指出最好通过限制人们生活的因素(如收入)来认识他们,而不是通过地图上那些界定他们的线条,而所谓地图上的线条指的就是国界线,换言之,作者认为社会经济状况比国籍更能体现人们的价值观,故答案为 D)。

【避错】选项 A) 和 C) 均是根据末段部分短语设置的干扰项。前两句指出,用国家来概括该国人的特点是一种便捷的方式。但我们对国家的关注可能掩盖它们内部的广泛差异。由此可知,作者认为用国家来概括一国人的特点是不正确的,故排除 A);国家是否是权威单位,这并非作者要探讨的话题,故排除 C);选项 B) 误读了本段末句,该句提到的“限制”,是指限定人们生活的条件,例如收入,而不是指人们受到国籍身份的限制。

## 参考译文

看看你周围的人。有些人是被动的,另一些人则更具攻击性。有些人独自工作时效果最佳,另一些人则渴望陪伴。我们很容易认识到,生活在我们周围的人存在巨大的个体差异。(51-1) 然而,当我们谈到来自其他地方的人时,似乎不可避免地会根据他们的原籍国家来描述他们的特点。



(51-2) 统计专家在谈到国家平均水平时,常常犯同样的错误。

最新发表的研究揭示出这种概述是多么错误。三位研究人员分析了几十年来关于价值观的调查,发现只有 16% 到 21% 的文化价值观差异可以用国家不同来解释。换句话说,造成我们在文化上彼此不同的绝大部分原因与我们的国籍无关。

为了确定哪些因素真正与文化相关,作者结合了 558 项之前调查的数据,每项调查只衡量一个或多个霍夫斯泰德文化维度。这些特征,如个人主义和男子气,描述了与工作相关的文化价值观。(它们不是可见文化特征的衡量标准,比如食物或衣着。)(52) 尽管霍夫斯泰德维度的有效性受到质疑,但其突出的优点是已经使用了几十年,可以进行历史性和国际性的比较。

(53) 研究人员发现,人口因素,例如年龄,以及环境因素,譬如长期失业率,与文化价值观的相关性大于国籍。职业和社会经济状况的相关性最强,这表明我们的价值观受到的经济驱动比我们通常认为的还要多。

有证据显示,工作和收入相似的人在文化上更相似,不管他们居住在何处。这项研究的主要作者瓦斯·塔拉斯如是说道:“告诉我你挣多少钱,我会对你的文化价值观做出相当准确的预测。告诉我你的国籍,我可能会做出错误的预测。”

(54) 塔拉斯说,我们错误地认为国家代表着文化,这导致企业向员工传授与国际同行交流的方式是无用甚至有害的。中国和美国的律师可能会被训练以假设中国人不那么个人主义为基础进行互动,尽管他们相似的社会经济状况使得他们在这方面可能非常相似。

用代表权威性的国家来概括一国人的特点是一种便捷的方式。然而,我们对国家的关注可能掩盖它们内部的广泛差异。(55) 在大多数情况下,我们最好通过限制人们生活的因素(如收入)来认识他们,而不是通过地图上那些界定他们的线条。

## Part IV Translation

### 参考译文与难点注释

Jinggangshan, located at the junction of Hunan and Jiangxi provinces, is known as “the red cradle of Chinese revolution” because of its brilliant revolutionary history. In October 1927, Mao Zedong, Zhu De and other revolutionaries of the older generation led the Chinese Workers’ and Peasants’ Red Army here, where they launched an arduous struggle, founded the first rural revolutionary base, lighted the sparks of the Chinese revolution and blazed the revolutionary trail with Chinese characteristics to “besiege the cities from the countryside and seize state

1. 翻译第一句时,可以将第一个分句处理为过去分词结构,译为“located at the junction of Hunan and Jiangxi provinces”,修饰 Jinggangshan,将“……(井冈山)被誉为……”译为主句。“因……”描述原因,可以用 because of/owing to/due to 来引导,其后接名词短语,也可以用 because/as/since 等表示原因的连词来引导;“辉煌的革命历史”可译为 its brilliant revolutionary history.
2. 第二句较长,要按照汉语意群进行适当的划分,可以从“……革命道路”处划分,拆译为两句。翻译第一句时,可以将“毛泽东……来到这里”作为主句,将“开展了……,创建了……,点燃了……,开辟了……革命道路”处理为 where 引导的定语从句,各个分句间用 and 连接。翻译第二句时,“中国革命从这里迈向胜利”可处理为强调句结构。



power with military force". It is right from here that the Chinese revolution has marched towards victory. With more than 100 revolutionary sites, Jinggangshan has become a revolutionary history museum without walls and an important base for patriotism and revolutionary tradition education.

3. 第三句的主语为“井冈山”，可将“现有 100 多处革命旧址”处理为 with 引导的介宾结构，将“(井冈山)成为……重要基地”作为主句。句子中“现有”一词暗示此句应使用现在完成时。

### 话题词汇

boundary 边界;分界线

be situated at 坐落于

glorious 辉煌的,光荣的

conduct 开展,进行

embody 体现,展现

go ahead 勇往直前

tough 坚强的,困难的

persevere 坚持,锲而不舍

