

《高考英语阅读理解真题29(含答案解析)》

2024年北京卷 D

Franz Boas's description of Inuit(因纽特人)life in the 19th century illustrates the probable moral code of early humans. Here, norms(规范)were unwritten and rarely expressed clearly, but were well understood and taken to heart. Dishonest and violent behaviours were disapproved of; leadership, marriage and interactions with other groups were loosely governed by traditions. Conflict was often resolved in musical battles. Because arguing angrily leads to chaos, it was strongly discouraged. With life in the unforgiving Northern Carriada being so demanding, the Inuit's practical approach to morality made good sense.

The similarity of moral virtues across cultures is striking, even though the relative ranking of the virtues may vary with a social group's history and environment. Typically, cruelty and cheating are discouraged, while cooperation, humbleness and courage are praised. These universal norms far pre-date the concept of any moralising religion or written law. Instead, they are rooted in the similarity of basic human needs and our shared mechanisms for learning and problem solving. Our social instincts(本能)include the intense desire to belong. The approval of others is rewarding, while their disapproval is strongly disliked. These social emotions prepare our brains to shape our behaviour according to the norms and values of our family and our community. More generally, social instincts motivate us to learn how to behave in a socially complex world.

The mechanism involves re purposed reward system originally used to develop habits important for self-care. Our brains use the system to acquire behavioural patterns regarding safe routes home, efficient food gathering and dangers to avoid. Good habits save time, energy and sometimes your life. Good social habits do something similar in a social context. We learn to tell the truth, even when lying is self-serving; we help a grandparent even when it is inconvenient. We acquire what we call a sense of right and wrong.

Social benefits are accompanied by social demands: we must get along, but not put up with too much. Hence self-discipline is advantageous. In humans, a greatly enlarged brain boosts self-control, just as it boosts problem-solving skills in the social as well as the physical world. These abilities are strengthened by our capacity for language, which allows social practices to develop in extremely unobvious ways.

32. What can be inferred about the forming of the Inuit's moral code?

A. Living conditions were the drive.

- B. Unwritten rules were the target.
- C. Social tradition was the basis.
- D. Honesty was the key.
33. What can we learn from this passage?
- A. Inconveniences are the cause of telling lies.
- B. Basic human needs lead to universal norms.
- C. Language capacity is limited by self-control.
- D. Written laws have great influence on virtues.
34. Which would be the best title for this passage?
- A. Virtues: Bridges Across Cultures
- B. The Values of Self-discipline
- C. Brains: Walls Against Chaos
- D. The Roots of Morality

答案：

32. A
33. B
34. D

解析：

32. 文章第一段描述了因纽特人19世纪的生活，并指出他们的道德规范是未写下来的，但被很好地理解和接受。作者提到，由于生活在无情的加拿大北部对生存的要求非常高，因纽特人对道德的实用主义方法是非常有意义的。这表明，因纽特人的道德规范的形成是由他们的生活条件驱动的。选项A "Living conditions were the drive" 与此推断相符。

33. 文章第二段提到，不同文化之间道德美德的相似性是显著的，这些普遍规范远远

早于任何道德化宗教或成文法 的概念。它们根植于基本人类需求的相似性以及我们共享的学习和解决问题的机制。这表明，基本的人类需求导致了普遍规范的形成。选项B "Basic human needs lead to universal norms" 与此信息相符。

34. 整篇文章讨论了道德规范的起源，包括因纽特人的道德规范、不同文化中道德美德的相似性以及社会本能如何塑造我们的行为。文章最后提到了自我约束的优势和大脑如何增强自我控制能力。因此，最佳标题应该是与道德的根源相关的内容。选项D "The Roots of Morality" 最能概括文章的主题。

