

# 中国社会科学院研究生院

2017 年攻读博士学位研究生入学考试试卷

英 语 （B 卷）

2017 年 3 月 11 日

8:30 – 11:30

## 答题说明

1. 请考生按照答题卡的要求填写相关内容。在“姓名”一栏中，请用中文填写

本人姓名：“试卷类型” 一栏，本人无需填写。

2. 在**答题卡**的“考生编号”一栏中填入本人的准考证号。

例如：考号为 012345678900001，请考生在第一行中填写阿拉伯数字 012345678900001，然后再将各栏中相应的数字涂黑，如下图所示。如不涂满，计算机将识别为无效试卷。

考生编号（左对齐）														
0	1	2	3	4	5	6	7	8	9	0	0	0	0	1
■	[0]	[0]	[0]	[0]	[0]	[0]	[0]	[0]	[0]	■	■	■	■	[0]
[1]	■	[1]	[1]	[1]	[1]	[1]	[1]	[1]	[1]	[1]	[1]	[1]	[1]	■
[2]	[2]	■	[2]	[2]	[2]	[2]	[2]	[2]	[2]	[2]	[2]	[2]	[2]	[2]
[3]	[3]	[3]	■	[3]	[3]	[3]	[3]	[3]	[3]	[3]	[3]	[3]	[3]	[3]
[4]	[4]	[4]	[4]	■	[4]	[4]	[4]	[4]	[4]	[4]	[4]	[4]	[4]	[4]
[5]	[5]	[5]	[5]	[5]	■	[5]	[5]	[5]	[5]	[5]	[5]	[5]	[5]	[5]
[6]	[6]	[6]	[6]	[6]	[6]	■	[6]	[6]	[6]	[6]	[6]	[6]	[6]	[6]
[7]	[7]	[7]	[7]	[7]	[7]	[7]	■	[7]	[7]	[7]	[7]	[7]	[7]	[7]
[8]	[8]	[8]	[8]	[8]	[8]	[8]	[8]	■	[8]	[8]	[8]	[8]	[8]	[8]
[9]	[9]	[9]	[9]	[9]	[9]	[9]	[9]	[9]	■	[9]	[9]	[9]	[9]	[9]

3. 在**答题卡**上填写答案时，请务必按照图示将选项格涂满；在 A, B, C, D 四个选项中，只有一个正确答案。填写两个或两个以上答案，本题无效。如需涂改，请务必用橡皮擦净后再重新填写。

4. 试卷第三部分（包括阅读 7 选 5、概要）、第四部分（包括英译汉、汉译英），请考生直接写在**英语试题答题纸**上的指定位置，不再提供额外的答题纸。

请将以下题目的答案填写在答题卡上。

**PART I: Cloze (20 points)**

**Directions: Choose the best word(s) for each numbered blank.**

During the mid-1980s, my family and I spent a   (1)   year in the historic town of St. Andrews, Scotland. Comparing life there with life in America, we were impressed by a   (2)   disconnection between national wealth and well-being. To most Americans, Scottish life would have seemed   (3)  . Incomes were about half that in the U.S. Among families in the Kingdom of Fife surrounding St. Andrews, 44 percent did not own a car, and we never met a family that owned two. Central heating in this place   (4)   south of Iceland was, at that time, still a luxury.

In hundreds of conversations during our year there and during three half summer stays since, we   (5)   notice that,   (6)   their simpler living, the Scots appeared   (7)   joyful than Americans. We heard complaints about Margaret Thatcher, but never about being underpaid or unable to afford wants.

Within any country, such as our own, are rich people happier? In poor countries, being relatively well off does make   (8)   somewhat better well off. But in affluent countries, where nearly everyone can afford life's necessities, increasing affluence matters   (9)   little. In the U.S., Canada, and Europe, the correlation between income and happiness is, as University of Michigan researcher noted in a 1980s 16-nation study, "virtually   (10)  ". Happiness is lower   (11)   the very poor. But once comfortable, more money provides diminishing returns.

Even very rich people are only slightly happier than average. With net worth all   (12)   \$100 million, providing   (13)   money to buy things they don't need and hardly care about, 4 in 5 of the 49 people responding to survey agreed that "Money can increase or decrease happiness, depending on how it is used". And some were indeed unhappy. One fabulously   (14)   man said he could never remember being happy. One woman reported that money   (15)   misery caused by her children's problems.

At the other end of life's circumstances are most victims of disabling tragedies. Yet, remarkably, most eventually recover a near-normal level of day-to-day happiness. Thus, university students who must cope with disabilities are   (16)   able-bodied students to report themselves happy, and their friends agree with their self-perceptions.

We have   (17)   the American dream of achieved wealth and well-being by comparing rich and unrich countries, and rich and unrich people. That leaves the final question: Over time, does happiness rise with affluence?

Typically not. Lottery winners appear to gain but a temporary jolt of joy from their winnings. On a small scale, a jump in our income can boost our morale, for a while. But in the long run, neither an ice cream cone nor a new car nor becoming rich and famous produces the same feelings of delight that it initially   (18)  . Happiness is not the result of being rich, but a   (19)   consequence of having recently become richer. Wealth, it therefore seems, is like health: Although its utter absence can breed misery, having it does not guarantee happiness. Happiness is   (20)   a matter of getting what we want than of wanting what we have.

- |                  |               |             |               |
|------------------|---------------|-------------|---------------|
| 1. a. underpaid  | b. prosperous | c. affluent | d. sabbatical |
| 2. a. assumed    | b. seeming    | c. seemed   | d. seemly     |
| 3. a. precarious | b. imprudent  | c. spartan  | d. gallant    |
| 4. a. not far    | b. as far as  | c. far from | d. far to     |

- |                        |                  |                        |                  |
|------------------------|------------------|------------------------|------------------|
| 5. a. virtually        | b. remarkably    | c. ideally             | d. repeatedly    |
| 6. a. forasmuch        | b. despite       | c. considering         | d. inasmuch      |
| 7. a. no less          | b. less          | c. more                | d. no more       |
| 8. a. for              | b. up            | c. out                 | d. over          |
| 9. a. scarcely         | b. intentionally | c. surprisingly        | d. provisionally |
| 10. a. diminishing     | b. negligible    | c. tripled             | d. perceivable   |
| 11. a. in              | b. on            | c. upon                | d. among         |
| 12. a. exceeded        | b. exceeding     | c. excess              | d. excessive     |
| 13. a. utter           | b. messy         | c. greedy              | d. ample         |
| 14. a. prosperous      | b. triumphant    | c. jubilant            | d. victorious    |
| 15. a. could undo      |                  | b. could intensify     |                  |
| c. could not undo      |                  | d. could not intensify |                  |
| 16. a. as plausible as |                  | b. not as plausible as |                  |
| c. as likely as        |                  | d. not as likely as    |                  |
| 17. a. ventilated      | b. deliberated   | c. speculated          | d. scrutinized   |
| 18. a. does            | b. did           | c. has done            | d. is            |
| 19. a. new             | b. favorite      | c. temporary           | d. normal        |
| 20. a. more            | b. less          | c. better              | d. worse         |

## **PART II: Reading Comprehension (30 points)**

**Directions:** Choose the best answers based on the information in the passages below.

### **Passage 1**

In the 1960s and '70s of the last unlamented century, there was a New York television producer named David Susskind. He was commercially successful; he was also, surprisingly, a man of strong political views which he knew how to present so tactfully that networks were often unaware of just what he was getting away with on their—our—air. Politically, he liked to get strong-minded guests to sit with him at a round table in a ratty building at the corner of Broadway and 42nd Street. Sooner or later, just about everyone of interest appeared on his program. Needless to say, he also had time for Vivien Leigh to discuss her recent divorce from Laurence Olivier, which summoned forth the mysterious cry from the former Scarlett O’Hara, “I am deeply sorry for any woman who was not married to Larry Olivier.” Since this took in several billion ladies (not to mention those gentlemen who might have offered to fill, as it were, the breach), Leigh caused a proper stir, as did the ballerina Alicia Markova, who gently assured us that “a Markova comes only once every hundred years or so.”

I suspect it was the dim lighting on the set that invited such naked truths. David watched his pennies. I don’t recall how, or when, we began our “States of the Union” programs. But we did them year after year. I would follow whoever happened to be president, and I’d correct his “real” State of the Union with one of my own, improvising from questions that David would prepare. I was a political pundit because in a 1960 race for the House of Representatives (upstate New York), I got more votes than the head of the ticket, JFK; in 1962, I turned down the Democratic nomination for U.S. Senate on the sensible ground that it was not winnable; I also had a pretty good memory in those days, now a-jangle with warning bells as I try to recall the national debt or, more poignantly, where I last saw my glasses.

I've just come across my "State of the Union" as of 1972. In 1972, I begin: "According to the polls, our second principal concern today is the breakdown of law and order." (What, I wonder, was the first? Let's hope it was the pointless, seven-year—at that point—war in Southeast Asia.) I noted that to those die-hard conservatives, "law and order" is usually a code phrase meaning "get the blacks." While, to what anorexic, vacant-eyed blonde women on TV now describe as the "liberal elite," we were pushing the careful—that is, slow—elimination of poverty. But then, I say very mildly, we have only one political party in the United States, the Property Party, with two right wings, Republican and Democrat. Since I tended to speak to conservative audiences in such civilized places as Medford, Oregon; Parkersburg, West Virginia; and Longview, Washington, there are, predictably, a few gasps at this rejection of so much received opinion. There are also quite a few nods from interested citizens who find it difficult at election time to tell the parties apart. Was it in pristine Medford that I actually saw the nodding Ralph Nader whom I was, to his horror, to run for president that year in *Esquire*? Inspired by the nods, I start to geld the lily, as the late Sam Goldwyn used to say. The Republicans are often more doctrinaire than the Democrats, who are willing to make small—very small—adjustments where the poor and black are concerned while giving aid and comfort to the anti-imperialists.

### Comprehension Questions:

21. We may understand Alicia Markova to be \_\_\_\_\_.
- A current popular figure in the United States
  - A much sought-after interview subject
  - A popular, rather than intellectual, interview subject
  - A Russian defector to the United States
22. In the passage, the author reminds the reader that the broadcast bands are \_\_\_\_\_.
- invariably used for the public good
  - private, rather than public, property
  - public, rather than private, property
  - fair and balanced
23. The author now finds it difficult to \_\_\_\_\_.
- run for Senate
  - differentiate between a Republican and a Democrat
  - remember details or information
  - identify code-words in the media
24. The author observes that anti-crime initiatives by America's political right often either result in or are based upon \_\_\_\_\_.
- the desire to eliminate poverty
  - protection of property
  - the State of the Union
  - profiling.
25. The author was invited to participate in Suskind's television programs because \_\_\_\_\_.
- of his varied political experience
  - he turned down the Democratic nomination for U.S. Senate

- g. his knowledge of Larry Olivier
- h. his status as an anti-imperialist

## Passage 2

Chicago's segregation of minorities is as old as the city itself. The African-American neighborhoods of today's South and West sides are located in exactly the same parts of the city as the African-American neighborhoods of 1910. And from 1930 to today, these African American neighborhoods have been represented in Congress and in the state house by African-American politicians, who have done very little (other than pass Federal benefit programs) to lift African-Americans out of poverty. In the 2000 Census, for example, of the ten poorest census tracts in the entire United States, nine were located in the South and West Side African-American areas ruled by African-American congressmen Bobby Rush and Jesse Jackson Jr. The concept of Western Imperial Colonialism is very popular in the literature of racial exploitation. The continent of Africa was divided up into "colonies" by the major European Imperial powers in a very short period of time: just seven years, from 1885 to 1892. Previously, Britain had seized vast territories belonging to other cultures for hundreds of years. But in 20th century America a new type of colony was invented: American urban colonies in the large metropolitan areas from the Midwest and Northeast to Los Angeles. These were made possible by the Great Migration of African-Americans from the South to the North, which began during WWI. As they moved north, African-Americans were immediately confined to ghettos defined by racial boundaries. No one doubts that this segregation was done intentionally. But it's important to realize that this segregation was not created by the racist attitudes of the residents of Chicago (Chicago never had slaves) but by the ruling political elite. As soon as the African-American population of Chicago began to expand, the Great Depression hit and put many persons out of work. FDR's response to this was to create the New Deal programs of welfare, food assistance, and subsidized housing. While this greatly helped unemployed persons of all races, for African-Americans it began the ghettoization of their people into what can only be called urban colonies in the large cities of the north. The pattern seen in the 20 largest cities of the United States from 1920 to 2010 is remarkably consistent. In 1920 19 of the twenty largest cities were all located in the North. All of these nineteen cities were from 92.5% to 99% white. The one exception was Baltimore, MD and that was 85% white. It had a slightly larger black population only because it was a port of entry for the slave trade. Similarly, all of these cities saw great increases in their black populations starting in 1920. By 1990 these cities were from 26 to 76% black. These cities did not lose whites because African-Americans moved in. Rather, it is more accurate to say that Americans are a highly migratory group, and the big cities were ports of entry for European immigrants. So as whites left, politicians wanted to maintain their population numbers. By the 2010 Census the cities with the highest black populations were Detroit, MI, which was 83% black, and Newark, NJ which was 52%. (Sources: Census paper No. 76 and Census 2010 Quick facts). And since in all the major industrial cities of the North, the destinations of job-seeking African-American migrants were controlled by Democrats, it is overwhelmingly clear that these great pockets of urban poverty were created and maintained by that one political party. Tragically all of these cities have very high rates of segregation, poor education for African-Americans; high unemployment, single motherhood, and crime. In Chicago, "negro wards" as they were then called, were quickly drawn up: their boundaries reflected (and promoted) the racial segregation of the time. Their political representatives were African-American, and they were expected to deliver votes to

the Democratic Party. Most Americans don't know that Chicago is the center for black politics. Furthermore, since Lincoln freed the slaves, African-Americans in Chicago voted for Republicans, until a Democratic Mayor, Anton Cermak, took over; fired all the thousands of African-Americans who Republicans had given city government jobs, and took over the black vote. Since that time Chicago's African-Americans have been represented exclusively by black politicians, and always lived in poverty. What made the black submachine of Chicago possible was that Chicago already had in place a Democratic Machine. Exploitation is promulgated by urban Democrats as a way to manipulate residents and keep themselves in power. What makes the American Urban Colonialism plan so revolutionary and ingenious is that it does not rely on agreements with foreign governments; the market price of iron ore, or cotton for profits; but on Federal benefit programs. These program dollars are infinitely more reliable and politically stable.

### Comprehension Questions:

26. According to the essay, American cities lost white residents due to \_\_\_\_\_.
- white voter's minority rule in the Republican party
  - the influx of European immigrants
  - the migratory nature of Americans
  - ghettoization by African-Americans
27. The essays convincingly demonstrates that \_\_\_\_\_.
- power is more important than people
  - white Americans are essentially racist
  - the Civil War was fought for nothing
  - slave trade determined the fate of ethnic minorities in American cities
28. The Democratic Machine in Chicago provides incentives in the form of \_\_\_\_\_.
- segregation of minorities
  - high unemployment, single motherhood, and crime
  - federal benefit programs
  - negro wards
29. Obama moved to Chicago because \_\_\_\_\_.
- the black submachine already had in place a Democratic Machine
  - Chicago is the center for black politics
  - the Great Migration of directed African-Americans from the South to the North
  - Chicago is the most segregated city in America
30. According to the author, American urban colonialism is the result of \_\_\_\_\_.
- the ghettoization of African-American people in American cities
  - the segregation of minorities
  - the political clientelism of the black submachine
  - western imperial colonialism in Africa

### Passage 3

It is a well-known hypothesis that newborns can immediately identify the smell of their mother's amniotic fluid; other than this one potential exception, taste in fragrance can be thought of as nurtured in totality by experience and influence. There is, of course, an argument that nature intervenes to temper a subject's agency by inducing unfavorable reactions to harmful and poisonous materials that causes a negative olfactory association, for example, the smell of rotten food becoming linked to the experience of food poisoning. However, in most cases the process of deciding bad from good smells is controlled by societal (parental) censorship and its converse—public appreciation. This logic is akin to the French philosopher Louis Althusser's theory of *interpellation* in relation to subjectivity and identity-making. For Althusser, human subjectivity (arguably comparable to consciousness itself) is a type of ideology. In Althusser's view it is impossible to avoid the ideology of subjectivity and for this reason subjects are 'always already interpellated', even before they are born. Althusser's philosophy essentially argues that one cannot see oneself outside of ideology and one's identity is formed by mirroring oneself in the ideology already present. In relation to (olfactory) taste-making, this is significant as taste can be thought of as a subset of subjectivity and therefore choosing a fragrance is an interpellating activity that paradoxically both affirms and displaces a subject's sense of free agency. The hail comes from marketing and emotive retail experiences; the ideology that of personal enhancement; the moment of interpellation taking place at the point of sale. There are, in my opinion, pertinent links to be made between interpellation and the psychoanalyst Jacques Lacan's work on the *mirror stage* in infants. This is described by Lacan as the moment when a child sees themselves for the first time in a (conceptual) mirror, recognizes themselves as the image in the mirror, and dissociates the belief in a fragmented body with a visual wholeness threatened by literal and metaphorical fragmentation (of their own body / of the replication of their body in the mirror), resulting in a tension between the physical body and the imaged body. It is also the moment when the child is able to *apperceive*—the concept of seeing oneself outside of oneself as an object. In an attempt to alleviate this tension, Lacan argues that the child then fully identifies itself with the image, and as a result the Ego is formed through visual means, resulting in a temporary cognitive jubilation in the baby's apparent mastery over its own image. As Althusser, Lacan sees the ideology of subjectivity as a prerequisite of a developed consciousness. Once this has happened, further understanding of self-presentation and self-fashioning can begin that govern one's own identity-formation for the rest of life. Although babies are aware of the fragrance stimuli around them at a young age, including the peculiarities of smells produced by them, I would argue that the moment of what I term *mature olfactory apperception* happens much later than other forms of practical self-awareness and tends to occur around puberty when issues of olfactory urgency arise around bodily changes. I am arguing that the recognition of one's own scent in a conceptual olfactory mirror at that moment in life gives rise to a strong sense of olfactory hierarchy and cements involuntary links between ideology and perfume. It is no coincidence then that so many fragrance-lovers comment that their interest developed around their teens. To explicate the term further, it can be reasoned that recognition of the difference between personal and external smells in babies in relation to subjectivity is fairly limited, just as is the understanding of the imaged self before the mirror stage. However, given that Lacan argues that the Ego is initially formed through cognitive contradictions in image, the sense of sight is given immediate priority over the other senses, as the baby comprehends the significance of its own bodily image through its presence in social situations. However, the significance of its own smells



is not a subject treated with as much codified authority and therefore little olfactory context is given to the subject. As one approaches puberty and begins to apperceive the idea of a personal whole scent as opposed to a fragmented olfactory reality scent is suddenly put into an important, codified, and relevant context—a context of ‘them, me, dirty, clean, sexual’. This is the moment of mature olfactory apperception.

### Comprehension Questions:

31. With the possible exception of an infant’s ability to identify the smell of the amniotic fluid, taste in fragrance is \_\_\_\_\_.
- a. natural                      b. artificial                      c. objective                      d. subjective
32. Mature olfactory apperception is achieved at the moment of \_\_\_\_\_.
- a. puberty  
b. fully developed consciousness of one’s own scent  
c. full comprehension of the significance of one’s own bodily image  
d. a visual wholeness threatened by literal and metaphorical fragmentation
33. Personal style and choice of a fragrance can be seen as \_\_\_\_\_.
- a. codified authority                      b. a conceptual olfactory mirror  
c. a subset of subjectivity                      d. a fragmented olfactory reality
34. Apperception can be defined as the induction of the self as \_\_\_\_\_.
- a. an object                      b. a subject                      c. an image                      d. an ego
35. According to the author, a teenager’s choice of perfume \_\_\_\_\_.
- a. depends on him / herself                      b. is conditioned by ideology  
c. is decided by a codified authority.                      d. is decided by commerce

### Passage 4

*A Cyborg Manifesto* is an essay written by Donna Haraway, in which the concept of the cyborg is a rejection of rigid boundaries, notably those separating “human” from “animal” and “human” from “machine”. She writes: “The cyborg does not dream of community on the model of the organic family, this time without the oedipal project. The cyborg would not recognize the Garden of Eden; it is not made of mud and cannot dream of returning to dust.” The *Manifesto* criticizes traditional notions of feminism, particularly feminist focuses on identity politics, and encouraging instead coalition through affinity. She uses the metaphor of a cyborg to urge feminists to move beyond the limitations of traditional gender, feminism, and politics. Marisa Olson summarized Haraway’s thoughts as a belief that there is no distinction between natural life and artificial man-made machines. Haraway begins the *Manifesto* by explaining three boundary breakdowns since the 20th Century that have allowed for her hybrid, cyborg myth: the breakdown of boundaries between human and animal, animal-human and machine, and physical and non-physical. Evolution has blurred the lines between human and animal; 20th Century machines have made ambiguous the lines between natural and artificial; and microelectronics and the political

invisibility of cyborgs have confused the lines of physicality. Haraway highlights the problematic use and justification of Western traditions like patriarchy, colonialism, essentialism, and naturalism (among others). These traditions in turn allow for the problematic formations of taxonomies and what Haraway explains as antagonistic dualisms that order Western discourse. These dualisms, Haraway states, have all been systematic to the logics and practices of domination of women, people of color, nature, workers, animals... all those constituted as others. However, high-tech culture provides a challenge to these antagonistic dualisms. Haraway's cyborg theory rejects the notions of essentialism, proposing instead a chimeric, monstrous world of fusions between animal and machine. Cyborg theory relies on writing as "the technology of cyborgs", as "cyborg politics is the struggle for language and the struggle against perfect communication, against the one code that translates all meaning perfectly, the central dogma of phallogocentrism". Instead, Haraway's cyborg calls for a non-essentialized, material-semiotic metaphor capable of uniting diffuse political coalitions along the lines of affinity rather than identity. Following Lacanian feminists such as Luce Irigaray, Haraway's work addresses the chasm between feminist discourses and the dominant language of Western patriarchy. As Haraway explains, "grammar is politics by other means," and effective politics require speaking in the language of domination. As she details in a chart of the paradigmatic shifts from modern to postmodern epistemology within the *Manifesto*, the unified human subject of identity has shifted to the hybridized posthuman of technoscience, from "representation" to "simulation," "bourgeois novel" to "science fiction," "reproduction" to "replication," and "white capitalist patriarchy" to "informatics of domination." While Haraway's "ironic dream of a common language" is inspired by Irigaray's argument for a discourse other than patriarchy, she rejects Irigaray's essentializing construction of woman-as-not-male to argue for a linguistic community of situated, partial knowledges in which no one is innocent. Although Haraway's metaphor of the cyborg has been labelled as a post-gender statement, Haraway has clarified her stance on post-genderism in recent interviews. She acknowledges that her argument in the *Manifesto* seeks to challenge the necessity for categorization of gender, but does not correlate this argument to post-genderism. She clarifies this distinction because post-genderism is often associated with the discourse of the utopian concept of being beyond masculinity and femininity. Haraway notes that gender constructs are still prevalent and meaningful, but are troublesome and should therefore be eliminated as categories for identity.

### Comprehension Questions:

36. According to the text, a cybernetic organism or cyborg must be understood as \_\_\_\_\_.

- a. a gender-neutral construct
- b. a robot
- c. a posthuman speculative being
- d. neither organic nor inorganic

37. Haraway poses that gender constructs should be eliminated as categories for identity because \_\_\_\_\_.

- a. the paradigmatic shifts from modern to postmodern epistemology
- b. post-genderism is often associated with the discourse of the utopian concept
- c. they pose an antagonistic dualism
- d. they pose a non-essential, material-semiotic metaphor



good and bad imagery. (5)\_\_\_\_\_. Photography began to have less significance in black life as a means—private or public—by which an oppositional standpoint could be asserted. A mode of seeing different from that of the dominant culture. Everyday black folks began to see themselves as not having a major role to play in the production of images.

- A. Currently, contemporary commoditization of blackness creates a market context wherein conventional, even stereotypical, modes of representing blackness may receive the greatest reward
- B. The aftermath of this crisis has been devastating in that it has led to a relinquishment of collective black interest in the production of images
- C. As time has progressed and the face of white supremacy has no changed, reformist and radical blacks would likely agree that the field of representation remains a crucial realm of struggle, as important as the question of equal access, if not more important.
- D. When we concentrate on photography in black homes as a critical intervention, a disruption of white control over black images.
- E. Significantly, nationalist black freedom movements were often concerned only with questions of “good” and “bad” imagery and did not promote a more expansive cultural understanding of the politics of essence and identity that ultimately restricted and confined black image production.
- F. Since no “white” galleries displayed images of black people created by black folks, spaces had to be made within diverse black communities.
- G. The greatest power turned out to be what it had always been: the power to define reality where blacks are concerned and to manage perceptions and therefore arrange politics and culture to reinforce those definitions.

### **Section B (10 points)**

**Directions: Write a 100—120-word summary of the article in this part.**

### **PART IV: Translation**

**Directions: Write your translations in your answer sheet.**

### **Section A: Translate the underlined sentences into good Chinese. (15 points)**

An aesthetic sense, an instinct for beauty, is one of the universal attributes of human beings. ...

(1) While at its lowest level aesthetic appreciation is merely of anthropological or sociological interest, at its highest level, perhaps, it duplicates artistic creation and exists on the same plane. But certainly that “plane” is multi-dimensional. ...

Many possible reasons why human beings are responsive to beauty and need art in their lives can and have been adduced. (2) My own theory is that art concentrates and channels emotions and experiences that would otherwise be inchoate and unformed in the psyche; that is to say, it brings into sharp focus and gives form to shadowy promptings, conflicting emotions, and half-glimpsed impressions of universal situations such as love, loss, questions of life’s origins and end, and so forth, and it allows us to see and feel these impressions clearly and intently. ...

Judging from the evidence of the media, however, the emotional nature of aesthetic pleasure is

a well-kept secret. (3) Almost every time I run across a mention of aesthetics in the large circulation cultural organs and opinion magazines, the discussion centers around the deep appreciation of art as art. It's as if the only aesthetic pleasure there is in poetry or fiction or music is in the recognition of technical devices and form. ...

Everything that makes art a powerful instrument in human life is dependent upon its being a medium for life, not a thing in itself. ... (4) When the so-called aesthetic temperament wishes to expel from the holy citadel all that is extraneous to art, it ends up actually reducing art to the dry abstraction of mathematics. No, it cannot be emphasized enough: poetry is not words, music is not notes, painting is not brush strokes. Poetry is feeling: all art is feeling. The quality that makes a piece of art a great work is simply and only the depth of its humanity. While technical devices, form and genre are the flesh and bones of an art, emotions are its soul. ...

Ultimately all aesthetic moments, like the art that draws them forth, are individualistic. ... the aesthetic moment, then, requires two equal partners. (5) The artist must present an intrinsically moving subject universal in scope, and the appreciator must bring to the work the willing suspension of disbelief and the intelligence and humanity to enter into the artist's world. Since empathy, the ability to put oneself in the shoes of another, is the foundation of the moral sense, the aesthetic moment is also an ethical moment.

### **Section B: Translate the following sentences into good English. (15 points)**

1. 孔子被中国各阶层的民众所铭记的原因有很多，其中一个最主要的因素就是孔子所倡导的教育方法——通过提问引导学生思考。他还坚持教育中最重要的是人格的塑造。从后人叙述的关于孔子的故事可知，他所倡导的是因材施教。
2. 多年来，中国共产党和中国政府从基本国情出发，把人民的生存权、发展权放在首位，致力于减贫脱贫，努力保障和改善民生，发展各项社会事业，使发展成果更多更公平地惠及全体人民，保障人民平等参与、平等发展的权利。
3. 最近的争论是关于修改欧盟的宪章问题。欧盟明年要增加十个成员国，需要有新的宪章来自我约束。因此各国政府正在构思修订有关外交事务、税收、政治避难和司法政策等问题的法规，并赋予欧洲议会更多的权利。