

中国社会科学院研究生院

2016 年攻读博士学位研究生入学考试试卷

英 语
(A 卷)

2016 年 3 月 26 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。

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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.

Production workers must be able to do statistical quality control. Production workers must be able to do just-in-time inventories. Managers are increasingly shifting from a "don't think, do what you are told" to a "think, I am not going to tell you what to do" style of management.

This shift occurs not because today's managers are more ___(1)___ than yesterday's managers, but because the evidence is mounting that the second style of management is more ___(2)___ than the first style of management. But this means that problems of training and motivating the work force both become more central and require different models of behavior.

To be on top of this situation, tomorrow's managers will have to have strong background in organizational psychology, human relations, and labor ___(3)___ . The MIT Sloan School of quickly management attempts to ___(4)___ our understanding in these areas through research and then quickly bring the ___(5)___ of this new research to our students so that they can be leading-edge managers when it comes to the human side of the equation.

The first three decades after World War II were ___(6)___ in ___(7)___ the United States had a huge technological lead ___(8)___ all the rest in the world. In a very real sense, ___(9)___ technological competitive. American firms did not have to worry about their technological competitiveness because they were ___(10)___ .

But that world has disappeared. Today we live in a world where American firms ___(11)___ have automatic technological ___(12)___ . In some areas they are still ahead, in some areas they are ___(13)___ , and in some areas they are behind, but on average, they are average.

___(14)___ this means is that American managers have to understand the forces of technical change in ways ___(15)___ were not necessary in the past. Conversely, managers from the rest of the world know that it is now possible for them to dominate their American competitors if they understand the forces of technical change better than their American competitors do.

In the world of tomorrow managers cannot be technologically ___(16)___ ___(17)___ their functional tasks within the firm. They don't have to be scientists or engineers inventing new technologies, ___(18)___ they have to be managers who understand when to bet and when not bet on new technologies. If they ___(19)___ what is going on and technology effectively becomes a black box, they ___(20)___ to make the changes. They will be losers, not winners.

- | | | | |
|-------------------------|-----------------|----------------------|----------------|
| 1. a. enlightened | b. enlightening | c. enlightenment | d. enlighten |
| 2. a. sterile | b. producing | c. productive | d. extravagant |
| 3. a. economics | b. economic | c. economy | d. economies |
| 4. a. take | b. arouse | c. rise | d. advance |
| 5. a. results | b. evidence | c. content | d. fruits |
| 6. a. usual | b. flawed | c. unusual | d. unessential |
| 7. a. which | b. / | c. that | d. those |
| 8. a. by | b. over | c. on | d. upon |
| 9. a. was the world not | | b. the world was not | |
| c. did the world be not | | d. was not the world | |
| 10. a. superior | b. super | c. inferior | d. junior |
| 11. a. still | b. even | c. neither | d. no longer |

- | | | | |
|--------------------------|------------------|----------------------|------------------|
| 12. a. superiority | b. inferiority | c. majority | d. minority |
| 13. a. common | b. average | c. ignorant | d. exceptional |
| 14. a. How | b. That | c. What | d. Which |
| 15. a. that | b. they | c. those | d. who |
| 16. a. illiterate | b. sophisticated | c. literate | d. omniscient |
| 17. a. regardless | b. in spite of | c. despite | d. regardless of |
| 18. a. and | b. likewise | c. furthermore | d. but |
| 19. a. didn't understand | | b. don't understand | |
| c. haven't understood | | d. hadn't understood | |
| 20. a. failed | | b. would have failed | |
| c. would fail | | d. would be failed | |

PART II: Reading Comprehension (30 points)

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

Passage 1

The leaders of the mythopoetic men's movement believe that modernization has led to the feminization of men. Mythopoets believe that the rise of the urban industrial society "trapped men into straitjackets of rationality, thus blunting the powerful emotional communion and collective spiritual transcendence that they believe men in tribal societies typically enjoyed". Most importantly, the movement seeks to restore the "deep masculine" to men who have lost it in their more modern lifestyles. Other causes for the loss of the "deep masculine" include: Men no longer being comrades who celebrated their masculinity together. Rather, they had become competitors within their workplaces; Men spending more time in their houses with women than they did with men (in non-competitive terms outside of work). Excessive interaction with women generally kept men from realizing their internal masculinity; Feminism is bringing attention to the "feminine voice." Through this, the mythopoetic men felt that their voices had been muted (though Bly and others are careful in not blaming feminism for this); The separation of men from their fathers kept them from being truly initiated into manhood, and was a source of emotional damage. Men were suffering further emotional damage due to feminist accusations about sexism. Men should celebrate their differences from women, rather than feeling guilty about them. Men is being discouraged from expressing their emotions. Male inexpressivity is an epidemic and does not correspond to their "deep masculine" natures. Groups of primarily white, middle-aged, heterosexual men from the professional class retreated from their female loved ones in order to join in spiritual rituals that emphasized homosociality, with the central goal of reclaiming the parts of their masculinity that they had lost called the "deep masculine." Because most men no longer perform masculine rituals, mythopoets assert that men have mutated into destructive, hypermasculine chauvinists, or, in the opposite direction, have become too feminized. The mythopoetic men performed rituals at these gatherings, which were meant to imitate those performed by tribal societies when men initiated boys into a deeply essential natural manhood. The movement emphasized the importance of including multiple generations of men in the rituals, so that the men could learn about masculinity from those who were older and wiser. Characteristic of the early mythopoetic movement was a tendency to retell myths, legends and folktales, and engage in their exegesis as a tool for personal insight. Using frequent references to archetypes as drawn from Jungiananalytical psychology, the

movement focused on issues of gender role, gender identity and wellness for the modern man (and woman). Advocates would often engage in storytelling with music, these acts being seen as a modern extension to a form of "new agheshamanism" popularized by Michael Harner at approximately the same time. The movement sought to empower men by means of equating archetypal characters with their own emotions and abilities. For instance, Michael Messner describes the concept of "Zeus energy" as emphasizing "male authority accepted for the good of the community". Beliefs about the emotional system based in archetypes of great men, mythopoeists sought to channel these characters in themselves, so that they could unleash their "animal-males". This group primarily analyzed the archetypes of King, Warrior, Magician, Lover and Wildman.

As a self-help movement the mythopoetic movement tends not to take explicit stances on political issues such as feminism, gay rights or family law (such as the issues of divorce, domestic violence or child custody), preferring instead to stay focused on emotional and psychological well-being. Because of this neutrality, the movement became a site of social criticism by feminists, and was often characterized as anti-intellectual as well as apolitical. Michael Messner once gave a speech at a gathering, in which he addressed the dangers of celebrating the warrior, as instances of rape are higher in countries that glorify war. The mythopoeists responded that they were not interested in intellectual or political pursuits, but were primarily concerned with conducting spiritual and emotional work. Additional feminist critique revolved around the movement's absence of women's perspectives, as well as the essentialism in the movement's teachings.

Comprehension Questions:

21. The mythopoetic men's movement can best be understood as _____.
- a. a men's literary movement
 - b. a men's liberation movement
 - c. a men's rights movement
 - d. a second-wave feminist movement
22. The mythopoetic men's movement consists of groups of men who retreated from their female loved ones in order to strive for _____.
- a. gay rights
 - b. same-sex marriage
 - c. masculinity
 - d. myths, legends and folktales
23. The idea that modernization has led to the feminization of men means that _____.
- a. men cannot be themselves
 - b. men can no longer make friends
 - c. men's voices have changed
 - d. men cannot express themselves
24. The root issue is _____.
- a. feminism
 - b. masculinity
 - c. sex
 - d. gender
25. According to the text, the causes for rape must be sought in _____.
- a. the celebration of the archetype of the warrior
 - b. the unleashing of men's "animal-males"
 - c. domestic violence
 - d. the loss of masculine rituals

Passage 2

Although in the novel the millennium has been and gone, there are no references at all to real contemporary American or global political events of the time of writing. Chapstick, Pledge, and Skevener in their study *The Endless Loop of History: Space Time in the work of David Foster Wallace* (London 2001) have already noted the way *Infinite Jest* divorces itself from history by the use of sci fi elements. They note how compared with the American post moderns, whose works interact with real historical time, *Infinite Jest* takes place in an ahistorical, allegorical time. DFW's invention of Subsidized Time, and the renaming of years after products and companies shows the way in which the soul-rotting effects of advertising infect time as well as internal and external space (cf. Phillip K Dick's adverts projected onto the moon in *The Man in the High Castle*). Otherwise, the ubiquitous presence of advertising in contemporary daily life is absent from the novel. Actually, this is not correct. The theme of waste management (also the underlying structure of Don DeLillo's novel *Underworld*) reflects some of the anxieties of the 90s, the decade in which the novel was written: namely, global warming, environmental concerns, nuclear waste management, including its export to third world countries, the trading of carbon emission points, futures swaps in carbon footprints etc. DFW is here simply satirizing contemporary concerns; and a Freudian reading of this theme is both unnecessary and not really illuminating, Don Gately's work as a shit hoser notwithstanding. DFW's use of spurious knowledge and scholarship (including a spurious academic apparatus at the back of the book) has been amply commented on, especially the doubtful physics of J.O. Incandenza's work with lenses and nuclear annulation, and the iffey math involved in the Eschaton game. By his use of the spurious DFW is not only satirizing the discourse of academic knowledge, but making a serious point about the extent and typology of knowledge itself. Once knowledge becomes so specialized as to become comprehensible to only a very few –those firmly inside the discourse- what status does that knowledge gain? To those outside the discourse, the knowledge can only be taken on trust, and therefore all manner of hoods may be winked. In this case the boundaries between the fictional and the real become blurred, a matter for argument. We are used to questioning the reliability of the narrative voice in fiction, but not so able to question in the same way the reliability of academic discourse or specialist knowledge. The presence of the spurious next to the real infects the real, inviting us to extend our distrust of fictional narrative to non-fictional exposition, the fiction (*le mensonge*) and the truth become mirrors of each other. The title of a work stands in metonymic relationship to the content of the work: *War and Peace*, for example, signifies the two main themes and structuring devices of that novel. For existing books, (real, read books), the title summons up everything we know or remember about the book. Where that work is non-existent (fictional, spurious, lost or simply unknown/unread) the title acts as an empty signifier, which we can fill with our imagination, effectively writing the work ourselves in a flash. Barthes calls these bookless titles *prolepses*; Nabokov creates summaries and detailed commentaries for them (in *Pale Fire* and *The Real life of Sebastian Knight*); Borges bases his whole stylistics on this process of metonymic expansion; and Eco fills entire imaginary libraries with these fantastical books. DFW for his imaginary works, like Hoffmann, has a penchant for excessively long and humorous titles, whose length guides us in this process of creation cf: *Good Looking Men in Small Clever Rooms that Utilize Every Centimeter of Available Space With Mind-Boggling Efficiency* (title of one of J.O. Incandenza's entertainments), and *Mousetraps and their Influence on the Character and Achievement of the Feline Race* (title of one of Murr's books from Hoffmann's *The Life and Opinions of the Tomcat Murr*).

Comprehension Questions:

26. According to the author, the use of some of the anxieties of the 90s does not contradict the proposition that the novel *Infinite Jest* takes place in an ahistorical time because _____.
- the millennium has been and gone
 - DFW is here simply satirizing contemporary concerns
 - DFW's invention of Subsidized Time
 - he uses sci fi elements
27. DFW's invention of Subsidized Time exemplifies _____.
- the ubiquitous presence of advertising in contemporary daily life
 - the commercialization of American society
 - the endless loop of history
 - American post modernism
28. Following Roland Barthes, which of the following titles would be an example of prolepsis?
- War and Peace*.
 - The Real life of Sebastian Knight*
 - Mousetraps and their Influence on the Character and Achievement of the Feline Race*.
 - The Life and Opinions of the Tomcat Murr*
29. An innovation by DFW to post modern fiction is exemplified by _____.
- the unreliable narrator
 - the distrust of academic discourse
 - the process of metonymic expansion
 - fictional, spurious, lost or simply unknown/unread works
30. The title of the novel suggests that it is _____.
- an allegory
 - a parody
 - an apophysis
 - a procatalepsis

Passage 3

According to the Koran, it was on a Tuesday that Allah created darkness. Last September 11, when suicide pilots were crashing commercial airliners into crowded American buildings, I did not have to look to the calendar to see what day it was: Dark Tuesday was casting its long shadow across Manhattan and along the Potomac River. I was also not surprised that despite the seven or so trillion dollars that we have spent since 1950 on what is euphemistically called "defense," there would have been no advance warning from the FBI or CIA or Defense Intelligence Agency.

While the Bushites have been eagerly preparing for the last war but two—missiles from North Korea, clearly marked with flags, would rain down on Portland, Oregon, only to be intercepted by our missile-shield balloons—the foxy Osama bin Laden knew that all he needed for his holy war on the infidel were fliers willing to kill themselves along with those random passengers who happened to be aboard hijacked airliners.

For several decades there has been an unrelenting demonization of the Muslim world in the

American media. Since I am a loyal American, I am not supposed to tell you why this has taken place, but then it is not usual for us to examine why anything happens; we simply accuse others of motiveless malignity. “We are good,” G.W. proclaims, “They are evil,” which wraps that one up in a neat package. Later, Bush himself put, as it were, the bow on the package in an address to a joint session of Congress where he shared with them—as well as with the rest of us some-where over the Beltway—his profound knowledge of Islam’s wiles and ways: “They hate what they see right here in this Chamber.” I suspect a million Americans nodded sadly in front of their TV sets. “Their leaders are self-appointed. They hate our freedoms, our freedom of religion, our freedom of speech, our freedom to vote and assemble and disagree with each other.” At this plangent moment what American’s gorge did not rise like a Florida chad to the bait?

A member of the Pentagon Junta, Rumsfeld, a skilled stand-up comic, daily made fun of a large group of “journalists” on prime-time TV. At great, and often amusing, length, Rummy tells us nothing about our losses and their losses. He did seem to believe that the sentimental Osama was holed up in a cave on the Pakistan border instead of settled in a palace in Indonesia or Malaysia, two densely populated countries where he is admired and we are not. In any case, never before in our long history of undeclared unconstitutional wars have we, the American people, been treated with such impish disdain—so many irrelevant spear carriers to be highly taxed (those of us who are not rich) and occasionally invited to participate in the odd rigged poll.

The Bush administration, though eerily inept in all but its principal task, which is to exempt the rich from taxes, has casually torn up most of the treaties to which civilized nations subscribe—like the Kyoto Accords or the nuclear missile agreement with Russia. The Bushites go about their relentless plundering of the Treasury and now, thanks to Osama, Social Security (a supposedly untouchable trust fund), which, like Lucky Strike green, has gone to a war currently costing us \$3 billion a month. They have also allowed the FBI and CIA either to run amok or not budge at all, leaving us, the very first “indispensable” and—at popular request—last global empire, rather like the Wizard of Oz doing his odd pretend-magic tricks while hoping not to be found out. Meanwhile, G.W. booms, “Either you are with us or you are with the Terrorists.” That’s known as asking for it.

Comprehension Questions:

31. The author believes that America’s defense spending _____.
- a. protects the national security
 - b. is good for humanity
 - c. primarily fights terror
 - d. is a misnomer
32. The author uses the term “rigged pole” to _____.
- a. cast doubt upon the voting process
 - b. refer to public opinion polls
 - c. remind the reader of political corruption
 - d. add humor to an otherwise serious article
33. In the essay, President George W Bush’s use of dichotomy is portrayed as _____.
- a. jingoistic and rational
 - b. misleading and simplistic
 - c. well-considered and politically expedient
 - d. effective rhetoric that will stand the test of time
34. The use of the term “Pentagon junta” indicates the author’s belief that _____.
- a. the Pentagon has transformed into a populist political machine
 - b. the leaders of America’s military establishment were overrepresented in Bush’s White House
 - c. the military-industrial complex has taken control of America’s political process

- d. journalists have not been able to get solid information from the Bush administration
35. When the author mentions the Treasury, Social Security, the FBI, and the CIA, he intends to highlight the fact that _____.
- war-related expenses are like magic tricks
 - America is spending harmful amounts of money on “security”
 - it is difficult to fund the American empire
 - America’s empire is not popular, but it may be necessary to maintain “security”

Passage 4

The ground broken by Freud and Breuer’s pronouncement, in the “Preliminary Communication” concerning the psychogenesis of hysteria, that “hysterics suffer mainly from reminiscences” brought to view the tangled roots linking the developing concept of a hidden and powerful unconscious with nineteenth century anxieties concerning memory’s absence and excess. Freud’s later emphasis upon fantasy, rather than memory, in his revised writings on hysteria’s aetiology can be regarded, in part, as the vanquishing of memory’s unbiddability by fantasy’s origins in unconscious wishes and anxieties.

Two qualifying currents ran through this new emphasis upon fantasy and desire rather than upon involuntary memory. First, the issue of personal responsibility raised by this new emphasis on unconscious sexual and violent fantasies was mitigated by Freud’s consolation to his earliest hysterical patients that “we are not responsible for our feelings”. Second, the possible association only of fantasy with the determining force of unconscious inner processes.

Hystories, which continues its author’s earlier study of hysteria associates this return with the development of a divisive “survivor” culture characterized by blame and vengeful litigation. Showalter’s fundamentally Enlightenment critique of this culture suggests that only a renewed emphasis upon fantasy can rescue contemporary western culture from the distortions that threaten its stability and limit its capacity for healthy and democratically organized public life. In short, Showalter calls for the nurturing of a psychically enlightened culture within which collective or individual responsibility can be acknowledged for violent, fearful, or sexual fantasies.

The thesis propounded in this polemical and accessible work is that hysteria, despite the views of the psychological establishment, is “alive and well” in the late twentieth century western world, though in transformed guise. Hysteria’s domain has shifted, argues Showalter, from the clinic to the popular narrative, or “history”, in which various arguably “traumatic experiences” take centre-stage. TV, the popular press, and e-mail spread hystories with which growing numbers of troubled individuals are coming to identify. These hystories of ME, Gulf War Syndrome, recovered memory, multiple personality disorder, satanic abuse and alien abduction each provide explanatory narratives that allow somatic or psychical symptoms.

The sub-title of the US version of Hystories and aspects of its argument foreground the part played by the speed and spread of contemporary electronic communications in the escalation of hystories. However, Hystories’ argument, in keeping perhaps with the book’s critique of hystories themselves, eschews direct accusation. Nevertheless, the sharpest edge of Showalter’s cultural critique of hystories is directed against their crossing of the line from private narratives that enable therapeutic sense to be made of a life, to media-spurred, public, political and judicial “rituals of testimony” that involve accusation and persecution. In a final chapter that warns — a little

hysterically perhaps — of the coming hysterical plague, Showalter likens the emergence and proliferation of these public discourses to the witch-hunts of the seventeenth century. She concludes that this development, demonstrates the “human propensity to paranoia”.

At base, *Hystories* calls for a return to those insights and values arguably delivered by Freud’s turn towards fantasy. For Showalter, hystories appear to represent a withdrawal from the hard task enjoined by those insights: that of grasping as our own unconscious fantasies the violent, destructive, or sexual forces that hystories locate and persecute elsewhere and in others. Showalter’s impassioned plea is to return to enlightenment values. “The hysterical epidemics of the 1990s continue to do damage”, she concludes “in distracting us from the real problems and crises of modern society, in undermining respect for evidence and truth, and in helping support an atmosphere of conspiracy and suspicion. They prevent us from claiming our full humanity as free and responsible beings”. It is the recognition of universal human propensities and, in particular, the grasping of responsibility for our own projections that promises to move us beyond a culture of blame inhabited by perpetrators and victims, and towards a freer and a more equal society.

Comprehension Questions:

36. Showalter’s interest in to be found mainly in the academic discipline of _____.
a. history b. sociology c. psychology d. the media
37. According to Showalter, soldiers suffering from psychosomatic ailments known as the ‘Gulf War Syndrome’ are dealing with _____.
a. repressed memories from the First Iraq War (1991)
b. delusions created by chemical or biological weapons
c. unconscious fears about contact with toxins
d. somatic expression of exposure to depleted uranium
38. The attitude of the reviewer of the book by Showalter may best be described as _____.
a. reserved b. ironic c. sympathetic d. convinced
39. According to the researcher, mankind has always had the tendency of _____.
a. externalization of the causes of unhappiness
b. reduction of complexities to simplified stories
c. deification of supernatural phenomena
d. schizophrenic paranoia
40. The analysis and comparison with seventeenth-century witch-hunts by Showalter, successfully predicts the hysteria and persecution in our day of _____.
a. paedophiles b. catholics c. veganists d. terrorists

请将以下题目的答案填写在答题纸上。

PART III: Reading and Writing

Section A (10 points)

Directions: Some sentences have been removed in the following text. Choose the most suitable one from the list A—G to fit into each of the blanks. There are two extra choices which do not fit in any of the blanks.

(1) _____ Player 1 may not know these particular words of wisdom, but chances are she's thinking much the same as she tries to decide whether to send Player 2 some of her \$10 stake. If she does, the money will be tripled, and her anonymous partner can choose to return none, some, or all of the cash. But why should Player 2 send anything back? And why should Player 1 give anything in the first place? Despite the iron logic of this argument, she types in her command to send some money. A few moments later she smiles, seeing from her screen that Player 2 has returned a tidy sum that leaves them both showing a net profit.

(2) _____ Based on exactly the same cold logic that Player 1 dismissed, the so-called Nash equilibrium predicts that in economic transactions between strangers, where one has to make decisions based on a forecast of another's response, the optimal level of trust is zero. Yet despite the economic orthodoxy, the behavior of Players 1 and 2 is not exceptional. In fact, over the course of hundreds of such trials, it turns out that about half of Player 1s send some money, and three-quarters of Player 2s who receive it send some back.

Zak is a leading protagonist in the relatively new field of neuroeconomics, which aims to understand human social interactions through every level from synapse to society. It is a hugely ambitious undertaking. By laying bare the mysteries of such nebulous human attributes as trust, neuroeconomists hope to transform our self-understanding. (3) _____ "As we learn more about the remarkable internal order of the mind, we will also understand far more deeply the social mind and therefore the external order of personal exchange, and the extended order of exchange through markets."

(4) _____ As Zak's collaborator Steve Knack of the World Bank points out: "Trust is one of the most powerful factors affecting a country's economic health. Where trust is low, individuals and organizations are more wary about engaging in financial transactions, which tends to depress the national economy."

And trust levels differ greatly between nations. *The World Values Survey*, based at the University of Michigan, Ann Arbor, has asked people in countries around the world, "Do you think strangers can generally be trusted?" the positive response rate varies from about 65% in Norway to about 5% in Brazil. (5) _____ "Policy-makers in these latter countries might be urgently interested in mechanisms that enable them to raise national trust levels," observes Knack.

- A. Even more intriguingly, it seems that this urge to respond positively when someone shows trust in us is largely outside our control.
- B. Crucially for international economic development, what is true for individuals turns out also to be true for nations.
- C. Disturbingly, countries where trust is lower than a critical level of about 30%—as is the case in much of South America and Africa – risk falling into a permanent suspicion-locked poverty trap.
- D. "It's good to trust; it's better not to," goes an Italian proverb.
- E. They believe their findings even have the potential to help make societies more productive

and successful.

F. He points out that our brains have been tailored by evolution to cope with group living.

G. This outcome doesn't just flout proverbial wisdom, it thumbs its nose at economic theory.

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)

On the whole, books are less limited than ourselves. (1) Often they sit on the shelves absorbing dust long after the writer has turned into a handful of dust—and it is precisely the appetite for this posthumous dimension that sets one's pen in motion.

So as we toss and turn these rectangular objects in our hands we won't be terribly amiss if we surmise that we fondle, as it were, the urns with our returning ashes. After all, what goes into writing a book is, ultimately, a man's only life. (2) Whoever said that to philosophize is an exercise in dying was right in more ways than one, for by writing a book nobody gets younger.

Nor does one become any younger by reading one. Since this is so, our natural preference should be for good books. The paradox, however, lies in the fact that in literature "good" is defined by its distinction from "bad". (3) What's more, to write a good book, a writer must read a great deal of pulp—otherwise he won't be able to develop the necessary criteria. That's what may constitute bad literature's best defense at the Last Judgment.

Since we are all moribund, and since reading books is time-consuming, we must devise a system that allows us a semblance of economy. Of course, there is no denying the pleasure of holding up with a fat, slow-moving, mediocre novel, but in the end, we read not for reading's sake but to learn. (4) Hence the need for the works that brings the human predicament into its sharpest possible focus. Hence, too, the need for some compass in the ocean of available printed matter.

(5) The role of that compass, of course, is played by literary criticism, by reviewers. Alas, its needle oscillates wildly. What is north for some is south for others. The trouble with a reviewer is threefold: (a) he can be a hack, and as ignorant as ourselves; (b) he can have strong predilections for a certain kind of writing or simply be on the take with the publishing industry, and (c) if he is a writer of talent, he will turn his review writing into an independent art form—Jorge Luis Borges is a case in point—and you may end up reading reviews rather than the books.

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

1. 故宫雄伟、壮丽，是中国古建筑艺术的巅峰之作，其规模和独具特色的风格享誉世界。故宫内保存着大量珍贵、稀有的古物，它们对研究明、清两代历史和历史艺术具有十分重要的意义。1925年故宫改名为故宫博物馆，成为世界最大的博物馆之一。
2. 这一年，我们隆重纪念了中国人民抗日战争暨世界反法西斯战争胜利70周年，举行了盛大阅兵，昭示了正义必胜、和平必胜、人民必胜的真理。我和马英九先生在新加坡会面，

实现了跨越 66 年时空的握手，表明两岸关系和平发展是两岸同胞的共同心愿。

3. 新西兰是发达的高福利社会，并以盛产高质量的水果、肉和乳制品著称于世。服务业，特别是旅游以及与教育相关的产业，也在经济发展中起着重要作用。每年有很多来自中国的游客和留学生来到新西兰享受它所提供的一切。