

# 华中科技大学

## 二〇〇六年招收硕士研究生入学考试试题

考试科目: 英汉互译与英语写作

适用专业: 外国语言学及应用语言学, 英语语言文学

(除画图题外, 所有答案都必须写在答题纸上, 写在试题上及草稿纸上无效, 考完后试题随答题纸交回)

### Writing (75 points)

#### Part One (35 points)

Directions: In this part you will read an article<sup>of</sup> about 1500 words. Write a summary of about 300 words based on the following article. Remember to include all the major points discussed in the article. Marks will be reduced from direct copying.

#### HAPPINESS IS DISSENT - THE TRUTH ABOUT 'LOOKING AFTER NUMBER 1'

While anti-globalisation protestors face police barricades, truncheons and bullets in Seattle, Gothenburg and Genoa, some of the biggest obstacles to dissident actions are much closer to home - in our heads. Two questions, or versions thereof, regularly induce paralysis in many otherwise well-meaning people. They are as follows: What can I, as an individual, hope to achieve against a vast world of institutionalised greed and cruelty? How can I hope to make a difference in a world of 6 billion people? A second, closely related, question is: Why on earth should I, as a finite being seeking personal happiness, sacrifice my own pursuit of pleasure and happiness for the sake of global injustice? It is tempting to imagine that these questions are somehow inherent to the human condition, that they are inevitable and unavoidable (and perhaps unanswerable) responses to the human condition. But this is not so. Instead these questions are the product of human life as experienced under, and massively influenced by, corporate capitalist society.

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Remarkable though it might seem, for other societies these questions would have been absurd and even unimaginable. The reason is that in many non-Western societies the motivation to act for the benefit of others has long been understood to be founded in the obvious fact that doing so is the key cause of our own happiness. The ninth century sage Shantideva, for example, summed up the attitude of a large portion of Asian civilisation over many centuries when he wrote: "All the joy the world contains has come through wishing happiness for others. All the misery the world contains has come through wanting pleasure for oneself." In other words, when we work solely for our own benefit we cause immense suffering, not just to others but also to ourselves; and when we work to help others, everybody benefits, ourselves included. This is the exact antithesis of everything corporate capitalism needs us (and trains us) to believe. Victor Lebow, a retail analyst, explains corporate priorities: "Our enormously productive economy... demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek spiritual satisfaction, our *ego satisfaction*, in consumption... We need things, consumed, burned up, worn out, replaced, and discarded at an ever increasing rate." The psychologist Erich Fromm wrote of how our vision of human nature as being focused around sex and consumption has been distorted by the cultural environment into which we are born: "Both the 'economic' man and the 'sexual' man are convenient fabrications whose alleged nature - isolated, asocial, greedy and competitive - makes Capitalism appear as the system which corresponds perfectly to human nature, and places it beyond the reach of criticism." Evidence for Shantideva's assertion is all around us. Climate scientists are now warning that the world's giant forests, which have so far absorbed a large proportion of man-made greenhouse gas emissions, will soon be saturated. As a result, this great natural brake on global warming will begin to be released, and temperatures will begin to rise much more rapidly. One consequence will be that rainfall patterns over great carbon sinks such as the Amazon rainforest will likely be disrupted, making them arid and vulnerable to fire - around the world the giant carbon sinks that have so far protected us, will die back and burn, becoming giant pumps spewing greenhouse gas into the atmosphere. This in turn may cause temperatures around the Arctic Ocean to increase by as much as 8 degrees, such that warming seas unleash billions of tones of methane hydrates lying frozen on the seabed. Methane is sixty times more warming than carbon dioxide - the result would be simply catastrophic. As climate scientist Peter Cox says, "It's difficult to know what in the world around us could survive this kind of warming." This apocalypse could happen within our lifetimes and certainly before the end of the century. Though many of us are good and kindly people, there has never been a global collection of human societies as rapaciously acquisitive, greedy and selfish as our own, if only because no previous set of societies has had the technology to indulge their greedy impulses to our super-human extent. Can we doubt that it is our own "wanting pleasure for oneself" suckled at the

global hyper-market, nurtured by greedy elites, that is the root cause behind the disaster approaching us? We have been manipulated and controlled, but not merely by denying facts and figures of state and corporate rapacity and wrongdoing. We have been deceived by endless propaganda, both explicit and implicit, promoting the idea that happiness is, of course, "wanting pleasure for oneself", while working for others is a tiresome chore - a source of satisfaction and self-righteous pride perhaps, but nothing much to do with real happiness. The propaganda has been so successful that many of us can truly not imagine how working for the benefit of others could possibly be related to our own benefit and peace of mind. Helping an old lady across the road, or donating to Oxfam, are fine things to do, but they're hardly pleasure-drenched sex with a gorgeous partner, they're not skiing through fresh powder under a blazing sun; they're not making a million and having the world at our feet. One reason we have been encouraged to 'go for greed' is that it pacifies us. Haitian Governor Charles Metcalfe explained the rationale in 1840: "To make them [Haitians] labour, and give them a taste for luxuries and comforts, they must be gradually taught to desire those objects which could be attained by human labour. There was a regular progress from the possession of necessaries to the desire of luxuries; and what were once luxuries, gradually came...to be necessaries. This was the sort of progress the Negroes had to go through..." It is ideal from the point of view of those who benefit most from the acquisitive status quo, that we should seek freedom in precisely that which enslaves us - greed. Unrestrained hedonism, relentless consumption, "greed is good", "the 'me' culture" - all of it has failed, horribly. It doesn't necessarily feel like it has failed. Facts and figures, and even personal misery aside, it is in the nature of greed that it blinds us to the negative consequences of our selfishness - the advertisers and political servants of corporate society are forever on hand to give any doubters a persuasive leg-up. We can choose to continue to be deceived if we like, but it won't make any difference - we will not find happiness in self-obsession. Meanwhile we will continue generating the global environmental conditions that will quickly increase our suffering to a point where denial will no longer be possible. The choice is ours: we can either begin seriously experimenting with the benefits of working for the well being of others, or continue trudging the neon-lit boulevard to personal and global disaster. It looks pretty, but as buddhists also tell us, it is merely "honey on the razor's edge". Dissidents do a wonderful job of bombarding the public with the truth of state-corporate horror, injustice and criminality in hopes of shocking the selfish, complacent and indifferent into action. This material certainly does change and motivate people; compassion does displace some of the selfishness that maintains the status quo. But perhaps it is time we

recognised that a vital motivation for action is also the understanding that working for the benefit of others is also the best way to ensure our own happiness, well being and peace of mind. In complete contradiction to what the corporate propagandists would have us believe, the best way to 'look after number one' is to work with all our might for the happiness of every other 'number' thereafter.

## Part Two (40 Points)

**Directions:** Based on the article you have read in part one, write a commentary about 500 words on the following quote:

"All the joy the world contains has come through wishing happiness for others. All the misery the world contains has come through wanting pleasure for oneself."

### III. Translate the following into Chinese. (40 points)

1. What is questioned is whether a country like Britain has a chance assuming that it has the will, to succeed where so many have fail and even assuming that it has, should make tremendous effort and take substantial financial risk of trying to leap-frog into leadship in entirely new technology or whether it should take the softer option of merely catching up with the rest of the industrialized world. (10 points)

2. We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. European power we have not interfered and shall not interfere. But with the governments who have declared their independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition toward the United States. (30 points)

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**IV. Translate the following into English. (35 points)**

所谓“美”，指的是意美、音美、形美。“三美”，这是根据鲁迅的：“意美以感心，一也；音美以感耳，二也；形美以感目，三也。”所谓“化”，是根据钱钟书提出的“文学翻译的最高理想是‘化’。”不过我把“化”字扩大为等化、浅化、深化“三化”了。所谓“之”，是根据孔子在《论语》中说的“知之者不如好之者，好之者不如乐之者。”我把知之、好之、乐之应用于文学翻译，就提出了“三之”论。至于“艺术”二字，那是根据朱光潜提出的：“‘从心所欲，不逾矩’是一切艺术的成熟境界。”简单说来，“三美”是方法论，“三美”是目的论，“艺术”是认识论，总起来说，就是“美化之艺术。”

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