

南京大学 2008 年攻读硕士学位研究生入学考试试题(三小时)

考试科目名称及代码 基础英语 653

适用专业: 英语语言文学、外国语言学及应用语言学

注意:

1. 所有答案必须写在研究生入学考试答题纸上, 写在试卷和其他纸上无效;
2. 本科目 ~~允许~~ 不允许使用 ~~无字典存储和编程功能的~~ 计算器。

All answers must be recorded on the ANSWER SHEET.  
Answers provided in this question booklet are NOT to be marked.

PART ONE READING COMPREHENSION AND VOCABULARY (30 POINTS)

Read the passage below and then answer the questions that follow.

The Ethics of Foreign Policy

By Felix Morley

1 The architects of foreign policy throughout the ages have frequently asserted that morality plays an important part in their official planning and conduct.

2 This dubious claim has received much partisan support, but relatively little objective examination. The failure to exercise the critical faculty toward the acts of one's own government, while readily believing the worst in respect to the acts of other governments, is a tribute to the virtue of patriotism rather than to the quality of scientific analysis. The law of averages alone would indicate, without reference to cases, that in countless number of disputes between sovereignties, no single government is likely to have demonstrated superior morality consistently, except in the opinion of its own adherents.

3 The logical assumption would be that the foreign policy of any government is seldom completely "good," in the sense of being a perfect exponent of the moral code of its time and place, and equally seldom is it absolutely "evil," in the sense of being wholly oblivious to current moral standards.

4 From the ethical viewpoint the complexion of foreign policy would seem to be a habitual, though not uniform, gray. It is therefore the more desirable to indicate precisely why moral considerations, while seldom altogether ignored, are nevertheless of wholly secondary importance in determining the relations of governments.

5 Men are endowed by their Creator with a moral sense. They possess an intangible organ, to which we give the name "conscience," that distinguishes between the more and the less admirable choices in all the countless occasions of decision that occur in an individual lifetime.

6 Conscience may be strong to the extreme of obduracy or weak to the point of impotence, but it is seldom altogether non-existent. Men have this inborn sense of "knowing with," or being privy to, a code of moral conduct. Without conscience, all aspects of social life would be far more chaotic than is actually the case. To the degree that men will not obey natural law, it is therefore reasonable to subject them to the artificial law that the state imposes.

7 But the state, which is the most complicated product of social development as yet fully achieved, has no moral sense; and, in spite of its law courts and enforcement agencies, it possesses no organ that can be compared with the human conscience. The church, as distinct from the state, is of course deeply and continuously concerned with moral issues. The church, however, no longer dominates the state, even in countries where a particular religion is legally "established."

8 Of course, the state as an instrument may be utilized to forward morality and to oppose immorality. And in doing this, whether by legislative action or executive fiat, it reflects both the influence of the individual conscience and the prevalent morality of a particular time and place. Nevertheless, it remains true that the state can achieve good only by the application of coercion to its subjects. It substitutes the rigid compulsion of man-made law for the less well codified but morally more impelling influence of the natural law.

9 The state, in short, is the repository of physical rather than moral power. While this physical strength can be used for moral ends, it can equally well be, and often has been, placed at the service of an immoral philosophy. The American case against Soviet Russia rests on the evidence that this distortion is currently dominant there.

10 Although the state has no conscience, its so-called welfare aspects substitute for the function of this organ in the social activities of the individual. To the extent that the welfare state deprives the individual of power to do good or evil as he sees fit, there is, of course, encroachment on the sphere of personal morality, in behalf of governmentally defined morality.

11 In Soviet Russia, where God is virtually outlawed, this encroachment of positive law on natural law has reached the stage of almost complete substitution. In the United States, there is still a valiant and partially successful effort to oppose socialism, which may be accurately defined as the political system that seeks to take the right of moral decision from free individuals in order to vest it in officials serving the state.

12 It is frequently, and often persuasively, argued that the increasing complexity of human life and the growing interdependence of men in modern society make the expansion of state authority inevitable and indeed imperative.

13 Much that is specious can be detected in this argument, but even if it were wholly conclusive, an issue of great political and moral moment would still remain to be reconciled. Whenever and however the state assumes the power of decision, there must be an equivalent surrender of power on the part of the subjects. Encroachment may be on the freedom of the market, in the economic sphere; on the freedom of worship, in the religious sphere; on the freedom of criticism, in the political sphere. But fundamentally, the encroachment is always on freedom, in one or another aspect of this condition for which the human being has not merely a biological but also an often passionate and deeply spiritual yearning.

14 Properly speaking, there is no such thing as freedom *from* something. Freedom, being the political condition in which the individual retains his natural power of choice, must always be *for* something. The choice of the free individual may be neither intelligent nor moral, but it is always a definite choice – in behalf of some selected course out of many that are usually available.

15 The socialist believes that it is socially advantageous when the state assumes the power of choice for the individual. Sometimes the argument is that the average person has no opportunity, and sometimes that he has no capacity, to choose wisely and well. But whether the emphasis in the argument is humanitarian or autocratic, the net result of its successful application is the same. The power in the people is contracted and the power of the state is enlarged.

16 Much more is involved here than the amount of spending power left to the taxpayer after Big Government has taken its ever-increasing slice. The power of the individual to act as his conscience dictates is also taken from him by the state. Government may, because of the heritage of freedom, be patient and relatively gentle with the conscientious objector. It may, when the political heritage is tyrannical, dispose of him by firing squad. But either way, his right to follow the dictates of conscience is called in question.

17 Since the state does not and cannot possess the organ of conscience, and since the individual conscience alone gives human life a moral direction, it follows that the enlargement of state power is necessarily at the expense not only of freedom, but also of morality. This means that

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the socialist, whether he realizes it or not, has actually a very low regard for the human race. The criticism that he lavishes on "Wall Street" or other products of free enterprise system is basically criticism of the concept of freedom.

18 Although the state is an amoral instrumentality, without a conscience and with no inherent sense of right and wrong, its actions towards its subjects are always to some extent restrained and guided by the prevalent morality of the people. The most complete autocrat must give consideration to the inborn sense of justice and decency among those over whom he rules.

19 In dealing with other sovereignties, however, political rules have never been and are not now much influenced by ethical considerations as such. Rulers raise no taxes from those outside the area of their control and therefore have no politically compelling reason to treat the subjects of other sovereignties with respect. It is not that the ruler is less humanitarian in his instincts or more immoral in his behavior than any other individual, but that, having the responsibility of the state on his shoulders, the ruler tends to put what seems to be the state's immediate interest above all other considerations, including those of an ethical nature. In time of war, of course, this subordination of ethical considerations is especially pronounced.

20 The absence of any ethical content in foreign policy during time of war is too obvious to need much citation or emphasis. Many would be inclined to discount this characteristic, however, by saying that war represents a breakdown rather than an aspect of foreign policy, and by asserting further that even in wartime the chief executive of a democratic nation is under constitutional restraints which tend to check immoral conduct on his part.

21 Unfortunately, both qualifications are more apparent than real. The President of the United States is nominally subject to many Constitutional restraints, in time of war as well as in time of peace. However, aside from the indication that the United States can now be plunged into a major war by Presidential edict, it is also clear that during the fighting, foreign policy decisions of the greatest moment will be made by the President alone.

22 As against the theory that war is a mere interruption of the normal conduct of foreign policy, one recalls the aphorism of von Clausewitz, to the effect that war has always been definitely an instrument of national policy and that peacetime diplomacy only fills in the chinks until the time has come for the state to strike with military force. Certainly in the Prussian tradition, from Hegel on, there is little to indicate that peace is the normal condition of a nation; war a mere unfortunate aberration. Though Prussia is destroyed, the "Prussian doctrine" of Nietzsche – that the state is "beyond good and evil," determining morals for itself – is stronger than ever before.

23 Because individuals for the most part possess a moral sense, there has been, usually under religious leadership, a long and valiant effort to introduce an ethical content into the theory and practice of foreign policy. This effort has taken two distinct forms. One is the long-standing attempt to make those who control foreign policy strictly accountable to elected representatives of the people. The other is the more recent endeavor to establish an enforceable international law, involving the creation of an international political authority empowered and competent to take preventive action against a government whose foreign policy threatens a breach of peace.

24 The latter effort was obviously impractical until nations as we know them today had taken form as disciplined political units, with government competent to keep order at home as a preliminary to making international commitments. Also, there had to be development of communications, trade, and travel on a large scale before the need for any international political authority became apparent to people as a whole.

25 Aside from these positive factors, two of a negative nature helped pave the way for interest in world government. One was the decline of vital religious interest, which followed the fragmentizing of the Christian church throughout the European countries that once had recognized the spiritual supremacy of Rome. The other was the increasing destructiveness of war. With no

universally recognized religious authority and with all existing political authorities seriously menaced by the effects of scientific war, argument for international organization was greatly strengthened.

26 The effort to establish popular control over the foreign policy of an individual sovereign, however, had made great headway long before concerts, or leagues, or unions of nations had become more substantial than the dreams of idealistic philosophers. Instances of this effort that could be cited from many countries would be found to rest on the principle that arbitrary executive authority in this field is an intolerable infringement of "the liberty of the subjects."

27 Liberty, of course, is an ethical concept based on the religious belief that men "are endowed by their Creator with certain inalienable Rights," as the Declaration of Independence asserts. And it is in no way accidental that the endeavor to give an ethical content to foreign policy has made the most headway under representative government, especially in those countries where men with a deep religious faith are willing to challenge the authority of the state.

*For questions 1 to 10, choose the best answer according to the passage you have just read.*

1. In spite of its law courts and enforcement agencies, the state has no organ comparable to the

- A. natural law
- B. executive fiat
- C. human conscience
- D. disciplined political unites
- E. "Prussian doctrine" of Nietzsche

2. The choice of the free individual must always be a definite choice

- A. between an easily lead minority and a highly educated group of citizens
- B. between genuine public spirit and personal official duty
- C. that is socially advantageous to the average person
- D. within the limits set down by the state
- E. of some selected course from the many choices available

3. One argument about modern society, which the author terms "specious," is that

- A. the increasing complexity and interdependence in our lives make the expansion of state authority imperative and inevitable
- B. the foreign policy of any nation is seldom completely "good"
- C. conscience may be strong to the point of "obduracy or weak to the point of impotence"
- D. all aspects of social life would be more chaotic without conscience
- E. the state imposes an artificial law to the degree that men will not obey the natural law

4. In dealing with countries other than their own, political rulers have been influenced chiefly by the

- A. immediate interests of their own sovereignties
- B. ethical considerations of a high order
- C. humanitarian motives of the good of mankind
- D. inborn feelings of justice and decency
- E. democratic constitutional restraints

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5. One of the author's major points is that the enlargement of state power is necessarily at the expense of
- Wall Street and free enterprise
  - freedom and morality
  - critical faculties and logical assumption
  - worker productivity and rising wages
  - ideal democracy and the "man on the street"
6. One of the positive factors not included in the effort to introduce an ethical content into the theory and practice of foreign policy is that of
- perpetuating the American ideal on a world-wide scale by overcoming the evils of indifference
  - realizing the need for an international political authority after trade, travel, and communications mushroomed
  - making governments orderly at home prior to making international commitments
  - establishing an enforceable international law to contain foreign policy
  - making foreign policy strictly accountable to elected representatives of the people
7. Of the negative factors which paved the way for greater interest in world government, the one not mentioned in the article is the
- decline of vital religious interest
  - fragmentizing of the church, in Europe
  - variety of adverse postwar economic factors
  - loss of spiritual supremacy by Rome
  - increasing destructiveness of war
8. The author strongly believes that liberty
- is the most complicated product of social development
  - encroaches on the sphere of personal responsibility and morality
  - should never be confined by any constitutional restraints
  - is beyond any concept of good and evil but determines morals for itself
  - is an ethical concept based on the religious belief that men are endowed by their Creator with certain inalienable rights
9. The author apparently believes that in determining relations between governments, it is desirable to remember that
- arbitrary executive authority is a tolerable infringement of "the liberty of subjects"
  - moral considerations are usually of secondary importance
  - evils of indifference destroy true patriotism and international amity
  - war is always an instrument of national policy with short periods of peace to recoup energies
  - war represents a breakdown rather than an aspect of foreign policy
10. According to the author, the endeavor to give ethical content to foreign policy
- has resulted in the theory that war is a mere interruption of the normal conduct of foreign policy
  - has favored those who consider peacetime diplomacy as a respite between strikes with military force
  - has proved no single government likely to have superior morality except in the opinion of its own subjects
  - has made the most headway under representative governments where men with faith

are willing to challenge the authority of the state

E. is a tribute to the virtue of patriotism rather than to the quality of scientific analysis

*For the definition given in each item in questions 11 to 15, find a matching word in the specified paragraph (the paragraph number is given after each definition).*

11. unmindful (3)
12. plausible but not genuine (13)
13. without ethnical quality (18)
14. a terse saying embodying a general truth or principle (22)
15. violation; encroachment (26)

*For the given word in each item in questions 16 to 20, decide which semantic variation best conveys the meaning of the author. The number given after each word indicates the paragraph in which the word appears.*

16. tribute (2)
  - A. price of peace or security
  - B. rent or tax paid by a subject
  - C. compliment; testimonial
17. exponent (3)
  - A. person who expounds
  - B. symbol to denote the power to be raised
  - C. representative or type
18. intangible (5)
  - A. incapable of being perceived
  - B. immaterial; incorporeal
  - C. not clear to the mind
19. chinks (22)
  - A. cracks; openings
  - B. sharp, ringing sounds
  - C. beams of light
20. aberration (22)
  - A. wandering from normal course
  - B. deviation from moral rectitude
  - C. lapse from sound mental state

#### **PART TWO PROOFREADING AND ERROR CORRECTION (15 POINTS)**

*The following passage contains 15 errors. Each numbered sentence contains ONE error. You should proofread the passage and correct the errors. In your correction: For a wrong word, underline the wrong word and write the correct one in the blank provided. For a missing word, mark the position of the missing word with a "∧" sign and write the word you believe to be missing in the blank provided. For an unnecessary word, cross the unnecessary word with a line and put a "/" sign in the blank provided. For example:*

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When ~~a~~ art museum wants a new exhibit,  
it ~~never~~ buys things in finished form and hangs  
them on the wall. When a natural history museum  
wants an exhibition, it must often build it.

- 1. an
- 2. /
- 3. exhibit

*On the ANSWER SHEET, you should mark the position of your correction by copying down one word before your correction and one word after your correction. Hence, on your ANSWER SHEET, the above corrections should be recorded like this:*

- 1. When ~~a~~ art            → an
- 2. it ~~never~~ buys            → /
- 3. an exhibition, it            → exhibit

*Now proofread the following passage.*

People uncritical of technology also rationalize endangering technologies by promoting humanistic uses of a particular technology.

(1) In 1950s, for instance, nuclear weaponry was justified by its "peaceful use": cheap electricity through nuclear power. (2) Later, when nuclear power's excesses and dangers came under light, pronuclear people tried to deflect concern by drawing attention to the medical uses of radiation.

(3) Such rationalizations make a strong effect on both the public and the creators and disseminators of technologies. (4) Since the notion of the technical solution has so successfully engulfed our minds, social mores, institutions, the most searing judgment critics have been able to muster does not even question modern technology as such. (5) Rather it asserts where technologies are neutral: they are just tools that contain no inherent political bias. (6) If there is a problem with technology, it lay with what class of people controls it.

(7) There is other school of thought which views technology as political: technologies serve political ends. (8) They are invented and deployed by people who benefit and believe in a particular political setup—and their very structure serves this setup. (9) An overview of mass technological society shows that the kinds of technologies in place are those serve the perpetuation of mass technological society. (10) For instance, the telephone and computer may look as "people's technologies," and they do help individuals stay in communication and collect, sort, and manage information. (11) Yet both were consciously developing to enhance systems of centralized political power. (12) According to a manually written by early telephone entrepreneurs, the telephone was consciously disseminated to increase corporate command of information, resources, communications, and time. (13) The computer is originally invented during World War II to decode intercepted radio messages and later to boost military power through

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_
- 6. \_\_\_\_\_
- 7. \_\_\_\_\_
- 8. \_\_\_\_\_
- 9. \_\_\_\_\_
- 10. \_\_\_\_\_
- 11. \_\_\_\_\_
- 12. \_\_\_\_\_
- 13. \_\_\_\_\_

guided missilery. (14) Today these technologies make global exploitation of nature, urban centralization, and high-tech military domination not only possibly, but seemingly necessary. (15) In a decentralized, communal society, telephones or computers would be neither politically necessary nor individually attractive. As Jerry Mander sees it, "Each technology is compatible with certain political and social outcomes, and usually it has been invented by people who have some of these outcomes in mind. The idea that technology is 'neutral' is itself not neutral."

14. \_\_\_\_\_

15. \_\_\_\_\_

### PART THREE TRANSLATION (50 POINTS)

#### I. Translate the following passage into English.

今天中国幼儿园的大多数孩子都是独生子女。他们机灵、好学、想象力丰富、精力充沛，但往往以自我为中心，不守纪律，而且比较脆弱。因此，我们的教育强调集体主义、互助友爱，鼓励孩子们自己照顾自己，并且教育他们与人分享的好处。根据对1000个幼儿园和小学儿童的表现所作的研究，可以看出，刚进幼儿园的4至6岁的独生子女都是以自我为中心的，而有兄弟姐妹的孩子表现较好，能与人合作。但9至10岁的独生子女表现出有自制力、不怕挫折的优点。这说明，幼儿园教育孩子要守纪律，要有合作精神，这样的教育是十分重要的。

#### II. Translate the underlined parts into Chinese.

Simply looking at twentieth-century America—rightly called The American Century—is instructive.

(1) The innocence, energy, and optimism of pre-World War I America illustrate the vigor with which the nation would embrace the promise of technology and the wealth of a rich land peopled with a polyglot mix of determined newcomers.

(2) After World War I came the horrors of The Great Depression, yet Hollywood—our artists—spoke of a belief in the nation's destiny and its dreams. (3) The Grapes of Wrath depicted the grimness of poverty and, but the story was laced with an unshakable faith in social justice. Mister Smith Goes to Washington extolled the triumph of decency over the blandishments of cynicism and power. And the ubiquitous It's a Wonderful Life celebrated family, community, human decency, the future, and God.

(4) Despite the overwhelming poverty and unemployment of the 1930s, there was a sense of a shared fate and a belief in what was to come. Even the thirteen years of Prohibition failed to quench our confidence in our ability to legislate virtue and preordain the future.

(5) As we reach the end of The American Century, we need to ask whether we are willing to sacrifice our pleasures for the greater good of country or family, and whether we can rely on our leaders and institutions to pursue the common weal, resisting the lures of those promising celebrity, power, immediate gains or other temptations.

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### PART FOUR WRITING (55 POINTS)

I. Read the following two fables. Do the English fable and the Chinese fable tell the same lesson? Or do they tell different lessons? Write ONE paragraph of about 80 words in English to explain your understanding of the two fables. You should analyze the fables to illustrate your point.

#### The Wolf in Sheepskin

Aesop

There was once a wolf who grew tired of hunting for his food.

"It's such hard work and it's no fun being shot at by angry farmers."

So he thought of a clever plan. He decided to wrap himself in a sheepskin and live in a sheep pen. Then when he grew hungry, he could kill a nice fat lamb for his dinner and not have to hunt to find it.

However, that same night the farmer also decided that he would like lamb for dinner and went down to the sheep pen. It was very dark and the farmer grabbed and killed the first sheep he found. Imagine his surprise when he found he had killed a wolf!

#### 披上虎皮的山羊

陈金安

有只山羊在森林里与那些跟它一样弱小的动物们生活在一起，平时它们都集体外出，走路都格外小心，就连吃草的时候也还得随时东张西望，提心吊胆地警惕着猛兽的侵袭。山羊觉得自己活得太委屈了，自己要是能像虎豹那样威风该多好。

一次，山羊独自走到森林边上，忽然发现地上有一张虎皮，也不知是哪一位猎人丢下的。开始，山羊还有些害怕，不敢上前去捡这张虎皮。几经犹豫后，山羊壮了壮胆，拾起了虎皮，它觉得挺有趣的。突然它灵机一动：要是我穿上这身虎皮，不也会很威风吗？谁会发现我是一只假老虎呢？于是，山羊把虎皮披在自己身上，在森林里走着。

当山羊走到自己的住地的时候，那些和自己一样弱小的动物突然看到“老虎”来了，都吓得跑的跑、躲的躲，四处逃窜。山羊见此情景，心里觉得自己果然很了不起。现在，自己再也不用提心吊胆地过日子了，山羊一边这样想着，一边向一片草地走去。

山羊来到草地上，伙伴们都不认识它了，一个个离它远远的。于是，披着虎皮的山羊自由自在地在草地上吃起草来。正当山羊香喷喷嚼着青草的时候，突然一只狼朝它走来。披着虎皮的山羊不由自主地颤抖起来。本来有点迟疑不决的狼看出了破绽，一下子扑倒假老虎，饱餐一顿，扬长而去。

II. Francis Bacon says, "Reading makes a full man; conference a ready man; and writing an exact man." Write an essay of about 300 words to either support or refute Bacon's statement "Reading makes a full man." Illustrate your point with examples from your own reading experience.