

## 河北大学 2010 年博士研究生入学考试试题

(套别: B)

学科、专业	研究方向	考试科目	备注
中国近现代史		专业外语 (英语)	

所有答案均答在答题纸上, 答在本试题纸上无效。

### 英译汉 (20 分)

However, within the framework of "anti-modernity modernity," not only the community of scientists, Hu Shi, and the May Fourth movement that embody the features of scientism, but also humanists like Liang Qichao, Liang Shuming, and Zhang Junli who argued against scientism, can be incorporated into the genealogy of scientism. Is there a way out for modernity? I argue that modern humanities, which can be viewed as a supplement to scientism growing out of a fight against scientism, are not the answer. Here, I would like to make an explanation of my approach to this problem: I do not simply view the thinking of these people as a way out, but lay out how their thinking developed—that is, I try to show how the possible ways out of modernity were incorporated into the process of pursuing modernity as a whole. It is also in this way that I deal with Yan Fu, Liang Qichao, and Zhang Taiyan. In the complicated relationship among the thinking of these individuals, I reveal different directions and various possible fields of thinking, as well as individual responses to "the trend of the times." In fact, I show the diversity itself was a self-reflection on modernity and constitutes thinking of a way out of it. Therefore, I often describe Chinese modernity as "anti-modernity modernity." We also have to take into account how the basic trend of modern history incorporated these diversities into modernity. Otherwise, the so-called "exit from modernity" will be a very simple problem, which does not require any self-struggle. Here, the way out of modernity is not simple. The self-reflection of the diversity of modernity constitutes one, or a series of, possible directions. To explore the possibilities is my object.