1997 年参考译文

动物有权利吗？这个问题经常就是这样问的，这种提问听起来像是一个有用的、能够把问题讲清楚的开场白。71）事实并非如此，因为这种问法是以人们对人的权利有共同的认识为基础的，而这种共同认识并不存在。

当然，根据一种权利观，动物现所当然是没有权利的。72）一些哲学家论证说，权利只存在社会契约中，是责任与利益相交换的一部分。因此，动物不能有权利。惩罚一只吃人的老虎，这种相法是荒谬的。正是由于同样的原因，认为老虎拥有权利的想法也是荒谬的。然而，这只是一种观点，而且这种观点决不是毫无争议，因为它不仅否定了动物的支利，而且也否定了某些的人权利——比方说婴儿、没有思维能力的人和未来出生的人。此外，还有一处问题没弄清楚：对于那些从来就不同意契约的人来说，契约究竟能有多大的约束力？如果有人说“我不喜欢这个契约”，你该如何作答？

这种观点是：对人的权利没有共识，讨论动物的权利就会毫无结果。73）这种说法从一开始就将讨论引向两个极端，它使人们认为应这样对待动物：要么像对人类自身一样关切体谅，要么完全冷漠无情。这是一种两难的选择，最好用另外一个更加基本的问题开始这场辩论：我们如何对待动物本身是个道德问题吗？

许多人的回答是否定的。74）这类人持极端看法，认为人与动物在各相关方面都不相同，对待动物无须考虑道德问题。对动物的痛苦表示任何关心都被认为是错误的——这是一种多愁善感的感情转移，这种转移应该正确地用在其他人身上。

这种观点认为：从道德上来讲，折磨一只猴子跟砍柴是一样的，这种想法可能显得既大胆又有逻辑，实际上却是再肤浅不过：其混乱的中心思想正好说明它不攻自破。道德推理最基本的方式——从伦理上讲它跟学习爬行一样——是用自身利益来权衡别人的利益，这就需要有同情心和想象力：没有同情心和想象力，就没有道德思维能力。对于大多数人来说，看到动物痛苦足以让他们产生同情心。75）这种反应并不错，这是人类用道德观念进行推理的本能在起作用，这种本能应得到鼓励而不应遭到嘲弄。

1998 年参考译文

它们是科学家们迄今发现的最最大、最最遥远的物体：一块狭长的、巨大的宇宙云系，离地球大约 150 亿光年。71）但更为重要的是，这是科学家们所能观测到的最遥远的过去的景象，因为他们看到的是 150 亿年前宇宙云的形状和结构。那正好大约就是宇宙形成的时候。研究人员的发现既令人吃惊又不出人意料，因为美国国家航空航天局的宇宙背景探索卫星（简称 Cobe）已经发现了划时代的证据，证明宇宙事实上的确起源于远古的一次爆炸，这就是著名的大爆炸论（此理论认为宇宙起源于一块巨大能量的爆炸）。

72）巨大的宇宙云的存在，实际上是使二十年代首创的大爆炸论得以保持其宇宙起源论的主导地位所必不可少的。根据这一理论，宇宙形成的时候是一团亚微观、极其稠密、朝四周扩散的纯能量，这块能量在扩散的同时还释放出辐射线、农缩成粒子、然后形成气体原子。数十亿年来，这种气体受引力的压缩形成了星系、恒星、行星并最终甚至造就了人类。

设计 Cobe 的目的的就是为了观察这些最大的云系，可是天文学家还想观测那些小得多的热点，即地方上就能看到的物体形成的原因，如星系中的星团和超星团。天文学家们的等待不会很久，73）天体物理学家使用南极陆基探测器及球载仪器，正越来越近地观测这些云系，也许不久会报告他们的观测结果。

74）假如那些小热点看上去同预计的一致，那就意味着又一科学论说的胜利，这种论说即更完美的大爆炸论，亦称宇宙膨胀说。宇宙膨胀说认为，在很久以前，宇宙受一种反引力的驱使，其体积在不到一秒种的时间内发生了无数亿倍的膨胀。75）宇宙膨胀说虽然听似奇特，但它是基本粒子物理学中一些公认的理论在科学上看来可信的推论。许多天体物理学家七八年来一直认为这一论说是正确的。

1999 年参考译文

71）几乎每个历史学家对史学都有自己的界定，但现代史学家的实践最趋向于认为，历史学是试图重现过去的重大史实并对其作出解释。由于受到自己的时间和地点限制，每一代历史学家都要重新判断对他们来说过去重要的历史。在这一寻找过程中他们发现的证据往往残缺不全、支离破碎，有时还常带有偏见或者派别意识。历史学家的工作颇具讽刺意味，因为从事历史研究的人往往知道他们的努力只不过是为一项永远做不完的工作尽微薄之力。72）人们之所以关注历史研究的方法论，主要是因为史学界内部意见不一，其次是因为外界并不认为历史是一门学问。尽管历史学曾经崇尚它与文学和哲学的相似性，新兴的社会科学似乎为人们提出一些新问题、提供了解过去的有效途径带来了更多的机会。社会科学研究方法必须适应的学科主要受到历史资源的制约，而不是受到当代世界之需要的制约。73）在这种转变中，历史学家研究历史时，那些解释新史料的新方法充实了传统的历史研究方法。

在史学界，方法论这个词一直都是模棱两可的。74）所谓方法论是指一般的历史研究中的特有概念，还是指历史探究中各个具体领域使用的研究手段，人们对此意见不一。历史学家，尤其是那些被他们的研究兴趣蒙住了眼睛的历史学家，被指责是“井底观天”，他们常常成为“技术主义谬误”的牺牲品。技术主义谬误在自然科学领域也很常见，它错误地把整个学科和它的某些研究方法等同起来。75）这种谬论同样存在于历史传统派和历史社科派；前者认为历史就是史学界内部和外部人士对各种史料来源的评论，后者认为历史的研究是具体方法的研究。

2000 年参考译文

世界各地的政府认为，人民的幸福在很大程度上取决于社会的经济实力与财富。71）在现代条件下，这需要程度不同的中央控制，从而就需要获得诸如经济学家和运筹学家等领域专家的协助。72）而且，显而易见的是，一个国家的经济实力与其工农业生产效率密切相关，而效率的提高又有赖于各种科技人员的努力。这同时还意味着政府越来越有必要干预这些部门以提高生产并保证最有效地利用生产。比方说，政府可以用各种方法鼓励研究，其中包括建立他们自己的研究中心；政府也可以改革教育机构，或者通过干预来减少对自然资源的浪费或开发迄今未被利用的资源;或者政府还可以直接与日益增加的国际项目合作，这些项目涉及科学、经济学和工业等。无论如何，所有这些政府干预都离不开科学咨询和各种各样的科技人才。

73）大众通讯的显著发展使各地的人们不断感到有新的需求，不断接触到新的习俗和思想，由于上述原因，政府常常得推出更多的革新。与此同时，与过去相比，全世界社会变革的正常速度已经大大加快。例如，74）在先期实现工业化的欧洲国家里，其工业化进程以及随之而来的各种深刻的社会结构变革持续了大约一个世纪,而如今一个发展中国家在十年左右的时间内就可以完成同样的过程。所有这一切都给社会内部增加了巨大的压力，使关系变得紧张起来，结果给有关政府带来了严重的问题。75）由于人口猛增或大量人口流动(现代交通工具使大量人口流动变得相对容易)所引起的各种问题也会对社会造成新的压力。由于这诸多方面的原因，政府正变得越来越依赖生物学家和社会科学家制订和实施合适的计划。

2001 年参考译文

不出 30 年，《星际迷航》中的“虚拟现实”就能成真。大脑的神经系统直接与计算机相连，也将创造出全感官的虚拟环境，使电影《全面回忆》里的虚拟假期成为可能。

71)那时将出现由机器人主持的电视脱口秀和装有污染监控器的汽车。一旦排污超标，监控器就会将车停下。72)孩子们将和装有个性芯片的玩具娃娃一起玩，具有内置个性的计

算机将被视为工作伙伴而非工具，人们将能散发气味的电视前休闲娱乐，数字化时代即将到来。

根据英国电信的未来学家伊恩·皮尔森的说法，上述内容属于新千年里头几十年的发展计划。那时，超级计算机将使生活的各个领域发生翻天覆地的变化。

73）皮尔森汇集了世界各地数百位研究人员的成果，制作了一份独特的科技千年历，上面列出了我们有望见到的数百项重大突破与发现的最晚日期。有些最重大的进展将出现在医学领域，包括人类预期寿命的延长，以及从今天到 2040 年之间即将投入使用的几十种人造器官。皮尔森还预测人机连接领域将出现重大突破。他说：“通过直接与我们的神经系统相连，计算机能够知道我们的感觉，并且有希望模拟人的感情，以便我们创造出全感官的虚拟环境，就像《全面回忆》里的假期和《星际迷航》中的‘虚拟现实’一样”。74)皮尔森指出，但那只是人机一体化的开端：“这将是人机一体化漫长进程的起始，最终结果是在下世纪末之前出现全仿真电子人。”

通过他的研究，皮尔森能为大部分可预测的重大突破列出时间。不过，超光速旅行何时能实现、人类克隆技术何时能完善、时间旅行何时能成真，这些问题目前还无法预测。但他确实预见了技术进步带来的社会问题。例如，居民区附近监视摄像头激增将在 2010 年引发问题。而人造仿真机器人的出现，则意味着人们可能无法区分人类朋友和智能机器人。75)家用电器也将变得如此智能化，以至于控制和操作电器会引发一种新型心理障碍——厨房狂躁症。

2002 年参考译文

几乎我们所有的重要问题都涉及人类行为，这些问题不能单靠物理和生物技术解决。我们需要的是一种行为技术，但可能研发这种技术的科学一直进展缓慢。61)难题之一在于，所谓的“行为科学”几乎都继续从心态、情感、性格特征、人性等方面去探索行为。物理学和生物学曾有过类似的做法，但它们取得发展是在摒弃这些做法之后。62)行为科学的变化相当缓慢，部分原因是解释行为的依据似乎通常是直接观察到的，部分原因是一直难以找到其他解释方法。环境固然很重要，但是它扮演的角色仍不明了。环境不是促进或抑制行为，而是做出选择。这种作用难以发现并加以分析。63)自然选择在进化中扮演的角色在一百多年前才得以阐明，而人们才刚刚开始认识和研究环境对于塑造和维持个体行为的选择作用。然而，随着人们开始了解生物和环境之间的相互作用，曾被认为是心态、情感、性格产生的影响现在已经归因于环境，行为科学有可能因此应运而生。但是，除非它能替代近代科学出现前根深蒂固的传统观点，否则它无法解决我们的问题。关于自由和尊严的问题就展示了这有多困难。64)传统理论认为，自主个体拥有自由和尊严。它们是一个人对自身行为负责、因自身成就获得肯定的关键因素。科学分析将责任和成就都转嫁给了环境，还提出了一些关于“价值”的问题：谁会用这种技术？目的是什么？65)如果这些问题得不到解决，行为科学的技术手段就会继续受到排斥，解决我们问题的唯一方法也可能随之受到排斥。

2003 年参考译文

在任何时期，在任何地方，人类都在思考自己所处的世界，想知道自己在其中的位置。人类善于思考，富有创造力，拥有永不满足的好奇心。61)而且，人类有能力改变自己生活的环境，从而使所有其他形态的生命都服从人类自己独特的想法和想象。因此，以一种冷静而系统的方式研究人类的丰富性和多样性非常重要，人们期望，从这样的研究中获得的知识能使人类彼此和谐相处，还能使人类与地球上的其它生命形态和谐相处。

“人类学”一词源于希腊语 anthropos（即“人类”）和 logos（即“研究”）。就名称而言，人类学包含了对全人类的研究。

人类学是一门社会科学。62)社会科学是知识探索的一个分支，它试图像自然科学家研究自然现象那样，用理性、有序、系统、冷静的方式研究人类及其行为。

社会科学的学科包括地理学、经济学、政治学、心理学和社会学。这些社会科学的每一门学科都有一个分支或专业与人类学密切相关。

所有社会科学都专注于研究人类。人类学是一门重视实地考察的学科，广泛使用比较分析法。63)强调收集第一手资料，加上在分析过去和现在的文化时采用的跨文化视角，使这一研究成为了一门独特并且非常重要的社会科学。

人类学分析主要取决于文化的概念。爱德华·泰勒爵士对文化概念的阐述是 19 世纪科学的伟大知识成就之一。64)泰勒将文化定义为“……一个复合体，它包括人作为社会成员获得的信仰、艺术、道德、法律、风俗以及其他能力和习惯。”他对文化的这种洞见简洁而深刻，为观察和理解人类生活开辟了一条全新的道路。泰勒的定义中隐含着一个概念，即文化是通过学习获得的、人类共有的、模式化的行为。

65)因此，人类学中的“文化”概念就像数学中的“集合”概念一样，是一个抽象的概念，它使得大量具体（对人类的）研究和认识成为可能。

2004 年参考译文

几个世纪以来，语言与思维的关系一直让哲学家很感兴趣。61)希腊人认为语言结构与思维过程之间存在某种联系，这种观点早在人们认识到语言的多样性之前就在欧洲扎下了根。

直到最近，语言学家们才开始认真研究与自己母语大不相同的语言。人类学语言学家弗兰茨·博厄斯和爱德华·萨皮尔是两位先驱，他们在 20 世纪上半叶描述了南美和北美的多种土著语言。62)我们得感激他们，因为在此之后，说这些语言的民族已经灭亡或者被同化进而失去其母语，一些土著语言也就随之消失了。然而，本世纪初的另一些语言学家对上述两位语言学家就没那么感激了，因为他们对“异族”语言的古怪资料不感兴趣。63)那些新近得到描述的语言和过去得到充分研究的欧洲和东南亚语言往往差异显著，以至于有些学者甚至指责博厄斯和萨皮尔杜撰资料。美洲土著语言之间确实大不相同，以至于美军在二战期间将纳瓦霍语用作发送秘密情报的电码。

萨皮尔的学生本杰明·李·沃尔夫继续研究美洲印第安语。64)沃尔夫对语言与思维的关系很感兴趣，逐渐得出了这样一种观点：语言结构决定了一个社会中惯性思维的结构。他解释说，使用一种特定的语言更容易形成某些观念，而非其它观念，因此说这种语言的人会沿着某种轨迹思考问题，而非沿着另一种轨迹。65)沃尔夫进而相信了某种语言决定论。这种理论的极端说法是：语言禁锢了思维，一种语言的语法结构能对一个社会的文化产生深远影响。后来，这个观点成为了著名的萨皮尔-沃尔夫假说，但这个说法不是很恰当。尽管萨皮尔和沃尔夫都强调语言的多样性，但萨皮尔本人从未明确支持语言决定论的观点。

2005 年参考译文

在欧洲史上这个极其重要的阶段，讨论大众传媒的作用并非易事。历史和新闻变得混淆起来，人们倾向于既持怀疑态度又持乐观态度。46)电视是引发和传递这些感受的手段之一

——在欧洲最近发生的事件中，它将不同的民族和国家联系在一起，作用之大或许前所未有。如今的欧洲正是由多个民族、他们的文化和国家认同感组成的。了解了这一点，我们就可以开始分析欧洲的电视业。47)在欧洲，就像在其他地方一样，多媒体的集团越来越成功：这些集团将相互联系的电视、广播、报纸、杂志和出版社整合起来。例如意大利的贝鲁斯科尼集团，以及海外的马克斯韦尔集团和默多克集团。

显然，在这样一个丰富多彩、竞争激烈的市场上，只有最大最灵活的电视公司才能与竞争。48)仅此一点就足以表明，要在电视业中生存下来并非易事。统计数字强调了这个事实。统计数字显示，欧洲 80 个电视网中至少有一半在 1989 年出现了亏损。此外，欧洲共同体的形成将迫使电视公司在制作和发行方面更加密切合作。

49)古老的欧洲大陆由不同的文化和传统维系在一起。要创造一种尊重这些文化和传统的“欧洲认同”绝非易事，需要人们做出战略性抉择，即在欧洲制作面向欧洲人的节目。这就要求我们减少对北美市场的依赖，因为他们节目中涉及的经历和文化传统与我们大不相同。为了达到这些目标，我们必须更加注重联合制作、新闻交换、文献服务和相关培训。这还包括欧洲各国就建立欧洲电视制作银行一事达成一致。这家银行将以欧洲投资银行为模板，处理电视制作所需的资金问题。50)在应对如此规模的挑战时，可以毫不夸张地说“合则兴，分则亡”。如果我必须选择一句口号，我会选“求同存异”——目标一致，但又尊重各国不同的特性。

2006 年参考译文

在美国社会中，知识分子真的受到排斥并被视为毫无价值吗？我要说的是，事实并非如此。布鲁克伯杰神父提出，是知识分子排斥了美国人。他只说出了部分真相。但知识分子做的不止于此：他们对知识分子扮演的角色越来越不满。反知识分子的不是美国人，而是知识分子自己。

首先，需要对我们的研究对象给出定义。什么是知识分子？46)我对知识分子的定义是：这种人对道德问题进行苏格拉底式的思考，并视其为人生的首要任务和乐趣所在。他自觉、清晰、坦诚地探讨这些问题，首先提出实际问题，然后提出道义问题，最后根据获得的事实和道义方面的信息，提出看上去恰当的解决办法。47)他的职责与法官类似，即用尽可能清晰的方式展示自己做决定的推理过程。

这个定义将许多通常意义上的知识分子排除在外，比如普通的科学家。48)我之所以将他排除在外，是因为尽管他的成果可能有助于解决道德问题，但他承担的任务只不过是研究这些问题的事实层面。像其他人一样，他即使在处理例行事务时也会面临道德问题——他不应该篡改实验、捏造证据或伪造报告。49)但他的首要任务不是思考支配自己行动的道德准则，正如不能指望商人专注于探索商业准则一样。正如商人视商业道德为理所当然一样，科学家在他们半梦半醒的人生中，大部分时候也将其道德准则视为理所当然。

这个定义也将大部分教师也排除在外，尽管教学在传统上一直是许多知识分子的谋生手段。50)他们可能擅长教书，而且不仅仅是为了挣钱，但他们大多数人对人类的道德判断问题很少进行独立思考，或根本没有独立思考。这个说法甚至适用于大部分杰出的学者。正如爱默生所说：“在某个知识领域博学是一回事，生活在公共领域并思想卓绝则是另一回事。”

2007 年参考译文

几个世纪以来，欧洲许多大学一直将法学视为基础学科。然而，直到最近几年，法学才成为了加拿大大学本科的一门特色学科。46)传统上，这些院校一直把法律知识看作是律师专有的特权，而不是每个受教育者必需的知识储备。可喜的是，加拿大的许多大学正在树立更传统、更具欧陆特色的法律教育观，有些大学甚至已经开始授予法学学士学位。

如果说法学正在开始成为通识教育的一部分，那么它的目标和方式应该会立刻吸引新闻学教育者。法学这门学科鼓励人们进行负责任的判断。一方面，它为人们分析正义、民主、自由这样的概念提供了机会。47)另一方面，它将这些概念与日常实际联系起来，类似于记者每天报道和评论新闻时的做法。比如，证据与事实、基本权利与公共利益这样的概念，在新闻判断和新闻制作过程中发挥的作用和在法庭上差不多。通过研读和思考法律来提高判断能力，是记者应该为其职业做的知识准备。

48)但“记者必须比普通公民更深刻地理解法律”这种观点基于人们对新媒体的既定规范和特殊责任的理解。政治，或者广义上说的国家运作，是新闻报道的主要题材。他们对国家运作的方式了解得越多，他们的报道就会越出色。49)事实上，很难想象那些没有清晰领会加拿大宪法基本特点的记者如何能胜任政治新闻的报道工作。

此外，法律体系和体系中发生的事件都是记者主要的报道对象。尽管法律报道的质量良莠不齐，但许多记者都过分依赖律师提供的解释。50)尽管律师的评论和反馈可能强化报道内容，但记者最好还是依赖自己对重要性的看法，并做出自己的判断。只有对法律体系有透彻的理解，才可能做到这一点。

2008 年参考译文

在其自传中，达尔文极度谦虚地谈到了自己的智力。他指出自己总是很难简洁明了地表达自我。46)但他相信，这种难处反而给他带来了好处。这迫使他长时间专注思考每一个句子，从而能发现自己推理和观察中的错误。他承认自己不像伟大的赫胥黎那样反应敏捷、理解力强、机智过人。47)他还断言，自己对一长串抽象理论的理解能力有限；有鉴于此，他曾深信自己不可能在数学方面取得成功。他对自己记忆力的描述是“广博而模糊”。从某个方面来说，甚至是很糟糕——对于某个重要日期或一行诗句，他过不了几天就会忘掉。48)另一方面，一些批评家指责他尽管善于观察，但没有推理能力。他认为这种指责毫无依据。他认为这不是真的，因为《物种起源》从头到尾就是个长篇论证，而且说服了很多有才华的人。他认为，没有推理能力的人可写不出这本书。他愿意声称“我具有一定的创造力和一般的常识或判断力，像每个成功的律师和医生必须具备的能力一样；但我相信，我的能力不比他们更强。”49)他谦虚地补充道，或许他“比普通人强一点的地方在于，我能注意到易被忽视的东西，并仔细观察它们”。

他在生命中的最后一年里写道，在过去的二三十年里，他的思想在两三个方面有了改变。到三十岁或更晚些时候，各种诗歌给他带来了极大的欢乐。过去，绘画能带给他相当程度的欢乐，音乐则给了他无穷的乐趣。但到了 1881 年，他说：“很多年来，我连一行诗都读不进去了。我最近试着读莎士比亚，却发现它相当乏味，让我作呕。我对音乐和绘画也快失去兴趣了。音乐往往让我积极思考手头的事情，而不能给我乐趣。我对美妙的风景画尚有一丝好感，但它已不能像从前那样给我无上欢乐。”50)达尔文确信，失去这些兴趣不仅是失去乐趣，还可能损害智力，甚至可能有损品德。

2009 年参考译文

每个人在与他人生活中所得到的教育与年轻人的刻意教育之间有一种明显的区别。在前者的情况下，教育是偶然的；这种教育是自然的、重要的，但它不是人们联合起来的直接原因。

46)或许可以说，衡量任何社会制度的价值，都要看它在丰富和完善经验方面的作用；但这种作用并非其原始动机的一部分。例如，宗教社团最初是为了获得天主恩赐、避免邪魔影响；家庭生活是为了满足各种欲望、保持家族延续；有系统的劳动则是为了奴役他人，等等。47)制度附带产生的影响引起注意的过程相当缓慢，而人们将这种影响视为制度指导性因素的过程则更加缓慢。甚至在今天，在我们的工业化生活中，除了勤奋和节俭的价值得到了认可，世界运转所依赖的人类社团的许多智力和感情反应，与人类社团的物质产物比起来，得到的关注可谓微不足道。

但在和年轻人打交道时，社团本身作为一个客观存在的人类事实，却得到了重视。48)我们在和年轻人打交道时，容易忽略自身行为对他们性格的影响；然而在于成年人打交道的时候，这种情况却不那么容易发生。他们很明显需要接受培训，改变他们的态度和习惯也迫在眉睫，以至于我们不能留下这些后果完全不予考虑。49)既然我们的主要任务是让他们能够融入共同生活，我们就不禁会思考，自己是否在形成一种力量，来确保他们做到这一点。每个社团的终极价值在于它对人类的独特影响——如果说人类对这一点的认识有所进展，那么我们完全可以相信，这主要是通过和年轻人打交道学到的。

50)因此，在目前为止提及的广义教育进程之中，我们可以区分出一种更正规的教育形式，即直接教导或学校教育。我们发现，不发达的社会群体中很少有正规的教育和培训。

这些群体中有一种纽带，使成年人忠于自己的群体。他们将年轻人培养成社会所需的性格，主要依赖的也是这种纽带。

2010 年参考译文

完全基于经济动机的保护系统有一个根本的弱点，即陆地群落的大部分成员不具备经济价值。但这些物种是生物群落的一部分；如果生物群落的稳定性取决于其整体性，那么这些物种就有权利生存下去。

当一种没有经济价值的物种受到威胁，如果我们碰巧喜欢它，我们就会想方设法赋予它经济价值。本世纪初，燕雀原本正在逐渐消失。46)科学家们急忙赶来挽救这种局面，他们使用的证据明显站不住脚：如果没有鸟类来制衡昆虫，昆虫会把一切都吃光。证据要有说服力，就必须和经济价值挂钩。如今，读这些绕弯子的解释叫人很痛苦。我们还没有土地伦理观，47)但至少我们趋向于承认——无论鸟类对我们来说是否具有经济价值，它们自有生存的权利。

肉食性哺乳动物和食鱼的鸟类身上也存在类似的情况。48)有证据表明，这些动物通过猎杀弱者来保持猎物群落的健康状态，或者说它们捕杀的只是“毫无价值的物种”；曾几何时，生物学家或多或少滥用了这个证据。

一些看重经济利益的护林员已不再种植某些树种，因为它们生长太过缓慢，或是作为木材的价值过低。49)在林业更注重生态的欧洲，没有经济价值的树种被视为原始森林群落的一部分，同样得到了合理的保护。

总之，一个仅仅建立在经济利己主义上的保护系统是非常不平衡的。50)它倾向于忽视陆地群落中的许多物种，并最终导致它们的灭绝。那些物种虽然缺乏商业价值，却对保证陆地群落的健康运作至关重要。这个系统假定，即使少了缺乏经济价值的物种，这套生态机制也能够运作。我认为其实不然。它将许多功能移交给机制本身来运作，这些功能最终会变得太庞大、太复杂或太分散，以至于超出机制本身的运作范围。

2011 参考译文

詹姆斯·艾伦的《作为一名思想者》[1]深入探讨了自助类书籍的核心概念。该书的主要观点是“意识是编织大师”，意识塑造了我们的内在性格和外在环境。

46)艾伦的贡献在于，他探讨了一个公认的假设“因为我们不是机器人，所以我们能控制自己的想法”，并揭示了其错误的本质。我们大多数人相信，意识与物质是割裂的；因此我们认为，思想可以隐藏起来，可以变得毫无影响力；这使得我们可以思行不一。但艾伦相信，潜意识和意识能对行为造成同样大的影响；47)我们或许只靠意识就能维持“掌控一切”的幻觉，但事实上我们一直面临一个问题：“为什么我不能让自己做到这件事或实现那个目标？”

和欲望不相符的想法会摧毁我们的欲望和希冀。艾伦得出的结论是：“我们不能吸引自己想要的东西，只能做好自己。”你之所以能取得成就，是因为你这个人体现出了成就；你并非“取得”成功，而是“变得”成功。意识与物质并不割裂。

艾伦这本书的亮点还在于指出了“环境不会造就人，而是反映人。”48)这似乎为忽视需要帮助的人找到了借口，使剥削变得有合理化了，使富人优越、穷人卑微变得有道理了。

但这不过是对一个模棱两可的论点的本能回应。每一种环境，无论多么恶劣，都提供了独一无二的成长机遇。如果环境总是决定人们的生活和希冀，那么人类永远不会进步。事实上，49)环境似乎旨在激发我们最大的潜能；如果我们感到“上天不公”，就不太可能有意识地试图脱离现状。但正如任何一位传记作家都知道的那样，一个人的早年生活和周遭际遇往往是他最大的财富。

艾伦这本书令人警醒之处在于——对于我们当下的处境，我们不能怪罪别人，只能归咎

于自己。50)从积极的方面看，既然万事都取决于我们自己，那么就有无限可能；过去，我们是应对种种局限性的专家；现在，我们成了掌控所有可能性的权威。

2012 年参考译文

至少从亚里士多德时代开始，探求普遍规则已经成为科学研究的典型特征。从某些方面讲，科学就是对共性的追寻。无论是牛顿的运动定律还是达尔文的进化理论，都将不同的现象归结为单一的解释。

46)在物理学上，有一种方法将这种追求一致的冲动发挥到了极致，它试图找出一种万有理论——用一个生成等式概括我们整个世界。然而，该理论是否可以称为一种简化已变得越发不确定，因为它可能包括了维度和星系的激增。尽管如此，追求万物的统一仍然是主要的目标。

自然科学中的这种倾向在社会科学领域也一直很明显。47)在此，达尔文主义似乎给出了一种合理的说法，因为如果整个人类起源相同，似乎有理由认为文化多样性也可以追溯到更有限的开端。正如人类眼花缭乱的求婚仪式可以看作是两性选择的形式一般，或许世界上的语言、音乐、社会宗教习俗，甚至是历史都由统一的特征所支配。48)如果将个别因素从共性中剔除，我们或许能够理解复杂的文化行为是如何产生，以及是何种因素在进化或是认知的方面引导了这种行为。

至少，那是一种希望。但如今，一份发表在网络上的语言特征比较研究提醒人们面对现实。基于前人对语言普遍性研究的两项尝试结果，新西兰奥克兰大学的罗素.格雷（RussellGray）及其同事认真研究了语法的演化。

在该研究领域，最为著名的当属诺姆.乔姆斯基（Noam Chomsky），他假定人类天生就具有语言习得能力——大脑具有一个或几个专门的语言区域——如此便形成了一种普遍的语法。接下来，一些生成法则便足以开启语言的全部基础结构，这也正是孩子们能够迅速学习语言的原因所在。

49)做出又一贡献的是乔舒亚·格林伯格，他更多地运用了经验主义方法来研究这种普遍性，鉴别出多种语言的共同特征 （特别是在词序上的特征），而人们认为这些特征代表了由认知制约所产生的偏见。

格雷和他的同事检验了这两种普遍性法则,利用系统发生方法对代表了 2000 多种语言的四种语言谱系进行考查。50)乔姆斯基的语法应该表明语言变化的模式，这些模式独立于语言谱系或是所有依赖于该谱系所生成的路径,然而格林伯格的普遍性理论则认为在特定词序位置关系之间有着紧密的依附关系。这些模式都不是靠分析能够证实的，这表明语言结构具有家族的特定性，并不由普遍性所支配。

2013 年参考译文

人们猜测，花园的产生源自建造者的基本需求：对创造性表达的需求。毫无疑问，花园代表了人们对创造、表达、设计和修饰的一种遥不可及的追求，同样，自我表达本身也是人类的基本诉求。46）然而，当我们看到这样的照片，看到那些无家可归者所创造的花园之时，感到了深深的震撼：尽管它们风格多样，但这些花园道出了其他的根本诉求，而非停留在装饰美化或是创造性表达。

其中的一项诉求与创造一种闹中取静的状态有关， 借用托马斯·艾略特的说法：一个“旋转世界的静止点“。47） 它是一个和平的圣地，不管它有多么粗陋，但明显是一种人类的需求，与收容所迥异，收容所明显是一种动物的需求。这种区别如此之大，以至于当后者缺乏不足时——事实上，就这些不太真实的花园来说——对于前者的关注变得愈加紧要。安宁是一种心境，通过构造个人与环境的关系可以达到这一状态。48）无家可归者的花园实际上是无人问津的花园，它们是引入到城市环境中的一种建筑类型，它要么不存在，要么本身不易识别。 在这种情况下， 他们为其所处的难以用语言表达的环境带来了些许安宁。这

些花园似乎还反应出，或者说它们还源自于另一种根深蒂固的诉求或是需求，以至于我们几乎不会意识到它们对我们长久以来的索取。当我们丧失绿地、植物、树木时，49）多数人会陷入精神萎靡，我们通常把这种萎靡归咎于某种心理状态，直到有一天，我们发现自己身处花园，竟奇迹般感到压力全无在纽约市的大部分流浪者花园里，实际的植物培育是不可能的，但是即便如此，这些人造景观似乎总在尝试着整合各种材料：五颜六色的建筑、小小的水潭、随处可见的花瓣、树叶、还有毛绒玩具。这里所展现的是各式奇思妙想的元素，从某种本源的角度看，它们似乎借鉴的是大自然。50）正是这种与大自然之间的或明或暗的关联使花园这个词——虽然指的是“广义”上的花园——恰如其分的形容了这些人造建筑。从建筑中，我们能看到生物的自卫本能——一种与非人类生物联系的渴望——当作是神秘的具象派形式。

2014 年参考译文

不同人对音乐有不同的感受，但有时候，即使是同一个人，在生命的不同时刻，也会对音乐有不同的感受。音乐蕴含着诗意，具有哲理，它能精确表达，直指人心。但是无论如何，在我看来，音乐与人的灵魂相通。因此，它也具有形而上学的概念，但其表达方式则完完全全是物理学的方式：声音。我相信，正是这种通过物理学的方式与形而上学的永恒共存，才是音乐的真正力量所在。46）这也是为什么在我们试图用语言来描述音乐时，我们只能说清楚对音乐的感受，而不能完全理解音乐本身。

贝多具有革命性意义的作品奠定了他在音乐中的地位。他使音乐摆脱了早期盛行的和声与结构的传统束缚。有时候，我在他晚期的作品中感受到，他想要打破作品的整体性。正如他最后一首钢琴奏鸣曲，曲风突变，似乎还有点脱节。他不受传统的约束，能够自由自在地表达音乐。47)人们普遍认为他是个思想自由的人，是个勇敢无畏的人，我发现勇敢这一特征是理解他作品的关键，更不必说是演奏其作品的关键。

事实上，演奏贝多芬作品的人也应该具有这种勇敢的态度。他的作品需要演奏者展现自己的勇气，例如在力度的使用上。 48)贝多芬习惯用极其强烈的情绪来提高乐曲的音量，然后又突然跟上一个轻柔的乐段，在他之前，只有极个别作曲家会使用这种表现方式。

在更宽泛的意义上说，贝多芬是一个非常关心政治的人。他不是对日常的政治活动感兴趣，而是关注道德行为的问题，关注影响整个社会的是否对错等更大的问题。49） 尤为重要的是他对自由的观点，对他而言，自由与个人的权利和责任联系在一起：他倡导思想自由和个人言论自由。

贝多芬的音乐总是从混乱到有序，似乎有序成为了人类存在的必须一样。在他看来，有序并不是源自于忘记或者忽略那些影响我们存在的无序状态，有序是一种必要的发展，一种改进，它可以使我们的精神提升到一种希腊人式的理想状态。并非偶然，葬礼进行曲不是英雄交响曲的最后一个乐章，而是第二个乐章，这样一来，痛苦就不会成为最终的裁定。50)我们可以这样来解读贝多芬大多数作品：痛苦是难以避免的，但是与之相抗争的勇气使得生命值得继续。

2015 年参考译文

从 17 世纪到 18 世纪早期，在这一百年的时间里，移民潮从欧洲横扫至美洲一这是伟大的民族迁移史。（46）受到各种强大的动机所驱使，这场运动在荒野中创建了一个国家：本质使然，它也塑造了这片未知大陆的性格和命运。

（47）有两股主要力量形成了美国：一是欧洲移民带来的各式思想、风俗和民族特征，二是上述特征又在这个新国家的影响之下发生了改变。殖民时期的美国必然是欧洲的映射。接连跨过大西洋到达美洲的民族包括英吉利、法国、德意志、苏格兰、爱尔兰、荷兰、瑞典和许多其他国家的人，他们试图图把本国的习惯和传统带到这个新大陆。（48）但是，美国所特有的地理条件、不同民族间的相互影响以及在这片原始的新大陆上维持旧秩序的艰难带

来了巨大的变化。这些变化是渐进的并且最初是不明显的。但结果是形成了一个具有典型的美国特征的新的社会形态，尽管它在许多方面仍有欧洲社会的影子。

（49）在 15 世纪和 16 世纪人们对北美洲进行了持续的探索，又过了一百多年，第一艘满载移民的航船跨过大西洋驶向这片土地，即现在的美国在此期期间，蓬勃发展的西班牙殖民地已经在墨西哥、西印度群岛和南美地区建立起来了。这些去北美地区的人要坐着十分拥挤的小船。在 6 到 12 周周的航行中，他们依靠着微薄的口粮度日。许多船只在暴风雨中迷失，许多人死于疾病，婴幼儿很少能在旅途中存活。时而兴起的大风暴会让船远离他们的航线行驶，时常的风平浪静会带给他们的旅途难以忍受的长时延期。

对于这些急切不安的旅行者来说，能看到美国口岸给他们带来几乎无法表达的解脱。据一位记事者说：“这 12 里格距离的空气如如同开满鲜花的花园一样甘甜。”殖民者最先看到的是新大陆上郁郁葱葱的树木。（50）原始的森林，有着种类繁多的林木，从缅因州往南一直绵延至乔治亚州的确是一座宝库。这里有丰富的燃料和木材。这些是制作房屋、家具和船只，以及调制钾碱、染料和松脂制品的原材料。

2016 年参考译文

心理健康是我们生而有之的权利。（46）我们没有必要去学习如何保持心理健康；心理健康是与生俱来的、正如我们的身体知道如何让伤口愈合，断骨复原。我们学不到心理健康，只能重新唤起心理上的健康。它就像身体的免疫系统一样，若承受压力，或缺乏营养，缺少锻炼，就会变得很虚弱，但是它并没有离开我们。如果我们们不懂得心理健康的重要性，或者如果我们不知道如何去获取心理健康，它就会继续隐藏。（47）心理健康实际上并没有消失；就像乌云背后的太阳，它可能暂时被遮住而看不到了，但是它完全能够立刻重焕光芒。

心理健康是一颗种子，包含了自自尊（即自信）以及常识判断的能力。它使我们着眼于自己的生活一这是一种能力，不苛求自己，调侃自己，看得更远，且明白事情终将圆满解决。它是一种固有的乐观精神，一种不用学习就具备的乐观精神。（48）心理健康可以让我们在别人陷入麻烦之时同情他人；在别人痛苦之时，友善待人；无论是谁，都能给予其无条件的关爱。心理健康可以激发创造力，从而解决问题，化解冲突，让我们周围的环境更美好，经营好家庭生活，或者激发我们的商业创意或商业发现来让我们的生活更轻松。它可以让我们耐心地对自己和他人，还能让我们在开车、修车、钓鱼，或者养育孩子的时候都有耐心。它可以让我们时时刻刻发现周围的美，在大自然中，在文化中，在我们们的日常生活中，到处都可以看到美的存在

（49）尽管拥有健康的心理是我们生活中的灵丹妙药，但它却非常普通；你会发现，它一直都在，指引你渡过艰难，做出选择。即使在最为平凡的生活中，你也可以发现它的存在，让你辨明是非，了解善恶，分清敌友。心理健康通常也被称作良知、本能、智慧、常识，或者是内心的声音，我们认为它只不过就是一种健康并且有益的睿智思维。（50）你会慢慢发现，知道心理健康总是睡手可得，还要知道去相信自己健康的心理、这可以使我们及时放慢生活的节奏，过上幸福的生活。

2017 年参考译文

英语是世界上国际间交流的主要语言，英语的使用明显在不断增加，且持续达数十年。（46）但即使是说英语的人数在进一步扩大，仍有迹象表明，英语的全球性优势地位在不久的将来会逐渐减弱。

国际、经济、技术和文化等方面的复杂变革会削弱英语作为全球市场交流语言的领先地位。那些从英语广泛使用中享有优势的英国利益集团也因此会面对新的压力。戴维·格兰多的研究强调了这些现实可能出现的情况。（47）有些人可能会认为英语在世界上的地位很稳定，英国的年轻人不需要掌握其他语言格兰多的分析因此应该会打消那些人的自满情绪。

戴维·格兰多断定，只会说英语这一门语言的毕业生前途暗淡，然而来自其他国家会说多门语言的年轻人会有明显的竞争优势，他们在国际公司或国际组织中会把来自英国的对手比下去。同时，（48）很多国家正把英语纳入小学课程，但是似乎并没有人给予英国的中小学生更多的鼓励让他们能去熟练地掌握其他语言

如果听之任之，这样的趋势会降低英语在国际教育市场的相对优势，而对像西班牙语、阿拉伯语或者汉语等教育资源的需求就会增加，国际商务中使用日语、法语和德语等语言进行的业务流程外包也会增加。

（49)戴维·格兰多指出的这些变化明显给教授其他国家的人学习英语的英国教育机构，还金给广大从事教育行业的公司，都带来了巨大的挑战。英语教育机构直接给英国带来了近 13 亿英傍的非贸易收入，其他与教育相关的出口收入则达到了每年 100 亿英镑。随着国际教育市场的扩大，在几个说英语的主要国家留学的国际学生数量最近出现下滑，尤其是如果还没有阻止这种下滑趋势的有效战略措施，这种趋势仍然有可能持续。

该研究预测到需求可能发生变化，这一点意义非凡。（50）这给试图推广英语学习和使用的所有机构提供了一个制定规划的基本依据，据此去应对可能会出现的一个完全不同的运行环境。这是个必不可少的务实的措施。因此，无论从哪方面来说，那些想要影响未来的人应该为此做好准备。

2018 年参考译文

莎士比亚的一生正逢戏剧发展繁荣昌盛并取得伟大成就的时期。（46）在他出生之际，宗教戏剧在欧洲正在消失，在古典悲剧和喜剧的激发下，各种新形式的戏剧产生了。这些新的戏剧种类最开始主要是由学者们进行创作，业余演员表演的。但是在英国，正如西欧其他地方一样，无论戏刚种类新 I 旧，无论是古典戏剧还是中世纪戏剧，文学剧还是滑稽剧，专业演员这一群体的壮大都可能会使戏剧越来越通俗。宫廷、学校、业余团体以及巡回表演的演员，都竞相对戏剧演出提出广泛需求。（47）戏剧是一种文学形式、它曾给希腊和罗马带来荣耀，早晚也会给英国带来荣耀；任何一个上过文法学校的学生都不会不知道这一点。

在莎士比亚 12 岁那年，伦敦建立了第一座公共剧场。有一段时间，文学界对这种公共舞台表演毫无兴趣。追求文学造诣的戏剧不是写给学校和宫廷的，就是写给圣保罗和皇家教堂唱诗班的然而这些唱诗班既在宫廷演出，也在公共剧场演出。（48）但是专业剧团在他们的常驻剧院蓬勃发展，有文学抱负的大学生迅速热情地投身到这些剧院并以此谋生。在莎士比亚 25 岁那年，李利、皮尔、格林都已创作了喜剧，一时间广受欢迎，文学造诣颇高；基德写的一部悲剧也让剧院人群爆满；而马洛已经把自己的诗歌和天赋展示在平凡的舞台上上，成就非凡一一在这样的舞台上，自从欧里庇得斯去世以来，这些人在戏剧上还从来没有获得过这样的地位。（49）一种本土文学剧产生了、它与公共剧场的联合关系建立起来了、至少，其中一些伟大的传统也就此出现了。

文学史系的学生对接下来的 25 年中伊丽莎白时代戏剧的发展格外感兴趣，因为在这一短暂的时期内，我们们可以追溯各种戏剧形式以及许多伟大事业的兴起、发展、繁荣和衰亡。如今，我们仅知道这段时期创作出来的戏剧数量就会感到惊讶；也会对当时伦敦 20 万居民中从事戏剧写作的人数感到诧异。（50）要认识戏剧活动曾经的辉煌，我们必须要进一步知道，许多戏作品已不复存在，或许名家之作也难完整存留。

1997 年英译汉试题

Do animals have rights? This is how the question is usually put. It sounds like a useful, ground-clearing way to start. (71)Actually, it isn't, because it assumes that there is an agreed account of human rights, which is something the world does not have.

On one view of rights, to be sure, it necessarily follows that animals have none. (72)Some philosophers argue that rights exist only within a social contract, as part of an exchange of duties and entitlements. Therefore, animals cannot have rights. The idea of punishing a tiger that kills somebody is absurd; for exactly the same reason, so is the idea that tigers have rights. However, this is only one account, and by no means an uncontested one. It denies rights not only to animals but also to some people—for instance, to infants, the mentally incapable and future generations. In addition, it is unclear what force a contract can have for people who never consented to it: how do you reply to somebody who says ―I don't like this contract‖?

The point is this: without agreement on the rights of people, arguing about the rights of animals is fruitless. (73)It leads the discussion to extremes at the outset: it invites you to think that animals should be treated either with the consideration humans extend to other humans, or with no consideration at all. This is a false choice. Better to start with another, more fundamental, question:is the way we treat animals a moral issue at all?

Many deny it. (74)Arguing from the view that humans are different from animals in every relevant respect, extremists of this kind think that animals lie outside the area of moral choice. Any regard for the suffering of animals is seen as a mistake—a sentimental displacement of feeling that should properly be directed to other humans.

This view, which holds that torturing a monkey is morally equivalent to chopping wood, may seem bravely ―logical‖. In fact it is simply shallow: the confused center is right to reject it. The most elementary form of moral reasoning—the ethical equivalent of learning to crawl—is to weigh others' interests against one's own. This in turn requires sympathy and imagination: without which there is no capacity for moral thought. To see an animal in pain is enough, for most, to engage sympathy. (75)When that happens, it is not a mistake: it is mankind's instinct for moral reasoning in action, an instinct that should be encouraged rather than laughed at.

71

72

73

74

75

1998 年英译汉试题

They were, by far, the largest and most distant objects that scientists had ever detected: a strip of enormous cosmic clouds some 15 billion light-years from earth. (71)But even more important, it was the farthest that scientists had been able to look into the past, for what they were seeing were the patterns and structures that existed 15 billion years ago. That was just about the moment that the universe was born. What the researchers found was at once both amazing and expected; the US National Aeronautics and Space Administration's Cosmic Background Explorer satellite—Cobe—had discovered landmark evidence that the universe did in fact begin with the primeval explosion that has become known as the Big Bang (the theory that the universe originated in an explosion from a single mass of energy.)

(72)The existence of the giant clouds was virtually required for the Big Bang, first put forward in the 1920s, to maintain its reign as the dominant explanation of the cosmos. According to the theory, the universe burst into being as a submicroscopic, unimaginable dense knot of pure energy that flew outward in all directions, emitting radiation as it went, condensing into particles and then into atoms of gas. Over billions of years, the gas was compressed by gravity into galaxies, stars, plants and eventully, even humans.

Cobe is designed to see just the biggest structures, but astronomers would like to see much smaller hot spots as well, the seeds of local objects like clusters and super clusters of galaxies. They shouldn't have long to wait. (73)Astrophysicists working with ground-based detectors at the South Pole and balloon-borne instruments are closing in on such structures, and may report their findings soon.

(74)If the small hot spots look as expected, that will be a triumph for yet another scientific idea, a refinement of the Big Bang called the inflationary universe theory. Inflation says that very early on, the universe expanded in size by more than a trillion trillion trillion trillionfold in much less than a second, propelled by a sort of antigravity. (75)Odd though it sounds, cosmic inflation is a scientifically plausible consequence of some respected ideas in elementary-particle physics, and many astrophysicists have been convinced for the better part of a decade that it is true.

71

72

73

74

75

1999 年英译汉试题

(71) While there are almost as many definitions of history as there are historians, modern practice most closely conforms to one that sees history as the attempt to recreate and explain the significant events of the past. Caught in the web of its own time and place, each generation of historians determines anew what is significant for it in the past. In this search the evidence found is always incomplete and scattered; it is also frequently partial or partisan. The irony of the historian's craft is that its practitioners always know that their efforts are but contributions to an unending process.

(72) Interest in historical methods has arisen less through external challenge to the validity of history as an intellectual discipline and more from internal quarrels among historians themselves. While history once revered its affinity to literature and philosophy, the emerging social sciences seemed to afford greater opportunities for asking new questions and providing rewarding approaches to an understanding of the past. Social science methodologies had to be adapted to a discipline governed by the primacy of historical sources rather than the imperatives of the contemporary world. (73)During this transfer, traditional historical methods were augmented by additional methodologies designed to interpret the new forms of evidence in the historical study.

Methodolgy is a term that remains inherently ambiguous in the historical profession. (74) There is no agreement whether methodology refers to the concepts peculiar to historical work in general or to the research techniques appropriate to the various branches of historical inquiry.Historians, especially those so blinded by their research interests that they have been accused of ―tunnel method,‖ frequently fall victim to the ―technicist fallacy.‖ Also common in the natural sciences, the technicist fallacy mistakenly identifies the discipline as a whole with certain parts of its technical implementation. (75) It applies equally to traditional historians who view history as only the external and internal criticism of sources, and to social science historians who equate their activity with specific techniques.

71

72

73

74

75

2000 年英译汉试题

Governments throughout the world act on the assumption that the welfare of their people depends largely on the economic strength and wealth of the community. (71) Under modern conditions, this requires varying measures of centralized control and hence the help of specialized scientists such as economists and operational research experts. (72)Furthermore, it is obvious that the strength of a country's economy is directly bound up with the efficiency of its agriculture and industry, and that this in turn rests upon the efforts of scientists and technologists of all kinds. It also means that governments are increasingly compelled to interfere in these sectors in order to step up production and ensure that it is utilized to the best advantage. For example, they may encourage research in various ways, including the setting up of their own research centers; they may alter the structure of education, or interfere in order to reduce the wastage of natural resources or tap resources hitherto unexploited; or they may cooperate directly in the growing number of international projects related to science, economics and industry. In any case, all such interventions are heavily dependent on scientific advice and also scientific and technological manpower of all kinds.

(73)Owing to the remarkable development //in mass communications, //people everywhere are feeling new wants //and are being exposed to new customs and ideas, ///while governments are often forced to //introduce still further innovations //for the reasons given above. At the same time, the normal rate of social change throughout the world is taking place at a vastly accelerated speed compared with the past. For example, (74) in the early industrialized countries of Europe the process of industrialization—with all the far reaching changes in social patterns that followed—was spread over nearly a century, whereas nowadays a developing nation may undergo the same process in a decade or so. All this has the effect of building up unusual pressures and tensions within the community and consequently presents serious problems for the governments concerned. (75)Additional social stresses may also occur because of the population explosion or problems arising from mass migration movements—themselves made relatively easy nowadays by modern means of transport. As a result of all these factors, governments are becoming increasingly dependent on biologists and social scientists for planning the appropriate programs and putting them into effect.

71

72

73

74

75

2001 年英译汉试题

In less than 30 years' time the Star Trek holodeck will be a reality. Direct links between the brain's nervous system and a computer will also create full sensory virtual environments, allowing virtual vacations like those in the film Total Recall.

(71) There will be television chat shows hosted by robots, and cars with pollution monitors that will disable them when they offend. (72) Children will play with dolls equipped with personality chips, computers with in-built personalities will be regarded as workmates rather than tools, relaxation will be in front of smell-television, and digital age will have arrived.

According to BT's futurologist, Ian Pearson, these are among the developments scheduled for the first few decades of the new millennium (a period of 1,000 years), when supercomputers will dramatically accelerate progress in all areas of life.

(73)Pearson has pieced together the work of hundreds of researchers around the world to produce a unique millennium technology calendar that gives the latest dates when we can expect hundreds of key breakthroughs and discoveries to take place. Some of the biggest developments will be in medicine, including an extended life expectancy and dozens of artificial organs coming into use between now and 2040.

Pearson also predicts a breakthrough in computer-human links. “By linking directly to our nervous system, computers could pick up what we feel and, hopefully, simulate feeling too so that we can start to develop full sensory environments, rather like the holidays in Total Recall or the Star Trek holodeck,”he says. (74) But that, Pearson points out, is only the start of man-machine integration:” It will be the beginning of the long process of integration that will ultimately lead to a fully electronic human before the end of the next century.”

Through his research, Pearson is able to put dates to most of the breakthroughs that can be predicted. However, there are still no forecasts for when faster-than-light travel will be available, or when human cloning will be perfected, or when time travel will be possible. But he does expect social problems as a result of technological advances. A boom in neighborhood surveillance cameras will, for example, cause problems in 2010, while the arrival of synthetic lifelike robots will mean people may not be able to distinguish between their human friends and the droids. (75)And home appliances will also become so smart that controlling and operating them will result in the breakout of a new psychological disorder—kitchen rage.

71

72

73

74

75

2002 年英译汉试题

Almost all our major problems involve human behavior, and they cannot be solved by physical and biological technology alone. What is needed is a technology of behavior, but we have been slow to develop the science from which such a technology might be drawn. (61) One difficulty is that almost all of what is called behavioral science continues to trace behavior to states of mind, feelings, traits of character, human nature, and so on. Physics and biology once followed similar practices and advanced only when they discarded them. (62)The behavioral sciences have been slow to change partly because the explanatory items often seem to be directly observed and partly because other kinds of explanations have been hard to find. The environment is obviously important, but its role has remained obscure. It does not push or pull, it selects, and this function is difficult to discover and analyze. (63)The role of natural selection in evolution was formulated only a little more than a hundred years ago, and the selective role of the environment in shaping and maintaining the behavior of the individual is only beginning to be recognized and studied. As the interaction between organism and environment has come to be understood, however, effects once assigned to states of mind, feelings, and traits are beginning to be traced to accessible conditions, and a technology of behavior may therefore become available. It will not solve our problems, however, until it replaces traditional prescientific views, and these are strongly entrenched. Freedom and dignity illustrate the difficulty. (64)They are the possessions of the autonomous (self-governing) man of traditional theory, and they are essential to practices in which a person is held responsible for his conduct and given credit for his achievements. A scientific analysis shifts both the responsibility and the achievement to the environment. It also raises questions concerning "values." Who will use a technology and to what ends? (65) Until these issues are resolved, a technology of behavior will continue to be rejected, and with it possibly the only way to solve our problems.

71

72

73

74

75

2003 年英译汉试题

Human beings in all times and places think about their world and wonder at their place in it. Humans are thoughtful and creative, possessed of insatiable curiosity. (61)Furthermore, humans have the ability to modify the environment in which they live, thus subjecting all other life forms to their own peculiar ideas and fancies. Therefore, it is important to study humans in all their richness and diversity in a calm and systematic manner, with the hope that the knowledge resulting from such studies can lead humans to a more harmonious way of living with themselves and with all other life forms on this planet Earth.

"Anthropology‖ derives from the Greek words anthropos ―human‖ and logos ―the study of."By its very name, anthropology encompasses the study of all humankind.

Anthropology is one of the social sciences. (62)Social science is that branch of intellectual enquiry which seeks to study humans and their endeavors in the same reasoned, orderly, systematic, and dispassioned manner that natural scientists use for the study of natural phenomena.

Social science disciplines include geography, economics, political science, psychology, and sociology. Each of these social sciences has a subfield or specialization which lies particularly close to anthropology.

All the social sciences focus upon the study of humanity. Anthropology is a field-study oriented discipline which makes extensive use of the comparative method in analysis. (63)The emphasis on data gathered first-hand, combined with a cross-cultural perspective brought to the analysis of cultures past and present, makes this study a unique and distinctly important social science.

Anthropological analyses rest heavily upon the concept of culture. Sir Edward Tylor's formulation of the concept of culture was one of the great intellectual achievements of 19th century science. (64)Tylor defined culture as ―...that complex whole which includes belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.‖ This insight, so profound in its simplicity, opened up an entirely new way of perceiving and understanding human life. Implicit within Tylor's definition is the concept that culture is learned. shared, and patterned behavior.

(65)Thus, the anthropological concept of "culture" like the concept of "set" in mathematics, is an abstract concept which makes possible immense amounts of concrete research and understanding.

71

72

73

74

75

2004 年英译汉试题

The relation of language and mind has interested philosophers for many centuries. 61) The Greeks assumed that the structure of language had some connection with the process of thought, which took root in Europe long before people realized how diverse languages could be.

Only recently did linguists begin the serious study of languages that were very different from their own. Two anthropologist-linguists, Franz Boas and Edward Sapir, were pioneers in describing many native languages of North and South America during the first half of the twentieth century. 62) We are obliged to them because some of these languages have since vanished, as the peoples who spoke them died out or became assimilated and lost their native languages. Other linguists in the earlier part of this century, however, who were less eager to deal with bizarre data from "exotic" language, were not always so grateful. 63) The newly described languages were often so strikingly different from the well-studied languages of Europe and Southeast Asia that some scholars even accused Boas and Sapir of fabricating their data. Native American languages are indeed different, so much so in fact that Navajo could be used by the US military as a code during World War II to send secret messages.

Sapir's pupil, Benjamin Lee Whorf, continued the study of American Indian languages. 64) Being interested in the relationship of language and thought, Whorf developed the idea that the structure of language determines the structure of habitual thought in a society. He reasoned that because it is easier to formulate certain concepts and not others in a given language, the speakers of that language think along one track and not along another. 65) Whorf came to believe in a sort of linguistic determinism which, in its strongest form, states that language imprisons the mind, and that the grammatical patterns in a language can produce far-reaching consequences for the culture of a society. Later, this idea became to be known as the Sapir-Whorf hypothesis, but this term is somewhat inappropriate. Although both Sapir and Whorf emphasized the diversity of languages, Sapir himself never explicitly supported the notion of linguistic determinism.

71

72

73

74

75

2005 年英译汉试题

It is not easy to talk about the role of the mass media in this overwhelmingly significant phase in European history. History and news become confused and one's impressions tend to be a mixture of skepticism and optimism. (46) Television is one of the means by which these feelings are created and conveyed –and perhaps never before has it served so much to connect different peoples and nations as in the recent events in Europe. The Europe that is now forming cannot be anything other than its peoples, their cultures and national identities. With this in mind we can begin to analyze the European television scene.(47) In Europe, as elsewhere, multi-media groups have been increasingly successful: groups which bring together television, radio, newspapers, magazines and publishing houses that work in relation to one another. One Italian example would be the Berlusconi group while abroad Maxwell and Murdoch come to mind.

Clearly, only the biggest and most flexible television companies are going to be able to compete in such a rich and hotly-contested market. (48)This alone demonstrates that the television business is not an easy world to survive in, a fact underlined by statistics that show that out of eighty European television networks, no less than 50% took a loss in 1989.

Moreover, the integration of the European community will oblige television companies to cooperate more closely in terms of both production and distribution.

(49)Creating a "European identity" that respects the different cultures and traditions which go to make up the connecting fabric of the Old continent is no easy task and demands a strategic choice-that of producing programs in Europe for Europe. This entails reducing our dependence on the North American market, whose programs relate to experiences and cultural traditions which are different from our own.

In order to achieve these objectives, we must concentrate more on co-productions, the exchange of news, documentary services and training. This also involves the agreements between European countries for the creation of a European bank for Television Production which, on the model of the European Investment Bank, will handle the finances necessary for production costs.(50) In dealing with a challenge on such a scale, it is no exaggeration to say ―United we stand, divided we fall‖-and if I had to choose slogan it would be ―Unity in our diversity.‖ A unity of objectives that nonetheless respect the varied peculiarities of each country.

71

72

73

74

75

2006 年英译汉试题

Is it true that the American intellectual is rejected and considered of no account in his society? I am going to suggest that it is not true. Father Bruckbergen told part of the story when he observed that it is the intellectuals who have rejected America. But they have done more than that. They have grown dissatisfied with the role of intellectual. It is they, not America, who have become anti-intellectual.

First, the object of our study pleads for definition. What is an intellectual? (46) I shall define him as an individual who has elected as his primary duty and pleasure in life the activity of thinking in Socratic(苏格拉底) way about moral problems. He explores such problem consciously, articulately, and frankly, first by asking factual questions, then by asking moral questions, finally by suggesting action which seems appropriate in the light of the factual and moral information which he has obtained. (47) His function is analogous to that of a judge, who must accept the obligation of revealing in as obvious a matter as possible the course of reasoning which led him to his decision.

This definition excludes many individuals usually referred to as intellectuals—the average scientist for one. (48) I have excluded him because, while his accomplishments may contribute to the solution of moral problems, he has not been charged with the task of approaching any but the factual aspects of those problems. Like other human beings, he encounters moral issues even in everyday performance of his routine duties—he is not supposed to cook his experiments, manufacture evidence, or doctor his reports. (49) But his primary task is not to think about the moral code, which governs his activity, any more than a businessman is expected to dedicate his energies to an exploration of rules of conduct in business. During most of his walking life he will take his code for granted, as the businessman takes his ethics.

The definition also excludes the majority of teachers, despite the fact that teaching has traditionally been the method whereby many intellectuals earn their living. (50) They may teach very well, and more than earn their salaries, but most of them make little or no independent reflections on human problems which involve moral judgment. This description even fits the majority eminent scholars. Being learned in some branch of human knowledge is one thing; living in ―public and industrious thoughts,‖ as Emerson would say, is something else.

71

72

73

74

75

2007 年英译汉试题

The study of law has been recognized for centuries as a basic intellectual discipline in European universities. However, only in recent years has it become a feature of undergraduate programs in Canadian universities. 46)Traditionally, legal learning has been viewed in such institutions as the special preserve of lawyers, rather than a necessary part of the intellectual equipment of an educated person. Happily, the older and more continental view of legal education is establishing itself in a number of Canadian universities and some have even begun to offer undergraduate degrees in law.

If the study of law is beginning to establish itself as part and parcel of a general education, its aims and methods should appeal directly to journalism educators. Law is a discipline which encourages responsible judgment. On the one hand, it provides opportunities to analyze such ideas as justice, democracy and freedom.47) On the other, it links these concepts to everyday realities in a manner which is parallel to the links journalists forge on a daily basis as they cover and comment on the news. For example, notions of evidence and fact, of basic rights and public interest are at work in the process of journalistic judgment and production just as in courts of law. Sharpening judgment by absorbing and reflecting on law is a desirable component of a journalist's intellectual preparation for his or her career.

48) But the idea that the journalist must understand the law more profoundly than an ordinary citizen rests on an understanding of the established conventions and special responsibilities of the new media. Politics or, more broadly, the functioning of the state, is a major subject for journalists. The better informed they are about the way the state works, the better their reporting will be. 49) In fact, it is difficult to see how journalists who do not have a clear grasp of the basic features of the Canadian Constitution can do a competent job on political stories.

Furthermore, the legal system and the events which occur within it are primary subjects for journalists. While the quality of legal journalism varies greatly, there is an undue reliance amongst many journalists on interpretations supplied to them by lawyers. 50) While comment and reaction from lawyers may enhance stories, it is preferable for journalists to rely on their own notions of significance and make their own judgments. These can only come from a well-grounded understanding of the legal system.

71

72

73

74

75

2008 年英译汉试题

In his autobiography, Darwin himself speaks of his intellectual powers with extraordinary modesty. He points out that he always experienced much difficulty in expressing himself clearly and concisely, but 46) he believes that this very difficult may have had the compensating advantage of forcing him to think long and intently about every sentence, and
thus enabling him to detect errors in reasoning and in his own observations, or in those of others. He disclaimed the possession of any great quickness of apprehension or wit, such as distinguished Huxley. 47) He asserts, also, that his power to follow a long and purely abstract train of thought was very limited, for which reason he felt certain that he never could have succeeded with metaphysics or mathematics.

His memory, too, he described as extensive, but hazy. So poor in one sense was it that he never could remember for more than a few days a single date or a line of poetry. 48) On the other hand, he did not accept as well founded the charge made by some of his critics that, while he was a good observer, he had no power of reasoning. This, he thought, could not be true, because the "Origin of Species" is one long argument from the beginning to the end, and has convinced many able men. No one, he submits, could have written it without possessing some power of reasoning. He was willing to assert that "I have a fair share of invention, and of common sense or judgment, such as every fairly successful lawyer or doctor must have, but not, I believe, in any higher degree." 49) He adds humbly that perhaps he was "superior to the common run of men in noticing things which easily escape attention, and in observing them carefully." Writing in the last year of his life, he expressed the opinion that in two or three respects his mind had changed during the preceding twenty or thirty years. Up to the age of thirty or beyond it poetry of many kinds gave him great pleasure. Formerly, too, pictures had given him considerable, and music very great, delight. In 1881, however, he said: "Now for many years I cannot endure to read a line of poetry; I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. 50) Darwin was convinced that the loss of these tastes was not only a loss of happiness, but might possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional side of one's nature. So far as he could judge, his mind had become in his later years a kind of machine for grinding general laws out of large collections of facts, and that atrophy had taken place in that part of the brain on which the higher aesthetic tastes depend. Curiously enough, however, he retained his relish for novels, and for books on history, biography, and travels.

71

72

73

74

75

2009 年英译汉试题

There is a marked difference between the education which everyone gets from living with others and the deliberate educating of the young. In the former case the education is incidental; it is natural and important, but it is not the express reason of the association.(46) It may be said that the measure of the worth of any social institution is its effect in enlarging and improving experience; but this effect is not a part of its original motive. Religious associations began, for example, in the desire to secure the favor of overruling powers and to ward off evil influences; family life in the desire to gratify appetites and secure family perpetuity; systematic labor, for the most part, because of enslavement to others, etc.(47) Only gradually was the by-product of the institution noted, and only more gradually still was this effect considered as a directive factor in the conduct of the institution. Even today, in our industrial life, apart from certain values of industriousness and thrift, the intellectual and emotional reaction of the forms of human association under which the world's work is carried on receives little attention as compared with physical output.

But in dealing with the young, the fact of association itself as an immediate human fact, gains in importance. (48) While it is easy to ignore in our contact with them the effect of our acts upon their disposition, it is not so easy as in dealing with adults. The need of training is too evident; the pressure to accomplish a change in their attitude and habits is too urgent to leave these consequences wholly out of account. (49) Since our chief business with them is to enable them to share in a common life we cannot help considering whether or not we are forming the powers which will secure this ability. If humanity has made some headway in realizing that the ultimate value of every institution is its distinctively human effect we may well believe that this lesson has been learned largely through dealings with the young.

(50) We are thus led to distinguish, within the broad educational process which we have been so far considering, a more formal kind of education -- that of direct tuition or schooling. In undeveloped social groups, we find very little formal teaching and training. These groups mainly rely for instilling needed dispositions into the young upon the same sort of association which keeps the adults loyal to their group.

71

72

73

74

75

2010 年英译汉试题

One basic weakness in a conservation system based wholly on economic motives is that most members of the land community have no economic value. Yet these creatures are members of the biotic community and, if its stability depends on its integrity, they are entitled to continuance.

When one of these noneconomic categories is threatened and, if we happen to love it, we invent excuses to give it economic importance. At the beginning of century songbirds were supposed to be disappearing. 46)Scientists jumped to the rescue with some distinctly shaky evidence to the effect that insects would eat us up if birds failed to control them. The evidence had to be economic in order to be valid. It is painful to read these round about accounts today. We have no land ethic yet, 47)but we have at least drawn near the point of admitting that birds should continue as a matter of intrinsic right, regardless of the presence or absence of economic advantage to us.

A parallel situation exists in respect of predatory mammals and fish-eating birds. 48)Time was when biologists somewhat overworked the evidence that these creatures preserve the health of game by killing the physically weak, or that they prey only on "worthless species."

Some species of tree have been read out of the party by economics-minded foresters because they grow too slowly or have too low a sale value to pay as timber crops. 49)In Europe, where forestry is ecologically more advanced, the non-commercial tree species are recognized as members of native forest community, to be preserved as such ,within reason.

To sum up: a system of conservation based solely on economic self-interest is hopelessly lopsided. 50)It tends to ignore, and thus eventually to eliminate, many elements in the land community that lack commercial value, but that are essential to its healthy functioning. It assumes, falsely, I think, that the economic parts of the biotic clock will function without the uneconomic parts. It tends to relegate to government many functions eventually too large, too complex, or too widely dispersed to be performed by government.

71

72

73

74

75

2011 年英译汉试题

With its theme that ―Mind is the master weaver,‖ creating our inner character and outer circumstances, the book As a Man Thinking by James Allen is an in-depth exploration of the central idea of self-help writing.

(46) Allen's contribution was to take an assumption we all share—that because we are not robots we therefore control our thoughts—and reveal its erroneous nature. Because most of us believe that mind is separate from matter, we think that thoughts can be hidden and made powerless; this allows us to think one way and act another. However, Allen believed that the unconscious mind generates as much action as the conscious mind, and (47) while we may be able to sustain the illusion of control through the conscious mind alone, in reality we are continually faced with a question: ―Why cannot I make myself do this or achieve that? ‖

Since desire and will are damaged by the presence of thoughts that do not accord with desire, Allen concluded: ―We do not attract what we want, but what we are.‖ Achievement happens because you as a person embody the external achievement; you don't ―get‖ success but become it. There is no gap between mind and matter.

Part of the fame of Allen's book is its contention that ―Circumstances do not make a person, they reveal him.‖ (48) This seems a justification for neglect of those in need, and a rationalization of exploitation, of the superiority of those at the top and the inferiority of those at the bottom.

This, however, would be a knee-jerk reaction to a subtle argument. Each set of circumstances, however bad, offers a unique opportunity for growth. If circumstances always determined the life and prospects of people, then humanity would never have progressed. In fact, (49)circumstances seem to be designed to bring out the best in us and if we feel that we have been "wronged" then we are unlikely to begin a conscious effort to escape from our situation. Nevertheless, as any biographer knows, a person's early life and its conditions are often the greatest gift to an individual.

The sobering aspect of Allen's book is that we have no one else to blame for our present condition except ourselves. (50) The upside is the possibilities contained in knowing that everything is up to us; where before we were experts in the array of limitations, now we become authorities of what is possible.

71

72

73

74

75

2012 年英译汉试题

Since at least the days of Aristotle, a search for universal principles has characterized the scientific enterprise. In some ways, this quest for commonalities defines science. Newton's laws of motion and Darwinian evolution each bind a host of different phenomena into a single explicatory framework.

46) In physics, one approach takes this impulse for unification to its extreme, and seeks a theory of everything — a single generative equation for all we see. It is becoming less clear, however, that such a theory would be a simplification, given the proliferation of dimensions and universes that it might entail. Nonetheless, unification of sorts remains a major goal.

This tendency in the natural sciences has long been evident in the social sciences too. 47) Here, Darwinism seems to offer justification, for if all humans share common origins, it seems reasonable to suppose that cultural diversity could also be traced to more constrained begin. Just as the bewildering variety of human courtship rituals might all be considered to be forms of sexual selection, perhaps the world's languages, music, social and religious customs and even history are governed by universal features. 48) To filter out what is unique from what is shared might enable us to understand how complex cultural behavior arose and what guides it in evolutionary or cognitive terms.

That, at least, is the hope. But a comparative study of linguistic traits published online today supplies a reality check. Russell Gray at the University of Auckland, New Zealand, and his colleagues consider the evolution of grammars in the light of two previous attempts to find universality in language.

The most famous of these efforts was initiated by Noam Chomsky, who postulated that humans are born with an innate language-acquisition capacity — a brain module or modules specialized for language — that dictates a universal grammar. A few generative rules are then sufficient to unfold the entire fundamental structure of a language, which is why children can learn it so quickly.

49) The second, by Joshua Greenberg, takes a more empirical approach to universality, identifying traits (particularly in word order) shared by many languages, which are considered to represent biases that result from cognitive constraints.

Gray and his colleagues have put them to the test using phylogenetic methods to examine four family trees that between them represent more than 2,000 languages. 50) Chomsky’s grammar should show patterns of language change that are independent of the family tree or the pathway tracked through it, whereas Greenbergian universality predicts strong co-dependencies between particular types of word-order relations. Neither of these patterns is borne out by the analysis, suggesting that the structures of the languages are lineage-specific and not governed by universals.

71

72

73

74

75

2013 年英译汉试题

It is speculated that gardens arise from a basic need in the individuals who made them: the need for creative expression. There is no doubt that gardens evidence an impossible urge to create, express, fashion, and beautify and that self-expression is a basic human urge; (46) Yet when one looks at the photographs of the garden created by the homeless, it strikes one that, for all their diversity of styles, these gardens speak of various other fundamental urges, beyond that of decoration and creative expression.

One of these urges had to do with creating a state of peace in the midst of turbulence, a "still point of the turning world", to borrow a phrase from T. S. Eliot. (47) A sacred place of peace, however crude it may be, is a distinctly human need, as opposed to shelter, which is a distinctly animal need. This distinction is so much so that where the latter is lacking, as it is for these unlikely gardens, the former becomes all the more urgent. Composure is a state of mind made possible by the structuring of one's relation to one's environment. (48) The gardens of the homeless which are in effect homeless gardens introduce form into an urban environment where it either didn't exist or was not discernible as such. In so doing they give composure to a segment of the inarticulate environment in which they take their stand.

Another urge or need that these gardens appear to respond to, or to arise from is so intrinsic that we are barely ever conscious of its abiding claims on us. When we are deprived of green, of plants, of trees, (49) most of us give into a demoralization of spirit which we usually blame on some psychological conditions, until one day we find ourselves in garden and feel the expression vanish as if by magic. In most of the homeless gardens of New York City the actual cultivation of plants is unfeasible, yet even so the compositions often seem to represent attempts to call arrangement of materials, an institution of colors, small pool of water, and a frequent presence of petals or leaves as well as of stuffed animals. On display here are various fantasy elements whose reference, at some basic level, seems to be the natural world. (50)It is this implicit or explicit reference to nature that fully justifies the use of word garden though in a "liberated" sense, to describe these synthetic constructions. In them we can see biophilia—a yearning for contact with nonhuman life — assuming uncanny representational forms.

71

72

73

74

75

2014 年英译汉试题

Music means different things to different people and sometimes even different things to the same person at different moments of his life. It might be poetic, philosophical, sensual, or mathematical, but in any case it must, in my view, have something to do with the soul of the human being. Hence it is metaphysical; but the means of expression is purely and exclusively physical: sound. I believe it is precisely this permanent coexistence of metaphysical message through physical means that is the strength of music.46) It is also the reason why when we try to describe music with words, all we can do is articulate our reactions to it, and not grasp music itself.

Beethoven's importance in music has been principally defined by the revolutionary nature of his compositions. He freed music from hitherto prevailing conventions of harmony and structure. Sometimes I feel in his late works a will to break all signs of continuity. The music is abrupt and seemingly disconnected, as in the last piano sonata. In musical expression, he did not feel restrained by the weight of convention. 47) By all accounts he was a freethinking person, and a courageous one, and I find courage an essential quality for the understanding, let alone the performance, of his works.

This courageous attitude in fact becomes a requirement for the performers of Beethoven's music. His compositions demand the performer to show courage, for example in the use of dynamics. 48) Beethoven's habit of increasing the volume with an extreme intensity and then abruptly following it with a sudden soft passage was only rarely used by composers before him.

Beethoven was a deeply political man in the broadest sense of the word. He was not interested in daily politics, but concerned with questions of moral behavior and the larger questions of right and wrong affecting the entire society.49) Especially significant was his view of freedom, which, for him, was associated with the rights and responsibilities of the individual: he advocated freedom of thought and of personal expression.

Beethoven's music tends to move from chaos to order as if order were an imperative of human existence. For him, order does not result from forgetting or ignoring the disorders that plague our existence; order is a necessary development, an improvement that may lead to the Greek ideal of spiritual elevation. It is not by chance that the Funeral March is not the last movement of the Eroica Symphony, but the second, so that suffering does not have the last word. 50) One could interpret much of the work of Beethoven by saying that suffering is inevitable, but the courage to fight it renders life worth living.

71

72

73

74

75

2015

Within the span of a hundred years, in the seventeenth and early eighteenth centuries, a tide of emigration—one of the great folk wanderings of history—swept from Europe to America. 46) This movement, driven by powerful and diverse motivations, built a nation out of a wilderness and, by its nature, shaped the character and destiny of an uncharted continent.

47) The United States is the product of two principal forces-the immigration of European peoples with their varied ideas, customs, and national characteristics and the impact of a new country which modified these traits. Of necessity, colonial America was a projection of Europe. Across the Atlantic came successive groups of Englishmen, Frenchmen, Germans, Scots, Irishmen, Dutchmen, Swedes, and many others who attempted to transplant their habits and traditions to the new world. 48) But, the force of geographic conditions peculiar to America, the interplay of the varied national groups upon one another, and the sheer difficulty of maintaining old-world ways in a raw, new continent caused significant changes. These changes were gradual and at first scarcely visible. But the result was a new social pattern which, although it resembled European society in many ways, had a character that was distinctly American.

49) The first shiploads of immigrants bound for the territory which is now the United States crossed the Atlantic more than a hundred years after the 15th- and 16th-century explorations of North America. In the meantime, thriving Spanish colonies had been established in Mexico, the West Indies, and South America. These travelers to North America came in small, unmercifully overcrowded craft. During their six- to twelve-week voyage, they subsisted on barely enough food allotted to them. Many of the ship were lost in storms, many passengers died of disease, and infants rarely survived the journey. Sometimes storms blew the vessels far off their course, and often calm brought unbearably long delay.

"To the anxious travelers the sight of the American shore brought almost inexpressible relief." said one recorder of events, "The air at twelve leagues' distance smelt as sweet as a new-blown garden." The colonists' first glimpse of the new land was a sight of dense woods. 50) The virgin forest with its richness and variety of trees was a veritable real treasure-house which extended from Maine all the way down to Georgia. Here was abundant fuel and lumber. Here was the raw material of houses and furniture, ships and potash, dyes and naval stores.

71

72

73

74

75

2016

Mental health is our birthright. (46) We don't have to learn how to be mentally healthy ;it it built into us that our bodies know how to heal a cut or mend a broken bone. Mental health can't be learned, only reawakened. It is like the immune system of the body, which under stress or through lack of nutrition or exercise can be weakened, but which never leaves us. When we don't understand the value of mental health and we don't know how to gain access to it, mental health will remain hidden from us. (47) Our mental health doesn't really go anywhere; like the sun behind a cloud, it can be temporarily hidden from view, but it is fully capable of being restored in an instant.

Mental health is the seed that contains self-esteem—confidence in ourselves and an ability to trust in our common sense. It allows us to have perspective on our lives - the ability to not take ourselves too seriously, to laugh at ourselves, to see the bigger picture, and to see that things will work out. It's a form of innate or unlearned optimism. (48) Mental health allows us to view others with sympathy if they are having troubles ,with kindness if they are in pain, and with unconditional love no matter who they are. Mental health is the source of creativity for solving problems, resolving conflict, making our surroundings more beautiful, managing our home life, or coming up with a creative business idea or invention to make our lives easier. It gives us patience for ourselves and toward others as well as patience while driving, catching a fish, working on our car, or raising a child. It allows us to see the beauty that surrounds us each moment in nature, in culture, in the flow of our daily lives.

(49) Although mental health is the cure-all for living our lives, it is perfectly ordinary as you will see that it has been there to direct you through all your difficult decisions. It has been available even in the most mundane of life situations to show you right from wrong, good from bad, friend from foe. Mental health has commonly been called conscience, instinct, wisdom, common sense, or the inner voice. We think of it simply as a healthy and helpful flow of intelligent thought .(50) As you will come to see ,knowing that mental heath is always available and knowing to trust it allow us to slow down to the moment and live life happily.

71

72

73

74

75

2017

The growth of the use of English as the world`s primary language for international communication has obviously been continuing for several decades. (46)But even as the number of English speakers expands further there are signs that the global predominance of the language may fade within the foreseeable future.

Complex international, economic, technological and culture change could start to diminish the leading position of English as the language of the world market, and UK interests which enjoy advantage from the breath of English usage would consequently face new pressures. Those realistic possibilities are highlighted in the study presented by David Graddol (47)His analysis should therefore end any self-contentedness among those who may believe that the global position of English is so stable that the young generation of the United Kingdom do not need additional language capabilities.

David Graddol concludes that monoglot English graduates face a bleak economic future as qualified multilingual youngsters from other countries are proving to have a competitive advantage over their British counterparts in global companies and organizations. Alongside that,(48)many countries are introducing English into the primary-school curriculum but British schoolchildren and students do not appear to be gaining greater encouragement to achieve fluency in other languages.

If left to themselves, such trends will diminish the relative strength of the English language in international education markets as the demand for educational resources in languages, such as Spanish ,Arabic or Mandarin grows and international business process outsourcing in other language such as Japanese, French and German, spreads.

(49)The changes identified by David Graddol all present clear and major challenges to UK`s providers of English language teaching to people of other countries and to broader education business sectors. The English language teaching sector directly earns nearly &1.3 billion for the UK in invisible exports and our other education related explores earn up to &10 billion a year more. As the international education market expands, the recent slowdown in the number of international students studying in the main English-speaking countries is likely to continue, especially if there are no effective strategic policies to prevent such slippage.

The anticipation of possible shifts in demand provided by this study is significant:(50) It gives a basis to all organization which seek to promote the learning and very different operating environment. That is a necessary and practical approach. In this as in much else, those who wish to influence the future must prepare for it.

71

72

73

74

75

2018

Shakespeare's life time was coincident with a period of extraordinary activity and achievement in the drama.(46) By the date of his birth Europe was witnessing the passing of the religious drama, and the creation of new forms under the incentive of classical tragedy and comedy. These new forms were at first mainly written by scholars and performed by amateurs, but in England, as everywhere else in western Europe, the growth of a class of professional actors was threatening to make the drama popular, whether it should be new or old, classical or medieval, literary or farcical. Court, school organizations of amateurs, and the traveling actors were all rivals in supplying a widespread desire for dramatic entertainment; and (47) no boy who went a grammar school could be ignorant that the drama was a form of literature which gave glory to Greece and Rome and might yet bring honor to England.

When Shakespeare was twelve years old, the first public playhouse was built in London. For a time literature showed no interest in this public stage. Plays aiming at literary distinction were written for school or court, or for the choir boys of St. Paul's and the royal chapel, who, however, gave plays in public as well as at court.(48) but the professional companies prospered in their permanent theaters, and university men with literature ambitions were quick to turn to these theaters as offering a means of livelihood. By the time Shakespeare was twenty-five, Lyly, Peele, and Greene had made comedies that were at once popular and literary; Kyd had written a tragedy that crowded the pit; and Marlowe had brought poetry and genius to triumph on the common stage - where they had played no part since the death of Euripides. (49) A native literary drama had been created, its alliance with the public playhouses established, and at least some of its great traditions had been begun.

The development of the Elizabethan drama for the next twenty-five years is of exceptional interest to students of literary history, for in this brief period we may trace the beginning, growth, blossoming, and decay of many kinds of plays, and of many great careers. We are amazed today at the mere number of plays produced, as well as by the number of dramatists writing at the same time for this London of two hundred thousand inhabitants. (50)To realize how great was the dramatic activity, we must remember further that hosts of plays have been lost, and that probably there is no author of note whose entire work has survived.

71

72

73

74

75