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https://www.100test.com/kao_ti2020/491/2021_2022__E5_A4_A7_E5_AD_A6_E8_8B_B1_E8_c67_491283.htm Passage

Three Questions 31 to 35 are based on the following passage War may be a natural expression of biological instincts and drives toward aggression in the human species. Natural impulses of anger, hostility, and territoriality(守卫地盘的天性)are expressed through acts of violence. These are all qualities that humans share with animals. Aggression is a kind of innate(天生的)survival mechanism, an instinct for self-preservation, that allows animals to defend themselves from threats to their existence. But, on the other hand, human violence shows evidence of being a learned behavior. In the case of human aggression, violence cannot be simply reduced to an instinct. The many expressions of human violence are always conditioned by social conventions that give shape to aggressive behavior. In human societies violence has a social function: It is a strategy for creating or destroying forms of social order. Religious traditions have taken a leading role in directing the powers of violence. We will look at the ritual and ethical(道德上的)patterns within which human violence has been directed. The violence within a society is controlled through institutions of law. The more developed a legal system becomes, the more society takes responsibility for the discovery, control, and punishment of violent acts. In most tribal societies the only means to deal with an act of violence is revenge. Each family group may have the responsibility

for personally carrying out judgment and punishment upon the person who committed the offense. But in legal systems, the responsibility for revenge becomes depersonalized and diffused. The society assumes the responsibility for protecting individuals from violence. In cases where they cannot be protected, the society is responsible for imposing punishment. In a state controlled legal system, individuals are removed from the cycle of revenge motivated by acts of violence, and the state assumes responsibility for their protection. The other side of a state legal apparatus is a state military apparatus. While the one protects the individual from violence, the other sacrifices the individual to violence in the interests of the state. In war the state affirms its supreme power over the individuals within its own borders. War is not simply a trial by combat to settle disputes between states. It is the moment when the state makes its most powerful demands upon its people for their commitment, allegiance, and supreme sacrifice. Times of war test a community's deepest religious and ethical commitments.

31. Human violence shows evidence of being a learned behavior in that . A) it threatens the existing social systems B) it is influenced by society C) it has roots in religious conflicts D) it is directed against institutions of law

32. The function of legal systems, according to the passage is . A) to control violence within a society B) to protect the world from chaos C) to free society from the idea of revenge D) to give the government absolute power

33. What does the author mean by saying " ...in legal systems, the responsibility for revenge becomes depersonalized and diffused " (Lines 5-6, Para. 2)? A) Legal systems greatly reduce

the possibilities of physical violence. B) Offenses against individuals are no longer judged on a personal basis. C) Victims of violence find it more difficult to take revenge. D) Punishment is not carried out directly by the individuals involved.

34. The word "allegiance" (Line 5, Para. 3) is closest in meaning to . A) loyalty B) Objective C) survival D) motive

35. What can we learn from the last paragraph? A) Governments tend to abuse their supreme power in times of war. B) In times of war governments may extend their power across national borders. C) In times of war governments impose high religious and ethical standards on their people. D) Governments may sacrifice individuals in the interests of the state in times of war

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