Instructions: Translate the following paragraphs into Chinese. Some English key words are underlined and boldfaced. Please be sure to underline the same key words in Chinese.
(5 paragraphs x 20% = 100%)

1. "The white people of the State want to feel and know that they are protected not only against the probability but the possibility of Negro rule and Negro domination. They demand this at our hands; it is for this they have sent us here, and nothing short of this will satisfy them or excuse us. The remedy is in our hands; we can, if we will, afford a safe, certain, and permanent White supremacy in our State." (20%)

2. The distinction between ontology and psychology is made not just because they sometimes differ but because they can differ. Historically, philosophers since Kant have sought to distinguish the two because they argue for the existence of an external reality that is quite different from our psychological conception of reality. This is the difference between "what is" ( noumenal world) and "what we think is" (phenomenal world). (20%) 

3. We use the term social-psychological escapism when escapism concerns the closer social setting of the recipient. In the spotlight of social-psychological escapism stands the compensation of deficits in social interactions. Although this conceptualization of escapism seems very plausible, empirical investigations of this approach have yielded heterogeneous and altogether rather weak results. One study found a significant positive effect of the dissatisfaction with relationships on the viewing amount, whereas another study could not find such a correlation. (20%) 

4. Theory suggests that whether we find disparaging remarks humorous or hostile largely depends on our dispositions toward the individuals involved. Disposition theory maintains that empathic responses to the same events will be entirely different for liked and disliked protagonists. These theories suggest that people enjoy it when good things happen to good people and when bad things happen to bad people. (20%) 

5. At the heart of strong democracy is talk. As we shall see, talk is not mere speech.... Talk remains central to politics, which would ossify completely without its creativity, its variety, its openness and flexibility, its inventiveness, its capacity for discovery, its subtlety and complexity, its eloquence, its potential for empathy and affective expression, and its deeply paradoxical (some would say dialectical) character that displays man's full nature as a purposive, interdependent, and active being. (20%)