



西安交通大学

研究生创新教育系列教材

西方名著选读

总主编 郭继荣

副总主编 刘新法



西安交通大学出版社
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总序

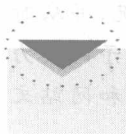
创新是一个民族的灵魂,也是高层次人才水平的集中体现。因此,创新能力的培养应贯穿于研究生培养的各个环节,包括课程学习、文献阅读、课题研究等。文献阅读与课题研究无疑是培养研究生创新能力的重要手段,同样,课程学习也是培养研究生创新能力的重要环节。通过课程学习,使研究生在教师指导下,获取知识的同时理解知识创新过程与创新方法,对培养研究生创新能力具有极其重要的意义。

西安交通大学研究生院围绕研究生创新意识与创新能力改革研究生课程体系的同时,开设了一批研究型课程,支持编写了一批研究型课程的教材,目的是为了推动在课程教学环节加强研究生创新意识与创新能力的培养,进一步提高研究生培养质量。

研究型课程是指以激发研究生批判性思维、创新意识为主要目标,由具有高学术水平的教授作为任课教师参与指导,以本学科领域最新研究和前沿知识为内容,以探索式的教学方式为主导,适合于师生互动,使学生有更大的思维空间的课程。研究型教材应使学生在在学习过程中可以掌握最新的科学知识,了解最新的前沿动态,激发研究生科学研究的兴趣,掌握基本的科学方法,把教师为中心的教学模式转变为以学生为中心教师为主导的教学模式,把学生被动接受知识转变为在探索研究与自主学习中掌握知识和培养能力。

出版研究型课程系列教材,是一项探索性的工作,有许多艰苦的工作。虽然已出版的教材凝聚了作者的大量心血,但毕竟是一项在实践中不断完善的工作。我们深信,通过研究型系列教材的出版与完善,必定能够促进研究生创新能力的培养。

西安交通大学研究生院



序

半个多世纪以来,世界各国都在强调创新,并形成日益强大的竞争优势。中国也把提高自主创新能力作为提高国家竞争力的中心环节,把建设创新型国家当作一项重大战略。

高等教育是国家教育体系中的重要组成部分,而研究生教育又是我国高等教育的重要组成部分。作为国家创新体系中的核心力量,研究生创新教育肩负着为21世纪培养高层次创新型人才的重任,因而具有十分特殊的重要意义。与此同时,研究生外语教育作为研究生教育的重要组成部分,也就成为培养21世纪高层次创新型人才的必要基础和重要内容。因此,研究生的外语能力与专业知识技能具有同等重要的地位。

2005年1月,教育部发布了“关于实施研究生教育创新计划加强研究生创新能力培养进一步提高培养质量的若干意见”,同时实施了研究生教育创新计划项目。为了培养出能满足社会需要的高层次创新型人才,西安交通大学大力推进研究生的外语教学改革,并支持立项进行深入调查和研究。大量数据表明,当前社会对学生的需求以及学生自身的学习状况和发展特点都需要我们在研究生阶段的外语教育中着重培养三个方面的能力,即(1)获取信息的能力——外语的载体价值;(2)沟通交流的能力——外语的工具价值;(3)创新思维的能力——外语思维能力价值。

在充分论证和深入研究的基础上,我校的研究生英语教学逐步完成了课程体系改革,并受到了学生及专家的普遍好评。同时,作为研究生创新教育的重要支撑,我们组织编写了这套“研究生创新教育英语系列教材”,包括《综合英语》(I, II),《高级口语教程》、《实用英汉互译教程》、《学术交流英语》、《西方文化渊源》和《西方名著选读》。教材作(编)者都是活跃在教学一线的骨干教师,并直接参与了教学改革的研究与实践。他们具有高度的责任感与使命感,业务精良,年富力强,思维活跃,专业理论基础扎实,知识结构合理,具有一定的研究能力和学术水平,他们为完成系列教材的编写倾注了大量的心血。从项目申报到教材编写的各个环节中,西安交通大学研究生院都给予了大量的支持与帮助。专家评委认真听取课题

申报和各项汇报,仔细审查相关内容,分析可行性与合理性,帮助项目组严把质量关。西安交通大学外国语学院领导也非常重视和关心该项目的进展情况,并从时间上及设备上保障课题的顺利进行。同时,感谢西安交通大学出版社给予的大力支持。另外,我们在编写过程中,参考了一些国内外的图书、报刊、杂志和网站文章,在此向原作者表示感谢。

“研究生创新教育英语系列教材”的编写是一项开创性的工作。由于我们经验不足、水平有限,错误之处在所难免,希望广大教师和读者在使用中提出宝贵意见和建议,使本系列教材在今后的修订中得到进一步的提高和完善。

郭继荣

2007年8月

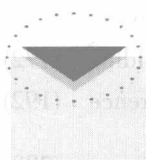


Preface

This book is intended for the postgraduate students enrolled in the Readings of Western Culture classes. It seeks to be inclusive of English writings and American writings at every stage of the development of western culture, but not exclusive of a few translated writings from other sources before the early seventeenth century, which as the fountain of western culture, I think, are too important to be omitted, and also to be various of the styles of writings. But as it is, western culture is so vast with such a long history and such a heavy civilization that I have only here to glean some highlights sporadically as a skimming glance upon the western culture.

The unit is arranged roughly in chronological order. Each unit includes two passages centering around the same subject. The passage is followed by the exercise of questions which comprise its main points and also evoke students to produce critical thinking. There is also an exercise of Unit Discussion after each unit which leads students to ponder the subject on a broader background.

For encouraging my efforts and for supporting the publication of the book, I thank Mr. Guo Ji-rong, the director of Postgraduate Teaching Department. I really appreciate Dr. Bai Jing-yu, the professor of Shaanxi Normal University for his sincere advice to this book. I am grateful to Sun Chang-hong for her careful proofreading. Special thanks also go to Qin Mao-sheng, the director of Editorial Office of Xi'an Jiaotong University Press who is responsible for the publication of the book.




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★ Unit 1 ★★★★★

Seek out True Knowledge



Each set of principles we must try to investigate in the natural way, and we must take pains to determine them correctly, since they have a great influence on what follows. For the beginning is thought to be more than half of the whole, and many of the questions we ask are cleared up by it.

Aristotle
The Ethics

Text A The Allegory of the Cave

(selected from *The Republic*)

Plato

Plato (428?—347 bc), Greek philosopher, one of the most creative and influential thinkers in Western philosophy. The *Republic*, Plato's major political work, is concerned with the question of justice and therefore with the questions "What is a just state?" and "Who is a just individual?"

The ideal state, according to Plato, is composed of three classes. The economic structure of the state is maintained by the merchant class. Security needs are met by the military class, and political leadership is provided by the philosopher-kings. Plato associates the traditional Greek virtues with the class structure of the ideal state. Temperance is the unique virtue of the artisan class; courage is the virtue peculiar to the military class; and wisdom characterizes the



rulers. Justice, the fourth virtue, characterizes society as a whole. The just state is one in which each class performs its own function well without infringing on the activities of the other classes. A particular person's class is determined by an educational process that begins at birth and proceeds until that person has reached the maximum level of education compatible with interest and ability. Those who complete the entire educational process become philosopher-kings. They are the ones whose minds have been so developed that they are able to grasp the Forms and, therefore, to make the wisest decisions. Indeed, Plato's ideal educational system is primarily structured so as to produce philosopher-kings.

What is the nature of knowledge? And of ignorance? Plato used the myth, or allegory, of the cave to illustrate the difference between genuine knowledge and opinion or belief. This distinction is at the heart of *The Republic*. In the first part of the allegory of the cave, excerpted here, Plato constructs a dialogue in which he considers the difficult transition from belief based on appearances to true understanding founded in reality.

AND now, I said, let me show in a figure how far our nature is enlightened or unenlightened—Behold! Human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?



True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

No question, he replied.

To them, I said, the truth would be literally nothing but the shadows of the images. That is certain.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision,—what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them,—will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he now.

And suppose once more, that he is reluctantly dragged up a steep and rugged



ascent, and held fast until he's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Not all in a moment, he said.

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer¹.

Better to be the poor servant of a poor master, and to endure anything, rather than think as they do and live after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.



Imagine once more, I said, such a one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon², to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good³ appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.

I agree, he said, as far as I am able to understand you.

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

Yes, very natural.

And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous



manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?

Anything but surprising, he replied.

Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter light, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

That, he said, is a very just distinction.

But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes.

They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

Very true.

And must there not be some art which will effect conversion in the easiest and quickest manner; not implanting the faculty of sight, for that exists already, but has been turned in the wrong direction, and is looking away from the truth?

Yes, he said, such an art may be presumed.



And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not originally innate they can be implanted later by habit and exercise, the virtue of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand, hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue—how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eyesight is forced into the service of evil, and he is mischievous in proportion to his cleverness.

Very true, he said.

But what if there had been a circumcision of such natures in the days of their youth; and they had been severed from those sensual pleasures, such as eating and drinking, which, like leaden weights, were attached to them at their birth, and which drag them down and turn the vision of their souls upon the things that are below—if, I say, they had been released from these impediments and turned in the opposite direction, the very same faculty in them would have seen the truth as keenly as they see what their eyes are turned to now.

Very likely.

Yes, I said; and there is another thing which is likely, or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blest.

Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which we have already shown to be the greatest of all—they must continue to ascend until they arrive at the good; but when they have ascended and seen enough we must not allow them to do as they do now.

What do you mean?

I mean that they remain in the upper world; but this must not be allowed;



they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

But is not this unjust? He said; ought we to give them a worse life, when they might have a better?

You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

True, he said, I had forgotten.

Observe, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are not obliged to share in the toils of politics; and this is reasonable, for they grow up at their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Wherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State which is also yours will be a reality, and not a dream only, and will be administered in a spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, which in their eyes is a great good. Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.

Quite true, he replied.

And will our pupils, when they hear this, refuse to take their turn at the