

博雅  
教育

全国英语专业博雅系列教材

总主编 丁建新

# 博雅阅读 泛读 ③

朱沛杰 胡安奇 主 编

LIBERAL EDUCATION



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# 博雅阅读·泛读 3

主 编 朱沛杰 胡安奇  
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## 博雅之辩（代序）

大学精神陷入前所未有的危机，许多人在寻找出路。

我们的坚持是，提倡博雅教育（Liberal Education）。因为大凡提倡什么，关键在于审视问题的症结何在，对症下药。而当下之困局，根源在于功利，在于忘掉了教育之根本。

博雅教育之理念，可以追溯至古罗马人提倡的“七艺”：文法、修辞、辩证法、音乐、算术、几何、天文学。其目的在于培养人格完美的自由思考者。在中国教育史上，博雅的思想，古已有之。中国儒家教育的传统，强调以培养学生人格为核心。儒家“六艺”，礼、乐、射、御、书、数，体现的正是我们所讲的博雅理念。“学识广博，生活高雅”，在这一点上，中国与西方，现代与传统，并无二致。

在古罗马，博雅教育在于培育自由的人格与社会精英。在启蒙时代，博雅教育意指解放思想，破除成见。“什么都知道一点，有些事情知道得多一点”，这是19世纪英国的思想家约翰·斯图亚特·密尔（John Stuart Mill）对博雅的诠释。同一时期，另外一位思想家，曾任都柏林大学校长的约翰·亨利·纽曼（John Henry Newman）在《大学理念》一书中，也曾这样表述博雅的培养目标：“如果必须给大学课程一个实际目标，那么，我说它就是训练社会的良好成员。它的艺术是社会生活的艺术，它的目的是对世界的适应……大学训练旨在提高社会的精神格调，培养公众的智慧，纯洁一个民族的趣味”。

博雅教育包括科学与人文，目标在于培养人的自由和理性的精神，而不是迎合市场与风俗。教育的目标在于让学生学会尊重人类生活固有的内在价值：生命的价值、尊严的价值、求知的价值、爱的价值、相互尊重的价值、自我超越的价值、创新的价值。提倡博雅教育，就是要担当这些价值守护者的角色。博雅教育对于我们来说，是一种素质教育、人文教育。人文教育关心人类的终极目标，不是以“有用”为标准。它不是“万金油”，也无关乎“风花雪月”。

在美国，专注于博雅教育的大学称为“文理学院”，拒绝职业性的教育。在中国香港，以博雅教育为宗旨的就有岭南大学，提倡“全人教育”；在台湾大学，博雅教育是大学教育的基础，课程涉及文学与艺术、历史思维、世界文明、

道德与哲学、公民意识与社会分析、量化分析与数学素养、物质科学、生命科学等八大领域。在欧洲，博雅教育历史中的七大范畴被分为“三道”（初级）与“四道”（高级）。前者包括语法、修辞与辩证法，后者包括算术、几何、天文与音乐。在中国大陆的中山大学，许多有识之士也提倡博雅之理念，让最好的教授开设通识课程，涉及现代学科之环境、生物、地理等各门。同时设立“博雅学院”，学拉丁，读古典，开风气之先。

外语作为一门人文性很强的学科，尤其有必要落实博雅之理念。对于我们来说，最好的“应用型”教育在于博雅。早在 20 世纪 20 ~ 40 年代，在水木清华的外文系，吴宓先生提倡“语”“文”并重，“中”“西”兼修，教学上提倡自主学习与互动研究。在《西洋文学系学程总则》中，吴宓明确了“博雅之士”的培养目标：

本系课程编写的目的为使学生：（甲）成为博雅之士；（乙）了解西洋文明之精神；（丙）熟读西方文学之名著、谙悉西方思想之潮流，因而在国内教授英、德、法各国语言文字及文学，足以胜任愉快；（丁）创造今日之中国文学；（戊）汇通东西方之精神而互为介绍传布。

博雅之于我们，不仅仅是理念，更重要的是课程体系，是教材，是教法，是实践，是反应试教育，是将通识与专业熔于一炉。基于这样的理念，我们编写了这套丛书。希望通过这样的教育，让我们的学生知道人之为人是有他内在的生活意义，告诉我们的学生去求知，去阅读，去思考，去创造，去理解世界，去适应社会，去爱，去相互尊重，去审美，去找回精神的家园。

无需辩驳，也不怕非议。这是我们的坚守。

中山大学外国语学院 教授、博士生导师

中山大学语言研究所 所长

丁建新

2013 年春天

# 前 言

《博雅阅读·泛读》是根据《高等学校英语专业基础阶段英语教学大纲》的要求编写的英语专业基础阶段泛读教材，共四册。教材内容经过严格的筛选和科学的设计，在选材、内容编排、练习设计等方面体现博雅教育理念。本套教材系统、分层次地介绍常见的阅读技巧，指导学生掌握各种阅读方法，快速、准确地获取并处理信息，旨在借助一定的阅读技巧和大量的课文阅读让学生获取广博的知识，循序渐进地提高学生的英语阅读能力。

本教材所选课文内容不求精深，但都高屋建瓴、深入浅出，围绕广义上的博雅教育理念的要求，涉及多门学科，包括文学、法学、教育学、自然科学、天文学、民族学、史学、语言学、经济学、军事学、政治学、伦理学、美学、宗教学、哲学、逻辑学、社会学等，既能反映博雅的理念，又能满足教学的需要。所选文章均出自《华盛顿邮报》、《读者》、《每日邮报》、《每日电讯报》、《卫报》等刊物或是英国 BBC、美国 VOA、CNN 等新闻报道。选材保证了内容的权威性、真实性、可读性和实用性，同时避免枯燥、乏味的学术探讨和理论介绍。

《博雅阅读·泛读》第三、四册是对前两册的巩固和提升。经过一年的学习，学生对博雅教育理念及相关学科知识有了初步了解，具备了一定的阅读技巧和思辨能力，因此，第三册和第四册侧重知识性和应用性。《博雅阅读·泛读》第三册分为三个部分，分别介绍哲学、历史学和社会学。每个话题由三个单元组成，每个单元包括一篇主课文和一篇课外延伸阅读（section E），从多个角度全面、深入阐述相关主题内容。课文选材多出自大家之手，力求丰富、权威；练习题目多以问题回答、主旨概括、观点阐述、辩论等形式呈现，强调学生对课文的理解，强调学生表达观点的能力，突出开放性、批判性，兼顾实践性。

本书部分文字及图片来源于互联网，在此一并致谢。

衷心感谢中山大学出版社对本教材在编写和出版过程中的支持。

由于我们水平有限，难免有疏漏和谬误之处，欢迎广大专家、学者以及使用本教材的教师、学生等提出意见和批评，以便编者及时改进。

编 者

2014 年 5 月

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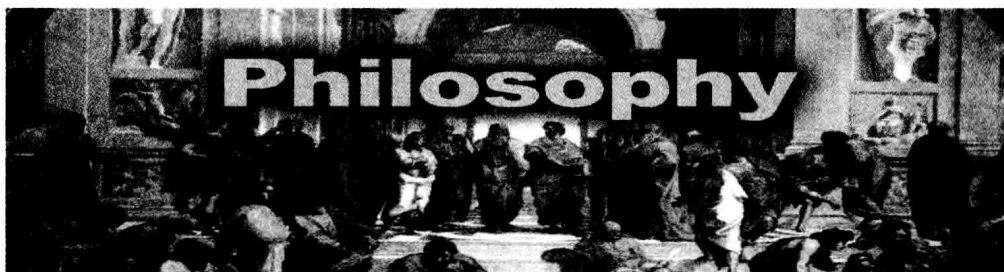
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# Part 1 Philosophy

Philosophy begins with wonder. Although many of us know very little about the jargon and history of philosophy, we have all been touched by the feeling of wonder with which philosophy begins. This wondering and questioning begin early in our lives. Almost as soon as children learn to talk, they ask: Where did I come from? Where do people go when they die? How did the world start? Who made God? From the very beginning of our lives, we start to ask the questions that make up philosophy.



Plato's Academy

Indeed, the word *philosophy* comes from the Greek words *philein*, meaning “to love”, and *sophia*, meaning “wisdom”. Philosophy is thus the love of wisdom. It is the pursuit of wisdom about what it means to be a human being, what the fundamental nature of God and reality is, what the sources and limits of our knowledge are, and what is good and right in our lives and in our societies.

Although philosophy begins with wonderment and questioning, it does not end there. Philosophy tries to go beyond the standard answers to these questions that we may have received when we were too young to seek our own answers. The goal of philosophy is to get us to answer these questions for ourselves—to make up our own minds about our self, life, knowledge, art, religion, and morality without simply depending on the authority of parents, peers, television, teachers, or society.

## 2 博雅阅读·泛读 3

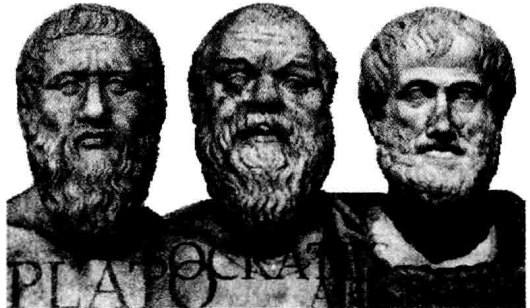
### **Selected words on *Philosophy*:**

|                |      |               |      |
|----------------|------|---------------|------|
| Dialectics     | 辩证法  | Metaphysics   | 形而上学 |
| Structuralism  | 结构主义 | Phenomenology | 现象学  |
| Existentialism | 存在主义 | Ontology      | 本体论  |
| Pragmatism     | 实用主义 | Epistemology  | 认识论  |

## Unit 1

### Why Study Philosophy?

What is philosophy? This is a notoriously difficult question. One of the easiest ways of answering it is to say that philosophy is what philosophers do, and then point to the writings of Plato, Aristotle, Descartes, Hume, Kant, Russell, Wittgenstein, Sartre, and other famous philosophers. However, this answer is unlikely to be of much use to you if you are just beginning the subject, as you probably won't have read anything by these writers. Even if



|               |               |               |
|---------------|---------------|---------------|
| Plato         | Socrates      | Aristotle     |
| (427 – 347BC) | (469 – 399BC) | (384 – 322BC) |

you have, it may still be difficult to say what they have in common, if indeed there is a relevant characteristic which they all share. Another approach to the question is to point out that philosophy is derived from the Greek word meaning “love of wisdom”. However, this is rather vague and even less helpful than saying that philosophy is what philosophers do. So some very general comments about what philosophy is are needed.

Philosophy is an activity: it is a way of thinking about certain sorts of questions. Its most distinctive feature is its use of logical argument. Philosophers typically deal in arguments; they either invent them, criticize other people's, or do both. They also analyze and clarify concepts. The word “philosophy” is often used in a much broader sense than this to mean one's general outlook on life, or else to refer to some forms of mysticism. I will not be using the word in this broader sense here: my aim is to illuminate some of the key areas of discussion in a tradition of thought which began with the Ancient Greeks and has flourished in the twentieth century, predominantly in Europe, North America, Australia and New Zealand.

What kind of things do philosophers working in this tradition argue about? They often examine beliefs that most of us take for granted most of the time. They are

concerned with questions about what could loosely be called “the meaning of life”: questions about religion, right and wrong, politics, the nature of the external world, the mind, science, art, and numerous other topics. For instance, most people live their lives without questioning their fundamental beliefs, such as that killing is wrong. But why is it wrong? What justification is there for saying that killing is wrong? Is it wrong in every circumstance? And what do I mean by “wrong” anyway? These are philosophical questions. Many of our beliefs, when examined, turn out to have firm foundations; but some do not. The study of philosophy not only helps us to think clearly about our prejudices, but also helps to clarify precisely what we do believe. In the process it develops an ability to argue coherently on a wide range of issues—a useful transferable skill.

It is sometimes argued that there is no point in studying philosophy as all philosophers ever do is sit around quibbling over the meaning of words. They never seem to reach any conclusions of any importance and their contribution to society is virtually non-existent. They are still arguing about the same problems that interested the Ancient Greeks. Philosophy does not seem to change anything; philosophy leaves everything as it is.

What is the value of studying philosophy at all? Starting to question the fundamental assumptions of our lives could even be dangerous: we might end up feeling unable to do anything, paralyzed by questioning too much. Indeed, the caricature of a philosopher is of someone who is brilliant at dealing with very abstract thought in the comfort of an armchair in an Oxford or Cambridge common room, but is hopeless at dealing with the practicalities of life: someone who can explain the most complicated passages of Hegel's philosophy, but can't work out how to boil an egg.

### **The examined life**

One important reason for studying philosophy is that it deals with fundamental questions about the meaning of our existence. Most of us at some time in our lives ask ourselves basic philosophical questions. Why are we here? Is there any proof that God exists? Is there any purpose to our lives? What makes anything right or wrong? Could we ever be justified in breaking the law? Could our lives be just a dream? Is mind different from body, or are we simply physical beings? How does science progress? What is art? And so on.

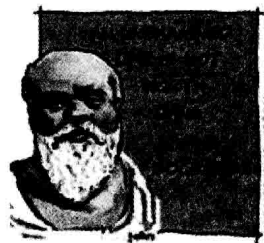
Most people who study philosophy believe that it is important that each of us examines such questions. Some even argue that an unexamined life is not worth living. To carry on a routine existence without ever examining the principles on which it is based may be like driving a car which has never been serviced. You may be justified in trusting the brakes, the steering, the engine, since they have always worked well enough up until now; but you may be completely unjustified in this trust: the brake

pads may be faulty and fail you when you most need them. Similarly the principles on which your life is based may be entirely sound, but until you've examined them, you can't be certain of this.

However, even if you do not seriously doubt the soundness of the assumptions on which your life is based, you may be impoverishing your life by not exercising your power of thought. Many people find it either too much of an effort, or too disturbing to ask themselves such fundamental questions: they may be happy and comfortable with their prejudices. But others have a strong desire to find answers to challenging philosophical questions.

### Learning to think

Another reason for studying philosophy is that it provides a good way of learning to think more clearly about a wide range of issues. The methods of philosophical thought can be useful in a wide variety of situations, since by analyzing the arguments for and against any position we learn skills which can be transferred to other areas of life. Many people who study philosophy go on to apply their philosophical skills in jobs as diverse as the law, computer programming, management consultancy, the civil service, and journalism—all areas in which clarity of thought is a great asset. Philosophers also use the insights they gain about the nature of human existence when they turn to the arts: a number of philosophers have also been successful as novelists, critics, poets, film-makers and playwrights.



### Pleasure

A further justification for the study of philosophy is that for many people it can be a very pleasurable activity. There is something to be said for this defense of philosophy. Its danger is that it could be taken to be reducing philosophical activity to the equivalent of solving crossword puzzles. At times some philosophers' approach to the subject can seem very like this: some professional philosophers become obsessed with solving obscure logical puzzles as an end in itself, publishing their solutions in esoteric journals. At another extreme, some philosophers working in universities see themselves as part of a "business", and publish what is often mediocre work simply because it will allow them to "get on" and achieve promotion (quantity of publications being a factor in determining who is promoted). They experience pleasure from seeing their names in print, and from the increased salary and prestige that go with promotion. Fortunately, however, much philosophy rises above this level.

(Text source: *Philosophy: The Basics*, 3<sup>rd</sup> Edition by Nigel Warburton, Routledge, UK, 1999)

## Section A Text-based Reading Comprehension

### I. Read the passage above and choose the best answer for each question.

1. What does the underlined word “illuminate” properly mean in the text? \_\_\_\_\_.  
A. illustrate      B. discover      C. emphasize      D. criticize
2. What is the exaggerated image of the philosopher? \_\_\_\_\_.  
A. Someone who often debates with others about abstract thought.  
B. Someone who is unable to do anything even though he/she is brilliant.  
C. Someone who is good at handling abstract thought but helpless at practical affairs.  
D. Someone who does not know how to boil an egg by using Hegel’s philosophy.
3. Which of the following is true about “the examined life”? \_\_\_\_\_.  
A. Examining life is just like driving a car.  
B. Some argue that an examined life is not worth living.  
C. The principles on which your life is based should never be changed.  
D. Many people are lazy to ask themselves fundamental questions.
4. What is the benefit of “learning to think” according to the author? \_\_\_\_\_.  
A. People can learn philosophical skills without the help of philosophers.  
B. People can apply philosophical skills in jobs where clarity of thought is needed.  
C. People can also become novelists, critics, poets and film-makers like philosophers.  
D. All of the above.
5. Some philosophers take themselves part of a “business”, because \_\_\_\_\_.  
A. they take philosophy as crossword puzzles  
B. they regard philosophical study as a business  
C. they can get promoted by publishing their study achievements  
D. they are also businessmen while working in universities

### II. Answer the following questions.

1. What kind of questions are philosophers concerned with according to the author?  
\_\_\_\_\_  
\_\_\_\_\_
2. What is the danger of taking studying philosophy as a very pleasurable activity?  
\_\_\_\_\_  
\_\_\_\_\_

### III. Further discussion.

1. How may philosophy be used according to your understanding and experience?  
\_\_\_\_\_  
\_\_\_\_\_
2. What is your opinion on Socrates’ saying “An unexamined life is not worth living.”?  
\_\_\_\_\_  
\_\_\_\_\_

3. Have you ever questioned the fundamental beliefs like “Killing is wrong.”? If ever, please give more examples of the fundamental beliefs you have ever questioned.

Section B Vocabulary

I. Fill in the blanks with the proper forms of the words given below.

|           |            |             |          |         |
|-----------|------------|-------------|----------|---------|
| notorious | relevant   | distinctive | clarify  | routine |
| justify   | assumption | prejudice   | transfer | obscure |

1. Something that is \_\_\_\_\_ to a situation or person is important or significant in that situation or to that person.
2. To \_\_\_\_\_ something means to make it easier to understand, usually by explaining it in more detail.
3. It’s just a(n) \_\_\_\_\_ medical examination, nothing to get worried about.
4. The pianist had to tailor his style to suit the vocalist’s \_\_\_\_\_ voice.
5. Something that is \_\_\_\_\_ is difficult to understand or deal with, usually because it involves so many parts or details.
6. They accused him of having a(n) \_\_\_\_\_ against his women employees.
7. If you make a(n) \_\_\_\_\_ that something is true or will happen, you accept that it is true or will happen, often without any real proof.
8. There has been a great \_\_\_\_\_ of lower-paid people away from the inner cities.
9. To \_\_\_\_\_ a decision, action, or idea means to show or prove that it is reasonable or necessary.
10. To be \_\_\_\_\_ means to be well-known for something bad.

II. Roots and word formation.

A. Study the following roots and list more examples in the space provided.

| Root | Meaning            | Examples          | More examples |
|------|--------------------|-------------------|---------------|
| anim | life, mind, breath | animate, animal   |               |
| arch | government to rule | anarchy, monarchy |               |
| aud  | to hear            | audition, audible |               |
| brev | short              | brevity, breviary |               |
| bas  | lower, bottom      | abase, basic      |               |



B. Fill in the blanks with the proper forms of the words given below.

|         |         |         |           |           |       |          |
|---------|---------|---------|-----------|-----------|-------|----------|
| animate | brevity | anarchy | inaudible | animosity | abase | audition |
|---------|---------|---------|-----------|-----------|-------|----------|

1. My acting \_\_\_\_\_ is at 3:30, and my singing one is at 5:15.
2. We quarreled once but now there's little \_\_\_\_\_ between us.
3. Laughter \_\_\_\_\_ his face for a moment.
4. We were surprised by the \_\_\_\_\_ of the closing argument—just 7 minutes.
5. Without a federal government, a nation devolves into \_\_\_\_\_.
6. One section on the tape recording is \_\_\_\_\_.
7. He won't \_\_\_\_\_ himself by showing fear.

## Section C Cloze

Aristotle (384 – 322BC) was \_\_\_\_\_ the son of a prominent physician, in Macedon in north east Greece. The medical interests of his family encouraged his own later detailed empirical works in biology, which \_\_\_\_\_ his philosophical outlook. At the age of seventeen he became a \_\_\_\_\_ of Plato's Academy, and later a teacher there. In the early days he was generally in agreement with Platonic philosophy, \_\_\_\_\_ particular attention to the *Phaedo*, and only later, in important respects, did he reject Plato's philosophy. Nevertheless, he continued to share Plato's opposition to scepticism, and agreed that knowledge is possible; it is on \_\_\_\_\_ the sceptical problem is to be solved that they differed. Aristotle was predisposed to take a greater interest than Plato in the natural world, of which Aristotle thought knowledge is \_\_\_\_\_. Following the death of Plato, Aristotle \_\_\_\_\_ the Athenian Academy, and was eventually tutor to the heir to the Macedonian throne, Alexander the Great. Aristotle returned \_\_\_\_\_ Athens in 335 BC, and taught at the Lyceum; but following the early death of the all-conquering Alexander, resentment arose at the Macedonian domination of Greece and the city-states; this \_\_\_\_\_ Aristotle's position in Athens, as an alien with Macedonian connections, increasingly uncomfortable. A charge of impiety was brought against Aristotle; rather than be the central character in a replay of the fate of Socrates, he left Athens in 323 BC. Unable to return home to Stagira, the city of his birth, which had been destroyed, he went to the remote city of Chalcis, where he died in lonely exile in 322 BC at the age of sixty-two. He married twice, having been once widowed; by his second \_\_\_\_\_ he had a son, Nicomachus.