

西方名著文库



Readings in Western Culture

西方文化名著选读

(下卷)

杜瑞清 主编

西北工业大学出版社

西方名著文库

西方文化名著选读

Readings in Western Culture

——（下卷）——

主 编 杜瑞清

副主编 曾 萍

白靖宇

西北工业大学出版社

(陕)新登字 009 号

【内容简介】《西方文化名著选读》(上、下卷)节选、汇编了从公元前 5 世纪至 20 世纪 80 年代后期,即从古希腊文明到当代后工业化社会的西方思想文化名著 39 篇,囊括哲学、宗教、文学、政治学、心理学、生物学、伦理学、社会学、教育学、人类学、未来学等领域。每篇选文独立成篇,包括作者简介、选文题解、选文和注释。本书内容丰富,选文精当,简介和题解言简意赅。一卷在手,读者可以较全面、系统、准确地领略西方文化的演变和发展轨迹,开阔视野,丰富知识,陶冶情操,同时提高英语阅读和理解能力,为进一步学习和研究西方文化奠定良好的基础。

图书在版编目(CIP)数据

西方文化名著选读. 下卷: 英文/杜瑞清主编. —西安: 西北工业大学出版社, 1997. 8(2000. 5 重印)

(西方名著文库)

ISBN 7-5612-0973-8

I. 西... I. 杜... III. 社会科学-西方国家-选集-英文
VI. C52

中国版本图书馆 CIP 数据核字(2000)第 16271 号

*

©2000 西北工业大学出版社出版发行

(邮编: 710072 西安市友谊西路 127 号 电话: 8493844)

全国各地新华书店经销

西安市长安县第二印刷厂印装

*

开本: 850 毫米×1168 毫米 1/32 印张: 13.25 字数: 339 千字

1997 年 8 月第 1 版

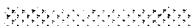
2000 年 5 月第 2 次印刷

印数: 5 001—8 000 册

定价: 18.00 元

购买本社出版的图书,如有缺页、错页的,本社发行部负责调换。

前 言



自 1994 年起,我在西安外国语学院为英语专业研究生及青年教师讲授西方思想文化导论和西方文明两门课程。在教和学的过程中,大家深刻地感受到,在我国改革开放日益深入的新形势下,要防止在扑朔迷离的文化现象和文化冲突中迷失方向,保证我国文化事业的健康发展,就必须提高对西方文化的理解、鉴赏和辨别能力。同时,大家认识到,积极、全面地了解西方文化,大胆吸收和借鉴人类社会所创造的一切文明成果,可以帮助我们从更深的层次、更高的角度,加深对中华民族优秀历史和文化的理解,使东西方文化互为补充,相得益彰,更好地为我国的现代化建设服务。

对广大英语工作者和学习者来说,了解西方文化是不可避免的,也是完全必要的。语言是文化的载体,学习和掌握一门语言,自然要接触其赖以生存的文化。这种过程可能是自觉的,也可能是不自觉的,然而文化的影响却是无处不在、潜移默化的。如果不自觉、主动地学习、理解与英语语言息息相关的西方文化,就既不能熟练、自如、得体地运用英语语言,达到交际的目的,更不能明辨是非,使自己具有较高的思想文化修养。因此,有选择地阅读西方文化名著,特别是阅读其原著,是广大外语工作者和学习者提高外语水平和自身文化素质的重要途径。

《西方文化名著选读》(上、下卷)正是基于以上认识编选的。全书共收入从公元前 5 世纪至 20 世纪 80 年代,即从古希腊文明至当代后工业化社会重要思想文化名著 39 篇,内容涵盖哲学、宗教、文学、政治学、心理学、生物学、伦理学、社会学、教育学、人类学及未来学等,作者均为世界公认的学术权威或著名学者。每篇选文独立成篇,包括作者简介、选文题解、选文和注释四个部分。作者介绍

旨在简明扼要地勾画出选文作者的生平、学术思想及其主要学术著作，首先给读者一个整体印象。选文题解则提纲挈领地介绍原书或原文的中心思想和主要论点，然后画龙点睛地概述选文内容，以帮助读者正确、全面地理解选文内容，并培养和提高继而阅读全文或全文的兴趣。注释对选文中的一些背景知识、重点和难点做了简短的介绍或解释，以利于读者阅读和理解选文。

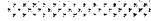
应该说明的是，编选一本读物，特别是从历史跨度长达2 000多年、卷帙浩繁的世界名著中进行筛选，难免挂一漏万，甚至收入了代表性不一定很强、内容不大深刻的作品，而忽略了被公认的经典之作。这虽然是仁者见仁，智者见智，但终归会留下遗憾。如果本书也存在这种情况，敬希读者见谅。另外，任何精选的章节或片段，都可能以偏概全，很难反映一部作品的全貌和精神实质。从一部经典著作中节选段落更是如此。最好的弥补办法是在阅读、理解选文的基础上，抽时间阅读全文或全文。这是我们编选《西方文化名著选读》的初衷，更是我们的殷切希望。

在本书编选过程中，西安外国语学院在国内外工作或进修的同事根据选材需要，及时为我们搜集了不少最新资料。更值得一提的是，西北工业大学出版社的同志独具慧眼，给了我们热情的支持和大力帮助，使本书得以很快付梓、出版。在此，我谨向他们表示诚挚的谢意。

杜瑞清

1999年4月

Contents



1. Civil Disobedience	<i>Henry David Thoreau</i>	1
2. The Communist Manifesto	<i>Karl Marx and Friedrich Engels</i>	22
3. The Genealogy of Morals	<i>Friedrich Nietzsche</i>	39
4. The Will to Believe	<i>William James</i>	62
5. The Interpretation of Dreams	<i>Sigmund Freud</i>	97
6. The School and Society	<i>John Dewey</i>	123
7. The Aims of Education	<i>A. N. Whitehead</i>	147
8. The Collective Unconscious	<i>Carl G. Jung</i>	171
9. The Ideal Bureaucracy	<i>Max Weber</i>	190
10. Beyond Freedom and Dignity	<i>B. F. Skinner</i>	204
11. Existentialism	<i>Jean-Paul Sartre</i>	234
12. The Two Cultures	<i>C. P. Snow</i>	263
13. Shooting an Elephant	<i>George Orwell</i>	281
14. A Theory of Human Motivation	<i>A. H. Maslow</i>	295
15. President Kennedy's Inaugural Address	<i>John F. Kennedy</i>	333
16. The Year 2000	<i>Daniel Bell</i>	341
17. Beyond Culture	<i>Edward T. Hall</i>	358
18. Megatrends; Ten New Directions Transforming Our Lives	<i>John Naisbitt</i>	382
19. The Closing of the American Mind	<i>Allan Bloom</i>	405

1

Civil Disobedience

□ *Henry David Thoreau*

【作者简介】

亨利·大卫·梭罗(Henry David Thoreau, 1817—1862)是美国散文家、超验主义哲学家及废奴论者。

在社会政治生活中,梭罗“非暴力抵抗”的主张对美国黑人运动领袖马丁·路德·金和印度民族主义运动领袖甘地有深刻的影响。不仅如此,他对人和自然关系的看法,又影响了大批民众去保护自然和自然资源。在这方面,他提出人和自然要和睦共处的观点已成为当今人们保护大自然的目标。

梭罗出生于马萨诸塞州的康考德,其周围的环境使他与大自然结下了不解之缘。梭罗 17 岁入哈佛大学,毕业后做过教员和工人。梭罗一生读过许多东西方哲学和文学著作,但对他影响最大的是当时在美国兴起的超验主义思想。梭罗结识了以爱默生为首的一批超验主义者,但与爱默生不同的是,梭罗注重把自己的哲学信念付诸实践,主张人应该过一种有深刻内容的生活。要过这种生活,既不能靠奴役他人,也不能靠奴役自己。因此,人要尽量减少自己的物质需要,同时参加体力劳动。为了实践这种空想主义的主张,他在康考德附近的华腾湖畔的丛林里过了两年多自给自足的

生活,并根据这两年的生活经验写下了其不朽之作《华腾湖,或林边生活》。

梭罗还是一个十分相信个人力量的自由主义者。他曾采取消极措施反对美国政府的领土扩张,反对南方的黑奴制度。

作为散文家,梭罗文笔洗炼,刚劲有力。其作品还有《抵制公民政府》(后改为《非暴力抵抗》)和《在康考德和梅马河上的一周》。

【选文题解】

1846年,美国政府为了扩张领土,扩大蓄奴制的领辖,公开向墨西哥发动战争,梭罗拒不交纳人头税,以示抗议,结果被捕入狱。虽然在狱中只蹲了一夜,但这一夜对他很有意义,使他写下了这篇著名的政论文。在这篇文章里,他记叙了个人的感受,阐明了非暴力抵抗的革命道路,即通过个人的“非暴力抵抗”(civil disobedience)来对政府施加影响,促使政府倾听民众意见,改革社会制度。

梭罗坚信,人们不应牺牲良知效忠政府。因此,他认为遵守法律不如尊重正义,政府应对所有人主持正义,保障个人的“绝对自由”。梭罗以敏锐的洞察力和高尚的道德情操,拒绝和任何违反民意的政府同流合污。他坚决反对政府胁迫民众,拒交人头税,其目的就在于通过个人的消极抵抗来阻止美国入侵墨西哥。他认为最好的政府是给公民以绝对自由的政府,即当政府一旦变为奴役人民的工具时,人民对这种政府的态度只能是蔑视其军队及法律,进行消极抵抗,即非暴力抵抗。

同时,梭罗还看到大多数人或胆小怕事,或害怕失去财富,或幻想政府会自我完善,因此都采取服从政府的态度。于是,他认为能迫使政府进行变革的重担便落在少数人的肩上,并且这些人一定能成功,因为他相信,高尚的道德准则和行为一定能最终战胜一

切不道德的东西。

【选 文】

I heartily accept the motto,—“That government is best which governs least;” and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe—“That government is best which governs not at all;”¹ and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient²; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an army of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. ^{make bad or wrong use of (sth)} ^{滥用} ^{滥用} ^{turn away from his proper nature or use} ^{滥用} Witness the present Mexican war³, the work of comparatively a few individuals using the standing government as their tool; for, in the outset, the people would not have consented to this measure.

This American government—what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired to posterity, but each instant losing some of its integrity? It has no vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people. ^{weaken or damage} ^{following or future} ^{try} ^{quality of being honest and morally upright} ^{liveness or vigour. 活力} ^{endure or continue} ^(of institutions, etc.) ^{functions.} ^(century)

themselves. But it is not the less necessary for this; for the people must have some complicated machinery or other, and hear its din, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed on, even impose on themselves, for their own advantage. It is excellent, we must all allow; yet this government never of itself furthered any enterprise, but by the stacidity with which it got out of its way. It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of India-rubber, would never manage to bounce over the obstacles which legislators are continually putting in their way; and, if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.

But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a

long period continue, to rule is not because they are most likely
 to be in the right, nor because this seems fairest to the minority,
 but because they are physically the strongest. ^{majority} But a government ^{small number of}
 in which the majority rule in all cases cannot be based on justice,
 even as far as men understand it. Can there not be a government
 in which majorities do not virtually decide right and wrong, but
 conscience? — in which majorities decide only those questions to
 which the rule of expediency ^{suitability or usefulness for purpose} is applicable? Must the citizen ever
 for a moment, or in the least degree, resign his conscience to the ^{though not necessarily fair or moral} legislator? Why has every man a conscience, then? I think that
 we should be men first, and subjects afterward. It is not
 desirable to cultivate a respect for the law, so much as for the
 right. The only obligation which I have a right to assume is to do
 at any time what I think right. It is truly enough said, that a
 corporation has no conscience; but a corporation of conscientious
^{group of people elected to govern a town, council} men is a corporation with a conscience. Law never made men a
 whit more just; and, by means of their respect for it, even the
 well-disposed are daily made the agents of injustice. A common
 and natural result of an undue respect for law is, that you may
 see a file of soldiers, colonel, captain, corporal, privates,
 powder-monkeys⁵, and all, marching in admirable, order over
 hill and dale to the wars, against their wills, indeed, against
 their common sense and consciences, which makes it very steep
 marching indeed, and produces a palpitation of the heart. They
 have no doubt that it is a damnable business in which they are
 concerned; they are all peaceably inclined. Now, what are they?
 Men at all? or small moveable forts and magazines, at the service
 of some unscrupulous man in power? Visit the Navy Yard, and
^{extremely careful and thorough}
^{pay great attention to details}

behold a ^(no yish) marine, such a man as an American government can make, or such as it can make a man with its black arts⁶—a mere shadow and reminiscence of humanity, a man laid out alive and standing, and already, as one may say, buried under arms....

The mass of men serve the state thus, not as men mainly, but as machines, with their bodies. They are the standing army, and the militia, jailors, ^{= police} constables, and so on. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt.⁷ They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens. Others—as most legislators, politicians, lawyers, ministers, and office-holders—serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the Devil, ^{person who loves his country} without intending it, as God. A very few, as heroes, patriots, martyrs, reformers in the great sense, and men, serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it. A wise man will only be useful as a man, and will not submit to be “clay”, and “stop a hole to keep the wind away.”⁸...

“I am too high-born to be propertied,

To be a secondary at control,

Or useful serving-man and instrument

To any sovereign state throughout the world.”⁹

He who gives himself entirely to his fellowmen appears to them useless and selfish; but he who gives himself partially to them is pronounced a benefactor and philanthropist. *benefactor* *慈善家*

How does it become a man to behave toward this American government today? I answer, that he cannot without disgrace be associated with it. I cannot for an instant recognize that political organization as my government which is the slave's government also.

All men recognize the right of revolution; that is, the right to refuse allegiance to, and to resist, the government, when its *support of or loyalty to a government; ruler, cause, etc.* tyranny or its inefficiency are great and unendurable. But almost all say that such is not the case now. But such was the case, *15. 1. 22 ans / tyrant, cruel, unjust or oppressive use of power or authority* they think, in the Revolution of 1775¹⁰. If one were to tell me that this was a bad government because it taxed certain foreign *(not) article, product or material that is exchanged in trade.* commodities brought to its ports, it is most probable that I *(K. Moulden) (international)* should not make an ado about it, for I can do without them. All *disagreement or conflict between people or parties with different views* machines have their friction; and possibly this does enough good to counterbalance the evil. At any rate, it is a great evil to make a stir about it. But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer. In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, *to bring (a country etc or a person) subjected to military law* I think that it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact that the country so overrun is not our own, but ours is the invading

army¹¹.

Paley¹², a common authority with many on moral questions, in his chapter on the "Duty of Submission to Civil Government," ^{state in which one accepts the superior power of so else} resolves all civil obligation into expediency, ^{1506 million / PAUL: 1200} and he proceeds to ~~say~~ ^{say, solve or settle (problems, doubts etc)} that so long as the interest of the whole society requires it, that is, so long as the established government cannot be resisted or changed without public inconveniency, it is the will of God that the established government be obeyed, and no longer.... This principle being admitted, the justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expense of redressing it on the other." Of this, he says, every man shall judge for himself. But Paley appears never to have contemplated those cases to which the rule of expediency does not apply, in which a people, as well as an individual, must do justice, cost what it may. If I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself. This, according to Paley, would be inconvenient. But he that would save his life, in such a case, shall lose it. This people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people....

It is not a man's duty, as a matter of course, to devote him self to the eradication of any, even the most enormous wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it thought no longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I do not pursue them sitting upon another

man's shoulders. I must get off him first, that he may pursue his contemplations too. See what gross inconsistency is tolerated. I have heard some of my townsmen say, "I should like to have them order me out to help put down an insurrection of the slaves, or to march to Mexico—see if I would go;" and yet these very men have each, directly by their allegiance, and so indirectly, at least, by their money, furnished a substitute¹³. The soldier is applauded who refuses to serve in an unjust war by those who do not refuse to support the unjust government which makes the war; he is applauded by those whose own act and authority he disregards and sets at naught.... Thus, under the name of Order and Civil government, we are all made at last to pay homage to and support our own meanness. After the first blush of sin comes its indifference, and from immoral it becomes, as it were, unmoral, and not quite unnecessary to that life which we have made....

How can a man be satisfied to entertain an opinion merely, and enjoy it? Is there any enjoyment in it, if his opinion is that he is aggrieved? If you are cheated out of a single dollar by your neighbor, you do not rest satisfied with knowing that you are cheated; or with saying that you are cheated, or even with petitioning him to pay you your due; but you take effectual steps at once to obtain the full amount, and see that you are never cheated again. Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary.... It not only divides states and churches, it divides families; yes, it divides the individual, separating the diabolical in him from the divine.

Unjust laws exist; shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to be on the alert to point out its faults, and do better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus¹⁴ and Luther, and pronounce Washington and Franklin rebels? . . .

If the injustice is part of the necessary friction of the machine of government, let it go, let it go; perchance it will wear smooth—certainly the machine will wear out. If the injustice has a spring, or a pulley¹⁵, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn.

As for adopting the ways which the state has provided for remedying the evil, I know not of such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to. I came into this world, not chiefly to make this a good

place to live in, but to live in it, be it good or bad. A man has not everything to do, but something; and because he cannot do everything, it is not necessary that he should do something wrong. It is not my business to be petitioning the Governor or the Legislature any more than it is theirs to petition me; and, if they should not hear my petition, what should I do then? But in this case the state has provided no way; its very Constitution is the evil. This may seem to be harsh and stubborn and unconciliatory; but it is to treat with the utmost kindness and consideration the only spirit that can appreciate or deserves it. So is all change for the better, like birth and death, which convulse the body.

I do not hesitate to say, that those who call themselves Abolitionists should at once withdraw their support, both in person and property, from the government of Massachusetts, and not wait till they constitute a majority of one. . . . I think that it is enough if they have God on their side, without waiting for that other one. Moreover, any man more right than his neighbors constitutes a majority of one already.

I meet this American government, or its representative, the state government, directly, and face to face, once a year—no more—in the person of its tax-gatherer. This is the only way in which a man situated as I am necessarily meets it; and it then says distinctly. Recognize me; and the simplest and most effective, and, in the present posture of affairs, the most indispensable way of treating it is to deny it then. My civil neighbor, the tax-gatherer, is the very man I have to deal with—for it is, after all, with men and not with parchment that I quarrel—and he has