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博古通今 英语

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何兆枢 编著



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前言

“博古通今英语阅读”的编写宗旨是为我国大学生提高英语阅读能力、扩大常用词汇量、增长知识、为以后阅读英语文献奠定坚实的基础。本书“博古通今”，内容涉及古今中外；题材新颖、有趣；涵盖面广，但又并非过于专业化而高深莫测，因而适用于任何专业的大学生。尤其对于准备参加英语四、六级考试和“托福”考试的大学生，这确是一本不可多得的备考书目，而英语自学者也一定会从中获益匪浅。

对于外语教学，教育界一致的意见是要注重“阅读”，因为阅读是“基本功”，是“听”，“说”，“写”，“译”的基础。阅读是最低要求，也最容易做到——只要有适合的读物和词典。但学习者要从浩如烟海的英文书、刊、报纸中获得适合自己的、实用的英语读物并非易事，沉重的经济负担也是个问题。目前教育界同仁深感缺乏适用于教学的英语读物，不利于提高学生的素质。本书正是为了解决这一问题，满足这一需求而编写的。

本书在题材选取、课文编写、词汇范围、知识结构等诸方面都注重知识性、趣味性、可读性、实用性、时效性、示范性、可模仿性；而内容充实、语言规范、逻辑清晰、表现力强又是本书的显著优点。同时，为了节省学习者查阅词典的精力和时间，准确地理解词义和课文，每课都附有词汇表（包括词和词组、国际音标、词性、简明汉语释义）。对于一些课文中的较复杂的语言现象和提到的历史人物、事件及自然科学的一些问题，在附注中以汉语作必要

的、简练的讲解。毫无疑问,本书适应我国英语学习者的需求(学英语、长知识、增才干、备考试),是一本物有所值的英语读物。但是编者并不认为此书尽善尽美,并衷心地期望广大师生在教与学的实践中检验之,使之日臻完美。

何杏平先生为编写此书提供了许多素材。对他出色的工作,我表示由衷的感谢。

何兆枢

怎样阅读本书？

阅读基本上是个自学过程。一般可以分为“精读”和“泛读”两类。

“精读”的主要目的是学习，包括词汇、词组、发音、成语、习惯用法、语法、句型、表达方法、写作风格等。获取信息是次要的目的。

精读的特点是“精”，“宁精勿滥”。学习者要仔细看课文，认真思考，做到真正理解，切忌囫圇吞枣。遇到不认识的词要查词典或词汇表，不要猜。最好写点读书笔记，至少在阅读过的材料上划出要记忆的东西。

精读不要求快，能快则快，不能快则慢；也不要求每次看很多，能看多少就看多少。

精读要持之以恒；学过的东西要复习，反复看，加强记忆。我主张学生朗读课文（但不必高声叫喊，以免妨碍他人，损坏自己的嗓子），并进一步记诵精采的段落。这就是“熟读唐诗三百首，不会吟诗也会吟。”

“泛读”的主要目的是获取信息，学习是次要的目的。泛读要训练学生在短时间内从大量阅读材料中获取准确、有用信息的能力。这种能力在现代信息社会里是必不可少的，在考试中也常遇到这种情况。泛读的主要方法是浏览和扫描，但并非泛泛地读、漫不经心地读。遇到不认识的词或词组，可以根据上下文去猜。泛读的结果应是一篇读书札记，总结阅读材料的主题、主要论点、

逻辑、结论。泛读既要求阅读速度高又能抓住要点和逻辑,这就要求阅读者掌握大量的词汇(学生在练习阶段可预习词汇表,以弥补词汇量之不足),熟悉语法,还要有良好的短期记忆力。这些都可以通过长期、认真的训练来培养。

精读和泛读是相辅相成的。精读是基础,而较强的泛读能力来自长期的精读训练。精读和泛读并进,学生可以根据自己的情况和需要安排适当比例的时间,进行每日的精读和泛读训练。

本书的全部课文既适用于精读,也适用于泛读;细心的读者可以发现哪些课文更适合于精读,哪些更适合于泛读。如果有教师指导,学生更能学得好、学得快、学得扎实。

孔子说:“学然后知不足,教然后知困”。愿与天下学子共勉。

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1. Sociology 社会学

Introduction

Sociology is a social science that studies human societies, their **interactions**, and the processes that preserve and change them. It does this by examining the **dynamics** of **constituent** parts of societies such as **institutions**, communities, populations, and **gender**, racial or age groups. Sociology also studies social **status** or **stratification**, social movements, and social change, as well as societal disorder in the form of crime, **deviance**, and revolution.

Social life overwhelmingly **regulates** the behavior of humans, largely because humans lack the **instincts** that guide most animal behavior. Humans therefore depend on social institutions and organizations to inform their decisions and actions. Given the important role organizations play in influencing human action, it is sociology's task to discover how organizations affect the behavior of persons, how they are established, how organizations interact with one another, how they **decay**, and, ultimately, how they disappear. Among the most basic organizational structures are economic, religious, educational, and political institutions, as well as more specialized institutions such as the family, the community, the military, peer groups, clubs, and volunteer associations.

Sociology, as a generalizing social science, is surpassed in



its breadth only by **anthropology**—a **discipline** that encompasses archaeology, physical anthropology, and **linguistics**. The broad nature of sociological inquiry causes it to overlap with other social sciences such as economics, political science, psychology, geography, education, and law. Sociology's distinguishing feature is its practice of drawing on a larger societal context to explain social **phenomena**.

Sociologists also utilize some aspects of these other fields. Psychology and sociology, for instance, share an interest in the subfield of social psychology, although psychologists traditionally focus on individuals and their mental mechanisms. Sociology devotes most of its attention to the collective aspects of human behavior, because sociologists place greater emphasis on the ways external groups influence the behavior of individuals.

The field of social anthropology has been historically quite close to sociology. Until about the first quarter of the 20th century, the two subjects were usually combined in one department (especially in Britain), differentiated mainly by anthropology's emphasis on the sociology of **preliterate** peoples. Recently, however, this distinction has faded, as social anthropologists have turned their interests toward the study of modern culture.

Two other social sciences, political science and economics, developed largely from the practical interests of nations. Increasingly, both fields have recognized the utility of sociological concepts and methods. A comparable **synergy** has also developed with respect to law, education, and religion and even in such contrasting fields as engineering and architecture. All



of these fields can benefit from the study of institutions and social interaction.


Historical Development of Sociology

Though sociology draws on the Western tradition of rational inquiry established by the ancient Greeks, it is specifically the offspring of 18th- and 19th-century philosophy and has been viewed, along with economics and political science, as a reaction against **speculative** philosophy and **folklore**. Consequently, sociology separated from moral philosophy to become a specialized discipline. While he is not credited with the founding of the discipline of sociology, French philosopher Auguste Comte is recognized for having **coined** the term *sociology*.

The founders of sociology spent decades searching for the proper direction of the new discipline. They tried several highly divergent pathways, some driven by methods and contents borrowed from other sciences, others invented by the scholars themselves. To better view the various turns the discipline has taken, the development of sociology may be divided into four periods: the establishment of the discipline from the late 19th century until World War I, interwar consolidation, explosive growth from 1945 to 1975, and the subsequent period of **segmentation**.

Founding the Discipline

Some of the earliest sociologists developed an approach based on Darwinian evolutionary theory. In their attempts to



establish a scientifically based academic discipline, a line of creative thinkers, including Herbert Spencer, Benjamin Kidd, Lewis H. Morgan, E. B. Tylor, and L. T. Hobhouse, developed **analogies** between human society and the biological organism. They introduced into sociological theory such biological concepts as **variance**, natural selection, and inheritance—asserting that these evolutionary factors resulted in the progress of societies from stages of **savagery** and **barbarism** to civilization by virtue of the survival of the fittest. Some writers believed that these stages of society could be seen in the developmental stages of each individual. Strange customs were explained by assuming that they were throwbacks to useful practices of an earlier period, such as the make-believe struggle sometimes enacted between the bridegroom and the bride's relatives reflecting the earlier custom of bride capture.

In its popular period of the late 19th and early 20th centuries, social Darwinism, along with the doctrines of Adam Smith and Thomas Malthus, **touted** unrestricted competition and *laissez faire* so that the “fittest” would survive and civilization would continue to advance. Although the popularity of social Darwinism waned in the 20th century, the ideas on competition and analogies from biological ecology were appropriated by the Chicago School of sociology (a University of Chicago program focusing on urban studies, founded by Albion Small in 1892) to form the theory of human ecology that endures as a viable study approach.




Replacing Darwinist Determinism

Since the initial interest in evolutionary theory, sociologists have considered four **deterministic** theories to replace social Darwinism. This search for new approaches began prior to World War I as emphasis shifted from economic theory to geographic, psychological, and cultural theory—roughly in that order.

Economic determinism

The first theory, economic determinism, reflects the interest many sociologists had in the thought of Karl Marx, such as the idea that social **differentiation** and class conflict resulted from economic factors. This approach had its greatest popularity in Europe, where it remained a strong influence on some sociologists until the 1980s. It did not gain a significant foothold in the United States, because American society was thought to be socially mobile, classless, and oriented to the individual. This neglect of Marxism by American sociologists, however, was not due to scholarly ignorance. Sociologists of all periods had read Marx as well as Charles A. Beard's economic interpretation of American history and the work of Werner Sombart (who had been a Marxist in his early career). Instead, in the 1960s, neo-Marxism—an **amalgam** of theories of stratification by Marx and Max Weber—gained strong support among a minority of sociologists. Their enthusiasm lasted about 30 years, ebbing with the breakup of the Soviet system and the introduction of postindustrial doctrines that linked class systems to a bygone industrial era. The persistence of social and economic in-



equality is now explained as a complex outcome of factors, including gender, race, and region, as well as global trade and national politics.

Human ecology

Representing the second theoretical area, human geographers—Ellsworth Huntington, Ellen Semple, Friedrich Ratzel, Paul Vidal de La Blache, Jean Brunhes, and others—emphasized the impact of climate and geography on the evolution of those societies that flourished in temperate zones. Their theories found no place in mainstream sociological thought, however, except for a brief period in the 1930s when human ecology sought to explain social change by linking environmental conditions with **demographic**, organizational, and technological factors. Human ecology remains a small but vital part of sociology today.

Social psychology

Psychological theories emphasized instincts, drives, motives, **temperament**, intelligence, and human sociability in social behavior and societal evolution. Social psychology modifies these concepts to explain the broader phenomena of social interaction or small group behavior. Although American sociology even today retains an individualistic (and therefore psychological) **bias**, by the 1930s sociologists had concluded that psychological factors alone could not explain the behavior of larger groups and societies.




Cultural theory

Finally, cultural theories of the 1930s emphasized human ability to innovate, accumulate, and **diffuse** culture. Heavily influenced by social and cultural anthropology, many sociologists concluded that culture was the most important factor in accounting for its own evolution and that of society. By 1940 cultural and social explanations of societal growth and change were accepted, with economic, geographic, and biopsychological factors playing **subsidiary** roles.

Early Schools of Thought

Early functionalism

Scholars who established sociology as a legitimate social science were careful to distinguish it from biology and psychology, fields that had also begun to generalize about human behavior. They did this by developing specific methods for the study of society. French sociologist Emile Durkheim (1858—1917), prominent in this regard, argued that various kinds of interactions between individuals bring about certain new properties (*sui generis*) not found in separate individuals. Durkheim insisted that these “social facts,” as he called them—collective sentiments, customs, institutions, nations—should be studied and explained on a distinctly societal level (rather than on an individual level). To Durkheim the interrelations between the parts of society contributed to social unity—an integrated system with life characteristics of its own, exterior to individuals yet driving their behavior. By positing a **causal** direction of so-



cial influence (from group to individual rather than the reverse, the model accepted by most biologists and psychologists of the time), Durkheim gave a much-needed framework to the new science of sociology. Some writers called this view “**functionalism**,” although the term later acquired broader meanings.

Durkheim pointed out that groups can be held together on two contrasting bases: mechanical solidarity, a sentimental attraction of social units or groups that perform the same or similar functions, such as preindustrial self-sufficient farmers; or organic solidarity, an interdependence based on differentiated functions and specialization as seen in a factory, the military, government, or other complex organizations. Other theorists of Durkheim's period, notably Henry Maine and Ferdinand Tönnies, made similar distinctions—status and contract (Maine) and *Gemeinschaft und Gesellschaft* (Tönnies)—and predicted that civilization would progress along the lines of specialization, contractual relations, and *Gesellschaft*.

Later anthropologists, especially Bronislaw Malinowski and A. R. Radcliffe-Brown, developed a doctrine of functionalism that emphasized the interrelatedness of all parts of society. They theorized that a change in any single element would produce a general disturbance in the whole society. This doctrine eventually gained such a following among social anthropologists that some advocated a policy of complete noninterference, even with objectionable practices in preliterate societies (such as **cannibalism** or head-hunting), for fear that eliminating the practice might produce far-reaching social disorganization.

