



普通高等教育“十五”国家级规划教材

新世纪高等院校英语专业本科生系列教材

总主编 戴炜栋

西方文化导论

WESTERN CULTURE: AN INTRODUCTION

叶胜年 著

上海外语教育出版社

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图书在版编目(CIP)数据

西方文化导论/叶胜年著. —上海:

上海外语教育出版社, 2005

(新世纪高等院校英语专业本科生系列教材)

ISBN 7-81095-641-8

I. 西… II. 叶… III. 英语—高等学校—教材

IV. H31

中国版本图书馆 CIP 数据核字(2005)第040405号

出版发行: 上海外语教育出版社

(上海外国语大学内) 邮编: 200083

电 话: 021-65425300 (总机)

电子邮箱: bookinfo@sflep.com.cn

网 址: <http://www.sflep.com.cn> <http://www.sflep.com>

责任编辑: 邵海华

印 刷: 上海江杨印刷厂

经 销: 新华书店上海发行所

开 本: 890×1240 1/32 印张 11.375 字数 408 千字

版 次: 2005 年 7 月 第 1 版 2005 年 7 月 第 1 次印刷

印 数: 3 100 册

书 号: ISBN 7-81095-641-8 / H · 245

定 价: 16.00 元

本版图书如有印装质量问题,可向本社调换

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总 序

随着改革开放的日趋深入,社会各界对外语人才的需求持续增长,我国英语专业的招生规模逐年扩大,教学质量不断提高。英语专业本科生教育的改革、学科建设及教材的出版亦取得了巨大的成绩,先后出版了一系列在全国有影响的精品教材。21世纪的到来对英语人才的培养提出了更高的标准,同时也为学科建设和教材编写提出了新的要求。随着中国加入世界贸易组织,社会需要的不是仅仅懂英语的毕业生,而是思维科学、心理健康、知识面广博、综合能力强,并能熟练运用英语的高素质的专门人才。由于中学新的课程标准的颁布,中学生英语水平逐年提升,英语专业本科生入学时的基础和综合素质也相应提高。此外,大学英语(公外)教育的迅猛发展,学生英语能力的提高,也为英语专业学生的培养提出了严峻的挑战和更新更高的要求。这就规定了21世纪的英语教学不是单纯的英语培训,而是英语教育,是以英语为主体,全面培养高素质的复合型人才。教材的编写和出版也应顺随这种潮流。

为了迎接时代的挑战,作为我国最大的外语教材和图书出版基地之一的上海外语教育出版社(外教社)理应成为外语教材出版的领头羊。在充分调研的基础上,外教社及时抓住机遇,于新世纪之初约请了全国25所主要外语院校和教育部重点综合大学英语院系的50多位英语教育家,在上海召开了“全国高等院校英语专业本科生系列教材编写委员会会议”。代表们一致认同了编写面向新世纪教材的必要性、可行性和紧迫性,并对编写思想、教材构建、编写程序等提出了建议和要求。而后,外教社又多次召开全国和上海地区的专家、学者会议,撰写编写大纲、确定教材类别、选定教材项目、讨论审核样稿。经过一年多的努力,终于迎来了第一批书稿。

这套系列教材共分语言知识和语言技能、语言学与文学、语言与文化、人文科学、测试与教学法等几个板块,总数将超过150余种,可以说几乎涵盖了当前我国高校英语专业所开设的全部课程。编写内容深入浅出,反映了各个学科领域的最新研究成果;编写体例采用国家最新有关标准,

力求科学、严谨,满足各门课程的具体要求;编写思想上,除了帮助学生打下扎实的语言基本功外,还着力培养学生分析问题、解决问题的能力,提高学生的人文、科学素养,培养健康向上的人生观,使学生真正成为我国21世纪所需要的外语专门人才。

本套教材编写委员会由我国英语界的知名人士组成,其中多数是在各个领域颇有建树的专家,不少是高等学校外语专业教学指导委员会的委员。教材作者均由编写委员会的专家在仔细审阅样稿后商定,有的是从数名候选人中遴选,总体上代表了中国英语教育的发展方向和水平。

鉴于该套教材编写理念新颖、特色明显、体系宏大、作者权威,国家教育部已经将其列入了“十五”重点教材规划项目。我们相信,继“高等院校英语语言文学专业研究生系列教材”之后,外教社该套教材的编写和出版,不仅会满足21世纪英语人才的培养需要,其前瞻性、先进性和创新性也将为外语乃至其他学科教材的编写开辟一条新的思路,拓展一片新的视野。

戴炜栋

上海外国语大学校长

前言

本书编写的初衷旨在向中国学生和一般读者介绍西方文化的全豹。当然这个想法委实有些过大,恐怕难以实现。这是因为西方文化犹如汪洋大海,欲达此目的仅用一门课的时间似乎绝无可能。

如此一来,我只好作个选择,挑选那些我认为非常重要的历史时期和相关事件、人物,注意从历史和心智意义上陈述西方文化发展的历程。说得更为具体一些,这些内容包括古典主义时期的起源,犹太和基督教文化,中世纪,文艺复兴,启蒙运动等重要时期的文化发展,以及诸如浪漫主义,现实主义,自然主义,新古典主义,现代派和后现代派这样一些文化/文学流派,再加上古典经济学,乌托邦思想,德国古典哲学,马克思主义,达尔文主义,实证主义,功利主义,实用主义,弗洛伊德的精神分析,这样一些有一定影响的思想理论。这些内容基本上按照时间顺序排列,分为12章。

本书着重介绍西方人文思想传统的发展情况,有选择地推介了一大批在不同历史时期,活跃在西方文化前沿阵地的知识精英。正是由于他们在知识领域的辛勤劳动,西方的社会人文环境才得到了极大的改变。这些领域涵盖了社会学、哲学、经济学、心理学、生物学、人类学、文学和艺术等门类或学科。他们的代表人物从苏格拉底、柏拉图和亚里士多德起,经过但丁、莎士比亚、洛克、培根、伏尔泰和卢梭,直到康德、黑格尔、边沁、穆尔、马克思、恩格斯、达尔文、孔德、叔本华、尼采、荣格、爱因斯坦和萨特这样一些出类拔萃的知识界精英。

西方文化群星灿烂,包罗万象,即便是简要介绍也会因为内容过多而难以裁定,甚至无法进行。有鉴于此,我想应当有几个要求。首先,上这门课的学生应当听过西方国家概况之类的前期课程。其次,要保证上课的时间。如果想上完全部12章课文,我以为需要40乃至更多的课时。一般来说,每章需要3课时,其中2课时用于讲解,1课时用于课文后问题的讨论。第三,课文要预习。由于课文内容和语言大部分学生不一定很熟悉,所以上课之前最好预习一下,这样听课的障碍可能会少

一些。第四,上课形式最好分为两种:讲解和讨论。讲解可以采用大班方式,学生人数可以多一些,100人乃至更多些都不要紧。但是讨论课则不宜过多,最好在20人左右,否则对于深入理解课文会有影响。

本书所含内容主要是为了解西方文化提供一个重要基础,仅此而已。虽然该书有它自身的教学进度和安排,需要一个合乎逻辑的结构框架,其教学方法仍然可以灵活掌握,允许使用者自由选择,可以自己决定哪一部分更为重要。如果时间比较紧张,甚至可以舍弃某一部分。例如有关哲学理论部分可以由使用者自行掌握。

与此同时,我们应当认识到目前对西方文化的介绍还是局限于些基本常识,学习这方面的知识不应该到此为止。如果有人对于某些具体领域有进一步兴趣的话,还可以参照参考书目找些书看看,通过进修进一步充实自己。另外学习西方文化也可以借助于音像手段来扩大自己对西方文化的了解,实际上如果时间许可,应当鼓励使用录像带。这样不仅有助于提高使用者对西方文化的兴趣,扩大西方文化本身的影响,而且也可以加大对西方文化较为全面的了解。例如播放西方文化节目就能保证更为全面地掌握更多的西方文化知识,特别是在建筑、艺术、戏剧、电影等方面更是这样。教师通过视听功能的展示,表演与动感的沟通,可以为学生提供更多的理解空间。此外对本书内容进行的讨论,尤其是在课堂上进行的讨论,于学习者的语言水平提高和文化观念的改进应当都是有益的,值得提倡。

目前国内已有不少大学都已开设了与西方文化相关的课程,但是总的来说中国的西方文化教学仍然处于起步阶段。或许正因为如此,在这一阶段出现一些偏差和问题恐怕都在所难免。基于这种认识,我们对于读者提出的任何指教和批评都非常欢迎,目的当然是为了进一步的改进。我们国家正在深化改革,随着全球化进程的加快和与外部世界的进一步沟通,学习与了解西方文化的人数同热情也会不断提升。这本书如果能在在这方面做些什么的话,也就不负初衷了。

FOREWORD

The present book was intended initially to introduce Western culture as a whole to both Chinese students and general readers in China. This intention is, of course, rather too ambitious to be realized since Western culture is such an enormous ocean that it is almost impossible to fulfill such an objective within the limited teaching hours of a single course.

Therefore I have to confine my attention and selection only to those historical periods or events or figures, which appear to me most important in terms of historical and intellectual significance to an account of the development of Western Culture. To be more specific, these include the origin of the Classicist period, the birth of Jewish and Christian cultures, the Medieval period, the Renaissance, the Enlightenment and such movements as romanticism, realism, naturalism, neo-classicism, modernism and post-modernism, as well as a number of influential theories like classical economics, utopianism, German classical philosophy, Marxism, Darwinism, positivism, utilitarianism, pragmatism and Freud's psychoanalysis. These have been arranged into 12 chapters, structured basically in a chronological order.

The book focuses on the Western tradition of humanitarian and intellectual development, which is represented by a large group of the selected intellectual elite who came to the fore and helped to change greatly the social and cultural circumstances in areas of knowledge, such as sociology, philosophy, economics, psychology, biology, anthropology, art and literature. This elite ranged from Socrates, Plato and Aristotle, to Dante, Shakespeare, Locke, Francis Bacon, Voltaire, Rousseau, I. Kant, Hegel, Bentham, John Mill, Marx, Engels, Charles Darwin, Auguste Comte, Schopenhauer, Nietzsche, Sigmund Freud, Jung, Bergson, Einstein and Jean-Paul Sartre etc.

Considering the fact that there is far too much to say about the enormous content of Western culture brilliant for both its variety and diversity in this short survey, I would propose the necessity of attending some earlier courses like *General Survey of Western Countries*. As to the timing of this course, 40 or more course hours are needed for the coverage of all the 12 chapters. Generally, three hours of teaching are required for each chapter. Among them, two could be spent on lecturing with the other one devoted to discussion based on the questions following each chapter. Since the students could face some new words or may be unfamiliar with Western culture, it is also necessary for them to preview the text of each chapter. It is preferable to divide teaching into two forms: lectures and tutorials. Lecturing could address a big audience, from 50 to 100 or even more students, which should be tolerable with the aid of a microphone. But to conduct a tutorial class, the effectiveness of that number could be doubtful or even risk a disaster. Maybe 20 or so students are the limit beyond which the outcome of such a discussion could be difficult to control.

Although the information contained within the book is an absolutely essential basis for understanding Western culture, and the teaching syllabus needs to preserve its logical framework, the general approach may be still flexible and selective, with the user to decide which part is more essential. A certain part could be set aside if the user feels time is too limited. For instance, the specific accounts of philosophical and theoretical sections, are left to the discretion of the user.

At the same time one should remain aware that such a basic introduction to Western culture is not the limit to learning in this area. Further reading is recommended if anyone would take more interest in specific areas such as indicated in the bibliography. Additionally, the study of Western culture could be extended with the help of visual aids about this area, such as the videotape or audio-visual disks. Actually, if time permits, the use of videotapes should be encouraged because it could help arouse the interest in and heighten the impact of Western culture. What is more, presenting

culture in all its manifestations will ensure it is fully understood, especially in connection with architecture, art, drama or cinema. It is through the audio-visual mode of instruction, using the media for mobility and performance, that the teacher can add extra dimensions of comprehension for the student. Furthermore, discussion or even debate, especially in classes, over what is presented in this book could certainly benefit the learners or readers of this account of Western culture in terms of both language proficiency and acquisition of knowledge.

At the moment, the teaching Western culture in China remains, generally, in its early stage, though quite a number of universities have started such courses. Perhaps it is unavoidable during this stage that errata and even cultural gaffes are going to be found. Comments and criticisms on any aspect of this book will be most welcome in order that we may make further improvements. In the process of furthering our country's reformation, guided by the open-door-policy, it is only to be expected that the numbers and enthusiasm of those learning Western culture will grow with the rapid development of globalization and further communication with the outside world. If this book could make any contribution in this area, then my initial objective could be humbly realized.

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GENERAL SURVEY

Though Western civilization^① has a history as long as Eastern civilization, and has lasted almost 5,000 years since the origin of Cretan society, her rapid growth, high prosperity and world influence did not come until the Renaissance. It is first due to the Renaissance and then to the Enlightenment that the Europeans were liberated from the feudalistic autocracy and the theological yoke before the bourgeoisie took over state power and the culmination in her historical development began. Western civilization was thus able to take on a new look and opened a new page in her historical process towards modernity by stepping up her efforts at an unprecedented pace. When looking back at the tremendous achievements Western civilization has made in the last few centuries, one could not help raising some queries in addition to expressing admiration.

A series of queries could spring to mind: why was it possible for Western countries to make such enormous progress in the last few centuries? How has the human spirit contributed to the material fulfilment of Westerners? What are the characteristic strengths demonstrated at the heart of Western civilization? It is absolutely necessary to acquire some basic knowledge about the history of Western civilization and culture in order to answer these questions.

It is generally acknowledged that Western culture originated in Greek, Roman and perhaps Celtic culture, which is known as classicism, in addition to the influences from some other ancient civilizations like those of Egypt and Mesopotamia. Many aspects of Western culture, such as educational systems, public institutions, ways of counselling and making decisions, spiritual pursuits and concerns for science and culture, are attributed to the influence of the classical period. In addition, Westerners' rational way of thinking, practical spirit, respect for human values and inclination to research nature are obviously the results of classicist heritage. Such classicist effects could be discerned everywhere in Western civilization and

① Civilization here refers principally to the general conditions of social and cultural developments.

culture, as in the political system, the specific results in philosophy, religion, literature, art, science and architecture. One could find countless examples to prove the link among them.

Apart from the influences from classicist origins, Western culture has also benefited a lot from Jewish culture. Jewish culture took root in the Middle East where the Jewish people were born and where they created in antiquity their brilliant, religious civilization. Jewish culture is famous for its originality and persistency in religious faith as well as the Jewish People's ability to endure bitter and tortuous experiences in national migration and overseas Diaspora. Historical sufferings and disasters not only enriched its cultural heritage, but also contributed to the birth of Christianity, which was founded out of the Jewish anti-Roman struggle.

With its increasing dissemination and wide popularity among the general populace and officials, Christianity gradually expanded into a major religion in the West. It became a dominant ideological power exerting widespread influences both in religious and secular domains. Western culture, with the admission of Christianity to its ranks alongside classicism and Jewish culture, became integrated and established. Having played a tremendous role in the ways of thinking and modes of behaviour among the Westerners, Western culture has developed on an unprecedented scale across the limits of time and space, over and above foreseeable social and political changes, and has never ceased to endure throughout thousands of years.

When one feels puzzled at the paradoxical events or phenomena arising out of the historical process of Western civilization in association with its three diverse, sometimes even hostile cultural sources, one's curiosity to acquire more knowledge about Western culture is certainly stimulated. In responding to some events, like the Roman suppression of Christianity and the Vatican hostility towards Jewish migrants and their culture, one feels the need to work out the sophisticated relations and unveil the abnormal motivations hidden behind these cultural and historical mysteries. Tolerant attitudes as well as the practical spirit of Western culture, as in the conversion of Constantine the Great to Christianity, are helpful guides to seeing the positive side of this religion. Tolerance is thus a virtue Western culture fostered in her early days, and has been passed on to the present day, for example, in the form of multiculturalism, a concept and phenomenon, which is becoming widespread in many Western countries.

Notwithstanding the fact that Christianity came out of Jewish culture, it

is quite different from Judaism for it broke down many restrictions imposed by the latter, allowing and even encouraging people from different races, sexes and origins to be accepted without discrimination. This was the main reason why it could become so popular and accepted by the Roman ruler as a state religion. Nevertheless, with the passage of time and the entrenchment of its hierarchical system, Christianity's leading body was inclined to be more conservative and corrupted, giving rise to increasing levels of complaint and opposition. Hence, the Religious Reformation was inevitable and led to the schism within Christianity. Catholicism, Protestantism and the Eastern Orthodoxy, which had been separated even earlier, worked independently of each other in the name of Jesus Christ. However, the religious mission and undertaking never seemed weakened during the long years of the Middle Ages when after the fall of the powerful and civilized Roman Empire, Christianity joined in the feudal autocracy of different kingdoms, dynasties and aristocrats.

The Medieval period is one of the darkest ages in Western civilization in the sense that the majority of the Western population could not and did not enjoy significant intellectual, political and economic freedom. With the Germanic intrusion and Roman decline, Western culture suffered from a period of arrested growth while barbarous Germanic tribes were intent upon destruction and spoil at the beginning of their conquest.

After the nightmarish life of a thousand years or so, Westerners eventually woke up and opened the door to a new era — the Renaissance. When Dante exclaims in *Divine Comedy*: "Man lives not for a life like animals, but in pursuit of virtue and knowledge," doubtless, not only did he convey the Westerners' rejection of feudalistic autocracy and theological power at the time, he also sought to cherish humanist expectations of a new life. The Renaissance demonstrated great talents who had been overshadowed or concealed in the Dark Ages. It saw productions of large numbers of remarkable works and achievements in painting, literature, philosophy and architecture. Perhaps it was the first time in human history that the Westerner, when he had achieved the remarkable results, became happily aware of the advantage in being able to enjoy intellectual freedom.

The significance of the Renaissance lies in its confirmation and manifestation of humanist thinking and application, which sometimes was to enlighten people and to be revaluated ultimately, after a thousand years' forbiddance. It certainly supplied great inspiration to the Westerner in

creative work and built up his confidence in bringing about more achievements in art and literature than had been the case for his predecessors.

More important than the surface accomplishment is perhaps the critical spirit the European thinkers and practitioners fostered during the Renaissance. This critical spearhead was directed particularly against scholasticism as a core of theology at the time. Consequently, it paved the way for the development of science and secular culture. One example is the Reformation, which largely changed the religious structure and content of Christianity, based on the whole on the revaluation and criticism of the Christian ideas represented by the Roman Church and the Papacy. The significance of the Reformation is not confined to schism and the appearance of Protestantism, but exemplifies the pluralist and humanist development of Christianity.

Another example of development could be witnessed in the courses offered in the Italian universities where new subjects related to the introduction of classical culture, like rhetoric, philosophy and astronomy, were added to the original religious law, civil law and medicine. The appearance of these non-Christian subjects tended to take the place of the dominant position previously occupied by theology and pointed to a new direction for the development of Western culture.

In the final analysis, the emergence of the Renaissance is both a resistance to theological-autocratic ideology and an affirmation of classical culture. However, the reassessment and reconstruction of classical culture is not simply a kind of representation of classical thinkers and writers, it also suggests the approval and advocacy of a new spirit. Such a spirit is focused on secular ideas with humanism as its core, constituting elements of hedonism, free will and scepticism.

The Renaissance, strictly speaking, is not a movement but a continuation of a certain transitional period from the Middle Ages to the modern era. To be more accurate, the term Renaissance refers vaguely to the later period of the feudal society, which was a mid-way phase for the transit of human ideas from the old to the new. In spite of the emergence of some new ideas different from those of the Middle Ages, the Renaissance was still limited in its own ideological mode and cannot be said to have fulfilled its historical mission in opposition to theology and autocracy. Such a historical mission had to be passed over to and taken up by the Enlightenment

in the eighteenth century.

The Enlightenment thinkers presented a set of systematic ideas far more profound and integrated than those that emerged during the Renaissance. In respect of knowledge of social development, concepts of state institutions, theory on law and even the involvement in politics of the average citizen, they all offered unique views as a challenge to the traditional ideas of theology and autocracy and, therefore, provided a body of intact theoretical principles for the bourgeois revolution and the later capitalist state. These theories include those of social equality from John Locke and Thomas Hobbes, criticism of Christianity and autocracy by Voltaire and other Enlightenment thinkers, social contract of Rousseau and division of state power by Montesquieu and others. They were perhaps not the first thinkers to touch on these issues, but certainly the first to systematically study and sum up these theoretical principles. These ideas were then employed to establish a powerful ideological foundation for the later bourgeois revolution.

Just as important as these ideological theories was the wide circulation of scientific and other new knowledge among the broad masses of the people, demonstrated in the compilation, publication and dissemination of thirty-odd volumes of *The French Encyclopaedia*, a result of collective work by a team headed by Diderot. The conduct of research and dissemination of science was a long process and underwent great difficulties in the Middle Ages when Copernicus, Bruno and Galileo suffered from the persecution by the Inquisition. The successful spread of scientific knowledge suggested a great progress for human intellect, not just in terms of scientific acquisition, but also in terms of ways of thinking and living. The emancipation of human mind and the beginning of a new way of life was part of the fruitful achievements of Western intellectual development during the Enlightenment.

From then on, science and technology have worked successfully as an essentially legal and powerful means to help unleash huge natural forces for the benefit of the human race. By outshining all the other modes of thinking and action which man has ever commanded, science and technology, with unprecedented contributions and accomplishments, have committed themselves to permanent creation of human wealth. The Westerner might not be the first in the world to take up science, but certainly was the first to put science in such a primary position of application to promote the development of human fundamental needs. Thus the West has been foremost