

大学专业英语系列教材

人文科学专业 英语教程

A COURSE IN
HUMANITIES-BASED
ENGLISH

高等学校文科教材

主编
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第 三 册

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大学专业英语系列教材

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前言

《大学专业英语系列教材》是根据教育部最新颁布的《大学英语教学大纲》的基本要求，为大学英语学习四年不断线而编写的一套教材。该套教材的编写得到教育部高等教育司的大力支持。

本套教材分法学专业英语、经济专业英语、管理专业英语、人文科学专业英语四个系列，每一系列包括三个分册，每一分册供一个学期使用。全套教材由复旦大学、中国人民大学、南京大学、对外经济贸易大学联合编写，南京大学杨治中教授担任总主编。法学专业英语教程由赵建、夏国佐教授主编；管理专业英语教程由邱东林、华宏鸣教授主编；经济专业英语教程由翟象俊教授主编，参加编写的有张勇先、王学文教授等；人文科学专业英语教程由谌馨荪教授主编，参加编写的有郭庆民、张卫平和章安祺教授。全套教材由专业英语教师和公共英语教师共同编写。

本系列教材具有如下特点：

一、考虑到我国大学生学完两年后的实际水平，课文的选材、注解和练习以《大学英语教学大纲》所要求的四级为基础。

二、教材在内容和语言上贯彻循序渐进的原则。在内容上，第一册主要涉及本专业的原理和基础知识，第二、三册主要涉及本专业的历史及专家论点；其要旨在于帮助学生完成从基础英语到专业英语的过渡。在语言上，选材从难度、可读性等方面出发，贯穿了由浅入深的原则。

三、考虑到《大纲》对专业英语学时和阅读量的要求，我们采用了主、副课文制，对主课文从注解和练习两方面进行了重点处理，用作教师课内重点讲解的内容，副课又主要供学生课后自学，以便对主课文从语言和知识两方面起到巩固作用。

四、本教材强调理解的准确性和学生的应用能力，因此，练习针对这两方面进行了重点编写，配有理解、语言应用（包括词汇应用、语句应用）练习，理解题强调准确理解、思考、分析、评价、讨论，每课练习中所采用的例句从知识和语言上均与主课文或已学过的课文有关。

五、为方便自学，书后提供了主课文的参考译文和练习答案。

六、全套四种教材在遵循总的编写原则的同时，又根据各自课程的知识特点自成体系。

由于本书编写仓促，不足之处在所难免，敬请读者指正是幸。

编 者

2001年6月

使用说明

本书为大学英语专业阅读系列教材人文科学类第三册，供大学英语四年级的学生第一学期使用。

第三册共包括十个单元。每单元由课文、生词、注释、练习、阅读文章一和阅读文章二及其练习组成。

同第一、二册一样，第三册的课文选材依次包括哲学、历史学、伦理学、宗教学、语言学、美学、文艺学、文学理论、新闻学、文化学；同第一、二册不同的是，一部分内容涉及以上学科的较新研究领域，一部分涉及应用；文章同样多选自相关领域的名家名著。本册同样突出诸学科的共性，涉及人文学科学生必须掌握或了解的知识，力图使本书的十个单元在一定程度上达到有机的统一。

课文生词的释义基本采用英、汉双解形式，学生应该参考这两种释义来理解课文。对非本专业的课文，学生更应该参照这两种释义，以便对相关概念或词汇的内涵有较清楚的理解。生词的选择和释义以国家教育部公布的《大学英语教学大纲通用词汇表》中的四级词汇为起点，已经在第一、二册中列为生词的词汇本册原则上不再重注。

课文的注释主要包括有关背景知识和部分语言难点。

练习一旨在培养学生理解作者的主要观点、归纳课文的主要内容的能力。形式包括问答题、填充题和选择题。练习二、三的目的是巩固课文中所学的、并在专业阅读中常用的词汇和词组的用法，使学生能积累一些常用词汇和词组；练习要求学生自己在文章中研究这些词汇和词组的用法，并据此在新的语句中使用，相应地，练习二的语句内容多涉及人文科学内容，练习三的内容与其课文涉及的知识紧密相关。练习四为汉译英练习，重点是课文中的一些重要句型和表达方式，目的是帮助学生为将来写摘要、简述、简评等积累一些有用的表达方式。练习五为写作练习，旨在培养学生用英语概括和分析课文内容的能力。

阅读文章一、阅读文章二供学生课下自学用。文章在题材上与课文基本属于同一领域，但涉及的知识内容更加具体，以达到巩固课文内容、进一步扩展和应用知识的目的。阅读文章体裁更加多样化，除议论文和说明文以外，还包括书信、传记、小说等。我们对文章涉及的背景知识进行了注解，涉及到的生词可以在书后附录三的总词汇表中查阅。文章后主要配有理解练习和翻译练习。同时，教师也可以根据学生的专业情况，酌情使用这些文章作为课上讲解内容。书后有三个附录。附录一提供了每单元部分练习题的答案，属于理解性练习的简答题和填充题的答案则留给任课教师处理。附录二是课文译文，仅供参考。附录三是总词汇表，包括课文、阅读文章一和阅读文章二中出现的生词和词组。

最后需要说明的是，教师可根据学生的语言基础、专业情况、教学进度等对本书的内容进行灵活处理。

编 者

2001 年 6 月

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Unit One

About Wittgenstein

Ludwig Wittgenstein (1889 – 1951) is an Austrian-born philosopher. Perhaps the most influential philosopher of this century, Wittgenstein came to philosophy through an interest in the foundations of mathematics, which he studied under Russell at Cambridge. He rapidly concluded that problems in Frege's and Russell's attempts to base arithmetic on logical principles stemmed from a misunderstanding of the nature of logical principles themselves. He held that to have a right view of logic we must first solve all problems connected with the meaningfulness of simple statements. He addressed these in his Tractatus Logico-Philosophicus (1922), which, he said, "shows how little has been done when these problems are solved". Philosophical problems are no more than confusions, brought about by the misleading ways in which we express ourselves in language. Philosophy aims to get rid of these confusions, not to construct any theories of its own. He always retained this view, but later thought that he had been wrong to imagine that we could hope for a single, comprehensive remedy for all philosophical confusions. His later work, exemplified in Philosophical Investigations (1953), is therefore less abstract, and involves detailed examination of areas of language, such as those concerned with experience, intentions, and knowledge, which give rise to a lack of clarity in our thought.

Text:

THE LANGUAGE GAME¹

A. J. Ayer

In 1945 when he seemed disposed to publish the first and major part, or something very like it, of what his executors released in 1953 as his *Philosophical Investigations*, Wittgenstein wrote a preface in which he described the work as the precipitate of investigations which had occupied him for the previous sixteen years. It is, therefore, not surprising to find an echo in the *Investigations* of the themes with which we have seen him to be occupied during that period. The technique is the same. Very often the same examples are used. We shall, however, find that certain lines of thought are more fully developed and their presentation made more emphatic. These are, principally, that the uses of language and of the signs which compose it are exceedingly diverse; that the results of philosophy, as correctly practised, consist in the exposure of the errors into which philosophers especially fall through misunderstanding the way their language works; that in philosophy we must do away with explanation and let description take its place, not seeking new information but arranging what we have always known; that we must avoid the mistake of trying to account for such things as understanding or intending by appealing to inner processes which explain nothing and need not occur at all; that the notion of following a rule is far more problematic than we might suppose; and that there cannot be a private language inasmuch as one cannot give oneself an ostensive definition. It is on these last points that I shall mainly be taking issue with him.

In many ways the *Investigations* is a repudiation of the *Tractatus* and becomes easier to understand when viewed in this light; so much so indeed that Wittgenstein is said to have favoured the idea of reprinting the *Tractatus* as a prelude to the *Investigations*, in their German texts. The breach is opened in the very first paragraph of the *Investigations* which consists of a quotation from the

¹ The text is selected from *Wittgenstein* by A. J. Ayer. The title is added by the writer of this coursebook.

Confessions of St Augustine¹ and Wittgenstein's comments on the passage. He says that it paints a picture of language in which "we find the roots of the following idea: Every word has a meaning. The meaning is correlated with the word. It is the object for which the word stands."

This is essentially the view of meaning that Wittgenstein took in the *Tractatus* and he now sets himself to show that it applies only to a fragment of language. For this purpose he resorts to his device of language-games, reviving the examples of *The Brown Book* and commenting on them in the same fashion. Here he explicitly says that "the term 'language-game' is meant to bring into prominence the fact that the *speaking* of language is part of an activity, or of a form of life" and he expatiates on the multiplicity of what he calls "the tools in language and of the ways in which they are used".

In my description of the language-game in which proper names were introduced in *The Brown Book* I remarked that no provision was made for their use in the absence of the objects which they were intended to denote. This omission is made good in the *Investigations*. The example chosen is that of the sentence "Moses² did not exist", which Wittgenstein interprets as having various meanings. "It may mean: the Israelites did not have a *single* leader when they withdrew from Egypt—or: their leader was not called Moses—or: there cannot have been anyone who accomplished all that the Bible relates of Moses—or: etc. etc." In short, he accepts Russell's view that a name like "Moses" can be defined by means of various descriptions, so that a sentence containing the name acquires a different sense according to an adoption of one such description or another.

This may seem to raise a difficulty but Wittgenstein deals with it skillfully. "But when", he affects to ask, "I make a statement about Moses,—am I always ready to substitute some one of these descriptions for 'Moses'? I shall perhaps say: By 'Moses' I understand the man who did what the Bible relates of Moses, or at any rate a good deal of it. But how much? Have I decided how much must be proved false for me to give up my proposition as false? Has the name Moses got a fixed and unequivocal use for me in all possible cases? —Is it not the case that I have, so to speak, a whole series of props in readiness, and am ready to lean on

1 St Augustine of Hippo, (AD 354 – 430), Christian bishop, one of the outstanding theologians of the early Christian church.

2 Moses (13th century BC), Hebrew prophet, who delivered his people from slavery and founded the religious community called Israel.

one if another should be taken from under me and vice versa?"

In other words, a proper name does not lose or change its reference because some of the descriptions which are used to pick out its bearer miss the mark which the others hit. There is no standard measure for the degree of failure that is admissible before reference is lost. The decision is taken according to the circumstances of the case in question.

It follows, as Wittgenstein remarks, that a proper name "is used without a fixed meaning". It is characteristic of him to add, "But that detracts as little from its usefulness, as it detracts from that of a table that it stands on four legs instead of three and so sometimes wobbles." We should note that he explicitly rejects the thesis that the meaning of a proper name is to be identified with its bearer and that he does not attempt to supply the bearers of names with essential properties, such as the circumstances of their origin, which are then supposed to determine the reference of the names. I am sure that he is right on both these counts.

New Words and Expressions

dispose /dis'pəuz/ <i>v. t.</i>	give a tendency to; incline 使倾向于
executor /'eksikju:tə/ <i>n.</i>	person chosen to carry out the terms of a will (被指定的遗嘱) 执行人
emphatic /im'fætik/ <i>a.</i>	expressed or performed with emphasis 强调的
inasmuch as <i>ad.</i>	since, in view of the fact that 由于, 因为
ostensive /ɒs'tensiv/ <i>a.</i>	clearly or manifestly demonstrative 直接证明的, 外在的, 明确的
repudiation /ri'pjʊdi'eɪʃən/ <i>n.</i>	rejection, disapproval 拒绝, 否认, 批判
breach /bri:tʃ/ <i>n.</i>	break, separation 裂口, 分裂
revive /ri'vaiv/ <i>v. t.</i>	cause to bring or come back to life or consciousness 使复活, 使苏醒
expatiate /eks'peiʃieɪt/ <i>v. i.</i>	enlarge in description or discussion 详述, 阐述, 细说
provision /prə'vɪʒən/ <i>n.</i>	act of providing or of supplying 预备, 为……作准备
omission /əu'mɪʃən/ <i>n.</i>	something left out, not done, or neglected 省略, 删除, 遗漏
Israelite /'ɪzriəlait/ <i>n.</i>	古以色列人, 犹太人
affect <i>v. i.</i>	incline or tend to 倾向于
unequivocal /'ʌni'kwɪvəkəl/ <i>a.</i>	not open to doubt or misunderstanding 毫不含糊的,

admissible /əd'misəbl/ a.	明确的 capable or worthy of being accepted or admitted 可接受的, 可容纳的
detract /di'trækt/ v.	diminish, take away from 减损, 降低
count n.	关注点, 问题, 争论点
wobble /'wɒbl/ v.	move or cause to move unsteadily from side to side (使)摇晃, 不稳定
prop n.	support 支持, 支撑
take issue with sb.	与某人争辩
make sth. good	compensate for, pay for (sth. lost or damaged) 补偿, 赔偿

Study & Practice

I . Comprehension Questions

Answer the questions either by providing your own answers or by making a choice from the four suggested answers.

1. What are the themes with which Wittgenstein had been occupied for so many years?
2. Which of the following statements is true according to Wittgenstein?
 - A) The target of philosophy is to study the diversity of language uses rather than how language works.
 - B) In philosophy, we should describe what we have already known rather than look for new information to explain.
 - C) People should not try to use inner processes to explain such things as understanding or intending.
 - D) There should be a private language by which people can define themselves clearly who they are.
3. From the last sentence of the first paragraph, we know that the author doesn't agree with Wittgenstein on some points. What are these points?
4. "Every word has a meaning. The meaning is correlated with the word. It is the object for which the word stands?" (the second paragraph) What does the word "it" refer to? Does Wittgenstein agree with this assertion?
5. The fact that Wittgenstein quoted a passage from the *Confessions* of St Augustine at the very beginning of his *Investigations* may show that _____?
6. The intention for employing the "language-game" is to make clear that _____.
 - A) people's use of language is only a game not to be trusted
 - B) the speaking of language constitutes only a minor part of human activity

- C) language is only a tool employed to express meanings
 D) the speaking of language is part of a form of life
7. What are the possible descriptions for the sentence "Moses did not exist"? This example is used to illustrate that _____.
8. Does a proper name have a fixed meaning according to Wittgenstein?
9. What is the decisive factor in determining the meaning of a proper name?
 A) The bearer of the proper name.
 B) The sentence in which the proper name is used.
 C) The fixed and unequivocal meaning of the proper name.
 D) The circumstances in which the proper name appears.
10. In the last sentence of the selection "both these counts" refer to _____.

II . Word Study

Study how the following words or phrases are used in the text. Then fill in the blanks with their appropriate forms.

take issue with	repudiation	breach	essential	thesis
substitute	resort	fragment	diverse	emphatic

- Rembrandt's earliest paintings, from the 1620s, have dramatic subjects, crowded compositional arrangements, and _____ contrasts of light and shadow.
- According to Plato, good is a(n) _____ element of reality. Evil does not exist in itself but is an imperfect reflection of the real, which is good.
- He is particularly known for his construction of various intelligence and aptitude tests and for his _____ of the belief that such primarily intellectual subjects as languages and mathematics discipline the mind.
- Trade is the natural enemy of all violent passions. It is patient, only _____ to extreme measures in cases of absolute necessity.
- The Security Council is responsible for maintaining international peace and security. It is the only UN organ that can order enforcement action, such as economic sanctions or military action, if a _____ of peace has been established.
- Where poetry exists apart from music, it has _____ its own purely linguistic rhythms for musical rhythms. This rhythmic use of language most easily distinguishes poetry from imaginative prose.
- An elaboration of Darwin's _____ of survival of the fittest was advanced by German philosopher Friedrich Nietzsche.
- The oldest known literary work in German is the epic *Hildebrandslied*, which survives in a _____ dating from about AD 800.
- Consisting mainly of a body of _____ legends about a variety of gods, Greek mythology

was fully developed by about the 8th century BC.

10. He thought his teacher was wrong but found himself incompetent in _____ him on the matter.

III. Cloze

Fill in the blanks with the appropriate form of the following verbs.

settle	involve	distinguish	understand	make
concern	repudiate	interest	influence	compose
initiate	picture	clarify	direct	originate

Analytic and Linguistic Philosophy is a 20th-century philosophical movement, dominant in Britain and the United States since World War II, that aims to _____ language and analyze the concepts expressed in it. As a whole, analytic and linguistic philosophers agree that the proper activity of philosophy is clarifying language or concepts. The aim of this activity is to _____ philosophical disputes and problems, which, it is argued, _____ in linguistic confusion.

Some analytic and linguistic philosophers are primarily _____ with clarifying the meaning of specific words or phrases as an essential step in _____ philosophical assertions clear and unambiguous. Others are more concerned with establishing a criterion that will _____ between meaningful and nonsensical sentences. Still others are _____ in creating formal, symbolic languages that are mathematical in nature. Many philosophers associated with the movement also focus on the analysis of ordinary, or natural, language as the key to resolving philosophical puzzles.

English philosophers G. E. Moore and Bertrand Russell were the founders of contemporary analytic and linguistic philosophy. For Moore, philosophy was first and foremost analysis. The philosophical task _____ clarifying puzzling propositions or concepts. Russell, strongly _____ by the precision of mathematics, was concerned with developing an ideal logical language.

Austrian philosopher Ludwig Wittgenstein became a central figure in the movement with his first major work, *Tractatus Logico-Philosophicus* (1921). The world, he argued, is ultimately _____ of simple facts. To be meaningful, statements about the world must be reducible to linguistic utterances that have a structure similar to the simple facts pictured. Wittgenstein later _____ many of his earlier conclusions and _____ a new line of thought, arguing that once attention is _____ to the way language is actually used in ordinary discourse, the variety and flexibility of language become clear. Propositions do much more than simply _____ facts. This recognition led to the concept of language games. As part of this concept, the meaning of a proposition must be _____ in its context—that is, in terms of the rules of the language game of which that proposition is a part.

IV. Translation

Translate the following sentences into English.

1. 最初, 每个特定的单词毫无疑问只有一个含义, 但单词是那样有生命力, 以至于后来不断萌生出新的含义。
2. 语言的使用与构成语言的符号的使用非常多样化, 因此, 在哲学中我们应当摒弃解释, 而代之以描述。
3. 维特根斯坦认为, 专有名词的使用无固定的含义, 其含义应依照此词所被使用的具体环境而定。
4. 哲学中的许多问题源于词语误用于不恰当的地方, 因而哲学是一种需要医治的疾病。其治疗方法是了解语言实际上是怎样起作用的, 而不是凭空想象语言必须怎样起作用。
5. 语言不仅仅是一种我们用于再现世界的媒介, 它是人类活动的一部分, 是人生活的一种方式。

V. Writing

Choose one sentence similar to “Moses did not exist”, and interpret the diverse meanings it may take on. Illustrate the role of the circumstances in determining the meaning of the sentence in each case. Present your argument in no less than 200 words.

Reading Passage One:

PHILOSOPHICAL INVESTIGATIONS

Nigel Warburton¹

Ludwig Wittgenstein did not want to spare other people the trouble of thinking for themselves. *Philosophical Investigations* was intended to stimulate his readers to have their own thoughts rather than to prevent them with pre-packaged ideas for convenient consumption. This is reflected in the style of writing, which is fragmentary and oblique, flitting from one topic to the next and back again. The answers to philosophical questions are not given in a straightforward way, but rather suggested through particular examples and stories. Clues are provided, but their implications aren't usually spelt out; metaphors abound, but it is up to the reader to unpack them.

Instead of chapters, Wittgenstein uses shorter numbered sections. The organisation of the book is not all due to Wittgenstein: it was published in 1953, two years after his death,

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