



上海市业余外语广播讲座

# 英 语

ENGLISH

进 修 班

(试 用 本)

上海人民出版社

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上海师范大学英语广播教研组编

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# 毛主席语录

教育必须为无产阶级政治服务，  
必须同生产劳动相结合。

为什么语言要学，并且要用很大的  
气力去学呢？因为语言这东西，不  
是随便可以学好的，非下苦功不可。

入门既不难，深造也是办得到的，  
只要有心，只要善于学习罢了。

## 编者说明

在毛主席的无产阶级革命路线指引下，国内外革命形势越来越好。我国人民和各国人民的友好往来日益频繁。为了适应广大工农兵、革命干部和革命知识分子学习外语的需要，我们与上海人民广播电台联合举办业余外语广播讲座英语进修班。

业余外语广播讲座英语初级班和中级班的教学工作得到广大工农兵、革命干部和革命知识分子的热情支持，取得一定成绩。实践证明，只要遵循毛主席的教导，坚持政治挂帅，认真体会毛主席关于“入门既不难，深造也是办得到的，只要有心，只要善于学习罢了”的指示，以坚韧的毅力为革命而勤奋学习，英语是能够学好的。

进修班的教学目的，主要是帮助学完中级班的学员以及有英语基础的同志继续学习，以培养一定的自学能力，使英语为贯彻执行毛主席的革命外交路线服务，为无产阶级政治服务，为三大革命运动服务。

进修班教材共有十课，在教学过程中配合形势适当增加若干补充材料。每周播讲新课两次，预定一年结束。

由于编者水平有限，本教材一定存在不少缺点和错误，希望同志们批评指正，共同办好上海市业余外语广播讲座。

上海师范大学英语广播教研组

1975年4月

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## Lesson One

### Where Do Correct Ideas Come From?

*May 1963*

Where do correct ideas come from? Do they drop from the skies? No. Are they innate in the mind? No. They come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment.<sup>1</sup> It is man's social being that determines his thinking.<sup>2</sup> Once the correct ideas characteristic of the advanced class are grasped by the masses, these ideas turn into a material force which changes society and changes the world.<sup>3</sup> In their social practice, men engage in various kinds of struggle and gain rich experience, both from their successes and from their failures.<sup>4</sup> Countless phenomena of the objective external world are reflected in a man's brain through his five sense organs — the organs of sight, hearing,

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This passage is from the "Draft Decision of the Central Committee of the Chinese Communist Party on Certain Problems in Our Present Rural Work", which was drawn up under the direction of Comrade Mao Tsetung. The passage was written by Comrade Mao Tsetung himself.

smell, taste and touch.<sup>5</sup> At first, knowledge is perceptual. The leap to conceptual knowledge, *i.e.*, to ideas, occurs when sufficient perceptual knowledge is accumulated.<sup>6</sup> This is one process in cognition<sup>7</sup>. It is the first stage in the whole process of cognition, the stage leading from objective matter to subjective consciousness, from existence to ideas.<sup>8</sup> Whether or not one's consciousness or ideas (including theories, policies, plans or measures) do correctly reflect the laws of the objective external world is not yet proved at this stage, in which it is not yet possible to ascertain whether they are correct or not.<sup>9</sup> Then comes the second stage in the process of cognition, the stage leading from consciousness back to matter, from ideas back to existence, in which the knowledge gained in the first stage is applied in social practice to ascertain whether the theories, policies, plans or measures meet with the anticipated success.<sup>10</sup> Generally speaking, those that succeed are correct and those that fail are incorrect, and this is especially true of man's struggle with nature.<sup>11</sup> In social struggle, the forces representing the advanced class sometimes suffer defeat not because their ideas are incorrect but because, in the balance of forces engaged in struggle, they are not



as powerful for the time being as the forces of reaction; they are therefore temporarily defeated, but they are bound to triumph sooner or later.<sup>12</sup> Man's knowledge makes another leap through the test of practice. This leap is more important than the previous one.<sup>13</sup> For it is this leap alone that can prove the correctness or incorrectness of the first leap in cognition, *i.e.*, of the ideas, theories, policies, plans or measures formulated in the course of reflecting the objective external world.<sup>14</sup> There is no other way of testing truth. Furthermore, the one and only purpose of the proletariat in knowing the world is to change it. Often, correct knowledge can be arrived at only after many repetitions of the process leading from matter to consciousness and then back to matter, that is, leading from practice to knowledge and then back to practice. Such is the Marxist theory of knowledge, the dialectical materialist theory of knowledge.<sup>15</sup> Among our comrades there are many who do not yet understand this theory of knowledge.<sup>16</sup> When asked the source of their ideas,<sup>17</sup> opinions, policies, methods, plans and conclusions, eloquent speeches and long articles, they consider the question strange and cannot answer it. Nor do they comprehend that

matter can be transformed into consciousness and consciousness into matter, although such leaps are phenomena of everyday life.<sup>18</sup> It is therefore necessary to educate our comrades in the dialectical materialist theory of knowledge, so that they can orientate their thinking correctly, become good at investigation and study and at summing up experience, overcome difficulties, commit fewer mistakes, do their work better, and struggle hard so as to build China into a great and powerful socialist country and help the broad masses of the oppressed and exploited throughout the world in fulfilment of our great internationalist duty.<sup>19</sup>

### New Words

- |                   |                                 |                 |
|-------------------|---------------------------------|-----------------|
| 1. being          | ['bi:ɪŋ]                        | n. 存在           |
| 2. characteristic | [,kærɪktə'rɪstɪk]               | adj. 特有的        |
| 3. gain           | [geɪn]                          | v. 获得           |
|                   |                                 | n. (pl.) 收益; 收获 |
| 4. fail           | [feɪl]                          | v. 失败           |
| failure           | ['feɪljə]                       | n. 失败           |
| 5. countless      | ['kauntlɪs]                     | adj. 无数的        |
| 6. phenomena      | [fɪ'nɒmɪnə]                     | n. (pl.) 现象     |
|                   | (单数形式是 phenomenon [fɪ'nɒmɪnən]) |                 |
| 7. objective      | [ɔb'dʒektɪv]                    | adj. 客观的        |

8. external	[eks'tɔ:nl]	adj.	外部的; 对外的
9. reflect	[ri'flekt]	v.	反映
10. brain	[brein]	n.	脑子
11. organ	['ɔ:gən]	n.	器官; 机关
12. sight	[sait]	n.	视觉; 视力
13. smell	[smel]	n.	嗅觉
14. taste	[teist]	n.	味觉
15. touch	[tʌtʃ]	n.	触觉
16. perceptual	[pə'septjuəl]	adj.	感性的; 知觉的
17. conceptual	[kən'septjuəl]	adj.	理性的
18. occur	[ə'kɔ:]	v.	发生
19. accumulate	[ə'kju:mjuleit]	v.	积累
20. cognition	[kɔg'niʃən]	n.	认识
21. subjective	[sʌb'dʒektiv]	adj.	主观的
22. existence	[ig'zistəns]	n.	存在
23. include	[in'klud]	v.	包括
24. ascertain	[,æ sə'tein]	v.	查明; 确定
25. process	['prəʊses]	n.	过程; 作用
26. anticipate	[æn'tisipeit]	v.	预料
27. generally	['dʒenərəli]	adv.	通常; 一般
28. especially	[is'peʃli]	adv.	特别(是); 尤其
29. represent	[,repri'zent]	v.	代表
30. balance	['bæləns]	n., v.	平衡
31. powerful	['paʊəfʊl]	adj.	有力的; 强大的
powerfully		adv.	有力地
32. temporarily	['tempərəri]	adv.	暂时
33. defeat	[di'fi:t]	v.	使……失败

34. bound	[baund]	<i>adj.</i> 必定的
35. triumph	['traɪəmf]	<i>v.</i> 得胜 <i>n.</i> 胜利
36. previous	['pri:vjəs]	<i>adj.</i> 以前的
· previously		<i>adv.</i> 以前
37. formulate	['fɔ:mjuleit]	<i>v.</i> (有系统地)阐述
38. furthermore	['fə:ðə'mɔ:]	<i>adv.</i> 而且
39. repetition	[,repi'tiʃən]	<i>n.</i> 反复
40. dialectical	[,daɪə'lektikəl]	<i>adj.</i> 辩证的
41. source	[sɔ:s]	<i>n.</i> 来源; 根源
42. opinion	[ə'pinjən]	<i>n.</i> 意见
43. conclusion	[kən'klu:ʒən]	<i>n.</i> 结论
44. eloquent	['eləkwənt]	<i>adj.</i> 雄辩的; 有口才的
45. consider	[kən'sidə]	<i>v.</i> 认为; 以为
46. comprehend	[,kɒmpri'hend]	<i>v.</i> 理解
47. although	[ɔ:l'ðəu]	<i>conj.</i> 虽然
48. orientate	['ɔ:rienteit]	<i>v.</i> 为……定向; 端正……(方向)
49. investigation	[in,vesti'geɪʃən]	<i>n.</i> 调查; 调查研究
50. commit	[kə'mit]	<i>v.</i> 犯(错误等; 一般用作贬义)
51. throughout	[θru(:)'aʊt]	<i>prep.</i> 遍及
52. fulfil	[ful'fil]	<i>v.</i> 完成
fulfilment	[ful'filmənt]	<i>n.</i> 完成

## Notes to the Text

1. They come from social practice, and from it alone; they come from three kinds of social practice, the struggle for production, the class struggle and scientific experiment. 人的正确思想, 只能从社会实践中来, 只能从社会的生产斗争、阶级斗争和科学实验这三项实践中来。

1) 这一句包含两个分句, 第一分句中的“and from it alone”加强了前半句的语气; “alone”是副词, 作状语。

2) 第二分句中的“the struggle for production, the class struggle and scientific experiment”是“three kinds of social practice”的同位语。

2. It is man's social being that determines his thinking. 人们的社会存在, 决定人们的思想。

这是“*It is ... that ...*”的强调句型, 这里强调的是“*man's social being*”。单数形式“*man*”在这里作“人们”或“人类”解, 前面不用冠词, 又如:

*Man will conquer nature.* 人定胜天。

3. Once the correct ideas characteristic of the advanced class are grasped by the masses, these ideas turn into a material force which changes society and changes the world. 而代表先进阶级的正确思想, 一旦被群众掌握, 就会变成改造社会、改造世界的物质力量。

1) “*Once ... by the masses*”是状语从句, 修饰

主句; “once” 在这里是连词。

2) “characteristic of...” 作“表示……特性的”解, 这是形容词短语, 作定语, 一般放在被它修饰的词后面, 这里它修饰 “the correct ideas”。

3) “turn into” 作“变成”解。

4) “which” 引导的限制性定语从句修饰 “a material force”。

4. ..., both from their successes and from their failures.  
……有成功的, 有失败的。

“both ... and ...” 是连词, 在这里连接两个介词短语, 它们都是状语, 修饰前面的谓语动词 “gain”。

5. Countless phenomena of the objective external world are reflected in a man's brain through his five sense organs — the organs of sight, hearing, smell, taste and touch. 无数客观外界的现象通过人的眼、耳、鼻、舌、身这五个官能反映到自己的头脑中来, ……

1) 这句中的谓语动词 “are reflected” 是被动语态。

2) 破折号后面的部分是 “his five sense organs” 的同位语。

6. The leap to conceptual knowledge, *i.e.*, to ideas, occurs when sufficient perceptual knowledge is accumulated. 这种感性认识的材料积累多了, 就会产生一个飞跃, 变成了理性认识, 这就是思想。

1) “*i.e.*” 读作 [‘ai ‘i:] 或 [‘ðæt ‘iz] = “that is (to say)”, 作“就是说”解, 是插入语。

2) 这是一个复合句。主句中的主语是 “leap”, 谓

语是“occurs”；介词短语“to conceptual knowledge”作定语，修饰主语“leap”；由“when”引导的是时间状语从句。

7. process in cognition 认识过程

8. It is the first stage in the whole process of cognition, the stage leading from objective matter to subjective consciousness, from existence to ideas. 这是整个认识过程的第一个阶段，即由客观物质到主观精神的阶段，由存在到思想的阶段。

1) “it”指上句中的“this”。

2) 这是一个简单句，“the stage leading from objective matter to subjective consciousness, from existence to ideas”是表语“the first stage”的同位语；“leading from objective matter to subjective consciousness, from existence to ideas”是分词短语，作定语，修饰“stage”。

9. Whether or not one's consciousness or ideas (including theories, policies, plans or measures) do correctly reflect the laws of the objective external world is not yet proved at this stage, in which it is not yet possible to ascertain whether they are correct or not. 这时候的精神、思想（包括理论、政策、计划、办法）是否正确地反映了客观外界的规律，还是没有证明的，还不能确定是否正确，……

1) 这是一个复合句，“Whether or not ... the laws of the objective external world”是主句中的主语从句；“whether ... or (not)”是连词，作“是否”解。有时

也可把“or not”移前，这句中的情况就是这样。

2) “do”在这里用来加强谓语动词“reflect”的语气，须重读作 [du:]。

3) “which”引导的是一个非限制性定语从句，“which”的先行词是“stage”；“in which”=“in this stage”，在从句中作状语。

4) 状语从句中的“it”是形式主语，真正的主语是不定式短语“to ascertain whether they are correct or not”，其中由连词“whether”... or (not) 引导的从句是“ascertain”的宾语。

10. Then comes the second stage in the process of cognition, the stage leading from consciousness back to matter, from ideas back to existence, in which the knowledge gained in the first stage is applied in social practice to ascertain whether the theories, policies, plans or measures meet with the anticipated success. ……，然后又有认识过程的第二个阶段，即由精神到物质的阶段，由思想到存在的阶段，这就是把第一个阶段得到的认识放到社会实践中去，看这些理论、政策、计划、办法等等是否能得到预期的成功。

1) 这也是一个复合句，主句是一个倒装句。因主语和修饰主语的同位语“the stage leading from ... back to existence”很长，且句中没有宾语，所以状语放在句首，谓语“comes”放在主语的前面，这样使句子更紧凑些。

2) “gained in the first stage”是分词短语，作定语，修饰“knowledge”。



3) 不定式短语 “to ascertain...” 在这里作目的状语，修饰谓语动词 “is applied”。

4) “meet with” 作“遇到”或“获得”解。

5) “anticipated” 是过去分词，作定语，修饰 “success”，作“预期的”解。

11. Generally speaking, those that succeed are correct and those that fail are incorrect, and this is especially true of man's struggle with nature. 一般的说来，成功了的就是正确的，失败了的就是错误的，特别是人类对自然界的斗争是如此。

1) 分词短语 “generally speaking” 作“一般说来”解，作状语，修饰全句。这个分词短语的逻辑上的主语和句子的主语没有一致的关系，可以看作独立成分。

2) 分别由两个 “those” 开始的是两个复合句，在第一分句中，“those are correct” 是主句，“that succeed” 是限制性定语从句，修饰 “those”。第二分句的结构与此相同。

3) 第二分句中的指示代词 “this” 在这里指第一分句中所说的情况。

4) 介词 “of” 在这里用来表示性质、状态等，作“关于”或“在……方面”解。

12. In social struggle, the forces representing the advanced class sometimes suffer defeat not because their ideas are incorrect but because, in the balance of forces engaged in struggle, they are not as powerful for the time being as the forces of reaction; they are therefore temporarily defeated, but they are bound