



高等学校英语专业系列教材



北京市高等教育精品教材立项项目

西方思想经典导读

孙有中 编著

Classics of Western Thought

外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS



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前言

经过五年的教学实践，“西方思想经典导读”已正式确立为北京外国语大学英语专业必修课，在三年级上学期开设，深受学生欢迎。据了解，这门课程或类似课程正在进入越来越多的国内高校英语专业课程设置，成为英语专业人文通识教育的重要组成部分。另外，国内众多综合性大学也已把西方思想经典阅读之类的课程纳入全校通识课程或文科相关专业核心课程体系。本教材同时满足上述两方面的教学之需。

“西方思想经典导读”课程探讨西方文化史上的价值观念演变、重要思想家及思想流派、主要文学与艺术成就、宗教传统以及社会历史变迁，旨在通过对西方文化史的纵向考察和对西方思想经典文献的深度阅读，帮助学生拓宽知识面，提高人文素养，培养思辨能力。

该课程在历史、美学和哲学三个层面同时展开。在历史层面，该课程为学生勾勒西方文明史的宏观演进路径，尤其关注对西方文明发展曾产生重大影响的社会与文化事件，使学生认识西方思想产生的历史背景。在美学层面，该课程为学生提供欣赏西方著名艺术与文学作品的机会，感受西方思想和价值观念在西方文艺作品中的生动表现。在哲学层面，该课程引导学生进入西方思想大家的殿堂，阅读和分析西方政治、经济、社会、伦理、法律、科学、文艺和宗教思想史上具有里程碑意义的名篇，掌握批判性阅读的技巧，学会运用证据和逻辑有效组织和陈述自己的观点。

本教材共 15 章，包括：希腊文化、罗马文化、早期基督教、中世纪、文艺复兴、宗教改革、科学革命、启蒙运动、浪漫主义、社会主义、自由主义、达尔文主义、对传统的挑战、现代主义运动、全球化时代的西方。本教材具有如下特点：

- 每章开头有总体导读，提供与本章内容相关的历史和文化背景知识。
- 每章包括 2~3 位思想家的经典文选，每篇选文前都配有导读，介绍思想家的生平、学术贡献、代表著作，同时提示选文的阅读视角。
- 每篇选文提供了对生词和难句的注释，为学生基本扫清阅读的语言障碍。
- 每篇选文后设计了帮助学生理解原文内容的思考题，供课堂提问和讨论之用。

- 每章后面设计了综合性思考题，供学生准备学术报告 (presentation)、学期论文或讨论的选题之用。
- 每章还在结尾处提供了精心编选的西方哲人名言，供学生反思和励志之用。
- 附录一提供了西方文明史概览，教师可以安排学生在第一周阅读，为整个课程铺垫背景知识。
- 附录二提供了西方名著权威书单供学生课外扩展阅读。

在教学方法上，建议每周至少安排两个学时用于该课程的课堂教学。教师每周可以用一个课时就上周的阅读文章进行提问和课堂讨论；用另一个课时为下周的阅读主题提供历史与文化背景知识。因特网和多媒体技术的普及，为教师创造性地运用各种音像资料生动讲授西方历史与文化背景知识提供了极大的便利，建议教师多加利用。同时，阅读经典文选是实现本课程教学目标的根本保障，因此教师应严格要求学生按时完成阅读任务。不同学校可以根据学生的阅读水平酌情增减阅读量。

为了加深学生对经典文选的理解，进一步训练学生的思辨能力，主讲教师可以每3~4周增加一次讨论课，每次安排4~5名学生选择本单元相关主题作10~15分钟的学术报告，并展开提问和讨论。课堂的具体安排与班级规模有关。如果是小班上课，主讲教师一人就可以完成全部教学任务。如果是100多人的大班上课，建议由主讲教师主持大班讲授，每3~4周把大班分为几个20人左右的小班，每班配一名助教主持小班讨论课。主讲教师也可以利用网络技术开设在线课程论坛，要求学生在课外上网就每章后的写作与讨论题或自己感兴趣的问题进行自由讨论。教师根据学生参与讨论的频率或字数给学生的平时成绩计分。

总之，教师应最大限度地调动学生对经典文选的阅读和思辨兴趣，创造尽可能多的机会让他们表达自己的思想，并与同学进行交流和辩论。

该课程的考核形式可以多样化，主要包括学术报告、学期论文和闭卷考试。报告和论文可以考察学生的思辨能力和学术写作能力；闭卷考试则考察学生对西方著名思想家、思想名著和历史文化背景知识的了解。

“西方思想经典导读”对教师和学生都是一门极富挑战性的课程。惟其如此，无论是教师还是学生都将从这门课的教学过程中得到极大的收获和享受。

英国现代作家和历史学家约翰·巴肯 (John Buchan) 说过：“与伟大的思想家近距离相处一段时间是最好的教育。”“西方思想经典导读”课程所提供的正是这样一种教育，而本教材的出版，其意义也正在于此。

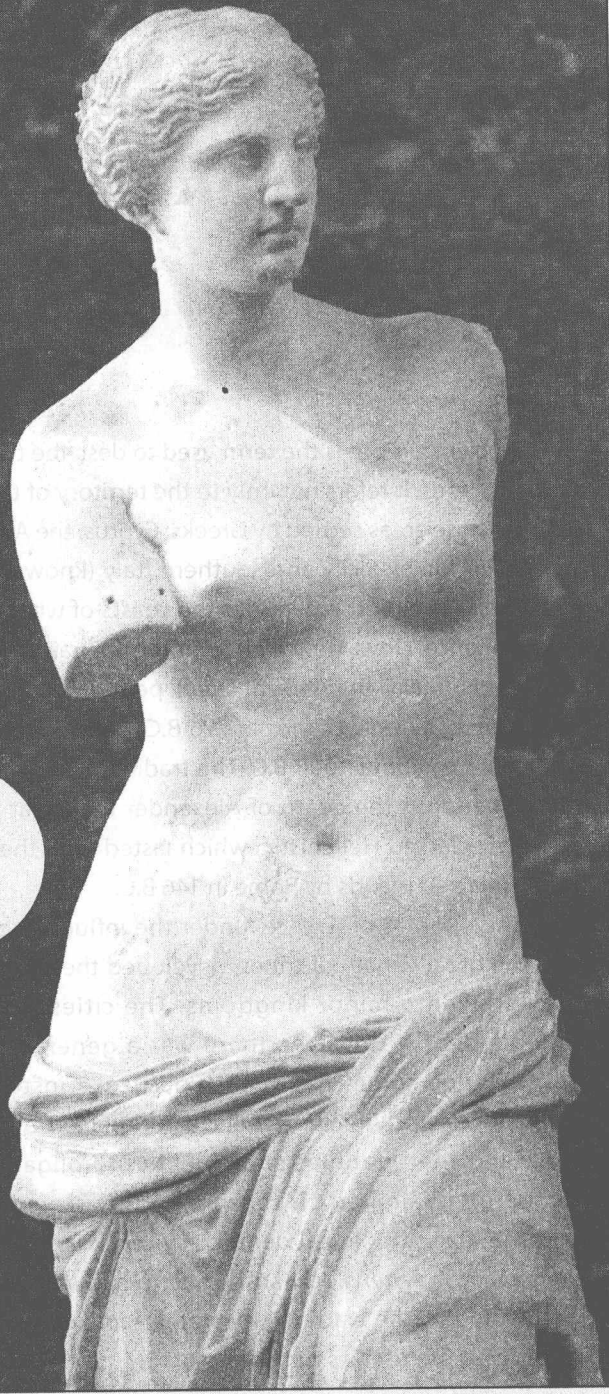
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2008年孟夏于北外

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1



Chapter 1

Greek Culture

Ancient Greece is the term used to describe the Greek-speaking world in ancient times. It refers not only to the territory of the present Greek state, but also to those areas settled by Greeks: Cyprus, the Aegean coast of Turkey (then known as Ionia), Sicily and southern Italy (known as Great Greece), and the scattered Greek settlements on the coasts of what are now Albania, Bulgaria, Egypt, France, Libya, Romania, Spain, and Ukraine.

Traditionally, the Ancient Greek period was taken to begin with the date of the first Olympic Games in 776 B.C., but most historians now extend the term back to about 1000 B.C. The traditional date for the end of the Ancient Greek period is the death of Alexander the Great in 323 B.C. The following period is classed Hellenistic, which lasted until the annexation of the Greek peninsula and islands by Rome in 146 B.C.

The peoples of Greece, under the influence of the divisive geography and the great variety of tribes, developed the city-states—small settlements that grew into minor kingdoms. The cities developed separately and independently. However, there was a general pattern of development, which varied somewhat in each particular instance. Monarchies yielded to aristocracies, which were in turn replaced by tyrannies. On the Greek mainland the tyrannies soon yielded to oligarchies or to democracies tempered by limited citizenship and by slaveholding; it was in Greece that the idea of political democracy came into being. Solon established a democracy in Athens. Militaristic Sparta had unique constitutional and social development. The warring city-states had a sense of unity; all their citizens considered themselves Hellenes.

Athens, in particular, grew dramatically. Drama, poetry, sculpture, architecture, and philosophy flourished, and there was a vigorous intellectual life. Some of the greatest names of Western cultural and intellectual history got heard in Athens during this period: the dramatists Aeschylus, Aristophanes, Euripides, and Sophocles, the philosophers Aristotle, Plato, and Socrates, the historians Herodotus, Thucydides, and Xenophon, the poet Simonides and the sculptor Pheidias. The city became, in Pericles's words, "the school of Hellas."

Ancient Greece is considered by most historians to be the foundational culture of Western civilization. Greek culture was a powerful influence in the Roman Empire, which carried a version of it to many parts of Europe. Ancient Greek civilization has been immensely influential on the language, politics, educational systems, philosophy, art and architecture of the modern world, particularly during the Renaissance in Western Europe and again during various neo-classical revivals in 18th and 19th century Europe and America.

The three selections in this chapter address the political foundation—democracy—of Greek cultural excellence. The famous "speech" presented by the great historian Thucydides in his *History of the Peloponnesian War* is a eulogy delivered by the Athenian leader Pericles for the Athenians killed during the first campaigns against the Spartans. It is an obviously idealized description of the Athenian city-state at its height, and the reader cannot help imagining how a typical Athenian citizen lived his daily public and private life. This eulogy also shows how Pericles defined the proper balance between Athenians' freedom as individuals and their commitments as citizens.

The condemnation of Socrates is generally considered as a symbol of the failure of Athenian democracy. Socrates is regarded as an embodiment of the shining moral ideals of Athenian civilization. The *Apology* written by Plato as an account of Socrates' defense in the court gives a clue to Socrates' understanding of freedom and virtue in a democratic state.

Aristotle analyzes democracy as a scientist dissects a natural phenomenon. The selection from his *Politics* examines the nature of democracy and the necessary conditions for democracy to work. His insights into the role of the middle class in a democratic society might still be relevant today.



The Funeral Oration of Pericles

Thucydides



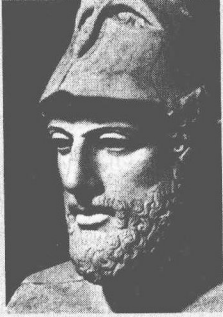
Thucydides (460-395 B.C.) is generally taken as one of the first true historians. Unlike his predecessor Herodotus (known as the father of history) who absorbed myths and the gods in his writing, Thucydides loved consulting written documents and conducting necessary interviews. He gathered available evidence and decided what he thought was the truth. It is fair to say that he created the first scientific approach to history.

What sets him apart from other historians is that he took a rational approach recognizing that human nature was the basic cause of historical events. He offered penetrating analysis in an effort to raise the alarm for future generations—history should not repeat itself. As Thucydides put it, “My history is an everlasting possession, not a prize composition which is heard and forgotten.”

When reading the oration by Pericles, we need to keep in mind that Pericles left no writing of his own. It was Thucydides who recorded the historical moment in his book *History of the Peloponnesian War*.

In the year 431 B.C., a war (known as the Peloponnesian War) broke out primarily between Athens and Sparta. Pericles, the great Athenian leader and orator at the time, made this “speech” at a funeral ceremony in honor of the lost lives after the first year of the campaign. This funeral oration was delivered to justify the loss and boost the morale of all Athenians. Its significance in cultural terms, however, went far beyond that. By making contrasts with Athens’ rival, the Spartans, Pericles took the opportunity to highlight the ideals, values and virtues of the Athenians, which constitute the enduring themes and spirit in Western culture.

Pericles (495-429 B.C.) ruled at a time when Athens had just adopted a democratic system in which all citizens were entitled to vote



and hold office. He brought Athens to its height. From 461 to 379 B.C. (sometimes referred to as The Age of Pericles), he contributed enormously to fostering the power of democracy by placing the state in the hands of the whole body of citizens under the rule of law. For around 30 years as an elected general, Pericles had fulfilled his ambition to make Athens “the Queen of Hella”—“Of all cities Athens alone is even greater than her fame.”

Despite its highly idealized nature, this funeral oration serves as a perfect sample to look into the mind-set that is essentially Western.

Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else.¹ Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other. We do not get into a state with our next-door neighbour if he enjoys himself in his own way, nor do we give him the kind of black looks which, though they do no real harm, still do hurt people’s feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.

We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those unwritten laws which it is an acknowledged shame to break.

And here is another point. When our work is over, we are in a position to enjoy all kinds of recreation for our spirits. There are various kinds of contests [in poetry, drama, music, and athletics] and sacrifices regularly throughout the

1. It is...anyone else: 与其说我们模仿别人, 不如说我们是他人的榜样。

year; in our own homes we find a beauty and a good taste which delight us every day and which drive away our cares. Then the greatness of our city brings it about that all the good things from all over the world flow in to us, so that to us it seems just as natural to enjoy foreign goods as our own local products.

Then there is a great difference between us and our opponents in our attitude towards military security. Here are some examples: Our city is open to the world, and we have no periodical deportations² in order to prevent people observing or finding out secrets which might be of military advantage to the enemy. This is because we rely, not on secret weapons, but on our own real courage and loyalty. There is a difference, too, in our educational systems. The Spartans, from their earliest boyhood, are submitted to the most laborious training in courage; we pass our lives without all these restrictions, and yet are just as ready to face the same dangers as they are. Here is a proof of this: when the Spartans invade our land, they do not come by themselves, but bring all their allies with them; whereas we, when we launch an attack abroad, do the job by ourselves, and, though fighting on foreign soil, do not often fail to defeat opponents who are fighting for their own hearths and homes³. As a matter of fact none of our enemies has ever yet been confronted with our total strength, because we have to divide our attention between our navy and the many missions on which our troops are sent on land. Yet, if our enemies engage a detachment of our forces and defeat it, they give themselves credit for having thrown back our entire army; or, if they lose, they claim that they were beaten by us in full strength.⁴ There are certain advantages, I think, in our way of meeting danger voluntarily with an easy mind, instead of with a laborious training, with natural rather than with state-induced⁵ courage. We do not have to spend our time practising to meet sufferings which are still in the future; and when they are actually upon us we show ourselves just as brave as these others who are always in strict training. This is one point in which, I think our city deserves to be admired. There are also others:

Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft. We regard wealth as something to be properly used, rather than as something to boast about. As for poverty, no one

2. deportation: 驱逐、流放

3. hearth and home: home and family 家园

4. 然而，假如我们的敌人同我军的一个分队作战取胜，他们便以抵挡了我们全军自诩；而如果他们输了，他们则声称被我们全力以赴打败。

5. state-induced: 由国家引起的

need be ashamed to admit it: the real shame is in not taking practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of the state as well: even those who are mostly occupied with their own business are extremely well-informed on general politics—this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all. We Athenians, in person, take our decisions on policy or submit them to proper discussions: for we do not think that there is an incompatibility⁶ between words and deeds; the worst thing is to rush into action before the consequences have been properly debated. And this is another point where we differ from other people. We are capable at the same time of taking risks and of estimating them beforehand. Others are brave out of ignorance; and, when they stop to think, they begin to fear. But the man who can most truly be accounted brave is he who best knows the meaning of what is sweet in life and of what is terrible, and then goes out undeterred⁷ to meet what is to come.

Again, in questions of general good feeling there is a great contrast between us and most other people. We make friends by doing good to others, not by receiving good from them. This makes our friendship all the more reliable, since we want to keep alive the gratitude of those who are in our debt by showing continued goodwill to them: whereas the feelings of one who owes us something lack the same enthusiasm, since he knows that, when he repays our kindness, it will be more like paying back a debt than giving something spontaneously⁸. We are unique in this. When we do kindness to others, we do not do them out of any calculations of profit or loss: we do them without afterthought, relying on our free liberality⁹. Taking everything together then, I declare that our city is an education to Greece, and I declare that in my opinion each single one of our citizens, in all the manifold¹⁰ aspects of life, is able to show himself the rightful lord and owner of his own person, and do this, moreover, with exceptional grace and exceptional versatility¹¹. And to show that this is no empty boasting for the present occasion, but real tangible¹² fact, you have only to consider the power

6. incompatibility: 不一致, 不兼容

7. goes out undeterred: 义无反顾, 勇往直前

8. spontaneously: 自发的, 不由自主的

9. liberality: 慷慨

10. manifold: 多种多样的

11. versatility: 多才多艺

12. tangible: 实在的, 具体的

which our city possesses and which has been won by those very qualities which I have mentioned. Athens, alone of the states we know, comes to her testing time in a greatness that surpasses what was imagined of her.¹³ In her case, and in her case alone, no invading enemy is ashamed at being defeated, and no subject can complain of being governed by people unfit for their responsibilities.¹⁴ Mighty indeed are the marks and monuments of our empire which we have left. Future ages will wonder at us, as the present age wonders at us now.

13. Athens ... her: 在我们所知的国家中，只有雅典以如此超乎人们想象的伟大气度迎接对她的考验。

14. no invading enemy... no subject ...: 没有任何敌人会因为成为雅典人的手下败将而感到羞愧，没有任何臣民可以抱怨受到不称职的人（官员）的统治。

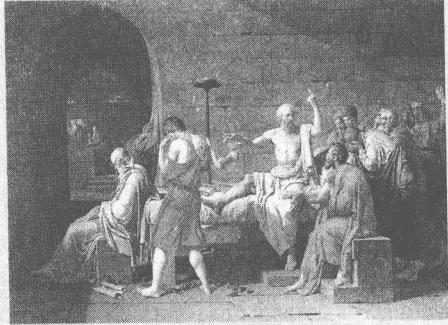
Questions on the Content

1. According to Pericles, what are the chief characteristics of a democratic form of government?
2. In what respects are the Athenians different from the Spartans?
3. What are the attitudes of the Athenians to such things as wealth, learning, and public affairs?
4. How does Pericles argue for the Athenian way of policy making?
5. What is Pericles' definition of the Athenian courage?
6. In what ways does Pericles portray the Athenian generosity?
7. Why does Pericles claim that Athens is "an education to Greece" (or "the school of Hellas")?

The Apology

Plato

Socrates (469-399 B.C.) was one of the most admired men ever in Western civilization. He was the eyewitness of the ups and downs of Athenian democracy—from Pericles' democratic reform to the decline of democratic tolerance after the Athenians' humiliating defeat in the Peloponnesian War in 404 B.C.



Socrates ready to drink poison

As the son of a stonecutter, Socrates eventually went off the family path for a noble cause, i.e., the quest for truth and wisdom. His passion for his mission won him a large following especially among young people, and it was the very spirit that led to his martyrdom. His trial marked the collapse of Athenian ideals and high principles, and his death the decline of Athenian democracy.

Socrates marked a decisive turning point in Greek philosophy and in the history of Western thought. The Socratic conception of the rational individual became an essential component of the tradition of classical humanism. His major concern was the comprehension and improvement of human character. Socrates had a positive philosophy. He believed that human beings possess the inborn knowledge only to be drawn out if proper education is employed. An educated mind, according to Socrates, is on his way to a virtuous and wise life.

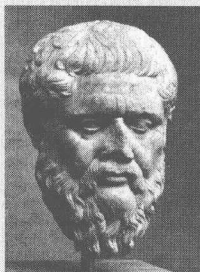
To test his philosophy, Socrates created a distinctive approach—dialectic method, namely, a technique by asking a series of knowledge-seeking questions. In doing so, Socrates declared that he was ignorant and had nothing to teach others. He wandered about Athens, asking people from all walks of life questions that might help him reveal truth and wisdom. While gaining a large number of young disciples along

the way, Socrates had offended those whose ignorance was laid open to the public. They counter-attacked by accusing him of impiety and corruption of youth. As it was, Socrates was found guilty by a vote of 280 to 220 and condemned to death by the Athenian assembly. Despite the fact that he had the chance to get away, he chose to drink poisonous hemlock.

Socrates' life ended in 399 B.C.; his passion for truth and wisdom lived on and inspired the Western minds for generations to come. In the midst of diverse modern philosophies, "know thyself," the maxim most often attributed to Socrates, still holds its own.

The following selection is taken from "The Apology", that is, the defense of Socrates recorded by Plato. The accounts began from his denial of the *Delphi Oracle*, which claimed that Socrates was the wisest man. Not considering himself wise, Socrates resolved to discover what the oracle meant, by talking with people of all walks of life who were thought to be wise.

Since Socrates left nothing for us to read, our knowledge of his thought came from his contemporaries, chiefly from Plato (428-347 B.C.), his disciple. It is said that Plato was present when Socrates took his own life. Plato took Socrates as his main character in his collections of dialogues in line with Socrates' dialectic method. He recorded Socrates' life and teachings in earlier dialogues, while in later ones he apparently conveyed his own thought through Socrates.



Plato was born in a distinguished family, and he became Socrates' student at about 20. In spite of his respect and admiration for Socrates, he was much more conscious of his own philosophic pursuits. In less than a decade's time after the death of his teacher, Plato established his own school, the Academy. Often seen as the first university in the world, it remained in use for more than 900 years, one of its well-known students being Aristotle.

Plato's philosophy is a comprehensive entity of physics, metaphysics, ethics and politics. Like his teacher Socrates, Plato acknowledged that the soul is immortal and that concepts are the