

| 研究生英语系列教材 |

*An Integrated English
Coursebook for
Postgraduate Students (1)*

研究生英语 综合教程 (上)

彭萍 夏百娜 ©主编



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(上)

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Postgraduate Students (1)**

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前 言 | Preface

在中国的改革开放进一步深化、经济全球化进程日益加快的今天，中国对复合型、应用型的国际化人才的需求越来越迫切，培养复合型、应用型的国际化人才也成为高等院校的主要任务所在，尤其是培养专业基础深厚又具有一定外语水平的高素质、高学历人才成为社会发展的迫切需要。顺应时代潮流，紧扣当今高级复合型人才培养目标，我们特地编写了《研究生英语综合教程》。

《研究生英语综合教程》编写目的在于提高硕士研究生的英语综合能力，丰富各非英语专业研究生的英语表达能力，同时培养他们用英语表达本专业知识和撰写英语学术论文的能力。本套教材旨在通过阅读和教师讲授精选的中国和西方的哲学、文学、历史、教育、传媒、法律、民族学、医学、财经、社会等不同学科纯正英语材料，使研究生积累各专业领域的英语知识，对比中西方不同专业的思维模式和学术动态，掌握基本的研究生学术英语阅读和写作能力，为成为面向世界的综合性人才打下坚实的基础。

首先，《研究生英语综合教程》最突出的特点在于注重英语学习对硕士研究生不同专业学习的积极促进作用。本教材涵盖内容全面，哲学、文学、历史、教育、传媒、法律、民族学、医学、财经、社会等多专业知识均囊括其中。每课包括两篇课文，课文 A 为精读篇章，练习多样。其中，课前阅读指导和头脑风暴能够引导学生进入本科话题的思考；词汇和注释辅助学生理解篇章内容；课后练习既涵盖对课文的理解，也有对词汇短语的考查，更有翻译练习强化学生对相关专业语篇的理解；最后的拓展练习引导学生进行课后调研。课文 B 为泛读篇章，学生可在理解精读篇章后进行延展阅读，最后在熟悉并理解本课主题基础上进行 300 字内的话题写作练习，为以后学术写作奠定基础。

其次，本教材选材新颖、取材纯正、内容丰富、颇具时代色彩。所有课文选材均来自英语权威期刊、书籍或网站。上下两册共 10 个单元，分为 20 课，共计 40 篇文章，每单元主题均不相同。教材选题内容丰富，尽可能涉及非英语专业研究生的各个专业，既包括宏观研究又包括微观的描述，选材多为近几年最新的文章，保证了课文的时效性和前沿性。同时，所选材料的难度适中，且特别编写哲学、历史、民族学等单元，对中西对应学科涉及的专业内容进行阅读分析，尤其适合民族高校非英语专业研究生研读。

再次，本教材编写细致，每篇文章均为精选，经过编者细致研磨，契合单元主题，同时也突出同专业领域内中西差异。每篇课文后均有词汇注释和相关专业名词解释，旨在扩大学生词汇量，同时更丰富研究生的各专业知识。课前导入和课后练习相辅相成，注重研究生学习者学习的系统性，更能加强其批判性思维能力。每课除针对性的词汇、

篇章理解、翻译、写作等练习外，还增设“文化介绍”部分。对每课主题进行更深的或更精细的文化知识介绍，有助于学习者巩固文中所学，又能引导学习者进行专业方向的思考。

《研究生英语综合教程》分上、下两册，共十章。上册包括五章，涉及的专业为：哲学、文学、历史、教育、传媒。下册五章，内容为：法律、民族学、医学、财经、社会。这些章节没有难易之分，教师可根据研究生学习者的专业方向和英语综合能力选择讲授。A、B 课文篇幅均在 1 500~2 000 词之间。A 篇章可以作为精读课文，B 篇章可作为泛读篇章，亦可作为学生自学内容。每单元前一课两篇文章涉及每单元主题的中国方面内容；后一课两篇文章涉及对应单元主题的西方内容。在教师对课文进行取舍时，建议每单元作为整体进行选择。如按每周 4 课时计，可选择讲授适合本校本专业的 8 个单元，其余 2 个单元由学生自学。当然，教材只是教学材料的一部分，师生可按照教学需求和课时安排酌情而定。

由于时间仓促，本教材的不足之处在所难免，敬请广大使用者不吝批评指正。

编者

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Lesson 1 Chinese Philosophy



GUIDE TO READING

ABOUT TEXT A

Goal

- Learn about some thoughts and schools of ancient Chinese philosophy.
- Express key terms of philosophy in English.
- Find out philosophical matters in daily life.

Background and Gist

Postmodernism, a philosophical concept, was first introduced in China by Fredric R. Jameson in 1985, when he was lecturing on *Postmodernism and cultural theory* at Peking University. This article will discuss, in general terms, some of the philosophical similarities between postmodernism and classical Chinese philosophy; it will also take a close look at three concepts in Chinese philosophy that register strong affinity with Western postmodernism, namely, change, dialectic, and relativism.

Text Language and Style

As a paper published in *Cultural and Religious Studies*, this article is characterized as being both scientific and creative, both theoretical and practical, hence, difficult to comprehend. While reading, students should grasp the three main concepts in Chinese philosophy, pay special attention to the language, especially the sentence structures and formal words that are related to philosophy.

ABOUT TEXT B

Today, in the pursuit of a socialist harmonious society, the research on traditional philosophy of harmonious theory undoubtedly has an important inspiration and reference. Logo is a product of the modern economy, and signs should also be guided by harmonious philosophy. Designers should also seek to learn from the rich and deep Chinese philosophy of harmony, and give profound meanings to the logo designs.

TEXT A

START-UP

1. Brainstorm

Can you think out some expressions or statements from ancient Chinese philosophers?
How to express them in English?

2. Scan the text for the meanings of the following key terms.

Western postmodernism (para. 1)

Classical Chinese Philosophy (title)

the Book of Changes (para. 2)

Plato's idealism (para. 2)

change (para. 3)

the *Dao* (para. 4)

dialectics (para. 5)

logo (para. 6)

truth of no truth (para. 6)

relativism (para. 9)

Dao De Jing (para. 10)

Postmodernism and Classical Chinese Philosophy

Yong-Kang Wei

1 While over two thousand years apart, Western postmodernism and ancient Chinese philosophy share some extraordinary similarities, especially epistemology wise. For example, they both recognize the role of language in constructing and limiting knowledge and reality. This is because thinkers of different cultures and geographical regions, and of different historical periods, can possibly come up with similar philosophical conclusions when addressing what is commonly known as the human condition. In general terms, Chinese philosophy registers strong affinity with Western postmodernism in three facets, namely, change, dialectic, and relativism. Taking a close look at the three concepts in the system of Chinese philosophy, we can develop some sort of insight into its postmodern “leanings”.

2 **Change** The first coming to mind is the notion of “change”, which is elaborated at full length through the depictions of sixty-four sets of hexagrams in the *Yi-Jing* (the *Book of Changes*), believed to provide access to the deepest “Chinese mind” and embody the very essence of Chinese culture. The book describes change as the ultimate reality of the universe driven by constant interactions between two basic forces of opposites: *yin* and *yang*. The notion of change differentiates Chinese philosophy fundamentally from traditional Western philosophy, as the latter is driven by a seemingly never-ending search for a timeless essence of “being” supposedly underlying change or becoming, as seen typically in Plato’s idealism.

3 Then, why the difference? A. Graham in his *Unreason within Reason* explains it well: Chinese thinking is correlative, “in terms of process rather than of static entities”. Change is to process what essence is to a static entity, the latter pointing to a metaphysical force independent of myriads of changes: For example, the objective force of materiality in Marxism. But within the process (or correlative) mode of thinking, there is no one behind the many; there are, rather, many ones. The “One versus many” opposition also sets apart the movements of modernism and postmodernism in the West, with the former insisting on the absolute or the universal, assuming an all-encompassing essence as the foundation of knowledge and reality and the latter countering such a foundational approach, arguing instead for understanding knowledge and reality as socially constructed: Relative, situated, and, above all, subject to the laws of change. It would seem that Chinese thinking is already “postmodern”, due to its correlative methods and its fixation on change.

4 Many may immediately point out the concept of the *Dao* (also spelled as *Tao*) as a metaphysical force in early Chinese philosophy. The *Dao* is considered beyond reach in early Chinese thought in that it cannot be “seen” “heard” “held” or even “imagined” besides being

“nameless”. And if we compare it with the transcendental truth formulated in the Platonic fashion, we may see the immediate difference, for Plato believes that absolute truth, the One, can be accessible to humans if a rigorous reasoning, modeled after his dialectic, is in place. Western philosophy is known to have been driven by what Derrida calls “logocentrism” since Plato, phrased after the Greek term *logos* (i.e., logic, reason, language, etc.), but what is celebrated in the logocentric tradition is indeed Plato’s idealistic notion that absolute truth can somehow be reached by humans. The ancient Chinese, on the other hand, were much more pragmatic: Instead of finding out what the *Dao* is, they basically left it alone and focused their attention on the vicissitudes of this mundane world; instead of generalizing about the universe using a metanarrative, they chose to deal with the problematics of “ten thousand things”, or the particulars of an ever-changing universe. Needless to say, ancient Chinese pragmatism resonates deeply with the postmodern movement, which abandons absolute standards, universal categories, and grand theories in favor of local, contextualized, and pragmatic conceptual strategies.

5 **Dialectic** Dialectics is another concept that takes a predominant spot in ancient Chinese philosophy. Twinned with the principle of change, the notion of dialectics in Chinese thought is typically formulated as a *yin-yang* dynamic where two opposites constantly compete with and complement one another, projecting both tension and harmony. For that reason, *yin-yang* can also be seen as a metaphor for “unity of opposites”.

6 But the *yin-yang* dialectic is also a paradox, where one opposite not only affirms but at the same time undermines the existence of the other, in the sense that if one does not exist, then the other does not either. The notion of paradox is nothing new in Western thought, as seen, for example, in Protagoras’ two-*logoi* statement. However, Chinese paradox is often characterized by an epistemological dilemma, where knowledge or knowing is affirmed through language, but at the same time undermined exactly because of such affirmation, as exemplified through Zhuangzi’s “truth of no truth”.

7 The dilemma can also be described as a tradition of “speaking the unspeakable” in classical Chinese philosophy, as seen in the writings of Laozi and Zhuangzi, among others. For instance, despite his claim that the *Dao* is nameless and ineffable, Laozi still names it (as “the *Dao*”) and keeps talking about it. In fact, the whole *Dao De Jing* is centering on expositions of the *Dao*. Notably, Laozi is speaking of the unspeakable, the infinite, or the absolute by relying on “spinning” the speakable, the finite, and the relative—language. However, using the relative to speak of the absolute may prove just the opposite: Either the absolute does not exist, or it is just another relative. In other words, when affirmed, the absolute is undermined at the same time.

8 Derrida's deconstruction appears to operate in a similar manner. By demonstrating that the absolute is affirmed by the relative, truth affirmed by non-truth, and so on, Derrida is able to expose an epistemological paradox embedded in the relativistic nature of language: That is, the so-called metaphysical principles are just part of a system, rather than the foundation for it. And they are always defined by what they exclude, by their opposite. Thus, reminiscent of Zhuangzi's "truth of no truth", deconstruction manages to subvert an order of truth it aims to uncover through the very system of language.

9 **Relativism** Relativism seems to be the natural sequel of a discussion on Chinese dialectics. It is implied in and intertwined with dialecticism in early Chinese philosophy to such an extent that one can rarely separate the two from each other. For instance, in this statement from the Zhuangzi: "The sun at noon is the sun setting. The thing born is the thing dying", the relativity of "the sun at noon" and "the thing born" is dialectically affirmed by "the sun setting" and "the thing dying".

10 Chinese relativism resonates well with Western postmodernism in that both are rejecting the notion of a foundational truth, absolute and a priori, and insisting on the relative aspect of a truth, subject to human experience. We can feel the relativistic overtone right from the beginning of *Dao De Jing* which reads, "The *Dao* that can be told is not the eternal *Tao*. The name that can be named is not the eternal name". Laozi is apparently saying that humans cannot talk about the absolute. Or, the *Dao* as perceived by humans or phrased in human language is no longer the eternal. The absolute thus turns into the relative in the very end. Here, Laozi recognizes, it would seem, two kinds of human limitations: One is that of human subjectivity in perceiving the absolute; the other is that of human language in describing the eternal. While Laozi acknowledges the absolute (i.e., the *Dao*), he also understands it to be something "nameless", beyond language representation, as seen in the next line: "The nameless is the beginning of heaven and earth." Thus, the opposite of the nameless, the "named" or human language representation, has to be relative despite being recognized as "the mother of ten thousand things".

11 *Ming* and *shi* can be translated into signifier and signified in Western terms. Derrida's deconstruction theory posits that there is no such thing as a metaphysical "presence" (similar to Chinese "object" or "actuality") existing independently of language representation: The signified is always already embedded in the signifier, to the extent that "how we see the world depends on the language we inherit". Readers may have seen a strikingly similar view held by Zhuangzi: "Things are so because they are called so. What makes them so? Making them so makes them so. What makes them not so?" So, epistemologically, humans are trapped in the "prison-house" of language. The postmodernist distrust in language in conveying truth and reality is also registered

in Zhuangzi, who calls it “the guest of actuality” in the sense that *ming* is relative to *shi*.

12 As mentioned earlier, the ancient Chinese were pragmatic. Rather than looking for the absolute or universal, they were more interested in *xing*, in dealing with the “ten thousand things” or the particulars of an ever-changing world. Their philosophy is “primarily oriented towards ‘this-world’”. It is important to keep this notion of pragmatism in mind when discussing relativism in early Chinese philosophy, for, while it poses epistemological challenges to metaphysics, it does not necessarily lead one into inaction, which is characteristically associated with the so-called “consistent” relativism. However, if one tacitly or explicitly commits to one of a number of ways of acting, relativism has been practically abandoned. In that regard, Chinese relativism then can also be dubbed “non-relativist” because of its non-commitment to inaction. In Western philosophy, the issue of relativism is mainly a red herring, for most individuals who espouse relativism at the level of theory, abandon it when practical commitment is called for. This is especially true with many of the postmodernists, who would go out of their way to advocate a philosophy of praxis while at the same time arguing against philosophical premises on which one’s action can be ultimately legitimized.

13 Apparently, what is presupposed in the triad is a non-recognition of the absolute or universal, something characteristic of modernist philosophy in its attempt to seek an all-inclusive metanarrative to describe and explain the world. (1,679 words)

(Adapted from *Cultural and Religious Studies*, March 2016, Vol. 4, No. 3, pp. 194-203.)



NEW WORDS AND EXPRESSIONS

- | | | | |
|----------------------|-----------|-------------|---|
| extraordinary | (para. 1) | <i>adj.</i> | beyond what is ordinary or usual; highly unusual or exceptional or remarkable; far more than usual or expected 非凡的, 特别的 |
| epistemology | (para. 1) | <i>n.</i> | the philosophical theory of knowledge 认识论 |
| geographical | (para. 1) | <i>adj.</i> | of or relating to the science of geography; determined by geography 地理的, 地理学的 |
| address | (para. 1) | <i>v.</i> | deal with verbally or in some form of artistic expression 称呼, 向……说话 |
| register | (para. 1) | <i>v.</i> | be aware of; indicate a certain reading of gauges and instruments 表达, 表示 |
| affinity | (para. 1) | <i>n.</i> | a close connection marked by community of interests or similarity in nature or character 类似, 近似 |

elaborate	(para. 2)	<i>v.</i>	add details, as to an account or idea; clarify the meaning of and discourse in a learned way, usually in writing 详尽说明
ultimate	(para. 2)	<i>adj.</i>	furthest or highest in degree or order; utmost or extreme 极限的, 首要的
idealism	(para. 2)	<i>n.</i>	(philosophy) the philosophical theory that ideas are the only reality 唯心主义
static	(para. 3)	<i>adj.</i>	not active or moving; not in physical motion 静止的, 不变的
entity	(para. 3)	<i>n.</i>	that which is perceived or known or inferred to have its own distinct existence (living or nonliving) 本质, 实体
metaphysical	(para. 3)	<i>adj.</i>	pertaining to or of the nature of metaphysics; without material form or substance 形而上学的, 抽象的
modernism	(para. 3)	<i>n.</i>	the quality of being current or of the present 现代主义
encompass	(para. 3)	<i>v.</i>	include in scope; include as part of something broader 围绕, 包围
correlative	(para. 3)	<i>adj.</i>	mutually related; expressing a reciprocal or complementary relation 相关的, 关联的
logocentrism	(para. 4)	<i>n.</i>	the tradition of Western science and philosophy that regards words and language as a fundamental expression of an external reality 逻各斯中心主义
celebrate	(para. 4)	<i>v.</i>	assign great social importance to 歌颂
pragmatic	(para. 4)	<i>adj.</i>	of or concerning the theory of pragmatism; guided by practical experience and observation rather than theory 实用的, 实际主义的
mundane	(para. 4)	<i>adj.</i>	concerned with the world or worldly matters 宇宙的, 世俗的
resonate	(para. 4)	<i>v.</i>	be received or understood 产生共鸣
contextualize	(para. 4)	<i>v.</i>	the use of language and discourse to signal relevant aspects of an interactional or communicative situation 将……置于上下文中理解, 将……置于背景中考虑
formulate	(para. 5)	<i>v.</i>	elaborate, as of theories and hypotheses 构想
paradox	(para. 6)	<i>n.</i>	(logic) a self-contradiction 悖论
ineffable	(para. 7)	<i>adj.</i>	defying expression or description; too sacred to be uttered 不可言喻的, 避讳的

affirm	(para. 8)	<i>v.</i>	establish or strengthen as with new evidence or facts 证实
reminiscent	(para. 8)	<i>adj.</i>	serving to bring to mind 使人联想……的
subject	(para. 10)	<i>adj.</i>	possibly accepting or permitting 服从的
eternal	(para. 10)	<i>adj.</i>	continuing forever or indefinitely; lasting for an indefinitely long period of time; tiresomely long; seemingly without end 永恒的, 不朽的
inherit	(para. 11)	<i>v.</i>	receive from a predecessor 继承
abandon	(para. 12)	<i>v.</i>	forsake, leave behind; give up with the intent of never claiming again 放弃, 终止
dub	(para. 12)	<i>v.</i>	give a nickname to 起绰号
commitment	(para. 12)	<i>n.</i>	the act of binding yourself (intellectually or emotionally) to a course of action 献身
red herring	(para. 12)	<i>n.</i>	any diversion intended to distract attention from the main issue 转移注意力的话
espouse	(para. 12)	<i>v.</i>	choose and follow, as of theories, ideas, policies, strategies or plans 拥护
advocate	(para. 12)	<i>v.</i>	speak, plead, or argue in favour of 提倡, 拥护
praxis	(para. 12)	<i>n.</i>	translating an idea into action 实践
legitimize	(para. 12)	<i>v.</i>	make legal 证明……有理, 给予合法地位
triad	(para. 13)	<i>n.</i>	a set of three similar things considered as a unit 三个一组



NOTES

1. Unreason within Reason (para. 3): 《理性中的非理性》, 作者英国人葛瑞汉 (1919—1991) 原名 Angus Charles Graham, 主要研究中国哲学和语言、中国哲学和诗词翻译, 特别是对宋代理学家程颢、程颐的哲学很有研究。
2. ten thousand things (para. 4): *wanwu*, 万物。统指宇宙内外一切存在物 (即物质); 狭指地球一切存在物。“万物”是数量词, 万物中的万字, 由于它是汉字数字较大的数字, 故有“最多”之意, 不是指有一万个。“万物”不同于“万事”, “万物”只包含“物”不包含“事”, 故而万物指的是物不是事, 因此常与“万事”一词搭配使用, 才有了“万事万物”这一个词。
3. dialectics (para. 5): 辩证法。辩证法即思辨与实证相统一的方法, 是关于对立统一、斗争和运动、普遍联系和变化发展的哲学学说。辩证法一词, 出自希腊语 “*dialego*”, 传

入中国，与中华道根思想文化相合，扩大增强其内核。辩证法一词原意：为谈话、论战的技艺，指一种逻辑论证的形式。辩证法是一种化解不同意见的辩论方法。在两个或更多对一个主题持不同看法的人之间的对话，他们希望通过这种有充分理由的对话建立起对事物真理的认知。

4. *yin-yang* (para. 5): 阴阳是一个简朴而博大的道家哲学。阴阳哲理自身具有三个特点：统一、对立和互化。在思维上它是算筹（算数）和占卜（逻辑）不可分割的玄节点。自然界中生物的基因，人工智能中的二进制都充分彰显了阴阳的生命力。
5. *Zhuangzi* (para. 6): 庄子。姓庄，名周，字子休（亦说子沐），是东周战国中期著名的思想家、哲学家和文学家。创立了华夏重要的哲学学派庄学，是继老子之后，战国时期道家学派的代表人物，是道家学派的主要代表人物之一。
6. *Protagoras* (para. 6): 普罗泰戈拉（约公元前 490 或 480 年—公元前 420 或 410 年）。公元前 5 世纪希腊城邦智者派的主要代表人物。他主张“人是万物的尺度”。普罗泰戈拉接受了赫拉克利特关于万物流变的思想，认为变动不居的感觉现象是真实的，万物是在不断地运动变化的。但是他从这种素朴的感觉论走向了相对主义和怀疑论。断言每个人的感觉都是可靠的，人们对一切事物都根据各自的感觉做出不同的判断，无所谓真假是非之分。因此他提出一个著名的命题：“人是万物的尺度”，认为事物的存在是相对于人的感觉而言的，人的感觉怎样，事物就是怎样。*logos*: 来自希腊语，意为“道理”，与汉语的“道”意思相近。
7. *Laozi* (para. 7): 老子（约公元前 571—公元前 471）。姓李名耳，字聃（音读；*dān*），一字或曰谥伯阳。中国古代伟大的思想家、哲学家、文学家和史学家，道家学派创始人和主要代表人物，被唐朝帝王追认为李姓始祖。老子乃世界文化名人，世界百位历史名人之一，今存世有《道德经》（又称《老子》），其作品的核心精华是朴素的辩证法，主张无为而治。
8. *The sun at noon is the sun setting. The thing born is the thing dying.* (para. 9): 日方中方睨，物方生方死（庄子：天下第三十三）。
9. *The nameless is the beginning of heaven and earth.* (para. 10): 无名天地之始。
10. *the mother of ten thousand things* (para. 10): 万物之母
11. *ming and shi* (para. 11): 名和实。天地及由其所产生的一切皆是物。物以其物质存在本身为限而不超出物的本体，这便是实。实以其实质充满于物的实在而不显出空缺，这便是位。实一旦离开它本应处在的位，便不在其位。处在本应属于的位，就叫做正。应当用正来矫正不正的位，而不是以不正的位使之固定化。所谓正位便是矫正实；矫正了实，名也就正了。
12. *Things are so because they are called so. What makes them so? Making them so makes them so. What makes them not so? Making them not so makes them not so?* (para. 11): 物谓之而然，恶乎然？然于然，恶乎不然？不然于不然（庄子：齐物论）。
13. *xing* (para. 12): *doing*, 行



EXERCISES

I. Reading comprehension: Answer the following questions.

1. What are the three main predominant concepts in ancient Chinese philosophy?
2. According to the author, what is the fundamental element that differentiates Chinese philosophy from traditional Western philosophy? In what way does it show in the two philosophies?
3. In what way does Chinese relativism resonate with Western postmodernism?
4. In what regard can Chinese relativism be dubbed “non-relativist”? Why?
5. How do you understand the relationship between *ming and shi*?

II. Language focus: Fill in the blanks with the following expressions you have learned in the text.

reminiscent	celebrate	ineffable	encompass	paradox
extraordinary	elaborate	affirm	ultimate	address

1. By any standards, the accomplishments of the past year are _____.
2. A negative side of the Obama effect is that people are now less ready to support policies _____ racial inequality.
3. It provides learners with opportunities to explain and _____ on what they're doing.
4. Students are graduating with a variety of skills and interests, but often find themselves overwhelmed when it comes to choosing a (an) _____ career goal.
5. True love _____ a commitment and must be mutual.
6. We watched a movie _____ the life and work of Martin Luther King
7. “More haste, less speed” is a well-known _____.
8. It is a (an) _____ joy to watch sunset on top of a mountain.
9. Both sides _____ their commitment to the ceasefire.
10. His writings were _____ of ancient classical writers.

III. Cloze: Read the following passage carefully and choose the best word or phrase to fill in each blank.

The phrase “civil disobedience” is usually 1 to the nineteenth-century American philosopher Henry David Thoreau. Although the concept is unquestionably much older (its roots lie in ancient Greek philosophy), the designation is 2 telling: people tend to credit

Thoreau, an American, with the idea because civil disobedience, is a hallmark of American ethics and politics. The clash between the dictates of individual conscience on one hand, and the imperatives of civil law on the other, forms much of this country's history. Examples range from the incidents leading up to the Revolution 3 the many social protests of the 1960's.

What 4 an act of civil disobedience? First, an act of civil disobedience requires a 5 legal structure that is enforced by the government. Second, it requires as its target a 6 law or policy, rather than the entire legal system. This is true even if the protester's ultimate goal is to 7 radically the legal system; an act of civil disobedience must be directed against one concrete example of that system's inequities. The American civil rights movement, for example, first targeted discrimination on public transportation, then used its victories as a springboard to address other 8. Third, the act must be done publicly, because the effectiveness of such a protest depends on its ability to 9 public sentiment against the protest's target. Finally, those protesting must understand the penalties their acts 10 usually jailing—and be willing to accept those penalties. This last requirement strengthens the act's effect on public opinion, since it serves to underscore the injustice of the protest's target.

- | | | | |
|-------------------|---------------|----------------|-----------------|
| 1. A. raised | B. attributed | C. led | D. distributed |
| 2. A. nonetheless | B. never | C. always | D. nevertheless |
| 3. A. in | B. for | C. through | D. before |
| 4. A. makes | B. forms | C. constitutes | D. constructs |
| 5. A. formal | B. informal | C. written | D. verbal |
| 6. A. possible | B. false | C. inhumane | D. specific |
| 7. A. transform | B. alter | C. criticize | D. uproot |
| 8. A. injustices | B. issues | C. questions | D. matters |
| 9. A. call | B. awake | C. mobilize | D. push |
| 10. A. fall | B. commit | C. violate | D. entail |

IV. Translate the following sentences into Chinese.

- The book describes change as the ultimate reality of the universe driven by constant interactions between two basic forces of opposites: *yin* and *yang*. (para. 2)
- The *Dao* is considered beyond reach in early Chinese thought in that it cannot be “seen”, “heard”, “held” or even “imagined” besides being “nameless”. (para. 4)