

大学专业外语系列教程

哲 学 英 语

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大学专业外语系列教程

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总 序

随着全球经济一体化趋势的日益增强，中国加入 WTO 后出现的新形势，我们面临着新的机遇和新的挑战，竞争的国际化对人才的国际竞争力和就业能力的要求更加突出，符合时代需求的各种英语专业人才培养迫在眉睫。

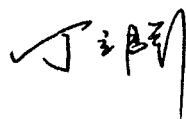
根据教育部《大学外语教学基本要求》的精神，全面启动大学外语教学改革工程，深入探索具有国际竞争能力和创业能力的人才培养模式，积极应对入世带来的挑战势在必行。

未来的社会是国际化的社会，而外语则是进入国际社会并取得成功的通行证，外语水平是当今衡量人才质量和规格的重要标志，也是一个学校教学管理水平的重要标志。在学校教学这个层次上，大学外语这门课程能决定整体的学生培养规格和人才质量。因此，应大胆改革以往的大学外语教学模式和教学管理体制，建立健全激励机制，坚持因材施教，突出个性化教育，实行分级和分流教学；重新定位大学外语教学，全方位再造大学外语教学流程，改革考试方式，注重书面和口头沟通的语言能力培养，营造并优化大学外语学习气氛，建设大学外语教学特色，培养国际竞争型人才。

教学改革是一个系统工程，应涵盖教与学的主体及教学过程的方方面面。大学外语改革应以学生为本，以教学为中心，充分考虑外语教学的主、客体需求，以教育部《大学外语教学基本要求》为指导，以学分制为激励和约束机制，以教学管理的改革为思路，以质量求生存，以特色求发展。我们要顺应全球信息化的趋势，大胆创新，锐意改革，重新定位大学外语教学，本着务实的精神，积极进行教学手段的改革，注意前瞻性、科学性、合理性和应用性，充分体现素质教育和个性化教育的

原则，侧重语言应用技能的培养，全面提高学生的国际竞争力，以此构建大学生在大学外语应用能力方面的差异化竞争优势。

在此背景下，学生必须全面、扎实地掌握英语语言基础和听、说、读、写、译的技能，努力成为复合型人才已成为新世纪的一个重要课题。学生除了具备娴熟的外语语言驾驭能力，还需要拥有扎实的专业基础知识和广博的知识面。只有这样，才能学有所成，才能在将来的工作中学有所用，才能够实现自己美好的理想，才能在激烈的国际竞争中突显自己的优势，成为社会中的栋梁之材，成为新世纪建设的有生力量，成为时代的精英。为了顺应这一需求，我们推出了专业外语系列教程，使学生们在学习自己专业的同时学习外语，更重要的是使学生从语言应用的视角来钻研自己专业的知识。这样，在专业英语的教学过程中，学生一举两得，既学习了英语，又深化了对专业知识的认识，这为学生们外语实际应用能力的培养和提高奠定了坚实的基础。

A handwritten signature in black ink, appearing to be '丁立刚' (Ding Lìgāng), written in a cursive style.

二〇〇三年五月

前 言

在国际一体化的进程中,尤其是在我国加入世贸组织后,参与国际竞争,势所必然。学校作为人力资源的培育基地,在培养与国际经济接轨的新世纪复合型人才时,让学生学习和了解国外的理论十分必要,为了顺应这一需求,国内许多高校都开设了专业英语课,如:商务英语,法律英语,金融英语,企业管理英语,投资英语等等。而我们不得不面对这样一个现实,在我国,哲学专业英语基础理论教学书籍几乎还是一片空白,为此,特编辑这本书,唯愿能够抛砖引玉。

哲学是时代精神的精华,是爱智的学问,是密涅瓦的猫头鹰。然而在人们的印象中,它又是艰深的,晦涩的,甚至让许多人望而却步。“书山有路勤为径,学海无涯苦舟。”为了满足那些有志于哲学的学生,与此同时,也为了提高学生们的英语理解能力和应用能力,本书试图把英语和哲学结合起来,从一个新的视角阐述哲学。这种全新的方式,能够让学生了解到西方语言中哲学的若干概念和范畴,学无止境,使学生们在潜移默化中掌握了英语和哲学这两方面的知识和技能。根据编者多年从事哲学专业英语的教学实践,力图更好地提高课堂知识的传授和沟通。本书编写的主要目的就是以英语语言学习为基础和工具,进而更深刻地理解哲学的基本内涵。

本书鼓励学生阅读和翻译,以体现语言交互活动和激发学生自主学习兴趣的设计为形式,增加内容含量,扩大教师的讲授空间,突出学生的学习地位,巧妙地处理了教与学的关系,追求教学素质,效率和效果的和谐统一。

本书具有如下鲜明特色:

一、大学性:大学英语教材的使用主体是大学生,因而本书体现了与中学英语教材的衔接性和差异性,充分发挥大学生的自主学习热

情，培养大学生的自主学习能力。

二、针对性：本书主要针对哲学专业的学生，旨在结合英语和哲学两种知识和技能，使英语和哲学有机地融合为一体。

三、直观性：本书的若干难点和范畴，编者都以图表的形式表现出来，图表形式多样，这将有助于学生掌握书中的基本知识。

四、实用性：本书中所讲授的知识都是哲学的基本概念和范畴，涉及的都是哲学中命题，并且本书力图将复杂的知识简单化，抽象的知识平面化，这将最大限度地提高哲学专业英语教学的综合效益。

在本书的编写过程中，我们参阅了大量有关参考书和文献，择录了大量权威资料，恕不一一列出，谨向出版社和有关作者表示诚挚的感谢，也对曾经支持和帮助编辑此书的同仁表示敬意。本书虽经多次审慎校核，但仍恐有所疏漏，诚望外语界同仁和读者不吝指正。

编 者

二〇〇三年四月

使用说明

全书共分 11 章。第一章介绍哲学是什么？提出了哲学研究的领域和方法，并且把哲学划分为思辨哲学和批判哲学。第二章介绍了哲学家思维，并将其分为归纳和演绎思维两种。第三章讲的是感知和真理。第四章主要介绍的是认识论，即我们是如何认识的。第五章讲的是自由和决定论。第六章主要介绍的是形而上学问题。第七章侧重于哲学和宗教的联系和区别。第八章讲的则是哲学与伦理的异同。第九章则论述的是哲学和美学的关系。第十章阐明了哲学和人性的问题。第十一章则说明了哲学和政治的关系。本书在每章后面都附有词汇，还在每章后面附有相关术语及对文章中出现的哲学家的相关介绍。本书还在每章末尾安排了一定数量的问题和讨论话题，这样可以鼓励学生思考，深刻理解文章的内容和含义。

学生可根据自己的兴趣选择章节或内容，也可循序渐进地学习。希望通过对本书的学习，能给你带去一份收获。

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Chapter 1.

What Is Philosophy?

A. Defining “Philosophy”

A straightforward definition of philosophy would surely prove helpful at the outset, but the term is not easy to define. For Socrates and his Greek contemporaries, philosophy was, quite literally, “the love of wisdom.” Others describe philosophy as “a rigorous attempt to understand” or “a persistent and organized attempt to see life steadily and see it whole.” There is little agreement on a plain and simple definition that will satisfy everyone. Some regard philosophy as the name for a subject area of study; some prefer to use the term to identify an individual’s general approach to life; others see philosophy as the identification of the presuppositions and assumptions underlying a subject matter (for example the philosophy of science, the philosophy of history, and so forth); still others think of philosophy as a set of techniques to clarify the way language is used.

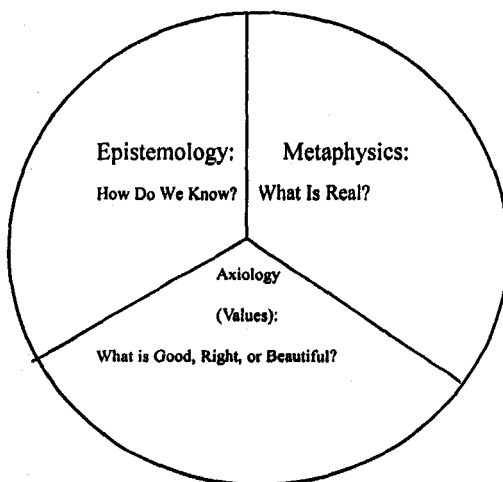
A clear and cogent answer to the question “What is philosophy?” might reasonably be deferred until one has had an opportunity to see what philosophers do and hear what they have to say. In the meantime, it can be proposed, tentatively, that philosophy is an activity undertaken by human beings who are deeply concerned about who they are and what everything means, and that a philosopher is a person who perceives in some measure the ways in which the various experiences and awareness of existence form a pattern of meaning. This is the broad and inclusive definition of philosophy that sets the framework for the subject matter of this book. In this light, philosophy is more than a purely technical enterprise of analyzing words, concepts, and logical thought processes. It is more than a peculiar

What Is Philosophy

game played by academic specialists. Rather, philosophy, without apology, forcefully directs attention to the relentless efforts of human beings to achieve an organized view of themselves and the universe in which they live. At its most inclusive, philosophy is as broad as life and as deep as human understanding.

B. The Fields of Philosophy

One way to approach philosophy is to describe the several branches that have emerged as the traditional fields of study in the discipline. Each of three well-established areas of philosophical study is identified by the major question it asks: How do we know? What is real? What is good, right, or beautiful? Labels have been assigned to these broad areas of philosophical investigation. A simple diagram shows how the study has been divided.



The question "How do we know?" is the central focus in the field of

philosophical activity known as epistemology. Analyses and speculations in this field of endeavor result typically in theories of knowledge. Epistemology is characterized by attempts to deal with the age-old problems of explaining how it is possible for human beings to know anything and what opportunities and limits accompany the human effort to explain or understand. Epistemologists seek to clarify and refine the process of knowing. Closely related to epistemology are the study areas of truth logic, and perception.

The question "What is real?" is the prime concern of those in the field of metaphysics. What truly exists and how what exists is ordered or organized are characteristic problems that metaphysicians try to solve. Some of the classic efforts of philosophers have been directed toward the identification of the underlying or basic nature of the world. Another activity of metaphysicians has been to elucidate the quality of the primordial substance — is it spirit, or energy, or particles, or timeless matter? Early Greek philosophers were tantalized by the challenge to name and describe the original and indivisible "stuff" of the universe.

The questions "What is good?" "What is right?" and "What is beautiful?" are dealt with in the area of axiology. In this field philosophers wrestle with their concerns over what "should" or "ought" to prevail in the world. That is, they are dealing with the nature and application of values. Discussions of values that determine good and bad in human conduct are the concern of ethics. Discussions of values that determine what is artistic or beautiful are concern of esthetics. Axiology ranges over a wide landscape of philosophical problems, but it usually touches heavily on issues relating to the good person, the good society, and the good life. Social systems, political arrangements, and moral codes are typical concerns of the philosophical realm surveyed by the axiologist.

The division of philosophy into distinct fields is only a simplifying device. The lines of demarcation are not sacred, and they are not inviolate. For example, what a person knows may be linked irrevocably to what is assumed to be real. What a person believes to be good may depend on what that person thinks he or she knows.

What Is Philosophy

Some of the most famous philosophers over the years have been those who undertook to connect in a grand synthesis their interlocking views on epistemology, metaphysics, and axiology. The problem for the student may be simply a matter of where it is most reasonable to start.

As the chapters to follow will demonstrate, philosophers do become involved with an exceedingly wide range of topics and concerns. That they do so, however, does not mean that the philosophical perspective is exactly the same as the perspective of other studies. For example, philosophy shares with science and religion an interest in and concern about the world and the meaning of human life. But there are some differences in the aims and the approaches of these three important disciplines.

Science has much in common with philosophy. Both exhibit a passion for truth, and both emerge from an inquiring and reflective attitude. Scientists, however, focus their attention on limited fields of interest where they attempt to describe particular facets of the world so that the world may be interpreted in systematic terms. The sciences describe, predict, experiment, and ultimately try to provide comprehensive theories that fit and explain factual observations. Philosophy may use the descriptive materials and the theories of science to enhance or support a position, but philosophy goes further by constantly challenging the basic assumptions of science and by forever asking questions about the underlying nature, meaning, and possibilities of things.

It has been said that religion begins at the point where a person moves beyond philosophical speculation into the arena of personal commitment and action. Religion is more than a knowledge or understanding of something; it implies the response of a person's whole being to that on which he or she feels dependent. Religion stresses faith, devotion, and worship. In contrast, the emphasis in philosophy is on understanding and wisdom. The study of philosophy, then, because of the kinds of questions it raises, may help people build their religious convictions on foundations that are intellectually mature and defensible, but the goal of philosophy is not