

新目标大学英语
New Guide College English

总策划：庄智象

总主编：束定芳

人文社科英语教程

学生用书

**Readings in Humanities and Social Sciences
Student's Book**

主 编：文 旭

副主编：莫启扬 林海明

编 者：陈 燕 黄 静 李林泽 林海明 文 旭

张丽丽 赵 辛 赵 宣 周梦瑜 戴慧琴

李长庆 李华兵 马俊明 莫启扬

彭水香 宋元祁 王兴龙 杨 竹

上海外语教育出版社

图书在版编目(CIP)数据

人文社科英语教程学生用书/文旭主编. —上海: 上海外语教育出版社, 2016
新目标大学英语系列教材

ISBN 978-7-5446-4119-7

I. ①人… II. ①文… III. ①英语—高等学校—教材 IV. ①H31

中国版本图书馆CIP数据核字(2015)第260764号

编委会名单

顾问：(按姓氏笔画顺序)

戴炜栋 杨惠中

编委：(按姓氏笔画顺序)

王文斌 北京外国语大学

王守仁 南京大学

王俊菊 山东大学

王腊宝 苏州大学

文旭 西南大学

仲伟合 广东外语外贸大学

向明友 北京航空航天大学

庄智象 上海外国语大学

刘正光 湖南大学

严明 黑龙江大学

李丽生 云南师范大学

李霄翔 东南大学

束定芳 上海外国语大学

吴亚欣 山西大学

张绍杰 东北师范大学

季佩英 复旦大学

钟书能 华南理工大学

徐锦芬 华中科技大学

殷企平 杭州师范大学

樊葳葳 华中科技大学

总 序

随着高等教育国际化的不断推进,各高校在特色办学、内涵发展和国际化人才培养等方面不断提出新的需求;随着数字网络技术和移动通讯的持续创新,大学生英语学习需求呈现出多元化、多层面的变化和发展趋势。

教育部最近制定的《大学英语教学指南》对接国家发展战略需求,对大学英语教学提出了全新的目标与要求。

为满足各高校全面贯彻执行《大学英语教学指南》提出的提高大学生英语能力、培养国际化人才的要求,我们在上海外语教育出版社的帮助下,组织全国十多所高校设计、编写了这套“新目标大学英语系列教材”。

本系列教材参照《国家中长期教育改革与发展规划纲要(2010—2020年)》、《教育部关于全面提高高等教育质量的若干意见》以及《大学英语教学指南》的精神与要求进行设计、编写,充分参照当今外语教学理论,并基于对中国大学英语现状与发展趋势的充分调研。

一、教材特色

“新目标大学英语系列教材”之“新目标”包含三层含义:1.全球化和高等教育国际化发展趋势以及中国新的国家发展战略对中国大学生英语能力提出的新目标和新要求;2.《大学英语教学指南》对大学英语提出的新的多元化课程目标;3.各个大学根据学校办学定位、特色、人才培养规格对学生英语能力设定的新目标和新要求。

教材设计同时体现以下特色:

1. 以学生为本

各教程注重语言知识的讲解与传授,以及语言技能、学习技能和思维能力的培养,通过任务、活动及练习的设置引导学生在做中学,在真实的语言交际环境中提高学习技能和语言技能。教材主题的选择对接学生的年龄特点和时代特点,符合学生认知和情感能力发展的需求,可帮助学生拓宽国际视野及提升综合素养。练习类型包括主题拓展、语言知识、思维训练、自主学习能力培养等方面。

2. 多维度多层次的立体体系

教材继承传统的“《综合教程》+其他”教材体系,根据新时期大学英语教学的特点以及英语学习的最佳路径,构建全新的“《综合教程》+《视听说教程》+《阅读教程》+‘主题英语教程’”教材体系,不仅全面培养学生的英语听说读写能力,而且注重提高大学生科学人文素养和跨文化交际能力,并培养他们以英语为媒介从事专业学习和国际学术交流的能力。

二、教材结构

本系列教材的结构体系按照《大学英语教学指南》提出的“通用英语”、“专门用途英语”和“跨文化交际英语”三大板块进行设计、编写。

通用英语

通用英语教材旨在全面提高学生的英语语言技能,为后续课程——特别是专门用途英语课程或全英语专业课程——的学习打下基础。

《综合教程》：1—4册（刘正光主编）

《综合教程》通过帮助学生阅读符合其认知和情感特点的优秀范文，掌握基本阅读技能和语言基础知识，逐步形成系统的组织和表达思想的能力，同时利用阅读材料所提供的英语语言素材和相关主题知识，培养学生综合使用语言的能力。

《视听说教程》：1—4册（徐锦芬主编）

《视听说教程》通过各种口头的语言交际活动，特别是学术交流活动，帮助学生获得听懂专业课程、参与学术交流的能力。

《阅读教程》：1—4册（束定芳主编）

《阅读教程》的主题完全对应《综合教程》的主题，教材内容不仅增加了相同主题选文的体裁和数量，更重要的是帮助学生进一步巩固和拓展相关主题知识和语言技能，熟练掌握阅读技巧，提升阅读速度。

专门用途英语

《科技英语教程》（王腊宝主编）；《人文社科英语教程》（文旭主编）

这两本教材是专门为理工科和人文社科专业方向学生进入全英语专业课学习或阅读专业文献而编写的过渡性教材，也可作为不同专业学生的拓展阅读教程。

跨文化交际英语

《中国文化英语教程》（束定芳主编）；《西方文化英语教程》（殷企平主编）

这两本教材的设计充分考虑到中国学生对中国传统文化和西方文化的兴趣，能满足学生加深对中国传统文化和西方文化了解的需求。

三、教材使用建议

本系列教材可充分满足《大学英语教学指南》提出的通用英语课程中基础级和提高级的教学要求，各高校可根据本校学生的实际情况和教学目标选择使用。

本系列教材中的《综合教程》、《视听说教程》、《阅读教程》可作为主干教材用于基础阶段和提高阶段的教学；《科技英语教程》、《人文社科英语教程》、《中国文化英语教程》和《西方文化英语教程》可作为提高阶段教材，或作为学生自主学习的补充资源。

新生英语基础相对较好的高校可加快各基础阶段的教学进度，并补充主题英语的内容；对于新生英语基础相对比较薄弱的高校，建议使用基础阶段教材帮助学生打好语言基本功，再视学生语言能力开设拓展课程。

本系列教材在编写过程中得到了多方面的支持，特别是教育部大学外语教学指导委员会、外语界许多知名专家学者、高校一线教师和上海外语教育出版社高等教育事业部的编辑等，在此一并表示衷心的感谢！

由于编者水平所限，编写时间仓促，教材中难免有疏漏与不足，欢迎专家、广大教师和学生批评指正。

束定芳

Preface

The *New Target College English* series is the most comprehensive English language textbook series that I have seen. The whole series is based on the new college English curriculum guidelines set by the Ministry of Education, which emphasizes both training in basic skills and the development of cross-cultural awareness and some ESP skills. The contents of the textbooks are ideal for achieving these goals.

There is a primary focus on reading and writing in the *Integrated Course* but the reading texts also serve as a basis for creative thinking and developing speaking skills. The topics of each unit have been very carefully chosen to reflect the global role that English now plays. I was especially pleased to see that the reading passages were extensive rather than the fashionable short texts that figure in many contemporary textbooks. There is — very rightly — a major emphasis on developing students' vocabulary, including both words and phrases.

The *New Target College English* series also focuses on academic listening and speaking with the specially designed *Video Course*. *Readings in Western Culture* and *Readings in Chinese Culture* provide extensive reading materials in both Chinese and Western cultures while *Readings in Science and Technology* and *Readings in Humanities and Social Sciences* are designed as ESP materials to enhance students' academic skills in English. This series will appeal to a wide range of teachers with its blend of traditional type and communicative activities.

A key feature of the series is that it aims to cater to the different needs of Chinese students at different levels and locations. There is a rich array of learning activities in each course that will allow teachers the opportunities to select those activities that they consider best suited to their own students. Teachers can also elect to use one, two or all of the courses in the complete series based on their students' English proficiency and the aims and objectives of the English curriculum in their own college. My hope, however, is that they will take advantage of the whole series.

The textbook series also takes account of the fact that many Chinese college students will need to use English to further their own academic studies. Thus there are activities specifically directed at the English language skills and strategies that students will need to study through the medium of English.

My lifelong work in second language acquisition points to one key principle that needs to inform the design of language courses — namely, the importance of providing as much input in the second language as possible. Language learning is a slow and gradual process that can only be successful if learners are exposed to massive amounts of input. Most language courses consist only of the main textbooks, which by themselves can never ensure the quantity of input needed to achieve high levels of proficiency. The *New Target College English* series is a very welcome exception.

I am very happy to endorse the *New Target College English* series.

Rod Ellis
Distinguished Professor, University of Auckland
Changjiang Scholar, Shanghai International Studies University

编者的话

最新颁布的《大学英语教学指南》提出，大学英语课程兼有工具性和人文性的双重性质。其工具性体现于英语本身之有用：承载着英语母语者的文化和思维，也是我们交流思想、传播文化、拓展国际视野、进行专业学习的工具。其人文性体现于英语学习过程之有用：学习英语可以促进心智和思维能力的发展，促进跨文化意识的培养，增进学生对世界多样性的了解和理解。因此，英语学习非常重要。

学习英语要大量阅读。阅读是学习英语的路径，也是英语学习的核心目标之一。阅读实际上就是和一个个高尚的心灵对话，在对话中我们树立了正确的世界观、人生观和价值观，逐步懂得怎样做人，怎样做事。可以说一个人的精神发育史，就是一个人的阅读史。大学英语的目标是培养跨文化交际能力和学术交流能力——前者是为了中国文化走出去战略，增强民族文化的国际认同；后者是为了科技兴邦，实现中华民族伟大复兴的中国梦。但是，交际和交流能力的提高都离不开大量的阅读输入，没有大量的输入，交流输出便是无源之水，无本之木。可见，英语学习中阅读非常重要。

人类完整的知识体系是由两大部分组成的：一种是关于自然对象和现象的知识，即自然科学；一种是关于人类社会、人的活动和人的思维的知识，即人文社会科学。这两种知识相互影响，相互促进，如“车之两轮，鸟之两翼”，缺一不可。英语语言、文化和教育都属于人文社会科学范畴。当代大学生，不管主修什么专业，都应该进行大量的人文社会科学阅读。因为人文社会科学是人类认识世界、改造世界、传承文明、创新理论、咨政育人、服务社会和完善自身等方面的锐利思想武器，是推动历史发展、社会进步和人类文明的强大精神力量。人文社会科学是一种知识体系，也是价值体系，能够为科技创新提供正确价值的导向，引导科技朝着有利于人类社会发展的方向前进。自然科学与技术是中性的，它不能也不可能解答“为什么要发展技术？”“如何运用技术？”“技术发展的目的是什么？”等价值判断问题。解答此类问题的，只有人文社会科学。因此，英语学习中的人文社科阅读非常重要。

正是鉴于以上考量，我们编写了这本《人文社科英语教程》。本教程是“新目标大学英语系列教材”主题英语教程之一，根据《大学英语教学指南》的目标要求编写而成，体现了大学英语教学改革的最方向和趋势，其特色如下：

1. 选材丰富，语言真实地道

本教程选材主题丰富，涵盖了人文社会科学的16个学科方向，包括：（1）哲学；（2）逻辑学；（3）语言学；（4）中国文学；（5）外国文学；（6）艺术学；（7）历史学；（8）经济学；（9）管理学；（10）政治学；（11）法学；（12）社会学；（13）新闻传播与图书情报学；（14）宗教学；（15）教育学；（16）心理学。在内容的选择上体现时代的特点和要求，重视学生的兴趣和需求，使他们在主动学习丰富多彩的主题内容的过程中“习得”语言。

2. 练习设计灵活科学，注重批判性思维能力的培养

本教程练习设计强调科学性，注重培养学生批判质疑精神和独立思考能力，培养学生的批判性思维能力，如区分事实和观点、甄别作者的语气和写作目的、发现推理的漏洞和辨明作者隐含的观点等。有些练习设计以了解文章大意、掌握主要观点和开阔视野与思路为主；有些练习则通过回答开放性的问题或就某一话题展开辩论，注重培养学生使用英语解决问题的能力，要求学生结合本单元所学的专业知识，通过文献查阅、社会调查、图表描述、数据分析等形式，完成一项小型的调查研究或自学任务。所以，本教程既可供教师作为提高阶段或发展阶段的教材在课堂教学中使用，也可供学生课外自主学习使用。

3. 体例新颖，着重培养一般学术英语能力

每单元包括三个部分，选用围绕同一主题的三篇阅读文章。第一部分为精读（Intensive Reading），采用基于内容的（content-based）语言教学思路，选文为人文社会科学中的经典文章，重在培养学生的专业英语阅读技巧，培养学生初步的批判性阅读和欣赏性阅读能力，激发学生对相关学科的兴趣，培养学生基本的国际化视野，学习尝试用所掌握的英语知识和技能去获取相关专业知识。第二部分为拓展性阅读（Extended Reading），旨在通过趣味性和科普性的阅读，帮助学生加深对相关学科的了解，进一步学习学术英语的表达规范，了解专业领域的术语并加强正式文体的语感，培养批判质疑精神和独立思考能力，为今后的专业英语阅读减少障碍。第三部分为应用性学术阅读（Applied Academic Reading），旨在让学生接触和熟悉在学术研究过程中会遇到的各种文体，如abstract、acknowledgement、recommendation letter、application letter、CV、poster等，使学生熟悉这些体裁的要素和框架，以读促写，为其今后学术生涯做好准备。

本教程从内容到形式都有不少新的尝试与探索，但由于编者水平有限，不足之处在所难免，敬请各位专家、老师和同学不吝指正，以使教材在未来的教学实践中日臻完善。

编者
2016年1月

Contents

1 Unit 1 History

- 2 ___ Part A History's Nature
- 11 ___ Part B The Splendor of the Tang
- 19 ___ Part C Book Report

22 Unit 2 Religion

- 23 ___ Part A What Is Religion?
- 30 ___ Part B Are Science and Religion Really Enemies?
- 37 ___ Part C Notice

41 Unit 3 Chinese Literature

- 42 ___ Part A Su Shi and the Turn Away from the Feminine
- 49 ___ Part B The Cultural Legacy — Tu Fu and the Tradition of Tu Fu
- 55 ___ Part C Book Review

58 Unit 4 Management

- 59 ___ Part A Understanding What Managers Do
- 67 ___ Part B You — The Leader
- 73 ___ Part C Résumé

76 Unit 5 Philosophy

- 77 ___ Part A Why Study Philosophy?
- 85 ___ Part B The Mystical Way of Chuang Tzu
- 92 ___ Part C Abstract

96 Unit 6 Economy

- 97 ___ Part A How the Economy as a Whole Works
- 106 ___ Part B How People Interact
- 113 ___ Part C Business Invitation Letter

116 Unit 7 Psychology

- 117 ___ **Part A** Sleep Disorders
- 125 ___ **Part B** Watch Out for the Visual Cliff!
- 131 ___ **Part C** Questionnaire

138 Unit 8 Journalism

- 139 ___ **Part A** Newsmaking
- 145 ___ **Part B** Media Convergence and Complications
- 151 ___ **Part C** Conference Newsletter

154 Unit 9 Education

- 155 ___ **Part A** Aims! Whose Aims?
- 161 ___ **Part B** The Liberal Arts Curriculum Aims at
Distribution/Diversity for Freshmen
- 167 ___ **Part C** Research Report

172 Unit 10 Linguistics

- 173 ___ **Part A** Apes and Human Language
- 179 ___ **Part B** Does Language Influence Culture?
- 187 ___ **Part C** Recommendation Letter

190 Unit 11 Politics

- 191 ___ **Part A** Presidential and Parliamentary Systems
- 198 ___ **Part B** Who Votes?
- 205 ___ **Part C** Acknowledgements

209 Unit 12 Aesthetics

- 210 ___ **Part A** Art and Civilization
- 219 ___ **Part B** The Work of Art in the Age of Mechanical
Reproduction
- 226 ___ **Part C** Letters to the Editor

231 Unit 13 Western Literature

- 232 — **Part A** A Defence of Poetry
- 240 — **Part B** The Rambler, Number 4: On Fiction
- 247 — **Part C** Preface

250 Unit 14 Logic

- 251 — **Part A** Logic
- 258 — **Part B** Persuade People with Deductive Reasoning
- 264 — **Part C** Application Letter

267 Unit 15 Sociology

- 268 — **Part A** Making Sense of the Social: Metaphors of the Social We Live By
- 276 — **Part B** Social Restraint on Appetite
- 282 — **Part C** Call for Papers (Presentations)

286 Unit 16 Law

- 287 — **Part A** The Civil Law and Common Law Traditions
- 294 — **Part B** Intellectual Property
- 301 — **Part C** Academic Posters

Unit 1



History

History is the study of the past, specifically how it relates to humans. It is an umbrella term that relates to past events as well as the discovery, collection, organization, and presentation of information about these events. The term includes cosmic, geologic, and organic history, but is often generically implied to mean human history. Scholars who write about history are called historians. Events occurring prior to written records are considered prehistory.




History can also refer to the academic discipline which uses a narrative to examine and analyze a sequence of past events, and objectively determines the patterns of cause and effect that determine them. Historians sometimes debate the nature of history and its usefulness by discussing the study of the discipline as an end in itself and as a way of providing “perspective” on the problems of the present.

Part A Intensive Reading

Pre-reading Activities

I. Study the following historical relics and decide which historical period they belong to.

MASTERPIECES	PERIODS	TIPS
 <p data-bbox="222 808 318 832">Da Yu (Ding)</p>	<p data-bbox="491 687 625 751">Eastern Han (25–220 AD)</p>	<p data-bbox="689 566 1162 868">In the Han period there was great progress in the selection and mixing of clay to create both chalky and sand-mixed wares. Their decorative motifs were painted in bright colors, both pleasing to the eye and showing considerable artistic value. The Eastern Han storytellers with their caricatured expressions but lifelike modelling possess great artistic value.</p>
 <p data-bbox="169 1161 371 1185">Tomb figurine of a storyteller</p>	<p data-bbox="491 999 632 1135">Early Western Zhou (11th–10th centuries BC)</p>	<p data-bbox="689 929 1162 1201">Cast bronze cauldrons were often in pairs. Originally there was a small Yu cauldron (Xiao Yu Ding) as well as this large one, but it no longer exists and only a rubbing of its inscription survives. The Da Yu Ding is a famous treasure of the early Western Zhou, with its imposing and dignified modelling and important historical value.</p>
 <p data-bbox="225 1507 318 1532">Jade Dragon</p>	<p data-bbox="491 1417 608 1481">Tang (618–907 AD)</p>	<p data-bbox="689 1262 1162 1634">Polychrome wares are known as <i>sancai</i> in Chinese. Tang polychrome wares are bright and show flowing lines. The polychrome camel with a troupe of musicians on its back is an outstanding representative piece of the High Tang period, lofty in form with clearly demarcated colors, which reveals the style of the flourishing Tang society. Tang polychromes are popular and influential throughout the world, loved by people from all countries.</p>

 <p>Indigo glazed double-swallow-handled pot with designs of coiling peonies outlined in gold</p>	<p>Neolithic, Hongshan Culture (6000–5000 BC)</p>	<p>China has been using jade since the earliest times. Recent archaeological discoveries have confirmed that jade objects were produced in China over 8,000 years ago, but the initial use of jade objects can probably be placed even earlier to 10,000 years ago, and has remained an unbroken tradition to the present.</p>
 <p>Polychrome glazed tomb figurine of a troupe of musicians on camel</p>	<p>Western Han (206 BC–8 AD)</p>	<p>Lamps made in the Han period are diverse in form, for example, a wild goose foot, a recumbent sheep, the mythical Vermillion Bird and an ox. This lamp uses a traditional form of a bird with a fish in its mouth. The goose has a crest, round eyes, a long neck, plump body, short tail and webbed feet. The crest is painted red, the goose and fish body are in green, with the wings and the scales outlined in ink. With its lively form, ingenious design and gorgeous decoration, it perfectly combines function and form.</p>
 <p>Painted goose and fish lamp</p>	<p>Qianlong Period (1735–1796 AD), Qing</p>	<p>The most valuable porcelains are those from the Qing period which represent the pinnacle of Chinese glazing techniques. During the reign of the first three Qing emperors relatively few enamels were produced, but they are renowned as representing the apex of Qing porcelain manufacture as well as showing the intermingling of Chinese and Western culture in the 18th century.</p>

II. Every culture has its own unique historical relics. In this era of modernization and commercialization, people strive to preserve these relics. Do you know why they are so valuable?

History's Nature¹

R. G. Collingwood

1 What history is, what it is about, how it proceeds, and what it is for, are questions which, to some extent, different people would answer in different ways. But in spite of differences there is a large measure of agreement between the answers. And this agreement becomes closer if the answers are subjected to **scrutiny**, **discarding** those which proceed from unqualified witnesses. History, like theology or natural science, is a special form of thought. If that is so, questions about the nature, object, method, and value of this form of thought must be answered by persons having two qualifications.

2 First, they must have experience with that form of thought. They must be historians. In a sense we are all historians nowadays. All educated persons have gone through a process of education which has included a certain amount of historical thinking. But this does not qualify them to give an opinion about the nature, object, method and value of historical thinking. For in the first place, the experience of historical thinking which they have thus acquired is probably very superficial; and the opinions based on it are therefore no better grounded than a man's opinion of the French people based on a single weekend visit to Paris. In the second place, anything gained through the ordinary educational channels, as well as being superficial, is **invariably** out of date. Experience of historical thinking, so gained, is modeled on text-books, and text-books always

scrutiny /'skru:tɪni/ *n.*
详细的检查
discard /dɪs'kɑ:d/ *vt.* 丢弃, 抛弃

invariably /ɪn'veəriəblɪ/
adv. 不变地

¹ This article is taken from *The Idea of History* (1956 edition), London: Oxford University Press, 1956, pp.7-10.

describe not what is now being thought by real live historians, but what was thought by real, live historians at some time in the past when the raw material was being created. And it is not only the results of historical thought which are out of date by the time they get into the text-book. It is also the principles of historical thought: that is, the ideas as to the nature, object, method, and value of historical thinking. In the third place, and connected with this, there is a peculiar illusion incidental to all knowledge acquired in the way of education: the illusion of **finality**. When a student is in *statu pupillari* with respect to any subject, he has to believe that things are settled because the text-books and his teachers regard them as settled. When he emerges from that state and goes on studying the subject for himself he finds that nothing is settled. The **dogmatism** which is an invariable mark of immaturity drops away from him. He looks at so-called facts with a new eye. He says to himself: "My teacher and text-books told me that such and such was true; but is it true? What reasons had they for thinking it true, and were these reasons adequate?" On the other hand, if he emerges from the status of pupil without continuing to pursue the subject, he never rids himself of this dogmatic attitude. And this makes him a person peculiarly unfitted to answer the questions I have mentioned. No one, for example, is likely to answer them worse than an Oxford philosopher who, having read Greats in his youth, was once a student of history and thinks that this youthful experience of historical thinking entitles him to say what history is, what it is about, how it proceeds, and what it is for.

3 The second qualification for answering these questions is that a man should not only have experience of historical thinking but should also have reflected upon that experience. He must be not only an historian but a philosopher; and in particular his philosophical thought must have included special attention to the problems of historical thought. Now it is possible to be a quite good historian (though not an historian of the highest order) without thus reflecting upon one's own historical thinking. It is even easier to be a quite good teacher of history (though not the very best kind of teacher) without such

finality /faɪ'nælɪti/ *n.* 结尾; 定局; 终结

dogmatism /dɒgmətɪzəm/ *n.* 教条主义, 独断论

reflection. At the same time, it is important to remember that experience comes first, and reflection on that experience second. Even the least reflective historian has the first qualification. He possesses the experience on which to reflect; and when he is asked to reflect on it, his reflections have a good chance of being to the point. An historian who has never worked much with philosophy will probably answer our four questions in a more intelligent and valuable way than a philosopher who has never worked much with history.

4 I shall therefore **propound** answers to my four questions such as I think any present-day historian would accept. Here they will be **rough** and ready answers, but they will serve for a **provisional** definition of our subject-matter and they will be defended and elaborated as the argument proceeds.

5 The definition of history. Every historian would agree, I think, that history is a kind of research or inquiry. What kind of inquiry it is I do not yet ask. The point is that generically it belongs to what we call the sciences: that is, the forms of thought whereby we ask questions and try to answer them. Science in general, it is important to realize, does not consist in collecting what we already know and arranging it in this or that kind of pattern. It consists in fastening upon something we do not know, and trying to discover it. Playing patience with things we already know may be a useful means towards this end, but it is not the end itself. It is at best only the means. It is scientifically valuable only in so far as the new arrangement gives us the answer to a question we have already decided to ask. That is why all science begins from the knowledge of our own ignorance: not our ignorance of everything, but our ignorance of some definite thing — the origin of parliament, the cause of cancer, the chemical composition of the sun, the way to make a pump work without muscular exertion on the part of a man or a horse or some other **docile** animal. Science is finding things out: and in that sense history is a science.

6 The object of history. One science differs from another in that it finds out things of a different kind. What kind of things does history find out? I answer, *res gestae*: actions of

propound /prə'paʊnd/
vt. 提出（问题、计划等）
供考虑（讨论），提议

rough /rʌf/ *adj.* 大概的，粗略的，不精确的
provisional /prə'vɪʒənl/
adj. 暂时的，临时的

docile /'dɒsəl/ *adj.* 驯服的

human beings that have been done in the past. Although this answer raises all kinds of further questions many of which are controversial, still, however they may be answered, the answers do not **discredit** the proposition that history is the science of *res gestae*, the attempt to answer questions about human actions done in the past.

discredit /dis'kredit/ *vt.*
使不可置信；败坏……的
名声

7 How does history proceed? History proceeds by the interpretation of evidence: where evidence is a collective name for things which singly are called documents, and a document is a thing existing here and now, of such a kind that the historian, by thinking about it, can get answers to the questions he asks about past events. Here again there are plenty of difficult questions to ask as to what the characteristics of evidence are and how it is interpreted. But there is no need for us to raise them at this stage. However they are answered, historians will agree that historical procedure, or method, consists essentially of interpreting evidence.

8 Lastly, what is history for? This is perhaps a harder question than the others; a man who answers it will have to reflect rather more widely than a man who answers the three we have answered already. He must reflect not only on historical thinking but on other things as well, because to say that something is “for” something implies a distinction between A and B, where A is good for something and B is that for which something is good. But I will suggest an answer, and express the opinion that no historian would reject it, although the further questions to which it gives rise are numerous and difficult.

9 My answer is that history is “for” human self-knowledge. It is generally thought to be of importance to man that he should know himself: where knowing himself means knowing not his merely personal **peculiarities**, the things that distinguish him from other men, but his nature as man. Knowing yourself means knowing, first, what it is to be a man; secondly, knowing what it is to be the kind of man you are; and thirdly, knowing what it is to be the man you are and nobody else is. Knowing yourself means knowing what you can do; and since nobody knows what he can do until he tries, the only clue to what man can do is

peculiarity
/pi.kju:l'i'æriti/ *n.* 古怪的
特点

what man has done. The value of history, then, is that it teaches us what man has done and thus what man is.

(1,489 words)

Post-reading Exercises

I. Complete the right column according to the text.

Part I	Four questions about history: 1. _____ 2. _____ 3. _____ 4. _____
Part II	Two qualities that qualify people to answer these four questions: 1. _____ 2. _____
Part III	Answers to the four questions in the first part: 1. _____ 2. _____ 3. _____ 4. _____

II. Comprehension questions

1. Why are people who have gone through a process of education which has included a certain amount of historical thinking not yet qualified to give an opinion of historical thinking?
2. What is needed besides the experience of historical thinking to answer the questions?
3. What does “human self-knowledge” refer to?

III. Reading strategy

How to Read Fast

Are you keen to become a faster reader? Reading faster isn't about plowing through books or texts without comprehending or enjoyment. Rather, it's about learning to pick up the speed and still take in the information in an enjoyable way. There are several practical methods for you.

Stop vocalization or subvocalization as you read. They engage not only your eyes and your brain, but also your mouth and your ears. Always remember, for understanding, your eyes and brain can finish the job without your mouth and ears' participation.

Instead of reading word by word, read in chunks of words, or even full sentences. Instead of seeing "the" "cat" "was" "mad" separately, your mind will register "the cat was mad" as one single piece of information. All you have to do is to chunk groups of words together into larger chunks of meaning. Once that happens, certain chunks of words will stand out in paragraphs and your eyes will just glide over the filler words without wasting time or energy on their content.

Try to lightly skim the text either before or after reading it. Skimming before reading will help introduce you to the topic and the author's purpose and will help you read faster. Skimming after reading will allow you to draw key points out of particularly dense or hard-to-read material.

Always place emphasis on the first and the last sentence of the paragraph. Writers usually begin each paragraph with a key statement that tells you what that paragraph is about and wrap up the thought expressed and provide a connection to the next paragraph in the last sentence.

Choose a particular method to help you learn to read faster. Place your hand, an index card or simply a folded piece of paper under the line you are reading and move it down as you read in a constant motion.

Be realistic about how much faster you can read before losing the meaning. For many, faster reading will result in a loss of at least some comprehension, so it is important to balance speed and comprehension so as to maximize reading efficiency.

Finally, don't rush the process in building good, solid reading skills. It is a long slow process which calls for your patience and you'll be reading faster without even realizing it.

Finish the following exercises.

1. Vocalization means reading a passage by using voice while subvocalization (silent speech) refers to the internal speech during reading. They both impact reading speed. Please find two similar passages, like Text A of Unit 2 and Unit 3, and try to read the first passage with vocalization or subvocalization and the second without it. Compare the time you take to read the two passages.
2. Divide the following words in the paragraph into “chunks” by marking “/” between each chunk.

The suggestion that the Indians might be slaves *by nature* — a suggestion which claimed to answer questions concerning both their political and their legal status — was first advanced as a solution to a political dilemma: by what right had the crown of Castile occupied and enslaved the inhabitants of territories to which it could make no prior claims based on history? The men who were called in to resolve this dilemma were all either members of, or in some way associated with, the law or theology faculties of the universities, and for them questions about the nature of the Indians were but one part of a larger set of concerns about man’s relationship with man and about his place in God’s universe.

3. Skim Text B and answer the following questions.
 - 1) What is the type of the text: persuasive, informative, or narrative?
 - 2) What is the main idea of the text?

Part B Extended Reading

Pre-reading Activities

I. More often than not, maps are included in history books to show the territory of nations, regions or tribes, or where events occurred. Reading maps efficiently is important because maps often help you “see” the ideas in related reading materials. Read the following map and find its title, labels, and scale.



II. The territory of a country may expand or shrink throughout history. Compare the map above with a modern map of China to find the differences.

The Splendor of the Tang¹

Rhoads Murphey

1 Under Tang rule, China achieved a new highpoint in prosperity, cultural sophistication and greatness, and imperial power. The cosmopolitan Tang capital at Chang'an, where the Han had ruled, was the world's largest city, with about 2 million inhabitants. The imperial civil service and examinations were reestablished, and learning and the arts flourished. The Tang is still seen as the greatest period of Chinese poetry, especially in the work of Li Bo (701–762) and Tu Fu (712–770).

2 Some 1,800 samples of Li Bo's 20,000 poems survive, including these lines:

*Beside my bed the bright moonbeams bound
Almost as if there were frost on the ground.
Raising up, I gaze at the mountain moon;
Lying back, I think of my old home town.*

*A girl picking lotuses beside the stream
At the sound of my oars she turns about.
Giggling, she vanishes among the flowers,
And, all pretenses, declines to come out.*

oar /ɔ:/ n. 桨

*Among the flowers, with a jug of wine,
I drink all alone – no one to share.
Raising my cup, I welcome the moon,
And my shadow joins us, making a threesome.*

¹ This article is taken from *A History of Asia* (seventh edition), New York: Pearson, 2013, pp.135–138.

3 The legend, almost certainly untrue but appealing, is that Li Bo drunkenly leaned out of a boat to embrace the reflection of the moon and drowned, happy in his illusion.

4 Tu Fu was a more sober poet than Li Bo, but equally admired. Here are some samples of his lines:

*Frontier war drums disrupt all men's travels,
The border in autumn — a solitary goose is honking.
Beginning tonight the dew will be white with frost,
But the moon is as bright as in my old home town.
I am fortunate enough to have brothers, but all are scattered;
There's no longer a home where I might ask if they're dead or alive.
The letters I write don't ever get to where they're sent,
How terrible it is that the fighting cannot stop!*

*The capital is taken. The hills and streams are left,
And with spring in the city the grass and trees grow dense.
Mourning the times, the flowers trickle their tears;
Saddened with parting, the birds make my heart flutter.
The army beacons have flamed for three months;
A letter from home would be worth ten thousand in gold.
My white hairs I have anxiously scratched even shorter;
But such **disarray**! Even hairpins will do no good!*

flutter /'flʌtə/ vi. 惊慌

disarray /dɪsə'reɪ/ n.
混乱

5 Tu Fu's poetry, concerned as it is with human troubles, reminds us that the rebuilding of empire exacted a price, for all its glory. Most of the Han-ruled territories were reclaimed by conquest after they had fallen away at the end of the Sui, including northern Vietnam, but Tibet, Xinjiang, Mongolia, and southern Manchuria were wisely left as **tributary** regions after their non-Han inhabitants had been defeated in a brilliant series of campaigns by the emperor Tang Taizong (r. 598–649). Korea again fought the Chinese armies to a standstill but accepted tributary status. The Chinese conducted their trade and political relations with the outside world through the tribute system, in which countries that wished to conduct commerce sent emissaries to China, ritually acknowledged

tributary /'trɪbjʊtəri/
adj. 附庸的

Chinese superiority, and thus gained trading privileges and the **pledge** of Chinese assistance in case of attack. Much of the mountainous southwest, home of the Thai and other groups, remained non-Han in population and outside imperial rule. Taizong is remembered as a model ruler, **fostering** education and encouraging conscientious officials. In his cosmopolitan time, Buddhism was still tolerated and widely popular.

6 The gradual **sinicization** of the originally non-Han south, below the Yangzi valley, continued apace under imperial momentum. By the late Tang most of the empire's **revenue** came from the more productive south, including the Yangzi valley, and most Chinese lived in that area. The north, where empire was born, suffered as always from recurrent drought, erosion, and **siltation** of the vital irrigation works, but now the south, progressively cleared of its earlier forests, more than made up the difference. Agricultural techniques were slowly adapted to the wetter and hillier conditions and the far longer growing season. The growing use of human manure (night soil) improved the less fertile southern soils outside the **alluvial** river valleys; the continued increase of population thus provided its own rise in agricultural yields. Many northerners had fled south after the fall of the Han dynasty; now they and their descendants were joined by new streams seeking greater economic opportunity than in the overcrowded and often marginal north. Imperial tradition, and defense of the troublesome northwest frontiers, kept the capital in the north, but the south was flourishing.

7 Renewed contacts with more distant lands westward revealed, as in Han times, no other civilization that could rival the Celestial Empire. The Son of Heaven, as the emperor was called, was seen as the lord of "all under heaven," meaning the four corners of the known world, within which China was clearly the **zenith** of power and sophistication. Did not all other people the Chinese encountered acknowledge this, by tribute, praise, and imitation of Chinese culture, the sincerest form of flattery? In fact, even beyond the world the Chinese knew, they had no equal, in any terms. Rome was long gone, and the **Abbasid Caliphate** with its capital at Baghdad was no match for the Tang

pledge /pledʒ/ *n.* 保证

foster /'fɒstə/ *vt.* 促进

sinicization
/ˌsɪnɪsaɪ'zeɪʃən/ *n.* 中国化

revenue /'revənju:/ *n.*
税收

siltation /sɪl'teɪʃən/ *n.*
淤积

alluvial /ə'lu:vɪəl/ *adj.*
淤积的

zenith /'zenɪθ/ *n.* 极点

Abbasid Caliphate
阿拔斯王朝

or its great successor, the Song. A coalition of Arabs and western Turks did repulse a Tang expeditionary force, far from its base in Central Asia at the battle of the Talas River near Samarkand in 751. But the battle is perhaps more significant in that some captured Chinese transmitted the recently developed Tang art of printing to the West, and that of papermaking, widespread in China from the late first century C.E. after its invention a century earlier. From about 700 C.E., printing was done from carved wooden blocks a page at a time, but by 1030 C.E. the Chinese, and only slightly later the Koreans, had developed movable-type printing, with individual characters made of wood, ceramics, or metal, all long before its later spread into fifteenth-century Europe. Movable-type printing was much better suited for the alphabetic languages of western Eurasia than for Chinese writing, with its thousands of distinct characters, so in East Asia books continued to be printed primarily using carved wooden blocks into the nineteenth century, when new **lithographic** printing techniques developed in Europe began to be adopted.

lithographic
/ˌlɪθəˈɡræfɪk/ *adj.* 平版印刷的

8 Paper and printing were typical creations of the Chinese, with their love of written records and of learning, literature, and painting. They were also two of China's most basic gifts to the later-developing West, along with cast iron, the crossbow, gunpowder, the compass, the use of coal as fuel, the waterwheel, paper currency, the wheelbarrow, wallpaper, and porcelain, to mention only a few. Fully perfected porcelain — a combination of minerals and kaolin clay shaped and glazed and then fired at a very high temperature had appeared by Tang times. Beginning in this period, craftsmen produced porcelain objects of exquisite beauty never matched elsewhere, although the process finally made its way to Europe in the eighteenth century. Porcelain joined silk and, later, tea as China's chief exports to a cruder world abroad.

9 The secret of silk making had been smuggled out of China, supposedly by two monks in the time of the eastern Roman emperor Justinian (r. 527–565) in the form of cocoons concealed in hollow walking sticks. But later Western silk production in Italy and France never equaled the Chinese quality, which still

remains an export staple, although in the nineteenth century the Chinese lost ground to more uniform Japanese and later Korean silk. Tea, largely unknown in Han times, was introduced from Southeast Asia as a medicine and an aid to meditation and began to be drunk more widely in fifth-century China. Grown in the misty hills of the south, it became the basic Chinese drink during the Tang, another Chinese **monopoly** that later drew Western traders. Seeds and cuttings of the tea plant were smuggled out of China by the English East India Company in 1843 to start plantation production in India and Ceylon, and tea became the world's most popular drink.

monopoly /mə'nɒpəlɪ/
n. 垄断品

(1,387 words)

Post-reading Exercises

I. Fill in the timeline of the historic events.

Year	Events Mentioned in the Text
_____	Tea was drunk more widely in China.
598	Tang Taizong was born.
649	Tang Taizong died.
_____	Printing with carved wooden blocks
701	The great poet _____ was born.
712	The great poet Tu Fu was born.
751	The Battle of _____
762	The great poet Li Bo died.
_____	The great poet Tu Fu died.
1030	_____
1843	The seeds and cuttings of tea plant were smuggled out of China by English East India Company.

II. Decide whether the following statements are true or false according to the passage you have just read. Write “T” for true and “F” for false in the space provided.

- _____ 1. The works of Li Bo and Tu Fu are the best examples of the glory of Tang poetry.
- _____ 2. Taizong was remembered as a model ruler because he reclaimed northern Vietnam and left Tibet, Xinjiang, etc. as tributary regions after he defeated them.
- _____ 3. The south flourished because of its adaptation of agricultural techniques and use of human manure. Also, it was free from northwest frontier troubles.
- _____ 4. During the Tang period, China was equally great in power and sophistication with the Roman empire.
- _____ 5. Movable-type printing was invented by the Chinese, but it is more suitable for Western alphabetic languages.
- _____ 6. Porcelain, although later than silk and tea did, became China’s chief export good in the 18th century.

III. To promote brilliant Chinese culture and display the enchanting beauty of classical Chinese poetry, classical Chinese poems, especially Tang poems, are translated into other languages. Please write down the original poems in Chinese beside their English translations in the text.

IV. Read the following English versions of *A Spring Morning* and decide which one is better. Specify the reasons. Then try to translate the Chinese poem into English following the pattern of the better poem.

春 晓
春眠不觉晓，处处闻啼鸟。
夜来风雨声，花落知多少。

Version I

A Spring Morning

Translated by Weng Xianliang

Late! This spring morning as I awake,
I know all around me the birds are crying.

The storm, last night, I sensed the fury.
How many, I wonder, are fallen, poor dear flowers!

Version II

A Spring Morning

Translated by Xu Yuanchong

This spring morning in bed I'm lying,
Not wake up till I hear birds are crying.
After one night of wind and showers,
How many are the fallen flowers.

Version I Version II is better because of the following reasons:

月落乌啼霜满天，江枫渔火对愁眠。

Book Report

Good books broaden your understanding of the world and society. Book reports highlight the basic details about a book, a summary of the plot, and some comments regarding the reader's opinions and impressions, the messages about life and important experiences.

Introduction of the Book

The introduction segment should state the book's title (italicized), the topic, the author's name, publication information as well as brief statements about the book's angle, the genre, the theme, and a hint about the writers' feelings in the introduction. A strong introductory sentence that grabs your readers' attention will provide the readers with a good first impression!

First Paragraph Example

Can you identify one experience that changed your entire view of the world around you? Henry Fleming, the main character in *The Red Badge of Courage*, begins his life-changing adventure as a naive young man, eager to experience the glory of war. He soon faces the truth about life, war, and his own self-identity on the battlefield, however. *The Red Badge of Courage*, by Stephen Crane, is a coming of age novel, published by D. Appleton and Company in 1895, about thirty years after the Civil War ended. In this book, the author reveals the ugliness of war, and examines its relationship to the pain of growing up.

The Body of a Book Report

Before you get started on the body of the report, take a few minutes to jot down some helpful information by considering the following points:

- Did you enjoy the book?
- Was it well written?
- What was the genre?
- (Fiction) Which characters play important roles that relate to the overall theme?
- Did you notice recurring symbols?
- Is this book a part of a series?
- (Nonfiction) Can you identify the writer's thesis?
- What is the writing style?
- Did you notice a tone?
- Was there an obvious slant or bias?

In the body of your book report, you will use your notes to guide you through an extended summary of the book. You will weave your own thoughts and impressions into the plot summary.

Conclusion

As you head to the final part, consider some additional impressions and opinions:

- Was the ending satisfactory (for fiction)?
- Was the thesis supported by strong evidence (for nonfiction)?
- What interesting or notable facts do you know about the author?
- Would you recommend this book?

Conclude your report with a paragraph or two that covers these additional points. A re-statement of the name and author of the book in the concluding paragraph would impress the readers too.

Exercises

I. Read the book report of *The Adventures of Tom Sawyer* and check whether the sample meets the requirements of a good book report.

Title, Author, and Publication

The Adventures of Tom Sawyer was written by Mark Twain and published in 1876. It is now published by Bantam Books of New York.

Setting

The Adventures of Tom Sawyer is set in the fictional town of St. Petersburg, Missouri on the Mississippi. The novel's events occur prior to the Civil War and before the abolition of slavery.

Characters

Tom Sawyer: the protagonist of the novel. Tom is a romantic, imaginative boy who acts as a natural leader to his contemporaries in the town.

Huckleberry Finn: one of Tom's friends, but a boy who lives on the outskirts of middle class society.

Injun Joe: the villain of the novel. Joe is a half Native American, a drunkard and murderer.

Becky Thatcher: a classmate of Tom's, who is new to St. Petersburg. Tom develops a crush on Becky and ultimately saves her from the dangers of McDougall's cave.

Aunt Polly: Tom's guardian.

Plot

The Adventures of Tom Sawyer is the story of a young boy's maturation. Tom is the undeniable leader of his "gang" of boys, leading them on a series of escapades drawn from the stories he has read of pirates and thieves. The novel moves from the antics of Tom's irrepressible sense of fun to a more dangerous kind of adventure when he and Huck witness a murder. Ultimately, Tom must put aside his fantasy world and do the right thing to keep an innocent man from bearing the guilt of a crime committed by Injun Joe. Tom continues his transformation into a more responsible young man when he and Huck avert the further violence threatened by Injun Joe.

Conclusion

It is a very good book to read and it gives me more insight as to what Tom Sawyer's world is like, which is not much different from the adult world around them, and the adults who are responsible for these children act much like children themselves. In many ways, that is how it has always been and will always be. Adults like to think that they are much smarter and more capable than children, but in reality, children have a great deal of agency and tend to be especially logical as well. It is a good book for a leisurely sunny afternoon.

II. Design a format for the layout of a book report.

III. Write a report of your favorite book.

Unit 2



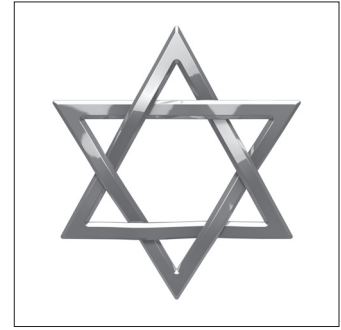
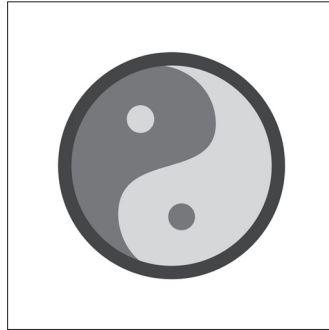
Religion

Religion is an organized collection of beliefs, cultural systems, and world views that relate humanity to an order of existence. Many religions have narratives, symbols, and sacred histories that are intended to explain the meaning of life and/or to explain the origin of life or the universe. From their beliefs about the cosmos and human nature, people derive morality, ethics, religious laws or a preferred lifestyle. According to some estimates, there are roughly 4,200 religions in the world.

Part A Intensive Reading

Pre-reading Activities

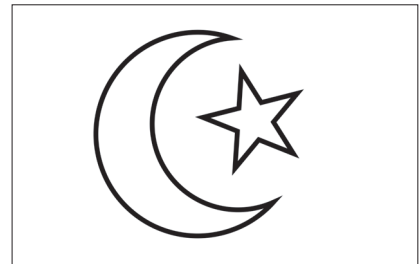
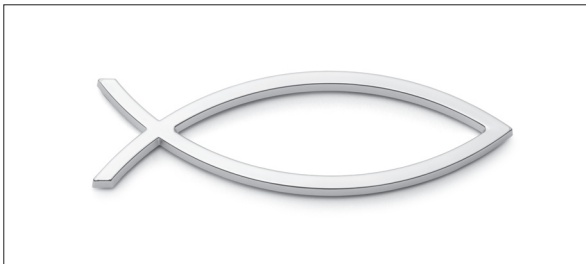
I. Please identify what religions the following pictures stand for.



1. _____

2. _____

3. _____



4. _____

5. _____

II. Match the names of religions on the left with their corresponding characteristics on the right.

List of Religions

1. Buddhism _____
2. Judaism _____
3. Taoism _____
4. Christianity _____
5. Islam _____

List of Characteristics

- A. It claims that we only live once.
- B. It claims that we reincarnate many times.
- C. Fire is its holy symbol.
- D. It originated and developed in China.
- E. It has as many as 22,000 different sects.
- F. It grew out of both Judaism and Christianity.
- G. It has the longest history.

What Is Religion?¹

Colleen Messina

1 People love to wonder. Can you remember how many questions you asked your parents when you were small? We wonder about the dark **crevasses** in the ocean floor, the nature of black holes, and what happens to us when we die. The five billion people of earth lead very different lives, but they are united in their ability to wonder.

crevasse /krə'væs/ *n.* 裂缝, 破口处

2 Everyone has something special that they wonder about because people are naturally curious. Some people concentrate on the mysteries of the physical world. Benjamin Franklin boldly tied a key to a kite to understand lightning — and nearly fried himself in the process. Christopher Columbus bravely sailed to what many believed to be the edge of the flat earth to discover a new world. Other “explorers of the spirit” left kingdoms behind in order to discover more about the heavenly world. Their revelations and experiences became the **cornerstones** of the major world religions. All religions began with one person wondering about the meaning of life.

cornerstone /'kɔ:nəstəʊn/ *n.* 基石

3 The word “religion” comes from the Latin word *religare*, which means “to tie.” People of all faiths believe that their religion ties them to a higher purpose. Some feel that religion ties them to a sense of community through shared values. Religion has also tied art, culture, and societies together for thousands of years. Magnificent buildings, beautiful works of art, and stirring books have been inspired by religious faith.

¹ The article is written by Colleen Messina and selected from www.edhelper.com, which is an online subscription service that provides teaching resources as well as printable worksheets for teachers and homeschooling parents in the US.

4 Religion helps people figure out the meaning of life and the mystery of death. Some faiths believe we only live once, while others, like Hinduism and Buddhism, believe that we **reincarnate** many times to fulfill our purpose. Long before any scribes scribbled on **papyrus**, religion has been important to men, whether they called it “religion” or not.

reincarnate
/ˌriːmˈkɑːneɪt/ *vi.* (人) 转世化身
papyrus /pəˈpajərəs/ *n.*
莎草纸

5 The oldest world religions are Zoroastrianism² and Judaism, which began between three and four thousand years ago. Christianity grew out of Judaism, and Islam grew out of both Judaism and Christianity. Jewish teachings were being written down by scholars in the Middle East around the same time as priests in India were writing down the basic ideas of Hinduism. Buddhism and Taoism developed in China about 2,500 years ago. Within these major religions, there are smaller divisions. For example, within Christianity, there are about 22,000 different sects! There are also other religions that have fewer followers, such as Sikhism³, Shintoism⁴, and Jainism⁵.

6 The major religions have some things in common. All of them have a founder or leader, and some of these men were inspired by mystical experiences. All major religions have a **sacred** scripture or texts. People of different faiths have special prayers, clothing, and symbols of their religions. For example, fire is the symbol of Ahura Mazda, the one god of Zoroastrianism. The Yin Yang is the symbol of Taoism. Religion gives a sense of purpose and comfort in times of trouble to its followers.

sacred /ˈseɪkrɪd/ *adj.* 神圣的

7 People also believe that religion can explain how the world was created. Many religions believe that the universe was created by a god. Judaism, Christianity, Islam, and Zoroastrianism recognize just one god, which is called **monotheism**. Buddhism doesn't have a **deity**, or god, but Buddhists do recognize many

monotheism
/ˈmɒnəθiːzəm/ *n.* 一神论; 一神教
deity /ˈdiːti/ *n.* 神; 女神

2 The dualistic religion founded by the Persian prophet Zoroaster in the late 7th or early 6th centuries BC and set forth in the sacred writings of the Zend-Avesta. It is based on the concept of a continuous struggle between Ormazd (or Ahura Mazda), the god of creation, light, and goodness, and his arch enemy, Ahriman, the spirit of evil and darkness, and it includes a highly developed ethical code.

3 An Indian religion which separated from Hinduism in the sixteenth century and which teaches that there is only one God.

4 The ancient indigenous religion of Japan, characterized by veneration of nature spirits and of ancestors.

5 An ancient Hindu religion, which has its own scriptures and believes that the material world is eternal, progressing endlessly in a series of vast cycles.

spiritual beings, while Hindus recognize more than three hundred million gods and goddesses! This is called **pantheism**. Other people deny the existence of any deity. This is called **atheism**.

pantheism
/ˈpænθi:ɪzəm/ *n.* 泛神论

atheism /ˈeɪθɪzəm/ *n.* 无神论

8 Most religions have their own rituals and traditions that center around its belief in a god or divine beings. Rituals can be serious, like the **sacrament** of Holy Communion in the Christian church. Other rituals are just plain fun, like throwing colored powder and water during the Hindu holiday of Holi. Many rituals celebrate life's important events, like birth, marriage, and death.

sacrament
/ˈsækrəmənt/ *n.* 圣事

9 In addition to special rituals, all religions have their own festivals and holidays. The English word “holiday” comes from the words “holy day.” The yearly cycle of holidays tells stories of the faith. Followers sing songs and perform dramas to honor these events. Christians perform inspiring Christmas nativity plays. Taoists enjoy noisy, crackling fireworks during their New Year's celebration. Many of these festivals also commemorate an historical event of the faith. For example, Wesak celebrates Buddha's enlightenment, and Easter celebrates Christ's resurrection⁶.

10 Many people think that food is the best part of any holiday! Think of your favorite holiday. Does some special food come to mind? Food is a way of enjoying company, and it can also symbolize something in a family's faith. Sweet foods often represent some element of the faith, while bitter foods remember hard times. Some religions have a platter of different foods that represent different parts of the faith. Zoroastrians have a platter with milk, wine, and fruit as well as other religious objects for their thanksgiving ceremony. Food feeds the body like faith symbolically feeds the soul.

11 Foods for religious festivals are as varied as the clothes that people wear. Buddhists often eat a delicious, **gooey** rice pudding to celebrate the Buddha's enlightenment, while Jews eat bitter herbs at their **Seder** meal to symbolize the slavery of

gooey /ˈgu:ɪ/ *adj.* 粘软的

Seder /ˈseɪdə/ *n.* 逾越节家宴

⁶ In Christian belief, the resurrection is the event in which Jesus Christ came back to life after he had been killed.

their ancestors. At the end of Ramadan⁷, a month of fasting, Muslims eat sugared almonds and chocolates. Crispy Christmas cookies are often made in the shapes of stars, bells, and angels to represent parts of the nativity story, and Christians also often enjoy sweet mince pies at Christmas. These pies were originally made in an oval shape to represent baby Jesus lying in a manger. Enjoying these special treats is part of every world religion.

manger /'mɛndʒə/ *n.*
(牛、马等动物的)食槽

12 The faith represented in the world's religions has sprung out of man's wonderings about life. This basic quest for a higher purpose is central to human nature, whether people belong to an organized religion or not. Mahatma Gandhi⁸, the leader of the independence movement in India, explained this perfectly when he said, "Religion is not alien to us ... It is always within us; with some, consciously; with others, unconsciously. But it is always there."

alien /'eɪlɪən/ *adj.* 陌生的

(1,003 words)

Post-reading Exercises

I. Examine the organization of the text and fill in the blanks with information from the text.

1. Religions come from people's wondering about the meanings of life. (Paras. 1–4)
 - 1) The five billion people of earth lead very different lives, but they are united _____ . (Para. 1)
 - 2) All religions began with _____ . (Para. 2)
 - 3) People of all faiths believe that _____ .
Some feel that religion ties them to _____
_____. Religion has also tied _____, _____, and _____ together
for thousands of years. (Para. 3)
 - 4) Religion helps people figure out _____. Hinduism
and Buddhism believe that _____. (Para. 4)

⁷ The ninth month of the Muslim year, when Muslims do not eat between the rising and setting of the sun. During Ramadan, Muslims celebrate the fact that it was in this month that God first revealed the words of the Koran to Mohammed.

⁸ A political and spiritual leader during India's struggle with Britain for home rule; an advocate of passive resistance (1869–1948).

2. Exploring different aspects of world religions (Paras. 5–11)
- 1) The oldest world religions are _____ and _____. (Para. 5)
 - 2) The major religions have some things in common. All of them have a _____ or _____. (Para. 6)
 - 3) Christianity, Islam, and Zoroastrianism recognize just one god, which is called _____. Hindus recognize more than three hundred million gods and goddesses! This is called _____. Other people deny the existence of any deity. This is called _____. (Para. 7)
 - 4) Most religions have their own rituals and traditions that center around _____. In addition, all religions have their own _____. (Paras. 8–9)
 - 5) Many people think that _____ is the best part of any holiday! (Paras. 10–11)
3. Religions are always with us whether we are aware of it or not. (Para. 12)

II. Reading strategy

How to Remember What You Read

- **Know your purpose:** Everyone should have a purpose for their reading and think about how that purpose is being fulfilled during the actual reading.
- **Make notes:** Make notes, while or after reading each section, including your own thoughts, ideas and cross references.
- **Highlight key words:** Highlight the key words that carry the message. Don't highlight the same thing and everything. Try to stick to highlighting only a few words per sentence and only one sentence per paragraph.
- **Map context:** As you go through the text, look for the answers to the when, what, where, who, why and how questions and write down the answers on an index card or in the book itself.
- **Visualize to remember:** By paying close attention to actions, descriptive words and details, you can create a vivid, memorable picture in your mind's eye.
- **Read aloud:** You have to use all the available senses you have. You should read aloud, so that you can hear it in addition to seeing the words. It will create an extra impression in your mind and you can memorize it for a longer time.
- **Recall immediately:** As soon as you finish reading the article, repeat the main idea to yourself.

Choose the best answer for the following questions based on your memory after reading the text.

1. The Latin word *religare*, from which “religion” comes, means _____.
A. to tie B. to learn C. to surpass D. to redeem
2. The oldest world religions are _____.
A. Taoism and Buddhism B. Buddhism and Hinduism
C. Zoroastrianism and Judaism D. Christianity and Judaism
3. Which religion did Christianity grow out of?
A. Judaism. B. Catholicism. C. Zoroastrianism. D. Buddhism.
4. Which religion does not recognize just one god?
A. Judaism. B. Christianity. C. Islam. D. Hinduism.
5. Which of the following statements is not correct about the food religious people eat for religious festivals?
A. Buddhists often eat a delicious, gooey rice pudding.
B. Jews eat bitter herbs.
C. Muslims eat sugared almonds and chocolates.
D. Hindus eat sweet mince pies.

III. Critical thinking: discuss the following question.

Do you think there will ever be a single world religion?

Part B Extended Reading

Pre-reading Activities

I. There are frequently hot discussions about the relationship between science and religion. Use your common knowledge and choose the characteristics science and religion have respectively. Put the corresponding letter in the box.

	Science	Religion	Options
origin of the world			A. creation B. evolution
research target			A. facts B. values
research field			A. natural world B. supernatural world
world view			A. materialism B. theism
key words			A. ways of life, attitude, moral principles B. observable, natural phenomenon
question to answer			A. the way to go to heaven B. how the heavens go

II. Many people, encouraged by the media, think that science and religion must disagree with each other. What may be the “conflicting views” of science and religion?

Are Science and Religion Really Enemies?¹

Father Tadeusz Pacholczyk²

1 One subject I often end up discussing with friends and acquaintances is the apparent conflict between religion and science. A surprising number of people believe these two powerful forces in our society are incompatible with each other. Some even claim there is an “inherent conflict” between them. When people learn that I am a scientist and a Catholic priest, a common response is, “Wow, how do you do it?” Although it may appear to a casual observer that science and religion make competing claims over the same questions, in reality they do not.

priest /pri:st/ *n.* 牧师; 神父; 教士

2 Already back in the late 1500’s a well-known churchman named Cardinal Baronius³ made the point that religion teaches us “the way to go to heaven, not the way the heavens go.” Science, on the other hand, addresses the physical world and “how the heavens go.” This simple but important distinction, which was later incorporated into the writings of Galileo⁴, reminds us that science and religion are objectively compatible

1 This article was written by Father Tadeusz Pacholczyk, Ph.D. It appeared in “Making Sense Out of Bioethics” (October, 2008), which is a column that appears in various diocesan newspapers across the US.

2 Father Tadeusz Pacholczyk is a neuroscientist at Yale University. After finishing his doctoral work, he worked for Massachusetts General Hospital and Harvard Medical School. He studied for the priesthood in Rome, where he focused on bioethics and dogmatic theology. Father Pacholczyk is now director of education and a staff ethicist at the National Catholic Bioethics Center based in Philadelphia, Pennsylvania.

3 Cardinal Baronius (1538–1607) is also known as Caesar Baronius, an Italian Cardinal and ecclesiastical historian. His best known work is his *Annales Ecclesiastici* (Ecclesiastical Annals), which appears in twelve folio volumes (1588–1607).

4 Galileo (1564–1642) was an Italian physicist, mathematician, astronomer, and philosopher who played a major role in the Scientific Revolution. His achievements include improvements to the telescope and consequent astronomical observations and support for Copernicanism. Galileo has been called the “father of modern observational astronomy”.

with each other since they have distinct and unique **domains**.

domain /dəʊ'meɪn/ *n.*

领域

3 Yet even if they deal with different domains, science and religion can and must speak to each other. Albert Einstein already saw this when he made his now-famous remark: “Science without religion is lame; religion without science is blind.” Science and religion need each other and must work together. Pope John Paul II⁵ asserted this same fundamental point when he said: “Science can purify religion from error and superstition. Religion can purify science from **idolatry** and false absolutes.”

idolatry /aɪ'dɒlətri/ *n.*

偶像崇拜; 盲目崇拜

4 This task of collaboration and purification, however, is not an easy one in an environment of mutual doubt, suspicion and hostility. One reason for such hostility is that religion often purifies science by insisting on the **primacy** of ethics. Yet many scientists are clearly unwilling to acknowledge that the interests of humanity are authentically served only when scientific knowledge is joined to a truthful conscience, and the pursuit of science is **attenuated** through the filter of ethics.

primacy /'praɪməsi/ *n.*

首位; 卓越

5 In fact, the much-**hyped** conflict between religion and science turns out to be largely a conflict between men of science and men of religion, rather than between science itself and religion itself. Ultimately, some scientists may become uncomfortable when they perceive that science cannot adequately address value questions or provide answers to the ultimate questions that religion addresses. Some men of faith may similarly feel threatened when they finally have to acknowledge that the Bible is not, in fact, a scientific textbook.

attenuate /ə'tenjuet/

vt. 使减弱; 变弱

hype /haɪp/ *vt.* 大肆宣

传; 使……兴奋

6 A further explanation for the suspicion between scientists and men of faith can be the ill will generated by a vocal minority of scientists who suggest that religion has a “softening influence on the brain,” or that men and women of faith are “spared the trouble of thinking” when they live by religious **dogma** and strong ethical principles. Quite the opposite is actually the case. True religion, like good science, promotes a more measured rationality, and a more ordered thoughtfulness as we consider

dogma /'dɒgmə/ *n.* 教

条, 教理

⁵ Pope John Paul II (1920–2005) is sometimes called Blessed John Paul or John Paul the Great. He was the head of the Catholic Church from 16 October 1978 to his death in 2005. He was the second longest-serving pope in history and the first non-Italian pope since Pope Adrian VI, who died in 1523.

the created world we are a part of. Absolute religious dogmas and invariable ethical principles do not stifle thinking any more than absolute definitions and unalterable **geometric** postulates **stifle** the thinking of the student of geometry. The rules of geometry do not “spare us the trouble of thinking” but, on the contrary, help us to think in a structured way, providing us with the very categories we need in order to be able to enter more deeply into this branch of mathematics. Similarly, religious dogma and sound ethical teaching afford us the essential categories we need to enter reasonably into a discussion of the ultimate questions that every person faces, questions of purpose, morality and human destiny. Religion in the words of G. K. Chesterton⁶ is never “an arrest of thought, but a fertile basis and constant provocation of thought.”

7 Moving past the mutual suspicion that has arisen between scientists and men of faith is thus a critical first step in seeing how religion and science are not, in fact, enemies at all. The two are able not only to co-exist peaceably, but within the person of the scientist, religion and science can ultimately interconnect and strengthen one another. The pioneering astronomer and mathematician Johannes Kepler⁷, who first calculated the **elliptical** orbits of the planets, perhaps put it best when he wrote: “The chief aim of all investigations of the external world should be to discover the rational order and harmony which has been imposed on it by God and which He revealed to us in the language of mathematics.”

8 That source of rationality, which is God himself, should be a source of continual wonder for each of us, as it was for Einstein when he **mused**: “The most incomprehensible thing about the universe is that it is comprehensible.”

geometric
/ˌdʒiəˈmetrɪk/ *adj.* 几何学的
stifle /ˈstɪfl/ *vt.* 扼杀;
使窒息

elliptical /ɪˈlɪptɪkl/ *adj.*
橢圓的; 省略的

muse /mjuːz/ *vi.* 沉思;
凝望

(811 words)

6 G. K. Chesterton (1874–1936) is a conservative English writer of the Roman Catholic persuasion. In addition to volumes of criticism and polemics he wrote detective novels featuring Father Brown.

7 Johannes Kepler (1571–1630) is a German astronomer who first stated laws of planetary motion.

Post-reading Exercises

I. Write in the blanks the number of the correct paragraph from which the information is derived.

1. Albert Einstein thought the universe is actually incomprehensible. _____
2. Religion and science can ultimately make each other stronger. _____
3. According to one scientist, the chief aim of science is to find out how God operates and arranges the external world. _____
4. True religions do not give people an excuse to stop thinking. _____
5. The conflict between science and religion is largely caused by the conflict between scientists and believers. _____
6. Science and religion can help each other develop in a positive direction. _____

II. Decide whether the following statements are true or false according to the passage you have just read. Write “T” for true and “F” for false in the space provided.

- _____ 1. What the author is tired of discussing with friends and acquaintances is the apparent conflict between religion and science.
- _____ 2. People are usually confused when they learn that the author is a scientist and a Catholic priest.
- _____ 3. According to Galileo, science and religion can be objectively compatible with each other since they have the same domains.
- _____ 4. According to the author, Albert Einstein also believes that even if they deal with different domains, science and religion can and must speak to each other.
- _____ 5. According to the author, conflict between religion and science is somewhat exaggerated.
- _____ 6. According to the author, science cannot adequately address value questions or provide answers to the ultimate questions that religion addresses.
- _____ 7. According to the author, the Bible is actually a scientific textbook.
- _____ 8. According to the author, religions will spare people the trouble of thinking.
- _____ 9. In the author’s opinion, absolute definitions and unalterable geometric postulates will stifle the thinking of the students of geometry.
- _____ 10. From Para. 7, we learn that science and religion are actually not enemies of each other.

III. Research project: work in groups of 4–6, and read the following open letter from the Clergy Letter Project about endorsing the teaching of evolution in public schools. Then find more about the following questions:

1. What is the theory of evolution?
2. What is the Clergy Letter Project?
3. What is the significance of this letter?

The following steps may be helpful for your survey:

- Choose a question from above you are interested in.
- Collect relevant information from the Internet and read the related documents.
- Discuss what you have found with your group members.
- Report your findings to the class.

As of February 3, 2006, 10,252 signatures of clergy members across the United States have been collected as part of the Clergy Letter Project. These individuals endorse the teaching of evolution in public schools, and the compatibility of religion and evolution. Below is a copy of the letter they signed.

An Open Letter Concerning Religion and Science

Within the community of Christian believers there are areas of dispute and disagreement, including the proper way to interpret Holy Scripture. While virtually all Christians take the Bible seriously and hold it to be authoritative in matters of faith and practice, the overwhelming majority do not read the Bible literally, as they would a science textbook. Many of the beloved stories found in the Bible — the Creation, Adam and Eve, Noah and the ark — convey timeless truths about God, human beings, and the proper relationship between Creator and creation expressed in the only form capable of transmitting these truths from generation to generation. Religious truth is of a different order from scientific truth. Its purpose is not to convey scientific information but to transform hearts.

We then undersigned, Christian clergy from many different traditions, believe that the timeless truths of the Bible and the discoveries of modern science may comfortably coexist. We believe that the theory of evolution is a foundational scientific truth, one that has stood up to rigorous scrutiny and upon which much of human knowledge and achievement rests. To reject this truth or to treat it as “one theory among others” is to deliberately embrace scientific ignorance and transmit such ignorance to our children. We believe that among God’s good gifts are human minds capable of critical thought and that the failure to fully employ this gift is a rejection of the will of our Creator. To