

Unit 1

Deeds Rather than Words

Part A Appetizer



I. Try to Find the Gems (TFG)

You might have learned of the saying, “*The purest love is that of children.*” Please fill in the blanks with proper words to make the following sentences meaningful as well as grammatical.

1. If nobody loves you, most probably it is your own _____.
2. Love can turn the cottage into a golden _____.
3. _____ is a flower, of which love is the honey.



II. Global Listening and Reading (GLR)

Please take the following *FOUR* steps to learn effectively.

Step One

Listen to each of the passages and then read the ten statements and questions following it.

For Statements 1-8, write on the line before each statement:

T (for True) if the statement agrees with the information given in the passage;

F (for False) if the statement contradicts the information given in the passage;

NG (for Not Given) if the statement is not given in the passage.

For Questions 9-10, write the answers on the lines according to the passage you have just listened to.

Step Two

If the passage proves to be too difficult for you to understand by the first listening, then look at the list of the new words and read them aloud before listening to the passage again.

Step Three

If you still have difficulty in understanding some parts of it by the second listening, then read the audio script in detail to improve your understanding. And check your answers to the ten statements and questions.

Step Four

Now if you can understand the material well by reading, listen to the record again for consolidation of listening comprehension without glancing at the audio script.



Passage 1 Confucius

⇒ Statements and Questions

- _____ 1. Confucius was the founder of the humanistic school of philosophy known as Confucianism.

- ___ 2. Confucius' social ideas originated from a talk between Lao Tzu and him.
- ___ 3. Confucius wrote most of the books attributed to him
- ___ 4. Shortly before Confucius' death his disciples compiled *Lun Yü*.
- ___ 5. The primary emphasis of *Lun Yü* is on morality.
- ___ 6. Confucius believed that a rigid legal system was the best way of maintaining order in society.
- ___ 7. The most important aspects of Confucian philosophy are benevolence, propriety, and ritual.
- ___ 8. The word "chün-tzu (君子)" originally meant "the educated man of virtue".
9. When did Confucius' theories become the basis of the state ideology in Ancient China?
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10. Confucius was basically a _____ and one of the greatest teachers in Chinese history.

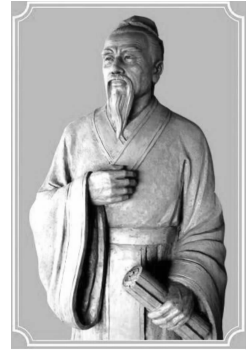
❖ *New Words to Learn before Listening to the Passage Again* ❖

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|------------------------------------|-----------------|-------------------|
| 1. Confucius [kən'fju:ʃjəs] | <i>pro. n.</i> | 孔子 |
| 2. Confucianism [kən'fju:ʃjənizəm] | <i>pro. n.</i> | 孔子学说;儒家思想 |
| 3. benevolence [bi'nevələns] | <i>n.</i> | 仁慈;善行 |
| 4. ritual ['ritjuəl] | <i>n. / a.</i> | 仪式(的);惯例(的);礼制(的) |
| 5. propriety [prəu'praɪəti] | <i>n.</i> | 适当;礼节;得体 |
| 6. disintegrate [dis'intɪgreɪt] | <i>v.</i> | 瓦解;碎裂;衰变 |
| 7. confederation [kən'fedə'reɪʃən] | <i>n.</i> | 联盟;邦联;同盟 |
| 8. imperial [ɪm'piəriəl] | <i>a.</i> | 皇帝的;威严的 |
| 9. pawn [pɔ:n] | <i>n.</i> | 抵押物;人质 |
| 10. depicted [dɪ'pɪktɪd] | <i>p. p.</i> | 描述/描绘 |
| 11. integrity [ɪn'teɡrəti] | <i>n.</i> | 诚实;廉正 |
| 12. obscure [əb'skjuə] | <i>a.</i> | 无名/微贱的 |
| 13. reviving [ri'vaɪvɪŋ] | <i>ger.</i> | 复兴;复活 |
| 14. sages ['seɪdʒɪz] | <i>n. (pl.)</i> | 贤人;哲人 |
| 15. profound [prəu'faʊnd] | <i>a.</i> | 深厚/深远的 |
| 16. dominant [dɒmɪnənt] | <i>a.</i> | 占优势的;统治的;显性的 |
| 17. disciples [dɪ'saɪplz] | <i>n. (pl.)</i> | 门徒 |
| 18. analects [ˈænələkts] | <i>n. (pl.)</i> | 文选;论集 |
| 19. rampant [ˈræmpənt] | <i>a.</i> | 猖獗的;蔓延的 |
| 20. immorality [ɪmə'ræləti] | <i>n.</i> | 不道德/伤风败俗的行为 |
| 21. amorality [eɪmə'ræləti] | <i>n.</i> | 超道德,非道德 |
| 22. compliance [kəm'plaɪəns] | <i>n.</i> | 顺从,服从 |
| 23. aristocrat [ˈærɪstəkræt] | <i>n.</i> | 贵族 |
| 24. decorum [dɪ'kɔ:rəm] | <i>n.</i> | 礼仪;礼貌;得体 |
| 25. inclination [ɪnklɪ'neɪʃən] | <i>n.</i> | 倾向,爱好 |
| 26. humanist [ˈhju:mənɪst] | <i>n.</i> | 人道主义者;人文主义者 |
| 27. expound [ɪk'spaʊnd] | <i>vt.</i> | 解释;详细说明 |

⇒ *Audio Script for Further Understanding*

The Chinese teacher and philosopher **Confucius**¹ was the founder of the humanistic school of philosophy known as the Ju or **Confucianism**², which taught the concepts of **benevolence**³, **ritual**⁴, and **propriety**⁵.

In the 6th century B. C. , China began to **disintegrate**⁶ into a loose **confederation**⁷ of city-states. The nominal ruler of China was the King of Chou, who occupied the **imperial**⁸ city at Luoyang in north central China. The Chou had been the supreme rulers of the entire Chinese Empire 500 years earlier, but now they were simply a **pawn**⁹ of the competing Chinese states. This period is generally **depicted**¹⁰ as a time of great moral decline, when principles and **integrity**¹¹ meant little to the official classes.



Confucius, an **obscure**¹² school teacher, found this situation horrifying, and he attempted to seek a remedy by **reviving**¹³ the great moral teachings of the **sages**¹⁴ of the past. Now his failure is unimportant, for his teachings has had a **profound**¹⁵ influence on later Chinese thought and formed the basis for the **dominant**¹⁶ Chinese ideology, known as Confucianism.

Although we cannot be certain that Confucius wrote any of the books attributed to him, it is still possible to know something about the general nature of his philosophy. Shortly after his death his **disciples**¹⁷ compiled a work known as *Lun Yü*, commonly translated as the **Analects**¹⁸ but more accurately rendered as the Edited Conversations. This work consists of conversations between Confucius, his students, and an occasional ruler.

The primary emphasis of *Lun Yü* is on political philosophy. Confucius was concerned about the **rampant**¹⁹ **immorality**²⁰ and **amorality**²¹ of much of the government of his time, and he spent much of his life trying to find a ruler who would accept his teaching that ethical considerations should be the guiding principle of government. Confucius taught that the primary task of the ruler was to achieve the welfare and happiness of the people of his state. To accomplish this aim, the ruler had first to set a moral example by his own conduct, and this example would in turn influence the people's behavior. Confucius rejected the use of a rigid legal system and believed, instead, that moral custom and voluntary **compliance**²² were the best ways of maintaining order in society.

Confucius is the first Chinese thinker to introduce concepts that became fundamental not only to Confucian philosophy but to Chinese philosophy in general. The most important of these are *jen* (benevolence), *yi* (propriety), and *li* (ritual). Confucius believed that the chün-tzu, or "gentleman," must set the moral example for others in society to follow. The word chün-tzu originally meant "ruler's son," but in *Lun Yü* it refers to the educated "man of virtue", who was not necessarily an **aristocrat**²³. The chün-tzu was expected to follow a set of ethical principles, of which *jen*, *yi*, and *li* were the most important. *Jen* meant in *Lun Yü* what has been translated as humaneness or benevolence, a quality a chün-tzu should cultivate and, once acquired, attempt to transfer to others. *Li* was considered the rules of **decorum**²⁴ and ritual that were observed in religious and non-religious ceremonies and, as applied to the chün-tzu, composed his rules of behavior. According to *Lun Yü*, it was through a knowledge of the *li* that *yi*, or propriety, could be attained. *Yi* represents what is right and proper in a given situation, and the chün-tzu, by observing the ritual and because of his **inclination**²⁵ toward goodness, always knows what is right.

Confucius was basically a **humanist**²⁶ and one of the greatest teachers in Chinese history. His influence on his immediate disciples was profound, and they continued to **expound**²⁷ his theories until, in the first Han dynasty, they became the basis of the state ideology. (622 words)



Passage 2 Unconditional Love

⇒ *Statements and Questions*

____ 1. The story took place long ago in Italy.