

# 孤独的阅读者



## 学术英文

文段逻辑

练习册

## Table of Contents

使用说明 .....	1
Part I .....	3
Differences in living standards .....	4
Minimal states .....	5
The polis .....	7
Part II .....	9
The English Parliament .....	10
The Romans' conquest of Italy .....	12
The media .....	15
Part III .....	18
Christianity .....	19
Multiculturalism .....	20
A Sumerian city-state .....	22
Bibliography .....	24

## 使用说明

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### 【练习说明】

概念地图（Concept Map）不同于思维导图（Mind Map）。

**概念图（concept map）**是呈现概念间关系的图解（diagram）。在概念图中，由方形及标签表示概念，如“狗”和“动物”等等。概念间的关系则以含有连接词的箭头线段连结，箭头的方向表示往下发展的层次。这些连接词会像是：“引发”、“导致”、“需要”、“提供”等等。

### 【训练目的】

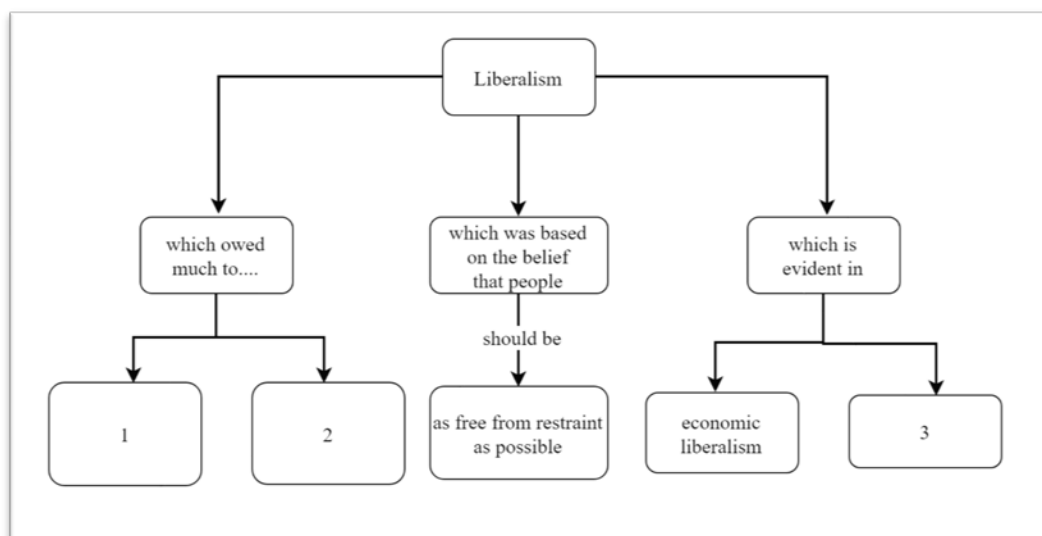
- 定位最关键概念
- 链接所有概念

### 【练习示例】

#### Liberalism

Although conservative forces were in the ascendancy from 1815 to 1830, powerful movements for change were also at work. These depended on ideas embodied in a series of political philosophies or ideologies that came into their own in the first half of the nineteenth century.

One of these ideologies was liberalism, which owed much to the Enlightenment of the eighteenth century and the American and French Revolutions. It was based on the belief that people should be as free from restraint as possible. This opinion is evident in both economic and political liberalism. (Spielvogel, 2011)



### 题目

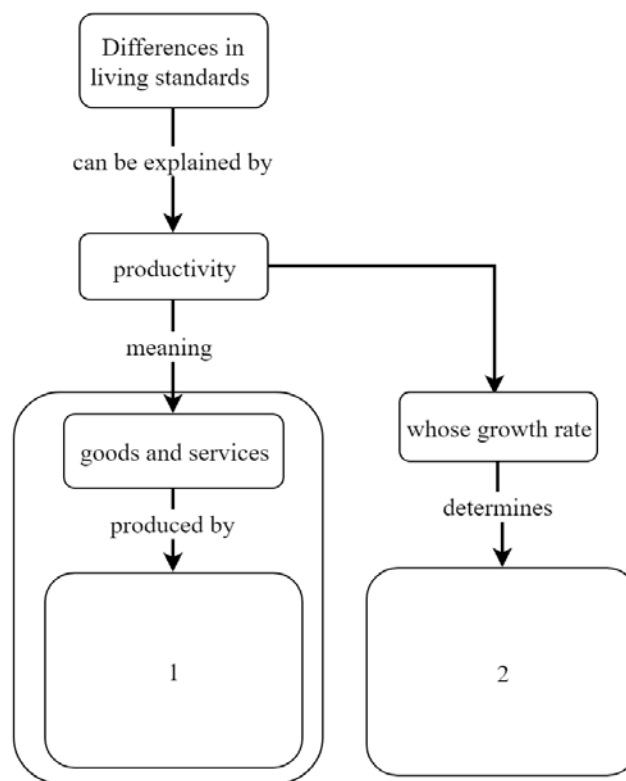
1. the Enlightenment of the eighteenth century
2. the American and French Revolutions
3. political liberalism

# Part I

## Differences in living standards

Changes in living standards over time are also large. In the United States, incomes have historically grown about 2 percent per year (after adjusting for changes in the cost of living). At this rate, average income doubles every 35 years. Over the past century, average U.S. income has risen about eightfold.

What explains these large differences in living standards among countries and over time? The answer is surprisingly simple. Almost all variation in living standards is attributable to differences in countries' productivity—that is, the amount of goods and services produced from each unit of labor input. In nations where workers can produce a large quantity of goods and services per unit of time, most people enjoy a high standard of living; in nations where workers are less productive, most people endure a more meager existence. Similarly, the growth rate of a nation's productivity determines the growth rate of its average income. (Mankiw, 2014)

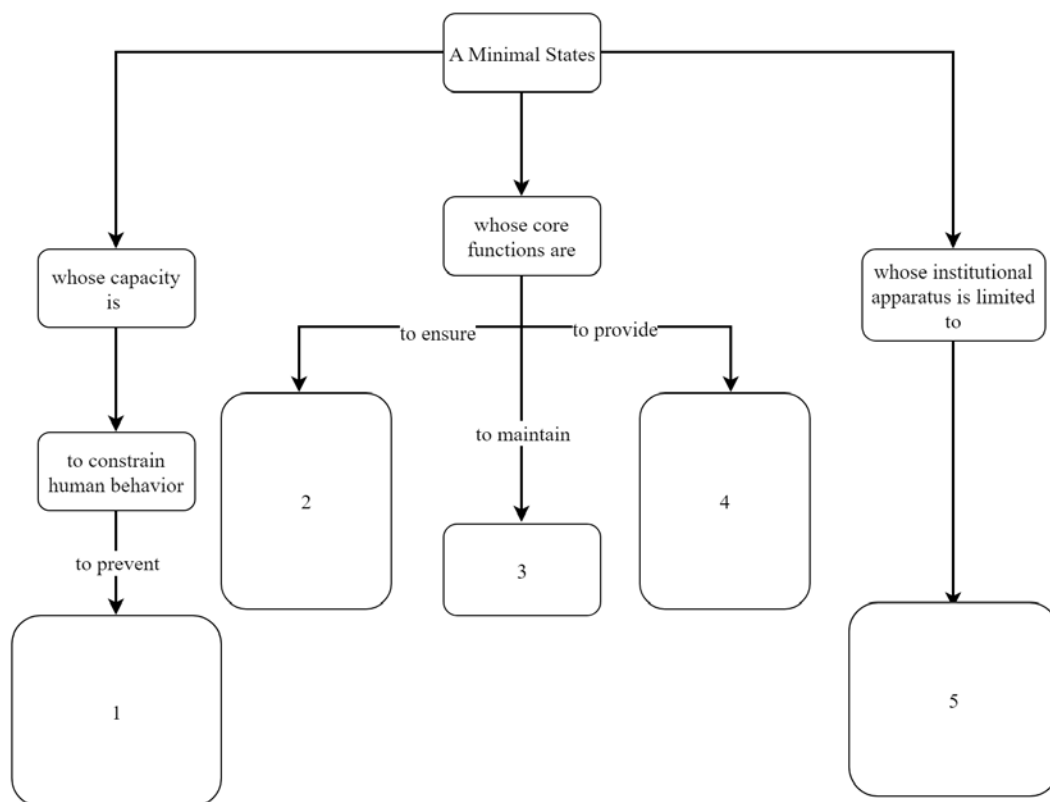


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## Minimal states

The minimal state is the ideal of classical liberals, whose aim is to ensure that individuals enjoy the widest possible realm of freedom. This view is rooted in social-contract theory, but it nevertheless advances an essentially 'negative' view of the state. From this perspective, the value of the state is that it has the capacity to constrain human behaviour and thus to prevent individuals encroaching on the rights and liberties of others. The state is merely a protective body, its core function being to provide a framework of peace and social order within which citizens can conduct their lives as they think best. In Locke's famous simile, the state acts as a night watchman, whose services are called upon only when orderly existence is threatened. This nevertheless leaves the 'minimal' or 'night watchman' state with three core functions. First and foremost, the state exists to maintain domestic order. Second, it ensures that contracts or voluntary agreements made between private citizens are enforced, and third it provides protection against external attack. The institutional apparatus of a minimal state is thus limited to a police force, a court system and a military of some kind. Economic, social, cultural, moral and other responsibilities belong to the individual, and are therefore firmly part of civil society. (Heywood, 2013)

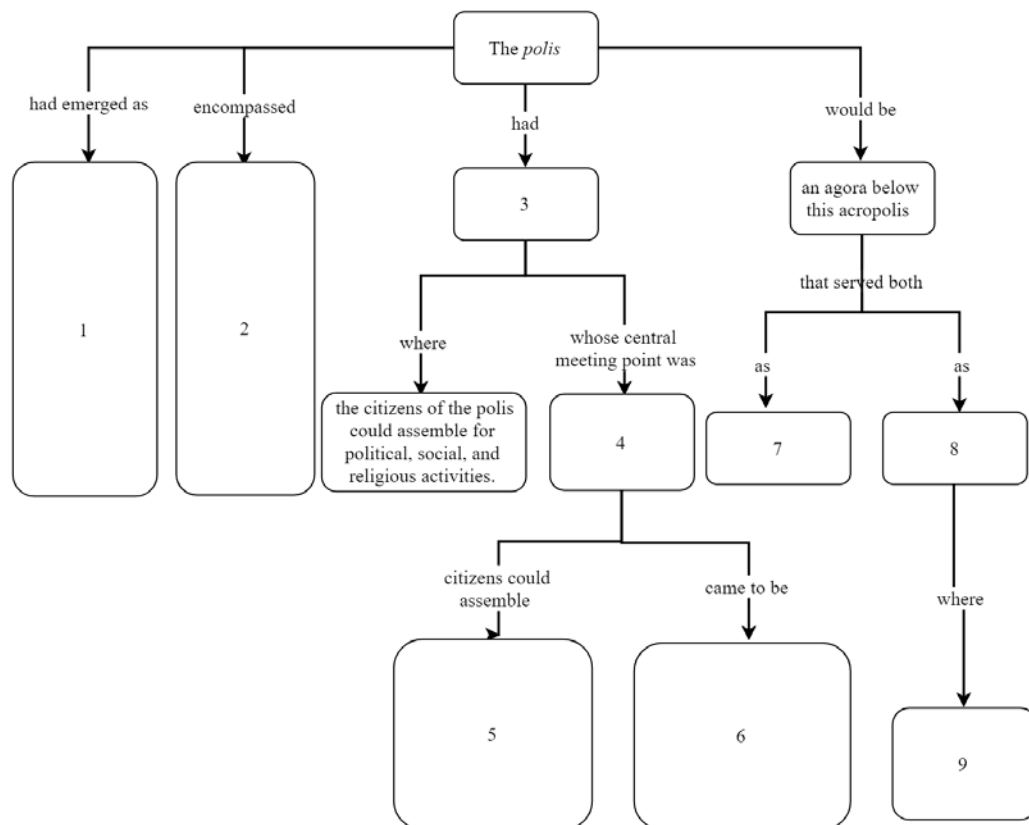


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## The polis

The Greek *polis* (plural, *poleis*) developed slowly during the Dark Age and by the eighth century B.C. had emerged as a truly unique and fundamental institution in Greek society. In a physical sense, the polis encompassed a town or city or even a village and its surrounding countryside. But each had a central place where the citizens of the polis could assemble for political, social, and religious activities. In some poleis, this central meeting point was a hill, which could serve as a place of refuge during an attack and later in some sites came to be the religious center on which temples and public monuments were erected. Below this acropolis would be an agora, an open space that served both as a place where citizens could assemble and as a market. (Spielvogel, 2011)



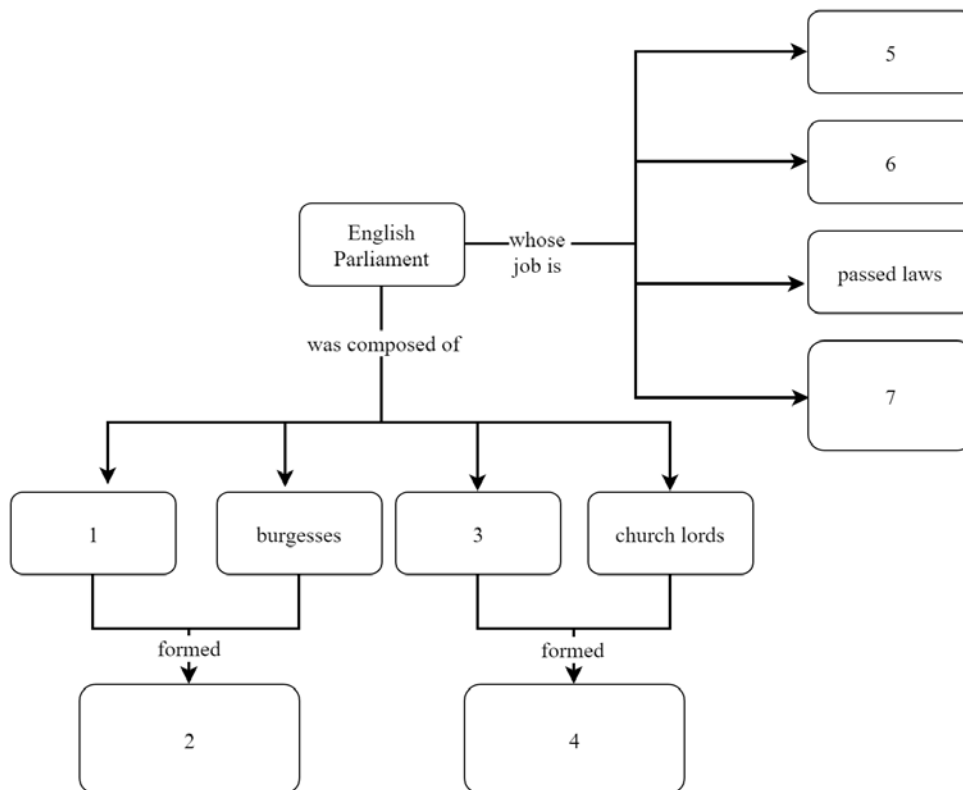
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# Part II

## The English Parliament

The English Parliament, then, came to be composed of two knights from every county and two burgesses from every town as well as the barons and ecclesiastical lords. Eventually, barons and church lords formed the House of Lords; knights and burgesses, the House of Commons. The Parliaments of Edward I granted taxes, discussed politics, passed laws, and handled judicial business. By the end of the thirteenth century, the law of the realm was being determined not by the king alone but by the king in consultation with representatives of various groups that constituted the community. (Spielvogel, 2011)



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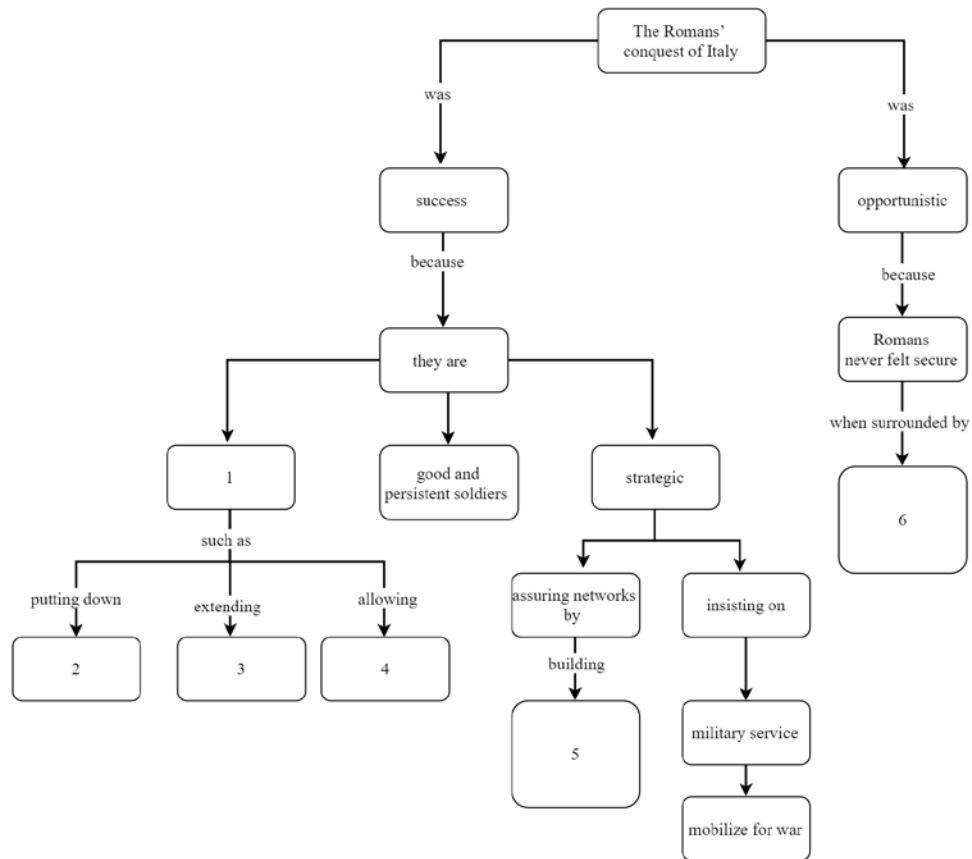
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## The Romans' conquest of Italy

The Romans' conquest of Italy can hardly be said to be the result of a direct policy of expansion. Much of it was opportunistic. The Romans did not hesitate to act when they felt that their security was threatened. And surrounded by potential enemies, Rome in a sense never felt secure. Yet once embarked on a course of expansion, the Romans pursued consistent policies that help explain their success. The Romans excelled at making wise diplomatic decisions. Though firm and even cruel when necessary---rebellions were put down without mercy---they were also shrewd in extending citizenship and allowing autonomy in domestic affairs. In addition, the Romans were not only good soldiers but persistent ones as well. The loss of an army or a fleet did not cause them to quit but instead spurred them on to build new armies and new fleets. Finally, the Romans had a practical sense of strategy. As they conquered, they settled Romans and Latins in new communities outside Latium. By 264 B.C., the Romans had established fortified towns at all strategic locations. By building roads to these settlements and connecting them, the Romans assured themselves of an impressive military and communications network that enabled them to rule effectively and efficiently. Insisting on military service from the allies in the Roman Confederation, Rome essentially mobilized the entire military manpower of all Italy for its wars (Spielvogel, 2011).

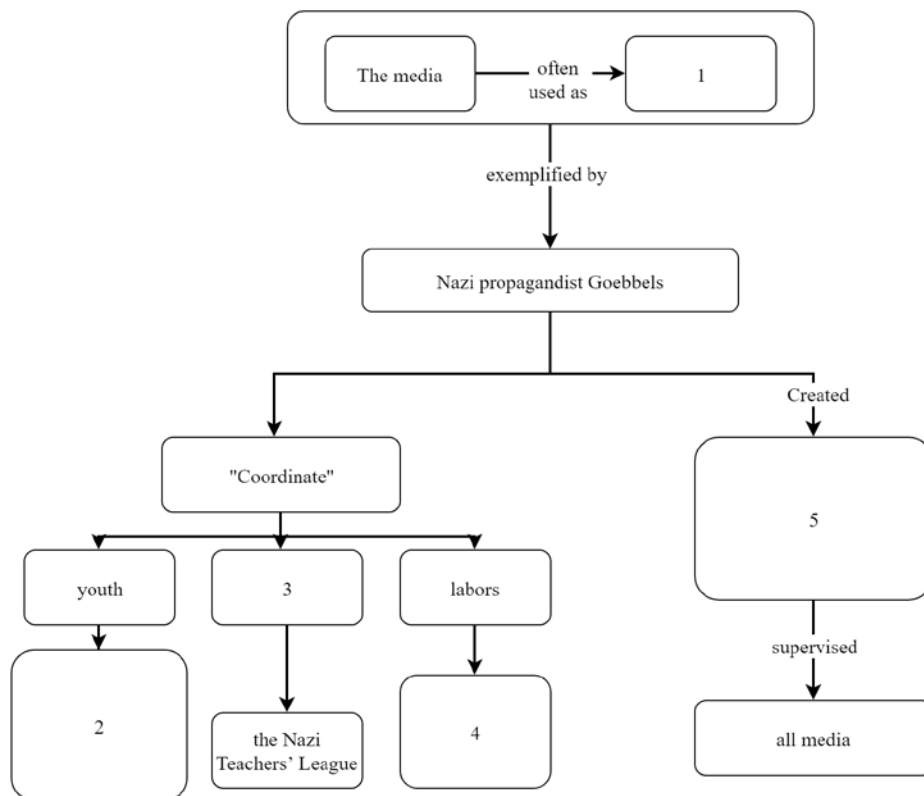


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## The media

The notion that government and the media are always opposing forces, the latter exposing the failings and flaws of the former (either for the public's benefit or for commercial advantage), is highly misleading. Instead, the media have often been controlled, directly or indirectly, by government and used as a form of propaganda machine. The classic example of a propaganda machine was that constructed under Joseph Goebbels in Nazi Germany. The Nazis set out to 'coordinate' German society through an elaborate process of ideological indoctrination. For example, youth organizations were set up in the form of the Hitler Youth and the League of German Maidens; the school curriculum was entirely revised and all teachers coerced to join the Nazi Teachers' League; and the German Labor Front replaced free trade unions, providing workers with recreational facilities through the 'Strength through Joy' organization. As chief propagandist of the Nazi Party, in 1933 Goebbels created a new department, the Reich Ministry of Information and Propaganda, which inundated Germany with an unending flood of propaganda. Little in the field of mass communication and entertainment escaped the censorship of Goebbels' ministry. It supervised all the writing, music, theatre, dance, painting, sculpture, film and radio. Goebbels placed particular stress on radio broadcasting and encouraged the manufacture of a cheap 'people's' radio set, which resulted in huge and ever-growing audiences for his propaganda through the radio. He began the world's first regular television service in 1935, which, although restricted to closed-circuit showing in Berlin, kept going until near the end of World War II. (Heywood, 2013)

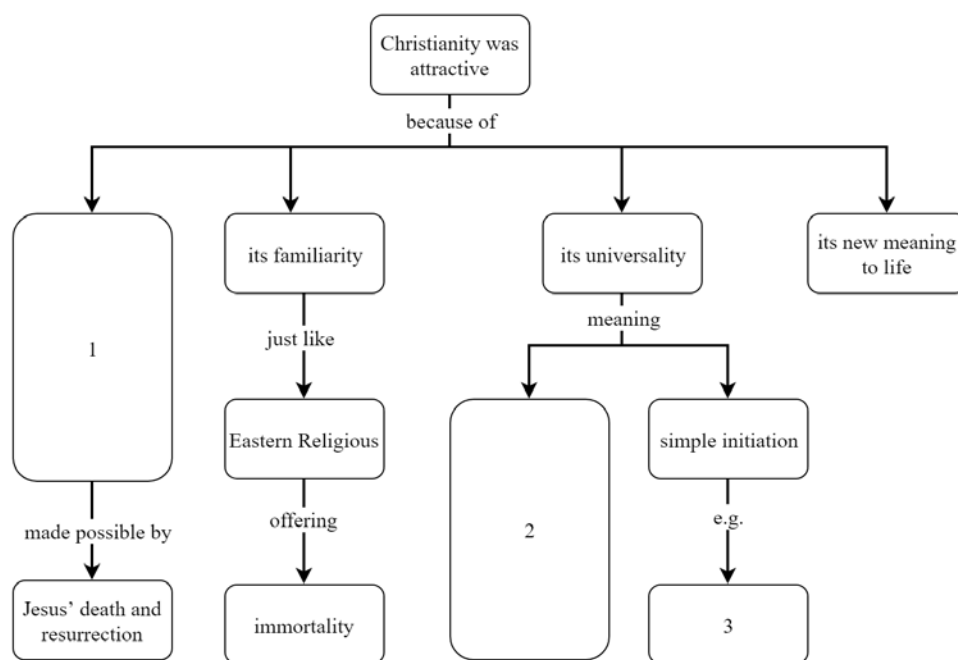


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## Christianity

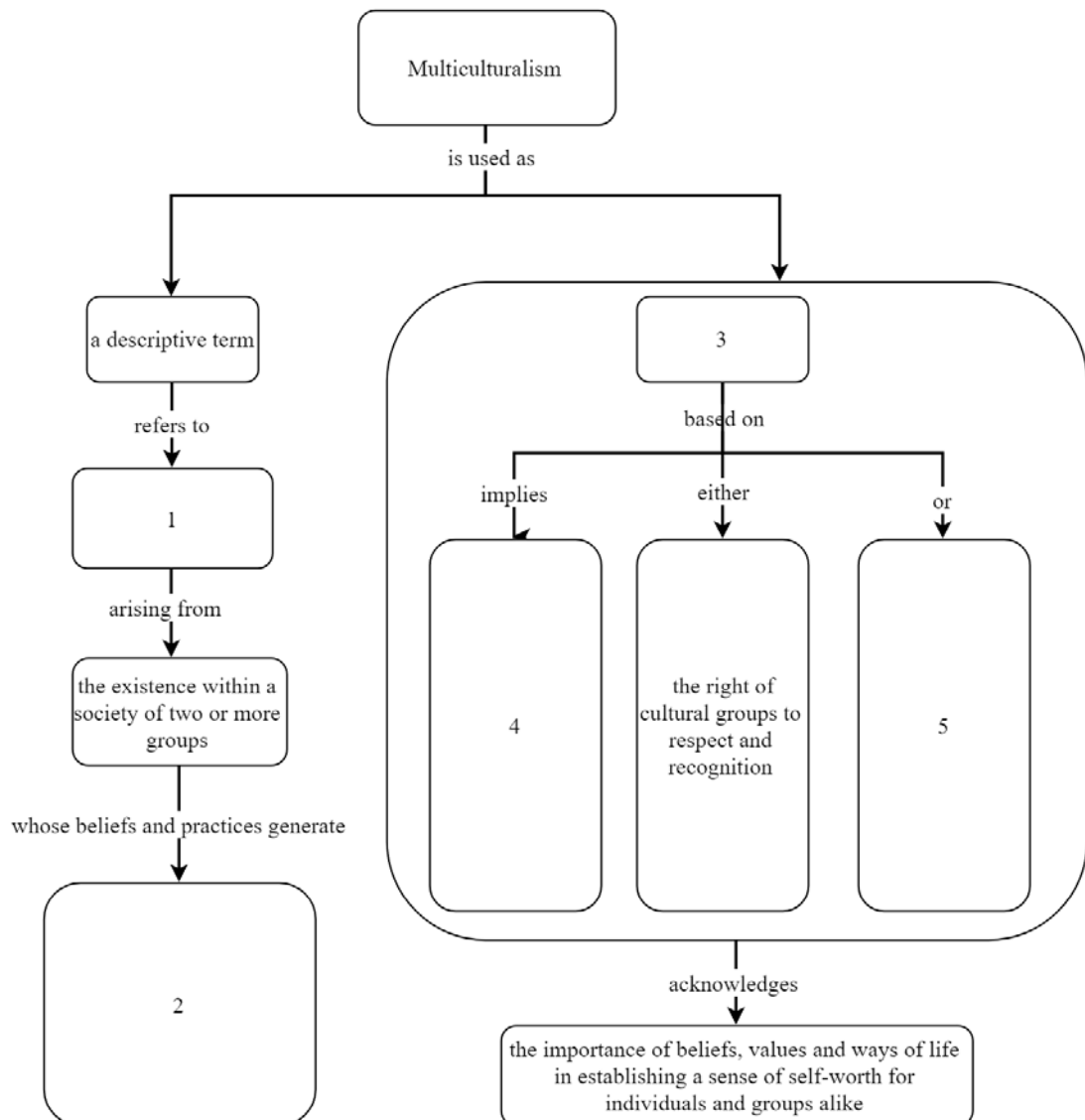
Christianity grew slowly in the first century, took root in the second, and had spread widely by the third. Why was Christianity able to attract so many followers? First of all, the Christian message had much to offer the Roman world. The promise of salvation, made possible by Jesus' death and resurrection, had immense appeal in a world full of suffering and injustice. Christianity seemed to imbue life with a meaning and purpose beyond the simple material things of everyday reality. Second, Christianity was not entirely unfamiliar. It could be viewed as simply another eastern mystery religion, offering immortality as the result of the sacrificial death of a savior-God. At the same time, it offered advantages that the other mystery religions lacked. Jesus had been a human figure, not a mythological one, such as Mithras. Moreover, Christianity had universal appeal. Unlike Mithraism, it was not restricted to men. Furthermore, it did not require a painful or expensive initiation rite as other mystery religions did. Initiation was accomplished simply by baptism---a purification by water---by which one entered into direct communion with Jesus. In addition, Christianity gave new meaning to life and offered what the Roman state religions could not---a personal relationship with God and a link to higher worlds. (Spielvogel, 2011)



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## Multiculturalism

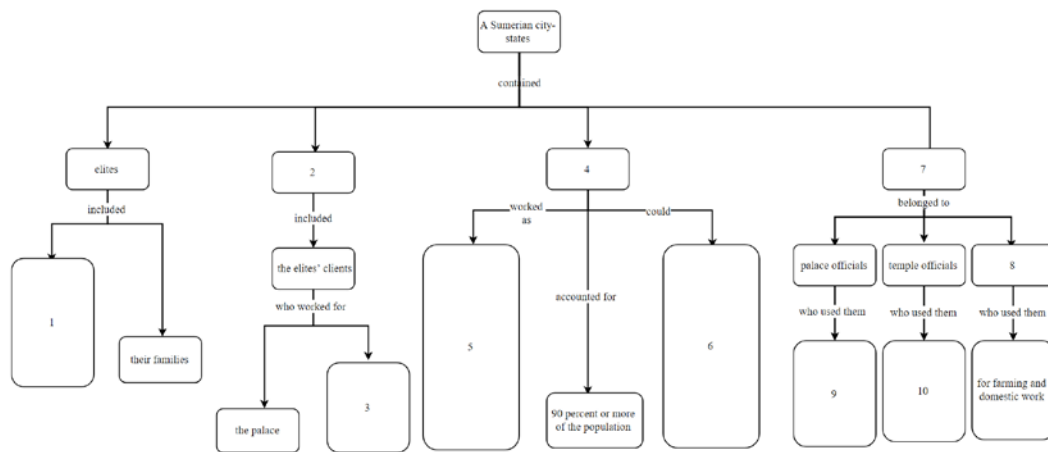
Multiculturalism is used as both a descriptive and a normative term. As a descriptive term, it refers to cultural diversity arising from the existence within a society of two or more groups whose beliefs and practices generate a distinctive sense of collective identity. As a normative term, multiculturalism implies a positive endorsement of communal diversity, based on either the right of cultural groups to respect and recognition, or the alleged benefits to the larger society of moral and cultural diversity. Multiculturalism, in this sense, acknowledges the importance of beliefs, values and ways of life in establishing a sense of self-worth for individuals and groups alike. (Heywood, 2013)



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## A Sumerian city-state

A Sumerian city-state probably contained four major social groups: elites, dependent commoners, free commoners, and slaves. Elites included royal and priestly officials and their families. Dependent commoners included the elites' clients, who worked for the palace and temple estates. Free commoners worked as farmers, merchants, fishers, scribes, and craftspeople. Probably 90 percent or more of the population were farmers. They could exchange their crops for the goods of the artisans in town markets. Slaves belonged to palace officials, who used them mostly in building projects; temple officials, who used mostly female slaves to weave cloth and grind grain; and rich landowners, who used them for farming and domestic work. (Spielvogel, 2011)



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Heywood, A. (2013). *Politics* (4 ed.). Basingstoke: Palgrave Macmillan.

Mankiw, N. G. (2014). *Principles of Macroeconomics*. New York: Cengage Learning.

Spielvogel, J. J. (2011). *Western Civilization: A Brief History* (7 ed.). Boston: Wadsworth, Cengage Learning.