

Map of the Book

Unit	Texts	Critical Thinking	Intercultural Competence
Unit 1 Self P. 1	<p>Text A “To Be That Self Which One Truly Is” : A Therapist’s View of Personal Goals by Carl Rogers P. 2</p> <p>Text B Be Yourself by Friedrich Nietzsche P. 20</p>	<ul style="list-style-type: none"> • Evaluate the validity of research methods • Clarify the meanings of key concepts about self • Avoid oversimplifications in causal reasoning 	<ul style="list-style-type: none"> • Evaluate the five value dimensions responsible for individual choices in different countries • Examine the cultural differences between the East and the West in understanding the concept of self
Unit 2 Love P. 25	<p>Text A The Meanings of Love by Robert E. Wagoner P. 26</p> <p>Text B Love, the Answer to the Problem of Human Existence by Erich Fromm P. 43</p>	<ul style="list-style-type: none"> • Define and classify the concepts of love • Assess the relevance of claims about love’s function in different contexts • Create a love story by applying a particular idea of love 	<ul style="list-style-type: none"> • Compare and contrast Christian love and Confucian <i>ren</i> • Identify and interpret the universal elements of love across cultures • Understand the problems affecting a intercultural marriage
Unit 3 The Meaning of Life P. 51	<p>Text A The Will to Meaning by Victor Frankl P. 52</p> <p>Text B The Meaning of Life: Questions and Answers by Terry Eagleton P. 69</p>	<ul style="list-style-type: none"> • Anticipate opposing views about the meaning of life • Identify and assess different types of evidence • Interpret and assess the causes of the existential vacuum 	<ul style="list-style-type: none"> • Explain the meaning of life from Confucian and Christian perspectives respectively • Identify and articulate the common themes of tragedy across cultures • Understand the meaning of happiness across cultures

XVIII Reading Critically 4

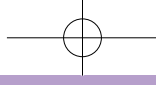
Unit	Texts	Critical Thinking	Intercultural Competence
<p>Unit 4 Human Nature P. 77</p>	<p>Text A What Is Human Nature by Stephen H. Daniel P. 78</p> <p>Text B The Darwinian Challenge by Stephen H. Daniel P. 94</p>	<ul style="list-style-type: none"> • Evaluate the controversial claims about human nature • Reason dialectically about the purpose of humans 	<ul style="list-style-type: none"> • Understand different myths of creation across cultures • Understand and interpret different definitions of human nature • Explore the implications and consequences of different understandings of human nature
<p>Unit 5 Mortality P. 103</p>	<p>Text A The Mortal Wound by Irvin Yalom P. 104</p> <p>Text B Consolation by Henri Nouwen P. 121</p>	<ul style="list-style-type: none"> • Illustrate a claim with supporting details • Evaluate the credibility of interpretations about certain behavior and feelings • Apply Heidegger’s two modes of existence to an analysis of university life 	<ul style="list-style-type: none"> • Understand the common functions religions serve across cultures • Identify and explain the differences of funeral ceremonies across cultures
<p>Unit 6 Reason and Beyond P. 127</p>	<p>Text A Second Meditation: The Nature of the Human Mind, and How It Is Better Known than the Body by René Descartes P. 128</p> <p>Text B The Idea of Multiple Intelligences by Howard Gardner P. 144</p>	<ul style="list-style-type: none"> • Identify the reasoning process of Descartes’s meditation • Clarify and analyze the meanings of key philosophical concepts • Develop prudence in suspending, making or altering judgments 	<ul style="list-style-type: none"> • Interpret the relationship between reason and emotion from a historical or cultural perspective • Understand dualism as an essential approach in Western philosophical thinking • Evaluate the performance of Chinese education according to Gardner’s theory of multiple intelligences

Unit	Texts	Critical Thinking	Intercultural Competence
Unit 7 Individuality and Conformity P. 153	Text A The Illusion of Individuality by Erich Fromm P. 154 Text B Schools of Tomorrow by John Dewey & Evelyn Dewey P. 172	<ul style="list-style-type: none"> • Clarify key concepts such as individuality and conformity • Assess the credibility of statements based on given evidence • Evaluate the causes of the problems troubling modern democracy in the West and provide solutions 	<ul style="list-style-type: none"> • Evaluate the popular claim about Chinese collectivism and Western individualism • Identify and interpret social problems in the Chinese society from a socio-psychological perspective • Understand the differences between Chinese and British education
Unit 8 The Scope of Tolerance P. 177	Text A The Scope of Tolerance and Its Moral Reasoning by Raphael Cohen-Almagor P. 178 Text B The Justification for Curbing Racist Speech on Campus by Charles R. Lawrence III P. 196	<ul style="list-style-type: none"> • Interpret principles in a specific scenario • Evaluate Cohen-Almagor's reasoning about the limits of tolerance • Define the concept of tolerance and apply it in concrete contexts 	<ul style="list-style-type: none"> • Propose policies to deal with cases of intolerance around the world • Defend against popular Western criticism of Confucianism • Identify and justify guidelines to deal with cultural differences
Unit 9 Sympathy and Virtue P. 203	Text A Of Sympathy by Adam Smith P. 204 Text B Virtue as Mastery in Early Confucianism by Aaron Stalnaker P. 219	<ul style="list-style-type: none"> • Clarify the meanings and demonstrations of sympathy • Evaluate the controversial claims about human nature from the perspective of sympathy • Examine the implications of the dread of death 	<ul style="list-style-type: none"> • Understand sympathy as a common value across cultures • Interpret the meaning of virtue from Chinese and Western perspectives • Evaluate the Confucian way of virtue cultivating in the context of moral education in contemporary schools

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Unit	Texts	Critical Thinking	Intercultural Competence
<p>Unit 10 Justice P. 227</p>	<p>Text A Defining Social Justice by Michael Novak P. 228</p> <p>Text B The Law of Human Nature by C. S. Lewis P. 243</p>	<ul style="list-style-type: none"> • Clarify the meanings of social justice • Examine the relationship between the economic system and social justice • Apply Novak's theory of social justice in a case analysis 	<ul style="list-style-type: none"> • Identify and interpret universal moral principles across cultures • Interpret social justice as a core socialist value of China • Evaluate the Confucian version of justice
<p>Unit 11 Freedom P. 249</p>	<p>Text A Two Concepts of Liberty by Isaiah Berlin P. 250</p> <p>Text B Freedom by E. B. White P. 266</p>	<ul style="list-style-type: none"> • Interpret two concepts of liberty • Raising questions or objections about negative freedom by citing counter examples 	<ul style="list-style-type: none"> • Examine multiple perspectives on the concept of freedom • Evaluate freedom in American society from diverse perspectives • Understand the Daoist concept of freedom
<p>Unit 12 The Good Society P. 273</p>	<p>Text A The Social Contract by Jean-Jacques Rousseau P. 274</p> <p>Text B The Organized Society by Alexis de Tocqueville P. 292</p>	<ul style="list-style-type: none"> • Make distinctions between power and right, obedience and duty, convention and authority • Interpret Rousseau's concept of the general will • Evaluate the political and social implications of Rousseau's social contract theory 	<ul style="list-style-type: none"> • Examine the meaning of a good society from multicultural perspectives • Understand the advantages and disadvantages of modern Western democracy • Explain the connection between the ancient Chinese dream and the Chinese Dream today

Unit	Texts	Critical Thinking	Intercultural Competence
Unit 13 The Possibility and Impossibility of History P. 301	Text A What Is History? by E. H. Carr P. 302 Text B Preface of <i>A Global History</i> by L. S. Stavrianos P. 317	<ul style="list-style-type: none"> • Clarify the controversial claims about the nature of history • Evaluate the pros and cons about the value of history • Apply Carr's theory of history in historical case studies 	<ul style="list-style-type: none"> • Examine the idea of progress in different cultures • Evaluate the legacy of Herodotus and Sima Qian from a comparative perspective • Assess the implications and consequences of cultural exchanges in history
Unit 14 Philosophy East and West P. 321	Text A A History of Western Philosophy by Bertrand Russell P. 322 Text B The Spirit of Chinese Philosophy by Feng Youlan P. 340	<ul style="list-style-type: none"> • Examine the relationship between philosophy and society • Evaluate the advantages and disadvantages of science • Assess the strengths and weaknesses of liberalism and make predictions about its future 	<ul style="list-style-type: none"> • Understand the distinctive features of Chinese philosophy in comparison to Western philosophy • Evaluate the merits and demerits of Chinese and Western civilizations • Examine the major sources of Chinese cultural traditions
Unit 15 The Future of Civilization P. 349	Text A The New Era in World Politics by Samuel P. Huntington P. 350 Text B UNESCO Universal Declaration on Cultural Diversity by UNESCO P. 367	<ul style="list-style-type: none"> • Use examples or counter examples to support or refute assumptions about the impacts of civilizations on world economy and politics • Make inferences about the future world order • Evaluate the pros and cons about Huntington's theory of the clash of civilizations 	<ul style="list-style-type: none"> • Evaluate the prospect of mutual learning among civilizations • Identify and clarify the common values across cultures • Respect and appreciate cultural diversity



I Unit

Self



“Know thyself” is an ancient Greek aphorism inscribed on the Temple of Apollo at Delphi. Since the dawn of civilization, human beings have been asking themselves about the purpose of life and their place in it: “Who am I?” “Where do I come from?” “What am I striving for?” “What should be my goals?” These questions might have also troubled you now and then. Have you found answers? If not, this unit may provide inspiration for your exploration.

In Text A, Carl Rogers, one of the greatest psychologists in the 20th century, demonstrates his understanding of the aim of life—“to be that self which one truly is”—based on his psychotherapeutic research. In Text B, Friedrich Nietzsche, one of the most seminal philosophers of the 19th century, attempts to convince us that we are unique miracles and that we need to find ourselves, know ourselves, and be ourselves.

Text A

“To Be That Self Which One Truly Is”: A Therapist’s View of Personal Goals

Carl Rogers

THE QUESTIONS

- 1 “What is my goal in life?” “What am I striving for?” “What is my purpose?” These are questions which every individual asks himself at one time or another, sometimes calmly and meditatively, sometimes in agonizing uncertainty or despair. They are old, old questions which have been asked and answered in every century of history. Yet they are also questions which every individual must ask and answer for himself, in his own way. They are questions which I, as a counselor, hear expressed in many differing ways as men and women in personal distress try to learn, or understand, or choose, the directions which their lives are taking.

...

SOME ANSWERS

- 2 In a recent important study Charles Morris investigated objectively the pathways of life which were preferred by students in six different countries—India, China, Japan, the United States, Canada, and Norway. As one might expect, he found decided differences in goals between these national groups. He also endeavored, through a factor analysis of his data, to determine the underlying dimensions of value which seemed to operate in the thousands of specific individual preferences. Without going into the details of his analysis, we might look at the five dimensions which emerged, and which, combined in various positive and negative ways, appeared to be responsible for the individual choices.
- 3 The first such value dimension involves a preference for a responsible, moral, self-restrained participation in life, appreciating and conserving what man has attained.
- 4 The second places stress upon delight in vigorous action for the overcoming of obstacles. It involves a confident initiation of change, either in resolving personal and social problems, or in overcoming obstacles in the natural world.

- 5 The third dimension stresses the value of a self-sufficient inner life with a rich and heightened self-awareness. Control over persons and things is rejected in favor of a deep and sympathetic insight into self and others.
- 6 The fourth underlying dimension values a receptivity to persons and to nature. Inspiration is seen as coming from a source outside the self, and the person lives and develops in devoted responsiveness to this source.
- 7 The fifth and final dimension stresses sensuous enjoyment, self-enjoyment. The simple pleasures of life, an abandonment to the moment, a relaxed openness to life, are valued.

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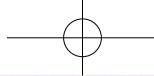
ANOTHER VIEW

- 8 I find myself, however, vaguely dissatisfied with this study. None of the “Ways to Live” which Morris put before the students as possible choices, and none of the factor dimensions, seems to contain satisfactorily the goal of life which emerges in my experience with my clients. As I watch person after person struggle in his therapy hours to find a way of life for himself, there seems to be a general pattern emerging, which is not quite captured by any of Morris’s descriptions.
- 9 The best way I can state this aim of life, as I see it coming to light in my relationship with my clients, is to use the words of Søren Kierkegaard—“to be that self which one truly is.” I am quite aware that this may sound so simple as to be absurd. To be what one is seems like a statement of obvious fact rather than a goal. What does it mean? What does it imply? I want to devote the remainder of my remarks to those issues. I will simply say at the outset that it seems to mean and imply some strange things. Out of my experience with my clients, and out of my own self-searching, I find myself arriving at views which would have been very foreign to me ten or fifteen years ago. So I trust you will look at these views with critical scepticism, and accept them only in so far as they ring true in your own experience.

...

AWAY FROM FACADES

- 10 I observe first that characteristically the client shows a tendency to move away, hesitantly and fearfully, from a self that he is not. In other words even though there may be no recognition of what he might be moving toward, he is moving away from something. And of course in so doing he is beginning to define, however negatively, what he is.



4 Reading Critically 4

- 11 At first this may be expressed simply as a fear of exposing what he is. Thus one eighteen-year-old boy says, in an early interview: "I know I'm not so hot, and I'm afraid they'll find it out. That's why I do these things...They're going to find out some day that I'm not so hot. I'm just trying to put that day off as long as possible...If you know me as I know myself. I'm not going to tell you the person I really think I am. There's only one place I won't cooperate and that's it...It wouldn't help your opinion of me to know what I think of myself."
- 12 It will be clear that the very expression of this fear is a part of becoming what he is. Instead of simply being a facade, as if it were himself, he is coming closer to being himself, namely a frightened person hiding behind a facade because he regards himself as too awful to be seen.

AWAY FROM "OUGHTS"

- 13 Another tendency of this sort seems evident in the client's moving away from the compelling image of what he "ought to be." Some individuals have absorbed so deeply from their parents the concept "I ought to be good," or "I have to be good," that it is only with the greatest of inward struggle that they find themselves moving away from this goal. Thus one young woman, describing her unsatisfactory relationship with her father, tells first how much she wanted his love. "I think in all this feeling I've had about my father, that really I did very much want a good relationship with him...I wanted so much to have him care for me, and yet didn't seem to get what I really wanted." She always felt she had to meet all of his demands and expectations and it was "just too much. Because once I meet one there's another and another and another, and I never really meet them. It's sort of an endless demand." She feels she has been like her mother, submissive and compliant, trying continually to meet his demands. "And really not wanting to be that kind of person. I find it's not a good way to be, but yet I think I've had a sort of belief that that's the way you have to be if you intend to be thought a lot of and loved. And yet who would want to love somebody who was that sort of wishy-washy person?" The counselor responded, "Who really would love a door mat?" She went on, "At least I wouldn't want to be loved by the kind of person who'd love a door mat!"
- 14 Thus, though these words convey nothing of the self she might be moving toward, the weariness and disdain in both her voice and her statement make it clear that she is moving away from a self which has to be good, which has to be submissive.
- 15 Curiously enough a number of individuals find that they have felt compelled to regard themselves as bad, and it is this concept of themselves that they find they

are moving away from. One young man shows very clearly such a movement. He says: "I don't know how I got this impression that being ashamed of myself was such an appropriate way to feel...Being ashamed of me was the way I just had to be...There was a world where being ashamed of myself was the best way to feel... If you are something which is disapproved of very much, then I guess the only way you can have any kind of self-respect is to be ashamed of that part of you which isn't approved of..."

- 16 "But now I'm adamantly refusing to do things from the old viewpoint...It's as if I'm convinced that someone said, 'The way you will have to be is to be ashamed of yourself—so be that way!' And I accepted it for a long, long time, saying 'OK, that's me!' And now I'm standing up against that somebody, saying, 'I don't care what you say. I'm not going to feel ashamed of myself!'" Obviously he is abandoning the concept of himself as shameful and bad.

AWAY FROM MEETING EXPECTATIONS

- 17 Other clients find themselves moving away from what the culture expects them to be. In our current industrial culture, for example, as Whyte has forcefully pointed out in his recent book, there are enormous pressures to become the characteristics which are expected of the "organization man." Thus one should be fully a member of the group, should subordinate his individuality to fit into the group needs, should become "the well-rounded man who can handle well-rounded men."
- 18 In a newly completed study of student values in this country Jacob summarizes his findings by saying, "The main overall effect of higher education upon student values is to bring about general acceptance of a body of standards and attitudes characteristic of college-bred men and women in the American community... The impact of the college experience is...to socialize the individual, to refine, polish, or 'shape up' his values so that he can fit comfortably into the ranks of American college alumni."
- 19 Over against these pressures for conformity, I find that when clients are free to be any way they wish, they tend to resent and to question the tendency of the organization, the college or the culture to mould them to any given form. One of my clients says with considerable heat: "I've been so long trying to live according to what was meaningful to other people, and what made no sense at all to me, really. I somehow felt so much more than that, at some level." So he, like others, tends to move away from being what is expected.

AWAY FROM PLEASING OTHERS

- 20 I find that many individuals have formed themselves by trying to please others, but again, when they are free, they move away from being this person. So one professional man, looking back at some of the process he has been through, writes, toward the end of therapy: “I finally felt that I simply had to begin doing what I wanted to do, not what I thought I should do, and regardless of what other people feel I should do. This is a complete reversal of my whole life. I’ve always felt I had to do things because they were expected of me, or more important, to make people like me. The hell with it! I think from now on I’m going to just be me—rich or poor, good or bad, rational or irrational, logical or illogical, famous or infamous. So thanks for your part in helping me to rediscover Shakespeare’s—“To thine own self be true.”
- 21 So one may say that in a somewhat negative way, clients define their goal, their purpose, by discovering, in the freedom and safety of an understanding relationship, some of the directions they do not wish to move. They prefer not to hide themselves and their feelings from themselves, or even from some significant others. They do not wish to be what they “ought” to be, whether that imperative is set by parents, or by the culture, whether it is defined positively or negatively. They do not wish to mould themselves and their behavior into a form which would be merely pleasing to others. They do not, in other words, choose to be anything which is artificial, anything which is imposed, anything which is defined from without. They realize that they do not value such purposes or goals, even though they may have lived by them all their lives up to this point.

TOWARD SELF-DIRECTION

- 22 But what is involved positively in the experience of these clients? I shall try to describe a number of the facets I see in the directions in which they move.
- 23 First of all, the client moves toward being autonomous. By this I mean that gradually he chooses the goals toward which he wants to move. He becomes responsible for himself. He decides what activities and ways of behaving have meaning for him, and what do not. I think this tendency toward self-direction is amply illustrated in the examples I have given.

...

TOWARD BEING PROCESS

- 24 The second observation is difficult to make, because we do not have good words for it. Clients seem to move toward more openly being a process, a fluidity, a changing. They are not disturbed to find that they are not the same from day to day, that they do not always hold the same feelings toward a given experience

or person, that they are not always consistent. They are in flux, and seem more content to continue in this flowing current. The striving for conclusions and end states seems to diminish.

...

TOWARD OPENNESS TO EXPERIENCE

- 25 “To be that self which one truly is” involves still other components. One which has perhaps been implied already is that the individual moves toward living in an open, friendly, close relationship to his own experience. This does not occur easily. Often as the client senses some new facet of himself, he initially rejects it. Only as he experiences such a hitherto denied aspect of himself in an acceptant climate can he tentatively accept it as a part of himself. As one client says with some shock after experiencing the dependent, small boy aspect of himself, “That’s an emotion I’ve never felt clearly—one that I’ve never been!” He cannot tolerate the experience of his childish feelings. But gradually he comes to accept and embrace them as a part of himself, to live close to them and in them when they occur.

...

- 26 Gradually clients learn that experiencing is a friendly resource, not a frightening enemy. Thus I think of one client who, toward the close of therapy, when puzzled about an issue, would put his head in his hands and say, “Now what is it I’m feeling? I want to get next to it. I want to learn what it is.” Then he would wait, quietly and patiently, until he could discern the exact flavor of the feelings occurring in him. Often I sense that the client is trying to listen to himself, is trying to hear the messages and meanings which are being communicated by his own physiological reactions. No longer is he so fearful of what he may find. He comes to realize that his own inner reactions and experiences, the messages of his senses and his viscera, are friendly. He comes to want to be close to his inner sources of information rather than closing them off.

...

TOWARD ACCEPTANCE OF OTHERS

- 27 Closely related to this openness to inner and outer experience in general is an openness to and an acceptance of other individuals. As a client moves toward being able to accept his own experience, he also moves toward the acceptance of the experience of others. He values and appreciates both his own experience and that of others for what it is. To quote Maslow again regarding his self-actualizing individuals: “One does not complain about water because it is wet, nor about rocks because they are hard...As the child looks out upon the world with wide, uncritical and innocent eyes, simply noting and observing what is the case,

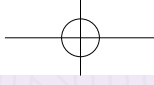
without either arguing the matter or demanding that it be otherwise, so does the self-actualizing person look upon human nature both in himself and in others.” This acceptant attitude toward that which exists, I find developing in clients in therapy.

TOWARD TRUST OF SELF

- 28 Still another way of describing this pattern which I see in each client is to say that increasingly he trusts and values the process which is himself. Watching my clients, I have come to a much better understanding of creative people. El Greco, for example, must have realized as he looked at some of his early work, that “good artists do not paint like that.” But somehow he trusted his own experiencing of life, the process of himself, sufficiently that he could go on expressing his own unique perceptions. It was as though he could say, “Good artists do not paint like this, but I paint like this.” Or to move to another field, Ernest Hemingway was surely aware that “good writers do not write like this.” But fortunately he moved toward being Hemingway, being himself, rather than toward someone else’s conception of a good writer. Einstein seems to have been unusually oblivious to the fact that good physicists did not think his kind of thoughts. Rather than drawing back because of his inadequate academic preparation in physics, he simply moved toward being Einstein, toward thinking his own thoughts, toward being as truly and deeply himself as he could. This is not a phenomenon which occurs only in the artist or the genius. Time and again in my clients, I have seen simple people become significant and creative in their own spheres, as they have developed more trust of the processes going on within themselves, and have dared to feel their own feelings, live by values which they discover within, and express themselves in their own unique ways.

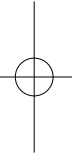
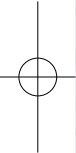
THE GENERAL DIRECTION

- 29 Let me see if I can state more concisely what is involved in this pattern of movement which I see in clients, the elements of which I have been trying to describe. It seems to mean that the individual moves toward being, knowingly and acceptingly, the process which he inwardly and actually is. He moves away from being what he is not, from being a facade. He is not trying to be more than he is, with the attendant feelings of insecurity or bombastic defensiveness. He is not trying to be less than he is, with the attendant feelings of guilt or self-depreciation. He is increasingly listening to the deepest recesses of his physiological and emotional being, and finds himself increasingly willing to be, with greater accuracy and depth, that self which he most truly is. One client, as he begins to sense the direction he is taking, asks himself wonderingly and with incredulity in one interview, “You mean if I’d really be what I feel like being, that that would be all right?” His own further experience, and that of many another



client, tends toward an affirmative answer. To be what he truly is, this is the path of life which he appears to value most highly, when he is free to move in any direction. It is not simply an intellectual value choice, but seems to be the best description of the groping, tentative, uncertain behaviors by which he moves exploringly toward what he wants to be.

(3,177 words)





Preparatory Work

- (1) Carl Rogers, a widely celebrated American psychologist, was one of the founders of the humanistic approach to psychology. Do some research on humanistic psychology and find out more information about him.

Academic interests: _____

Theoretical contributions: _____

Main publications: _____

- (2) The text is an extract from Rogers's *On Becoming a Person*. Scan three of its chapters and summarize each chapter in less than 100 words.

- (3) Abraham Maslow was one of the most important psychologists in the 20th century, who was well-known for his theoretical model of the hierarchy of needs. Do some research on Maslow's hierarchy of needs and summarize his theory in less than 100 words.



Critical Reading

I. Understanding the text

1. The following outline will present you with an overview of the text. Fill in the blanks of the table to complete the outline.

Thesis: _____

Part	Para(s).	Main idea
I	1	The questions about the aim of life that every individual must ask and answer
II	2-7	
III		Rogers's opinion on the aim of life
IV		
V		
VI	29	

2. Discuss the following questions in pairs.

- (1) What are the five dimensions of value revealed by Charles Morris in his study of the pathways of life which were preferred by students in six different countries? What research method did he use?
- (2) In Para. 9, Rogers says, "So I trust you will look at these views with critical scepticism, and accept them only in so far as they ring true in your own experience." Why does Rogers mention this concern before he begins his argument? What effect does this reminder produce on you as a reader?
- (3) What typical tendencies does Rogers discover among his clients? Illustrate these tendencies with examples of your own experiences.
- (4) In Para. 12, Rogers mentions "a frightened person hiding behind a facade." What does "facade" imply in this context? Why is the person "frightened" according to him?
- (5) In Para. 17, Rogers cites William H. Whyte's concept of "organization man" to explain the pressures that culture puts on individuals. Find out some

information about Whyte's well-known book *The Organization Man*. In what sense does Whyte's theory lend support to Morris's argument here?

- (6) What are the major facets Rogers discover in the directions in which his clients move? What types of evidence does he cite to demonstrate his claims?
- (7) What examples does Rogers cite to illustrate a person who "trusts and values the process which is himself" (Para. 28)? What inference does he draw from the evidence?
- (8) What does the title of the text suggest to you at first sight? What does Rogers mean by this quote from Kierkegaard? Do you think the title can serve as the thesis of the text? Why or why not?

II. Evaluation and exploration

Discuss the following questions in small groups.

- (1) How would you answer the questions that Rogers asks in the first paragraph: "What is my goal in life?" "What am I striving for?" "What is my purpose?" Write a 100-word reflection.
- (2) On what grounds does Rogers challenge the results of Morris's investigation? What method does Rogers use in his research? Do you think he has convincingly invalidated Morris's findings? Why or why not?
- (3) Rogers seems to regard culture negatively only as a pressure for conformity. So according to him, for individuals to be what they are, they should move away from the constraint of culture. What role do you think culture plays as we attempt to grow into autonomous, self-actualizing individuals? Can we and should we do away with the influence of culture altogether? Why or why not?
- (4) Do you agree with Rogers that being oneself would necessarily lead to creativity? Why or why not?
- (5) Make a five-minute speech entitled "To Thine Own Self Be True." Discuss why one should be true to his or her own self and how to achieve that purpose.



Language Enhancement

I. Words and phrases

1. Fill in the blanks to complete the ideas on self-consciousness and then define these terms with the help of reference books or online resources.

Morris's findings: five dimensions of value

- Participation in real life
- Overcoming of (1) _____
- (2) _____ inner life
- (3) _____
- Sensuous enjoyment

Rogers's idea: true self, movement from (4) _____ to (5) _____

- fear of exposing the self
- the "ought-to-be" self
- the negative self
- the culturally-expected self
- the autonomous self
- the changing self
- openness to self
- openness to others

2. Select ONE answer choice that best completes each blank of the following sentences.

(1) The whole affair was based on evidence from a(n) _____ from the secret service, who claimed that the secret service had conducted unauthorized surveillance against many civilians, including politicians, journalists and religious figures.

- A. abandoner B. deserter C. renouncer D. quitter

(2) The classic working-class "mum," living at home to look after her numerous children with the man as the bread-winner, was a folk myth sustained by the population census in the 1970s which _____ less and less to reality now.

- A. conforms B. resembles C. is similar D. is identical

(3) Although some jurors were sympathetic, others did not think her stories of abuse and violence _____ true.

- A. bore B. ringed C. rang D. bear

14 Reading Critically 4

- (4) The plot of the play is very simple: Six characters attempt to have a meal together, yet behind the _____ of respectability can be found corruption, political oppression and even drug-trafficking.
A. wall B. facade C. fence D. front
- (5) Kafka's gift to posterity lay not in any facile outline of the Nazi concentration camps, but in his ability to articulate terrors which we all have lurking in the _____ of our minds.
A. back B. inside C. parts D. recesses
- (6) This anniversary serves as a reminder of the sacrifices made during the wartime years by those who worked unstintingly to _____ the freedom we now enjoy.
A. preserve B. conserve C. reserve D. serve
- (7) University students should be encouraged to express their opinions and argue a point of view, to be _____ the contributions of others and be helped to make their own contributions confidently and effectively.
A. ignorant of B. receptive to C. indifferent with D. susceptible to
- (8) For years, our politicians have been droning i the need to train our workers to the level of the Germans, oblivious ii the somewhat obvious fact that we are not Germans so cannot be expected to behave like them.
i: A. on about B. on C. about
ii: A. upon B. about C. to
- (9) If an art critic has a very i political or religious point of view, this can ii other considerations in judgments about art and give a bias to the description or interpretation made.
i: A. sensitive B. decided C. wavering
ii: A. override B. overrun C. overcome
- (10) Today we have two kinds of knowledge: acquired knowledge from i —experience, teaching, research—and inspired knowledge which comes from ii .
i: A. without B. inside C. exterior
ii: A. interior B. outside C. within

3. Complete the following sentences with words or expressions given in the box below. Change the form where necessary.

fit into	involve	emerge
in so doing	at one time or another	at the outset
find oneself	tendency toward	in flux

- (1) It is clear that among the more prosperous merchants in the 12th and 13th centuries, there was the first beginning of a(n) _____ specialization, in types of goods carried and markets exploited.
- (2) Exercise is just as important as the other little extras you _____ your routine.
- (3) In a social situation where old relations were _____ and general insecurity was growing, ethnic minorities would see their own language and culture as the ultimate certainty which they could always cling to.
- (4) Of course, all parents and teachers are beset by disobedient children _____.
- (5) He has no hesitation in saying that the most difficult aspects of management for him are those that _____ making decisions about people, whether it be a question of promotion or demotion.
- (6) After he took over the chairmanship of the troubled Westland Group in June, he _____ at the center of media and national attention.
- (7) New evidence is now _____ that shows even greater military discontent with the general's rule than was previously thought.
- (8) It is hoped that the new measure will invest in people to enable every individual to fulfill their potential, and _____, build the nation's economic and social strength.
- (9) How successful a computer installation is will depend largely on how clearly the customer and the supplier have defined _____ what the system is supposed to achieve.

4. Select ONE answer choice that best completes each of the following sentences. Then supply two other words or expressions with similar meaning to the chosen one.

(1) These reformers are simultaneously in favor of high levels of public spending and the _____ control of public spending, low interest rates and an extended welfare state.

A. vigorous B. rigorous C. gorgeous

Words or expressions with similar meaning: _____

(2) It's been widely acknowledged that there is _____ scientific evidence that cigarette smoke causes lung cancer in non-smokers around them as well.

A. compelling B. unclear C. clean

Words or expressions with similar meaning: _____

(3) Many undergraduates do not like being asked to choose between differing judgments on the same text and often become confused if asked to choose between different critical approaches and all their _____ ideological baggage.

A. hiding B. following C. attendant

Words or expressions with similar meaning: _____

(4) As a newcomer to a job and organization, you may find yourself _____ around to discover how status operates.

A. listening B. groping C. observing

Words or expressions with similar meaning: _____

(5) Protected by the sheltering arm of state-owned companies and _____ politicians, the nuclear industry has set some of its strongest claims in recent years.

A. compliant B. complaint C. compliment

Words or expressions with similar meaning: _____

II. Sentences and discourse

I. Paraphrase the following sentences. You may need to refer to the context in which they are used.

(1) These are questions which every individual asks himself at one time or another, sometimes calmly and meditatively, sometimes in agonizing uncertainty or despair. (Para. 1)

- (2) Thus, though these words convey nothing of the self she might be moving toward, the weariness and disdain in both her voice and her statement make it clear that she is moving away from a self which has to be good, which has to be submissive. (Para. 14)
- (3) It seems to mean that the individual moves toward being, knowingly and acceptingly, the process which he inwardly and actually is. He moves away from being what he is not, from being a facade. (Para. 29)

2. Translate the following sentences into Chinese.

- (1) There are certain common features in ethical attitudes: puritanical attitudes in sexual matters, conservatism, friendliness, “down-to-earthiness,” sense of duty to neighbors, critical attitudes to officialdom, and similar judgments as to what constitutes good and bad conduct.
- (2) It is senior management’s responsibility to initiate, devise, maintain and evaluate a viable policy and system of communication which is designed to inform employees regularly about the enterprise.
- (3) In general, this piling up of canonic texts in the exposition of elementary notions and principles, with quotations buttressing each other up and introducing ideas foreign to the main theme, creates confusion in the minds of simple average souls who are the majority among the readership.

3. Translate the following selection into English. Then compare your translation with the suggested version provided by the instructor and analyze the differences in terms of choices of words, sentence patterns, transitions between ideas and conciseness.

很多生物 (organism) 都具有至少初级形式的 (rudimentary form) 自我意识形式, 以此来感知自身与环境的区别。然而, 人类的自我意识更加深奥, 这使人具有反思、自省 (introspection and self-reflection) 等人类独有的能力。

自我意识通常分为两种形式, 分别对应人类关注自身的两种角度 (vantage point)。所谓私我意识 (private self-consciousness), 是指人倾向于从个人角度来聚焦自我, 关注 (attend to) 旁人不能轻易了解的自我的某些方面, 如思想与情感等。所谓公我意识 (public self-consciousness), 则指人倾向于从真实或假想的他者角度来聚焦自我、关注旁人可以了解的自我的某些方面, 如外表、行为等。

更强的私我意识意味着更好的自我认知, 以及不论是好是坏都想增进自我认知的更浓厚兴趣。因此, 这类人更能表里如一, 言行一致。公我意识意味着在意别人

对自己的看法。自我意识强的人更容易屈服于群体压力，并能更准确判断别人对自己的评价。

4. The following passage is an excerpt from *Others in Mind: Social Origins of Self-Consciousness*, in which Philippe Rochat reviews key issues in self-consciousness research. Complete the passage with the best choices from the box below.

Self-consciousness is a classic philosophical conundrum in the Western tradition since the Greeks. Plato and the ancient Greeks began questioning systematically (1) _____, extended by a long dualist tradition that culminated with Descartes's famous Cogito, which continues to be debated in current philosophy of mind.

Ideas and debates around mind and body as separate entities have dominated Western philosophy. In recent years, however, the mind-body issue has been greatly tempered, even dismissed, by the recent advances in neurosciences that provide abundant evidence of an "embodied mind." The neurosciences provide literal images of a mind incarnated in the neural flesh of the brain. In a way, neuroimages give the hope of grounding and finally naturalizing the phenomenon of consciousness. Presumably, they provide the final blow to the persistent metaphysical idea (2) _____, an idea that implicitly or explicitly dominated the philosophy of mind since the Greeks.

(3) _____. They are still considered by many as wishful thinking, a long way from giving the final blow to the dualist ideology of Descartes. These attempts are the expression of a persisting, relentless effort by neuroscientists to reduce higher-order processes and representations to simpler, more parsimonious, and ultimately more predictable causal accounts.

Inseparable to the mind-body problem is the perennial problematic of (4) _____. This problematic rests on the following basic questions: What is it that we construe as the self and where might it be located? Furthermore, if it exists, (5) _____? These questions are far from being resolved and probably will never be. They form an eternal conundrum, a very human conundrum.

Even if we accept the existence of a self, the threefold question of its nature, locus, and origins is far from being resolved. It continues to animate fierce debates in the philosophy of mind. It is also a very engaging question for current cognitive and developmental scientists, as well as researchers in the booming field of cognitive neurosciences.

- A. of the mind as soul hosted in a physical body
- B. the self
- C. the relation of the mind to the body
- D. where might it come from
- E. However, these attempts at reducing the mind to biology do not elude criticisms

Text B

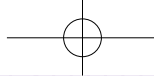
Be Yourself

Friedrich Nietzsche

- 1 A traveller who had seen many lands and peoples and several of the earth's continents was asked what quality in men he had discovered everywhere he had gone. He replied: "They have a tendency to laziness." To many it will seem that he ought rather to have said: "They are all timid. They hide themselves behind customs and opinions." In his heart every man knows quite well that, being unique, he will be in the world only once and that no imaginable chance will for a second time gather together into a unity so strangely variegated an assortment as he is: He knows it but he hides it like a bad conscience—why? From fear of his neighbour, who demands conventionality and cloaks himself with it. But what is it that constrains the individual to fear his neighbour, to think and act like a member of a herd, and to have no joy in himself? Modesty, perhaps, in a few rare cases. With the great majority it is indolence, inertia, in short that tendency to laziness of which the traveller spoke. He is right: Men are even lazier than they are timid, and fear most of all the inconveniences with which unconditional honesty and nakedness would burden them. Artists alone hate this sluggish promenading in borrowed fashions and appropriated opinions and they reveal everyone's secret bad conscience, the law that every man is a unique miracle; they dare to show us man as he is, uniquely himself to every last movement of his muscles, more, that in being thus strictly consistent in uniqueness he is beautiful, and worth regarding, and in no way tedious. When the great thinker despises mankind, he despises its laziness: For it is on account of their laziness that men seem like factory products, things of no consequence and unworthy to be associated with or instructed. The man who does not wish to belong to the mass needs only to cease taking himself easily; let him follow his conscience, which calls to him: "Be yourself! All you are now doing, thinking, desiring, is not you yourself."
- 2 Every youthful soul hears this call day and night and trembles when he hears it; for the idea of its liberation gives it a presentiment of the measure of happiness allotted it from all eternity—a happiness to which it can by no means attain so long as it lies fettered by the chains of fear and convention. And how dismal and senseless life can be without this liberation! There exists no more repulsive and desolate creature in the world than the man who has evaded his genius and who now looks furtively to left and right, behind him and all about him. In the

end such a man becomes impossible to get hold of, since he is wholly exterior, without kernel, a tattered, painted bag of clothes, a decked-out ghost that cannot inspire even fear and certainly not pity. And if it is true to say of the lazy that they kill time, then it is greatly to be feared that an era which sees its salvation in public opinion, that is to say private laziness, is a time that really will be killed: I mean that it will be struck out of the history of the true liberation of life. How reluctant later generations will be to have anything to do with the relics of an era ruled, not by living men, but by pseudo-men dominated by public opinion; for which reason our age may be to some distant posterity the darkest and least known, because least human, portion of human history. I go along the new streets of our cities and think how, of all these gruesome houses which the generation of public opinion has built for itself, not one will be standing in a hundred years' time, and how the opinions of these house-builders will no doubt by then likewise have collapsed. On the other hand, how right it is for those who do not feel themselves to be citizens of this time to harbour great hopes; for if they were citizens of this time they too would be helping to kill their time and so perish with it—while their desire is rather to awaken their time to life and so live on themselves in this awakened life.

- 3 But even if the future gave us no cause for hope—the fact of our existing at all in this here-and-now must be the strongest incentive to us to live according to our own laws and standards: the inexplicable fact that we live precisely today, when we had all infinite time in which to come into existence, that we possess only a shortlived today in which to demonstrate why and to what end we came into existence now and at no other time. We are responsible to ourselves for our own existence; consequently we want to be the true helmsman of this existence and refuse to allow our existence to resemble a mindless act of chance. One has to take a somewhat bold and dangerous line with this existence: Especially as, whatever happens, we are bound to lose it. Why go on clinging to this clod of earth, this way of life, why pay heed to what your neighbour says? It is so parochial to bind oneself to views which are no longer binding even a couple of hundred miles away. Orient and Occident are chalk-lines drawn before us to fool our timidity. I will make an attempt to attain freedom, the youthful soul says to itself; and is it to be hindered in this by the fact that two nations happen to hate and fight one another, or that two continents are separated by an ocean, or that all around it a religion is taught which did not yet exist a couple of thousand years ago. All that is not you, it says to itself. No one can construct for you the bridge upon which precisely you must cross the stream of life, no one but you yourself alone. There are, to be sure, countless paths and bridges and demigods which would bear you through this stream; but only at the cost of yourself: You would put yourself in pawn and lose yourself. There exists in the world a single



path along which no one can go except you: Whither does it lead? Do not ask, go along it. Who was it who said: “a man never rises higher than when he does not know whither his path can still lead him”?

- 4 But how can we find ourselves again? How can man know himself? He is a thing dark and veiled; and if the hare has seven skins, man can slough off seventy times seven and still not be able to say: “this is really you, this is no longer outer shell.” Moreover, it is a painful and dangerous undertaking thus to tunnel into oneself and to force one’s way down into the shaft of one’s being by the nearest path. A man who does it can easily so hurt himself that no physician can cure him. And, moreover again, what need should there be for it, since everything bears witness to what we are, our friendships and enmities, our glance and the clasp of our hand, our memory and that which we do not remember, our books and our handwriting. This, however, is the means by which an inquiry into the most important aspect can be initiated. Let the youthful soul look back on life with the question: What have you truly loved up to now, what has drawn your soul aloft, what has mastered it and at the same time blessed it? Set up these revered objects before you and perhaps their nature and their sequence will give you a law, the fundamental law of your own true self. Compare these objects one with another, see how one completes, expands, surpasses, transfigures another, how they constitute a stepladder upon which you have clambered up to yourself as you are now; for your true nature lies, not concealed deep within you, but immeasurably high above you, or at least above that which you usually take yourself to be. Your true educators and formative teachers reveal to you that the true, original meaning and basic stuff of your nature is something completely incapable of being educated or formed and is in any case something difficult of access, bound and paralysed; your educators can be only your liberators. And that is the secret of all culture: It does not provide artificial limbs, wax noses or spectacles—that which can provide these things is, rather, only sham education. Culture is liberation, the removal of all the weeds, rubble and vermin that want to attack the tender buds of the plant, an outstreaming of light and warmth, the gentle rustling of nocturnal rain, it is imitation and worship of nature where nature is in her motherly and merciful mood, it is the perfecting of nature when it deflects her cruel and merciless assaults and turns them to good, and when it draws a veil over the expressions of nature’s step-motherly mood and her sad lack of understanding.

(1,546 words)

Intercultural Reflection

The following research topics are designed to help you find out more about the self in an intercultural context. Choose one from them, hold a group discussion based on prior independent research, and then prepare a ten-minute presentation or write an essay of 400-500 words.

1. Evaluate the five value dimensions that Charles Morris has identified among six different countries in Text A. To what extent does each value apply to China today? Justify your position.
2. In Text B, Nietzsche says, “Why go on clinging to this clod of earth, this way of life, why pay heed to what your neighbour says? It is so parochial to bind oneself to views which are no longer binding even a couple of hundred miles away. Orient and Occident are chalk-lines drawn before us to fool our timidity. I will make an attempt to attain freedom, the youthful soul says to itself; and is it to be hindered in this by the fact that two nations happen to hate and fight one another, or that two continents are separated by an ocean, or that all around it a religion is taught which did not yet exist a couple of thousand years ago.” (Para. 3) Discuss the implications of these bold claims in the context of intercultural communication.
3. In Text B, Nietzsche gives a very unique definition of culture: “Culture is liberation, the removal of all the weeds, rubble and vermin that want to attack the tender buds of the plant, an outstreaming of light and warmth, the gentle rustling of nocturnal rain, it is imitation and worship of nature where nature is in her motherly and merciful mood, it is the perfecting of nature when it deflects her cruel and merciless assaults and turns them to good, and when it draws a veil over the expressions of nature’s step-motherly mood and her sad lack of understanding.” (Para. 4) Explain his definition in your own words. To what extent do you agree with him? Why?