

# 托福强化听力

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Exercise. There may be some people who value exercise for itself, **but** I don't. I value exercise because if I exercise, I tend to stay healthier than I would if I didn't. **So** I desire to engage in exercise and I value exercise extrinsically . . .

Health. **Why** do I value good health? Well, here it gets a little more complicated for me. Um, health is important for me **because** I can't . . .do other things I want to do—  
play music, teach philosophy—if I'm ill.

**But** health is also important to me because I just kind of like to be healthy—it feels good. It's pleasant to be healthy, unpleasant not to be. **So** to some degree I value health both for itself and as a means to something else: productivity. It's got extrinsic and intrinsic value for me.

Then there's some things that are just valued for themselves. I'm a musician, not a professional musician; I just play a musical instrument for fun.

**Why** do I value playing music? Well, like most amateur musicians, I only play because, well, I just enjoy it. It's something that's an end in itself.

Now, something else I value is teaching. Why? Well, it brings in a modest income, but I could make more money doing other things. I'd do it even if they didn't pay me. I

just enjoy teaching. In that sense it's an end to itself.

**But** teaching's not something that has intrinsic value for all people—and that's true generally. Most things that are enjoyed in and of themselves vary from person to person. Some people value teaching intrinsically, but others don't.

So how does all this relate to human happiness?

Well, Aristotle asks: is there something that all human beings value . . . and value only intrinsically, for its own sake and only for its own sake?



If you could find such a thing, that would be the universal final good, or truly the ultimate purpose or goal for all human beings. Aristotle thought the answer was yes

**What is it?** Happiness. Everyone will agree, he argues, that happiness is the ultimate end to be valued for itself and really only for itself. For what other purpose is there in being happy? What does it yield? The attainment of happiness becomes the ultimate or highest good for Aristotle.

The **next** question that Aristotle raises is: what is happiness? We all want it; we all desire it; we all seek it. It's the goal we have in life. But what is it? How do we find it? Here he notes, with some frustration, people disagree.

**But** he does give us a couple of criteria, or features, to keep in mind as we look for what true human happiness is. True human happiness **should** be, as he puts it, complete. Complete in that it's all we require. Well, true human happiness . . . if you had that, what else do you need? Nothing.

And, **second**, true happiness should be something that I can obtain on my own. I shouldn't have to rely on other people for it. Many people value fame and seek fame. Fame for them becomes the goal.

But, according to Aristotle, this won't work either,  
because fame depends altogether too much on other  
people. I can't get it on my own, without help from  
other people.

**In the end**, Aristotle says that true happiness is the exercise of reason—a life of intellectual contemplation . . . of thinking. So let's see how he comes to that.

Ⅱ: happiness → Extrinsic VS Intrinsic

sth else      its own

Exercise (Ex)   Health(Ex and In)

Teaching (In)   Music (In)

←  
Ⅱ: happiness?

A: its own

↙  
Complete

↘  
get on oneself  
e.g. fame on others



Now, many people consider **John Watson** to be the founder of behaviorism. And like other behaviorists, he believed that psychologists should study only the behaviors they can observe and measure. They're not interested in mental processes. While a person could describe his thoughts, no one else can see or hear them to verify the accuracy of his report.

**But** one thing you can observe is muscular habits.

What Watson did was to observe muscular habits **because** he viewed them as a manifestation of thinking. **One** kind of habit that he studied are laryngeal habits.

Watson **thought** laryngeal habits . . . you know, from larynx, **in other words**, related to the voice box . . . he thought those habits were an expression of thinking. He argued that for very young children, thinking is really talking out loud to oneself **because** they talk out loud even if they're not trying to communicate with someone in particular.

As the individual matures, that overt talking to oneself becomes covert talking to oneself, but thinking still shows up as a laryngeal habit. One of the bits of **evidence** that supports this is that when people are trying to solve a problem, they, um, typically have increased muscular activity in the throat region.

That is, if you put electrodes on the throat and measure muscle potential—muscle activity—you discover that when people are thinking, **like** if they're diligently trying to solve a problem, that there is muscular activity in the throat region.

So, Watson made the argument that problem solving, or thinking, can be defined as a set of behaviors—a set of responses—and in this case the response he observed was the throat activity.

Student

Professor Blake, um, did he happen to look at people who  
sign? I mean deaf people?

Professor

Uh, he did indeed, um, and to jump ahead, what one finds in deaf individuals who use sign language when they're given problems of various kinds, they have muscular changes in their hands when they are trying to solve a problem . . .



muscle changes in the hand, **just like** the muscular changes going on in the throat region for speaking individuals

So, for Watson, thinking is identical with the activity of muscles. A related concept of thinking was developed by **William James**. It's called ideomotor action.

Ideomotor action **is an** activity that occurs **without** our noticing it, **without** our being aware of it. I'll give you one simple **example**. If you think of locations, there tends to be eye movement that occurs with your thinking about that location.

In particular, from where we're sitting, imagine that you're asked to think of our university library. Well, if you close your eyes and think of the library, and if you're sitting directly facing me, then according to this notion, your eyeballs will move slightly to the left, to your left, 'cause the library's in that general direction.

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