

Chapter 11

写作参考：思想，行为，方法

Writing Reference: Thinking, Behavior, Methods

Saving My
Revised
GRE Issue

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Revised
GRE Issue

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有关信仰

Belief

Relevant GRE Issue
相关题库题目

【新 66 题】【新 141 题】

See Also
相关写作参考【Ref-116 政治信仰】【Ref-147 挑战信仰】【Ref-145 信仰与质疑】【Ref-070 科学乌托邦】
【Ref-146 质疑与生活】

【什么是信仰】How you live is determined by your beliefs. A belief is an idea that you accept as true or factual. Your beliefs come from your own observation, experience, and reasoning, and from what you accept from reading or hearing the beliefs or teachings of other persons. The beliefs that influence how you live are ordinarily called a "philosophy of life" or "religion."

【信仰的重要性】Beliefs are important because behavior is important and your behavior depends on your beliefs. Everything you do can be traced back to beliefs you hold about the world — everything from brushing your teeth to your career. Beliefs also help determine your reactions to others' behavior — for example their refusal to brush their teeth or their own career choices. All this means that beliefs are not an entirely private matter. Even beliefs you try to keep to yourself may influence your actions enough to become a matter of legitimate concern of others. Believers certainly can't argue that their religions have no impact on their behavior; on the contrary, believers are frequently seen arguing that their religion is critical for the development of correct behavior. The more important the behavior in question is, the more important the underlying beliefs must be. The more important those beliefs are, the more important it is that they be open to examination, questioning, and challenges.

【信仰与行为】Brought together, beliefs and knowledge form a mental representation of the world around you — a belief about the world is the mental attitude that world is structured in some way rather than another. This means

that beliefs are necessarily the foundation for action: whatever actions you take in the world around you, they are based on your mental representation of the world. In the case of theistic religions, this representation includes supernatural realms and entities. As a consequence, if you believe something is true, you must be willing to act as if it were true. If you are unwilling to act as though it were true, you can't really claim to believe it. This is why actions can matter much more than words. We can't know the contents of a person's mind, but we can know if their actions are consistent with what they say they believe. A religious believer might claim that they love neighbors and sinners, for example, but does their behavior actually reflect such love?

【信仰指引人们的方向】Beliefs are remarkably powerful in that they are to our lives what a rudder is to a ship. That is, they control the direction and destiny of our lives. If I believe I am a failure, I will set myself up to fail. If I believe I am a successful person, I will succeed, and so on. An individual's self-concept [what he believes about himself] is the core of his personality. It affects every aspect of human behavior; the ability to learn, the capacity to grow and change, the choice of friends, mates and careers. It's no exaggeration to say that a strong positive self-image [self-belief] is the best possible preparation for success in life.

【人们可以自由选择信仰】Beliefs are also powerful because we can choose what we want to believe. This places us in charge of our own destiny. True, most of our beliefs about ourselves, life, God, and so on were learned from our parents or early caregivers. However, once we

become of age, we can consciously choose to hold on to those beliefs that are valid and let go of the rest. One danger is to hold on to beliefs we like and let go of those we don't like more through convenience rather than thoughtful choice. That is, we choose those beliefs that don't threaten our lifestyle and, consequently, instead of our controlling our beliefs we allow them to control us.

【信仰是一种态度】A belief is the mental attitude that some proposition is true. For every given proposition, every person either has or lacks the mental attitude that it is true — there is no middle ground between the presence of absence of a belief. In the case of gods, everyone either has a belief that at least one god of some sort exists or they lack any such belief.

【信仰不同于判断】Belief is distinct from judgment, which is a conscious mental act that involves arriving at a conclusion about a proposition (and thus usually creating a belief). Whereas belief is the mental attitude that some proposition is true rather than false, judgment is the evaluation of a proposition as reasonable, fair, misleading, etc.

【信仰不同于知识】Although some people treat belief and knowledge as almost synonymous, belief and knowledge are very distinct. The most widely accepted definition of knowledge is that something is "known" only when it is a "justified, true belief."

【信仰有对错之分】Some beliefs are true and some beliefs are false. It is important for you to examine your beliefs to assess the validity or invalidity of the ideas represented in your beliefs. It is also important for you to know the source of your beliefs, and why you hold your beliefs. Beliefs, or ideas, may become part of a religious system that is passed down from generation to generation in a particular society

or culture. The antiquity of a belief may give an idea the appearance of "authority" although the idea is actually erroneous. For centuries, it was believed that the sun circled the earth, but this was eventually proven to be a false idea. It can be personally dangerous for a person to challenge an ancient belief, as Copernicus and Galileo found out. It takes courage to do this.

Quotations on Belief

What matters is not the idea a man holds, but the depth at which he holds it.

Ezra Pound (1885-1972, an American expatriate poet and critic, and known for his role in developing Imagism)

This is how humans are: we question all our beliefs, except for the ones we really believe, and those we never think to question.

Orson Scott Card (1951-, an American author, critic, public speaker and political activist, and primarily known for his science fiction)

The eloquent man is he who is no beautiful speaker, but who is inwardly and desperately drunk with a certain belief.

Ralph Waldo Emerson (1803-1882, an American lecturer, philosopher, essayist, and poet)

It is easier to believe than to doubt.
(Author Unknown)

Man is a credulous animal, and must believe something; in the absence of good grounds for belief, he will be satisfied with bad ones.

Bertrand Russell (1872-1970, a British philosopher, logician, mathematician, historian, and social critic)

Reference

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信仰与质疑

Beliefs and Skepticism

【新 18 题】【新 42 题】【新 66 题】【新 87 题】【新 108 题】【新 110 题】【新 141 题】

【Ref-71 科学质疑】【Ref-145 信仰与质疑】【Ref-006 质疑能力培养】【Ref-146 质疑与生活】
【Ref-007 独立思考能力】【Ref-050 学习与提问】【Ref-002 批判性思维】【Ref-007 独立思
考能力】【Ref-116 政治信仰】【Ref-144 有关信仰】【Ref-147 挑战信仰】【Ref-070 科学乌托
邦】

【信仰的“帝国统治”】 Unquestioning belief is pervading global culture, and that the most effective way of countering it is by an engaged skepticism, an open-minded and continually questioning and probing sense of doubt. Unless we can develop this, our democratic lifestyle is under severe threat from the narrow-minded purveyors of dogma. In the current world order we are confronted by an array of what can be called ‘empires’ of belief. These empires – dominant organizations or groups led by the powerful that exercise dominion over ordinary people – are investing an immense amount of time and effort in trying to dictate how we should think, consume, and behave. Like all empires run by the powerful they have expansionist ambitions and we are all their targets, not just the true believers who have already bought the message in question and can be relied on to do what they are told by their leaders without demur, only too eager to uphold the cause.

The dramatic resurgence of religious fundamentalism on an international scale indicates that there is a significant constituency of people receptive to unquestioning belief of the kind that empires traditionally foster, as does the rise of various other kinds of fundamentalism – market, nationalistic, political, ecological, to name some of the most prominent. It is not the east of the ironies connected with such empires that everyone outside one’s own empire is to be treated as a non-believer, as if there was not enough, rather than a surfeit of, belief in the world.

Political, economic, and scientific theories can command the same unquestioning support from the general public as do their religious counterparts. Sometimes this support is imposed on us, but more often than not the public has indeed, to repeat the phrase, bought the message – and of its own accord, because of the emotional security it can bring to individuals (illusory, but none the less potent). Systems of belief depend on such complicity. Neither organized religion, chauvinistic politicians, nor the multinationals like opposition; in fact, they do their very best

to quash it and force conformity and obedience on the rest of us wherever possible. As one recent commentator has remarked, ‘globalization has declared war on other cultures’, and there are few empires of belief which do not aspire to such a condition.

【什么是质疑】 Skepticism is essentially an argument against authority, contesting the assumptions on which this is based and the power that flows from these. That is certainly how we want it to operate in the new century, causing institutional and governmental authority in particular to be extremely circumspect in its ways and constantly aware of the possibility of challenge from within its own domain. Unless it is kept under constant scrutiny, such authority has a distinct tendency to become authoritarian and to strive to maintain its power base at all costs: skepticism will form the basis of that scrutiny, the perpetual source of dissent.

【为什么要质疑信仰】 Reasons to be skeptical include:

【宗教的影响无处不在】 Religion is currently flexing its muscles worldwide, and trying to see just how far it can go in dictating the socio-political agenda of today’s culture. Religion constitutes the basis of all social existence. We now have faith-based politics entrenching itself in both the Western and Islamic worlds, bringing faith-based science in its wake.

【质疑让政治民主】 Politics would certainly benefit from an injection of skepticism. Skepticism should be right at the heart of the political process; that this is the only way to ensure we can keep democratic traditions of pluralism alive.

【科学需要质疑】 Science, too, provides reasons to develop a strong sense of mistrust of those in positions of power, especially when it is translated into the kind of advanced technology we are familiar with today. Artificial intelligence

(AI), artificial life (AL), GM (genetically modified) crops, stem-cell research, and cloning, for example, all raise complex ethical issues which cannot be left to scientists and politicians alone, and demand at the very least that a skeptical eye is turned on them to monitor their progress. Faith-based science can be an even more sinister opponent, since its founding premises lie outside the field of science proper, thus rendering them oblivious to counter-evidence reached through empirical scientific enquiry.

【信仰的“反抗”】Skeptics are confronted by determined opposition from the many adherents to the empires of belief we shall be examining, however, and those will not give up their power base lightly. Such adherents have extensive resources at their command, both financial and psychological, and they will use these to curb the spread of a skeptical outlook that is clearly inimical to their interests. The power-holders of these empires traditionally display a pathological hatred of opposition as an expression of their zeal, and our twenty-first-century adherents are no exception. It is up to skeptics collectively to make life as difficult as they can for these exponents of empire; to worry away at their authority, to question their ideas, to call attention to their totalitarian leanings, and to refuse to give up when they strike back with all their considerable power and support.

Quotations on Skepticism

The natural course of the human mind is certainly from credulity to skepticism.

Thomas Jefferson (1743-1826, the third President of the United States (1801-1809) and the principal author of the *Declaration of Independence* (1776))

His mind must be strong indeed, if, rising above juvenile credulity, it can maintain a wise infidelity against the authority of his instructors, and the bewitching delusions of their theories.

Thomas Jefferson

It is undesirable to believe a proposition when there is no ground whatever for supposing it true.

Bertrand Russell (1872-1970, a British philosopher, logician, mathematician, historian, and social critic)

How prone to doubt, how cautious are the wise!

Alexander Pope (1688-1744, an English poet, best known for his satirical verse and for his translation of Homer)

Doubt is a necessary precondition to meaningful action. Fear is the great mover in the end.

Donald Barthelme (1931-1989, U.S. novelist and short story writer)

Reference

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质疑与生活

Skepticism and Life

Relevant GRE Issue

相关题库题目

【新 18 题】【新 42 题】【新 87 题】【新 108 题】【新 110 题】

See Also

相关写作参考

【Ref-002 批判性思维】【Ref-071 科学与质疑】【Ref-145 信仰与质疑】【Ref-006 质疑能力培养】【Ref-007 独立思考能力】

【什么是质疑】 Skepticism is simply an approach to things. The central idea is to search for truth. This is not limited to psychic phenomena or supernatural claims: it extends to all areas of life. Skepticism, as a way of thinking and gaining knowledge, helps us to make rational choices in life as well as being an intellectually stimulating experience along the way. Skeptics see evidence and plausibility as the best way to assure that ideas are reality-based, allowing one to come as close as possible to objective truth.

Skepticism, a form of evidence-based reasoning, is a way of knowing that weighs evidence and prior plausibility in determining if a claim is true. It doesn't mean simply denying anything that goes against preconceived notions, as the popular usage suggests. A skeptic would happily change his/her mind on a subject if there is strong evidence to the contrary. Skeptics simply demand evidence for any claim, taking nothing at face value. Learning how to foster a skeptical outlook can make it less likely that a person will be scammed by fraudsters or fall for unproven or non-evidence-based pseudoscience, scientific or historical denialism, and supernaturalism.

【质疑与获得知识】 Skepticism is not a religion or life philosophy. It tells a person not what to think, but how to know. Skepticism provides time-tested tools used long in science and academia that give the best possibility of finding the truth. As humans live in a materialist world, one of causes and effects governed by known processes and laws, skepticism is using what people know factually about the material world for analysis in the attempt to make up for natural human sensory and interpretive faults.

【质疑不同于玩世不恭】 Skepticism is often wrongly equated with cynicism, being defined as dismissive of new ideas due to arrogance that one knows everything or other ideas aren't worth one's time. A skeptic is not a cynic. It is a skeptic's view that highly implausible claims deserves less time than the plausible, though. Skeptics require evidence for any claim, taking nothing at face value. Every claim needs to prove itself so that those analyzing the claim can make sure it is accurate and therefore a worthwhile idea to hold. Skeptics hold that evidence and plausibility are not too much to ask, and are the best ways to evaluate claims.

【人类并非完美】 Humans are by nature imperfect, and therefore have imperfect brains/minds. It is human nature to try to fit new information to preconceived notions, which can damage the ability to truthfully evaluate claims. Skepticism gives tools anyone can use to know that one's

ideas, beliefs, worldviews, etc. are based on reality and not simply what one wants to believe. It is easy to fall into the trap of denying reality when it doesn't fit prior beliefs.

【质疑的重要性】 This is only a basic overview of a few important aspects of skepticism, but it gives a budding skeptic a place to start learning how to be a skeptical critical thinker. Human conceptual abilities are very good, but far from perfect. Skeptics believe that understanding the limitations and how to turn subjectivity into objectivity is the only and best way to come as close as possible to objective truth.

【质疑的好处】 The benefits of skepticism:

- It is intellectually rewarding. Increasing one's awareness of reality by actively attaining knowledge is intellectually satisfying. To gain a real understanding of how things are is more rewarding than blindly accepting dogmas, or having a tendency to believe anything. Skepticism is about attaining knowledge; accepting claims without question is a passive, non-thinking approach.
- It establishes personal control. Skeptics live in a world free from superstition and mysticism. Many people who believe in the likes of Astrology or fortune telling think that their lives are ruled by fate, and as such, they have little control over their own destiny. By freeing ourselves from this notion we gain control of our own lives and we understand that we have power over our own destiny. By making good lifestyle choices and informed, rational decisions, we can influence our lives for the better.
- It is a barrier against manipulation. There are many ways in which people are out to deceive us: scams; fraud; propaganda; advertising; etc. By thinking in a critical manner about claims that are presented to us, we have a far greater chance of avoiding those that are of no benefit to us. Understanding the nature of scams, frauds, misinformation, advertising and persuasion techniques, puts us in control of those who are out to take advantage of us: whether legally or illegally.
- It improves decision making. The skeptical approach can be used in any environment. Good decisions are made by: understanding the purpose for the decision; examining the alternatives, as many as possible;

evaluating the alternatives and understanding their consequences; choosing the answer that is correct for the problem in hand. This process, which could be a company director deciding on an advertising campaign or a couple deciding which mortgage to choose, will lead to consistently better decisions being made than by making them based on advertisers' claims or gut instinct.

- It brings monetary benefits. Learning the true cost of the modern accepted norm of living in debt; learning how to evaluate both loan and general financial agreements when they are appropriate; understanding the real effect of paying interest on

purchases; understanding what a difference between living in debt and living debt-free can make to financial well-being with exactly the same salary. These are just some examples of where understanding finance can make a large difference to a person's real spending power and wealth.

- It helps us to comprehend health issues. Skepticism does not make people healthier, but it will help them to make good decisions about health matters. By learning more about health issues, we can make rational, informed choices about such things as: diets; supplements; alternative remedies; etcetera.

Reference

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挑战信仰

Intellectual Challenge

Relevant GRE Issue

相关题库题目

【新 66 题】【新 87 题】【新 141 题】

See Also

相关写作参考

【Ref-116 政治信仰】【Ref-144 有关信仰】【Ref-145 信仰与质疑】【Ref-070 科学乌托邦】
【Ref-146 质疑与生活】

【什么是挑战信仰】 Intellectual courage may be defined as having a consciousness of the need to face and fairly address ideas, beliefs, or viewpoints toward which one has strong negative emotions and to which one has not given a serious hearing.

【信仰可能是荒诞的】 Intellectual courage is connected to the recognition that ideas that society considers dangerous or absurd are sometimes rationally justified (in whole or in part). Conclusions and beliefs inculcated in people are sometimes false or misleading. To determine for oneself what makes sense, one must not passively and uncritically accept what one has learned. Intellectual courage comes into play here because there is some truth in some ideas considered dangerous and absurd, and distortion or falsity in some ideas strongly held by social groups to which we

belong. People need courage to be fair-minded thinkers in these circumstances. The penalties for nonconformity can be severe.

The opposite of intellectual courage, intellectual cowardice, is the fear of ideas that do not conform to one's own. If we lack intellectual courage, we are afraid of giving serious consideration to ideas, beliefs, or viewpoints that we perceive as dangerous. We feel personally threatened by some ideas when they conflict significantly with our personal identity—when we feel that an attack on the ideas is an attack on us as a person.

【实例：生活中的信仰】 All of the following ideas are "sacred" in the minds of some people:

- Being a conservative, being a liberal;

- Believing in God, disbelieving in God;
- Believing in capitalism, believing in socialism;
- Believing in abortion, disbelieving in abortion; and
- Believing in capital punishment, disbelieving in capital punishment.

No matter what side we are on, we often say of ourselves: "I am a (an) [insert sacred belief here; for example, I am a Christian. I am a conservative. I am a socialist. I am an atheist]."

【挑战信仰的心理障碍】 Once we define who we are in relation to an emotional commitment to a belief, we are likely to experience inner fear when that idea or belief is questioned. Questioning the belief seems to be questioning us. The intensely personal fear that we feel operates as a barrier in our minds to being fair (to the opposing belief). When we do seem to consider the opposing idea, we subconsciously undermine it, presenting it in its weakest form, in order to reject it. This is one form of intellectual cowardice. Sometimes, then, we need intellectual courage to overcome our self-created inner fear—the fear we ourselves have created by linking our identity to a specific set of beliefs.

【挑战信仰的重要性】 Intellectual courage is just as important in our professional as in our personal lives. If, for example, we are unable to analyze the work-related beliefs we hold, then we are essentially trapped by those beliefs. We do not have the courage to question what we have always taken for granted. We are unable to question the beliefs collectively held by our co-workers. We are unable to question, for example, the ethics of our decisions and our behavior at work. But fair-minded managers, employers, and employees do not hesitate to question what has always been considered "sacred" or what is taken for granted by others in their group. It is not uncommon, for example, for employees to think within a sort of "mob mentality" against management, which often includes routinely gossiping to one another about management practices, especially those practices that impact them. Those with intellectual courage, rather than participating in such gossip in a mindless way,

will begin to question the source of the gossip. They will question whether there is good reason for the group to be disgruntled, or whether the group is irrational in its expectations of management.

Another important reason to acquire intellectual courage is to overcome the fear of rejection by others because they hold certain beliefs and are likely to reject us if we challenge those beliefs. This is where we invest the group with the power to intimidate us, and such power is destructive. Many people live their lives in the eyes of others and cannot approve of themselves unless others approve of them. Fear of rejection is often lurking in the back of their minds. Few people challenge the ideologies or belief systems of the groups to which they belong. This is the second form of intellectual cowardice. Both make it impossible to be fair to the ideas that are contrary to our, or our group's, identity.

You might note in passing an alternative way to form your personal identity. This is not in terms of the content of any given idea (what you actually believe) but, instead, in terms of the process by which you came to it. This is what it means to take on the identity of a critical thinker. Consider the following resolution: I will not identify with the content of any belief. I will identify only with the way I come to my beliefs. I am a critical thinker and, as such, am ready to abandon any belief that cannot be supported by evidence and rational considerations. I am ready to follow evidence and reason wherever they lead. My true identity is that of being a critical thinker, a lifelong learner, and a person always looking to improve my thinking by becoming more reasonable in my beliefs.

【勇于承认错误】 With such an identity, intellectual courage becomes more meaningful to us, and fair-mindedness more essential. We are no longer afraid to consider beliefs that are contrary to our present beliefs. We are not afraid of being proven wrong. We freely admit to having made mistakes in the past. We are happy to correct any mistakes we are still making: Tell me what you believe and why you believe it, and maybe I can learn from your thinking. I have cast off many early beliefs. I am ready to abandon as many of the present beliefs as are not consistent with the way things are.

- Be sure of your facts. What is the source of your information? If it is a newspaper or a magazine, are you sure that the information hasn't been "slanted" to agree with that publication's political bias?
- Understand your opponents' arguments. It is good practice to argue with a friend and take a position with which you do not agree.

【各种辩论的场合】Back in the world, and more locally, negotiations over a curriculum, or debates about what should go in a core module for a new Masters program, require argument. In our professional lives, argumentation pays an important part because, again, it is a means of resolving difference, a way of exploring an idea to its logical conclusion, a means by which a range of views can be expressed, arrayed, clarified and then form the basis for a decision, based on the best available evidence. You may not end up agreeing with the way forward in a particular situation; but if you have had a chance to express your views, challenge existing orthodoxies and make a difference to the outcome, you feel enfranchised and engaged. Those who can see the process for what it's worth, can see the limitations of power, and see that argumentational exchange is a force for good, can sometimes prize the process more than the outcome. There's a danger in that position, of course, because you can end up winning the arguments or enjoying the argumentational process, but losing the battle for what happens once a consensus of sorts is agreed.

【辩论的原因与目的】Even more locally, arguments take place in everyday life, in domestic and personal circumstances, from time to time. Sometimes, it has to be admitted, the generation of an argument can lead to division and estrangement, even to violence. In most cases, however, arguments or tiffs, spats and rows have a number of functions. They are often triggered by something that is not the real cause of the difference. The real causes emerge during the course of the exchange, but the functions include clarification of position; catharsis; recognition; discovery of the truth; defense of your position. Rarely does a personal argument end up doing what the participants think it does: persuading the other party to

accept your point of view.

【辩论不同于说服】In fact, argument and argumentation are not the same as persuasion, despite Aristotle's definition of rhetoric as 'the art of persuasion'. Advertisements persuade, physical presence sometimes persuades, but they don't always argue their case. Persuasion can be seen as one of the functions of argument, alongside clarification, catharsis, amusement, defense, attack and winning; the discovery of ideas; the creation and resolution of difference; and so on. Having separated the phenomenon of argument and its process, argumentation, from the function of persuasion, there is one other ground-clearing act that needs to be done before we can go on to explore the theoretical hinterland of argument in education. Argument, while properly associated with rationality, is often thought to be opposed to passion and feeling. Rather than accept such an easy polarity, argument and rationality can be seen as deeply implicated in passion and feeling.

Quotations on Argument

I dislike arguments of any kind. They are always vulgar, and often convincing.

Oscar Wilde (1854-1900, an Irish-born writer and renowned as a wit in London literary circles)

When you have no basis for an argument, abuse the plaintiff.

Cicero (106-43BC, Roman writer, statesman, and orator)

A man never tells you anything until you contradict him.

George Bernard Shaw (1856-1950, an Irish playwright and a co-founder of the London School of Economics)

Use soft words and hard arguments.
(English Proverb)

Silence is one of the hardest arguments to refute.
Josh Billings (1818-1885, American humorist)

四种讨论方法

Four Discussion Methods

Relevant GRE Issue
相关题库题目

【新 34 题】【新 49 题】【新 76 题】【新 118 题】

See Also
相关写作参考

【Ref-049 学习与讨论】【Ref-151 建设性反对】【Ref-002 批判性思维】【Ref-150 反对的艺术】【Ref-058 苏格拉底式问答学习法】【Ref-057 头脑风暴】【Ref-148 辩论】

Numerous discussion models that foster disagreement skills have been advanced. We review four (seminars, Structured Academic Controversies, Controversial Public Issues, and Public Issue Forums) in order to highlight the fact that while each model has a distinct approach to discussion, all share a commitment to a set of ground rules intended to create the conditions for constructive disagreement.

【苏格拉底式研讨】The discussion method known as seminar is the oldest of the four models. Often called Socratic Seminars in honor of the Greek philosopher who used dialogue and questioning to pursue deeper meaning, seminars depend on thoughtful questions and well-selected texts. The sole purpose of a seminar is for participants to develop a deepened or enlarged understanding of the text under consideration.

【结构化学术论争】Johnson and Johnson (1988) developed the discussion model entitled Structured Academic Controversy (SAC) as a means of engaging students in evocative group work. In SACs, students are organized into groups of four and are given a common reading that describes the disagreements surrounding a particular academic question. Students are then separated in pairs and assigned a “for” or “against” position. Each pair is provided with readings that support the particular position they have been assigned to defend.

After studying their respective positions, the pairs then recombine as a group of four and each side is asked to present their point of view. During this exchange, there is the added requirement that the opposite side repeat back what they have heard after the other pair has presented.

Once the presentations are completed, students are asked to drop their assigned positions and express their own point of view. Students are encouraged to work through the issues together and either to come to agreement or to clarify the nature of the disagreement they genuinely hold. The structure of a SAC is designed to suggest that after reading and analyzing the same information thoughtful people can come to different conclusions regarding what the best answer to a question might be.

【公众问题争议】A Controversial Public Issue (CPI) is an unresolved question of public policy that sparks significant disagreement, and examples include the following issue: Should the drinking age be lowered to 18? The controversy must be in the public eye, and some “public” either informs or makes the decision regarding the policy under discussion and there is genuine disagreement regarding the best solution. A CPI discussion may take the form of a deliberation, role-play simulation, or whole-class discussion. Whatever the actual structure, the question at hand must meet the above criteria and students must be provided with thoughtful material that will inform, challenge, and complicate their thinking on the question.

【国家议题论坛】The fourth model of discussion, National Issues Forums (NIF), is different from the above three as it is sponsored by a particular non-profit foundation, the Kettering Foundation. It is intended to be used in public forums as well as schools. Under the mantra, “think, deliberate, act,” NIF staff prepare booklets around particular topics. For education, the question currently under discussion is “Too many children left behind: How do we close the achievement gap?” The booklet for this

discussion includes a common background reading and then presents three different responses to the question. NIF materials always provide three or more positions to make explicit that there are always more than two sides to an issue. Once participants are gathered together, an NIF-prepared video is shown that amplifies the common reading and the three (or more) positions. The moderator then facilitates a discussion around the different positions — the process usually includes small and large group discussions. The forum ends with the moderator asking participants to share new understandings gained from the process and to state whether they have been moved to make a commitment to do something about the issue under consideration.

【四种讨论方法的总结】 All four models discussed above make explicit use of a formal structure of facilitation.

In seminars, it is the rules of engagement and coaching participants with an actual sentence that begins with “I disagree...” In SACs, it is the series of steps that requires students to listen to and repeat back a different point of view before beginning to share one’s own perspective. In CPIs, it is the careful selection of a contested public policy issue. In the NIF, it is a commitment to always present three or more points of view to ensure that a bipolar discussion does not occur. Furthermore, in each model, the selection of the question that directs the discussion undergoes careful scrutiny to ensure it will foster disagreement.

The conclusion we draw from these four methodologies is that if disagreement is to be facilitated, there must be an explicit structure in place that provides clear ground rules in order to ensure that the disagreements remain constructive rather than destructive. Structure and procedures matter when discussions are intended to elicit diverse perspectives and, thereby, disagreement. The importance of purposeful structure emphasized in discussion methodologies is also stressed in the work of those engaged in school based conflict mediation and resolution.

【优质讨论的特点】 Good discussion is like art. It may be hard to define it, but you know it when you see it. Often cited characteristics of a good discussion:

- Accessibility: Students feel comfortable engaging in the discussion.
- Non-combative: There is a cordial and pleasant tone to the conversation and no hostility.

- Diversity: A variety of opinions and points of view get articulated.
- Cohesion and focus: Discussions should be about “something,” with a pedagogical goal.
- Trust: Environment should allow students to take intellectual risks.

【劣质讨论的特点】 Often cited characteristics of a bad discussion:

- Limited discussants: Only few students participate.
- Limited perspectives: Students echo instructor’s thoughts and limit diversity of opinions.
- Lack of focus: Discussions go off-topic and miss the pedagogical aim.

■ Quotations on Discussion

- ***There is more than a verbal tie between the words common, community, and communication... Try the experiment of communicating, with fullness and accuracy, some experience to another, especially if it be somewhat complicated, and you will find your own attitude toward your experience changing.***

John Dewey (1859-1952, an American philosopher, psychologist and educationist)

- ***New opinions often appear first as jokes and fancies, then as blasphemies and treason, then as questions open to discussion, and finally as established truths.***

George Bernard Shaw (1856-1950, an Irish playwright and a co-founder of the London School of Economics)

- ***Discussion is an exchange of knowledge; an argument an exchange of ignorance.***
(Author Unknown)

- ***Anyone who in discussion relies upon authority uses, not his understanding, but rather his memory.***

Leonardo da Vinci (1452-1519, an Italian polymath who has often been described as the archetype of the Renaissance Man, a man of “unquenchable curiosity” and

"feverishly inventive imagination")

- ***As a leader... I have always endeavored to listen to what each and every person in a discussion had to say before venturing my own opinion. Oftentimes, my own opinion will simply represent a consensus of what I heard in the discussion. I always remember the axiom: a leader is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind.***
Nelson Mandela (1918-, President of South Africa and 1993 Nobel Prize for Peace)
- ***I think that in the discussion of natural problems we ought to begin not with the Scriptures, but with experiments, and demonstrations.***

Galileo Galilei (1564-1642, an Italian physicist, mathematician, astronomer and philosopher who played a major role in the Scientific Revolution)

- ***Every great movement must experience three stages: ridicule, discussion, adoption.***
John Stuart Mill (1806 -1873, a British philosopher and an influential contributor to social theory, political theory, and political economy)
- ***Self-expression must pass into communication for its fulfillment.***
Pearl S. Buck (1892-1973, American writer whose life as a missionary in China lent a vivid immediacy to her novels, including *The Good Earth* (1931) and 1938 Nobel Prize for literature)

Reference

150

反对的艺术

The Art of Disagreement

Relevant GRE Issue
相关题库题目

【新 34 题】【新 49 题】【新 76 题】【新 118 题】

See Also
相关写作参考

【Ref-149 四种讨论方法】【Ref-049 学习与讨论】【Ref-151 建设性反对】【Ref-002 批判性思维】【Ref-058 苏格拉底式问答学习法】【Ref-057 头脑风暴】【Ref-148 辩论】

【反对意见的重要性】Most of us would likely say that we do not care to be around disagreeable people. This choice of behavior is typically discouraged in organizations as being disruptive and unsettling. It can generate negative emotional reactions and a sense that the disagreeable person is being uncooperative and is not "on board". However the act of disagreeing is essential to identify problems, provide contrary perspectives, consider alternatives and make changes. What we need to recognize is that there is a skill and "art" in offering a disagreement that plays an important part in the success in

taking this position.

Cultivating an environment that supports constructive disagreement requires encouragement of frank discussions, challenging questions and debate. This milieu results in decisions that are well thought out and earn the confidence and support of those who need to implement them. Disagreement, when demonstrated effectively, can be a valuable component of effective organizations. The art of disagreement is often not in what is said, but how it is said. Presenting opposing positions successfully may require

courage driven by conviction and supported by data. It is important to keep differences constructive and to work for collaborative discovery of solutions. When presented well, disagreement opens the door to consideration of options that can result in integrated decision making and optimal outcomes.

【反对的艺术】 What are some of the traits and techniques that contribute to the art of disagreement?

- Demonstrate an attitude of inclusion;
- Use data and decision making procedures;
- Beware of emotional responses;
- Seek first to understand, then to be understood;
- Agree to disagree.

【有容乃大】 Disagreement will begin to be valued when people demonstrate an attitude of inclusion. Openness to and active solicitation of differing ideas, perspectives, feelings, and beliefs generates greater breadth of thinking than a closed and conservative approach to decision making which tends to shut out diversity. The attitude of inclusion stimulates expression of disagreements and a collaborative discovery of solutions. This approach will increase the likelihood that optimal choices will be made. Respect for disagreement encourages risk taking, creative thinking and consideration of alternatives that otherwise would not be put on the table. Leaders who challenge their associates to brain storm, critique, and think outside the box will maximize the potential that exists within the group. Appreciation shown for effort, and not just for the chosen decision, will further encourage people to take the risk of offering ideas and positions that might not otherwise be put out for consideration.

【使用数据】 It is helpful to have decision making procedures that facilitate the presentation of differing options while also maintaining an orderly process for reaching conclusions. Brainstorming, nominal group technique and multi-voting are methods that can be used to generate ideas and focus on preferred choices. If there is no structure to facilitate the decision making process the participants will experience frustration from “wheel spinning” and be less open to considering differing ideas. Disagreements must merit the time and attention required for contemplation. Simply arguing for a personal agenda is not adequate. Those who want their perspective to be

considered need to demonstrate its value with data or other supportive evidence and use the decision making process that is in place. Use of an organized presentation with handouts, charts, or other visual aids can be very effective in demonstrating a perspective that needs to win the approval of others. It may be helpful to pass alternatives through “filters” to assure that they meet the criteria required for consideration prior to presenting them. Disagreements that are obviously well thought out and rationally presented within organizational guidelines will be given more respectful consideration than those which are spontaneous and “off the cuff”. When working to resolve disagreements determine if the differences are centered on the central goal or on the process for achieving the desired outcome. There will often be more receptivity to variations in process and procedures than to wholesale changes in the objective. Do proposals meet the identified goals and requirements? If yes, then disagreement may be in the area of process; how to reach the goal rather than the goal itself. Recognizing and communicating this distinction can keep the process moving along constructively.

【就事论事】 Disagreements can cause emotional reactions that disrupt the objective assessment of an option being considered. Presentations that are overly dramatic may not be effective - the content can be lost in the expression. The idea will be judged on the listener's affective reactions and not on merit. However presentations without any emotion may be as ineffective as those with excessive emotion. Ideas communicated with feeling create energy. Emotions that are tempered and expressed for emphasis and effect can be a powerful enhancement in communicating the intensity of belief and conviction. When presenting a different perspective it is important not to alienate others in the group. Separate the person from the problem. Statements that are confrontational, blaming and critical are usually not well received and can be harmful. Indicating a desire to collectively solve the problem at hand will be more effective than forming factions. Being prepared and professional will increase the likelihood of receptivity to contrary opinions and perspectives. Conflict and disagreements that are cognitively presented with poise and confidence will be received best. Even skeptics are likely to consider ideas that are presented with logic, reason and conviction. Use of substantiated facts, relevant references, and evidence of success in other settings will help to change the minds of those who may initially be in opposition. The inclusion of enough emotion to demonstrate assurance that it will work in the current

situation may be enough to tip the scales.

【理解万岁】If you want to be understood be a good listener. Once the other party believes that they have been thoroughly understood they will be more receptive to listening to alternative perspectives. Listen intently and do not get caught up in formulating a response before the other party has finished their presentation. Use active listening and clarification questions to demonstrate interest and insight into the ideas of others. Active listening with focused eye contact, nodding, note taking, appropriate questions and summary statements for clarification will demonstrate interest and respect in those who present opposing viewpoints and thereby increase their receptivity to alternative positions. A good technique for presenting disagreement is to both support and confront. This involves the use of the word “and” instead of the word “but”. An example would be to say “I understand what you are suggesting and I have another point of view” rather than “I understand what you are suggesting but I want you to listen to my idea.” The use of the word “but” erases everything that was presented before it and only includes the words

that follow it. Use of the word “and” shows respect and consideration for one point of view while adding other thoughts or opinions. A difference that is presented with respect and as an alternative will be received better than one that shows disdain and one-sided thinking.

【求同存异】Attempt to join in agreement with the prevailing position as much as possible. This is especially true when disagreeing with a person or group who is in a position of influence. Artful disagreement will often include reference and support for the areas where there is agreement and then requests for considering additional perspectives. Respectful acknowledgement that there are points in common will reduce the level of resistance to hearing new ideas. However there will be times when presenting a disagreement will not result in the idea being accepted. When other ideas win out it is important to support the decision and work to make it effective. The welfare of the team or organization is more important than individual goals. Sometimes it is best to agree to disagree and move on.

Reference

151

建设性反对

Constructive Disagreement

Relevant GRE Issue
相关题库题目

【新 34 题】【新 49 题】【新 76 题】【新 118 题】

See Also
相关写作参考

【Ref-150 反对的艺术】【Ref-149 四种讨论方法】【Ref-049 学习与讨论】【Ref-002 批判性思维】【Ref-058 苏格拉底式问答学习法】【Ref-057 头脑风暴】【Ref-148 辩论】

【反对意见的重要性】Disagreement should not be feared nor should be questioned. Whether it is working out an issue in one's personal life, discussing the merits and downfalls of local policies or debating the most prominent national and global issues. The importance of learning how to disagree constructively has long been valued as a fundamental aspect of democratic life. Within the field of social studies, learning how to listen to and respect diverse

points of view has been advocated by many scholars.

【团队中的不同意见】Disagreement and challenge are healthy activities. Without them, teams are denied innovation and progress. Where disagreement becomes unhealthy is when it's based on mix-ups and misunderstandings. In these situations, it becomes a poison that threatens to destabilize teams and

relationships.

【建设性反对是一种技能】Disagreeing with someone is not easy. Nor is it easy when someone disagrees with you. In fact, constructive disagreement could probably be classified as a serious skill, one that few of us truly possess. Groups of people with varying perspectives, experiences and ideas are time after time found to be more effective at solving problems than groups of homogeneous experts.

【建设性反对并非易事】Learning how to disagree constructively is no simple task. Simply put, by disagreement, we refer to those moments in a discussion when participants express different perspectives that challenge those previously stated and/or considered by the group. The causes of a particular disagreement are not of concern here. Rather, the issue is how students learn to disagree without fostering bitterness and hatred. The challenge for the teacher and the other participants is to maintain the conditions of discussion during those moments when disagreement may threaten to turn a discussion into a debate in which participants simply defend a position and seek to score points. To disagree constructively is to maintain the commitment to deepen

understanding of the issue under discussion rather than to win or be “right.”

【有助于解决问题】Constructive disagreement is necessary for a creative problem solver, for if you are happy with everything the way it is, you won't want to change anything. Only when you disagree with something, when you see a problem, will you want to solve the problem and improve the situation. One of the hallmarks of the constructive disagreement is that of a problem seeking outlook. The more problems you find, the more solutions and therefore improvements you can make. Even previously solved problems can often be solved again, in a better way.

【勇于挑战现状】Another mark of constructive disagreement is the enjoyment of challenge. Creative people are eager to test their own limits and the limits of problems, willing to work hard, to persevere and not give up easily. Sometimes the disagreement is almost artificial—they aren't really unhappy with the status quo of some area, but they want to find something better just for the challenge of it and the opportunity to improve their own lives and those of others.

Reference

152

想象力

Imagination

Relevant GRE Issue

相关题库题目

【新 27 题】【新 54 题】【新 105 题】【新 106 题】【新 126 题】

See Also

相关写作参考

【Ref-036 想象力文学】【Ref-001 创造性思维】【Ref-154 创意】【Ref-161 知识与经验】

Imagination provides us with the tools for developing pictures in our minds, for seeing what can be and enabling us to do what has not been done before. Carl Sagan wrote, ‘Imagination will often carry us to worlds that never were. But without it we go nowhere’. Perhaps we should modify this to: Imagination will carry us to all the worlds that can ever be.

【想象力是种能力】Imagination should be seen in the same way as any other human capability. As in other areas, some individuals are extraordinarily imaginative while others are not. Most of us, however, are capable of maintaining a ‘healthy’ imagination by feeding it correctly, exercising it regularly and, most importantly, enjoying its use. But if we

don't have the opportunity to use our imagination then it will petrify and become hard to access.

【想象力与意志】The explanation would seem to be that the imagination is the detonator of the will. When connected with a purpose – which is necessarily in the future – it can arouse the will. The more distant the purpose, the greater the power of the imagination.

【想象力思维】Thinking imaginatively requires the ability to broaden ideas, to actively look beyond the here and now. Too often we have an imperative to answer a question immediately or find a solution in a hurry, and this causes us to focus quickly and narrow the range of alternatives. The challenge is to provide the opportunity to use imaginative thinking to provide a response and not be limited by conventional barriers. People at all levels should be free to think things out with a fresh perspective and be unconventional, or at least not bounded by a mentality that removes much of the solution potential before we even begin to examine the problem.

【富于想象人才的四个特点】What makes one person more likely to use their imagination than another? Just as importantly, what makes one person feel that he or she is allowed or even required to be imaginative? We will look at four recognized characteristics of imaginative individuals: motivation, expertise, risk-taking and social skills.

【自我激励】One of the core attributes of imaginative people is a high degree of self-motivation. Imaginative individuals also demonstrate some degree of self-satisfaction. They either feel that they have made a difference or that they can make a difference to the way things happen. They want to feel that they are contributing to the success of the task. They are enthusiastic, attracted by the challenge and feel that they are working on something important.

【技术特长】In order to be imaginative, some understanding of the area of expertise is necessary. It is difficult to be imaginative without a critical mass of knowledge related to the particular area, combining a depth of experience and currency with present issues. In addition, expertise in one area is often set against a wider understanding of other fields and this allows for the taking of an idea from one situation and extending it to another.

【承担风险】Imaginative people take risks. To be imaginative requires a willingness to try something different,

to see something in a different way. This means that both people and structures need to be flexible enough to accommodate unconventional approaches or ideas. The inability to take risks is perhaps the largest obstacle to creativity and the potential associated learning. This issue will be addressed in greater detail later.

【善于社交】It may come as a surprise that social skills have a significant impact on our ability to be imaginative. Although reclusive, individual geniuses do exist, in general creative people exhibit good team skills. They are broadminded, good listeners and able to promote good rapport with others.

【想象力需要源源不断的燃料】The imagination is a machine that must work on fuel; its fuel may be any spontaneously generated energy: fear, love, just, jealousy, wonder, ambition. The difference in quality of imagination between a great artist and the “ordinary man” is that the artist has learned to generate large quantities of fuel, and to use them to drive the imagination.

【缺乏想象力，人生是一潭死水】The fundamental and undeniable fact about the imagination is that its purpose is to intensify the life in man. Left to itself, life makes for stasis, just as the process of nature make for equilibrium, as a rolling stone finally comes to rest. On a long grain journey, the traveler first of all watches the passing scene and reflects on it; then he merely observes it; finally, unless a stimulus is applied, he probably falls asleep.

The workings of the imagination are not in the least like the workings of a simple engine. There are times when the sensation of the working of imagination is more like inflating a series of balloons to raise some heavy object. One by one, the balloons expand, each one tied to the body; finally, slowly, they begin to lift the body clear of the ground.

Quotations on Imagination

I saw the angel in the marble and carved until I set him free.

Michelangelo (1475-1564, an Italian Renaissance painter, sculptor, architect, poet, and engineer)

The lunatic, the lover, and the poet, are of imagination all compact.

William Shakespeare (1564-1616 widely regarded as the

greatest writer in the English language and the world's pre-eminent dramatist)

To unpathed waters, undreamed shores.
William Shakespeare

They are ill discoverers that think there is no land, when they can see nothing but sea.

Francis Bacon (1561-1626, an English philosopher whose writings include *The Advancement of Learning* (1605) and the *Novum Organum* (1620), in which he proposed a theory of scientific knowledge based on observation and experiment)

You can't depend on your eyes when your imagination is out of focus.

Mark Twain (1835-1910, an American author and humorist)

I paint objects as I think them, not as I see them.

Pablo Picasso (1881-1973, a Spanish painter, draughtsman, and sculptor and best known for co-founding the Cubist movement)

When I have a terrible need of - shall I say the word - religion. Then I go out and paint the stars.

Vincent Van Gogh (1853-1890, a Dutch post-Impressionist painter whose work had a far-reaching influence on 20th century art for its vivid colors and emotional impact)

It's not what you look at that matters, it's what you see.

Henry David Thoreau (1817-1862, an American author, poet, and best known for his book *Walden*, a reflection upon simple living in natural surroundings, and his essay, *Civil Disobedience*, an argument for individual resistance to civil government in moral opposition to an unjust state)

The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom the emotion is a stranger, who can no longer pause and stand wrapped in awe, is as good as dead; his eyes are closed.

Albert Einstein (1879-1955, a German-born theoretical physicist who discovered the theory of general relativity)

Reference

153

创造力

Creativity

Relevant GRE Issue
相关题库题目

【新 27 题】【新 103 题】【新 105 题】【新 106 题】【新 126 题】

See Also
相关写作参考

【Ref-154 创意】【Ref-152 想象力】【Ref-001 创造性思维】【Ref-155 模仿与创新】

【什么是创造力】 Creativity allows us to move from where we are today to where we would like to be tomorrow. We recognize creativity in our latest technological wonders, in each new item that miraculously appears, and wonder how we ever lived without it. There are many types of creativity – visual, musical, manual, and so on. There is agreement that creativity represents a quality of mind: It comprises both a cognitive and humanistic component in learning. Eric Fromm defines the creative attitudes as

■ The willingness to be puzzled,

- The ability to concentrate,
- The ability to experience oneself as a true originator,
- The willingness to accept conflict and tension caused by the climate of opinion or intolerance of creative ideas.

Robert Sternberg identifies 6 attributes associated with creativity:

■ Lack of conventionality,

- Integration of things and ideas,
- Aesthetic taste and imagination,
- Decision-making skills and flexibility,
- Perspicacity, and
- Drive for accomplishment and recognition.

Truly creative thinking involves the ability to destroy the old and create the new in your mind. Being able to understand the given problem and question the validity of the expressed and underlying assumptions is a skill that can be learned. It is also a skill that is crucial for the future of our organizations. The fact is that there is a fundamental shift in the way that we organize, conduct and manage our businesses, which demands an increasing application of imagination and creativity, and an ability to imagine a new future that may not totally depend upon the past.

【创新是种能力】 A simple definition is that creativity is the ability to imagine or invent something new. As we will see below, creativity is not the ability to create out of nothing (only God can do that), but the ability to generate new ideas by combining, changing, or reapplying existing ideas. Some creative ideas are astonishing and brilliant, while others are just simple, good, practical ideas that no one seems to have thought of yet. Believe it or not, everyone has substantial creative ability. Just look at how creative children are. In adults, creativity has too often been suppressed through education, but it is still there and can be reawakened. Often all that's needed to be creative is to make a commitment to creativity and to take the time for it.

【创新是种态度】 Creativity is also an attitude: the ability to accept change and newness, a willingness to play with ideas and possibilities, a flexibility of outlook, the habit of enjoying the good, while looking for ways to improve it. We are socialized into accepting only a small number of permitted or normal things, like chocolate-covered strawberries, for example. The creative person realizes that there are other possibilities, like peanut butter and banana sandwiches, or chocolate-covered prunes.

【创新是个过程】 Creative people work hard and continually to improve ideas and solutions, by making gradual alterations and refinements to their works. Contrary to the mythology surrounding creativity, very, very few works of creative excellence are produced with a single stroke of brilliance or in a frenzy of rapid activity. Much closer to the

real truth are the stories of companies who had to take the invention away from the inventor in order to market it because the inventor would have kept on tweaking it and fiddling with it, always trying to make it a little better.

【创新的方法】 Several methods have been identified for producing creative results. Here are the five classic ones:

- **Evolution.** This is the method of incremental improvement. New ideas stem from other ideas, new solutions from previous ones, the new ones slightly improved over the old ones. Many of the very sophisticated things we enjoy today developed through a long period of constant increment. Making something a little better here, a little better there gradually makes it something a lot better—even entirely different from the original.
- **Synthesis.** With this method, two or more existing ideas are combined into a third, new idea. Combining the ideas of a magazine and an audio tape gives the idea of a magazine you can listen to, one useful for blind people or freeway commuters.
- **Revolution.** Sometimes the best new idea is a completely different one, an marked change from the previous ones. While an evolutionary improvement philosophy might cause a professor to ask, "How can I make my lectures better and better?" a revolutionary idea might be, "Why not stop lecturing and have the students teach each other, working as teams or presenting reports?"
- **Reapplication.** Look at something old in a new way. Go beyond labels. Unfixate, remove prejudices, expectations and assumptions and discover how something can be reapplied. One creative person might go to the junkyard and see art in an old model T transmission. He paints it up and puts it in his living room. Another creative person might see in the same transmission the necessary gears for a multi-speed hot walker for his horse. He hooks it to some poles and a motor and puts it in his corral. The key is to see beyond the previous or stated applications for some idea, solution, or thing and to see what other application is possible.
- **Changing Direction.** Many creative breakthroughs occur when attention is shifted from one angle of a problem to another. This is sometimes called creative insight.

【创新的积极态度】 Positive attitudes for creativity include:

- Curiosity. Creative people want to know things—all kinds of things—just to know them. Knowledge does not require a reason.
- Challenge. Curious people like to identify and challenge the assumptions behind ideas, proposals, problems, beliefs, and statements.
- Constructive discontent. This is not a whining, griping kind of discontent, but the ability to see a need for improvement and to propose a method of making that improvement. Constructive discontent is a positive, enthusiastic discontent, reflecting the thought.
- A belief that most problems can be solved. By faith at first and by experience later on, the creative thinker believes that something can always be done to eliminate or help alleviate almost every problem. Problems are solved by a commitment of time and energy, and where this commitment is present, few things are impossible.
- The ability to suspend judgment and criticism. Many new ideas, because they are new and unfamiliar, seem strange, odd, bizarre, even repulsive. Only later

do they become "obviously" great.

- Seeing the good in the bad. Creative thinkers, when faced with poor solutions, don't cast them away. Instead, they ask, "What's good about it?" because there may be something useful even in the worst ideas.
- Problems lead to improvements. The attitude of constructive discontent searches for problems and possible areas of improvement, but many times problems arrive on their own.
- A problem can also be a solution. A fact that one person describes as a problem can sometimes be a solution for someone else. Above we noted that creative thinkers can find good ideas in bad solutions. Creative thinkers also look at problems and ask, "Is there something good about this problem?"
- Problems are interesting and emotionally acceptable. Many people confront every problem with a shudder and a turn of the head. They don't even want to admit that a problem exists—with their car, their spouse, their child, their job, their house, whatever. As a result, often the problem persists and drives them crazy or rises to a crisis and drives them crazy.

Reference

154

创意

Best Ideas

Relevant GRE Issue

相关题库题目

【新 103 题】【新 105 题】【新 106 题】【新 126 题】

See Also

相关写作参考

【Ref-001 创造性思维】【Ref-153 创造力】【Ref-152 想象力】【Ref-075 科学发现】【Ref-077 偶然发明】【Ref-155 模仿与创新】

【新创意包含旧元素】 Principle one: New ideas are composed of old elements.

Critical thinking is mainly about correct thinking. Creativity

is mainly about alternative possibilities - how to come up with new and useful ideas. A new idea might be a new theory, a new product, a new solution to a problem, or a conception for a piece of art.

To come up with something new is to produce something that is distinctive and special. The practical implication here is that in order to be creative we must be ready to deviate from the ordinary and the traditional. Many people have the habit of following instructions and are afraid of challenging the status quo or exploring anything new. This implies a certain courageous exploratory attitude and curiosity in one's character.

But where do new ideas come from? The simple answer is that new ideas are actually old ones rearranged in a new way. So there is a sense in which it is true that "there is nothing new under the sun." This applies not just to the creation of concepts or theories but also the launching of new fashion or cultural trends.

How do we generate new ideas from old ones? Roughly speaking, ideas are usually composed of different elements, and we look for new combination of ideas by joining different ideas together, deleting some elements, or replacing some elements by other ones. Consider the idea of a mobile phone. This idea is of course the combination of the idea of wireless information transmission and the idea of a telephone.

The first principle also has a practical implication - the ingredients for creativity depend on the store of ideas that are available for recombination. If you have a limited domain of knowledge, you will have fewer resources to draw from in forming new ideas. This is why intellectual curiosity and a wide knowledge base can significantly enhance one's creativity - one has in one's possession more concepts, theories and experience to choose from. This is also why it can be useful to try to solve a problem by consulting other people with different expertise.

【新创意不尽相同】Principle two: Not all new ideas are on a par.

Creativity is not simply a matter of coming up with new ideas. The kind of creativity that is valued is the ability to come up with new and useful ideas, ideas that serve an important need or creates a new trend that makes an impact.

Creativity might be divided into cognitive and artistic creativity. Artistic creativity consists in the creation of artwork and expressing one's ideas and emotions through various forms of art. Critical thinking as such is not opposed to artistic creativity, but the enhancement of critical thinking skills obviously might not improve one's artistic creativity.

However, critical thinking is a necessary condition for cognitive creativity. Cognitive creativity is a matter of coming up with solutions to practical or theoretical problems. This includes for example creating a new scientific theory, or launching a new commercial product.

Cognitive creativity has two parts - the generation of new ideas, and the evaluation and modification of new ideas. When we need new ideas to solve a problem, critical thinking is necessary to help determine the relevance and effectiveness of the idea. To build a rocket that flies to the moon, one should not violate logic or the laws of physics. The evaluation of any proposal to solve a problem must involve good critical thinking.

It is sometimes suggested that creativity often requires going against the usual conventions, and that new and important ideas might be lost if one is too critical. But good critical thinking does not mean that one must always be critical. If experience tells us that it is useful to brainstorm, that sometimes it might be productive to suspend one's critical judgment and list out new ideas before evaluating them, then it is of course rational to do so. This is certainly not inconsistent with the principles of critical thinking. It is thus a serious misconception to regard critical thinking and cognitive creativity as opposed to each other.

【发现创意之间的联系】Principle three: Creativity is enhanced by the ability to detect connections between ideas

Our store of ideas provides the ingredients to generate new ones, but it is important to remember that useful ideas might come from unexpected sources. A successful marketing campaign might appeal to certain psychological studies and relate to particular trends in the society. This involves seeing a connection between the subject matter one is interested in (the marketing exercise) and other subjects (sociology and psychology) which might seem somewhat remote.

As a concrete example, consider the so-called "fastskin" swimsuits that was introduced by the company Speedo around 1996. One of the key consideration in designing a swimsuit for athletes is to reduce the total amount of drag over the surface of the swimsuit. The company's researchers noticed that sharks are able to move very fast in water in part because of V-shaped ridges. Researchers designed swimwear fabric emulating sharkskin that produced less drag and turbulence. At the Sydney

Olympics in 2000, 28 of 33 Olympic Gold Medal winners wore this type of swimsuit, testifying to its success.

So if we want to be creative, we must be ready to explore connections between different areas. First, this means we should have a wide knowledge base. Creative people are usually people who read widely, who have a great sense of curiosity, and are often willing to explore topics which do not bring about immediate benefits. Second, we should ensure that our learning processes should aim at a deep understanding of the connections between key concepts. Studying is not simply remembering bits and pieces of unrelated information. We should make sure that we look at the information we have from different angles, reformulate them systematically in a way to achieve better understanding.

Quotations on Creativity

People are wrong who think my art comes easily to me.

I assure you, nobody has devoted so much time and thought to composition as I. There is not a famous master whose music I have not studied over and over.

Mozart (1756-1791, a prolific and influential composer of the Classical era, and among the most enduringly popular of classical composers)

You need chaos in your soul to give birth to a dancing star.

Friedrich Nietzsche (1844-1900, German philosopher whose written works include *Übermensch* and *Thus Spake Zarathustra*)

The secret to creativity is knowing how to hide your sources.

Albert Einstein (1879-1955, a German-born theoretical physicist who discovered the theory of general relativity)

Genius was 1 percent inspiration and 99 percent perspiration.

Thomas Edison (1847-1931, an American inventor, scientist, and businessman who developed many devices that greatly influenced life around the world, including the phonograph, the motion picture camera, and a long-lasting, practical electric light bulb, and dubbed "The Wizard of Menlo Park")

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模仿与创新

Imitation and Creation

Relevant GRE Issue

相关题库题目

【新 103 题】【新 105 题】【新 106 题】【新 126 题】

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【创新与模仿】How many ideas are really original? It is quite valid to imitate other ideas as a preparatory step to original thinking. Try what all the "great" creators have done: imitate, imitate, imitate. After you have imitated enough, you will find your preferences shape what you are doing into a distinct style. Originality is a natural result of sincere creative pursuit.

【站在巨人们的肩膀上】Isaac Newton said: "If I have seen farther it is by standing on the shoulder of giants". Just as the Beatles started out playing cover tunes, J.S. Bach went blind in his old age copying scores of other musicians (for personal study), Beethoven played on the themes of his time, and Jazz musicians insert popular melodies into the middle of bizarre atonal solos. Ideas are constantly on the

move, much to the annoyance of patent & copyright lawyers! Certainly, ideas may be exploited by the materially minded, just like anything else. But if you truly comprehend an idea, it is yours.

【三种模仿】“Creation lies in imitation as a possibility.” Many creative personalities have started out by imitating. Creation, however, is not the necessary outcome of imitation. There are three types of imitation. First there is simple imitation,¹ then refined imitation,² and finally comprehensive imitation.³ The process goes from low-grade to high-grade, ending in the creation of new ideas.

【继承与发扬】Imitation and creation are not opposite; they are extremes on a continuum where the basic root lies in imitation gradually reshaped into creation. “Imitation does not remain at the level of mechanical copying...If you want to create, you have to be able to imitate well, this is the dialectical relation of inheritance and innovation”.

【创新源自模仿】To imitate is to follow the example of exemplary models. Creativity is learned from imitating the practical actions of models. The task of creating modernizing talents is directly connected to the methods of imitation.

【经济战略模仿】Even at the macro level of development strategy, the techniques of imitation are heeded. For different imitation strategies of economic development, China could learn the strategy of development from that of Japan. The Japanese adopted the method of digestion, reform, and improvement. Such imitation is a combined process of imitation and creation. Such a process could form the basis of China's development strategy.

【艺术与模仿】In art, imitation is manifested in the fact that no higher praise could be meted out than to say of a painter

that he entered completely into the spirit of some old master. Creation is here seen as a communication with a master.

【没有完全相同的两片叶子】No matter how much people may want to build an exact copy of the original model. Copies are nearly always caricatures of the original model. Both conscious and unconscious innovations produce departures from the original model. Since imitation is never perfect, it always moves; thus, it does not lead to total stagnation.

【从模仿到变化】Imperfect attempts to imitate others might in fact lead to innovative mistakes. The imitation – adoption model is a model for, if not slow, then at least controlled change. Even if imitation can point out directions for change, the process is in itself slowed down by imitation. We might say that imitation is based on memories, making the process of change an orderly one. At the same time, models of change might be prescriptions for future development through a process of selective imitation. They operate as planned, ordered and limited standards for change.

Quotations on Originality

What is originality? Undetected plagiarism.

William R. Inge (1860-1954, an English author, Anglican priest, professor of divinity at Cambridge, and Dean of St Paul's Cathedral, which provided the appellation by which he was widely known, "Dean Inge")

The immature poet imitates; the mature poet plagiarizes.

T. S. Eliot (1888-1965, an American-born English poet, playwright, and literary critic)

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有关态度

【什么是态度】 Attitude - An evaluation of a person, object, or idea. An attitude represents an individual's degree of like or dislike for an item. Attitudes are generally positive or negative views of a person, place, thing, or event—this is often referred to as the attitude object. People can also be conflicted or ambivalent toward an object, meaning that they simultaneously possess both positive and negative attitudes toward the item in question. Carl Jung's definition of attitude is a "readiness of the psyche to act or react in a certain way". Attitudes very often come in pairs, one conscious and the other unconscious.

【态度的三个方面】 The focus of one's attitude, or what they are evaluating, is called the attitude object. Attitudes can be broken down into three different parts which together create an evaluation of the attitude object.

- Affective Component - This consists of the emotional reactions people have to attitude objects. For instance, if you have a favorite singer and you hear their voice come on the radio you might have feelings of happiness or excitement. If there is a car you think is ugly looking you might feel annoyed when you spot one on the road.
- Behavioral Component - This consists of actions or observable behavior that is the result of an attitude object. If you hear a song you like on the radio then you might go home and research the singer so you can buy their album. You might then spend all your free time listening to this album. The attitude object has changed your behavior and actions.
- Cognitive Component - These are the thoughts and beliefs people have about an attitude object. For instance, you might like a singer because he or she has a melodic voice and catchy lyrics. You might also believe that the singer is a lot like you are which makes the music easier to relate to.

When these three components are combined they work to

create an overall attitude about an attitude object.

【态度与遗传的联系】 Attitudes might be linked to one's genetic makeup. Studies have shown that identical twins share many of the same attitudes, while fraternal twins differ in opinion. Temperament and personality are formed in part by our genetics, and these factors can influence the attitudes we form. For instance, someone who is born with a mellow, easy-going personality might prefer listening to soft rock rather than heavy metal. Of course, attitudes are not only the result of genetics, but are also formed because of social experiences that involve the affective, behavioral, and cognitive components.

【基于认知的态度】 Cognitively Based Attitudes

When a person's opinion about something is based primarily on the beliefs or facts they have, then it is called a cognitively based attitude. These kinds of attitudes allow people to classify an attitudinal object by its pluses and minuses. By doing this, it is easier to decide whether or not a person likes and wants to have anything to do with an object, idea, or person. Such attitudes rely on logic since a person effectively weighs the good and bad before drawing conclusions. An example of a cognitively based attitude might be thinking that the house you just bought is great because it is moderately sized and located near some good schools.

【基于情感的态度】 Affectively Based Attitudes

When a person forms an opinion of something based on emotions and values, rather than objective beliefs, they have created an affectively based attitude. A boy might like a girl just because of the way she makes him feel. A girl might love her car because it runs smoothly, doesn't eat up a lot of gas, and has given her many good memories. People might form an affectively based attitude about Snickers candy bars because the taste brings them pleasure. Attitudes about sex, politics, and religion are likely to be affectively based since these topics often tug at a

person's heart strings rather than stimulate the logical mind. Affectively based attitudes can come from religious and moral beliefs, such as whether or not women should have the right to an abortion. Such attitudes are formed not through logic so much as on inner feelings and values. Affectively based attitudes can also result from conditioning. There are two types of conditioning listed below:

- **Classical Conditioning.**⁴ Sometimes smells, colors and other sensory information can elicit strong emotional response. Such emotional responses are probably created through classical conditioning. When a stimulus elicits an emotional response it is accompanied by a neutral stimulus which does not cause an emotional response. If the stimuli continue then eventually the neutral stimulus will be able to cause the emotional response without the need of the original, actual stimulus. For instance, if when you were young you often went to a field that smelled strongly of roses, then chances are the smell of roses will make you recall memories of your time in that field. This is the process of classical conditioning, and it can create attitudes about things that are based on stimuli.
- **Operant Conditioning.**⁵ When people choose to engage in behaviors, those behaviors will be reinforced when followed by a reward. If punishment follows an action then it is being negatively reinforced and the person will perform that action less often. If a young girl were to try and play with a boy she met at school, but her parents frequently punished her for it, telling her that "boys are bad", then she will most likely develop the same negative attitude toward boys as her parents have. If her actions were reinforced positively by her parents, then she might not develop a negative attitude about boys.

All affectively based attitudes have three key things in common. They don't result from rational evaluations, they are not governed by logic, and they are often linked to people's values.

【基于行为的态度】 Behaviorally Based Attitudes

These attitudes come from observations of behavior toward something. Sometimes people don't know how to feel until they see how they behave. An example of this would be if someone were to not realize that the reason they walk through the park every morning on their way to school is because the trees and grass make them happy or peaceful.

This attitude was formed after they had developed a routine that they hadn't been consciously considering or wondering about. Such attitudes are based on observation of behavior and not on cognitions or affect. Behaviorally based attitudes only form when a person's initial attitude toward something was weak or ambiguous. If someone already knew that they liked walking through nature then he or she wouldn't need to observe their behavior to realize their attitude about nature. People also infer their attitudes from the behavior only if there aren't any other explanations for their behavior. For instance, a girl who is always trying to spend time with a boy might infer later on that she actually has a romantic crush on the boy as a way to explain her behavior. If she had to spend time with this boy as part of a school activity then she would need to have no further explanation for her action.

【显性态度与隐性态度】 Explicit and Implicit Attitudes

When a person consciously endorses and easily reports an attitude, then that attitude is explicit. These are the opinions that are most accessible, or at the top of people's heads. For instance, if one person asked another what their favorite kind of restaurants are like then the person answering should be able to access their explicit attitudes on the subject by thinking about their favorite restaurants. On the other hand there are implicit attitudes, which are involuntary, uncontrollable, and sometimes unconscious evaluations people make. Many implicit attitudes are based on values that are deeply ingrained into our psyche. For instance, someone who was raised to respect women and wait until marriage to have sex might automatically dislike a movie he watches where all of the main characters are misogynistic and having promiscuous sex. This attitude comes involuntarily and there is nothing the person can do about it since it is coming from an unconscious part of the mind.

【态度的形成】 Attitudes are formed in different ways. Children acquire many of their attitudes by modeling their parents' attitudes. Classical conditioning using pleasurable stimuli is another method of attitude formation and one widely used by advertisers who pair a product with catchy music, soothing colors, or attractive people. Operant conditioning, which utilizes rewards, is a mode of attitude formation often employed by parents and teachers. Attitudes are also formed through direct experience. It is known, in fact, that the more exposure one has toward a given object, whether it is a song, clothing style, beverage, or politician, the more positive one's attitude is likely to be.

【态度变化】Attitudes can change for a number of reasons. It is a key interest of psychologists, advertisers, and more to understand what makes people change their beliefs or opinions. Attitudes most commonly change in response to social influence. What other people do or say can have a huge effect on our own cognitions. The whole advertising industry functions on the knowledge that people's attitudes toward products or services can be molded through the use of imagery and/or sound. There are certain conditions that must exist for a person's attitude to change.

【影响态度变化的因素】**Factors Impacting Attitude Change**

【认知不协调】Cognitive dissonance⁶ is a complex theory that explains the discomfort people feel when they hold two conflicting ideas in their head at the same time. Attitudes can sometimes change when people behave inconsistently or out of line with the way they normally would behave and they are unable to blame their behavior on external circumstances, so it is essentially dissonance that can cause attitude changes. For example, imagine you are in a job interview for your dream job and your would-be boss makes a remark about how much she loves coffee. You have always hated coffee so you refuse to take a cup when she offers. The woman looks upset and says, "What, you don't like coffee?". You feel scared that maybe this coffee thing is more important than you thought it would be, and really want to get this job. You don't want to be a liar but you also don't want this woman to have a negative image of you, so you say, "Oh no... I love coffee; I've already had a lot today already. Thanks though!" In a moment of dissonance you chose to change your attitude about coffee to fit in and make a good impression. The fact that you lied to get along with your boss provides you enough external justification for your attitude change that you don't worry too much about it.

【相反态度主张】Counter-attitudinal Advocacy. Counterattitudinal advocacy refers to the process that occurs when a person states an opinion or attitude that runs counter to his or her private belief or attitude. The funny thing about the lie you told is that you might start to actually believe it, and like coffee, as a way to resolve feelings of post-decision dissonance. For instance, if you knew that the woman could care less about whether or not you like coffee and you decided to lie anyway, then you won't have any external justification for the lie. You therefore must work to bring the lie you told (behavior) in

line with your attitude (whether or not you like coffee). To make them match, you would start to drink coffee. Soon you might like it so much that you wonder why you'd ever hated coffee. This kind of phenomenon is called counter-attitudinal advocacy. Counter-attitudinal advocacy is powerful in that it can effectively change a person's attitude about anything from doing drugs to stealing, as long as they experience the phenomenon in conditions with low external justification. A famous baseball player who chews tobacco may be asked to give a speech at a school about how to stay drug free. The player might feel dissonance about using a dangerous drug himself and could change his behavior to bring it in line with the attitude he conveys to the school children.

【劝诱性交流】Persuasive communication. To make wide scale changes and convince a lot of people to have a certain attitude about something is very difficult. This is the problem that doctors, politicians, lawyers, and other professionals have when trying to get others to share their view. One way that mass change can be orchestrated is through the use of persuasive communication. Persuasive communication is a speech, television ad, or some kind of communication that advocates a particular side of an issue. Many persuasive communications fail to change attitudes while some are successful.

【情绪影响】Emotion plays a major role in persuasion, social influence, and attitude change. Emotion works hand-in-hand with the cognitive process, or the way we think, about an issue or situation. Emotional appeals are commonly found in advertising, health campaigns and political messages. Recent examples include no-smoking health campaigns and political campaign advertising emphasizing the fear of terrorism. Any discrete emotion can be used in a persuasive appeal; this may include jealousy, disgust, indignation, fear, and anger. Fear is one of the most studied emotional appeals in communication and social influence research. Fear appeals have been thought of as messages that attempt to achieve opinion change by establishing the negative consequences of failing to agree with the advocated position.

A common tactic used when attempting to influence opinion is to scare people with communications. Examples of fear-arousing communications are the advertisements which portray the horrific consequences drugs can have on people's lives. By stirring up people's fears, these communications hope to imprint imagery or ideas in the mind that will keep people away from drugs. Fear-arousing

communications work best when the speech or advertisement instills the fear but then explains how to avoid or reduce such fear.

【同龄人影响】Peer pressure is an age old problem in which people, especially when they are young, are susceptible to trying new and potentially dangerous things because their friends or peers urge them to. People will sometimes do things they normally wouldn't so they can appear 'cool' in front of others and be socially accepted. Adolescents can find themselves smoking, drinking, doing drugs, or having unprotected sex because the people they hang out with believe such behavior is fun, cool, or mature. It seems that the most effective way to resist peer pressure is to give people practice at turning down negative influences. Once they have experienced a mock incident and successfully rejected peers, then the more likely they will be able to use such a response should a real peer pressure incident occur.

【逆反效应】Sometimes prohibiting something can backfire and cause a person to purposefully seek out and do that which is prohibited. The stronger the prohibitions and punishments for doing something, the more likely people will want to do it because they feel their freedom is being threatened. To get rid of any unpleasant feelings of being stifled or restricted, a person will lash out against authority and do what they are told they shouldn't. This is called reactance theory.

Quotations on Attitude

If you don't get everything you want, think of the things you don't get that you don't want.

Oscar Wilde (1854-1900, an Irish-born writer and renowned as a wit in London literary circles)

We are all in the gutter, but some of us are looking at

the stars.

Oscar Wilde

Life is a shipwreck but we must not forget to sing in the lifeboats.

Voltaire (1694-1778, a French Enlightenment writer, historian and philosopher)

I am a little deaf, a little blind, a little impotent, and on top of this are two or three abominable infirmities, but nothing destroys my hope.

Voltaire

Attitude is a little thing that makes a big difference.

Winston Churchill (1874-1965, a British politician and statesman known for his leadership of the United Kingdom during the Second World War II)

The sun shines and warms and lights us and we have no curiosity to know why this is so; but we ask the reason of all evil, of pain, and hunger, and mosquitoes and silly people.

Ralph Waldo Emerson (1803-1882, an American lecturer, philosopher, essayist, and poet)

I am sure that nothing has such a decisive influence upon a man's course as his personal appearance, and not so much his appearance as his belief in its attractiveness or unattractiveness.

Leo Tolstoy (1828-1910, a Russian writer whose literary masterpieces *War and Peace* and *Anna Karenina*)

Impossible is a word only to be found in the dictionary of fools.

Napoleon Bonaparte (1769-1821, a military and political leader during the latter stages of the French Revolution)

I have never met a man so ignorant that I couldn't learn something from him.

Galileo Galilei (1564-1642, an Italian physicist, mathematician, astronomer and philosopher who played a major role in the Scientific Revolution)

Reference

When I would look through magazines as a small child, I used to think that there must be a magical world somewhere where everything looked--and was--perfect. I could see pictures from it in those pages, the smoky air of dimly-lit rooms heavy with drama as the young models lounged in designer fashions. That is where excitement and adventure is to be found, I thought, in the world where every room is flawlessly decorated and every woman's wardrobe is picked and matched with daring and finesse. I resolved to have an adventurous life of my own, and began looking for those rooms and women right away. And though I've discovered since then that romance and excitement rarely come hand in hand with the images of them that are presented to us--usually the opposite is true, that adventure is to be found precisely where there is no time or energy for keeping up appearances--I still catch myself sometimes thinking that everything would be perfect if only I lived in that picturesque log cabin with matching rugs.

Whatever each of us may be looking for, we all tend to pursue our desires by pursuing images: symbols of the things we desire. We buy leather jackets when we want rebellion and danger. We purchase fast cars not for the sake of driving fast, but to recapture our lost youth. When we want world revolution, we buy political pamphlets and bumper stickers. Somehow we assume that having all the right accessories will get us the perfect lives. And when we construct our lives, we often do it according to an image, a pattern that has been laid out for us: hippie, businessman, housewife, punk.

Why do we think so much about images today, rather than concentrating on reality, on our lives and emotions themselves? One of the reasons images have attained so much significance in this society is that, unlike activities, images are easy to sell. Advertising and marketing, which are designed to invest products with a symbolic value that will attract consumers, have transformed our culture.

Corporations have been spreading propaganda designed to make us believe in the magic powers of their commodities for generations now: deodorant offers popularity, soda offers youth and energy, jeans offer sex appeal. At our jobs, we exchange our time, energy, and creativity for the ability to buy these symbols--and we keep buying them, for of course no quantity of cigarettes can really give anyone sophistication. Rather than satisfying our needs, these products multiply them: for in order to get them, we end up selling parts of our lives away. We keep going back, not knowing any other way, hoping that the new product (self-help books, punk rock records, that vacation cabin with matching rugs) will be the one that will fix everything.

We are easily persuaded to chase these images because it is simply easier to change the scenery around you than it is to change your own life. How much less trouble, how much less risky it would be if you could make your life perfect just by collecting all the right accessories! No participation necessary. The image comes to embody all the things you desire, and you spend all your time and energy trying to get the details right (the bohemian tries to find the perfect black beret and the right poetry readings to attend--the frat boy has to be seen with the right friends, at the right parties, drinking the right beers and wearing the right informal dress shirts) rather than pursuing the desires themselves--for of course it's easier to identify yourself with a prefabricated image than to identify exactly what you want in life. But if you really want adventure, an Australian hunting jacket won't suffice, and if you want real romance, dinner and a movie with the most popular girl at your school might not be enough.

Fascinated as we are by images, our values have come to revolve around a world we can never actually experience. There's no way into the pages of the magazine, there's no way to be the archetypal punk or the perfect executive.

We're "trapped" out here in the real world, forever. And yet we keep looking for life in pictures, in fashions, in spectacles of all kinds, anything that we can collect or watch-instead of doing.

We look for life in the image of life.

Watching from the Sidelines

The curious thing about a spectacle is how it immobilizes the spectators: just like the image, it centers their attention, their values, and ultimately their lives around something outside of themselves. It keeps them occupied without making them active, it keeps them feeling involved without giving them control. You can probably think of a thousand different examples of this: television programs, action movies, magazines that give updates on the lives of celebrities and superstars, spectator sports, representative "democracy," the Catholic church.

A spectacle also isolates the people whose attention it commands. Many of us know more about the fictitious characters of popular sitcoms than we know about the lives and loves of our neighbors--for even when we talk to them, it is about television shows, the news, and the weather; thus the very experiences and information that we share in common as spectators of the mass-media serve to separate us from one another. It is the same at a big football game: everybody watching from the bleachers is a nobody, regardless of who they are. They may be sitting next to each other, but all eyes are focused on the field. If they speak to each other, it is almost never about each other, but about the game that is being played before them. And although football fans cannot participate in the events of the game they are watching, or exert any real influence over them, they attach the utmost importance to these events and associate their own needs and desires with their outcome in a most unusual way. Rather than concentrating their attention on things that have a real bearing on their desires, they reconstruct their desires to revolve around the things they pay attention to. Their language even conflates the achievements of the team they identify themselves with their own actions: "we scored a goal!" "we won!" shout the fans from their seats and sofas.

This stands in stark contrast to the way people speak about the things that go on in our own cities and communities. "They're building a new highway," we say about the new changes in our neighborhood. "What will they think of next?" we say about the latest advances in scientific technology. Our language reveals that we think of

ourselves as spectators in our own societies. But it's not "They," the mysterious Other People, who have made the world the way it is--it is we, humanity ourselves. No small team of scientists, city planners, and rich bureaucrats could have done all the working and inventing and organizing that it has taken for us to transform this planet; it has taken and still takes all of us, working together, to do this. We are the ones doing it, every day. And yet most of us seem to feel that we can have more control over football games than we can over our cities, our jobs, even our own lives.

We might have more success in our pursuit of happiness if we start trying to really participate. Rather than trying to fit images, we can seek exciting and rewarding experiences; for happiness does not come from what you have or how you appear, but from what you do and how you feel. And instead of accepting the role of passive spectator to sports, society, and life, it is up to each of us to figure out how to play an active and significant part in creating the worlds around us and within us. Perhaps one day we can build a new society in which we can all be involved together in the decisions that affect the lives we lead; then we will be able to truly choose our own destinies, instead of feeling helpless and left out.

What's the point of doing anything if nobody's watching?

We all want to be famous, to be seen, frozen, preserved in the media, because we've come to trust what is seen more than what is actually lived. Somehow we've gotten everything backwards and images seem more real to us than experiences. To know that we really exist, that we really matter, we have to see ghosts of ourselves preserved in photographs, on television shows and videotapes, in the public eye.

And when you go on vacation, what do you see? Scores of tourists with video cameras screwed to their faces, as if they're trying to suck all of the real world into the two-dimensional world of images, spending their "time off" seeing the world through a tiny glass lens. Sure, turning everything that you could experience with all five senses into recorded information that you can only observe from a distance, detached, offers us the illusion of having control over our lives: we can rewind and replay them, over and over, until everything looks ridiculous. But what kind of life is that?

"What's the point of watching anything if nobody's doing?"

Quotations on Appearance

It is only when the mind and character slumber that the dress can be seen.

Ralph Waldo Emerson (1803-1882, an American lecturer, philosopher, essayist, and poet)

All the world's a stage. And all the men and women merely players. They have their exits and their entrances; And one man in his time plays many parts.

William Shakespeare (1564-1616 widely regarded as the greatest writer in the English language and the world's pre-eminent

dramatist)

Men in general judge more from appearances than from reality. All men have eyes, but few have the gift of penetration.

Niccolo Machiavelli (1469-1527, an Italian philosopher, humanist, and one of the main founders of modern political science)

A pair of powerful spectacles has sometimes sufficed to cure a person in love.

Friedrich Nietzsche (1844-1900, German philosopher whose written works include *Übermensch* and *Thus Spake Zarathustra*)

Reference

158

风险管理

Think before You Act

Relevant GRE Issue

相关题库题目

【新 61 题】

See Also

相关写作参考

【Ref-158 风险管理类】【Ref-005 决策能力培养】【Ref-085 科学研究与不确定性】【Ref-125 危机管理】【Ref-115 政治决策】【Ref-124 战略规划】

Think hard before you act, because you do carry consequences. In recent days, the business world always calls for rushing for judgment and rewards for speed in decision making. A good leader should have a prepared mind – a mind prepared for the always uncertain future, prepared to think the unthinkable. It means being able to hold multiple realities in our mind simultaneously without jumping to judgment too early.

【风险和风险管理】Risk, which can impact all walks of life, can be defined as the uncertainty surrounding the outcome of a future event. Risk management is the process of managing uncertainty that arises in the normal course of activities, including those related to business ventures.

【风险无处不在】Risks consequently have to be understood as permanent companions of everyday life. As long as

people value certain things or conditions and as long as they take decisions in the presence of uncertainty, they will face risks. Risks are hence a basic constituent of life. When we talk about risks, we may associate many different things: fears of specific hazards such as a terrorist attack, concerns regarding potential failures of complex technological systems like the ones we might face with nuclear energy systems, uncertain projections regarding financial gains or losses that we may experience in the stock market, worries about natural disasters, such as the tsunami in South Asia in 2004, but also the thrill of adventure produced through bungee jumping or other extreme sports.

【商业风险】A financial or corporate institution is exposed to a broad range of risks: risk of its business model being wrong, risk of margin erosion, risk of customers not turning

up to buy their products, and so on – these “operating risks”, as we refer to them, have a direct and continuous impact on earnings. In the same vein, a company might lose money in its pension fund, fail to hedge its foreign exchange liabilities appropriately, make bad loans, have customers default on receivables or have a trader lose a lot of money – we refer to these as “balance sheet risks”, since they are discreet events which in essence affect book value equity immediately and directly. While operating risks are obviously important, the focus of this book is on the universe of balance sheet risks that includes market risk, credit risk, liquidity risk, model risk, suitability risk, process risk and legal risk.

【风险感知】The risk perception is the person's judgment about this risk, and could be influenced by the facts, scientific risk assessments, the individual's own calculations and assessments, as well as perceptual factors such as dread or personality factors such as a personal preference for risk-averse behavior.

【风险评估】Risk assessment describes the tasks of identifying and exploring (preferably in quantitative terms) the types, intensities and likelihood of the (normally undesired) consequences related to a hazard or a threat. Consequently, risk assessment can be defined as a tool of gaining knowledge about possible events and their consequences, and is mainly located in the scientific area. The main challenges during the risk assessment phase are high levels of complexity and scientific uncertainties.

Risk management, on the other side, describes the task to prevent, reduce or alter the consequences identified by the risk assessment through choosing appropriate actions. Risk management by means of risk reduction can be accomplished by many different means:

- Technical standards and limits that prescribe the permissible threshold of concentrations, emissions, take-up or other measures of exposure.
- Performance standards for technological and chemical processes, such as minimum temperatures in waste incinerators.
- Technical prescriptions referring to the blockage of exposure (e.g. via protective clothing) or the improvement of resilience (e.g. via immunization or earthquake-tolerant constructions).
- Governmental economic incentives, including taxation,

duties, subsidies and certification schemes

- Third-party incentives (i.e. private monetary or in-kind incentives)
- Compensation schemes (monetary or in kind)
- Insurance and liability
- Co-operative and informative options, ranging from voluntary agreements to labeling and education programs

All of these options can be used individually or in combination in order to accomplish even more effective risk reduction.

Quotations on Risk

I am always doing that which I cannot do, in order that I may learn how to do it.

Pablo Picasso (1881-1973, a Spanish painter, draughtsman, and sculptor and best known for co-founding the Cubist movement)

I dip my pen in the blackest ink, because I'm not afraid of falling into my inkpot.

Ralph Waldo Emerson (1803-1882, an American lecturer, philosopher, essayist, and poet)

Do not be too timid and squeamish about your actions. All life is an experiment. The more experiments you make the better. What if they are a little course, and you may get your coat soiled or torn? What if you do fail, and get fairly rolled in the dirt once or twice. Up again, you shall never be so afraid of a tumble.

Ralph Waldo Emerson

You'll always miss 100% of the shots you don't take.

Wayne Gretzky (1961, a retired Canadian professional ice hockey player and nicknamed "The Great One")

To eat an egg, you must break the shell.
(Jamaican Proverb)

The torment of precautions often exceeds the dangers to be avoided. It is sometimes better to abandon one's self to destiny.

Napoleon Bonaparte (1769-1821, a military and political leader during the latter stages of the French Revolution)

Take risks: if you win, you will be happy; if you lose, you will be wise.

(Author Unknown)

Only those who dare to fail greatly can ever achieve greatly.

Robert F. Kennedy (1925-1968, referred to by his initials RFK, an American politician)

Never be afraid to try something new. Remember, amateurs built the ark; professionals built the Titanic.

(Author Unknown)

Reference

159

有关成功

Success

Relevant GRE Issue

相关题库题目

【新 144 题】

See Also

相关写作参考

【Ref-160 设定个人目标】【Ref-010 自我进步】

【成功是一个过程】Success really is a process and not just an end result. So once you've decided on your mountain to climb and on what you anticipate finding when you reach to top - even though you don't know the path and the challenges you'll encounter on the way - then enjoying the process and embracing what it throws at you is a goal in itself, because you know that you're moving forward in the direction of your most meaningful and ambitious goals.

【主观职业成功】Subjective career success is defined by an individual's reactions to his or her career. Subjective career success criteria reflect an individual's values and preferences for things such as a certain level of pay, challenge, or security that may serve as salient criteria for assessing their career accomplishments. Subjective career success is typically measured relative to self-referent criteria, such as a person's career goals and aspirations. Career success encompasses "the real or perceived achievements individuals have accumulated as a result of their work experiences". Real or objective career success reflects verifiable attainments in areas such as work performance, pay, position, and promotions.

【职场成功客观评价】Objective measures of career success can have substantial benefits, including being readily available from existing records, standardized (at

least within firms), efficient to collect, and free from self-serving and common method variance, if collected by means other than self-report.

Objective criteria tend to have the two fundamental limitations of being:

- Contaminated, in that they are affected by factors that are beyond an individual's control;
- And deficient, in that they do not capture relevant facets of the construct.

Unlike objective success criteria, subjective measures may detect important career outcomes that are not readily assessable from personnel records. Subjective career success is most commonly operationalized as job satisfaction or career satisfaction.

【个人成功特点】Personal success indicators include:

- What you do makes you feel good about yourself.
- You would do it for free.
- You lose all track of time when you do it.
- You love to talk about it to anyone who will listen.

- You are happy to teach it to others.
- If this were how you spent all of your time, it would be a good thing.
- It makes you want to get out of bed in the morning.

For instance, objective measures of performance (e.g., sales and productivity) are deficient in that they do not capture other important although less tangible aspects of performance, such as customer satisfaction and organizational citizenship behavior.

Objective criteria are also deficient insofar as pay and promotions are not all that people seek from their career; they also often desire less tangible, subjective outcomes such as work-life balance, as well as a sense of meaning and purpose from their work. Thus, receiving high pay and promotions does not necessarily make people feel proud or successful. In fact, they can cause depressive reactions, as well as work and personal alienation.

As we define success for ourselves, around any specific goal or outcome, we now have an alternative between big success and small success. The route to success for each of those options might be quite different as each success or goal represents several challenges. These might be real or just perceived, so we may consider that attaining massive success calls for massive struggle. In my illustration, see that the big mountain represents big success with bigger challenges, and that the small mountain symbolizes a smaller success that is likely to be more convenient to achieve.

When we set our goals, there are several beliefs (conscious or unconscious) affecting how high we set the bar. There are various factors which might have an effect on our standards for personal success and how we set our goals. Here are the key ones:

【成功与恐惧】 Fear is known for having paralyzing effect in itself, but when we nurture the assumption that we can fail at something, or that we're not skilled or deserving to achieve success, it gets very tempting to stop pursuing it, or to change the goal so that we are able to diminishes that fear. If you didn't have fear of success or fear of failure, if you chose you could have the ability to succeed at your highest objectives, and if you were confident that you either have what it requires or will get what it takes to succeed, if you believed that you could achieve success, and really deserve to be successful at your highest standard, how

different would your goals be?

【信念与期待】 Once we set goals and we define success for ourselves, we're very more likely to set goals that we expect to achieve. Why set goals that we assume we won't achieve? This really affects how we carry ourselves in the process, in the way we take action, and how we impact on our environment. Faith has a significant effect on perseverance, tenacity, patience and determination. Expectation is so powerful as it opens us to receive, and it also causes us to conduct ourselves as if we've already received what we want! And when you enter a situation or a challenge with that attitude, then you are already half way there! So developing faith and expecting success will give rise to your thoughts, behaviors, feelings and the universe to align to bring about that success.

【信仰与成功】 Limiting beliefs are beliefs, conscious or unconscious, that conflict with our goals and dreams. They may inhibit us from reaching our goals due to the discrepancy between what we want to realize, and what we think we can achieve, what we believe we deserve to have, or what we expect we are able to achieve. There may also be a conflict with our goals and our own integrity or values. The important thing here is to review your goals and discover whether you've any beliefs that conflict with your ethics or your expectation of success. So ask yourself whether you might have lowered your standards for success or made your goals smaller to avoid that conflict and stay in line with your limiting beliefs.

【现实主义】 All of us have been told or have thought to ourselves that we were unrealistic about some of our goals and dreams. Whenever you adjust your goal to what is actually realistically possible determined by your own resources and attributes, and not according to your past achievements or what your limiting beliefs or others are telling you, then that goal can be set a lot higher. When we're trying to be realistic, it's not always real, since the reality of what's possible and what we can attain might be better than we and others think, realistically!

We every now and then set goals that are not consistent with our real desires, our sense of purpose and our integrity. For instance, we could say we want to be rich, but deep down it may not be what really motivates us. So it's really important when we set our targets to match them to our own genuine self, to our most important and meaningful desires, to our greater sense of purpose, and to our own personal mission. Because as I've discussed earlier, when

there's a conflict between our goals and our values, we are unlikely to really pursue that goal and succeed at achieving it.

Quotations on Success

Try not to become a man of success, but rather try to become a man of value.

Albert Einstein (1879-1955, a German-born theoretical physicist who discovered the theory of general relativity)

Success consists of going from failure to failure without loss of enthusiasm.

Winston Churchill (1874-1965, a British politician and statesman known for his leadership of the United Kingdom during the Second World War II)

Success is going from failure to failure without a loss of enthusiasm.

Winston Churchill

Success consists of going from failure to failure without loss of enthusiasm.

Winston Churchill

Success: To laugh often and much, to win the respect of intelligent people and the affection of children, to earn the appreciation of honest critics and endure the betrayal of false friends, to appreciate beauty, to find the best in others, to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you have lived. This is to have succeeded!

Ralph Waldo Emerson (1803-1882, an American lecturer,

philosopher, essayist, and poet)

I dread success. To have succeeded is to have finished one's business on earth, like the male spider, who is killed by the female the moment he has succeeded in courtship. I like a state of continual becoming, with a goal in front and not behind.

George Bernard Shaw (1856-1950, an Irish playwright and a co-founder of the London School of Economics)

Always bear in mind that your own resolution to success is more important than any other one thing.

Abraham Lincoln (1809-1865, the 16th President of the United States)

Always bear in mind that your own resolution to succeed is more important than any other.

Abraham Lincoln

Action is the foundational key to all success.

Pablo Picasso (1881-1973, a Spanish painter, draughtsman, and sculptor and best known for co-founding the Cubist movement)

I've failed over and over and over again in my life and that is why I succeed.

Michael Jordan (1963-, a former American professional basketball player, whose biography on the National Basketball Association (NBA) website states, "By acclamation, Michael Jordan is the greatest basketball player of all time.")

Success is a lousy teacher. It seduces smart people into thinking they can't lose.

Bill Gates (1955-, an American business magnate who founded Microsoft with Paul Allen)

Success is a science; if you have the conditions, you get the result.

Oscar Wilde (1854-1900, an Irish-born writer and renowned as a wit in London literary circles)

Reference

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设定个人目标

Setting Personal Goals

Many people feel as if they're adrift in the world. They work hard, but they don't seem to get anywhere worthwhile. A key reason that they feel this way is that they haven't spent enough time thinking about what they want from life, and haven't set themselves formal goals.

【目标设定的重要性】 Goal setting is a powerful process for thinking about your ideal future, and for motivating yourself to turn your vision of this future into reality. The process of setting goals helps you choose where you want to go in life. By knowing precisely what you want to achieve, you know where you have to concentrate your efforts. You'll also quickly spot the distractions that can, so easily, lead you astray. Goal setting is used by top-level athletes, successful business people and achievers in all fields. Setting goals gives you long-term vision and short-term motivation. It focuses your acquisition of knowledge, and helps you to organize your time and your resources so that you can make the very most of your life. By setting sharp, clearly defined goals, you can measure and take pride in the achievement of those goals, and you'll see forward progress in what might previously have seemed a long pointless grind. You will also raise your self-confidence, as you recognize your own ability and competence in achieving the goals that you've set.

【目标设定的三个步骤】 You set your goals on a number of levels:

- First you create your "big picture" of what you want to do with your life (or over, say, the next 10 years), and identify the large-scale goals that you want to achieve.
- Then, you break these down into the smaller and smaller targets that you must hit to reach your lifetime goals.
- Finally, once you have your plan, you start working on it to achieve these goals.

【设定终生目标】 Setting Lifetime Goals

The first step in setting personal goals is to consider what

you want to achieve in your lifetime (or at least, by a significant and distant age in the future). Setting lifetime goals gives you the overall perspective that shapes all other aspects of your decision making.

【终生目标的几个类别】 To give a broad, balanced coverage of all important areas in your life, try to set goals in some of the following categories:

- Career - What level do you want to reach in your career, or what do you want to achieve?
- Financial - How much do you want to earn, by what stage? How is this related to your career goals?
- Education - Is there any knowledge you want to acquire in particular? What information and skills will you need to have in order to achieve other goals?
- Family - Do you want to be a parent? If so, how are you going to be a good parent? How do you want to be seen by a partner or by members of your extended family?
- Artistic - Do you want to achieve any artistic goals?
- Attitude - Is any part of your mindset holding you back? Is there any part of the way that you behave that upsets you? (If so, set a goal to improve your behavior or find a solution to the problem.)
- Physical - Are there any athletic goals that you want to achieve, or do you want good health deep into old age? What steps are you going to take to achieve this?
- Pleasure - How do you want to enjoy yourself? (You should ensure that some of your life is for you!)
- Public Service - Do you want to make the world a better place? If so, how?

Spend some time brainstorming these things, and then select one or more goals in each category that best reflect what you want to do. Then consider trimming again so that you have a small number of really significant goals that you

can focus on.

【设定阶段性目标】 Setting Smaller Goals

Once you have set your lifetime goals, set a five-year plan of smaller goals that you need to complete if you are to reach your lifetime plan. Then create a one-year plan, six-month plan, and a one-month plan of progressively smaller goals that you should reach to achieve your lifetime goals. Each of these should be based on the previous plan. Then create a daily To-Do List of things that you should do today to work towards your lifetime goals. At an early stage, your smaller goals might be to read books and gather information on the achievement of your higher level goals. This will help you to improve the quality and realism of your goal setting. Finally review your plans, and make sure that they fit the way in which you want to live your life.

【一些建议】 The following broad guidelines will help you to set effective, achievable goals:

- State each goal as a positive statement - Express your goals positively – "Execute this technique well" is a much better goal than "Don't make this stupid mistake."
- Be precise: Set precise goals, putting in dates, times and amounts so that you can measure achievement. If you do this, you'll know exactly when you have achieved the goal, and can take complete satisfaction from having achieved it.
- Set priorities - When you have several goals, give each a priority. This helps you to avoid feeling overwhelmed by having too many goals, and helps to direct your attention to the most important ones.
- Write goals down - This crystallizes them and gives them more force.
- Keep operational goals small - Keep the low-level goals that you're working towards small and achievable. If a goal is too large, then it can seem that you are not making progress towards it. Keeping goals small and incremental gives more opportunities for reward.
- Set performance goals, not outcome goals - You should take care to set goals over which you have as much control as possible. It can be quite dispiriting to

fail to achieve a personal goal for reasons beyond your control!

- Set realistic goals - It's important to set goals that you can achieve. All sorts of people (for example, employers, parents, media, or society) can set unrealistic goals for you. They will often do this in ignorance of your own desires and ambitions.
- It's also possible to set goals that are too difficult because you might not appreciate either the obstacles in the way, or understand quite how much skill you need to develop to achieve a particular level of performance.

Quotations on Goals

Obstacles are those frightful things you see when you take your eyes off your goal.

Henry Ford (1863-1947, an American automobile manufacturer who founded the Ford Motor Company and mass-produced the Model T)

If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

Henry David Thoreau (1817-1862, an American author, poet, and best known for his book *Walden*, a reflection upon simple living in natural surroundings, and his essay, *Civil Disobedience*, an argument for individual resistance to civil government in moral opposition to an unjust state)

I tell you that as long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence or clearing the way for it.

George Bernard Shaw (1856-1950, an Irish playwright and a co-founder of the London School of Economics)

As long as I have a want, I have a reason for living. Satisfaction is death.

George Bernard Shaw

Arriving at one goal is the starting point to another.

John Dewey (1859-1952, an American philosopher, psychologist and educationist)

知识与经验

Knowledge and Experience

Relevant GRE Issue

相关题库题目

【新 105 题】【新 106 题】【新 126 题】

See Also

相关写作参考

【Ref-152 想象力】【Ref-010 自我进步】【Ref-074 知识局限性】【Ref-073 科学局限性】

【什么是经验】 Experience as a general concept comprises knowledge of or skill in or observation of some thing or some event gained through involvement in or exposure to that thing or event. The history of the word experience aligns it closely with the concept of experiment.

【经验的种类】 One may also differentiate between physical, mental, emotional, spiritual, vicarious and virtual experience.

- Physical experience occurs whenever an object or environment changes. In other words, physical experiences relate to observables.
- Mental experience involves the aspect of intellect and consciousness experienced as combinations of thought, perception, memory, emotion, will and imagination, including all unconscious cognitive processes. The term can refer, by implication, to a thought process.
- Growing up and living within a society can foster the development and observation of social experience. Social experience provides individuals with the skills and habits necessary for participating within their own societies.
- Using computer simulations can enable a person or groups of persons to have virtual experiences in virtual reality.
- Subjective experience can involve a state of individual subjectivity, perception on which one builds one's own

state of reality; a reality based on one's interaction with one's environment. The subjective experience depends on one's individual ability to process data, to store and internalize it.

【什么是知识】 Knowledge is defined by the Oxford English Dictionary as:

- Expertise, and skills acquired by a person through experience or education; the theoretical or practical understanding of a subject;
- What is known in a particular field or in total; facts and information; or
- Be absolutely certain or sure about something.

Knowledge has the sole purpose of helping human individuals to adequately orient themselves in a world that would otherwise remain unknown, or knowledge as truth about a world to be discovered. Today knowledge has become the motor of societal development and pervades all spheres of life. Knowledge is first and foremost the product of experience. This obvious truth about human knowledge has significant ramifications for artificial intelligence and cognitive science.⁹ In order to understand human knowledge and how it is organized and applied, we have to understand how it was acquired. Knowledge could be learned and be updated in the face of new experience.

Our knowledge is most likely a redundant, jumbled, inconsistent mess of cross-referenced partially formed concepts, rather than a neatly organized and indexed

structure of scientifically respectable categories. Knowledge has to be organized in such a way as to allow for the insertion of new information and indices and the correction and emendation of existing information.

Rules of the evaluation of knowledge, for example, are those of theoretical consistency, theoretical deducibility, and factual evidence. People will confirm the validity of knowledge if such knowledge is not in contradiction with experiences gained in its operationalization in the process of human interaction with the real world.

【康德：知识与经验】Kant felt the necessity of a more stable theory of knowledge than empiricism offered, but he felt also that empiricism contained an element of truth; and with this in mind, he offered his famous theory of the relation of experience to knowledge. Kant asserted that all knowledge comes not from experience but through or with experience. "There can be no doubt whatever," he says, "that all our knowledge begins with experience. But although all knowledge begins with experience, it by no means follows that it all originates from experience. For it may well be that experience is itself made up of two elements, one received through impressions of sense, and the other supplied from itself by our faculty of knowledge on occasion of these impressions."

【先验知识与后验知识】Kant finds that there is a kind of knowledge which is independent of all experience whatever, and he calls this a priori knowledge¹⁰ to distinguish it from a posteriori knowledge¹¹ which has its source of knowledge. Thus we see that there are two sources of knowledge, one experience which answers the demands of empiricism; the other, not in experience at all, but in the very nature and constitution of the mind itself. Essential to all thinking is knowledge. For John Dewey, experience does not substitute for knowledge. Experience is a means of knowledge acquisition. Dewey was concerned, rightly, that beginning "know-ers" – young children or adults – more likely will embrace knowledge as they consider, construct, and embrace it in light of their experiences.



Quotations on Knowledge (Part 2)

Those who have knowledge, don't predict. Those who predict, don't have knowledge.

Lao Tzu (legendary founder of Daoism)

All our knowledge has its origins in our perceptions.

Leonardo da Vinci (1452-1519, an Italian polymath who has often been described as the archetype of the Renaissance Man, a man of "unquenchable curiosity" and "feverishly inventive imagination")

The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind.

Sigmund Freud (1856-1939, an Austrian neurologist who founded the discipline of psychoanalysis)

Ignorance more frequently begets confidence than does knowledge: it is those who know little, and not those who know much, who so positively assert that this or that problem will never be solved by science.

Charles Darwin (1809-1882, an English naturalist who proposed a scientific theory called natural selection)

Knowledge is power.

Francis Bacon (1561-1626, an English philosopher whose writings include *The Advancement of Learning* (1605) and the *Novum Organum* (1620), in which he proposed a theory of scientific knowledge based on observation and experiment)

The two operations of our understanding, intuition and deduction, on which alone we have said we must rely in the acquisition of knowledge.

Rene Descartes (1596-1650, a natural philosopher and dubbed the "Father of Modern Philosophy")

Doubt grows with knowledge.

Johann Wolfgang von Goethe (1749-1832, considered the supreme genius of modern German literature side by side with Schiller (1759-1805))

I had rather excel others in the knowledge of what is excellent, than in the extent of my power and dominion.

Alexander the Great (356-323 BC, a king of Macedonia)

Beware of false knowledge; it is more dangerous than ignorance.

George Bernard Shaw (1856-1950, an Irish playwright and a co-founder of the London School of Economics)

But although all our knowledge begins with experience, it does not follow that it arises from experience.

Immanuel Kant (1724-1804, an 18th-century German philosopher and the last influential philosopher of the classic period of the theory of knowledge)

All our knowledge begins with the senses, proceeds then to the understanding, and ends with reason. There is nothing higher than reason.

Immanuel Kant

I had therefore to remove knowledge, in order to make room for belief.

Immanuel Kant

Science is organized knowledge. Wisdom is organized life.

Immanuel Kant

Research is creating new knowledge.

Neil Armstrong (1930-, the commander of the first Apollo program mission to land on the moon—Apollo 11—in July 1969 and the first human to set foot on the moon)

The good life is one inspired by love and guided by knowledge.

Bertrand Russell (1872-1970, a British philosopher, logician, mathematician, historian, and social critic)

To know that we know what we know, and to know that we do not know what we do not know, that is true knowledge.

Nicolaus Copernicus (1473-1543, a Renaissance astronomer and the first person to formulate a comprehensive heliocentric cosmology, which displaced the Earth from the center of the universe)

Science is the father of knowledge, but opinion breeds ignorance.

Hippocrates (460-370 BC, an ancient Greek physician who is considered one of the most outstanding figures in the history of medicine)

Quotations on Experience

Learn all you can from the mistakes of others. You won't have time to make them all yourself.

Alfred Sheinwold (1912- 1997, an American bridge player,

administrator, international team captain and prolific author of books about bridge)

No physician is really good before he has killed one or two patients.

(Hindu Proverb)

Axioms in philosophy are not axioms until they are proved upon our pulses: We read fine things but never feel them to the full until we have gone the same steps as the Author.

John Keats (1795-1821, an English Romantic poet)

Experience is the name everyone gives to his mistakes.

Oscar Wilde (1854-1900, an Irish-born writer and renowned as a wit in London literary circles)

Experience is one thing you can't get for nothing.

Oscar Wilde

A man who carries a cat by the tail learns something he can learn in no other way.

Mark Twain (1835-1910, an American author and humorist)

Experience is the teacher of all things.

Julius Caesar (100-44 BC, a Roman general and statesman who played a critical role in the gradual transformation of the Roman Republic into the Roman Empire)

Experience keeps a dear school, but fools will learn in no other.

Benjamin Franklin (1705-1790, one of the Founding Fathers of the United States)

It has been my experience that folks who have no vices have very few virtues.

Abraham Lincoln (1809-1865, the 16th President of the United States)

The only source of knowledge is experience.

Albert Einstein (1879-1955, a German-born theoretical physicist who discovered the theory of general relativity)

Reference

【个人主义涵义】Individualism can be defined as any mode of thought based on the faith that person may become in himself a prime cause; he may in fact, act his way out of his own history. Individualism could be also defined in a way that an individual is capable of anything apart from community, and precedes community or society as a whole. Individualists form the habit of thinking of themselves in isolation and imagine that their whole destiny is in their hands.

【个人主义的特点】The individualism involves self-motivation, autonomy, and independent thinking. Individualistic culture emphasize personal rights, and responsibilities, privacy, voicing one's own opinion, freedom, innovation, and self-expression. The twentieth century saw challenges to the individualism from fascism, which placed the race, ethnic group, or state ahead of the individual. But the twentieth century also saw more seductive challenges to individualism coming from socialist and the welfare state paternalism based on the moral premise that we are each our brother's keeper.

【集体主义的特点】Collective cultures emphasize community, collaboration, shared interest, harmony, tradition, the public good, and maintaining face. In collective cultures, people primarily view themselves as members of groups and collectives rather than as autonomous individuals. They are concerned about their actions on their groups. Their activities are more likely to be taken in groups on a more public basis. Some of the following behaviors are found in collective cultures:

- The views, needs, and goals of the in-group rather than oneself;
- Social norms and duty defined by the in-group rather than behavior to get pleasure;

- Beliefs shared with the in-group rather than distinguish the self from in-group; and
- Great readiness to cooperate with in-group members.

The individual-collective dimension assesses a culture's tendency to encourage people to be unique and independent or conforming and interdependent.

【个人主义与家庭】Individualism and the family. For Americans, individualism, as it applies to families, is linked to the history of the US. From America's earliest colonial times and through the Industrial Revolution period, the nuclear family has been prominent in American culture. This kind of family tends to emphasize independence in individual autonomy. Mother and child are distinct and the child is encouraged to leave the nest. This independence and autonomy encourage self-reliance. Children in America appear to be encouraged to decide for themselves, and do their own things, develop their own opinion, or solve their own problems. The parents' objectives in raising a child is to create a responsible, self-reliant individual who, by the age of eighteen or so, is ready to move out of the parents' house and make his or her own way in life.

【集体主义与家庭】Collectivism and the family. There is an Asian proverb that states, "An individual could no more be separated from the family than a finger from the hand." The proverb serves an excellent introduction to collectivism and family. Family interdependence is stronger in collective societies than in those families that stress individualism. This type of social organization places the family ahead of the individual's interests and development. It is part of a traditional view of the society that highlights loyalty and cooperation within the family. As is the case with no much of culture, the collective view of family has deep historical roots.

【个人主义与职业】 Individualism in the US is exercised by frequent job changes. In other words, it is both common and even expected that employees will change jobs in order to advance themselves.

【集体主义与职业】 Conversely, in Japan individuals have traditionally expected to remain with the same company for their entire career. To change jobs would be disloyal to the company and the other employees.

【来自家长制作风的挑战】 The greatest threat to individualism today comes from what can be described as political and moral paternalism, principally from the political Left but aided by moderates and "good government" politicians of all parties. Paternalists are would-be ruling elites who would treat adults as if they were children who are unable to run their own lives for themselves; these elites maintain that they want to care for such dependents, provide for their material and other needs, and regulate their lives for their—the dependents'—own good. Paternalists wish to help others deal with problems such as unemployment, access to education and training, medical and retirement costs, and the like. However, most paternalist elites also seek prestige—really, a false sense of self-worth—power, and income, and these require the existence of groups in need. To this end, they must curtail the liberty of individuals, eliminate the economic independence of individuals, and undermine the ethos of individualism. The problem for the paternalist is that in a free society, individuals who wish to prosper can work hard, improve their knowledge and skills, and advance their station in life.

Quotations on Community

I am of the opinion that my life belongs to the whole community and as long as I live, it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work the more I live.

George Bernard Shaw (1856-1950, an Irish playwright and a co-founder of the London School of Economics)

Each of us is a being in himself and a being in society, each of us needs to understand himself and understand others, take care of others and be taken care of himself.

Haniel Long (1888-1956, an American poet, novelist, publisher and academic)

We cannot always build the future for our youth, but we can build our youth for the future.

Franklin D. Roosevelt (1882-1945, also known by his initials, FDR, the 32nd President of the United States (1933-1945), leading the United States during a time of worldwide economic crisis and world war, and the only American president elected to more than two terms)

Every individual has a place to fill in the world and is important in some respect whether he chooses to be so or not.

Nathaniel Hawthorne (1804-1864, an American novelist and short story writer)

We cannot live only for ourselves. A thousand fibers connect us with our fellow men.

Herman Melville (1819-1891, an American novelist)

Reference

163

功利主义

Utilitarianism

Relevant GRE Issue
相关题库题目

【新 51 题】【新 71 题】

See Also

【Ref-165 实用主义】

【实利主义的基本概念】Utilitarianism¹² is the doctrine that what is useful is good, and consequently, that the ethical value of conduct is determined by the utility of its results. The term utilitarianism is more specifically applied to the proposition that the supreme objective of moral action is the achievement of the greatest happiness for the greatest number. This objective is also considered the aim of all legislation and is the ultimate criterion of all social institutions.

As most clearly stated by Mill, the basic principle of utilitarianism is:

“Actions are right to the degree that they tend to promote the greatest good for the greatest number.”

Happiness is the only thing that has intrinsic value:

“pleasure, and freedom from pain, are the only things desirable as ends...all desirable things are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain.”

Happiness means pleasure, and the absence of pain.

Unhappiness equals to pain, and the absence of pleasure.

【行为功利主义】Act utilitarianism states that, when faced with a choice, we must first consider the likely consequences of potential actions and, from that, choose to do what we believe will generate the most pleasure.

【规则功利主义】The rule utilitarian, on the other hand, begins by looking at potential rules of action. To determine whether a rule should be followed, he or she looks at what would happen if it were constantly followed. If adherence to the rule produces more happiness than otherwise, it is a rule that morally must be followed at all times.

【实利主义的源头】British philosopher and economist Jeremy Bentham (1748-1832) was the originator of the doctrine known as utilitarianism. He declared that in order to come into accord with the laws of nature, government and citizens should act to increase the overall happiness of the community. The utilitarian principles of Bentham and

others who shared his beliefs, including British philosopher-economists James Mill (1773-1836) and his son, John Stuart Mill (1806-1873), helped to bring about social and political reform in Britain.

James Mill worked closely with Jeremy Bentham to flesh out Bentham's theory of utilitarianism. The utilitarian doctrine held that the function of government should be to secure the greatest happiness for the greatest number of people. Mill argued that a “democratical” government, which he defined as one in which power is in the hands of many people—is best suited to achieving the utilitarian goal.

John Stuart Mill was one of the most important thinkers of the 19th century. The son of James Mill, he refined and elaborated on the work of his father and of Jeremy Bentham in his book *Utilitarianism* (1863). Utilitarian philosophers argued that all decisions could be made according to the principal of the greatest “utility,” or benefit, to the greatest number of people.

【实利主义的社会改革】The Utilitarians were social reformers. They supported suffrage for women and those without property, and the abolition of slavery. Utilitarians argued that criminals ought to be reformed and not merely punished (although Mill did support capital punishment as a deterrent). Bentham spoke out against cruelty to animals. Everyone's happiness counts equally.

【反对：要求过于苛刻】Objection: Utilitarianism implies that we should always act in order to maximize happiness; this is too strict a requirement. It is asking too much of people to be always motivated to promote the general happiness.

Mill's Reply: “...no system of ethics requires that the sole motive of all we do shall be a feeling of duty; on the contrary, ninety-nine hundredths of all our actions are done from other motives, and rightly so...the motive has nothing to do with the morality of the action...the great majority of good actions are intended not for the benefit of the world, but for that of individuals, of which the good of the world is made up.”

【反对：没有时间计算结果】Objection: In the real world, we don't have the time to calculate the effects of our actions on

the general happiness. Therefore, utilitarianism is useless.

Mill's Reply: "There has been ample time, namely, the whole past duration of the human species. During all that time, mankind have been learning by experience ...the effects of some actions on their happiness; and the beliefs which have thus come down are the rules of morality..."

【反对：未来难以预测】Objection: Utilitarianism requires that we know what the consequences of our actions will be, but this is impossible. We can't predict the future.

Reply: It's true that we can't predict the future with certainty. So, we should perform the action that we have most reason to believe will bring about the best consequences of the alternatives available.

Reference

164

马基雅维利主义

Machiavellism

Relevant GRE Issue

相关题库题目

【新 53 题】【新 104 题】【新 107 题】

See Also

相关写作参考

【Ref-118 政治与道德】【Ref-141 企业的社会责任】【Ref-080 科学研究与伦理】【Ref-081 科学家与社会责任】

【马基雅维利主义】Machiavelli's influential writings on statecraft have turned his name into a synonym for cunning and duplicity and brutal and deceptive means of grasping and retaining power. Machiavellianism¹³ means using clever trickery, and amoral methods to achieve a desired goal, especially in politics.

【有关《君主论》】*The Prince*, implies that he favored a monarchy rather than a republic, remarking that "the condition of Italy makes a republic impracticable." Machiavelli believed that a ruler is not bound by traditional ethical norms. In his view, a prince should be concerned only with power and be bound only by rules that would lead to success in political actions. Machiavelli insists that the generality of people are simple and are easily deceived. The prince should make sure he is seen as a man of compassion, good faith, integrity, kindness, and religion: "everyone sees what you appear to be, few experience what you really are...the common people are always impressed by appearances and results".

【政治思想】*The Prince* is considered one of the more important and influential books about politics ever written. It is esteemed by generations of readers because it is thought to show how politics really works. The book presents itself as a handbook: it offers practical advice to a new prince or leader how to gain, consolidate, and keep political power. Prior to Machiavelli, political theorists judged a prince's reign on how moral the prince was: did he go to church? Did he sin? Was he a good man? Yet with *The Prince*, Machiavelli contended that it wasn't how moral the prince actually was, but how he was perceived by his subjects. In other words, appearance was all that mattered; it didn't matter what a prince did in private, as long as he was upstanding, honest, and fair in public.

【命运与机遇】The concepts of fortune and virtue are recurring ones in *The Prince*. Although these words can mean a variety of things, in this book fortune refers to those events that are beyond human control, and virtue means the things people can do to control fate. It would be counterproductive for a how-to manual of this type to use fortune to explain most of life's events. The point of

Machiavelli's book is to recommend the most effective tactics to stay in power, not to put a damper on his activities. He estimates that half of our actions may be caused by fortune while free will controls the other half; but fortune has the greater significance because when it asserts itself it is like a raging flood, washing away all that is in its path.

Continuing with the flood metaphor, he notes that virtue can control the flow of fortune in the same way that dikes and dams control a flood. Rather than using the idea of fate or luck as an excuse, as a great many theorists do when things do not work out as expected, Machiavelli warns princes that they must prepare themselves against fortune and be ready to change their methods in order to accept what fortune brings. Yet because of this, he has more admiration for rulers who are reckless than those who are cautious; the cautious ones are fooling themselves about how much they really control their fate.

【欺骗民众】According to Machiavelli, political leaders should be allowed to deceive their subjects. The test of a politician is not how well he keeps his word, but whether he is perceived to be honest. It is not Machiavelli's goal to uphold morality, but to advise political leaders on the best way to strengthen their power. For him, the best way to remain in power is to tell the people what they want to hear—whether it is true or not.

According to this theory, it would actually be detrimental for a prince to tell the truth all of the time. In fact, he explains that a prudent ruler “cannot observe faith, nor should he, when such observance turns against him, and the causes that make him promise have been eliminated.” Later in the same paragraph, he adds, “Nor does a prince ever lack

legitimate cause to color his failure to observe faith.” “Observing faith,” like “keeping faith,” means to remain true and honest. With these lines Machiavelli is telling readers that the prince should break his promises when circumstances change and then lie about why he broke his promise. This sort of moral relativism, or changing one's ethical code from one situation to the next, is effective for retaining the prince's hold on power, even though it violates most systems of ethics.

【战争与和平】In Machiavelli's time, countries were constantly at war with one another. Therefore, the ability to effectively lead during wartime was a much more important measurement of a politician than it is in contemporary times. Much of the political theory in *The Prince* is centered on a principality's ability to defend itself against attacks.

Machiavelli approves of a strong army, but he cautions a prince to create such a force from his own subjects and to not rely on mercenaries or on soldiers borrowed from other lands. He does approve of taking control of other countries through military aggression.

His central message to princes is to keep their subjects happy; therefore, his subjects will stay loyal and fight off an invasion by a new ruler. As with most subjects, Machiavelli views war and peace as means to popularity, noting that the failure to stir up conflict in a relatively peaceful time will make rulers look weak.

Reference

165

实用主义

Pragmatism

Relevant GRE Issue

相关题库题目

【新 51 题】【新 71 题】

See Also

相关写作参考

【Ref-163 功利主义】

45

Saving My
Revised
GRE Issue

【实用主义涵义】Pragmatism¹⁴ is philosophical movement that has had a major impact on American culture from the late 19th century to the present. Pragmatism calls for ideas and theories to be tested in practice, by assessing whether acting upon the idea or theory produces desirable or undesirable results. According to pragmatists, all claims about truth, knowledge, morality, and politics must be tested in this way. Pragmatism has been critical of traditional Western philosophy, especially the notion that there are absolute truths and absolute values. Although pragmatism was popular for a time in France, England, and Italy, most observers believe that it encapsulates an American faith in know-how and practicality and an equally American distrust of abstract theories and ideologies. Pragmatism calls for ideas and theories to be tested in practice, by assessing whether acting upon the idea or theory produces desirable or undesirable results. According to pragmatists, all claims about truth, knowledge, morality, and politics must be tested in this way.

【历史回溯】The term pragmatism is derived from a Greek word meaning action, from which the English words “practice” and “practical” come. It is generally considered to have originated in the late nineteenth century with Charles Peirce,¹⁵ who first stated the pragmatic maxim. It came to fruition in the early twentieth-century philosophies of William James¹⁶ and John Dewey.¹⁷

In 1907, William James published *Pragmatism*. He added a characteristically pluralistic subtitle—*Pragmatism: A New Name for Some Old Ways of Thinking*—that suggests anything but genuine originality, conceptual sea change, and revolution in philosophy. Still, James referred to pragmatism as a “conquering destiny” with “universal mission”.

The attention is focused on the impact of pragmatism in various parts of the world, both backward in terms of the century after Pragmatism and forward in terms of its present and future potential. In so doing, pragmatism also is situated in contexts that outstrip national boundaries—contexts of modernism and postmodernism, democratic movements and totalitarian regimes, and issues of race, gender, class, and globalization.

James characterized pragmatism as a method, as a theory of truth, and as an attitude, each serving as a point of focus

here. James set forth his pragmatism as a theory of truth. In his view, truth is an instrument for getting us into satisfactory relations with experiences, an expedient in our way of thinking, a marrying function between old beliefs and new experiences, and something made rather than found.

【理论联系实际】Pragmatists regard all theories and institutions as tentative hypotheses and solutions. For this reason they believed that efforts to improve society, through such means as education or politics, must be geared toward problem solving and must be ongoing. Through their emphasis on connecting theory to practice, pragmatist thinkers attempted to transform all areas of philosophy, from metaphysics to ethics and political philosophy.

【走中间路线】Pragmatism sought a middle ground between traditional ideas about the nature of reality and radical theories of nihilism,¹⁸ which had become popular in Europe in the late 19th century. Traditional metaphysics assumed that the world has a fixed, intelligible structure and that human beings can know absolute or objective truths about the world and about what constitutes moral behavior. Nihilism and irrationalism, on the other hand, denied those very assumptions and their certitude. Pragmatists today still try to steer a middle course between contemporary offshoots of these two extremes.

【否定绝对主义，强调讨论背景】To some critics, pragmatism’s refusal to affirm any absolutes carried negative implications for society. For example, pragmatists do not believe that a single absolute idea of goodness or justice exists, but rather that these concepts are changeable and depend on the context in which they are being discussed. The absence of these absolutes, critics feared, could result in a decline in moral standards. The pragmatists’ denial of absolutes, moreover, challenged the foundations of religion, government, and schools of thought. Pragmatists regard all theories and institutions as tentative hypotheses and solutions. For this reason they believed that efforts to improve society, through such means as education or politics, must be geared toward problem solving and must be ongoing. Through their emphasis on connecting theory to practice, pragmatist thinkers attempted to transform all areas of philosophy, from metaphysics to ethics and political philosophy.

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- ¹ 单纯模仿。
- ² 提炼模仿。
- ³ 综合模仿。
- ⁴ 经典条件反射 (又称巴甫洛夫条件反射),是指一个刺激和另一个带有奖赏或惩罚的无条件刺激多次联结,可使个体学会在单独呈现该一刺激时,也能引发类似无条件反应的条件反应。经典条件反射最著名的例子是巴甫洛夫 (Ivan Pavlov, 1849-1936) 的狗的唾液条件反射。
- ⁵ 操作条件反射,由美国心理学家斯金纳命名,是一种由刺激引起的行为改变。操作条件反射与经典条件反射不同,操作条件反射与自愿行为有关,而巴甫洛夫条件反射与非自愿行为有关。
- ⁶ 认知失调,又名认知不和谐。认知失调是指一个人的行为与自己先前一贯的对自我的认知 (而且通常是正面的、积极的自我) 产生分歧,从一个认知推断出另一个对立的认知时而产生的不舒适感、不愉快的情绪。
- ⁷ 逆反效应,是指受众由于受某种原有立场、思维定势的影响,而产生与传播者的传播意图相反的心理倾向。受众的逆反心理主要表现为传播内容或传播者的不满、怀疑、反感、抵触乃至否定、排斥,致使传播受阻甚至产生负效应。
- ⁸ From *Seduced by the Image of Reality* (Nietzsche Guevara)
- ⁹ 认知科学是一门研究讯息如何在脑中形成以及转录过程的跨领域学科,其研究领域包括心理学、哲学、人工智能、神经科学、学习、语言学、人类学、社会学和教育学。
- ¹⁰ 先验知识,在康德看来,是指一切与具体经验无关的知识。先验知识仅凭推理得到,不受直接或间接经验 (通过感官对世界的观察) 影响。
- ¹¹ 后验知识,是通过借助经验观察的来的知识。
- ¹² 功利主义是以实际功效或是利益作为道德标准的伦理学说。英国边沁,首先提出功利原理,成为资产阶级功利主义的代表人物。约翰·穆勒组建了“功利主义学会”,最早提出“功利主义”一词。功利主义把行为作为达到所有相关者的最大幸福或快乐的手段,将功利原则看作是采取行动或选取规则的终极标准。现代又: 普遍功利主义、行为功利主义和规则功利主义。
- ¹³ 马基雅维利是意大利政治思想家、历史学家。建议结束意大利的分裂,建立统一而强大的君主国。在他的《君主论》一书中提出君主为达到目标,可以不择手段。后人称这种政治哲学为“马基雅维利主义”。君主必须注意避免那些可能使自己遭到憎恨或轻视的事情。使人民得到满足,安居乐业,因为这正是君主们所必须做的头等大事之一。另一方面,在任何一种类型的国家之中,领导人无一例外都要谋求树立自己的声望与威信,以获得巨大的号召力。以上这两个方面就是马基雅维利所认为的君主品质的总纲。至于诸如仁慈,守信,慷慨等传统意义上的美德,在他看来君主是不必拘泥其中的,应当视具体情况而定,有时只需要做做表面文章即可。这正是《君主论》想要表达的思想内核。马基雅维利劝说君主永远都将他周围的人往最坏处想,并且强调维护国家统治的基础,一个是法律,一个是军队。马基雅维利的现实主义政治哲学,在西方政治思想发展史上具有重要意义。他在政治学领域内第一次将政治与道德以及政治与宗教区分开来。
- ¹⁴ 实用主义 19 世纪末发端于美国。“实用主义”一词,1901 年为皮尔斯所创用。奠基人是詹姆斯,与杜威并称为实用主义的最大代表。他们强调的“实践”,是指个人应付换进过的活动,真理的标准时“兑现价值”和“效用”。他们认为真理不是客观固定的,而是由观念的效果决定的。他们强调知识是控制现实的工具,现实是可以改变的;强调实际经验是最重要的,原则和推理是次要的;信仰和观念是否真实在于它们是否能带来实际效果;理论只是对行为结果的假定总结,是一种工具,是否有价值取决于是否能使行动成功。
- ¹⁵ 查尔斯·桑德斯·皮尔士 (1839-1914) 美国通才。他和威廉·詹姆斯一起建立了实用主义。
- ¹⁶ 威廉·詹姆斯 (1842-1910) 美国哲学家与心理学家。他和查尔斯·桑德斯·皮尔士一起建立了实用主义。1898 年 8 月 26 日,詹姆斯在伯克利大学发表题为“哲学概念和实际结果”的演讲,宣布实用主义作为一个哲学运动的开始。他的主要著作有《心理学原理》(1890 年)、《信仰意

志》(1897 年)、《实用主义》(1907 年)、《多元的宇宙》(1909 年)和《几个哲学问题》(1911 年)、《彻底的经验主义》(1912 年)。

¹⁷ 约翰·杜威 (1859-1952) 美国哲学家和教育家, 与皮尔士、詹姆士一起被认为是美国实用主义哲学的重要代表人物。

¹⁸ 虚无主义认为世界、生命 (特别是人类) 的存在是没有意义、目的以及可理解的真相及最本质价值。