

# Saving My Revised GRE Issue

Chapter 10

**写作参考：政治，法律，社会**

Writing Reference: Politics, Law, Society

Saving My  
**Revised**  
GRE Issue

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GRE Issue

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# Saving My **Revised** GRE Issue

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## 有关政治

Politics

## Relevant GRE Issue

相关题库题目

【新 16 题】【新 50 题】【新 68 题】【新 114 题】【新 115 题】【新 139 题】

## See Also

相关写作参考

【Ref-119 有关政府】【Ref-127 有关领导者】【Ref-138 权利与权威】

【什么是政治】Politics, is a process by which groups of people make collective decisions. The term is generally applied to the art or science of running governmental or state affairs. It also refers to behavior within civil governments. Politics is the activity through which people make, preserve and amend the general rules under which they live. As such, it is an essentially social activity, inextricably linked, on the one hand, to the existence of diversity and conflict, and on the other to a willingness to co-operate and act collectively. Politics is better seen as a search for conflict resolution than as its achievement, as not all conflicts are, or can be, resolved.

【政治与政府的区别】We must know the two distinct concepts: politics and government. Government is a serious business, while politics is a game with teams competing for victory. Politics is a game. In politics, teams and individuals take risks, and there are winners and losers. Competition is the essence of politics. However, when it comes to the government, collaboration and compromise are necessary. Government should act on the behalf of the public and for the benefit of the well-being and safety of the public.

【政治变革】When it comes to government, political revolution is about the biggest change there is. In a revolution, an existing government is forcefully overthrown and replaced by another. The European revolutions of the 18th and 19th centuries were horrifically violent and disruptive, and one of the reasons a scientific approach to society seemed so appealing was that if sociologists could determine the causes of political revolutions, they could

possibly help to prevent them — or at least to help people carry them off in a more peaceful, less disruptive manner. If you live in a country with a functioning government that is reasonably stable, does a good job of meeting people's basic requirements, and is at least somewhat responsive to its citizens' changing needs and demands, consider yourself lucky — that government is one of the greatest achievements of the human race.

【政治变革的原因】Think about all the actions that can destabilize or topple a government:

- An environmental catastrophe, like a drought or natural disaster;
- An outside attack by an aggressive neighbor;
- Internal fighting or disorganization among the people in the government;
- Too much economic inequality, which can cause the have-nots to rise up and take over;
- A cultural challenge to the justification for the system of government.

## Quotations on Politics

*All of us who are concerned for peace and triumph of reason and justice must be keenly aware how small an influence reason and honest good will exert upon*

### events in the political field.

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

### Those who are too smart to engage in politics are punished by being governed by those who are dumber.

Plato (427-347BC, a Greek philosopher, whose written works includes *The Republic* and founded the Academy)

### Some men change their party for the sake of their principles; others their principles for the sake of their party.

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

### Politics are almost as exciting as war, and quite as dangerous. In war you can only be killed once, but in politics many times.

Winston Churchill

### History is gossip but scandal is gossip made tedious

### by morality.

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

### Politics is supposed to be the second-oldest profession. I have come to realize that it bears a very close resemblance to the first.

Ronald Reagan (1911-2004, the 40th President of the United States (1981-1989) and an actor)

### The imbecility of men is always inviting the impudence of power.

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

### Whenever a man has cast a longing eye on offices, a rottenness begins in his conduct.

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

## Reference

# 114

## 公民参与

Civic Engagement

Relevant GRE Issue  
相关题库题目

【新 16 题】【新 50 题】【新 68 题】【新 114 题】【新 115 题】【新 139 题】

See Also  
相关写作参考

【Ref-115 政治决策】【Ref-113 有关政治】【Ref-120 政府透明运作】【Ref-119 有关政府】  
【Ref-128 广开言路】

【什么是公民参与】Civic engagement refers to a broad set of practices and attitudes of involvement in social and political life that converge to increase the health of a democratic society. The concept has assumed increasing importance as a means to reverse the balkanization of individual interests and the rapid disintegration of communal life. Enhancing civic engagement to ensure

democratic health involves reshaping the individuals, organizations, and institutions in ways more conducive to democratic participation.

【公民参与的意义】Civic engagement has been applied in a variety of contexts from business to community development. Its foundational concept is that both

discursive and action-oriented involvement creates social and political bonds in a community. Through the process of engagement, the individual sees him or herself as an integral part of a community where civic judgment is enhanced. It is a means to achieve democratic values of equality and responsiveness in policy making, as well as to increase social capital.

Proponents of civic engagement accept the legitimacy of governing institutions but seek to use political and associational activities, both formal and informal, as conduits for promoting democratic health. Political engagement focuses on encouraging activities in public decisions, such as voting, testifying at public meetings, or volunteering for campaigns. Associational participation typically takes place in the social arena and encourages volunteering in nonprofit organizations or visiting an elderly neighbor. Increased engagement is assumed to push extreme interests to the periphery. The underlying

assumption is that when citizens participate in meaningful ways, many problems can be preempted or solved before reaching an adversarial stage.

【公民参与的限制】Increasing civic engagement is a daunting task with real constraints. For example, civic engagement requires time and resources, but modern society pulls individuals in conflicting directions. In addition, many communities lack the social and political institutions needed to structure engagement, such as dialogic forums or community meetings. An approach to engagement that relies disproportionately upon citizens possessing ample time and resources risks favoring certain members of society over others. This encourages the dominance of extreme interests, outcomes that civic engagement seeks to avoid.

## Reference

# 115

## 政治决策

Political Decision

**Relevant GRE Issue**  
相关题库题目

【新 16 题】【新 50 题】【新 68 题】【新 114 题】【新 115 题】【新 139 题】

**See Also**  
相关写作参考

【Ref-114 公民参与】【Ref-113 有关政治】【Ref-120 政府透明运作】【Ref-119 有关政府】  
【Ref-128 广开言路】【Ref-005 决策能力培养】

【政府决策与民意】In practice, as we know, those political systems we call democracies give their citizens only a very limited role in government. They are entitled to vote at periodic elections, they are occasionally consulted through a referendum when some major constitutional question has to be decided, and they are allowed to form groups to lobby their representatives on issues that concern them, but that is the extent of their authority. Real power to determine the future of democratic societies rests in the hands of a remarkably small number of people – government ministers, civil servants, and to some extent members of parliament or

other legislative assembly – and it is natural to ask why this is so. If democracy is the best way to make political decisions, why not make it a reality by letting the people themselves decide major questions directly?

【公民全面参与政治是不实际的】One answer that is often given at this point is that it is simply impractical for millions of ordinary citizens to be involved in making the huge number of decisions that governments have to make today. If they were to try, not only would government be paralyzed, but they would leave themselves no time to do all those

other things that most people think are more important than politics. But this answer is not adequate, because it is not difficult to envisage citizens making general policy decisions whose detailed implementation would then be left to ministers and others. The electronic revolution means that it would now be quite easy to ask citizens for their views on a wide range of issues ranging from war and peace through taxation and public expenditure to animal welfare and environmental issues. So why is this done only on those rare occasions when a referendum is called?

【民众不懂如何政治决策】The reason is that there is a widespread belief that ordinary people are simply not competent to understand the issues that lie behind political decisions, and so they are happy to hand these decisions over to people they regard as better qualified to deal with them. An uncompromising statement of this point of view can be found in Joseph Schumpeter's book *Capitalism, Socialism and Democracy* (1943), where it is argued that the citizen's job is to choose a team of leaders to represent him or her, not to attempt to decide issues directly. Schumpeter claims that whereas in economic transactions, for instance, people experience the results of their decisions directly – if they buy a defective product, they soon discover their mistake – in the case of political decisions there is no such feedback mechanism, and as a result people lose touch with reality and behave irresponsibly.

*Thus the typical citizen drops down to a lower level of mental performance as soon as he enters the political field. He argues and analyses in a way which he would readily recognize as infantile within the sphere of his real interests. He becomes a primitive again.*

This is strong stuff, and what it really entails is that the best we can hope for is what is sometimes called 'elective aristocracy', where all that can be asked of the ordinary citizen is that she should be able to recognize people who are competent to make decisions on her behalf (and to vote them out of office if they prove not to be). Whatever its other virtues, such a system hardly matches the democratic ideal that political authority must rest in the hands of the people as a whole. So what can we say in response to Schumpeter's skepticism? Let us look more closely at what is involved in reaching political decisions.

【政治决策过程】A political decision essentially requires a political judgment about what ought to be done in

circumstances where there are several options open and there is disagreement about which option is best. What are the elements that go into such a judgment?

- First of all there is factual information about what will happen if one or other option is chosen. What effect will a particular tax increase have on the economy, for instance?
- Second, there is information about what the people who will be affected by the decision actually prefer. Suppose the tax increase is being considered in order to fund new sports facilities, say, how many people actually want these facilities, and how much do they want them?
- Third, there are questions of moral principle. Is it fair that everyone should be taxed to pay for sports facilities, or should the cost be borne by those who are going to use them?

In most cases, making a political judgment will involve all of these three elements, although the mix will vary from case to case. Some issues are primarily technical, so that once we can agree about the factual questions at stake, the decision will be fairly straightforward.

【为什么政治家能可以做决策】But now let us ask whether the people who are chosen to represent them can be expected to do any better, taking each element of political judgment in turn. One of the great difficulties that beset political decision-making in contemporary societies is that many judgments require factual information that only those who are really expert on the subject in question can provide. This is obviously true when scientific matters are at stake, but the same applies in the case of many economic and social issues, where the problem is to determine what are the likely effects of a proposed new law or policy. Would legalizing cannabis increase or decrease the number of those who end up taking heroin and other hard drugs, for instance? The answer to such questions is far from obvious, and elected politicians and civil servants in general have no more expertise in answering them than the rest of us. Like us, they have to rely on the opinions of those who do have some expertise, and where those opinions differ, they have to make a judgment about who is more reliable. So far, there is no reason to think that an elective aristocracy will make better judgments than the general public.

【民众意愿】The next element is to discover what people's



preferences are, and how strong they are, and here, you may well think, democracy has a decisive advantage. For when decisions are taken democratically everyone has a chance to contribute, and so the views and preferences of people from different social classes, different ethnic and religious backgrounds, and so forth, will all be heard, whereas the political class who govern us today are predominantly white, male, and middle class.

【道德准则】Moral principles are involved in almost all political decisions, not only those involving so-called 'moral issues' such as abortion or the legalization of homosexuality. Typically the question is whether a proposed piece of legislation treats all individuals or all groups fairly, or whether it infringes any of their rights. Do members of the political class have any deeper knowledge of the relevant principles than ordinary citizens? It is difficult to argue that they do: there are no moral experts, it is often said. In fact, there is likely to be a large measure of agreement on the basic principles that should govern

political life in a democratic society. So there is no reason to think that if citizens were asked to decide issues directly, they would make a worse job of it on moral grounds than the people they currently choose to represent them.

But can we really separate these three elements of political judgment, or is political expertise precisely a matter of being able to combine relevant factual information, knowledge of citizens' interests and preferences, and moral principle, to find the best solution to a political dilemma? There is certainly something in this challenge. Political decisions are often hard to make: they may require mastering some complex information, or weighing up two finely balanced moral arguments. People who have to make them frequently get better at doing so. But this is not because they have some special inborn capacity denied to the rest of us. There is no reason to think that ordinary members of the public, given the time and the information that they need to think carefully about a problem, would not perform as well.

## Reference

# 116

## 政治信仰

Political Belief

**Relevant GRE Issue**  
相关题库题目

**See Also**  
相关写作参考

【新 141 题】【新 60 题】【新 66 题】

【Ref-145 信仰与质疑】【Ref-070 科技乌托邦】【Ref-071 科学与质疑】【Ref-144 有关信仰】  
【Ref-147 挑战信仰】

【政治形态的六种元素】Ideologies are political belief-systems, all of which have a common structure comprising six essential elements:

- Moral prescription,
- Technical prescription,
- "Implements" (ways and means of implementation),
- Description,

- Analysis, and
- "Rejection" (i.e. rival beliefs).

【政治信仰：理解世界的方式】To be possessed of a set of political beliefs, an ideology, is to understand the world in a certain way. Each of the various sets of political beliefs – Liberalism, Nazism, Marxism, and the rest – has a distinctive vocabulary of its own. The terms to be found in these various vocabularies would seem to vary a great deal, and go together with various sorts of reasoning: the scientific, philosophical, historical, moral, technical and so



on. When we speak of someone's political beliefs, we usually have in mind some system of ideas in which an apparently factual account of how things are in the world is combined with an account of how they could be and ought to be. But if this is so then it suggests that such beliefs must contain at least two sorts of concept, descriptive and evaluative.

【政治信仰与道德观】Whatever other characteristics political beliefs may have, they do have moral force: they tell us how we should live and what we should strive for. Insofar as we are Marxist or Nazis or Liberals, we are committed to beliefs about how the world ought to be, what relationships

should prevail, what is just and what is conducive to human flourishing. Thus, despite the horrors that may be committed in its name, any system of political beliefs constitutes a moral vision, a set of ideals which provide a standard of what is right and what is important in social life, and consequently a yardstick against which the present world, the imperfect world we occupy, may be judged. These theories go on to suggest the means by which this imperfect world can be transformed into one in which its ideals are embodied – through revolution, democratization, the elimination of enemies or some other means – and as such as a guide to right action in political life.

## Reference

# 117

## 绿色政治哲学

Green Political Philosophy

**Relevant GRE Issue**  
相关题库题目

**See Also**  
相关写作参考

【新 10 题】【新 31 题】【新 63 题】【新 67 题】【新 125 题】【新 148 题】

【Ref-091 物种灭绝】【Ref-100 可持续发展】【Ref-117 绿色政治哲学】【Ref-101 原生态区域保护】【Ref-072 科技双刃剑】【Ref-069 科技与社会】【Ref-084 科学研究与商业利益】  
【Ref-099 水污染】

【什么是绿色政治哲学】All the major political philosophies have been born of crisis. Green political philosophy is no exception to this general rule. It has emerged from that interconnected series of crises that is often termed 'the environmental crisis'. As we enter the twenty-first century it seems quite clear that the level and degree of environmental degradation and destruction cannot be sustained over the longer term without dire consequences for human and other animal species, and the ecosystems on which all depend.

【人类困境】A veritable explosion in the human population, the pollution of air and water, the over-fishing of the oceans, the destruction of tropical and temperate rain forests, the extinction of entire species, the depletion of the ozone layer, the build-up of greenhouse gases, global warming,

desertification, wind and water erosion of precious topsoil, the disappearance of valuable farmland and wilderness for 'development' - these and many other interrelated phenomena provide the backdrop and justification for the 'greening' of much of modern political thinking. Green political philosophy is the attempt to think clearly and systematically about the political and ethical aspects of environmental issues and problems. Green political philosophy is the attempt to think systematically about those problems and prospects as they are reflected and refracted through the lens of an 'ecological' or 'environmental' perspective.

【以环保观点为中心】An environmental perspective places the natural environment at the centre of attention and concern. It sees human beings as one of many species,

and views all as interdependent and dependent on the integrity, stability and carrying capacity of the ecosystems that sustain human and non-human animals alike. Humans are members of a community whose boundaries are both wider than and different from those of conventional political communities.

【万物都有自己的价值】The green theory of value holds that the worth of some things does not derive solely from human assessments of their utility or beauty, and still less from their price or market value. Some things have intrinsic value; that is, they are valuable in and of themselves, quite apart from any human estimate of their worth or any value they might have as means to some other end.

【个人集体两个操作层面】If the green theory of value sets the ends, the green theory of political agency offers an account of the means to achieve those ends. A theory of agency operates at two levels. The first, and more fundamental, level is individual agency, which specifies the

characteristics of individual agents; the second, and derivative, level is that of collective agency, which describes the main features of organizations and institutions within which individual agents work.

First, at the individual level: green agents or political actors must be motivated by a love of and respect for the natural world, of which they are a small but important and morally responsible part; their satisfactions and pleasures will not, in the main, be materialistic; their wants will be satisfiable in sustainable ways; they will act in nonviolent ways; their time horizon will typically extend further than their own and one or two adjoining generations.

A second set of questions concerns collective agency. What kinds of political organizations, institutions and strategies might best achieve green goals? Here again green thinkers differ amongst themselves. Most greens tend to believe that the most desirable and effective institutions are broadly democratic, decentralized and participatory.

## Reference

# 118

## 政治与道德

Politics and Morality

### Relevant GRE Issue

相关题库题目

【新 53 题】【新 69 题】【新 104 题】【新 107 题】

### See Also

相关写作参考

【Ref-113 有关政治】【Ref-164 马基雅维利主义】

【政治权威与道德】Political authority is justified because it provides the conditions under which people can live secure and flourishing lives, and we want to be as certain as we can that this is what it does. Trusting everything to an absolute monarch is simply too risky. As an alternative, we might suggest placing authority in the hands of those we know to be wise and virtuous, and to have the interests of the people at heart. This is the argument for aristocracy, which literally means 'the rule of the best', and it was the argument that convinced most political philosophers up

until at least the mid-19th century.

The problem, however, was to determine what exactly goodness in a ruler amounted to, and then to find some way of selecting those who displayed this quality. This proved difficult to do: in practice aristocracy meant the rule of the well-born, the propertied, or the educated class, depending on time and place. Even if one could show that people drawn from these classes had political skills not possessed by the rest of the population, there was still the

problem that they had interests of their own separate from those of the majority – and why believe that they would not pursue these interests at the expense of the common good?

【政治与权力】Politics brings power, and those who have power may be corrupted by it and tempted to use the power to their own advantage. In recent years, there is a tendency to believe that the self-serving political behavior and immorality have become problematic, even epidemic, in both modern democratic and non-democratic societies.

【政治道德探讨】Are politicians morally worse than the rest of us? Since the ancients, philosophers, theologians, and political actors have pondered the relationship between the moral and the political realm. Complicating the long debate over the intersection of morality and politics are diverse conceptions of fundamental concepts: the right and the good, justice and equality, personal liberty and public interest. Divisions abound, also, about whether politics should be held to a higher moral standard at all, or whether, instead, pragmatic considerations or *realpolitik*<sup>1</sup> should be the final word.

【亚里士多德谈政治道德】For Aristotle, the proper aim of politics is moral virtue: “politics takes the greatest care in making the citizens to be of a certain sort, namely good and capable of Noble actions.” Thus, the statesman is a craftsman or a scientist who designed a legal system that enshrines universal principles, and the politician’s task is to maintain and reform the system when necessary. The science of the politics includes more than drafting good laws and institutions, however, since the city-state must create a system of moral education for its citizens.

【马基雅弗利谈政治道德】In marked contrast, Machiavelli’s prince exalted pragmatism over morality, the maintenance of power over the pursuit of justice. Machiavelli instructed that “a prince, and especially a new prince, can not observe all those things which are considered good in men, being often obliged, in order to maintain the state, to act against faith, against charity, against humanity, and against religion.”

【《君主论》】It is, however, the 16<sup>th</sup> century Florentine writer Niccolo Machiavelli<sup>2</sup> who is most closely associated with the belief that politicians are morally worse than the rest of us. In his essay *The Prince*, Machiavelli offers advice to a new ruler and he urges that, if the new ruler wished to

maintain the power that he has won, then he must “learn how not to be good”. He writes:

*“The fact is that a man who wants to act virtuously in every way necessarily comes to grief amongst so many who are not virtuous. Therefore, if a prince wants to maintain his rule he must be prepared not to be virtuous, and to make use of this or not according to need...this is because, taking everything into account, he will find that some of the things that appear to be virtues will, if he practices them, ruin him, and some of the things that appear to be vices will bring him security and prosperity.”*

【政治谎言与“暴民”】If people were good, Machiavelli implies, the politicians would not need to lie or deceive, but since the world contains so many who are wicked, the politician must be ready to pit himself against them and to do whatever is necessary in order to defeat them and retain power for himself. The real world could influence the behavior of the politician and may require him to act duplicitously even when he would prefer to do what is morally right.

【政治与谎言】Some politicians lie to cover up personal scandals to his political adversaries in order to gain advantage for himself. By contrast, other prominent figures lied, not for self-serving reasons, but in an attempt to secure what they saw as morally important political goals. It may be said, politics as a profession demands a willingness to depart from moral goodness: to lie, deceive, cheat, and act ruthlessly.

When we select our rulers, we have no guarantee that they will always put the interests of the state before their personal interests and, if they do not, then politics and morality come apart. But even we follow Plato and select as our rulers those whom we trust to put the interests of the state above all other considerations, we may still find that social stability and political security require deception, albeit in the form of a “noble” lie. Politicians might act morally badly in pursuit of “noble” ends as well as cases in which they act morally badly in pursuit of their own self interest. Either way, it seems, politics and morality are uneasy bedfellows.

Aristotle, Plato, and Machiavelli suggest three reasons why lying might be common in politics:

- For Aristotle, political lying is predictable because those who are elected to public office can not be relied upon to put the interests of the state before their own personal interest;
- For Plato, political lying is necessary in order to secure stability even when the rulers are chosen because they do put the interests of the state before their own interests.
- For Machiavelli, political lying is an unavoidable consequence of the fact that politician – even the good politician – must rule in a world that is not itself morally good.

On all three accounts, politics and morality are in tension one with another, and the person who embarks on a political career can not reasonably expect to be able to sustain that career while also remaining morally virtuous. Moreover, it is worth noting that this tension between politics and morality persists whether we are speaking of ideal conditions or actual ones, and whether we are thinking of democratic societies or non-democratic ones.

【政治道德与国际恐怖主义】International relations are really all about power, and that morality and ethics are dragged in only as “cover.” A supposedly value-free social science claims that description and evaluation are two entirely separate activities. There is the 2003 invasion of Iraq by a coalition led and dominated by the US. Iraq was said to have had weapons of mass destruction that might be used aggressively against its neighbors and the invasion was necessary to prevent this. When Iraq turned out to have no such weapons, other reasons were brought to the fore. Iraq was supporting terrorism against the US and others.

【政治道德的支持者】Many advocates of such a moralized politics envision a legislative process of public deliberation abstracted from narrow, group-interested motivation. Legislators must be free from self-interest, political ambition, and the crude desire to exercise political power. Instead, they will be conscientious and desirous of pursuing the principles of justice.

### 【摩根索<sup>3</sup>的现实主义六原则】Hans Morgenthau's Principles of Political Realism

- Politics, like society in general, is governed by objective laws that have their roots in human nature which is unchanging; therefore it is possible to develop a rational theory that reflects these objective laws.
- The main signpost of political realism is the concept of interest defined in terms of power which infuses rational order into the subject matter of politics, and thus makes the theoretical understanding of politics possible. Political realism stresses the rational, objective and unemotional.
- Realism assumes that interest defined as power is an objective category which is universally valid but not with a meaning that is fixed once and for all. Power is the control of man over man.
- Political realism is aware of the moral significance of political action. It is also aware of the tension between moral command and the requirements of successful political action.
- Political realism refuses to identify the moral aspirations of a particular nation with the moral laws that govern the universe. It is the concept of interest defined in terms of power that saves us from the moral excess and political folly.
- The political realist maintains the autonomy of the political sphere. He asks "How does this policy affect the power of the nation?" Political realism is based on a pluralistic conception of human nature. A man who was nothing but "political man" would be a beast, for he would be completely lacking in moral restraints. But, in order to develop an autonomous theory of political behavior, "political man" must be abstracted from other aspects of human nature.

## 有关政府

Government

Relevant GRE Issue  
相关题库题目

【新 28 题】【新 94 题】【新 113 题】【新 120 题】【新 121 题】【新 127 题】【新 145 题】【新 147 题】

See Also  
相关写作参考

【Ref-123 国家实力】【Ref-121 优质管理】【Ref-122 政绩考核】【Ref-120 政府透明运作】

【政府与公民】If someone were to ask how we govern ourselves today – under what arrangements do we live together in society – the answer must be that we are governed by states that wield unprecedented power to influence our lives. They not only provide us with basic protection against attack on our persons and our possessions, they also regiment us in countless ways, laying down the terms on which we may make our living, communicate with one another, travel to and fro, raise our children, and so on. At the same time they supply us with a huge range of benefits, from health care and education through to roads, houses, parks, museums, sports grounds, and the like. It would not be going too far to say that today we are creatures of the state. Not all states are equally successful in performing these functions, of course, but no one benefits from belonging to a failing state.

When you're paying your taxes or applying for a passport, it may seem like government is all-powerful. Government decides what you can and can't do, where you can and can't go, what money it takes and what money it lets you keep. With all these rules, regulations, and restrictions, it seems like "government" and "society" are the same thing. It's true that government has a unique role in society; it's the manager of society, determining the rules of the game and the allocation of resources. But government is only a part of society: Government is affected by social forces outside itself, and it often changes. Sometimes those changes are sudden and violent — as in political revolutions — and sometimes those changes are gradual, with laws and policies shifting slowly over many years or decades.

【几种不同类型的政府】Think of all these different examples of governments:

- Traditional rule by wise elders (A tribal chieftain and a tribal council)
- Imperial republic (The Roman Empire)
- Monarchy (King Arthur and the Knights of the Round Table)
- Democratic republic (The Canadian Prime Minister and Parliament)
- Theocracy (The Supreme Leader of Iran, with a Council of Guardians and Assembly of Experts)
- Communist republic (The Chinese President, National People's Congress, and State Council)

【政府的定义】They're all very different, but what they have in common is that they're the legitimate users of force. In other words, a government is, fundamentally, that organization in society that reserves for itself — or has delegated to it — the ultimate right to use force to compel people to behave in a certain way. If you are going to use any kind of force to bend people to your will, you had best have the support of your society's government or you could find yourself in trouble.

【什么是公民】Citizenship is membership in a society, community, or and carries with it rights to political participation; a person having such membership is a citizen. Citizenship status often implies some responsibilities and duties.



【公民的责任】The legally enforceable duties of citizenship vary depending on one's country, and may include such items as:

- Paying taxes,
- Serving in the country's armed forces when called upon,
- Obeying the criminal laws enacted by one's government, even while abroad.

Purely ethical and moral duties tend to include:

- Demonstrating commitment and loyalty to the democratic political community and state,
- Constructively criticizing the conditions of political and civic life,
- Participating to improve the quality of political and civic life,
- Respecting the rights of others,
- Defending one's own rights and the rights of others against those who would abuse them,
- Exercising one's rights.

【什么是公共服务】Public services is a term usually used to mean services provided by government to its citizens, either directly (through the public sector) or by financing private provision of services. The term is associated with a social consensus that certain services should be available to all, regardless of income. Employment within a governmental system, especially within the civil service; a service performed for the benefit of the public, especially by a nonprofit organization; the business of supplying an essential commodity, such as water and electricity, or a service, such as communications or transportation, to the public.

【什么是公共福利】Public welfare means the welfare or well-being of people and, in this sense, may be synonymous with the term social welfare. As commonly used, public welfare implies public welfare system or public welfare industry and, as such, reflects government assistance to people who are eligible for it. Ideally, every citizen should know all resources that can be mustered to satisfy the citizen's needs and the means and pathways to access these resources.

【国家建设】“Nation building” has become its own discipline, studied by military and political leaders the world over who want to help build stable, peaceful governments both inside and outside their own countries. It's not easy, but there are some common principles sociologists and other social scientists have established as being important for a government to gain and keep the support of its citizens.

- A functioning infrastructure, with people's basic needs (food, health, shelter, transportation) being met;
- A stable economy, with people able to find legitimate work to feed themselves and their families;
- A transparent system of government, where people feel that officials are honest and accountable for their actions;
- Official respect for cultural and religious traditions;
- A sense of independence from foreign influence, especially the influence of foreign powers not seen as friendly or supportive.

It sounds simple, but it's extremely tricky. A functioning government that successfully balances the needs of a large, diverse group of citizens requires the trust and support of those citizens — and in the wake of war or turmoil, or if a previous government was corrupt or irresponsible, people may be very wary and reluctant to trust the official powers.

【政府力不能及的领域】Governments are officially “in charge” of the people they rule, but there are many powers that governments don't have:

- They can't change culture and customs, though they can influence both.
- They can't control the economy, though they can influence it.
- They can't enforce all their laws all the time.
- They can't control the outside world (governments, like other organizations, are open systems).

All of these other institutions — culture, the economy, other governments, and outside powers — influence governments in complicated ways, and political sociologists are curious about all those interactions.

【不公平的社会】What does it mean to be “unequal” in

society? From a sociological perspective, it means having unequal access to social resources. In other words, you and I are unequal if one of us has, or is able to get, more of some desirable resource than the other one has. These resources might include:

- Material possessions: Anything from food to shelter to luxury items.
- Money: Currency or credit that can be exchanged for goods.
- Power: The ability to influence others to do as you want.
- Prestige: Interested and respectful treatment by others.
- Relationships: Access, whether personal or professional, to people of value.

【社会变革】 Social change is the transformation of culture and social institution over time. The process of social change has four major characteristics:

- Social change happens all the time. "Nothing is constant except death and taxes" goes the old saying.
- Social change is sometimes intentional but often unplanned. Industrial societies actively promote many kinds of change. Yet rarely can anyone envision all the consequences of the changes that are set in motion.
- Social change is controversial. The history of the automobiles shows that social change brings both good and bad consequences.
- Some changes matter more than others. Changes, such as clothing fads have only passing significance. Others, like the invention of computers, may change the entire world.

## Quotations on Government

***A corporation's primary goal is to make money. Government's primary role is to take a big chunk of that money and give it to others.***

Larry Ellison (1944, an American business magnate, co-founder and chief executive officer of Oracle Corporation)

***Laws too gentle are seldom obeyed; too severe, seldom executed.***

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

***That government is best which governs least.***

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 best minds are not in government. If any were, business would steal them away.***

Ronald Reagan (1911-2004, the 40th President of the United States (1981-1989) and an actor)

***No man is good enough to govern another man without that other's consent.***

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

***The oppressed are allowed once every few years to decide which particular representatives of the oppressing class are to represent and repress them.***

Karl Marx (1818-1883, a German philosopher, political economist, historian, political theorist, sociologist, and revolutionary socialist, who developed the socio-political theory of Marxism)

***Many forms of Government have been tried, and will be tried in this world of sin and woe. No one pretends that democracy is perfect or all-wise. Indeed, it has been said that democracy is the worst form of Government except all those others that have been tried from time to time.***

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

***Democracy is two wolves and a lamb deciding what to have for dinner. Liberty is a well-armed lamb.***

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

***People often say that, in a democracy, decisions are made by a majority of the people. Of course, that is not true. Decisions are made by a majority of those who make themselves heard and who vote - a very different thing.***

Walter H. Judd (1898-1994, an American politician and statesman)

***Better the occasional faults of a government that lives***



***in a spirit of charity than the consistent omissions of a government frozen in the ice of its own indifference.***

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)

***Let the people think they govern, and they will be governed.***

William Penn (1644-1718, an English real estate entrepreneur and philosopher)

Reference

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## 政府透明运作

Transparency in Government Operations

**Relevant GRE Issue**  
相关题库题目

【新 28 题】【新 94 题】【新 113 题】【新 120 题】【新 121 题】【新 127 题】【新 145 题】【新 147 题】

**See Also**  
相关写作参考

【Ref-123 国家实力】【Ref-121 优质管理】【Ref-122 政绩考核】

【什么是政府透明】 The relationship between good governance and better economic and social outcomes is increasingly acknowledged. Transparency – openness about policy intentions, formulation and implementation – is a key element of good governance. Transparency is a slippery word; the kind of word that, like reform, sounds good and so ends up getting attached to any random political thing that someone wants to promote. Everything from holding public hearings to requiring police to videotape interrogations can be called “transparency” – there’s not much that’s useful to say about such a large category.

Government transparency extends from the local government operation to the national government operation in each nation. There is never a shortage of crises around the world, and there probably never will be. Dictators, rogue regimes, and civil wars seem to be an almost inevitable part of our history. However, as communication has increased throughout the world and international news has expanded via satellite TV and the Internet, the push for transparency is often quicker and more widespread.

Transparency International<sup>4</sup> defines transparency as “a principle that allows those affected by administrative

decisions, business transactions or charitable work to know not only the basic facts and figures but also the mechanisms and processes. It is the duty of civil servants, managers and trustees to act visibly, predictably and understandably.”

【政府运作透明的四个方面】 Organizations such as the IMF<sup>5</sup> often tie aid and loans to levels of transparency. IMF guidelines for government transparency focus on four key aspects:

- Clarity of roles and responsibilities;
- Public availability of information;
- Open budget preparation, execution, and reporting;
- Assurances of integrity.

Transparency is of great value in informing citizens and helping them hold legislators accountable. Citizens could play as watchdog for their governments.

【信息技术与政治透明】 It is an extraordinary exciting time for the transparency movement. Advances in information

technology have treated the potential for citizens to hold legislator accountable with an immediacy that never before available. Yet the burgeoning transparency movement is fighting against government resistance every step of the way.

Media is helping to bolster a crucial movement that has found many strong advocates in common people. Transparency initiatives led by citizens, advocacy organizations, and even officials themselves have benefited dramatically from the widespread adoption of micro blog, blog, BBS and etc. It has never been easier to find out who your elected officials are, what they are doing, and how you can contact them. Thanks to the free market and the new media, we have a vast variety of choices, and we can actually find media outlets that truly are alternative – and that are honest, and entertaining and informative.

**【政府政务公开】** Open government is best regarded as the technique or techniques through which the principles of openness and transparency are given effect. It is now a truism that these principles are essential to the development of governance, which is responsible, accountable, and responsive to citizens. Greater transparency has been seen as a corrective to governance that is too complex and remote. But if there is little dispute about the desirability of the underlying principles, the consensus has often broken down when it comes down to their translation into practice. Aside from anything else, an open government regime is potentially challenging to established modes of government.

**【透明与政治决策】** Transparency is often associated with democratic principles in public decision-making literature. Citizens participating in a democracy have a basic right to know what their government is doing. People's taxes pay for activities, thus some argue that information about activities is rightfully theirs and so they should have access to it.

**【政务公开的益处】** The benefits of open government include:

- Transparency is thought to be a vehicle for democratic decision processes by enhancing participatory opportunities, and making them more equitable, more effective and more efficient from a long-term perspective;

- Improved access to information brings the public closer to decision making through more informed and involved debate;
- Transparent decisions are also expected to be more effective, and lead to more informed decisions;
- As a 'tool to permit evaluation', transparency promotes improved access to information as a way to build public confidence in the decision process and strengthen credibility;
- Transparency is also linked to issues relating to efficiency and long-term cost savings;
- Transparency can reduce the need for duplicating efforts, the likelihood that decisions will have to be revised (at potentially huge cost), and the risk of potential financial penalties;
- Transparency is thought to deter corruption.

**【实例：欧盟在线】** The European Union has indicated in its policy documents that the Internet is to be used to increase its transparency by providing more information to citizens. The EU's main portal is the 'European Union On-Line' or 'Gateway to the European Union' (europa.eu.int). This website is allegedly "the largest website in the world", contains 6 million pages and receives 50 million consultations per month. This portal provides access to a wide variety of information and documents of the various EU institutions and other actors. Less than a decade ago citizens had no easy means of obtaining information about the EU, now European citizens can obtain a great deal of information and download a huge variety of documents irrespective of where they are based or the time of day.

**【实例：智利】** Transparency has been a key driver of Chile's success and has been a high priority of voters and elected officials. There are powerful checks and balances within the governments. The judiciary is independent and accountable, and the rule of law is highly respected in the business world. Chile has also embraced technology and used it to increase openness. Government bids are conducted over the Internet. By disinfecting corrupt practices with the light of sunshine, government transparency policies endeavor to "liberate" more data online and thereby create greater accountability to the public. Before private individuals can seek to influence policy decisions, they need to know which decisions are being made.

## 优质管理

Good Governance

**Relevant GRE Issue**  
相关题库题目

【新 28 题】【新 94 题】【新 113 题】【新 120 题】【新 121 题】【新 127 题】【新 145 题】【新 147 题】

**See Also**  
相关写作参考

【Ref-122 政绩考核】【Ref-119 有关政府】【Ref-120 政府透明运作】

There are various definitions of the term good governance. These definitions are based on normative assumptions about how decisions should be made within organizations and the functioning of formal and informal structures for implementing such decisions.

【联合国人权委员会评价标准】The United Nations' Commission on Human Rights identifies the following as key attributes of good governance:

- Transparency,
- Responsibility,
- Accountability,
- Participation, and
- Responsiveness.

By linking good governance specifically to human rights and sustainable human development, the UN explicitly recognizes that governance issues are global in nature and consequently require a more nuanced and integrated approach.

【经合组织评价标准】This definition is consonant with a shift among member countries of the Organization for Economic Co-operation and Development<sup>6</sup> to respond to increasing pressure ushered in by fiscal crises, a globally coordinated economy, and dissatisfied citizens. Some of the trends that flow from this changing governance context include:

- Downsizing the public service,
- Undertaking regulatory reforms,
- Measuring performance,
- Benchmarking progress, and
- Linking more explicitly actions and outcomes.

This approach to governance focuses on how organizations are directed, controlled, and shown to be acting responsibly.

【世界银行评价标准】The World Bank<sup>7</sup> has compiled a list of six dimensions of public-sector governance that are used in an aggregate fashion to measure the quality of governance:

- Voice and accountability,
- Political stability,
- Absence of violence,
- Government effectiveness,
- Regulatory quality,
- Rule of law, and
- Control of corruption.

【优质管理的重要性】Good governance is increasingly seen as essential for ensuring national prosperity by

increasing the accountability, reliability, and predictability of decision making in governments, corporations, and nongovernmental organizations. Furthermore, this concept is being used in the development and management literature because “bad” governance is often identified as a root cause of social inequality, development failures, and corporate scandals.

Clearly, good governance is more political than technical in nature and emphasizes the primacy of equality and the value of vision, strategic thinking, and planning. Good governance is a tool for making organizations work more effectively in a world where trust is declining in government, industry, science, and other institutions.

Good governance is about fostering trust and ensuring the accountability of decisions makers. Trust implies a

willingness to make oneself vulnerable to another by delegating certain functions to individuals or organizations to achieve mutual goals. Trust reduces complexity and uncertainty when it is high and creates anxiety or anomie when it is low. Because trust is usually given to an actor based on incomplete (or even absent) information, an assessment of trustworthiness is likely to be a function of informal and formal accountability mechanisms.

In an informal sense, accountability implies that social sanctions can be directed toward actors that fail to meet the expectations of others. Such sanctions vary in their degree of intensity and duration, based on the nature of the relationships between actors; the seriousness of the situation (e.g., consequences, reversibility, alternative courses of actions) and cultural or subcultural differences.

## Reference

# 122

## 政绩效考核

Government Performance Measurement

**Relevant GRE Issue**  
相关题库题目

【新 28 题】【新 94 题】【新 113 题】【新 120 题】【新 121 题】【新 127 题】【新 145 题】【新 147 题】

**See Also**  
相关写作参考

【Ref-123 国家实力】【Ref-121 优质管理】【Ref-119 有关政府】【Ref-120 政府透明运作】

【政绩效考核的定义】Despite the prominence of performance measurement, there is no single universally accepted definition for measuring the performance of governments and public organizations. Performance measurement has been described as a process for the monitoring, assessing, and reporting of accomplishments to assist better management. Broader notions include:

- Productivity,
- Economy,
- Efficiency,

- Effectiveness,
- Impact,
- Quality,
- Timeliness, and
- Safety.

【政绩效考核历史背景】The origins of performance measurement date to the early twentieth century when ideas about scientific management and specialization were documented by Frederick Taylor and operationalized by

Henry Ford. These ideas were extended to the public sector as a means of improving the administrative efficiency of government. By the 1980s, performance measurement had become an embedded aspect of public-sector management. Many developments within performance measurement have been driven by the results orientation of new public management and have impacted on the way public goods and services are delivered by the state.

【为什么要政绩考核】 Governments seek to measure performance for a range of reasons—managerial, organizational, political, and for public accountability. Performance measures can be used to improve the internal management of organizations through the setting of benchmarks and indicators. They can generate the information necessary to assess whether an organization's goals and objectives are being obtained and the level of resources being consumed by an organization's activities.

Performance measurement can also improve lines of communication within individual organizations and between the various apparatuses of the state. In circumstances where actors are unlikely to share information or experiences, performance measures can be vital in facilitating dialogue and cooperation. Such cooperation can assist governments to overcome horizontal or whole-of-government service delivery problems, facilitate strategic planning, and encourage long-term policy making.

Alternatively, performance ratings can facilitate competition between various providers and create behaviors that mirror the benefits of the market. Enhanced competitiveness can be a vital element in ensuring that public programs are delivered in the most efficient and cost effective manner. Politicians have also embraced performance measures as a basis for decision making, as a way of demonstrating value for money and to enable them to assess the effectiveness and impact of public programs.

Finally, performance measurement addresses an external accountability function, providing transparency and allowing for programs to be evaluated. Results reporting plays a crucial role in informing constituents about the use of public resources and in providing an assessment of public activity. Outcome measures indicate the overall effectiveness of organizational activities to achieve desired goals. These measures seek to ask whether an organization is doing the right thing in relation to its stated goals and objectives.

Output measures inform governments and stakeholders

about the efficiency and effectiveness of an organization's activities. These results focus on products and deliverables from particular organizations or programs. Typically, they are target driven and can be used to assess optimal performance—both financial and nonfinancial indicators are reported.

【政治考核遇到的争议】 The critical issues in performance measurement can be distilled into four categories based on the themes of measurability, complexity, judgment, and distortion.

- First, many important aspects of human or organizational activity are often not measurable or extremely difficult to measure. Often what is measured is largely a consequence of what is easily quantifiable or able to be counted. Aspects of public activity, such as defense readiness, community well-being, and a more just society, are just a few of the numerous examples where reliable measurement is problematic if not impossible.
- Second, measuring performance can be complex and produce contradictory information. There is often a lack of consensus on what should be measured, which, in some instances, leads to the development of costly and time-consuming performance measurement regimes. The complexity of human activity can also offer paradoxical advice to organizational managers and decision makers undermining the value of performance measures. For example, assessing the role of senior civil servants in policy development may reveal little about how they use their time and whether their activities contribute to better policy making.
- Third, performance measurement can show some dimensions of individual or organizational activity, but offers little indication as to how performance information can or should be used. The use of performance measurement for decision making is often a matter of judgment that bears little significance to the content of the information collected.
- Fourth, the act of measuring performance can distort the activities of individuals and organizations. It can narrow the scope of behavior over time by focusing on what is counted and what is attempted by individuals and organizations. The more tangible aspects of public activity (such as community service obligations)



tend to be overlooked in favor of activities that can be more readily measured and identified. Such distortion

undermines the usefulness of performance measures as a tool of contemporary governance.

## Reference

# 123

## 国家实力

National Power

**Relevant GRE Issue**  
相关题库题目

【新 28 题】【新 94 题】【新 113 题】【新 120 题】【新 121 题】【新 127 题】【新 145 题】【新 147 题】

**See Also**  
相关写作参考

【Ref-119 有关政府】【Ref-121 优质管理】【Ref-122 政绩考核】【Ref-120 政府透明运作】

【什么是国家实力】 A great power is a nation or state that has the ability to exert its influence on a global scale. Great powers characteristically possess economic, military, diplomatic, and cultural strength, which may cause other smaller nations to consider the opinions of great powers before taking actions of their own.

【国家实力的元素】 National power is composed of various elements, also referred to as instruments or attributes; these may be grouped into two categories based on their applicability and origin - "national" and "social".

National:

- Geography;
- Resources;
- Population.

Social:

- Economic;
- Political;
- Military;
- Psychological;
- Informational.

【国家实力与国际关系】 International relations theorists have posited that great power status can be characterized into power capabilities, spatial aspects, and status dimensions. Sometimes the status of great powers is formally recognized in an international structure such as the United Nations Security Council. Power in international relations is defined in several different ways. Political scientists, historians, and practitioners of international relations (diplomats) have used the following concepts of political power:

- Power as a goal of states or leaders;
- Power as a measure of influence or control over outcomes, events, actors and issues;
- Power as reflecting victory in conflict and the attainment of security; and,
- Power as control over resources and capabilities.

【国家能力复合指标】 The Composite Index of National Capability (CINC) is a statistical measure of national power created by J. David Singer for the Correlates of War project in 1963. It uses an average of percentages of world totals in six different components. The components represent demographic, economic, and military strength:

- Total population of country ratio;
- Urban population of country ratio;

- Iron and steel production of country ratio;
- Primary energy consumption ratio;
- Military expenditure ratio;
- Military personnel ratio.

【综合国力指数】Comprehensive National Power (CNP) is a putative measure, important in the contemporary political thought of the People's Republic of China, of the general power of a nation-state. Unlike most Western concepts of political power, Chinese political thinkers believe that CNP can be calculated numerically by combining various quantitative indices to create a single number held to measure the power of a nation-state. These indices take into account both military factors (known as hard power) and economic and cultural factors (known as soft power). According to the Comprehensive National Power index, the United States is the most powerful country on the planet followed by the United Kingdom in second and then Russia, France, Germany and China. The index measures culture, economic and military power.

【硬实力】Hard power<sup>8</sup> is a term used in international relations. Hard power is a theory that describes using military and economic means to influence the behavior or interests of other political bodies. Soft power<sup>9</sup> is the ability to obtain what one wants through co-option and attraction. It can be contrasted with 'hard power', that is the use of coercion and payment.

【软实力】Soft power, then, represents the third behavioral way of getting the outcomes you want. Soft power is contrasted with hard power, which has historically been the predominant realist measure of national power, through quantitative metrics such as population size, concrete military assets, or a nation's gross domestic product. But having such resources does not always produce the desired outcomes as the United States discovered in the Vietnam War. In international affairs, soft power is generated only in part by what the government does through its policies and public diplomacy.

【国内生产总值】The Gross Domestic Product (GDP)<sup>10</sup> has always been the principle of national accounts aggregates. It represents the sum of all value added created by the different branches of the economy for one year.

【购买力国民生产总值】However, whereas this indicator as now insufficient, international institutions now calculate a GDP purchasing power parity (PPP). This indicator is calculated by multiplying the (GDP) calculated in domestic prices by a fictitious exchange rate that makes the equivalent price of a basket of goods in each country. The method (GDP-PPP) allows a more realistic comparison of the level of production and purchasing power from one country to another. GDP-PPP has the merit of representing the rate at which purchasing power per capita of different countries has increased.

【国民生产总值】Gross National Product<sup>11</sup> (GNP) is a term in economics used to describe in monetary value the total annual flow of goods and services in the economy of a nation. The GNP is normally measured by totaling all personal spending, all government spending, and all investment spending by a nation's industry both domestically and all over the world.

### Quotations on Nation

***The strength of a nation is derived from the integrity of its homes***

Confucius (552-479 BC, Chinese philosopher and educator)

***To put the world in order, we must first put the nation in order; to put the nation in order, we must put the family in order; to put the family in order, we must cultivate our personal life; and to cultivate our personal life, we must first set our hearts right.***

Confucius

***To understand a man, you must know his memories. The same is true of a nation.***

(Author Unknown)

***In a healthy nation there is a kind of dramatic balance between the will of the people and the government, which prevents its degeneration into tyranny.***

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

***Rise and fall of a nation rests with every one of its citizens.***

(Chinese Proverbs)

***Discontent is the first step in the progress of a man or***



**a nation.**

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

**The first panacea for a mismanaged nation is inflation of the currency; the second is war. Both bring a temporary prosperity; both bring a permanent ruin. But both are the refuge of political and economic**

**opportunists.**

Ernest Hemingway (1899-1961, American novelist and short-story writer)

**Nations, like men, have their infancy.**

Henry St. John Bolingbroke (1678-1751, English statesman)

# Saving My

Reference

# 124

## 战略规划

Strategic Planning

**Relevant GRE Issue**

相关题库题目

【新 74 题】【新 133 题】【新 134 题】

**See Also**

相关写作参考

【Ref-126 政府预测】

【什么是战略规划】 Strategic planning is an unavoidable part of organizational management and decision making in public, private, or nonprofit organizations. It is a means of establishing major directions for organizations and a structured approach to anticipating the future and exploiting the inevitable. Through strategic planning, resources are concentrated in a limited number of major directions in order to improve effectiveness and performance of an organization. Strategic planning is a tool for finding the best future for the organizations and the best path to reach that destination.

【战略规划让组织运作更稳健】 As with any management tool, it is used to help an organization do a better job—to focus its energy, to ensure that members of the organization are working toward the same goals, and to assess and adjust the organization's direction in response to a changing environment. In short, strategic planning is a disciplined effort to produce fundamental decisions and actions that shape and guide what an organization is, what it does, and why it does it, with a focus on the future. The strategic planning process is strategic because it involves

preparing the best way to respond to the circumstances of the organization and its environment. The process is disciplined in that it calls for a certain order and pattern to keep it focused and productive.

【战略规划围绕一系列问题】 The process raises a sequence of questions that helps organizational leadership examine experience, test assumptions, gather and incorporate information about the present, and anticipate the environment in which the organization will be working in the future.

【战略性决策】 Strategic planning is ultimately a set of decisions about what to do, why to do it, and how to do it. Strategic planning sets priorities for organizations. Because it is impossible to do everything that needs to be done, strategic planning implies that some organizational decisions and actions are more important than others. Much of the strategy lies in making the tough decisions about what is most important to achieving organizational effectiveness.

【战略性思考】 Strategic planning is only useful if it supports

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Saving My  
Revised  
GRE Issue

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strategic thinking and leads to strategic management. Strategic thinking means asking, "Are we doing the right thing?" Strategic management entails attention to the big picture and the willingness to adapt to changing environments. There are a variety of perspectives, models, and approaches used in strategic planning. The way that a strategic plan is developed depends on the nature of the organization's leadership, the culture of the organization, the complexity of the organization and its environment, and the size of the organization. Strategic planning can provide a long-term map on how to get from where the organizations are and where they want to be. Because it encompasses activity over several years, a strategic plan will need to be twisted over the course of time; various assumptions made in creating the plan ultimately will not hold true.

【战略计划的重要性】Formalized strategic planning grew out of budget exercises of the 1950s in the United States and spread rapidly. By the mid-1960s and throughout the 1970s, strategic planning was occurring in most large corporations.

Even the federal government used a Planning-Programming-Budgeting System<sup>12</sup> (PPBS) during this time. Public and nonprofit organizations recognized the usefulness of strategy formulation during the 1980s, when the notion of marketing for public and nonprofit organizations gained prominence. Most well-known models of public and nonprofit strategic planning have their roots in the Harvard policy model developed at the Harvard Business School. The systematic analysis of strengths, weaknesses, opportunities, and threats<sup>13</sup> (SWOT) is a primary strength of the Harvard model and is a step in the strategic planning model.

【战略计划的益处】Strategic planning clearly defines the purpose of the organization and establishes realistic goals and objectives consistent with that mission in a defined time frame within the organization's capacity for implementation.

It communicates those goals and objectives to the organization's constituents. Strategic planning develops a sense of ownership of the plan. Strategic planning ensures the most effective use is made of the organization's resources by focusing the resources on the key priorities. It provides a base from which progress can be measured and

establishes a mechanism for informed change when needed. Strategic planning brings together everyone's best and most reasoned efforts that have important value in building a consensus about where an organization is going.

The indicators to be used in assessing organizational effectiveness must be chosen from several possible areas and data gathered from several possible sampling frames. The pattern of strategy in an organization is determined not only by the plans and actions of its leaders but also by forces in its external environment.

Because both organizations and environments can change over time, and because different agencies operate under different conditions, no single strategy is universally viable. Organizations cannot be effective unless they know where they are headed. Effectiveness is not random—it begins with a clear vision, mission, and goals. Formal strategic planning approaches establish missions, goals, and visions. Strategic management offers a means of systematically thinking about and reviewing an organization's direction, environment, and strategies.

【战略性计划对组织领导的要求】Strategic planning is essential and continues the process for public organizations that wish to determine their own vision and mission. But strategic planning and continuous change requires committed leadership, a supportive organizational culture, an established structure for coordinating and managing the implementation process, and the ability on the part of organizational members to participate in the planning process.

Participation can be a powerful device for directing the energy of participants in the public organization. Recently, we recognize the world of public and nonprofit organizations to be unstable, filled with fluctuation and change. In this rapidly changing environment, complexity limits management control and continuous learning is essential. To cope with this environment, public and nonprofit managers should develop a comprehensive strategy for effective organizations.

The result of this recognition is an understanding that public and nonprofit managers must develop comprehensive strategic planning and management. The effective public organization is one that maintains a state of continuous learning and renewal.

## 危机管理

Crisis Management

Relevant GRE Issue

相关题库题目

【新 19 题】

See Also

相关写作参考

【Ref-126 政府预测】【Ref-124 战略计划】【Ref-110 恐怖主义】

【什么是危机管理】Crisis management pertains to all activities aimed at preventing, mitigating, and terminating crises. We speak of crisis when a community of people—an organization, a town, or a nation—perceives an urgent threat to core values or life-sustaining functions, which must be urgently dealt with under conditions of deep uncertainty.

【危机与现代社会】Public authorities face a variety of crises, such as natural disasters and environmental threats, financial meltdowns and terrorist attacks, epidemics and explosions, infrastructural dramas and information and communication technology failures. Crises are not routine events (such as fires or traffic accidents).

【处理危机】Crises are inconceivable events that often take politicians, citizens, and reporters by complete surprise. These dramatic events create tough challenges for public authorities and their organizations. Critical decisions must be made and implemented under considerable time pressure and in the absence of essential information about causes and consequences. Even if the conditions for effective action are severely impeded, citizens expect governmental leaders and public authorities to safeguard them from the threat at hand.

【危机处理的难处】Two factors make it increasingly hard for these organizations and their leaders to meet this expectation. First, the qualities that increase welfare and drive progress in modern societies make these societies vulnerable to crises. Second, citizens and politicians alike have become at once more fearful and less tolerant of

major hazards to public health, safety, and prosperity. The combination of these factors explains why relatively small disturbances can rapidly develop into deep crises and why the effects of crisis management are inherently limited.

【危机管理的挑战】Crisis management is a deeply controversial and intensely political activity. A combination of these dimensions translates into five critical challenges of crisis management: sense-making, decision making, meaning making, terminating, and learning.

【行动决策】During a crisis, governments and public agencies must decide on critical issues. These can be of many kinds. Scarce resources may have to be prioritized. This is much like politics as usual, except that in crisis circumstances, the disparities between demand and supply of public resources are much bigger, the situation remains unclear and volatile, and the time to think, consult, and gain acceptance for decisions is highly restricted. Crises also confront governments and leaders with issues they do not face on a daily basis, for example, concerning the deployment of the military, the use of lethal force, or the radical restriction of civil liberties. Crisis decision making is making hard calls, which involve tough value trade-offs and major political risks.

【新闻口径】In a crisis, leaders are expected to reduce uncertainty and provide an authoritative account of what is going on, why it is happening, and what needs to be done. When they have made sense of the events and have formulated a strategy, leaders must get others to accept their definition of the situation. If they are not successful,

their decisions may not be understood or respected.

【结束危机】Crisis termination is twofold. It is about shifting back from emergency to routine mode. This requires some form of downsizing of crisis operations. At the strategic level, it also requires rendering account for what has happened and gaining acceptance for this account.

【吸取教训】A crisis offers a reservoir of potential lessons for contingency planning and training for future crises. One

would expect all those involved to study these lessons and feed them back into organizational practices, policies, and laws. Crises become part of collective memory, a source of historical analogies for future leaders. The depiction of crisis as a product of prevention and foresight failures would force people to rethink the assumptions on which preexisting policies and rule systems rested.

## Reference

# 126

## 政府预测

### Government Forecasting

#### Relevant GRE Issue

相关题库题目

【新 19 题】【新 74 题】【新 133 题】【新 134 题】

#### See Also

相关写作参考

【Ref-167 历史重要性】【Ref-125 危机管理】

【什么是预测】The activity of forecasting as a means of generating knowledge continues to engender enthusiasm in our modern societies. The principal objective of this field of study is to predict the future in an accurate manner to anticipate and to analyze upcoming events and predict future outcomes using the past and the present as tools to do so.

【政府预测】Forecasting concerns the economy and foreign affairs and even the field of legislative elections as well as the weather. Consequently, there is a close relationship between politics and the will to explore the future. In particular, the practice of forecasting has strategic interest within economics through the establishment of economic trend indicators that contribute to the elaboration of future economic and monetary policies.

【经济预测】What is the particularity of economic forecasting if we compare it with other mechanisms? To answer this question, one has to get into the meanders of

the economic forecasting concept to show that this instrument is not only about figures but also, and possibly most importantly, one of changing actors, of power relations, and consequently, issues of governability.

To discern contexts of governance, one needs to identify the large number of actors who intervene in forecasting. Is there a hierarchy between the different organizations that intervene in this activity? What explains the dogmatism often held by large organizations regarding forecasting that leads them, for example, to influence the management practices of the monetary policy of many developing countries heavily? Finally, an attempt will be made to clarify the close relationships that exist between the notion of economic forecasting and the concept of governance.

【凯恩斯主义】The rapid expansion of economic forecasting during the twentieth century is mainly the result of the development of statistics and the publication of John Maynard Keynes's general theory in 1936. Moreover, the emergence of globalized economies and societies has

added complexity and interdependence to the economic system and has favored some forecasting aspirations that attempt to overcome uncertainty regarding the capability of the states to face up to economic upheaval.

【经济预测的重要性】To manage economic policy as well as to prepare and execute public budgets, governments have understood that they should take advantage of expertise in economic forecasting. Based on model building (structural, Keynesian,<sup>14</sup> statistics, econometrics) or on economic trend survey, economic forecasting is based on strict scientific methodologies that distinguish it from the divinatory estimations suggested by clairvoyants or other fortune-tellers. Thus, this wide range of instruments permits forecasters to establish several short-term growth scenarios, generally for the next two years.

【国家经济预测】Germany deserves particular attention because of the utilization and compilation of economic forecasting produced by the main organizations of the economic sector. In addition, in the United States, think tanks have intervened in the field of economic anticipation.

【各种经济预测组织】At the same time, the constellation of forecasting organizations at the public level is also accompanied at the international level by the main intergovernmental organizations acting in the economic

field. In this way, entities like the International Monetary Fund,<sup>15</sup> the Organization for Economic Co-operation and Development,<sup>16</sup> and the European Central Bank have forecasting structures at their disposal.

Similarly, forecasting makes it possible to elaborate and to conduct public discussion about monetary policy that today results from the coordination of multiple entities. Again, one sees the importance of each actor's place within the forecasting process. Indeed, the mobilization of resources resulting from the estimations issued by public authorities can often be the source of genuine competition between the organizations, their aim being to put forward the best growth scenario and, consequently, to consolidate a place in the forecasting scene.

Analyzing the repercussions of the domination of economic forecasting orchestrated by large international organizations appears thus to supplant the activity of the other organizations within the economic scene. In this sense, a greater interaction between the competing organizations in the forecasting sector would perhaps be desirable so that the economic guidelines that result from the forecasting process could be dictated at the international level and be the result of a combination of intellectual opinions.

## Reference

# 127

## 有关领导者

Leaders

**Relevant GRE Issue**  
相关题库题目

【新 8 题】【新 62 题】【新 111 题】【新 149 题】

**See Also**  
相关写作参考

【Ref-130 领导任期限制】【Ref-129 领导与责任】

【有关领导】The term – Leader connotes exclusivity and hierarchy. A leader is something few could be, but many should aspire to be. Like heroes, leaders are supposed to be cultural role models. Because, they so often fell short, leaders could be dissected for flaws and criticized for failing

to provide the necessary leadership to improve conditions. Education for leadership and social responsibility is to promote quality in individual lives, in relationships, in institutions, and in the goods and services we produce. To education for leadership and social responsibility is the



need to forge the common good within diversity.

【领导者的特征】Leadership reflects a wide spectrum of traits—all of them admirable, all of them beneficial to others. There are certain characteristics that all leaders seem to possess:

- Courage. Leaders who dare to do something are prepared for opposition. They often take a courageous stand. Leaders have the courage of their convictions and are ready to be ridiculed, opposed, and ultimately agreed with.
- Pride. Not only does the leader take pride in his accomplishments, he also creates an atmosphere that allows others to do the same. Essential to that pride are job security, expectations, clear communications, and the proper tools.
- Sincerity. Leaders show their humanness in several different ways. They manage to convey sincere concern for other people, genuine interest in subjects other than themselves.
- Adaptability. We live not only in a culture of chaos, but also in an age of paradox. We're told to do more with less. We admire "rugged individualists," yet we're expected to be team players. We're encouraged to make elaborate plans and then we're told the future is happening so quickly, it's impossible to plan for it. We learn, over time, that the very skills that enabled us to succeed early on can cause our later failures.
- Influence. "The key to leadership today," Ken Blanchard maintains, "is influence, not authority." Leaders know how to influence others, to persuade them to a higher calling. If you intend to lead others, you can't depend on the authority of your managerial position. It can help you, but it can also harm you when trying to reach those who resist "authority figures."

【三种领导方式】Three different styles of leadership were identified by Kurt Lewin,<sup>17</sup> renowned social scientist, in 1939.

#### 【独裁式领导方式】Authoritarian leadership

This type of leadership focuses on instrumental concerns, takes personal charge of decision making, and demands that group members obey orders. A fast-acting authoritarian

leader is appreciated in a crisis. The authoritarian makes all decisions, independent of member's input. The authority figure dictates direction, leaving members in the dark about future plans. The authority figure selects which members will work collaboratively and determines solely the work tasks for the teams. This leader type is very personal in his praise and criticisms of each member, but does not actively participate with the group, unless demonstrating to the group. The authority figure is friendly and/or impersonal, but not openly hostile. An authoritarian leadership style can be effective when a situation calls for expedited action or decision-making. Group members who are not self-motivated, who prefer structure, and appreciate significant direction and monitoring may thrive under this style.

#### 【民主式领导方式】Democratic leadership

Democratic leadership is more expressive and makes a point of including everyone in the decision-making process. Although less successful in a crisis situation, democratic leaders generally draw on the ideas of all members to develop creative solutions to problems. The democratic leader welcomes team input and facilitates group discussion and decision making. This leader type shares plans with the group and offers multiple options for group consideration. Encourages members to work freely with each other and leaves division of tasks to the group. This leader is objective in praise and criticism, and joins group activities without over-participating. A democratic leadership style allows for multiple viewpoints, inputs, and participation, while still maintaining control and the leadership role. A quality democratic leader recognizes each member's strengths and effectively elicits the best performance from each member, all the while guiding and leading effectively. A challenge for the democratic leader is to recognize that not all tasks need to be handled by the group; that the leader should appropriately address some issues alone.

#### 【放任式领导方式】Laissez-faire leadership

Laissez-faire leadership allows the group to function more or less on its own. This style typically is the least effective in promoting group goals. The laissez-faire leader allows the group complete freedom for decision-making, without participating himself. This leader type provides materials and offers to assist only by request. The laissez-faire leader does not participate in work discussions or group tasks. This leader does not offer commentary on members'

performance unless asked directly, and does not participate or intervene in activities. A laissez-faire leadership style works best when group members are highly skilled and motivated, with a proven track record of excellence. This hands-off approach can allow these capable members to be productive and effective. The laissez-faire style is interpreted by the members as a sign of confidence and trust in their abilities and further empowers them to be successful and motivated.

【领导特质可以培养】In fact, leadership characteristics can be developed. You can be a better leader. It is true that some leadership characteristics show up very early in life, but it is also true that people often can't predict who will become the superstar leaders. Some people come into the world endowed with self-confidence and a keen intellect. That is clearly an advantage. But nearly all people are made better leaders from specific developmental activities. Leaders are a lot more "made" than they are "born."

【给领导者的建议】Tips for being a leader:

- A leader deserves to have followers if he or she has earned recognition. Authority alone is no longer enough to command respect.
- A leader sees things through the eyes of followers.
- A leader puts himself or herself in the shoes of the follower and helps make their dreams come true.
- A leader does not say, "Get going!" Instead, a leader says "Let's go!" and leads the way.
- A leader does not walk behind with a whip, but is out in front with a banner.
- A leader assumes that followers are working with the leader, not for the leader.
- A leader considers followers to be partners in the work and sees to it that everyone share in the rewards.
- A leader glorifies team spirit.
- A leader is a person builder, helping followers grow big because the more big people there are, the stronger the organization.
- A leader does not hold others down, but lifts them up.
- A leader has faith in people, believes in them, trusts

them, and thus draws out the best in them, enabling them to rise to high expectations.

- A leader is a self-starter.
- A leader creates plans and sets them in motion.
- A leader is a person of thought and of action, both a dreamer and a doer.
- A leader has a humble spirit.
- A leader can be led by others.
- A leader is not interested in having his or her own way, but works to find the best way.
- A leader always has an open mind.
- A leader has high goals, strives to make the efforts of himself or herself and his or her followers contribute to the enrichment of the entire group.

## Quotations on Leadership

### ***Leadership is action, not position.***

Donald H. McGannon (1920–1984, a broadcasting industry executive)

### ***A leader is a dealer in hope.***

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

### ***Leaders don't create followers, they create more leaders.***

Tom Peters (1942–, an American writer on business management)

### ***A good leader is a person who takes a little more than his share of the blame and a little less than his share of the credit.***

John C. Maxwell (1947–, an evangelical Christian author, speaker, and pastor who has written more than 50 books, primarily focusing on leadership)

### ***A leader leads by example not by Force.***

Sun Tzu, (544–470BC, an ancient Chinese military general, strategist and philosopher who is traditionally believed to have authored the *Art of War*)

***Management has no power. Management has only***



## Reference

128

## 广开言路

Leaders and Openness

## Relevant GRE Issue

相关题库题目

【新 16 题】【新 50 题】【新 68 题】【新 114 题】【新 115 题】【新 139 题】

## See Also

相关写作参考

【Ref-120 公民参与】【Ref-120 政府透明运作】

【领导致命大敌：傲慢和满足】Leaders are often beset by twin demons—arrogance and complacency. Arrogant leaders believe their ideas are superior to everyone else's. Complacent leaders are simply unwilling to listen to others' ideas and experiment with them. They are content with the status quo. Perhaps these leaders feel threatened by good ideas coming from others. Maybe they lack the energy to make changes. Maybe they grew up with the mistaken notion that those with the formal title of “manager” should have the answers to all problems.

【言路闭塞的弊端】This lack of openness to new or different ideas is the third fatal flaw. It can be a major turnoff to subordinates. Insisting on doing things the same old way can have two major negative consequences:

- Impact on subordinates: People feel ignored, their ideas unappreciated, and their contribution undervalued. Under such leaders, morale degenerates and turnover escalates.

- Impact on the organization: Good ideas and solutions fail to get implemented. Because good ideas are squelched, people stop thinking about better ways to do things. The organization stagnates.

【言路如何畅通】Here are some ways to cultivate a climate that welcomes new ideas:

- Ask people for their thoughts: Your best resources are all around you. Ask the people closest to the work for their ideas about how to do things better.
- Shower ideas with enthusiasm: Give people an opportunity to think out loud. Ask them for details. Even if you can't implement an outrageous idea, sometimes the process will lead to a better alternative.
- Infuse energy in the process: Let people know you will not let their ideas drop. Leaders need to capture and amplify the enthusiasm of others.

## Reference

【个人责任】Are people more willing to take responsibility for themselves, for their families, for their futures, and to a more limited extent – for their neighbors. Individual responsibility is a cure for all our social ills. One position, put forward by people usually described as conservatives, claims to make individual responsibility central to political morality. A commitment to a culture of responsibility is said to underwrite advocacy of harsh punishments and reduced social services, not only because such changes will lead to safer streets and more productive lives, but also because people are responsible for their own deeds.

【领导者责任心关乎团队成功】Leaders who do not assume complete responsibility for the performance of a work group are bound to fail. The accountable leader, on the other hand, identifies so strongly with the group that the success of the work group equals personal success. The responsible leader puts organizational goals ahead of personal ambitions and puts the welfare of the total organization ahead of his or her own department. The responsible leader does things for which there may be no immediate reward, but does them because they are the right thing to do and will help the organization in the long run. Too many leaders get caught up in thinking about power rather than their responsibility to those they lead. Leadership is responsibility, not power.

【领导的主要责任】The main responsibilities of leaders include:

- Leaders are responsible for what they see. This means they're responsible for the vision of their team, their organization and the results that they achieve.
- Leaders are responsible to initiate communication. Leaders initiate communication proactively. When mis-communication occurs and gossip is rife, it's the responsibility of leaders to clear the air and

communicate.

- Leaders are responsible for setting the example. Leaders take responsibility to set the example, being the change they want to see in others. Leaders understand that their actions are amplified by their followers and set higher standards for themselves. Practicing leaders are committed to becoming great people, people of character, living true to their values and demonstrating commitment.
- Leaders are responsible for the results. Leaders are responsible for the results, a leader's results are a reflection of his leadership ability, no excuses and no blame.
- The buck stops with leaders. No excuses and no blame. Leaders don't blame others for the situation they're in and they don't make excuses for poor results. They understand that the fish rots from the head down and take responsibility to make the difference.
- Leaders provide focus and set priorities. Leaders focus their teams and organizations on what's important. They keep the focus and maintain priorities, making decisions and removing obstacles.

Taking responsibility means being willing to do the following:

【胸有大局】Shift your mindset: Think in new ways about your responsibility. Keep the big picture in mind. Visualize ways to get the organization where it needs to be. Leaders have to invite open criticism. If two or three people referred to a similar problem, leaders could pretty much be sure it was a problem.

【冲锋在前】Take the heat: You don't need to take

responsibility for every bad event, but honestly evaluate what you could have done to prevent any failures. At the same time, heartily sing your workers' praises. Never miss an opportunity to tell others of the good work being done by the people around you.

**【敢当大事】** Remember you're the boss: Sometimes it's up to you to do the unpopular thing. You may need to fire unproductive workers or push people to do better work. It's more important to be effective than liked.

**【领导方向】** A group needs a strategy and a framework. Leaders should take measures to improve planning, staffing and organizing. Leaders push the group in the right direction; they bring a discipline and a focus to the organization that's extremely valuable.

**【赢得信任与尊重】** Earning trust and respect is crucial. Leaders have to enlist followers when they are in a role at the top, and they are very dependent on those followers. What leaders want are people who are inspired, who are committed, and who are motivated. It's the leaders' job to instill confidence in them.

**【对待下属】** Responsible leaders take complete charge of

the group, never shirking decisions by wishing to remain "one of the group." They insist that individuals live up to their responsibilities. They are willing to terminate poor performers when necessary, understanding that the performance of the group is more important than salving the feelings of one person. Responsible leaders don't hesitate to take blame for failures, but never fail to pass along credit for high-quality work. They invite subordinates to make presentations on the team's success to senior executives, to give them exposure and experience.

**【对待上级】** Accountable leaders accept criticism for mistakes. They buffer their group from excessive criticism. They tenaciously ensure that the group meets the expectations of upper management. In circumstances where the workgroup is being held up by management indecision, the responsible leader must sometimes take a risk and press the executives to make timely choices.

**【对待其他团队】** Responsible leaders do not let anything fall in the cracks between their group and other departments, suppliers, or customers. Instead of shrugging their shoulders and saying, "It is not my responsibility," accountable leaders say, "If it is not someone else's clear responsibility, then we'll do it."

## Reference

# 130

## 领导任期限制

Leader Term Limits

**Relevant GRE Issue**  
相关题库题目

【新 8 题】【新 111 题】【新 149 题】

**See Also**  
相关写作参考

【Ref-127 有关领导者】【Ref-129 领导与责任】

**【领导任期的重要性】** Should officeholders be able to stay in office for as long as they can gain the majority of the vote, potentially accruing more and more power and influence with each term and becoming harder and harder to beat — or should officeholders be subject to term limits, preventing

them from serving beyond a certain amount of time? These and other issues reflect people's underlying concern that one person or group of people might have too much influence, for too long, over what the government does. They reflect a concern that the government will use its power for the good of one or a few rather than being fair to

all. Setting term limits will encourage the development of new leadership as well as give any organization a way to remove ineffective or unwilling leaders.

**【教育机构的领导任期】** It was the gradual of the change shaping higher education. The tenure has been the key guarantor for academic freedom. The assumption was that in order for academic freedom to be protected, a structure needed to be created that ensured that neither internal nor external interference could influence the work of the academic. Tenure enable faculty to test and boundaries of ideas without having their job security compromised so that they were able to feel free to speak, write, and criticize without interference.

**【为年轻人提供机会】** The purpose of leader term limits is to gain an opportunity for young, active members to reinforce and revitalize the organizations. All organizations have a problem with the infusion of new leadership. This applies to business, government, academia, the military, the clergy and labor unions.

It's important to have experienced, mature people in positions of responsibility, but it is essential that young people learn the problems facing the organization and are introduced to the challenges of leadership and the technique of governance.

Term limits are not a cure-all, but they are an effort to offer an opportunity for participation to our active, interested members, who are our future. This is not an effort to get older members to step down because we still need their experience. Term limits are an attempt to improve the orchestration of these panels to give them a more balanced, younger profile.

**【让团体保持生机】** It is inevitable that when you start a new leadership role — even in the same organization — you come in fresh ideas and a new perspective. This brings energy to your fulfillment of your role. Others can see that energy, and provided you are a reasonably effective leader, will begin to feed off it. Enthusiasm is contagious, and new ideas bring an energy that sparks the imagination of everyone around you. Rotate an organization's leadership! Nothing is more important to the health and vitality of any organization. Leaders may become overwhelmed with work or family responsibilities, have health problems, or get tired of doing so much work for so long.

**【反例：成长型领导】** In studying some of the successful

executive directors and their top teams, people will be struck by the fact that many of them have extraordinarily long tenure. Some leaders may be called "growth leader" who take on a founder-like role and hold the leadership position for decades. Some might argue that long tenure is unhealthy for an organization. However, facts turn out that continuity of leadership contribute to success. For one thing, these executives and managers spend much of their time cultivating relationships — if a leader leaves, some of these are lost, and also gone with him or her are the accumulated administrative skills and wisdom.

**【实例：美国总统任期】** The movement to limit political terms is steamrolling through American politics. Substantial public support suggests widespread distaste for careerism in politics, as well as a conviction that continual infusion of fresh blood into the federal legislature will be good for both the Congress and the country. After Franklin Delano Roosevelt's four term presidency 1933-1945, the 22nd Amendment to the constitution passed into law what had previously only been convention: that Presidents should serve no more than two terms.

Term limits do not appear in the Constitution primarily because its drafters saw them as "entering into too much detail" for a short document. The Constitution was amended in 1951 to limit Presidents to two terms. Term limits are needed at all levels of government. Term limits are opposed primarily by elected officials and the special-interest groups that depend on them because the weakness of the case against term limits does not appeal to the public. Although opponents have attempted to create mass movements to fight term limits, they have been singularly unsuccessful because of term limits' widespread popularity.

**【支持者的观点】** The supports of two-term limit US presidency include:

- Support for term limits extends to significant majorities of diverse demographic groups: polls show that majorities of men, women, blacks, whites, Republicans, Democrats, and Independents all favor term limits. Term limits are here to stay as an important issue on the American political landscape. Term limits also would ensure regular opportunities for candidates' political advancement.
- Term limits are a powerful political force. Term limits are a vital political reform that would bring new

perspectives to Congress, mandate frequent legislative turnover, and diminish incentives for wasteful election-related federal spending that currently flourish in a careerist congressional culture.

- Term limits have a promising future on numerous political fronts, such as candidate elections, state referenda, state and federal legislative action, and congressional and presidential politics.
- The Presidency is different from almost any other kind of office in the US. Senators and Congressmen don't have term limits because their voices are balanced by opposition in their respective chambers; the President has no comparable counterbalance.
- The President's strength is dependent upon many things - personal popularity, his relationship with his party, which party controls Congress, events abroad, etc: the potential of a third term is inferior to all of these as a tool for making others help the presidential program. In any case, the power of potential future office primarily draws its strength from potential patronage - a nepotistic consideration which, though inevitable, should not be credited with such importance that a third term should be allowed to encourage it.
- Whilst checks and balances do indeed remain in place, the longer a specific individual is in place, the greater the chance that jobs and positions are farmed out to supporters of that man, that regional elections are fixed to ensure personal support for him nationally: the longer the tenure, the greater the chance for corruption.

【反对者的观点】The argues against two-term limit US presidency include:

- Term limits are undemocratic. Perhaps the most popular argument against term limits is that they restrict the choices available to voters. The two-term

limit is undemocratic. If Americans want to vote for a President again after two terms, and that President is willing to serve, why should their wishes automatically be denied? There is no logical basis for this limitation. The effect of this scheming is damaging: it denies Americans the chance to vote for a candidate they might want to support. This amendment limits voter choice.

- Voters, say opponents, should be able to vote for as wide a field of candidates as possible. Experience in one's profession is a good thing. Term limits will lock out experienced legislators.
- Term limits will harm small states. Some opponents argue that states with smaller populations (and thus fewer representatives in Congress) will be systematically disadvantaged by term limits. Historically, some smaller states have attempted to compensate for this by continually reelecting incumbents regardless of their views on issues in order to accumulate power through seniority.
- In times of national or international crisis, continuity and experience can be vital. Electorates can recognize this - hence FDR's third and fourth term wins during the Second World War. The 22nd Amendment automatically denies the possibility of democratically approved continuity. This is particularly worrying given that thousands of jobs in the executive branch of government change hands every time a new President is elected, something which is not so common in the civil service of other countries. The opposition must show why the idea of continuity in a crisis is less important than the principle of a two-term limit.
- Some policies require long term leadership to ensure their success, over a long period of time: for example, FDR's post-depression social reforms, 'The New Deal.' If those policies are ones voters support, why deny them the chance of continuous development?

## Reference



【什么是法律】"The rule of law", wrote the ancient Greek philosopher Aristotle in 350 BC, "is better than the rule of any individual." What is law? St. Thomas Aquinas<sup>18</sup> defines law as "nothing else than an ordinance of reason for the common good, made by him who has care of the community, and promulgated"; law is "nothing else but a dictate of practical reason emanating from the ruler who governs a perfect community."

【法律是社会基本规则】One of the many ways in which human societies can be distinguished from animal groups is by reference to social rules. We eat and sleep at certain intervals; we work on certain days for certain periods; our behavior towards others is controlled, directly and indirectly, through moral standards, religious doctrines, social traditions and legal rules. Prior to the advent of writing, laws exist only in the form of custom. *The Code of Hammurabi*,<sup>19</sup> created by the King of Babylon in about 1760 BC, is among the earliest extant collection of laws. It is a well-preserved diorite stele setting out 282 laws, providing a fascinating insight into social life under his rule.

【法律的哲学思考】The ancient philosophical ideal of the rule of law can be traced to Aristotle's government of "laws not men" and has been explored by generations of political philosophers. It provides the basis for the idea of "limited government" and "constitutionalism" (government limited by law and by a constitution or constitutional principles).

Among the central preoccupations of Émile Durkheim<sup>20</sup> (1859–1917) is the question of what holds societies together. Why do they not drift apart? His answer points to the crucial role of law in promoting and maintaining this social cohesion. He shows how, as society advances from religion to secularism,<sup>21</sup> and from collectivism to individualism, law becomes concerned less with punishment than compensation. But punishment performs

a significant role in expressing the collective moral attitudes by which social solidarity is preserved.

Natural lawyers, such as Jean-Jacques Rousseau<sup>22</sup> (1712–1778), argue that human law reflects essentially moral and unchangeable laws of nature. Immanuel Kant<sup>23</sup> (1724–1805), for instance, believed a moral imperative requires laws "be chosen as though they should hold as universal laws of nature". Kant was also criticized by Friedrich Nietzsche<sup>24</sup> (1844–1900), who believed that law emanates from *The Will to Power*<sup>25</sup> and cannot be labeled as "moral" or "immoral". Thus, Nietzsche criticized the principle of equality, and believed that law should be committed to freedom to engage in will to power.

【普通法系】Common Law<sup>26</sup> system of law prevails in Britain and in those countries, such as Canada and the United States, that were originally colonized by English settlers. The common law is based on the principle of deciding cases by reference to previous judicial decisions, rather than to written statutes drafted by legislative bodies.

As the number of judicial decisions accumulate on a particular kind of dispute, general rules or precedents emerge and become guidelines for judges deciding similar cases in the future. Subsequent cases, however, may reveal new and different facts and considerations, such as changing social or technological conditions. A common-law judge is then free to depart from precedent and establish a new rule of decision, which sets a new precedent as it is accepted and used by different judges in other cases. In this manner, common law retains a dynamic for change.

【民法法系】The most obvious feature of a civil law system<sup>27</sup> is the presence of a written code of law. The code is a systematic and comprehensive compilation of legal rules and principles. Although the contents of codes may

vary widely from country to country, all codes are intended as a blueprint of social regulation that attempts to guide individuals through society from birth to death.

The civil law tradition makes a sharp distinction between private and public law. Private law includes the rules governing civil and commercial relationships such as marriage, divorce, and contractual agreements. Public law consists of matters that concern the government: constitutional law, criminal law, and administrative law. In many countries with civil law systems, two sets of courts exist—those that hear public law cases and those that address matters of private law. Today countries that have civil law systems range from Russia and China to most of Central and Latin America.

【与生活相关的法律】The laws raised below are some of the laws closely related to our daily life.

- Contract law regulates everything from buying a bus ticket to trading on a market.
- Property law defines rights and obligations related to transfer and title of personal and real property, for instance, in mortgaging or renting a home.
- Tort law allows claims for compensation when someone or their property is injured or harmed. Torts, sometimes called delicts, are civil wrongs. To have acted tortiously, one must have breached a duty to another person, or infringed some pre-existing legal right.
- Constitutional law provides a framework for creating laws, protecting people's human rights, and electing political representatives.
- Criminal law is the body of law that defines criminal offences and the penalties for convicted offenders. Apprehending, charging, and trying suspected offenders is regulated by the law of criminal

procedure.

- Property law governs everything that people call 'theirs'. Real property, sometimes called 'real estate' refers to ownership of land and things attached to it. Personal property, refers to everything else; movable objects, such as computers, cars, jewelry, and sandwiches, or intangible rights, such as stocks and shares.
- Labor law is the study of a tripartite industrial relationship between worker, employer and trade union. This involves collective bargaining regulation, and the right to strike. Individual employment law refers to workplace rights, such as health and safety or a minimum wage.
- Intellectual property deals with patents, trademarks and copyrights. These are intangible assets: the right to protect your invention from imitation, your brand name from appropriation, or a song you wrote from performance and plagiarism.
- Competition law, known in the U.S. as antitrust law, is used to control businesses who attempt to use their economic influence to distort market prices at the expense of consumer welfare.
- Environmental law is increasingly important, especially in light of the Kyoto Protocol and the potential danger of climate change. Environmental protection also serves to penalize polluters within domestic legal systems.
- Administrative law relates to the activities of administrative agencies of government.
- International law regulates affairs between sovereign nation-states in everything from trade to the environment to military action.

Reference

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法律的作用

36

Saving My  
Revised  
GRE Issue

为满足 2011 年 6 G 网友需求, 将小姜老师的《拯救我的新 GRE Issue》一书样稿, 无偿网络发布。此文档为校对稿, 网友有任何建议, [请电邮至 888james@tongji.edu.cn](mailto:888james@tongji.edu.cn), 欢迎大家来信, 提前感谢各位。

本书定于 2011 年 7 月前面市, 请勿将本书稿用于任何商业用途, 否则追究法律责任。

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【法律与社会】Why do we need law, and what does it do for society? There is no agreement among scholars of law and society on the precise functions. But, the recurrent major themes include social control, social order, social justice, dispute settlement, and social change. Among the central preoccupations of Émile Durkheim (1859–1917) is the question of what holds societies together. Why do they not drift apart? His answer points to the crucial role of law in promoting and maintaining this social cohesion. He shows how, as society advances from religion to secularism, and from collectivism to individualism, law becomes concerned less with punishment than compensation. But punishment performs a significant role in expressing the collective moral attitudes by which social solidarity is preserved.

#### 【社会控制】Social control

Law is in one sense a highly specialized form of social control in developed politically organized society, a social control through the systematic and orderly application of the force of such a society.

#### 【社会秩序】Social order

Football, chess, bridge are unthinkable without rules. A casual poker club could not function without an agreed set of rules by which its members are expected abide. It is not surprising therefore that when they are formed into larger social groups, humans have always required laws. Without law, society is barely conceivable.

#### 【社会公正】Social justice

Justice is unlikely to be attained by a legal system unless its rules are, as far as possible, reasonable, general, equal, predictable, and certain. None of these objectives can be achieved in absolute terms; they are ideals.

The law lays down certain ground rules. Murder is wrong. So is theft. Legal rules against these and other forms of antisocial behavior are the most obvious, and the most

conspicuous, instances of legal regulation. Further, the law establishes a framework within which unavoidable disputes may be resolved. Another major function of the law is the protection of property.

#### 【平息争议】Dispute settlement

Increasingly, people in all walks of life let the courts settle matters that were once resolved by informal and nonlegal mechanism, such as, negotiation, mediation, or forcible self-help measures.

#### 【社会改革】Social change

Law is often used as a method of social change, a way of bringing about planned social change by the government. Social change is a prominent feature of modern welfare states. For example, part of the taxes a government collects goes to the poor in the form of cash, food stamps, medical and legal benefits.



#### Quotations on Law

*Let me not be understood as saying that there are no bad laws, nor that grievances may not arise for the redress of which no legal provisions have been made. I mean to say no such thing. But I do mean to say that although bad laws, if they exist, should be repealed as soon as possible, still, while they continue in force, for the sake of example they should be religiously observed.*

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

*Laws alone can not secure freedom of expression; in order that every man present his views without penalty there must be spirit of tolerance in the entire population.*

Albert Einstein (1879-1955, a German-born theoretical physicist)

who discovered the theory of general relativity)

**Law is reason free from passion.**

Aristotle (384-322BC, a Greek philosopher, a pupil of Plato, and the tutor of Alexander the Great, who profoundly influenced Western thought)

**Law is order, and good law is good order.**

Aristotle

**Even when laws have been written down, they ought not always to remain unaltered.**

Aristotle

**The strictest law often causes the most serious wrong.**

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

**The people's good is the highest law.**

Cicero

**The welfare of the people is the ultimate law.**

Cicero

**The more laws and order are made prominent,**

**The more thieves and robbers there will be.**

Lao Tzu (legendary founder of Daoism)

**I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for the law.**

Martin Luther King, Jr. (1929-1968, an American clergyman, activist, and prominent leader in the African American civil rights movement)

**Bad laws are the worst sort of tyranny.**

Edmund Burke (1729-1797, Irish-born British statesman and political philosopher)

**Every law is a contract between the king and the people and therefore to be kept.**

John Selden (1584-1654, English historian, jurist, and politician)

**Good men must not obey the laws too well.**

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

Reference

133

**法律变革**

Legal Reform

**Relevant GRE Issue**

相关题库题目

【新 21 题】

**See Also**

相关写作参考

【Ref-131 有关法律】【Ref-134 法律与服从】【Ref-137 法律与道德】，

【法律并非完美】 Law is an imperfect yet indispensable vehicle by which both to conserve and transform society. It would be rash to undervalue the certainty, generality, and predictability that an effective legal system can provide. Few societies achieve genuine harmony and accord; yet in the absence of law a descent into chaos and conflict would surely be an inevitable consequence for our increasingly polarized planet.

【什么是法律变革】 Legal reform is the process of examining existing laws, and advocating and implementing changes in a legal system, usually with the aim of enhancing justice or efficiency. Law reform bodies carry out research and recommend ways to simplify and modernize the law. Many law reform bodies are statutory corporations set up by governments, although they are usually independent from government control, providing intellectual

independence to accurately reflect and report on how the law should progress.

【法律不乏争议】The law is rarely uncontroversial. While lawyers and politicians habitually venerate its merits, reformers bewail its inadequacies, and skeptics refute the law's often self-righteous espousal of justice, liberty, and the rule of law.

【法律变革推动其他变革】Legal reform can be the driver for all other reforms, including reform of the economy. A true market economy cannot be created without ensuring both full guarantees of private property and transparent predictability for entrepreneurial activity, on the one hand; and sufficiently reasonable legal control over economic processes, on the other hand. Legal reform should be an integral part of any on-going reform process.

【法律变革与社会变革】The law does not stand still. It is obvious that the law must strongly reflect changing social conditions. The problem of a legal order lies in the light of changing social, technique and economic conditions. Legislative response to social needs and changing trends of public opinion are greatly stimulated by wars and other major national emergencies.

Today, the family is to a far lesser extent than in earlier times held together by economic necessity or social subservience. Women can operate a business and seek industrial employment. Women's elevated status also stimulated the law reform. Children might go out and earn wages long before they have attained full legal capacity. This change in the foundations of family cohesion does, however, compel a reassessment of the legal remedies for the enforcement of its cohesion. Water pollution, air pollution, land pollution, globally weather change and etc. also contribute to legal reform.

Globalization, rapid advances in technology, and the growth of administrative regulation place increasing strain on the law. Domestic legal systems are expected to respond to, and even anticipate, these changes, while many look to international law to settle disputes between states, punish malevolent dictators, and create a better world. These are among the numerous challenges to which contemporary legal systems are meant to rise. The criminal offences dealing with the protection of life and liberty have remained essentially unchanged, although their interpretation has undergone many modifications in the light of changing social values.

【法律推动进步】Few, however, would deny that, in most societies, law has become a significant instrument for progress and improvement in our social, political, moral, and economic life. Think of the transformation that legal rules have wrought in respect of numerous aspects of our lives that were once considered personal: the promotion of sexual and racial equality, safety at work and play, healthier food, candor in commerce, and a host of other admirable aspirations. The American civil rights movement of the 1960s ultimately achieved its principal objective of racial equality under the law. Laws to protect human rights, the environment, and our personal security have mushroomed. Nothing seems beyond the reach of the long arm of the law. This boom in the law-making business renders it impractical both for citizens to become acquainted with its myriad rules, and for the authorities to enforce them.

【财产保护加强】Offences against property have undergone more profound changes, mainly as a result of the transformation of an agricultural society into a commercial and industrial society. The original crime of theft has been gradually widened, through the inclusion of embezzlement and fraudulent conversion, so as to protect the owners of commercial property against those entrusted with its handling in the commercial process. The mushroom-like growth of commercial and financial transactions, largely in connection with corporate activities, has made the offence of fraud increasingly important in modern commercial society.

【南非种族隔离法律废除】In 1992 the legal edifice of apartheid was demolished; two years later Nelson Mandela was elected President of the 'new' South Africa – with its democratic constitution, bill of rights, and constitutional court.

【香港基本法】And in 1997 Hong Kong was 'returned' to China; its metamorphosis from British colony to Chinese Special Administrative Region was, above all, a matter of law. The form and structure of this improbable creature – a capitalist enclave within a socialist state – is preserved by Hong Kong's new constitution, the Basic Law, which guarantees the continuation of the existing common law.

【《濒危物种法案》】Endangered Species Act (ESA), legislation passed by the Congress of the United States and signed into law in 1973 to protect threatened or endangered wildlife species and their habitats. The ESA has been credited with preserving the survival of numerous species.

The ESA gives the U.S. government the power to identify and classify species as threatened or endangered, to enforce laws that prohibit harming or possessing such wildlife, to oversee population recovery programs for listed species, and to protect or establish safe habitats for these plants and animals. This act has helped to not only to

protect the endangered animals themselves, but also help to raise the awareness of the government officials and the public. It has threatened and punished the people who violated the act. It also helped to balance the conservation and industry of United States.

## Reference

# 134

## 法律与服从

Law and Obedience

### Relevant GRE Issue

相关题库题目

【新 65 题】

### See Also

相关写作参考

【Ref-135 不公平的法律】【Ref-131 有关法律】【Ref-132 法律的作用】【Ref-137 法律与道德】【Ref-136 不合作主义】

An important aspect of rules in general, and legal rules in particular, is the phenomenon of obedience to those rules, and the acceptance that those rules are both legitimate and authoritative.

【Max Weber 论遵守法律】In explaining why people believe they are obliged to obey the law, Max Weber<sup>28</sup> draws his famous distinction between three types of legitimate domination:

- Traditional (where 'legitimacy is claimed for it and believed in by sanctity of age-old rules and powers'),
- Charismatic (based on 'devotion to the exceptional sanctity, heroism or exemplary character of an individual person'), and
- Legal-rational domination (which rests on 'a belief in the legality of enacted rules and the right of those elevated to authority under such rules to issue commands').

It is, of course, this third type that is a central feature of Weber's account of law. And, though the concept of legal-rational authority is bound up with his theory of value,

the important link is between this form of domination and the modern bureaucratic state. Under the other forms of domination, authority resides in persons; under bureaucracy it is vested in rules. The hallmark of legal-rational authority is its so-called impartiality. But it depends upon what Weber calls the principle of 'formalistic impersonality': officials exercise their responsibilities 'without hatred or passion, and hence without affection or enthusiasm.

The dominant norms are concepts of straightforward duty without regard to personal considerations.' The importance of Weber's sociology of law lies in the correlation between the various typologies. For example, in a society with legal-rational domination, the form of legal thought is logical formal rationality: justice and the judicial process are both rational, obedience is owed to the legal order, and the form of administration is bureaucratic-professional. On the other hand, in a society dominated by a charismatic leader, legal thought is formally and substantively irrational, justice is charismatic, obedience is in response to the charismatic leader, and in a society that is genuinely dominated by a charismatic leader, there is no administration at all.



【是否该服从法律】For centuries, political and legal theorists have pondered whether each person is under a general obligation of obedience to the legal norms of the society wherein he or she lives. When we ask whether each person is under an obligation-to-obey-the-law, we are asking whether each person is under a moral duty to abstain from violating any of the mandates established by the prevailing legal-governmental system.

If such an obligation exists, then it is universally borne in the sense that absolutely everyone who is subject to the laws of any given jurisdiction must abide by that obligation and therefore must abide by those laws (unless the demands of those laws are overridden by some weightier countervailing factors). Having implicitly or explicitly undertaken to support the prevailing institutions of government, people are consequently bound to comply with the requirements laid down by those institutions.

When judges or other officials authoritatively proclaim that some legal norm requires people to act in a certain way, they are declaring that people ought to act in that specified way. Now, because every “ought” statement in favor of a person’s adoption of some particular mode of conduct is logically equivalent to a statement affirming the existence of some reason(s) for the person to adopt that mode of conduct, the proclamations of legal officials implicitly or explicitly assert that people have reasons to act in accordance with the terms of the prevailing legal mandates. Those reasons must be independent of anyone’s interests, since the legal obligations themselves are independent of anyone’s interests; because legal duties frequently require individuals to act against their own interests and their preferred objectives, the reasons-for-action constituted by the duties must be independent of those interests and objectives.

【邪恶的法律体系】In a wicked legal system, both the actual purpose and the avowed purpose of those explanations can consist in the reinforcement of incentives for compliance with evil dictates. Officials within such a regime may well explain their heinous decisions by reference to people’s legal obligations, but their purpose in doing so will not necessarily be to demonstrate the decisions’ moral warrantedness; rather, their purpose might be to make clear that violations of applicable legal requirements will indeed trigger punishments. In

emphasizing the connection between the breaching of duties and the incurring of penalties, the officials need not be aiming to establish that their decisions are fair. They may simply want to sustain people’s incentives for submission to the law’s evil demands.

【服从法律是一种习惯?】For example, Austin’s idea of why we obey law is found in his notion of the ‘habit of obedience’ to the sovereign body in a society, which, together with the ever-present threat of sanctions, explains obedience to law. Few, however, would accept this idea as an adequate explanation. It is a questionable assumption that we obey law out of habit or for fear of official reprisals. Do we really go through our daily law-abiding lives with such things kept in mind? Surely not.

【服从法律代表一种接受】Rather, as Hart (Herbert Lionel Adolphus Hart, 1907-1992, an influential legal philosopher of the 20th century) argues, most of us conform to law because of more complex social and psychological processes. Hart’s own explanation of obedience to law lies in the idea of some inner psychological inclination whereby we accept the legitimacy or authority of the source of the law; we obey because we consider it ‘right and proper’ to do so. Hart calls this acceptance the ‘internal’ aspect of obedience to law, and argues that people usually obey because of such acceptance.

【服从法律只为图方便】Of course, as Hart acknowledges, there are exceptions. Some might obey out of a genuine worry about the consequences of disobedience; others might disagree with the entirety of the legal and social arrangements in our society, but obey the law out of sheer convenience. Everything depends, of course, upon the kind of society and legal system in question, for an extreme and oppressive regime might deliberately obtain obedience to its dictates by instilling terror into the population.

【权威的合法性】In our own society, however, few of us would seriously dispute the idea that most people accept the legitimacy of existing legal, social and political authority, as defined through constitutional doctrines and principles, and our everyday ‘common-sense’ notions of legal authority.



## 不公平的法律

Unjust Law

Relevant GRE Issue

相关题库题目

【新 65 题】

See Also

相关写作参考

【Ref-134 法律与服从】【Ref-131 有关法律】【Ref-136 不合作主义】【Ref-137 法律与道德】

【法律与正义】Laws are just, says Aquinas, (1) when they are ordained to the common good, (2) when they are within the lawmaker's limits of power, (3) when the burdens imposed are in due proportion with a view to the common good. A judgment can be made that laws failing to meet those conditions are unjust. In particular, however, Aquinas specifies laws to be unjust (1) by being contrary to the divine good, and (2) by being contrary to human good.

【不公平的法律】Aquinas lists, first, those laws that are "contrary to human good" and are unjust for various reasons, e.g., the ruler enacts laws burdensome to his subjects for his own advantage, or on matters for which he does not have authority or in such a way that burdens are distributed unfairly. The second type consists of those laws that are unjust "through being opposed to the divine good." In providing an illustration of such a law, Aquinas writes: "such are the laws of tyrants inducing to idolatry or to anything else contrary to the divine law," a legitimate illustration.

It is understood that the divine law includes all the precepts of the natural law as well as those of a specifically religious character that are not part of the content of natural law. If, as it seems, justness is the essence of law, is an unjust law then "not a law"? Positivists, following John Austin (1790-1859, a noted British jurist and published extensively concerning the philosophy of law and jurisprudence), might say it is "stark nonsense" to suggest that an unjust law is not a law.

【如何对待不公平的法律】How one should respond to

unjust laws? There is quite clearly no difficulty in explaining why we are to comply with just laws enacted under a just constitution. In this case the principles of natural duty and the principle of fairness establish the requisite duties and obligations. Citizens generally are bound by the duty of justice. The real question is under which circumstances and to what extent we are bound to comply with unjust arrangements. Now it is sometimes said that we are never required to comply in these cases. But this is a mistake. The injustice of a law is not, in general, a sufficient reason for not adhering to it any more than the legal validity of legislation (as defined by the existing constitution) is a sufficient reason for going along with it.

Whether non-compliance is justified depends on the extent to which laws and institutions are unjust. Unjust laws do not all stand on a par, and the same is true of policies and institutions. Now there are two ways in which injustice can arise: current arrangements may depart in varying degrees from publicly accepted standards that are more or less just; or these arrangements may conform to a society's conception of justice, or to the view of the dominant class, but this conception itself may be unreasonable, and in many cases clearly unjust.

When laws and policies deviate from publicly recognized standards, an appeal to the society's sense of justice is presumably possible to some extent. This condition is presupposed in undertaking civil disobedience. If, however, the prevailing conception of justice is not violated, then the situation is very difficult. The course of action to be followed depends largely on how reasonable the accepted doctrine is and what means are available to change it. When a

society is regulated by principles favoring narrow class interests, one may have no recourse but to oppose the prevailing conception and the institutions it justifies in such ways as promise some success.

In some situation, we normally have a duty to comply with unjust, and not simply with just, laws. How one can answer this question if we postulate a nearly just society in which there exists a viable constitutional regime more or less satisfying the principles of justice. Thus for the most part the social system is well-ordered, although not, of course, perfectly ordered, for in this event the question of whether to comply with unjust laws and policies would not arise.

It will be recalled that in the constitutional convention the aim of the parties is to find among the just constitutions the one most likely to lead to just and effective legislation in view of the general facts about the society in question. The constitution is regarded as a just but imperfect procedure framed as far as the circumstances permit to insure a just outcome.

In political affairs perfect procedural justice cannot be achieved. Moreover, the constitutional process must rely, to a large degree, on some form of voting. Majorities are bound to make mistakes, if not from a lack of knowledge and judgment, then as a result of partial and self-interested views. Nevertheless, our natural duty to uphold just institutions binds us to comply with unjust laws and policies, or at least not to oppose them by illegal means as long as they do not exceed certain limits of injustice. Being required to support a just constitution, we must go along with one of its essential principles, that of majority rule. In a state of justice, then, we normally have a duty to comply with unjust laws in virtue of our duty to support a just constitution.

## Quotations on Justice

***I have always found that mercy bears richer fruits than strict justice.***

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

***It is in justice that the ordering of society is centered.***

Aristotle (384-322BC, a Greek philosopher, a pupil of Plato, and the tutor of Alexander the Great, who profoundly influenced Western thought)

***Justice is a contract of expediency, entered upon to prevent men harming or being harmed.***

Epicurus (341-270 BC, Greek philosopher whose essential doctrine is that pleasure is the supreme good and main goal of life)

***If it were not for injustice, men would not know justice.***

Heraclitus (540?-480?BC, Greek philosopher)

***Justice delayed, is justice denied.***

William Gladstone (1809-1898, four times prime minister of Britain)

***Justice consists not in being neutral between right and wrong, but in finding out the right and upholding it, wherever found, against the wrong.***

Theodore Roosevelt (1858-1919, 26th president of the United States)

***Injustice anywhere is a threat to justice everywhere.***

Martin Luther King, Jr. (1929-1968, an American clergyman, activist, and prominent leader in the African American civil rights movement)

***Justice denied anywhere diminishes justice everywhere.***

Martin Luther King, Jr.

***Justice and power must be brought together, so that whatever is just may be powerful, and whatever is powerful may be just.***

Blaise Pascal (1623-1662, French philosopher, mathematician, and physicist)

***The whole history of the world is summed up in the fact that, when nations are strong, they are not always just, and when they wish to be just, they are no longer strong.***

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

***Nothing is to be preferred before justice.***

Socrates (469-399BC, a Greek philosopher whose theories of virtue and justice have survived through the writings of Plato, his most important pupil)

***Justice in the life and conduct of the State is possible only as first it resides in the hearts and souls of the citizens.***

Plato (427-347BC, a Greek philosopher, whose written works includes *The Republic* and founded the Academy)

***Without justice, courage is weak.***

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

## 不合作主义

Civil Disobedience

Relevant GRE Issue  
相关题库题目

【新 65 题】

See Also  
相关写作参考

【Ref-135 不公平的法律】【Ref-134 法律与服从】【Ref-131 有关法律】【Ref-132 法律的作用】【Ref-137 法律与道德】

【什么是不合作主义】 Civil disobedience is the active refusal to obey certain laws, demands and commands of a government, or of an occupying power, without resorting to physical violence. It is one of the primary tactics of nonviolent resistance.

【不合作主义的实例】 Civil disobedience is one of the many ways people have rebelled against unfair laws. It has been used in many well-documented nonviolent resistance movements in India (Gandhi's social welfare campaigns and campaigns for independence from the British Empire), in South Africa in the fight against apartheid, in the American Civil Rights Movement, Jehovah's Witnesses' stand against the Nazis (1929-1945), and in peace movements worldwide. One of its earliest massive implementations was by Egyptians against the British occupation in the nonviolent 1919 Revolution.

【实例：曼德拉】 A trained lawyer, Mandela's dedication to the overthrow of apartheid made him an international symbol of the struggle against injustice, and a champion of the establishment of liberty and equality under law. In seeking an active form of civil disobedience, one may choose to deliberately break certain laws, such as by forming a peaceful blockade or occupying a facility illegally. Protesters practice this non-violent form of civil disorder with the expectation that they will be arrested, or even attacked or beaten by the authorities. Protesters often

undergo training in advance on how to react to arrest or to attack, so that they will do so in a manner that quietly or limply resists without threatening the authorities.

【甘地：不合作主义原则】 For example, Mahatma Gandhi outlined the following rules:

- A civil resister will harbor no anger.
- He will suffer the anger of the opponent.
- In so doing he will put up with assaults from the opponent, never retaliate; but he will not submit, out of fear of punishment or the like, to any order given in anger.
- When any person in authority seeks to arrest a civil resister, he will voluntarily submit to the arrest, and he will not resist the attachment or removal of his own property, if any, when it is sought to be confiscated by authorities.
- If a civil resister has any property in his possession as a trustee, he will refuse to surrender it, even though in defending it he might lose his life. He will, however, never retaliate.
- Retaliation includes swearing and cursing.
- Therefore a civil resister will never insult his opponent,

and therefore also not take part in many of the newly coined cries which are contrary to the spirit of ahimsa.

- A civil resister will not salute the Union Flag, nor will he insult it or officials, English or Indian.
- In the course of the struggle if anyone insults an official or commits an assault upon him, a civil resister will protect such official or officials from the insult or attack even at the risk of his life.

## Quotations on Civil Disobedience

**Never do anything against conscience even if the state demands it.**

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

**It is dangerous to be right in matters on which the established authorities are wrong.**

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

**If... the machine of government... is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law.**

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)

**It is not a man's duty, as a matter of course, to devote himself to the eradication of any, even the most enormous wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I do not pursue them sitting upon another man's shoulders.**

Henry David Thoreau

**Human history begins with man's act of disobedience which is at the very same time the beginning of his**

**freedom and development of his reason.**

Erich Fromm (1900-1980, a German-American Jewish social psychologist, psychoanalyst, humanistic philosopher, and democratic socialist)

**Each man must for himself alone decide what is right and what is wrong, which course is patriotic and which isn't. You cannot shirk this and be a man. To decide against your conviction is to be an unqualified and excusable traitor, both to yourself and to your country, let men label you as they may.**

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

**Laws are only words written on paper, words that change on society's whim and are interpreted differently daily by politicians, lawyers, judges, and policemen. Anyone who believes that all laws should always be obeyed would have made a fine slave catcher. Anyone who believes that all laws are applied equally, despite race, religion, or economic status, is a fool.**

John J. Miller (1970, the national political reporter for National Review)

**Disobedience, the rarest and most courageous of the virtues, is seldom distinguished from neglect, the laziest and commonest of the vices.**

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

**Every actual state is corrupt. Good men must not obey laws too well.**

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

**We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal."**

Martin Luther King, Jr. (1929-1968, an American clergyman, activist, and prominent leader in the African American civil rights movement)

**Ordinarily, a person leaving a courtroom with a conviction behind him would wear a somber face. But I left with a smile. I knew that I was a convicted criminal, but I was proud of my crime.**

Martin Luther King

## 法律与道德

Law and Morality

Relevant GRE Issue

相关题库题目

【新 89 题】

See Also

相关写作参考

【Ref-131 有关法律】【Ref-118 政治与道德】【Ref-031 道德教育】

【什么是道德】Morality can be roughly described as a set of values common to society, which are normative, specifying the correct course of action in a situation, and the limits of what society considers acceptable. Morals are being concerned with principles of right and wrong or conforming to standards of behavior and character based on those principles; these are not enforced by an authority unlike laws. Morality develops overtime and cannot be deliberately changed while laws can be introduced instantaneously and with intention.

【什么是法律】Laws are a collection of rules imposed by authority which carry with it some form of punishment. Law, unlike morality, is made by someone. So it may, unlike morality, have aims, which are the aims of its makers (either individually or collectively). All laws, whether prescriptive or prohibitive, legislate morality. All laws, regardless of their content or their intent, arise from a system of values, from a belief that some things are right and others wrong, that some things are good and others bad, that some things are better and others worse. In the formulation and enforcement of law, the question is never whether or not morality will be legislated, but which one.

【道德与法律的关系】Relationship between morality and law.

- The existence of unjust laws (such as those enforcing slavery) proves that morality and law are not identical and do not coincide.
- The existence of laws that serve to defend basic values--such as laws against murder, rape, malicious defamation of character, fraud, bribery, etc. --prove

that the two can work together.

- Laws can state what overt offenses count as wrong and therefore punishable. Although law courts do not always ignore a person's intention or state of mind, the law cannot normally govern, at least not in a direct way, what is in your heart (your desires). Because often morality passes judgment on a person's intentions and character, it has a different scope than the law.
- Laws govern conduct at least partly through fear of punishment. Morality, when it is internalized, when it has become habit-like or second nature, governs conduct without compulsion. The virtuous person does the appropriate thing because it is the fine or noble thing to do.
- Morality can influence the law in the sense that it can provide the reason for making whole groups of immoral actions illegal.
- Law can be a public expression of morality which codifies in a public way the basic principles of conduct which a society accepts. In that way it can guide the educators of the next generation by giving them a clear outline of the values society wants taught to its children.

【法律与道德的矛盾性】Is homosexuality sinful? What's wrong with abortion? Why is racism bad? Moral questions of this kind arise inexorably in almost any legal system. And confronting them is among the fundamental characteristics of a free society. Being or doing good is not necessarily synonymous with obeying the law, even though the law, its



ideas and its institutions, are often informed by moral values. The relationship between the law and the moral practices adopted by society may be represented by two partially intersecting circles. Where they overlap we find a correspondence between the law and moral values (for example, murder is both morally and legally prohibited in all societies). Outside the overlapping zone, reside, on the one hand, acts which are legally wrong, but not necessarily immoral (for example, exceeding your time on a parking meter) and, on the other, conduct which is immoral, but not necessarily unlawful (such as adultery). The greater the intersection, the more likely the law is to be accepted and respected by members of that society.

【并非所有法律符合道德标准】More extreme is the situation in which the law actually conflicts with the majority's moral values. In apartheid South Africa, for instance, the law was used to pursue immoral aims. As the creation of a white minority, the political system disenfranchised every black person, and the law discriminated against them in several important aspects of social and economic life. In such cases, we may beg to ask whether unjust legislation of this kind qualifies as 'law'. Must law be moral? Can anything count as law?

【案例：美国堕胎】The abortion debate in the United States is a compelling example. Christian groups condemn (occasionally violently) the practice of abortion, regarding it as murder of a fetus. Feminists, on the other hand, consider the matter as fundamental to a woman's right to control her own body. At the core of the divisive subject of abortion is the decision of the United States Supreme Court in 1973 of *Roe v Wade*<sup>29</sup> in which the court held, by a majority, that

the abortion law of Texas was unconstitutional as a violation of the right to privacy. Under that law abortion was criminalized, except when performed to save the pregnant woman's life. Comparable deliberation inevitably attends the equally daunting issue of euthanasia. Doctors, lawyers, and ultimately courts perennially wrestle with the contentious question of an individual's 'right to die'.

### Quotations on Morality

***Morality is the best of all devices for leading mankind by the nose.***

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

***We have two kinds of morality side by side: one which we preach but do not practice and another which we practice but seldom preach.***

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

***The world of empirical morality consists for the most part of nothing but ill will and envy.***

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

***What is morality in any given time or place? It is what the majority then and there happen to like, and immorality is what they dislike.***

Alfred North Whitehead (1861-1947, an English mathematician who became a philosopher)

## Reference

# 138

## 权利与权威

Power and Authority

### Relevant GRE Issue

相关题库题目

【新 18 题】【新 62 题】

### See Also

相关写作参考

【Ref-113 有关政治】【Ref-119 有关政府】【Ref-127 有关领导者】【Ref-139 社会与个体】

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Saving My  
Revised  
GRE Issue

为满足 2011 年 6 月 G 网友需求, 将小姜老师的《拯救我的新 GRE Issue》一书样稿, 无偿网络发布。此文档为校对稿, 网友有任何建议, 请电邮至 [888james@tongji.edu.cn](mailto:888james@tongji.edu.cn), 欢迎大家来信, 提前感谢各位。

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祝各位旧 G 新 G 网友考试顺利!

【权利：一个零和游戏】One way to think about power is as influence over other people. This is probably the most “common sense” way to think about power: If I have a lot of power, I have the ability to compel a lot of other people to do as I want them to. If I have only a little power, there are few people I’m in a position to coerce, and I’m going to spend a lot of time doing what other people want me to do. This is what’s known as a zero-sum view of power. It means that there is a limited amount of power to go around, and if I get more power, you must have less. Either you have power over me, or I have power over you. It’s as simple as that. Power is zero-sum: Whether the wealthy have it, or the beautiful people have it, or the government has it, someone has it — and that means that someone else doesn’t, or a lot of other people don’t.

【权利的几种类型】Consider all the different types of power people have in a contemporary society:

- Political power: Heads of state, members of a legislative body, mayors and aldermen — presidents, prime ministers, supreme leaders, queens and kings
- Economic power: Captains of industry, wealthy families — CEOs with princely salaries, people with vast property holdings, people with money stuffed in their mattresses
- Cultural power: Entertainers, artists, writers and thinkers — famous actors, bestselling authors, TV hosts
- Network power: Well-connected socialites and ‘power players’ — agents, lobbyists, neighborhood gossips
- Human capital: People with special education, skills, or talents — engineers, professional athletes, good plumbers

【三种权威】This question of the idea of authority in society is worthy of closer attention, however. One sociologist who wrote extensively about law, Max Weber, identified three types of authority in social groups.

First, he argued, the authority of a leader or ruler may be the result of the personal, individual characteristics of that leader — his or her charisma — which sets that person apart from the rest. Examples might be Jesus, Napoleon, or Hitler in Nazi Germany, or Winston Churchill in Britain, all of

whom, it might be said, to some extent and to varying degrees, rose to their exalted positions and maintained those positions as leaders through their extraordinarily strong personalities.

A second type of authority, according to Weber, is traditional authority, where obedience to the leader or regime is sustained because it is traditional: ‘it has always been so.’

Third, Weber identifies in modern Western societies a form of authority which he calls rational-legal or bureaucratic, where the authority of the regime is legitimized not through personal charismatic leadership, nor through pure tradition, but through rules and procedures.

Most societies have elements of more than one type. Our own society has elements of all three — the traditional (as seen in the ceremonies surrounding, say, the formal opening of Parliament), the charismatic (such as the leadership of Churchill during the Second World War) and the rational-legal (as in bureaucratic political and legal institutions such as the civil service). The issues raised by notions such as ‘obedience to law’ and ‘sources of authority’, then, are clearly much more complex than Austin’s simple idea of a ‘sovereign’ might suggest.

【五种权利基础】Five bases of power were identified by John French and Bertam Raven in 1960, which laid the groundwork for most discussions of power and authority in the latter half of the twentieth century. These five types of power are coercive, legitimate, reward, referent, and expert. Power can be manifested through one or more of these bases.

#### 【强制性权利】Coercive power

Coercive power rests in the ability of a manager to force an employee to comply with an order through the threat of punishment. Coercive power typically leads to short-term compliance, but in the long-run produces dysfunctional behavior.

Coercion reduces employees’ satisfaction with their jobs, leading to lack of commitment and general employee withdrawal. In the United States, Canada, and Western Europe, coercive power has seen a decline in the last 50 years. Several reasons contribute to this, ranging from the legal erosion of employment-at-will and the awareness of

employee violence or other forms of retaliatory behavior.

Equally important as an effect on the receding popularity of coercion as a basis of power has been the influence of quality management theorists, such as Philip Crosby and W. Edwards Deming. They suggested that there is a decline in productivity and creativity when coercive power is employed. The use of coercive power results in an atmosphere of insecurity or fear. In spite of this insight, coercion as a base of power continues to play a role even in those organizations influenced by theories of quality management.

In times of economic crisis or threats to the survival of the organization at large, coercion may come to the forefront. Coercive power may also materialize as organizations attempt to streamline their operations for maximum efficiency. If employees must be fired, those who fail to conform to the organizational goals for survival will be the most likely candidates for termination. The threat of termination for failure to comply, in turn, is coercive power.

#### 【法定性权利】 Legitimate power

Legitimate power rests in the belief among employees that their manager has the right to give orders based on his or her position. For example, at the scene of a crime, people usually comply with the orders of a uniformed police officer based simply on their shared belief that he or she has the predetermined authority to give such orders. In a corporate setting, employees comply with the orders of a manager who relies on legitimate power based on the position in the organizational hierarchy that the manager holds. Yet, although employees may comply based on legitimate power, they may not feel a sense of commitment or cooperation.

#### 【酬劳性权利】 Reward Power

Reward power, as the name implies, rests on the ability of a manager to give some sort of reward to employees. These rewards can range from monetary compensation to improved work schedules. Reward power often does not need monetary or other tangible compensation to work when managers can convey various intangible benefits as rewards.

Huey describes Sam Walton, founder of Wal-Mart Stores, Inc., as an active user of reward power. Walton relies heavily on these intangible awards, indicating that "nothing else can quite substitute for a few well-chosen, well-timed,

sincere words of praise. They are absolutely free-and worth a fortune".

When reward power is used in a flexible manner, it can prove to be a strong motivator, as Crosby, Deming, and others have shown. Still, when organizations rely too rigidly on rewards, the system can backfire. Employees may be tempted to unethically or even illegally meet the quotas to which overly rigid reward systems may be tied.

Another problem associated with rewards as a base for power is the possibility that the rewards will divert employees' attention from their jobs and focus their attention instead on the rewards dangled before them.

#### 【敬畏性权利】 Referent power

Referent power derives from employees' respect for a manager and their desire to identify with or emulate him or her. In referent power, the manager leads by example. Referent power rests heavily on trust. It often influences employees who may not be particularly aware that they are modeling their behavior on that of the manager and using what they presume he or she would do in such a situation as a point of reference.

The concept of empowerment in large part rests on referent power. Referent power may take considerable time to develop and thus may not prove particularly effective in a workforce with a rapid turnover of personnel.

In societies such as Argentina or Mexico, symbols of legitimate power may not readily hamper identification, whereas American-style egalitarianism may diminish the respect employees feel for the manager. In short, U.S. employees are likely to identify with managers by personally liking them and feeling liked in return, whereas Argentine and Mexican employees are likely to identify with managers by respecting them and feeling respected in return.

#### 【专家性权利】 Expert power

Expert power rests on the belief of employees that an individual has a particularly high level of knowledge or highly specialized skill set. Managers may be accorded authority based on the perception of their greater knowledge of the tasks at hand than their employees.

Interestingly, in expert power, the superior may not rank higher than the other persons in a formal sense. Thus,

when an equipment repair person comes to the CEO's office to fix a malfunctioning piece of machinery, no question exists that the CEO outranks the repair person; yet regarding the specific task of getting the machine operational, the CEO is likely to follow the orders of the repair person.

Expert power has within it a built-in point of weakness: as a point of power, expertise diminishes as knowledge is shared. If a manager shares knowledge or skill instruction with his or her employees, in time they will acquire a similar knowledge base or skill set. As the employees grow to equal the manager's knowledge or skills, their respect for the superiority of his expertise diminishes.

The result is either that the manager's authority diminishes or that the manager intentionally chooses not to share his or her knowledge base or skill set with the employees. The former choice weakens the manager's authority over time, while the latter weakens the organization's effectiveness over time.

### Quotations on Authority

***Unthinking respect for authority is the greatest enemy of truth.***

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

***To punish me for my contempt for authority, fate made me an authority myself.***

Albert Einstein

***Authority is quite degrading.***

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

***All authority belongs to the people.***

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

***Surround yourself with the best people you can find, delegate authority, and don't interfere.***

Ronald Reagan (1911-2004, the 40th President of the United States (1981-1989) and an actor)

***The authority of those who teach is often an obstacle to those who want to learn.***

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

***In truth, there never was any remarkable lawgiver amongst any people who did not resort to divine authority, as otherwise his laws would not have been accepted by the people; for there are many good laws, the importance of which is known to be the same.***

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

## Reference

# 139

## 社会与个体

Society and Individuals

Relevant GRE Issue

相关题库题目

【新 11 题】【新 60 题】【新 85 题】【新 99 题】

See Also

相关写作参考

【Ref-140 集体利益】【Ref-162 个人主义与集体主义】



【什么是社会】A society consists of groups of human beings who are linked together by means of specific systems and customs, rites and laws, and have a collective social existence. Collective life is that in which groups of people live together in a particular region, and share the same climate and similar foodstuffs. Human life is social in the sense that it is essentially gregarious. On the one hand human needs, benefits, satisfactions, work, and activity are social in essence, and the social system cannot be maintained but through division of labor, division of profits and a shared common satisfaction of needs within a particular set of traditions and systems. On the other hand, specific ideas and ideals, temperaments, and habits govern human beings in general, giving them a sense of unity and integ-ration. In other words, society represents a group of human beings, who, under the compulsion of a series of requirements and under the in-fluence of a set of beliefs, ideals and goals, are amalgamated with one another and are immersed in a continuum of collective life.

The common social interests, and particular ties of human life unite human beings together, giving to every individual a sense of unity similar to that experienced by a group of people travelling together in an automobile or an airplane or a boat, heading towards the same destination, and sharing together the common hope of reaching the destination safely, the dangers of the way, and a common fate. A group of people board a ship that sets sail on the sea tearing apart the waves. Every one of them has a seat reserved for him. One of the travelers claiming that the seat occupied by him belonged to none other than him, starts making a hole under his seat with a sharp tool. Unless all the travelers immediately hold his hand and make him desist from doing so, they would risk drowning not only themselves but would also fail to save the poor wretch from being drowned.

【人的本质是社会性的】Man is social by nature. The problem regarding the factors responsible for the emergence of social life in human beings, has been raised from the ancient times. The following questions have been raised.

- Is man born with the instinct of gregariousness, i.e. whether he naturally created as a part of a whole, with an urge in his nature to be united with the whole?
- Is he by nature inclined to live freely, and is disposed not to accept any kind of obligations and restrictions which have been imposed upon him, although they may be essential for social life?

- Has he in fact learnt from experience that no one is able to continue one's life in isolation, and so he has been forced to surrender to limitations imposed by social life?
- Was it by the ruling of his reason and through his faculty of calculation that he arrived at the conclusion that only through cooperation and social life could he better enjoy the gifts of nature, and, therefore, he chose to live in company with other human beings?

Accordingly, the problem can be posed in three ways:

- Man is social by nature;
- He is social by compulsion;
- He is social by his own choice.

According to the first theory, man's social life is similar to the partnership of a man and a woman in married life; each of the partners was created as a part of a whole, and, by nature, yearns to be united with the whole. According to the second theory, social life is like cooperation, such as a pact between two countries which are singly unable to defend themselves against a common enemy, and are forced to work out an agreement of cooperation and collaboration. According to the third theory, social life is similar to the partnership of two capitalists, which gives rise to a commercial, agricultural or industrial company aiming at attainment of greater profits.

On the basis of the first theory, the main factor is inherent in man's own nature itself. On the basis of the second theory, it is something external to man's essence and independent of it. And according to the third theory, the main factor responsible for social life is man's intellectual and calculating faculty.

According to the first view, sociability is a general and universal goal which man naturally aspires to attain. According to the second theory, sociability is a casual and accidental phenomenon, a secondary and not a primary objective. According to the third theory, sociability is the result of man's faculty of reasoning and calculation.

【个人自由与社会控制】Freedom is a prerogative of all living things, man being no exception. Liberty is the most cherished fruit of life. Man is the epitome of liberty which is ingrained in him. His very texture is woven with the yarn of liberty. Yet, amazingly, we find all man-made institutions



shaped to work against the liberty of man. A careful study of the history of progressive growth of traditions, customs and legislation is sufficient to prove this assertion. The evolution of the state when viewed from an unbiased, detached angle of perception will appear no more than an institutionalized journey of man towards progressive self-imposed slavery. To resolve this dilemma requires a deeper understanding of the factors which are responsible for this step by step transition from freedom to bondage. If man is by nature free and loves freedom, then why at all bow to any social authority. Individual surrenders some of his rights to whatever institution he becomes a member of and, on the other, he gains some guaranteed protection and such assistance as would make his individual existence easier and more comfortable.

**【个人带有社会烙印】**A person's whole intellectual make-up bears the clear imprint of the life of society as a whole. Society is not only "beyond ourselves" but also "in ourselves," helping to form our personalities. How we act, think, and feel is drawn from the society that nurtures us. Society shapes us in another way as well – by providing the moral discipline that guides our behavior and controls our desires. All his practical activities are individual expressions of the historically formed social practice of humanity. The implements that he uses have in their form a function evolved by a society which predetermines the ways of using them. When tackling any job, we all have to take into account what has already been achieved before us.

**【社会与人相互影响】**The wealth and complexity of the individual's social content are conditioned by the diversity of his links with the social whole, the degree to which the various spheres of the life of society have been assimilated and refracted in his consciousness and activity. This is why the level of individual development is an indicator of the level of development of society, and vice versa. But the individual does not dissolve into society. He retains his unique and independent individuality and makes his contribution to the social whole: just as society itself shapes human beings, so human beings shape society.

**【社会高于个体】**Society is composed of individuals; without individuals a society does not exist. Society exists beyond ourselves. Society is more than the individuals who

compose it. Society was here long before we were born, it shapes us while we live, and it will remain long after we are gone. Patterns of human behavior – cultural norms, values, and beliefs – exist as established structures, or social facts, that have an objective reality beyond the lives of individuals. Because society is bigger than any one of us, it has the power to guide our thoughts and actions. This is why studying individuals alone can never capture the heart of the social experience. The individual is a link in the chain of the generations. His affairs are regulated not only by himself, but also by the social standards, by the collective reason or mind. The true token of individuality is the degree to which a certain individual in certain specific historical conditions has absorbed the essence of the society in which he lives.

**【社会是整体运作】**Society has structure. Social facts help society as a whole to operate. As victims of crime, individuals experience pain and loss. But taking a broader view, the crime is vital to the ongoing life of society itself. Only by defining acts as wrong do people construct and defend morality, which gives direction and meaning to our collective life.

**【社会约束】**Human beings need the restraint of society because, as creatures who can want more and more, we are in constant danger of being overpowered by our own desires. The more one has, the more one wants, since satisfactions received only stimulate instead of filling the needs.

**【社会分工与合作】**People are much less bound by tradition. But this does not mean that society dissolves. An expanding division of labor makes societies more efficient. The members of society count on tens of thousands of others for goods and services needed everyday.

**【各种集体行动】**Groups influence the behavior of their members by promoting conformity. "Fitting in" provides a secure feeling of belong, but at the extreme, group pressure can be unpleasant and even dangerous. Group discussion improves decision making. Groupthink refers to the tendency of group members to conform, resulting in a narrow view of some issue.

## 集体利益

Common Good

## Relevant GRE Issue

相关题库题目

【新 11 题】【新 60 题】【新 85 题】【新 99 题】

## See Also

相关写作参考

【Ref-139 社会与个体】【Ref-162 个人主义与集体主义】

【集体利益的内涵】From the era of the ancient Greek city-states through contemporary political philosophy, the idea of the common good has pointed toward the possibility that certain goods, such as security and justice, can be achieved only through citizenship, collective action, and active participation in the public realm of politics and public service. In effect, the notion of the common good is a denial that society is and should be composed of atomized individuals living in isolation from one another. Instead, its proponents have asserted that people can and should live their lives as citizens deeply embedded in social relationships.

【亚里士多德谈集体利益】In Book I of *The Politics*,<sup>30</sup> Aristotle asserted that man is political by nature. It is only through their participation as citizens in the political community, or polis, provided by the state that men may achieve the common good of community safety. It is only as a citizen and through active engagement with politics, whether as a public servant, a participant in the deliberation of laws and justice, or as a soldier defending the polis, that the common good can be achieved. Indeed, Aristotle argued that only matters of the common good are right, matters for the rulers' good are wrong.

【马基雅维利谈集体利益】The notion of the common good was next taken up in the late fifteenth and early sixteenth centuries in the work of Machiavelli, and, most famously, in *The Prince*.<sup>31</sup> Machiavelli contended that securing the common good would depend upon the existence of virtuous citizens. Indeed, Machiavelli developed the notion of virtù to denote the quality of promoting the common good through the act of citizenship, be it through military or political action.

【卢梭谈集体利益】For Rousseau, writing in the mid-eighteenth century, the notion of the common good, achieved through the active and voluntary commitment of citizens, was to be distinguished from the pursuit of an individual's private will. Thus, the "general will" of the citizens of a republic, acting as a corporate body, should be distinguished from the particular will of the individual. Political authority would only be regarded as legitimate if it was according to the general will and toward the common good. The pursuit of the common good would enable the state to act as a moral community.

【当代集体利益】In the modern era, instead of a single common good, an emphasis has been placed upon the possibility of realizing a number of politically defined common goods, including certain goods arising from the act of citizenship. The common good has been defined as either the corporate good of a social group, the aggregate of individual goods, or the ensemble of conditions for individual goods.

【集体利益与个人】Because the common good has been associated with the existence of an active, public-spirited citizenry, which has acknowledged the duty of performing public service (whether political or, in the case of the ancient Greek city-states, militarily), its relevance to contemporary governance has been called into question. In the modern era, the dominant neoliberal tradition has placed overwhelming importance upon the maximization of the freedom of the individual as consumer and property owner, discovering that freedom in the private domain of liberalized markets, rather than the individual as citizen achieving the common good in the public domain. Nevertheless, for contemporary governance, the

importance of the idea of the common good remains in that it identifies the possibility that politics can be about more than building an institutional framework for the narrow pursuit of individual self-interest in the essentially private domain of liberalized markets. The common good points toward the way in which freedom, autonomy, and self-government can be realized through the collective

action and active participation of individuals, not as atomized consumers but as active citizens in the public domain of politics. It also affords the possibility that political participation can have an intrinsic value in its own right, in addition to its instrumental value of securing the common good.

## Reference

# 141

## 企业社会责任

Corporate Social Responsibility

### Relevant GRE Issue

相关题库题目

【新 53 题】【新 130 题】

### See Also

相关写作参考

【Ref-163 功利主义】【Ref-165 实用主义】

【什么是企业社会责任】Corporate social responsibility is also known by a number of other names. These include corporate responsibility, corporate accountability, corporate ethics, corporate citizenship or stewardship, responsible entrepreneurship, and “triple bottom line,” to name just a few. As corporate social responsibility issues become increasingly integrated into modern business practices, there is a trend towards referring to it as “responsible competitiveness” or “corporate sustainability.” A key point to note is that corporate social responsibility is an evolving concept that currently does not have a universally accepted definition. Generally, corporate social responsibility is understood to be the way firms integrate social, environmental and economic concerns into their values, culture, decision making, strategy and operations in a transparent and accountable manner and thereby establish better practices within the firm, create wealth and improve society. As issues of sustainable development become more important, the question of how the business sector addresses them is also becoming an element of corporate social responsibility.

【企业社会责任关乎人类发展】One of humankind’s greatest

challenges this century will be to ensure sustainable, just and balanced development. The needs of current and future generations cannot be met unless there is respect for natural systems and international standards protecting core social and environmental values. In this context, it is increasingly recognized that the role of the business sector is critical. As a part of society, it is in business’ interest to contribute to addressing common problems. Strategically speaking, business can only flourish when the communities and ecosystems in which they operate are healthy.

There is growing recognition of the significant effect the activities of the private sector have—on employees, customers, communities, the environment, competitors, business partners, investors, shareholders, governments and others. It is also becoming increasingly clear that firms can contribute to their own wealth and to overall societal wealth by considering the effect they have on the world at large when making decisions.

【企业社会责任的内涵】The World Business Council for Sustainable Development has described corporate social responsibility as the business contribution to sustainable economic development. Building on a base of compliance

with legislation and regulations, corporate social responsibility typically includes “beyond law” commitments and activities pertaining to:

- Corporate governance and ethics;
- Health and safety;
- Environmental stewardship;
- Human rights (including core labor rights);
- Sustainable development;
- Conditions of work (including safety and health, hours of work, wages);
- Industrial relations;
- Community involvement, development and investment;
- Involvement of and respect for diverse cultures and disadvantaged peoples;
- Corporate philanthropy and employee volunteering;
- Customer satisfaction and adherence to principles of fair competition;
- Anti-bribery and anti-corruption measures;
- Accountability, transparency and performance reporting; and
- Supplier relations, for both domestic and international supply chains.

【企业社会责任动力】It is also important to bear in mind that there are two separate drivers for corporate social responsibility.

- One relates to public policy. Because the impacts of the business sector are so large, and with a potential to be either positive or negative, it is natural that governments and wider society take a close interest in what business does. This means that the expectations on businesses are rising; governments will be looking for ways to increase the positive contribution of business.
- The second driver is the business driver. Here, corporate social responsibility considerations can be

seen as both costs (e.g., of introducing new approaches) or benefits (e.g., of improving brand value, or introducing products that meet sustainability demands). The remainder of this guide addresses the second of these drivers.

【企业社会责任的重要性】Many factors and influences have led to increasing attention being devoted to the role of companies and corporate social responsibility. These include:

- Sustainable development: humankind is using natural resources at a faster rate than they are being replaced. If this continues, future generations will not have the resources they need for their development. In this sense, much of current development is unsustainable—it can't be continued for both practical and moral reasons. Related issues include the need for greater attention to poverty alleviation and respect for human rights. Corporate social responsibility is an entry point for understanding sustainable development issues and responding to them in a firm's business strategy.
- Globalization: With its attendant focus on cross-border trade, multinational enterprises and global supply chains—economic globalization is increasingly raising corporate social responsibility concerns related to human resource management practices, environmental protection, and health and safety, among other things. Corporate social responsibility can play a vital role in detecting how business impacts labor conditions, local communities and economies, and what steps can be taken to ensure business helps to maintain and build the public good. This can be especially important for export-oriented firms in emerging economies.
- Governance: Governments and intergovernmental bodies have developed various compacts, declarations, guidelines, principles and other instruments that outline norms for what they consider to be acceptable business conduct. Corporate social responsibility instruments often reflect internationally-agreed goals and laws regarding human rights, the environment and anti-corruption.
- Corporate sector impact: The sheer size and number of corporations, and their potential to impact political, social and environmental systems relative to

governments and civil society, raise questions about influence and accountability. Even small and medium size enterprises, which collectively represent the largest single employer, have a significant impact. Companies are global ambassadors of change and values. How they behave is becoming a matter of increasing interest and importance.

- **Communications:** Advances in communications technology, such as the Internet and mobile phones, are making it easier to track and discuss corporate activities. Internally, this can facilitate management, reporting and change. Externally, NGOs, the media and others can quickly assess and profile business practices they view as either problematic or exemplary. In the corporate social responsibility context, modern communications technology offers opportunities to improve dialogue and partnerships.
- **Finance:** Consumers and investors are showing increasing interest in supporting responsible business practices and are demanding more information on how companies are addressing risks and opportunities related to social and environmental issues. A sound corporate social responsibility approach can help build share value, lower the cost of capital, and ensure better responsiveness to markets.
- **Ethics:** A number of serious and high-profile breaches of corporate ethics resulting in damage to employees, shareholders, communities or the environment—as well as share price—have contributed to elevated public mistrust of corporations. A corporate social responsibility approach can help improve corporate governance, transparency, accountability and ethical standards.
- **Consistency and Community:** Citizens in many countries are making it clear that corporations should meet the same high standards of social and environmental care, no matter where they operate. In the corporate social responsibility context, firms can help build a sense of community and shared approach to common problems.
- **Leadership:** At the same time, there is increasing awareness of the limits of government legislative and regulatory initiatives to effectively capture all the issues that corporate social responsibility address. Corporate social responsibility can offer the flexibility and incentive for firms to act in advance of regulations,

or in areas where regulations seem unlikely.

- **Business Tool:** Businesses are recognizing that adopting an effective approach to corporate social responsibility can reduce the risk of business disruptions, open up new opportunities, drive innovation, enhance brand and company reputation and even improve efficiency.

【企业坚持社会责任的益处】Key potential benefits for firms implementing corporate social responsibility include:

- Better anticipation and management of an ever-expanding spectrum of risk. Effectively managing governance, legal, social, environmental, economic and other risks in an increasingly complex market environment, with greater oversight and stakeholder scrutiny of corporate activities, can improve the security of supply and overall market stability. Considering the interests of parties concerned about a firm's impact is one way of better anticipating and managing risk.
- Improved reputation management. Organizations that perform well with regard to corporate social responsibility can build their reputation, while those that perform poorly can damage brand and company value when exposed. Reputation, or brand equity, is founded on values such as trust, credibility, reliability, quality and consistency. Even for firms that do not have direct retail exposure through brands, their reputation for addressing corporate social responsibility issues as a supply chain partner—both good and bad—can be crucial commercially.
- Enhanced ability to recruit, develop and retain staff. This can be the direct result of pride in the company's products and practices, or of introducing improved human resources practices, such as “family-friendly” policies. It can also be the indirect result of programs and activities that improve employee morale and loyalty. Employees are not only front-line sources of ideas for improved performance, but are champions of a company for which they are proud to work.
- Improved innovation, competitiveness and market positioning. Corporate social responsibility is as much about seizing opportunity as avoiding risk. Drawing feedback from diverse stakeholders can be a rich source of ideas for new products, processes and markets, resulting in competitive advantages. For



example, a firm may become certified to environmental and social standards so it can become a supplier to particular retailers. The history of good business has always been one of being alert to trends, innovation, and responding to markets. Increasingly, mainstream advertising features the environmental or social benefits of products (e.g., hybrid cars, unleaded petrol, ethically produced coffee, wind turbines, etc.).

- Enhanced operational efficiencies and cost savings. These flow in particular from improved efficiencies identified through a systematic approach to management that includes continuous improvement. For example, assessing the environmental and energy aspects of an operation can reveal opportunities for turning waste streams into revenue streams (wood chips into particle board, for example) and for system-wide reductions in energy use, and costs.
- Improved ability to attract and build effective and efficient supply chain relationships. A firm is vulnerable to the weakest link in its supply chain. Like-minded companies can form profitable long-term business relationships by improving standards, and thereby reducing risks. Larger firms can stimulate smaller firms with whom they do business to implement a corporate social responsibility approach. For example, some large apparel retailers require their suppliers to comply with worker codes and standards.
- Enhanced ability to address change. A company with its “ear to the ground” through regular stakeholder dialogue is in a better position to anticipate and respond to regulatory, economic, social and environmental changes that may occur. Increasingly, firms use corporate social responsibility as a “radar” to detect evolving trends in the market.
- More robust “social license” to operate in the community. Improved citizen and stakeholder understanding of the firm and its objectives and activities translate into improved stakeholder relations. This, in turn, may evolve into more robust and enduring public, private and civil society alliances (all of which relate closely to corporate social responsibility reputation, discussed above). Corporate social responsibility can help build “social capital.”
- Access to capital. Financial institutions are

increasingly incorporating social and environmental criteria into their assessment of projects. When making decisions about where to place their money, investors are looking for indicators of effective corporate social responsibility management. A business plan incorporating a good corporate social responsibility approach is often seen as a proxy for good management.

- Improved relations with regulators. In a number of jurisdictions, governments have expedited approval processes for firms that have undertaken social and environmental activities beyond those required by regulation. In some countries, governments use (or are considering using) corporate social responsibility indicators in deciding on procurement or export assistance contracts. This is being done because governments recognize that without an increase in business sector engagement, government sustainability goals cannot be reached
- A catalyst for responsible consumption. Changing unsustainable patterns of consumption is widely seen as an important driver to achieving sustainable development. Companies have a key role to play in facilitating sustainable consumption patterns and lifestyles through the goods and services they provide and the way they provide them. “Responsible consumerism” is not exclusively about changing consumer preferences. It is also about what goods are supplied in the marketplace, their relationship to consumer rights and sustainability issues, and how regulatory authorities mediate the relationship between producers and consumers.

## Quotations on Business

***Social responsibility (is the) responsibility of an organization for the impacts of its decisions and activities on society and the environment through transparent and ethical behavior that is consistent with sustainable development and the welfare of society; takes into account the expectations of stakeholders; is in compliance with applicable law and consistent with international norms of behavior; and is integrated throughout the organization.***

(Working definition, ISO 26000 Working Group on Social

Responsibility, Sydney, February 2007)

***A business that makes nothing but money is a poor business.***

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

***It is not the employer who pays the wages. He only handles the money. It is the customer that pays the wages.***

Henry Ford

***I think that there is nothing, not even crime, more opposed to poetry, to philosophy, ay, to life itself than***

***this incessant business.***

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 first rule of any technology used in a business is that automation applied to an efficient operation will magnify the efficiency. The second is that automation applied to an inefficient operation will magnify the inefficiency.***

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

Reference

142

## 审查制度

Censorship

Relevant GRE Issue

相关题库题目

【新 69 题】

See Also

相关写作参考

【Ref-181 媒体自由】【Ref-182 言论自由】

【什么是审查制度】Censorship is the suppression of speech or deletion of communicative material which may be considered objectionable, harmful or sensitive, as determined by a censor. Whether it is on TV, in music, books, or on the Internet, censorship is an inescapable part of human society. In modern times, censorship refers to the examination of books, periodicals, plays, films, television and radio programs, news reports, and other communication media for the purpose of altering or suppressing parts thought to be objectionable or offensive. The objectionable material may be considered immoral or obscene, heretical or blasphemous, seditious or treasonable, or injurious to the national security. Thus, the rationale for censorship is that it is necessary for the protection of three basic social institutions: the family, the church, and the state.

【审查的种类】Censorship can be broken into different categories:

- Moral censorship is the means by which any material that contains what the censor deems to be of questionable morality is removed. The censoring body disapproves of what it deems to be the values behind the material and limits access to it. Pornography, for example, is often censored under this rationale.
- Military censorship is the process of keeping military intelligence and tactics confidential and away from the enemy. This is used to counter espionage, which is the process of gleaning military information. Additionally, military censorship may involve a restriction on information or media coverage that can be released to the public.

- Political censorship occurs when governments hold back secret information from their citizens. The logic is to prevent the free expression needed to rebel. Any dissent against the government is thought to be a "weakness" for the enemy to exploit.
- Religious censorship is the means by which any material objectionable to a certain faith is removed. It is usually performed on the grounds of blasphemy, heresy, sacrilege, impiety - the censored work being viewed as obscene, challenging a dogma, or violating a religious taboo. This often involves a dominant religion forcing limitations on less prevalent ones. Alternatively, one religion may shun the works of another when they believe the content is not appropriate for their faith. This type of censorship is common in several Middle Eastern countries such as Saudi Arabia and Iran as well in many U.S. Christian communities.
- Corporate censorship is the process by which editors in corporate media outlets intervene to halt the publishing of information that portrays their business or business partners in a negative light. Privately owned corporations in the business of reporting the news also sometimes refuse to distribute information due to the potential loss of advertiser revenue or shareholder value which adverse publicity may bring.

【政治审查】Political censorship exists when a government conceals information from its citizens. Basically, the logic is that if the people don't have enough information, they won't be able to 'revolt' or spread slander about the government or political party in charge. It is also the suppression of views that are contrary to those of the government in power. The government has the power of the army and the secret police, which results in the fact that thousands of journalists, authors and editors of any kind have died or lost their careers at the hands of a vicious political hierarchy. Most democracies condemn political censorship, but some privately endorse it.

【军事信息审查】In wartime, explicit censorship is carried out with the intent of preventing the release of information that might be useful to an enemy. Typically it involves keeping times or locations secret, or delaying the release of information (e.g., an operational objective) until it is of no possible use to enemy forces. The moral issues here are often seen as somewhat different, as release of tactical information usually presents a greater risk of casualties

among one's own forces and could possibly lead to loss of the overall conflict.

During World War I letters written by British soldiers would have to go through censorship. This consisted of officers going through letters with a black marker and crossing out anything which might compromise operational secrecy before the letter was sent. The World War II catchphrase "Loose lips sink ships" was used as a common justification to exercise official wartime censorship and encourage individual restraint when sharing potentially sensitive information.

【电影审查】*The Da Vinci Code* is banned by the government of Iran and attacked by several religious organizations, especially the Roman Catholic Church. Banning of the *Harry Potter* Series is urged by Christian Conservatives. Films such as *Brokeback Mountain* and *The Golden Compass* are banned by some government and attacked by several religious organizations.

### Quotations on Censorship

***Every burned book enlightens the world.***

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

***We can never be sure that the opinion we are endeavoring to stifle is a false opinion; and if we were sure, stifling it would be an evil still.***

John Stuart Mill (1806 -1873, a British philosopher and an influential contributor to social theory, political theory, and political economy)

***We have a natural right to make use of our pens as of our tongue, at our peril, risk and hazard.***

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

***What progress we are making. In the Middle Ages they would have burned me. Now they are content with burning my books.***

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

***Assassination is the extreme form of censorship.***

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

*We are not afraid to entrust the American people with unpleasant facts, foreign ideas, alien philosophies, and competitive values. For a nation that is afraid to let its people judge the truth and falsehood in an open market*

*is a nation that is afraid of its people.*

John F. Kennedy (1917-1963, often referred to by his initials JFK, the 35th President of the United States)

Reference

143

## 丑闻

Scandals

Relevant GRE Issue

相关题库题目

【新 4 题】

See Also

相关写作参考

【Ref-181 媒体自由】【Ref-182 言论自由】【Ref-183 媒体与偷窥】

# GRE Issue

【什么是丑闻】A scandal is a widely publicized incident that involves allegations of wrongdoing, disgrace, or moral outrage. A scandal may be based on reality, the product of false allegations, or a mixture of both.

【丑闻的种类】Some scandals are broken by whistleblowers who reveal wrongdoing within organizations or groups, most notably Deep Throat (William Mark Felt) during the 1970s Watergate scandal that involved President Richard Nixon. Falsely alleged scandals can lead to witch-hunts against the innocent. Sometimes an attempt to cover up a scandal ignites a greater scandal when the cover-up fails. Classes of scandals include:

- Political scandals;
- Sex scandals;
- Academic scandals;
- Sporting scandals.

【政治丑闻】A political scandal is a kind of political corruption that is exposed and becomes a scandal, in which politicians or government officials are accused of engaging in various illegal, corrupt, or unethical practices. A political scandal can involve the breaking of the nation's laws or

moral codes.

【学术丑闻】Academic dishonesty or academic misconduct is any type of cheating that occurs in relation to a formal academic exercise. It can include:

- Plagiarism: The adoption or reproduction of original creations of another author (person, collective, organization, community or other type of author, including anonymous authors) without due acknowledgment.
- Fabrication: The falsification of data, information, or citations in any formal academic exercise.
- Deception: Providing false information to an instructor concerning a formal academic exercise—e.g., giving a false excuse for missing a deadline or falsely claiming to have submitted work.
- Cheating: Any attempt to give or obtain assistance in a formal academic exercise (like an examination) without due acknowledgment.
- Bribery: or paid services. Giving certain test answers for money.
- Sabotage: Acting to prevent others from completing

their work. This includes cutting pages out of library books or willfully disrupting the experiments of others.

- **Professorial misconduct:** Professorial acts that are academically fraudulent equate to academic fraud.

【性丑闻】A sex scandal is a scandal involving allegations or information about possibly-immoral sexual activities being made public. Sex scandals are often associated with movie stars, politicians, famous athletes or others in the public eye, and become scandals largely because of the prominence of the person involved and/or non-normative nature of the sexuality. A scandal may be based on reality, the product of false allegations, or a mixture of both. Sex scandals involving politicians can become political scandals, particularly when there is an attempt at a cover-up, or suspicions of illegality.

【公司财务丑闻】Corporate accounting scandals are political and business scandals which arise with the disclosure of misdeeds by trusted executives of large public corporations. Such misdeeds typically involve complex methods for misusing or misdirecting funds, overstating revenues, understating expenses, overstating the value of corporate assets or underreporting the existence of liabilities, sometimes with the cooperation of officials in other corporations or affiliates.

【巴林陨灭】Derivatives are very popular. Most firms use derivatives to reduce risk, but some use them to speculate by buying and selling derivatives in hopes of earning a profit. When these speculations don't work out, losses can be substantial. For example, the United Kingdom's Barings', one of the world's oldest banks, collapsed in 1995.

The Singapore-based trader for the British investment bank Barings, Nicholas Leeson, was revealed to have resulted in \$1.4 billion in losses. Leeson and his wife fled and were arrested attempting to enter Germany. The losses were largely the result of trading in futures on the direction of the Japanese Nikkei stock market index, and they led to the collapse of the 233-year-old Barings. As a result, Baring Brothers, the venerable British merchant bank, lost such a large (and at the time unquantifiable) amount of money that it had to be sold to a Dutch bank for a symbolic £1.

【安然倒闭】Billed by Fortune magazine as "America's Most Innovative Company" for six straight years from 1996 to 2001, the Enron Corporation (energy and commodities trading company) became one of the largest bankruptcies

in U.S. history in December 2001.

The company's spectacular collapse resulted from the disclosure that it had reported false profits, using accounting methods that failed to follow generally accepted procedures. Both internal and external controls failed to detect the financial losses disguised as profits for a number of years. Enron's managers, whose activities brought the company to the brink of ruin, escaped with millions of dollars as they retired or sold their company stock before its price plummeted.

【奥运会与兴奋剂】An increasingly serious problem in the Olympics is the use of performance enhancing drugs. In response, the IOC (International Olympic Committee) helps form the independent agency to deal with and punish the athletes who are involved in drug use in international sports competition. As part of the effort, each country forms an enforcement agency to monitor and test their own athletes.

American sprinter Marion Jones (1975-) raced to victory in the 200-meter dash at the 2000 Olympics in Sydney, Australia. Jones also won gold medals in the 100-meter dash and 4 x 100-meter relay. Jones' career ended in disgrace when she admitted using performance-enhancing drugs after vigorously denying it for years. She was forced to return all her medals and was banned from the sport. In January 2008 she received a six-month prison sentence for committing perjury.

In the finals of the 100-meter race at the 1988 Summer Olympics, Canadian runner Ben Johnson exploded out of the starting block, set a new world record, and won a gold medal. A drug test taken after the race, however, revealed his use of steroids. This was and still is a shame to the Olympic spirit.

### Quotations on Scandal

***Scandal is gossip made tedious by morality.***

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

***There is only one thing in the world worse than being talked about, and that is not being talked about.***

Oscar Wilde

***It is a public scandal that gives offense, and it is no sin***



**to sin in secret.**

Molière (1622-1673, French playwright)

**The mightier man, the mightier is the thing. That makes him honored or begets him hate; For greatest scandal waits on greatest state.**

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

**The scandal is not what's illegal. The scandal is what's legal.**

Michael Kinsley (1951-, U.S. journalist and magazine editor)

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- <sup>1</sup> 现实政治（德语：Realpolitik）源自十九世纪德国，由普鲁士铁血宰相奥托·冯·俾斯麦（德语：Otto Eduard Leopold von Bismarck, 1815-1898）所提出。现实政治主张，当政者应以国家利益做为从事内政外交的最高考量，而不应该受到当政者的感情、道德伦理观、理想、甚至是意识形态的左右。
- <sup>2</sup> 尼可罗·马基亚维利（意大利语：Niccolò Machiavelli, 1469-1527）意大利文艺复兴中的重要人物。在《君主论》（The Prince）一书中，马基亚维利阐述了一个君主应该要采用怎样的统治手段才能保住自己的政权。
- <sup>3</sup> 汉斯·摩根索（Hans J. Morgenthau, 1904-1980）是美国政治学家，国际法学中“权力政治学派”缔造者。最著名的传世之作是《国家间政治——权力斗争与和平》（Politics Among Nations – The Struggle for Power and Peace）
- <sup>4</sup> 透明国际，即“国际透明组织”，简称 TI，是一个非政府、非盈利、国际性的民间组织。“透明国际”于 1993 年由德国人彼得·艾根创办，总部设在德国柏林，以推动全球反腐败运动为己任，今天已成为对腐败问题研究得最权威、最全面和最准确的国际性非政府组织。
- <sup>5</sup> 国际货币基金组织，全称 International Monetary Fund。
- <sup>6</sup> 经济合作及发展组织（简称，经合组织）由英美等三十个成员国组成的国际组织，主要职能为研究、分析和预测世界经济发展走向。总部设在巴黎。
- <sup>7</sup> 世界银行是世界银行集团的俗称，“世界银行”这个名称一直是用于指国际复兴开发银行（International Bank for Reconstruction and Development, 简称 IBRD）和国际开发协会（International Development association, 简称 IDA）。这些机构联合向发展中国家提供低息贷款、无息信贷和赠款。当前世界银行的任务是资助国家克服穷困，各机构在减轻贫困和提高生活水平的使命中发挥独特的作用。
- <sup>8</sup> 硬实力，是一种理论，介绍如何使用军事和经济手段来影响利益的行为或其他政治团体。
- <sup>9</sup> 软实力，是一个国家所具有的除经济、军事以外的第三方面的实力，主要是文化、价值观、意识形态、民意等方面的影响力。
- <sup>10</sup> 国内生产总值（Gross Domestic Product, 简称 GDP）是指一个国家地区在一段特定时间（一般为一年）里生产的所有最终商品和服务的市价。
- <sup>11</sup> 国民生产总值（Gross National Product, 简称 GNP）指一国之国民一年内所生产的最终产品（包括劳务）的市场价值的总和。
- <sup>12</sup> 计划项目预算系统（简称 PPBS），又称计划项目预算制。是 20 世纪 60 年代诞生于美国的一种财政预算编制体制。2004 年，美国采用新的项目评估定级工具。
- <sup>13</sup> SWOT 分析，即强弱机危综合分析法，是一种企业竞争态势分析方法。该方法通过评价企业的优势（Strengths）、劣势（Weaknesses）、竞争市场上的机会（Opportunities）和威胁（Threats），用以在制定企业的发展战略前对企业进行深入全面的分析以及竞争优势的定位。
- <sup>14</sup> 凯恩斯主义（也称“凯恩斯主义经济学”）是根据约翰·梅纳德·凯恩斯（John Maynard Keynes, 1883-1946）的著作《就业、利息和货币通论》（The General Theory of Employment Interest and Money）的思想基础上的经济理论，主张国家扩大政府开支，实行财政赤字，通过增加需求促进经济增长。
- <sup>15</sup> 国际货币基金组织（英语：International Monetary Fund, 简称 IMF）于 1945 年 12 月 27 日成立，与世界银行并称为世界两大金融机构。职责是监察货币汇率和各国贸易情况、提供技术和资金协助，确保全球金融制度运作正常；其总部设在华盛顿。
- <sup>16</sup> 经济合作与发展组织（简称经合组织）是全球 34 个市场经济国家组成的政府间国际组织，总部设在巴黎。
- <sup>17</sup> 库尔特·勒温（1890-1947），德国心理学家，因研究动机和团体动力学而著名。
- <sup>18</sup> 圣托马斯·阿奎纳（St. Thomas Aquinas, 1225-1274）中世纪经院哲学的哲学家和神学家。他所撰写的最知名著作是《神学大全》（Summa

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Theologica)。天主教教会认为他是历史上最伟大的神学家。

- <sup>19</sup> 《汉谟拉比法典》是古巴比伦第六代国王汉谟拉比颁布的一部法律，被认为是世界上最早的一部比较系统的法典，约前 1790 年颁布。
- <sup>20</sup> 爱米尔·涂尔干（法语：Émile Durkheim, 1858-1917）法国犹太裔社会学家、人类学家，与卡尔·马克思（德语：Karl Heinrich Marx, 1818-1883）及马克斯·韦伯（Max Weber, 1864-1920）并列为社会学的三大奠基人。
- <sup>21</sup> 世俗主义，是人类宣称由传统性对神的信仰和信仰行为中得著释放的一种独特信念。
- <sup>22</sup> 让-雅克·卢梭（Jean-Jacques Rousseau, 1712 – 1778）是瑞士裔法国思想家、哲学家、作家、政治理论家、作曲家。从 1749 年起参与《百科全书》的撰写。描述人和社会关系的《社会契约论》也许是卢梭最重要的著作，“人是生而自由的，但却无往不在枷锁之中”一句为本书的开篇。
- <sup>23</sup> 伊曼努尔·康德（Immanuel Kant, 1724-1804）德国哲学家，德国古典哲学创始人。
- <sup>24</sup> 弗里德里希·威廉·尼采（德语：Friedrich Wilhelm Nietzsche, 1844 – 1900）德国哲学家。在他的著作《查拉图斯特拉如是说》中，尼采第一次提出超人这个理论。
- <sup>25</sup> 在《权力意志》（德语：Der Wille zur Macht）一书中，德国哲学家尼采提出的“权力意志”这种哲学概念，作为他用来进行价值判断的依据。
- <sup>26</sup> 英美法系，亦称普通法系。英美法系多采不成文法，尤其是判例法，强调“遵循先例”原则。
- <sup>27</sup> 欧陆法系，亦称大陆法系、民法法系，覆盖当今世界的广大区域，德国、法国、中国、日本等均为大陆法系地区。欧陆法系在形式上具有体系化、概念化的特点。
- <sup>28</sup> 马克斯·韦伯（1864-1920）德国的政治经济学家和社会学家，他被公认为是现代社会学和公共行政学最重要的创始人之一。
- <sup>29</sup> 罗诉韦德案（*Roe v Wade*）是美国联邦最高法院对于妇女堕胎权以及隐私权的重要案例。对于妇女堕胎的问题，美国联邦最高法院承认妇女的“堕胎权”，受到宪法隐私权的保护。
- <sup>30</sup> 《政治学》是亚里士多德的政治理论著作。他提出“人是政治的动物”，认为人按其本性必须结合成共同体才能生存。
- <sup>31</sup> 尼可洛·马基雅维利的《君主论》可以称作西方的“厚黑学”。他指出，一个合格的君主应该兼备狐狸和狮子的性格。

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