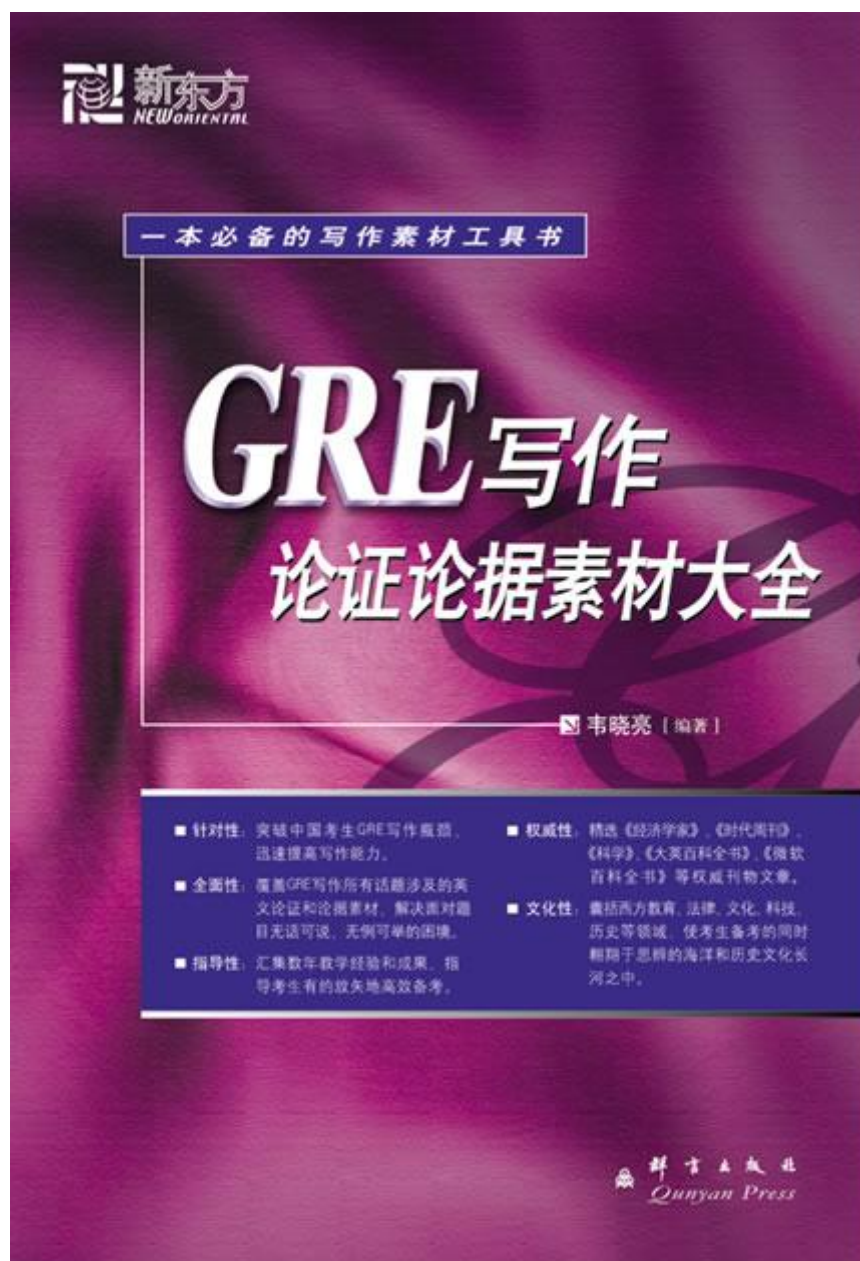


我所搜集到的韦晓亮的这本书的部分电子版内容，完整的原书内容量巨大，暂时还没有找到完美完整版的电子版，以下这些个人觉得已经非常具有针对性，和所有考友分享。



前 言

一直奋战在新东方教学的第一线上, 我深深感受到所有渴望提高英语能力的同学们, 以及期望通过各类考试(四六级、考研、雅思、SAT、TOEFL iBT、GRE、GMAT)并取得高分的考生们的不易。几年的教学经验告诉我, 对于我们中国考生来说, 英文写作能力的提高是最

难以在短时间内一蹴而就的，而取得任何等级的英文考试的作文高分也是令大多数考生们最为头疼的事情之一。

那么我们为什么害怕英文写作考试呢？为什么有些同学即便背了 1-2 万单词却仍然写不出漂亮的文章呢？为什么很多同学练好了发音，但是依然无法出口成章呢？找到了这一系列问题的答案，大家就真正抓住了提高写作能力和口语能力的关键。

首先，我们可将几乎所有人都存在的英文写作的困境归为以下三类：

---困境 1：面对一个题目，根本无话可说，即使用中文写，都写不出内容。

---困境 2：有话可说，有内容可写，但是用英文表达的支离破碎，完全不能用英文来表达出自己想要表达的含义。

---困境 3：有话说，也能用英文表达出自己要表达的意思，但是写出来的或者说出来的语言却都是“满篇尽带 Chinglish（中国式英语）”。

若一个人在英文写作上存在问题，一定可归为上述三类之一。

既然我们已经对中国考生所面临的写作问题有了清晰的梳理和认识，那么该如何从上述的困境中走出，如何能真正并有针对性的提高自己的语言表达能力呢。

其实答案很简单，就两个字-----素材！

面对一个话题，我们之所以无法写出连贯的文字，无法流畅的口语表达，都是因为我们没有写作素材以及说话的素材。那么素材是什么？其实也就是我们所说的“言之有物”中的“物”。当我们写作的时候，无论是四、六级写作，还是考研写作，或是托福、雅思、SAT、GRE、GMAT 写作，我们之所以无法取得高分，其根本原因是因为我们日常积累的英文论证素材以及论据素材过于贫乏，以至于“书到用时方恨少”，我们根本没法将零星散落于我们大脑各个角落，不成体系的素材组合起来，形成一篇逻辑严密、语言优美地道的英语作文。因此，英文素材的积累和素材库的建立是可以真正帮助中国英语爱好者、中国广大英语考生提高写作能力，走出写作困境的“捷径”。

正如前面所说，英语写作素材包含两类：一类是论证素材，即对于论点进行理论分析的素材。例如：论证竞争机制的重要性、论证环境保护的必要性、论证艺术的价值等；一类是论据素材，即可支撑论点的相关事例。例如：“钻石教父”雷维夫与 DeBeers 公司的竞争促进了整个钻石行业的发展，可用来支撑“竞争机制的重要性”的论证；再例，引用美国政府参与环境保护的例子可佐证“环境保护的必要性”；还有，引用贝多芬、巴赫、凡高的例子可说明伟大的艺术家们的艺术作品是如何推动人类文明的发展，用以例证“艺术的价值”。

其实我们只要多掌握适用于所准备的写作考试的英文写作素材（论证素材+论据素材），就已经为写出有理有据的漂亮的文章打下了一个 99% 的基础，其实这也就是写作的前提。因为任何语言学习，或者说任何学习过程，都遵循了一个“输入---输出”的模式。如果没有输入，则永远不可能输出；若没有好的输入，则永远不可能有好的输出。因此，语言学习有一条永恒不变的真理---“不听永远不会说，不读永远不会写”，这里的“听”和“读”就是输入环节，“说”和“写”就是输出环节，我们只有输入了好的英文素材，才能在需要的地方进行输出。为此，继出版《GRE 作文大讲堂-方法、素材、题目剖析》之后，我又耗时两年编著完成了全套留学考试类的《英文写作论证论据素材大全》系列英文写作工具书，简称《写作素材大全》，包含：

《GRE 写作论证论据素材大全》

《GMAT 写作论证论据素材大全》

《新托福独立写作与口语话题论证论据素材大全》

《SAT 写作论证论据素材大全》

《雅思写作论证论据素材大全》

这套书的出版，最重要的目的是解决了大家的“英语输入和输出问题”---若你想要

就某一个话题进行论述却又无话可说，或者不知道该怎么用地道漂亮的英文去表达的时候，可立刻按照本套书的话题类别索引在相应考试的《英文写作论证论据素材大全》中进行查阅，即可获得若干由原汁原味的英文组成的相关话题的写作素材段落。这些段落全部援引自国外顶级的期刊、报纸、书籍、网站，例如：《经济学家》、《时代周刊》、《科学》、《大英百科全书》、维基（Wiki）英文百科全书、《微软百科全书》等权威刊物。通过查阅，既解决了“无话可说”的困境，更解决了“英文表达”的问题，久而久之，通过不断的查阅，多次的输入，你的知识面会扩大，论证能力会得到大幅度提高，最重要的是可用地道的英文就不同的话题展开有理有据的论述。古人云“熟读唐诗三百首，不会作诗也会吟”，因此，有效地阅读本套书，可充分的提高你的写作能力以及口语能力这两大“输出能力”。

需要特别说明的是，这套《素材大全》所包含的五大类考试，尽管都是《英文写作论证论据素材大全》，但是由于各个考试的难度不同，具体题目不同，因此在编写时，我们针对不同的考试，有针对性的编纂完成各个考试的《英文写作论证论据素材大全》。

对于被考生戏称为“God Read English”的 GRE 作文考试之 ISSUE 部分，本系列的《GRE ISSUE 写作论证论据素材大全》，全面覆盖到 GRE ISSUE 写作的全部 20 大类话题：

第一大类	科技类
第二大类	法律类
第三大类	环保类
第四大类	艺术类
第五大类	历史类
第六大类	商业类
第七大类	学习类
第八大类	政治类
第九大类	文化类
第十大类	传媒类
第十一大类	行为类
第十二大类	教育类
第十三大类	哲学类
第十四大类	国家、制度、建设类
第十五大类	社会发展类
第十六大类	伦理道德类
第十七大类	经济类
第十八大类	书籍及研究理论类
第十九大类	心理类
第二十大类	素质、品德类

考生结合 GMAT 写作论证论据素材工具书进行 GMAT 考试的备考，可达到事半功倍的效果。第一，本书详尽的话题分类可保证考生在论述每个复杂的 GMAT Issue 命题的时候，能够游刃有余，言之有物，关键是有话可说而且写的有理有据。第二，本书一共 20 大类话题，完全覆盖 GMAT Issue 话题库，与此同时，每一个大类下面又下辖属于该类的 GMAT Issue 官方题库的原题题目，这样大家在分析以及备考每一个题目的时候，能有针对性的查找到该题所能利用的论证或者论据素材。例如，科技类话题下，有“论证科技发展的积极影响”、“论证科技发展的负面影响”、“人类如何利用科技这把双刃剑”、“科学与哲学的关系”、“科学与宗教的关系”、“科学与艺术的关系”等等英文论证以及论据素材段落，从而能够全面覆盖 GMAT

写作中科技类话题所涉及的知识范围以及命题范围，同时每个主题段落都是以“标题”、“段落中文大意”、“英文段落”三部分构成，英文段落部分是严谨、地道、直接可用的英文素材，这样又能保证大家一目了然的知晓该段落的论述内容和论述功能，以及可用于哪个话题或者主题。

在此，特以书中正文部分进行举例说明。以考生最为无话可说的 GRE 话题之艺术类话题为例，如下所示：

第四大类 艺术类

1 艺术在社会中的作用

段落大意：艺术在社会生活中具有不可替代的作用，它能够唤醒人们、提升人们，它能够反映社会价值。

Art is usually a criticism of the world as it is and a vision of the world as it might be. A characteristic of good art is that it engages individuals in a very deep and personal way, and in ways that may not be shared by every member of a group. The purpose of art is to find a way to wake people up who are going through their lives sleepwalking and say: "Stop it. You can't walk past this. This is your life." Artists have to be able to function in society and say there are basic human values that must be, that cannot be shortchanged, or else we won't have a society. Art is an invitation to become part of something that is larger than us. The arts are connected to being a grown-up. In order to be a grown-up, one has to be able to envision other lives as real, other possibilities as real. When we don't have the arts, a very important part of us begins to starve and our humanity begins to dwindle.

2 艺术的重要性以及价值

段落大意：艺术使人感知世界，使人善于创造，赋予人更高形式的交流方式，是人们密不可分的朋友，因此能够有效反映社会价值。

Art is a link to the past. It provides an enjoyable perspective from which to examine history. Art helps people to understand and empathize with the living conditions people have endured at various times and places. Art encourages imagination. It shows people how they might express their own feelings and experiences through painting and drawing. Art provides people an opportunity to create and do, which can be a refreshing break from studying. Art teaches people how to interpret different forms of communication. It teaches them to understand figurative things like symbolism, metaphor, and the meanings of color. Art improves academic achievement. Evidence suggests that people who actively participate in some form of art — whether it be painting, acting, music, etc — perform better in other subjects than others who don't participate in art.

3 贝多芬的例子作为论据来说明艺术家们对社会的贡献和价值

Ludwig van Beethoven (1770-1827)

Ludwig van Beethoven (1770-1827), German composer, considered one of the greatest musicians of all time. Having begun his career as an outstanding improviser at the piano and composer of piano music, Beethoven went on to compose string quartets and other kinds of chamber music, songs, two masses, an opera, and nine symphonies. His

Symphony No. 9 in D minor op. 125 (Choral, completed 1824), perhaps the most famous work of classical music in existence, culminates in a choral finale based on the poem “Ode to Joy” by German writer Friedrich von Schiller. Like his opera Fidelio, op. 72 (1805; revised 1806, 1814) and many other works, the Ninth Symphony depicts an initial struggle with adversity and concludes with an uplifting vision of freedom and social harmony.

如上所例,本书对于 GRE ISSUE 写作的全部 20 大类话题给出了近千个这样的论证素材段落以及论据素材段落,相信这本书以及这套书的出版可真正提高大家写作能力以及扩展英文表达的内容量以及信息量,真正做到“言之有物”。

本书具有以下特点:

- ◆全面性: 全面补充 GRE 写作 Issue 部分所涉及到的所有话题的英文论证素材以及英文论据素材, 解决考生面对 Issue 题目无话可说, 无例可举的困境。
- ◆文化性: 书中所有的论证以及论据素材段落都是从辩证的角度去补充大量的权威的论证分析的英文论证段落和论据段落, 力求做到让考生在备考的过程中, 始终沉浸于思辨的海洋和文化历史的长河中, 尤其给中国考生补充所不熟悉的西方世界的教育、法律、文化、科技、历史等方面内容。
- ◆权威性: 汇集世界顶级外文期刊、报纸、书籍、检索数据库和权威的新闻网站的英文内容, 例如:《经济学家》、《时代周刊》、《科学》、《大英百科全书》、维基(Wiki)英文百科全书、《微软百科全书》等权威刊物。
- ◆指导性: 汇集新东方 GRE 考试培训项目数年的教学精华及笔者在新东方讲台上多年 GRE 写作的教学成果, 内容具有极强的指导性和操作性。
- ◆针对性: 本书针对中国考生写作中存在的弱点, 全面提升考生的写作实力。

在本书的编写和出版过程中, 笔者得到了来自各方面的支持和帮助, 在此表示感谢。

感谢新东方教育科技集团董事长俞敏洪老师的鼓励和支持, 在他的关心和帮助下, 本书才能得以顺利编写完成。

感谢[新东方大愚文化传播有限公司](#)成功出版了笔者的多本书籍。

感谢刘剑博士对本书付出的辛勤工作以及诸多的好建议, 感谢我的家人对我事业上的支持和生活上的关心。感谢美籍专家 Stephen M. Shapiro 先生对于本书英文部分的认真审订。

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你要看到事业垂成,
必须努力向前, 不可休息,
决不可因疲乏而静止;
你要认清全面的世界,
必须广开你的眼界;
你要认清事物的本质,
必须审问追究到底。
只有恒心可以使你达到目的,
只有博学可以使你明辨世事,
真理常常藏在事物的深底。

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2008年9月于国家图书馆

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第二章 GRE Issue 写作论证论据素材库

第一大类：社会类

1 社会发展的三大理论

In the 19th century, three great classical theories of social and historical change were created: the sociocultural evolutionism, the social cycle theory and the Marxist historical materialism theory. Those theories had one common factor: they all agreed that the history of humanity is pursuing a certain fixed path, most likely that of the social progress. Thus, each past event is not only chronologically, but causally tied to the present and future events. Those theories postulated that by recreating the sequence of those events, sociology could discover the laws of history.

4 社会公正的概念

Social justice refers to the concept of a society in which justice is achieved in every aspect of society, rather than merely the administration of law. It generally refers to a society which affords individuals and groups fair treatment and a just share of the benefits of it. It can also refer to the distribution of advantages and disadvantages within a society.

17 社会进步指标

Theorists usually measured progression (that is, the difference between one stage and the next) in terms of increasing social complexity (including class differentiation and a complex division of labor), or an increase in intellectual, theological, and aesthetic sophistication. Those 19th-century ethnologists used these principles primarily to explain differences in religious beliefs and kinship terminologies among various societies.

18 社会进步与政府干预以及两大社会类型

Society was evolving toward increasing freedom for individuals; and so that government intervention ought to be minimal in social and political life, differentiated between two phases of development, focusing on the type of internal regulation within societies.

Military and industrial societies are differentiated. (The earlier, more primitive military society has a goal of conquest and defense, is centralized, economically self-sufficient, collectivistic, puts the good of a group over the good of an individual, uses compulsion, force and repression, and rewards loyalty, obedience and discipline. The industrial society has a goal of production and trade, is decentralized, interconnected with other societies via economic relations, achieves its goals through voluntary cooperation and individual self-restraint, treats the good of individual as the highest value, regulates the social life via and voluntary relations, values initiative, independence and innovation.)

19 技术进步有赖于其他社会组织

The development of technology is dependent on the presence of other types of social organizations.

Nobel laureate economist Arthur Lewis observed that the mechanization of factory production in England which became known as the Industrial Revolution was a direct result of the reorganization of English agriculture. The enclosure of common lands in England generated surplus income for the farmers. That extra income generated additional raw materials for industrial processing along with greater demand for industrial products which was difficult to meet by traditional manufacturing processes. The opening of sea trade gave an added boost in demand for industrial production for export. Factory production increased many times when production was reorganized using steam energy combined with moving assembly lines, specialization and division of labor. Thus, technological development was both a result of and a contributing factor to the overall development of society.

20 社会进步与技术革新

Though technological inventions have markedly increased the pace of development, the tendency to view developmental accomplishments as mainly powered by technology is a partial view that misses the bigger picture. Technological innovation was spurred by the general advance in the social organization of knowledge. In the Middle Ages, efforts at scientific creativity were few and isolated from one another, mainly because there were no effective arrangements for the preservation and dissemination of knowledge. Since there was no organized protection for patent rights, scientists and inventors were very secretive about their activities and operations. The establishment of scientific associations and the publication of scientific journals spurred the exchange of knowledge among scientists and created a written record that could be examined by posterity.

23 物质资源和非物质资源在社会发展中的作用

The role of physical resources tends to diminish as society moves to higher levels in the scale of development. Correspondingly the role of non-material resources keeps increasing as development advances. One of the most important non-material resources is information, which has become a key input in modern times. Information is a non-material resource that does not get exhausted by distribution or sharing. Greater access to information helps increase the pace of its development. Ready access to information about economic factors helps investors to immediately transfer capital to those sectors and areas where it will fetch a higher return. The greater input of non-material resources helps explain the rising productivity of societies in spite of a limited physical resource base.

24 非物质资源可以提高物质资源的生产力

The application of higher non-material inputs also raises the productivity of physical inputs. Modern technology has helped increase the proven sources of oil by 50% in recent years and at the same time reduced the cost of search operations by 75%. Moreover, technology has shown that it is possible to reduce the amount of physical inputs in a wide range of activities. Scientific agricultural methods demonstrated that soil productivity could be raised by application of synthetic fertilizers. Dutch farm scientists have demonstrated that a minimal water consumption of 1.4 liters is enough to raise a kilogram of vegetables compared to the thousand liters that traditional irrigation methods normally require. Henry Ford's assembly line techniques brought

down the man-hours of labor required to deliver a car from 783 minutes to 93 minutes. These examples show that the greater input of higher non-material resources can raise the productivity of physical resources and thereby extend their limits.

25 社会文化进化论

Sociocultural evolutionists agree that the evolution-like process leads to social progress. Sociocultural evolutionism represented an attempt to formalize social thinking along scientific lines, which was later influenced by the biological theory of evolution. If organisms could develop over time according to deterministic laws, then it seemed reasonable that societies could as well. They developed analogies between human society and the biological organism and introduced into sociological theory such biological concepts as variation, natural selection, and inheritance—evolutionary factors resulting in the progress of societies through stages of savagery and barbarism to civilization, by virtue of the survival of the fittest. Together with the idea of progress there grew the notion of fixed “stages” through which human societies progress, usually numbering three—savagery, barbarism, and civilization—but sometimes many more.

28 三大概念： 社会地位、 阶层权利、 政治权力

Social Status: If you view someone as a social superior, that person will be able to have power over you because you believe that person has a higher status than you do.

Class Power: This refers to people having unequal access to resources. If you have access to something that someone else needs, that can make you more powerful than the person in need. The person with the resource thus has bargaining power over the other.

Political Power: Political power can influence the hierarchical system of power because those who can influence what laws are passed and how they are applied can exercise power over others.

29 社会机动性与社会地位

In sociology, social stratification is the hierarchical arrangement of social classes, castes and strata within a society. While these hierarchies are not universal to all societies, they are the norm among state-level cultures (as distinguished from hunter-gatherers or other social arrangements) .

Status can be changed through a process of Social Mobility. Social mobility is the change of position within the stratification system. A change in status can be done upwardly in status, upward mobility, or they can move down in status, downward mobility. Social mobility allows for a person to move to another social status other than the one they were born in. Social mobility is more frequent in societies where achievement rather than ascription is the primary basis for social status.

32 工业化带来的问题

Industrialization has spawned its own health problems. Modern stressors include noise, air, water pollution, poor nutrition, dangerous machinery, impersonal work, isolation, poverty, homelessness, and substance abuse. Health problems in industrial nations are as much caused by economic, social, political, and cultural factors as by pathogens. Industrialization has become a major medical issue world-wide.

35 思维创造性与技术

Though many reasons can be cited for the accelerating pace of technological inventions, one major cause is the role played by mental creativity in an increasing atmosphere of freedom. Political freedom and liberation from religious dogma had a powerful impact on creative thinking during the period of Enlightenment. Dogmas and superstitions had an incredibly restrictive effect on the scope for mental creativity. For example, when the astronomer Copernicus proposed a heliocentric view of the world, it was rejected because it did not conform to established religious doctrine. When Galileo perfected a telescope for viewing the planets, his invention was condemned by churchmen as an instrument of the devil as it seemed to be so unusual and hence fit to be deemed heretic. Such obscurantist fetters on freedom of thought were shattered only with the coming of the Enlightenment. From then on the spirit of experimentation began to thrive.

36 互联网使用的四大障碍

It is already received wisdom among those who are working to bridge the digital division that providing access to technology is only one of many obstacles that must be addressed. Internet access is not enough. The Children's Partnership argues that content is one aspect of the digital division that has been neglected. The four content-related barriers to greater Internet uptake across society are:

1. local information barriers;
2. literacy barriers;
3. language barriers;
4. cultural diversity barriers.

37 完美竞争的概念及其三大要素

The theoretical ideal developed by economists to establish the conditions under which competition would achieve maximum effectiveness is known as "perfect" competition. Although rarely possible, perfect competition, as a concept, provides a useful benchmark for evaluating performance in actual markets. Perfect competition exists when (1) an industry has a large number of business firms as well as buyers; (2) the firms on the average are small; and (3) buyers and sellers have complete knowledge of all transactions within the market. The practical significance of a large number of small firms and many buyers is that the power to influence the behavior of the participants in the market is thoroughly dispersed. In other words, no single person or business has the power to dictate the terms on which the exchange of goods and services takes place. Market results then are truly impersonal. Under conditions of perfect competition, economists contend, goods and services would be produced as efficiently as possible—that is, at the lowest possible price and cost—and consumers would get the maximum amount of the goods and services they desire.

38 不同文化社会对极端行为的态度

The social consequences considered appropriate for unacceptable behavior also vary widely between, and even within, different societies. Punishment of criminals ranges from fines or humiliation to imprisonment or exile, from beatings or mutilation to execution. The form of

appropriate punishment is affected by theories of its purpose to prevent or deter the individual from repeating the crime, or to deter others from committing the crime, or simply to cause suffering for its own sake in retribution. The success of punishment in deterring crime is difficult to study, in part because of ethical limitations on experiments assigning different punishments to similar criminals, and in part because of the difficulty of holding other factors constant.

40 竞争与合作

While cooperation is the antithesis of competition, the need or desire to compete with others is a common impetus that motivates individuals to organize into a group and cooperate with each other in order to form a stronger competitive force. Cooperation in many areas such as farming and housing may be in the form of a cooperative or, alternately, in the form of a conventional business. Many people resort to this because they may cooperate by trading with each other or by altruistic sharing.

Certain forms of cooperation are illegal in some jurisdictions because they alter the nature of access by others to economic or other resources. Thus, cooperation in the form of cartels or price-fixing may be illegal.

41 个人主义

Individualism is a term used to describe a moral, political, or social outlook that stresses human independence and the importance of individual self-reliance and liberty. Individualists promote the exercise of individual goals and desires. They oppose most external interference with an individual's choices — whether by society, the state, or any other group or institution. Individualism is therefore opposed to holism, collectivism, fascism, communalism, statism, totalitarianism, and communitarianism, which stress that communal, group, societal, racial, or national goals should take priority over individual goals. Individualism is also opposed to the view that tradition, religion, or any other form of external moral standard should be used to limit an individual's choice of actions.

Individualism has a controversial relationship with egoism (selfishness). While some individualists are egoists, they usually do not argue that selfishness is inherently good. Rather, some argue that individuals are not duty-bound to any socially-imposed morality and that individuals should be free to choose to be selfish (or to choose any other lifestyle) if they so desire. Others still, such as Ayn Rand, argue against “moral relativism” and claim selfishness to be a virtue.

42 社会责任感

Social responsibility is an ethical or ideological theory that an entity, whether it is a government, corporation, organization or individual, has a responsibility to society.

There is a large inequality in the means and roles of different entities to fulfill their claimed responsibility. This would imply that different entities have different responsibilities, inasmuch as states should ensure the civil rights of their citizens, that corporations should respect and encourage the human rights of their employees and that citizens should abide by written laws. But social responsibility can mean more than these examples. Many NGOs accept that their roles and the responsibility of their members as citizens are to help improve society by taking a proactive

stance in their societal roles. It can also imply that corporations have an implicit obligation to give back to society (such as is claimed as part of corporate social responsibility and/or stakeholder theory).

Social responsibility is voluntary; it is about going above and beyond what is called for by the law (legal responsibility). It involves an idea that it is better to be proactive toward a problem rather than reactive to a problem. Social responsibility means eliminating corrupt, irresponsible or unethical behavior that might bring harm to the community, its people, or the environment before the behavior happens.

第二大类 行为类

5 内在驱动和外刺激

Drives and desires can be described as a deficiency or need that activates behavior that is aimed at a goal or an incentive. These are thought to originate within the individual and may not require external stimuli to encourage the behavior. Basic drives could be sparked by deficiencies such as hunger, which motivates a person to seek food; whereas more subtle drives might be the desire for praise and approval, which motivates a person to behave in a manner pleasing to others.

By contrast, the role of extrinsic rewards and stimuli can be seen in the example of training animals by giving them treats when they perform a trick correctly. The treat motivates the animals to perform the trick consistently, even later when the treat is removed from the process.

6 内在动机与内在驱动学生的三大特征

Intrinsic motivation is the drive for which people engage in an activity, without obvious external incentives, such as a hobby. Intrinsic motivation has been studied by educational psychologists since the 1970s, and numerous studies have found it to be associated with high educational achievement and enjoyment by students.

It is thought that students are more likely to be intrinsically motivated if they:

1. Attribute their educational results to internal factors that they can control (e.g. the amount of effort they put in).
2. Believe they can be effective agents in reaching desired goals (i.e. the results are not determined by dumb luck).
3. Are interested in mastering a topic, rather than just rote-learning to achieve good grades.

9 情感对行为的影响

Human emotion has a significant influence on, or can even be said to control, human behavior, though historically many cultures and philosophers have for various reasons discouraged allowing this influence to go unchecked.

In modern scientific thought, certain refined emotions are considered to be a complex neural trait of many domesticated and a few non-domesticated mammals. These were commonly developed in reaction to superior survival mechanisms and intelligent interaction with each other and the

environment; as such, refined emotion is not in all cases as discrete and separate from natural neural function as was once assumed. Still, when humans function in civilized tandem, it has been noted that uninhibited acting on extreme emotion can lead to social disorder and crime.

13 行动理论

Action theory concerned with theories about the processes causing intentional (willful) human bodily movements of more or less complex kind.

Basic action theory typically describes action as behavior caused by an agent in a particular situation. The agent's desires and beliefs (e.g. my wanting a glass of water and believing the clear liquid in the cup in front of me is water) lead to bodily behavior (e.g. reaching over for the glass). In the simple theory, the desire and belief jointly cause the action. We should take the concept of intention as basic and not analyzable into beliefs and desires.

14 行为的回报和强化

A reward, tangible or intangible, is presented after the occurrence of an action (i.e. behavior) with the intent to cause the behavior to occur again. This is done by associating positive meaning to the behavior. Studies show that if the person receives the reward immediately, the effect would be greater, and decreases as duration lengthens. Repetitive action-reward combination can cause the action to become habit.

Rewards can also be organized as extrinsic or intrinsic. Extrinsic rewards are external to the person; for example, praise or money. Intrinsic rewards are internal to the person; for example, satisfaction or accomplishment.

Some authors distinguish between two forms of intrinsic motivation: one based on enjoyment, the other on obligation. In this context, obligation refers to motivation based on what an individual thinks ought to be done. For instance, a feeling of responsibility for a mission may lead to helping others beyond what is easily observable, rewarded, or fun.

A reinforcer is different from reward, in that reinforcement is intended to create a measured increase in the rate of a desirable behavior following the addition of something to the environment.

15 选择的定义

Are we free to make our own choices? To answer the question, we must first cut the fat off the widely used definition of choice. Defining choice in this situation can be a difficult task. A popular definition of choice could be a mental process through which an individual weighs the consequences of their actions to create an ideal image of their preference to the outcome of their actions. But, when you look at this definition, you see that it suggests that someone who fails to carefully analyze their actions doesn't actually make choices. Can we assume by this definition that choices are free? We can say yes, because according to this definition, if we do carefully analyze our actions, we create the outcome that we choose.

16 选择的自由性

Some people may say choice is not free. They may say that if we do not reflect carefully on our actions, we are not taking responsibility for them, leaving the cause of the action to some other force. When looking at the word responsibility in the one side of the argument, one may still draw

up a few questions that need to be explained. If we are ignorant of our own responsibility in taking a course of action, how are we to know that we are not reflecting carefully on our actions? What are the standards of responsibility when reflecting on our actions? What if we do something that we do not know is wrong? To answer these criticisms, ignorance of our actions is natural and cannot affect our ability to rationalize to the best of our ability. In a given situation where it is impossible to know what is best, we have the ability to do what we think is best in that given situation. Assuming that an individual has the power to think about and carefully consider choices, they do have a free will within them that they can bring out in any situation, even if the person has no knowledge of what to do in that certain situation.

17 选择理论的十大公理

The Ten Axioms of Choice Theory:

1. The only person whose behavior we can control is our own.
2. All we can give another person is information.
3. All long-lasting psychological problems are relationship problems.
4. The problem relationship is always part of our present life.
5. What happened in the past has everything to do with what we are today, but we can only satisfy our basic needs right now and plan to continue satisfying them in the future.
6. We can only satisfy our needs by satisfying the pictures in our dream.
7. All we do is to behave.
8. All behavior is Total Behavior and is made up of four components: acting, thinking, feeling and physiology.
9. All Total Behavior is chosen, but we only have direct control over the acting and thinking components. We can only control our feeling and physiology indirectly through how we choose to act and think.
10. All total behavior is designated by verbs and named by the part that is the most recognizable.

20 弗洛伊德观点：影响决策的三大要素

Sigmund Freud proposes three aspects of our personality structure that directly effects our decisions. The elements that Sigmund Freud talks about are the Id, Ego, and Super Ego. These three elements play an important role in our decisions and support the view of not having free will. The Id is the source of our basic drives and all of our psychological energy. Sigmund Freud also states that we all are born with this element. The Id is also referred to the pleasure principle, which also represents self-gratification. The Id has two basic drives—sex and aggression. The Id is the part of us that is seeking pleasure through the immediate satisfaction of its needs. In reference to the Id, it is always trying to satisfy every impulse whenever and wherever, it knows no limits.

The second element of our personality is the ego; Freud relates this as the reality principle. The ego is the practical side of our personality; it is aware of what's possible and impossible and is able to accept limits and to act in a practical way. The ego's main purpose is to figure out appropriate ways to satisfy the id's desire.

In a sense, the ego is like congress and the id the president. The president can not take major actions without the approval of congress. In short, the id supplies the power and the ego supplies

the control. The reaction of the two acts as a driving force in which our decisions are made, thus eliminating free will.

24 自我控制

The self-control of motivation is increasingly understood as a subset of emotional intelligence; a person may be highly intelligent according to a more conservative definition (as measured by many intelligence tests), yet unmotivated to dedicate this intelligence to certain tasks. Yale School of Management Professor Victor Vroom's "expectancy theory" provides an account of when people will decide whether to exert self-control to pursue a particular goal.

30 团体行为不是个人行为的加和

The behavior of groups cannot be understood solely as the aggregate behavior of individuals. It is not possible, for example, to understand modern warfare by summing up the aggressive tendencies of individuals. A person may behave very differently in a crowd—say, when at a football game, at a religious service, or on a picket line—than when alone or with family members. Several children together may vandalize a building, even though none of them would do it on his or her own. By the same token, an adult will often be more generous and responsive to the needs of others as a member of, say, a club or religious group than he or she would be inclined to be in private. The group situation provides the rewards of companionship and acceptance for going along with the shared action of the group and makes it difficult to assign blame or credit to any one person.

32 团体对行为的影响

In addition to belonging to the social and cultural settings into which they are born, people voluntarily join groups based on shared occupations, beliefs, or interests (such as unions, political parties, or clubs). Membership in these groups influences how people think of themselves and how others think of them. These groups impose expectations and rules that make the behavior of members more predictable and that enable each group to function smoothly and retain its identity. The rules may be informal and conveyed by example, such as how to behave at a social gathering, or they may be written rules that are strictly enforced. Formal groups often signal the kind of behavior they favor by means of rewards (such as praise, prizes, or privileges) and punishments (such as threats, fines, or rejections).

Affiliation with any social group, whether one joins it voluntarily or is born into it, brings some advantages of larger numbers: the potential for pooling resources (such as money or labor), concerted effort (such as strikes, boycotts, or voting), and identity and recognition (such as organizations, emblems, or attention from the media). Within each group, the members' attitudes, which often include an image of their group as being superior to others, help ensure cohesion within the group but can also lead to serious conflict with other groups. Attitudes toward other groups are likely to involve stereotyping—treating all members of a group as though they were the same and perceiving in those people's actual behavior only those qualities that fit the observer's preconceptions. Such social prejudice may include blind respect for some categories of people,

such as doctors or clergy, as well as blind disrespect for other categories of people who are, say, foreign-born or women.

第三大类 教育类

1 教育的三大目的

Fundamental purposes that have been proposed for education include:

The enterprise of civil society depends on educating young people to become responsible, thoughtful and enterprising citizens. This is an intricate, challenging task requiring deep understanding of ethical principles, moral values, political theory, aesthetics, and economics, not to mention an understanding of who children are, in themselves and in society.

Progress in every practical field depends on having capacities that schooling can educate. Education is thus a means to foster the individual's, society's, and even humanity's future development and prosperity. Emphasis is often put on economic success in this regard.

One's individual development and the capacity to fulfill one's own purposes can depend on an adequate preparation in childhood. Education can thus attempt to give a firm foundation for the achievement of personal fulfillment. The better the foundation is built, the more successful the child will be. Simple basics in education can carry a child far.

2 教育面临的问题:

知识快速更新、全民教育的普及、个性化教育的实施困难

We increasingly see education as a critical component of democratic society. For intelligent decisions in democratic society, we need an educated population. Furthermore, we increasingly see the need for lifelong education. Society changes faster, so what is learned when we are young is fast outdated. So this need for universal education further complicates the problems created by growing populations, by increasing the numbers we must consider.

One aspect of education that must be considered is that all students are different, with different backgrounds, knowledge, interests and learning styles. Each student should be treated individually. But our current modes of learning provide little individualization. Every student tends to be provided with the same learning experiences focused around a white Anglo-Saxon curriculum. This cookie-cutter approach to learning works for a few students, but many do not learn, or learn only partially. Our classes are already too large to provide individualized learning.

7 正规教育体系的两大基本假设

Two fundamental assumptions that underlie formal education systems are that students (a) retain knowledge and skills they acquire at school, and (b) can apply them in situations outside the classroom. But are these assumptions accurate? Research has found that, even when students report not using the knowledge acquired at school, a considerable portion is retained for many years and long term retention is strongly dependent on the initial level of mastery. One study

found that university students who took a child development course and attained high grades showed, when tested 10 years later, average retention scores of about 30%, whereas those who obtained moderate or lower grades showed average retention scores of about 20%. There is much less consensus on the crucial question of how much knowledge acquired in school transfers to tasks encountered outside formal educational settings, and how such transfer occurs. Some psychologists claim that research evidence for this type of far transfer is scarce, while others claim there is abundant evidence of far transfer in specific domains.

8 情商的定义及其四大内涵

Emotional intelligence defines EQ, which stands for emotional quotient, is a fairly new concept in the scientific community, yet it has become one of the most controversial topics. For thousands of years, people have thought that IQ is destiny, but it has turned out to be not nearly as much as we thought. Daniel Goleman, a psychology professor at Harvard, wrote a ground-breaking book about the EQ factor. His book argues that our view of human intelligence is far too narrow, ignoring a crucial range of abilities that matter immensely in terms of how well we do in life. To be emotionally intelligent relies on many factors, which include knowing one's feelings and using them to make life decisions they can live with.

1. Being able to manage one's emotional life without being hijacked by it—not being paralyzed by depression or worry, or swept away by anger.
2. Persisting in the face of setbacks and channeling one's impulses in order to pursue their goals.
3. Empathy—reading other people's emotions without their having to tell you what they are feeling.
4. Handling feelings in relationships with skill and harmony—being able to articulate the unspoken pulse of a group, for example.

12 自尊与情商

Self-esteem, like optimism, is essential in order to maintain a healthy emotional life. People who have confidence in themselves, their ideas and views, and what they are all about tend to be more emotionally stable than people who lack self-confidence. Being self-confident gives people the impression that you are reliable and trustworthy. Studies have showed that children who lack self-esteem are more likely to have emotional problems such as depression, violent fits and suicidal tendencies. People who have high self-esteem are less likely to be affected by any negative comments; they know that it's what they think of themselves that counts.

Teaching a child to have self-esteem is very important. Children's expectations about their abilities begin at home. If parents show confidence in children's behaviors and judgments, children are more likely to set a higher standard for themselves, in their social and personal life. Developing a child's self-esteem through constant praise and reinforcement, as advocated for many years, may actually do more harm than good. Helping a child feel good about themselves works only if those feelings are attached to specific accomplishments.

14 情商与成功

The excitement over the concept of emotional intelligence begins with its applications for raising

and educating children, but extends to its importance in the work place and virtually all human relationships. Studies show that the same EQ skills that result in your child being perceived as an enthusiastic learner by his/her teacher, or being liked by his/her friends on the playground, will also help him/her twenty years from now in his/her job or marriage. In many studies, adults do not appear to be that different from the children they once were. The extent to which EQ skills can affect the workplace is still surprising. A study found out why scientists were performing poorly at their jobs in spite of intellectual and academic intelligence equal to their high-achieving colleagues. The researchers studied the E-mail patterns of all the scientists and found that the employees who were disliked because of poor emotional and social skills were being left out by their colleagues, much the same way as the nerd was left out of games on the playground. EQ is as important as IQ when it comes to success.

22 智力的定义及其四大因素

Intelligence is defined as the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with the environment. The reason why intelligence is the aggregate or global capacity is that intelligence is not made up of independent abilities, but qualitatively different abilities and these abilities can only be measured by measuring various aspects of these abilities.

Four major aspects contribute to intelligence. The first is awareness. Awareness means that a person's behavior is purposeful, not instinctive or reflexive. The second is goal or direction. People behave in meaningful ways. The third point is rationality. People usually act in a manner that is understood by others. The last point is value. Others perceive the behavior of an individual as being useful. Together these aspects make up another definition of intelligence.

23 个性化教育的实现

The importance of working individually with the problems and potentialities of students must be emphasized. As we have had more and more students, this has become increasingly difficult. Our current grading system, with many students receiving poor grades, indicates that we are now mostly unsuccessful in helping the individual student. Grade inflation only further emphasizes this problem. Highly interactive computer material now makes this individualized attention possible. We need programs that continually probe the student, finding out at each instant what the student can and cannot do. Then, based on this knowledge, the program can offer individualized assistance. This approach combines learning and assessment into one seamless activity, not separating them as in current courses. Assessment is used to determine what learning material is to be presented next. As stressed, very little software of this type has been produced.

35 政治对教育的影响

The learners in our society should be knowledgeable about what effects politics may have on education. Such education may be well influenced by politics as power (from whoever may be in power). Power would be one of the two dimensions to the curriculum and power as domination is bad and removes justice. In such discussion we may remind that this curriculum was done in three versions with considerable change between the first and the last version. The vision of schools that we should remove streaming and that education should be inclusive and comprehensive has been

“masked” in the last version due to political reasons. To conclude, in this new curriculum it is not the case of having the objectives listed at the beginning and then simply a description of how each should be achieved, but it is clearly seen that the vision and philosophy of the curriculum are consistent throughout. This shows that great planning has been involved in the design of this document.

38 竞争是教育中的一个因素

Competition is a factor in education. On a global scale, national education systems, intending to bring out the best in the next generation, encourage competitiveness among students by scholarships. Upon receipt of their academic results, students tend to compare their grades to see who is better. For severe cases, the pressure to perform in some countries is so high that it results in stigmatization of intellectually deficient students or even suicide as consequence of failing the exams, Japan being a prime example. This has resulted in critical reevaluation of examinations as a whole by educationists. Critics of competition as opposed to excellence as a motivating factor in education systems, such as Alfie Kohn, assert that competition actually has a net negative influence on the achievement levels of students and that it “turns all of us into losers”. Competitions also make up a large proportion of extracurricular activities that students partake in.

39 多学科概述

“Interdisciplinarity” in referring to an approach to organizing intellectual inquiry is an evolving field, and stable, consensus definitions are not yet established for some subordinate or closely related fields.

An interdisciplinary community or project is made up of people from multiple disciplines and professions who are engaged in creating and applying new knowledge as they work together as equal stakeholders in addressing a common challenge. The key question is what new knowledge (of an academic discipline nature), which is outside the existing disciplines, is required to address the challenge. Aspects of the challenge cannot be addressed easily with existing distributed knowledge, and new knowledge becomes a primary subgoal of addressing the common challenge. The nature of the challenge, either its scale or complexity, requires that many people have interactional expertise to improve their efficiency working across multiple disciplines as well as within the new interdisciplinary area. An interdisciplinary person is a person with degrees from one or more academic disciplines with additional interactional expertise in one or more additional academic disciplines, and new knowledge that is claimed by more than one discipline. Over time, interdisciplinary work can lead to an increase or a decrease in the number of academic disciplines.

第四大类 科技类

1 网络的作用

The technology revolution is upon us. In the past, there have been many triumphs in the world of technology. To this date, people are able to communicate over thousands of miles with the greatest

of ease. The Internet connects nearly 400 million users worldwide and is an essential part of how we work, play, communicate, and conduct commerce. We use the Internet in ways that seemed unimaginable in the past.

The Internet provides convenience for people to learn at home. Internet based training has become a common business tool used to gain advancements in current jobs. Tutoring over the Internet is also available. Business on the Internet is a growing technology. Business on the Internet has no geographic boundaries; it has access to more consumers. Approximately 150 businesses join the Internet every day. There is less labor force needed and it is open 24 hours a day. The Internet is also a bigger and cheaper way to advertise. In the past 20 years, the Internet has changed a number of areas in society, especially the business world. In the last 40 years, the Internet has gone from a method of defense communication for the government, to a business venture for an entrepreneur or a fortune 500-company. The Internet is a way for gaining consumers, products and capital for a business.

6 网络的危害

The Internet has many great uses, but, as anything else, negative things can be done there as well. The beauty of the Internet is that it is so large that it's nearly impossible to keep track of what bad things everyone is doing. A few examples are someone can steal a cell phone and then by using the internet, they can reprogram the telephone to work off someone's account and not be traced. Other examples are the pirates of softwares. Someone can get a program that Microsoft sells for about one thousand dollars for free and it can't be traced. There is another fact that nearly anything can be traded online, like drugs, weapons such as high power guns, bombs, and the list for these items goes on and on. One of the worst things that the police really want to get their hands on is Child Pornography. It is not so hard to keep track of when people had to go out and hand deliver this stuff, but through the Internet the scum who partake in this don't have to leave their homes. A big problem is the fact that underage kids can see what they are not meant to. This does not just end up back at porn though; there are images of extreme violence on humans and animals. These images are not allowed to be viewed by anyone in Canada. However, different countries have different laws, and something that is not allowed here can easily be viewed by someone from a site in another country.

8 网络审查的必要性

The Internet offers a huge wealth of information both good and bad. Unfortunately, the very nature of the Internet makes policing this new domain practically impossible. The Internet began as a small university network in the United States and has blossomed into a vast telecommunications network spanning the globe. Today the Internet is ruled by no governing body and it is an open society for ideas to be developed and shared in. Unfortunately every society has its seedy underside and the Internet is no exception.

11 信息时代带来的变化

In the Information Age, it's easy to forget that just 10 years ago, the Information Age was stuck on its launching pad. The Internet was unknown to nearly everyone except university researchers; TV

was still patting itself on the back over cable success; films were searching for the next big thing; music was sold at record stores. Now, television and computers are colliding and millions of channels are on the horizon; films are bigger, clearer and cheaper to make; and music, more than any other industry, is using the Internet to market itself. HDTV will soon be rolling into homes, delivering a wider screen and digital picture. Television is on the brink of major changes that may forever alter the way we live. It should all happen with the inevitable switch from analog to digital technology. The world of television and entertainment is poised for explosion, and that explosion comes about because television becomes digital. It's one of the premiere technology think tanks in the world.

17 技术对社会和环境的影响

Technology has affected society and its surroundings in a number of ways. In many societies, technology has helped develop more advanced economies (including today's global economy) and has allowed the rise of a leisure class. Many technological processes produce unwanted by-products, known as pollution, and deplete natural resources, to the detriment of the earth and its environment. Various implementations of technology influence the values of a society and new technology often raises new ethical questions. Examples include the rise of the notion of efficiency in terms of human productivity, a term originally applied only to machines, and the challenge of traditional norms.

18 技术革命的重要性及其对社会的九大影响

Imagine what will happen when the cost of a long distance telephone call becomes as low as the cost of a local call? Or, when you can get a driving license at a time and place of your own choosing? Or, when you can bank from the comfort of your own living room? In some countries, ICT is already making these happen. Many believe that the current technological revolution may in time exceed the Industrial Revolution in terms of social significance.

New technologies transform our lives by inventing new, undreamed of things and making them in new, undreamed of ways. The introduction of new technologies can have the following effects on society:

1. Initial productivity slowdown and delayed productivity payoff from the new technologies
2. Destruction of human capital (as many old skills are no longer wanted)
3. Technological unemployment (temporary but serious)
4. Widening disparities in the distribution of income, which tends to be temporary until the supply of labor catches up to the new mix of skill requirements
5. Big changes in regional patterns of industrial location (globalization)
6. Big changes in required education
7. Big changes in infrastructure (e.g., the information highway)
8. Big changes in rules and regulations (intellectual property, antimonopoly, etc.)
9. Big changes in the way we live and interact with each other

23 科学的哲学

Philosophy of science is the study of assumptions, foundations, and implications of science. The

field is defined by an interest in one of a set of “traditional” problems or an interest in central or foundational concerns in science. In addition to these central problems for science as a whole, many philosophers of science consider these problems as they apply to particular sciences (e.g. philosophy of biology or philosophy of physics) . Some philosophers of science also use contemporary results in science to draw philosophical morals. Although most practitioners are philosophers, several prominent scientists have (and do) contributed to the field. Issues of ethics, such as bioethics and scientific misconduct, are not generally considered part of philosophy of science. These issues may be studied in ethics or science studies.

第五大类 学习类

1 亚里士多德观点：知识的定义

“We suppose ourselves to possess unqualified scientific knowledge of a thing, as opposed to knowing it in the accidental way in which the sophist knows, when we think that we know the cause on which the fact depends, as the cause of that fact and of no other, and, further, that the fact could not be other than it is. Now that scientific knowing is something of this sort is evident—witnesses both those who falsely claim it and those who actually possess it, since the former merely imagine themselves to be, while the latter are also actually, in the condition described. Consequently the proper object of unqualified scientific knowledge is something which cannot be other than it is.”

—Aristotle, *Posterior Analytics* (Book 1 Part 2)

6 获取知识的四大条件

The four requirements for knowledge are: S knows that P if (1) S knows that P is true; (2) S believes that P is true; (3) S is justified in believing that P is true; (4) S's justification in believing that P does not rest on any false beliefs. Without these requirements, you cannot have knowledge. Your thought may still be true, however, you cannot know something if it is possible it is not true. This brings us to how you know if what you think is true. However, it is impossible for us to have this certainty. Infallible knowledge is impossible for humans to obtain based on the fact that there is always a chance that we are mistaken. Yet, the Epistemist argues: the refutation of skepticism is pure and simple. I know that there is a piece of paper in front of me, for I see a piece of paper in front of me. Skepticism says that I do not know this. Therefore skepticism is wrong. However, just as in the Epistemist's example, the only way we can obtain knowledge is through our five senses. Whether we learn something from a class lecture, reading a book, or touching something, we are relying on our senses to convey the knowledge to us.

8 创新的定义

A convenient definition of innovation from an organizational perspective is given by Luecke and Katz (2003), who wrote: “Innovation is generally understood as the introduction of a new thing or method. Innovation is the embodiment, combination, or synthesis of knowledge in original, relevant, valued new products, processes, or services.”

Innovation typically involves creativity, but is not identical to it: innovation involves acting on the creative ideas to make some specific and tangible difference in the domain in which the innovation occurs. For example, Amabile (1996) propose: “All innovation begins with creative ideas. We define innovation as the successful implementation of creative ideas within an organization. In this view, creativity by individuals and teams is a starting point for innovation; the first is necessary but not sufficient condition for the second”.

For innovation to occur, something more than the generation of a creative idea or insight is required: the insight must be put into action to make a genuine difference, resulting in, for example, new or altered business processes within the organization, or changes in the products and services provided.

9 创新的特点

A further characterization of innovation is as an organizational or management process. For example, Davila (2006), write: “Innovation, like many business functions, is a management process that requires specific tools, rules, and discipline.”

From this point of view, the emphasis is moved from the introduction of specific novel and useful ideas to the general organizational processes and procedures for generating, considering, and acting on such insights leading to significant organizational improvements in terms of improved or new business products, services, or internal processes.

10 创新者的八大特点

A 2005/6 MIT survey of innovation in technology found a number of characteristics common to innovators working in that field.

1. They are not troubled by the idea of failure.
2. They realize that failure can be learned from and that the “failed” technology can later be reused for other purposes.
3. They know innovation requires that one works in advanced areas where failure is a real possibility.
4. Innovators are curious about what is happening in a myriad of disciplines, not only their own specialism.
5. Innovators are open to third-party experiments with their products.
6. They recognize that a useful innovation must be “robust”, flexible and adaptable.
7. Innovators delight in spotting a need that we don’t even know we harbor, and then fulfilling that need with a new innovation, and as such.
8. Innovators like to make products that are immediately useful to their first users.

38 想象力的概念

Imagination is the ability to form mental images, or the ability to spontaneously generate images within one’s own mind. It helps provide meaning to experience and understanding to knowledge; it is a fundamental facility through which people make sense of the world, and it also plays a key role in the learning process. A basic training for imagination is the listening to storytelling (narrative), in which the exactness of the chosen words is the fundamental factor to “evoke worlds” .

It is accepted as the innate ability and process to invent partial or complete personal realms within the mind from elements derived from sense perceptions of the shared world. The term is technically used in psychology for the process of reviving in the mind percepts of objects formerly given in sense perception. Since this use of the term conflicts with that of ordinary language, some psychologists have preferred to describe this process as “imaging” or “imagery” or to speak of it as “reproductive” as opposed to “productive” or “constructive” imagination. Imagined images are seen with the “mind’s eye” .

One hypothesis for the evolution of human imagination is that it allowed conscious beings to solve problems (and hence increase an individual’s fitness) by use of mental simulation.

46 八大关键学习方法

Some key study skills include:

1. Removing distractions and improving concentration
2. Maintaining a balance between homework and other activities
3. Reducing stress, such as that caused by test anxiety
4. Strategies for writing essays
5. Speed reading
6. Note-taking
7. Subject-specific study strategies
8. Preparing for exams

66 学习的生理学

Thought, in a general sense, is commonly conceived as something arising from the stimulation of neurons in the brain. Current understanding of neurons and the central nervous system implies that the process of learning corresponds to changes in the relationship between certain neurons in the brain. Research is ongoing in this area.

It is generally recognized that memory is more easily retained when multiple parts of the brain are stimulated, such as through combinations of hearing, seeing, smelling, motor skills, touch sense, and logical thinking.

Repeating thoughts and actions is an essential part of learning. Thinking about a specific memory will make it easy to recall. This is the reason why reviews are such an integral part of education. On first performing a task, it is difficult as there is no path from axon to dendrite. After several repetitions a pathway begins to form and the task becomes easier. When the task becomes so easy that you can perform it at any time, the pathway is fully formed. The speed at which a pathway is formed depends on the individual, but is usually localized resulting in talents.

第六大类 政治类

2 哲学与政治

Philosophers have forever been concerned with political and social matters. Not only have they asked how politics work but mainly, how they should work. These philosophers have been concerned with the nature and justification of political obligation and authority and the goals of political action. Although their doctrines have differentiated, and numerous have been utopian in concept, they have all shared the same ideas and convictions that it is the political philosopher's duty to distinguish between what is and what ought to be, between existing political institutions and potentially more humane institutions. Throughout the centuries, philosophers have debated over the moral issues involved in the search for the ideal society. Three influential philosophers in this field have been Plato, John Locke and Karl Marx. Their philosophies and utopian states have continually influenced political actions and thoughts throughout the ages.

19 掌权者的文化

The idea of unmarked categories originated in feminism. The theory analyzes the culture of the powerful. The powerful comprise those people in society with easy access to resources, those who can exercise power without considering their actions. For the powerful, their culture seems obvious; for the powerless, on the other hand, it remains out of reach, elite and expensive.

The unmarked category can form the identifying mark of the powerful. The unmarked category becomes the standard against which to measure everything else. For most Western readers, it is posited that if a protagonist's race is not indicated, it will be assumed by the reader that the protagonist is Caucasian; if a sexual identity is not indicated, it will be assumed by the reader that the protagonist is heterosexual; if the gender of a body is not indicated, it will be assumed by the reader that it is male; if a disability is not indicated, it will be assumed by the reader that the protagonist is able bodied, just as a set of examples.

One can often overlook unmarked categories. Whiteness forms an unmarked category not commonly visible to the powerful, as they often fall within this category. The unmarked category becomes the norm, with the other categories relegated to deviant status. Social groups can apply this view of power to race, gender, and disability without modification: the able body is the neutral body; the man is the normal status.

第七大类 文化类

1 文化的定义

Culture is defined here as a set of distinctive material, intellectual, emotional, and spiritual features of a social group, including art, literature, lifestyles, value systems, traditions, rituals, and beliefs. The link between human biology and human behavior and culture is often very close, making it difficult to clearly divide topics into one area or the other; as such, the placement of some subjects may be based primarily on convention.

Culture consists of values, social norms, and artifacts. A culture's values define what it holds to be important or ethical. Closely linked are norms, expectations of how people ought to behave, bound by tradition. Artifacts, or material culture, are objects derived from the culture's values, norms, and understanding of the world.

The mainstream anthropological view of culture implies that most people experience a strong resistance when reminded that there is an animal as well as a spiritual aspect to human nature.

13 不同文化间的关系及其六大研究领域

An intercultural relation is a relatively new formal field of social science studies. It deals with the ability to get along with others, especially those from a different cultural background.

Some of the main topics of study are:

1. Reflection and development of cultural competence
2. Analyzing different cultural patterns in the world
3. Finding strategies for adapting
4. Solving problems in intercultural communication
5. Teaching social skills to reduce cultural misunderstandings
6. Studying the lifelong impact of youth and other exchanges

15 不同文化间交流的原则

Intercultural communication principles guide the process of exchanging meaningful and unambiguous information across cultural boundaries, in a way that preserves mutual respect and minimizes antagonism. For these purposes, culture is a shared system of symbols, beliefs, attitudes, values, expectations, and norms of behavior. It refers to coherent groups of people whether resident wholly or partly within state territories, or existing without residence in any particular territory. Hence, these principles may have equal relevance when a tourist seeks help, where two well-established independent corporations attempt to merge their operations, and where politicians attempt to negotiate world peace.

18 不同文化间误解：语言

One of the main types of cultural misunderstanding is language. Even when two people think they

can speak each other's language, the chance of error is high. Usages and contextual inferences may be completely different between cultures. So even though one speaker may have learned the vocabulary of the other's language, selecting the most appropriate words, with the correct intonation, spoken with appropriate eye contact while standing a proper distance from the other are all critical even before one considers the propriety of the topic to be discussed.

第八大类 艺术类

1 柏拉图和亚里士多德关于艺术的观点

Plato viewed human life as a pilgrimage from the appearance to reality. He also believed that a piece of art had to be strictly censored when they depicted any form of evil and cruelty. When an artist imitated what was bad, they added to the sum of badness in the world. Both Plato and Aristotle pointed out, we as humans do find delight in representations of objects and emotions that we consider different from real life; most of us agree with Aristotle in refusing to believe that they are corrupt.

3 艺术的欣赏和审美

We must be aware of the global culture and heritage from which art emerges. For example when teaching our students art aesthetics, we must never let them think that there is only one way to view art. Students, and especially teachers, should be ready to accept all ways in which art evaluation can occur. Western aesthetics is based primarily on individuality, originality, permanence, and form. These factors cannot be applied to art from every culture. For example, African art is understood in terms of rites of passage, healing, power, control, and commerce. Students must be taught to understand the principles of art as they are understood by the cultural group in which they belong in order to truly achieve global awareness and appreciation for art. Obviously, teachers must gain this awareness themselves before they can impart it to their students.

Travel, physically or intellectually, is necessary for teachers who truly aspire to instill a devotion to open-mindedness and tolerance in their students. Furthermore, teachers themselves must be open to teaching about culturally diverse art, and learning the history and meaning behind such pieces. As teachers, we must constantly be open to expanding our base knowledge and learning new information to share with our students. It is important to note that teaching art requires more than just looking at pictures, listening to music or watching a dance. To teach art in a truly meaningful way, principles of art history, production, criticism and aesthetics must be explored.

17 艺术评论受到时间的考验

Despite perceptions that art criticism is a much lower risk activity than making art, opinions of current art are always liable to drastic corrections with the passage of time. Critics of the past are

often ridiculed for either favoring artists now derided (like the academic painters of the late 19th Century) or dismissing artists now venerated (like the early work of the Impressionists). Some art movements themselves were named disparagingly by critics, with the name later adopted as a sort of badge of honor by the artists of the style (e.g. Impressionism, cubism), the original negative meaning forgotten.

Some critics are unable to adapt to new movements in art and allow their opinions to override their objectivity, resulting in inappropriately dated critique. John Ruskin famously compared one of James McNeill Whistler's paintings, *Nocturne in Black and Gold: The Falling Rocket*, to "flinging a pot of paint in the public's face".

Artists have often had an uneasy relationship with their critics. Artists usually need positive opinions from critics for their work to be viewed and purchased; unfortunately for the artists, only later generations may understand it.

1 历史的定义

History, in its broadest sense, is the totality of all past events, although a more realistic definition would limit it to the known past. Historiography is the written record of what is known of human lives and societies in the past and how historians have attempted to understand them. Of all the fields of serious study and literary effort, history may be the hardest to define precisely, because the attempt to uncover past events and formulate an intelligible account of them necessarily involves the use and influence of many auxiliary disciplines and literary forms. The concern of all serious historians has been to collect and record facts about the human past and often to discover new facts. They have known that the information they have is incomplete, partly incorrect, or biased and requires careful attention. All have tried to discover in the facts patterns of meaning addressed to the enduring questions of human life.

6 历史研究的目的

Moreover, the purpose of history as a serious endeavor to understand human life is never fulfilled by the mere sifting of evidence for facts. Fact-finding is only the foundation for the selection, arrangement, and explanation that constitute historical interpretation. The process of interpretation informs all aspects of historical inquiry, beginning with the selection of a subject for investigation, because the very choice of a particular event or society or institution is itself an act of judgment that asserts the importance of the subject. Once chosen, the subject itself suggests a provisional model or hypothesis that guides research and helps the historian to assess and classify the available evidence and to present a detailed and coherent account of the subject. The historian must respect the facts, avoid ignorance and error as far as possible, and create a convincing, intellectually satisfying interpretation.

Until modern times, history was regarded primarily as a special kind of literature that shared many techniques and effects with fictional narrative. Historians were committed to factual materials and personal truthfulness, but like writers of fiction they wrote detailed narratives of events and vivid character sketches with great attention to language and style. The complex relations between literary art and historiography have been and continue to be a subject of serious debate.

48 历史学家重建历史

Many scholars have commented on the difficulty in producing secondary source narratives from the “raw data” which makes up the past. Historian/philosopher Hayden White has written extensively on the rhetorical strategies by which historians construct narratives about the past, and what sorts of assumptions about time, history, and events are embedded in the very structure of the historical narrative. In any case, the question of the exact relation between “historical facts” and the content of “written history” has been a topic of discussion among historians since at least the nineteenth century, when much of the modern profession of history came into being.

As a general rule, modern historians prefer to go back to primary sources, if available, as well as seeking new ones, because primary sources, whether accurate or not, offer new input into

historical questions, and most modern history revolves around heavy use of archives for the purpose of finding useful primary sources. On the other hand, most undergraduate research projects are limited to secondary source material.

第十大类 传媒类

1 媒体： 政治第四不动产

The term Fourth Estate refers to the press, both in its explicit capacity of advocacy and in its implicit ability to frame political issues. The term goes back at least to Thomas Carlyle in the first half of the 19th century.

Novelist Jeffrey Archer in his work *The Fourth Estate* made this observation: “In May 1789, Louis XVI summoned to Versailles a full meeting of the ‘Estate General’. The First Estate consisted of three hundred clergy. The Second Estate, three hundred nobles. The Third Estate, six hundred commoners. Some years later, after the French Revolution, Edmund Burke, looking up at the Press Gallery of the House of Commons, said, ‘Yonder sits the Fourth Estate, and they are more important than them all.’”

7 影响新闻报道的因素

A variety of external and internal pressures influence journalists’ decisions on which stories are covered, how issues are interpreted and the emphasis given to them. These pressures can sometimes lead to bias or unethical reporting. Achieving relevance, giving audiences the news they want and finding interest, is an increasingly important goal for media outlets seeking to maintain market share in a rapidly evolving market. This has made news organizations more open to audience input and feedback, and forced them to adopt and apply news values which will attract and keep audiences. The growth of interactive media and citizen journalism is fast altering the traditional distinction between news producer and passive audience and may in future lead to a deep-ploughing redefinition of what “news” means and the role of the news industry.

14 广告的影响： 媒体内容

The propaganda model posits that advertising dollars are essential for funding most media sources and clearly have a clear effect on the content of the media. For example, when Al Gore proposed launching a progressive TV network, a Fox News executive told *Advertising Age* (10/13/03) : “The problem with being associated as liberal is that they wouldn’t be going in a direction that advertisers are really interested in. If you go out and say that you are a liberal network, you are cutting your potential audience, and certainly your potential advertising pool, right off the bat.” Furthermore, an internal memo from ABC Radio Networks to its affiliates reveals scores of powerful sponsors have a standing order that their commercials never be placed on syndicated Air America programming that airs on ABC affiliates. The list, totaling 90 advertisers, includes some of largest and most well-known corporations advertising in the U.S.: Wal-Mart, GE, Exxon Mobil, Microsoft, Bank of America, Fed-Ex, Visa, Allstate, McDonald’s, Sony and Johnson & Johnson. The U.S. Postal Service and the U.S. Navy are also listed as advertisers who don’t want their commercials to air on Air America.

33 美国心理协会观点： 电视暴力的影响

A 1993 report by the American Psychological Association stated:

1. Viewing violence increases fear of becoming a victim of violence, with an increase in self-protective behavior and an increase in mistrust.
2. Viewing violence increases desensitization to violence, resulting in callused attitudes toward violence.
3. Violent programming increases the viewers appetite for becoming involved or exposing themselves to violence.

第十一大类 环保类

1 环保论的概念

Environmentalism is a concern for the preservation, restoration, or improvement of the natural environment, such as the conservation of natural resources, prevention of pollution, and certain land use actions. It often supports the struggles of indigenous peoples against the spread of globalization to their way of life, which is seen as less harmful to the environment. The study of practical environmentalism is split into two positions: the mainstream “anthropocentric” or hierarchic, and the more radical “ecocentric” or egalitarian.

2 技术对环境的影响既明显又细微

The effects of technology on the environment are both obvious and subtle. The more obvious effects include the depletion of nonrenewable natural resources (such as petroleum, coal, ores), and the added pollution of air, water, and land. The more subtle effects include debates over long-term effects (e.g., global warming, deforestation, natural habitat destruction and coastal wetland loss).

Each wave of technology creates a set of waste previously unknown by humans: toxic waste, radioactive waste, electronic waste.

One of the main problems is the lack of an effective way to remove these pollutants on a large scale expediently. In nature, organisms “recycle” the wastes of other organisms, for example, plants produce oxygen as a by-product of photosynthesis, oxygen-breathing organisms use oxygen to metabolize food, producing carbon dioxide as a by-product, which plants use in a process to make sugar, with oxygen as a waste in the first place. No such mechanism exists for the removal of technological wastes.

Humanity at the moment may be compared to a colony of bacteria in a Petri dish with a constant food supply: with no way to remove the wastes of their metabolism, the bacteria eventually poison themselves.

3 经济对环境的影响

Nearly all of the postwar technologies which have caused large-scale pollution were developed and put into use in the capitalist countries first; then, driven by profit maximization and market domination, these same technologies were sold to socialist countries. Intrinsic greed of the

capitalism system is really then more of a threat to the environment than other political systems. Economic growth and a cleaner environment are not mutually exclusive. The question of how to improve the environment while still enabling balanced or sustained economic growth remains. This balance is possible, if we carefully plan ways to use available technology to spur economic growth and solve ecological problems at the same time. The current method of controlling emissions of toxic substances antagonizes incorrect beliefs that ecology and economy are mutually exclusive elements. The main reason for an increase in pollution is due to postwar changes in the technology of production. For example, our refuse piles have dramatically increased due to an increase in disposable goods; synthetic products are used in place of natural, decomposable ones; and the amount of energy and fuel has increased dramatically to produce goods. A shift towards decomposable goods would continue economic growth, decrease garbage growth.

4 人们对科技对环境危害的严重性认识不足

Whether it is through intensified media attention, or due to the efforts of prominent scientists and other members of society, we have become increasingly aware of the detrimental effects that technological advances in industry and agriculture have on the global environment.

However, as Carl Sagan points out in *Pulling the Plug on Mother Earth*, awareness is not enough, nor is society's response to the catastrophic implications of environmental pollution rapid enough. Slowness to implement sound strategies are in part due to the fact that the threats we face are nebulous, since they come in the form of particles of invisible gases and radioactivity, and in part because response to pollution appears to be so costly at individual, governmental and corporate levels. It appears that great material loss, as well as visual manifestation, has been the only ways to galvanize action towards altering and limiting technologies so that adverse chemicals and substances are no longer belched into the environment.

6 WTO 与环境

Another WTO ruling that produced harm to the environment is the Marine Mammal Protection Act; specifically the provision that protects dolphins from being slaughtered by tuna fisherman, was found disagreeable. Ultimately, these authorized rules will determine whether the United States can prevent Great Lake water from being sold to the highest bidder or whether nations can reject imported shrimp caught in nets that catch and drown endangered sea turtles. Soon, we can expect challenges against American laws controlling pesticide use, protecting community water rights, and banning raw log exports, which save both forests and processing jobs. Not only are these ruling made upon the United States, but also in other countries worldwide. In Japan, the WTO ruled against them for refusing imports of fruit products that carry dangerous invasive species. Thus, because of these harsh rulings made by the WTO on several environmental acts, many nations are now frightened to contradict the corporations. By not proposing anymore health laws against these corporations, the environment could get worse year by year. This also gave advantages to the corporations, since this help them escape from democratic laws that regulate their activities.

4 公正的公理

Most of the maxims of justice current in the world, and commonly appealed to in its transactions, are simply instrumental to carrying into effect the principles of justice which we have now spoken of. That a person is only responsible for what he has done voluntarily, or could voluntarily have avoided; that it is unjust to condemn any person unheard; that the punishment ought to be proportioned to the offence, and the like, are maxims intended to prevent the just principle of evil for evil from being perverted to the infliction of evil without that justification. The greater part of these common maxims have come into use from the practice of courts of justice, which have been naturally led to a more complete recognition and elaboration than was likely to suggest itself to others, of the rules necessary to enable them to fulfill their double function, of inflicting punishment when due, and of awarding to each person his right.

5 公正是道德的要求

It appears from what has been said, that justice is a name for certain moral requirements, which, regarded collectively, stand higher in the scale of social utility, and are therefore of more paramount obligation, than any others, though particular cases may occur in which some other social duty is so important, as to overrule any one of the general maxims of justice. Thus, to save a life, it may not only be allowable, but a duty, to steal, or take by force, the necessary food or medicine, or to kidnap, and compel to officiate, the only qualified medical practitioner. In such cases, as we do not call anything justice which is not a virtue, we usually say, not that justice must give way to some other moral principle, but that what is just in ordinary cases is, by reason of that other principle, not just in the particular case. By this useful accommodation of language, the character of indefeasibility attributed to justice is kept up, and we are saved from the necessity of maintaining that there can be laudable injustice.

6 公正是首要司法道德

That first of judicial virtues, impartiality, is an obligation of justice, partly for the reason last mentioned; as being a necessary condition of the fulfillment of the other obligations of justice. But this is not the only source of the exalted rank, among human obligations, of those maxims of equality and impartiality, which, both in popular estimation and in that of the most enlightened, are included among the precepts of justice. In one point of view, they may be considered as corollaries from the principles already lay down. If it is a duty to do to each according to his deserts, returning good for good as well as repressing evil by evil, it necessarily follows that we should treat all equally well (when no higher duty forbids) who have deserved equally well of us, and that society should treat all equally well who have deserved equally well of it, that is, who have deserved equally well absolutely. This is the highest abstract standard of social and distributive justice; towards which all institutions, and the efforts of all virtuous citizens, should be made in the utmost possible degree to converge. But this great moral duty rests upon a still deeper foundation, being a direct emanation from the first principle of morals, and not a mere logical corollary from secondary or derivative doctrines. It is involved in the very meaning of utility, or

the Greatest Happiness Principle. That principle is a mere form of words without rational signification, unless one person's happiness, supposed equal in degree (with the proper allowance made for kind), is counted for exactly as much as another's. Those conditions being supplied, Bentham's dictum, "everybody to count for one, nobody for more than one", might be written under the principle of utility as an explanatory commentary.

7 如何判断法律的公正性

There is no doubt that laws are made for a reason and the laws of a society reflect the values of that society because of tradition, necessity, and expectation. But occasionally there will be a law, which is unjust and wrong though not for everyone but say, for a group of people. If the law contradicts their high morals or religion, it is right for them to protest against it in a reasonable way. So now the question is what is that reasonable way and how to protest against an unjust law? First people have to ask themselves if there is a higher purpose, which make them to disobey it. They should look beyond the intent of the law and immediate results to see what the final result will be. It is not right to disobey an unjust law for just personal convenience. People should look at the alternatives, weigh them against what their personal beliefs may be, and then make a judgment based on their individual moral values.

20 卢梭观点： 社会和法律

Should we obey an unjust law? According to the theory of Jean-Jacques Rousseau, 18th century French political philosopher, in a democratic society the state represents the general will of the citizens, and that in obeying its laws each citizen is pursuing his own real interests. Thus, in an ideal state, laws express the general will. An individual who disagrees with a law must be failing to look at things from the moral standpoint. Rousseau is talking about an ideal state where laws express people's general will, a will that aims at the common good. But the question is: are we living in an ideal state and do all the laws of our land express the common will of the people and should we obey all the laws even if they are unjust? The answer to this question can be different for different people.

第十三大类 国家制度建设类

1 政府和政治

A state is an organized political community occupying a definite territory, having an organized government, and possessing internal and external sovereignty. Recognition of the state's claim to independence by other states, enabling it to enter into international agreements, is often important to the establishment of its statehood. The "state" can also be defined in terms of domestic conditions, specifically, as conceptualized by Max Weber, "a state is a human community that (successfully) claims the monopoly of the 'legitimate' use of physical force within a given territory."

Government can be defined as the political means of creating and enforcing laws, typically via a bureaucratic hierarchy.

Politics is the process by which decisions are made within groups. Although the term is generally applied to behavior within governments, politics is also observed in all human group interactions, including corporate, academic, and religious institutions. Many different political systems exist, as do many different ways of understanding them, and many definitions overlap. The most common form of government worldwide is a republic; however, other examples include monarchy, social democracy, military dictatorship and theocracy.

All of these issues have a direct relationship with economics.

2 政府的作用

Government is in a unique position to bring enough resources to bear on a social problem when needed, and to "insure" across the entire society against disasters and personal need. Disaster relief is appropriately the concern of government, rushing resources into areas hit by tornadoes, hurricanes, and earthquakes. There is still an immediate and limited role for private philanthropy through organizations such as the American Red Cross, but the fundamental role of relief and reconstruction is best handled by governments. Government, put bluntly, is in a position to coerce all of us to take advantage of this "insurance", contributing our fair share to insure ourselves and to provide for the needs of the poor and those affected by disasters. Economists and game theorists have proven time and again that we would all under-invest in public goods such as these if we were not forced to do so by taxation. One can fault government for poor planning and for "wasting money", but private philanthropy can never substitute for the mechanism of society-wide social programs funded and administered by government.

17 全球化对十大领域的影响

Globalization has various aspects which affect the world in several different ways such as:

1. Industrial (alias trans-nationalization) —emergence of worldwide production markets and broader access to a range of foreign products for consumers and companies.
2. Financial—emergence of worldwide financial markets and better access to external financing for corporate, national and sub-national borrowers.
3. Economic—realization of a global common market, based on the freedom of exchange of goods and capital.

4. Political—political globalization is the creation of a world government which regulates the relationships among nations and guarantees the rights arising from social and economic globalization.
5. Informational—increase in information flows between geographically remote locations.
6. Ecological—the advent of global environmental challenges that can not be solved without international cooperation, such as climate change, cross-boundary water and air pollution, over-fishing of the ocean, and the spread of invasive species. Many factories are built in developing countries where they can pollute freely.
7. Social—the achievement of free circulation by people of all nations.
8. Transportation—fewer and fewer European cars on European roads each year (the same can also be said about American cars on American roads) and the death of distance through the incorporation of technology to decrease travel time.
9. Cultural—growth of cross-cultural contacts; advent of new categories of consciousness and identities such as Globalism—which embodies cultural diffusion, the desire to consume and enjoy foreign products and ideas, adopt new technology and practices, and participate in a “world culture”.
10. Technical/Legal—development of a global telecommunications infrastructure and greater transborder data flow, using such technologies as the Internet, communication satellites, submarine fiber optic cable, and wireless telephones.

第十四大类 心理类

3 马斯洛观点： 人的需求层次

In Maslow's theory, then, human needs are arranged in a hierarchy of importance. Needs emerge only when higher-priority needs have been satisfied. By the same token, satisfied needs no longer influence behavior. This point seems worth stressing to managers and administrators, who often mistakenly assume that money and other tangible incentives are the only cures for morale and productivity problems. It may be, however, that the need to participate, to be recognized, to be creative, and to experience a sense of worth are better motivators in an affluent society, where many have already achieved an acceptable measure of freedom from hunger and threats to security and personal safety, and are now driven by higher-order psychological needs.

To further confound the problem of understanding motivation, Maslow points out that motives are not always conscious. In the average person, he believes, they are more often unconscious than conscious—showing the influence on his thinking of Freudian psychologists who have long been concerned with the hidden causes of human behavior.

4 马斯洛观点： 三大方面需求

1. Growth needs

Though the deficiency needs may be seen as “basic”, and can be met and neutralized (i.e. they stop being motivators in one's life), self-actualization and transcendence are “being” or “growth

needs” (also termed “B-needs”), i.e. they are enduring motivations or drivers of behavior.

2. Cognitive needs

Maslow believes that humans have the need to increase their intelligence and thereby chase knowledge. Cognitive needs are the expression of the natural human need to learn, explore, discover and create to get a better understanding of the world around them.

3. Aesthetic needs

Based on Maslow’s beliefs, it is stated in the hierarchy that humans need beautiful imagery or something new and aesthetically pleasing to continue up towards Self-actualization. Humans need to refresh themselves in the presence and beauty of nature while carefully absorbing and observing their surroundings to extract the beauty that the world has to offer.

第十五大类 素质品德类

1 领导者的定义及其特点

First let's define what a leader is. A leader is getting things accomplished by acting through others or getting people to perform to their maximum potential.

Now let's identify some common traits of a leader. Leaders are people who set the example and have the courage to take the initiative to dominate the situation. They are decisive, bold, tactful, and communicate very well. They maintain enthusiasm, commitment, devotion and are knowledgeable of their duties. Effective leadership is the process of motivating others to meet specific objectives.

2 三大领导者类型

Three types of leaders exist, each with very different psychological profiles. One group is characterized as imaginative, inspiring, visionary, entrepreneurial, intuitive, daring, and emotional, and they are called "artists". In a second grouping, there are "craftsmen" who are well-balanced, steady, reasonable, sensible, predictable, and trustworthy. Finally "technocrats" is defined as cerebral, detail-oriented, fastidious, uncompromising, and hard-headed. No one profile offers a preferred leadership style. If we want to build, we should find an "artist leader"; if we want to solidify our position, we should find a "craftsman leader"; and if we have an ugly job that needs to get done (like downsizing), we should find a "technocratic leader". A balanced leader exhibiting all three sets of traits occurs extremely rarely.

4 亚里士多德观点：领导美德

Aristotle would answer that virtuous leaders have responsibilities to both their owners and their workers. If there's a conflict between the two, it is the leaders' duty to create conditions in which those interests can be made the same. He would remind us that while most potential leaders measure themselves solely in terms of their effectiveness in obtaining and maintaining power, virtuous ones also measure themselves by ethical standards of justice. He was talking about political leaders but, by extension, in the modern business context, it is appropriate that executives are evaluated not only in terms of their effectiveness in generating wealth for shareholders but also by the opportunity they provide for their followers to find meaning and opportunity for development in their workplaces.

8 道德风尚的概念

Mores are norms or customs. Mores derive from the established practices of a society rather than its written laws. They consist of shared understandings about the kinds of behavior likely to evoke approval, disapproval, toleration or sanction, within particular contexts.

However, mores, does not, as is commonly supposed necessarily carry connotations of morality. Rather, morality can be seen as a subset of mores, held to be of central importance in view of their content, and often formalized in some kind of moral code, e.g. commandments. Taboos, for example, forbid a society's most outrageous behaviors, such as incest and murder.

Examples of mores are the differences between a man and woman walking down the street topless. While the man might receive mild disapproval a woman would receive harsh sanctions for the same act. Another example might be someone picking his or her nose in the Western world; which, although harmless, is widely considered as disgusting to the general populace and goes against the norm.

10 伦理道德在社会中的作用

The moral rules which forbid mankind to hurt one another (in which we must never forget to include wrongful interference with each other's freedom) are more vital to human well-being than any maxims, however important, which only point out the best mode of managing some department of human affairs. They have also the peculiarity, that they are the main element in determining the whole of the social feelings of mankind. It is their observance which alone preserves peace among human beings: if obedience to them was not the rule, and disobedience the exception, every one would see in every one else an enemy, against whom he must be perpetually guarding himself.

What is hardly less important, these are the precepts which mankind has the strongest and the most direct inducements for impressing upon one another. By merely giving to each other prudential instruction or exhortation, they may gain, or think they gain, nothing; in inculcating on each other the duty of positive beneficence they have an unmistakable interest, but far less in degree: a person may possibly not need the benefits of others; but he always needs that they should not do him hurt. Thus the moralities which protect every individual from being harmed by others, either directly or by being hindered in his freedom of pursuing his own good, are at once those which he himself has most at heart, and those which he has the strongest interest in publishing and enforcing by word and deed.

It is by a person's observance of these that his fitness to exist as one of the fellowships of human beings is tested and decided; for on that depends his being a nuisance or not to those with whom he is in contact. Now it is these moralities primarily which compose the obligations of justice. The most marked cases of injustice, and those which give the tone to the feeling of repugnance which characterizes the sentiment, are acts of wrongful aggression, or wrongful exercise of power over some one; the next are those which consist in wrongfully withholding from him something which is his due; in both cases, inflicting on him a positive hurt, either in the form of direct suffering, or

of the privation of some good which he had reasonable ground, either of a physical or of a social kind, for counting upon.

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