

<<政治学>>

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前言

THIS book provides a comprehensive and up-to-date introduction to the study of politics. It is designed to be of use to students taking courses in any field of the discipline, as well as general readers with an interest in the subject. Politics stubbornly (and splendidly) refuses to stand still. The idea that history is 'speeding up' was not just a symptom of fin de siècle anxiety; in a sense, history is speeding up. For instance, the final decades of the twentieth century saw the end of the Cold War, the emergence of a global economy, a technological revolution in production and communications and the rise of political Islam. Indeed, we appear to be living in a kind of 'post-world'; ideas such as postmodernism, postmaterialism, post-Fordism, post-socialism and postindustrialism vie with one another to demonstrate how much and which bits of the familiar world have now disappeared. And yet not all is flux and confusion. The pace of change may have increased, but certain aspects of social existence and important features of the political landscape have proved to be remarkably resilient to change. Therefore, while this book gives full weight to modern developments such as globalization, the growth of feminism and green politics, the upsurge of ethnic nationalism and the emergence of new social movements, conventional approaches to the discipline are not neglected, and the contribution of classical thinkers such as Plato, Aristotle, Marx and Mill is not ignored.

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内容概要

本书系统地阐述了政治学的理论及发展脉络，内容涉及政治理论、政治互动和政府设置。作者将政治哲学与政治科学有机地结合起来，梳理了针对同一政治观象的不同理论和思想，并详尽分析了每种理论的优缺点以及理论争论。

第三版在前两版的基础上，内容更加丰富，将后“9.11”的世界秩序和反恐战争、多元文化主义与认同政治以及国家转型等重要内容纳入书中。

本书为读者提供了探究政治学的独特而富有洞察力的路径，其内容着眼于国际视角，行文简洁易懂，美国、英国、加拿大以及我国香港和台湾地区的多所名牌大学将其列为政治学专业的必备教材。

本书配有翻译版。

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作者简介

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除本书外，他还有《政治理论教程》、《政治学观念与概念》、《政治意识形态》等著作，都是可读性非常强、知识含量非常丰富的政治学作品。

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插图：'Politics is not a science ... but an art', Chancellor Bismarck is reputed to have told the German Reichstag. The art Bismarck had in mind was the art of government, the exercise of control within society through the making and enforcement of collective decisions. This is perhaps the classical definition of politics, developed from the original meaning of the term in Ancient Greece. The word 'politics' is derived from polis, meaning literally city-state. Ancient Greek society was divided into a collection of independent city-states, each of which possessed its own system of government. The largest and most influential of these city-states was Athens, often portrayed as the cradle of democratic government. In this light, politics can be understood to refer to the affairs of the polis - in effect, 'what concerns the polis'. The modern form of this definition is therefore 'what concerns the state'. This view of politics is clearly evident in the everyday use of the term: people are said to be 'in politics' when they hold public office, or to be 'entering politics' when they seek to do so. It is also a definition that academic political science has helped to perpetuate. In many ways, the notion that politics amounts to 'what concerns the state' is the traditional view of the discipline, reflected in the tendency for academic study to focus upon the personnel and machinery of government. To study politics is in essence to study government, or, more broadly, to study the exercise of authority. This view is advanced in the writings of the influential US political scientist David Easton (1979, 1981), who defined politics as the 'authoritative allocation of values'. By this he meant that politics encompasses the various processes through which government responds to pressures from the larger society, in particular by allocating benefits, rewards or penalties. 'Authoritative values' are therefore ones that are widely accepted in society, and are considered binding by the mass of citizens. In this view, politics is associated with 'policy': that is, with formal or authoritative decisions that establish a plan of action for the community.

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