

《政治的历史与边界-牛津通识读本》

图书基本信息

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《政治的历史与边界-牛津通识读本》

内容概要

书籍目录

前言1

1 政治中为什么没有专制者的位置1

2 古希腊人：怎样做一个公民11

3 古罗马人：爱国主义的真义20

4 基督教与个人主义的兴起 26

5 建立现代国家 35

6 怎样分析现代社会 45

7 国家间的关系：如何保持均势 54

8 政治的实践（之一）：怎样做一个参与者 64

9 政治的实践（之二）：政党与政治信条 75

10 政治的实践（之三）：正义、自由、民主 84

11 科学地研究政治 92

12 意识形态向政治挑战 100

13 政治会在21世纪消亡吗 109

索引 118

英文原文 125

精彩短评

- 1、挺好的，可以作为通识读物推广，我推荐
- 2、作为一本通识读本，内容通识但是不通俗易懂，全程笔记来梳理思路也止不住作者的跳跃。可是当进入意识形态一章忽然就龙飞凤舞纵情挥洒，难道是瞬间接上了地气还是整体知识储备低下？我还是回头做笔记吧。
- 3、作者的保守主义倾向还是挺明显的，但写政治人物的行为和诉求，政治结果与反馈观点却非常的现代，写“民主”、“自由”、“社会主义”的各种标签的历史演进让人有种老谋深算的感觉。书有些晦涩，值得沉淀下来，再重读。
- 4、政治的范围应该限定，只涉及公共事务，绝不干涉私人事务。政治学的研究范围则可以更广泛，用政治的观点去考察各种现象。
- 5、这本书的厚度和每章的长度都比较适合我，至少比之前读的一些理论书籍要适合……“在一个奉行平等主义的世界里，每个人都是平等的，或许只有掌控这种平等的人除外。”
- 6、好书，虽不是大著作，但有许多令人思索的金句，最后两章没有完全看懂，准备再扫一次。
- 7、政治!!!什么是公正?平等?
- 8、并不是一个适合的自学材料，有点像是政治学的历史与未来漫谈
- 9、一点也不晦涩难懂，有意思
- 10、16.9.30
- 11、应该高中读一读的，不过大学也不晚.中文翻译得灵活挺好的，有些小错.再次读的时候就要翻英文了.
- 12、看到有人写文章引用了这本书，就买来看看，中文部分读完了，感觉很不错。内容是讲政治科学，论述亲民且发人深思，不像某些书看得让人昏昏欲睡。英文部分末尾有推荐书目，有水平的老外写书的风格就是要通过参考推荐书目扩大读者的知识面。翻译是流畅的，就算信不过翻译，后面还有英文原文可以对照，本人就打算接着把英文部分好好看看，再看看别人是怎么翻译的，这样对学习英文也有帮助。本打算买英文原版，对比过英文原版价格，比这国内中英版贵几十元，所以从性价比的角度最终还是选择了国内中英版。
- 13、一本介绍政治概念的小册子，是对政治的讨论较为客观的著作，牛津做的整个系列都很值得阅读再次学习了
- 14、仔细读完了，还准备好好读一下英文版
- 15、政治是一种竞争，是一种论证，意识形态却把自己当做真理本身，并以此来界定“真理”与“谬误”没有什么东西对于强权的吸引力可以超越“规律”二字了，政治的此消彼长就是这样变成了“意识形态之争”。
- 16、书不错，增长知识的同时还提高了英语。
- 17、在知识积累之外最有用的阅读莫过深入浅出的学科（或者方法）谈，有时后者甚至益处要远大于前者，毕竟老姜心得都是浓缩的辣。译笔不错。
- 18、第一次买这套小书的实体书，之前都在多看买的电子版——所以也是第一次发现这本书居然是英汉合本，难怪那么厚。
- 19、政治艰难地支撑着一个平常的世界。
- 20、貌似作者是政治学大牛，所以由深入浅讲讲理论不是啥了不得的大事。然而作为通识读本，让读者在浅水里面泡半天，真的可以学会游泳吗？通识读本到底旨在提供一星兴趣的火光，从而激发人们对于理论隧道的探索，还是换个洗脑花样，把人拖到简化主义的大树下乘凉？
- 21、古典时期国家被视为一个简单的机体，臣民在其中各司其职，然而现代国家十分复杂。新教鼓励人人追求自己的志向，人们不再满足于在国家这个机器中做一个本分的螺丝钉，他们开始自己选择赚钱、冒险、从军……开始有了自己的私人生活，每个人作为独立的个体参与社会活动，“社会”这一结构从“国家”中产生。作为社会人参与商品交换，人们之间产生了“经济”关系。伴随着浪漫主义运动的进行，人们也开始意识到，自己与同一社会中的他人处于一个基于语言、文字产生的“文化”共同体中。现代国家涵盖了国家、社会、经济、文化等结构。对社会与经济关系的反思，产生了现代社会主义理论；对文化与社会关系的反思，产生了民族主义意识。现代的政治科学研究得益于这几个概念框架的区分，然而若把政治视为经济、文化、社会等因素影响的结果，政治学本身将走向消亡。

- 22、感觉还是很适合政治专业的学习，但是需要有一点点的知识积累。
- 23、语义学的探究很有趣，比如party本身暗含的需要另一方（反对党）。以及各种基本概念的嬗变和不同语言的边界（justice as fairness如何翻）
- 24、第六章往后越看越有意思，最后一章“政治道德主义”看的有点害怕，于是在书上写这只是很多理论中的一种，但我不知道还有什么其他理论。
- 25、挺好读的，行文很流畅也浅显；也许正因此有时显得想到哪儿说到哪儿，中心不牢，要靠自己整理分析
- 26、试着做笔记，但是好像做不出什么？肯定是我没用心！找时间再快速过一遍。
- 27、讲意识形态那章比较好用。果然某个主义说起话来让人觉得很没信心。
- 28、之前一直想买这本书，但是一直买不到。现在看来我是期望太高了，这翻译水平实在是不敢恭维。今天到的货，已经看了4章，看得一头雾水，也只是能从一些能看懂的碎片中把握作者的主要思想，至于细节，只能“哎……”了。不过还好后半部分有英文版的，看完中文版的以后可以看看英文版，也许会好理解一些。... 阅读更多
- 29、不懂呀
- 30、不能算很好的入门，因为偏重于现在的政治学
- 31、读懂的内容印象深刻，很有启发：「历史上曾大行其道的专制君主，今天已不再受人追捧；但包裹着理想外衣的意识形态，却带来了现代僭政的新隐忧。」可是有将近一半的内容我并没有读懂。虽然是通识读本，但仍需要相对较高的政治素养，才能读得下去。
- 32、传说中的深入浅出。
- 33、没有达到期待的深度，有点失望。
- 34、惊叹一本小小的通史读本几近讨论了政治的起源、发展和未来，从行文的描述来看，政治活动的确充满了英雄主义，但为政治导航的最有用的工具是正义，相信德行是实现自由的先决条件。
- 35、按照惯例英文部分没读；脉络清晰，每部分点到即止，比预料中好看；在goodreads上评分这么低……
- 36、学习了~
- 37、标记为重读的一本。大多数没看明白。不过还好作者在最后一张阐述了他的担忧。那些想法很“危险”。在联系书名，政治的历史与边界——古罗马的自由，与在如今越发繁荣的社会，政治涵盖的巨大范围，是值得我们深思的~可我们却很难意识到自己的空间在被压缩。反抗意识是必须的！被国家机器碾压的可能一直存在。。
- 38、看完比较懵，果然对政治还是提不起什么兴趣……不过其中有些东西还是可以学习的。
- 39、说理较为透彻的一本册子，在通识教育系列中也属精品。
- 40、其实翻译不错了，就是经常看断片，能掌握大方向，但细节上不知道作者要表达什么。本书并非单一的引述那些伟大政治学家的思想，很有个人特色。或许只有在读完作者早期的著作后，才不至于经常断片吧。
- 41、书内容本身就不多说了，政治学入门的经典。至于翻译，按当前国内社科书的总体翻译状况衡量，即使算不上优秀，也算是中上水平吧。说译得“渣”，有失公允。
- 42、很好看，快速梳理了政治发展的脉络，写的很有深度又非常好读，很多之前隐约明白的道理都能够用很浅显的语言清晰的讲出来
- 43、从书柜里翻出来的，完全不记得自己读过。但是读书笔记是明晃晃的……
- 44、书不厚，一路娓娓道来，看起来不累，但要完全看明白还需要重复看几遍。作为入门教材非常有意思。
- 45、或许不是我需要的
- 46、似懂非懂
- 47、满满的讽刺，有英文对照就更加讽刺了
- 48、“政治的历史与边界”这个名字编得太合适了。对于我来说这本书的难度正好（意思是说我得好好学习了）。感觉作者写得大概很爽吧，这让我感觉读起来很开心，尤其是开头和结尾几章。还要再吐槽VSI的翻译，这真的有人校对过么！
- 49、#t# 作者把专制排除出政治之外，后来谈到意识形态，几乎有点愤世嫉俗了。挺有趣。 #kindle #听

书

50、好懂又有趣，VSI系列看完的第一本~

51、孙大炮讲，政治是“众人之事”，但我们的老祖宗却说“国之兴亡，肉食者谋”。到底何谓政治？这本书第一章就是“政治中为什么没有、专职者的地位”。原来是我多虑了……呵呵

52、观点鲜明，但无重读价值

53、政治就是说服，就是要令听众认为他们的目标和你一致，所以必须隐藏自己的想法。把想法变成信念，利用一切机遇去实现。

人们经常指责政治家善于撒谎，其实这是避免社会分裂、使得不同意见能共存的一种技巧。有时候说话让一部分人能懂另一部分人不懂。

54、政治的历史、实践；政治科学；意识形态；政治道德主义。

55、『政治就是对价值的权威分配。』

56、感觉只有常识和偏见……不知道为啥那么多人推荐，是我没读出微言大义么？

章节试读

1、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 9 The Experience of Politics: II Parties and Doctrines

【主要都是摘录或者改写】

`Picking a side :liberal/conservative

`a party that monopolizes power and talks only to itself, like the ruling communist parties of the 20th century, can only be totalitarian, which is to say despotic and therefore quite distinct from politics (PRC?)

`an idea:modern states are the arenas of a concealed war between the bourgeoisie and the proletariat

`parties steal each other's clothes and poach each other's supporters as part of the great game of politics, often with relatively little concern for doctrines consistency

`the position of socialism?

2、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 6 How to Analyse a Modern Society

【主要都是摘录或者改写】

`the state is a unified body?

`new sovereign state, while from one point of view simply an assemblage of equal subjects under a sovereign, was also a complex, highly articulated body

`dissolution of traditional stabilities.

`large scale of migration -from Europe to the New World
-from countryside to the cities

"the trend of pursuing their own interests"

`a man was political and social

`in economics, there is to be found the key to a real science of man?

`Mercantilism: economic competition

`rationalism/romanticism

`modern body politics turns out to be a number of bodies
society/economy/culture

3、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 2 The classical Greeks: how to be a citizen

【主要都是摘录或者改写】

`in ancient Greece, all citizens were equal

the only appropriate relation between rational beings is that of persuasion (Plato's Crito)

`classical Greeks: oriental despotism was not politics!

`man is a rational animal, the meaning of human life is found in the exercise of rationality

`the greeks could also be considered the prisoners of the prejudices of their time:woman?slaves?are they rational?

`polis was in one sense natural and in another sense a thing of artifice

`is everything in the world the result of deliberate design?

`whereas despotism depends on the personalities of the individual despot, political rulers act in terms of the duties

attaching to their offices

`constitution: the set of offices by which a polis was governed, and the laws specifying their relation

`political cycle

-monarch (or a group of people)

>>tyranny>>aristocracies>>oligarchies>>democracies>>mob rule>>powerful leader establish himself a monarch again

`could the cycle be broken?

`balanced power/distribution of power.

`aristotle: can a good citizen be a good man?

`human nature is fixed or is the creature of its society?

4、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 5 Constructing the Modern State

【主要都是摘录或者改写】

`in middle ages and 16th century, civil society of the time was conceived of as an association of believers. to reject fundamental communal beliefs was a kind of internal emigration

`staking one's life in in the game of politics remained a deadly options until the beginning of the 18th century>>>high-risk political period

`the heterogeneity of an individualistic society, combined with the problem of keeping order in a large state by abstract laws, generated "the new politics"

"art of the state"

`Thomas Hobbes: "the theory of sovereignty"

-law must be made; what is the position of the lawmaker?

-there is always some element of risk in giving the necessary power to a sovereign authority

`tension between what the ruler thinks the state needs and what the lawyers say the state will allow

`state: liberal or repressive?

5、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 4 Christianity and the Rise of the Individual

【主要都是摘录或者改写】

`Europe is the outcome of successive waves of migration by tribes pushed westwards by the pressure of others behind them

`three elements out of which the civilization of the high middle Ages was constructed

-vital love of freedom

from the oath to inheritors to the obedience to law to the legislation of law

-civil order had to be constructed by agreement with a set of magnets

1 rights and liberties were first elaborated by, and commonly in the interests of the nobility and the richer inhabitants of the towns

2 the voter of today inherits the rights first sustained by the barons of old

3 king could not rule without the cooperation of partners

-religion (beliefs and feelings a civilization has about the point of being alive)

1 in Greece and Rome, people enjoyed a "civic religion" no difference between members of state and of church

2 but one could only become a Christian by deliberately acquiring a set of beliefs

3 Greek and Roman religion and philosophy were highly elitist. Christianity reversed it

`Christianity turned human attention away from political conquest and material thing towards the cultivation of the inner life >> Individualism

`the church became another power which king had to balance, along with the nobility

6、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 7 Relations between States: How to Balance Power?

【主要都是摘录或者改写】

`Hobbes:life of man would be "nasty,poor,solitary,brutish and short"

`three basic reason for war

-scarcity of the things

-human passion for glory

-"diffidence" or mistrust of others

`human beings were impelled to take this course of action by their vulnerability

`war is the natural relation between humans

`why there is not a single imperial power ruling all western Europe?

-balance of power

-when one power arises, others unite to counter it

-although costs a lot, it works

`national interests?

`the movement to turn the society of European states into an international moral order derives from the medieval idea of Christendom

`all political solutions tend to create new political problems?

7、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 10 The Experience of Politics: III Justice, Freedom, and Democracy

【主要都是摘录或者改写】

`Politics must dramatize itself

`leader should be guided by ideals

-conservatives to tradition

-liberals to freedom

-socialists to equality

>>the supreme tool, is "justice" <<

`Plato's Republic: justice is fitting people into the place in the state for which their natures equipped them

`Justice is an ideal, and nothing in the complex real world in which we live can actually be an ideal

`justice: not only ahead of us

but also behind us which tells us where we are and where we have come from

`freedom: an illusion?

8、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 1 Why despots don't belong in politics

【主要都是摘录或者改写】

`Haran Al Raschid, the caliph of Baghdad, despot.

`Despotism: a system of order created by conquest, resting on war, and issuing in caprice.

`everything depends on the wisdom of the ruler

`possibility of despotism is remote neither in space nor in time! despotism may conceal itself in a seductive form of an ideal.

`how it came about that what used to be a limited activity conducted by the elites of some western countries is now thought to be the inescapable preoccupation of mankind?

`essence of despotism: no appeal against the unchecked power of the master

`thoughtful subjects turn to forms of withdrawal (like stoicism), devaluing social and political life. "stagnation of science and technology"

`three notable occasions in Europe

-city-states of classical Greece

-Romans

-Modern world

`to understand politics we must study the signs which tell us what is going on beneath the surface. because ideals and names conceal.

`recognition of the distinction between private life and the public world.

`complex relations between names and reality

- "politics" itself refers to wider and wider domain.

- is everything all political?

- whoever seeks a kind of immortality in history goes into politics

9、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 3 The Romans: the real meaning of patriotism

【主要都是摘录或者改写】

`the politics of Greece was based on reason, that if the Romans on love-love of country, love of Rome itself

`Greeks: policy/police/politics

`Romans: civility/citizen/civilization

`Rome is the supreme example of politics as an activity conducted by men holding offices which clearly limited the exercise of power

`potentia: physical power

`potesta: legal right and power inhering in an office

`imperium: total quantum of power available to Roman state

`auctoritas(权威): not a political power, but respected by the public

`another harmony: conflict is resolved by free discussion and free acceptance of whatever overcome emerges from constitutional procedure

10、《政治的历史与边界-牛津通识读本》的笔记-第3页

希腊人最清楚地意识到，他们完全不同于东方人。希腊人赞赏埃及、波斯这些东方帝国的绚丽文化，却又鄙视这些国度的统治方式。他们把这种外国制度称作“专制主义”，因为这种体制下治理者

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与被治理者之间的关系无异于主人和奴隶的关系。希腊人是武士，他们鄙夷东方臣民在君主面前匍匐下拜：他们无法忍受公民与当权者之间这种不平等的关系。两千多年后，我们完全继承了这种对匍匐下拜的习惯性反感，部分的原因是“匍匐下拜”是基督教中用来描述人与神之间的距离的一种意象。

11、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 11 Studying Politics Scientifically

【主要都是摘录或者改写】

`politics: a body/ship/mechanism?

`politics as a mechanism

- politicians are engineers (finding the nature, using knowledge to make the system works in an ideal way)
- demarcation of insider/outsider?

`studying politics scientifically

- data (set of facts which can be used to construct and test theories)
- basic question:
what causes such and such a political phenomenon?
- find answers within and out of politics

12、《政治的历史与边界-牛津通识读本》的笔记-第2页

“专制主义”是一个笼统的名称，它包含许多不同的类型。非欧洲的各种文明几乎全都不可避免地被不同形式的专制体制统治过，而西方的思想创造则总是遭到各种专制统治者的敌视——从残暴的埃及法老到精神狂乱的罗马君王如卡利古拉和尼禄，还有印度和中国那样的远方异邦的皇帝。在欧洲，追求专制权力的人必须把自己伪装起来。欧洲人有时会被某种以诱人的理想主义面目出现的专制体制所蒙蔽——希特勒就使用过这种手法。这一事实提醒我们，专制主义在时间和空间上离我们都不远。许多国家至今还在专制主义统治之下，它随时都可能带来痛苦或死亡，人们就像生活在疯人院里。

13、《政治的历史与边界-牛津通识读本》的笔记-CHAPTER 8 The Experience of Politics: I How to be an Activist

【主要都是摘录或者改写】

`traditions of politics vary greatly

- a population long accustomed to being exploited by tax collectors, for example, has an attitude to the census, to government forms, and to the rhetoric of leaders quite different from that which used to be found in European liberal democracies.
- the Chinese character for "freedom" (自由) connotes slipperiness and egoism rather than the courage and independence with which Europeans associate the term
- politicians talk about past events with the language of their own

`"spokesmanship"

`"president Kennedy notoriously used his prestige as president to induce large numbers of women to sleep with him, though since he was also handsome and rich he hardly needed presidential prestige for that. It may be that,

like the kinds of political groupie the Hungarian writer Arthur Koestler talked about, some of them 'wanted to sleep with history'

"

`there is lowness of politics

`how to be a successful activist?

-cautious

-know the effects will his actions have on the future

-wit

-"care about success, but not so much"

《政治的历史与边界-牛津通识读本》

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