

<<最新GMAT考试指南>>

图书基本信息

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作者：（美）杰菲，（美）希尔伯特 编著

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内容概要

Barron's Graduate Management Admission Test (GMAT) is designed to assist students planning to take the official Graduate Management Admission Test governed by the Graduate Management Admission Council, headquartered in Virginia, and administered by Pearson VUE, an electronic testing company operating more than 5,000 computer centers in over 145 countries. Since the results of the GMAT are used by many graduate schools of business as a means for measuring the qualifications of their applicants, it is important that the prospective student do as well as possible on this exam. Admission to business school may well depend on it.

A study guide, although not able to guarantee a perfect score, can provide a good deal of assistance in test preparation by enabling students to become familiar with the material they will encounter on the exam and supplying them with ample opportunity for practice and review. With this in mind, we have developed a study guide that goes further than the simple simulation of the official GMAT in its effort to offer a sound basis of test preparation. Besides containing three practice tests with questions (and answers) similar to those students will encounter on the actual exam, it offers invaluable advice on how to prepare for the exam, ranging from a general discussion of the purpose and various formats of the GMAT to a step-by-step program of subject analysis and review designed to help students discover their weak points and take measures to correct them. A tactics section is included that covers every question type. These tactics give students practical instructions and hints on how to analyze and answer each question...

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章节摘录

It is easy to accept Freud as an applied scientist, and, indeed, he is widely regarded as the twentieth century's master clinician. However, in viewing Marx as an applied social scientist the stance needed is that of a Machiavellian operationalism. The objective is neither to bury nor to praise him. The assumption is simply that he is better understood for being (5) understood as an applied sociologist. This is in part the clear implication of Marx's Theses on Feuerbach, which culminate in the resounding 11th thesis: "The philosophers have only interpreted the world in different ways; the point, however, is to change it." This would seem to be the tacit creed of applied scientists everywhere. Marx was no Faustian, concerned solely with understanding society, but a Promethean (10) who sought to understand it well enough to influence and to change it. He was centrally concerned with the social problems of a lay group, the proletariat, and there can be little doubt that his work is motivated by an effort to reduce their suffering, as he saw it. His diagnosis was that their increasing misery and alienation engendered endemic class struggle; his prognosis claimed that this would culminate in revolution; his therapeutic prescription

(15) was class consciousness and active struggle. Here, as in assessing Durkheim or Freud, the issue is not whether this analysis is empirically correct or scientifically adequate. Furthermore, whether or not this formulation seems to eviscerate Marx's revolutionary core, as critics on the left may charge, or whether the formulation provides Marx with a new veneer of academic respectability, as critics on (20) the right may allege, is entirely irrelevant from the present standpoint. Insofar as Marx's or any other social scientist's work conforms to a generalized model of applied social science, insofar as it is professionally oriented to the values and social problems of laymen in his society, he may be treated as an applied social scientist. Despite Durkheim's intellectualistic proclivities and rationalistic pathos, he was too much (25) the product of European turbulence to turn his back on the travail of his culture. "Why strive for knowledge of reality, if this knowledge cannot aid us in life," he asked. "Social science," he said, "can provide us with rules of action for the future." Durkheim, like Marx, conceived of science as an agency of social action, and like him was professionally oriented to the values and problems of laymen in his society. Unless one sees that Durkheim was in (30) some part an applied social scientist, it is impossible to understand why he concludes his monumental study of Suicide with a chapter on "Practical Consequences," and why, in the Division of Labor, he proposes a specific remedy.

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