

國 立 清 華 大 學 命 題 紙

八十四學年度 哲學研究所 組碩士班研究生入學考試

科目 英文 科號 4306 共 6 頁第 1 頁 *請在試卷【答案卷】內作答

I. Reading Comprehension (30%). Read each of the following passages and choose the one best answer for each question.

A. It is the most comprehensive copyright-enforcement agreement ever negotiated by the U.S. Just 12 days after U.S. trade representative Mickey Kantor threatened trade sanctions on more than \$1 billion in Chinese goods, the U.S. and China signed an accord to end the piracy of American-made movies, compact discs and computer software.

1. Which of the following would be the most appropriate title for this article?

- a. Trade Negotiations Continue
- b. Intellectual Piracy
- c. Trade War Avoided
- d. Disagreements Over Trade

B. Carrying out a threat to target women unless authorities released imprisoned Islamist women, the Armed Islamic Group killed nine young women. The group apparently was also exacting revenge for a mock trial held by Algerian feminists in which they symbolically sentenced Islamist leaders to death.

2. Which of the following would be the most appropriate title for this article?

- a. Oppression in Algeria
- b. Killing Spree in Algeria
- c. Algerian Feminists Take Revenge
- d. Islamist Women Imprisoned

3. The killings described in this article were carried out by

- a. feminists.
- b. government supporters.
- c. opponents of the government.
- d. Islamic women.

C. Ning Dai, a scriptwriter, was a happy resident of Beijing's Hongertiao Alley for seven years--until one morning in 1994 when she read in a newspaper that she and her neighbors were being forcibly relocated in three months' time. Home is now a featureless high-rise on the capital's outskirts. Her former neighborhood is history: in its place, a shopping mall is under construction.

Ning's fate, and Hongertiao Alley's, is all too common in China today. In the rush to modernize, the wrecker's ball has gained the upper hand. In the southern city of Suzhou, tea gardens and houses with elegant courtyards are being demolished to make way for tourist hotels, shopping arcades and office buildings. In Beijing Ming-dynasty neighborhoods are being replaced by apartment

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towers with a suspiciously familiar look. "The city's becoming an inferior version of Hong Kong," complains proenvironment lobbyist Liang Congjie. Playwright Guo Qihong was recently quoted in a newspaper as saying "Beijing used to be very cultured, with its palace museums, small lanes, small theaters and shops. All these made one feel that Beijing was our city."

4. What is this passage mainly about?
- oppression in China
 - modernization in China
 - the problems faced by Ning Dai
 - the destruction of old neighborhoods in China's cities
5. What attitude does the author seem to have toward the events he is describing?
- He approves of them.
 - He disapproves of them.
 - He is confused by them.
 - He thinks they are sad but supports them anyway.

6. In order to comprehend what Kant sought to do in his *Critique of Pure Reason*, it is necessary to understand that by the middle of the eighteenth century philosophy had got itself into a most embarrassing situation. Descartes' aim had been to put the new physics on a firm philosophical foundation. This meant providing a field in which physical inquiry could be carried on undisturbed by theological scruples and at the same time excluding mechanism from the realm of values (as Hobbes had failed to do). Descartes believed he had accomplished this by dividing reality into two metaphysically distinct substances, matter and mind. But subsequent attempts to straighten out these apparently reasonable assumptions had resulted in the most paradoxical solutions, solutions that, though different in many respects, were alike in unintentionally demolishing the intellectual basis for physical theory.

6. According to the author, philosophy was in an embarrassing situation because
- it provided no basis for science.
 - Kant's work was self-contradictory.
 - Hobbes failed to remove mechanism from values.
 - Descartes was not taken seriously.
7. According to this passage, Descartes had tried to
- separate science from religion.
 - demonstrate the truth of religion.
 - show that science was superior to religion.
 - unify religion and science.

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8. This reading is an excerpt from a book. What do you think the author discusses in the paragraphs immediately following this one?
- famous scientists of the eighteenth century
 - the validity of religion
 - nineteenth century philosophy
 - the "paradoxical solutions" mentioned in the passage
9. Why does the author discuss Descartes in this passage?
- to show that he was wrong
 - to show that he was right
 - to provide background for later discussion of Kant
 - to illustrate the difficulties in doing philosophy
- E. In his first well-known book, *Madness and Civilization*, Foucault describes how madness, along with poverty, unemployment and the inability to work, comes in the seventeenth century to be perceived as a "social problem" which falls within the ambit of responsibility of the state. There is a new conception of the state as preserver and augments of the general welfare. In the book there is an important discussion of the emergence of "humanitarian" attitudes towards the insane at the end of the eighteenth century. The opening of Tuke's Retreat at York and Pinel's liberation of the insane at Bicetre are portrayed as leading to a "gigantic moral imprisonment", more oppressive than the former practices of brutal incarceration since they operate on the mind rather than merely on the body.
10. What is this paragraph mainly about?
- Foucault's ideas about changing perceptions of madness in the seventeenth century
 - Foucault's view of social problems in the seventeenth century
 - the problem of madness
 - effective methods of dealing with madness
11. Which of the following words could replace the word **ambit**, with the least change in the meaning of the paragraph?
- problem
 - possibility
 - negation
 - area
12. Based on the context, what do you think **Tuke's Retreat** is?
- the residence of the mayor of York
 - the abandonment of Tukanian ideals
 - an ordinary prison
 - a home for the insane

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F. In spite of the evident appeal of the pragmatic point of view for Americans, and its apparent success in becoming perhaps the dominant philosophy in this country, some philosophers have objected to this theory. They have attacked the basic pragmatic conception of what constitutes true knowledge, and asked if we can really evaluate ideas in terms of whether they work. At what point, they demanded, can one tell if an idea has worked? If one considers the example of the man who believed that the way to solve his financial difficulties was by bank-robbing, this idea has worked sometimes. The pragmatists then insist that one take into account not only immediate consequences, but also the long-run effects. In response the critics point out that one could never be sure whether an idea worked, since its long-run consequences can go on forever. At certain times the idea might work successfully, then fail, and then again be successful. One would have to wait indefinitely in order to be able to evaluate the consequences of any belief, and to determine whether it worked.

13. What is this paragraph mainly about?
 - a. pragmatism
 - b. criticisms of pragmatism
 - c. the importance of pragmatism
 - d. the role of pragmatism in American thinking

14. The idea that we should "evaluate ideas in terms of whether they work" describes the thinking of
 - a. pragmatists.
 - b. critics of pragmatism.
 - c. philosophers in general.
 - d. the author.

15. Why, according to the pragmatist ideas described in this paragraph, is a successful bank robbery a bad action?
 - a. because bank robberies are usually unsuccessful
 - b. because it harms innocent people
 - c. because of its long-term consequences
 - d. because its effects cannot be judged immediately

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II. Cloze (30%). For each numbered blank, choose the one word which is most appropriate.

A. The New Logic. It 1 been assumed, even as late as the 19th Century, 2 Aristotle had said the last word on logic. Kant, 3 instance, had asserted that logic as developed by Aristotle 4, of all philosophical disciplines, a finished and complete subject, 5 down to its details. This view was shown to 6 wholly mistaken by Russell and Whitehead. Around the turn 7 the 20th Century, and after more than 10 years of 8, they developed a new type of logic which was 9 broader in scope than Aristotelian logic; indeed, it contained classical 10 as a very minor part. 11 new logic resembled 12 mathematical calculus, such as Euclid's Elements, except, again, that 13 was of much greater generality: it did not mention 14, points and planes, but talked merely about the relations of symbols 15 each other.

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|---------|-------|--------|---------|----------|
| a. that | b. a | c. to | d. much | e. lines |
| f. was | g. it | h. for | i. even | j. logic |
| k. had | l. be | m. of | n. work | o. this |

B. Human consciousness is just about the last 1 mystery. A mystery is a phenomenon that people don't know how to think about--yet. There have been 2 great mysteries: the mystery of the origin of the 3, the mystery of life and reproduction, the mystery of 4 design to be found in nature, the mysteries of 5, space, and gravity. These were not just areas of scientific 6, but of utter bafflement and wonder. We do 7 yet have the final answers to any of the questions 8 cosmology and particle physics, molecular genetics and evolutionary theory, 9 we do know how to think about them. The mysteries haven't vanished, but they have been tamed. They no 10 overwhelm our efforts to think about the phenomena, because now we know how to tell the misbegotten questions from the 11 questions, and even if we turn out to be 12 wrong about some of the currently accepted answers, we know how to go about looking for better answers.

With consciousness, 13, we are still in a terrible muddle. Consciousness stands alone today as a topic that often leaves even the most sophisticated thinkers 14 and confused. And, as with all the earlier mysteries, there are many who insist--and hope--that 15 will never be a demystification of consciousness.

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|---------|------------|----------------|----------|
| a. the | b. right | c. surviving | d. other |
| e. time | f. there | g. tongue-tied | h. but |
| i. not | j. however | k. ignorance | l. dead |
| m. of | n. longer | o. universe | |

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III. Summarizing (20%). Write a short Chinese summary of the following passage (no more than 50 words).

Ethics Originates in Everyday Life. It would be a mistake to regard ethics as a purely "academic" study, having no intimate connections with the daily lives of men. Every man who is reflective and who is troubled by certain situations in his daily life is a philosopher of ethics to that extent. Suppose a man believes that he should not take a human life, and suppose he also believes that he has an obligation to defend his country against foreign enemies. What should he do when his country is at war? If he refuses to fight for his country, then he reneges on his belief that he has an obligation to do so. On the other hand, if he does fight for it, in the course of doing so he may take human life. What should he do in the circumstances? How can he decide? Reflections of this sort which engage the attentions of ordinary men are the raw material of which ethical theories are made. The difference between the reflections of the ordinary man and the reflections of the philosopher is that the latter are frequently more systematic, although not always so, and are usually more general. The ordinary man may merely be trying to solve a particular problem and may try to do this by deciding on a particular course of action in the relevant circumstances. The philosopher tries to generalize; he does not only ask: What is the right course of action for this man in these circumstances, but rather: What is the good life for all men? What is the goal for which all men should strive? Is it the accumulation of pleasure? Is it happiness? Is it identical with doing one's duty? Like the ordinary man, the philosopher begins his consideration of ethics by reflecting about common situations, but he goes beyond these to discussions of a more general sort. It is this sort of abstract speculation which constitutes "ethical theory" . . .

IV. English Composition (20%). Write an English composition (approximately 100-150 words) giving your reaction to the following statement:

free will is an illusion

You can accept or reject the statement, or consider arguments both for and against it, or offer an alternative perspective on the issue. Be sure that you clearly explain and briefly defend your view.