

八十八學年度 哲學系(所) 組碩士班研究生招生考試

科目 英文 科號 5703 共 7 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. The Clinton administration ordered a halt Thursday to road construction in more than 33 million acres of national forests, a move environmentalists hope will lead to permanent protection of vast areas of forest land. But the plan, announced by the Agriculture Department, will exempt large expanses of old-growth forest in the Northwest and in Alaska where road building may continue under previously enacted forest management plans. The 18-month moratorium, a prelude to a broader permanent forest road plan, would prevent construction of about 360 miles of road and block the harvesting of about 200 million board feet of lumber, officials said.

1. Which of the following would be the most appropriate headline for this story?

- a. Forest Protection Plan Puts Halt on Roads
- b. Final Action to Protect Forests
- c. Plans for New Road Construction Blocked by Administration
- d. Forest Protection in Northwest and Alaska

2. What of the following is closest in meaning to *moratorium*?

- a. a proposal for a stop
- b. a possible stop
- c. a permanent stop
- d. a temporary stop

3. For environmentalists, this action represents

- a. complete success.
- b. disaster.
- c. a step toward success.
- d. a setback in their plans.

B. David Marshall, a key leader in Singapore's independence struggle, outspoken government critic and flamboyant criminal lawyer, died of cancer on December 12. He was 87.

Marshall, a mesmerizing orator born into a Jewish family of Iraqi descent, was elected in April 1955 as the first chief minister of Singapore, then still a British colony. The charismatic politician and leader of the Labour Front coalition resigned in protest 15 months later, after the collapse of constitutional talks with Britain over wider self-rule.

Marshall quit the Labour Front in 1957 and started the populist Workers' Party. As a member of parliament, he often criticized the People's Action Party—which came to power in 1959 and led the country to full independence in 1965—for what he considered its authoritarian tendencies. Still, the PAP later adopted and expanded many of his policy ideas, including his emphasis on multiracialism and education.

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His reputation as a criminal lawyer once prompted Lee Kuan Yew, Singapore's former prime minister, to declare that Marshall was responsible for 200 murderers walking free. "I am proud of that," responded Marshall, who opposed the death penalty. "I was convinced of their innocence and acted according to my conscience."

Marshall abandoned opposition politics in 1972 and retired from his law practice in 1978, at the age of 70, and was appointed Singapore's first ambassador to France, Spain, Portugal and Switzerland. Some accused him of compromising his political views, but Marshall insisted he could not "run away from the chance to serve my country."

After he retired from these posts in 1993, Marshall resumed his criticism of the government, accusing it of stifling free speech. But he also lauded its economic achievements.

4. What is this article mainly about?
 - a. a diplomatic career
 - b. politics in Singapore
 - c. authoritarianism in Singapore
 - d. the life and death of David Marshall

5. Which of the following jobs does the article NOT say that David Marshall had?
 - a. lawyer
 - b. member of parliament
 - c. prime minister
 - d. ambassador

6. Marshall's attitude toward the Singapore government was
 - a. generally friendly.
 - b. implicitly critical.
 - c. generally critical.
 - d. The story does not say.

C. Most of us believe our time management problems are created by others, friends or co-workers in need of a friendly ear, a boss with a penchant for increasing our workload, or paperwork that just won't quit. Actually, if we analysed our use of time we would discover that most of our difficulties are self-originating. Time management is not a matter of managing the clock, but of managing ourselves with respect to the clock.

Granted, time is a limited resource, but like money it can be budgeted and allocated. What you need to do if you want to get better use from your time is to budget your time to key result areas. Key result areas are those areas which have special significance for you—areas from which you need to get optimum results.

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Key result areas at work are probably customer contact, inventory control, supervision, attracting new business, dealing with suppliers, and keeping pace with technology. In your personal life key result areas might be family, career, social life, physical fitness, personal growth, and/or spiritual developmental.

Once you have identified your key result areas, then you must set goals and develop practical steps to achieve growth in those areas. To illustrate how this works, let's assume attracting new business is one of your key result areas. To achieve growth in this area you might set yourself a goal of exceeding your current sales quotas by 10 percent. One step leading to the accomplishment of this goal would be to contact three existing and three new prospects each day. Then, as you develop your priorities for each day, you can evaluate them against the key result areas, your goal, and the action steps required to move you towards your goal. In other words, your number one daily priority becomes contacting the three existing and three new customers....

7. This passage is mainly about
 - a. how to manage time.
 - b. how to make yourself a better person.
 - c. how to achieve success in business.
 - d. how to identify important areas to work on.

8. The article was mainly written for
 - a. retired people.
 - b. students.
 - c. housewives.
 - d. business people.

9. According to the author, time problems are caused primarily by
 - a. ourselves.
 - b. our bosses.
 - c. the people around us.
 - d. circumstances that we cannot avoid.

10. The author says that key result areas at work
 - a. are determined by our goals.
 - b. are identified through action steps.
 - c. are extremely difficult to identify.
 - d. require special attention.

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D. Frege's basic assumption is that "mankind possesses a common treasure of thoughts which is transmitted from generation to generation," something that "cannot well be denied." Were it not the case, "a common science would be impossible." These common thoughts are expressed in a shared public language, consisting of shared signs. A sign has two aspects. First, it designates an object in the world, its referent, in a "logically perfect language," that will be true for every "well constructed" expression. Second, a sign has a "sense" that fixes the reference and is "grasped by everybody" who knows the language; to understand an expression is to know its sense in the shared public language. In addition, each person may have an individual mental image connected with the objective sense. Sign, sense, and referent are external entities, outside the mind/brain. To adopt Frege's analogy, suppose that we observe the moon through a telescope. We may think of the real image of the moon projected in the interior of the telescope, an object common to all observers, as analogous to the sense; the individual retinal image is analogous to the individual mental image.

The basic picture has been widely adopted. The idea that a sign picks out an object in the world to which it refers "makes evident good sense," Gareth Evans states in one of the most important recent studies of reference. It has occasionally been questioned, for example, by Peter Strawson, who warned 40 years ago of "the myth of the logically proper name," to which we may add related beliefs about indexicals and pronouns. In very recent work, Akeel Bilgrami develops an account in terms of agents' conceptions with a much narrower dependence on external object and shared public language. But such qualms are rare, and may not go far enough.

The Fregean picture has technical problems that have inspired a great deal of insightful work, but it is worth noting that none of its principles is obvious. The issues that arise are too intricate and wide-ranging to hope to review. Let me simply indicate a few doubts....

11. What is this passage mainly about?
 - a. Frege's views and their shortcomings
 - b. problems with the sense-reference distinction
 - c. the roots of philosophy
 - d. the author's support for Frege

12. According to the author, Frege's ideas
 - a. have been very influential.
 - b. are basically right.
 - c. are not very important.
 - d. are difficult to understand.

13. In the telescope analogy, which of the following most closely corresponds to the moon itself?
 - a. shared knowledge
 - b. sense
 - c. referent
 - d. sign

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14. How does the author feel about the views he attributes to Evans and Strawson?
- He is more sympathetic to Evans' view.
 - He is more sympathetic to Strawson's view.
 - He thinks they are both fundamentally wrong.
 - He mostly agrees with both of them.
15. Which of the following is closest to the meaning of the word *qualms* (second paragraph)?
- infrequent occurrences
 - alternatives
 - theories
 - doubts

II. Cloze (30%). For each numbered blank, choose the one word which is most appropriate. Each of the words should be used exactly once.

A. According to Kuhn's view, normal science proceeds by working out the unsolved problems posed by paradigms. A revolution in science occurs when anomalies are discovered which cannot be resolved within the paradigm. These novelties may be suppressed or rationalized for a time, but 1 must be confronted. The revolution is recognized as such 2 easily if the anomaly is accompanied by a new 3 which encompasses all the old data, as well as 4 strange new data, although the new paradigm need not 5 the old paradigm; they may be incommensurate.

We believe, 6 Kuhn, that the concept of a paradigm is important 7 understanding the advance of science. However, the Kuhnian view 8 the role of the paradigm has itself led to 9 in the philosophic streets. The reason is that there 10 to be no clear reason to prefer new paradigms to 11. Thus the notion of scientific progress is challenged. Further, the paradigm 12 so much to determine what observations are made and 13 they are made that the existence of objective reality 14 also brought into question. If what we see is 15 by the paradigm we have already accepted, then what 16 to the foundations of science? It is easy to 17 that the Kuhnian view which stresses social and psychological 18 in the scientific process is not palatable to traditional 19 of science, who tend to rely heavily on rational analysis of the 20 enterprise.

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|-----------------|------------|---------|--------|
| A. philosophers | F. subsume | K. does | P. how |
| B. ultimately | G. happens | L. more | Q. the |
| C. determined | H. factors | M. with | R. of |
| D. scientific | I. seems | N. old | S. in |
| E. paradigm | J. riots | O. see | T. is |

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B. The Chin and Han dynasties had made China into a unified empire. It had been necessary to introduce a method of centralizing power, and a system of order and authority based on a highly structured administrative and military machine; its ideology had to be essentially pragmatic, somewhat like 1 of imperial Rome. The metaphysical and mystical tendencies of 2 and the varied speculations in which older schools of 3 pre-imperial era had indulged were laid aside in favor 4 Confucianism. Confucianism is a doctrine of this world, a 5, and also a cosmology that links man to the 6 through the heaven-earth-man triad, yet pays little 7 to the ultramundane realms of the supernatural. The Son of Heaven is the 8 between heaven and earth; man, his 9, has merely to keep to his appointed place in the machinery of the 10, of which the emperor forms the hub.

- | | | |
|--------------|------------|---------|
| A. sociology | E. subject | H. that |
| B. attention | F. state | I. the |
| C. universe | G. link | J. of |
| D. Taoism | | |

III. Summarizing (20%). Write a short Chinese summary of the following passage. You should find the main ideas of the text and express them in your own words; do not simply translate portions of the English text. Your summary should be no longer than 50 words.

The English philosopher Thomas Hobbes (1588-1679) reached his conclusions about warfare and society via a series of logical arguments. In his great work, *Leviathan*, he first established that, in practical terms, all men were equals because no one was so superior in strength or intelligence that he could not be overcome by stealth or the conspiracy of others. He found humans equally endowed with *will* (desires) and *prudence* (the capacity to learn from experience). But when two such equals desired what only one could enjoy, one eventually subdued or destroyed the other in pursuit of it. Once this happened, all hell broke loose. The similar desires of others tempted them to emulate the winner, and their intelligence required them to guard themselves against the fate of the loser. When no power existed to "overawe" these equals, prudent self-preservation forced every individual to attempt to preserve his *liberty* (the absence of impediments to his will) by trying to subdue others and by resisting their attempts to subdue him. Hobbes thus envisioned the original or natural condition of humanity as being "the war of every man against every man." In this primeval state of war, men lived in "continual fear and danger of violent death"; and, in Hobbes's most famous phrase, their lives were therefore "solitary, poor, nasty, brutish and short." He claimed vaguely that "savage people in many places in America" still lived in this violent primitive condition but gave no particulars and never pursued the point further.

Humans escaped this state of war only by agreeing to *covenants* in which they surrendered much of their liberty and accepted rule by a central authority (which, for Hobbes, meant a king). And since "Covenants, without the sword, are but words," the king (or state) had to be granted a monopoly over the use of force to punish criminals and defend against external enemies. Without the state to

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overawe humans' intelligence by force, mediate their selfish passions, and deprive them of some of their natural liberty, anarchy reigned. Civilized countries returned to this condition when central authority was widely defied or deprived of its power, as during rebellions. All civilized "industry" and the humane enjoyment of its fruits depended on a peace maintained by central government; the "humanity" of humans was thus a product of civilization. Hobbes acknowledged that nation-states between themselves remained in a "posture of war." But because they thereby protected the industry of their subjects, "there does not follow from it that misery which accompanies the liberty of particular men." In other words, a world of states necessarily tolerated some wars and much preparation for war, but these preserved havens of peace within each state. In the primitive condition, there was no peace anywhere.

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

We should judge whether a person's actions are good or bad by looking at the *consequences* of those actions, not at the person's intentions.

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.