

英文 (100分)

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

A. In Literary and cultural studies these days there is a lot of talk about theory – not theory of literature, mind you; just plain ‘theory.’ To anyone outside the field, this usage must seem very odd. ‘Theory of what?’ you want to ask. It’s surprisingly hard to say. It is not the theory of anything in particular, nor a comprehensive theory of things in general. Sometimes theory seems less an account of anything than an activity – something you do or don’t do. You can be involved with theory; you can teach or study theory; you can hate theory or be afraid of it. None of this, though, helps much to understand what theory is.

‘Theory,’ we are told, has radically changed the nature of literary studies, but people who say this do not mean *literary theory*, the systematic account of the nature of literature and of the methods for analyzing it. When people complain that there is too much theory in literary studies these days, they don’t mean too much systematic reflection on the nature of literature or debate about the distinctive qualities of literary language, for example. Far from it. They have something else in view.

What they have in mind may be precisely that there is too much discussion of *non-literary* matters, too much debate about general questions whose relation to literature is scarcely evident, too much reading of difficult psychoanalytical, political, and philosophical texts. Theory is a bunch of (mostly foreign) names; it means Jacques Derrida, Michel Foucault, Luce Irigaray, Jacques Lacan, Judith Butler, Louis Althusser, Gayatri Spivak, for instance.

1. Which of the following would make the best title for this passage?

- Foreign Influence on Literature
- The Role of Theory in Literary Studies
- The Recent Crisis of Literature
- The Importance of Theory in Various Disciplines

2. Which of the following is true of 'theory' referred to in the passage?
- not as difficult as literary texts
 - reflecting on the nature of literature
 - a comprehensive account of things in general
 - sometimes more an activity than an account of anything
3. Which of the following is true of the recent development in literary studies?
- too much debate about the distinctive qualities of literary language
 - too much reading of difficult literary texts
 - too much debate about general questions related to literature
 - too much attention to theory from other disciplines

B. In Aristophanes' great comedy *The Clouds*, a young man, eager for the new learning, goes to a "Think-Academy" run by that strange, notorious figure, Socrates. A debate is staged for him, contrasting the merits of traditional education with those of the new discipline of Socratic argument. The spokesman for the Old Education is a tough old soldier. He favors a highly disciplined patriotic regimen, with lots of memorization and not much room for questioning. He loves to recall a time that may never have existed – a time when young people obeyed their parents and wanted nothing more than to die for their country, a time when teachers would teach that grand old song "Athena, glorious sacker of cities" – not the strange new songs of the present day. Study with me, he booms, and you will look like a real man – broad chest, small tongue, firm buttocks, small genitals (a plus in those days, symbolic of manly self-control).

His opponent is an arguer, a seductive man of words – Socrates seen through the distorting lens of Aristophanic conservatism. He promises the youth that he will learn to think critically about the social origins of apparently timeless moral norms, the distinction between convention and nature. He will learn to construct arguments on his own, heedless of authority. He won't do much marching. Study with me, he concludes, and you will look like a philosopher: you will have a big tongue, a sunken, narrow chest, soft buttocks, and big genitals (a minus in those days, symbolic of lack of self-restraint). Socrates' self-advertisement, of course, is being slyly scripted by the conservative opposition. The message? The New Education will subvert

manly self-control, turn young people into sex-obsessed rebels, and destroy the city. The son soon goes home and produces a relativist argument that he should beat his father. The same angry father then takes a torch and burns down the Think-Academy. (It is not made clear whether the son is still inside.) Twenty-five years later, Socrates, on trial for corrupting the young, cited Aristophanes' play as a major source of prejudice against him.

4. Which of the following is true of the "Think-Academy"?
 - a. Patriotic songs are taught.
 - b. The distinction between convention and nature is discussed.
 - c. Self-control is taught.
 - d. A lot of muscular exercises are required.

5. Which of the following is true of Socrates as portrayed in *The Clouds*?
 - a. showing no respect for authority
 - b. teaching timeless moral norms
 - c. a man with self-control
 - d. on trial for corrupting the young

6. Which is NOT true of Aristophanes?
 - a. making fun of Socrates in *The Clouds*
 - b. partly responsible for the accusation of Socrates
 - c. a conservative writer in the "Think-Academy"
 - d. opposed to the New Education

7. Which is the passage mainly about?
 - a. Socrates: the man and the teacher
 - b. The death of Socrates
 - c. Aristophanes's influence among the Athenians
 - d. The Old Education vs. the New Education

C. Conscious experience is a widespread phenomenon. It occurs at many levels of animal life, though we cannot be sure of its presence in the simpler organisms, and it

is very difficult to say in general what provides evidence of it. (Some extremists have been prepared to deny it even of mammals other than man.) No doubt it occurs in countless forms totally unimaginable to us, on other planets in other solar systems throughout the universe. But no matter how the form may vary, the fact that an organism has conscious experience *at all* means, basically, that there is something it is like to *be* that organism. There may be further implications about the form of the experience; there may even (though I doubt it) be implications about the behavior of organisms. But fundamentally an organism has conscious mental states if and only if there is something that it is like to *be* that organism – something it is like *for* the organism.

8. What is this passage mainly about?
- the extremists' view of consciousness
 - the nature of an organism
 - the subjective character of consciousness
 - the evidence of evolution
9. Which of the following can be inferred from the passage?
- Mammals other than man do not have conscious experience.
 - We cannot imagine there is any conscious phenomenon on the other planets.
 - Even simpler organisms may have conscious experience.
 - It is not difficult to provide evidence of the presence of consciousness in other solar systems.
10. Which of the following is closest in meaning to the phrase "something it is like for the organism"?
- something the organism likes
 - something similar to the organism
 - something that is likely to be the organism
 - something the organism feels

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. In the space of two generations, Ayer and dryness won out —1— Whitehead and romance. Philosophy in the English-speaking world became “analytic,” antimetaphysical, antiromantic, and highly —2—. Analytical philosophy still attracts —3— minds, but —4— of these minds are busy —5— problems which no nonphilosophers recognize —6— problems: problems which hook up with —7— outside the discipline. So what goes on in —8— philosophy departments has become largely —9— to the —10— of the academy, and —11— to the culture as a whole. This may be the fate that —12— literature departments.

- | | | | |
|---------------|------------|-----------------|---------------|
| a. thus | b. rest | c. nothing | d. first-rate |
| e. awaits | f. solving | g. professional | h. invisible |
| i. anglophone | j. as | k. over | l. most |

B. Love is frequently understood to be a powerful emotion. It seems to involve —1— intense attachment to an object and a high appraisal of the value of the object. Often, —2— not always, the object is seen as something one needs in one's own life; for this reason love is often connected with projects of possession or incorporation, and with jealous emotions towards the object —3— as separate and capable of frustrating the lover's needs. Spinoza argued that love involves an —4— of the object as promoting one's own —5—. Since all particular objects are, in —6— of their separateness from the self, also capable of frustrating wellbeing, all love, he concluded, is —7— ambivalent, —8— with anger and even hate.

- | | | | |
|----------------|--------------|--------------|---------|
| a. virtue | b. awareness | c. wellbeing | d. seen |
| e. essentially | f. mixed | g. though | h. both |

C. Law has been a significant topic for philosophical discussion —1— its beginnings. —2— to discover the principles of —3— order, and to discover or secure the principle of order in human —4—, have been the wellsprings of inquiry —

—5— law. Such inquiry has —6— the nature and being of law, and its virtues, whether those that it is considered as intrinsically possessing, or those that ought to be cultivated by lawgivers, judges or —7— citizens. A —8— of reason and will is to be —9— in philosophical speculation about the —10— of principles of law.

- | | | | |
|------------------|-------------|--------------|-----------|
| a. communities | b. attempts | c. dialectic | d. cosmic |
| e. underpinnings | f. since | g. probed | h. into |
| i. engaged | j. found | | |

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 claim that values are not objective, are not part of the fabric of the world, is meant to include not only moral goodness, which might be most naturally equated with moral value, but also other things that could be more loosely called moral values or disvalues – rightness and wrongness, duty, obligation, an action's being rotten and contemptible, and so on. It also includes non-moral values, notably aesthetic ones, beauty and various kinds of artistic merit. I shall not discuss these explicitly, but clearly much the same considerations apply to aesthetic and to moral values, and there would be at least some initial implausibility in a view that gave the one a different status from the other.

Since it is with moral values that I am primarily concerned, the view I am adopting may be called moral scepticism. But this name is likely to be misunderstood: 'moral scepticism' might also be used as a name for either of two first order views, or perhaps for an incoherent mixture of the two. A moral sceptic might be the sort of person who says "All this talk of morality is tripe," who rejects morality and will take no notice of it. Such a person may be literally rejecting all moral judgements; he is more likely to be making moral judgements of his own, expressing a positive moral condemnation of all that conventionally passes for morality; or he may be confusing these two logically incompatible views, and saying that he rejects all morality, while he is in fact rejecting only a particular morality that is current in

the society in which he has grown up. But I am not at present concerned with the merits or faults of such a position. These are first order moral views, positive or negative: the person who adopts either of them is taking a certain practical, normative, stand. By contrast, what I am discussing is a second order view, a view about the status of moral values and the nature of moral valuing, about where and how they fit into the world. These first and second order views are not merely distinct but completely independent: one could be a second order moral sceptic without being a first order one, or again the other way around. A man could hold strong moral views, and indeed ones whose content was thoroughly conventional, while believing that they were simply attitudes and policies with regard to conduct that he and other people held. Conversely, a man could reject all established morality while believing it to be an objective truth that it was evil or corrupt.

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

National pride is to countries what self-respect is to individuals: a necessary condition for self-improvement.

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 your clearly explain and briefly defend your view.