

Part I. Vocabulary 30%

Direction: There are 15 incomplete sentences in this part. For each sentence there are four choices.

Choose the ONE answer that best completes the sentence.

1. No one can function properly if they are _____ of adequate sleep.
A) deprived B) ripped C) stripped D) contrived
2. For years now, the people of that faraway country have been cruelly _____ by a dictator.
A) depressed B) immersed C) oppressed D) cursed
3. For many patients, institutional care is the most _____ and beneficial form of care.
A) pertinent B) appropriate C) acute D) persistent
4. Rumors are everywhere, spreading fear, damaging reputations, and turning calm situations into _____ ones.
A) turbulent B) tragic C) vulnerable D) suspicious
5. Now a paper in Science argues that organic chemicals in the rock come mostly from _____ on earth rather than bacteria on Mars.
A) configuration B) constitution C) condemnation D) contamination
6. There is much I enjoy about the changing seasons, but my favorite time is the _____ from fall to winter.
A) transmission B) transformation C) transition D) transfer
7. Whether you live to eat or eat to live, food is a major _____ in every family's budget.
A) nutrition B) expenditure C) routine D) provision
8. Fiber-optic cables can carry hundreds of telephone conversations _____.
A) simultaneously B) spontaneously C) homogeneously D) contemporarily
9. Although the colonists _____ to some extent with the native Americans, the Indians' influence on American culture and language was not extensive.
A) migrated B) matched C) mingled D) melted
10. The prospect of increased prices has already _____ worries.
A) provoked B) irritated C) inspired D) hoisted
11. There is supposed to be a safety _____ which makes it impossible for trains to collide.
A) appliance B) accessory C) machine D) mechanism
12. Mr. Smith became very _____ when it was suggested that he had made a mistake.
A) ingenious B) empirical C) objective D) indignant
13. The police were alerted that the escaped criminal might be in the _____.
A) vain B) vicinity C) court D) jail
14. I think we need to see an investment _____ before we make an expensive mistake.
A) guide B) entrepreneur C) consultant D) assessor
15. The _____ on this apartment expires in a year's time.
A) treaty B) engagement C) lease D) subsidy

Part II. Reading Comprehension 30%

Direction: There are 3 passages in this part. Each passage is followed by some questions or unfinished statements. For each of them there are four choices. You should choose best answer.

Passage One

Researchers who are unfamiliar with the cultural and ethnic groups they are studying must take extra precautions to shed any biases they bring with them from their own culture. For example, they must make sure they construct measures that are meaningful for each of the cultural or ethnic minority groups being studied.

In conducting research on cultural and ethnic minority issues, investigators distinguish between the emic approach and the etic approach. In the emic approach, the goal is to describe behavior in one culture or ethnic group in terms that are meaningful and important to the people in that culture or ethnic group, without regard to other cultures or ethnic groups. In the etic approach, the goal is to describe behavior so that generalizations can be made across culture. If researchers construct a questionnaire in an emic fashion, their concern is only that the questions are meaningful to the particular culture or ethnic group being studied. If, however, the researchers construct a questionnaire in an etic fashion, they want to include questions that reflect concepts familiar to all cultures involved.

How might the emic and etic approaches be reflected in the study of family processes? In the emic approach, the researchers might choose to focus only on middle class White families, without regard for whether the information obtained in the study can be generalized or is appropriate for ethnic minority groups. In a subsequent study, the researchers may decide to adopt an etic approach by studying not only middle-class White families, but also lower income White families, Black American families, Spanish American families, and Asian American families. In studying ethnic minority families, the researchers would likely discover that the extended family is more frequently a support system in ethnic minority families than in White American families. If so, the emic approach would reveal a different pattern of family interaction than would the etic approach, documenting that research with middle-class White families cannot always be generalized to all ethnic groups.

16. According to the first paragraph, researchers unfamiliar with the target cultures are inclined to ____.
- A) be overcautious in constructing meaningful measures
 - B) view them from their own cultural perspective
 - C) guard against interference from their own culture
 - D) accept readily what is alien to their own culture

17. What does the author say about the emic approach and the etic approach?

- A) They have different research focuses in the study of ethnic issues.
- B) The former is biased while the latter is objective.
- C) The former concentrates on the study of culture while the latter on family issues.
- D) They are both heavily dependent on questionnaires in conducting surveys.

18. Compared with the etic approach, the emic approach is apparently more _____.

- A) culturally interactive
- B) culture-oriented
- C) culturally biased
- D) culture-specific

19. The etic approach is concerned with _____.

- A) the general characteristics of minority families
- B) culture related concepts of individual ethnic groups
- C) features shared by various cultures or ethnic groups
- D) the economic conditions of different types of families

20. Which of the following is true of the ethnic minority families in the U.S. according to the passage?

- A) Their cultural patterns are usually more adaptable.
- B) Their cultural concepts are difficult to comprehend.
- C) They don't interact with each other so much as White families.
- D) They have close family ties than White families.

Passage Two

No woman can be too rich or too thin. This saying often attributed to the late Duchess of Windsor embodies much of the odd spirit of our times. Being thin is deemed as such a virtue.

The problem with such a view is that some people actually attempt to live by it. I myself have fantasies of slipping into narrow designer clothes. Consequently, I have been on a diet for the better—or worse—part of my life. Being rich wouldn't be bad either, but that won't happen unless an unknown relative dies suddenly in some distant land, leaving me millions of dollars.

Where did we go off the track? When did eating butter become a sin, and a little bit of extra flesh unappealing, if not repellent? All religions have certain days when people refrain from eating, and excessive eating is one of Christianity's seven deadly sins. However, until quite recently, most people had a problem getting enough to eat. In some religious groups, wealth was a symbol of probable salvation and high morals, and fatness a sign of wealth and well-being.

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Today the opposite is true. We have shifted to thinness as our new mark of virtue. The result is that being fat—or even only somewhat overweight—is bad because it implies a lack of moral strength. Our obsession with thinness is also fueled by health concerns. It is true that in the U.S., there are more weight people than before, and that, in many cases, being overweight correlates with an increased risk of heart and blood disease. These diseases, however, may have as much to do with their way of life and their high-fat diet as with excess weight. And the associated risk of cancer in the digestive system may be more of a dietary problem—too much fat and a lack of fiber—than a weight problem.

The real concern, then, is not that we weigh too much, but that we neither exercise nor eat well. Exercise is necessary for strong bones and both heart and lung health. A balanced diet without a lot of fat can also help the body avoid many diseases. We should surely stop paying so much attention to weight. Simply being thin is not enough. It is actually hazardous if those who get (or already are thin think they are automatically healthy and thus free from paying attention to their overall life-style. Thinness can be pure vainglory.

21. In the eyes of the author, an odd phenomenon nowadays is that _____.

- A) the Duchess of Windsor is regarded as a woman of virtue
- B) looking slim is a symbol of having a large fortune
- C) being thin is viewed as a much desired quality
- D) religious people are not necessarily virtuous

22. Swept by the prevailing trend, the author _____.

- A) had to go on a diet for the greater part of her life
- B) could still prevent herself from going off the track
- C) had to seek help from rich distant relatives
- D) had to wear highly fashionable clothes

23. In human history, people's views on body weight _____.

- A) were closely related to their religious belief
- B) changed from time to time
- C) varied between the poor and the rich
- D) led to different moral standards

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24. The author criticizes women's obsession with thinness _____.

- A) from an economic and educational perspective
- B) from sociological and medical points of view
- C) from a historical and religious standpoint
- D) in the light of moral principles.

25. What's the author's advice to women who are absorbed in the idea of thinness?

- A) They should be more concerned with their overall life-style.
- B) They should be more watchful for fatal diseases.
- C) They should gain weight to look healthy.
- D) They should rid themselves of fantasies about designer clothes.

Passage Three

War may be a natural expression of biological instincts and drives toward aggression in the human species. Natural impulses of anger, hostility, and territoriality are expressed through acts of violence. These are all qualities that humans share with animals. Aggression is a kind of innate survival mechanism, an instinct for self-preservation, that allows animals to defend themselves from threats to their existence. But, on the other hand, human violence shows evidence of being a learned behavior. In the case of human aggression, violence cannot be simply reduced on an instinct. The many expressions of human violence are always conditioned by social conventions that give shape to aggressive behavior. In human societies violence has a social function: It is a strategy for creating or destroying forms of social order. Religious traditions have taken a leading role in directing the powers of violence. We will look at the ritual and ethnical patterns within which human violence has been directed.

The violence within a society is controlled through institutions of law. The more developed a legal system becomes, the more society takes responsibility for the discovery, control, and punishment of violent acts. In most tribal societies the only means to deal with an act of violence is revenge. Each family group may have the responsibility for personally carrying out judgment and punishment upon the person who committed the offense. But in legal systems, the responsibility for revenge becomes depersonalized and diffused. The society assumes the responsibility for protecting individuals from violence. In cases where they cannot be protected, the society is responsible for imposing punishment. In a state controlled legal system, individuals are removed from the cycle of revenge motivated by acts of violence, and the state assumes responsibility for their protection.

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The other side of a state legal apparatus is a state military apparatus. While the one protects the individual from violence, the other sacrifices the individual to violence in the interests of the state. In war the state affirms its supreme power over the individuals within its own borders. War is not simply a trial by combat to settle disputes between states; it is the moment when the state makes its most powerful demands upon its people for their commitment, allegiance, and supreme sacrifice. Times of war test a community's deepest religious and ethical commitments.

26. Human violence shows evidence of being a learned behavior in that _____.
A) it threatens the existing social systems
B) it is influenced by society
C) it has roots in religious conflicts
D) it is directed against institutions of law
27. The function of legal systems, according to the passage, is _____.
A) to control violence within a society
B) to protect the world from chaos
C) to free society from the idea of revenge
D) to give the government absolute power
28. What does the author mean by saying '...in legal systems, the responsibility for revenge becomes depersonalized and diffused' (Lines 5-6, Para. 2)?
A) Legal systems greatly reduce the possibilities of physical violence.
B) Offenses against individuals are no longer judged on a personal basis.
C) Victims of violence find it more difficult to take revenge.
D) Punishment is not carried out directly by the individuals involved.
29. The word 'allegiance' (Line 5, Para. 3) is closest in meaning to _____.
A) loyalty B) objective C) survival D) motive
30. What can we learn from the last paragraph?
A) governments tend to abuse their supreme power in times of war.
B) In times of war governments may extend their power across national borders.
C) In times of war governments impose high religious and ethical standards on their people.
D) Governments may sacrifice individuals in the interests of the state in times of war.

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Part III. Translation

Direction: Translate the following two passages into Chinese 40%

(1) To believe in paradise is easy, but imagining it is not. Poets and prophets have had to show us the way. Buddha proffered enlightenment, an existence without suffering. The Vikings dreamed up Valhalla, a hall of dead heroes battling by day and feasting by night for eternity. Dante famously described a heaven ruled by reason, while the writer Jorge Luis Borges confided, "I have always imagined that paradise will be a kind of library." The list goes on, with each paradise based on different conceptions of God, reality, salvation and delight. How to disentangle a concept that is so personal—and at the same time so universal? The memory of your first kiss, a sip of coconut milk on an infernal summer afternoon, the grasping hand of your newborn child: these are moments we all would have stretched into eternity. 25%

(2) Europe's education malaise isn't just about making tomorrow's workers a little smarter. Nor is it merely about keeping pace with foreign competitors in the global marketplace. To the contrary, it's about preserving Europe's social fabric. Without vibrant, knowledge-infused economies, the whole foundation of the modern European welfare state falls apart. Already, schools and universities graduate too many students, native and immigrant, straight onto the welfare rolls—a cost explosion that threatens to blow up Europe's budgets and drag its economies down even more. 15%