

八十五學年度 哲學 系(所) 組碩士班研究生入學考試

科目 英文 科號 5006 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. When the wealthy British scientist James Smithson bequeathed his bags of gold sovereigns to the United States to found "an establishment for the increase and diffusion of knowledge among men", no one could have foreseen that such a notion would become, 150 years later, the definitive archive of Americana both frivolous and momentous. The Smithsonian Institution's sesquicentennial anniversary is celebrated today with the opening of a grand exhibit featuring paintings, maps, costumes and other memorabilia from the founding year.

1. What is this article mainly about?
  - a. the life of James Smithson
  - b. American history
  - c. the founding of the Smithsonian Institution
  - d. the definition of Americana
2. What does sesquicentennial mean?
  - a. 150 years
  - b. exhibition
  - c. related to Smithson
  - d. golden

B. In the predawn hours of April 15, 1912, the "unsinkable" Titanic, on her maiden voyage to New York City from Southampton, England, struck an iceberg. The inexplicable disaster has engaged imaginations ever since. Now *The Titanic Conspiracy* by Robin Gardiner and Dan Van Der Vat, recently published by Weidenfeld and Nicolson, dredges up a raft of old theories and makes a case for the unthinkable: an insurance scam. The authors contend that the financially troubled White Star shipping line replaced the Titanic with her sister ship, the unseaworthy *Olympic*, well knowing what might ensue.

3. Why does the article refer to the Titanic as "unsinkable"?
  - a. At the time, everyone said it could not sink.
  - b. It never did sink.
  - c. The word was part of the ship's name.
  - d. It's a misprint: "unthinkable" is the right word.
4. How do Gardiner and Van Der Vat explain the disaster?
  - a. The ship that sank was not really the Titanic.
  - b. The Titanic hit an iceberg.
  - c. Sailing across the Atlantic was very dangerous in 1912.
  - d. They don't offer any explanation.

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C. The only defense against the extremes of skepticism and dogmatism is the conviction of the unity of philosophy. Certainly, this is a useful fiction and anything but a completely realized historical fact. But it does permit us to select what is philosophically essential from the multiplicity of historical phenomena and thus promotes philosophical activity itself. The conviction of the unity of philosophy opens our eyes to what other epochs or other philosophical tendencies might possibly have to say to the philosopher. At the same time it makes impossible the unphilosophical conceit of considering what one happens to be working on oneself as philosophy in general, and for no other reason than that one is working on it oneself.

5. What is the main idea in this reading?
- the importance of skepticism
  - the essence of philosophy
  - relativism in philosophy
  - the unity of philosophy
6. What is the author's view of the unity of philosophy?
- It is a fact.
  - It is nonsense.
  - It is not a fact, but it is useful anyway.
  - He does not express a clear opinion.
7. The phrase "unphilosophical conceit of . . ." describes
- skepticism.
  - narrow-mindedness.
  - unity in philosophy.
  - the defense against skepticism.

D. The seminal work of the Oxford philosopher Gilbert Ryle is a systematic repudiation of Cartesian mind-body dualism. Ryle permits us, with reservations, to think of his book as a theory of the mind and says it does not matter much if we call it "behaviorist", but we should bear in mind that the originality and detail of the book belie any straightforward categorization of that sort. It would certainly be a crude mistake to think of Ryle as a materialist, despite his abusive and ridiculing attack on the idea of an immaterial mind. The reason for this is that he subscribes to the position that the very belief that there is a mind-body problem is the result of a series of deep conceptual muddles. Ryle sees the putative solutions to this supposed problem as oscillating incoherently between the views that the mental is really physical and that the physical is really mental. He does indeed wish to draw the historical debate to a close but not by adopting either of those positions: "the hallowed contrast between mind and matter will be dissipated, but dissipated not by either of the equally hallowed absorptions of Mind by Matter or of Matter by Mind, but in a quite different way" (*The Concept of Mind*, p.22).

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8. What is this reading mainly about?
- dualism
  - problems with dualism
  - Ryle's attack on dualism
  - the author's view of dualism
9. According to the author, what is Ryle's view of mind and matter?
- Mind is a kind of matter.
  - Matter is a kind of mind.
  - The two are entirely distinct.
  - The article does not give a clear description.
10. Which of the following could best replace the word *belie*, with the least change in meaning?
- contradict
  - specify
  - reinforce
  - allow
- E. While structuralism sees truth as being "behind" or "within" a text, post-structuralism stresses the interaction of reader and text as a productivity. In other words, reading has lost its status as a passive consumption of a product to become performance. Post-structuralism is highly critical of the unity of the stable sign (the Saussurean view). The new movement implies a shift from the signified to the signifier; and so there is a perpetual detour on the way to a truth that has lost any status or finality. Post-structuralists have produced critiques of the classical Cartesian conception of the unitary subject--the subject/author as originating consciousness, authority for meaning and truth. It is argued that the human subject does not have a unified consciousness but is structured by language. Post-structuralism, in short, involves a critique of metaphysics, of the concepts of causality, of identity, of the subject, and of truth.
11. What is this article mainly about?
- structuralism
  - post-structuralism
  - reading
  - the nature of perception
12. According to this reading, post-structuralists
- are very concerned with objective truth.
  - focus on signs rather than the things they refer to.
  - reject the structuralist focus on language.
  - have lost their way.

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13. According to this article, the idea that reading involves the discovery of the meaning of a text is a characteristic view of
- the author.
  - people in general.
  - structuralism.
  - post-structuralism.

F. Heraclitus was proud; and if it comes to pride with a philosopher then it is a great pride. His work never refers him to a "public", the applause of the masses, and the hailing chorus of contemporaries. To wander lonely along his path belongs to the nature of the philosopher. His talents are the most rare, in a certain sense the most unnatural and at the same time exclusive and hostile even toward kindred talents. The wall of his self-sufficiency must be of diamond, if it is not to be demolished and broken, for everything is in motion against him.

14. What is the main point of the reading?
- The philosopher is basically alone.
  - Heraclitus didn't understand the public.
  - Heraclitus was not a real philosopher.
  - Philosophers should not be proud.
15. The author refers to diamonds because they are
- beautiful.
  - unattainable.
  - hard to break.
  - rare and valuable.

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. The question of authority 1 liberty is an ancient one. Originally, "liberty" was thought 2 in negative terms--as the protection which the subjects 3 against the authority of their rulers. Political thinkers 4 of the ruler as being necessary to the well-being of 5, but at the same time as being dangerous to 6. He was necessary to defend the society against external 7 internal enemies; but in preserving the peace, he might 8 his legitimate authority and become a tyrant. The 9 of early libertarians, therefore, was to set limits on 10 power of the ruler over his citizens.

- |              |           |        |       |
|--------------|-----------|--------|-------|
| a. conceived | b. aim    | c. the | d. it |
| e. society   | f. had    | g. and | h. of |
| i. overstep  | j. versus |        |       |

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B. However, with the 1 of democratic societies, political theorists refused to accept the 2 that the ruler's interest was opposed to that of 3 people. The ruler, on their view, was a representative 4 the people, and his authority was revocable at their 5. Since the rulers are delegates of the ruled, it 6 not important to limit their power; and indeed, to 7 so is equivalent to limiting the power of the 8 themselves.

- |                |             |        |       |
|----------------|-------------|--------|-------|
| a. development | b. pleasure | c. the | d. of |
| e. position    | f. people   | g. do  | h. is |

C. Mill 1 out that although this standpoint is theoretically correct, 2 study of the actual development of the institutions within 3 has shown the practical need for certain limitations being 4 upon the powers of the government. "Self-government" does not 5 the true state of the case. The people who 6 power are not the same as those over whom 7 is exercised. They not only develop their own interests, 8 they are frequently influenced by pressure groups (such as 9) to work against the welfare of the people. The 10 of the limitation of the power of the ruler 11 thus still important, even though the rulers theoretically are 12 to the people.

- |                |             |           |       |
|----------------|-------------|-----------|-------|
| a. accountable | b. exercise | c. notion | d. a  |
| e. democracy   | f. imposed  | g. points | h. it |
| i. lobbyists   | j. express  | k. but    | l. is |

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

It has justifiably been said that the philosophy of our century, in contrast to that of all previous periods, is united by a common interest in language. The topic of language unites the various schools, from phenomenology and hermeneutics to analytical philosophy and theory of science. This does not mean that language is regarded as the principal or indeed the only object of philosophical reflection. Such a narrow view is taken in only a few groups who are gradually transforming philosophy into linguistics. It may be predicted that this is an ephemeral phenomenon; for all over-subtle or extreme reductionist theories enjoy acclaim only for a time, until calm inspection reveals their narrowness. A philosophy which sought to do nothing but investigate language would surrender its claim to be regarded as of enduring value. It would, that is, from the outset limit to a single domain its remarkable capacity to recognize and treat of problems which arise in life and the sciences. Philosophy has never before been a matter for "terribles simplificateurs".

Thus, if one takes into account the whole development of the

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century, the omnipresence of the theme of language is to be seen, not in the imminent replacement of philosophy by philosophy of language, but in the fact that all the questions of philosophy, even those inherited from the past, are discussed in more or less obviously linguistic terms. That applies to epistemology and theory of science as well as to ethics and social philosophy, to aesthetics as a theory of symbolic communication and history as a hermeneutic context of tradition. Seen in this way, the common theme of language provides a basis on which not only a variety of specialist debates but also the separately proceeding traditions of the more recent developments in philosophy may be set in relation to one another with some prospect of success.

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

Science and religion are incompatible.

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.