

八十六學年度 哲學 系(所) 組碩士班研究生入學考試

科目 英文 科號 5304 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. Mountain climbing isn't for everyone. In fact, until the 19th century it was hardly for anyone. Even the Swiss saw their Alps primarily as objects of fear. Dragons and giants were said to stalk the crags; the ghost of Pontius Pilate to haunt an Alpine lake. No one traversed the peaks unless there was no alternative. Today no one *misses* them unless there is no alternative: The Alps draw 100 million visitors a year.

1. What is this passage mainly about?

- a. the dangers of mountain climbing
- b. the increased popularity of the Alps
- c. dangers found in the Alps
- d. mountain climbing

B. "Are these labor pains?" jokes the expectant mother. No, just butterflies. After several surgeries and miscarriages, Mary Ann Sherman, 43, and Tom Lund, 45, a teacher and a child psychologist from Woodstock, N.Y., had given up on having children. But today, with two other nervous American couples, they are on their way to an orphanage in Suzhou, in eastern China, to pick up Su Xiaoji (soo sheow-jee), a baby they first saw in a tiny snapshot 24 hours ago. Like 2,128 other Americans last year, they chose to adopt in China because they wanted an infant, a girl, and they didn't want to wait any longer. Mary Ann decided to adopt as a single mother after finding that if she married Tom, her partner of 17 years, there would be a two-year waiting period to prove the marriage's stability. She filled out forms, talked to social workers and traveled halfway around the world. Nine months after the decision, she walks into a ward filled with cribs. A nurse pops a baby into her arms and says, "This is mama."

2. What is this reading mainly about?

- a. a trip to China
- b. the adoption of a Chinese baby by Americans
- c. the problems faced by two Americans
- d. the plight of female infants in China

3. According to the reading, why did Sherman and Lund take the action they did?

- a. because they could not produce a baby themselves
- b. because they had always wanted to see China
- c. because they felt sorry for the baby
- d. because China was too far away from their home

4. According to the reading, Sherman has not married Lund because

- a. she does not really like him.
- b. he cannot give her a baby.
- c. she is afraid the marriage would be unstable.
- d. marriage would delay the adoption.

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C. A typical example of the effort to grapple with the unstructured nature of biological progress can be seen in the writings of the French moral philosopher Henri Bergson. The result he called *Creative Evolution* (translation 1911; Gallagher, 1970). Bergson realized that there is neither a harmonious plan of nature nor any hope of perceiving the hand of an intelligent Designer in the creation of every species. The history of life has been progressive but only in a very irregular way. This could be accounted for, however, if we assumed a constant state of tension between the original creative life-force, the *élan vital*, and the resistance of the inert matter from which that force must construct living bodies. Creation is thus a constant striving upward of the life-force, divided and redivided into a host of separate branches by the practical necessity of coping with the material world. The creative impulse impels life to always try to reach higher levels, yet it always has to fall back, unable to overcome completely the resistance of matter. If there is a God, He would have to be understood not as a distinct entity controlling evolution, but as the ongoing creative process itself. In the end, the life-force can be seen as consciousness, penetrating matter in the effort to manifest its potentialities on an ever-higher scale. Intelligence and moral feelings have naturally increased as long term results of evolution, and although man has advanced far beyond the animals in these capacities, he remains bound to the whole system of life that created him. Although now we have lost the comfort of believing in a God who cares for us, we can take heart in the realization that our consciousness symbolizes the spiritual heart of the creative process that is itself both nature and God.

5. What is this reading mainly about?

- a. Henri Bergson
- b. progress in biology
- c. Bergson's explanation of irregular progress in life
- d. *élan vital*

6. According to the ideas presented in this reading, which of the following is NOT the result of interaction between the life-force and matter?

- a. irregular progress
- b. division of the life-force
- c. consciousness
- d. the creation of living bodies

7. According to the ideas presented in this reading, God is

- a. a process.
- b. the controller of evolution.
- c. an "intelligent Designer."
- d. the highest level of evolution.

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D. John Stuart Mill makes the following remark in his *Autobiography* about the *System of Logic*: "The German or a priori view of human knowledge . . . is likely for some time longer (though it may be hoped in a diminishing degree) to predominate among those who occupy themselves with such enquiries, both here and on the continent." That was more than a hundred years ago. Since then, the dominance of German philosophy in the Anglo-Saxon world has long passed its peak, and Mill's hopes have been fulfilled to a far greater extent than he might have expected. There is much less familiarity, even of a fairly superficial kind, with philosophical developments on the continent than there used to be. It is common to come across ignorance combined with the old prejudice that German thinkers lose themselves in a priori speculation and prefer dark musings to clear statement.

The change just sketched began around the turn of the century and coincided with the renewal of British philosophy in this century. Bertrand Russell and G. E. Moore rejected the metaphysical neo-Hegelianism of their teachers Bradley and McTaggart, in order to restore the ancestral traditions of empiricism to their rightful place. At the same time, two thinkers, Gottlob Frege and Ludwig Wittgenstein, who in their own country had suffered the fate of misunderstood prophets, were elevated to the rank of authorities in Britain and America. To be sure, this paradoxical situation has since changed; for, by a circuitous route through the analytic school, Frege and Wittgenstein, like the émigré members of the Vienna Circle up to and including Popper, have returned to the German-speaking world and are taken seriously as stimulants to the present debate.

8. What is the main point of this reading?
 - a. German philosophy has greatly influenced Anglo-Saxon philosophers.
 - b. British philosophy is currently in a state of confusion.
 - c. Philosophical ideas constantly gain and lose popularity.
 - d. German philosophy is no longer important in the English-speaking world.

9. According to the reading, Mill
 - a. misunderstood German philosophy.
 - b. encouraged the study of German philosophy in the Anglo-Saxon world.
 - c. was opposed to German philosophy.
 - d. influenced Frege and Wittgenstein.

10. According to the reading, McTaggart
 - a. was an empiricist.
 - b. came from Germany.
 - c. had a lasting influence on Russell.
 - d. adopted ideas from the German-speaking world.

11. The reading does NOT say that Frege and Wittgenstein
 - a. were originally not appreciated in the German-speaking world.
 - b. were appreciated in the English-speaking world.
 - c. were neo-Hegelians
 - d. now influence thinking in the German-speaking world.

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E. Faculty psychology is getting to be respectable again after centuries of hanging around with phrenologists and other dubious types. By faculty psychology I mean, roughly, the view that many fundamentally different kinds of psychological mechanisms must be postulated in order to explain the facts of mental life. Faculty psychology takes seriously the apparent heterogeneity of the mental and is impressed by such prima facie differences as between, say, sensation and perception, volition and cognition, learning and remembering, or language and thought. Since, according to faculty psychologists, the mental causation of behavior typically involves the simultaneous activity of a variety of distinct psychological mechanisms, the best research strategy would seem to be divide and conquer: first study the intrinsic characteristics of each of the presumed faculties, then study the ways in which they interact. Viewed from the faculty psychologist's perspective, overt, observable behavior is an interaction effect par excellence.

12. What is the reading mainly about?

- a. faculty psychology
- b. the unity of the human mind
- c. psychological theories
- d. the way psychological research has traditionally been carried out

13. In studying language and thought, faculty psychologists would begin by

- a. reducing one to the other.
- b. studying each of them independently.
- c. examining the interactions between them.
- d. assuming they are based on a single mechanism.

14. Which of the following words best describes faculty psychologists' view of the mind?

- a. uniform
- b. chaotic
- c. divided
- d. evolving

15. What does "an interaction effect par excellence" mean?

- a. a very strong interaction effect
- b. a very good example of an interaction effect
- c. the opposite of an interaction effect
- d. the achievement of excellence through interaction

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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 analytical tradition and the phenomenological tradition appear to be two entirely different worlds, but the similarities between them are actually more important than the differences. Both are post-Kantian, 1 merely in the literal sense that they both occurred "after Kant," but 2 the deeper sense that they started from Kant's distinction between noumena and 3 between things as they are in themselves and things as they appear in (or 4) consciousness, and developed within this framework. For instance, since both traditions wholly 5 Kant's things-in-themselves (on the grounds that the notion of something that is 6 definition unknowable is meaningless), they were left not simply with things, which 7 the pre-Kantian position, but with things-for-consciousness. This position was quite different from 8 pre-Kantian view, for it required that consciousness be taken account of. Despite 9 differences in *how* the two traditions dealt with consciousness, they were basically 10 in that both developed with a Kantian, "things-for-consciousness" orientation.

- | | | |
|--------------|--------|-------|
| A. phenomena | E. was | H. in |
| B. rejected | F. not | I. to |
| C. similar | G. the | J. by |
| D. major | | |

B. The traditions were also 1 in that each wanted to eliminate the traces of Cartesian dualism that had somehow 2 two centuries of criticism; both thought they were freeing philosophy from unverifiable speculation and 3 it back to the plain facts. Both movements believed that there are public, verifiable 4 the human mind can come to know and that the primary business of philosophy 5 to disclose what these truths are. Both believed that when the false preconceptions that 6 our vision are removed and the mind is brought into a right relation to 7 truths, they will "stand out" for all to see. To put this differently, both 8 analytical tradition and the phenomenological tradition claimed to be antimetaphysical and empirical in outlook -- 9 they differed, of course, about what "being empirical" consists in and each (rightly) held 10 the other's claim to be free of assumptions was unjustified.

- | | | |
|-------------|-----------|---------|
| A. survived | E. though | H. that |
| B. bringing | F. truths | I. the |
| C. similar | G. these | J. is |
| D. distort | | |

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C. Thus both movements were 1 against the constructivism and relativism that, as it seemed to them, had "infected" nineteenth- 2 twentieth-century culture. Here again the starting point was Kantian. Kant had held that the 3 world, including the empirical self, consists in "representations" ordered in accordance with twelve a priori 4 and two a priori forms of sensibility. Since Kant believed he had established that 5 "syntheses" were necessary types of ordering for all human minds, he held the phenomenal 6 to be public and objective: For even though it is "for" consciousness, all consciousnesses 7 it according to the same rules. But how much of what is for consciousness 8 thus objective? Is the public world a world of "things" or a world 9 sense data? On this question Kant wobbled - there is a subjectivist as well as an 10 strain in his *Critique* and this indecision was inherited by his successors.

- | | | |
|-----------------|----------|--------|
| A. experiential | F. world | H. and |
| B. objectivist | F. these | I. of |
| C. construct | G. rules | J. is |
| D. reacting | | |

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

The so-called "ordinary language" school of philosophy instituted by the later Wittgenstein, Austin, Ryle, and Strawson used a method very different from the logical analysis of Russell and his colleagues. Instead of paraphrasing and representing sentences in the manner required for inference evaluation, they undertook to describe the use of a variety of categories of sentences, including imperatives, expressions of feelings and emotions, and reports of sensations, in addition to the fact-stating indicative sentences that occur in standard deductive inferences. There are rules governing the use of sentences in these various categories, and it becomes the role of philosophy to make them explicit. Of special interest are what Austin terms "performatives," sentences containing prefixes such as "I promise that . . ." or "I state that . . ." which are used by speakers to perform the speech acts described by their main verbs, verbs such as "promise" or "state." But the explication of rules of use is also extended to sentences containing words such as "believe," "certain," "voluntary," "ought," etc., often with the intent of criticizing a traditional philosophic theory which is claimed to be based on a misunderstanding of their use.

Doubts must be raised about the long-term viability of this method. First of all, granted its success as a means of criticizing assumptions made in modern philosophy since Descartes, once the criticisms have been completed there seems little else to accomplish. There is a limited number of errors that can be presumed to have been made in the historical tradition because of a misunderstanding of key words of ordinary language. Having exposed them, at least this reason for studying the rules governing the use of ordinary language will come to an end. Indeed, this prospect is envisaged by Wittgenstein when he predicts the demise of philosophy once the "therapy" of disclosing its violation of rules of ordinary language has been completed.

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As for the constructive task of simply describing linguistic rules, this also threatens to come to an end as a distinctively philosophical project. The science of linguistics has gradually incorporated most of philosophy's main findings as it has extended beyond the study of the syntax of language to the fields of semantics and pragmatics. The rules governing the use of performatives and the presuppositions for this use, for example, have become the subject matter of pragmatics as a branch of linguistics, and the statement of these rules is virtually indistinguishable from that given by the ordinary language philosophers. Just as the a priori introspective psychology of modern philosophy was, in Austin's words, "kicked upstairs" to become part of empirical psychology, so philosophic conclusions reached about language have supplied the foundations for new areas of linguistics.

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

Moral judgements can only be made *within a culture*; there is no absolute right and wrong.

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.