

八十七學年度 哲學系(所) 組碩士班研究生入學考試

科目 英文 科號 5203 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.** New Zealand student Benjamin Peri Nathan, 28, was sentenced to two years and 10 months in jail for his March sledgehammer attack on the 150-year-old America's Cup. Nathan's lawyer said Nathan, a Maori, believed he had a moral right to attack the cup, the world's oldest sporting trophy, which to him symbolized white oppression. "I am looked upon now as a reprehensible and disgusting terrorist," Nathan told the court during his trial. "I know that when future historians judge me and my true motives, I will be vindicated."

1. Which of the following did Benjamin Peri Nathan NOT do?

- a. try to destroy a valuable trophy
- b. protest against the treatment of Maori people
- c. admit that he was wrong
- d. make a prediction

**B.** Winnie Madikizela-Mandela, former wife of South African President Nelson Mandela, has been further implicated in two 1989 murders. In the book *Katiza's Journey* by journalist Fred Brigland, Katiza Cebekhulu, a former member of the infamous Mandela Football Club that acted as Madikizela-Mandela's private security force, claims he saw Madikizela-Mandela stab 14-year-old Stompie Seipei after she was told by Dr. Abu Asvat that he was dying following a beating at her Soweto home. Four weeks later Dr. Asvat himself was murdered. South Africa's Truth Commission has subpoenaed Madikizela-Mandela to appear in an inquiry into the deaths of Stompie and other township children.

2. According to the story, Madikizela-Mandela was accused of

- a. murdering Dr. Abu Asvat
- b. murdering Stompie Seipei
- c. beating Stompie Seipei
- d. ordering people to murder Stompie Seipei and Dr. Asvat

3. Who said that he saw Madikizela-Mandela murder someone?

- a. her husband
- b. a man who formerly worked for her
- c. Dr. Abu Asvat
- d. a journalist who recently wrote a book about her

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C. Although killing is generally immoral, there are certain kinds of killings which are justifiable, and one of them is killing in self-defense or in defense of others. Executing a murderer is not itself a case of killing in self-defense, but if death-penalty advocates could show that the practice of executing murderers strongly resembles defensive killings in morally relevant ways, that would be an argument for including it on our list of justifiable exceptions. In other words, if there is some property possessed by defensive killings which makes these killings morally right and if executing murderers possesses this same property, then executing murderers would likewise be morally right.

When we compare executions with defensive killings, however, a problem arises immediately. A key factor in our judgement that killing in defense of oneself or others is morally justified is that the victim's life is actually saved by killing the attacker. This crucial factor is missing, however, when the death penalty is inflicted, for the victim is already dead, and the execution of his murderer will not restore him to life. It is hard to imagine that anyone would object to the death penalty if it did restore the victim's life, but we know that it does not have this effect.

Even though the execution of a particular murderer will neither prevent the death of the victim nor restore the victim to life, it might prevent other murders and thus prevent the deaths of other victims. This is the deterrence argument. Though we are powerless to restore life to the dead through executing murderers, we can prevent other murders from occurring by imposing this punishment. The death penalty, on this view, is a kind of social self-defense, an act which, like cases of individual self-defense, results in saving the lives of innocent persons. . . .

4. What is this passage mainly about?

- a. possible justification for the death penalty
- b. justifiable killing
- c. deterrence
- d. defensive killing

5. What attitude does the author express toward the death penalty in this passage?

- a. He favors it.
- b. He opposes it.
- c. He thinks it has advantages and disadvantages.
- d. He avoids expressing an opinion.

6. This passage is an excerpt from a longer article. In that article, what do you think the author discusses next?

- a. other forms of justifiable killing
- b. the fact that executing a murderer cannot restore the victim's life
- c. cases in which people have killed in self-defense
- d. whether the death penalty is actually a deterrent

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D. Some philosophers, notably Hegel, have been greatly impressed by the fact that "The State" is something different from any individual who belongs to it. For one thing, he noticed that we can describe a state as "populous" but that it would be nonsense to ascribe this property to any individual citizen. From the fact that some characteristics belong to states which do not belong to individuals, Hegel inferred that The State was a separate, distinct entity which (so to speak) had an existence of its own. He also inferred that The State was more important than any individual citizen since it not only united all of them into a particular culture, but also because its persistence guaranteed the continuance of the culture even though its individual members perished. From this, it was a natural step to the glorification of The State. This glorification resulted in a political philosophy whose practical effects came down to us in such maxims as "Deutschland Über Alles." Philosophers who reject the doctrine that The State is more important than the individual often do so on the ground that the above analysis of The State is incorrect. They point out that what is called The State is a fictitious entity—it is merely a convenient way of talking about a group of individuals who are related in certain ways (living in a common area, governing each other, abiding by certain laws, and so forth). There is thus no separate existing thing called "The State," apart from certain individuals and the relations they have to each other. Hence to glorify the state at the expense of its citizens is simply wrong-headed philosophy. The attack is closely connected, of course, with the democratic view that the individual is more important than the state—and in this respect, philosophical analysis may be regarded as having the important function of showing us that certain kinds of advice ("Die for the Fatherland") may be mistaken.

7. This passage is mainly about

- a. Hegel.
- b. Hegel's political philosophy.
- c. glorification of The State.
- d. the nature of The State.

8. The idea that The State is nothing more than individuals and the relations among them is most likely to be associated with

- a. Hegelian thought.
- b. those who glorify The State.
- c. the idea of sacrificing oneself for the good of the nation.
- d. democratic thought.

9. The idea expressed by "Deutschland Über Alles"

- a. was part of Hegel's philosophy.
- b. can be indirectly derived from Hegel's philosophy.
- c. is part of the rejection of The State.
- d. fails to distinguish the individual from The State.

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10. What is the authors' attitude toward Hegel's view of The State?

- They agree with it.
- They do not approve of it.
- They think it is mistaken but has had good effects.
- They think it is correct but has had harmful effects.

E. Now, some may ask, why quibble with this particular error of Descartes'? After all, some of his other errors sound more spectacularly wrong than this one. The reason is simple: We have known for a long time that he was wrong on those other points. That is not the case when we consider questions of mind, brain, and body, concerning which Descartes' error remains influential. For many, Descartes' views are regarded as self-evident and in no need of reexamination.

The Cartesian idea of a disembodied mind may well have been the source, by the middle of the twentieth century, for the metaphor of mind as software program. In fact, if mind can be separated from body, perhaps one can try to understand it without any appeal to neurobiology, without any need to be influenced by knowledge of neuroanatomy, neurophysiology, and neurochemistry. Interestingly and paradoxically, many cognitive scientists who believe they can investigate the mind without recourse to neurobiology would not consider themselves dualists.

The idea of a disembodied mind also seems to have shaped the peculiar way in which Western medicine approaches the study and treatment of diseases. The Cartesian split pervades both research and practice. As a result, the psychological consequences of diseases of the body proper, the so-called real diseases, are usually disregarded and only considered on second thought. Even more neglected are the reverse, the body-proper effects of psychological conflict.

Versions of Descartes' error obscure the roots of the human mind in a biologically complex but fragile, finite, and unique organism; they obscure the tragedy implicit in the knowledge of that fragility, finiteness, and uniqueness. And where humans fail to see the inherent tragedy of conscious existence, they feel far less called upon to do something about minimizing it, and may have less respect for the value of life.

11. In the first line, what is "this particular error of Descartes"?

- confusion about the characteristics of the human body
- the idea of a disembodied mind
- Descartes' views on medicine
- Descartes' attitude toward religion

12. What is the author's opinion of the idea that the mind is a computer program?

- He agrees with it.
- He rejects it.
- He thinks it has good and bad aspects.
- He does not say.

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13. The author feels that physical problems resulting from mental problems
- deserve more attention than they normally receive.
  - are taken more seriously than they should be.
  - would not occur if it were not for Descartes' error.
  - are less important than mental problems caused by physical problems.
14. Why does the author mention people having "less respect for the value of life"?
- because he thinks religion is important in people's lives
  - because it accurately describes modern people
  - because it may be a consequence of "Descartes' error"
  - because of its connection to Western medicine
15. Which of the following is closest to the meaning of the word *pervades* (third paragraph)?
- includes
  - spreads throughout
  - infects
  - deviates from

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. Is such a sentence as "God exists in a heavenly place" significant? It purports to be about the world--but is it? In order to answer this question, the positivists developed a test for the significance of synthetic sentences: the famous Verifiability Criterion of Meaning. Any sentence which passed this test was held to be significant in a factual sense. If it failed to pass the test, it must either be analytic (and hence not about the world) or non-significant, i.e., nonsensical. All sentences which therefore aim to express genuine knowledge about the world must pass the test of being empirically verifiable before they can be admitted 1 be significant. What then is the Verifiability Criterion?

This criterion has been 2 in various ways by different philosophers. Schlick in a famous paper 3 "Realism and Positivism" formulates the principle in at least five different ways. One of 4 most famous statements is to be found in a book 5 A. J. Ayer, published in 1936, called *Language, Truth and Logic*. According to 6, a sentence will be factually (i.e., not analytically) significant to a given person 7 and only if he knows how to verify the proposition which it purports to 8; that is, if he knows what observations would lead him 9 certain conditions to accept the proposition as being true, or reject it, 10 being false.

- |               |         |       |
|---------------|---------|-------|
| A. formulated | E. Ayer | H. if |
| B. express    | F. its  | I. to |
| C. called     | G. as   | J. by |
| D. under      |         |       |

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B. The important word in the above formulation is the 1 "observation." The point of the principle is that it must be possible to 2 what sorts of observations would have to be made in order to determine 3 a sentence is true or false. If some observation could be described 4 would be relevant in determining the truth or falsity of a sentence then the 5 will be significant; if not, it will be meaningless. Schlick produced a striking 6 to illustrate the use of this principle. Suppose somebody asserted "The universe 7 shrinking uniformly." Suppose further that by "uniformly" he means that everything will remain 8 proportional to everything else; all our measuring sticks would shrink at the same 9; all people would grow smaller proportionately; and thus there would be no discernible or 10 difference between things after the universe had shrunk and things before it had.

- |               |            |         |
|---------------|------------|---------|
| A. measurable | F. whether | H. word |
| B. sentence   | F. exactly | I. rate |
| C. example    | G. which   | J. is   |
| D. describe   |            |         |

C. Would it then make sense 1 say that the universe had shrunk? Obviously not, since no possible observation 2 prove that it had shrunk. Because the word "universe" denotes everything which 3, no one—even in principle—could get outside of it; thus no 4 could measure any such shrinkage; and thus to assert such a set 5 words is to assert something nonsensical.

Philosophical theories, according to Schlick, make 6 such assertions. To say "We never directly perceive physical objects" is either to 7 a triviality or to make a remark which is, if significant, 8. But if a philosopher holds that it is neither trivially analytic or false, 9, according to Schlick, since it could not be verified, it would be nonsensical, 10 no possible observation could be described which would determine it to be either true or false.

- |           |          |        |
|-----------|----------|--------|
| A. exists | E. utter | H. one |
| B. could  | F. just  | I. of  |
| C. false  | G. then  | J. to  |
| D. since  |          |        |

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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 animating force in Husserl's life and thought was a deep need for certainty. In 1906 he wrote in his diary, "I have been through enough torments from lack of clarity and from doubt that wavers back and forth. . . . Only one need absorbs me: I must win clarity, else I cannot live; I cannot bear life unless I can believe that I shall achieve it." It was this passion that led Husserl from mathematics to logic and from logic to philosophy, always in search of absolutely secure foundations.

Attitudes toward the quest for certainty vary; indeed, they constitute a major parting of the ways in contemporary culture. Kierkegaard, for instance, fully shared Husserl's passion for certainty; but unlike Husserl he was convinced that men cannot attain certainty by their own efforts. The best that men are capable of, according to Kierkegaard, is an approximation process, and the end result of such a process is as far from certainty as is total ignorance. Hence his leap of faith. Another possible attitude is Dewey's. He was quite satisfied with approximation processes, since he believed they yield all that a man can reasonably ask for—continually improved conditions of life. He held that the quest for certainty is a symptom of a mild neurosis. And there is Nietzsche, who did not believe even in the possibility of approximation processes. He regarded the belief that the truth can be gradually approximated as itself a symptom of neurosis, and he held that the capacity to enjoy uncertainty (in distinction from merely accepting it, as with Dewey) is a sign of strength, an expression of man's will to power.

Every reader's own attitude toward certainty will probably determine his overall assessment of Husserl's version of phenomenology. Those who agree with Dewey and Nietzsche that the quest for certainty is illusory will perceive Husserl's elaborate investigations as a complicated exercise in self-deception. Those who hold, with Kierkegaard, that it is essential to confess that man is "always in the wrong" will view these same investigations as one more demonstration of the utter failure of "objectivity" and of the "speculative point of view." Such people might indeed allow that Husserl's phenomenological method could make useful contributions to psychology and to the social sciences, but only those who share his need for certainty and who also regard this quest as rational will sympathize with what Husserl himself took to be his main contribution to culture.

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

Our knowledge of the world is determined more by the nature of our minds than by the nature of the world.

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.