

九十一學年度 哲學 系(所) _____ 組碩士班研究生招生考試

科目 英文 科號 4802 共 4 頁第 1 頁 *請在試卷【答案卷】內作答

Part I Vocabulary. Write the letter of the most appropriate word to fit into the blank. (30%)

Reading 1

There is no human society without its poetry. There is no human society without its music. When put together, they (1) _____ a powerful force for both cultural cohesion and identity and for individual fulfillment. In relation to language learning, the use of music and song offers two major advantages.

First, music is highly (2) _____. Whether this is because it creates a state of relaxed receptivity, or because its rhythms correspond in (3) _____ way with basic body rhythms, or because its messages touch deep-seated emotional or aesthetic (4) _____, or because its repetitive patterning reinforces learning without loss of motivation—whatever the (5) _____, songs and music 'stick' in the head.

Second, music is highly motivating, especially for children, adolescents, and young adult learners. Popular music in its many forms constitutes a powerful subculture with its own mythology, its own rituals, and its own priesthood. As such it is a part of students' lives in a (6) _____ that so much else teachers use is not. If teachers can (7) _____ into it, they can release unsuspected positive energy.

But the (8) _____ of music and song is not confined to the young, or to popular music alone. Folk music, opera, classical music, ethnic music—all have their (9) _____. The motivational appeal is (10) _____ for many different types of learners.

Clearly, it would be unwise to (11) _____ this flexible and attractive resource. Indeed, language learning has always made good use of it. This rich (12) _____ has never been quite so fully worked as in this book, however. The author sets out to prove his (13) _____ that 'anything you can do with a text you can do with a song'. But he goes beyond this to call upon the unique properties of music and song also. The result is a fascinating and varied (14) _____ of material and ideas in a form highly (15) _____ to teachers at all levels. (Forward to *Music and Song*, Oxford University Press)

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|---------------------|----------------|-----------------|------------------|
| 1. (a) consist | (b) constitute | (c) contrive | (d) conflict |
| 2. (a) memorable | (b) memorized | (c) remembered | (d) memorialized |
| 3. (a) some | (b) any | (c) such | (d) that |
| 4. (a) wells | (b) branches | (c) chords | (d) aspects |
| 5. (a) meaning | (b) purpose | (c) aim | (d) reason |
| 6. (a) manner | (b) way | (c) word | (d) place |
| 7. (a) enter | (b) drive | (c) tap | (d) hit |
| 8. (a) appeal | (b) attracting | (c) awareness | (d) ambience |
| 9. (a) attractors | (b) recipients | (c) consumers | (d) devotees |
| 10. (a) anathema | (b) present | (c) prohibitive | (d) attracting |
| 11. (a) ignore | (b) reduce | (c) forget | (d) use |
| 12. (a) combination | (b) vein | (c) flexibility | (d) motivation |

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13. (a) contraption (b) goal (c) writing (d) contention
 14. (a) array (b) manuscript (c) textbook (d) collaboration
 15. (a) usable (b) popular (c) assessable (d) presentable

Part II Reading Comprehension. Write the letter of the best answer. Note that "all of the above" means that a, b, and c are all correct/good answers, and thus "(d) all of the above" may sometimes be the best and therefore the correct answer. (30%)

Reading 2

The ultimate challenge to the freedom of the person is the "necessity" of existence. The moral sense of freedom, to which western philosophy has accustomed us, is satisfied with the simple power of choice: a man is free who is able to choose one of the possibilities set before him. But this freedom is already bound by the "necessity" of these possibilities, and the ultimate and most binding of these "necessities" for man is his existence itself: how can a man be considered absolutely free when he cannot do other than accept his existence? Dostoevsky poses this great problem in a startling manner in *The Possessed*. There Kirilov says: "Every man who desires to attain total freedom must be bold enough to put an end to his life. . . . This is the ultimate limit of freedom; this is all; there is nothing beyond this. Whoever dares to commit suicide becomes God. Everyone can do this and so bring the existence of God to an end, and then there will be absolutely nothing. . . ."

These words of Kirilov express the most tragic side of the person's quest: the transcendence of the "necessity" of existence, the possibility of affirming his existence not as a recognition of a given fact, of a "reality," but as the product of his free consent and self-affirmation. This and nothing less than this is what man seeks in being a person.¹ But in man's case this quest comes into conflict with his createdness: as a creature he cannot escape the "necessity" of his existence. The person, consequently, cannot be realized as an intramundal or fully human reality. Philosophy can arrive at the confirmation of the reality of the person, but only theology can speak of the genuine, the authentic person, because the authentic person, as absolute ontological freedom, must be "uncreated," that is, unbounded by any "necessity," including its own existence. If such a person does not exist in reality, the concept of a person is a presumptuous daydream. If God does not exist, the person does not exist.

But what is this freedom of self-affirmation of existence? How is it expressed? How is it realized? The disturbing words which Dostoevsky puts in Kirilov's mouth sound an alarm: If the only way of exercising absolute ontological freedom for man is suicide, then freedom leads to nihilism; the person is shown to be the negator of ontology. This existential alarm, the fear of nihilism, is so serious that in the last analysis it must itself be regarded as responsible for the relativism of the concept of the person. Indeed every claim to absolute freedom is always countered by the argument that its realization would lead to chaos. The concept of "law,"

¹This is especially apparent in art. Art as genuine creation, and not as a representational rendering of reality, is nothing other than an attempt by man to affirm his presence in a manner free from the "necessity" of existence. Genuine art is not simply creation on the basis of something which already exists, but a tendency towards creation *ex nihilo*. This explains the tendency of modern art (which, it may be noted, is linked historically with an emphasis on freedom and on the person) to ignore or even to abolish and shatter the form or nature of beings (their natural or verbal shapes etc. cf. Michelangelo's words: when shall I finish with this marble and get on with my works?). What is apparent in all this is the tendency of the person to liberate itself in its self-affirmation from the "necessity" of existence, that is, to become God. The vital point is that this tendency is linked intrinsically with the concept of the person.

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as much in its ethical as in its juridical sense, always presupposes some limitation to personal freedom in the name of "order" and "harmony," the need for symbiosis with others. Thus "the other" becomes a threat to the person, its "hell" and its "fall," to recall the words of Sartre. Once again the concept of the person leads human existence to an impasse: humanism proves unable to affirm personhood.

At this point theology (literally, "speech or thought about God") unavoidably intervenes yet again if the concept of the person is to receive a positive content. But, to repeat once more, only a correct theology, as formulated by the Greek Fathers, can give the answer. (Orthodoxy here is not an optimal extra for human existence.) How does God affirm his ontological freedom?

I have said earlier that man cannot exercise his ontological freedom absolutely, because he is tied by his createdness, by the "necessity" of his existence, whereas God as "uncreated" does not experience this limitation. If the ground of God's ontological freedom lies simply in His "nature," whereas we are by nature created, then there is no hope, no possibility, that man might become a person in the sense that God is one, that is, an authentic person. But no, the ground of God's ontological freedom lies not in His nature but in His personal existence, that is, in the "mode of existence" by which he subsists as divine nature. And it is precisely this that gives man, in spite of his different nature, his hope of becoming an authentic person.

16. According to western philosophy, why is man considered to be free in the moral sense?

- a. because he can commit suicide
- b. because he can do anything he wants
- c. because he can make limited choices
- d. because he exists

17. According to Dostoevsky, what is the final proof of freedom?

- a. being born
- b. killing oneself
- c. becoming a god
- d. becoming nothing

18. According to the footnote, what does genuine art reflect?

- a. an attempt to imitate life
- b. an attempt to become God
- c. an attempt to break with tradition
- d. all of the above

19. In Paragraph 2, what is man's dilemma?

- a. he cannot go beyond his own existence
- b. he did not freely agree to his existence
- c. he wants to transcend his own existence
- d. all of the above

20. In Paragraph 2, what can theology do that philosophy cannot?

- a. speak of the authentic person as uncreated
- b. confirm the reality of the person as a human reality
- c. define the person as a presumptuous daydream
- d. all of the above

21. In Paragraph 3, what is said about the concept of law?
- it is much more ethical than juridical
 - it presupposes limiting personal freedom for the sake of social harmony
 - it requires sympathy with others
 - all of the above
22. In Paragraph 3, what is said about humanism?
- It cannot affirm personhood
 - It defines other persons as potential threats
 - It is unable to define the person satisfactorily
 - All of the above
23. The point of view of the author toward theology is
- the Greek fathers held the correct view of theology
 - theology is unavoidable
 - theology is an optimal extra
 - all of the above
24. Which of the following statements is true according to Paragraph 5?
- Man's createdness does not limit his freedom
 - God's freedom is not limited by his existence
 - Man has ontological freedom but cannot exercise it
 - All of the above
25. Where does man's hope in becoming an authentic person lie?
- In man's nature
 - in God's nature
 - in God's personal existence
 - all of the above

Part III Composition. Write an essay of about 200 words (or more) on the following topic. (40%)

Some people say that Taiwan society these days is going downhill, that it is getting worse. Soon you will be an educated working adult in Taiwan. What role do you think the educated person should play in guiding the direction of his/her society?