

考試科目	61113 西洋文學概論 A	系所別	英文學二年級	考試時間	7 月 11 日(三) 第二節
------	-------------------	-----	--------	------	-----------------

1. Please take the encounters of (A) Phaeacians (as hosts) and Odysseus (as guest) (B) Odysseus (as host) and Suitors (as guests) as cases in point to discuss the “xeinos-xenia” (hospitality-homecoming) situations in *The Odyssey*. (25%)
  
2. (A) Plato’s *Apology of Socrates* is presented in the form of a Socratic dialogue. According to Plato, what is the benefit of using the form of dialogue? Why?  
  
(B) Aristotle later classified *Apology of Socrates* as a genre of fiction. Do you agree? Why or why not? (25%)
  
3. Identify where the following terms are from and provide a brief explanation of the significance of them. (25%)
  - (1) Folly
  - (2) Ganelon
  - (3) Cerberus
  - (4) Laurencia
  - (5) Cesare Borgia
  
4. Compare the reactions of Medea in *Medea* and Griselda in *The Decameron* after they are abandoned by their husbands and discuss the significance of the role a woman was expected to play in the different times the two works were written. (25%)

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	61114 寫作與閱讀 A	系所別	英文系二年級	考試時間	9月11日(三)第四節
------	------------------	-----	--------	------	-------------

**Part I:** Read the following passage and answer each question about it below in **two or three complete English sentences**. Answer in your own words; do not merely repeat sentences or phrases from the passage in your answers. (50%)

**passage:**

In 1913, an animal psychologist named John B. Watson gave a lecture at Columbia University, which would serve as a manifesto for one of the most influential scientific traditions of the twentieth century: behaviourism. Watson was making a clear pitch for its and his supremacy, not only within American psychology, but in the various areas of policy and management which it was seeking to shape. 'If psychology would follow the plan I suggest, the educator, the physician, the jurist and the businessman could utilize our data in a practical way, as soon as we are able, experimentally, to obtain them'. A more explicit offer of scholarly complicity with power is harder to imagine.

Within two years of the Columbia address, Watson had become president of the American Psychological Association. The remarkable thing is that by this stage he had never even studied a single human being. [ ... ]

In the early twenty-first century, the term 'behaviour' is everywhere. [ ... ] Until the 1920s, however, the term 'behaviour' would have been scarcely associated with people at all. It would have made perfect sense to talk of the behaviour of a plant or an animal. Doctors might have used the term to refer to the behaviour of a particular body part or organ. This tells us something important about contemporary appeals to 'behavioural science'. When this category is being invoked, there is no specific recognition that the behaviour in question is displayed by a person, as opposed to everything else that reacts to stimuli. The behaviourist believes that observation can tell us everything we need to know, while interpretation or understanding of actions or choices can be sidestepped altogether.

This was exactly why Watson believed the concept held such huge promise for psychology, if it was serious about becoming a science. In 1917 (by which point he had finally made the switch to the study of human subjects) he made his position brutally clear:

The reader will find no discussion of consciousness and no reference to such terms as sensation, perception, attention, will, image and the like. These terms are in good repute, but I have found that I can get along without them both in carrying out investigations and in presenting psychology as a system to my students. I frankly do not know what they mean.

This was not merely anti-philosophical. It was virtually anti-psychological, at least in the sense that we typically understand psychology. [ ... ]

備註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	61114 寫作與閱讀 A	系所別	英文系二年級	考試時間	7 月 11 日(三) 第四節
------	------------------	-----	--------	------	-----------------

[Watson] declared that ‘thinking’ was no less observable an activity than baseball, scoffing at the privilege that philosophers attached to subjective experience. [ ... ] Our actions could not be scientifically attributed to us, as free-thinking, autonomous persons; rather they could only be explained in terms of other aspects of our environment or previous environmental factors that have trained us to behave in that way.

from William Davies, *The Happiness Industry: How the Government and Big Business Sold Us Well-Being*

notes: behaviour (British spelling) = behavior (American spelling)  
pitch = argument, advertisement  
sidestepped = avoided

#### questions:

1. What does the passage imply are “the various areas of policy and management” that behaviorism was seeking to shape? Give at least three examples of the kinds of questions that those areas might want to answer.
2. What might be wrong with “scholarly complicity with power”? Why does the passage say this about Watson’s suggestion in the first paragraph? Does the passage imply any responsibility or duty of scholars?
3. What is it important to note that behavioural science often fails to show “specific recognition that the behaviour in question is displayed by a person”?
4. What does the passage imply that it means for an idea to be “anti-philosophical”? Give three examples of ideas that might also be called anti-philosophical.
5. Why does the passage say that Watson’s statement was “anti-psychological”? What other social, scientific, or technological developments might be called anti-psychological in this sense?
6. What is the difference between “observation” and “interpretation or understanding of actions or choices”? Does the author imply that it is possible or impossible for observation to “tell us everything we need to know”?

備註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	61114 寫作與閱讀 A	系所別	英文系二年級	考試時間	7月11日(三)第四節
------	------------------	-----	--------	------	-------------

7. Does the passage imply that we are “free-thinking, autonomous persons”? How can you tell?
8. Why does the author keep mentioning Watson’s scientific background? What effect might this technique have on readers?
9. How does the author of this passage seem to feel about behaviorism? How can you tell?
10. What does this passage imply about science, objectivity, and subjective experience? Does subjective experience have a role to play in science?

### Part II. Writing (50%)

The following passages were taken from an advice column of a well-known magazine:

Dear E. Jean: I'm 25, and I just left a job as project manager at a major fashion label to begin part-time at an even bigger label—yet I feel like I'm **floundering**. Looking back, E. Jean, if you could give your 25-year-old self any advice, what would it be? —Is This All There Is?

Miss Is: I wish my 25-year-old self could give me advice. At 25 I was such a magnificent fuck-up! Tell me “No, no, no”—I'd do it anyway! ... The power of 25 is not that we know, but that we don't know and want to find out. I love my gritty, comical age, but underneath, I'm 25 and living life at its zenith! Trust yourself, Miss Is. It's those moments when you're floundering that turn out to be important. As old Ralphy Emerson said: “Power ceases in the instant of repose; it resides in the moment of transition....” (Taken from <https://www.elle.com/life-love/ask-e-jean/advice/a14065/ask-e-jean-twenty-five/>)

What exactly does E. Jean mean by quoting Emerson? This is of course a Westerner's answer. Do you agree? Please develop a 300-word response as a college student from Asia to E. Jean's response.

- A title that suggests your position
- Paragraph 1: Introduction with a short summary of E. Jean's response and your interpretation of Emerson's words. Then, write your view as an Asian college student.
- Paragraph 2: Sufficient elaboration on your views
- Paragraph 3: Your advice for the target audience of your choice
- Conclusion: Close with an appropriate coda

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	61163 西洋文學概論 B	系所別	華文學三年級	考試時間	7 月 11 日(三)第二節
------	-------------------	-----	--------	------	----------------

1. Identify where the following terms are from and provide a brief explanation of the significance of them. (25%)

- (1) Pilate
- (2) Isaac
- (3) Jokasta
- (4) Calypso
- (5) Cassandra

2. Discuss the characterization of Aeneas and Dido in *The Aeneid*. How do these two characters illustrate the theme of this epic? (25%)

3. From the 15 books of Ovid's *Metamorphoses*, please choose two to explain the unifying themes of "love/transformation." (25%)

4. Please explain with evidence that Augustine's *Confessions* was considered as a book to encourage conversion and to provide guidelines for ways to convert. (25%)

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	61164 寫作與閱讀 B	系所別	英文年三年級	考試時間	7月11日(三)第四節
------	------------------	-----	--------	------	-------------

**Part I:** Read the following passage and answer each question about it below in **two or three complete English sentences**. Answer in your own words; do not merely repeat sentences or phrases from the passage in your answers. (50%)

**passage:**

The will was not always thought of as a dominative force. For some thinkers in pre-modern times, it is a kind of spontaneous attraction to what is good. It is really a kind of love. For Thomas Aquinas, it means that our bodies have a built-in bias toward the good, which suggests that we are not free to choose whatever we like. It is as though some of our ends are chosen for us already, simply by virtue of the kind of creatures we are. We are naturally inclined to happiness and well-being. Far from being a despotic power, the will on this view is a question of one's deepest desires, which are always at root a desire for the good. We can, of course, be spectacularly wrong about what the good is, but we cannot will it.

Since we do not always know what the good consists in, or what our real desires are, the will is not just a question of conscious decision. It cannot be reduced to the callow postmodern cult of "options." To speak of the will of God is not to suggest that the Almighty has a dazzling range of possibilities at his disposal, like a shopper faced with a bewildering array of exotic fruits. God cannot will whatever he pleases. He cannot will evil or sickness. If the will is bound up with our deepest wants and needs, it is not as free as the modern age imagines, any more than our desires are entirely free. One does not choose to desire forgiveness or a grand piano. For Aquinas, a truly free will is not one that can will whatever takes its fancy. It is one that is free from the perversity that drives us to desire what is destructive. The will is not to be seen as boundless and disembodied. It is as finite as a coffee spoon and as fallible as the pope.

There is a sense in which American materialism is a highly spiritual affair. Because the will to possess aspires to infinity, it has all the disdain for material things of a monk or a hippie. It hankers after tangible goods, while being in itself unworldly and austere. This is one reason why it cannot be reconciled so easily with religion. It is not just hypocrisy for a chief executive to fire two thousand employees and then read a lesson in church on the blessedness of the poor. As a form of infinity, the will that drives the system is on terms with the Almighty. It is an image of him on earth. It is just as bodiless as he is. God transcends the universe as a whole, while the drive to acquire transcends any specific bit of it. The closest thing to not needing anything, which is the enviable condition of God, is not needing something but needing everything.

from Terry Eagleton, "Mortal Bodies and Immortal Minds"

**questions:**

1. Why is it that the will "cannot be reduced to the callow postmodern cult of 'options'"?

備註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	61164 寫作與閱讀 B	系所別	英文系三年級	考試時間	7月11日(三)第四節
------	------------------	-----	--------	------	-------------

2. What is the function of the phrase “a bewildering array of exotic fruits”? Why does the author mention this?

3. What kind of “perversity” does the passage describe? How is it related to the will?

4. According to the author, why is American materialism “a highly spiritual affair”?

5. What does the phrase “on terms with the Almighty” mean? Why is materialism described this way?

6. Why does the author mention “a monk or a hippie”? How are they related to the argument of the passage?

7. According to this passage, what kind of creature are human beings? Describe them.

8. How does the view of will in modern times differ from that in pre-modern times, according to this passage?

9. Does the author think people have free will? Why or why not?

10. What is the role (as implied by this passage) that conscious decisions play in our life?

#### Part II. Writing (50%)

Dana Mack, in *The Assault on Parenthood: How Our Culture Undermines the Family*, writes  
 In a misguided effort to make school “relevant” to children's lives outside of school, educators often bring popular culture into the classroom in the form of literature, music and social instruction. In fourth grade, for example, my own child was assigned to write a “rap” poem as part of her language-arts program. Not surprisingly, children take this emphasis on popular culture as an endorsement and end up clinging to the tastes of the market-place rather than expanding their horizons toward more sophisticated work with a longer shelf life.

In a stand-alone essay of about 350 words (i.e., assuming the reader does not have the chance to read the above paragraph), please discuss why you might disagree with Mack's view. You need to provide

- A title that suggests your position
- Paragraph 1: Introduction with a short summary of Mack's view and your disagreeing position on the issue
- Paragraph 2: Sufficient elaboration on your position
- Paragraph 3: Your suggestion for the target audience of your choice
- Conclusion: Close with an appropriate coda

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。