

佛光人文社會學院九十	二學年度碩士班招生考試試題卷
系所別：文學所	所學文
科目：英文	用紙第 頁共 4 頁

I. Reading (60 points)

(A)

But the success of science, both its intellectual excitement and its practical application, depends upon the self-correcting character of science. There must be a way of testing any valid idea. It must be possible to reproduce any valid experiment. The character or beliefs of scientists are irrelevant; all that matters is whether the evidence supports their contentions. Arguments from authority simply do not count; too many authorities have been mistaken too often. I would like to see these very effective scientific modes of thought communicated by the schools and the media; and it would certainly be an astonishment and delight to see them introduced into politics. Scientists have been known to change their minds completely and publicly when presented with new evidence or new arguments. I cannot recall the last time a politician displayed a similar openness and willingness to change.

- What does the passage mainly discuss?
 - The rewards of intellectual excitement
 - Practical applications of an abstract theory
 - An important characteristic of science
 - Some similarities between politics and science
- What did the paragraph preceding the passage most probably discuss?
 - The achievements of science
 - The scientific community
 - Self-correction
 - Faulty information
- According to the passage, if a scientist repeats an experiment several times and does not produce similar results each time. The experiment must be
 - extremely complex
 - incorrectly recorded
 - invalid
 - scientific
- According to the passage, which of the following is most essential to scientists' work?
 - Character
 - Beliefs
 - Authority

- (D) Evidence
5. The author implies that, in science, arguments from authority are
- (A) irrelevant
 - (B) effective
 - (C) uncomplicated
 - (D) accountable
6. The author suggests that the scientific way of thinking should be propagated by
- (A) justice departments
 - (B) newspapers
 - (C) businesses
 - (D) research laboratories

(B)

Throughout human history there have been many stringent taboos concerning watching other people eat or eating in the presence of others. There have been attempts to explain these taboos in terms of inappropriate social relationships either between those who are involved and those who are not simultaneously involved in the satisfaction of a bodily need, or between those already satiated and those who appear to be shamelessly gorging. Undoubtedly such elements exist in the taboos, but there is an additional element with a much more fundamental importance. In prehistoric times, when food was so precious and the on-lookers so hungry, not to offer half of the little food one had was unthinkable, since every glance was a plea for life. Further, during those times, people existed in nuclear or extended family groups, and the sharing of food was quite literally supporting one's family or, by extension, preserving one's self.

1. If the argument in the passage is valid, taboos against eating in the presence of others who are not also eating would be LEAST likely in a society that
- (A) Had always had a plentiful supply of food
 - (B) Emphasized the need to share worldly goods
 - (C) Had a nomadic rather than an agricultural way of life
 - (D) emphasized the value of privacy
2. The author's hypotheses concerning the origin of taboos against watching other people eat emphasizes the
- (A) General palatability of food
 - (B) Religious significance of food
 - (C) Limited availability of food
 - (D) Various sources of food
3. According to the passage, the author believes that past attempts to explain some taboos concerning eating are
- (A) unimaginative
 - (B) implausible

- (C) inelegant
(D) incomplete
4. In developing the main idea of the passage, the author does which of the following?
- (A) Downplays earlier attempts to explain the origins of a social prohibition.
(B) Adapts a scientific theory and applies it to a spiritual relationship.
(C) Simplifies a complex biological phenomenon by explaining it in terms of social needs.
(D) Reorganizes a system designed to guide personal behavior.

II. Translation (20 points)

Perhaps the best cure for the fear of death is to reflect that life has a beginning as well as an end. There was a time when we were not: this gives me no concern-----why then should it trouble us that a time will come when we shall cease to be? I have no wish to have been alive a hundred years ago, or in the reign of Queen Anne? Why should I regret and lay it so much to heart that I shall not be alive a hundred years hence, in the reign of I cannot tell whom?

III. Composition (20 points)

Write an essay of two hundred words or less selfishness.