

# 國立中山大學九十一學年度博士班招生考試試題

科目：政治學方法論【政治所】

共 3 頁 第 1 頁

Political science has both scientific and humanistic components, both governed by the same imperatives of scholarly inquiry—the rules of evidence and inference. Contributions to knowledge may come from great insight or great virtuosity. We also assume that, within the ontology of the families of sciences, it is on the “cloud” side of Karl Popper’s “clouds and clocks” continuum. That is to say, the regularities it discovers are probabilistic rather than lawlike, and many of them may have relatively short half-lives.”

Quoted from Gabriel A. Almond, "Political Science: The History of the Discipline," in Robert E. Goodin and Hans-Dieter Klingemann (eds.), A New Handbook of Political Science (Oxford: Oxford University Press, 1996), p.52.

- 問題：1.什麼是政治學的 the scientific and humanistic components?  
2. The rules of evidence and inference 的方法論涵義是什麼?  
3. Karl Popper’s “clouds and clocks” continuum, 其 “clouds and clocks” 比論，涵義為何?  
4. The regularities are probabilistic rather than lawlike, 為什麼? 以及  
5. 為什麼 many of them may have relatively short half-lives?  
(每一小題 5 分，本題共 25 分。請使用中文作答)

二、何謂概念 (concept)、模型 (model)、理論 (theory)? 15% , 並說明三者各在社會科學研究上的角色? 10%

三、請任選下列一位 (社會科學) 哲學家的觀點或概念，並據以扼要評述盛行於人文與社會科學研究中的自然主義 (naturalism) 研究信念的哲學闕失。10%

1. “language-game and form of life” (Ludwig Wittgenstein)
2. “anthropocentric properties” (Charles Taylor)
3. “paradigm and incommensurability” (Thomas Kuhn)
4. “prejudice and horizon” (Hans-Georg Gadamer)

# 國立中山大學九十一學年度博士班招生考試試題

科目：政治學方法論【政治所】

共 3 頁 第 2 頁

Ⅳ、請根據下列引文的要義（無須全文逐字翻譯），並輔以個人的見解或相關例證，探討經驗主義與實在論在「因果關係」問題上所抱持之哲學立場的差異（二十分），以及實在論的興起所帶給政治科學研究的影響與衝擊（二十分）。

“... Let us begin by looking at the contrast between a realist and an empiricist analysis of causal relations. The classical empirical approach starts from the observation of constant conjunctions between events. J. S. Mill provides a clear formulation of this Humean conception:

We have no knowledge of anything but phenomena; and our knowledge of phenomena is relative not absolute. We know not the essence, nor the real mode of production, of any fact, but only its relations to other facts in the way of succession or similitude. These relations are constant; that is, always the same in the same circumstances. The constant resemblances which link phenomena together, and the constant sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know respecting them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us.

.....

Realists, by contrast, analyze causality in terms of the natures of things and their

# 國立中山大學九十一學年度博士班招生考試試題

科目：政治學方法論【政治所】

共 3 頁 第 3 頁

interactions, their causal powers (and liabilities). The guiding metaphors here are those of structures and mechanisms in reality, rather than phenomena and events. In (Roy) Bhaskar's terminology, to start from the experience of constant conjunctions is to conflate three separate domains:

1. the real (made up of entities, mechanisms etc.);
2. the actual (made up of events);
3. the empirical (made up of experiences).

But these domains are distinct, and the moves from (1) to (2) and from (2) to (3) are contingent. Events can occur without being experienced and, more importantly, causal mechanisms can neutralize one another in such a way that no event takes place; there is no potentially observable change in reality. The objects on my writing-table are all subject to gravitational attraction, but they are prevented from falling to the ground by the resistance offered by the table. The open window is buffeted by the wind, but is held in place by a metal bar. The healthy state of my body is the outcome of a continual violent combat within in. The hot-water boiler battles away against the effects of the second law of thermodynamics. Unlike a constant conjunction analysis, which logically presupposes that the system within which 'causal' relations are observed is isolated from extraneous influences, a realist analysis of causality can account for the interaction of various causal tendencies within the complex and open systems among which we live, and which we observe are." (William Outhwaite, *New Philosophies of Social Sciences: Realism, Hermeneutics and Critical Theory*, pp. 21-22.)

# 國立中山大學九十一學年度博士班招生考試試題

科目：專業英文【政治所】

共 / 頁 第 / 頁

一、 Is democracy rational, in the eighteenth-century sense of this term?

This is a threefold question: (1) *Existence*. Is there something that can be considered as a welfare maximum defined over the political community, some state of the world which is best for all: general will, "voeu national," common good, public interest? (2) *Convergence*. If there is, does the democratic process identify it? (3) *Uniqueness*. Is the democratic process the unique mechanism that converges to this maximum?

The question whether democracy is rational in the sense that it satisfies these three conditions evokes five distinct responses, depending on whether (1) (a) such a welfare maximum is thought to exist prior to and independent of individual preferences, (b) it is thought to exist only as a function of individual preferences, whatever these might happen to be, or (c) it is thought not to exist at all, because of class or some other irreconcilable divisions of society; and whether (2) the democratic process is thought to converge to the maximum.

Quoted from Adam Przeworski "Minimalist conception of democracy; a defense," in Shapiro & Hacker-Cordon (eds.), *Democracy's Value* (Cambridge University Press, 1999) 25-26.

Q1. Please translate the above paragraphs into Chinese. (10%)

Q2. Please figure out why the author raised the question regarding democracy's rationality. (15%) (Please answer in English)

二、 To what extent have "Orientalist" assumptions permeated the study of the politics of non-European societies in the west? (Please answer in Chinese) 25%

三、 Please compare the China's (PRC) role in Asian regional cooperation with German role in European regional cooperation. (25%) (Please answer in English)

四、 "But for those who can no longer rely on belonging anywhere else, there is at least one other imagined community to which one can belong: which is permanent, indestructible, and whose membership is certain. Once again 'the nation', or the ethnic group, 'appears as the ultimate guarantee' when society fails." ---Quoted from Eric J. Hobsbawm, "Ethnicity and Nationalism in Europe Today," in Gopal Balakrishnan (ed.), *Mapping the Nation* (London: Verso, 1996), p. 265.

Questions: Why is it the case that "'the nation', or the ethnic group, 'appears as the ultimate guarantee' when society fails"? What is the relationship between nationalism and ethnicity? Why should students of international relations pay attention to nationalism? What are the implications for nationalism of globalization? (25%) (Please answer these series questions in Chinese.)