

一、一些政治經濟學的學者認為，不論政治行為或政治制度等都能以一種新古典經濟學式的概念、邏輯或分析架構加以研究，也就是認為，政治與經濟並非兩個不同的運作邏輯領域，政治僅是應用經濟理性計算行為的場所而已。這種政治的經濟分析途徑對於傳統的政治研究或實踐可能造成怎樣的影響，而此研究途徑本身對於政治的理解又有何侷限性？試說明之。(25%)

二、什麼是「政治意識型態」(Political Ideology)？試分別舉至少一位馬克思主義、自由主義以及保守主義學者對「意識型態」的不同觀點？(25%)

三、請舉例分析民主政治與戰爭的關係。(25%)

四、請舉例分析在全球化時代，政治制度與經濟發展的關係。(25%)

一、請將下列英文翻譯成漢文

"...there is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things. Because the innovator has for enemies all those who have done well under the old conditions, and lukewarm defenders in those who may do well under the new....

It is necessary, therefore, if we desire to discuss this matter thoroughly, to inquire whether these innovators can rely on themselves or have to depend on others: that is to say, whether, to consummate their enterprise, have they to use prayers or can they use force? In the first instance they always succeed badly, and never compass anything; but when they can rely on themselves and use force, then they are rarely endangered. Hence it is that all armed prophets have conquered, and the unarmed ones have been destroyed." (Machiavelli, *The Prince*, Chapter VI) (25%)

二、請敘述過去二十年來(1985-2005)臺灣政治思想的流變並加以簡要評價。(25%)

三、請闡釋《聯邦論》(*The Federalist Papers*)的憲政主義思想，並從基進民主(radical democracy)的觀點，評析憲政主義的可能限制(25%)。

四、請指出下列當代道德哲學或政治哲學文本的作者，並扼要敘述該書的中心論旨(25%)。

甲、*Political Liberalism*(1993)

乙、*Sources of the Self: The Making of the Modern Identity*(1989)

丙、*Taking Rights Seriously*(1977)

丁、*Four Essays on Liberty*(1969)

戊、*Spheres of Justice: A Defence of Pluralism and Equality*(1983)

- 一、過去對台灣政治發展經驗的研究常採用威權黨國體制、侍從主義 (Clientelism) 或者國家統合主義 (State Corporatism) 等作為分析架構，試比較此三者適用上的區別，以及可能存在的競合關係？(25%)
- 二、何謂新統合主義 (Neo-corporatism)？為何美國及日本未如西、北歐國家發展出類似的新統合主義政經體制安排？(25%)

三、試從新、舊制度主義 (New and Old Institutionalism) 探討分析台灣目前憲政體制的特質及屬性。(25%)

四、試翻譯下一段文字，並評述之：(25%)

The second problem confronting comparativists is the equivalence of both their theoretical concepts and the indicators for those concepts across multiple contexts. Mayer (1989: 57) argues that 'the contextual relativity of the meaning or the measures of indicators constitutes the most serious impediment to the cross-contextual validity of empirically testable explanatory theory.' In other words, is it possible to specify concepts and indicators that have shared meanings to allow valid comparisons? For example, does the concept of class apply equally in all societies? Does the idea of 'civic culture'...mean the same thing in Brazil as it does in France? Is it possible to have 'new' social movements in Latin America...? Does it mean the same thing when a British MP votes against his party as when a US Senator votes against his party...? The crux of the problem is not specifying identical, or even similar concepts, but *equivalent* ones so that their comparison is meaningful....

第一部份 ^共 (50分)

1. 請用 中文 評論下述觀點：
David Davies argued that the discipline of international relations would help to prevent the future outbreak of wars because the scientific study of world politics would highlight the causes of political problems and would therefore contribute to the peaceful resolution of global tensions. (10分)
2. In Richard Falk' s terms, the 'UN charter model' of world politics describes a world in which states coexisted with others social and political actors, cooperation was not limited between states, rules and regulations were used to eliminate unacceptable features of world politics such as genocide and war, and the territorial boundaries of states were blurred by transnational and supranational relationships. 請依前述論點舉例評論聯合國、政府間組織與非政府組織之影響力。(40分) (請用 中文 回答)

第二部分：(共50分)

1. Please name two feminist IR theorists and briefly summarize their main arguments. (You can answer the question either in English or Chinese.) (10分)
2. 請扼要說明新自由主義所主張之全球化議程內容，並請提出一種批判該議程內容之學派及其批判要點，最後提出妳/你對兩者之評論。(20分)
3. 請從現實主義以及後實證主義任一學派之觀點，分別評論美國於2003年3月發動攻打伊拉克戰爭之正當性。(20分)