

九十八學年度臺灣大學政治學系博士班入學考試

考試科目：英文

考試日期：98年5月16日

注意事項：

1. 答案卷上的號碼即為您的准考證號碼，如有錯誤，請在十分鐘內向監考人員要求更換試卷紙。
2. 請勿書寫姓名。
3. 試卷請隨答案紙一併交回，否則倒扣十分。

一、Please translate the following paragraph into English and discuss it in English.
(25%)

「霸權穩定論認為國際體系之穩定有賴於霸權國家以提供公共財的方式維繫之。而國際關係上的公共財則包括國際基本秩序、可運作的國際貿易體系及穩定的國際貨幣體系之維持等。霸權國家除需具備足以維護國際秩序的軍事力量外，在提供公共財上更需心胸開闊、眼光遠大才能成為“良善霸權”。如果它堅持在相對利得上與其他國家斤斤計較，則可能成為掠奪性霸權。有人認為，二次大戰後美國以提供安全、提供經濟援助、開放市場和強化國際建制等公共財的方式追求“單邊全球主義”，但是後來卻演變成只追求其本國利益的“全球單邊主義”。」

二、Please translate the following paragraph into Chinese and discuss it in English.(25%)

”World politics is entering into a new phase, and intellectuals have not hesitated to proliferate visions of what it will be -- the end of history, the return of traditional rivalries between nation states, and the decline of the nation state from the conflicting pulls of tribalism and globalism, among others. It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will be the battle lines of the future. In the politics of

civilizations, the people and governments of non-Western civilizations no longer remain the objects of history as targets of Western colonialism but join the West as movers and shapers of history.”

三、In your opinion, is “soft power” a valid analytical concept to study the rise of China and why (or why not)? (Answer in English, please.) (25%)

四、Please translate the following excerpt into Chinese. (25%)

As faith in the State—the main purveyor of development—has abated in favor of confidence in the market, the idea of development has been severely tested and in some cases, repudiated. The failure of development in most parts of the Global South; the inability of states to deliver material prosperity to the majority sections of their populations; and the human and environmental toll of development without regard for diverse forms of life have produced counter discourses, challenging the viability of the notion of linking well-being exclusively to wealth-seeking. Post-development thinking has challenged both the Eurocentric underpinnings of the idea of development and its complicity in empire-making, domination or dependency. This may have opened up new and more ecumenical frames to capture development; broaden its cultural scope; but also challenge its possibilities. Some critiques of development have stressed its deleterious effects on the environment, community, and culture. Others have questioned its anthropomorphic focus, privileging humans above other living species. Against this backdrop, can the idea of development be reframed to effectively respond to post-development critique? Can development still retain usefulness to help understand the human condition in globalizing contexts?

From “The Conference Theme” of the International Conference on “Reframing Development: Post-development, Globalization and the Human Conditions,” April 8-10, Osaka University, Osaka

試題請隨卷繳回