

- 一、政治的本質在形上哲學上，有兩種主要的爭論，一種是”all clouds are clocks—even the most cloudy of clouds” (Popper, *Objective knowledge: An Evolutionary Approach*, Oxford: Clarendon Press, 1972, 210), 另一種則是”to some degree all clouds are clouds; or in other words, that only clouds exist, though clouds of very different degrees of cloudiness” (Ibid., 213)。試問這兩種形上哲學所導引出來的政治學研究典範有何差異，所相應的研究設計，及研究方法，也請一併說明之。(30%)
- 二、什麼構成政治學中的 theory？試舉你所知的政治學著作至少四種，說明你所了解及定義的不同層次或屬性的 theory。(20%)
- 三、在政治學界有許多人將「理性選擇學派」(rational choice approach)與「量化研究」(quantitative study)劃歸在一起，認為兩者在研究取向、推理邏輯、以及學術評量上有一致的觀點和立場，儼然成為政治學界的新霸權，請問你同意這種看法嗎？並具體說出你的理由？(25%)
- 四、請說出你對於政治學界中質化研究的了解，討論其優缺點，並舉出三項研究為例來加強你的論點。(25%)

專業英文 (政研所)

Part I (75%)

(Please answer the following three questions in English.)

1. What are the major differences between the post-positivist and positivist IR theories? (25%)
2. Please analyze the discourse "Our earth is one, our world is not" with the view of globalization. (25%)
3. Why do you plan to study doctoral program of political science at the Sun Yat-sen University? (25%)

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Part II (25%)

翻譯(英翻中)

LIBERTY, or FREEDOM, signifieth, properly, the absence of opposition; by opposition, I mean external impediments of motions; and may be applied no less to irrational, and inanimate creatures, than to rational. For whatsoever is so tied, or environed, as it cannot move but within a certain space, which space is determined by the opposition of some external body, we say it hath not liberty to go further. And so of all living creatures, whilst they are imprisoned, or restrained, with walls, or chains; and of the water whilst it is kept in by banks, or vessels, that otherwise would spread itself into a larger space, we use to say, they are not at liberty, to move in such manner, as without those external impediments they would. But when the impediments of motion, is in the constitution of the thing itself, we use not to say; it wants the liberty; but the power to move; as when a stone lieth still, or a man is fastened to his bed by sickness.

Thomas Hobbes, *Leviathan*, Chapter 21. (1651)