

考試科目	專業英文	所別	教育學系 1611	考試時間	3月16日 星期日	第乙節
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Question 1 (25 pts)

Please summarize and comment on the following text in Chinese.

Prior research has identified the existence of addictive Internet use, which has been associated with significant social, psychological, and occupational impairment. Addicts in this study used the Internet an average of 38 hr per week for nonacademic or non-employment purposes, which caused detrimental effects such as poor grade performance among students, discord among couples, and reduced work performance among employees. This is compared to non-addicts who used the Internet an average of 8 hr per week with no significant consequences reported. Predominantly, the interactive capabilities of the Internet such as chat rooms or on-line games were seen to be the most addictive. This type of behavioral impulse control failure, which does not involve an intoxicant, was seen as most akin to pathological gambling. Therefore, a formal term utilized in this article is *pathological Internet use (PIU)* to refer to cases of addictive Internet use. Research in the addictions field has shown that psychiatric illnesses such as depression are often associated with alcoholism and drug addiction. Further, research has shown that other addictive behaviors overlap with depression—for example, eating disorders and pathological gambling. Although the concept of Internet addiction has gained credibility among mental health professionals both in academic and clinical realms, little research has been conducted to examine if similar underlying psychiatric illnesses may contribute to such Internet abuse. (Excerpted from Kimberly S. Young and Robert C. Rodgers, *The Relationship between Depression and Internet Addiction, CyberPsychology & Behavior*, 1(1), 25-28, 1998)

Question 2 (20 pts)

Please answer the following the question in English. Based on the aforementioned text (Question 1), please provide strategies to help students who suffer from Internet addiction.

Question 3 (30 pts)

Please summarize and comment on the following paragraphs in Chinese.

Dewey is one of the three central figures in American pragmatism, along with Charles Sanders Peirce, who coined the term, and William James, who popularized it—though Dewey did not identify himself as a pragmatist *per se*, and instead referred to his philosophy as "instrumentalism". Dewey worked from strongly Hegelian and Neo-Hegelian influences, unlike James, whose lineage was primarily British, drawing particularly on empiricist and utilitarian thought. Dewey was also not nearly so pluralist or relativist as James. He held that value was a function not of whim nor purely of social construction, but a quality situated in events ("nature itself is wistful and pathetic, turbulent and passionate" (*Experience and Nature*)). He also held, unlike James, that experimentation (social, cultural, technological, philosophical) could be used as a relatively hard-and-fast arbiter of truth. For example, James felt that for many people who lacked "over-belief" in religious concepts, human life was shallow and rather uninteresting, and that while no one religious belief could be demonstrated as the correct one, we are all responsible for taking the leap of faith and making a gamble on one or another theism, atheism, monism, etc. Dewey, in contrast, while honoring the important role that religious institutions and practices played in human life, rejected belief in any static ideal, such as a theistic God. Dewey felt that only science could reliably further human good, specifically denying that religion or metaphysics could form a valid foundation for morality and social values.

備 考 試 題 隨 卷 繳 交

命 題 委 員 :

(簽章) 97 年 3 月 6 日

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Question 3 (Continued)

Because of his process-oriented and sociologically conscious view of the world and knowledge, he is sometimes seen as a useful alternative to both modern and postmodern ways of thinking. Dewey's non-foundational approach pre-dates postmodernism by more than half a century. Recent exponents (like Rorty) have not always remained faithful to Dewey's original vision, though this itself is completely in keeping both with Dewey's own usage of other thinkers and with his own philosophy—for Dewey, past doctrines always require reconstruction in order to remain useful for the present time. Dewey's philosophy has gone by many names other than "pragmatism". He has been called an instrumentalist, and experimentalist, an empiricist, a functionalist, and a naturalist. The term "transactional" may better describe his views, a term emphasized by Dewey in his later years to describe his theories of knowledge and experience.

(Excerpted from http://en.wikipedia.org/wiki/John_Dewey)

Question 4 (25 pts)

Please summarize and comment on the following paragraphs in Chinese.

In *A Theory of Justice*, Rawls attempts to reconcile liberty and equality in a principled way, offering an account of "justice as fairness." Central to this effort is his famous approach to the seemingly intractable problem of distributive justice. Rawls appeals to a familiar device: the social contract. What principles of justice would we agree to if we desire to cooperate with others, but would also prefer more of the benefits, and less of the burdens, associated with cooperation? Justice as fairness is thus offered to people who are neither saintly altruists nor greedy egoists. We are, as Rawls puts it, both rational and reasonable: we have ends we want to achieve, but we are happy to achieve them together if we can, in accord with mutually acceptable regulative principles. But given how different our needs and aspirations often are, how can we find principles that are acceptable to each of us? Rawls gives us a model of a fair situation for making this choice (his argument from the original position and the famous veil of ignorance), and he argues that two principles of justice would be especially attractive.

Rawls held that these principles of justice apply to the "basic structure" of fundamental social institutions (courts, markets, the constitution, etc), a qualification that has been the source of some controversy and constructive debate (see, for instance, the important work of Gerald Cohen). Rawls further argued that these principles were to be lexically ordered, thus giving priority to basic liberties over the more equality-oriented demands of the second principle. This has also been a topic of much useful debate among moral and political philosophers. Finally, Rawls took his approach as applying in the first instance to what he called a "well-ordered society ... designed to advance the good of its members and effectively regulated by a public conception of justice" (*Theory*, p. 397). In this respect, he understood justice as fairness as a contribution to "ideal theory" working "out principles that characterize a well-ordered society under favorable circumstances" (*Theory*, p. 216) Much recent work in political philosophy has asked what justice as fairness might dictate (or indeed, whether it is very useful at all) for problems of "partial compliance" under "nonideal theory." Does Rawls's theory tell us much useful about what we should do in societies already characterized by profound injustices, deep distrust, material deprivation, and the like?

(Excerpted from http://en.wikipedia.org/wiki/John_Rawls)

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