

考試科目	61114 寫作與閱讀 A	系所別	英文系二年級	考試時間	7 月 11 日(三) 第四節
------	------------------	-----	--------	------	-----------------

**Part I:** Read the following passage and answer each question about it below in **two or three complete English sentences**. Answer in your own words; do not merely repeat sentences or phrases from the passage in your answers. (50%)

passage:

In 1913, an animal psychologist named John B. Watson gave a lecture at Columbia University, which would serve as a manifesto for one of the most influential scientific traditions of the twentieth century: behaviourism. Watson was making a clear pitch for its and his supremacy, not only within American psychology, but in the various areas of policy and management which it was seeking to shape. 'If psychology would follow the plan I suggest, the educator, the physician, the jurist and the businessman could utilize our data in a practical way, as soon as we are able, experimentally, to obtain them'. A more explicit offer of scholarly complicity with power is harder to imagine.

Within two years of the Columbia address, Watson had become president of the American Psychological Association. The remarkable thing is that by this stage he had never even studied a single human being. [ ... ]

In the early twenty-first century, the term 'behaviour' is everywhere. [ ... ] Until the 1920s, however, the term 'behaviour' would have been scarcely associated with people at all. It would have made perfect sense to talk of the behaviour of a plant or an animal. Doctors might have used the term to refer to the behaviour of a particular body part or organ. This tells us something important about contemporary appeals to 'behavioural science'. When this category is being invoked, there is no specific recognition that the behaviour in question is displayed by a person, as opposed to everything else that reacts to stimuli. The behaviourist believes that observation can tell us everything we need to know, while interpretation or understanding of actions or choices can be sidestepped altogether.

This was exactly why Watson believed the concept held such huge promise for psychology, if it was serious about becoming a science. In 1917 (by which point he had finally made the switch to the study of human subjects) he made his position brutally clear:

The reader will find no discussion of consciousness and no reference to such terms as sensation, perception, attention, will, image and the like. These terms are in good repute, but I have found that I can get along without them both in carrying out investigations and in presenting psychology as a system to my students. I frankly do not know what they mean.

This was not merely anti-philosophical. It was virtually anti-psychological, at least in the sense that we typically understand psychology. [ ... ]

備註	一、作答於試題上者，不予計分。 二、試題請隨卷繳交。
----	-------------------------------

考試科目	61114 寫作與閱讀 A	系所別	英文系二年級	考試時間	7 月 11 日(三)第四節
------	------------------	-----	--------	------	----------------

[Watson] declared that 'thinking' was no less observable an activity than baseball, scoffing at the privilege that philosophers attached to subjective experience. [ ... ] Our actions could not be scientifically attributed to us, as free-thinking, autonomous persons; rather they could only be explained in terms of other aspects of our environment or previous environmental factors that have trained us to behave in that way.

from William Davies, *The Happiness Industry: How the Government and Big Business Sold Us Well-Being*

notes: behaviour (British spelling) = behavior (American spelling)  
pitch = argument, advertisement  
sidestepped = avoided

#### questions:

1. What does the passage imply are "the various areas of policy and management" that behaviorism was seeking to shape? Give at least three examples of the kinds of questions that those areas might want to answer.
2. What might be wrong with "scholarly complicity with power"? Why does the passage say this about Watson's suggestion in the first paragraph? Does the passage imply any responsibility or duty of scholars?
3. What is it important to note that behavioural science often fails to show "specific recognition that the behaviour in question is displayed by a person"?
4. What does the passage imply that it means for an idea to be "anti-philosophical"? Give three examples of ideas that might also be called anti-philosophical.
5. Why does the passage say that Watson's statement was "anti-psychological"? What other social, scientific, or technological developments might be called anti-psychological in this sense?
6. What is the difference between "observation" and "interpretation or understanding of actions or choices"? Does the author imply that it is possible or impossible for observation to "tell us everything we need to know"?

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	61114 寫作與閱讀A	系所別	英文系二年級	考試時間	7月11日(三)第四節
------	-----------------	-----	--------	------	-------------

7. Does the passage imply that we are “free-thinking, autonomous persons”? How can you tell?
8. Why does the author keep mentioning Watson’s scientific background? What effect might this technique have on readers?
9. How does the author of this passage seem to feel about behaviorism? How can you tell?
10. What does this passage imply about science, objectivity, and subjective experience? Does subjective experience have a role to play in science?

## Part II. Writing (50%)

The following passages were taken from an advice column of a well-known magazine:

Dear E. Jean: I'm 25, and I just left a job as project manager at a major fashion label to begin part-time at an even bigger label—yet I feel like I'm **floundering**. Looking back, E. Jean, if you could give your 25-year-old self any advice, what would it be? —Is This All There Is?

Miss Is: I wish my 25-year-old self could give me advice. At 25 I was such a magnificent fuck-up! Tell me “No, no, no”—I'd do it anyway! ... The power of 25 is not that we know, but that we don't know and want to find out. I love my gritty, comical age, but underneath, I'm 25 and living life at its zenith! Trust yourself, Miss Is. It's those moments when you're floundering that turn out to be important. As old Ralphy Emerson said: “Power ceases in the instant of repose; it resides in the moment of transition....” (Taken from <https://www.elle.com/life-love/ask-e-jean/advice/a14065/ask-e-jean-twenty-five/>)

What exactly does E. Jean mean by quoting Emerson? This is of course a Westerner's answer. Do you agree? Please develop a 300-word response as a college student from Asia to E. Jean's response.

- A title that suggests your position
- Paragraph 1: Introduction with a short summary of E. Jean's response and your interpretation of Emerson's words. Then, write your view as an Asian college student.
- Paragraph 2: Sufficient elaboration on your views
- Paragraph 3: Your advice for the target audience of your choice
- Conclusion: Close with an appropriate coda

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。