

系所組別：政治學系

考試科目：政治學

考試日期：0714，節次：3

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名詞解釋（每題 6 分，共 30 分）

1. 後現代化 (post-modernization)
2. 半總統制 (semi-presidential system)
3. 中間選民 (median voter)
4. 發展型國家 (developmental state)
5. 鄰避情結 (not-in-my-backyard)

申論題（共 70 分）

1. 有人說：「民主政治就是政黨政治」，請問政黨在民主體系中扮演哪些功能？此外，政黨體系與一國的政治發展又有何關係？試從政治學相關理論述明理由，並舉例說明。（20 分）
2. 請評述下段原文內容：（20 分）

「Aristotle lays the foundations for his political theory in Politics book I by arguing that the city-state and political rule are “natural.” The argument begins with a schematic, quasi-historical account of the development of the city-state out of simpler communities. First, individual human beings combined in pairs because they could not exist apart. The male and female joined in order to reproduce, and the master and slave came together for self-preservation. The natural master used his intellect to rule, and the natural slave employed his body to labor. Second, the household arose naturally from these primitive communities in order to serve everyday needs. Third, when several households combined for further needs a village emerged also according to nature. Finally, “the complete community, formed from several villages, is a city-state, which at once attains the limit of self-sufficiency, roughly speaking. It comes to be for the sake of life, and exists for the sake of the good life” (I.2.1252b27–30).

（續下頁）

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Aristotle defends three claims about nature and the city-state: First, the city-state exists by nature, because it comes to be out of the more primitive natural associations and it serves as their end, because it alone attains self-sufficiency (1252b30-1253a1). Second, human beings are by nature political animals, because nature, which does nothing in vain, has equipped them with speech, which enables them to communicate moral concepts such as justice which are formative of the household and city-state (1253a1-18). Third, the city-state is naturally prior to the individuals, because individuals cannot perform their natural functions apart from the city-state, since they are not self-sufficient (1253a18-29). These three claims are conjoined, however, with a fourth: the city-state is a creation of human intelligence. "Therefore, everyone naturally has the impulse for such a [political] community, but the person who first established [it] is the cause of very great benefits." This great benefactor is evidently the lawgiver (nomothetês), for the legal system of the city-state makes human beings just and virtuous and lifts them from the savagery and bestiality in which they would otherwise languish (1253a29-39).」

3. 2011 年在北非中東阿拉伯國家發生的茉莉花革命，掀起一波民主化浪潮，最終導致部分獨裁政權的倒台。有學者認為，這是杭廷頓 (Samuel P. Huntington) 的「第三波民主論」打敗他自己的「文明衝突論」，最終達到福山 (Francis Fukuyama) 所謂的「歷史終結論」之境界。請問：杭廷頓的「第三波民主論」與「文明衝突論」，以及福山的「歷史終結論」分別在講述什麼概念？你同意上述學者的觀點嗎？為什麼？(30 分)

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