

考試科目	哲學專業語文	所別	哲學	1131 1136	考試時間	3月18日 星期六	第二節
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國立政治大學圖書館

一、請以白話文注解下列二段文本的關鍵字詞，並註釋其哲學蘊義

1. 道隱於小成，言隱於榮華。故有儒墨之是非，以是其所非而非其所是。欲是其所非而非其所是，則莫若以明。物無非彼，物無非是。自彼則不見，自知則知之。故曰彼出於是，是亦因彼。彼是方生之說也，雖然，方生方死，方死方生；方可方不可，方不可方可；因是因非，因非因是。是以聖人不由，而照之於天，亦因是也。是亦彼也，彼亦是也。彼亦一是非，此亦一是非。果且有彼是乎哉？果且無彼是乎哉？彼是莫得其偶，謂之道樞。樞始得其環中，以應無窮。是亦一無窮，非亦一無窮也。故曰莫若以明。(25%)
2. 誠者聖人之本。大哉乾元，萬物資始，誠之源也。乾道變化，各正性命，誠斯立焉，純粹至善也。故曰一陰一陽之謂道，繼之者善也，成之者性也。元亨誠之通，利貞誠之復；大哉易也，性命之源乎。聖誠而已矣。誠五常之本，百行之原也。誠無爲，幾善惡，德愛曰仁，宜曰義，理曰禮，通曰智，守曰信。性焉安焉之謂聖，復焉執焉之謂賢，發微不可見，充周不可窮之謂神。(25%)

備 考 試 題 隨 卷 繳 交

命 題 委 員： 16 (簽章)

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考試科目	哲學專業語文	所別	哲學系	1131 1136	考試時間	三月十八日 星期六	第二節
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二、請以中文敘述下文大意。(25分)

The fundamental tenet of modern empiricism is the view that all non-analytic knowledge is based on experience. Let us call this thesis the principle of empiricism. Contemporary logical empiricism has added to it the maxim that a sentence makes a cognitively meaningful assertion, and thus can be said to be either true or false, only if it is either (1) analytic or self-contradictory or (2) capable, at least in principle, of experiential test. According to this so-called empiricist criterion of cognitive meaning, or of cognitive significance, many of the formulations of traditional metaphysics and large parts of epistemology are devoid of cognitive significance--however rich some of them may be in non-cognitive import by virtue of their emotive appeal or the moral inspiration they offer.

What kind of a sentence, it has often been asked, is the empiricist meaning criterion itself? Plainly it is not an empirical hypothesis; but it is not analytic or self-contradictory either; hence, when judged by its own standard, is it not devoid of cognitive meaning? In that case, what claim of soundness or validity could possibly be made for it?

One might think of construing the criterion as a definition which indicates what empiricists propose to understand by a cognitively significant sentence; thus understood, it would not have the character of an assertion and would be neither true nor false. But this conception would attribute to the criterion a measure of arbitrariness which cannot be reconciled with the heated controversies it has engendered and even less with the fact that the changes in its specific content have always been determined by the objective of making the criterion a more adequate index of cognitive import. And this very objective illuminates the character of the empiricist criterion of meaning: It is intended to provide a clarification and explication of the idea of a sentence which makes an intelligible assertion. This idea is admittedly vague, and it is the task of philosophic explication to replace it by a more precise concept. In view of this difference of precision we cannot demand, of course, that the "new" concept, the explicatum, be strictly synonymous with the old one, the explicandum. How, then, are we to judge the adequacy of a proposed explication, as expressed in some specific criterion of cognitive meaning?

First of all, there exists a large class of sentences which are rather generally recognized as making intelligible assertions, and another large class of which this is more or less generally denies. We shall have to demand of an adequate explication that it take into account these spheres of common usage; hence an explication which, let us say, denies cognitive import to descriptions of past events or to generalizations expressed in terms of observables has to be rejected as inadequate. As we have seen, this first requirement of adequacy has played an important role in the development of the empiricist meaning criterion.

But an adequate explication of the concept of cognitively significant statement must satisfy yet another, even more important, requirement: Together with the explication of certain other concepts, such as those of confirmation and of probability, it has to provide the framework for a general theoretical account of the structure and the foundations of scientific knowledge. Explication, as here understood, is not a mere description of the

備 考 試 題 隨 卷 繳 交

命題委員： 17 (簽章)

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考試科目	哲學專業語文	所別	哲學系	1131 1136	考試時間	三月十八日 星期六	第二節
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accepted usages of the terms under consideration: it has to go beyond the limitations, ambiguities, and inconsistencies of common usage and has to show how we had better construe the meanings of those terms if we wish to arrive at a consistent and comprehensive theory of knowledge. This type of consideration, which has been largely influenced by a study of the structure of scientific theories, has prompted the more recent extensions of the empiricist meaning criterion. These extensions are designed to include in the realm of cognitive significance various types of sentences which might occur in advanced scientific theories, or which have to be admitted simply for the sake of systematic simplicity and uniformity, but on whose cognitive significance or non-significance a study of what the term "intelligible assertion" means in everyday discourse could hardly shed any light at all.

As a consequence, the empiricist criterion of meaning, like the result of any other explication, represents a linguistic proposal which itself is neither true nor false, but for which adequacy is claimed in two respects: First in the sense that the explication provides a reasonably close analysis of the commonly accepted meaning of the explicandum--and this claim implies an empirical assertion; and secondly in the sense that the explication achieves a "rational reconstruction" of the explicandum, i.e., that it provides, together perhaps with other explications, a general conceptual framework which permits a consistent and precise restatement and theoretical systematization of the contexts in which the explicandum is used--and this claim implies at least an assertion of a logical character. (Hempel, Carl G. "Problems and Changes in the Empiricist Criterion of Meaning.")

三、請用中文就下文的論點提出說明與批評。(25分)

To answer this question it is helpful to consider another type of counter-example to the 'No "ought" conclusions from "is" premise' thesis. From such factual premises as 'This watch is grossly inaccurate and irregular in time-keeping' and 'This watch is too heavy to carry about comfortably', the evaluative conclusion validly follows that 'This is a bad watch'. From such factual premises as 'He gets a better yield for this crop per acre than any farmer in the district', 'He has the most effective programme of soil renewal yet known' and 'His dairy herd wins all the first prizes at the agricultural shows', the evaluative conclusion validly follows that 'He is a good farmer'. Both of these arguments are valid because of the special character of the concepts of a watch and of a farmer. Such concepts are functional concepts; that is to say, we define both 'watch' and 'farmer' in terms of the purpose or function which a watch or farmer are characteristically expected to serve. It follows that the concept of a watch cannot be defined independently of the concept of a good watch nor the concept of a farmer independently of that of a good farmer; and that the criterion of something's being a watch and the criterion of something's being a good watch... are not independent of each other. Now clearly both sets of criteria ... are factual. Hence any argument which moves from premises which assert that the appropriate criteria are satisfied to a conclusion which asserts that 'That is a good such-and-such', where 'such-and-such' picks out an item specified by a functional concept, will be a valid argument which moves from factual premises to an evaluative conclusion. (MacIntyre, Alasdair. *After Virtue*.)

備 考 試 題 隨 卷 繳 交

命 題 委 員 : \_\_\_\_\_ 18 \_\_\_\_\_ (簽章)

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考試科目	哲學基本問題	所別	哲學所 1131 1136	考試時間	3月18日 星期六	第3節
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## 申論題

1. 所謂的「獨我論者」(solipsist)認為：「我只能『知道』自己做為『思考者』確實存在。儘管我還是『相信』有外在世界的事物以及其他人在存在，但是經過哲學反思後，我不得不堅持，這樣的『信念』(belief)無法獲得確鑿、可以通過懷疑論考驗的證明，因此也無法構成『知識』(knowledge)。」你同意此一說法嗎？就你所知，有任何哲學立場可以合理地回答「獨我論」嗎？ 25%
2. 請評論有關以下說法的正反立場：「一切有關外在世界的知識皆需源於感官知覺。」 25%
3. 對於「自由意志」(free will)可能有哪些不同的理解？你認為我們擁有何種意味下的「自由意志」？你的理由何在？如果你認為我們其實欠缺任何意味下的「自由意志」，亦請說明理由。 25%
4. 有哪些條件必須滿足，一個人才能夠說是「持續存在於不同時間中」(exist continuously at different times)？假設最近醫療科技有突破性的發展，「人腦移植」已進入人體臨床試驗階段，而處於胃癌末期、瀕臨死亡的艾美接獲醫師告知，如果她同意的話，她的腦部可以立即被移植到一位日前因腦部受重創而腦死（但其他部位皆健康）的病患身體中。不想現在就告別人間的艾美，如何可以合理相信自己會因為此一新的醫療技術而可望「繼續存活」？ 25%

備	考	試	題	隨	卷	繳	交
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命題委員： \_\_\_\_\_ (簽章)

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考試科目	中西哲學史	所別	哲學系 1131 / 1136	考試時間	3月18日 星期六 第四節
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一、閱讀下面「識仁篇」，並據以說明程顥的整體思想。佔 25 分

學者須先識仁。仁者，渾然與物同體，義、禮、智、信皆仁也。識得此理，以誠敬存之而已，不須防檢，不須窮索。若心懈，則有防；心苟不懈，何防之有！理有未得，故須窮索；存久自明，安待窮索！此道與物無對，大不足以明之。天地之用，皆我之用。孟子言「萬物皆備于我」，須「反身而誠」，乃為大樂。若反身未誠，則猶是二物有對，以己合彼，終未有之，又安得樂！《訂頑》意思，（橫渠西銘，舊名《訂頑》。）乃備言此體，以此意存之，更有何事。「必有事焉而勿正，心勿忘，勿助長」，未嘗致纖毫之力，此其存之之道。若存得，便合有得。蓋良知良能，元不喪失。以昔日習心未除，卻須存習此心，久則可奪舊習。此理至約，惟患不能守。既能體之而樂，亦不患不能守也。

二、比較印度佛教和中國佛教關於「心」的理論有何不同？佔 25 分

三、經驗主義哲學家主張在感官經驗開始活動之前，我們的心靈或意識有如一張白紙 (tabula rasa)，也就是根本反對理性主義所說的天生觀念 (innate ideas)。簡要敘述經驗主義的知識論學說和反形上學立場的發展 (10%)；並指出康德為什麼承認是研究 David Hume 後驚醒了他「獨斷的迷夢」，以及康德在《純粹理性批判》中是如何調解經驗論與理性論之爭的 (15%)。

(25%)

四、何謂 “the linguistic turn” (德文是 “die sprachliche Wende” / 中文「語言轉向」)？(5%)  
舉例說明，二十世紀哲學思考有何學派或個別哲學家特別適用於這一轉向？並說明如此趨勢下，其思考重點及研究問題的途徑有何改變。(10%)  
同時申論你 / 你認為這樣的轉向出現下，哲學與以往發展的不同之處何在。(10%)  
(舉例不必求完備，英美或歐陸哲學家皆可，但說明和申論應盡可能表現出對西哲史的知識和理解。)

(25%)

備考	試題隨卷繳交
命題委員：	：： 30 (簽章)

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