

PART I.

1. Translate the following passage in fluent Chinese (25%):

Since an empathic person is supposed to feel what the object of their empathy feels, Slote emphasizes that the reason the empathic person feels such a chill with unempathic people is precisely that such “people are cold (or cold hearted or very cool) in their attitudes or feelings toward other people”. In other words, the empathic “person will, in effect ‘catch (or pick up) a chill’ from the ‘cold hearted’ agents who lack a warm concern for others, and the chill thus caught will constitute disapproval of such agents (or their actions)”.

“Empathy with the Devils”: What We Can Learn from Wang Yangming,” in *Moral and Intellectual Virtues in Western and Chinese Philosophy*, edited by Michael Mi, Michael Slote, and Ernest Sosa, Routledge, 219.

2. Read the following passage and answer the question below in Chinese (25%):

Although everyone is born to be in one body with myriad things and thus is able to feel the itch and pain of each of the myriad things, we are all subjected to the obstructions of selfish desires, which separate us from the rest of things, and so we cannot feel their pain and itch and thus become unempathic. Only after continuing moral cultivation, which removes such obstructions, can we feel to be in one body with myriad things again. By then, we start to feel conscience pain over our past being and doing, in such a way as if we are empathizing with our own past. In such empathy with our own past, we feel the pain that our own past could, would, or should feel with the devil, although we didn’t actually feel it. In this sense, our empathy with our past selves is also a kind of delayed empathy.

Question: What is delayed empathy? How does it relate to “empathy with the devils”?

“Empathy with the Devils”: What We Can Learn from Wang Yangming,” in *Moral and Intellectual Virtues in Western and Chinese Philosophy*, edited by Michael Mi, Michael Slote, and Ernest Sosa, Routledge, 231-232.

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PART II.

1. Translate the following passage in fluent Chinese (25%)

Evaluations of the *Zhuangzi's* stories and the mood and style of the text often highlight its distinctive views of knowledge and action. Accounts have described the *Zhuangzi's* epistemological approach as more closely aligned with knowing-how rather than knowing-that, and its views on mind and action in terms of the intuitive, spontaneous, and non-rational.

Lai, Karyn. 2019. "The Cicada Catcher: Learning for Life." Chapter 10 in *Skill and Mastery: Philosophical Stories from the Zhuangzi*, edited by Karyn Lai and Wai Wai Chiu, Rowman and Littlefield, 147.

2. Read the following passage and answer the questions below in Chinese (25%)

Zhuangzi's settings can be taken as closer to "nature" only if we grant to Zhuangzi that social structure and human ethics are "artificial." We must assume that sitting by a river is more natural than attending a funeral. This is just the point that Mengzi attacks. Ironically, our historical indebtedness to the opposition between human beings and nature drives our tendency to see Zhuangzi rather than Mengzi as more relevant to a philosophy of nature. Here we see one of the main problems with imposing a familiar natural/artificial distinction on early Chinese thought.

Question: What is the author's main point? Try to reconstruct the reasoning that supports his main point.

Perkins, Franklin. 2005. "Following Nature with Mengzi or Zhuangzi." *International Philosophical Quarterly* 45:3, 334.

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