

PART I

有兩題，總分 50 分，每題各 25 分。

Translate the fragment below in fluent and accurate Chinese (25%)

The *Zhuangzi* is not skeptical about ordinary contingent knowledge claims as they apply from particular circumstances and perspectives. No doubt is expressed about whether “monkeys live in trees,” or what “monkeys” are; rather, the skeptical doubts apply to knowledge of absolutely or ultimately correct action-guiding distinctions. This limiting of skeptical doubt to a narrower scope than that of all knowledge claims is essential to the *Zhuangzi* avoiding the obvious criticism of a claim to know that nothing is knowable—namely, “then how do you know that?”

Sturgeon, Donald (2015). “*Zhuangzi*, Perspectives, and Greater Knowledge.” *Philosophy East and West*, 65(3): 892-893.

Read the following fragment carefully and answer the questions below (25%)

I will show that in fact the *Mozi* presents a rich, nuanced picture of a variety of sources of moral and prudential motivation that the Mohists can reasonably view as sufficient to guide people to practice the core tenets of their ethics. The widespread opinion to the contrary is probably due mainly to two factors. One is a misunderstanding of just what Mohist ethics demands (...). The other is a failure to understand the Mohist conception of action and motivation (...). One reason for this failure may be a tendency in the literature to focus on ideas prominent in Mencian and Xunzian discussions of motivation, such as the role of spontaneous affective responses or that of desires arising from people’s nature. Because the Mohist approach does not center on affects or desires, it is considered simplistic. As I will show, however, once the Mohists’ conception of action and motivation is elucidated, they can be seen to have a sophisticated, defensible approach to motivation.

見背面

Fraser, Chris (2011). "Mohism and Motivation." In C. Fraser, D. Robins, and T. O'Leary (eds.). *Ethics in Early China* (83). Hong Kong: Hong Kong University Press.

Q1 (15%) Two related questions:

A. What is the author's main claim? (10%)

B. What is the 'widespread opinion to the contrary'? (5%)

Q2 (10%): What is, according to the author, the likely cause for the second factor mentioned in the fragment?

## PART II

有兩題，總分 50 分，每題各 25 分。

1. 請以文中「polis」和「large scale state」為關鍵詞闡述如下論述的要點。(300 字左右，不需逐字翻譯)

The fact of the decline of the polis and the rise of the large-scale state have immensely more important consequence for the history of moral philosophy than any gravitational pull that they may have exerted upon Aristotle's analyses. The milieu of the moral life is transformed; it now becomes a matter not of evaluation of men living in the forms of immediate community in which the interrelated character of moral and political evaluation is a matter of daily experience, but of the evaluations of men often governed from far off, living private lives in communities which are politically powerless. In Greek society the focus of the moral life was the city-state; in the Hellenistic kingdoms of the Roman Empire the sharp antithesis between the individual and the state is inescapable. The question is not in what forms of social life can justice express itself? Or what virtues have to be practiced to produce a communal life in which certain ends can be accepted and achieved? But, what must I do to be happy? Or, what goods can I achieve as a private person? The human situation is such that

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the individual finds his moral environment in his place in the universe rather than in any social or political framework. It is salutary to observe that in many ways the universe is a more parochial and narrow moral environment than Athens was.

2. 請盡可能精確地翻譯為中文。

These philosophers (i.e., the Warring States masters) would urge us to recognize that we are all complex and changing constantly. Every person has many different and often contradictory emotional dispositions, desires, and ways of responding to the world. Our emotional dispositions develop by looking *outward*, not inward. They are not cultivated when you retreat from the world to meditate or go on vacation. They are formed, in practice, through the things you do in your everyday life: the ways you interact with others and the activities you pursue. In other words, we are not just who we are: we can actively make ourselves into better people all the time.

試題隨卷繳回