

PART I

有兩題，總分 50 分，每題各 25 分

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

Thus, on the instrumentalist interpretation, *jen* is supposed to be a state of the mind, comprising emotional dispositions and attitudes of certain kinds, which is distinct from and intelligible independently of the general observance of *li*. It is in principle possible for *jen* to exist independently of the existence of *li*, though, as a matter of fact, they are related by the following means-end relation. For someone who has approximated the *jen* ideal, observance of *li* provides a means of expressing the emotional dispositions and attitudes constituting the ideal. For example, the three-year period of mourning provides a means of expressing one's continuing love for and remembrance of a deceased parent. For someone who has not yet approximated the ideal, it provides a means of cultivating the appropriate emotional dispositions and attitudes. Participation in *li* practices has a feedback effect on a person, and makes the person more susceptible to having emotional dispositions and attitudes of the ideal kind.

Shun, Kwong-loi (1993). "Jen and Li in the Analects." *Philosophy East and West*, 43(3): 461.

Q1. What is, according to the instrumentalist interpretation, the relationship between *jen* and *li*? (15%)

Q2. Clarify and explain the "feedback effect" of *li*. (10%)

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

The picture of moral motivation that I want to attribute to Mencius leads to a distinctive conception of practical reason. Under this conception, the learning of formal principles that concern consistency in reasoning or strategic principles, such as minimizing the greatest possible losses (*maximin*), is less than half the story of learning how to deliberate. I have argued above that there are reasons to act that are not identifiable with the desires of agents (and in particular that the actual or prospective suffering of another is by itself a reason to aid that person). I have claimed that we learn what these reasons are through being given examples of them. These examples include features of paradigm situations identified during the process of learning and developing emotions such as compassion. Practical reason on this conception is not merely formal but value-laden, and its value-laden substance is at least partly given in the process of acquiring an emotional life.

Wong, David (1991). "Is There a Distinction between Reason and Emotion in Mencius?" *Philosophy East and West*, 41(1): 35-36.

見背面

PART II

有兩題，總分 50 分，每題各 25 分

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

It is crucial to note here, then, that both *dao* and *ming* have built-in value implications. A guiding discourse can be used to guide beings; but this use, this explicit status as a guide, will undermine its success in guiding them. A ruling principle may be named and praised, but then this renown will not last, for it will undermine itself. But the overall message of the *Laozi* remains optimistic; there *is* a way to attain sustainability.

Ziporyn, Brook (2012). *Ironies of Oneness and Difference: Coherence in Early Chinese Thought: Prolegomena to the Study of Li*. Albany: State University of New York Press. (p. 150)

4. Read the following fragment carefully and answer the question below in Chinese (25%)

Zhuangzi's concrete epistemology is pluralistic and non-absolutistic, and therefore somewhat relativistic. Despite this, we cannot reduce it to relativism and easily dismiss it, since it privileges certain modes of conduct and attitude. The usual objection to thorough relativism is that it places equal value on all views, which implies that any moral or epistemological claim is equally valid, including contrary claims. However, this is not what Zhuangzi proposes. For the concrete pragmatist, there are priorities, namely, efficacy and applicability. To be precise, there is a prioritization of concrete success or pragmatic validity, a clear recognition of real constraints and inevitabilities present in the world. Not every approach is as good as any other.

Fox, Alan (2015). "Zhuangzi's *Weiwuwei* Epistemology: Seeing through Dichotomy to Polarity." Kohn, Livia (ed.). *New Visions of the Zhuangzi* (59-69). St. Petersburg, FL: Three Pines Press. (p. 60).

Q: Is Zhuangzi, according to the author, a relativist or not, and why?

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