

以下考題分為兩部分：哲學英文、哲學概論，各佔 50 分，合計總分 100 分。

哲學英文：

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

Early Chinese philosophers thus took a middle course between on one side, a denial of the problem of evil that would allow us to maintain that there is a God who designed the world and basically shares our values, and, on the other side, an acceptance of the problem that would lead to a radical disenchantment of nature, leaving nature as an amoral force that we must oppose and control.

Perkins, Franklin. 2014. *Heaven and Earth Are Not Humane: The Problem of Evil in Classical Chinese Philosophy*. Bloomington: Indiana University Press. (p.220)

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

One relatively simple way to zero in on the difficulty here would have to do with the status of language, and hence, of every possible proposition. Are the ultimate facts about the world adequately definable in sentences made of words? If we don't think so, we will not regard our statements that "X is Y" as meaning to assert that X is really and exclusively Y, full stop. We would have to regard the purpose of making verbal statements to be something other than saying how things really are. And indeed, it has been suggested that the defining moves in Chinese speculation work on a very different model, where words are part of, say, an exemplary skill-practice, meant to guide behavior in such a way as to alter perception and evaluation.

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.19-20)

Question: The author differentiates between two functions of language. What are these two functions (15%) and how do they relate to Chinese philosophy (10%)?

哲學概論：

一、請閱讀以下的文本段落，然後回答問題：

Here is Alfred, whose wife is dying, and whose death he wishes to hasten. He buys a certain stuff, thinking it a poison and intending to give it to his wife to hasten her death. Unbeknownst to him, that stuff is the only existing cure for what ails his wife. Is it permissible for Alfred to give it to her? (From: J. J. Thomson, 1991, "Self-Defense" in *Philosophy & Public Affairs*, p.293.)

見背面

你認為 Alfred 的行為是可允許的嗎？請論證支持你的立場，並試著回答可能的反對意見。(25%)

二、請閱讀以下的文本段落，然後回答問題：

If moral responsibility requires free will, and free will involves access to alternatives in a way that is not compatible with determinism, then it would follow from the truth of determinism that no one is ever morally responsible. (From: Talbert, Matthew, "Moral Responsibility", *The Stanford Encyclopedia of Philosophy* (Fall 2023 Edition), Edward N. Zalta & Uri Nodelman (eds.), URL = <<https://plato.stanford.edu/archives/fall2023/entries/moral-responsibility/>>

關於上述說法，尤其是道德責任與自由意志的關係、自由意志與其他可能的行為選項之間的關係，請說明你的立場，並給出論證以支持你的立場。(25%)