

第一部分：哲學英文(共 50 分)

1. Please accurately translate the fragment below into Chinese (25 分)

In seeking illustrations of the principle of alternate possibilities, it is most natural to think of situations in which the same circumstances both bring it about that a person does something and make it impossible for him to avoid doing it. (...) However, there may be circumstances that constitute sufficient conditions for a certain action to be performed by someone and that therefore make it impossible for the person to do otherwise, but that do not actually impel the person to act or in any way produce his action.

Frankfurt, Harry G. "Alternate Possibilities and Moral Responsibility." *The Journal of Philosophy* 66, no. 23 (1969): 830.

2. Carefully read the paragraphs (§1-3) below and answer the questions in your own words (25 分). The final question should be answered in English!

§1 The basic idea behind the distinction between the scientific and the ethical, expressed in terms of convergence, is very simple. In a scientific inquiry there should ideally be convergence on an answer, where the best explanation of the convergence involves the idea that the answer represents how things are; in the area of the ethical, at least at a high level of generality, there is no such coherent hope. (...)

§2 A more effective level of objection lies in a negative claim (...) that no convergence of science, past or future, could possibly be explained in any meaningful way by reference to the way the world is, because there is an insoluble difficulty with the notion of "the world" as something that can determine belief. There is a dilemma. On the one hand, "the world" may be characterized in terms of our current beliefs about what it contains; it is a world of stars, people, grass, or tables. When "the world" is taken in this way, we can of course say that our beliefs about the world are affected by the world, in the sense that for instance our beliefs about grass are affected by grass, but there is nothing illuminating or substantive in this — our conception of the world as the object of our beliefs can do no better than repeat the beliefs we take to represent it. If, on the other hand, we try to form some idea of a world that is prior to any description of it, the world that all systems of belief and representation are trying to represent, then we have an empty notion of something completely unspecified and unspecifiable. So either way we fail to have a notion of "the world" that will do what is required of it.

§3 Each side of this dilemma takes all our representations of the world together, in the one case putting them all in and in the other leaving them all out. But there is a third and more helpful possibility, that we should form a conception of the world that is "already there" in terms of some but not all of our beliefs and theories. In reflecting on the world that is there anyway, independent of our experience, we must concentrate not in the first instance on what our beliefs are about, but on how they represent what they are about. We can select among our beliefs and features of our world picture some that we can reasonably claim to represent the world in a way to the maximum degree independent of our perspective and its peculiarities. The resultant picture of things, if we can carry through this task, can be called the "absolute conception" of the world. (...) This notion of an absolute conception can serve to make effective a distinction between "the world as it is independent of our experience" and "the world as it seems to us." It does this by understanding "the world as it seems to us" as "the world as it seems peculiarly to us"; the absolute conception will, correspondingly, be a conception of the world that might be arrived at by any investigators, even if they were very different from us.

Williams, Bernard. *Ethics and the Limits of Philosophy*, Ch.8, "Knowledge, Science, Convergence." London: Fontana / Collins, 136-139.

(a) As to §1: Describe the distinction between the scientific and the ethical. (7 分)

見背面

- (b) As to §2: Explain the objection to thinking about science in terms of convergence. (10 分)  
(c) As to §3: The author proposes a way out of the dilemma. Explain it. (4 分)  
(d) As to §3: Do you find the author's solution to the dilemma convincing? (4 分) (In English)

第二部分：邏輯 (共 50 分)

請註明大題及子題之題號，字跡請力求清晰。

1. 請使用題目中的符號，將以下語句符號化為述詞邏輯(predicate logic)中的語句(注意：可能需要使用等同符號)(每題 5 分)

- (1). 小明有的同學沒有養狗。

( $a$  = “小明”,  $Cxy$  = “ $x$  和  $y$  是同學”,  $Dx$  = “ $x$  是狗”,  $Hxy$  = “ $x$  養了  $y$ ”)

- (2). 小明沒有同學有養貓。

( $a$  = “小明”,  $Cxy$  = “ $x$  和  $y$  是同學”,  $Kx$  = “ $x$  是貓”,  $Hxy$  = “ $x$  養了  $y$ ”)

- (3). 小明養貓的同學有些也有養狗。

( $a$  = “小明”,  $Cxy$  = “ $x$  和  $y$  是同學”,  $Kx$  = “ $x$  是貓”,  $Dx$  = “ $x$  是狗”,  $Hxy$  = “ $x$  養了  $y$ ”)

- (4). 小明養狗的同學都沒有養貓。

( $a$  = “小明”,  $Cxy$  = “ $x$  和  $y$  是同學”,  $Kx$  = “ $x$  是貓”,  $Dx$  = “ $x$  是狗”,  $Hxy$  = “ $x$  養了  $y$ ”)

- (5). 小明和小華是同學，他們的父親也是同學。

( $a$  = “小明”,  $b$  = “小華”,  $Cxy$  = “ $x$  和  $y$  是同學”,  $Fxy$  = “ $x$  是  $y$  的父親”)

- (6). 小明沒有同學的父親和小華的父親是同學。

( $a$  = “小明”,  $b$  = “小華”,  $Cxy$  = “ $x$  和  $y$  是同學”,  $Fxy$  = “ $x$  是  $y$  的父親”)

2. 請證明以下論證為有效論證(每題 10 分)

- (7).  $(x)(y)(Oxy \equiv (\exists z)(Pzx \cdot Pzy))$

$(x)Pxx$

$\therefore (x)(y)(Pxy \supset Oxy)$

- (8).  $(x)(y)(Oxy \equiv (\exists z)(Pzx \cdot Pzy))$

$(\exists x)(\exists y)\sim Oxy$

$\therefore \sim(\exists x)(y)Pxy$

試題隨卷繳回