

第 1 題是必答題 (25 分)

第 2-3 中任選一題作答 (25 分)

1. Text one. Please translate this passage into fluent Chinese (25 分)

My fundamental observation is that reasoning, finding out, and techniques of discovery have a history. It is not just the history of facts discovered, theories proposed, and technologies invented. We have not only learned an amazing amount about the world and how to change it: we have also had to learn how to find out. There are two sides to that. We had to bring to the surface various kinds of innate ability that human beings may have had forever, but whose exercise does not come naturally. And we had to evolve social organization within which those abilities could be fostered. On the one side, then, I wish to point to cognitive science, the study of mental capacities. On the other side, I refer to the history of civilizations and their institutions.

(Source: Hacking, Ian. *Scientific Reason*. Edited by Der-Lan Yeh and Jeu-Jenq Yuann. Taipei: NTU Press, p. 3)

2. Text two. Please carefully read the following paragraph and answer the question below.

We have inherited from the Western philosophical tradition a theory of faculty psychology, in which we have a “faculty” of reason that is separate from and independent of what we do with our bodies. In particular, reason is seen as independent of perception and bodily movement. In the Western tradition, this autonomous capacity of reason is regarded as what makes us essentially human, distinguishing us from all other animals. (...) The evidence from cognitive science shows that classical faculty psychology is wrong. There is no such fully autonomous faculty of reason separate from and independent of bodily capacities such as perception and movement. The evidence supports, instead, an evolutionary view, in which reason uses and grows out of such bodily capacities. The result is a radically different view of what reason is and therefore of what a human being is.

(Source: Lakoff, George, and Mark Johnson. 1999. *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought*. New York: Basic Books, p.17)

**Question.** Describe the two views of reason put forward in this passage. (25 分)

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3. Text three. Please carefully read the following paragraph and answer the questions below.

The predominant contemporary theory of the origin of language proposes that genetic change produced genetic instructions for building a special module for grammar in the human brain. Before genetic specialization for grammar, people had no grammar at all: no grammatical speech, no parsing of grammar, no concept of grammar. (...) This grammar module was autonomous: it borrowed no structure or processes from any other capacities like vision, spatial navigation, understanding of force dynamics, parable, and so on. (...) I think this theory of the historical origin of language is wrong. A carefully adjusted version of it might not in principle be absolutely impossible, but at best it offers a hypothesis of desperate last resort: Since we cannot discover a straightforward way in which language might have arisen, let us postulate the mysterious origin of a special, autonomous black box that mysteriously does everything we need to explain language, including everything we don't yet know we need.

(Source: Turner, Mark. 1996. *The Literary Mind*. New York/Oxford: Oxford University Press, pp. 140-141)

**Question one.** Explain the most commonly held theory of the origin of language, as mentioned in this passage. (15 分)

**Question two.** How does the author argue against this view? (10 分)

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下面兩段引文是兩位學者個別探討同一位中國哲學家的文字。請以中文整理其兩位學者的觀點(不需直接翻譯)，並且論較其兩種觀點之間的異同。(700-800字；滿分50分)

Author A:

In this survey of the development given to Confucianism by Xunzi (i.e., Hsün-tzu) we have seen that he was a true Confucianist. In all the essentials he agreed with Confucius and Mencius. His was the genius that brought out the implication of Confucius' teaching, and that furnished a theoretical foundation for his philosophy. The fact that in one particular he found it advantageous to depart from Confucius' teaching in order to give a more stable foundation for Confucius' own main emphasis does not detract from the fact that he was a true follower of Confucius, in some respects truer than Mencius. From the *Analects*, the *Doctrine of the Mean* and the *Great Learning*, Mencius, to Xunzi, there was a true progression. Each commented upon and amplified his predecessor. While Xunzi praised unqualifiedly only Confucius and Zigong of all the Confucians, and criticized some of the others, that was because his gaze was fixed upon the Sage rather than upon the superior man, and his ideal was very high. In everything except his theory of ethics and doctrine of human nature, Xunzi was a disciple of Mencius as well as of Confucius. But none of his predecessors gave a continuous and rounded view of the Confucian teaching---it was apothegm here and a saying there, brilliant sparks, but no luminous picture. Whether because of the invention of easier means of writing or solely because of the systematic character of his mind, Xunzi was the first of the ancient Confucians to give us a rounded picture of Confucian thought, and the only one to do so in the age in which Confucianism first came to self expression. Hence the study of Xunzi reveals, better than any of other writer, the true genius of Confucianism, and his writing give us a fuller view of ancient thought than we get anywhere else. So we see that he is of fundamental importance in the study of Confucianism.

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Author B:

The ultimate purpose of Xunzi's socio-political theory was the termination of disorder and the recovery of order in human society. As a prominent student of the Jixia Academy, Xunzi cherished "order" and saw its ideal manifestation in the movement of the heavenly bodies, the procreation of the myriad things on earth, the metabolism

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and functional equilibrium in a human body, and the harmonious sound of music. Xunzi's philosophical task was to speculate on how to attain such order in human society. The process of attempting to imitate the order of natural sphere in human society reveals the common key elements that both Xunzi and preceding Jixia Masters considered essential if such order were to be achieved. From the movement of the heavenly bodies they learned the importance of the ruler's non-action, inspired by seeing the fact that, for example, the North pole was the axis for the revolution of the whole galaxy of heavenly bodies. The concept of non-action was also observed in the procreative process on earth, particularly in relation to the source of the nourishment of human life. The metabolism of the human body and the harmonious functioning of different physical organs must have amazed these thinkers. Xunzi clearly came to recognize that if the rituals and social norms were appropriately performed, whether on ceremonial occasions or in daily life, these elements for attaining order such as non-action, nourishment, and proper distribution of natural and social resources, revealed the best in human society. In other words, as far as Xunzi was concerned, rituals and social norms was the essential factor which would enable human society to attain such order both in the natural world and in the human body. The invisible power of the Way was considered capable of manifesting the revolution of the heavenly body, the procreation of the myriad things on earth, and the balanced metabolism of human body. Consequently, it was rituals and social norms which was considered the invisible power which could attain order in human society. In this way, the role of rituals and social norms in human society was comparable to the role of the Way in the natural world and in a human body.

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