

一、請仔細閱讀以下兩段文章，並請回答兩個問題。

論述 A

I see you on the street. I smile, walk toward you. I put out my hand to shake yours. And behold---without any command, stratagem, force, special tricks or tools, without any effort on my part to make you do so, you spontaneously turn toward me, return my smile, raise your hand toward mine. We shake hands--- by my pulling your hand up and down or your pulling mine but by spontaneous and perfect cooperative action. Normally we do not notice the subtlety and amazing complexity.

It is important that we do not think of this effortless as “mechanical” or “automatic”. If it is so, then as Confucius repeatedly indicates, the ceremony is dead, sterile, empty: there is no spirit in it. The truly ceremonial “takes place”; there is a kind of spontaneity. It happens “of itself”. There is life in it because the individuals involved do it with seriousness and sincerity. For ceremony to be authentic one must “participate in the sacrifice”; otherwise it is as if one “did not sacrifice at all”. To put it another way, there are two contrasting kinds of failure in carrying out ritual acts: the ceremony may be awkwardly performed for lack of learning and skill; or the ceremony may have a surface slickness but yet be dull, mechanical for lack of serious purpose and commitment. Beautiful and effective ceremony requires the personal “presence” to be fused with learned ceremonial skill. This ideal fusion is true ritual act as sacred rite.

論述 B

Even when we are not conscious of what we are doing there is some good effect. If we are feeling a bit down, taking a moment to say “hi” to another person can interrupt a cycle of negative emotion. If we are greeting someone we have had a conflict with, we can share another, more civil side of ourselves and momentarily break the experience different relationships with those around us. But when we go through life performing most social conventions by rote, they lose their power to become rituals that can profoundly change us. They do not do much to help us become better people. In order to help ourselves change, we must become aware that breaking from our normal ways of being is what make it possible to develop

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different sides of our selves. Rituals---in the Confucian sense---are transformative for a moment. They create a short-lived alternative reality that returns us to our regular life slightly altered.

1. 此兩個論述的共同主題是什麼？請以一個漢字回答（如「德」）。（5%）
2. 請以流暢的中文闡述「論述 A」和「論述 B」主張之間共同點（三百字左右）。（20%）

二、請以流暢的中文逐字翻譯有畫底線部分。（25%）

Thus far the study of Chinese political thought has conducted us in learning the difference between open and a closed society. But we know that Greek and classical Western political theory are distinguished from the Chines by the possession of the plurality of political forms, plurality of social and other values a moral philosophy which asks pressingly how these pluralities came into exist, a profound divergence between physical and political theory, and a way of life which makes the citizen's role in decision-taking a principal index to his social position and formative influence upon his personality. [.....] But certain benefits to the pursuit of political studies can, it is suggested, be identified as arising from this short course in ancient Chinese philosophy.

接次頁

三、Read the following passage and answer the questions below in Chinese (25%):

The image of Chinese thought as assuming harmony and unity is not so much false as it is unilluminating. The phrase “the unity of heaven and human” arises most often as a way of situating Chinese philosophy in relation to Europe. In that context, it is true that classical Chinese philosophy had no concept of radical discontinuity or transcendence [...] From this lack of radical transcendence, it follows that the line between human beings and nature or human beings and heaven will be difficult to draw in any definite way. Thus, if we take our orientation from European philosophy, we can indeed say that all of classical Chinese metaphysics falls on the side of immanence and continuity. The problem is that if all of Chinese thought falls on one side of a dichotomy, that dichotomy is obviously useless for understanding the singularity and complexity of Chinese philosophy itself. It becomes, to take a phrase from Hegel, a night in which all cows are black [...] To respond by reimposing Western dichotomies—to argue, for example, that there is transcendence or dualism in early Chinese thought—would be exactly wrong. This is precisely the point at which we need to shift to Chinese terms and distinctions, to see how common tensions were theorized in different ways.

Perkins, Franklin (2014). *Heaven and Earth Are not Humane: The Problem of Evil in Classical Chinese Philosophy*. Bloomington and Indianapolis: Indiana University Press. (p. 14)

Q1. Explain, in the context of this passage, the opening phrase “The image of Chinese thought as assuming harmony and unity is not so much false as it is unilluminating” (15%)

Q2. What is the alternative approach proposed by the author? (10%)

四、Translate the following passage in fluent Chinese (25%):

The principles of charity and humanity encourage us to look for a different reading if the one we currently have attributes foolishness to the object of our interpretation. The only way to avoid attributing to the Mohists a straw-man argument is to identify someone or some group who seriously advocated the position they are attacking. It is possible that the partialists under attack are members of a loose group sometimes described as “self-preservationists.”

Van Norden, Bryan W. (2007). *Virtue Ethics and Consequentialism in Early Chinese Philosophy*. Cambridge / New York: Cambridge University Press. (p. 184)

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