

Question 1

Explain and discuss the following argument found in many of Bernard Williams' most important writings: (25%)

- (1) Making and striving to achieve certain personal aims – to carry out certain projects – is necessary for a satisfying and meaningful life;
- (2) utilitarianism and Kantianism will in many cases require us to give up or distort our personal projects;
- (3) therefore, there is something wrong with utilitarianism and Kantianism.

Question 2

Decide whether the following argument is sound. If not, why? If yes, discuss some existent or possible way(s) to avoid, solve or dissolve the conclusion, which is dubbed "the problem of induction". (25%)

- (1) All inductive inferences are either demonstrative (justified *via* logical proof) or experimental.
- (2) No inductive inference is demonstrative.
- (3) All experimental arguments presuppose that the future will resemble the past.
- (4) If any inference presupposes P, then the inference is justified only if P is justified.
- (5) If any proposition P is justified, then either (a) it is self-evident truth known *a priori* or (b) it is justified by a demonstrative argument or (c) it is justified by an experimental argument.
- (6) That the future will resemble the past is not a self-evident truth known *a priori*.
- (7) That the future will resemble the past cannot be justified demonstratively.
- (8) That the future will resemble the past cannot be justified experimentally.
- (9) Therefore, no inductive inference is justified.

〔申論題每題 25 分，注意時間分配，寫題號後直接回答，不必抄題目。〕

三：請思考、比較下列三個語句。

1. 奧古斯丁出自於道德反省和宗教贖罪的告白而說出：「即便我犯錯了，我存在。」（“etsi fallor sum.” / “Even if I’m mistaken I exist.”）〔舊譯：「我墮落，我存在。」〕
2. 笛卡爾的第一哲學原理則在懷疑必須終止之處，積極肯定了「我思故我在。」（“cogito, ergo sum.” / “I think, therefore I am.”）並因此成為西方主體性思考及意識哲學發展的重要里程碑。
3. 當代一位德國哲學家 Karl-Otto Apel 又針對理性論辯與主體際交互對話溝通的必要活動，故意改變這句話為：「我不能說『我謹在此思考我〔現在〕並不存在。』」（I cannot say: “I hereby think that I (now) don’t exist.”）

你如何解讀這三句話？又你自己認為在這三個不同說法當中，哪一個最適合做為哲學思考及哲學論述的基本出發立場？要提出理由說明為什麼？〔25 分〕

四：康德說「世界整體」並非感性經驗的可能對象，海德格也說「世界」不再是一個一般而言的存有者 / 存有物 (being / Seiendes)。不論有沒有仔細讀過這兩位哲學家的著作，我們日常語言上確實都會使用到像是「世界觀」(world view / Weltanschauung)、或「生活世界」(life world / Lebenswelt) 這樣的語詞。試以你所熟悉的哲學知識為依據，討論我們對世界的看法是如何可能的，以及去探討這樣看起來不著邊際、卻實際會發生的問題對我們究竟有何意義。〔25 分〕