

I. 哲學概論

請回答以下兩個問題，平均各占 25 分，合計 50 分。

一、請說明，什麼是「蘇格拉底方法」(the Socratic method)，以及為什麼這是哲學討論中最著名的對話方法？

二、請說明，笛卡爾所說：「我思故我在」(I think, therefore I am)之意義；以及為什麼這句話開啟現代哲學之發展？

II. 哲學英文

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

All of the theories advocated by these contemporary scholars claim that value conflicts are only apparent or epistemic. Ultimately speaking, values do not conflict. Yet only sages can reason through difficult situations. Those who have not attained sagehood might occasionally, or even often, get things right, but non-sages lack the moral imagination of the sage. The sage exercises his moral imagination by taking into account each value at stake in a situation and by realizing the constraints a situation places on each value. The sage harmonizes a plurality of relatable, but not reducible, values in doing the right thing. Like Shun 舜, he gives honor to each value. At the same time, grief and sadness are real possibilities for a sage. Pain is an inevitable experience of life, and sometimes moral decisionmaking should leave behind a feeling of grief. This grief, however, should not extend to regret. A sage does not wish he had acted in some alternative way or second-guess his decision.

Ing, Michael. 2017. *The Vulnerability of Integrity in Early Confucian Thought*. New York: Oxford University Press, 55.

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

One of the corollaries of an Aristotelian substance ontology that privileges such an isolated, individual subject is the experience of the world as populated by discrete things or objects that “object” to us in standing independent of us. And a

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second corollary of this ontology is the doctrine of external relations it assumes; that is, it construes these various independent objects each with its own essential integrity as first-order, discrete things—what they really are—and then any relations that might conjoin them as only second-order, contingent relations that they subsequently contract.

Graham sees this commonsense ontological understanding of the discrete and substantial individual with its doctrine of external relations as standing in rather stark contrast to a classical Chinese process cosmology. In this process cosmology, the world is constituted by the interdependence and interpenetration of “things” (or better, “events”) that would require a doctrine of intrinsic, constitutive relations to describe them. Erstwhile “things” do not have a “place” in the sense of simple location, but as “events” in history they are “taking place” with time and space being aspectual descriptors.

Ames, Roger T. 2021. *Human Becomings: Theorizing Persons for Confucian Role Ethics*. Albany, N.Y.: State University of New York Press, 38.

Questions: According to the author, what are the key differences between Aristotelian substance ontology and classical Chinese process cosmology? (10%)  
How might these differences affect our understanding of Chinese philosophy, particularly with regard to concepts such as “self,” its relationship with the “other,” and the ethical, social, and political implications of that relationship? (15%)