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| 考試科目 | 哲學基本問題 | 系所別 | 哲學系 | 考試時間 | 2 月 10 日(四) 第一節 |
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申論題（不必抄題，請維持字跡端正清晰）

1. 我們如何能知道這個世界、擁有對這個世界的知識？經驗論者 Hume 的基本立場是：我們所形成的所有觀念 idea 或想像 imagination，都是經由經驗——尤其是感官知覺經驗產生的印象 impression——再加以組合與改變來獲得。比如說，我們可能從來沒看過金色的山，卻可能因為我們看過金色也看過山，就可以組合這些印象來想像金色的山。但是 Hume 自己也提出一個似乎有點棘手的例子：消失的那抹藍色（“the missing shade of blue”）。Hume 的原文如下：

There is, however, one contradictory phenomenon, which may prove, that it is not absolutely impossible for ideas to arise, independent of their correspondent impressions. I believe it will readily be allowed, that the several distinct ideas of colour, which enter by the eye, or those of sound, which are conveyed by the ear, are really different from each other; though, at the same time, resembling. Now if this be true of different colours, it must be no less so of the different shades of the same colour; and each shade produces a distinct idea, independent of the rest. For if this should be denied, it is possible, by the continual gradation of shades, to run a colour insensibly into what is most remote from it; and if you will not allow any of the means to be different, you cannot, without absurdity, deny the extremes to be the same. Suppose, therefore, a person to have enjoyed his sight for thirty years, and to have become perfectly acquainted with colours of all kinds, except one particular shade of blue, for instance, which it never has been his fortune to meet with. Let all the different shades of that colour, except that single one, be placed before him, descending gradually from the deepest to the lightest; it is plain, that he will perceive a blank, where that shade is wanting, and will be sensible, that there is a greater distance in that place between the contiguous colours than in any other. Now I ask, whether it be possible for him, from his own imagination, to supply this deficiency, and raise up to himself the idea of that particular shade, though it had never been conveyed to him by his senses? I believe there are few but will be of opinion that he can: And this may serve as a proof, that the simple ideas are not always, in every instance, derived from the correspondent impressions; though this instance is so singular, that it is scarcely worth our observing, and does not merit, that for it alone we should alter our general maxim.

- (1) 根據以上內容，請**重構** Hume 自己提出的說法，說明為什麼這個例子對他的基本立場有點棘手。(20%)
- (2) 如上文，Hume 最後提到單憑這個例子不足以令他改變他的基本立場。你認為這個例子對於 Hume 的基本立場殺傷力有多大，他最後這個判斷是否合理？為什麼？(20%)
- (3) 你如何評價 Hume 的基本立場？請**提出理由說明**：在你看來在「我們如何能知道這個世界、擁有對這個世界的知識」這個議題上比較可信的知識論立場為何。(20%)

（第二題請見下頁）

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2. 道德的基礎是什麼？倫理學中情感論（sentimentalism）與理性論（rationalism）的爭論之一在於他們對道德的規範性基礎持有不同看法。

(1) 請為這兩類理論各提出一個哲學家作為代表，說明這兩位哲學家在這個議題上各自的立場，並提出理由對其立場作出**評價**。(20%)

(2) 請**提供理由釐清**《孟子》中關於「道德的規範性基礎」這個問題的看法為何，並**判斷**其是否可以被詮釋為情感論或理性論其中一種。(20%)



備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。