

第一題：請依據下列三段文字的內容，撰寫一篇短文，首先綜合性地描述其內容大要，其次說明其相關性，最後表達你個人的見解。（60%）

- 1.) Philosophy has been perceived historically as a break with the natural life, and, to be sure, just as much by non-philosophers as by philosophers themselves. For the former, this break is taken as a kind of "becoming abnormal" or "going crazy" (as a breaking away from the norms of sound conduct established by the natural life)—as "being turned on one's head." Philosophers, on the other hand, experience this break as taking leave of the superficial realm of empty appearances and shadows in the cave and as emergence into full and true actuality—as a revolution in the naïve way of thinking.
- 2.) Bruno was the first to see that the Copernican view does not end in the discovery that the earth is not the center of the universe. The new astronomy shows, he concluded, that it is meaningless to speak of "the center of the universe." It has no center, but projects from any point into infinity, with stars, suns and galaxies proliferating in all directions. This infinite universe filled Bruno with awe and wonder, shattering the familiar and honored beliefs about the earth-bound meanings of human destiny and salvation. Compared to the infinite scope of the cosmos, how significant was the birth of Jesus of Nazareth? Implications like these must have worried the bishops who condemned Bruno to be burned at the stake when he refused to recant his heretical views on the spatial relationships of heavenly bodies. This year was 1600, almost two thousand years after another champion of free thought, Socrates, had been condemned to death by the guardians of traditional beliefs.
- 3.) Descartes' procedure in philosophy points out an interesting feature of the modern approach. Both Aquinas and Descartes were Christians and did not question their faith, but Descartes, unlike Aquinas, was not primarily interested in reconciling philosophy and faith. Without abandoning his faith, Descartes turned to philosophy to answer all of his questions; in other words, he regarded the human mind as the instrument of knowledge and discoverer of truth. His method was radical and thoroughgoing; it started with complete skepticism, but it was a methodological, not dogmatic skepticism. In other words, Descartes did not claim, as did other skeptics, that all knowledge is unreliable or impossible; instead he proposed to examine all his beliefs and their sources in order to test their validity and reliability. Should it happen that none of his beliefs were found to be trustworthy, then he would be justified in becoming a skeptic. But, if his examination should present him with knowledge which could not be doubted, his method would lead him to truth. Furthermore, having discovered some indubitable truth, he could then use it as a criterion of truth, as a test of the truth of other propositions.

第二題：請根據底下這段文字，說明亞里斯多德與尼采之間的關係。（20%）

Aristotle's philosophy expresses a fully developed, systematic world view. His intellectual debt to Socrates and Plato is obvious, but he proceeds to transform the insights of his predecessors into a highly organized conceptual structure. Aristotle was the first to demonstrate that philosophical thinking can result in a conceptual *system* in which all important ideas are related to one another in a logical way. Aristotle's example was followed by subsequent philosophers up to the very present, although in recent times there have appeared strong criticisms of this desire to produce philosophical systems. In fact, the very idea of a philosophical system seems repugnant to many thinkers. The nineteenth-century German philosopher Friedrich Nietzsche expressed a radical suspicion of what he called "the will to a system." The danger of which he warned, and which subsequently has been confirmed by many other philosophers, rests in the tendency of systematic thought to ignore actually existing differences and distinctions, forcing them into the philosopher's favored conceptual framework. As a result, we get a distorted account of experience.

第三題：以下這段文字出自胡塞爾的〈巴黎演講錄〉。請解釋說明，為什麼胡塞爾認為「哲學是從事哲學思考者極為個人之事」。（20%）

First, anyone who seriously considers becoming a philosopher must once in his life withdraw into himself and then, from within attempt to destroy and rebuild all previous learning. Philosophy is the supremely personal affair of the one who philosophizes. It is the question of *his sapientia universalis*, the aspiration of *his* knowledge for the universal. In particular, the philosopher's quest is for truly scientific knowledge, knowledge for which he can assume – from the very beginning and in every subsequent step – complete responsibility by using his own absolutely self-evident justifications. I can become a genuine philosopher only by freely choosing to focus my life on this goal. Once I am thus committed and have accordingly chosen to begin with total poverty and destruction my first problem is to discover an absolutely secure starting point and rules of procedure, when, in actual fact, I lack any support from the existing disciplines. Consequently, the Cartesian meditations must not be viewed as the private affair of the philosopher Descartes, but as the necessary prototype for the meditations of any beginning philosopher whatsoever.

請選擇一位 19 世紀以降的重要哲學家，試著回答底下問題：

- 1 說明這位哲學家的思想在哲學史上的獨特性（40%）。
- 2 舉出這位哲學家所構思的二個重要概念，儘可能詳細的分別回答底下問題（60%）：
  - A 說明這個概念的意義。
  - B 為什麼這位哲學家需要提出這個概念。
  - C 這個概念涉及什麼哲學史重要問題。
  - D 請試著批判這個概念。