

※ 注意：請於試卷上依序作答，並應註明作答之部份及其題號。本試題分為兩部分，各 50 分。

Part I 第 1 題是必答題 (25 分)。第 2、3 題任選一題 (25 分)。
請以數字標明各題的回答，字跡請力求清晰。

1. Please translate the following passage into Chinese.

Descartes' most famous doctrine is dualism, the idea that the world divides into two different kinds of substances or entities that can exist on their own. These are mental substances and physical substances. (...) The essence of mind is consciousness, or as he called it "thinking"; and the essence of body is being extended in three dimensions in physical space, or as he called it "extension." By saying that the essence of the mind is consciousness, Descartes is claiming that we are the sort of beings we are because we are conscious, and that we are always in some conscious state or other and would cease to exist if we ceased to be in some conscious state.

(From John Searle, *Mind: A Brief Introduction*, Oxford University Press, 2004, p. 9)

2. Please read the following passage carefully.

Most cognitive scientists hold that for every experience there is a neural structure or substrate whose activation is sufficient for the experience. On this way of thinking, experiences are internal biological processes, comparable to digestion or respiration; they happen inside us ... Brain activity is both necessary and sufficient for biological sentience ... action is not necessary for consciousness.

(From Alva Noë, *Action in Perception*, MIT Press, 2004, p. 209)

請以準確通順的中文回答下面問題。

Question: What philosophical questions are involved in this passage? Explain these questions and briefly comment on them.

3. Please read carefully the following passage on scientific realism.

The positive argument for realism is that it is the only philosophy that doesn't make the success of science a miracle. That terms in mature scientific theories typically refer, that the theories accepted in a mature science are typically approximately true, that the same term can refer to the same thing even when it occurs in different theories—these statements are viewed by the scientific realist not as necessary truths but as part of the only scientific explanation of the success of science.

(From Hilary Putnam, *Mathematics, Matter and Method*, Cambridge University Press, 1975, p. 73)

請以準確通順的中文回答下面問題。

Question: What philosophical questions are involved in this passage? Explain these questions and briefly comment on them.

見背面

PART II 總分 50 分，每題各 25 分第 1 題是必答 (25 分)第 2-3 中任選一題作答 (25 分)

1. Fragment one. Please translate this passage into fluent Chinese (25 分). There is no need to translate personal names.

Descriptions of rhetorical patterns in early Chinese writings are not new. Nevertheless, studies of structure in early Chinese *argumentative* writings are still peripheral to the field of sinology, and they are few and far between. Yet, as I have tried to demonstrate, to analyze the formal patterns of Early Chinese argumentative writing is a *conditio sine qua non* to reach an understanding of the message transported. Scholars such as Wagner, Gentz and others have considerably contributed to this field. Wagner's contribution in particular proceeds from an understanding of the formal patterns he encountered in Wang Bi's *Laozi* as philosophically significant, and he has analyzed them accordingly. Gentz' contribution lies in the fact that he has detected a rhetorical pattern, which technically marks the vital thesis of the text. Accordingly, such pattern not merely is an argumentative strategy, it is an argument in itself.

(Meyer, Dirk. 2005. "A Device for Conveying Meaning: The Structure of the Guodian Tomb One Manuscript 'Zhong xin zhi dao.'" *Bochumer Jahrbuch*, 29, 57-78.) (Quotd from page 71, with minor alterations).

2. Fragment two. Please carefully read the following paragraph and answer the question below.

Most readers sense a unity in the *Tao Te Ching*. The main modern attempts to describe the single basis that gives this thought its unity are influenced by the foundationalist assumption that all valid thought needs a basis in some objective reality that can be defined in an absolute way: Here the main proposals are that Laoist thought is founded in observations about objective "nature," or that it is founded in some metaphysical absolute similar to the Hindu Brahman. The other main alternative is that it teaches the modern opposing counterpart of foundationalism, metaphysical relativism, resulting in a skepticism toward all value judgments and all claims to truth. These explanations contain assumptions contrary to the semantic structure of aphorisms presented in Chapter 6.

(LaFargue, Michael. 1994. *Tao and Method: A Reasoned Approach to the Tao Te Ching*. Albany: State University of New York Press. 160)

Question. What can you infer about aphorisms in the *Tao Te Ching* on the basis of this fragment? (You may answer this question in Chinese)

3. Fragment three. Please carefully read the following paragraph and answer the question below.

If we want to know what people think about concept X, we need to look at the metaphors and blends they use when discussing the concept. This means that, despite differences between, say, traditional Confucian and modern Western liberal theories of morality or the self, both of these theoretical conceptions grow out of and make use of a deeper metaphysical grammar that has its roots in common human embodied experience. When we process these metaphors and metaphoric blends—whether from fourth-century B.C.E. China or from our friend making an argument for why we should stop investing in technology stocks—we can draw on our embodied minds to serve as a universal human decoding pad.

(Slingerland, Edward. 2008. *What Science Offers the Humanities: Integrating Body and Culture*. Cambridge/New York: Cambridge University Press. 304)

Question. Please succinctly describe the author's view on cognition and conceptual understanding. (You may answer this question in Chinese)