

# 國立中山大學96學年度碩士班招生考試試題

科目：哲學基本問題【哲學所碩士班】

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一、在倫理學中，亞里士多德的「德行論」與康德的「義務論」是最主要的兩種學說。這兩種說法的不同何在？在現代社會中，那種說法最流行？為什麼？你同意嗎？理由何在？（50分）

二、法國哲學家德勒茲（G. Deleuze）與瓜達希（F. Guattari）在1991年出版的《何謂哲學？》中，對哲學下了一個著名的定義：「哲學是一門涉及概念創造的學科。」請就你對哲學的認識對這句命題予以說明，並舉一個哲學家及其哲學概念為例，試著說明什麼叫作「概念的創造」。（50分）

# 國立中山大學 96 學年度碩士班招生考試試題

科目：哲學英文【哲學所碩士班】

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英文翻中文

Scientific knowledge thus loses its fundamnetal character of *theoria* as mental gazing at the pre-given eidetic constitution of the world, a character that it has had since antiquity. Although it retains the Greek name, "theory," even today, it has becomes a knowledge of the sort that guides a "technical" inventor, an engineer in the production of something. It becomes a mathematically thinking *téchne* and takes on an innerly technical character. Because modern science, due to its origin in the deep collapse of certainty through voluntarism, thought technically, being dominated by the spirit of engineering, its industrially driven technical "appliation" was able to come about in the course of modernity. (50 分)

--Klaus Held's lecture of "Virtue in the technological Age" at Taiwan

請逐句翻譯下列選自海德格 *On Time and Being* 的段落(40%)，並請依據文意闡述時間與存有的關係(10%)。

Being is not a thing, thus nothing temporal, and yet it is determined by time as presence.

Time is not a thing, thus nothing which is, and yet it remains constant in its passing away without being something temporal like the beings in time.

Being and time determine each other reciprocally, but in such a manner that neither can the former—Being—be addressed as something temporal nor can the latter—time—be addressed as a being. As we give thought to all this, we find ourselves adrift in contradictory statements.

—— Martin Heidegger, *On Time and Being*,  
translated by Joan Stambaugh, New York: Harper & Row, 1972, pp.3-4.