

# 國立中山大學九十三年度碩士班招生考試試題

科目： 哲學英文 (哲學所)

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Philosophical English: (請將第 1,2 題的英文翻譯為中文, 請將第 3 題的英文翻譯為中文並申論之。)

1. The ethicist seeking to be appropriately responsive to the clinical encounters within which moral issues are found, faces a necessarily complex dyad, a sort of intricate text that requires interpretation. Certain aspects of this text, of course, seem more readily understandable than others. It seems clear that human affliction (whether due to injury, disease, or the terrible marks of genetic, congenital, or social circumstance) presents a number of moral issues – troubling or relatively minor, dramatically clear or puzzling, as the case may be. Not only does the afflicted person appeal to others for their concern and care, but in a way this person's very afflicted condition solicits notice and provokes a special alertness – to be cared for and treated, restored and comforted. Depending on the gravity of the condition(s), such a person is unable to “do” for himself, to whatever degree, and at the same time seeks to be able to “do” again, to become well (healed, hale, healthy or whole) again, so far as possible. (英譯中, 30 分)

-- Richard M. Zaner, *Ethics and the Clinical Encounter*, pp. 94-5.

2. The “Nobility of Sight” has dwelt on the nondynamic quality of the visual world and the “quietive” transmutation by which this distillate of reality is obtained; and reference was made to its need for cognitive complementation from other senses and from the sphere of action. We must add that the latter, or *the motility of our body* generally, is not called in *post hoc* only but is already a factor in the very constitution of seeing and the seen world themselves, much as this genesis is forgotten in the conscious result. (英譯中, 20 分)

-- Hans Jonas, *Phenomenon of Life*, p. 152

3. However, modernity for Baudelaire is not simply a form of relationship to the present; it is also a mode of relationship that has to be established with oneself. The deliberate attitude of modernity is tied to an indispensable asceticism. To be modern is not to accept oneself as one is in the flux of the passing moments; it is to take oneself as object of a complex and difficult elaboration: what Baudelaire, in the vocabulary of his day, calls *dandysme*. Here I shall not recall in detail the well-known passages on “vulgar, earthy, vile nature”; on man's indispensable revolt against himself; on the “doctrine of elegance” which imposes “upon its ambitious and humble disciples” a discipline more despotic than the most terrible religions; the pages, finally, on the asceticism of the dandy who makes of his body, his behavior, his feelings and passions, his very existence, a work of art. Modern

man, for Baudelaire, is not the man who goes off to discover himself, his secrets and his hidden truth; he is the man who tries to invent himself. The modernity does not “liberate man in his own being”; it compels him to face the task of producing himself. (英譯中, 並請於譯文之後, 另起段落申論此段文字討論的核心觀念”modernity”, 50 分)

--Michel Foucault, “What is Enlightenment?” in *The Foucault Reader*, pp. 41-2

1. 2004 年的總統大選引發台灣前所未有的動盪，這爭議合理嗎？什麼是合理？為什麼？請按下列的線索申述之。

- (1) 先從藍、綠或廢票聯盟，甚至不投票行為的任一政治立場來論述；(10 分)
- (2) 再從哲學史上選擇相關的哲學理論來證明此一論述；(10 分)
- (3) 接著，從哲學史上任一相對於此理論的學說對這個論述加以批判；(10 分)
- (4) 比較一下批判與被批判的立場之後，試圖從理論上找尋調和他們之間對立的可能；(10 分)
- (5) 然後，就先前的論述與理論可能性之間的落差，先說明其可行性，再評估其正當性。(10 分)

2. 當代倫理學中，在道德形上學與規範倫理學之間，有所謂中間層次「四原則」(four principles) 的爭議，也就是自主性(autonomy)、善行(beneficence)、無傷害(non-maleficence)、正義(justice)哪一種原則具有理論與實踐上的優位之爭。現在在醫療處境中，出現了下列狀況，請依下列狀況討論如何依據「四原則」來做狀況處置，或反身對「四原則」加以檢討。

【鍾斯先生的案例】鍾斯先生，單身男性，沒有家屬，31 歲開始得到僵直性脊椎炎，為了能持續擔任國小校長之職，他用了高劑量的非那西丁止痛劑。57 歲時，他被診斷出因為服用止痛劑造成腎病，這長期腎病導致他在 65 歲之後必須洗腎。所有的治療都很順利。鍾斯先生在剛開始時心情還不錯，他以前的學生會來幫他處理一些醫院與住家之間聯繫往返的事。70 歲的時候，也就是經過 5 年的洗腎之後，他由於支氣管肺炎和肋膜炎被送院治療，經過抗生素治療病情迅速穩定，但幾天之後發現他有了心包炎，由於尿毒性的心包炎需要更密集的洗腎，鍾斯先生被通知需要增加他的洗腎頻率。然而，出乎所有人意料，鍾斯先生拒絕所有的洗腎。經過跟他的主治醫師詳談，鍾斯先生說他在幾個月前即已決定，如果併發症出現的話，他就不要再洗腎了。在這次談話中，鍾斯先生意識清明，毫無沮喪憂鬱之感，而且對自己的決定甚為堅持。請他的牧師來跟他談，這位牧師與他有長遠深厚的關係，卻也絲毫不能讓他改變心意。

由於鍾斯先生不接受洗腎的話，很快就會陷入意識昏迷、死亡：

- (1) 如果現在你是一位倫理學家，請你為鍾斯先生的主治醫師思考，他接下來「應該」做出怎麼樣的醫療決策，或者「應該」如何達成一個好的決策，才對得起這位病人的意願與自己的專業，換言之，這個「好的」決策應依據什麼倫理原則來判斷考量其可行性與合理性？(10 分)
- (2) 為什麼對主治醫師的處置可言，這個倫理原則高於其他的倫理原則？請比較不同的倫理原則並申論這些原則在面對實踐情境時的優位關係。(10 分)
- (3) 如果你是一位可以從事臨床諮商的倫理學家，你被要求在醫院中進行倫理方面的緊急諮商與協助，你有權利要求與醫師、護理人員、病人相關親友與病人自己討論這個醫療處境，那麼現在請你為自己思考，你認為你「應該」依

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- 據什麼倫理原則與行動方案來採取行動，來面對鍾斯先生的狀況。請為你的、倫理原則、行動方案提出理由並加以申論。(10分)
- (4) 請問你認為倫理學「四原則」足以面對上述、或面對所有的倫理處境嗎？如果你認為足夠的話，請進一步說明「四原則」應依據什麼原則來決定其實際處境中的優位排序？如果你認為不足的話，請對「四原則」提出批判與反省。(10分)
- (5) 依上述討論，你認為當我們在思考倫理問題時，這種思考與法律、政治的思考在本質上有何不同？請提出任何一種哲學理論在這方面的思考或你自己的思考，來說明倫理思考的本質，特別是倫理理論與實踐之間的關係。(10分)