

1. 請簡要說明以下名詞、概念或主張：(40%；各小題佔 8%)

- (1) 效益主義(utilitarianism)
- (2) 緣起性空
- (3) 信念
- (4) 「我思故我在」
- (5) 先驗(*a priori*)

2. 請扼要說明、並評論以下段落之觀點：(30%)

“...when I enter most intimately into what I call *myself*, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch *myself* at any time without a perception, and never can observe anything but the perception. If anyone, upon serious and unprejudiced reflection, thinks he has a different notion of *himself*, I must confess I can reason no longer with him. All I can allow him is, that he may be in the right as well as I, and that we are essentially different in this particular. He may, perhaps, perceive something simple and continued, which he calls *himself*; though I am certain there is no such principle in me.” (From Hume, D. *A Treatise of Human Nature*. Vol I, Book I, Part IV, 6. London and New York: Dent and Dutton, 1966, p. 239.)

3. 試根據以下引文，分析並比較孟子與荀子對於人性之看法。(30%)

- (a) 告子曰：「性猶湍水也，決諸東方則東流，決諸西方則西流。人性之無分於善不善也，猶水之無分於東西也。」孟子曰：「水信無分於東西，無分於上下乎？人性之善也，猶水之就下也。人無有不善，水無有不下。今夫水，搏而躍之，可使過顛；激而行之，可使在山。是豈水之性哉？其勢則然也。人之可使為不善，其性亦猶是也。」(《孟子·告子上》)
- 孟子曰：「惻隱之心，人皆有之；羞惡之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。惻隱之心，仁也；羞惡之心，義也；恭敬之心，禮也；是非之心，智也。仁義禮智，非由外鑠我也，我固有之也，弗思耳矣。」(《孟子·告子上》)

- (b) 人之性惡，其善者偽也。今人之性，生而有好利焉，順是，故爭奪生而辭讓亡焉；生而有疾惡焉，順是，故殘賊生而忠信亡焉；生而有耳目之欲，有好聲色焉，順是，故淫亂生而禮義文理亡焉。然則從人之性，順人之情，必出於爭奪，合於犯分亂理而歸於暴。故必將有師法之化、禮義之道，然後出於辭讓、合於文理而歸於治。用此觀之，然則人之性惡明矣，其善者偽也。(《荀子·性惡》)