

一、問答題 (70%) :

- 1、試比較說明 Stoicism、Epicureanism、Cynicism 等三派哲學思想之異同及影響。(25%)
- 2、美國史家哈斯金斯 (Charles Haskins) 曾謂中古盛期 (High Middle Ages) 歐洲有文藝復興之發生，此說亦被多數史家所接受，請述其內涵。(20%)
- 3、近代西方女性主義發展情形若何？請述之，並述重要階段之訴求為何？(25%)

二、閱讀下列文章後，述其意 (30%) :

Kant's disciples--Fichte, Hegel, Schopenhauer--twisted or amplified his teachings. Coleridge in England and Victor Cousin in France adapted to home use what seemed fitting. The school as a whole was known as German Idealism because it relied on the distinction between the thinking subject and the perceived object; "idea" and "thing" were unlike, but idea (or the mind) played a role in shaping the reality of things, from which derived all stability and regularity in the universe.

Stability was desirable as a guarantor of natural science, but to any observer of human history it seemed contradicted by events, especially those since the French Revolution. Hegel, coming after Kant and witnessing Napoleon's victory at Jena in 1806, was therefore impelled to modify the Kantian logic. To account for the great torrent of human history, he imagined a logic of movement, by which opposing forces are in perpetual battle. Neither side wins, but the upshot of their struggle is an amalgam of their rival intentions. Hegel called the pros and the cons and their survivors thesis, antithesis, and synthesis. Human affairs are ever in dialectic(dialoguing) progression. At times a "world-historical figure" (Luther, Napoleon) embodies the aspirations of the masses and gives them effect through war, revolution, or religious reformation. But throughout the succession of events, what is taking place is the unfolding of Spirit or Idea taking on itself the concrete forms of the real. Hegel's was another version of evolution and progress, for he foretold the extension of liberty to all men as the fulfillment of history. It is interesting to note that until 1848 or '50 Hegel was generally considered a dangerous revolutionary, a believer in an irresistible progress that mankind must earn by blood and battle. Karl Marx, as a younger Hegelian, was to carry out Hegel's unspoken promise on a different base:

(背面仍有題目,請繼續作答)

Other branches of the all-powerful German philosophy deserve attention but can be spoken of only as they relate to high Romantic themes. Fichte's modification of Kant made the ego the "creator" of the world, an extreme extension or generalization of individualism. At the other extreme, but more in tune with contemporary science and art, Schelling made nature the source of all energy, from which individual consciousness takes off to become the observer of the universe. Nature is work of art and man is, so to say, its critic, and because human consciousness results from an act of self-limitation, it perceives moral duty and feels the need to worship.