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「今國家盡制郡邑，連置守宰，其不可變也固矣！善制兵，謹擇守，則理平矣。或者又曰：夏商周漢封建而延，秦郡邑而促，尤非所謂知理者也。魏之承漢也，封爵猶建；晉之承魏也，因循不革，而二姓陵替，不聞延祚。今矯而變之，垂二百祀，大業彌固，何繫於諸侯哉！或者又以為殷周聖王也，而不革其制，固不當復議也，是大不然。夫殷周之不革者，是不得已也！蓋以諸侯歸殷者三千焉，資以黜夏，湯不得而廢；歸周者八百焉，資以勝殷，武王不得而易，徇之以為安，仍之以為俗，湯武之所不得已也！夫不得已，非公之大者也，私其力於已也，私其衛於子孫也。秦之所以革之者，其為制，公之大者也，其情私也，私其一己之威也，私其盡臣畜於我也，然而公天下之端自秦始。夫天下之道，理安斯得人者也，使賢者居上，不肖者居下，而後可以理安。今夫封建者，繼世而理，繼世而理者，上果賢乎？下果不肖乎？則生人之理亂未可知也。將欲利其社稷以一其人之視聽，則又有世大夫世食祿邑，以盡其封略，聖賢生于其時，亦無以立於天下，封建者為之也，豈聖人之制使至於是乎！吾固曰：非聖人之意也，勢也。」（柳宗元，《柳河東全集》卷三，〈封建論〉）

問：上文所言應該如何解讀？又作者的論斷是否與上述朝代的歷史發展相應合？請抒己見。(25分)

貳、

「經與史豈有二學哉！昔宣尼贊修六經，而尚書、春秋實為史家之權輿，漢世劉向父子校理秘文，為六略，而世本、楚漢春秋、太史公書，漢著紀列於春秋家；高祖傳、孝文傳列於儒家，初無經史之別。厥後蘭臺、東觀作者益繁，李充、荀勗等勅立四部，而經史始分，然不聞陋史而榮經也。自王安石以猖狂詭誕之學，要君竊位，自造三經新義，驅海內而誦習之，甚至詆春秋為斷爛朝報。章、蔡用事，祖述荆、舒，屏棄通鑑為元祐學術，而十七史皆束之高閣矣！嗣是道學諸儒講求心性，懼門弟子之汎濫無所歸也，則有訶讀史為玩物喪志者，又有謂讀史令人心粗者，此特有為言之，而空疏淺薄者託以藉口。由是說經者日多，治史者日少。彼之言曰：經精而史粗也、經正而史雜也！」（錢大昕，《廿二史劄記序一》）

- 一、試詮釋上文所言自「初無經史之別」至「經史始分」、「經正而史雜」，歷代經學與史學之發展與演變。(15分)
- 二、上文言及王安石「自造三經新義，驅海內而誦習之，甚至詆春秋為斷爛朝報。章、蔡用事，祖述荆、舒，屏棄通鑑為元祐學術」，試說明其間學術觀

（背面仍有題目，請繼續作答）

點差異的歷史背景。(10分)

參、二十世紀中葉以來，生物學研究突飛猛進。然而，許多學者對於研究成果憂心不已。請依下列文字，分析學者的關注所在。(25分)

The DNA revolution, 'the greatest single discovery in biology' (J.D.Bernal), which dominated the life-sciences in the second half of the century, was essentially about genetics and, since twentieth-century Darwinism is exclusively genetic, about evolution. Both these are notoriously touchy subjects, both because scientific models are themselves frequently ideological in such fields – we remember Darwin's debt to Malthus (Desmond/Moore, chapter 18) – and because they frequently feed back into politics ('social Darwinism') The concept of 'race' illustrates this interplay. The memory of Nazi racial policies made it virtually unthinkable for liberal intellectuals (which included most scientists) to operate with this concept. Indeed, many doubted that it was legitimate even to enquire systematically into the genetically determined differences between human groups, for fear that the results might provide encouragement for racist opinions.

肆、請依下列文字，比較 Auguste Comte(1798-1857) 和 Dilthey(1833-1911) 的歷史哲學及其時代背景。(25分)

Auguste COMTE, who coined the term 'positivism' and became the principal contributor to its subsequent popularity. The critical cautiousness discernible in Comte's *Cours de philosophie positive* (1830-42) had become, by the time of his *Systeme de politique positive*(1851-4), quite swamped by the revived mystical excesses associated with his aim to make science the basis for a new 'religion of humanity'.

DILTHY ……argued most powerfully of all against any hegemony of natural scientific models, by contending that Kant's differentiation between the phenomenal and noumenal spheres held the key to a proper distinction between two distinguishable but equally valuable roads to knowledge.