

一、柏拉圖在《理想國》二、三卷，針對城邦教育對詩歌的運用，進行討論；尤其是對詩歌裡的「故事」(μῦθος, myths/stories) 提出審查和批評。波普(Karl Popper)在《開放社會及其敵人》(*The Open Society and Its Enemies*)一書中，把柏拉圖視為開放社會的一大敵人，也就是說，他認為柏拉圖想要建構的是一個封閉的社會。請你依據柏拉圖在《理想國》二、三卷裡對詩歌的審查與運用，來評論波普這項看法。(30%)

二、當代倫理學家麥克道爾(John McDowell)、麥金泰爾(Alastair MacIntyre)等，審視康德(Kant)、彌爾(John S. Mill)等的規範倫理學的侷限，並重新注意到亞里斯多得式的「德性倫理學」(virtue ethics)。請你論述，亞里斯多得的倫理學和康德、彌爾的規範倫理學，最重要的差異是什麼？並舉一個倫理實例來說明。(30%)

三、康德在《純粹理性批判》說：「In all judgments in which the relation of a subject to the predicate is thought this relation is possible in two different ways. Either the predicate B belongs to the subject A as something that is contained in this concept A; or B lies entirely outside the concept A, though to be sure it stands in connection with it. In the first case I call the judgment analytic, in the second synthetic.」(1)請分別前段引文中所講的兩種判斷(judgments)各舉一個例子，並加以說明。(20%) (2)為什麼康德認為對形上學命題的判斷，是「先驗綜合判斷(*a priori synthetic judgment*)」？(20%)