

八十五學年度 哲學 系(所) _____ 組碩士班研究生入學考試
科目 倫理學 科號 5005 共 三 頁第 1 頁 *請在試卷【答案卷】內作答

1. 效益主義(Utilitarianism)把個人幸福視為是道德上最根本的考慮；而為了讓每個人都儘可能地享有幸福，它要求我們在考慮不同行為時，必須選擇會帶來最大效益的行為。這個立場在倫理學史上，遭受許多不同的批評，而近來的一個重要的批評是說，它會要求個人放棄一些可貴的堅持，使人無法保住個人的風骨(integrity)。下面就是一個用來挑戰效益主義的典型例子：50%

“George, who has just taken his Ph.D. in chemistry, finds it extremely difficult to get a job. He is not very robust in health, which cuts down the number of jobs he might be able to do satisfactorily. His wife has to go out to work to keep them, which itself causes a great deal of strain, since they have small children and there are severe problems about looking after them. The results of all this, especially on the children, are damaging. An older chemist, who knows about this situation, says that he can get George a decently paid job in a certain laboratory, which pursues research into chemical and biological warfare. George says that he cannot accept this, since he is opposed to chemical and biological warfare. The older man replies that he is not too keen on it himself, come to that, but after all George's refusal is not going to make the job or the laboratory go away; what is more, he happens to know that if George refuses the job, it will certainly go to a contemporary of George's who is not inhibited by any such scruples and is likely if appointed to push along the research with greater zeal than George would. Indeed, it is not merely concern for George and his family, but (to speak frankly and in confidence) some alarm about this other man's excess of zeal, which has led the older man to offer to use his influence to get George the job... George's wife, to whom he is deeply attached, has views (the details of which need not concern us) from which it follows that at least there is nothing particularly wrong with research into CBW. What should he do?”

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問題：

- (1) 依據你對效益主義的理解，你認為效益主義會如何來分析、評判 George 的情況？請以此為例，把效益主義的特點介紹出來。
- (2) 就說效益主義有時會讓人無法保住個人的風骨，那麼就這一點而言，效益主義到底錯在那裡呢（如果真的有錯的話）？「個人風骨」的說法，是要來批評效益主義，但是不是真的批評到了呢？在這裡請盡量替「個人風骨」的說法辯說。
- (3) 效益主義可以如何來回辯「個人風骨」的批評？依你自己的意見，效益主義是否能夠成功地抵擋這個批評？請說明理由。

2. 文化或描述性相對主義(cultural or descriptive relativism)說，一個文化的基本道德價值和其他文化的基本道德價值，常常有很根本的不同；而規範性相對主義(normative relativism)則主張，沒有一套超越文化的道德真理判準存在，所以兩個道德價值不同的文化，彼此之間並不能（合理地）來互相糾正、規範。規範性相對主義，是否可以成立呢？

請考慮下面這一段討論規範性相對主義與容忍的文字：50%

(*）“People sometimes think that there is a connection between normative relativism and toleration--that the conviction that morality is relative requires an attitude of “hands off” and respect for the values of other cultures. Many believe that this attitude, furthermore, is a good thing, because it shows a liberal and non-ethnocentric awareness of human diversity. Toleration might not presuppose relativism, they might say, but relativism demands toleration, so normative relativism is good. Or does it really have these implications?”

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That it does not should be plain if we think a bit more deeply and clearly. Moreover, even if normative relativism did entail toleration of other societies' morals, it's not so certain that it would always be a good policy. Recall that we have described normative relativism as belief in two theses, roughly stated: (1) Moral facts are determined by the norms of particular societies (or other collectives); (2) these norms are often fundamentally different among societies, so there are no common grounds outside a society for saying what moral views are correct and what are not. Now suppose that it's a basic norm of your society to impose its values on other societies. If normative relativism is true, then people in your society morally ought to be intolerant. Were it a basic value in your society to avoid imposition of this sort on other societies, then toleration would follow. Thus toleration is neither supported nor ruled out, logically, by the truth of normative relativism by itself.

Still, it might be that if we accepted normative relativism, we'd be more reluctant to impose our values on other peoples because we'd know we had no rational basis for saying our values are more correct. But normative relativism itself does not require toleration. Further, it is debatable whether toleration is always morally right--consider present-day cultures that oppress women and punish sexual deviations, adultery, and even premarital sex with death."

問題：

- (1) (*)的第一段指出，有些人認為以容忍這個價值為考量，可以來支持規範性相對主義。請把其中的論證明白地寫出來，並加以分析。
- (2) (*)的第二、三段，分別提出對這個論證的反駁。請說明為什麼容忍的考慮不足以來支持規範性相對主義。
- (3) 以你自己的意見，規範性相對主義的優點在哪？缺點又在哪呢？請說明理由。