

1. 什麼是道義論?什麼是後果論?請各就一位典型代表思想家論述之。你/妳認為其中哪一派思想較能幫助我們面對道德上的兩難問題?請舉一具體事例說明之。(20%)
2. 從文化人類學的田野研究中,常可發現世界各地的道德價值体系常伴隨民族、文化、歷史與社會等條件而有所不同,甚至會觀察到完全相反的道德體系。請問類似的研究能夠支持道德相對論的主張嗎?如否,請問你/妳如何防衛道德客觀主義?(20%)
3. 試述 H.T.Engelhardt 在 *The Foundations of Bioethics* 一書中,對[人]的概念的分析(the concept of person);請說明 Engelhardt 如何就此定義的釐清,來解決墮胎的道德困境?請評述你/妳對 Engelhardt 對墮胎論證的看法與批評。(20%)

On a number of intertwining grounds Kant rejects the notion that one may consent to one's own suicide. Six merit special mention. They all cluster around Kant's very content-full understanding of morality, which has much more content than a general secular ethics can justify. First, personhood for Kant is not the source of moral authority but the object of a concrete duty: "a man is still obligated to preserve his life simply because he is a person and must therefore recognize a duty to himself (and a strict one at that)." *The Metaphysical Principles of Virtue: Part II of the Metaphysics of Morals*, trans. James Ellington (Indianapolis: Bobbs-Merrill, 1964), p. 83, AK VI 422. Second, according to Kant, in disposing of oneself one disvalues oneself. "If he disposes over himself, he treats his value as that of a beast. He who so behaves, who has no respect for human nature and makes a thing of himself, becomes for everyone an object of freewill. . . . Suicide is not abominable and inadmissible because life should be highly prized. . . . But the rule of morality does not admit of it under any condition because it degrades human nature below the level of animal nature and so destroys it." *Lectures on Ethics*, trans. L. Infield (Indianapolis: Hackett, 1963), p. 152. Third, suicide is forbidden because in self-destruction one undermines existence, the condition for doing one's duties. "In taking his life he does not preserve his person; he disposes of his person and not of its attendant circumstances; he robs himself of his person. This is contrary to the highest duty we have towards ourselves, for it annuls the condition of all other duties." *Lectures on Ethics*, p. 149. Fourth, Kant regards the decision to commit suicide as willing the nonexistence of the moral community. "To destroy the subject of morality in his own person is tantamount to obliterating from the world . . . the very existence of morality itself." *Metaphysical Principles of Virtue*, p. 83, AK VI 422. Kant conflates having a moral community and the existence of a moral community with deciding to will or act against its very notion or existence. He conflates a material condition with a formal contradiction. Kant likely also sees a contradiction in rationally deciding no longer to be rational.

Fifth, Kant also holds the choice to commit suicide to be a contradiction of impulses. "One immediately sees a contradiction in: a system of nature whose law would be to destroy life by the feeling whose special office is to impel the improvement of life. In this case it would not exist as nature; hence that maxim cannot obtain as a law of nature, and thus it wholly contradicts the supreme principle of all duty." *Foundations of the Metaphysics of Morals*, trans. L. W. Beck (Indianapolis: Bobbs-Merrill, 1976), p. 40, AK IV 423. Sixth, because of duties to self, suicide occurs without permission, so that it counts as self-murder. "That man ought to have the authorization to withdraw himself from all obligation, i.e., to be free to act as if no authorization at all were required for this withdrawal, involves a contradiction." *Metaphysical Principles of Virtue*, p. 83, AK VI 422. All of these considerations by Kant cluster around his account of determinism and moral choice. Kant excludes from autonomous choice all decisions made on the basis of an inclination. For a choice to be free, it must follow from the character of what it is to be a rational agent. Autonomous choices are not those we wish to make (i.e., to which we are inclined), but those that follow from the moral law. Kant is committed to this position because of his solution to the problem of freedom and determinism.

In summary, Kant's position on suicide makes it very clear that his account of autonomy is in opposition to the principle of permission. His account of autonomy is embedded in a particular solution to the problem of free will versus determinism. Unnoticed by Kant, this account incorporates into his notion of rational action numerous positive understandings of acting rationally. As a result, for Kant choices regarding one's self are not different from choices regarding others. Kant therefore concludes that anyone who would commit suicide would have no principle basis for not murdering others. "If man were on every occasion master of his own life, he would be master of the lives of others." *Lectures on Ethics*, p. 151.

4. 請就以上這段引言(選自 H.T.Engelhardt 著 *The Foundations of Bioethics*, 131-133) 回答下列問題:

簡述 Kant 反對自殺的六點理由; (20%)

請就 Kant [無上命令]原則,來推證出 Kant 主張自殺是不道德的行為; (10%)

你/妳支持 Kant 對自殺的看法?如否,那麼你/妳認為在何種處境下,自殺是道德上被許可的。(10%)