

國立清華大學 104 學年度碩士班考試入學試題

系所班組別：哲學研究所碩士班

考試科目（代碼）：英文（3602）

共 2 頁，第 1 頁 *請在【答案卷、卡】作答

本試卷共計有五題翻譯題，每題 20 分，總分 100 分。請將下面各題中的英文段落翻譯成中文：

1. The problem is that inequalities which seem wrong can arise from causes which don't involve people doing anything wrong. It seems unfair that people born much poorer than others should suffer disadvantages through no fault of their own. But such inequalities exist because some people have been more successful than others at earning money and have tried to help their children as much as possible; and because people tend to marry members of their own economic and social class, wealth and position accumulate and are passed on from generation to generation. The actions which combine to form these causes -- employment decisions, purchases, marriages, bequests, and efforts to provide for and educate children, don't seem wrong in themselves. What's wrong, if anything, is the result: that some people start life with undeserved disadvantages.
2. We must try to develop a theory of civil disobedience that can command agreement about what people should actually do, even in the face of substantive disagreement about the wisdom or justice of the law being disobeyed. But that means that we must be careful not to make the rightness of any decision about civil disobedience depend on which side is right in the underlying controversy. We must aim, that is, to make our judgments turn on the kinds of convictions each side has, rather than the soundness of these convictions. We might call a theory of that type a *working* theory of civil disobedience.
3. There are certain things that people cannot do, despite possessing the relevant natural capacities or skills, because they cannot muster the will to do them. Loving is circumscribed by a necessity of that kind: what we love and what we fail to love is not up to us. Now the necessity that is characteristic of love does not constrain the movements of the will through an imperious surge of passion or compulsion by which the will is defeated and subdued. On the contrary, the constraint operates from within our own will itself. It is by our own will, and not by any external or alien force, that we are constrained.

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4. Consciousness is what makes the mind-body problem really intractable. Perhaps that is why current discussions of the problem give it little attention or get it obviously wrong. The recent wave of reductionist euphoria has produced several analyses of mental phenomena and mental concepts designed to explain the possibility of some variety of materialism, psychophysical identification, or reduction. But the problems dealt with are those common to this type of reduction and other types, and what makes the mind-body problem unique, and unlike the water-H₂O problem or the Turing machine-IBM machine problem or the lightning-electrical discharge problem or the gene-DNA problem or the oak tree-hydrocarbon problem, is ignored.
5. One comes to philosophy already endowed with a stock of opinions. It is not the business of philosophy either to undermine or to justify these preexisting opinions, to any great extent, but only to try to discover ways of expanding them into an orderly system. ... Among my common opinions that philosophy must respect (if it is to deserve credence) are not only my naïve belief in tables and chairs, but also my naïve belief that these tables and chairs might have been otherwise arranged. Realism about possible worlds is an attempt, the only successful attempt I know of, to systematize these preexisting modal opinions.