

國立清華大學 101 學年度碩士班考試入學試題

系所班組別：哲學研究所 0536

考試科目（代碼）：英文 3602

共_2_頁，第_1_頁 *請在【答案卷】作答

請將下列段落翻譯成中文（共 8 題，總計 100 分，每題佔分見分別注明）：

1. In claiming that form is substance, Aristotle relies on the connections between form, cause, essence and identity. He rejects the eliminative view that the so-called 'coming-to-be' or 'perishing' of an artifact or organism is simply an alteration of the matter. ...The production of an artifact and the generation of an organism introduce a new subject, a substance that is neither identical to nor wholly dependent on the matter that constitutes it at a time. (12 分)
2. It has traditionally been thought that the problem of other minds is epistemological: how is it that we know other people have thoughts, experiences and emotions? After all, we have no direct knowledge that this is so. We observe their behaviour and their bodies, not their thoughts, experiences and emotions. The task is seen as being to uncover the justification for our belief in other minds. (12 分)
3. It is very tempting to think that aesthetic value is peculiarly bound to experience. The most compelling form of this thought is that, if I experience two objects in exactly the same way, they cannot differ in value for me. Illusionism, as an aesthetic doctrine, precisely advocates such matching of experiences, of the painting and its object, as an ideal for pictorial art. (12 分)
4. The idea that knowledge is accurate representation and the idea that reality has an intrinsic nature are inseparable, and pragmatists reject both. In rejecting these ideas pragmatists are rejecting the problematic of realism and antirealism – the question of whether there is or is not a 'matter of fact' about, for example, mathematics or ethics, whether beliefs in these areas are attempts to correspond to reality. Whatever may be said about truth, pragmatists insist, we cannot make sense of the notion of 'correspondence', nor of that of 'accurate representation of the way things are in themselves' (16 分)

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5. Though Mill deepened the utilitarian understanding of pleasure, desire, character and will, he never adequately re-examined the principle of utility itself. ...In effect, he takes his task to be that of demonstrating the truth of hedonism. All he has to say about the move from hedonism to the utility principle is that if 'each person's happiness is a good to that person' then 'the general happiness' must be 'a good to the aggregate of all persons'. (14 分)
6. According to the truth-conditional picture of meaning, the core of what a statement means is its truth-condition – which helps determine the way reality is said to be in it – and the core of what a word means is the contribution it makes to this (perhaps, in the case of certain sorts of word, this would be what the word refers to). (10 分)
7. If appearances are to be accounted for solely in terms of mind-dependent entities, what connection holds between experience and the objects of perception, such as the rabbit? Representative theories of perception typically hold that material objects are the indirect or mediate objects of perception in virtue of reliably causing our experiences of sense-data. (10 分)
8. Where positivism was committed to a unified conception of the scientific method, on the grounds that the human and the natural were continuous domains, those working in the Kantian tradition saw the need to reassert a fundamental division between the natural and the human sciences,... The most significant figure here is Wilhelm Dilthey, who argued that human cultures required investigation... from within, through lived experience, which was conceived of in historical terms, in contrast to the ahistorical paradigms of the natural sciences. (14 分)