

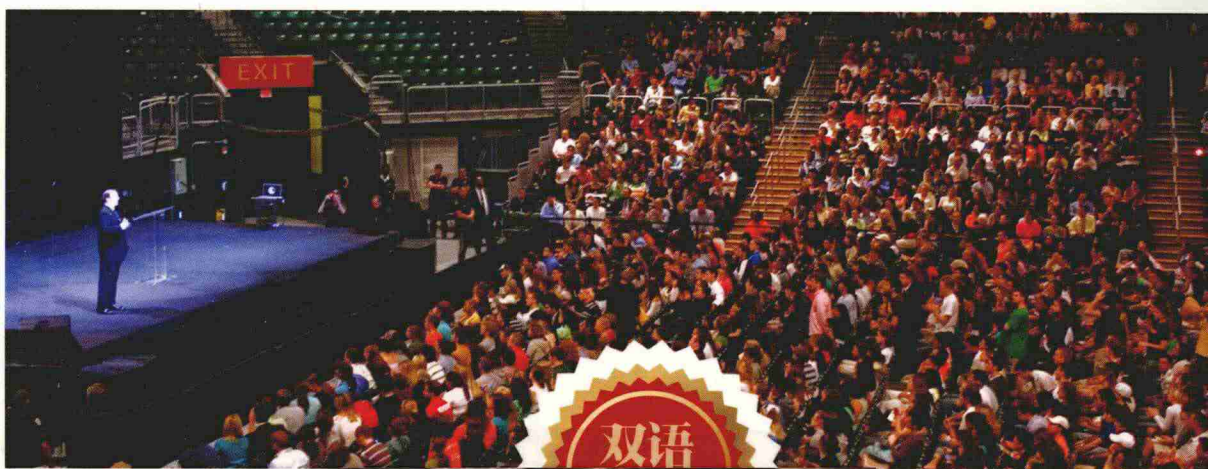


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名校公开课

精华导读版

全球顶级名校名师哲学讲堂



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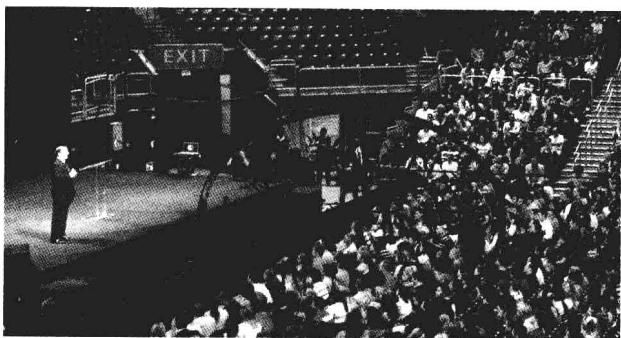
OPEN COURSES

名校公开课

全球顶级名校名师哲学讲堂

主 编：李丽君 白朝霞 孙 涛

副主编：王亚非



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·北京·

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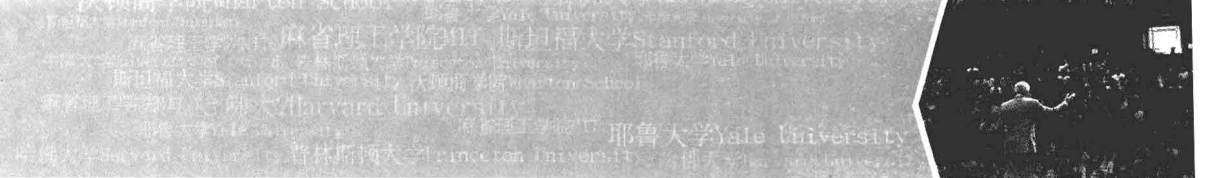
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前言

2010年伊始，风靡于我国几大门户网站的名校公开课，给“中国粉丝”提供了跻身于世界名校的顶级课堂去聆听世界级大师谆谆教诲的难得机会。名校公开课的内容涵盖了科学、人文、历史、哲学、经济等方面，本系列丛书精选了各大门户网站点击率名列前茅并深受“淘课族”追捧的课程，选取其中的精华主题，并加入资料介绍等相关内容，对名校公开课进行了更为详尽的阐释，以期给读者带来一场名校公开课的饕餮盛宴。

由于公开课运动兴起于美国，所以大多数公开课都是以英语形式传播。对于英语水平不够高的学习者来说，难免会望“课”兴叹。而对于具有一定英语水平的学习者来说，因为公开课涉及的内容都较为深奥，学习过程中可能也会存在一些困难。为此，本系列丛书按照课程涉及的专业或主题分为哲学、历史、人文、科学、经济五个分册，以中英文对照的方式呈现给广大读者。

人人影视字幕小组的方斯和王海燕等热心的字幕翻译人员得知我们要出版这套丛书，在编写期间为我们提供了很多海外课程字幕的帮助，值此系列丛书出版之际，为这些默默奉献的名校公开课字幕的译者表示敬意和感谢，没有你们，国内的读者就无法及时与世界同步！

在本系列丛书的编写中，我们设计了以下九个部分的内容，多角度地为读者提供与课程相关的知识与信息。

● **课程介绍：**全面系统地介绍课程的主要授课内容及特色，使读者对课程先有初步的了解，并引导读者在阅读书中所选内容之后继续学习本课程的其他章节。

● **主讲教师：**介绍授课教师的教育背景、主要研究领域、发表的专著以及学术成果等，此外还介绍教师的授课模式和教学特点，读者可以据此对该教师的作品做专题阅读或研究。

● **本节导读：**介绍本节课的主要内容，激发读者对本节课讲授内容的学习兴趣，并对本节课的要点有一个全面的理解。

● **大师语录：**提炼授课教师最具代表性的经典言论，精辟地概括教师关于本主题的主旨思想，此“画龙点睛”之笔可以帮助读者快速获取讲义核心。

● **网友热评：**选取网友在学习课程后发表的真实感受，读者在学习后可以与网友的感受进行对比，或许会产生思想上的碰撞。

● **双语课文：**每节课正文部分的字数为5000字左右，中英文双栏对照编排，方便读



者阅读和学习。

● **词汇注释：**对正文中重点单词、短语及专有名词进行解释，包括原词、词性、音标与文中的释义，此外还有对专有名词的详细解释说明，以便读者全面地理解和把握。

● **难点破解：**主要针对正文中影响读者理解的内容偏难的句子或结构复杂的句式进行讲解，也包括有多种含义的重难点词组或某一领域的专有术语等。

● **衍生阅读：**对正文主题或某一重要知识点的延伸，通常与我们日常生活密切相关，可以扩大读者的知识面。

本册《全球顶级名校名师哲学讲堂》精选的课程包括：“公正：该如何做是好”“幸福课”“死亡”“政治哲学导论”“批判性推理入门”“哲学概论”“西方世界的爱情哲学”和“电影哲学”。哲学是距今2500年前的古希腊人创造的术语，希腊文Philosophia的含义是“爱智慧”，就是人类为了提高认识思维能力，为了更有智慧而进行的思想认识活动。“公正：该如何做是好”是关于道德与政治哲学的一个入门系列课程，引导学生学习亚里士多德、康德、洛克等伟大哲学家的理论，鼓励学生将学来的哲学思想用来解决种种复杂的社会问题；“幸福课”是哈佛大学最受欢迎的课程，塔尔博士从一个全新的角度去诠释、理解、感受幸福，帮助人们树立乐观、感激、幽默、自尊的积极情绪；“死亡”教会我们如何面对这一事实，思忖哲学冥想之中的宇宙之大，真真正正地成为生活、社会及文化的主人；“政治哲学导论”探讨了政治底层的定义，考察了一些西方的大思想家及其主要文献；“批判性推理入门”课程将会提高大家的逻辑推理、辩证思考的能力；“哲学概论”可培养我们理解问题的思维模式；“西方世界的爱情哲学”从现代的哲学读物和文学作品中的经典神话来剖析爱情，是关于爱情和两性本质的对话；“电影哲学”引导学生用专业的哲学观点去思考、观察电影的现象和本质。哲学或许不等于面包，但是哲学相当于吃面包时涂的蜂蜜。希望本书可以引领我们走进公开课的哲学殿堂，让我们更好地理解现实，让生活更加多姿多彩。

读者朋友们，或许我们没有机会跻身世界名校课堂，但阅读本套书我们依然能够聆听世界顶级大师的精髓理论，哲学、历史、人文、科学、经济任你选择。这里不用点名，不用占座，没有考试，无须学分。在这里可以体会名校课堂上与众不同的学习气氛、教授们令人耳目一新的讲课方式，更为重要的，是学习其中蕴含的知识与智慧！

名校公开课，喜欢你就来！

编者

2012年7月

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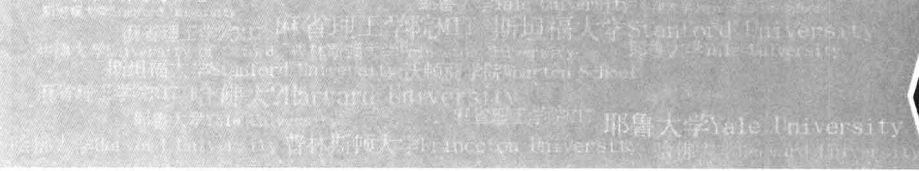
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哈佛大学

“公正：该如何做是好”之 01 谋杀的道德侧面

—Justice: What's the
Right Thing to Do?



课程介绍

这是关于道德与政治哲学的入门系列课程。本课程旨在扩充学生对政治和道德哲学的理解，并从中检验长期秉持的信仰。本课程引导学生学习亚里士多德、康德、洛克等伟大哲学家的理论，鼓励学生将学到的哲学思想用于解决种种复杂的社会问题，包括道德伦理、反歧视运动、分配公平、同性婚姻、爱国主义、忠诚和人权。桑戴尔（Sandel）教授在课堂上善用辩论式教学方法，经常用案例开启学生对正义、公平、民主与公民权利的一些基本问题的批判性思考和辩论。



主讲教师

迈克尔·J·桑戴尔（Michael J. Sandel）是一位美国编辑、作家、政治哲学家、哈佛大学“最受欢迎的课程讲席教授”之一；美国人文艺术与科学学院院士，当代西方社群主义（共同体主义）最著名的理论代表人物。他毕业于布兰迪斯大学（Brandeis University），并在牛津大学贝利奥尔学院（Balliol College of Oxford）获得政治博士学位。他因在《自由主义与正义的局限》一书中对罗尔斯的正义论所进行的批判而著称。他在哈佛大学教授最受欢迎的公正课已有20年了。



本节导读

本节课以一名电车司机的故事为引子展开了一系列有关道德准则的讨论。在刹车坏了的情况下，这位司机是选择撞向在轨道上施工的五名工人呢？还是选择撞向侧轨上施工的一名工人？在这种情况下，多数人认为“牺牲一人保全五人”是最好的选择，这被称作后果主义道德准则。然而，如果你作为旁观者，看到疾驰而来的电车刹车坏了，就要撞向轨道上施工的五名工人时，你是否会选择将你身边的胖子推下桥挡住电车来挽救那五名工人呢？此时，多数人不会选择“牺牲一人保全五人”，而会遵循绝对主义道德准则。哪个准则更有利于道德公平？面对三宗很难抉择的道德难

题，桑戴尔教授提出了他的观点：我们的道德推理背后的假设往往是矛盾的，道德还是不道德并不总是黑白分明。



大师语录

毫无疑问，无论什么方式的谋杀总归是谋杀，社会应该用同样的标准对待谋杀，我认为不论何种情况都不应有所不同。



网友热评

这一门课的思想启发性很大，每听完一节课，就有各种各样的思考，获益匪浅。

——网易网友

应该是结果影响道德，还是行为本身影响道德？其实这就是我们国家的现状，我们总是在偏左或者偏右。当追求结果的时候却忽视了行为本身，抑或相反。

——新浪微博

A Moral Side of Murder

谋杀的道德侧面

This is a course about justice and we begin with a story. Suppose you're the driver of a trolley car, and your trolley car is **hurtling down** the track at 60 miles an hour. And at the end of the track you notice five workers working on the track. You try to stop but you can't; your brakes don't work. You feel desperate because you know that if you crash into these five workers, they will all die. Let's assume you know that for sure. And so you feel helpless until you notice that there is, off to the right, a side track and at the end of that track, there is one worker working on the track. Your **steering** wheel works, so you can turn the trolley

这是一门讨论公正的课程，我们先以一则故事开始这门课程。假如你是一名电车司机，你的电车正以每小时60英里的速度疾驰在轨道上，这时你看到有五名工人正在轨道的尽头施工，你试图让电车停下来，但由于刹车坏了，怎么也停不住。你很绝望，你明白如果电车撞向那五名工人，他们都会死。假设你对此确信无疑。就当你感到无助之时，你看见在轨道的右侧有一条侧轨，而在那条轨道的尽头，只有一名工人在施工。你的方向盘还能正常工作，如果你愿意，

hurtle down 猛冲，疾驰而下
steering ['stiəriŋ] *n.* (汽车等的) 转向装置



car, if you want to, onto the side track killing the one but sparing the five.

Here's our first question: what's the right thing to do? What would you do? Let's take a **poll**. The poll shows that a handful of people would go straight, but the vast majority would turn. Now we need begin to investigate the reasons why you think it's the right thing to do. Let's begin with those in the majority who would turn to the side track. Why would you do it? What would be your reason? Some believe that it can't be right to kill five people when you can only kill one person instead. That's a good reason. Others were thinking it's the same reason on 9/11 with regard to the people who flew the plane into the Pennsylvania field as heroes because they chose to kill the people on the plane and not kill more people in big buildings. So the principle there was the same with 9/11. It's a tragic **circumstance** but better to kill one so that five can live. Is that the reason most of you had, those of you who would turn? Let's hear now from those in the minority, those who wouldn't turn. I think that's the same type of **mentality** that justifies **genocide** and **totalitarianism**. In order to save one type of race, you wipe out the other. So what would you do in this case? To avoid the horrors of genocide, would you crash into the five and kill them? Presumably, yes.

Let's consider another trolley car case and see whether those of you in the majority want to adhere to the principle "better that one should die so that five should live." This time you're not the driver of the trolley car, and you're an onlooker. You're standing on a bridge overlooking a trolley

就完全可以把电车转到侧轨上去撞向那个人，从而挽救五个人的性命。

第一个问题是：做什么才正确？你会做什么？让我们做个民意调查，调查显示只有屈指可数的几个人选择往前走，大多数会转弯。现在我们需要开始探究你们认为应该转弯的理由。先从那些会选择转向侧轨的大多数人开始。你们为什么会这样做？原因是什么？有人认为当只需牺牲一个人时，就不应该牺牲五个人，这个理由有道理。有些人认为“9·11”事件中也是出于同样的原因，让飞机坠毁在宾夕法尼亚旷野，那些人被敬仰为英雄，因为他们选择了牺牲飞机上的人，而不是牺牲大楼里更多的人。这样，上面的原则和“9·11”中的一样，虽然同样也是悲剧，但如能挽救五个人，牺牲一人也未尝不可。这就是大多数人会把电车转向侧轨的理由吗？现在让我们来听那些选择不转弯的少数人的观点：“我认为这种想法与捍卫种族灭绝和极权主义的做法如出一辙，为了挽救一个种族，不惜灭绝另一个种族。”你在这种情况下会怎么做？为了避免种族灭绝的恐怖行为，你会撞向这五个人吗？也许会吧。

我们再来考虑一下另一个电车事件，看看你们大多数人是否还要坚持刚才的原则，即“用一人的生命来挽救五个人是更好的选择”。这次你不是电车司机，只是作为一名旁观者站在一座桥

poll [pɒl] *n.* 民意调查

circumstance [ˈsɜ:kəmstəns] *n.* 环境，条件

mentality [men'tælɪti] *n.* 思想方法

genocide [ˈdʒenə'saɪd] *n.* 种族灭绝

totalitarianism [ˈtɒtəlɪ'teəriənɪzəm] *n.* 极权主义



Justice: What's the Right Thing to Do?

公正：该如何做是好

car track. Down the track comes a trolley car, and at the end of the track are five workers. As the brakes don't work, the trolley car is about to **careen into** the five and kill them. And now, you're not the driver. You really feel helpless until you notice standing next to you, leaning over the bridge is a very fat man. You could give him a shove. He would fall over the bridge onto the track right in the way of the trolley car. He would die but he would spare the five. Now, how many would push the fat man over the bridge? How many wouldn't? Most people wouldn't. Here's the obvious question. ① What became of the principle "better to save five lives even if it means sacrificing one"? What became of the principle that almost everyone **endorsed** in the first case? I need to hear from someone who was in the majority in both cases How do you explain the difference between the two? The second one, I guess, involves an active choice of pushing a person down, and that person himself would otherwise not have been involved in the situation at all. And so, ② to choose on his behalf, to involve him in something that he otherwise would have escaped is more than what you have in the first case where the three parties, the driver and the two sets of workers are already in the situation. But the guy working on the track off to the side didn't choose to sacrifice his life any more than the fat man did, did he? That's true, but he was on the tracks and this guy was on the bridge. It's a hard question. In the first case where you have the one worker and the five, it's a choice between those two and you have to make a certain choice and people are going to die because of the trolley car, not necessarily because of your direct actions. The trolley car is a runaway thing and you're making a split second choice. Whereas pushing the fat man over is an actual act of murder on your part. You have control over

上俯瞰电车轨道，这时一辆电车沿着轨道疾驰而来，轨道的尽头有五名工人。因为刹车坏了，电车就要冲向这五名工人撞死他们，但你不是司机，真的爱莫能助，这时你发现一名很胖的男子挨着你靠桥站着，你可以推他一把，他就会从桥上跌落到轨道上，正好挡住电车，他会被撞死，但能挽救那五个人的性命。现在，有多少人愿意把那胖男人推下桥呢？有多少人不愿意呢？大多数人不会这么做。这里明显就有问题：这条“最好牺牲一人来挽救五人”的原则怎么就不适用了呢？大多数人在第一种情况下赞同的原则怎么就行不通了呢？我要听听两种情况中多数派的想法，应该如何来解释这两种情况的不同之处呢？我认为，第二种情况涉及主动选择把人推下去，而被推的本人跟这件事一点关系都没有。所以，从这个人的利益来看，让他卷入这场本来可以避免的灾难就与第一种情况有所不同，在第一种情况中，电车司机和两组工人三方已经被牵涉进事件了。但在侧轨上施工的那名工人和那个胖子一样也不愿选择牺牲自我，不是吗？确实如此，但他在侧轨上而那胖子却在桥上。真是一个难题，第一种情况是牺牲一个人或牺牲五个人，你必须要在二者中作出一个抉择，由于电车失灵，总得有人死，但不一定是你的行为直接导致的，电车还在运行，你必须在瞬间作出决断；而把胖子推下去则是你自己实施的真正的谋杀行为，你的行为是可控的，

careen into [美] (车辆)歪歪斜斜地行驶，猛冲进去
endorse [en'dɔ:s] vt. 赞同，支持 (意见、活动、某人等)

that whereas you may not have control over the trolley car. So I think it's a slightly different situation.

Let's imagine a different case. This time you're a doctor in an **emergency** room and six patients come to you. They've been in a terrible trolley car wreck. Five of them sustain moderate injuries, and one is severely injured. You could spend all day caring for the one severely injured victim but in that time, the five would die. Or you could look after the five, **restore them to** health but during that time, the one severely injured person would die. How many would save the five? Now as the doctor, how many would save the one? Very few people, just a handful of people. Same reason, I assume. One life versus five.

Now consider another doctor case. This time, you're a transplant surgeon and you have five patients, each in desperate need of an organ transplant in order to survive. One needs a heart, one a lung, one a kidney, one a liver, and the fifth a **pancreas**. And you have no organ donors. You are about to see them die. And then it occurs to you that in the next room there's a healthy guy who came in for a check-up. And he's... you like that ... and he's taking a nap. You could go in very quietly to yank out the five organs. That person would die, but you could save the five. How many would do it? Someone would like to explore a slightly alternate possibility of just taking the one of the five who dies first and using his four healthy organs to save the other four. ③ That's a great idea except for the fact that you just wrecked the philosophical point.

Let's step back from these stories and these arguments to notice a couple of things about the way the arguments have begun to unfold. Certain moral principles have already

而电车则是不可控的，所以我认为这两种情况略有不同。

我们来设想另一个案例，这次你是一名急诊室的医生，有一天送来了六个病人，他们遇到了严重的电车事故，其中五人伤势不重，另外一人身受重伤。你可以用一整天来救治那名身受重伤的受害者，但同时其余五名就会死；或者你也可以医治这五人，帮助他们恢复健康，但这时那名受伤严重的受害者也会死。有多少人会选择救治那五人？作为医生，又有多少人选择救那一人？只有极少数人会这么做。我猜还是出于同样的理由：牺牲一个人挽救五个人。

现在再来考虑另一个涉及医生的案例，这回你是一名器官移植的外科医生，有五名病人，为了存活每名病人都急需移植器官，分别需要移植心脏、肺、肾、肝以及胰腺，但没有器官捐赠者，眼看他们要死了，你突然想起隔壁病房有个健康人来做体检，而且他……你们喜欢这种情形吧……正在打盹儿，你可以悄悄地进去立刻取出那五个器官，那个人会死，但你能救另外五个人。有多少人愿意这么做呢？有人希望采用另一种可能的做法，就是利用五个人中最先死的那个人的健康器官来救治其他四人。这个想法很好，只是你避开了哲学问题。

我们先放下这些故事和争论，回过头来关注一下此类争论是如何展开的。一些道德原则已经在上述讨论中

emergency [i'mæ:dʒənsi] *n.* 紧急情况，急救

restore (sb) to 使恢复（健康）

pancreas ['pæŋkri:əs] *n.* 胰，胰腺



begin to emerge from the discussions we've had. And let's consider what those moral principles look like. The first moral principle that emerged in the discussion said the right thing to do and the moral thing to do depends on the consequences that will result from your action. That is "better that five should live even if one must die". That's an example of **consequentialist** moral reasoning. Consequentialist moral reasoning locates morality in the consequences of an act, in the state of the world that will result from the thing you do. But then we went a little further, we considered those other cases and people weren't so sure about consequentialist moral reasoning. When people hesitated to push the fat man over the bridge or to **yank** out the organs of the innocent patient, ④people gestured toward reasons having to do with the intrinsic quality of the act itself rather than its possible consequences. People were reluctant. People thought it was just wrong, **categorically** wrong, to kill a person, an innocent person, even for the sake of saving five lives. At least people thought that in the second version of each story we considered. So this points to a second categorical way of thinking about moral reasoning. ⑤Categorical moral reasoning locates morality in certain absolute moral requirements, certain categorical duties and rights, regardless of the consequences.

We're going to explore the contrast between consequentialist and categorical moral principles. The most influential example of consequential moral reasoning is **utilitarianism**, a doctrine invented by **Jeremy Bentham**, 18th century English political philosopher. The most important philosopher of categorical moral reasoning is

开始展现出来了，我们来想想这些原则究竟是什么。我们讨论的第一条道德原则认为，正确、有道德的行为取决于你的行为所导致的后果，即“牺牲一人挽救五人是更好的选择”，这是后果主义道德推理的一则例子。后果主义道德推理将道德与否定位为你的行为带来的后果，你的行为所造成的外界状态。我们接着又谈到了其他一些案例，但我们就不再对后果主义道德推理那么肯定了。当我们对把胖子推下桥或者切取无辜病人的器官犹豫不决时，他们更倾向于评判行为内在的本质，而不是该行为可能导致的后果。即使是为了挽救五条生命，人们也不愿意杀掉一个无辜的人，因为他们认为这是绝对错误的。至少在上面所提到的每个故事的第二个案例中我们有这样的想法，这表明道德推理存在第二种绝对的思维方式。绝对的道德推理不考虑行为的后果，认为有道德的行为应符合某些绝对的道德准则，符合某些绝对的义务与权利。

我们来对比一下后果主义与绝对主义道德原则。后果主义道德推理中最具影响的就是由18世纪英国政治哲学家杰里米·边沁提出的功利主义，而绝对主义道德推理中最重要哲学家则是18世纪德国哲学家伊曼

consequentialist ['kɒnsɪ'kwɛnsɪəlɪst] *adj.* 后果主义的

yank [jæŋk] *vt.* 突然地猛拉

categorically [kætrɪ'gɔːrɪkəli] *adv.* 绝对地，确信无疑地，明确地

utilitarianism [juːtɪli'teəriənɪzəm] *n.* 功利主义，实利主义

Jeremy Bentham 杰里米·边沁 (1748—1832)，英国法学家及哲学家。



the 18th century German philosopher **Immanuel Kant**. So we will look at those two different modes of moral reasoning, assess them, and also consider others. We will begin to examine one of the most influential versions of consequentialist moral theory. And that's the philosophy of utilitarianism. Jeremy Bentham, the 18th century English political philosopher, gave the first clear systematic expression to the utilitarian moral theory. And Bentham's idea, his essential idea, is a very simple one. With a lot of morally **intuitive** appeal, Bentham's idea is the following: the right thing to do; the just thing to do is to maximize **utility**. What did he mean by utility? He meant by utility the balance of pleasure over pain, happiness over suffering. Here's how he arrived at the principle of maximizing utility. He started out by observing that all of us, all human beings are governed by two **sovereign** masters: pain and pleasure. We human beings like pleasure and dislike pain. And so we should base morality, whether we're thinking about what to do in our own lives or whether as legislators or citizens, we're thinking about what the laws should be. The right thing to do individually or collectively is to maximize act in a way that maximizes the overall level of happiness. Bentham's utilitarianism is sometimes summed up with the slogan "The greatest good for the greatest number."

⑥ With this basic principle of utility on hand, let's begin to test it and to examine it by turning to another case, another story, but this time, not a hypothetical story, a real life story, the case of the Queen versus Dudley and Stevens. This was a 19th century British law case. That's famous and much debated in law schools. I'll summarize the story then I want to hear how you would rule,

努尔·康德。我们将谈谈这两种不同的道德推理模式，去评价它们，再去思考其他一些模式。我们要开始探讨后果主义道德理论中最具影响力的一个版本，即功利主义哲学。18世纪英国政治哲学家杰里米·边沁首次清晰、系统地表述了功利主义道德论，边沁的主要观点非常简单，具有许多道德直觉倾向，其观点是：正确的、公正的行为就是能将功利最大化。那这里的“功利”指什么呢？他认为功利是指快乐与痛苦、幸福与不幸之间的平衡。边沁是这样得到功利最大化原则的。边沁首先通过观察得出所有在座各位、全人类都由两个至高无上的“主人”所主宰，那就是痛苦与快乐。我们人类喜乐而憎苦，所以我们应该立足道德，无论是考虑我们日常生活中的个人行为，还是作为立法者或普通公民考虑如何立法时。个人或集体的正确行为就是多做那些能最大化地提升幸福指数的事情。边沁的功利主义有时被总结为一句口号：“为最多的人谋求最大的幸福”。

有了这条最基本的功利原则，让我们开始用另一案例或者另一个故事来检验一下这条原则，而这回就不再是假想的故事了，而是一个真实的生存故事，即女王诉达德利和斯蒂芬斯案。这是19世纪英国的一则法律案例，也是一则在法学院备受争议的著名案例。我先概述

Immanuel Kant 伊曼努尔·康德 (1724—1805)，德国哲学家，古典唯心主义的创始人。

intuitive [ɪn'tu:ɪtɪv] *adj.* 凭直觉获知的

utility [ju'tɪlɪti] *n.* 功用，效用

sovereign [səvri:n] *adj.* 统治的，独立自主的，至高无上的

hypothetical [hə'pəθetɪkəl] *adj.* 假设的，假定的，有待证实的



imagining that you were the jury. A newspaper account of the time described the background. A sadder story of disaster at sea was never told than that of the survivors of the yacht, **Mignonette**. The ship **floundered** in the South Atlantic, 1300 miles from **the Cape**. There were four in the crew. Dudley was the captain, Stevens was the first mate, Brooks was a sailor, all men of excellent character, or so the newspaper account tells us. The fourth crew member was the cabin boy, Richard Parker, 17 years old. He was an orphan. He had no family, and he was on his first long voyage at sea. He went, the news account tells us, rather against the advice of his friends. He went in the hopefulness of youthful ambition, thinking the journey would make a man of him. Sadly, it was not to be. The facts of the case were not in dispute. Wave hit the ship, and **Mignonette** went down. The four crew members escaped to a lifeboat. The only food they had were two cans of preserved **turnips**, and no fresh water. For the first three days, they ate nothing. On the fourth day, they opened one of the cans of turnips and ate it. The next day they caught a turtle. Together with the other can of turnips, the turtle enabled them to **subsist** for the next few days. And then for eight days, they had nothing. No food. No water. Imagine yourself in a situation like that, what would you do?

Here's what they did. By now the cabin boy, Parker, is lying at the bottom of the lifeboat in the corner because he had drunk seawater against the advice of the others, he had become ill and he appeared to be dying. So on the 19th day, Dudley, the captain, suggested that they should all

一下这个故事，然后假设你们是陪审团会怎么来裁定。当时的报纸叙事栏目描述了事件的背景，我们经常讲述“木犀草号”幸存者遇到的海难，但海难中一些更悲惨的故事却不为人知。他们的船在南大西洋距好望角 1300 英里处沉没了，船上有四名船员，达德利是船长，斯蒂芬斯是大副，布鲁克斯是水手，他们都具有优秀的品质，至少报纸这么讲述，第四名船员是 17 岁的服务员理查德·帕克，他是个孤儿，没有家人，这是他首次出海远航。新闻报道称他不顾朋友的建议，满怀青年人的希望和野心，憧憬此次航行能把他铸成一名男子汉，可令人伤心的是事与愿违。这则案例中的事实部分毫无争议，大浪击翻了船，“木犀草号”沉没，四人逃上了救生艇，仅有的食物就是两罐腌萝卜，也没有淡水。头 3 天，他们什么也没吃；第 4 天，他们开了一罐腌萝卜来吃；第 5 天，他们抓到了一只海龟，就着另一罐腌萝卜，这只海龟让他们又坚持了几天，随后的 8 天他们一无所有，没有食物和饮用水。想象一下如果你处于这种形势中，你会怎么做呢？

他们是这样做的，现在服务生帕克正躺在救生艇尾部的角落里，因为他不顾他人劝阻饮用了海水，他生病了，而且看上去不行了。在第 19 天，船长达德利建议所有人应该抽签决定谁先死来

yacht [jɒt] n. 快艇，游艇

Mignonette “木犀草号”，从澳大利亚出发的航船，途中遇到海难，船员在求生过程中发生了骇人听闻的同类相食事件。

flounder [ˈflaʊndə] vi. 挣扎

the Cape 好望角

turnip [ˈtɜːnɪp] n. 芜菁块根，白萝卜

subsist [səbˈsɪst] vi. (靠很少的钱或食物) 维持生活，生存下去