

2024年度

大学院文学研究科博士課程後期3年の課程入学試験

(冬期・一般選抜) 問題

筆記試験 倫理学 専攻分野

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筆記試験 (倫理学 専攻分野)

1と2の両方に解答してください。解答はすべて日本語で記入してください。

1. 以下は Guy Kahane による Bernard Williams のある議論への批判です。どのような議論に、どのような批判がなされているのかを簡潔にまとめた上で、この批判についてのあなたの見解を述べてください。

解答は3枚目に記入してください。

(出典: Guy Kahane, 'Our Cosmic Insignificance.' *Noûs* 48(4), 2014)

Bernard Williams is a good example of contemporary responses to worries about cosmic significance. Williams thinks that such worries express a banal metaethical confusion, the failure to distinguish between

thinking that our activities fail some test of cosmic significance, and... recognizing that there is no such test. If there is no such thing as the cosmic point of view, if the idea of absolute importance in the scheme of things is an illusion, a relic of a world not yet thoroughly disenchanted, then there is no other point of view except ours in which our activities can have or lack a significance.

To worry about our cosmic insignificance is thus confused. Not because we actually possess cosmic significance. Rather the very idea of such significance is incoherent.

Williams assumes here that there is no test of cosmic significance, a notion he identifies with 'absolute significance'—in other words, with what is better called objective value. Now it would indeed be a mistake to infer, *just* from the claim that there is no objective value, that *nothing* has value. But it's *equally* mistaken to infer, as Williams does, from the fact that some things are valuable *to us*, that these things would be truly valuable whether or not objective value exists. Both inferences lack a crucial conceptual premise. If to be valuable just is to be the object of our concern, then Williams is perhaps right that it doesn't matter whether objective value exists. But if to be valuable is to be *objectively* valuable, then, as Mackie pointed out, if objective value doesn't exist, then it *does* follow that nihilism is true and nothing matters, whether or not we care about some things. The supposed inexistence of objective value leaves it open which of these conceptual claims is correct. This is a familiar point.

2. 以下の文を日本語に全訳してください。解答は4枚目に記入してください。

(出典：Tzvetan Todorov, *L'Esprit des Lumières*, Le Livre de Poche, 2007)

L'autonomie toute seule ne suffit pas pour décrire la manière dont les Lumières conçoivent l'idéal de la conduite humaine. Il vaut mieux être dirigé par sa propre volonté que par une règle venue d'ailleurs, certes, mais pour aller où ? Toutes les volontés et toutes les actions ne se valent pas. Or on ne peut plus en appeler au ciel pour décider lesquelles sont bonnes et lesquelles sont mauvaises, il faut s'en tenir aux réalités terrestres. De la finalité lointaine – Dieu – on doit passer à une finalité plus proche. Celle-ci, proclame la pensée des Lumières, est l'humanité elle-même. Est bon ce qui sert à accroître le bien-être des hommes.

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