

平成 27 年度 大学院人文科学府修士課程第 2 期入学試験問題  
(倫理学)

(一) 次の文章を読んで、どのような問題について、どのような考えが述べられているか、説明しなさい。

I believe we may assign the three following reasons for the prevalence of the doctrine of liberty, however absurd it may be in one sense, and unintelligible in any other. First, after we have performed any action; though we confess we were influenced by particular views and motives; it is difficult for us to persuade ourselves we were governed by necessity, and that it was utterly impossible for us to have acted otherwise; the idea of necessity seeming to imply something of force, and violence, and constraint, of which we are not sensible. Few are capable of distinguishing betwixt the liberty of spontaneity, as it is called in the schools, and the liberty of indifference; betwixt that which is opposed to violence, and that which means a negation of necessity and causes. The first is even the most common sense of the word; and as it is only that species of liberty, which it concerns us to preserve, our thoughts have been principally turned towards it, and have almost universally confounded it with the other.

Secondly, here is a false sensation or experience even of the liberty of indifference; which is regarded as an argument for its real existence. The necessity of any action, whether of matter or of the mind, is not properly a quality in the agent, but in any thinking or intelligent being, who may consider the action, and consists in the determination of his thought to infer its existence from some preceding objects: As liberty or chance, on the other hand, is nothing but the want of that determination, and a certain looseness, which we feel in passing or not passing from the idea of one to that of the other. Now we may observe, that though in reflecting on human actions we seldom feel such a looseness or indifference, yet it very commonly happens, that in performing the actions themselves we are sensible of something like it: And as all related or resembling objects are readily taken for each other, this has been employed as a demonstrative or even an intuitive proof of human liberty. We feel that our actions are subject to our will on most occasions, and imagine we feel that the will itself is subject to nothing; because when by a denial of it we are provoked to try, we feel that it moves easily every way, and produces an image of itself even on that side, on which it did not settle. This image or faint motion, we persuade ourselves, could have been completed into the thing itself; because, should that be denied, we find, upon a second trial, that it can. But these efforts are all in vain; and whatever capricious and irregular actions we may perform; as the desire of showing our liberty is the sole motive of our actions; we can never free ourselves from the bonds of necessity. We may imagine we feel a liberty within ourselves; but a spectator can commonly infer our actions from our motives and character; and even where he cannot, he concludes in general, that he might, were he perfectly acquainted with every circumstance of our situation and temper, and the most secret springs of our complexion and disposition. Now this is the very essence of necessity, according to the foregoing doctrine.

The third objection carries the matter still farther, [...].

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(二) 次の語句のうち 3 つを用いて、1 つのテーマで自由に論じなさい。

価値 意図 規範 知識 真理 実在

(三) 次の項目のそれぞれを説明しなさい。

- (1) explanation／understanding
- (2) phronesis
- (3) primary reason
- (4) active euthanasia／passive euthanasia
- (5) de re／de dicto