

2020年度大学院博士前期課程一般入学試験（第I期）問題

研究科名	科目名
文学研究科 人文学専攻(哲学歴史学)	英語

次の英文を和訳しなさい。

There are roughly four ways in which the natural objects of moral assessment are disturbingly subject to luck. One is the phenomenon of constitutive luck - the kind of person you are, where this is not just a question of what you deliberately do, but of your inclinations, capacities, and temperament. Another category is luck in one's circumstances - the kind of problems and situations one faces. The other two have to do with the causes and effects of action: luck in how one is determined by antecedent circumstances, and luck in the way one's actions and projects turn out. All of them present a common problem. They are all opposed by the idea that one cannot be more culpable or estimable for anything than one is for that fraction of it which is under one's control. It seems irrational to take or dispense credit or blame for matters over which a person has no control, or for their influence on results over which he has partial control. Such things may create the conditions for action, but action can be judged only to the extent that it goes beyond these conditions and does not just result from them.

Let us first consider luck, good and bad, in the way things turn out. Kant, in the above-quoted passage, has one example of this in mind, but the category covers a wide range. It includes the truck driver who accidentally runs over a child, the artist who abandons his wife and five children to devote himself to painting, and other cases in which the possibilities of success and failure are even greater. The driver, if he is entirely without fault, will feel terrible about his role in the event, but will not have to reproach himself. Therefore this example of agent-regret is not yet a case of *moral* bad luck. However, if the driver was guilty of even a minor degree of negligence - failing to have his brakes checked recently, for example - then if that negligence contributes to the death of the child, he will not merely feel terrible. He will blame himself for the death. And what makes this an example of moral luck is that he would have to blame himself only slightly for the negligence itself if no situation arose which required him to brake suddenly and violently to avoid hitting a child. Yet the negligence is the same in both cases, and the driver has no control over whether a child will run into his path.

出典：Thomas Nagel, "Moral Luck" (1979)