平成29年度

大学院文学研究科博士課程前期2年の課程入学試験

（春期・一般選抜）問題

外国語 英語A

試験開始の合図があるまで、この問題冊子を開いてはいけない。
From ancient times fame had been associated exclusively with the masculine heroic, with military or political martyrdom for a greater cause. However, in the first decades of the eighteenth century, the value of fame to be achieved only as posthumous reward was already undergoing close scrutiny, sometimes in the most unlikely of locations. The Marchioness de Lambert’s *Advice of a Mother to her Daughter* (1727) made some intriguing points about the reputations of women:

The virtues that make a figure in the world do not fall to the women’s share; there [sic] virtues are of a simple and peaceable nature: Fame will have nothing to do with us. ’Twas a saying of one of the Ancients, that the ‘greatest virtues are for the men’. He allows the women nothing but the single merit of being unknown; and ‘such as are most praised, (says he) are not always the persons that deserve it best; but rather such as are not talked of at all’. This notion seems to me to be wrong; but to reduce this maxim into practice, I think it best to avoid the world, and making a figure, which always strikes at modesty, and be contented with being one’s own spectator.

Advocating the public promotion of female accomplishment, de Lambert lamented an antiquated, misogynist theory of fame which excludes women as undeserving nobodies. Invisible, because lacking in heroic qualities, women should remain content with an unpublished reputation. While de Lambert appeared to concur with the introspective, retired female lot, she hinted at the possibility of future change. By implying that fame ‘will have nothing to do with’ the feminine, de Lambert suggested that an active engagement with this passive ‘virtue’ may easily alter the situation, redirecting the course of female celebrity. Deeming the current state of affairs undesirable, de Lambert pointed to a future in which ‘striking’ the world, making a ‘figure’ and attracting attention to oneself might become a distinct possibility for women.

(c) Exclusive and exclusionary, classical forms of glory involved public action, and personal fame was achieved often through self-abnegation for the good of the nation. Self-sacrifice to gain an uncertain future renown or to obtain the ultimate reward from God in Heaven was complemented, in this period, by more enticing models of self-glorification. In 1709 and 1711 in the *Tatler* and the *Spectator*, two of the most popular literary journals of the eighteenth century, Joseph Addison debated issues about fame and the famous which would preoccupy many essays over the next century. In the Tatler article, Addison drew attention to two unequal kinds of fame: ‘that which the Soul really enjoys after this Life, and that imaginary Existence by which Men live in their Fame and Reputation’. Fame on earth, among one’s contemporaries, was depicted here as illusory when set against the greater achievement of God-given glory after death. Addison detailed a dream where he joined the famous on the paths to immortality as they literally toiled to climb the mountain to renown, enticed by the ‘Call of Heavenly Music’ (p. 15). Inside the ‘Palace’ at the summit of the mountain Addison was joined by his fellow fame-seekers, who, tellingly, are no longer heroic warriors, but artists, scientists, explorers, who seemed far to outnumber the former: ‘Several had their Swords drawn, some carried Rolls of Paper in their Hands, some had Compasses, other Quadrants, others Telescopes, and others Pencils; some had Laurels on their Heads, and others Buskins on their Legs: In short, there was scarce any Instrument of a Mechanic Art or Liberal Science, which was not made use of on this Occasion’ (p. 15). Even the exalted statesmen and soldiers were accompanied by ‘a Band of Historians’ who eloquently extol the magnificent deeds of the silent heroes (p. 17). Hearing his own name proposed and then amusingly rejected in favour of the mythical Robin Hood, Addison awoke from his dream to the thoughts of celebrated contemporaries, feeling it an ‘agreeable Change to have my Thoughts diverted from the greatest among the Dead and Fabulous Heroes, to the most Famous among the Real and the Living’ (p. 21).

Addison’s *Tatler* dream opens up a number of questions about the changing nature of fame in the eighteenth century. There seemed to be no exclusive hierarchy in this Palace of Fame; inventors, explorers and writers are admitted alongside emperors and statesmen. Illustrious warriors were, furthermore, unable to represent themselves in Addison’s early eighteenth-century vision of a gathering of the famous, where writers bid for a celebrated status of their own by detailing the lives of the dead.
Although Addison was later lauded throughout the eighteenth century for his play about classical heroism, Cato (1713), here he offered a different perspective. Far from entranced by classical heroes, Addison preferred to contemplate those celebrated in his present, who, through propinquity, seemed to offer him a greater sense of achievable reality.


問1 下線部（A）を日本語に訳しなさい。

問2 下線部（B）について、どのような理論なのかを本文に即して説明しなさい。

問3 下線部（C）を日本語に訳しなさい。

問4 下線部（D）を日本語に訳しなさい。

問5 下線部（E）について、具体的にはどのような問題が明らかになるというのか。アディソンが見た夢の内容にも簡潔に触れながら、本文に即して説明しなさい。

（前期2年の課程・春期一般選択）外国語（英語A） 2/5
One of the primary purposes of the United Nations is the maintenance of international peace and security. Since its creation, the UN has often been called upon to prevent disputes from escalating into war, to persuade opposing parties to use the conference table rather than force of arms, or to help restore peace when armed conflict does break out. Over the decades, the UN has helped end numerous conflicts, often through actions of the Security Council—the primary organ for dealing with issues of international peace and security. The Security Council, the General Assembly and the Secretary-General, however, all play major, complementary roles in fostering peace and security. United Nations activities cover the principal areas of conflict prevention, peacemaking, peacekeeping, enforcement and peacebuilding. These types of engagement must overlap or take place simultaneously if they are to be effective.

During the 1990s, the end of the cold war led to an entirely new global security environment, one marked by a focus on internal rather than inter-state wars. In the 21st century, new global threats have emerged. During the same period, civil conflicts raised complex issues regarding the adequate response of the international community, including the question of how best to protect civilians in conflicts. The attacks of 11 September 2001 on the United States, followed by the atrocities committed in Bali (2002), Madrid (2004), London (2005), and Mumbai (2008), clearly demonstrated the challenge of international terrorism. In parallel, other events heightened concern about the proliferation of nuclear weapons and the dangers from other non-conventional weapons.

The United Nations mobilized immediately to step up action against terrorism. On 28 September 2001, the Security Council adopted a wide-ranging resolution under the enforcement provisions of the Charter to prevent the financing of terrorism, criminalize the collection of funds for such purposes, and immediately freeze terrorist financial assets—establishing a Counter-Terrorism Committee to oversee its implementation. The Council also acted to impose sanctions on suspected leaders of Al Qaeda and the Taliban.

The UN has reshaped and considerably enhanced the range of instruments at its command, strengthening its peacekeeping capacity to meet new challenges, increasingly involving regional organizations, and enhancing its post-conflict peacebuilding capability, as well as reviving use of preventive diplomacy. In addressing civil conflicts, the Security Council has authorized complex and innovative peacekeeping operations. These have provided the time and space for building the bases of sustainable peace, enabled millions of people in dozens of countries to participate in free and fair elections, and helped disarm half a million ex-combatants in the past decade alone. Since 1948, the UN has played a major role in ending conflict and fostering reconciliation, including successful missions in Cambodia, El Salvador, Guatemala, Liberia, Mozambique, Namibia, Sierra Leone, Tajikistan and Timor-Leste. Other conflicts, however—such as in the Democratic Republic of the Congo (DRC), Rwanda, Somalia and the former Yugoslavia in the early 1990s—often characterized by ethnic violence and the lack of internal power structures to deal with security issues, have brought new challenges to UN peacemaking and peacekeeping.

The essential role of UN peacekeeping was dramatically reaffirmed at the end of the 1990s, as continuing crises in the Central African Republic, the DRC, Kosovo, Sierra Leone and Timor-Leste led the Council to establish five new missions. The surge in peacekeeping reached an apex in 2009-2010, when more than 100,000 blue helmets were deployed globally. Recurring conflicts over recent years have brought the United Nations to focus increasingly on peacebuilding, with targeted efforts to reduce a country’s risk of lapsing or relapsing into conflict by strengthening national capacities for conflict management, and by laying the foundations for sustainable peace and development. Experience has indicated that the creation of lasting peace depends upon pulling together all resources to help countries foster economic development, social justice, respect for human rights and good governance.

—from Basic Facts about the United Nations (2011)
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問5 下線部（E）を日本語に訳しなさい。
Instead of answering Question I, only foreign students can choose to write an essay in English on 'the possible future relationship of liberal arts and artificial intelligence'. Your essay should be more than 200 words in length.