平成30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

（秋期・一般選抜）問題

外国語 英語B

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。
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外国語（英語 B）

問題I と II について日本語で解答しなさい。

I  次の英文を読んで設問に答えなさい。
(1) I don't know why I do what I do. If I did know, I probably wouldn't feel the need to do it. All I can say, and I say it with utmost certainty, is that I have felt this need since my earliest adolescence. I'm talking about writing, in particular writing as a vehicle to tell stories, imaginary stories that have never taken place in what we call the real world. This need to make, to create, to invent is no doubt a fundamental human impulse. But to what end? What purpose does art, in particular the art of fiction, serve in what we call the real world? None that I can think of—at least not in any practical sense. A book has never put food in the stomach of a hungry child. A book has never stopped a bullet from entering a murder victim's body. In other words, art is useless—at least when compared, say, to the work of a plumber, or a doctor, or a railroad engineer. But is uselessness a bad thing? Does a lack of practical purpose mean that books and paintings and string quartets are simply a waste of our time? Many people think so. (2) But I would argue that it is the very uselessness of art that gives it its value—and that the making of art is what distinguishes us from all other creatures who inhabit this planet, that it is, essentially, what defines us as human beings. To do something for the pure pleasure and beauty of doing it. Think of the effort involved, the long hours of practice and discipline required to become an accomplished pianist or dancer. All the suffering and hard work, all the sacrifices in order to achieve something that is utterly and magnificently... useless.

Fiction, however, exists in a somewhat different realm from the other arts. Its medium is language, and language is something we share with others, that is common to us all. From the moment we learn to talk, we begin to develop a hunger for stories. Those of us who can remember our childhoods will recall how ardently we relished the moment of the Bedtime Story—when our mother or father would sit down beside us in the semidark and read from a book of fairy tales. Those of us who are parents will have no trouble conjuring up the rapt attention in the eyes of our children when we read to them. Why this intense desire to listen? Fairy tales are often cruel and violent, featuring beheadings, cannibalism, grotesque transformations, and evil enchantments. (3) One would think this material would be too frightening for a young child, but what these stories allow the child to experience is precisely an encounter with his own fears and inner torments—in a perfectly safe and protected environment. Such is the magic of stories: they might drag us down to the depths of hell, but in the end they are harmless.

We grow older, but we do not change. We become more sophisticated, but at bottom we continue to resemble our young selves, eager to listen to the next story, and the next, and the next. For years, in every country of the Western world, article after article has been published bemoaning the fact that fewer and fewer people are reading books, that we have entered what some have called the (4) "postliterate age." That may well be true, but at the same time this has not diminished the universal craving for stories. Novels are not the only source, after all. Films and television and even comic books are churning out vast quantities of fictional narratives, and the public continues to swallow them up with great passion. That is because human beings need stories. They need them almost as desperately as they need food, and however the stories might be presented—whether on a printed page or on a television screen—it would be impossible to imagine life without them.

—From Paul Auster, Collected Prose
設問１ 下線部（１）を日本語に訳しなさい。

設問２ 下線部（２）を日本語に訳しなさい。

設問３ 下線部（３）を日本語に訳しなさい。

設問４ 下線部（４）“postliterate age” の内容を本文に即して説明しなさい。
In times of economic crisis, Americans turn to their families for support. The question is how much weight their families will bear and how resilient their spouses and partners will be. As we seek to understand the likely effects of today’s Great Recession on family life, we can learn some lessons from studies of what happened to divorce rates during the Great Depression of the 1930s.

You might expect that divorce would have increased during the Depression because of the marital stress caused by widespread unemployment. Yet the divorce rate, which had been rising slowly since the Civil War, suddenly dropped in 1930, the year after the Depression began. By 1932, when one-quarter of the workforce was unemployed, it had declined by 25 percent. (2) It’s very unlikely that people were suddenly happier with their marriages. Rather, with incomes plummeting and jobs insecure, unhappy couples often couldn’t afford to get divorced. They feared that if they split their families in two, neither spouse would be able to manage.

Economic constraints aren’t the whole story of why divorce rates dropped in the early 1930s. Studies of natural disasters such as hurricanes and floods show that when crises occur, family members do whatever they can to help each other and their communities. Morale is high. Relatives take in kin who have lost their homes. This is also the way people initially respond to financial disasters, as the Depression showed. In her book, The Unemployed Man and His Family, sociologist Mirra Komarovsky (1940) told of a family in which the husband initially reacted to losing his job “with tireless search for work.” He was always active, looking for odd jobs or washing windows for neighbors. Another unemployed man initially enjoyed spending more time with his young children. These men’s spirits were up, and their wives were supportive, despite the devastating blow of having lost their jobs. The Depression at first brought families together rather than splitting them apart.

The problem, however, is that it’s hard to sustain extraordinary activity and spirited support. Eventually (3) the adrenaline rush goes away, the impulse to help fades, and people simply tire of trying so hard. Over time the men Komarovsky studied grew discouraged, their efforts lessened, and their relationships with their wives and teenage children often deteriorated. Across the country, many similar families were unable to sustain any boost in morale they may have established just after unemployment hit. For some, the tensions and hardships of life without steady work eventually overwhelmed their attempts to keep their families together. The divorce rate began to rise again in 1934 when employment picked up, providing some unhappy couples with the income they needed in order to separate. It rose during the rest of the decade as the recovery took hold.

If this two-stage pattern of solidarity followed by distress is still applicable, millions of Americans who experienced job losses in today’s Great Recession may have worked together with their families and supported one another through the early months of unemployment. During the Depression this stage seemed to last a year at most. Today, it might last longer. Wives now share with their husbands the burden of earning money, and the government provides more assistance through programs such as Unemployment Insurance and Supplemental Nutrition Assistance (formerly food stamps).

At first, then, we might expect the divorce rate to decline. And that is indeed what appears to have happened early in the current Great Recession. A survey of married Americans in late 2010 reported that among all individuals who said they had been considering divorce prior to the recession 38 percent said that the recession had caused them to put aside their thoughts. (4) But it is likely that toward the end of the Great Recession, as was the case toward the end of the Great Depression, marital solidarity will be strained, financial constraints will ease, and the recession-induced drop in divorce rates will end.

設問 1 下線部 (1) を日本語に訳しなさい。

設問 2 下線部 (2) を日本語に訳しなさい。

設問 3 下線部 (3) "the adrenaline rush" の内容を本文に即して説明しなさい。

設問 4 下線部 (4) を日本語に訳しなさい。