

2022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

外国語試験 英語

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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成績

問題ⅠとⅡについて日本語で解答しなさい。ただし、外国人受験者にかぎり問題Ⅰの代わりに問題Ⅲを選択できます。

Ⅰ 次の英文を読んで設問に答えなさい。

The difficulty in pinning down the range of objects to which love is appropriate might raise the suspicion that the lover has made it all up. Despite individual differences, most of our judgements are widely shared. When assessing a mathematical proof, all those deemed competent to understand it are expected to agree. In all but the most arcane branches of mathematics, there is no room for saying: 'I understand what you're saying, but I disagree.' (1) In the case of physical phenomena and their explanation, disagreement and debate are normal; but we expect a scientific consensus to emerge. When such disputes are settled, that confirms our conviction that they refer to objective facts. Even our emotional responses—disgust, admiration, anger, fear—are widely shared. But that does not seem to be true of love. Some people are judged 'attractive' or 'sexy' by millions. So there may be something objective about attractiveness. But attractiveness is not lovability. For many people, erotic love is something that happens only rarely—sometimes not even once in a lifetime. And someone in love does not expect—and might not welcome—the discovery that his beloved was also the object of passionate erotic love for millions of others.

Is there something objectively present in the beloved that elicits your love? If there is, it works its magic only on you (and maybe a few more potential 'rivals', we say. But why not speak instead of fellow-aesthetes who share your good taste?) Perhaps your choice depends on factors that affect you because of accidents in your own life and nature, such as a resemblance between your lover and some caretaker you were attached to as an infant. (2) That would not prove that your choices are purely subjective; for perhaps, by a lucky accident, your early caretaker just happened to be objectively lovable. More likely, however, she just happened to be there for you to latch on to. Every new mother resembles *Titania in *A Midsummer Night's Dream*, after a magical potion was poured in her ear: she is chemically inclined to bond with the infant she sees after giving birth.

(3) Whatever the truth of that may be, the extent to which love depends on the properties of the beloved, or on the inclinations of the lover, defines a range of possibilities from objectivity to subjectivity. On the objectivist side, love might be driven by our innate aspiration to the beautiful and good. At the other end, all that matters is the luck of an initial encounter. Every newborn is like those goslings who faithfully followed the ethologist Konrad Lorenz, after he had ensured that his own head, and not their mother, would be the first thing they saw when they hatched. At this end of (4) the spectrum, the qualities of the beloved are irrelevant. An ethologist is as good as a goose.

Put in such a stark manner, both extreme alternatives seem absurd. Love relates particular individuals, each of whom is entirely unique. (This is no mere trope. The likelihood of two individuals sharing a single genome—unless they are twins or clones—is as remote as the chance of hitting at random on a particular elementary particle among all those in the known universe). If love reflects the unique characteristics of the individuals involved, we should expect a virtually infinite diversity of human loves. (5) What is puzzling is that the exquisite uniqueness of both lover and beloved seems to manifest itself in a surprisingly restricted number of stock scenarios.

*Titania: シェイクスピアの『夏の夜の夢』に登場する妖精の女王。魔法の惚れ薬のせいで身分の低い職工に恋をしてしまう。

from—Ronald de Sousa, *Love: A Very Short Introduction*

問1 下線部 (1) を日本語に訳しなさい。

問2 下線部 (2) “That” とは何を意味しているのかを、本文に即して説明しなさい。

問3 下線部 (3) を日本語に訳しなさい。

問4 下線部 (4) “the spectrum” とは何を意味しているのかを、本文に即して説明しなさい。

問5 下線部 (5) を日本語に訳しなさい。

II 次の英文を読んで設問に答えなさい。

In 1961 I was asked to prepare a sociological review of existing research on disasters for the Disaster Research Group of the Division of Anthropology and Psychology of the *National Academy of Sciences and **National Research Council. Note the absence of Sociology from the National Academy division; Anthropology and Psychology were sciences recognized by the government, but Sociology was not. The study was intended to show how sociology was relevant to policy advice and help get sociology into that establishment.

The Disaster Research Group had been established in 1952 as the result of a request from the ***Surgeons General of the Army, Navy and Air Force that the NAS-NRC conduct a survey and study in the fields of scientific research and development applicable to problems which might result from disasters by enemy action—other words to examine how research on disasters could be applied to civil defense in a nuclear war (Committee on Disaster Studies 1956). (1)After US-Soviet relations became more stabilized and the grim interest in “thinking about the unthinkable” lost priority, the Disaster Research Group and its successor programs turned more toward trying to improve response to “normal disasters,” but in the early 1960s civil defense against nuclear war was the overriding concern, and it has continued to be one reason for governmental interest.

At that time disaster research consisted of a few dozen field studies of natural and accidental disasters, along with some studies of wartime bombing including the great fire raids on Hamburg, Dresden and Tokyo and the final paroxysms of Hiroshima and Nagasaki. The studies were mostly observational or based on informant stories, accompanied by such aggregate statistics on damage and loss as were available; a handful had quantitative sample-survey data on behavior of individuals and organizations. It should be noted that in the 1960s I tried to codify results from less than 100 studies. By 1986 when Thomas Drabek created his encyclopedic *Human Response to Disaster: An Inventory of Sociological Findings*, he worked with 1000 studies. How many are there now?

In examining the disaster literature available in the 1960s I confronted the vast discrepancy between the small scale of most of the disasters actually studied—tornadoes, explosions, impact of a flood or hurricane in one community or at most a number of communities within a region of a nation—and the apocalyptic scale of a nuclear war on a whole nation. (2)I was forced to come up with a much broader concept than the usual one of disaster, to avoid the folly of extrapolating from how communities and nations dealt with localized stresses to the problems of the nationwide impact of nuclear war, and thus encouraging the idea that nuclear war was a workable national strategy. My overall concept was “collective stress”(Barton 1963,1969).

(3)I defined collective stress situations as those in which “many members of a social system fail to receive expected conditions of life from the system.” This brought in comparisons with larger and less sudden stresses such as wartime bombing, genocide, crop failures and famines, depressions, epidemics, and environmental decay, as well as chronic conditions like poverty, slums, racial oppression, and endemic disease. (4)All of these prevent large numbers of members of a society from living under conditions socially defined as normal or adequate in terms of human needs.

(5)Defining collective stress as arising from large-scale deprivation of conditions of a socially defined normal way of life means that there may be disagreement on whether conditions are normal or create undue stress and require a remedy. The immediate victims suffer stress, but the extent to which the rest of society and its leadership are under stress depends on their sympathetic identification with the victims and whether they feel psychological or social pressure to do anything about the situation. In particular there is often disagreement between social and economic elites and the underlying population, and between those who define themselves as superior in race or caste or achievement and those they consider inferior.

*National Academy of Sciences(NAS) : 全米科学アカデミー

**National Research Council(NRC) : 全米研究評議会

***Surgeons General : 軍医総監

from—Ronald W. Perry & E. L. Quarantelli, eds., *What Is a Disaster? New Answers to Old Questions*

問1 下線部 (1) を日本語に訳しなさい。

問2 下線部 (2) を日本語に訳しなさい。

問3 下線部 (3) を日本語に訳しなさい。

問4 下線部 (4) を日本語に訳しなさい。

問5 下線部 (5) 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 “nationalism and multiculturalism.” Your essay should be more than 200 words in length.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.