

2024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

(夏期・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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外国語(英語)

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I 次の英文を読んで設問に答えなさい。

Capitalists existed before capitalism proper. Since the earliest times merchants have made money by investing in goods that they sold at a profit. As we saw with the East India Company, a merchant capitalism of this kind could be highly organized and very profitable, but it was an activity that involved only a small part of the economy. Most people's livelihoods did not come from economic activities financed by the investment of capital. (1)In capitalism proper the whole economy becomes dependent on the investment of capital and this occurs when it is not just trade that is financed in this way but production as well.

Capitalist production is based on wage labour. A clear line of division and conflict emerges between the owners of capital, who own what Karl Marx called 'the means of production', and those who sell their labour in exchange for wages. The means of production are the workplace, the machinery, and the raw materials, which in pre-capitalist societies were owned not by the owners of capital but by the craftsmen who made the goods. A wage (or salary) is the price paid by the employer for labour sold by the worker. (2)Just as a capitalist will invest money in any activity that brings a profit, a worker can find employment in any activity that pays a wage.

In a capitalist society, both capital and labour have an abstract and disembedded quality, since both are separated from specific economic activities and are therefore able in principle to move into any activity that suitably rewards them. In real life (3)this mobility is constrained by the existing skills and experience of both the owners of capital and workers, and by the relationships and attachments that they have formed. The potential mobility of capital and labour is, nonetheless, one of the features of capitalist societies that gives them their characteristic dynamism.

Wage labour is both free and unfree. Unlike slaves, who are forced to work by their owners, wage labourers can decide whether they work and for whom. Unlike the serfs in feudal society, who were tied to their lord's land, they can move freely and seek work wherever they choose. (4)These freedoms are, on the other hand, somewhat illusory, since in a capitalist society it is difficult to survive without paid work and little choice of work or employer may be available. Wage labourers are also subject to tight control by the employer and, as we saw in the cotton mills, capitalist production meant a new kind of disciplined and continuous work. Workers had become, as Marx put it, 'wage slaves'.

The importance of wage labour is not only its role in production but also its role in consumption. Wage labourers cannot themselves produce what they need or may wish to consume, they have to buy it, thereby providing the demand that activates a whole range of new capitalist enterprises. This applies not only to their food and clothing and personal possessions but to their leisure activities as well. As we saw earlier, capitalist production rapidly led to the creation of whole new industries based on the commercialization of leisure. (5)This double role of wage labour, which enabled the dynamic interaction of production and consumption, explains why capitalist production expanded so very rapidly once it had got going.

(from—James Fulcher, *Capitalism: A Very Short Introduction*, 2nd ed.)

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) “this mobility”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4 下線部 (4) “These freedoms”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。

The first step in counselling people from other cultures must be to find out what they want and, hopefully, need from us. Their wants may be very different from our assumption of their needs but unless we have taken the trouble to find out what their wants are we can not even begin to guess at their needs. In order to do this we may have to make use of an interpreter but we should not assume that the sole function of an interpreter is to translate language. Most interpreters are familiar with the culture as well as the language of the people they serve and can help us to bridge the cultural gap. (1)But their very familiarity with our culture may also be viewed by the clients as a threat and some immigrants prefer to be accompanied by a family member or friend who can translate for them.

The decision whether or not to refer people on to sources of help from their own culture will depend partly on our and their assessment of our ability to help them and partly on the availability of acceptable alternatives. (2)It is usually quite possible to help people from other cultures provided we are willing to take the time and the trouble to see the world through their eyes. When we do this we shall find ourselves less likely to judge them and better able to understand the nature of the problems they face.

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At times of death and bereavement people are faced with turning points in their lives. One chapter is coming to an end and another is beginning. Old assumptions about the world have to be given up and new ones figured out. (3)Despite all the differences between cultures in the way in which they express fear or grief, there are certain things which human beings share with each other, and with other social animals, which transcend culture. These have to do with the support and protection which all social animals give to each other at times of danger and separation.

Families exist to give support to their members at such times. Most of the time they will do this without much help from outsiders, but there are many situations when the family fails in its supportive function. Immigrants may be separated from their families and have no substitute within their new communities, their families may themselves be too traumatised or too alienated to be able to cope. Just when the family is most needed it may become dysfunctional. It is at such times that the help of someone from outside the family is most needed.

It follows that an important task for the would-be counsellor is to discover what familial and other supports exist for this person. If we conclude that no adequate support is available we may need to attempt to provide it ourselves. Again this sounds like a tall order when we have little idea how a family supports its members in this particular culture but we shall usually be right to assume that an important component is emotional support. (4)This is best expressed by non-verbal rather than verbal means. A smile or a touch of the hand will usually be recognised and responded to as a sign that we care and may have a profound effect on someone who is isolated and afraid. Even if we have got it wrong and broken a taboo we will usually be forgiven and the client's reaction will immediately warn us not to try again. Clients are all too aware that people in a foreign land see things differently and behave differently from themselves and they will tolerate behaviour that would be deplored in a fellow countryman or -woman.

All worthwhile communication takes time and more time is needed if there are barriers to communication. (5)Strange to say the linguistic barrier may be less of a problem than we imagine. The fact that it takes time for someone to explain themselves to us may simply give them the time that they need to check us out at a non-verbal level.

(from—Colin Murray Parkes, Pittu Laungani, and Bill Young (eds.), *Death and Bereavement Across Cultures*, 2nd ed.)

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) の内容を、本文に即して具体的に説明しなさい。

問5 下線部 (5) を日本語に訳しなさい。
