

2014 年度 立命館大学大学院  
先端総合学術研究科（一貫制博士課程）

一般入学試験問題

外国語（英語）

入試方式	試験時間	解答方法
一般入学試験	90 分	問題 1、問題 2、問題 3 の すべてを解答

（途中退室はできません）

【解答にあたっての注意】

1. 解答は設問ごとに指定の解答用紙を使用すること。
2. 配布されたすべての答案用紙に受験番号・氏名を記入すること。
3. 辞書の使用は許可するが、辞書機能付き電子手帳等の電子機器類の使用は認めない。
4. 試験中に気分が悪くなった場合は、静かに手を挙げて監督者に知らせること。

\*この問題冊子は、試験終了後に回収します。

2013年9月8日(日)実施

2014年度 立命館大学大学院 先端総合学術研究科 9月一般入学試験

(英語問題)

問題 1. 次の英文を日本語に翻訳せよ。

The arts, science, and technology are experiencing a period of profound change. Explosive challenges to the institutions and practices of engineering, art making, and scientific research raise urgent questions of ethics, craft, and care for the planet and its inhabitants. Unforeseen forms of beauty and understanding are possible, but so too are unexpected risks and threats.

(出典 : by Sean Cubitt, from the series forward to Signs of Life: Bio Art and Beyond, edited by Eduardo Kac, published by The MIT Press.)

問題 2. 次の英文を読み、下線部 (1)、(2)、(3) を和訳せよ。

From ancient times some people have conceived of a political system in which the members regard one another as political equals, are collectively sovereign, and possess all the capacities, resources, and institutions they need in order to govern themselves. This idea, and practices embodying it, appeared in the first half of the fifth century B.C. among the Greeks, who though few in number and occupying but a tiny fragment of the world's surface exerted an exceptional influence in world history. (1) It was the Greeks, and most conspicuously the Athenians, who brought about what I want to call the first democratic transformation: from the idea and practice of rule by the few to the idea and practice of rule by the many. To the Greeks the only thinkable site of democracy was, of course, the city-state.

That extraordinary conception of rule by the many all but vanished for long periods of time; and only a minority of the world's people have ever sought and successfully managed to adapt political reality in some significant measure to its demanding requirements. Yet that early vision has never wholly lost its ability to charm the political imagination and foster hopes that the vision of an ideal but nonetheless attainable polity might be more fully realized in actual experience.

(2) At about the same time that the idea of rule by the many was transforming political life in Athens and other Greek city-states, it also took root in the city-state of

Rome. It is of the utmost relevance to our understanding of democracy that the pattern of the political institutions of the Roman Republic continued to reflect the original mold of the small city-state long after Romans had burst through the bounds of their city to begin their conquest of the Italian peninsula and eventually much of Europe and the Mediterranean. A thousand years after the republican government was superseded by Caesar and Augustus, popular government reappeared among the city-states of medieval and Renaissance Italy.

But the city-state was made obsolete by the nation-state, and in a second democratic transformation the idea of democracy was transferred from the city-state to the much larger scale of the nation-state. (3) This transformation led to a radically new set of political institutions. It is this new complex of institutions that taken together we commonly refer to as “democracy.”

(出典 : R. A. Dahl, *Democracy and its Critics*, Yale University Press, 1989.)

問題 3. 次の英文を読んで、内容を 250 字以内に要約せよ。

Fukuzawa Yukichi compared civilization to a ladder that modern nations must climb ever higher to reach more advanced stages of development. Disillusioned with Japan's successful attainment of civilization in the 1930s, some Japanese writers rejected the values of modernity and expressed a strong identification with primitive societies. Far from being confined to Japan, such disillusionment was widespread throughout Europe and the United States at this time. Sigmund Freud best captured the mood of the times in *Civilization and Its Discontents* (1929), where he advanced the hypothesis that human beings had to pay for progress and civilization by repressing their basic nature and instincts. With each advance of civilization, modern man experiences a “loss of happiness through a heightening of the sense of guilt.” In some fictional works from the interwar period, Japanese protagonists jump off the “ladder” of civilization altogether in order to recover their inner savage and recover the “happiness” they have sacrificed. The writers of these works shared with Fukuzawa an understanding of primitive societies as early stages of humankind's development. However, they discovered in these societies something positive to be embraced rather than something negative to be transcended.

(出典 : Robert Thomas Tierney, *Tropics of savagery : the culture of Japanese empire in comparative frame*, University of California Press, 2010.)