

2014年度 立命館大学大学院 <2013年9月実施>

国際関係研究科  
博士課程前期課程入学試験問題

《 一般・社会人 入試用 》

第1時限 外国語(英語)

試験時間            一般・社会人 入試 : 9時00分～10時30分

(途中退室はできません)

\* 解答にあたっての注意

1. 問題(Ⅰ・Ⅱ)ごとに解答用紙を分けてください。
2. 用紙ごとに受験番号、氏名を記入してください。
3. 一般的な英和辞書(1冊)の使用は許可しますが、  
専門語辞典、電子辞書等の使用は認めません。

\*問題は試験終了後に回収します。

下記の問題に答えなさい。解答は全て解答用紙に記入すること。ただし、問題 I と問題 II については、それぞれ別の解答用紙を使うこと。

問題 I 次の英文を読み、設問に答えなさい。

Traditional trade differed in several respects from our modern equivalent method for acquiring goods from others, namely, by cash purchases at stores. For example, it would be unthinkable today for a customer buying a car at a new car lot to drive off without paying anything or signing a contract, leaving the car salesperson just to trust that at some time in the future the customer would decide to give him a gift of equal value. But (1) that surprising modus operandi is common in traditional societies. However, a few features of traditional trade would be familiar to modern shoppers, especially the high proportion of our purchases devoted to functionally useless or unnecessarily expensive status symbols, such as jewelry and designer clothes. Hence let's begin by picturing what traditional outsiders, soon after first contact, found strange in our market cash economy. Some just-contacted New Guinea Highlanders were flown out to New Guinea coastal towns for an experience in culture shock. What must those Highlanders have thought as they learned how our market economy operates?

The first surprise for the Highlanders would have been to discover that our overwhelmingly prevalent method of acquiring an item is not by barter, but by paying for it with money. Unlike most items exchanged in traditional trade, money has no intrinsic value, nor is it considered a beautiful luxury item like our jewelry or a Siassi trade bowl, serving either to be exchanged or to be kept and admired while also conferring status. Money's sole use is to be spent and converted into other things. Also unlike a (2) Siassi trade bowl, which any resident of certain villages possessing the necessary skill is permitted to carve, money is issued only by a government: if First World citizens possessing the necessary skill plus a printing press attempted to exercise that skill by issuing money themselves, they would be imprisoned as counterfeiters.

A second feature of our market economy that would surprise many traditional peoples is that our process of buying something is conceived to be explicitly as an exchange, in which the buyer's handing over of something else (usually money) is considered to be a payment, not a reciprocal gift. Almost always, the buyer either pays at the time of acquisition, or at least agrees on a price if the payment will be made later or in installments. If the seller does agree to wait until later for part or all of the payment, as in the case of many new car purchases, the payment is still a specified obligation, not a subsequent reciprocal gift at the buyer's discretion. Contrast this procedure with the imaginary case of a car salesperson "giving" a customer a car and expecting an

unspecified future gift: we'd consider <sup>(3)</sup> such a transaction absurd. But that's exactly how trade does proceed in many traditional societies.

A third feature is that most of our market transactions take place between the buyer and a specialist professional middleperson ("salesperson") in a specialist professional facility ("store"), rather than between the buyer and the ultimate supplier near the house of either one. <sup>(4)</sup> A simpler model operating at the lowest level of our economic hierarchy consists of one-off direct transactions whereby sellers advertise their wares (by a sign in front of their house, a newspaper ad, or an eBay notice) and sell their houses or cars directly to buyers who have scanned the ads.

While our market transactions do assume these varied forms, in all forms the buyer and the seller usually have little or no on-going personal relationship beyond the transaction. They may never have seen or dealt with each other before, they may never deal with each other again, and they care mainly about the items that change hands (the purchased good and the money), not about their relationship. Even in cases where the buyer and the seller repeatedly carry out transactions with each other, as in the case of a shopper who visits the farmers' market stall of some particular farmer every week, the transaction is primary, and the relationship is secondary. This basic fact of market economies, which we take for granted, often does not apply to traditional small-scale societies, where the parties aren't professional sellers or buyers, the relationship between the two parties is ongoing, and they may consider the exchanged items to be of negligible significance compared to the personal relationship that the exchange serves to strengthen.

730 words (p. 61-63) from "THE WORLD UNTIL YESTERDAY" by Jared Diamond. Copyright (C) Jared Diamond, 2012.

設問 1. 下線部(1)の内容を説明しなさい。

設問 2. 下線部(2)の Siassi trade bowl の特徴を貨幣と比較しながら全て述べよ。

設問 3. 下線部(3)の内容を分かりやすく説明せよ。

設問 4. 下線部(4)を訳しなさい。

設問 5. 上記の英文全体を一文にまとめなさい。(日本語)

問題Ⅱ

Please answer all of the following questions, in your own words, in English. Answer in as much details as possible. Please answer in sentences and do not copy from the reading.

先の英文を読み、以下の設問に英語で答えなさい。

The issues of multiculturalism and pluralisation have proved to be a challenging task in Japan. To begin with, officially recognised minority and immigrant groups comprise just one per cent of the total population (Diene 2006). Minority demands for recognition and inclusion have lacked the critical mass required to provoke meaningful dialogue and substantial policy reforms. Of equal if not greater significance has been the ubiquitous trope that frames Japan as a historically isolated and ethnically homogenous island nation, which has both concealed the heterogeneity encapsulated within the so-called Japanese majority and normalised the nation's disposition towards Others, be they domestic or foreign.

In spite of these formidable challenges, now is a particularly interesting time to examine minority issues in Japan, as internal and external pressures are converging in ways that are compelling policy-makers to address multiculturalism and pluralisation with an unprecedented sense of urgency. The most pressing internal issues are related to Japan's oft-noted ageing population, with its attendant consequences of a diminishing domestic workforce, weakening infrastructure and increased dependence on foreign labour. The 'immigration problem' can be understood here as the tension that exists between the industrial and service-sector demands for foreign labour on the one hand and Japan's historically insular position against immigration on the other. It would be a mistake to overlook gains made by Japan's civil society and minority rights-oriented NGOs in terms of activism, lobbying and political participation (Bishop 2002; Chan 2008; Hirata 2002). The external pressures affecting policy-makers' engagement with ethno-cultural difference include strained relations with China and South Korea over territorial and human-rights disputes stemming from the era of Japanese imperialism, a biting 2006 United Nations' report that documented systemic discrimination against Japan's minority populations (Diene 2006), and immigrant protests in France, Australia and the United States which have served to heighten anxieties surrounding Japan's own immigrant and minority communities.

Doudou Diene, the United Nation's Special Rapporteur for the Commission on Human Rights, released the findings on Japan. With the aim of assessing the current state of discrimination affecting Japan's minority groups, Diene's summary concluded that racism and xenophobia are indeed prevalent in Japan, with discriminatory practices affecting 'national minorities' (burakumin and Ainu), the people and descendants of former colonies (Koreans and Chinese), as well as foreigners and migrant workers (recent migrants, primarily from Asia and Latin America). The Report found that all of Japan's minorities 'live in a situation of marginalisation in their access to education, employment, health, housing, etc.', that 'national minorities are invisible in State institutions', and that 'there is profound discrimination of a cultural and historical nature (Diene 2006, p. 2). Based on these findings are four recommendations:

- ❖ domestic laws to penalise racial discrimination regarding employment, housing and marriage;
- ❖ efforts to increase the participation of minorities in state institutions and political representation;
- ❖ textbook revisions to reflect 'the history of minorities and relations with neighbouring countries';
- ❖ that the government should officially and publicly address 'historical and cultural roots of racial discrimination and xenophobia', thereby facilitating 'the promotion of the complex but profound process of multiculturalism in Japanese society' (p. 19).

Although the report calls upon the government to recognise the existence of discrimination and 'express in clear and strong terms its political will to combat it', these measures, do not guarantee 'the promotion of the complex but profound process of multiculturalism in Japanese society' (p. 19).

The so-called 'road to pluralism' began in the 1980s with the rise of the catchphrase 'internationalisation' – domestic internationalisation that emphasized an increased interaction between the Japanese citizenry and foreign nationals living in Japan. However, there is no shortage of opportunity for the 'Japanese majority' to interact with Others, be they domestic or foreign. The issue involves the ways in which these engagements are valued. If interactions with Others reinscribe notions of exclusivity, the hierarchalised distinctions drawn between inside/outside and 'Japanese'/'foreigner' will continue to persist, relegating minorities to a second-class citizenry. Conversely, if these encounters somehow work to complicate, loosen or transform the previously naturalised divides between a homogenous Japanese Self and a resolutely foreign Other, the promise of a more accommodating Japan becomes ever more possible.

The government should enact measures to address the 'cultural roots of racial discrimination' (Diene, 2006: 19). While such a task may very well be 'probably impossible', I have come across some recent glimmers of hope that replaces tropes of isolation and purity with histories of the transborder movements of traders, monks, educators and artists who transported culture back and forth between Japan and continental Asia. The multiple connections and overlappings of cultures, nations and identities dispel notions of exclusivity. As formations of 'We Japanese' and 'Japaneseness' recede, this enables modes of being together that stand to reshape - if not exceed - the limits of ethno-cultural exclusivity.

'Adapted from an article by Ishiwata, E. (2011). 'Probably Impossible' : Multiculturalism and Pluralisation in Present-Day Japan. 'Journal of Ethnic and Migration Studies', 37(10), 1605-1626, copyright (C) Journal of the CEMES and Migration Studies, reprinted by permission of Taylor & Francis Ltd, on behalf of Journal of the CEMES and Migration Studies.

1. What does the author suggest are the factors that are forcing changes in Japan?
2. Why is the word other capitalized as "Others"? Explain its relevance.
3. Why do you think the author choose this particular title?
4. What solutions have been suggested and by whom?
5. In your opinion, how effective do you think the suggestions mentioned in the article are in solving the issues?