

2017 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。

2017 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和訳せよ。

The senses both constitute our “sense” of unmediated knowledge and are the first medium with which consciousness must contend. Media theorists can argue (as with Kittler) that the senses are an effect of media or (with McLuhan) that mediating technologies are “extensions” of man.

(出典 : Critical Terms for Media Studies by W. J. T. Mitchell and Mark B. N. Hansen ©2010 by The University of Chicago. Published by University of Chicago Press. Reproduced with permission of University of Chicago Press.)

問題 2. 次の文章を読み、下線部 (1)、(2)、(3) を和訳せよ。

In a recent State of the Union address, President Barack Obama declared that income inequality is “the defining challenge of our time.” It seems to me, however, that our most fundamental challenge is not the fact that the incomes of Americans are widely *unequal*. It is, rather, the fact that too many of our people are *poor*.

Inequality of incomes might be decisively eliminated, after all, just by arranging that all incomes be *equally below* the poverty line. (1) Needless to say, that way of achieving equality of incomes—by making everyone equally poor—has very little to be said for it. Accordingly, to eliminate income inequality cannot be, as such, our most fundamental goal.

In addition to the incidence of poverty, another part of our current economic disorder is that while many of our people have too little, quite a number of others have too much. The very rich have, indisputably, a great deal more than they need in order to live active, productive, and comfortable lives. (2) In extracting from the economic wealth of the nation much more than they require in order to live well, those who are excessively affluent are guilty of a kind of economic gluttony. This resembles the gluttony of those who gobble down considerably more food than they need for either their nutritional well-being or a satisfying level of gastronomic enjoyment.

Apart from harmful psychological and moral effects upon the lives of the gluttons themselves, economic gluttony presents a ridiculous and disgusting spectacle. (3) Taken together with the adjacent spectacle of a sizable class of people who endure significant economic deprivation, and who are as a consequence more or less impotent, the general impression given by our economic arrangements is both ugly and morally offensive.

(出典 : On Inequality by Harry G. Frankfurt, copyright © 2015 by Princeton University Press. Reproduced with permission of PRINCETON UNIVERSITY PRESS.)

問題 3. 次の英文を読んで、内容を 250 字以内に要約せよ。

Afraid of the Dark. Nearly everyone can relate, I suspect, to the feeling of being “afraid of the dark.” Sometimes we may be scared of some unnameable thing *in* the dark, while at other times we may simply be scared *of* the dark itself. As children, we sense this even in the comfort and security of our own rooms, where a dark hallway or open closet may necessitate a whole apparatus of night lights and other talismans, in order to ward off what H. P. Lovecraft once called the “whisperer in the darkness.” It is no doubt for this reason that darkness saturates the horror genre, from the earliest examples of gothic novels and graveyard poetry, to the most recent films, comics, and video games. We do not know what it is that dwells in the darkness, only that our not-knowing is a source of fear. In short, our fear of the dark seems as ambiguous as darkness itself.

Indeed, in our everyday usage of the term, “darkness” carries with it a string of associated but different connotations: There is an empirical connotation, in which darkness simply describes the optics or the physics of light. There is the moral or theological connotation of good vs. evil, light vs. dark forces (as when one crosses over to the perennial dark side). Closely tied to this is the epistemological connotation of knowledge vs. ignorance, the enlightened subject vs. the dark savage, that Copernican shift from out of the Dark Ages into an entire epoch of mature Enlightenment.

However, all of these connotations point back to a philosophical dyad, and that is the distinction between presence and absence, being and non-being. Darkness is at once something negative, and yet, presenting itself as such, is also something positive; from a philosophical perspective, darkness exists, but its existence is always tenuous, the stuff of shadows, night, and tenebrous clouds. Darkness “is” but also “is not” – and, in a way, this “is not” also “is” darkness. Put simply, the concept of darkness invites us to think about this basic philosophical dilemma of a nothing that is a something.

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