

【I】 次の文章を読み、下の設問に答えよ。

※この問題は、著作権の関係により掲載ができません。

(Adapted from Robert J. C. Young, "World Literature and Language Anxiety," in *Approaches to World Literature*, ed. by Joachim Küpper, Akademie Verlag GmbH, 2013, pp. 28-29.)

1. (ア)～(エ)と交換可能な語を、a～d から選べ。

- | | | | |
|--------------------|-----------------|--------------|----------------|
| (ア) a. burgeoning | b. contingent | c. following | d. incumbent |
| (イ) a. doctrine | b. domination | c. genealogy | d. homology |
| (ウ) a. consequence | b. coordination | c. ordinance | d. oscillation |
| (エ) a. radiation | b. referral | c. rendition | d. revival |

2. 下線部を和訳せよ。

【II】 次の文章を読み、下の設問に答えよ。

Henri Bergson's great philosophical legacy is his renunciation of positivistic dependence on rational analysis, a reliance that he found misleading and, therefore, inadequate as a philosophical method. This is the foundational premise that led him, in a move that defined his entire intellectual project, to distinguish between 'intellect' and 'intuition'. Put simply (perhaps crudely), for Bergson there are two forms of knowledge: one reached by analysis or through the 'intellect'; and another which is the result of 'intuition' and which is achieved when we 'carefully look into ourselves'. The intellect is a well-tuned instrumental mechanism working to organise reality in a practical, convenient, and efficient manner. The problem is that in doing so, it suppresses 'our inner and individual existence'. (1)Our mental, social, and linguistic mechanisms are all geared towards practical considerations, so preventing us from experiencing reality as it truly is — in its rawest state. As Bergson explained in his lecture 'The Soul and the Body' (1912), our brains process only those experiences that are relevant to our daily lives, censoring all but the 'practically useful', with language arranging rather than expressing our thoughts and with our 'outer ... social life' therefore dictating our feelings, thoughts, and actions. He had made a similar point in *An Introduction to Metaphysics* (1903). (2)Here, Bergson argued that the intellect is not interested in finding the preexisting reality, which is revealed through intuition, but strives only 'to draw profit — in short, to satisfy an interest'. At its core, therefore, Bergson's philosophy is a critique of intellectualism: what he referred to in *Creative Evolution* (1907) as 'metaphysical dogmatism', meaning the philosophical view that privileges reason at the expense of instinct or intuition.

Georges Sorel, the French social thinker and political theorist, noted the implications of Bergson's critique of intellectualism for the formation of political ideologies. In *Reflections on Violence* (1908), Sorel argued that our political decisions are not fully rational, and that it was therefore useful for politicians to create 'a body of images capable of evoking instinctively all the sentiments'. Sorel here must have had in mind Bergson's suggestion in *An Introduction to Metaphysics* and elsewhere in his work that supra-rational, non-conceptual, visual impressions can carry us through to the point of intuition and, therefore, achieve the kind of 'direct' communication not afforded to us by conventional language. As a believer in syndicalism — the transfer of the means of production and distribution to the workers — (3)Sorel hoped that this language consisting of images would communicate to workers the 'myth of the general strike', which would in turn ensure their radical and unswerving struggle.

(Adapted from Christos Hadjiyiannis, *Conservative Modernists: Literature and Tory Politics in Britain, 1900-1920*, Cambridge UP, 2018, pp. 15-16.)

※WEB掲載に際し、以下のとおり出典を追記しております。

From *Conservative Modernists: Literature and Tory Politics in Britain 1900-1920*,
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1. 下線部(1)を和訳せよ。
2. 下線部(2)を和訳せよ。
3. 下線部(3)を和訳せよ。
4. 次の英文を本文中のふさわしい位置に挿入した時、**その直後に来る3語**を記せ。

Furthermore, he added in a note to this remark that 'this is the "global knowledge" of Bergson's philosophy'.

〔以下 余 白〕

受験番号	
氏名	カナ
	漢字

この欄以外に受験番号、氏名を記入しないこと。
漢字氏名がない場合は、ひらがなで記入すること。

一般外国語 英語

総 点

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【 I 】

- 1.
- (ア) _____
- (イ) _____
- (ウ) _____
- (エ) _____

2. _____
- _____
- _____

【Ⅱ】

1. _____

2. _____

3. _____

4. _____

〔以下余白〕