2025 年度

早稲田大学大学院文学研究科

入学試験問題

【博士後期課程】

専門科目

哲学 コース

※解答は別紙(機・縦 書

以下の七間(1~7)のなかから自分の専攻する分野の問題を一問選び、下線部を和訳したうえで (下線部が複数ある場合はそのすべてを和訳したうえで)、その課題文全体の論旨をふまえつつ自 由に論じなさい。

(解答用紙にある「専攻する分野」および「研究のために主として参照する一次文献の言語」の欄は、該当するものをひとつ選び丸で囲むこと。また、選択した問題の番号を明記すること。)

1 古代哲学

I wish, he said, that you would hear me as well as him, and then I shall see whether you and I agree. For Thrasymachus seems to me, like a snake, to have been charmed by your voice sooner than he ought to have been; but to my mind the nature of justice and injustice have not yet been made clear. Setting aside their rewards and results, ①ἐπιθυμῶ γαρ ακοῦσαι τί τ' ἐστὶν ἑκάτερον καὶ τίνα ἔχει δύναμιν αὐτὸ καθ' αὐτὸ ἐνὸν ἐν τῆ ψυχῆ. If you, please, then, I will revive the argument of Thrasymachus. And first I will speak of the nature and origin of justice according to the common view of them. Secondly, I will show that all men who practise justice do so against their will, of necessity, but not as a good. And thirdly, I will argue that there is reason in this view, for the life of the unjust is after all better far than the life of the just — if what they say is true, Socrates, since I myself am not of their opinion. But still I acknowledge that I am perplexed when I hear the voices of Thrasymachus and myriads of others dinning in my ears; and, on the other hand, I have never yet heard the superiority of justice to injustice maintained by any one in a satisfactory way. I want to hear justice praised in respect of itself; then I shall be satisfied, and you are the person from whom I think that I am most likely to hear this; and therefore I will praise the unjust life to the utmost of my power, and my manner of speaking will indicate the manner in which I desire to hear you too praising justice and censuring injustice. Will you say whether you approve of my proposal?

Indeed I do; nor can I imagine any theme about which a man of sense would oftener wish to converse.

I am delighted, he replied, to hear you say so, and shall begin by speaking, as I proposed, of the nature and origin of justice.

They say that to do injustice is, by nature, good; to suffer injustice, evil; but that the evil is greater than the good. And so when men have both done and suffered injustice and have had experience of both, not being able to avoid the one and obtain the other, they think that they had better agree among themselves to have neither; hence there arise laws and mutual covenants; and that which is ordained by law is termed by them lawful and just. This they affirm to be the origin and nature of justice; — it is a mean or compromise, between the best of all, which is to do injustice and not be punished, and the worst of all, which is to suffer injustice without the power of retaliation; ②τὸ δὲ δίκαιον ἐν μέσω ὂν τούτων ἀμφοτέρων ἀγαπᾶσθαι^{‰1} οὐχ ὡς ἀγαθόν, ἀλλ' ὡς ἀρρωστία^{‰2} τοῦ ἀδικεῖν τιμώμενον.

※1 ἀγαπάω, tolerate, put up with※2 ἀρρωστία, weakness, sickness

※WEB 掲載に際し、以下のとおり出典を追記しております。 Used with permission of Andrews UK Ltd., from "The republic" by Plato; translated by Benjamin Jowett, pp.178-179, 2012. Manifestum est autem ex praedictis quod considerationem circa creaturas habet doctrina fidei Christianae inquantum in eis resultat quaedam Dei similitudo, et inquantum error in ipsis inducit in divinorum errorem. Et sic alia ratione subiiciuntur praedictae doctrinae, et philosophiae humanae. Nam philosophia humana eas considerat secundum quod huiusmodi sunt: unde et secundum diversa rerum genera diversae partes philosophiae inveniuntur. Fides autem Christiana eas considerat, non inquantum huiusmodi, utpote ignem inquantum ignis est, sed inquantum divinam altitudinem repraesentat, et in ipsum Deum quoquo modo ordinatur.

Et propter hoc etiam alia circa creaturas et Philosophus et Fidelis considerat. (a) Philosophus namque considerat illa quae eis secundum naturam propriam conveniunt: sicut igni ferri sursum. (b) Fidelis autem ea solum considerat circa creaturas quae eis conveniunt secundum quod sunt ad Deum relata: utpote, quod sunt a Deo creata, quod sunt Deo subiecta, et huiusmodi.

Unde non est ad imperfectionem doctrinae fidei imputandum si multas rerum proprietates praetermittat: ut caeli figuram, et motus qualitatem. Sic enim nec Naturalis circa lineam illas passiones considerat quas Geometra: sed solum ea quae accidunt sibi inquantum est terminus corporis naturalis.

近現代英米哲学

... It seems to me a surprising thing that so few philosophers, while saying a great deal as to what material things *are* and as to what it is to perceive them, have attempted to give a clear account as to what precisely they suppose themselves to *know* (or to *judge*, in case they have held that we don't *know* any such propositions to be true, or even that no such propositions *are* true) when they know or judge such things as "This is a hand," "That is the sun," "This is a dog," etc. etc.

Two things only seem to me to be quite certain about the analysis of such propositions (and even with regard to these I am afraid some philosophers would differ from me) namely that whenever I know, or judge, such a proposition to be true, (1) there is always some *sense-datum* about which the proposition in question is a proposition—some sense-datum which is *a* subject (and, in a certain sense, the principal or ultimate subject) of the proposition in question, and (2) that, nevertheless, *what* I am knowing or judging to be true about this sense-datum is not (in general) that it is *itself* a hand, or a dog, or the sun, etc. etc., as the case

Some philosophers have I think doubted whether there are any such things as other philosophers have meant by "sense-data" or "sensa." And I think it is quite possible that some philosophers (including myself, in the past) have used these terms in senses, such that it is really doubtful whether there are any such things. But there is no doubt at all that there are sense-data, in the sense in which I am now using that term. I am at present seeing a great number of them, and feeling others. And, in order to point out to the reader what sort of things I mean by sense-data, I need only ask him to look at his own right hand. If he does this he will be able to pick out something (and, unless he is seeing double, only one thing) with regard to which he will see that it is, at first sight, a natural view to take that that thing is identical, not, indeed, with his whole right hand, but with that part of its surface which he is actually seeing, but will also (on a little reflection) be able to see that it is doubtful whether it can be identical with the part of the surface of his hand in question. Things of the sort (in a certain respect) of which this thing is, which he sees in looking at his hand, and with regard to which he can understand how some philosophers should have supposed it to be the part of the surface of his hand which he is seeing, while others have supposed that it can't be, are what I mean by "sense-data." I therefore define the term in such a way that it is an open question whether the sense-datum which I now see in looking at my hand and which is a sense-datum of my hand is or is not identical with that part of its surface which I am now actually seeing.

※WEB 掲載に際し、以下のとおり出典を追記しております。

Muirhead, J.H. (2003). Contemporary British Philosophy: Personal Statements Second Series (1st ed.). Routledge. https://doi.org/10.4324/9781315830506,pp.217-218; permission conveyed through Copyright Clearance Center,Inc.

4 近現代ドイツ哲学

Es giebt zwei Arten von Leugnern der Sittlichkeit. -"Die Sittlichkeit leugnen" – das kann einmal heissen: leugnen, dass die sittlichen Motive, welche die Menschen angeben, wirklich sie zu ihren Handlungen getrieben haben, – es ist also die Behauptung, dass die Sittlichkeit in Worten bestehe und zur groben und feinen Betrügerei (namentlich Selbstbetrügerei) der Menschen gehöre, und vielleicht gerade bei den durch Tugend Berühmtesten am meisten. Sodann kann es heissen: leugnen, dass die sittlichen Urtheile auf Wahrheiten beruhen. Hier wird zugegeben, dass sie Motive des Handelns wirklich sind, dass aber auf diese Weise Irrthümer, als Grund alles sittlichen Urtheilens, die Menschen zu ihren moralischen Handlungen treiben. Diess ist mein Gesichtspunct: doch möchte ich am wenigsten verkennen, dass in sehr vielen Fällen ein feines Misstrauen nach Art des ersten Gesichtspunctes, also im Geiste des La Rochefoucauld, auch im Rechte und jedenfalls vom höchsten allgemeinen Nutzen ist. - Ich leugne also die Sittlichkeit wie ich die Alchymie leugne, das heisst, ich leugne ihre Voraussetzungen: nicht aber, dass es Alchymisten gegeben hat, welche an diese Voraussetzungen glaubten und auf sie hin handelten. – Ich leugne auch die Unsittlichkeit: nicht, dass zahllose Menschen sich unsittlich fühlen, sondern dass es einen Grund in der Wahrheit giebt, sich so zu fühlen. Ich leugne nicht, wie sich von selber | versteht – vorausgesetzt, dass ich kein Narr bin -, dass viele Handlungen, welche unsittlich heissen, zu vermeiden und zu bekämpfen sind; ebenfalls, dass viele, die sittlich heissen, zu thun und zu fördern sind, – aber ich meine: das Eine wie das Andere aus anderen Gründen, als bisher. Wir haben um zulernen, - um endlich, vielleicht sehr spät, noch mehr zu erreichen: um zufühlen.

5 近現代フランス哲学



If the history of philosophy has taught us anything, it is that attempts to define terms like 'beauty' are on-going. Hence, something is always hypothetical about any such definition. We ride it like a raft down the river of our desire for as long as it takes us somewhere we want to go without springing too many leaks. We can do our best to select a sea-worthy vessel, but if we insist on an absolute guarantee of such, chances are good we will never set sail at all.

Here lurks an ancient puzzle; we cannot pursue something unless we already grasp that which we are chasing—and yet, if it is already in our grasp, what need is there to seek it further? This puzzle threatens not only to postpone our quest for beauty until we have concluded our pursuit of its definition; it assumes that success in the latter pursuit is the same as success in the former. Seeking a definition of beauty having thus displaced the actual pursuit of beauty, philosophy lets itself off the hook as far as its own practice is concerned. It remains undisturbed if its own procedures become cramped and ugly.

The way to escape this trap is to acknowledge that some realities can only be grasped gradually, over time, in the course of a long pursuit. These realities are often precisely those of greatest existential concern to us. They may also turn out to be those that, when full clarity finally dawns, are most resistant to being captured in words. Beauty, I think, is just such a reality.

Rather than turning the quest of beauty into an effort to capture it in a definition, we would do better to think of it as an effort to respond to a call. There exist many different kinds of calls and many different ways to respond when called. We can accede to calls of duty out of rectitude or fear. We can resist calls to action out of caution or laziness and honour calls to help out of compassion or a desire to be admired. Moreover, we can ignore calls to serve others out of selfishness or a sense of inadequacy. As well, we can support calls to arms out of patriotic zeal and a desire for revenge or parry calls to glory out of modesty or indifference—and so on, in a seemingly endless cacophony of call and response.

Taken together these examples suggest that a call is something more than a mere stimulus and less than an inexorable demand. Hence, our response to a call can be neither automatic nor coerced. This is especially true for calls issued by beautiful things, for in such cases we are free not merely in how we respond to the call, but also in determining that to which it is a call. The notion that beauty leaves us thus doubly free is akin, perhaps, to Immanuel Kant's claim that an aesthetic response involves 'conformity to law without a law.' What exactly Kant had in mind here is a matter of considerable controversy. But his paradoxical formula does seem to imply that we have an obligation of some sort to the beautiful things that call to us, although precisely what counts as meeting this obligation is left indeterminate.

※WEB 掲載に際し、以下のとおり出典を追記しております。

Used with permission of Inter-Disciplinary Press, from "On Beauty: A Manifesto" in "Beauty: Exploring Critical Perspectives (Edited by Pierre Wilhelm)" by Patricia A. Sayre, 2016, p.207-208; permission conveyed through Copyright Clearance Center, Inc.

The fact that all selves are constituted by or in terms of the social process, and are individual reflections of it-or rather of this organized behavior pattern which it exhibits, and which they prehend in their respective structures—is not in the least incompatible with, or destructive of, the fact that every individual self has its own peculiar individuality, its own unique pattern; because each individual self within that process, while it reflects in its organized structure the behavior pattern of that process as a whole, does so from its own particular and unique standpoint within that process, and thus reflects in its organized structure a different aspect or perspective of this whole social behavior pattern from that which is reflected in the organized structure of any other individual self within that process (just as every monad in the Leibnizian universe mirrors that universe from a different point of view, and thus mirrors a different aspect or perspective of that universe). In other words, the organized structure of every individual self within the human social process of experience and behavior reflects, and is constituted by, the organized relational pattern of that process as a whole; but each individual self-structure reflects, and is constituted by, a different aspect or perspective of this relational pattern, because each reflects this relational pattern from its own unique standpoint; so that the common social origin and constitution of individual selves and their structures does not preclude wide individual differences and variations among them, or contradict the peculiar and more or less distinctive individuality which each of them in fact possesses. Every individual self within a given society or social community reflects in its organized structure the whole relational pattern of organized social behavior which that society or community exhibits or is carrying on, and its organized structure is constituted by this pattern; but since each of these individual selves reflects a uniquely different aspect or perspective of this pattern in its structure, from its own particular and unique place or standpoint within the whole process of organized social behavior which exhibits this pattern—since, that is, each is differently or uniquely related to that whole process, and occupies its own essentially unique focus of relations therein—the structure of each is differently constituted by this pattern from the way in which the structure of any other is so constituted.

※WEB 掲載に際し、以下のとおり出典を追記しております。

Used with the permission of The University of Chicago Press from Mind, Self and Society by George Herbert Mead, 24, 2015, p.201-202; permission conveyed through Copyright Clearance Center, Inc.

受験番号	
氏	カナ
名	谈字

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。

総 点 一こから記入すること 専攻する分野: 古代哲学/中世哲学/英米哲学/ドイツ哲学/フランス哲学/美学/現代倫理学・応用倫理学研究のために主として参照する一次文献の言語: ギリシア語/ラテン語/英語/ドイツ語/フランス語 選択した問題の番号()			哲学					
専攻する分野: 古代哲学/中世哲学/英米哲学/ドイツ哲学/フランス哲学/美学/現代倫理学・応用倫理学研究のために主として参照する一次文献の言語: ギリシア語/ラテン語/英語/ドイツ語/フランス語 選択した問題の番号() 下線部の訳							総	点
専攻する分野: 古代哲学/中世哲学/英米哲学/ドイツ哲学/フランス哲学/美学/現代倫理学・応用倫理学研究のために主として参照する一次文献の言語: ギリシア語/ラテン語/英語/ドイツ語/フランス語 選択した問題の番号() 下線部の訳								
研究のために主として参照する一次文献の言語: ギリシア語/ラテン語/英語/ドイツ語/フランス語 選択した問題の番号() 下線部の訳 .	ここから記入すること							
	研究のために主として参照	する一次文献の言語					用倫理学	and have an a
	下線部の訳		androdern (1904 (1908) , eropoliteris er der (1904) eropoliteris er		and agreement companies and an eliment for an angious group of social significance and an anti-social social socialistica social	war gestaar ee ee staat van die	and a first produce that a steel and a	
課題文全体の論旨をふまえつつ自由に論じる		refunda hala milita in distributo de la compressione e propografia personale para del mante de la compressione		and and an angular stranger of the stranger of	1969-1964 - 1988-1964 (de gles (de gles de gles manges commité experiment au des donc des des des des des des	ana banaka dinasiolohida dinasi dina mperencina di mmunoporta na ilimina 1998 di	refuge for any finish and right and place compared to the contract of the cont	
課題文全体の論旨をふまえつつ自由に論じる		g sagleget van heeft van de versche van de versche van de versche van de versche versche versche versche versch	dicaphinoshina sayananan sayanan sayan				da manumen a agus en ma a dh'aile d'a f na eann ann dh'aile de l	
課題文全体の論旨をふまえつつ自由に論じる ・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・・		RMOREOVER, et selvent pelve hjele i i - e tre të britje hjelë të në Repreje fiqori pervisitë e conseje ësenstj	annegous al 1928 (normally state, 1981) entre proposal final est authorished 168 (1866)				ed (de M) de l'agricologici in prima representation e normalisme	variarumiti silvelina esis
製題文全体の論旨をふまえつつ自由に論じる		No. of the second of the secon			reduces and a School School behavior for the Sproglass of the Sproglass States (Sproglass States) and the Spro			anceronal relaysheed
果題文全体の論旨をふまえつつ自由に論じる		topramous dans has a black delited every (1807 (1807)) hydron arryw yr y fysiol order of trebord with belief their		ANNOUNCE OF THE PROPERTY OF TH			transversidansk filozofi de 1870 de 1870 a 1870	***************************************
課題文全体の論旨をふまえつつ自由に論じる では、これでは、これでは、これでは、これでは、これでは、これでは、これでは、これ						ng spengananan garananan gang kanada dan dan dan dan dan dan dan dan da		~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
課題文全体の論旨をふまえつつ自由に論じる								
課題文全体の論旨をふまえつつ自由に論じる			under session que la Marca de la médica de 1964 de desta del Residente de 2000. El desta por el como en conserv	rapit karastanda kurinda dalam sai dininka dininka dininka dininka dalam sain dininka dininka dininka dininka d		ommony, een game ad maansemaal di bhand eilighear fhibheachtha d'Abhandalaidh de Abhandalaidh a' 1944 (1944)		eliteria en el
	課題文全体の論旨をふま	えつつ自由に論じる	allerade er lagdet fan de France dût fal. Aller dût fan de strekkelen mer kenne ferskel door de			us di den deservado de la del prio de Audelaja (Plade de Le Persperie) per personal de la men		ante a messenti della di la Relacció della const
			vannadade reservacionismo e unifel de sentan de les esté délé délé de le 1000 e de 100 al 1900 es				erre del de la la companya de la companya male con de males de la companya de la companya de la companya de la	
					ngarigori sa rawakan kandan da kake kandan at hake ka kake ka kenangan kandan angan sa sa sa sa sa sa sa sa sa	napora anno mangra (anno) rei lani (libri a Viray relibri a del del materia (libri a Virana a Mariera del del		
					gapakonan (gapan on antanan nyamba 1 a 1 a 1 a 1 a 1 a 1 a 1 a 1 a 1 a 1			ng casa constitut in a band on a sit witer
			ner a taggengggangnyanggging. Allo maké dan mepintulah di disabat terapis da pen	ongel annymm habbe sonthell teles, ett til en var den habbe hav ett til ett ett til ett til ett til ett til et	a de Caparagan, agun agun ang pampangga ag Magaman at adam ag ang at adam ang at at at at at ann ana dan		de hit for melle verse mellet in mellet de mitter till mer fler for format dit settlette	and the second second second
			ang da kalanda kan da da kada ka da ka	ooleed a saasaa ay salad ay dhigighay iy ay iy dhig aray maaddii y cadh coo'r dhichan addii cadh a' dhinn a ch		entrantantus suuren ereken verkinne elikkonse elikkikisiksiksiksiksiksiksiksiksiksiksiks		00.00 Per 10.00 Per 20.00
			aan ah da				Nazona zweniena kojin danovo v nieko zwenieni kateriora	
	and the state of t						erg felluseign de Beskippe deut verkreiten von 1900 tot 18 felluseign de Arme	
			ederzonstadowało zadowe śródzia kala i denaturówałość kródni od konstructura (zacientych mogyc	Balance (1997)		and the second s	i e i granitu un merugoago como meru geneticando mençidad	
							na spirite-institutionala ne placentire nonversiminad e tro	a valva estas, praespersores
			COMPANY OF THE PROPERTY ASSESSMENT ASSESSMEN		a galangan manamata na aga ga ar manang dadi masa, dan alikulah salah salah salah da di dalam s	ed versional birk banks file and assume commission proper and have according to the file. The second contract of the file and the second contract of the file and the second contract of the file and the second contract of the seco		15 va-e-payerannon sporo-
		ooleh arren da arren	hadisk nakanda sahadish saha (dara kuda da da da sahadish sahadish sahadish sahadish sahadish sahadish sahadish				owning the organization of	
	Na. 2 and 1 and 2	aan oo kaasan oo kaan oo ka dhaa dhaa dhaa dhaa dhaa dhaa dhaa d	inakanantikitadi eresesta (fipakitatikareanompun'a fipakita	balarina amazina da manazina da manazi	anns a reason ann air fean an deach an deach an fean de dhùid dhe dhùid dhe dhùid dhe dhùid dhe dhùid dhùid dh			
			a (department and record flags, polythrogates) than according to the		ann a Mhrìobhaidh a bhaidh Chrìo a CEIL A Chuadh Chù ThùMh E FA L 1967 (1981 Mailt CHR) (1982 AN AICH CHR)			

The second of the second secon	
これより先の余白には絶対に記入しないこと	