

平成31年度大学院博士後期課程入学試験問題

研究科名	科目名
文学研究科 社会学専攻	英語 (No. 1)

以下の1、2の両方の問題に解答しなさい。

1. 以下はアンソニー・ギデンズとフィリップ・スットンによるテロリズムに関する記述の一部です。全文を和訳しなさい。

The word terrorism has its origins in the French Revolution of 1789. Thousands of people - originally aristocrats, but later many more ordinary citizens - were hunted down by the political authorities and executed by guillotine. The term 'terror' was not invented by the revolutionaries themselves, but by counter-revolutionaries: people who despised the French Revolution and what it stood for and who believed that the blood-letting which went on was a form of terrorizing the population. 'Terror', in the sense of the use of violence to intimidate, was used extensively in the twentieth century - for example, by the Nazis in Germany and the Russian secret police under Stalin. However, this kind of use of violence also predates the origins of the term in the French Revolution.

Although the term 'terror' was not coined until the eighteenth century, the phenomenon of terrorizing people through violence is a very old one. In ancient civilizations, when one army invaded a city held by the enemy, it was not at all uncommon for the soldiers to raze the entire city to the ground and kill all the men, women and children. The point was not just physically to destroy the enemy, but also to create terror in those living in other cities. Clearly, the phenomenon of using violence to terrify populations is obviously older than the term 'terrorism'.

Social scientists disagree not only about the definition of terrorism but also as to whether the concept is useful at all. That is, can it ever be used in a reasonably objective and unbiased way? One issue concerns the shifting moral assessments that people make of terrorism and terrorists. It is often said that 'one person's terrorist is another person's freedom fighter'. It is also well known that people who were terrorists at one point can later come to condemn terror just as vehemently as they practiced it. It might be argued, for example, and with some reservations, that the early history of the state of Israel was punctuated by terrorist activity, but in the twenty-first century the Israeli leadership declares itself part of the international 'war on terror' and regards terrorists as the enemy. It is only a few decades since the former South African leader Nelson Mandela was widely reviled as a violent terrorist, but today he is one of the most revered political figures of our times.

出典 : Anthony Giddens and Philip W. Sutton, 2013, *Sociology, 7th edition*, Polity Press, Chapter 23, p.1042-1043.

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2. 以下は横浜中華街の歴史についての記述である。全文を和訳しなさい。なお、固有名詞についてはローマ字表記のままでもよい。なお、文中のイタリック体の単語については、文末に簡単な説明があります。

Chinatown's spatial coherence has displayed a remarkable amount of continuity across the twentieth century. Its dimensions and layout have not changed significantly, and despite near complete destruction in 1923 and 1945, its streets and alleys maintain their distinctive tilted orientation relative to the surrounding city. At the same time, historical developments have remapped the social position of the Chinese in Yokohama. Until the nineteenth century, immigrants from China were affiliated primarily with their native place rather than the dynasties that ruled China. When not continually replenished by immigration, these communities were gradually absorbed into Japanese society. The rise of modern nation-states worldwide changed this situation. The ideologies and institutions of a nascent Chinese nation-state extended their influence to Yokohama China-town in the late 1890s and successfully promoted a diasporic *huaqiao* identity after the founding of the Republic of China (ROC) in 1912. In the same years, Chinese identity gained a cross-generational persistence through ideas of shared ethnicity and the *jus sanguinis* nationality laws of both China and Japan. Rising conflict between China and Japan then mobilized Chinese residents in support of the political causes of their Chinese homeland. The devastating Asia-Pacific War of 1937-45 and its immediate aftermath under the Allied Occupation completed this process of diasporic nation building by making *huaqiao* identity obligatory for all Chinese in Yokohama, even as the Cold War divided the political allegiances of that community.

However, in the decades since, the Chinese in Yokohama have increasingly expressed their social and economic integration in an inclusive disingly of local identity, as Yokohamaites, or *hamakko*. In this period of peace, the need for Chinese and Japanese to demonstrate loyalty to their respective countries was diminished, and local solidarities became more relevant in daily life. Along the way, the socioeconomic role of Chinatown itself also changed. With increasing work opportunities in mainstream Japanese society, the cohesiveness of the ethnic enclave has lost some of its pull. This shift has been more a product of economic forces than the social and legal developments like the Hitachi employment discrimination case. Since the 1970s, Japanese companies have shown more willingness to hire Chinese, particularly companies involved in trade with China, Taiwan, or Hong Kong. And with the availability of jobs outside the traditional family-owned enterprises of Chinatown, many of the older shops have closed. One of the most missed is Hakugatei—originator of the Yokohama *shūmai*—which closed its doors in the early 1980s. The final proprietor was Mai Yinyu, the wife of one of Bao Tang's grandsons. Each of her sons went to medical school and became doctors, and her daughters married and moved away, leaving no one to inherit the shop.

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The district now serves less as an ethnic enclave and more a pillar of Yokohama's cultural distinctiveness. Recent developments clearly demonstrate that Yokohama Chinatown is no longer solely for the Chinese, if it ever was. Chinatown appears prominently in Yokohama's official publicity materials, both the city's tourist literature and its website. It has also achieved a presence in the regional mass transportation infrastructure. Although the promised Chinatown station on the Yokohama City subway system did not come to fruition, a Motomachi-Chūkagai (Motomachi-Chinatown) station opened as the terminus of the Minatomirai (Port of the future) train line in February 2004. There has also been greater public acknowledgment of the role Chinese play in shaping local culture. According to a 2001 survey commissioned by Kanagawa Prefecture, Yokohama Chinatown topped the list of the prefecture's one hundred most important "treasures that should be maintained for eternity." And as mentioned in the introduction, Yokohama Chinatown today draws approximately 18.6 million visits a year, a figure that makes it Japan's second-most popular tourist destination after Tokyo Disneyland.

huaqiao 華僑。

jus sanguinis 血統主義。子の出生地がどこであっても、親の国籍と同一の国籍を付与するという考え方

hamakko 横浜市民の愛称。

shūmai 焼売。