

- 4 (A) 以下の英文の段落(21)～(25)にはそれぞれ誤りがある。修正が必要な下線部を各段落から一つずつ選び、マークシートの(21)～(25)にその記号をマークせよ。

(21) I learnt several things from my conversations with Ian Stephens, (a) most profoundly why the suppression of public discussion can be disastrous for a population, even helping to bring about a famine. A government that generates a disaster like this may have (b) some chance of escaping public anger if the news of (c) it is to be effectively suppressed, so that it doesn't have to face criticism of its policy failure. That is what the British achieved, to some extent, (d) in the case of the Bengal famine. It was only after Stephens spoke up that the British Parliament had to discuss the famine and the British press demanded (e) that it be stopped immediately. It was only then that the colonial government had to take action.

(22) Public discussion clearly has (a) an important role in determining how a society performs. John Maynard Keynes's emphasis on persuasion (b) fits in very well with John Stuart Mill's advocacy of (c) public reasoning in good policy-making. Mill's characterization of democracy as 'government by discussion' (d) belongs to the same territory. Those, incidentally, are not good policy-making. Mill's characterization of democracy as 'government by discussion' (e) belongs to the same territory. Those, incidentally, are not Mill's exact words, but those of Walter Bagehot — though Mill (c) had made the most for the idea to be understood.

(23) Public reasoning in pursuit of better decision-making (a) has been used not just in the post-Enlightenment Western world, but (b) in other societies and at other time, too. While the Athenian origins of voting procedures are often remembered, it is important to note that the Athenians also engaged in discussion as a source of enlightenment. The idea (c) received a good deal of attention in India, too, particularly in Buddhist traditions. In the third century BC, Emperor Ashoka, the Buddhist emperor (d) who ruled over nearly all of the Indian subcontinent (and well into what is now Afghanistan), hosted the third — and largest — Buddhist Council in his capital city of Patna (then called Pataliputra) to settle disputes in the same

way. He emphasized the contribution that open discussions could make to a better understanding of what society needed. He tried to popularize the idea by carving easily readable words on stone pillars across the country and beyond, advocating peace and tolerance as well as ^(e)regular and orderly public discussion to resolve differences.

(24) Similarly, when ^(a)in early seventh-century Japan the Buddhist Prince Shotoku produced the so-called 'constitution of seventeen articles' in AD 604, ^(b)he argued for the need to be better informed through consultation: 'Decisions on important matters should not be made by one person alone. They ^(c)should be discussed with many.' The idea that democracy is 'government by discussion' — and not just about voting — ^(d)remains as extremely relevant today. Many of the large failures of democratic governments in recent years have arisen, I would argue, ^(e)precisely from inadequate public discussion, rather than from any obvious institutional barrier.

(25) ^(a)I was interested in this question since my schooldays when my grandfather Kshiti Mohan drew my attention to Emperor Ashoka's rulings on public arguments, but Mill and Keynes offered me a new understanding about the role of public discussion in social choice. This was not an aspect of social choice that had particular prominence in Kenneth Arrow's thinking about the subject, ^(b)which influenced me so much in other ways, but I was happy that it was ^(c)another of the many topics in social choice theory that Piero Sraffa and I could discuss during our afternoon walks. Despite ^(d)Piero's reluctance to use the term 'social choice theory' (which he found too technical), ^(e)he was influential in teaching me that discussion and persuasion are just as much a part of social choice as voting.

注

post-Enlightenment 18 世紀の啓蒙運動以降の

Athenian アテーナイ(アテネ)の

Buddhist 仏教(徒)の

解答

- 21. c (it is to be → it is)
- 22. e (made → done)
- 23. b (time → times)
- 24. d (remains as → remains)
- 25. a (I was → I have been)