

2019年度 入学試験 第1回

問題1 (小論文)

2010年のチュニジア・ジャスミン革命、2011年のエジプト革命に始まる「アラブの春」は、公共圏の感覚を生み出す新しいメディアに依拠してネットワークを広げ、多くの人々の支持を得ました。

これに関連して、哲学者ジュディス・バトラーは、「行為遂行性 (パフォーマンスィビティ)」という概念を掲げ、「-----

----- 」と述べています。その意味で、上記の革命は、メディアがコミュニティのありようを問うた最も象徴的な出来事であったと言えるでしょう。

現代社会において人と人との関係性、あるいは人そのもののあり方を変えたメディアの実例を挙げ、その意義および問題についてあなたの考えを述べなさい。

-----部分は Judith Butler, *Notes Toward a Performative Theory of Assembly* の邦訳、佐藤嘉幸+清水知子訳『アセンブリ 行為遂行性・複雑性・政治』より抜粋

Question1 (short essay)

The "Arab Spring," Beginning with Tunisia's Jasmine Revolution of 2010 and the Egyptian Revolution of 2011, caused the spread of a new media-dependent network that gave rise to an awareness of the public sphere and garnered support from many people.

The philosopher Judith Butler cites the concept of performativity in relation to this, writing "-----

----- " In that sense, one could say that the above revolutions are the most symbolic events in which media has called the state of the community into question.

Give one or more examples of media in contemporary society that has changed how people relate to one another or the nature of people themselves. Then, describe your thoughts about the significance of these one or more examples as well as problems related them.

The part marked ----- is an excerpt from *Notes toward a Performative Theory of Assembly* by Judith Butler

Question1 (short essay)

In Roland Barthes' 1967 essay "the Death of the Author," Barthes regards a text as not being dominated by the author (the author's personality) and writes about the fact that "the birth of the reader" has replaced the "death of the author." Barthes liberates us from the modern custom of reading a text through its relationship with its author, and entrusts the reader with the dynamism of reading the text as a "-----
-----" Reading into this, one could say that in "the Death of the Author," the reader is put forward as the new concept of the author.

The relationship between author and reader (audience) has changed, especially for art in the Age of Mechanical Reproduction. In other words, an environment has arisen in which artwork is distributed without the creator and receiver knowing one another. Furthermore, that relationship continues to change due to the diffusion of the internet and the invigoration of social network services in recent years.

Based on the above premise, describe an example from recent years that leads you to think that the relationship between author and reader (audience) has changed. Next, discuss about what you think is the ideal relationship between author and reader (audience).

The part marked ----- is taken from *Introduction a l'analyse structural des regits* by Roland Barthes.

問題 2 (理工系の論理的思考能力を試す問題)

観光地などに見られる従来のショップ型自転車レンタルは、2000 年代後半のパリの Vélib' に代表されるステーション型の自転車シェアリングや、2010 年代後半の中国の mobike などのドックレス型自転車シェアリングへと発展している。

これら 3 つの共有システムを比較して、社会生活や情報技術の観点から分析しなさい。次に、歴史的推移を踏まえて予想される今後の状況を推測し、あなたが興味を持つ分野での共有システムの展望と可能性を自由に発想して述べなさい。

参考

- ショップ型自転車レンタルは、利用者が店舗に赴いて自転車を借りるシステム。利用時には返却時刻を指定し、それに応じた料金を先に支払う。身分証明書の提示を求められることが多い。利用が終われば元の店舗に戻って自転車を返却する。半日から数日の利用が想定されている。
- ステーション型自転車シェアリングは、利用者が街角のステーション（貸出設備）に赴いて自転車を借りるシステム。ステーションは多数設置され、どのステーションに自転車を返却しても構わない。ステーションに併設された端末や個人のスマートフォンを用いて利用する。短時間の利用が想定されている。
- ドックレス型自転車シェアリングは、利用者がスマートフォンで近くにある自転車を探して借りるシステム。ドック（自転車繫留設備）は用いられないので、公共の場所であればどこに自転車を置いて返却しても構わない。短時間の利用が想定されている。

Question 2 (science and technology questions that test theoretical thinking skills)

The system of renting bicycles through conventional shops seen in areas such as sightseeing spots are developing into systems comprised of bicycle sharing stations – exemplified by Vélib in Paris in the latter half of the 2000s – and dockless bicycle sharing – exemplified by services like mobike in China in the latter half of the 2010s.

Compare these three systems and analyze them from the perspectives of social life and information technology. Next, based on the historical development of these systems, conjecture about what they will be like in the future and freely discuss what you think the prospects and possibilities are for a system or systems involving shared use in your own field of interest.

For reference:

- Shop-based bicycle rental is a system in which a user goes to a store to borrow a bicycle. Users designate when they will return the bicycle and pay a fee in advance, the amount of which depends on how long they use the bicycle. In many cases, users are required to present identification. When users have finished using the bicycles, they go back to the original store and return them. In this system, it is assumed that the user will use the bicycle for a length of time ranging from half a day to a number of days.
- Station-based bicycle sharing is a system in which users borrow bicycles from stations (rental facilities) located around the city. There are many stations available, and the user may return the bicycle to any of them. Users use this system through their personal smartphones or through terminals installed at the stations. It is presumed that users will use this system for a short period of time.
- Dockless bicycle sharing is a system in which a user uses a smartphone to search for and borrow a nearby bicycle. Because the system does not employ docks (facilities where bicycles are parked) users can return the bicycles by leaving them at any public space. It is assumed that bicycles will be used for a short length of time.