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武蔵野大学大学院 政治経済学研究科政治経済学専攻博士後期課程 入学試験問題(1月12日)

[英語] 次の文章を日本語に訳しなさい。

The meaning of political philosophy and its meaningful character is as evident today as it always has been since the time when political philosophy came to light in Athens. All political action aims at either preservation or change. When desiring to preserve, we wish to prevent a change to the worse; when desiring to change, we wish to bring about something better. All political action is then guided by some thought of better and worse. But thought of better or worse implies thought of the good. The awareness of the good which guides all our actions has the character of opinion: it is no longer questioned but, on reflection, it proves to be questionable. The very fact that we can question it directs us towards such a thought of the good as is no longer questionable—towards a thought which is no longer opinion but knowledge. All political action has then in itself a directedness towards knowledge of the good: of the good life, or of the good society. For the good society is the complete political good.

If this directedness becomes explicit, if men make it their explicit goal to acquire knowledge of the good life and of the good society, political philosophy emerges. By calling this pursuit political philosophy, we imply that it forms a part of a larger whole: of philosophy; or that political philosophy is a branch of philosophy. In the expression “political philosophy,” “philosophy” indicates the manner of treatment: a treatment which both goes to the roots and is comprehensive; “political” indicates both the subject matter and the function: political philosophy deals with political matters in a manner that is meant to be relevant for political life; therefore its subject must be identical with the goal, the ultimate goal of political action. The theme of political philosophy is mankind’s great objectives, freedom and government or empire—objectives which are capable of lifting all men beyond their poor selves. Political philosophy is that branch of philosophy which is closest to political life, to non-philosophic life, to human life. Only in his *Politics* does Aristotle make use of oaths—the almost inevitable accompaniment of passionate speech.

Since political philosophy is a branch of philosophy, even the most provisional explanation of what political philosophy is cannot

dispense with an explanation, however provisional, of what philosophy is. Philosophy, as quest for wisdom, is quest for universal knowledge, for knowledge of the whole. The quest would not be necessary if such knowledge were immediately available. The absence of knowledge of the whole does not mean, however, that men do not have thoughts about the whole: philosophy is necessarily preceded by opinions about the whole. It is, therefore, the attempt to replace opinions about the whole by knowledge of the whole. Instead of “the whole” the philosophers also say “all things”: the whole is not a pure ether or an unrelieved darkness in which one cannot distinguish one part from the other, or in which one cannot discern anything. Quest for knowledge of “all things” means quest for knowledge of God, the world, and man—or rather quest for knowledge of the natures of all things: the natures in their totality are “the whole.”

Political philosophy ought to be distinguished from political thought in general. In our times, they are frequently identified. People have gone so far in debasing the name of philosophy as to speak of the philosophies of vulgar impostors. By political thought we understand the reflection on, or the exposition of, political ideas; and by a political idea we may understand any politically significant “phantasm, notion, species, or whatever it is about which the mind can be employed in thinking” concerning the political fundamentals. Hence, all political philosophy is political thought but not all political thought is political philosophy. Political thought is, as such, indifferent to the distinction between opinion and knowledge; but political philosophy is the conscious, coherent and relentless effort to replace opinions about the political fundamentals by knowledge regarding them.