

2022학년도 연세대학교 특기자전형[국제인재]

언더우드학부 (인문·사회)

면접구술시험 문제

Instructions. Please read the passages and answer the following questions.
Question 1 is worth 40% and question 2 is worth 60% of your final score.

Passage 1

In pre-modern Japan, it was a social obligation to seek revenge if someone killed their parent or lord. This was confirmed by Confucian views of justice, which forbade a person to live “under the same heaven” with the person who killed his lord, parent, or brother. In addition, Confucianism determined the degrees of kinship*, or other relationships, within which the duty of revenge was considered necessary. The entire Confucian system was founded upon ancestor-worship and this reinforced the principle of filial piety**. Confucianism was in accord with Japanese morality and justice. As military power developed in Japan, the Confucian code of revenge was commonly accepted and supported by law and custom. One Japanese lord ordered that anyone seeking revenge should give written notice to the local criminal court. His order stated,

When someone injures a master or father, then Confucius says, ‘You and the violator cannot live together under the same heaven.’ A person seeking revenge must give written notice to the local criminal court. While the avenger cannot be stopped or hindered in seeking revenge, their pursuit of vengeance cannot lead to a riot. Anyone who neglects to give written notice of revenge is like a wild wolf and that person will be punished or pardoned by the lord depending on the circumstances.

*kinship = 친족

**filial piety = 효도

Question 1

- In pre-modern Japan, revenge was a common part of everyday life. According to passage 1, what were the Confucian principles that sustained the Japanese culture of revenge?
- In the lord’s order at the bottom of passage 1, what do you think he was trying to achieve by imposing conditions on revenge? In your answer, explain the purpose of giving notice to the local court system if revenge was permitted.

Passage 2

Modern theories of justice reject revenge as a legitimate form of criminal punishment. The Matin School, for example, argues that punishment is only justified if it brings social benefit through:

- 1) reforming the criminal's behavior;
- 2) preventing future crimes;
- 3) or protecting society from harm.

Matinists (supporters of the Matin School) believe that only punishments which advance these social goals are legitimate. They reject all acts of revenge, even if these acts satisfy victims of crime, because they do not benefit the community as a whole. Rather, Matinists claim that revenge is an irrational and emotional response to a personal grievance that provides short-term pleasure to an individual, but does not bring true justice. They therefore argue that judicial punishments should be informed by calm, rational deliberation that takes the welfare of the community into consideration.

Question 2

- a) Based upon your reading of passage 2 and your own personal understanding of justice, critique the Matinist view of revenge.
- b) How do you think the Japanese lord from passage 1 might react to passage 2?
- c) Based upon your understanding of passage 1 and passage 2, explain how the ethics of the two passages overlap or differ on the topic of justice.