

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:

“Collapse: Transition of Roman Society”

問題は解きっぱなしにしないで！

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Collapse: Transition of Roman Society

1. "There are almost as many causes cited for Rome's collapse as there are historians." Just as stated by an American journalist Walter Isaacson, more than 200 theories exist about the reasons behind the fall of the Roman Empire, including pandemic diseases, declining birth rates, currency debasement and inflation, stagnation of innovation, invasions by surrounding forces, and failure to integrate foreign people, and all of them are true to some extent. The collapse of the empire is so complicated that it can never be attributed to a single exclusive cause.
 2. While keeping that in mind, we would like to focus here on the aspect of identity among the people; where they found authority and what united the people. Authority is an **intangible** fiction, but it plays an important role in organizing a community and integrating its members, which is clearly elucidated in the history of the Roman Empire. When the foundation of identity for its members is lost, the society can easily transform or collapse. Diocletian, enthroned in A.D. 284, and Constantine, who followed him, experienced a crucial turning point in authority and identity. What had psychologically united the Empire? How had it been shifted or lost? What can we learn from its collapse?
- (1) According to paragraph 1, which of the following is NOT mentioned as a cause of the collapse?
 - A. low fertility
 - B. economic depression
 - C. loss of technologies
 - D. threats to public health
 - (2) The word "intangible" in the passage is closest in meaning to
 - A. invisible
 - B. unimaginable
 - C. indispensable
 - D. inseparable
 - (3) According to paragraph 2, what role does "authority" play in a society?
 - A. It guarantees military dominance over neighboring regions.
 - B. It provides a fictional narrative that destabilizes governments.
 - C. It serves as a psychological foundation that unites and organizes people.
 - D. It eliminates cultural diversity by enforcing a single religion.

3. At its peak around A.D. 120, the Roman Empire controlled what is now northern England, Portugal, and North Africa to Iraq, effectively making the Mediterranean a Roman lake. However, most of its territories were provinces, and they were not ruled through a centralized system. The city-state of Rome governed countless other city-states individually, and the governance duties, such as taxation and military recruitment, were outsourced to the local leaders. Therefore, the rule of the empire depended on whether Rome could gain and retain support from the regional elites. In other words, the system worked well as long as the local leaders admired Roman authority and found its culture attractive. Among the things that tied Rome with other regions, the most significant was Roman citizenship. The city-state of Rome brought various regions under its control by offering Roman citizenship to local chiefs and ruling classes who supported its expansion. For people in the provinces and foreign tribes, Roman citizenship was a symbol of success and promotion.
4. However, there was a crucial turning point in A.D. 212. Emperor Caracalla issued the Constitution of Antoninus, granting Roman citizenship to all free people within the empire. It might look like a noble attempt to establish an egalitarian state, but the true motivation was collecting tax. Those holding Roman citizenship were subject to an inheritance tax. His repeated **extravagance** depleted the national treasury, so he aimed to overcome the financial crisis by raising tax revenues.
5. Above all, Roman citizenship worked as a symbol of authority primarily because it was granted to a selected few. It ceased to be a privilege when it was given to all people. In the end, Caracalla's measure led to abandoning the foundation of Rome's governance for centuries, and gradually, the city of Rome was not considered distinctive. People experienced a subtle yet meaningful shift in perspective from the "Empire of the City of Rome" to the "Empire of the Roman Emperor."

- (4) According to paragraph 3, which of the following is true?
- A. The Roman Empire ruled its provinces through a highly centralized bureaucratic system.
 - B. Roman citizenship played an important role in maintaining loyalty from local elites.
 - C. The Roman Empire required all citizens to move to the city of Rome.
 - D. Local leaders had little influence on the governance of their own regions.
- (5) The word "extravagance" in the passage is closest in meaning to
- A. investment
 - B. recklessness
 - C. defeat
 - D. wastefulness
- (6) According to paragraph 4, what was the real reason Emperor Caracalla granted Roman citizenship to everyone?
- A. He believed in equality and wanted to unite the empire.
 - B. He needed to recruit more soldiers from the provinces.
 - C. He wanted to increase tax revenue to solve a financial crisis.
 - D. He aimed to spread Roman culture and language more widely.
- (7) According to paragraph 5, which of the following is NOT true?
- A. Roman citizenship lost its prestige when it was extended to everyone.
 - B. Caracalla's policy contributed to weakening the traditional Roman governance system.
 - C. The city of Rome remained the unique and central focus of the empire after Caracalla's measure.
 - D. There was a shift in perception from loyalty to the city of Rome to loyalty to the emperor.

6. Roman emperors are different from the emperors of Chinese dynasties, the Japanese emperors, or the kings of medieval Europe. For example, the Japanese emperors are said to be the descendants of Amaterasu, the supreme deity in Japanese mythology, and their authority is established through faith and lineage. In contrast, Roman emperors were officially ordinary citizens, not distinguished by religion or blood. This stems from the long history of Rome. Before Imperial Rome began in 27 B.C., the city had nearly 500 years of republican governance, cultivating a cultural resistance to autocracy. Rome's dislike of dictatorship is clearly shown in the careful considerations of Augustus, the first de facto emperor. While virtually holding absolute power, he insisted on calling himself the "first citizen" and at least formally maintained the republican system. For the subsequent 3 centuries, Roman emperors officially remained citizens. As long as they governed wisely and brought peace and prosperity, they earned respect and were even called "the lord" by the people.
7. However, after the death of Marcus Aurelius in A.D. 180, the last of the Five Good Emperors, a series of misrule and political chaos rapidly undermined the emperor's prestige. Assassinations became common, and the throne was even auctioned off. With the loss of authority, the source of power shifted entirely to military support—emperors who lost it were easily replaced or killed. Since A.D. 235, regional armies fought to place their candidates on the throne. In the next 50 years, 26 emperors were enthroned, 24 of whom were either assassinated or killed in war. Emperors were no longer respected.
8. Diocletian, who rose to power in A.D. 284 after settling this period of **turmoil**, sought to restore the authority of the emperor. He abandoned the idea of the emperor as a citizen, instead asked people to call him "the lord." To further reinforce his authority, he revived the worship of traditional Roman deities. He identified himself as the son of the supreme god Jupiter, and mandated people to worship Roman gods. However, this led to an unexpected result.

- (8) According to paragraph 6, how did Roman emperors differ from rulers like Japanese emperors or medieval European kings?
- A. Roman emperors ruled through divine authority and religious rituals.
 - B. Roman emperors claimed legitimacy through military conquest alone.
 - C. Roman emperors were officially ordinary citizens, not legitimized by religion or bloodline.
 - D. Roman emperors were chosen by popular vote in annual elections.
- (9) According to paragraph 7, what major change occurred in the source of power for Roman emperors after A.D. 180?
- A. Emperors gained authority through religious ceremonies.
 - B. Power shifted from public support to military backing.
 - C. The Senate regained full control over imperial succession.
 - D. Emperors were chosen by democratic vote.
- (10) The word "turmoil" in the passage is closest in meaning to
- A. chaos
 - B. war
 - C. disaster
 - D. transition
- (11) According to paragraph 8, which of the following is true?
- A. Diocletian promoted a more democratic image of the emperor as an ordinary citizen.
 - B. Diocletian's efforts to strengthen imperial authority included reviving traditional Roman religion.
 - C. Diocletian rejected all associations with Roman deities to avoid public backlash.
 - D. Diocletian's reign marked the end of emperor worship and religious mandates in the empire.

9. When Diocletian took power in 284, both the prestige of Roman citizenship and the emperor had already been lost, so he sought for something to reunite people throughout the vast empire. He thought it should be religion. He restored traditional Roman deities and obligated the public to worship them. However, he faced strong resistance from a certain group of people; Christians. They were not prohibited from practicing their Christian faith. Diocletian's request was that they could continue praying to the Christian God, but they also had to worship the Roman polytheistic deities. However, since Christianity is a monotheistic religion, worshiping other gods is strictly prohibited, and believers resisted the order at the risk of their lives.
10. To Diocletian, who allowed the Christian faith, their obstinate attitude appeared arrogant. Moreover, he could not disregard their attitude because he thought that the key to achieving lasting peace was universal adherence to a single faith. In 303, Diocletian issued edicts ordering the destruction of the Bible and the arrest of priests. Across the empire, Christians who refused to abandon their faith were executed, but Christian churches resisted, producing many martyrs in the process. Ironically, this massive persecution exhibited the unity, resilience, and potential influence of Christian communities. Also, solidarity among the survivors became even stronger by sharing the memory of enduring the hardship and the death of their fellow believers.
11. His failure implies that the traditional set of authority had already lost its potential to support the rule. Such societal transitions are inevitable in shifting eras. Restoration of traditional authority was no longer possible, and people needed a brand new identity that fits the changing Roman Empire. Constantine, who succeeded Diocletian, came to realize that the new axis of identity couldn't have been anything but Christianity.

- (12) According to paragraph 9, which of the following is NOT true?
- A. Diocletian tried to use religion to unify the Roman Empire.
 - B. Christians resisted Diocletian's order because their religion forbids worshiping multiple gods.
 - C. Diocletian allowed Christians to continue their faith as long as they also worshiped Roman gods.
 - D. Christians accepted Diocletian's policy because it permitted them to worship their God.
- (13) According to paragraph 10, what was one unexpected outcome of Diocletian's persecution of Christians?
- A. Christianity was completely eradicated from the empire.
 - B. Christians lost their faith and converted to Roman polytheism.
 - C. The persecution strengthened the unity and influence of Christian communities.
 - D. The Bible was permanently banned and never reproduced.
- (14) According to paragraph 11, what does Constantine's realization about Christianity suggest?
- A. He recognized Christianity as the only viable foundation for a new societal identity.
 - B. He saw Christianity as a temporary solution to please the public.
 - C. He wanted to restore traditional Roman religious authority.
 - D. He believed Roman polytheism would eventually regain popularity.

12. Diocletian failed to restore the status of traditional Roman deities. His successor, Constantine, chose to harness Christianity's influence instead. Traditional polytheism had lost its appeal and cohesion, while the Christian Church had gained political influence in many cities through its increasing followers and strong organization. In 313, Constantine issued the Edict of Milan, officially approving Christianity. Also, he shifted the empire's center to the more prosperous and christianized eastern regions. Constantine left Rome, which was deeply rooted in polytheistic traditions, and moved the capital to Byzantium, later renamed Constantinople. During the 4th century, the Roman Empire gradually evolved into a Christian state. After its division in 395, the relationship between the government and Christianity determined each half's fate.
13. The Eastern Roman Empire, centered in Constantinople, effectively integrated Christian authority, becoming the Byzantine Empire. The Church supported imperial legitimacy by designating the emperor as "God's representative," while the emperor protected the Church and **arbitrated** theological debates. This system lasted until 1453, when Constantinople fell to the Ottoman Empire.
14. In the West, Christianity's authority grew independently from the government. Citizens began identifying themselves as "Christians" rather than "Romans." Regional elites had to realize that they have to take on the role of bishop themselves to maintain unity of their communities. Also, the Catholic Church united cities through the network of churches. By the 5th century, the Church and pope unified city-states much like Rome and the emperor had done in the 1st and 2nd Centuries.
15. Thus, the Roman Empire didn't collapse but transformed into a Christian-centered society. With the expansion of the empire and the transition of the society, traditional authority and social bonds had been eroded, which was effectively filled by Christianity. Yet, why did Christianity rise in the first place? How did a tiny messianic movement of Judaism displace traditional deities and become the dominant faith of the Roman Empire?

- (15) According to paragraph 12, which of the following is true?
- A. Constantine continued Diocletian's efforts to revive traditional Roman polytheism.
 - B. The Christian Church had little political influence when Constantine came to power.
 - C. The Edict of Milan marked the official approval of Christianity in the Roman Empire.
 - D. Constantine strengthened Rome as the capital to preserve its polytheistic heritage.
- (16) The word "arbitrate" in the passage is closest in meaning to
- A. approve
 - B. fund
 - C. stop
 - D. mediate
- (17) According to paragraph 14, which of the following is true?
- A. In the Western Roman Empire, Christianity remained under the direct control of the government.
 - B. The Catholic Church played a central role in uniting cities after the decline of imperial power.
 - C. Regional elites avoided involvement in religious affairs to focus on local governance.
 - D. Citizens of the Western Roman Empire continued to identify mainly as Romans in the 5th century.
- (18) Within the whole passage, all of the following were mentioned, EXCEPT
- A. The Roman Empire expanded so widely that it became difficult to maintain centralized governance.
 - B. Christianity gained influence partly due to its promise of eternal peace in heaven.
 - C. Diocletian converted to Christianity in his later years.
 - D. Roman citizenship lost its symbolic power after it was granted to everyone.

Answers

- (1) C
- (2) A
- (3) C
- (4) B
- (5) D
- (6) C
- (7) C
- (8) C
- (9) B
- (10) A
- (11) B
- (12) D
- (13) C
- (14) A
- (15) C
- (16) D
- (17) B
- (18) C

(1) 1段落によると、崩壊の原因として言及されていないのはどれか？

- A. low fertility （低出生率）
- B. economic depression （経済不況=インフレのこと）
- C. loss of technologies （技術の喪失）**
- D. threats to public health （公衆衛生への脅威=疫病のこと）

(2) 文中の “intangible（手に触れられない）” と意味が最も近いのは

- A. invisible（目に見えない）**
- B. unimaginable （想像しがたい）
- C. indispensable （不可欠な）
- D. inseparable （切り離せない）

(3) 2段落によれば、「権威」は社会においてどのような役割を果たすか？

- A. It guarantees military dominance over neighboring regions. （近隣地域に対する軍事的優位性を保証する）
- B. It provides a fictional narrative that destabilizes governments. （政府を不安定にする架空の物語を提供する）
- C. It serves as a psychological foundation that unites and organizes people. （人々を団結させ、組織化する心理的基盤として機能する）**
- D. It eliminates cultural diversity by enforcing a single religion. （単一の宗教を強制することで文化的多様性を排除する）

(4) 3段落の内容に合致するのは？

- A. The Roman Empire ruled its provinces through a highly centralized bureaucratic system. （ローマ帝国は高度に中央集権化された官僚制度を通じて属州を統治していた）
- B. Roman citizenship played an important role in maintaining loyalty from local elites. （ローマ市民権は、地方の有力者からの忠誠心を維持する上で重要な役割を果たした）**
- C. The Roman Empire required all citizens to move to the city of Rome. （ローマ帝国はすべての市民にローマ市への移住を義務付けていた）

D. Local leaders had little influence on the governance of their own regions. （地方の指導者は、自らの地域の統治にほとんど影響力を持っていなかった）

(5) 文中の “extravagance” と意味が最も近いのは

- A. investment （投資）
- B. recklessness （無謀さ）
- C. defeat （敗北）
- D. wastefulness （浪費）**

(6) 4段落によれば、カラカラ帝がすべての人にローマ市民権を与えた本当の理由は何か？

- A. He believed in equality and wanted to unite the empire. （平等の重要性を信じ、帝国を統一したかった）
- B. He needed to recruit more soldiers from the provinces. （属州から多くの兵士を募集する必要があった）
- C. He wanted to increase tax revenue to solve a financial crisis. （財政危機を解決するために税収を増やしたかった）**
- D. He aimed to spread Roman culture and language more widely. （ローマの文化と言語をより広く広めることを目指した）

(7) 5段落の内容に合致しないのは？

- A. Roman citizenship lost its prestige when it was extended to everyone. （ローマ市民権はすべての人に拡大された際にその威信を失った）
- B. Caracalla’s policy contributed to weakening the traditional Roman governance system. （カラカラの政策は、伝統的なローマの統治体制の弱体化に貢献した）
- C. The city of Rome remained the unique and central focus of the empire after Caracalla’s measure. （カラカラの政策後も、ローマ市は帝国の唯一かつ中心的な拠点であり続けた）**
- D. There was a shift in perception from loyalty to the city of Rome to loyalty to the emperor. （ローマ市への忠誠から皇帝への忠誠へと認識が変化した）

(8) 6段落によれば、ローマ皇帝は日本の天皇や中世ヨーロッパの王のような統治者とどのように異なっていたか？

- A. Roman emperors ruled through divine authority and religious rituals. （ローマ皇帝は神の権威と宗教儀式によって統治した）
- B. Roman emperors claimed legitimacy through military conquest alone. （ローマ皇帝は軍事的征服のみによって正統性を主張した）
- C. Roman emperors were officially ordinary citizens, not legitimized by religion or bloodline. （ローマ皇帝は正式には一般市民であり、宗教や血統によって正統性を得たわけではなかった）**
- D. Roman emperors were chosen by popular vote in annual elections. （ローマ皇帝は毎年の選挙で国民投票によって選ばれた）

(9) 7段落によれば、西暦180年以降、ローマ皇帝の権力の源泉にどのような大きな変化が起こったか？

- A. Emperors gained authority through religious ceremonies. （皇帝は宗教儀式を通じて権威を得た）
- B. Power shifted from public support to military backing. （権力は国民の支持から軍事的な後ろ盾へと移行した）**

- C. The Senate regained full control over imperial succession. (元老院は皇帝継承に関する完全な権限を取り戻した)
- D. Emperors were chosen by democratic vote. (皇帝は民主的な投票によって選出された)

(10) 文中の “turmoil” と意味が最も近いのは

- A. **chaos** (混乱)
- B. war (戦争)
- C. disaster (災害)
- D. transition (変遷)

(11) 8段落の内容に合致するのは？

- A. Diocletian promoted a more democratic image of the emperor as an ordinary citizen. (ディオクレティアヌス帝は、皇帝を一般市民として捉える、より民主的なイメージを推進した)
- B. **Diocletian’s efforts to strengthen imperial authority included reviving traditional Roman religion.** (ディオクレティアヌス帝の皇帝権威強化の取り組みには、伝統的なローマ宗教の復活が含まれていた)
- C. Diocletian rejected all associations with Roman deities to avoid public backlash. (ディオクレティアヌス帝は、国民の反発を避けるため、ローマの神々とのあらゆる結びつきを拒否した)
- D. Diocletian’s reign marked the end of emperor worship and religious mandates in the empire. (ディオクレティアヌス帝の治世は、帝国における皇帝崇拝と宗教的命令の終焉を告げるものだった)

(12) 9段落の内容に合致しないのは？

- A. Diocletian tried to use religion to unify the Roman Empire. (ディオクレティアヌス帝はローマ帝国を統一するために宗教を利用しようとした)
- B. Christians resisted Diocletian’s order because their religion forbids worshipping multiple gods. (キリスト教徒は、彼らの宗教が複数の神を崇拝することを禁じていたため、ディオクレティアヌス帝の命令に抵抗した)
- C. Diocletian allowed Christians to continue their faith as long as they also worshiped Roman gods. (ディオクレティアヌス帝は、キリスト教徒がローマの神々も崇拝する限り、信仰を続けることを許可した)
- D. **Christians accepted Diocletian’s policy because it permitted them to worship their God.** (キリスト教徒は、自分たちの神を崇拝することを許可されたため、ディオクレティアヌス帝の政策を受け入れた)

(13) 10段落によると、ディオクレティアヌス帝によるキリスト教徒迫害の予期せぬ結果の一つは何か？

- A. Christianity was completely eradicated from the empire. (キリスト教は帝国から完全に根絶された)
- B. Christians lost their faith and converted to Roman polytheism. (キリスト教徒は信仰を失い、ローマの多神教に改宗した)
- C. **The persecution strengthened the unity and influence of Christian communities.** (迫害によってキリスト教共同体の結束と影響力が強まった)
- D. The Bible was permanently banned and never reproduced. (聖書は永久に禁止され、二度と複製されることはなかった)

(14) 11段落によれば、コンスタンティヌスのキリスト教に関する認識は何を示唆しているか？

- A. **He recognized Christianity as the only viable foundation for a new societal identity.** (彼はキリスト教を、新しい社会アイデンティティの唯一の実現可能な基盤と認識していた)

- B. He saw Christianity as a temporary solution to please the public. (彼はキリスト教を、大衆を満足させるための一時的な解決策と見なしていた)
- C. He wanted to restore traditional Roman religious authority. (ローマの伝統的宗教的権威を回復したかった)
- D. He believed Roman polytheism would eventually regain popularity. (彼はローマの多神教が最終的に人気を取り戻すと信じていた)

(15) 12段落の内容に合致するのは？

- A. Constantine continued Diocletian’s efforts to revive traditional Roman polytheism. (コンスタンティヌスは、ディオクレティアヌス帝の伝統的なローマ多神教の復活への努力を継続した)
- B. The Christian Church had little political influence when Constantine came to power. (コンスタンティヌス帝が権力を握ったとき、キリスト教会は政治的影響力をほとんど持っていなかった)
- C. **The Edict of Milan marked the official approval of Christianity in the Roman Empire.** (ミラノ勅令は、ローマ帝国におけるキリスト教の公式な承認を示した)
- D. Constantine strengthened Rome as the capital to preserve its polytheistic heritage. (コンスタンティヌスは、多神教の遺産を保存するために、ローマを首都として強化した)

(16) 文中の “arbitrate (仲裁する)” と意味が最も近いのは

- A. approve (承認する)
- B. fund (資金提供する)
- C. stop (止める)
- D. **mediate** (調停する)

(17) 14段落の内容と合致するのは？

- A. In the Western Roman Empire, Christianity remained under the direct control of the government. (西ローマ帝国において、キリスト教は政府の直接的な支配下に置かれていた)
- B. **The Catholic Church played a central role in uniting cities after the decline of imperial power.** (帝国の衰退後、カトリック教会は都市の統合において中心的な役割を果たした)
- C. Regional elites avoided involvement in religious affairs to focus on local governance. (地方のエリート層は宗教問題への関与を避け、地方自治に重点を置いた)
- D. Citizens of the Western Roman Empire continued to identify mainly as Romans in the 5th century. (西ローマ帝国の市民は、5世紀においても、主にローマ人としての自認を保ち続けた)

(18) 本文全体を通して述べられていないのは

- A. The Roman Empire expanded so widely that it became difficult to maintain centralized governance. (ローマ帝国はあまりにも広大になったため、中央集権的な統治を維持することが困難になった)
- B. Christianity gained influence partly due to its promise of eternal peace in heaven. (キリスト教が影響力を増したのは、天国における永遠の平和を約束したことが一因である)
- C. **Diocletian converted to Christianity in his later years.** (ディオクレティアヌスは晩年にキリスト教に改宗した)
- D. Roman citizenship lost its symbolic power after it was granted to everyone. (ローマ市民権はすべての人に与えられた後、その象徴的な力を失った)