

立命館大学大学院  
2017年度実施 入学試験  
博士課程前期課程

# 文学研究科

## 人文学専攻・英語圏文化専修

※2017年9月入学 入学試験は、筆記試験の実施がないため掲載していません

入試方式	実施月	コース	科目							
			専門科目 ※英語による問題を含む		外国語(英語)					
			ページ	備考	ページ	備考				
一般入学試験	9月	研究一貫	P.1～	WEBのみ 一部非公開	P.7～					
	2月		×		×					
	9月	高度専門	×		/					
	2月		×							
社会人入学試験	9月	研究一貫	×				/			
	2月		×							
	9月	高度専門	/		/					
	2月									
外国人留学生 入学試験	9月	研究一貫					/		/	
	2月									
	2月 (2018年9月入学)									
	9月	高度専門	/		/					
	2月									
	2月 (2018年9月入学)									
2月										
学内進学入学試験	9月	研究一貫					/		/	
	2月									
	9月	高度専門	/		/					
	2月									
学内 (進学プログラム履修者) 入学試験	9月	研究一貫					/		/	
	2月									
	9月	高度専門	/		/					
	2月									
APU特別受入入学試験	9月	研究一貫					/		/	
	2月									
	2月 (2018年9月入学)									
	9月	高度専門	/		/					
	2月									
	2月 (2018年9月入学)									

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# 文学研究科

## 人文学専攻・英語圏文化専修

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入試方式	実施月	科目	ページ	備考
一般入学試験	2月	英語	P.9～	
外国人留学生 入学試験	9月			
	2月			
	2月 (2018年9月入学)			
学内進学 入学試験	2月			
	2月 (2018年9月入学)			



文学研究科入学試験答案用紙

専攻・専修名	課程	科目	コース	受験番号	氏名
人文学専攻 (英語圏文化専修)	前期課程	専門科目	<input type="checkbox"/> 研究一貫 <input type="checkbox"/> 高度専門		

I-② 以下の文章を要約しなさい。

この問題は、著作権の関係上、公開することができません

文学研究科入学試験答案用紙

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人文学専攻 (英語圏文化専修)	前期課程	専門科目	<input type="checkbox"/> 研究一貫 <input type="checkbox"/> 高度専門		

I-③ 以下の文章を要約しなさい。

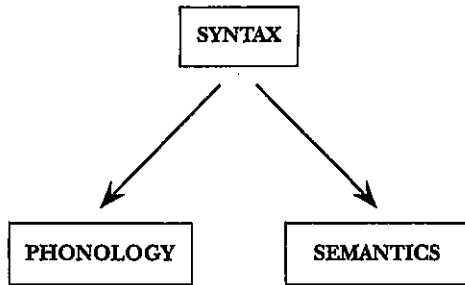
The study of syntax is concerned with the structural representation of sentences in human languages. It constitutes a part of the study of grammar, which also includes the study of sound (phonology) and meaning (semantics). The syntactic component of a grammar consists of mechanisms and principles that govern the construction of sentential representations and that provide a set of syntactic structures that are subject to interpretation by the semantic and phonological components. The model of grammar can therefore be represented as a group of three interconnecting components, as shown in figure 1.1. Both the phonological and the semantic components are considered to be *interpretive* in the sense that they assign phonetic and semantic representations to the syntactic representations that serve as their input. The syntactic component is considered to be *generative* in the sense that it provides the

syntactic representations that are processed by the other two components.

Within the framework of generative grammar, a grammar is taken to be a model of a speaker's knowledge of his or her language. The analysis of ambiguous sentences provides one illustration of this perspective. Consider the following English sentence:

(1) the boy read the book in the study

A native speaker of English will be aware that (1) may be interpreted in two different ways, though none of the words in the sentence is ambiguous. (Compare the sentence *The boy wouldn't drink the orange juice*, where the word *orange* is lexically ambiguous—that is, it can be analyzed as either the adjective designating the color or the noun designating the fruit.)<sup>1</sup> Under one interpretation the book that the boy read is in the study, while under the other the place where the boy read the book was the study. The first entails that the book is located in the study, but not necessarily that the boy read it there. The second entails that the reading took place in the study, but not that the book is located there.



【出典】  
Robert Freidin, *Foundations of Generative Syntax*, pp. 323-word excerpt and Figure 1.1, pp. 5-6, ©1992 Massachusetts Institute of Technology, by permission of The MIT Press.

## 文学研究科入学試験答案用紙

専攻・専修名	課程	科目	コース	受験番号	氏名
人文学専攻 (英語圏文化専修)	前期課程	専門科目	<input type="checkbox"/> 研究一貫 <input type="checkbox"/> 高度専門		

II. 次の文書は、E・ホブズボウムと T・レンジャー編『創られた伝統』からの抜粋である。読んで、以下の問いに答えなさい。

英国という君主国家が儀式的、かつ公に示すページェントほど古式豊かで、はるか遠い昔にその起源を遡るものは他にないだろうと考えられている。しかしながら、(・・・) その形態の近代性という点から見れば、それは 19 世紀後半ないし、20 世紀に作り出されたものなのである。「伝統」とは長い年月を経たものと思われ、そう言われてもいるのであるが、その実往々にしてごく最近成立したり、また時には捏造されたりしたものもある。(・・・)「創り出された伝統」という語は広範に用いられてはいるが、かといって不正確に用いられている訳では無い。意味するところは、一つには、実際に作り出され、構築され、形式的に制度化された「伝統」であり、さらには、容易に遡ることができないが、日付を特定できるほど短期間—おそらく数年間—に生まれ、急速に確立された「伝統」を示す。(・・・)「創り出された」伝統の特殊性とは、歴史的な過去との連続性がおおかた架空のものだということでもある。つまり、そうした伝統とは、新しい状況に直面した際古い状況に言及する形をとるか、あるいは半ば義務的な反復によって過去を築き上げるかといった対応のことなのである。それは近代世界の恒常的な変化及び革新と、社会生活の少なくともある部分を永久不変のものとして構造化しようとする試みの対照性なのであり、そのことが「伝統の創出」というものを、過去二世紀を扱う歴史家にとって興味深いものとしている。

## 【出典】

エリック・ホブズボウム (編集), テレンス・レンジャー (編集), 前川 啓治 (訳), 梶原 景昭 (訳), 『創られた伝統』, 紀伊國屋書店 1992 年  
E.J. Hobsbawm, Terence O. Ranger, *The Invention of Tradition*, Cambridge University Press, 1983.  
Reproduced with permission of Cambridge University Press.

【問】この文章で著者は、「創られた伝統」の例として、英国の国会開会儀式を例に挙げています。この説明によれば、「創られた伝統」とは、「ごく最近」作り出され、架空の「過去との連続性」や「半ば義務的な反復」で過去を創作したりする文化事象がそれにあたります。あなたの知っている文化事象で「創られた伝統」に該当すると思われるものを取り上げ、どうしてそうだと思うのかを説明しなさい。







## 文学研究科入学試験答案用紙

専攻・専修名	課程	科目	コース	受験番号	氏名
人文学専攻 (英語圏文化専修)	前期課程	外国語 (英語)	<input type="checkbox"/> 研究一貫 <input type="checkbox"/> 高度専門		

I. 次の文章を読んで、問いに答えなさい。

The issue of forced marriage became especially publicly visible when Danish registration in 2002, aimed at preventing forced marriages amongst minority communities, stipulated that any Danish citizen wanting to marry a foreign citizen could do so only if both partners were 24 years old age. And they also have to prove that their connection to Denmark was stronger than their connection to another country, which illustrated the way in which the issue of forced marriage has become intertwined with the anti-immigration agenda as well as the backlash against multiculturalism.

However, in Danish debates there appears to be no serious consideration of any distinction between *arranged* and *forced* marriages. Arranged marriages, widely practiced in minority communities whose origins lie in South Asia – tend to involve consensual practices in which both families play a significant part in bringing couples together. However, it is important to be aware of the degree of informal pressure that often exist on each would-be spouse in arranged marriages, and it is noteworthy that the British South Asians tended to marry early, a trend influenced by parental and community pressure.

Forced marriages often involve teenage girls born in Western European countries being lured to Pakistan or elsewhere on pretense of a holiday and then forcibly married off to a cousin or other person connected to a clan or village of the girl's family. In some cases there are straightforward abductions, and the girls are unwillingly taken abroad. Marriages also take place in the UK and elsewhere in Western Europe where the girls are simply married off against her will, often accompanied by threats of violence and pleas for maintaining 'family honour'.

(出典: Ali Rattansi, *MULTICULTURALISM: A VERY SHORT INTRODUCTION*, 220w from pp.52-53.  
By permission of Oxford University Press 2011.)

- [1] 下線部を日本語にきなさい。
- [2] ここに指摘されている、*arranged marriages* の問題点は何ですか。
- [3] デンマークの法律が *forced marriages* に対して骨抜きである理由は何だと、著者は述べていますか。

II. 次の物語は、アフリカ系アメリカ人の Ada Bryan が 20 世紀初頭に伝承した、サウスカロライナ州の民話である。日本語で粗筋を述べなさい。登場人物名は英語のままでよい。

Mary Belle was the only daughter. Her mother and father treated her well. Yes, and they all lived on life's pleasant shore. But what happened? The mother got ill, and she died. And it was not long before the father married again. The woman he married had two daughters, name of Bethla and Sadie. The girls treated Mary Belle, oh, like she didn't belong to anybody. Yes, and they treated her like she wasn't even a speck of dirt. Mary Bill felt so bad all of the time, she'd to run off to the river. She would just stand on the bank and cry.

One day, there came this thing out of water. It rose up way high on what looked like its tail. "What in the world are you?" asked Mary Belle. "I'm the mermaid what lives in this water," came the answer. "Don't you see my tail?"

"I see you got no legs, and that tail," Mary Belle told her. "But why do you cry, Mary Belle?"

## 文学研究科入学試験答案用紙

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人文学専攻 (英語圏文化専修)	前期課程	外国語 (英語)	<input type="checkbox"/> 研究一貫 <input type="checkbox"/> 高度専門		

asked the mermaid. "Well, my good mother died," said Mary Belle. "Then my own father married a woman who had two daughters, Bethla and Sadie. They keep the meat back from me, they feed me nothing, and they treat me like a stepchild." "I do not like the sound of that. Come with me," said the mermaid.

Mary Belle went with her. Down and way down, deep in the water. It was real pretty down there, full of fishes and caves and wavery light. The mermaid gave Mary Belle something cool to drink, and lots of food to eat. Afterword, Mary Belle went on back home. All of them, her father, his wife, and her daughters, were having their supper. They wouldn't give Mary Belle some, either. So mean.

The next day, she went down to the river. Didn't know what came over her, but she had to sing. This is what she sang: "*Down, down, to the deep and shady, Pretty mer-maidy, take me down!*" All got still. Then there was a darkening in the river. Next thing, there came the mermaid. She splashed up on her tail, all shimmery silver-blue and gold. She slid on her belly in the waves and lifted her tail over her head like a fan. She came on over, took Mary Belle down. She gave Mary Belle lots of goodies to eat and some sugar, and cream to drink. After a while, she brought Mary Belle up again. Mary Belle went on home. She just couldn't keep still about it this time. So she told her father and her stepmother. "I went with a mermaid way in the river. I wouldn't lie to you," Mary Belle told them.

The next day when the sun was going up the sky, all of them went down to the river. So this time, her father sang: "*Mary Belle's been down. Pretty mer-maidy, take me dow-ow-n.*" "That's not the way to do it," says Bethla. "Here, let me sing." She sang: "*Mary Belle's been, Daddy wants to go. Pretty mer-maidy, take me dow-ow-n.*" They waited a minute. Nothing darkened in the river. Nothing rose up.

The youngest, Sadie, said, "Let me do it, let me sing." Sang: "*Mary Belle's been, Daddy can't. Bethla wants to go. Down, down, to the deep and shady. Pretty mer-maidy, take me dow-ow-n.*" Suddenly there was a way darkening in the middle of the river. The mermaid came up. It was something about the youngest's voice. Mermaid slid on her belly and came to them on a wave. Her tail was up over her head. It was all sparkly wet and golden. She wiggled it and beckoned them to come to her.

The father, he had a gun. He took it out and shot the poor mermaid through her tail. She shrieked. He shot her again. Now there was bright green foam all around her. She sank way down under and was gone, gone. Mary Belle never dreamed her father would do what he did. She went away, weeping. Came back the next day. Sang for the mermaid, sang: "*Pretty mer-maidy, it's me, Mary Belle. Take me down and dow-ow-n.*"

But the pretty mermaid never came, never rose up. Told you she was gone, gone. Mary Belle didn't know it for certain. And when she did know at last, she walked out into the river. Waded out in the water until it most covered her. And Mary Belle disappeared under the rippling waves. Gone was she, like the mermaid and like her mother. Gone, gone.

Step on the tin, the tin bands. This is how my story ends.

(出典: From *HER STORIES: AFRICAN AMERICAN FOLKTALES, FAIRY TALES AND TRUE TALES* by Virginia Hamilton, pp.33-37. Scholastic Inc./The Blue Sky Press. Copyright 1995 by Virginia Hamilton. Used by permission.)

## 文学研究科入学試験答案用紙

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人文学専攻 (英語圏文化専修)	後期課程	外国語 (英語)		

## I. 以下の文章を日本語で要約しなさい。

The World English paradigm, developed largely by Braj Kachru, seeks to document the variation that exists in English today based largely on geographical context. In an influential work on varieties of English, Kachru (1989) argued that the different roles that English serves in countries around the world are best conceived of in terms of three main circles: (a) the *Inner Circle*, where English is the primary language of the country, such as in Australia, Canada, the United States, and the United Kingdom; (b) the *Outer Circle*, where English serves as a second language in a multilingual country, such as in Singapore, India, and the Philippines; and (c) the *Expanding Circle*, where English is widely studied as a foreign language, such as in China, Japan, and Korea. He argues that World Englishes develop largely in Outer Circle countries because in such countries two or more languages are in constant contact. As such, the use of English in the country begins to vary through linguistic borrowing. The goal of World Englishes research is to document the phonological, semantic, and grammatical variation that exists in various Outer Circle Countries.

This paradigm was the first to recognize the variation that exists today in English usage around the world and, more importantly, to recognize the legitimacy of norms other than those of the Inner Circle. This was a major step forward in challenging the Inner Circle focus of much research and pedagogy. However, this approach views language use as a factor solely of nation states, whereas, in fact, people can cross national borders much more easily today, so, for example, immigrant groups may retain their language and culture outside of their nation state. Even more importantly, World Englishes research typically fails to recognize the issue of power as it relates to language in examining how and why English impacts the uses of other languages due to its economic and political power.

English as a lingua franca (ELF) examines how English is used between speakers of different languages and cultural backgrounds. Firth's (1996) definition of ELF is "a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen *foreign* language of communication" (p. 240). A major contribution of this approach is that it recognizes the common use of English among L2 speakers rather than suggesting that the main purpose of English is to use English with native speakers. Even more importantly, it documents that manner in which less proficient speakers of English manage to communicate and repair breakdowns in communication. Its limitations, however, are that by documenting so-called core features of ELF, some may conclude that such language patterns should be the target of English learning, thus promoting a target of a somewhat limited English rather than full proficiency in the language. In addition, like the World English model, it does not recognize how issues of power affect language use.

## 【出典】

Eli Hinkel, *Handbook of Research in Second Language Teaching and Learning*, p.30, © Taylor & Francis.  
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人文学専攻 (英語圏文化専修)	後期課程	外国語 (英語)		

## II. 以下の文章を日本語で要約しなさい。

The forced removal of Aboriginal and Torres Strait Islander children from their families was official government policy from 1909 to 1969. However the practice took place both before and after this period. Governments, churches and welfare bodies all took part. The removal policy was managed by the Aborigines Protection Board (APB). The APB was a government board established in 1909 with the power to remove children without parental consent and without a court order. Under the White Australia and assimilation policies Aboriginal and Torres Strait Islander people who are 'not of full blood' were encouraged to become assimilated into the broader society so that eventually there would be no more Indigenous people left. At the time Indigenous people were seen as an inferior race.

Children were taken from Aboriginal parents so they could be brought up 'white' and taught to reject their Aboriginality. Children were placed with institutions and from the 1950s began also being placed with white families. Aboriginal children were expected to become labourers or servants, so in general the education they were provided was very poor. Aboriginal girls in particular were sent to homes established by the Board to be trained in domestic service.

The lack of understanding and respect for Aboriginal people also meant that many people who supported the child removals believed that they were doing the 'right thing'. Some people believed that Aboriginal people lived poor and unrewarding lives, and that institutions would provide a positive environment in which Aboriginal people could better themselves. The dominant racist views in the society and government also means that people believed that Aboriginal people were bad parents and that Aboriginal woman did not look after their children.

No-one knows how many children were taken, as most records have been lost or destroyed. Many parents whose children were taken never saw them again, and siblings who were taken were deliberately separated from each other. Today many Aboriginal people still do not know who their relatives are or have been unable to track them down. The generations of children who were taken from their families became known as the Stolen Generations.

【出典】

Justin Healey, *Stolen Generation: The Way Forward*, p.1, © 2009. Reproduced with permission of Copyright Agency Limited (CAL).

## III. あなたの研究課題と研究計画を英語で簡潔に述べなさい。