

立命館大学大学院 2018年度実施 入学試験

博士課程前期課程

文学研究科

行動文化情報学専攻・地理学専修

※2019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	専門科目		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	×		×	
	2月		P.1~		P.5~	
	9月	高度専門	×			
	2月		P.1~			
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					
	9月	高度専門				
	2月					
学内進学入学試験	9月	研究一貫				
	9月	高度専門				
学内進学入学試験 (大学院進学プログラム履修生対象)	2月	研究一貫				
	2月	高度専門				
APU特別受入入学試験	9月	研究一貫				
	9月	高度専門				

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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.11～	
外国人留学生入学試験	9月			
	2月			
学内進学入学試験	2月			

2019年度 立命館大学大学院文学研究科入学試験問題

2019年2月16日

博士課程前期課程 行動文化情報学専攻
地理学専修

「専門科目」

●受験上の注意

- ① 試験中、冊子をばらしても構わないが、終了後再び綴じて提出すること
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●試験中の持込許可物件について

- ① 筆記用具、受験票、時計以外の持込は認めない

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
行動文化情報学専攻 (地理学専修)	前期課程	専門科目	<input type="checkbox"/> 研究一貫 <input type="checkbox"/> 高度専門		

- I 場所のイメージに関して、地理学でなされてきた研究について概説せよ。なお、その際に具体的な先行研究を紹介しつつ、異なる研究の視点を3つ以上挙げること。

文学研究科入学試験答案用紙

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II 鉄道の敷設は、住宅地や娯楽施設の開発をはじめとして、沿線地域にさまざまな影響を与えてきた。こうした事象について、その具体例を挙げつつ、地理学的に研究するにあたっての視点と方法を述べよ。

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Ⅲ 以下の(1)・(2)のいずれかを選択し、地理学における研究として重要な論点を述べよ。

- (1) 中心商店街の変容
- (2) 観光とまちづくり

2019年度 立命館大学大学院文学研究科入学試験問題

2019年2月16日

博士課程前期課程 行動文化情報学専攻
地理学専修

「外国語」(英語)

●受験上の注意

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I 次の英文をよく読んで、[1] ~ [5] の問いに答えよ。

The last half-millennium of the Earth's natural history has been a time of dramatic and accelerating change. (a) One has to look to the beginning of the Holocene, with the climatic amelioration after the last ice age and the Neolithic agricultural revolution, to find a period which produced changes of comparable significance for human-environmental relations. What makes the last five centuries so distinctive is, of course, the quantum leap in human impact on nature that has occurred during this time. Climate and other natural agencies have been far from static over the last 500 years, but there are no grounds for believing that they operated in any way differently from earlier in (b) the Holocene except where prompted by human agency. The justification for treating the period since AD 1500 as a separate time bloc within the Holocene is therefore solely based on culturally induced changes in the natural environment.

(c) The 'Industrial Revolution' is usually considered to be the most dramatic economic and cultural shift to have taken place in modern times. With the advent of industrial capitalism, human use of resources became increasingly exploitative and most daily productive activities became separated from land, climate and the rest of nature (Quaini, 1982, p.122ff). The countryside and wilderness became the escape from routine labour, not part of it. Even agriculture has become industrialized through mechanization, and land-use activities are now determined more by decisions taken in Brussels or Washington than locally in Galloway or Michigan. For many of the world's peoples and ecosystems, however, the dominant change of recent centuries has been brought about not by industrial capitalism but by European colonial expansion. European culture encountered new and unfamiliar natural environments overseas, and what resulted was unlike either had been before the encounter. Adaptations were often harmonious, as in the vineyards of California, but more than occasionally were not; the dustbowl of the western American prairies providing a classic example of maladaptation of people to what was-for them-new land.

(d) Industrial capitalism and European colonialism are both products of the last two centuries, but the shift to a modern pattern of human-environment relations began before this. A third event had commenced three centuries earlier, when Vasco da Gama rounded the Cape of Good Hope and Columbus set foot on the New World. In AD 1450, Eurasia, the Americas, sub-Saharan Africa and Australasia were unknown to each other, but by AD 1550, European explorers had brought all except the last within a system of global contact. The explorers returned not only with gold but also with a plant to be 'smoked' and fine bird feathers for ladies' hats. The discovery and subsequent interchange of plants and animal domesticates brought to an end the discrete crop cultures that had existed for so many thousands of years in western and eastern Eurasia, and in the Americas. Indeed, so radical was this transformation that such things as Irish potatoes, Indian palomino ponies, Australian sheep and Canadian wheat are now accepted as native. In fact, all were introduced and adopted following the age of European discovery.

【出典】

Copyright © Neil Roberts 1989, 1998

Roberts, N. (1998). *The Holocene*. Malden, MA: Blackwell Publishing, pp.208-209.

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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
行動文化情報学専攻 （地理学専修）	前期課程	外国語 （英語）	研究一貫		

〔1〕 下線部 (a) を和訳せよ。

〔2〕 下線部 (b) について、日本語で簡潔に説明せよ。

〔3〕 下線部 (c) を和訳せよ。

文学研究科入学試験答案用紙

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〔4〕 下線部 (d) をふまえ、“third event” とは何か、その具体的な出来事について日本語で簡潔に説明せよ。

〔5〕 この英文に英語でタイトルをつけよ。

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II 次の英文をよく読んで、[1] ~ [5] の問いに答えよ。

Globally, religion, either alone or in association with language, frequently forms the basis of ethnic identity and influences the ways in which this spills over into nationalism. The Catholic/Orthodox/Muslim schism of the former Yugoslavia, and the ways in which language and religion combine in Polish identity, provide two European examples. More widely, Christianity has been locked in conflict with Islam since the seventh century, a rivalry that has now become transmuted into the struggle between the West and a resurgent, militant version of Islam and its transnational network of terrorist groups. In part, this struggle represents the resistance of Islam to secularization, which means that in an Islamic state still defined by its religious beliefs, these latter can compete with nationalism because they perform most of its functions (Gellner 1997). In Asia, states such as Pakistan, created at the cost of enormous bloodshed during the 1947 partition of British India, and Malaysia reflect the interaction of religion with other modes of identity. Traditional Irish nationalism was framed by its entirely Catholic ethos, one reason why Protestants, especially those in Northern Ireland, lost any real sense of Irishness after the partition of Ireland in 1921 (Graham 1998a; Graham and Shirlow 1998). In Québec, religion traditionally meshed with language in defining the distinct Québécois identity. As is also the case in Ireland, its significance is now muted and it is a largely secular Québec which is restive within contemporary Canada. However, the monolithic nature of religions should not be overstated for they too are fractured into multiple, historically-based allegiances that are often the causes of conflict. The tensions in the Middle East between Iran, Iraq and Saudi Arabia owe much to the fractured relationships between rival Islamic sects. Divisions within Christianity likewise provide a basis for conflicting identities.

Religion can constitute the most powerful foundation to the social and political uses of heritage. Jerusalem, for example, stands testimony to the centuries-old power of religious iconography in human value systems and identities. It also sustains the idea of religion as the principal basis of conflicting heritages, representing as it does a site sacred to, and fiercely contested by, three major world religions – Judaism, Christianity and Islam – which ironically share a common geographical origin. Jerusalem is the archetypal ‘holy city’, a place which symbolizes in itself a theological idea and thus acquires an array of monuments and buildings of profound heritage significance to that religion’s adherents. Other holy cities like Rome may be highly multifunctional and even ‘multiheritage’ places, while others, such as the Galician pilgrimage centre of Santiago de Compostela in north-west Spain, or Lourdes in south-west France, may possess a relatively greater ‘holy’ focus (Figure 2.7). All the major world religions have sacred cities, either in their entirety or with respect to particular shrines. For Muslims, these include Mecca, and regional centres such as Qom and Isfahan in Iran; for Sikhs, Amritsar; for Hindus, Varanasi (Singh 1997); and for Buddhists, Kandy or Lhasa. Even recently-founded sects have their holy places as in the Mormon ‘capital’ of Salt Lake City, Utah. While their heritage significance varies immensely, holy cities are often among the most sensitive illustrations of the wider issues of heritage contestation and management addressed in this book. They can be the epicentres of revolution (Iran) or, as in Lhasa, the targets of heritage vandalism as China seeks to repress Tibetan culture. Holy cities can be the subject of terrorist attacks as at Kandy in Sri Lanka, and inter-religious conflict as at Amritsar and Jerusalem. They are equally tempting targets for tourism commodification of their heritage, in the first instance for the often captive pilgrimage market.

【出典】

© 2000 Brian Graham, G. J. Ashworth and J. E. Tunbridge
Graham, B., Ashworth, G. and Tunbridge, J. (2000). *A Geography of Heritage*. London: Routledge, pp.50-51.
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文学研究科入学試験答案用紙

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(1) 下線部 (a)を和訳せよ。

(2) 下線部 (b) の Jerusalem が他の 'holy city' と異なるのはどういう点か、日本語
で簡潔に説明せよ。

(3) 下線部 (c) の pilgrimage を和訳せよ。

(4) 以下の地名に関して、著者はどのように分類しているか、日本語で簡潔に説明
せよ。

Rome, Santiago de Compostela, Lourdes, Mecca, Qom, Isfahan,

Amritsar, Varanasi, Kandy, Lhasa, Salt Lake City

(5) この英文に日本語でタイトルをつけよ。

2019年度 立命館大学大学院文学研究科入学試験問題

2019年2月16日

博士課程後期課程 行動文化情報学専攻
地理学専修

「外国語」(英語)

●受験上の注意

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I 地理情報科学のデータに関する次の文をよく読んで、以下の[1]～[5]の問いに答えよ。

Data, Information, Evidence, Knowledge, and Wisdom

Information systems help us to manage what we know, by making it easy to organize and store, access and retrieve, manipulate and synthesize, and apply to the solution of problems. We use a variety of terms to describe what we know, including the five that head this section and that are shown in Table 1.1. There are no universally agreed-on definitions of these terms. Nevertheless it is worth trying to come to grips with their various meanings because the differences between them can often be significant, and what follows draws on many sources and thus provides the basis for the use of these terms throughout the book.

Table 1.1 A ranking of the support infrastructure for decision making.

Decision-making support infrastructure	Ease of sharing with everyone	GIS example
Wisdom ↑	Impossible	Policies developed and accepted by stakeholders
Knowledge ↑	Difficult, especially tacit knowledge	Personal knowledge about places and issues
Evidence ↑	Often not easy	Results of GIS analysis of many data sets or scenarios
Information ↑	Easy	Contents of a database assembled from raw facts
Data	Easy	Raw geographic facts

(a) Data clearly refers to the most mundane kind of information and wisdom to the most substantive. Data consist of numbers, text, or symbols, which are in some sense neutral and almost context-free. Raw geographic facts, such as sensor measurements of temperature at a specific time and location, are examples of data. When data are transmitted, they are treated as a stream of bits; a crucial requirement is to preserve the integrity of the data set. The internal meaning of the data is irrelevant in such considerations. Data (the noun is the plural of datum) are assembled together in a database.

The term information can be used either narrowly or broadly. In a narrow sense, information can be treated as devoid of meaning and therefore as essentially synonymous with data as defined in the previous paragraph. (b) Others define information as anything that can be digitized, that is, represented in digital form, but also argue that information is differentiated from data by implying some degree of selection, organization, and preparation for particular purposes—information is data serving some purpose or data that have been given some degree of interpretation. Information is often costly to produce, but once digitized, it is cheap to reproduce and distribute. Geographic data sets, for example, may be very expensive to collect and assemble, but very cheap to copy and disseminate. One other characteristic of information is that it is easy to add value to it through processing and through merger with other information. (c) GI systems are very useful for doing the latter because of the tools they provide for combining information from different sources. GI systems do a better job of sharing data and information than knowledge, which is more difficult to detach from the knower.

(d) Knowledge does not arise simply from having access to large amounts of information. It can be considered as information to which value has been added by interpretation based on a particular context, experience, and purpose. Put simply, the information available in a book or on the Internet or on a map becomes knowledge only when it has been read and understood, as when an experienced hiker chooses not to set off into unfamiliar terrain having read about it and taken stock of the weather forecast. How the information is interpreted and used will be different for different readers depending on their previous experience, expertise, and needs. (e) It is important to distinguish two types of knowledge: codified and tacit. Knowledge is codifiable if it can be written down and transferred relatively easily to others. Tacit knowledge is often slow to acquire and much more difficult to transfer. Examples include the knowledge built up during an apprenticeship, understanding of how a particular market works, or familiarity with using a particular technology or language. This difference in transferability means that codified and tacit knowledge need to be managed and rewarded quite differently. Because of its nature, tacit knowledge is often a source of competitive advantage.

【出典】

Copyright © 2015, 2011 John Wiley & Sons, Inc.

Longley, P., Goodchild, M., Maguire, D. and Rhind, D. (2015). *Geographic Information Systems and Science*. Hoboken: John Wiley & Sons, pp.9-11.

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文学研究科入学試験答案用紙

専攻・専修名	課程	科目	受験番号	氏名
行動文化情報学専攻 (地理学専修)	後期課程	外国語 (英語)		

[1] 下線部(a)に関して、Dataとは何か、日本語で簡潔に述べよ。

[2] 下線部(b)に関して、広義のInformationとはどのようなものか、日本語で簡潔に述べよ。

[3] 下線部(c)に関して、地理情報システムはInformationに関してどのような利点を持っているか、日本語で簡潔に述べよ。

文学研究科入学試験答案用紙

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[4] 下線部(d)に関して、Knowledgeとはどのようなものか、日本語で簡潔に述べよ。

[5] 下線部(e)に関して、Tacit(暗黙の)Knowledgeとはどのようなものか、日本語で簡潔に述べよ。

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II 環境に関する次の文A・Bをよく読んで、以下の[1]~[3]の問いに答えよ。

A

The human history of the 1840s has generally been written in terms of the ideas and rising pressure of movements towards democracy and universal suffrage that were occupying the nations of Europe, until they broke out in the year of revolutions in 1848. It might be worth investigation nevertheless to discover what part, if any, the weather and its effects upon agriculture and the urban poor played in all this. In one corner of Europe, at least, it had a critical effect, the turning point in Ireland's history brought by ^(a) the great potato famine. The summer of 1846, which was warm in Europe generally, was humid, with moist southerly winds, and cyclonic at the Atlantic fringe and also at times in much of northern Europe. This provided ideal conditions for the potato blight fungus (注: ラテン語名 *Phytophthora infestans*), which had made its first appearance in Europe (in a shipload from America which included diseased tubers) in 1845 and spread quickly. The organism multiplies rapidly in periods of some days in succession with temperatures continuously above 10 °C and relative humidity never below 90 per cent saturation, permitting the exposed plant surfaces to remain wet. We read in a farm diary from as far away as Jaeren in southwest Norway that in 1846 the alternations of rain and sun, always with warmth, ripened the corn quickly and it was safely got in by 29 August, but 'the potatoes rotted again'. In Ireland, where the potato was the staple crop on the multitudes of small farms, 80 per cent of them under 6 hectares (15 acres) and many only a fifth of that size, the effect was devastating. Despite relief measures, particularly large imports of maize from the United States, enormous numbers of the people died. Over six years of continuing outbreaks, aggravated by an epidemic of typhus which also was not confined to Ireland, it is estimated that there were a million deaths in Ireland, and the flow of emigration began. ^(b) The population in 1851 had already dropped by nearly a quarter from its peak of 8½ million in 1845, and by the twentieth century it had fallen by a half and has never since approached the 1845 level.

B

The climate of the period from the 1830s to the 1860s in the United States has been investigated by Eberhard Wahl and associates at the University of Wisconsin in Madison, using a network of official weather station records which included the earliest of their kind from the middle of the continent. The results showed a climate that was colder than the 1931-60 averages over the eastern and central parts of the country by between 1 and 2 °C in the interior in each season of the year and by over 2.0 °C (3.6 °F) in the early autumn. In the 1850s and 1860s, for which data extend to the Pacific coast, it is seen that the mountain states were on the other hand up to 1 °C warmer than in 1931-60, up to 1.5 °C in spring, summer and early autumn. Precipitation was around 20 per cent greater than in recent times over the same area, but in winter the north-south belt of up to 40 per cent greater down-put of rain and snow lay over the Middle West. ^(c) This distribution makes it clear that, as we also deduced for the sixteenth- and seventeenth-century climax of the Little Ice Age, the wind circulation was more meridional (with fewer west winds) than in the twentieth century. In particular, there must have been more northerly winds over the eastern and central parts of North America and more southerly winds over the west. But some changes of longitude of the main features of the pattern must have taken place; for the waggoners trekking out west to California in 1849 found the Middle West a virtual desert.

【出典】

Lamb, H. (1995). *Climate, History and the Modern World*. London: Routledge, pp.252-253.
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[1] 下線部(a)を日本語に訳せ。また、文Aの記述から、下線部(a)が生じた要因について簡潔に述べよ。

[2] 下線部(b)を日本語に訳せ。

[3] 下線部(c)を日本語に訳せ。