

立命館大学大学院
2024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

入試方式	実施月	コース	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～		×	
	2月		×		×	
	9月	高度探究	P.1～			
	2月		×			
社会人入学試験	9月	研究一貫	P.1～			
	2月		×			
	9月	高度探究				
	2月					
外国人留学生入学試験 (RJ方式)	9月	研究一貫	P.1～			
	2月		×			
	9月	高度探究	P.1～			
	2月		×			
学内進学入学試験	9月	研究一貫				
	2月					
	9月	高度探究				
	2月					
APU特別受入入学試験	9月	研究一貫				
	2月					
	9月	高度探究				
	2月					

【表紙の見方】

×・・・入学試験の実施がなかった等の理由で入学試験問題の作成がなかったもの、または、問題を公開しないもの
斜線・・・学科試験(筆記試験)を実施しないもの

立命館大学大学院
2024年度実施 入学試験
博士課程後期課程
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人文学専攻・英語圏文化専修

入試方式	実施月	外国語(英語)	
		ページ	備考
一般入学試験	2月	P.8～	
外国人留学生入学試験	9月		
	2月		
学内進学入学試験	2月		

【表紙の見方】

×・・・入学試験の実施がなかった等の理由で入学試験問題の作成がなかったもの、または、問題を公開しないもの
斜線・・・学科試験(筆記試験)を実施しないもの

※試験終了後、ホッチキスで綴じること(太線の4箇所)

2025年度 立命館大学大学院文学研究科入学試験問題

2024年9月7日

博士課程前期課程 人文学専攻
英語圏文化専修

「専門科目」

全 6 ページ

●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
(ホッチキスを貸与します)
- ② 全ての用紙に受験番号、氏名等を記入し、提出すること

●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
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"/> 高度探究		

I. 次の（１）（２）（３）から一つ選んで解答しなさい。

（１）以下の文章を日本語で要約しなさい。

Few people believe in fairies now, but they featured powerfully in the belief systems of the past, and not always benignly. Like witches, fairies have inspired fears that led to terrible acts, and not only in pre-modern societies far away but ones closer to hand: King James I believed in demons. Fairy tales have a tangled relation to this history, for the stories develop within a complex of fancies, superstitions, and stories around supernatural creatures such as elves or jinn, but they also, over a long and varied development, express a way of discounting the terrors attached. It is now implicit in the term ‘fairy tale’ that the story told is not credible, that it does not command serious allegiance or faith. Fairy tales in this way face two ways: towards a past realm of belief on one side and towards a sceptical present on the other. They offer the pleasures of imaginative entry into a world that does not have intellectual or religious authority. In his ‘On Fairy-Stories’, Tolkien remembers how he ‘desired dragons with a profound desire’. He feels this desire, he continues, because ‘The dragon had the trademark of Faerie written plain upon him. In whatever world he had his being it was an Other-world. Fantasy, the making or glimpsing of Other-worlds, was the heart of the desire of Faërie.’ The Other Worlds which fairy tales explore open a way for writers and storytellers to speak in Other terms, especially when the native inhabitants of the imaginary places do not belong to an established living faith and therefore do not command belief or repudiation. The tongue can be very free when it is speaking outside the jurisdiction of religion.

Reprinted from Fairy Tale: A Very Short Introduction, by Marina Warner.
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(2) 以下の文章を日本語で要約しなさい。

The lapsing of the Printing Act in 1695 was a watershed in newspaper history. With the removal of several onerous legal restrictions, printers were able to publish newspapers and other forms of printed material with unprecedented freedom. As a result, during the next 160 years millions of newspapers were produced in England. From only a handful of titles at the beginning of the eighteenth century, the newspaper press expanded rapidly until, by the early nineteenth century, newspapers had become part of the everyday life of English men and women. Newspapers were highly prized by a population hungry for news. Their contents were devoured and dissected, and the information and views they imparted provided a basis for public debate. As Jean Louie de Lolme noted in the late eighteenth century, ‘every man, down to the labourer, peruses them with a sort of eagerness’. Increasingly, the formation of public opinion --at least outside the narrow ruling elite--was heavily dependent on newspapers. But this relationship was neither one-way nor uncomplicated, since the newspaper press itself relied on the tenor of public sentiment to determine its own politics. This complex interplay between the press and popular politics meant that newspapers became an integral part of the political world, with their influence and power increasing steadily throughout the eighteenth and nineteenth centuries as the importance of public opinion also grew. 1855 was another important moment in English newspaper history. In this year newspaper taxation was abolished, thus removing the most important government restriction on newspaper production. Yet despite the increased freedom and growth of the press after this date, already by 1855 the newspaper press was widely perceived to be the most crucial factor in forming and articulating public opinion. In addition, it was also thought to have a constitutional role: by defending the rights of citizens and warding against government corruption, the newspaper press was deemed to constitute the ‘fourth estate’ of the constitution.

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(3) 以下の文章を日本語で要約しなさい。

Foreign language education in Ireland has been dominated by a number of European languages, such as French, German and Spanish, since their introduction to comprehensive secondary education in the 1960s. While the focus of successive governments since Irish independence has been on the revitalisation of the Irish language, with the education system as the primary vehicle, a foreign language education policy does not exist, nor are foreign languages mandatory subjects at any level of education. Although the cognitive, social, cultural and economic benefits of language learning are well established in the second language acquisition (SLA) literature (e.g. Bruen, 2013; Cook, 2016; Cook & Singleton, 2014), the country's first strategy for foreign languages in education was published relatively recently, in 2017 (Department of Education and Skills, 2017).

In recent years, there has been a proliferation of studies and volumes dedicated to the relationship between language use and learning, political economy and late-capitalism/neoliberalism (e.g. Barakos & Selleck, 2019; Block, 2018; De Costa et al., 2020; Heller & C Duchene, 2012; Kelly-Holmes, 2016). In the context of the increasing marketisation of language skills, scholars such as Block (2018), Preece (2019) and Savers and Lancos (2017) have noted that while globalised and ‘official’ languages are discursively constructed as assets that can enhance the learner's profile in the jobs market, minority and regional languages are accorded less value, economic or otherwise (see also Chapter 2 of this book). Yet, despite the perceived value of official or globalised languages, the languages offered in education systems may also be regarded as difficult, unnecessary subjects that Anglophones, in particular, can do without (Bruen, 2021). Although science, technology, engineering and mathematics (STEM) subjects and related professions tend to be constructed as valuable to wider society, the value of languages, and the humanities more broadly, is less clear as education is increasingly treated as a commodity for exchanging in the marketplace. Languages and the professions with which they have long-standing associations, such as teaching, are also often bound up with discourses of gender, with implications for who ‘ought to’ take up a language and who can access language learning.

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Ⅱ．次の文章を読んで、著者が説くアメリカの出入国管理の進展と国別割当ての功罪について、簡潔にまとめなさい。

南北戦争以降、アメリカの経済発展に伴って移民が増加すると、まずアジアからの労働者が次々に移民禁止対象になっていった。これに対し、東欧・南欧からの移民については、当初は質的規制（貧困者や読むことのできない者などの入国規制）をしていたが、規制論者が望むほどには十分に減らすことができなかった。他方で、第一次世界大戦による動乱は、アメリカへの入国希望者数を増加させた。ついに 1921 年の移民法でもって、アメリカは国別に移民受け入れ枠を設け、数量規制を導入した。また、1924 年の移民法は、「帰化不適格者」の移民禁止という文言で、アジアからの労働者の移民を、日本人を含めて禁止する一方、東欧・南欧からの移民に対しては入国者数を激減させることによって、南北戦争前の西欧・北欧系を中心とする人口構成を維持しようとしたのである。ただし、アメリカ大陸内のカナダ、メキシコ、中南米の独立国などからの移民は、国別割当ての対象にはならなかった。

国内と国外の動きは無関係ではいられない。当時の国際関係を見れば、イギリス、フランス、オランダ、少し遅れてドイツ、アメリカといった国々がアジアやアフリカに植民地を領有していた。白人優位の国際関係は、アメリカ国内の人種関係やアメリカの移民政策にも影響を及ぼしていた。

移民規制の動きと連動して、アメリカ国内でのアフリカ系アメリカ人に対する人種分離が進行していった。南北戦争後の北部による軍事占領下では、アフリカ系の州議会議員なども登場していた。しかし、最も遅かった州でも 1877 年には軍事占領は終了した。この再建期の後、鉄道車輛での白人専用車と非白人専用車というように人種分離が進み、また、識字能力や税の支払いの有無などにより、投票権が制限されていった。

国内と国外の連動は、1965 年の移民法で国別割当てが廃止される要因でもあった。第二次世界大戦後には、アジア・アフリカ諸国が次々に独立し、他方で、対共産圏戦略のもと、アメリカは「自由」「平等」や「民主主義」をその理念としてかかげていた。ニューヨークに国際連合の本部が置かれ、アジアやアフリカの代表が国連本部に来る、といった状況のなかで、人種差別的な移民政策やアメリカ国内での人種分離は維持できなくなっていく。また、対共産圏戦略下では、国別割当てで厳しく制限した東欧などからの難民受け入れが必要になり、移民法では対処できないため、別途、難民法を制定せざるをえなくなった。こうして、国別割当ては対外戦略の観点からも形骸化していった。

国別割当ての歴史は、人為的に政策で人の流入を左右させようとしても、条件が整わなければ人は移動しないことを示している。

加藤洋子『「人の移動」のアメリカ史 移動規制から読み解く国家基盤の形成と変容』 彩流社、2014年、pp. 155-156

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"/> 高度探究		

Ⅲ. あなたの研究課題と研究計画を英文で簡潔に述べなさい。

文学研究科入学試験答案用紙

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IV. 自分が研究したいと思う課題に関連して、これまで勉強した参考文献で最も参考になった 2 つの文献について、概要を述べなさい。（日本語でも英語でもよい）。

※試験終了後、ホッチキスで綴じること(太線の4箇所)

2025年度 立命館大学大学院文学研究科入学試験問題

2025年2月8日

博士課程後期課程 人文学専攻
英語圏文化専修

「外国語」(英語)

全 4 ページ

●受験上の注意

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●試験中の持込許可物件について

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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①～③の問題のうち2題を選択し、それぞれのページの下部に解答しなさい。

① 以下の文章を日本語で要約しなさい。

Foreign language education in Ireland has been dominated by a number of European languages, such as French, German and Spanish, since their introduction to comprehensive secondary education in the 1960s. While the focus of successive governments since Irish independence has been on the revitalisation of the Irish language, with the education system as the primary vehicle, a foreign language education policy does not exist, nor are foreign languages mandatory subjects at any level of education. Although the cognitive, social, cultural and economic benefits of language learning are well established in the second language acquisition (SLA) literature (e.g. Bruen, 2013; Cook, 2016; Cook & Singleton, 2014), the country's first strategy for foreign languages in education was published relatively recently, in 2017 (Department of Education and Skills, 2017).

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In Anglophone contexts, many young learners remain ambivalent about studying a language in secondary school or in higher education. Although some (e.g. Bruen, 2013) have examined language ideology and ecology, or language learning environment of the wider Irish context, research into the beliefs of young or adolescent language learners in Ireland is limited.

(出典)Jennifer Martyn, *Discourses, Identities and Investment in Foreign Language Learning* (Multilingual Matters, 2022), pp. 5-6.

< 解答 >

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)		

② 以下の文章を日本語で要約しなさい。

From the emigration of homo sapiens from Africa perhaps 100,000 years ago, to the Viking visits to North America, and Chinese and Arab contact with the Indonesian archipelago, migration meant in essence the settlement of the globe. In the absence of continuing exchange between old and new communities, migration resulted in continual goodbyes. Ocean-borne migration began about 1000 BC, and for a further two millennia after this, migrants very seldom returned to their areas of origin. Migrations gave rise to new cultures and societies that remained largely unaware of their place in the increasingly diverse kaleidoscope of humanity. People created identities for themselves without the aid of the “other,” a phenomenon almost impossible to imagine in the modern world. The creation of land-based empires in Eurasia and elsewhere periodically slowed or reversed the process of cultural fragmentation. The steady expansion southward of imperial control in China culminating in the Chin and Han dynasties led to consolidation and integration, but these were sub-, not inter-continental phenomena.

A little over a thousand years ago the broad pattern of dispersion began to change as peoples in the far west, the far east, and then the south of the Old World launched extensive transoceanic, or at least trans-maritime, satellite communities, whose existence involved the maintenance of retraceable sea-borne connections. Viking trade with the Dorset peoples of Labrador beginning in the late ninth century, Chinese expansion to the Indonesian archipelago and beyond, and monsoon-based navigation in the Indian Ocean were predicated on return voyages thousands of miles in length. While the colonization of the globe continued, indeed at an expanding rate, this was a cultural turning point comparable to the revolution that converted hunter-gatherers to settled agriculturalists. Because the problems of sailing were minor compared to overland journeys of equivalent length, reciprocal sea-borne contact began the reintegration of human societies, a process that continues today in the form of cheap air travel and the communication revolution. At some time in the middle of the last millennium it is likely that the number of languages and cultures in the world that disappeared each year came to exceed those that were created. Conceptions of self at both individual and social levels became tied to ever-changing perceptions of others.

(出典) David Eltis (ed.), *Coerced and Free Migration: Global Perspectives* (Stanford University Press, 2002), pp. 1-2.

< 解答 >

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③ 以下の文章を日本語で要約しなさい。

Throughout the world, literature for children originates with retelling and adapting the familiar stories of a culture --- folktales, legends and stories about historical and fictional individuals memorialised for their heroism or holiness, adventurousness or mischief. When English-language children's literature emerged as a visible entity from the seventeenth century, it followed this route, with the publication of various fairy (or folk) tale collections and religious texts. Subsequently, the principal domains of retold stories in children's literature expanded to include myths and mythologies; medieval and quasi-medieval romance, especially tales of King Arthur's knights; stories about legendary heroes such as Robin Hood; oriental tales, usually linked with *The Arabian Nights*; and modern classics, from Shakespeare to Kenneth Grahame and L. Frank Baum.

A story retold for children serves important literary and social functions, inducting its audience into the social, ethical and aesthetic values of the producing culture. Retellings are thus marked by a strong sense that there is a distinct canon within any of the domains. The tendency for children's literature to evolve as both separate and specialised is very pertinent here: its dominant concerns, especially social issues and personal maturation, make retellings for children a special area, which cannot be simply covered by implication in studies which do not explicitly discuss writing for children. Only a couple of the principal domains of retellings can boast a study dedicated to this writing, however. Most research has focused on retellings for adults and on fairy tales, which are implicitly treated as a special case, perhaps because feminist criticism has focused on them rather than on other kinds of retelling.

To be a retelling, a text must of course exist in relationship to some kind of source, or 'pre-text', although this is only sometimes identifiable as a specific work, and stories may lose or accrete elements as they are refashioned over time. A new retelling may therefore include elements and motifs from multiple stages of a text's tradition, may draw more widely on the genre with which a text is associated, or shape the text in the light of contemporary reinterpretations. Retellings of old tales are thus shaped by interaction amongst three elements: first, the already-known story, in whatever versions are circulating at the time of production, together with other stories of similar type or including similar motifs; second, the current social preoccupations and values (that is, metanarratives, or the larger cultural accounts which order and explain individual narratives) which constitute its top-down framing and ideology (and these may be mediated by current interpretations of the known story); and third, the textual forms through which the story is expressed (narrative modes, genres and so on).

(出典) John Stephens, "Retelling stories across time and cultures." *The Cambridge Companion to Children's Literature*, edited by M. O. Grenby and Andrea Immel (Cambridge University Press, 2009), 91-92.

< 解答 >

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Ⅱ. 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。