

2011年度 文化構想学部
多元文化論系 学士入学試験 問題用紙
小論文

(解答は別紙)

【Ⅰ・共通問題】民族と固有の文化について、多元的視野に基づきながら、考えるところを自由に述べなさい(600字以上)。

【Ⅱ・選択問題】以下のA～Cの中から、一問を選択して答えなさい。

A 以下の英文を読んで、次の問い(1)～(3)に答えなさい。

- (1) 下線部(ア) “plagiarism” と同等の意味を示している英文表現を本文から抜き出さなさい。
- (2) 下線部(イ)を訳しなさい。
- (3) この文章が取り上げている問題について具体的な例を挙げて日本語で論じなさい。字数は300字以上400字以内とする。

One specific area causing difficulties in academic writing across disciplines is how to incorporate borrowed words and ideas. While this holds true with first language writers, the degree of difficulty tends to increase for L2 writers whose educational backgrounds are different. For example, students from Asian countries who pursue higher levels of education in a North American context may have to face the challenge of learning how to credit outside sources appropriately in their English academic writing in their new setting.

The incorporation of borrowed words and ideas into written work, however, is a delicate and complicated issue. If a writer fails to give credit in an appropriate way to the source of the borrowed material in her text, the stigmatizing label of (ア) “plagiarism” may be applied. In a university context, if students include what are perceived as plagiarized ideas or words in their writing, they may encounter serious problems that can threaten their academic future. Given such seriousness, there has been considerable recent discussion about the complex and controversial nature of plagiarism in a variety of cultural contexts. Nevertheless, few if any empirical studies have looked at students’ knowledge of or attitudes toward plagiarism on a large scale.

Generally, both undergraduate and graduate students presented the same possible reasons why *ukeuri* might sometimes be unavoidable, with similar frequencies. (イ) The most common reasons, reported by half of the students at both levels, involved survival strategies through which they would attempt to overcome academic difficulties they experienced. The kinds of difficulties included (a) not enough time to complete a report, (b) tasks that are too difficult or uninteresting, (c) lack of relevant ideas or knowledge, (d) limited references and lack of awareness of sources, (e) need for credits to pass the class, and (f) improvement of a grade, wording, or persuasiveness. The second most common reason for not crediting sources was that students could not draw a line between their own ideas and the author’s ideas. When students read books, they are often influenced by the author’s ideas and share them. One undergraduate student explained this point as follows:

While I am reading books and articles, I think sometimes my ideas get closer to the writers' main ideas. So there may be cases where I cannot show clearly which part is mine and which part is the writer's.

Some other students made a similar, but stronger, point; that is, as long as they fully understand or agree with the author's ideas, they would not think it is *ukeuri*.

Attitudes toward the use of borrowed words and ideas among Japanese university students include confusion and uncertainty over how to credit outside sources. This widespread confusion results at least in part because many Japanese universities fail to provide any systematic instruction in citation conventions or raise awareness of possible problems with plagiarism. Therefore, it is important for teachers to ensure students learn how to credit their sources at an earlier level of education. Some schools are already attempting to add basic academic literacy training to the required curriculum for all first year university students.

(出典) Carol Rinnert and Hiroe Kobayashi, 'Borrowing Words and Ideas: Insights from Japanese L1 Writers'

B 次の英文は、George Orwellの評論「Notes on Nationalism」(1945)のなかから3箇所を摘記したものである。下線部の(1)と(2)を訳し、また、全体を読んで、考えるところを歴史のなかの具体的な実例を挙げながら300字以上400字以内で記述しなさい。

Somewhere or other Byron makes use of the French word *longeur*, and remarks in passing that though in England we happen not to have the word, we have the thing in considerable profusion. In the same way, there is a habit of mind which is now so widespread that it affects our thinking on nearly every subject, but which has not yet been given a name. As the nearest existing equivalent I have chosen the word "nationalism", but it will be seen in a moment that I am not using it in quite the ordinary sense, if only because the emotion I am speaking about does not always attach itself to what is called a nation – that is, a single race or a geographical area. It can attach itself to a church or a class, or it may work in a merely negative sense, against something or other and without the need for any positive object of loyalty.

[…]

INSTABILITY ⁽¹⁾The intensity with which they are held does not prevent nationalist loyalties from being transferable. To begin with, as I have pointed out already, they can be and often are fastened up on some foreign country. One quite commonly finds that great national leaders, or the founders of nationalist movements, do not even belong to the country they have glorified. Sometimes they are outright foreigners, or more often they come from peripheral areas where nationality is doubtful. Examples are Stalin, Hitler, Napoleon, de Valera, Disraeli, Poincare, Beaverbrook.

[…]

INDIFFERENCE TO REALITY. ⁽²⁾All nationalists have the power of not seeing resemblances between similar sets of facts. A British Tory will defend self-determination in Europe and oppose it in India with no feeling of inconsistency. Actions are held to be good or bad, not on their own merits, but according to who does them, and there is almost no kind of outrage – torture, the use of hostages, forced labour, mass deportations, imprisonment without trial, forgery, assassination, the bombing of civilians – which does not change its moral colour when it is committed by "our" side.

C 次の文章を読み、後の設問に答えなさい。

孟軻⁽¹⁾鄒人。受⁽¹⁾業子思之門人。道既通、游⁽¹⁾事齊宣王・梁惠王、皆不能⁽¹⁾用。以為⁽¹⁾迂遠而濶⁽¹⁾于事情。是時天下方務⁽¹⁾合從連衡⁽¹⁾、以⁽¹⁾攻伐為⁽¹⁾賢。而孟軻乃述⁽¹⁾唐虞三代之德。是以所⁽¹⁾如者不合⁽¹⁾。退而⁽²⁾与⁽¹⁾万章之徒⁽¹⁾序⁽¹⁾詩書、述⁽¹⁾仲尼⁽¹⁾之意、作⁽¹⁾書七篇。嘗曰、我善養⁽¹⁾吾浩然⁽¹⁾之氣⁽¹⁾。

注 孟軻……孟子。 濶……うとい。 唐虞三代……堯・舜に夏・殷・周の三代を加えた太平の世。

問一 傍線部(1)(2)を、それぞれ書き下し文に直し、口語訳しなさい。

問二 傍線部Aの「合從連衡」について、知るところを述べなさい。

問三 傍線部Bの「仲尼」とは誰のことか、その名と代表的著書を、それぞれ記しなさい。

問四 傍線部Cの「浩然之氣」について、わかりやすく説明しなさい。

問五 儒教が、アジア・日本文化について与えた影響について、自ら学びたい分野と関連させ、三百字以上四百字以内で述べなさい。

【以下余白】

受験番号					
氏名					

採点欄

2011 年度 学士入試

【Ⅱ】

多元文化論系 解答用紙 2

A

(1)

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(2)

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(3)

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B

(1)訳

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(2)訳

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300字～400字

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受験番号					
氏名					

二〇二一年度 学士入試

多元文化論系 解答用紙 3

採点欄

C

問一 (1) 書き下し文

口語訳

(2) 書き下し文

口語訳

問二

問三 名

著書

問四

問五

Vertical dashed lines for writing answers.

【以下余白】