

早稲田大学大学院文学研究科  
博士後期課程  
英文学コース

2025 年度入学試験問題

\* 自分の専門に合わせてⒶⒷどちらか一方

を選択すること。

英文学を専攻する者はⒶの問題について、

英語学・英語教育を専攻する者はⒷの問題に

について、それぞれ指定の解答用紙に解答を記入  
しなさい。



(A) 【I】 Read the following passage and answer the questions below.

※この部分は、著作権の関係により掲載ができません。

- (1) Summarize the first paragraph in either English or Japanese.
- (2) Paraphrase the underlined part (a), expounding on the word “amalgam,” in either English or Japanese.
- (3) Translate the underlined part (b) into Japanese, or paraphrase it in English.

(A) 【II】 Summarize and comment on the following passage in English.

Neither black/red/yellow nor woman but poet or writer. For many of us, the question of priorities remains a crucial issue. Being merely “a writer” without doubt ensures one a status of far greater weight than being “a woman of color who writes” ever does. Imputing race or sex to the creative act has long been a means by which the literary establishment cheapens and discredits the achievements of non-mainstream women writers. She who “happens to be” a (non-white) Third World member, a woman, and a writer is bound to go through the ordeal of exposing her work to the abuse of praises and criticisms that either ignore, dispense with, or overemphasize her racial and sexual attributes. Yet the time has passed when she can confidently identify herself with a profession or artistic vocation without questioning and relating it to her color-woman condition. Today, the growing ethnic-feminist consciousness has made it increasingly difficult for her to turn a blind eye not only to the specification of the writer as historical subject (who writes? and in what context?), but also to writing itself as a practice located at the intersection of subject and history—a literary practice that involves the possible knowledge (linguistical and ideological) of itself as such. On the one hand, no matter what position she decides to take, she will sooner or later find herself driven into situations where she is made to feel she must choose from among three conflicting identities. Writer of color? Woman writer? Or woman of color? Which comes first? Where does she place her loyalties? On the other hand, she often finds herself at odds with language, which partakes in the white-male-is-norm ideology and is used predominantly as a vehicle to circulate established power relations.

(Adapted from Trinh T. Minh-ha, *Woman, Native, Other: Writing, Postcoloniality and Feminism*, Indiana UP, 1989, 6.)

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(A) 【III】 Referring to a literary work or works with which you are familiar, comment in English on one of the following five passages.

(1) Ecocriticism is concerned with teasing out the ecological questions, implications and challenges of any writing, whether or not that writing might involve a conscious and explicit engagement with nature.

For ecocriticism, Jane Austen’s studies of upper-middle-class manners and customs in a novel like *Pride and Prejudice* (1813) are as valid a source of ecological speculation and analysis as Henry David Thoreau’s philosophical musings on his pond in *Walden: Or, Life in the Woods* (1854). For the ecocritic, the famous sentence that opens Austen’s novel (‘It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife’) is profoundly ecological: ‘universally’ raises the question of which ‘universe’ we are speaking of and whether in fact this very restrictive Anglo- or at least Euro-centric late eighteenth- or early nineteenth-century social formation can be exported to other parts of the world and to other times. A ‘good fortune’ is necessarily premised on ecological exploitation (whether in the form of private ownership of land, the privatization of the commons in the eighteenth- and nineteenth-century enclosures movement, the slavery-based economy of Caribbean plantations, or the newly industrialized exploitation of mineral and other resources). And the fact that marriage is premised on reproduction, on the propagation of the species, means that it is necessarily linked to the questions of population and overpopulation that, in his controversial book *An Essay on the Principle of Population* (1798), Thomas Malthus was beginning to bring to attention of the English-speaking world at about the time that Austen was writing. An ecological reading of the first sentence of Austen’s novel would be alert to all of these and other ‘environmental’ factors in her famous novel; it would reread the novel, indeed, according to the terms dictated by such questions, just as much as it would focus on the more obviously environmental questions raised by William Wordsworth’s poems or Cormac McCarthy’s novels.

(Adapted from Andrew Bennett, Nocholas Royle, *An Introduction to Literature, Criticism and Theory*, Routledge, Sixth Edition, 2023, 209-210.)

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(2) Read pop songs like poems. Sing poems like pop songs. Both acts will seem unnatural, perhaps even perverse. Some parts won’t fit. But the practice can inspire new clarity and insight. It can offer fresh awareness of the careful craft of a line from a song that you’ve known half your life—a line that stuck with you, and now you know why. Familiarity and nostalgia play their parts; so too do words arranged in a certain order and sung by a certain voice in a certain way against certain sounds.

Poetry and pop songs, as different as they are, are united in this: They are both equally impractical. Both, in the harsh light of utilitarianism, are utterly useless. Although people reserve a certain respect for poetry, they do so out of reverence for a craft largely out of phase with the time, as one respects a watchmaker or a cobbler for the mastery required to do small things with great skill. In contrast, people disregard or disparage pop songs as disposable cultural confections. But where do we go when our hearts are broken, when we celebrate, when we mourn? Often we turn to pop songs. Lyrics that at other times seem silly or slight or saccharine become necessary. Although we need neither poetry nor pop to live, it's hard to live without them.

The poetic tools of sound, meaning, and feeling are at work in even the most banal pop song, just as they are at work in the most trite ode or sonnet. Yet the poetics of pop songs remains overshadowed by bombastic polemics on whether this or that songwriter should be considered a poet. By focusing on such matters of nomenclature, we overlook an opportunity to engage the tools of poetic analysis to understand and to appreciate one of the most widely disseminated lyric traditions in the world.

(Adam Bradley, *The Poetry of Pop*, Yale UP, 2017, 312.)

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From The Poetry Pop. Adam Bradley. pp.312. Copyright © 2017 by Yale University Press. Reproduced with permission of the Licensor through PLSClear.

(3) “Place,” writes the philosopher Edward Casey, paraphrasing Aristotle, “has the power to make things be *somewhere*. Without place things would not only fail to be located; they would not even be *things*: they would have *no place to be the things they are*.” A threat to place is “ontological”; it threatens “a loss in a *kind* of being and not merely in the number of beings that exist.” Place for Casey and other philosophical writers in this vein—they follow, in some ways, Heidegger and Bergson—stands against space, because it is not (as “space” is) measurable, quantifiable, observer-independent. Yet place also stands against the purely inner, the invisible and intangible: it is a kind of shared space or transitional zone between the outer and the inner worlds, between things that are no part of us, that are not experience, and experience too inward to be shared.

But there is another tradition of thinking about place, a tradition sometimes called critical geography. This more or less Marxist line of thought, associated with Henri Lefebvre, David Harvey and Doreen Massey, among others, shows how our sense of place has changed, and how that sense depends on social systems that move us along from place to place, against our own interests or in the interests of capital. Writers in this tradition emphasize what Jules Boykoff, in an essay called “Poets as Experimental Geographers,” calls “a processual definition of place”—place is not just turf, and the sense of place is not a static attachment, a taproot in history. “Instead, place is conceived as a complex tapestry of perpetually emergent story, a congregation of ‘thowntogetherness’ rather than a coherent, fixed patch of land.”

(Adapted from Stephen Burt, *From There: Some Thoughts on Poetry & Place*, Ronsdale Press, 2016, 28-29.)

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Stephen Burt, From There: Some Thoughts on Poetry & Place (Vancouver: Ronsdale Press, 2016), 28-29.

(4) It is tempting to see the concerns of our current, quite chaotic social environment as fundamentally at odds with the grammar and vocabulary of the past, which at least have the appearance of being comparatively stable. One recent critic has made a case for linguistic study in tones that sound unmistakably plaintive: “How can the plays speak to us at all if we forget their language?” That notion of forgetting pointedly registers the sense of a widening gap between our world and the archive by offering some readings of translation as a bridge between those two ostensibly diverging positions. Translation, in the widest sense of the world, links previous texts with more recent ones, but also history with our moment, foreign worlds with native ones, and determined pasts with indeterminate futures.

(Michael Saenger and Sergio Costola, “Introduction” in *Shakespeare in Succession: Translation and Time*, eds. Michael Saenger and Sergio Costola, McGill-Queen’s UP, 2023, 4.)

※出典は下記に記載しております。

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※WEB掲載に際し、以下のとおり出典を追記しております。

Saenger, Michael & Sergio Costola. "Introduction." *Shakespeare in Succession: Translation and Time*. Montreal: MQUP, 2023. Print.



英語学・英語教育

(B) [I] Comment on the following passage. Marks will be given for relevance, clarity, demonstration of knowledge, and depth of analysis. Write in English.

Advanced proficiency in a foreign or second language will remain a critical factor in determining the educational and economic life chances of all groups, from college students and middle-class professionals, through humanitarian aid workers and government and military personnel, to migrant workers, their school-age children, and the victims of occupations and colonization. Moreover, if the obvious utilitarian reasons were not important enough, for millions of learners, especially the non-volunteers, acquiring a new language is inextricably bound up with creating a new identity and acculturating into the receiving community. Occasionally, second language acquisition is a path to resistance for them ("Know thine enemy's language"), but in all too many cases, it is simply necessary for survival. For all these reasons, and given the obvious political implications of a few major world languages being taught to speakers of so many less powerful ones, a responsible course of action, it seems to me, as with education in general, is to make sure that language teaching and learning are as socially progressive as possible. Language teaching alone will never compensate for the ills that create so many language learners, but at the very least, it should strive not to make matters worse.

It is clear that the scope of second and foreign language learning and teaching in the twenty-first century is expanding and likely to continue to do so, and as varied as it is vast. Given the importance of language learning for so many people and so many different kinds of people, therefore, it would be reassuring to know that language teaching is being carried out efficiently by trained professionals and that language teachers and learners alike are satisfied with the end product. In fact, there is little evidence for either supposition. While individual programs are professionally staffed and producing good results, they are the exception. Around the world, people continue to learn languages in many ways, sometimes, it appears, with the help of instruction, sometimes without it, sometimes despite it, but there are many more beginners than finishers.

Against this backdrop, it seems reasonable to suggest that new proposals for language teaching should strive to meet some minimum criteria, with the justification for any serious approach needing to be multi-faceted. Since language learning is the process language teaching is designed to facilitate, an essential part of the rationale must surely be psycholinguistic plausibility, or consistency with theory and research findings about how people learn and use second and foreign languages. But that is by no means the only motivation required. Given that the subject is language education, a solid basis in the philosophy of education should be expected too. Also of major importance are accountability, relevance, avoidance of known problems with existing approaches, learner-centeredness, and functionality.

(Adapted from Mike Long, *Second Language Acquisition and Task-Based Language Teaching*, Wiley-Blackwell, 2014, 4-5.)

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**(B) 【II】** Discuss and explain your opinions on one of the following passages (1) or (2). Marks will be given for focused analysis of the content, demonstration of knowledge of relevant literature, informed opinions, and clearly structured text. Write in English.

(1)

Demotivation is obviously viewed as a significant phenomenon in English language education in Japan, given the problems of 'exam hell' and 'motivational wastelands'. Demotivation concerns *external factors* that diminish or reduce motivation and *learner-internal factors*, such as a lack of purpose and intrinsic motivation. Complex interactions between external and internal factors in affecting demotivation also emerge in Falout et al.'s investigation, suggesting that the impact of some external demotivating factors may be mediated by internal factors—that is, by attributional and reactive processes which lead some learners to find ways of self-regulating their motivation and lead other learners to lose self-confidence and motivation. Demotivation is not a straightforward consequence of demotivating environmental factors and learning experiences, since much depends on how learner-internal factors interact with these. Clearly, the very concept of demotivation draws attention to the unstable nature of motivation as something that ebbs and flows over time. This process of motivational flux or change in students' experiences of learning English seems to be of particular interest to researchers in Japan.

(Adapted from Ema Ushioda, "Foreign Language Motivation Research in Japan: An 'Insider' Perspective from Outside Japan," in *Language Learning Motivation in Japan*, eds. Matthew T. Apple, Dexter Da Silva, and Terry Fellner, Multilingual Matters, 2013, 6-7.)

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From Foreign Language Motivation Research in Japan: An 'Insider' Perspective from Outside Japan and traditions. pp.6-7.  
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(2)

The global spread of English has been viewed as two diasporas. The first diaspora involved migrations of substantial numbers of English speakers from the present British Isles to, for example, Australia, New Zealand, and North America. Those English users who left the old country for new ones brought with them the resource of language and its potentials for change which are always with us, though we are not often called upon to contemplate them explicitly. The language that they brought with them changed over time, to be sure, but no more or less substantially or rapidly than the language "at home," for all languages evolve in the natural course of time and use. The second diaspora of English, in the colonial contexts of Asia and Africa, entailed transportation of the language, but only to a small extent transportation of English-speaking people. Thus, the language was brought into new sociocultural contexts by a very small number of users; nevertheless, English became extremely important and useful to the much larger local populations, who have continued to expand the roles of English, often with greater vigor in postcolonial times.

(Adapted from Braj B. Kachru and Cecil L. Nelson, "World Englishes," in *Sociolinguistics and Language Teaching*, eds. Sandra Lee McKay and Nancy H. Hornberger, Cambridge UP, 1996, 72.)

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From World English in Sociolinguistics and Language Teaching. Braj B. Kachru and Cecil L. Nelson. pp.72.  
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漢字氏名がない場合は、ひらがなで記入すること。

## 英文学コース 専門科目

総点

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### Ⓐ 英文学志望者解答用紙

(A) 【I】

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(2)

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(3)

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(A) (II)

(A) 【III】

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Ⓑ 英語学・英語教育志望者解答用紙

(B) [ I ]

(B) (II)

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