

## 2020年度大学院修士課程一般入学試験（第I期）問題

研究科名	科目名
文学研究科 国際言語教育専攻	英語 (No.1)

次の問いに答えなさい。

問題 I 次の文章を読んで、後の質問に答えなさい。

If we had highly skilled translation technology, for example, would mutual understanding be relatively easy? Or are there many things that would still get lost in translation? It's often said<sup>1</sup> that certain things can't be translated into another language. Some will say that reading Tolstoy in Russian is different from doing so in translation, or that the novel Don Quixote by Cervantes can only be fully appreciated in its original Spanish. The nuances of Japanese are purported to be notoriously difficult to capture and put into English. Looking at such translation difficulties may bring us closer to understanding the relationship between culture and language, because translation attempts not only to transmit individual ideas, but to also to provide entry into other times and places; other social worlds<sup>2</sup>. With that in mind, let's look at examples of translation difficulties and see what ( 3 ) they might hold for interculturalists.

One famous example of a cultural product that is considered difficult to translate accurately is Japanese haiku poetry. One of the most famous poems is one by Matsuo Basho, which, in a total of only 17 syllables, evokes a scene of a frog jumping into a pond. For these 17 syllables, there are more than 100 different published translations, including:

Old pond — frogs jumped in — sound of water.

Pond, there, still and old!  
A frog has jumped from the shore  
The splash can be heard.

An old pond  
The sound  
Of a diving frog.

Breaking the silence  
Of an ancient pond,  
A frog jumped into water —  
A deep resonance

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Of the above translations, the first one is perhaps the most literal. Even so, there's some ambiguity, as the Japanese doesn't make clear whether "frog" is singular or plural. What's missing from this translation is the atmosphere, or the nuance of the scene as would be imagined or experienced by a Japanese speaker. Other translations try to capture the mental imagery that might occur to a Japanese speaker using turns of phrase like *breaking the silence*, or *a deep resonance*. Those words are not directly in the poem, but they are part of the linguistic experience for Japanese speakers.

As you can see, the difficulty here is not so much communicating facts—the facts of what happens in this haiku are very straightforward. The challenge<sup>4</sup> is in capturing the mood and symbolic associations. A pond is more than a body of water, and the silence is more than a lack of sound. This is a reminder that language is about more than "concepts" that can be objectively represented using different linguistic codes. Language captures something of human *experience*. The images and associations that this haiku generates for Japanese speakers is, in some hard to quantify way, different from any approximation created in English<sup>5</sup>.

出典：Shaules, Joseph. 2015. *the intercultural mind*. Boston: Intercultural Press. 176-178

- 問1 下線1について具体例を挙げながら説明した部分の内容を書きなさい。
- 問2 下線2で筆者が述べようとしていることの要旨を述べなさい。
- 問3 ( 3 )に入る適切な語を次の中から選び、その記号を書きなさい。  
ア. practices イ. exercises ウ. challenges エ. lessons
- 問4 筆者は芭蕉の俳句の翻訳例4種のうち、最初の訳の問題点として、どのようなことを指摘しているか。
- 問5 最初の訳例と他の3種の訳例との違いを端的に示す語句を次の中から選び、その記号を書きなさい。  
ア. mental imagery イ. ambiguity ウ. communicating facts エ. concepts
- 問6 訳例の4番目は、芭蕉の俳句にはない語を使って訳しているが、筆者はそのことについてどのように説明しているか。
- 問7 下線4は、だれが何をしようとしたことを指しているのか、説明しなさい。
- 問8 下線5を和訳しなさい。

## 2020年度大学院博士前期課程一般入学試験（第I期）問題

研究科名	科目名
文学研究科 国際言語教育専攻	英語 (No.3)

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問題II 次の文章を読んで、後の質問に答えなさい。

To understand intercultural communication, we first need to understand what culture is. When asked for examples of Japanese culture, most students talk about concrete, visible objects or actions such as samurai and eating sushi. ( 1 ), anthropologists would agree that the action of eating sushi is not culture. Sushi is often eaten in Canada, and yet eating sushi is not normally considered to be a part of Canadian culture. Instead, definitions of culture refer to more abstract ideas.

Thus, the action of eating sushi is not to be considered a part of Japanese culture; rather Japanese culture includes the custom of eating raw fish, and the attitudes and opinions about raw fish that are shared by most Japanese people. In other words, Japanese culture is the collection of :

( 2 )

In order for something (knowledge, values, and so on) to be considered as culture, ( 3 ) by most of the people of that culture. For example, most Japanese people have a positive attitude towards eating raw fish.

Let's take the example of cures for the common cold. Japanese students often tell me that if I have a cold, I should not have a bath. In contrast, Westerners believe the opposite: if you catch a cold, you should heat up your body by having a hot bath, and by eating hot chicken noodle soup. These beliefs about cures for the common cold are examples of the differences between cultures. People use their own culture when they interact with the world around them. In general, this is not a problem. However, if you interact with members of another culture, then basing the interaction on your own culture creates problems. Part of your own culture is a collection of beliefs and attitudes about people from other cultures. When you meet someone, you assign them to a category, and then assume that they have the prototypical characteristics of people of the category. For example, if you meet a Westerner, you naturally assume that they are a prototypical Westerner, and that they speak English fluently. This is in spite of the fact that many Westerners do not speak English fluently.

## 2020年度大学院博士前期課程一般入学試験（第I期）問題

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These assumptions about people based on prototypical behavior are called cultural stereotypes. Cultural stereotypes are a source of friction and miscommunication between people of different cultures. For example, many Westerners believe that Japanese people are very hard-working. Of course, this is not always true. There are many hard-working. Of course, this is not always true. There are many hard-working Japanese people but there are also many Japanese people who would be considered lazy, or perhaps work hard at something other than studying or working; such as playing video games. This stereotype about Japanese people leads to scenarios such as the following.

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A Canadian landlord is looking for a tenant for an empty apartment. He is worried about the noise levels because he has had some complaints in the past. He interviews candidates including a Japanese exchange student. He decides to rent the apartment to the Japanese exchange student, believing that the student will be studying hard all of the time, and therefore will be quiet. However, the Japanese exchange student does not study much. Furthermore, his hobby is playing base guitar, and he turns out to be a very noisy tenant. This leads to problems and friction between the tenant and the landlord.

These problems could have been avoided if the landlord realized that he was basing his decision on a cultural stereotype, and that people are all different.

出典 : Kevin Heffernan. 2013. *Introduction to Communication for Japanese Students*. Tokyo: くろしお出版

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- 問1 (1)に入る適切な語を次の中から選び、その記号を書きなさい。  
ア. Nevertheless イ. Probably ウ. However エ. Therefore オ. Although
- 問2 (2)には5つの語が入る、以下より適切な語を5つ選び、その記号を全て書きなさい。  
ア. actions イ. concrete ideas ウ. visible materials エ. knowledge  
オ. beliefs カ. values キ. customs ク. attitudes
- 問3 (3)に続くものとして、適切なものを一つ選び、その記号を書きなさい。  
ア. it must be shared  
イ. it must be executed  
ウ. it must be respected  
エ. it must be regarded
- 問4 本文の主張によると、次のどれが日本文化と言えるか？適切なものを全て選び、その記号を書きなさい。  
答えは一つとは限らない。  
ア. Manga, such as *One piece* and *Doraemon*  
イ. positive attitudes towards reading Manga  
ウ. the belief that Manekineko is good luck for business  
エ. the custom of bowing  
オ. traditional performing art, such as kabuki play
- 問5 下線部4の For example の内容を日本語で説明せよ。
- 問6 枠内5の問題は、どのような内容か、日本語で説明せよ。
- 問7 枠内5について、誰がどのようなことに気をつけていればよかったと、本文は主張しているか、日本語で説明せよ。
- 問8 次の文は本文中のどこにおくのが最も適切か、後に続く文の最初の1語を書きなさい。  
Culture is the set of shared attitudes, values, goals, and practices that characterizes a group.