

中京大学大学院
人文社会科学研究所 言語文化専攻
修士課程
留学生選抜

【外国語】
英語

試験時間90分(10:00~11:30)

《受験上の注意事項》

一般注意

- ① 受験票は、机の右上に置いてください。
- ② 指示があるまで問題を開かないでください。
- ③ すべての解答用紙に、受験番号と氏名を正しく記入してください。
- ④ 解答は、必ず解答用紙に記入してください（問題用紙に記入しても採点されません）。
- ⑤ 問題文中に特に指示がない場合は、日本語で解答してください。
- ⑥ 試験中は監督者の指示に従ってください。
- ⑦ 試験中、質問等がある場合は、手を挙げて監督者に申し出てください。
- ⑧ 試験終了の指示があったら、ただちに解答用紙への記入をやめてください。
- ⑨ 配付した試験問題は、すべて回収します。

問題について

- ① 問題用紙は本紙を含め全3枚あります。開始の合図があったら、まずすべての枚数がそろっているかを確認し、乱丁・落丁がある場合は、手を挙げて監督者に申し出てください。
- ② 解答用紙は2枚配付しています。不足する場合は監督者に申し出てください。
- ③ 解答用紙が2枚以上になる場合は、解答用紙右上の〈No.〉に番号を記入してください。

机の上に置いて良いもの

- 受験票
- 筆記用具
- 時計（時間を計る以外の機能が付いたものは不可）
- 受験言語（英語）を日本語に訳す辞典1冊

※これらのもの以外はカバンの中に入れ、床に置いてください。眼鏡、薬、ハンカチ等を机の上に置くことを希望する場合は、監督者に申し出てください。

以下の〔I〕から〔III〕について解答せよ。

〔I〕 次の英文を読み、以下の問いに答えよ。(20点×2)

Whenever the political laws of the United States are to be discussed, it is with the doctrine of the sovereignty of the people that we must begin. The principle of the sovereignty of the people, which is to be found, more or less, at the bottom of almost all human institutions, generally remains concealed from view. It is obeyed without being recognized, or if for a moment it be brought to light, it is hastily cast back into the gloom of the sanctuary. ①“The will of the nation” is one of those expressions which have been most profusely abused by the wily and the despotic of every age. To the eyes of some it has been represented by the venal suffrages of a few of the satellites of power; to others by the votes of a timid or an interested minority; and some have even discovered it in the silence of a people, on the supposition that the fact of submission established the right of command.

②In America the principle of the sovereignty of the people is not either barren or concealed, as it is with some other nations; it is recognized by the customs and proclaimed by the laws; it spreads freely, and arrives without impediment at its most remote consequences. If there be a country in the world where the doctrine of the sovereignty of the people can be fairly appreciated, where it can be studied in its application to the affairs of society, and where its dangers and its advantages may be foreseen, that country is assuredly America.

出典： <https://www.gutenberg.org/cache/epub/815/pg815-images.html> 【Alexis De Tocqueville, *Democracy in America*. 1835.】（設問の都合上、本文の一部を改めた）

- (1) 下線部①は何を意味しているか、“The will of the nation”が差す例を明らかにしたうえで、本文の内容に即して説明せよ。
- (2) 下線部②は何を意味しているか、本文の内容に即して説明せよ。

〔II〕 次の英文を読み、以下の問いに答えよ。(20点×2)

Gender and sexual norms—the “rules” of femininity and masculinity—are among the primary organizing principles of most cultures, making them ripe targets for subcultural resistance. Even as women of many nations gain greater political rights, they face significant backlash from conservative forces that see changing roles as ①a threat to the “natural” order (i.e. patriarchy). Part of what made hippies such a “threat” (aside from their drug use) was women’s newfound (if limited) sexual liberation and men’s eschewing of the patriarchal breadwinner role. . . .

②[S]ubcultures tend to simultaneously resist and reinforce cultural standards. In dressing modestly, if flamboyantly, do Japan’s Lolitas resist the sexualization of women? Does their style “become objects of visual resistance against acceptable norms of dress and all that these norms stand for” (Winge 2008: 5)? Lolitas, despite many Lolis’ intentions, become sexual fetishes for adult Japanese men. Yet Theresa Winge (2008: 60) argues that the aesthetic “creates a safe space to be sexy and strong behind the protection of the childhood patina.” Similarly, kogals—seemingly shallow, materialistic, and self-centered—may offer young Japanese women a degree of cultural power,

presenting a “symbolic inversion” that “inverts cultural models or presents an alternative to them” (Miller 2004: 242). They challenge the “restraint, docility, modesty, and elegance” expected of Japanese women, expectations that reinforce male privilege and patriarchy (Miller 2004: 242).

*Lolitas(also Lolis): people, especially young girls dressed in lolita fashion.

**kogals: teenage schoolgirls with a fashion style characterized by miniskirts, baggy socks, brown dyed hair and a dark tan, especially in the 1990s Japan.

出典:

From: Subcultures: The Basics by Ross Haenfler, Copyright (c) 20214 by Routledge. Reproduced by permission of Taylor & Francis Group.

- (1) 下線部①は何を意味しているか、the “natural” order が差す例を明らかにしたうえで、本文の内容に即して説明せよ。
- (2) 下線部②は何を意味しているか、本文の内容に即して説明せよ。

〔Ⅲ〕以下の各文を日本語に訳せよ。

(1)

著作権の都合により、問題文は掲載しておりません。
閲覧をご希望の場合は、中京大学教務センター（大学院）窓口にてご覧いただけます（複写はできません）。

出典：Bruce F. Kawin, *Faulkner and Film*. Frederick Ungar, 1977. P.30.

- (2) The classic intellectual account of the advent of mass culture in the early twentieth century was by Spanish philosopher José Ortega y Gasset. . . . In Ortega’s analysis, population increase has had various consequences. First, overcrowding. Everywhere is full of people—trains, hotels, cafés, parks, theatres, doctors’ consulting rooms, beaches. Secondly, this is not just overcrowding; it is intrusion. The crowd has taken possession of places which were created by civilization for the best people. A third consequence is the dictatorship of the mass. The one factor of utmost importance in the current political life of Europe is the accession of the masses to complete social power. This triumph of ‘hyperdemocracy’ has created the modern state, which Ortega sees as the gravest danger threatening civilization.

** José Ortega y Gasset: (ホセ・オルテガ・イ・ガセット 1883-1955)

出典:

John Carey, *The Intellectuals and the Masses: Pride and Prejudice among the Literary Intelligentsia, 1880–1939*. Faber and Faber Ltd, 1992. p.3.

問題は以上である。