

**2018年度 大学院入学試験問題【Ⅱ期】**

国際日本学研究科 国際日本学専攻 (博士後期課程)

科目：英語【言語・国際交流研究分野】(辞書使用不可)

[問題番号 D1] 横田 雅弘 教授 研究指導志願者対象

注意) 解答用紙は、指定された用紙を使用しなさい。

次の英文の要約を 500 字以内でまとめるとともに、EMI と ETPs についての自分自身の見解を述べなさい。

Universities around the world are seeking to become more domestically and internationally competitive in an increasingly fierce global higher education market. As a result, over the past three decades they have increased and diversified their international activities. Japanese universities are no exception. Domestic competition among higher education institutions (HEIs) in Japan has been increasing owing to a low domestic birth rate and quasi-market higher education reforms in recent years (Goodman, 2005; Kinmonth, 2005; Tsuruta, 2006). In terms of international competition, Japanese universities are striving to become *world-class* and secure top places in international ranking schemes by enhancing the quality of their research and teaching (Ishikawa, 2009; Yonezawa, 2011). It is therefore becoming crucial for Japanese HEIs to internationalize and take advantage of international student, faculty and researcher mobility, both to compensate for the shrinking market of domestic students and to sustain research capacities. English-medium instruction (EMI) is one way to do this.

Universities in non-English-dominant countries worldwide are increasing their use of English for teaching and learning. English has become the language of international cooperation and competition and increased English use in higher education enables universities whose home language is not widely studied or spoken abroad to promote cross-border student mobility and international partnerships with foreign institutions, as well as to participate in international research endeavors and widely circulate academic publications. In turn, HEIs are able to boost their positions in international ranking schemes (Hazelkorn, 2015) and develop a reputation for internationalism and academic rigor in the domestic market. For the most part, language learning is regarded as of secondary importance to internationalization as a rationale for introducing EMI (Smit & Dafouz, 2012).

The global growth of EMI has been likened to that of an 'unstoppable train' (Macaro, 2015: 7). Driven by the Bologna Process, the number of

European bachelor and master degrees taught in English rose more than 1000% from 725 to a remarkable 8089 between 2001 and 2014 (Wächter & Maiworm, 2014). In East Asia, EMI is also burgeoning, with multiple government and institutional policies underpinning its development in South Korea, Taiwan, China and Japan (Bradford, 2015; Kirkpatrick, 2014). Currently, over one-third of Japan's nearly 800 universities offer EMI (MEXT, 2015) with a rising number of both international and domestic students studying at least part of their degree in English. EMI is seen in a range of institutions from small private universities to government-funded local (or municipal) public universities and to large, prestigious national research universities. However, in contrast to Europe, full-degree English-taught programs (ETPs) are fairly rare in Japan. Undergraduate students can earn an entire degree in English at just over 50 universities and approximately 70 campuses offer graduate ETPs. For the most part, EMI programs in Japan are short-term or make up part of a predominantly Japanese-medium degree program.

(出典)

Annette Bradford and Howard Brown (2018) Introduction : English-Medium Instruction in Japanese Higher Education. In Annette Bradford and Howard Brown (eds)

*English-Medium Instruction in Japanese Higher Education.*

MULTILINGUAL MATTERS, Bristol · Blue Ridge Summit, UK.

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国際日本学研究科 国際日本学専攻 (博士後期課程)

科目：英語【言語・国際交流研究分野】(辞書使用不可)

**[問題番号 D2] 田中 牧郎 教授 研究指導志願者対象**

注意) 解答用紙は、指定された用紙を使用しなさい。

次の英文を和訳しなさい。

Words belonging to the foreign stratum are known in Japanese as *gairaigo* (‘foreign words’), *shakuyōgo* (‘borrowed words’), *yōgo* (‘Western words’), or *katakanago* (‘words written in *katakana*’ the script in which they are now typically written). *Yōgo* is used only of loanwords borrowed from European languages and thus excludes borrowings from modern Chinese, Korean and Ainu, while *katakanago* is a recent, more colloquial term. Of the two remaining Japanese terms, *shakuyōgo* has a broader meaning and may also encompass the Sino-Japanese stratum. I will use *gairaigo* throughout this volume.

*Gairaigo* may be grossly defined as the residue after native, Sino-Japanese and mimetic words have been removed from the lexicon. But as a definition this is insufficient. *Gairaigo* are defined by the prestigious Japanese dictionary, *Nihon Kokugo Daijiten* (NKD), as

words taken from one language into another and used as part of the recipient language. In Japan, this signifies words that have entered Japanese since the end of the Muromachi period [1573] from countries outside the Sinosphere. However, words borrowed from Chinese in the modern era may also be considered *gairaigo*. Moreover, there are *gairaigo* such as *oorudotmisu* ‘old maid, spinster’ (from \**old miss*) and *naitaa* night game (in baseball) (from \**nighter*) which are not used in the donor language... Words borrowed via Chinese but ultimately deriving from Sanskrit are not usually considered to be *gairaigo* and are often written in Chinese characters.

This definition raises some interesting issues. A few Portuguese *gairaigo* are attested in writing pre-1573 and it is likely that some attested post-1573 were in fact borrowed prior. Setting a precise date before which a word cannot be *gairaigo* is rash, especially when such a date reflects a political rather than a linguistic boundary. More problematic, however, is the restriction of the NKD definition to borrowings ‘from countries outside the Sinosphere’, where ‘Sinosphere’ translates a term *kanjibunkaken*, an area under the influence of both Chinese culture and Chinese writing. While Chinese characters are not used in present day South Korea to as great an extent as in Japan, and are employed to an even lesser extent in North Korea, this has only been the case since very recently. Despite its membership of the Sinosphere,

there is a strong consensus that borrowings from Korea postdating the Muromachi period are *gairaigo*, just as also, as NKD concedes, are 'words borrowed from Chinese in the recent era'.

Sugimoto, offers a definition painted with a far broader brush:

*Gairaigo* are foreign words [*gaikokugo*] that have been subsumed into one's native language or, more strictly, foreign words whose form has been adapted to the phonotactics of the country [*kuni*]: e.g. *rajio* for English *radio*.  
Sugimoto (2007:408)

He then goes on to divide *gairaigo* into three broad groups: Chinese, European and 'other'. Leaving aside his unfortunate identification of 'country', with 'language', Sugimoto's definition is pleasingly sweeping. His definition of 'other' encompasses extremely ancient loans from Korean, as well as borrowings whose ultimate source is Sanskrit. All of these were borrowed well before any notional Muromachi cut-off date and all fall outside NKD's definition. On the other hand, Sugimoto defines all borrowings from Chinese as *gairaigo*: not just very ancient borrowings, such as *uma* 'horse' and *ume* 'plum', but modern Chinese borrowings and, crucially, the huge quantity of words that make up the Sino-Japanese stratum. Sugimoto's definition is, nonetheless, thoroughly logical: it simply takes in anything that is not a native Japanese word.

Source: Mark Irwin, *Loanwords in Japanese*, John Benjamins Pub Co, 2011, pp. 7-9

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国際日本学研究科 国際日本学専攻 (博士後期課程)

科目：英語【言語・国際交流研究分野】(辞書使用不可)

[問題番号 D3] 佐藤 郡衛 特任教授 研究指導志願者対象

注意) 解答用紙は、指定された用紙を使用しなさい。

次の英文を読み、1000字程度で要約しなさい。

From the 1980s, laborers, businessmen, athletes, entertainers, students, English teachers and brides of Japanese men have come to Japan from all corners of the world in search of opportunity. Among the migrants are the descendants of former Japanese nationals who once left Japan to seek their fortune elsewhere. Some of these newcomers have chosen to stay in Japan for extended periods.

Japanese society includes the more indigenous populations of Ainu and Okinawans and other of various non-mainstream, ethnic backgrounds who hold Japanese citizenship, particularly Korean and Chinese. The resident foreign population is also composed of a diverse group of nationals, the largest group of whom are South Korean. Many of these persons have mixed with the majority Japanese population and created the variety of multiethnic people who exist today in Japan.

Despite the history of heterogeneity and diversity, there is a widely-shared racialistic myth of the Japanese in contemporary Japan. The people of Japan are commonly depicted as forming a single ethnic group. This myth of homogeneity implies that mixture of the admittedly diverse original constituents has become complete and irrelevant. The existence of non-mainstream Japanese, such as persons of multiple ethnic ancestries, is either denied or relegated to the status of outsider. Children fathered and abandoned by American servicemen have attracted some public attention as a social problem but the existence of those of far greater number, such as those of Korean and Japanese ancestry has been largely unnoticed.

Following their emergence in various fields however, there has been some positive public recognition in recent years of ethnically or racially mixed persons. In many societies, mixed people assume a major role in influencing the process and content of categories and meanings of race and ethnicity (Omi and Winant, 1986). This situation in Japan reflects that in certain other societies such as the US and the UK where multiracial individuals are becoming visible by challenging the strict divisions that have been constructed between racial groups (Root 1996, Tizard and Phoenix 1993). The emerging multiracial movement in the United States can be observed at the community level, in nationwide networks and at the academic level in specialized courses and student clubs. (・・・)

A brief discussion of terminology is also necessary. The people of Japan include Japanese and non-Japanese. In this chapter Japanese means pre-1945 subjects and post 1946 citizens of Japan, including multinationals. Japanese include both mainstream or majority persons, as well as non-mainstream or minority persons who are genetically, phenotypically, racially, culturally or linguistically differentiated. There is a non-racial, non-ethnic legal distinction between Japanese and non-Japanese. All other differentiations are personal or social and may or may not be considered discriminatory.

The Japanese word *jinshu* refers to conventional categories of race and is not used to describe Japanese groups but is reserved for blacks and whites, or to contrast "Japanese" and "whites". It is used especially in labeling racial problems of other countries, as in *jinshu mondai*. The word *minzoku* is a confusion of race, nation, peoples and ethnic group and, while *jinshu* is clearly based on inherited physical characteristics, *minzoku* includes psychological, social, cultural or linguistic factors. Its usage has been marked by overtones of communal solidarity and ideology, or a set of beliefs that make one "Japanese" or a member of another ethnic group (Morris-Suzuki 1996). The Yamato or Nihon *minzoku* is assumed to share a common ancestry, history and culture in the same way as other *minzoku* (Weiner 1995). Today, *minzoku* refers to ethnicity (*minzokusei*), food (*minzoku ryori*), or music (*minzoku ongaku*). It continues to describe not only culture or nation but also biology or blood as evident in the popular confusion of *kokumin kokka* (citizens' state) with *minzoku kokka* (nation (ethnic) state) (Dower 1986, Weiner 1997).

In English, biracial, multiracial, and racially mixed are some of the more popular terms used for mixed ancestry. These terms imply biological differences and refer to mixes such as black and white or yellow and black. However, most of the individuals referred to in this chapter are mixtures of what would usually be described as different *minzoku*, rather than different *jinshu*. Since ethnic is the closest English equivalent to *minzoku*, the term multiethnic is used rather than multiracial.

However, the term multiethnic begs the question of what makes a person ethnic? For example, is a fourth generation resident or citizen of a country still accurately described as having ethnic characteristics that distinguish him or her from the majority population? Or is there a point at which these characteristics are so diluted as to become inconsequential as an identifying factor for the individual? Is one multiethnic simply by virtue of being born to a "mixed" couple? Some of the examples used would be labeled as ethnic because of visible traits but many of those biologically or genetically mixed would not be grouped in any particular way other than "Japanese" because they "look Japanese." (···)

I will introduce several case studies and then discuss some of the main factors that influence the identities and experiences of these individuals in Japanese society. As in many other countries, those of mixed ancestry are the products of colonialism,

imperialism, and occupation (Gist and Dworkin 1972). They are being born into a social environment that bears the legacy of former military ventures and they themselves become living remnants of the past and symbols of resident foreign armies. They are also influenced by the transforming ideologies of the nation and conceptions of nationalism which are based in legal and social definitions of ethnicity and citizenship.

Acceptance of the existence and identities of multiethnic persons is viewed as part of the development of society in becoming more multicultural; a society in which diversity of origin is respected as a personal matter but overlooked as a basis of personal judgment (Wetherall 1993, Hollinger 1995, Glazer 1997). Case studies will be used to also illustrate how individuals are not simply passive victims, but influence social structures through their attempts at empowerment.

Source: Stephen Murphy-Shigematsu, "Identities of Multiethnic People in Japan"  
In Mike Douglass and Glenda S. Roberts (Eds.) *Japan and Global Migration: Foreign workers and the advent of a multicultural society*, University of Hawai'i Press, 2000, pp 197-198