平成３１年度

大学院文学研究科博士課程前期２年の課程入学試験

（　春期・一般選抜　）問題

専門科目Ｉ　　日本語教育学

試験開始の合図があるまで、この問題冊子を開いてはいけない。

受験記号番号	

成績	

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Ｉ．次の１）～５）の各項について知るところを述べよ。

１）促音

２）陳述副詞

３）提示質問

４）母語転移

５）プロフィシェンシー・テスト

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Ⅱ. 「読まさせていただきます」「帰らさせてください」というような表現の使用が増えていると言われている。なぜこのような表現が使われるのか，考えを述べよ。また，このような表現についてどう思うか，見解を述べよ。

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Ⅲ. ロールプレイという活動について，その利点と欠点を論じて評価せよ。

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Ⅳ.　次ページから始まる英文を読み，以下の１）～５）に日本語で答えよ。

１）下線部①の示すものは，どのようなものか。

２）下線部①のような考えは，これまでの外国語教育にどのような影響を及ぼしたか。

３）筆者は下線部①のような見方について，どう考えているか。

４）下線部②fault line は直訳すると「断層」であるが，筆者がこのたとえで示そうとしているのは，どんなことか。

５）筆者はなぜ下線部③の表現を用いたのだろうか。

By its very nature, foreign language teaching is predicated on the conviction that because we are all humans, we can easily understand each other provided we share the same code; all we have to do is learn that code and use it accurately and appropriately. ①This view of language teaching values consensus and negotiated understanding. Because we all have the same basic human needs, we only have to agree on how to fulfill these needs in various situations of everyday life. On this shared experiential basis, it is believed that one language is essentially (albeit not easily) translatable into another. In foreign language education, this belief has been most fruitful in promoting functional and pragmatic approaches to the teaching and learning of foreign languages around the world.

Where it has encountered difficulties is in the teaching of culture: for culture is difference, variability, and always a potential source of conflict when one culture enters into contact with another. Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard won communicative competence, challenging their ability to make sense of the world around them.

Consider, in fact, the differences among people due to such factors as age, race, gender, social class, generation, family history, regional origin, nationality, education, life experiences, linguistic idiosyncracies, conversational styles, human intentionalities. Given these differences and the enormous complexity of human relations, communication in general and, *a fortiori,* communication in a foreign language should be all but impossible. And yet, more often than not, we do understand one another, however imperfectly, however temporarily.

This book takes a philosophy of conflict as its point of departure, thus reversing the traditional view of language teaching as the teaching of forms to express universal meanings. It takes particular meanings, contextual difference, and learner variability as its core: a rose, maybe, is a rose is a rose, but it is not *une rose*, is not *eine Rose*, but multiple ways of viewing and talking about roses. Such an approach is more interested in ②fault lines than in smooth landscapes, in the recognition of complexity and in the tolerance of ambiguity, not in the search for clear yardsticks of competence or insurances against pedagogical malpractice. It is convinced that understanding and shared meaning, when it occurs, is ③a small miracle, brought about by the leap of faith that we call 'communication across cultures'.

Kramsch, Claire 1993. Context and Culture in Language Teaching. Oxford University Press. pp.1-2 による。