

2025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

(夏期・一般選抜) 問題

専門科目 死生学・実践宗教学専攻分野

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。

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(夏期・一般選抜) 問題

専門科目 (死生学・実践宗教学専攻分野)

問1 次のトピックについて、死生学・実践宗教学の観点から考察しなさい。

(1) 土葬

(2) 胃ろう

(3) 水子供養

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(4) 傾聴

(5) 脳死

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問2 死生学という学問分野が生まれた背景について説明しなさい。

問3 次の文章は、“The Psychology of Japanese Ancestor Rituals” という論文の一部です。

(1) 全文を和訳しなさい。

(2) 下線部の内容について、日本文化に即して具体的に説明しなさい。

Humans are culture creatures. Grief in both Japan and North America comes within core cultural values and relationship patterns. As we consider the issues in grief, the dynamics of autonomy and dependence in Japanese and Western cultures immediately show themselves. Although the data show that North Americans in the twentieth century continued their bonds with the dead, the dominant concept of grief in the twentieth century held that "the *purpose* of grief is the reconstruction of an autonomous individual who can in large measure leave the deceased behind and form new *attachments*." Twentieth-century North American and European clinicians understood grief within the central cultural value of autonomy. The goal of child rearing, clinical theory said, was for the child to learn autonomy and to separate from the mother at the appropriate age. Autonomy was also the goal of grief. The purpose of grief, especially in the clinical lore, remained the establishment of the autonomous individual in a world that no longer included the dead person. The Japanese value on dependence rather than on autonomy creates somewhat different dynamics both when a significant person dies and as the relationship between the living and the dead continues.

(出典 Robert E. Goss and Dennis Klass, *Dead but Not Lost: Grief Narratives in Religious Traditions*, CA: Altamira Press, 2004, pp. 27-28.)

(解答欄は次頁から)

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(問3 解答欄)

(1)

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(問3 解答欄)

(2)