

平成 20 年度実施
東北大学大学院情報科学研究科
博士課程前期・後期入学試験問題
(2009 年 3 月 3 日)

専門試験科目

言語・メディア群

注意

- 以下には、専門科目 9 問題が印刷されている。
- 受験者は、そのなかから 3 問題を選んで、答案用紙に解答すること。
- 言語系を志望する学生は、問題 7～問題 9 のなかから、2 問題以上を選択すること。
- メディア系を志望する学生は、問題 2～問題 5 のなかから、2 問題以上を選択すること。
- 問題 1～4 を選択した場合には、指定の解答用紙を使用すること。それ以外の問題を選択した場合は、解答用紙に問題番号を記入すること。
- 問題 6-1 あるいは問題 6-2 を選択した場合には、辞書を使用しても構わない。ただし、辞書は出題者が用意したものを使用するので、必要な場合には試験官に申し出ること。

問題 1

「都市」、「歴史」、「メディア」の 3 語をキーワードとして、各自考えるところを 600 字以上 800 字以内の日本語でまとめなさい。その際、キーワードは 3 語とも使い、題名をつけて、首尾一貫した論理で記述しなさい。

(この問題には指定された解答用紙を用いること。)

問題 2

次の英文を読み、“Intercultural Communication” とは何か、また何故必要なのか、具体的事例を交えて、600 字以上 800 字以内の日本語で説明しなさい。

(この問題には指定された解答用紙を用いること。)

In 1948 the painter and writer Wyndham Lewis wrote about a Global Village in his book titled *America and Cosmic Man*. Several years later his friend Marshall McLuhan also used the term to describe how technological advances of mass media would eventually disintegrate the natural time and space barriers inherent in human communication. McLuhan predicted that through the elimination of such barriers people would continue to interact and live on a global scale but one that will have been virtually transformed into a village. At the dawn of the 21st century, Marshall McLuhan's vision of a *global village* is no longer considered an abstract idea but a near certainty. Technological and sociopolitical changes have made the world a smaller planet to inhabit. The technological feasibility of the mass media to bring events from across the globe into our homes, business, and schools dramatically reduces the distance between peoples of different cultures and societies. Telecommunication systems link the world via satellites and fiber optics. Supersonic jets carry people from one country to another faster than the speed of sound. Politically, the end of the cold war between the United States and the former Soviet Union has brought decades of partisan tensions to an end. Some countries that were once bitter enemies are now joining forces. Mass migrations force interaction between people of different races, nationalities, and ethnicities. The late noted historian and Pulitzer Prize winner Arthur Schlesinger warns us that history tells an ugly story of what happens when people of diverse cultural, ethnic, religious, or linguistic backgrounds converge in one place. The hostility of one group of people against another, *different* group of people is among the most instinctive of human drives. Schlesinger contends that unless a common goal binds diverse people together, tribal hostilities will drive them apart. By replacing the conflict of political ideologies that dominated in the 20th century, ethnic and racial strife will usher in the new millennium as the explosive issue. Only through intercultural communication can such conflict be managed and reduced. Only by competently and peacefully interacting with others who are different from ourselves can our global village survive.

問題 3

以下は、カナダオンタリオ州教育省の定義による「メディアリテラシー」の 8 つのコンセプトである。これらのうちから 3 つ選び、それぞれ意味することを具体的な番組やジャンルなどの事例を用いながら、200 字前後の日本語で説明しなさい。

(この問題には指定された解答用紙を用いること。)

- (1) All media are constructions.
- (2) The media construct reality.
- (3) Audiences negotiate meaning in media.
- (4) Media have commercial implications.
- (5) Media contain ideological and value messages.
- (6) Media have social and political implications.
- (7) Form and content are closely related in the media.
- (8) Each medium has a unique aesthetic form.

(「メディアリテラシー・リソースガイド」、1989)

問題 4

『悪魔とダニエル・ウェブスター』という米国映画には、主人公が"It don't matter."と語るシーンがある。その表現は文法的には間違っており、本来"It doesn't matter."でなければならない。"It don't matter."というこのような言い方が生まれた理由について、以下の資料1、2、3を参考にしながら、自分の考えるところを800字以内で述べなさい。

資料1 : *The Devil and Daniel Webster* from Wikipedia, the free encyclopedia

"The Devil and Daniel Webster" is a short story by Stephen Vincent Benét. This retelling of the classic German Faust tale is based on the short story *The Devil and Tom Walker*, written by Washington Irving. Benét's version of the story centers on a New Hampshire farmer who sells his soul to the Devil and is defended by Daniel Webster.

The story was published in 1937 by Farrar & Rinehart. In 1938, it appeared in *The Saturday Evening Post* and won an O. Henry award that same year. The author would adapt it in 1938 into a folk opera with music by Douglas Stuart Moore. Benét also worked on the screenplay adaptation for the 1941 RKO Pictures film.

資料2 : *It Don't Matter* from Wikipedia, the free encyclopedia

It Don't Matter may refer to:

- * It Don't Matter, a song by Def Leppard from their 1980 album *On Through the Night*
- * It Don't Matter, a song by Donavon Frankenreiter from his 2004 album *Donavon Frankenreiter*
- * It Don't Matter, a song by Gang of Four from their 1983 album *Hard*
- * It Don't Matter, a song by Loverboy from their 1980 album *Loverboy*
- * It Don't Matter, a song by Rehab from their 2000 album *Southern Discomfort*

資料3 :

<http://www.cowboylitics.com/lyrics/krauss-alison/it-dont-matter-now-6739.html>

Artist: Krauss Alison

Song: It Don't Matter Now

Album: Forget About It (Original Release Date: August 3, 1999)

It's finally come
Is that sorry on your breath?
Where were you when I was sitting back here
Missing you to death?
It don't matter now
How, I wanna know
Can you tell me plain and true
How high will you fly
Without me there to be your sky?
Well, it don't matter now

Don't mean to leave you standing on your own
I think back on days and nights we had long ago
Maybe love is just a game you play
This much I do know
It don't matter now

It's finally come
Is that sorry on your breath?
Where were you when I was sitting back here
Missing you to death?
It don't matter now
Now I don't tell stories
And I don't pretend
I won't be around to say I told you then
Cause it seems like something's finally broken
That'll take a lot of mend
But it don't matter now

Is that sorry on your breath?
Where were you when I was sitting back here
Missing you to death?
It don't matter now
It don't matter now
It don't matter now

問題 5

以下の記事は2006年8月13日の「時事通信」の報道記事である。このような規制措置に「賛成」あるいは「反対」のどちらか一方の立場から、あなたの意見を述べなさい。

日本アニメの放映禁止＝来月からゴールデンタイムにー中国
【北京13日時事】13日付の中国紙・北京青年報によると、中国国家ラジオ映画テレビ総局は国内の各放送局を対象に、9月1日から海外のアニメ番組を午後5時から8時までのゴールデンタイムに放映することを禁止する決定を下した。
香港の人権団体・中国人権民主化運動情報センターによれば、中国で放映される海外アニメの92%は日本製。同センターは「日本のアニメを対象とした措置だ」と指摘した。

問題 6

以下の問題 6-1 (ドイツ語)、問題 6-2 (フランス語) のうちから 一つ を選択して解答しなさい。なお、この問題を選択した場合には、辞書を使用しても構わない。ただし、辞書は出題者が用意したものを使用するので、必要な場合には監督者に申し出ること。

*この問題を選択した場合には、解答用紙左上にある「問題番号」の欄に「6-1」あるいは「6-2」と記入すること。

問題 6 - 1

以下のドイツ語の文章を600字程度の日本語で要約しなさい。

In Japan, das laut Experten in der Mobilfunktechnologie Europa zwei bis drei Jahre voraus ist und wo „keitai“ (Mobiltelefone mit Internetzugang) aus der Gesellschaft nicht wegzudenken sind, dienen Handys längst nicht mehr nur für Telefonate oder SMS. Mit Handys lassen sich Busse, Bahnen und selbst Taxis bezahlen, kann man kostenlos fernsehen, Urlaubsreisen buchen, Manga-Comics und ganze Romane lesen. Zu den mobilen Angeboten gehören jedoch auch Pornos, Internetseiten, auf denen sich Selbstmörder zum Gruppensuizid verabreden, und „deai-saito“-Seiten, über die Erwachsene oft an Sexkontakte mit Schülerinnen gelangen.

Jeder zehnte Grundschüler ist nach einer Umfrage mit solchen Inhalten schon einmal in Berührung gekommen. Zwar wurde das Gesetz kürzlich verschärft und Internetbetreiber verpflichtet, Einträge von Kindern unter 18 Jahren zu löschen, die sich zur Prostitution anbieten, wie auch von Erwachsenen, die solche Kinder suchen. Wie effektiv das ist, ist noch nicht klar. Nach Angaben der Polizeibehörde wurden innerhalb eines Monats nach der Gesetzesänderung mehr als 1600 Internetkontaktseiten bei Sicherheitsbehörden gemeldet.

Als sich der junge Gouverneur von Osaka, Toru Hashimoto, unlängst dafür aussprach, Handys aus den Schulen zu verbannen, sorgte das für Aufsehen. Bislang ist es den Schulen selbst überlassen, wie sie mit dem Problem umgehen. Viele hatten schon zuvor Verbote ausgesprochen, allerdings ohne großen Erfolg. Doch nicht jeder ist für ein Handy-Verbot an Schulen. Tokios Gouverneur Shintaro Ishihara findet der Nachrichtenagentur Kyodo zufolge, dass man das den Eltern überlassen sollte. Viele halten Mobiltelefone für nützlich, weil Schulen und Eltern damit ihre Kinder orten und so überprüfen könnten, ob sie sicher seien. Andere wie Professor Shigeki Ito von der Universität Komazawa bezweifeln ohnehin, dass ein Verbot an Schulen viel bringt. Schließlich benutzten die Kinder ihre Handys nach dem Unterricht sowieso weiter.

問題 6—2

以下の文章を読み、メディアとしての紙芝居と絵本のあいだの違いを日本語で要約しなさい。

Le *kamishibai* se différencie de l'album aussi bien par sa forme que par le lien qui s'établit entre la personne qui assure la représentation et les enfants. Le mode de représentation du *kamishibai* implique que l'œuvre ait été conçue à cette seule fin. C'est pourquoi un album illustré dont on découperait les pages ne peut en aucun cas être confondu avec un *kamishibai*. L'artiste qui illustre les planches fait en sorte que son travail s'adapte parfaitement à la façon de les glisser dans le *butai**. Cela signifie, par exemple, que tous les personnages ainsi que leurs actions sont conçus en fonction du sens de sortie des planches. De plus, les images doivent être simples, sans détails inutiles, et peintes avec des aplats de couleur, de façon à ce que l'ensemble des motifs puisse être vu de loin.

Pour les chercheurs japonais qui travaillent sur le *kamishibai*, les différences avec l'album illustré résident également dans le mode de lecture, de représentation de ces deux média. L'album peut être lu par un enfant, sans qu'il y ait besoin d'un « médiateur ». L'enfant fait face au livre, où le texte et l'image sont associés, et tourne les pages à un rythme que lui seul décide. Il pénètre dans l'univers du livre en prenant conscience de sa propre existence. Si l'album est lu à l'enfant par un médiateur, c'est ce dernier qui tient le livre et tourne les pages. L'enfant et le lecteur rentrent dans l'univers de l'histoire, chacun de leur côté. Ces expériences développent le sens de l'individualité. Le *kamishibai* nécessite un lecteur pour l'interpréter. L'univers de l'histoire se répand dans l'espace réel, un espace qui est celui du public. Ce partage des sensations et de l'émerveillement de l'histoire racontée développe le sens du *kyokan*, mot pour lequel nous n'avons pas d'équivalent et qui pourrait se traduire par « amitié par le biais des sensations partagées ».

Marie-Charlotte Delmas, « Le *kamishibai*... kezako ? » in *La Grande Oreille*, n° 36, novembre 2008, pp.60-61.

注) *butai* : 「紙芝居舞台」の略。紙芝居の枠、または紙芝居上演に用いる箱を指す。

問題 7

次の文章は、Noam Chomsky の”Approaching UG from Below”からの抜粋である。これを読んで後の問いに答えなさい。

The Principles & Parameters (P&P) approach emerged from intensive study of a range of languages, but it was also suggested by major developments in general biology, specifically François Jacob’s account of how slight changes in the hierarchy and timing of regulatory mechanisms might yield great superficial differences – a butterfly or an elephant, and so on. The model seemed natural for language as well: slight changes in (ア) settings might yield superficial variety, through interaction of invariant (イ) with parameter choices. ⁽¹⁾The P&P framework also made it possible to pursue more seriously the recognition, from the earliest days of generative grammar, that acquisition of language involves not only a few years of experience and millions of years of evolution, but also “principles of neural organization that may be even more deeply grounded in physical law.” Again, somewhat parallel developments were proceeding in general biology, now sometimes called the “evo-devo resolution.”

Evidently, development of language in the individual must involve three factors: (1) (ウ), which sets limits on the attainable languages, thereby making language acquisition possible; (2) (エ), converted to the experience that selects one or another language within a narrow range; and (3) principles not specific to the Faculty of Language (FL). Some of the third factor principles have the flavor of the constraints that enter into all facets of growth and evolution, and that are now being explored intensively in the “evo-devo resolution.” Among these are principles of efficient computation, which would be expected to be of particular significance for generative systems such as I-language. Insofar as the third factor can be shown to be operative in the design of FL, explanation can proceed “beyond explanatory adequacy” in the technical sense, raising new questions: not only asking what mechanisms suffice to determine I-language from data available, but why these mechanisms should exist, and whether they are real or just dispensable descriptive technology.

Throughout the modern history of generative grammar, the problem of determining the character of FL has been approached ⁽²⁾“from top down”: How much must be attributed to UG to account for language acquisition? The minimalist program seeks to approach the problem ⁽²⁾“from bottom up”: How little can be attributed to UG while still accounting for the variety of I-languages attained, relying on third factor principles? The two approaches should, of course, converge, and should interact in the course of pursuing a common goal.

One useful way to approach the problem from below is to entertain the strong minimalist thesis SMT, which holds that FL is “perfectly designed.” The first task would then be to formulate SMT coherently. The next would be to determine how close it is to true. Naturally, neither task is well-defined a priori, and each is sure to be modified in the course of inquiry. There are various

ways to construe SMT, and any specific choice allows various paths that might be followed to investigate its reach. I would like to review where I think we stand after a few years of serious engagement with these issues adopting some choices that seem reasonable though certainly not logically necessary, to suggest a few refinements, and to indicate some of the manifold problems that arise in seeking to close the gap between SMT and the true nature of FL. UG is what remains when the gap has been reduced to the minimum, when all third factor effects have been identified. UG consists of the mechanisms specific to FL, arising somehow in the course of evolution of language.

An I-language is a computational system that generates infinitely many internal expressions, each of which can be regarded as an array of instructions to the interface systems, sensorimotor (SM) and conceptual-intentional (CI). To the extent that third factor conditions function, the language will be efficiently designed to satisfy conditions imposed at the interface; one can imagine more radical theses, to which I will briefly return. We can regard an account of some linguistic phenomena as *principled* insofar as it derives them by efficient computation satisfying interface conditions. We can therefore formulate SMT as ⁽³⁾the thesis that all phenomena of language have a principled account in this sense, that language is a perfect solution to interface conditions, the conditions it must at least partially satisfy if it is to be usable at all.

問1 空欄のア～エに入ると思われる語句を書きなさい。

問2 下線部(1)を日本語にしなさい。

問3 下線部(2)の from top down と from bottom up について、それぞれ、問題に対してどのようにアプローチすることなのか、解説しなさい (解答用紙 4 行程度で)。

問4 下線部(3)のテーゼの達成を目標とする言語研究のアプローチに対して、あなた自身はどのように考えるか述べなさい。

問題 8

「パラメータ (parameters)」について書かれた以下の文章を読み、問いに答えなさい。

A “comparative” approach to syntactic variation calls for in-depth analysis of each language in the sample. Moreover, as discussed by Baker (1996), the sample must include truly diverse, typologically distinct languages (rather than simply a collection of Romance dialects, for example), if one is to detect the operation of “macro-parameters” — major points of syntactic variation. Baker proposes that we have so far identified very few candidates for macro-parameters precisely because few researchers have attempted the in-depth comparison of typologically diverse languages. Hence, methodological difficulties are plausibly responsible for the limited success, to date, of Chomskyan research into syntactic variation.

If this is the case, how can we discover generalizations about syntactic variations? To answer this question, it is important to note that (a) a theory of syntactic variation is simultaneously a theory of the child’s “hypothesis space” during language acquisition. The child’s task is to identify the correct grammar for the community’s language form among possibilities permitted by Universal Grammar. In principle, then, we can gain insight into the nature of permitted variation by studying how the child’s grammar changes during the course of acquisition.

If we think of each point of syntactic variation as a “parameter”, then we can derive acquisitional predictions as indicated in (1) and (2):

- (1) If two surface properties of a given language are proposed to follow from a single, marked parameter setting, then any child learning the language is predicted to acquire the two properties at the same time.
- (2) If the grammatical knowledge (including parameter settings and lexical information) required for construction A, in a given language, is a proper subset of the knowledge required for construction B, then the age of acquisition for A should always be less than or equal to the age of acquisition for B. (No child should acquire B significantly earlier than A.)

The term ‘marked’ in (1) is intended to restrict our attention to settings that are not part of the child’s initial assumptions; rather, the settings relevant for (1) are those adopted later in the course of acquisition, on the basis of linguistic input.

(b) Deriving and testing acquisitional predictions of the types in (1) and (2) has several advantages over the comparative approach. First, we can focus on a single, well-studied language. In-depth analysis of diverse languages is not required. Furthermore, in testing the acquisitional predictions, each child provides evidence comparable to a new *language* in the comparative approach. Just as each new language presents an opportunity for two (putatively associated) grammatical characteristics to diverge, each new child presents an opportunity for the two grammatical characteristics to be acquired at different times.

A possible disadvantage of the acquisitional approach is that our information about a particular child’s grammar at a particular point in development is normally quite limited. Yet, (c) this disadvantage is not as severe as it might seem, because children appear to be engaged in what I

will term “conservative acquisition.” Two possible senses of conservative acquisition (“moderately” and “highly” conservative) are indicated in (3) and (4).

- (3) Moderately conservative: The child does not begin to make regular use of a new construction until her grammar provides an analysis for construction.
- (4) Highly conservative: The child does not change the grammar arbitrarily, but rather waits for clear evidence that the change is correct for the target language.

We will see evidence that children are conservative learners in both these senses. One source of evidence is the typical pattern of acquisition for high-frequency constructions such as (a) English verb-particle constructions: Initially the construction is absent from the child’s speech, but fairly abruptly the construction comes into frequent, and predominantly correct use. (c) The scarcity of errors tells us that the child’s use of the construction has a grammatical basis (indeed, probably the correct grammatical basis), because extragrammatical strategies that merely approximate the adult grammar are inevitably error-prone.

Support for an especially strong form of conservation (even stronger than what is required by 3 and 4) comes from the child’s acquisition of preposition stranding in English wh-movement: While pied-piping of the preposition is cross-linguistically much more common than preposition-stranding, and would make a natural “unmarked option,” English-learning children do not pass through any pied-piping stage along the way to acquiring preposition-stranding. Pied-piping is not the correct option for adult English, and children acquiring English actually refrain from wh-movement of prepositional objects until they know how it is accomplished in the adult language.

(William Snyder (2002) “Parameters: The View from Child Language,” pp.29-32 より)

- 問題(1) なぜ下線部(a)のように言うことができるのか。本文に即して説明しなさい。
- 問題(2) 下線部(b)に関して、comparative approach と比べたときの acquisitional approach の利点と欠点には、それぞれどのようなものがあると述べているか、説明しなさい。
- 問題(3) なぜ下線部(c)のように言うことができるのか。本文に即して説明しなさい。
- 問題(4) 英語を習得中の子どもが、それまで全く産出していなかった下線部(d)の構文を、ある時期に急に、正しい形で多用するようになるのは、なぜか。(1)の acquisitional prediction を踏まえて、自身の考えを述べなさい。
- 問題(5) 下線部(e)を和訳しなさい。

問題 9

次の英文を読み、下の問に答えなさい。

(1) As a way of helping us see the role of deixis in ordinary talk, let's consider what our discourse would be like if we were denied the possibility of deictic reference. Let's imagine what would be required for communicating about the location of some individual, we'll call him Mr Joe Smith, if we had to produce a sentence capable of conveying the same information to anyone, anywhere, at any time, as long as they understood our language.

One obvious problem that we would have is that of selecting the appropriate way of identifying Smith. One of the well-known features of proper names is their reusability. There are lots of Smiths in the world. For the phrase 'Mr Smith' to identify someone to an addressee, both participants in the conversation have to be able to appeal in their consciousness to a relevant set of individuals within which the designation using the title 'Mr' (indicating sex and adulthood) with the proper name 'Smith' has a unique referent. If their shared experience contains more than one adult male Smith, a first name might have to be used; if they know more than one 'Joe Smith', (2) further specifications might be required.

(3) A world in which, for personal reference, it is not necessary to construct a sentence which requires specific presuppositions on the nature of the speaker's and hearer's mutually shared experiences, would have to be one in which every individual in history has a knowable registration number and where we could refer uniquely to Mr Smith by giving his registration number. I am not claiming that proper names as such belong to deictic systems, but that their use may have to be guided by assumptions about the conversation participants, and that is generally the business of deixis.

Most communicating about locations takes place in much more local contexts, operating independently of how those contexts fit into the larger world. In ordinary discourse we perform locating tasks by referring to something whose location can be taken for granted, and by then, in a sense, describing a path from that to the thing being located. Let us refer to the thing whose location we are trying to identify as the *target*, and the object with reference to which the target is being located as the *landmark*.

Sentences (1) through (3) are examples of such local location expressing sentences. In each of them, the target is expressed as the grammatical subject and the landmark is identified inside the predicating phrase.

(1) The balloon was 3,000 metres above Big Ben.

(2) We were north of Wales.

(3) The boys are standing next to Bill.

In sentence (1), Big Ben serves as the landmark; starting from it and moving upward one will reach the balloon after travelling three thousand metres. In sentence (2), Wales is the landmark; this time you know that you have to move north from Wales to find the place where we were, but you are not told how far you have to travel. In sentence (3), Bill is the landmark; this time neither distance nor direction is specified in the sentence, but presumably once you've found Bill, a bit of scanning should enable you to find the boys as well.

(4) If we think about these examples we will quickly realise that the function of a locating expression is not necessarily that of enabling an interpreter to 'find' a target. Locating expressions may provide useful and relevant information even if they could not succeed in guiding the receiver to the target. (5) The granularity of such an expression will depend on the assumed interests of the

addressee. If I am worried about whether you have to drive home facing the sun at the end of the day and I ask you, in that connection, where you live, an answer of the type 'I live east of here' will suffice: from that I know that you will be driving away from the sun. If my concern is whether you will need to spend much time on the road, the answer 'I live just a short distance from here' will do. In fact, if I were actually interested in finding your house, I would be more likely to ask for a map and a list of instructions than a locating expression in the form of an ordinary English sentence.”

(Charles Fillmore (1998) “Deixis and Context”, pp. 28-31)

- 問 1 下線部(1)を日本語に訳しなさい。
- 問 2 下線部(2)の具体例を、英語または日本語から、挙げなさい。
- 問 3 下線部(3)を日本語に訳しなさい。
- 問 4 下線部(4)は、なぜそのように言えるか。本文に即して解説しなさい。
- 問 5 下線部(5)は、具体的には、どのようなことか。例を挙げ、説明しなさい。