

2026年度 文学研究科入学試験問題 (解答別紙・直接解答)

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| 博士課程前期課程<br><正規学生(一般・推薦)><br><特別学生(社会人)><br><特別学生(外国人留学生)> | 地理学地域文化学領域 | 試験科目<br>専門外国語科目 | 受験番号<br>番 |
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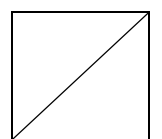
解答記入不可  
↑

以下の文章は『The SAGE Handbook of Historical Geography』に所収された「Population, Mobility and Moral Regulation」という文章の一部である (一部改変)。以下の全文を日本語に訳しなさい。

For non-white labourers the immediate questions raised by migration were more pressing ones of life and survival. Duncan (2007) has explored the barely-moral, biopolitical calculations regarding the capacities of nineteenth-century Tamil Indian labourers working in Ceylonese coffee plantations. Legislation passed in India in 1839 led to a degree of care and oversight being provided for migrant labourers, but workers in the 1840s were still exposed to excessively high death rates, especially in transit to the plantations. An 1847 Commission reported coolie (migrant labourer, often indentured) corpses lying unburied by the roadside, insufficient infrastructure and shelter on the roads for such high labourer traffic by foot, and stark contrasts between the healthy labourers heading uphill to plantations, and the dirty, ragged, sick and wasted workers returning home. By 1870, the Principal Civil Medical Officer of Ceylon reported that the mortality rate of Indian labourers found along the roads was 24.5 per cent, and that of estate labourers was 20.5 per cent, compared with that of the sick, non-immigrant poor being the still high, but much lower 8 per cent. Subsequent policies included marching migrants through lesser populated parts of the island ('the quarantine route') to prevent them spreading infection, rather than protecting the workers themselves.

The experiences in Ceylon were not uncommon. They fit into a broad, post-slavery context in which plantation owners across the British Empire and beyond struggled to find labourers. One response was that of the indenture system, whereby (mostly Indian) labourers would sign a contract (which they often could not read), through which they would agree to be transported abroad to work for a set period. Between 1834 and 1917, over 1.3 million Indian labourers moved to find work in the Indian and Pacific Oceans, South and East Africa, and the Caribbean, often on sugar plantations. Traditionally viewed as a continuation of slavery, indenture was increasingly strictly regulated. Under a new regime of indenture, 451,000 Indian indentured labourers arrived in Mauritius between 1842 and 1910; on the basis of its success there, indenture was experimented with more widely.

indentured : 年季奉公      quarantine : 検疫



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解答記入不可  
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以下の設問(1)と(2)について日本語で答えなさい。

(1) 2つの語群[X], [Y]からそれぞれ2つずつ、計4つの言葉を選んで解説しなさい。なお、選択した言葉を解説の冒頭に掲げること(解答用紙使用のためやす: 4つあわせて半頁強~1頁)。

[X]

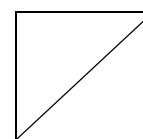
- a. セグリゲーション
- b. トランジットモール
- c. 方言圏論
- d. 関係人口
- e. 都心回帰

[Y]

- a. 田園都市
- b. 文化的景観
- c. 東京一極集中
- d. 地域芸術祭
- e. アンテナショップ

(2) 次の質問に答えなさい(解答用紙使用のためやす: 半頁)。

日本で刊行された人文地理学, 文化人類学, 民俗学のいずれかの分野の学術書(翻訳を含む)を1冊, あるいは日本の学術雑誌に掲載された人文地理学, 文化人類学, 民俗学のいずれかの分野の論文を1編とりあげ, 当該文献の著者名と書名・発行所名, あるいは論文名・掲載雑誌名を記した上で, その内容を解説し, 論評しなさい。



— 1 — 枚中

— 1 —

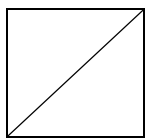
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解答記入不可  
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以下の5つのテーマから2つを選び、考えるところをまとめなさい (解答用紙使用のめやす: それぞれ半頁)

- (1) 現代社会における都市地理学の役割
- (2) 現代社会における文化地理学の役割
- (3) 現代社会における地理教育の役割
- (4) 地理学におけるフィールドワークの方法と課題点
- (5) 地理学の地域貢献



— 1 枚中

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