

佐賀大学

前期日程

平成 29 年度入学試験問題

英語

教	育	学	部
経	済	学	部
医		学	部
理	工	学	部
農		学	部

— 解答上の注意事項 —

1. 問題冊子 1 冊と解答用紙 2 枚（その 1、その 2）がある。
2. 「解答始め」の合図があるまで問題冊子を開いてはならない。
3. 解答は解答用紙の所定の解答欄に記入すること。
4. 解答用紙 2 枚を提出すること。
5. 問題冊子は持ち帰ること。

1 次の英文の下線部 (1), (2) を日本語に直しなさい。(20点)

(1) Although it is true that no two humans know exactly the same things, they often have a great deal of knowledge in common. To a large extent this common knowledge or collective memory allows people to communicate, to work together, and to live together. It forms the basis for communities, and if it is shared by enough people, it is a distinguishing characteristic of a national culture. (2) The form and content of this common knowledge constitute the key elements that make each national culture unique.

2 次の英文の下線部 (1), (2) を日本語に直しなさい。(20点)

Around 3.8 million people in Britain have *diabetes, mainly due to *obesity and the figure has doubled over the last two decades. To help solve this problem, obese patients in England will be sent on cooking courses and *Zumba dance fitness classes by their local doctors. (1) Family doctors are being encouraged to target patients most at risk, including those who are seriously overweight. Under this plan, doctors will refer patients to gym classes such as Zumba and aerobics. People will also be advised to attend cooking sessions teaching them how to boil and grill food instead of frying it. (2) The plan extends to overweight government staff, who will be persuaded to take dieting classes held at hospitals in order to set a good example to patients.

* diabetes 糖尿病

* obesity 肥満

* Zumba ズンバ(ラテン系の音楽とダンスを融合させたフィットネス・エクササイズ)

3 次の文章は、米国のある心理学者が書いたものである。文章を読み、以下の問いに答えなさい。(30点)

In cities, towns, and suburbs all across America, we work very hard in pursuit of a sense of safety and security. We want to make things better for our future—our children's and our own. Some of us work eighty hours a week or even more to achieve as much as we can or maintain what we have. As we push our children to excel in everything they do, turning our backs on their stress (and ours), we try to achieve professional and economic security. In our nonstop pursuit of that, we all seem to be suffering.

Yet when I ask people to stop and reflect about what they ultimately want in life, most answers are the same. They want peace. World peace, peace at work, peace in their families and inside their souls.

(1) This is the confusing part. We work so hard for the things that will bring security but we take a passive approach to the peace we want most desperately. We pray or wish or hope for peace. And when we do take an active role in pursuit of peace, it often produces the opposite.

Looking at the world stage through the lens of human history, the pursuit of justice through aggression rarely leads to peace. It just leads to more injustice.

Almost every day in my office I see (2) families and couples who fight with one another in the misguided pursuit of marital or personal justice. They believe that if they find justice, they will then be at peace. So we see a wife trying to convince her husband that he needs to spend more time at home, help out more, because she believes their relationship would be more balanced. *Then* there would be fairness. *Then* she would be at peace—so she thinks, anyway.

Of course, her husband has the opposite demands and often feels that if she stops complaining and accepts him for who he is, there will be peace. And the fighting continues, all in the misguided pursuit of peace through justice.

As with this fighting couple, I think we often tell ourselves that peace will finally come when others change. And how should they change? Our

usual answer is, for example, "By finally hearing our arguments" or "By having some great insight" or "By yielding to aggression." But how can those be ways to achieve peace? Trying to change others often means intolerance, which is at the core of so much hostility. We cannot find peace unless we are also trying to help others find peace. It doesn't come when we win battles; it comes when we stop fighting.

(Adapted from Daniel Gottlieb, *Learning from the Heart: Lessons on Living, Loving, and Listening*)

- (1) 下線部(1)のように著者が言わざるをえない理由を、150字程度の日本語で書きなさい。
- (2) 下線部(2)は、この文章全体の結論とどのように結びついているか、150字程度の日本語で説明しなさい。

- 4 以下の文章を読んで、下線部 (1), (2) の日本語を英語に直しなさい。
(30点)

Drivers in Ecuador were being pretty forgiving about the cause of a traffic jam this week. Why? Well, because the little animal, a sloth, was the cause. (1) そのナマケモノは迷子になり、ポールにしがみついていた。

According to the transport organization in Ecuador which posted the pictures of this scene online, (2) そのナマケモノは無事に保護され、動物病院で手短な検査を受けた後、野生に戻された。この一件は、今までで最もかわいらしいハイウェイの救出劇だと呼ばれている。