

平成 18 年度入学者選抜学力検査問題

英 語

注 意 事 項

1. この冊子は、監督者から解答を始めるよう合図があるまで開いてはいけません。
2. 解答は解答用紙に書きなさい。解答用紙は 3 枚です。監督者から解答を始めるよう合図があったら、3 枚とも、まず最初に解答用紙の上部の所定欄に受験番号と座席番号を、また、下部の所定欄には座席番号をそれぞれ必ず記入しなさい。
3. 英語を選択科目として届け出た者のみが解答しなさい。それ以外の者が解答すると失格となります。
4. この冊子は全部で 7 頁からなります。落丁、乱丁または印刷の不備なものがあったら申し出てください。
5. 退室の際には、解答用紙は記入の有無にかかわらず、机上に置いておきなさい。持ち帰ってはいけません。
6. この冊子は持ち帰ってかまいません。

I 次の文章を読み、問1～問7の設問に答えなさい。

Suddenly, almost everyone in England has a mobile phone, but because this is new, unfamiliar technology, there are no set rules of etiquette governing when, how and in what manner these phones should be used. We are having to ‘make up’ and adjust these rules as we go along — a fascinating process to watch and, for a social scientist, very exciting, as one does not often get the opportunity to study the formation of a new set of unwritten social rules.

For example: I have found that most English people, if asked, agree that talking loudly about tedious business or domestic matters on one’s mobile while on a train is rude and inconsiderate. Yet a significant minority of people still do this, and while their fellow passengers may sigh and roll their eyes, they very rarely challenge the offenders directly — as this would involve breaking other, well-established English rules and inhibitions about talking to strangers, making a scene or drawing attention to oneself. The offenders, despite much public discussion of this problem, seem unaware of the effects of their behaviour.

How will this apparent problem be resolved? There are some early signs of emerging rules regarding mobile-phone use in public places, and it looks as though loud ‘I’m on a train’ conversations — or mobiles ringing in cinemas and theatres — may eventually become as unacceptable as queue jumping, but we cannot yet be certain, particularly given English inhibitions about confronting offenders. Inappropriate mobile-phone use on trains and in other public places is at least a social issue of which everyone is now aware. But there are other aspects of ‘emerging’ mobile-phone etiquette that are even less clear.

There are, for example, as yet no agreed rules of etiquette on the use of mobile phones during business meetings. Do you switch your phone off, discreetly, before entering the meeting? Or do you take your phone out and make a big show of switching it off, as a gesture conveying the message ‘See

how important you are: I am switching off my phone for you?’ Then do you place your switched-off phone on the table as a reminder of your courtesy and your client’s or colleague’s status? If you keep it switched on, do you do so openly or leave it in your briefcase? Do you take calls during the meeting? My preliminary observations indicate that lower-ranking English executives tend to be less courteous, attempting to show their own importance by keeping phones on and taking calls during meetings, while high-ranking people with nothing to prove ⁽⁵⁾ tend to be more considerate.

I have also noticed that many women now use their mobiles as ‘barrier signals’ ⁽⁶⁾ when on their own in coffee bars and other public places, as an alternative to the traditional use of a newspaper or magazine to signal unavailability and mark personal ‘territory’. Even when not in use, the mobile placed on the table acts as an effective symbolic bodyguard, a protector against unwanted social contact: women will touch the phone or pick it up when a stranger approaches. One woman explained: ‘You just feel safer if it’s there — just on the table, next to your hand ... Actually it’s better than a newspaper because it’s real people — I mean, there are real people in there you could call or send a message if you wanted, you know?’ The idea of a network of friends and family being ‘inside’ the mobile phone means that even just touching or holding the phone gives a sense of being protected ⁽⁷⁾ — and sends a signal to others that one is not alone and vulnerable.

問 1 下線部(1)について、この過程がどうして fascinating なのかを日本語で説明しなさい。

問 2 下線部(2)は具体的にどういうことを指していますか。日本語で説明しなさい。

問 3 下線部(3)を和訳しなさい。

問 4 下線部(4)はどういうことですか。日本語でわかりやすく説明しなさい。

問 5 下線部(5)は文脈上どういうことですか。日本語で説明しなさい。

問 6 下線部(6)について、'barrier signals' とはどのような役割を果たすものですか。日本語で説明しなさい。

問 7 下線部(7)を和訳しなさい。

II

次の文章を読み、問1～問6の設問に答えなさい。

One day in the fall of 1906, the British scientist Francis Galton left his home in the town of Plymouth and headed for a country fair. Galton was eighty-five years old and beginning to feel his age, but he was still full of the curiosity that had won him renown — and criticism — for his work on statistics and the science of heredity. And on that particular day, what Galton was curious about was livestock.

Galton visited the annual West of England Fat Stock and Poultry Exhibition, a regional fair where the local farmers and townspeople gathered to evaluate the quality of each other's cattle, sheep, chicken, horses, and pigs. Wandering through rows of stalls examining workhorses and prize pigs may seem to have been a strange way for a scientist (especially an elderly one) to spend an afternoon, but there was a certain logic to it. Galton was a man ⁽¹⁾ interested in two things: the measurement of physical and mental qualities, and breeding. And after all, a livestock show exhibits the effects of good and bad breeding, he thought.

Breeding mattered to Galton because he believed that only a very few people had the characteristics necessary to keep societies healthy. He had devoted much of his career to measuring those characteristics, in fact, in order to prove that the vast majority of people did not have them.

As he walked through the exhibition that day, Galton came across a weight-judging competition. A fat ox had been selected and placed on display, ⁽³⁾ and members of a gathering crowd were lining up to place bets on the weight of the ox (or rather, they were placing bets on what the weight of the ox would be after it had been killed and prepared). For just a small amount of money, you could buy a stamped and numbered ticket, where you filled in your name, your address, and your estimate. The best guesses would receive prizes.

Eight hundred people tried their luck. They were a mixed group. Many of them were butchers and farmers, who were presumably expert at judging the weight of livestock, but there were also quite a few people who had, as it were, no insider knowledge of cattle. “Many non-experts competed,” Galton wrote later in a scientific journal, “like those clerks and others who have no expert knowledge of horses, but who bet on races, guided by newspapers, friends, and their own fancies.” The analogy to a democracy,⁽⁴⁾ in which people of radically different abilities and interests each get one vote, had suggested itself to Galton immediately. “The average competitor was probably as well fitted for making a just estimate of the weight of the prepared ox, as an average voter is for judging the merits of most political issues on which he votes,” he wrote.

Galton was interested in figuring out what the “average voter” was capable of because he wanted to prove that the average voter was capable of very little. So he turned the competition into an experiment. When the contest was over and the prizes had been awarded, Galton borrowed the tickets from the organizers and ran a series of statistical tests on them. Galton arranged the guesses (which totaled 787 in all, after he had to throw away thirteen because they were unreadable) in order from highest to lowest and graphed them to see if the curve would be in the shape of a bell. Then, among other things, he added all the contestants’ estimates, and calculated the average of the group’s guesses. That number represented, you could say, the collective wisdom of the crowd.⁽⁵⁾ If the crowd were a single person, that was how much it would have guessed the ox weighed.

Galton undoubtedly thought that the average guess of the group would be completely wrong. After all, mix a few very smart people with some ordinary people and a lot of stupid people, and it seems likely you’d end up with a stupid answer. But Galton was wrong. The crowd had guessed that the ox, after it had been killed and prepared, would weigh 1,197 pounds. After it had been killed and prepared, the ox weighed 1,198 pounds. In other words, the crowd’s

judgment was essentially perfect. Perhaps breeding does not mean so much⁽⁶⁾
after all, he thought. Galton wrote later: “The result seems to indicate the
trustworthiness of a democratic judgment.”

問 1 下線部(1)の具体的内容を日本語で説明しなさい。

問 2 下線部(2)はどのようなものを指していますか。日本語で説明しなさい。

問 3 下線部(3)はどのように行なわれるものですか。順を追って日本語で具体的に説明しなさい。

問 4 下線部(4)のようなことを文中の学者が思いついたのはなぜですか。日本語で説明しなさい。

問 5 下線部(5)を、that number がなにを指すか明らかにして和訳しなさい。

問 6 下線部(6)は具体的にはどういうことですか。日本語で説明しなさい。

Ⅲ 次の文章を英語に訳しなさい。

極端に言うなら、アメリカにおいて、現実とはアメリカの半分でしかない。あとの半分は夢でできた国なのだ。「ここは自由の国だ」とアメリカの人々が言うとき、僕にはそれは事実の表明には聞こえない。むしろ「自由の国であるはずだ」という理想の表明に聞こえる。