

学 力 検 査 問 題

外 国 語 (英語)

リーディング・ライティング

(5問)

平成18年2月25日

自15時20分

至17時20分

答案作成上の注意

- 1 この問題冊子には、リーディング・ライティングの問題があります。総ページは11ページです。
- 2 解答用紙は1枚(表裏の2ページ)です。解答はすべてその解答用紙に記入しなさい。
- 3 受験番号は、解答用紙の所定の箇所に、必ず記入しなさい。
- 4 配付した解答用紙は、持ち出してはいけません。

[I] 次の英文を読んで、その要旨を日本語で、250～300字にまとめなさい。数字や句読点も1字に数えます。

The ultimate purpose of academic freedom is to give universities, their faculty members, and their students the liberty to pursue knowledge, to teach, and to publish the results of their research for the good of society as a whole. Only if this is allowed will we all benefit from the development of new ideas, scientific findings, and critical evaluations of accepted views.

There is, unfortunately, much confusion over academic freedom, and this stems from a failure to understand that it is a three-part concept, aimed at promoting knowledge for the benefit of society at large. The first part relates to the university's freedom to run its academic affairs, determine appropriate curricula, and hire competent faculty members without being subject to the dictates of politicians, religious leaders, donors, or governmental agencies. This in turn leads to the academic freedom of individual faculty members, who are at liberty to decide how to structure their courses and what research to pursue. Finally, the academic freedom of students consists of their right to learn and to be protected against being told what to believe, think, or say.

It is not coincidental that academic freedom came into its own in Europe along with the emergence of political and religious freedom, the spread of democracy, the rapid development of science, and the clear expression of a liberal approach to thought. They all go together as the intellectual authority of the state and church is replaced by the authority of reason, argument, and evidence.

No lawmaker should dictate what has to be taught in any course, even in the name of balance. The solution is to promote greater respect for the academic freedom of all, not to push laws that would lessen that freedom. The loss of academic freedom would impose a high cost on society. Ironically, at a time when the public is questioning whether academic freedom has gone too far, this essential freedom stands in greater need than ever of public support.

(Adapted from *The Japan Times*, May 22, 2005)

〔Ⅱ〕 次の対話(A)と(B)を読んで、それぞれの問いに答えなさい。

(A)

The owner of a carpet shop (A) is helping a tourist (B) to choose a rug at a market in Turkey.

A : Hello. Are you looking for a Turkish rug, sir?

B : Yes. They're all so nice — I can't decide which to buy!

A : (1) The colors are especially beautiful.

B : Yeah, I like it. The pattern's really interesting, too. (2)

A : Actually, they're scorpions! The scorpion pattern means "protection from harm".

B : Really? That's interesting. (3)

A : Yes. For example, on this rug you can see the "tree of life" pattern.
(4)

B : So, if I buy this I'll live forever?

A : (5) Here's something different. Can you guess what the pattern is?

B : Hmm ... it looks a bit like the handlebars of a bicycle.

A : It does, but it's not! (6) This pattern indicates power and strength.

B : (7) It's really nice, but I'm really looking for something a little bigger.

A : Just a moment ... this is one of our most attractive rugs.

B : It's lovely, but unlike the others, it doesn't seem to have any particular pattern.

A : Well, if you look closely, you can see some repeating shapes. (8)
These represent "hairbands", which reflect the desire to get married.

B : I see ... so this rug was made by a young woman who was looking for a husband?

A : (9)

B : Wow, the stories behind the rugs are fascinating! I wish I could buy them all Hmm, after all I think I'll go for the first one. (10)

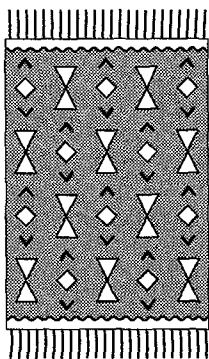
A : I think you've made a very good choice, sir.

問 1 空欄(1)から(10)を補うのもっとも適当なものを下から選び、それぞれ記号で答えなさい。同じものを繰り返し使うことはできません。

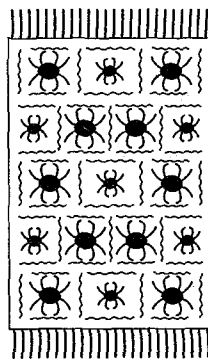
- ア. Ah, that makes sense.
- イ. Are there other patterns with different meanings?
- ウ. How about this one?
- エ. I like the idea of being protected by a scorpion!
- オ. It actually represents the horns of a ram.
- カ. It looks like a lot of spiders.
- キ. It probably was.
- ク. It's said to symbolize eternity.
- ケ. They look like two triangles together.
- コ. They are cars, perhaps.
- サ. You never know!

問 2 旅行者がどの絨毯じゅうたんを選んだのか、番号で答えなさい。

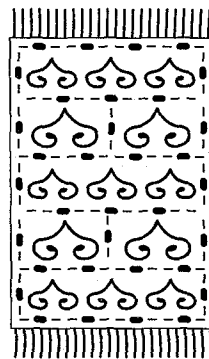
(1)



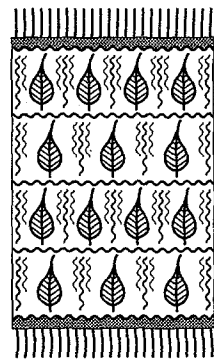
(2)



(3)



(4)



(B)

T.V. presenter Joey Dallas (J.D.) is interviewing Professor Norman Smart (N.S.) on the topic of “Cultural Globalization”.

J.D. : Good evening, and welcome to “The Way of the World”. In the studio with me tonight is Professor Norman Smart of Global University. Tonight, he’s going to give us his views on a topic we’ve been hearing a lot about recently — globalization and culture.

N.S. : Good evening, and thank you for inviting me.

J.D. : First of all, Professor, it seems to me that what is really meant by “cultural globalization” is, in fact, “Americanization”. 1 Is this a view that you take?

N.S. : Well, it’s a widely-held belief that we are heading toward a single, global Americanized culture. (a). I see cultural globalization as producing new and exciting hybrids of cultures, not a single global culture. 2

J.D. : Hmm I imagine there are a lot of people who don’t see it that way. Do you know, I was in New Delhi, India, just a few days ago, and I could have been in any large American city! The fast food restaurants, coffee shops, Coca Cola advertisements — they were all American!

N.S. : Perhaps that’s how it seemed to you, but I think you’ll find that traditional Indian restaurants still far outnumber the burger bars. Also, you hear people talking about the “McDonaldization” of the world, but what they don’t realize is that American fast food restaurants in fact conform to the local culture, and not the other way around.

J.D. : I’m not sure what you mean

N.S. : (b). I once had a rice burger in a McDonald’s in Thailand, and

you can eat a kimchi burger in Korea, too! And, in New Delhi, you wouldn't have been able to buy a hamburger — it would have been a *lambburger*! What I'm trying to say is that even if a country incorporates elements of foreign culture into its national fabric, it doesn't necessarily mean that local culture or national identity will be lost.

J.D. : (c). But a lot of people are worried about the unstoppable advance of American popular culture — not only food, but sports, movies, music, and so on. Surely other cultures will eventually be overwhelmed and weakened.

N.S. : I don't see it that way. And in any case, the exporting of culture is not a one-way street from America to the rest of the world.

J.D. : You've brought up some interesting points, Professor. I'd like to continue our discussion after the commercial break.

問 1 空欄(a)から(c)を補うのもっとも適当なものを下から選び、それぞれ番号で答えなさい。同じものをくり返し使うことはできません。

- (1) I don't agree, though
- (2) I see your point
- (3) Let me give you an example
- (4) That's what I want to say

問 2 本文中に次の一文を補うとすれば, , ,

のどこがもっとも適当ですか, 番号で答えなさい。

I don't think it means that cultural differences will disappear.

問 3 アメリカのファーストフードレストランが現地の文化を取り込むにはどのような形があり得ると述べていますか。日本語で簡潔に答えなさい。

問 4 下線部にうまくつながるように議論を展開し、30語程度の英語で

4

 を埋めなさい。コンマやピリオドなどは語数に含めません。

〔Ⅲ〕 次の英文を読んで、下の問いに答えなさい。

In these first weeks after the Indian Ocean Tsunami, with the number of deaths still climbing past 225,000, good news has come to be regarded as the absence of bad. The media excitedly report news of selected survivors — a baby floating on a mattress, an injured model, a pregnant woman rescued from the open sea — and many of us are grateful for word of friends and family who are safe. But for every one of them, thousands of others unknown to us were lost. Meanwhile the rows of the injured and homeless stretch from Indonesia to Africa, and the questions and concerns that their miserable conditions raise are not confined to that side of the planet.

The *outpouring of emergency aid will be a great help to the **devastated countries, but disaster relief is an inadequate, expensive substitute for more timely improvements to their infrastructures such as roads, communication systems, and energy and water supplies. The most obvious example was that Indian Ocean nations lacked a tsunami-warning system like the one in the Pacific, but that omission may be forgivable. Tsunamis are rare in the Indian Ocean. Undersea sensors can cost a quarter of a million dollars apiece and have steep maintenance costs. India, Sri Lanka and the other wave-torn nations had far more urgent spending priorities.

The real humanitarian failure is not the inadequate preparation of these nations, and many others, for sudden catastrophes. It is their inadequate preparation for the day-to-day horrors that routinely slaughter their populations. Millions of people die annually from malaria and AIDS — more than the equivalent of a tsunami a month. Lack of clean water in parts of Africa promotes disease and fuels civil conflicts. Poor countries face chronic crises so terrible that the world is no longer responding to them.

The U.S. and other industrial nations need to be more willing to give aid outside of ***calamitous times. In 2000, as part of the Millennium Development Goals program, the United Nations General Assembly adopted the

target that rich states would promise 0.7 percent of their national incomes to development assistance. Few countries are living up to that promise. Making matters worse, countries sending tsunami aid now will probably withdraw those donations from their development aid budgets. In mid-January the Millennium program issued a new recommendation that countries donate just 0.5 percent, a cutback from the old goal but still twice the average now in practice. Even that figure has been criticized as unrealistic.

Sound public health policy needs more than occasional, reactive generosity. When the media focus our attention on the aftermath of tsunamis and other disasters, it is easy to empty our wallets for the agonized sufferers. But we need to do more on the fairest days for the billions out of sight and out of mind, whose survival depends on more days without bad news.

(Adapted from *Scientific American*, March 2005)

注

*outpour: to supply abundantly

**devastate: to destroy completely

***calamitous: disastrous, causing great damage, grief, etc.

問 1 下線部(1)のような報道にはどのような問題点があると筆者は考えていますか。日本語で簡潔に述べなさい。

問 2 下線部(2)のように筆者が見なすのはなぜですか。80字以内の日本語で答えなさい。数字や句読点も1字に数えます。

問 3 下線部(3)の具体的な例として述べられていることを、日本語で3つ書きなさい。

問 4 下線部(4)は具体的には何を指していますか。本文の中から適当な語句を探し出し、英語で答えなさい。

問 5 本文によって筆者がもっとも主張したいことは何ですか。100字以内の日本語で答えなさい。数字や句読点も1字に数えます。

〔Ⅳ〕 最近、新しい携帯型パソコン(Phoenix)が発売されました。このパソコンは(1)消費電力が少ない (2)処理スピードが速い (3)本体が軽い (4)ソフトがたくさん入っている (5)見た目が良い、の5つの特徴があります。この情報を基に、新しいパソコンを探している友人の田中拓也君に、このパソコンを薦める手紙を、100語程度の英語で書きなさい。コンマやピリオドなどは語数に含めません。解答欄の最初の()に語数を記入しなさい。

〔Ⅴ〕 昨年4月に起きた尼崎JR脱線事故は交通の安全性と利便性について深い反省を私たちに求めています。ネット・ショッピング、交通手段、食品など、私たちの生活の中から話題をひとつ選び、その安全性と利便性のかかわりについて、あなたの意見を120語程度の英語で述べなさい。コンマやピリオドなどは語数に含めません。解答欄の最初の()に語数を記入しなさい。