

金沢大学

平成 25 年度入学者選抜学力検査問題

(前期日程)

英 語

(注 意)

- 1 問題紙は指示のあるまで開かないこと。
- 2 問題紙は本文 10 ページであり，答案用紙は 4 枚である。
- 3 答えはすべて答案用紙の指定のところに記入すること。
- 4 問題紙と下書き用紙は持ち帰ること。

I 次の英文を読んで設問に答えなさい。

The daily news often includes an item about some development in artificial intelligence (A.I.): a machine that smiles, a program that can predict human tastes in mates or music, a robot that teaches foreign languages to children. This constant stream of stories suggests that machines are becoming smart and autonomous, a new form of life, and that we should think of them as fellow creatures instead of as tools.

What bothers me most about this trend, however, is that by allowing artificial intelligence to reshape our concept of personhood, we are exposing ourselves to its opposite side: we think of people more and more as computers, just as we think of computers as people.

In one recent example, Clay Shirky, a professor at New York University's Interactive Telecommunications Program, has suggested that when people engage in seemingly trivial activities like "re-Tweeting," relaying on Twitter a short message from someone else, something nontrivial takes place on a grand scale within a global brain. That is, people perform machine-like activity, copying and relaying information, while the Internet, as a whole, is claimed to perform the creative thinking, the problem solving, the connection making. This is a devaluation of human thought.

Consider too the act of scanning a book into digital form. The historian George Dyson has written that a Google engineer once said to him: "We are not scanning all those books to be read by people. We are scanning them to be read by an A.I. "While we must wait to see what the result of Google's book scanning will be, a machine-centric vision of the project might encourage software that treats books as decontextualized fragments in one big database, rather than separate expressions from individual writers. In this approach, the contents of books would be broken into bits of information to be put together indiscriminately, and the authors themselves, the feeling of their voices, their differing perspectives, would be lost.

What all this finally means is that the very idea of artificial intelligence gives us the cover to avoid responsibility by pretending that machines can do more and more of what humans have been doing. This applies to things that we don't even think of as artificial intelligence, like the recommendations made by Netflix¹ and Pandora². Seeing movies and listening to music suggested to us by algorithms³ is relatively harmless, I suppose. But I hope that once in a while the users of those services resist the recommendations; the range of art we enjoy shouldn't be limited by an algorithm that we merely want to believe can predict our tastes accurately. These algorithms do not represent emotion or meaning, only statistics and correlations.

What makes this doubly troublesome is that while Silicon Valley might sell artificial intelligence to consumers, our industry certainly wouldn't apply the same automated techniques to some of its own work. Choosing design features in a new smartphone, for instance, is considered a game with very serious consequences. Engineers don't seem quite ready to believe in their smart algorithms enough to make them compete with Apple's chief executive, Steve Jobs, or some other person with a real design sensibility.

But the rest of us, charmed by the concept of ever-more intelligent A.I.'s, are expected to trust algorithms to assess our aesthetic choices, the progress of a student, the credit risk of a homeowner or an institution. In doing so, we only end up misreading the capability of our machines and distorting our own capabilities as human beings. We must instead take responsibility for every task undertaken by a machine and doublecheck every conclusion offered by an algorithm, just as we always look both ways when crossing an intersection, even though the light has turned green.

(Jaron Lanier, "The First Church of Robotics," *The New York Times* [August 9, 2010] より一部改変の上, 引用。)

(注) ¹Netflix：アメリカでオンラインを通してDVDをレンタルする企業。

²Pandora：韓国系の動画共有サイト。韓国語以外に、日本語・中国語・英語にも対応している。

³algorithm：a set of instructions that are followed in a fixed order and used for solving a mathematical problem, making a computer program, etc.

問 1 著者は、この文章の中で、人工頭脳やコンピューター技術の最近の進展について、どのような危惧の念を抱いているか、80字から100字の日本語で説明しなさい。

問 2 著者は、問 1 で述べたような懸念について、この文章の中で、幾つかの具体例を挙げている。その例のうちのいずれか一つについて、その内容を70字から90字の日本語で説明しなさい。

問 3 著者は、問 1 で懸念されているような事態の進展を抑止するために、私たちはどのようなことを心がけるべきだと考えているか、70字から90字の日本語で説明しなさい。

II 次の英文を読んで設問に答えなさい。

How did the Japanese people living in the middle of the 19th century manage to replace a feudal social and political structure with something modern — and then fashion and reform it into a successful model?

The people of Meiji Japan managed to accomplish, in the span of 40 years, what it took Europeans two centuries and Americans more than half of one to realize.

First, the Meiji reformation that would lead to the overthrow of the Tokugawa Shogunate that had ruled with an iron fist since 1603 began much earlier than 1868, with its impetus coming not from the centers of power in Edo (present-day Tokyo), and culture in Kyoto, but from more distant regions.

Reforms in administration were experimented with and put into place in the province of Tosa (present-day Kochi Prefecture) in Shikoku. The large-scale refinement and use of iron, which marked the beginnings of an industrial revolution, had begun before the Meiji Era in Saga and Kagoshima in Kyushu, and in the coastal town of Kamaishi in today's Iwate Prefecture.

Significantly, these places mostly belonged to holdings of the so-called *tozama daimyō* — the “outsider territorial lords” who had never regarded themselves as being subject to the ruling Tokugawa family.

This is the core of the matter. The political, social and economic independence of these regions gave them the freedom to undertake a reformation years before any similar venture in the centers of power was attempted. There is a lesson here for our day: The decentralization of power is a necessary condition of change.

Importantly, too, the leaders of the revolutionary reforms of Meiji were young, highly motivated and broadly educated individuals who realized that it would not do to work within the system.

If there is a single adjective to describe the educator Shoin Yoshida (1830–59), statesman Takayoshi Kido (1833–77), political thinker and author Yukichi Fukuzawa (1834–1901), egalitarian agitator Ryoma Sakamoto (1836–67), Yoshida’s pupil and a future prime minister, Hirobumi Ito (1841–1909), diplomat Arinori Mori (1847–89) and many more like them, it is “unconventional.”

Those individuals in the forefront of the Meiji reforms were also young when they made their marks, generally still in their 20s and 30s. This is another guide to how the current inactive state of Japanese politics might be revived: Empower the young or present no hindrance to them empowering themselves.

Yet another key factor in those turbulent times was that, once the Tokugawa Shogunate had been overthrown and the Emperor (Meiji) had been restored to power in 1868, those leaders realized that administrative reforms had to be their top priority.

Consequently, a cabinet consisting of 11 departments was established where there had been an unmanageable and out-of-date system of court administration; Western codes of civil and penal law were adopted; and, most importantly, local governments were totally reformed and reconstituted along modern lines.

New political parties representing various ideologies and interests were also formed, such as Jiyuto (the Liberal Party) in 1881 and Kaishinto (the Reform Party) in 1882. An Imperial decree in 1889 proclaimed constitutional government to be the law of the land.

Please note the dates — 1868 and 1889: It took more than two decades for Japan to establish its modern nation state in the form of democratic institutions. Between the beginning of Meiji and that time, the country was nearly wrecked by armed rebellions, violent arguments and numerous clashes of vested interests.

Again, a lesson for today: A couple of decades of confusion is very common during reformation. It is not only Japan that is suffering through this seemingly dull nightmare. The United States, Russia, and some countries in Europe are

going through their own “lost years.” But nothing is truly lost if it leads to something better.

(Roger Pulvers, “Recall, for inspiration, that young people made the last ‘Japanese Spring,’” *The Japan Times* [January 15, 2012] より一部改変の上, 引用。)

問 1 著者は、江戸期から明治期に移行する際の近代化の過程でとりわけ重要な役割を果たした要因を 3 点挙げている。その 3 点とは何か、それぞれ 60 字から 80 字の日本語で答えなさい。

問 2 下線部を日本語に訳しなさい。

Ⅲ 次の会話文を読んで設問に答えなさい。

Professor: You had a job interview last week, didn't you Megumi? How did it go?

Megumi: I was very nervous, but they offered me the position.

Professor: Congratulations! That company is very well-known. You must be relieved to be finished with your job search.

Megumi: Thank you professor, but I don't know if I want to take the job.

Professor: Are you serious? The job market is really tight right now. Many people can't find a position at any company, let alone such a good one. Why in the world would you not accept?

Megumi: I know it seems unreasonable, but I'm so confused. I appreciate their offer and I am relieved, but I just don't know if I would enjoy working there.

Professor: Why not?

Megumi: Well, it is a manufacturing company and I don't think I could use the skills that I enjoy the most. As you know, I enjoy using English and communicating with new people. That's why I studied language so hard in your class.

Professor: Well, considering what you just said, what type of job do you think you would enjoy?

Megumi: I'm still thinking, but maybe working as ① _____
_____. Those two jobs would be good because ② _____
_____.

Professor: I see. In the future, would it be possible for you to do those jobs within the company that offered you the position?

Megumi: I was wondering the same thing, but I was afraid to ask during the interview. Now I'm worried that if I take that job and don't like it, I'll be stuck there. What would I do then? I couldn't just quit if I were unhappy. Do you think I'm expecting too much from my job? Other people don't seem to have this problem.

Professor: Actually, a lot of young people find themselves in exactly the situation you are talking about. The truth is that about a third of all university graduates who find jobs leave them in three years or less.

Megumi: Really? I don't want to be in that statistic, but I also need a job. Do you think I should take it or not?

Professor: I'm sorry, but I can't answer that for you. All I can recommend is that you think very hard about what you need from your job and whether or not this one will meet that need. Only you can answer that question.

Megumi: I suppose you're right. I'll try to get more information about the position and the company. Although there's no way to know for sure about the future, at least I'll be able to make a more informed decision. I certainly don't want to take a job and then quit after only a short time. That wouldn't be fair to the company.

Professor: That's a very mature attitude, Megumi. It wouldn't be fair to the company, and it wouldn't be good for you either. If you accept the offer and then quit, it might be extremely difficult for you to find another good job.

Megumi: Yes, that's a good point. Quitting could really damage my career because ③ _____

Thank you, professor. I'm so happy that I talked with you today. You've given me many important things to think about.

問 1 空欄①には会話文の一部が入ります。会話の流れに沿った適切な英語を 10～15 語で書き入れなさい。ただし、コンマやピリオドなどの記号は語数には含めません。解答欄の末尾にある()に語数を記入しなさい。

問 2 空欄②, ③には because に続く会話文が入ります。会話の流れに沿った適切な英語をそれぞれ 10～15 語で書き入れなさい。ただし、コンマやピリオドなどの記号は語数には含めません。解答欄の末尾にある()に語数を記入しなさい。

Ⅳ 次の文章を読んで設問に答えなさい。

18 歳が、今、注目されている。20 歳にかわり、選挙権年齢を 18 歳にしてはどうかという議論が政権の違いを飛び越え、再燃してきたからだ。

世界では、18 歳選挙権が主流だが、日本や韓国をはじめ、いくつかの国では、20 歳からの選挙権制度を続けている。いずれにしても、もろもろの権利が 18 歳からスタートすると、18 歳の社会行動や消費行動を取り巻く環境も一変する。

(『朝日新聞』(2009 年 11 月 3 日)より一部改変の上、引用。)

問 1 下線部を英語に訳しなさい。

問 2 あなたは、日本で選挙権を持つ年齢を 18 歳からとすることに賛成ですか、反対ですか。賛成の場合には A、反対の場合には B を解答欄(1)に記入したうえで、その理由を解答欄(2)に 40 語から 50 語の英語で述べなさい。ただし、コンマやピリオドなどの記号は語数には含めません。解答欄(2)の末尾にある () に語数を記入しなさい。