

平成 22 年度入学者選抜学力検査問題(前期日程)

外 国 語

英 語 I ・ 英 語 II
リーディング・ライティング

(注 意)

1. 問題冊子は指示があるまで開かないこと。
2. 問題冊子は 8 ページ，解答用紙は 2 枚である。
指示があってから確認すること。
3. 解答はすべて解答用紙の指定のところに記入すること。
4. 解答用紙を持ち帰ってはならないが，問題冊子は必ず持ち帰ること。

[I] 次の英文を読んで設問に答えよ。

The investigation of tourism and intercultural encounters in Egypt has a long history which goes beyond recent decades. The unique features of Egypt encouraged a wide spectrum of people to visit and explore the country. One of these features is that Egypt hosts the oldest university in the world, Al-Azhar University, which allowed students from all over the world—since the tenth century—to visit, settle in and travel around the country.

By the end of the eighteenth century, the discovery of the Rosetta Stone opened the door, even more, for further exploration, tourism activities and cultural encounters — in particular, for archaeologists*. However, more recently, (1) in the mid-1970s, the political stability in the Middle East in general, and in Egypt in particular, saw the beginning of a new era for the tourism industry in Egypt.

Another perspective for looking at cultural encounters in Egypt requires not only an exploration of Egyptian history but also of Egypt's location and geography. Situated at the conjunction of three continents, Africa, Asia and Europe, Egypt has always been a passage and commercial route, more recently via the Suez Canal. This location created a sort of familiarity with foreigners, at least in the major cities and ports.

The landscape of Egypt influences and reflects the culture of the local population and their readiness for cultural encounters and tourism because it dictates the economic patterns and activities of life. For instance, the west of the country is mainly desert with some oases and valleys, limited population and few historical sites. The east is mainly high land, with some unique seashore and natural sights but once again with very limited population. Lastly, the most populated area is the strip around the Nile Valley that used to be the land of the Pharaohs*, where the ancient Egyptian civilization thrived. Therefore, it should be stated that the Nile Valley strip was more open and more ready for cultural

encounters with foreigners and tourists, in particular the north and the south of this strip.

Since the late 1970s, the focus of tourism activities in Egypt has mainly been on cultural tourism, i.e. visiting historical sites. In the late 1980s, more opportunities were explored, including recreational types of tourism and adventure travel (such as mountain climbing in Sinai and safaris in the Western Desert), attracting a new kind of tourist. This opened the door for change in the local culture of the western and eastern populations as new economic opportunities became apparent.

In addition, the introduction of these new types of tourism ⁽²⁾ created a sort of local migration of some professionals working in the tourism industry, which enhanced understanding and cultural encounters between the local population and tourists. In the past, it was common to meet tourists only at historical sites and accommodation premises but nowadays it has become ordinary to meet tourists anywhere. In 2006, Egypt had a record of 9.81 million visitors, with the ambition of reaching 14 million by 2011.

Sensitivity to local people and local culture has been tackled early on by ⁽³⁾ travel agents organizing tours and travel plans to Egypt. I can recall from my experience while working in the hotel industry that tourists (visiting Egypt via organized tours) used to have a short briefing from their tour guides about the local culture and spiritual issues, for instance, the fasting month (Ramadan)*.

It can also be claimed that local people in many places around the country have been able to recognize the benefits of providing tourism-related services and products. In popular areas for tourism, a large number of families have inherited tourism-related professions and crafts. In line with this view, ⁽⁴⁾ the Egyptian Ministry of Tourism is embarking on an awareness campaign to demonstrate the importance of tourism to local people, as tourism is related to almost 70 other industries in Egypt.

The way Egyptians provide their own account of cultural encounters can be found in various formats. For instance, the sound and light tourist shows at the Pyramids and the Karnak Temples* in Luxor aim to reflect the identity and authenticity of Egypt, while the Pharaonic Village* on the Nile provides a living museum for ancient Egypt, the objective being to provide a link and confirm the identity of the Egyptian civilization.

Confirming the identity and the authenticity of the Egyptian civilization to tourists can be seen as an impossible task to achieve, considering the changes in lifestyle and similarity of daily routine between local people in Egypt and tourists in their own countries. However, exploring local culture while enjoying contact and cultural difference is an experience that tourists look forward to—something that can only be gained by sharing.

出典：Joy Hendry, *Sharing Our Worlds : An Introduction to Cultural and Social Anthropology*, New York University Press, 2008. 抜粋の上、一部を変更している。

*archaeologist 考古学者

*Pharaoh ファラオ(古代エジプト王の称号)

*fasting month (Ramadan) 断食月, ラマダンと呼ばれる

*Karnak Temples カルナック神殿(ルクソール近郊にある古代神殿群)

*Pharaonic Village ファラオ・ビレッジ(古代エジプトの生活を再現した観光施設)

問 1 下線部(1)を和訳せよ。

問 2 下線部(2)が指す観光のタイプを, 日本語で二つ挙げよ。

問 3 下線部(3)を和訳せよ。

問 4 下線部(4)が指す内容を日本語で説明せよ。

問 5 以下の 1 から 5 について、本文の内容と一致していれば T、一致していなければ F を、回答欄に記入せよ。

1. 世界最古の大学アル・アズハル大学は、観光と文化交流の歴史研究に優れ、古くは 10 世紀ごろから多くの学生をエジプトに引きつけた。
2. エジプトは、その地理的条件のために、主要都市や港を中心として通商の要所となるとともに、歴史的紛争の舞台ともなった。
3. 砂漠が広がるエジプト西部は、人口が少なく歴史的見どころもほとんどないので、観光による繁栄とは無縁の地域である。
4. エジプトでの観光形態の拡大に伴い、今日では、観光地のみならず、いたるところで観光客に出会うようになった。
5. 時代とともに、地元住民と観光客との文化的差異は拡大し、それがエジプトにおける観光振興の要因ともなっている。

〔Ⅱ〕 次の英文を読んで設問に答えよ。

Eat food. Not too much. Mostly plants. That, more or less, is the short answer to the supposedly incredibly complicated and confusing question of what we humans should eat in order to be maximally healthy.

You're better off eating whole fresh foods rather than processed food products. That's what I mean by the recommendation to "eat food," which is not quite as (A) as it sounds. For while it used to be that food was all you ⁽¹⁾ could eat, today there are thousands of other edible foodlike substances in the supermarket. These novel products of food science often come in packages with clear health claims, which brings me to another, somewhat unusual, piece of advice. If you're concerned about your health, you should probably avoid products that make health claims. Why? Because a health claim on a food product is a strong indication it's not really food, and food is what you want to eat.

You can see how quickly things can get complicated.

I started on this quest to identify a few simple rules about eating after publishing *The Omnivore's* Dilemma* in 2006. Questions of personal health did not take center stage in that book, which was more (B) with the ecological and ethical dimensions of our eating choices. (Though I've found that, in most but not all cases, the best ethical and environmental choices also happen to be the best choices for our health—very good news indeed.) But many readers wanted to know, after they'd read a few hundred pages of my book about the food chains* that feed us, "Okay, but what should I *eat*? And now that you've been to the food-processing plants, the organic factory farms, and the local farms and ranches, what do *you* eat?"

These are fair questions, but they seem to reveal our present confusion about food. Why do people feel the need to consult a journalist, or for that matter a nutritionist or doctor or government food pyramid*, on so basic a question about the conduct of our everyday lives as humans? I mean, what other

animal needs professional help in deciding what it should eat? True, as omnivores — creatures that can eat just about anything nature has to offer and that in fact need to eat a wide variety of different things in order to be healthy — the “What to eat” question is somewhat more (C) for us than it is for, say, cows. Yet for most of human history, humans have navigated the question without expert advice. To guide us we had, instead, Culture, which, at least when it comes to food, is really just a fancy word for your mother. What to eat, how much of it to eat, what order in which to eat it, with what and when and with whom have for most of human history been a set of questions long settled and passed down from parents to children without a lot of controversy or fuss.

But over the last several decades, mom lost much of her authority over the dinner menu to scientists and food marketers and, to a lesser extent, to the government with its ever-changing dietary guidelines. Think about it: Most of us no longer eat what our mothers ate as children or, for that matter, what our mothers fed us as children. This is, historically speaking, an unusual state of affairs.

My own mother grew up in the 1930s and 1940s eating a lot of traditional Jewish-American food, typical of families who recently emigrated from Russia or Eastern Europe. I never ate any of that stuff as a kid, except when I visited my grandparents. My mother, an excellent and creative cook whose own menus were shaped by the cosmopolitan food trends of New York in the 1960s, served us a rotating menu that each week completed a world food tour. She cooked with Crisco oil* rather than animal fat and used margarine rather than butter because she accepted the modern nutritional advice of the time that these more up-to-date fats were better for our health.

Nowadays I don't eat any of that stuff — and neither does my mother, who has moved on too. Her parents wouldn't recognize the foods we put on the table, except maybe the butter, which has now come back. Today in America the culture of food is changing *more* than once a generation, which has never happened before.

出典：Michael Pollan, *In Defence of Food*, Penguin Books, 2008. 抜粋の上、一部を変更している。

*omnivore 雑食動物

*food chains 食物連鎖

*food pyramid フードピラミッド(米国政府によって出された一日の必要栄養摂取量を示したピラミッド型の図)

*Crisco oil クリスコオイル(米国で有名なクッキングオイル)

問 1 空欄(A)～(C)に入る最も適当な語を下から選び、番号で答えよ。

1. concerned
2. complicated
3. simple

問 2 下線部(1)を和訳せよ。

問 3 下線部(2)を和訳せよ。

問 4 下線部(3)について、彼らが主に食べていた料理で最も適当なものを下から選び、番号で答えよ。

1. 野菜中心の料理
2. ユダヤ系アメリカ人の料理
3. 現代の健康志向の料理
4. 1960年代のニューヨークで流行した国際色豊かな料理

〔Ⅲ〕 下線部を英訳せよ。

- 1 どうして一週間は7日に決まったのだろうか。一週間7日制の古い起源は世界のあちこちに見出すことができるが、これについては様々な説明が可能であろう。一つの可能性は、月が地球を一周するのに要する期間を4等分すると、それぞれは7日間となることである。さらに興味深いのは、かなり最近までいくつかの国々が一週間をまったく異なった日数に分けることを試みていたことである。例えば、フランスでは18世紀末の10年間は一週間10日制を実施しており、さらに1930年代のソ連は一週間5日制および6日制を試行していた。
- 2 数百年前、人々は、地球が宇宙の中心にあり、太陽はその周りを回っている、という考え方を自然に受け入れていた。しかしながら、大論争の後に、地球が実際に太陽の周りを回っているという事実を知って驚いた。我々人間は、ある事柄について固定観念を抱きがちではあるが、同時に、新たな発見をして世界観を変える能力も持っている。そして、我々がこの能力を十分に発揮するためには、開かれた心と学ぶ意欲が必要である。