

熊本大学 一般

平成 23 年度(前期日程)

入学者選抜学力検査問題

英 語

(英語 I・英語 II・リーディング・ライティング・
オーラルコミュニケーション I・オーラルコミュニ
ケーション II)

試験時間 120 分

文学部, 教育学部, 法学部, 医学部,
工学部(物質生命化学科及び社会環境工学科を除く)

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注 意 事 項

1. 試験開始の合図があるまで, この冊子を開いてはいけません。
2. 各解答紙に志望学部・受験番号を必ず記入しなさい。
なお, 解答紙には, 必要事項以外は記入してはいけません。
3. 試験開始後, この冊子又は解答紙に落丁・乱丁及び印刷の不鮮明な箇所などがあれば, 手を挙げて監督者に知らせなさい。
4. この冊子の白紙と余白部分は, 適宜下書きに使用してもかまいません。
5. 解答は, 必ず解答紙の指定された場所に記入しなさい。
6. 試験終了後, 解答紙は持ち帰ってはいけません。
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I 次の英文を読んで設問に答えなさい。

A growing number of clever studies show that disgust has the power to shape our moral judgments. This is the argument that some scientists studying human behavior have begun to make: that a significant part of morality can be explained by our feelings of disgust. When people are placed in a bad-smelling room, it makes them more strict judges of a morally questionable film, or of a person who will not turn in a lost wallet. Moreover, washing their hands makes people feel less guilty about their own moral wrongs.

Today, some psychologists and philosophers are developing a theory of the moral role of disgust, and the evolutionary forces that determined it: just as our teeth and tongue first evolved to process food, then were used for complex communication, disgust first occurred as an emotional response of our ancestors to avoid spoiled meat. But over time, this reaction came to be used by the social brain to help define the rules of acceptable behavior. Today, some psychologists argue, we feel disgust at something wrong just as we do at spoiled food. And when someone says that a politician's frequent dishonesty makes them sick, they are feeling the same disgust they might get from a plate of worms.

"Disgust was probably the most underappreciated moral emotion, the most unstudied one," says Jonathan Haidt, a psychologist at the University of Virginia. Psychologists like Haidt are leading a wave of research into the so-called moral emotions—not just disgust, but others like anger and compassion*—and the role that basic feelings play in how we form moral rules and apply them in our daily lives. A few, like Haidt, claim that all the world's moral systems can best be defined not by what their followers believe, but by what emotions they rely on.

There is, however, deep doubt in parts of the psychology world about claims like these. There is a lively debate over how much power moral reasoning* has: whether our behavior is mostly controlled by thinking and reasoning, or whether thinking and reasoning are just shallow ideas made to explain our emotions. Some argue that morality is simply how human beings and societies explain the instincts that evolved to help our ancestors survive in a world very different from ours.

The origins of disgust remain somewhat mysterious, but it may have first come about when the diet of our hunter-gatherer ancestors began to contain more meat; spoiled meat is much more dangerous than spoiled vegetables, and even today we're far more disgusted by things that come from animals than things that come from plants. But because disgust worked so well at getting people to avoid certain dangerous foods as well as the outward signs of infectious disease in other people, Haidt and others believe that as human society grew

more complex, disgust began to serve a social function. Plenty of psychologists and philosophers are not yet willing to believe this, however. To separate out emotion and reasoning as Haidt does, critics say, simply ⁽⁴⁾ makes no sense; the two are part of the same process.

Haidt admits that the field is still new, but he sees more and more evidence supporting his theory. The most interesting, and perhaps most important, question to answer is how flexible disgust is; how much it can change. Fifty years ago, many white Americans freely admitted to being disgusted by the thought of drinking from the same drinking fountain* as a black person. Today far fewer do. ⁽⁵⁾ How did that change? Did their sense of disgust weaken as black and white people spent more time together in restaurants, workplaces, and buses? Or did they find ways to actively suppress their feelings? More research is needed to answer such questions.

注：compassion 思いやり。 reasoning 推論。 drinking fountain 噴水式水飲み場。

(問 1) 下線部(1)を日本語に直しなさい。

(問 2) 下線部(2)を日本語に直しなさい。

(問 3) 下線部(3)を日本語に直しなさい。

(問 4) 下線部(4)が指す内容を日本語で説明しなさい。

(問 5) 下線部(5)の内容を日本語で説明しなさい。

II

Read the following passage.

If you are reading this article, you most likely have electricity and heat at home and never think of that fact as at all remarkable. But over two billion people—one in three people on our planet—have no access to modern energy services to light and heat the homes in which they live.

The obstacles to energy access are not technical. We know how to build power systems, design modern cooking stoves, and meet energy demand efficiently. What is missing is a global commitment to make energy access a more important political and developmental issue.

Half of the world's population uses solid fuel, such as wood, charcoal*, or animal waste for cooking. According to the World Health Organization, 1.6 million women and children die each year as a result of breathing indoor smoke; more than from malaria*. Add the pollution from such stoves, together with the forest destruction that results from using firewood, and you have several pressing global challenges that can be solved at once by closing the energy gap.

Efforts to close this gap have so far been insufficient in scale and scope, but a plan of action now exists, developed in recent months by United Nations Secretary-General* Ban Ki-moon's Advisory Group on Energy and Climate Change (AGECC). The group brings together top UN officials and business executives.

Through this creative public-private partnership, the AGECC analyzed global energy access and recommended in their resulting report that the international community commit to universal access to modern energy services by 2030.

The financial implications of ensuring universal energy access are large. On the other hand, the International Energy Agency estimates that, over the next two decades, ensuring universal access to electricity would require only around 10% of the total annual investment in the energy sector. Universal energy access is a new market opportunity, but one that needs the right support to develop.

Many clean technologies are already available, so we are not talking about investing billions in research. It is a question of transferring the technologies and altering them to suit local conditions and needs.

But increasing energy access is not only about supplying better, more efficient cooking stoves or light bulbs. To promote economic development and growth, energy services must also work in the interest of creating wealth and jobs by providing power for businesses and improving healthcare, education, and transportation.

Governments alone will not be able to deal with all of these challenges. We need a firm

commitment from all sides: private businesses, the academic community, civil society, international organizations, and NGOs (non-governmental organizations).

The deadline for delivering universal energy access is 2030.

注：charcoal 炭, malaria マラリア, United Nations Secretary-General 国連事務総長.

Answer the questions in English, according to the passage.

1. How many people are living on the planet?
2. What is the main reason that so many people do not have access to modern energy services?
3. What kills more women and children than malaria?
4. Which environmental problems are made worse by using wood for fuel?
5. How much will it cost yearly to give everyone access to electricity?
6. Why isn't more money needed for technology research?
7. What do the authors ask businesses, schools, and other organizations to do?

Ⅲ 次の文の日本語で書かれた部分(1)~(3)を英語に直しなさい。

趣味をもたなければ、天才もただの愚か者に過ぎないという人もいます。 A person with an
(1) appreciation of beauty somehow creates a special impression. There is an air of culture about
them. For instance, they may be able to conduct the tea ceremony and practice flower
arrangement. Possessing an artistic sense, a person may compose poetry and haiku, play the
koto or piano, and enjoy literature.

Moreover, people who deeply devote themselves to arts and culture have a grace that
arises from deep within. ただ単にお金があったり、よい服を着ていたり、勉強ができたりする
(2) だけでは、人間として何か大切なものが欠落していることになるでしょう。

Hobbies can help develop a more balanced and relaxing life. Modern life tends to be
extremely busy. But even in the city, with all its noise and stress, one can create one's own
island of peace and beauty. 趣味に専念することによって、より深い人生観が生まれるのです。
(3)

IV

Read the following conversation. For questions 1–6, choose the best answer (A, B, C or D). For question 7, answer in English.

Joan: I was reading an article which said that in modern relationships, friends are dispensable.

(1)

Kim: Oh, really? What do you mean by dispensable?

Joan: I think it means that in the past it was more common to develop deep, life-long friendships, but now friendship seems to be more a matter of convenience.

Kim: Well, I guess we do move more these days. We've moved twice, but my grandparents have always lived in the same place.

Joan: Yeah, that seems to be part of it.

(2)

Kim: But I don't think of my friends as temporary, or as relationships of convenience.

Joan: I'm not saying we throw away friends on purpose. But this article said that people are more lonely now because we have fewer close friends, and the friends we have are too busy.

Kim: But we also have more ways to talk. I can call my friends on my mobile phone, or I can send them an e-mail. I think I talk to my friends more often than my parents talk to their friends.

Joan: But maybe those kinds of friendships aren't so meaningful.

Kim: I know what you mean. One of my friends always calls me to ask what I am eating for lunch. I wish he'd stop.

Joan: Why don't you talk about something else?

Kim: Yeah, but not while I'm eating lunch.

Joan: Exactly! That's my point. Friends used to eat lunch together. But also, they could talk about what they were thinking and feeling, not just what they were *doing*.

(3)

Kim: I wonder, what could we do to get back to deeper friendships?

Joan: Maybe you can't do anything about it. Maybe it's just a condition of modern life.

(4)

Kim: We could throw away the internet and mobile phones, and that might solve things.

Joan: Well, that is not going to happen.

(5)

Kim: Probably not. But maybe we could use technology to help us. I talk to my parents by video phone every week and we've stayed really close.

Joan: And video phones might be just the beginning. Someday, they will be in 3-D and then we can feel like we're in the same room.

Kim: Then maybe we can eat lunch together—wherever we are.

(6)

1. The word “dispensable” [underline (1)] is closest in meaning to:
 - (A) Inappropriate.
 - (B) Inconvenient.
 - (C) Meaningless.
 - (D) Unnecessary.

2. By “it” [underline (2)], Joan means:
 - (A) Why people move so often.
 - (B) Why people are too busy.
 - (C) The problem of Kim’s grandparents.
 - (D) The problem of depth in friendship.

3. By “That’s my point” [underline (3)], Joan means:
 - (A) Friends should not call during lunch.
 - (B) Modern friendships are not deep.
 - (C) We don’t give up friends on purpose.
 - (D) You should not eat and talk.

4. In “condition of modern life” [underline (4)], “condition” is closest in meaning to:
 - (A) Foundation.
 - (B) Position.
 - (C) Relation.
 - (D) Situation.

5. By “that” [underline (5)], Joan is referring to:
 - (A) Getting rid of lunch.
 - (B) Getting rid of technology.
 - (C) Improving friendships.
 - (D) Improving technology.

6. By “we can eat lunch *together*—wherever we are” [underline (6)], what does Kim imply?
 - (A) Future technology could keep our friends closer.
 - (B) Improved technology probably can’t change friendships.
 - (C) We can probably switch mobile phones and video phones.
 - (D) With a video phone we may order lunch from anywhere.

7. Based on the dialogue, write the most appropriate word for (a) and (b).

Joan feels that deep friendships were more (a) in the past than in the (b).

SOURCES

- I Bennett, Drake. “Ewwwwwwwww! The surprising moral force of disgust.” *The Boston Globe*, August 15, 2010. (一部変更)
- II Slim, Carlos and Yumkella, Kandeh, K. “Power to the People.” *Project Syndicate*, July 23, 2010. (一部変更)
- III Obara, Kuniyoshi. *Kuniyoshi Obara’s Theory of Zenjin Education*. Tokyo: Tamagawa University Press, 2003. (一部変更)
- IV 書き下ろし