

平成 20 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 7 ページであり、答案用紙は 2 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 問題紙は持ち帰ること。

I 次の英文を読んで設問に答えなさい。

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 negotiate 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.

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 unacceptable, but we cannot yet be certain, particularly ⁽¹⁾ given English hesitation about confronting offenders. Inappropriate mobile-phone use on trains and in other public places is a social issue of which everyone is now aware. ⁽²⁾ But there are other aspects of 'emerging' mobile-phone etiquette that are even more vague and controversial.

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 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 sign that you respect your client's or colleague's status? If you keep it switched on, do you do so in front of others or leave it in your briefcase? Do you take calls during the meeting? My observations indicate that, attempting to trumpet their own importance by keeping phones on and taking calls during meetings, lower-ranking English executives tend to be less careful and polite than high-ranking people with nothing to prove. ⁽³⁾

⁽⁴⁾ The mobile phone has, I believe, become the modern equivalent of the garden fence or village green. Landline telephones allowed us to communicate,

but not in the sort of frequent, easy, casual style that would have characterized the small communities for which we are made to fit by evolution, and in which most of us lived in pre-industrial times. Mobile phones — particularly the ability to send short, frequent, cheap text messages — restore our sense of connection and community, and reduce the pressures and loneliness in modern urban life. They are a kind of ‘social lifeline’ in a fragmented and isolating world.

Think about a typical, brief ‘village-green’ conversation: ‘Hi, how’re you doing?’ ‘Fine, just off to the shops — oh, how’s your Mum?’ ‘Much better, thanks’ ‘Oh, good, give her my love — see you later’. Not much is said — a friendly greeting, maybe a scrap of news — but a personal connection is made, people are reminded that they are not alone. Until the introduction of mobile text messaging, many of us were having to live without this kind of small but psychologically and socially very important form of communication.

But this new form of communication requires a new set of unspoken rules, and the negotiations over the formation of these rules are currently causing a certain amount of tension and conflict — particularly the issue of whether mobile text is an appropriate medium for certain types of conversation. Getting to know someone through text messaging is accepted, even encouraged, but some women complain that men use texting as a way of avoiding talking. ‘Dumping’ someone by text-message is widely regarded as cowardly and absolutely unacceptable, but this rule has not yet become firmly established enough to prevent some people from ending relationships in this manner.

(K. Fox, *Watching the English* (2004) より。一部変更。)

(注) ‘Dumping’ someone : Ending a romantic relationship with someone

問 1 下線部(1) given に最も近い用法を含む文を選び, 記号で答えなさい。

- a. Given that she is a beginner, she has done well.
- b. Candidates will have to give a presentation on a given topic.
- c. We gathered at the given time and place.
- d. They were given strict instructions not to tell anyone.

問 2 下線部(2) を日本語に訳しなさい。

問 3 下線部(3) high-ranking people with nothing to prove とは具体的にどのような人ですか。with nothing to prove の意味がわかるように, 40 字以内の日本語で説明しなさい。

問 4 筆者が下線部(4) のように主張する理由を, 60 字以内の日本語で述べなさい。

Ⅱ 次の英文を読んで設問に答えなさい。

The Tangu, who live in a remote part of New Guinea, play a game called *taketak*, which in many ways resembles bowling. The game is played with a ball that has been made from a dried fruit and with two groups of coconut stakes that are driven into the ground (more or less like bowling pins). The players divide into two teams. Members of the first team take turns throwing the ball into the set of stakes; every stake the ball hits is removed. Then the second team steps up to the line and tosses the ball into their set of stakes. The object of the game, surprisingly, is not to knock over as many stakes as possible. Rather, the game continues until both teams have removed the *same* number of stakes. Winning is not important at all.

In a sense games are practice for “real life”; they reflect the values of the culture in which they are played. Values are the criteria people use in assessing their daily lives, arranging their priorities, measuring their pleasures and pains, choosing between alternative courses of action. The Tangu value equivalence: the idea of one individual or group winning and another losing bothers them, for they believe winning generates ill-will. In fact, when Europeans brought soccer to the Tangu, they altered the rules so that the object of the game was for two teams to score the same number of goals. Sometimes their soccer games went on for days! American games, in contrast, are highly competitive; there are *always* winners and losers. Many rule books include provisions for overtime and “sudden death” to prevent ties, which leave Americans dissatisfied. World Series, Superbowls, championships in basketball and hockey, Olympic Gold Medals are front page news in this country. In the words of the late football coach Vince Lombardi, “Winning isn’t everything, it’s the only thing.”

(Brenda D. Smith, *Bridging the Gap: College Reading* (1981) より。一部変更。)

問 1 下線部の英文を日本語に訳しなさい。

問 2 タング族がおこなうゲームの最大の特徴は何ですか。日本語で書きなさい。

問 3 欧米人のゲームには彼らのどのような社会的価値観が表れていますか。日本語で書きなさい。

Ⅲ 次の文章の下線部 (a), (b) を英語に訳しなさい。

新しいアイデアが生まれるきっかけには、さまざまなものがあるだろう。多くのアイデアに共通していえるのは、無から生まれるわけではないことだ。一見して無から生まれたように見えても、過去の経験や、学習内容などが組み合わせられた場合が多いのだ。だから、重要なのは、さまざまなものとの出会いである。

(野口悠紀雄 『「超」整理法3』より。)

人は、なにか特別なできごとでもないかぎり、自分が親の影響を受けて育ってきたという、ごくあたりまえの事実^(b)に気づいたり、それを受けいれたりすることがなかなかできないのではないだろうか。心のどこかで父親を追い越したいという思いをいただいている男の子の場合はなおさらだろう。少なくとも僕は、父が脳梗塞^{のうこうそく}で倒れるまで、そのことに、まったく気づいていなかった。

(古山三太 「父が教えてくれたこと」より。)

IV 次の指示にしたがって、英語で書きなさい。

Some people welcome a Japanese society with fewer children, while other people do not. What is your opinion? Give two reasons to support your opinion.

NOTE: Answer in more than 50 words.