

入 学 試 験 問 題 (1次)

外 国 語

平成 21 年 1 月 26 日

13 時 10 分—14 時 10 分

注 意 事 項

- 1 試験開始の合図があるまで、この問題冊子を開いて見てはならない。
- 2 この冊子は、14 ページである。落丁、乱丁、印刷不鮮明の箇所などがあった場合には申し出よ。
- 3 解答には必ず黒鉛筆(またはシャープペンシル)を使用せよ。
- 4 解答用紙の指定欄に受験番号、氏名を忘れずに記入せよ。
- 5 解答は、必ず解答用紙の所定の解答欄に記入せよ。
- 6 解答の記入の仕方については、解答用紙に書いてある注意に従え。
- 7 この冊子の余白は、草稿用に使用してよい。ただし、切り離してはならない。
- 8 解答用紙およびこの問題冊子は、持ち帰ってはならない。

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上の枠内に受験番号を記入せよ。

I 次の英文を読み、1～8の問題に最も適した答えを選べ。

I had come from Bangalore, India's Silicon Valley, on my own Columbus-like journey of exploration. Columbus sailed with *the Niña, the Pinta, and the Santa María in an effort to discover a shorter, more direct route to India by heading west, across the Atlantic, on what he presumed to be an open sea route to the East Indies — rather than going south and east around Africa, as Portuguese explorers of his day were trying to do. India and the magical Spice Islands of the East were famed at the time for their gold, pearls, gems and silk — a source of untold riches. Finding this shortcut by sea to India, at a time when the Muslim powers of the day had blocked the overland routes from Europe, was a way for both Columbus and the Spanish monarchy to become wealthy and powerful. When Columbus set sail, he apparently assumed the Earth was round, which was why he was convinced that he could get to India by going west. He miscalculated the distance, though. He thought the Earth was a smaller sphere than it is. He also did not anticipate running into a *landmass before he reached the East Indies. Nevertheless, he called the aboriginal peoples he encountered in the new world “Indians.” Returning home, though, Columbus was able to tell his patrons, King Ferdinand and Queen Isabella, that although he never did find India, he could confirm that the world was indeed round.

I set out for India by going due east, via Frankfurt. I had Lufthansa business class. I knew exactly which direction I was going thanks to the GPS map displayed on the screen that popped out the armrest of my airline seat. I landed safely and on schedule. I too encountered people called Indians. I too was searching for the source of India's riches. Columbus was searching for hardware — precious metal, silk, and spices — the source of wealth in his day. I was searching for software, brainpower, complex *algorithms, knowledge workers, call centers, *transmission protocols, breakthroughs in optical

engineering — the sources of wealth in our day. Columbus was happy to make the Indians he met his slaves, a pool of free manual labor.

I just wanted to understand why the Indians I met were taking our work, when they had become such an important pool for the outsourcing of service and information technology work from America and other industrialized countries. Columbus had more than one hundred men on his three ships; I had a small crew for the Discovery Times channel that fit comfortably into two banged-up vans, with Indian drivers who drove barefoot. When I set sail, so to speak, I too assumed that the world was round, but what I encountered in the real India profoundly shook my faith in that notion. Columbus accidentally ran into America but thought he had discovered part of India. I actually found India and thought many of the people I met there were Americans. Some had actually taken American names, and others were doing great imitations of American accents at call centers and American business techniques at software labs.

【Adapted from Thomas L. Friedman “The World is Flat,” Farrar, Straus and Groux, 2005, pp. 4-5】

Glossary:

the Niña, the Pinta, and the Santa María (船の名前；ニーナ号, ピンタ号, サンタマリア号) landmass 大陸 algorithms 計算
transmission protocol 通信規約

1～3の問題については、下線語の意味に最も近いものを選べ。

1. What is the meaning of the word (1) assumed?

- A. something that is believed by the common knowledge of many people
- B. something that is thought to be true without having proof of it
- C. something that is believed based on factual evidence
- D. something that causes doubt

2. According to the passage, what is the meaning of the word (2) aboriginal?
- A. the native people of Australia who Columbus met on his journey to India
 - B. the native people of India who Columbus met on his journey to India
 - C. the native Muslims who blocked the overland routes to India
 - D. the native people of America who Columbus met on his journey to India

3. What is the meaning of the word (3) via?
- A. while living in
 - B. by way of
 - C. after working for
 - D. in place of

4～8 の問題については、本文の論旨に最も適した答えを選べ。

4. Why was the shortcut to India important to Columbus?
- A. Because the Muslim powers competed for the overland routes to India.
 - B. Because the Portuguese were sailing south and east around Africa.
 - C. Because he wanted to prove that the world was round.
 - D. Because it was a way for him to become rich.
5. Why did the author think he met Americans in India?
- A. Because Americans were historically following the path of Columbus.
 - B. Because some Indians had American names, accents and business techniques.
 - C. Because some American businessmen were using business techniques in India.
 - D. Because the “Indians” Columbus met were actually “native Americans.”

6. According to the passage, why did some Indians have American names and accents?
- A. Because they wanted to copy or imitate the American way of life.
 - B. Because they wanted to become an industrialized country.
 - C. Because they were working for American companies.
 - D. Because they were producing technology for Americans.
7. Which of the following is correct?
- A. Columbus went to India and discovered the world is round.
 - B. Columbus went to America and found “Indians.”
 - C. “I” went to India and found Americans were working there.
 - D. “I” went to America and found Indians were working like Americans.
8. Which statement best represents the main idea of the reading passage?
- A. India, through business and technology, is becoming like America.
 - B. Globalization is influencing business practices in India.
 - C. India’s industrialization will determine its future.
 - D. The past riches and modern technology have changed India into a developed country.

II 次の英文を読み、9～16の問題に最も適した答えを選べ。

Why do the Chinese dislike milk and milk products? Why would the Japanese die willingly in a Banzai charge that seemed senseless to Americans? Why do some nations trace descent through the father, others through the mother, still others through both parents? Not because they were destined by God or fate to different habits, not because the weather is different in China and Japan and the United States. Sometimes *shrewd common sense has an answer that is close to that of the anthropologist: "because they were brought up that way." By culture, *anthropology means the total way of a people, the social legacy ⁽⁹⁾ the individual acquires from his group. Or culture can be regarded as that part of the environment that is the creation of man.

This technical term has a wider meaning than the "culture" of history and literature. A humble cooking pot is as much a cultural product as is a Beethoven sonata. In ordinary speech a man of culture is a man who can speak languages other than his own, who is familiar with history, literature, philosophy, or the fine arts. In some *cliques that definition is still narrower. The cultured person is one who can talk about James Joyce, Scarlatti, and Picasso. To the anthropologist, however, to be human is to be cultured. There is culture in ⁽¹⁰⁾ general, and then there are the specific cultures such as Russian, American, British, Masai, and Inca. The general abstract notion serves to remind us that we cannot explain acts solely in terms of the biological properties of the people concerned, their individual past experience, and the immediate situation. The past experience of other men in the form of culture enters into almost every event. Each specific culture constitutes a kind of blueprint for all of life's activities.

One of the interesting things about human beings is that they try to understand themselves and their own behavior. While this has been particularly

true of Europeans in recent times, there is no group which has not developed a scheme or schemes to explain man's actions. To the insistent human *query "why?" the most exciting illustration anthropology has to offer is that of the concept of culture. Its explanatory importance is comparable to categories such as evolution in biology, gravity in physics, and disease in medicine. A good deal of human behavior can be understood, and indeed predicted, if we know a people's design for living. Many acts are neither accidental nor due to personal peculiarities nor caused by supernatural forces nor simply mysterious. Even those of us who pride ourselves on our individualism follow most of the time a pattern not of our own making. We brush our teeth in the morning. We put on pants — not a loincloth or grass skirt. We eat three meals a day — not four or five or two. We sleep in a bed not in a hammock or on a sheep *pelt. I do not have to know the individual and his life history to be able to predict these and countless other regularities, including many in the thinking process, of all Americans who are not *incarcerated in jails or hospitals for the insane.

Some years ago I met in New York City a young man who did not speak a word of English and was obviously bewildered by American ways. By "blood" he was as American as you or I, for his parents had gone from Indiana to China as missionaries. Orphaned in infancy, he was reared by a Chinese family in a remote village. All who met him found him more Chinese than American. The fact of his blue eyes and light hair were less impressive than Chinese style of *gait, Chinese arm and hand movements, Chinese facial expression, and Chinese modes of thought. The biological heritage was American, but the cultural training had been Chinese. Eventually, he returned to China.

This does not mean that there is no such thing as raw human nature. The very fact that certain of the same institutions are found in all known societies indicates that at bottom all human beings are very much alike. The members of all human groups have about the same biological equipment. All men undergo

the same *poignant life experiences such as birth, helplessness, illness, old age, and death. The biological potentialities of the species are the blocks with which cultures are built. Some patterns of every culture crystallize around focuses provided by the inevitables of biology: the differences between the sexes, the presence of persons of different ages, the varying physical strength and skill of individuals. The facts of nature also limit culture forms. No culture provides patterns for jumping over trees or for eating iron *ore.

【Adapted from Clyde Kluckhohn 著 J.W.クランメル 雨宮剛編注 “Mirror for Man” 金星堂 1985年 P1-4】

Glossary:

shrewd 洞察力のある anthropology 人類学 clique 小集団
query 質問 pelt 毛皮 incarcerate 投獄する gait 歩きぶり
poignant 痛烈な ore 鉱石

9. (9) “culture” の意味する内容に最も近い語句を選べ。

- A. social history the person acquire from his/her ancestors
- B. a part of environment that is created by the individual
- C. the way each group of people is raised
- D. the longest way that a man created

10. (10) A humble cooking pot is as much a cultural product as is a Beethoven sonata. とは何を意味しているか。

- A. A simple cooking pot can be regarded as a cultural product like Beethoven's music.
- B. A simple cooking pot cannot do the work like Beethoven's work.
- C. Culturally, a plain cooking pot is as good as Beethoven's music.
- D. Culturally, a plain cooking pot is as important as Beethoven's sonata.

11. (11) to be human is to be cultured に最も近い意味を持つものを下から選べ。

- A. To be cultured, we have to learn history, literature, philosophy, or fine arts.
- B. To be cultured, we have to speak languages other than our own.
- C. To be cultured, we have to explain the general abstract notion of human.
- D. A human can't be human without culture.

12. (12) has to に最も近い意味を持っている語句を選べ。

- A. must
- B. has in order to
- C. is under obligation to
- D. is obligated to

13. (13) We は何を意味しているか。

- A. Americans
- B. people in the same culture
- C. all the people around the world
- D. people in the advanced culture

14. (14) a young man は、本文の主張において、究極的には下の語句のどれに最も近い定義ができるか。

- A. an American who can't speak English but Chinese
- B. a Chinese who can't speak English
- C. an American who acts like a Chinese missionary
- D. a Chinese who is biologically an American

15. (15) raw human nature に最も近い意味を持っているものを選べ。

- A. basic character of human beings
- B. fundamental cultural upbringing of human beings
- C. basic biological and cultural background of human beings
- D. cultural potentialities of human beings

16. 本文から、他の集団の culture が理解可能であると考えられる理由を選べ。

- A. Because there is a fact that the same institutions can be found in all societies.
- B. Because all men undergo the same poignant life experience.
- C. Because all human beings basically have a similar design for living.
- D. Because no culture provides patterns for jumping over trees or eating iron ore.

III 次の英文を読み、17～25の問題に最も適した答えを選べ。

In a globalized world, almost all problems spill over borders. Whether it's terrorism, nuclear *proliferation, disease, environmental *degradation, economic crisis, or water scarcity, no issue can be *addressed without significant coordination and cooperation among many countries. But while economics, information, and even culture might have become globalized, formal political power remains firmly tied to the nation state, even as the nation-state has become less able to solve most of these problems *unilaterally. And increasingly, nation-states are becoming less willing to come together to solve common problems. As the number of players—governmental and nongovernmental—increases and each one's power and confidence grows, the prospects for agreement and common action diminish. This is the central challenge of *the rise of the rest—to stop the forces of global growth from turning into the forces of global disorder and *disintegration.

The rise of the pride and confidence among other nations, particularly the largest and most successful ones, is readily apparent. For me, it was vividly illustrated a few years ago in an Internet café in Shanghai, where I was chatting with a young Chinese executive. He was describing the extraordinary growth that was taking place in his country and a future in which China would be modern and prosperous. He was thoroughly Westernized in dress and behavior, spoke excellent English, and could comfortably discuss the latest business trends or gossip about American pop culture. He seemed the perfect product of globalization, the person who bridges cultures, makes the world a smaller, more (23) place. But when we began talking about Taiwan, Japan, and the United States, his responses were filled with bitterness. He explained in furious tones that were Taiwan to dare to declare independence, China should instantly invade it. He said that Japan was an aggressor nation that could never be trusted. He

was sure that the United States deliberately bombed the Chinese *embassy during the Kosovo war in 1999, to terrify the Chinese people with its military might. I felt as if I were in Berlin in 1910, speaking to a young German professional, who in those days would have also been both thoroughly modern and thoroughly nationalist.

As economic fortunes rise, so does nationalism. This is understandable. Imagine that you lived in a country that had been poor and unstable for centuries. And then, finally, things turn and your nation is on the rise. You would be proud and anxious to be seen. This desire for recognition and respect is surging throughout the world. It may seem paradoxical that globalization and economic modernization are breeding political nationalism, but that is so only if we view nationalism as a backward ideology, certain to be erased by the onward march of progress.

Nationalism has always perplexed the U.S. Government. When the United States involves itself abroad, it believes that it is genuinely trying to help other countries better themselves. From the Philippines and Haiti to Vietnam and Iraq, the natives' reaction to U.S. efforts has taken Americans by surprise. Americans take *justified pride in their own country — we call it (24) — and yet are genuinely startled when other people are proud and possessive of theirs.

In the *waning days of Britain's rule in India, its last *viceroy, Lord Louis Mountbatten, turned to the great Indian leader Mahatma Gandhi and said in exasperation, "If we just leave, there will be chaos." Gandhi replied, "Yes, but it will be *our* chaos." That sense of being governed by one's "own," without ⁽²¹⁾ interference, is a powerful feeling in emerging countries, especially those that were once colonies or *quasi-colonies of the West.

[Adapted from Fareed Zakaria, "The Post-American World," W.W.Norton & Company, 2008. P.P.31-33]

Glossary:

proliferation	拡散	degradation	低下, 悪化	address	～に取り組む
unilaterally	単独で	the rise of the rest	アメリカ以外の国々の勃興		
disintegration	崩壊	embassy	大使館	justify	正当化する
wane	終わりに近づく	viceroy	総督	quasi-	準ずる

17～21 の問題については、本文の論旨に最も適した答えを選べ。

17. In a globalized world, many problems _____.
A. remain unsolved, though several countries tried to cooperate with other countries
B. go beyond national boundaries, but have been tackled by several countries together
C. are difficult to solve by a single nation, but few cooperative efforts with other nations have taken place
D. are going global, which have become almost impossible to solve
18. (18) Japan was an aggressor nation that could never be trusted shows the Chinese executive's _____ Japan.
A. nationalistic sentiment against
B. ill feeling from his personal experiences toward
C. pride and confidence in
D. anger toward nationalism of
19. Nationalism can even _____.
A. result from economic growth and globalization
B. cause globalization and modernization
C. be viewed as a positive sign and advanced ideology
D. be bred as a result of military conflict in a global market

20. Concerning ⑩, why have Americans been taken by surprise?
- A. Because they are proud of their country.
 - B. Because the natives did not always react as Americans had expected.
 - C. Because the natives did not believe Americans were genuinely seeking American interests.
 - D. Because the anti-American sentiments had never existed before.
21. When Gandhi said ⑪ it will be *our* chaos, he meant _____.
A. it will be chaos created by ourselves, not by the British
B. we can manage chaos because we create it
C. it was the British who brought about chaos so far, but it will be the Indians who create chaos from now on
D. even if there is chaos, it will be none of Britain's business
22. 本文中にあるA—Dの単語の最も強いアクセントのある母音が、下線語 ⑫ readily の最も強いアクセントのある母音と同じものを選べ。
- A. executive
 - B. increasingly
 - C. recognition
 - D. modernization
23. 空所(23)に入る最も適切な語を選べ。
- A. worldly
 - B. exciting
 - C. competitive
 - D. cosmopolitan

24. 空所(24)に入る最も適切な語を選べ。

- A. globalism
- B. conservatism
- C. patriotism
- D. liberalism

25. 本文の表題として最も適切なものを選べ。

- A. Globalism and Internationalization
- B. Global Economy and Nation States
- C. The Fall and Rise of Globalism
- D. The Rise of Nationalism in a globalized world