

# 入 学 試 験 問 題 (1 次)

## 外 国 語

平成 22 年 1 月 25 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、13 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。

Modern anthropologists claim that culture is taken for granted. In the metaphor of Edward Hall, culture is a “silent language.” Traditions and conventions are silent in the sense that they are often unconscious. People, who <sup>(1)</sup>claim to act rationally, to be motivated only by considerations such as efficiency, <sup>(2)</sup>are unconsciously guided by rigid and pervasive traditions. To lay bare these traditions is a central task of the anthropologist, not to mention the satirist. Hall's work \*exemplifies this approach.

Hall points out that for centuries the West has conceived of time as linear. Time is a line stretching between the past and the future, divided into centuries, years, months, weeks, days, hours, minutes, and seconds. Every event we unhesitatingly classify along that line: The Age of Dinosaurs is many intervals back, World War II is near our present position, pregnancy may stretch nine months along the line, the act of birth is only a point. The future is similarly envisioned as a movement along a line: Nations follow five-year plans and try to progress; individuals have careers. Everyone should make a determined movement down the line and overcome obstacles and interruptions in order to “get ahead.” This way of thinking is embedded in our culture from many sources. It is in our language, which, unlike many non-European languages, has tense; it categorizes experience in past, present, and future. It is our Judeo-Christian religious tradition, which imagines that we have a history—a past progressing from the creation of the world through Abraham, Moses, and prophets—and a future. It has been intensified by the machine age, which forces us to mechanize, plan, sequentially with precision. We have been taught this way of thinking in schools, which carry us through a sequence of grades toward graduation; by our proverbs, which tell us that time is money, that time waits for no man, that time should be saved and not wasted. We think this way without thinking about the way we are thinking. We take this way of thinking for granted.

Anthropologists like Hall teach us that not everybody thinks this way.<sup>(5)</sup> The Trobriand Islanders of the Western Pacific reportedly held different assumptions. It is said that, unlike the hard-driving achiever, the \*Trobrianders did not particularly mind interruptions or even see an obstacle to their completing a task as an interruption. To them, time was not so much a line along which one moved as it was a \*puddle in which one sat, splashed, or \*wallowed. Trobrianders imagined time as a directionless \*configuration rather than a directional line.

One should, of course, hasten to caution against the danger of stereotyping a culture. In Java, I once was introduced as a speaker on a program by the phrase, "Now Mr. James will mengisi waku," which means "fill up time." I was inclined<sup>(6)</sup> to interpret this as part of the elaborate ceremonialism: that people cared less about what I said or accomplished than that I filled a slot in the ceremony. This sort of nonlinear pattern can be seen in \*Javanese life, where time is traditionally based on cycles rather than progressions and is associated with Hindu-Buddhist traditions;<sup>(7)</sup> but Western linear calendars and drives toward striving and achieving are apparent, too.

That sense of time varies is obvious to anyone who looks and listens, for differences are apparent even within our own society. Black time occasionally differs from white time, and other ethnic and regional variations are noticeable, too: "I'd love you in a New York minute but take my Texas time," goes a country<sup>(8)</sup> and western song. Despite noticing the variations, most of us take for granted whatever notion of time is governing us. Achievers who claim simply to act efficiently and rationally are really performing a giant ritual expressing traditions of their particular culture and subculture. One may choose consciously a particular career or life-style and may justify a particular creed or set of values and goals, but no one ever uncovers all of the taken-for-granted premises that are part of one's culture — the "tacit knowledge" by which one lives in the world.

[Adopted from James L. Peacock, "The Anthropological Lens," Cambridge University Press, 1986. pp. 4-5]

Glossary:

exemplify 例示する Trobriander トロブリアンド諸島民

puddle 水たまり wallow 転げまわって遊ぶ configuration 配列

Javanese ジャワ人の

1. (1) silent language が意味しないものは何か。

- A. culture
- B. tradition and convention
- C. the language spoken unconsciously
- D. the action done unconsciously

2. (2) claim と同じような意味を持つものは何か。

- A. an assertion of a right
- B. an assertion that something is true or factual
- C. demand for something as rightful or due
- D. an established or recognized right

3. 下線部(3)の内容に当てはまらないものは何か。

- A. to categorize experience in past, present, and future
- B. to think time as a line stretching between the past and the future
- C. to recognize a nonlinear pattern of time which can be seen among certain group of people
- D. to think of time as progressing from the creation of the world

4. 下線部(4)は結果として何を説明しているのか。
- A. Progress is better than tradition.
  - B. Despite noticing the variations, most of us take for granted whatever notion of time is governing us.
  - C. Time is a line stretching between the past and the future, divided into centuries, years, months, weeks, days, hours, minutes, and seconds.
  - D. This way of thinking is embedded in our culture from many sources.
5. 下線部(5)の内容に最も近いものは何か。
- A. Time is directionless.
  - B. Not every language has tense.
  - C. People mind interruption.
  - D. Time is a directional line.
6. 下線部(6)の内容から考えられる結果は何か。
- A. People don't care what the speaker said.
  - B. People are inclined to fill up the time.
  - C. People value tradition rather than acquiring new customs.
  - D. People highly value the traditional process of a ceremony.
7. 作者の属する文化を持つ人々は、下線部(7)の文化に何がないと思う傾向にあると考えられるか。
- A. progress
  - B. purpose
  - C. value
  - D. industry

8. 下線部(8)の内容に最も近いものを1つ選べ。

- A. I love my time with you in New York, but I feel more comfortable with you in Texas.
- B. There is a time difference between New York and Texas.
- C. I like you at the first sight, but it takes more time to truly love you.
- D. I can love you immediately, but you should take your time to love me.

II 次の英文を読み、9～16の問題に最も適した答えを選べ。

Many people who believe they have adequate health insurance actually have coverage with so many loopholes that it won't come close to covering their expenses if they fall seriously ill. At issue are so-called individual plans that consumers get on their own when say, they've been laid off from a job but are too young for \*Medicare or too "affluent" for \*Medicaid. An estimated 14,000 Americans a day lose their job-based coverage, and many might be considering individual insurance for the first time in their lives.

But increasingly, individual insurance is a nightmare for consumers: more costly than the equivalent job-based coverage and for those in less-than-perfect health, unaffordable at best and unavailable at worst. Moreover, the lack of effective consumer protections in most states allows insurers with "affordable" payments whose inadequate coverage can leave people who get very sick with the added burden of ruinous medical debt.

Just ask Janice and Gary Clausen of Audubon, Iowa. They told us they purchased a United Healthcare limited benefit plan that cost about \$500 a month after Janice lost her accountant job and her work-based coverage when the auto dealership that employed her closed in 2004. "I didn't think it sounded bad," Janice said. "I knew it would only cover \$50,000 a year, but I didn't realize how much everything would cost." The plan proved hopelessly inadequate after Gary received a diagnosis of colon cancer. His 14-month treatment, including surgery and chemotherapy, cost well over \$200,000. Janice, 64, and Gary 65, expect to be paying off medical debt for the rest of their lives.

Health insurance policies with wide open holes are offered by insurers ranging from small companies to brand-name carriers such as Aetna and United Healthcare. And in most states, regulators are not tasked with evaluating overall coverage. Also, \*disclosure <sup>(10)</sup> requirements about coverage gaps are weak or nonexistent. So, it's difficult for consumers to figure out in advance what a

policy does or doesn't cover, compare plans, or estimate their out-of-pocket \*liability for a medical catastrophe. It doesn't help that many people who have never been seriously ill might not have any idea how expensive medical care may be. In addition, people of modest means<sup>(15)</sup> in many states might not have good options for individual coverage. Plans with an affordable premium<sup>(11)</sup> can leave them with \*crushing medical debt if they fall seriously ill, and plans with adequate coverage may have a huge price tag. The problem is so severe that even policy makers are debating a major overhaul<sup>(12)</sup> of the health-care system.

[Adopted from Consumer Reports Magazine, published by Consumers Union, May 2009, p. 24]

#### Glossary:

- Medicare 65歳以上の老人医療保障  
 Medicaid 低所得者などへの公的医療保障  
 disclosure requirement 開示義務  
 liability 負担 crushing 過酷な

9～12の問題については、本文の文脈上、下線語の意味に最も近いものを選び。

9. What is the meaning of the word (9) loopholes?

- A. written consent to be legally responsible
- B. written extensions for a legal policy
- C. written clauses to legally avoid responsibility
- D. written contracts which are legally binding

10. What is the meaning of (10) regulators?

- A. officials who make sure policies are followed
- B. company representatives who sell health insurance
- C. people who purchase health insurance
- D. employers of small companies who are brand-name carriers



11. What is the meaning of the word (11) premium?

- A. the highest or best quality of something
- B. an insurance policy
- C. a debt or unpaid fine
- D. the additional cost of insurance

12. What is the meaning of the word (12) overhaul?

- A. examination and repair
- B. change in arrangement
- C. redistribution
- D. transfer

13～16 の問題については、本文の論旨から最も適した答えを選ぶ。

13. Why might many people consider individual insurance for the first time?

- A. Because they may be too old for Medicare.
- B. Because they may be too wealthy for Medicaid.
- C. Because they may lose their jobs.
- D. Because their health insurance may have limitations.

14. Why may Janice and Gary expect to pay medical debt for the rest of their lives?

- A. Because Janice lost her job.
- B. Because their insurance plan did not provide full coverage.
- C. Because Janice's work-based coverage was inadequate.
- D. Because their employment insurance did not cover colon cancer.

15. (15) People of modest means refers to. . .
- A. people who earn a monthly salary
  - B. people who have steady jobs
  - C. people who do not earn a large income
  - D. people who are not highly skilled
16. Which statement best represents the main idea of the reading passage?
- A. Job-based health insurance plans are superior to individual plans.
  - B. Individual health insurance plans should cover all medical expenses.
  - C. Insurers benefit the most from individual health insurance plans.
  - D. Americans have limited options for good health insurance.

### Ⅲ 次の英文を読み、17～25の問題に最も適した答えを選べ。

Cultural differences make conflict harder to resolve because they expand the potential for misunderstandings and misperceptions. Because of this, some people have questioned whether cultural differences themselves cause conflict. Scholars have looked at global society, sometimes arguing that different civilizations inevitably clash in conflicts. At the global level, Samuel P. Huntington's book *The Clash of Civilizations and Remaking of World Order* (1997) supports this assumption. At the grassroots level, too, talks of intractable cultural differences abound, particularly in times of crisis. For example, in interviews I conducted with different American faith communities immediately after the attacks on September 11, 2001, a widely shared perception emerged that different faith and cultural traditions make destructive conflicts worse.

The relationship between culture and conflict is actually more complicated. The perception that cultural differences cause or escalate conflict obscures the ways that cultural differences can contribute to constructive relationship-building. Whether cultural differences turn into destructive conflicts depends on how we appreciate and work with the differences. It is important to be crystal clear that cultural differences do not inevitably lead to destructive conflicts.

If so, then why do we see so many conflicts between different cultural groups in our work places, schools, local communities, countries, and global society? One answer is that we may not be interested in stepping outside our own frames of reference. It takes energy and a spirit of inquiry to stretch into someone else's way of seeing a situation. The more certain we are that we are "right" about something, the less curious we will likely be about ( 23 ) ways of seeing it.

Another way of explaining the conflicts is that we are often not aware of creative and workable ways to turn cross-cultural differences into opportunities

for constructive relationship building. In many cross-cultural encounters, other's ways of meaning-making may seem so opaque and improbable that we fail to tap deep into our emotional and intellectual capacities to appreciate them. Rather than inquire into the differences, we feel overwhelmed with complexities and retreat to comfortable understandings and habits. Only if we choose to be curious about how others make meaning do we begin to appreciate cultural differences as starting points for constructive relationship building.

How does culture shape and reshape conflict? There are several reasons why cultural differences appear to cause conflict. Culture frames the outer boundaries of our mind's vision, so that the cultural outsiders' terrain that lies <sup>(2)</sup> beyond our horizon is difficult to recognize. Culture tells us subtly why do we do what we do, rendering us unfamiliar with the lives of cultural outsiders. We tend to equate this unfamiliarity with strangeness, polarizing relationships between "us" and "them." Culture also carries shared memories and expectations across <sup>(2)</sup> historical periods and geographic areas by means of ( 24 ) that touch our hearts and minds. When these ( 24 ) are manipulated to make conflicts worse, cultural differences and similarities emerge as factors to either divide or unite people.

[Adopted from M. LeBaron, V. Pillay, T. Arai, "Conflict Across Cultures," Intercultural Press, 2006. pp. 92-93]

17～21 の問題については、本文の論旨に最も適したものを選び。

17. Cultural conflicts \_\_\_\_\_.

- A. are caused by cultural differences themselves
- B. may be escalated by cultural differences
- C. may bring about cultural differences
- D. led to the attacks on September 11, 2001

18. Cultural differences can \_\_\_\_\_.  
A. be a productive factor, depending on how a person sees them  
B. be so complicated that we would not know how to resolve a conflict  
C. cause destructive results if we fail to recognize universal values  
D. not necessarily avoid deadly conflicts
19. So many conflicts exist among different cultural groups because \_\_\_\_\_.  
A. it takes extra effort to appreciate other people's points of view  
B. what we perceive is reality  
C. we believe other perspectives do not always exist  
D. we perceive things from our own experiences
20. We can turn cultural differences into opportunities of mutual understanding, if \_\_\_\_\_.  
A. we worship other cultures  
B. we are interested in other's ways of meaning-making  
C. we are attentive to what others are saying  
D. we are aware of what other cultures show
21. What does (21) "us" and "them" imply?  
A. Americans and non-Americans  
B. cultural insiders and outsiders  
C. people in superior and strange cultures  
D. people in advanced and primitive cultures

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  
② boundaries の最も強いアクセントのある母音と同じものを選び。

- A. assumption
- B. expand
- C. outsider
- D. comfortable

23. 空所( 23 )に入る最も適切な語を選び。

- A. opposite
- B. wrong
- C. peculiar
- D. alternative

24. 2つの空所( 24 )に入る最も適切な同一語を選び。

- A. media
- B. experiences
- C. symbols
- D. records

25. 本文の表題として最も適切なものを選び。

- A. How cultural differences can shape conflict
- B. How to resolve cultural conflict
- C. How conflicts in culture create differences
- D. How culture creates conflicts or opportunities