

〔 I 〕 次の英文を読んで、その要旨を日本語で 250～300 字にまとめなさい。句読点も字数に含みます。

The September 11 attacks in 2001 and the violent response to them made many people think about what a “holy war” is. According to the French theorist, Jacques Ellul, when people believe that a new world religion could be founded, or that the conquest of the world by any one religion is possible, they tend to use “sacred” and “holy” as words sharing the same meaning. However, Ellul argued, in the twenty-first century these terms ought to be used as opposites in order to emphasize the contrasting patterns of religious behavior that are often confused.

The idea of the “sacred,” as Ellul sees it, refers to the situation in which a group of people all tend to identify with one another inside their group, while treating all people outside their group as strangers. These strangers, in turn, are seen as less than human, and represent a threat to the group’s order and identity. On the other hand, Ellul’s concept of “holy” is just the opposite. In the tradition of the “holy,” a stranger is welcomed into the group. In fact, in many such “holy” groups, to welcome the stranger is the most frequently repeated command of all laws governing the group.

Narratives of hospitality to the stranger are the form that the ideas of human dignity and human rights took in pre-modern cultures. Human dignity, we say, is what people have in common despite differences of race, gender, social class, religion, etc. To welcome the stranger is precisely to recognize the humanity or human dignity of the one “who is not like me” and does not share my religious and cultural story. The religious pattern of the “holy” values “difference” over “sameness,” and values our unity as human beings without destroying our diversity. Changes in our time have allowed us to experience different religions and cultures, and have allowed us to see the world through the eyes of others. From this experience we can return to our

own religion and culture, enriched with new insights that can build bridges of understanding, a unity in diversity between people of different religions and cultures.

(Adapted from Darrell J. Fasching, “Stories of War and Peace: Sacred, Secular, and Holy,” in *War and Words*, ed. Sara Munson Deats, et al., 2004)

〔Ⅱ〕 次の対話を読んで、下の問いに答えなさい。

Kohei: I am going to take my kids to the new zoo on Saturday. Do you want to come?

Mariko: You're going to the zoo!? No way. I am totally against zoos.

Kohei: What do you mean, "totally against zoos"? How can you be against zoos?

Mariko: I think they are very cruel places that do more harm to animals than good. I don't want (A) supporting such places.

Kohei: Wow, I didn't know you felt so strongly about such things. I personally enjoy going to the zoo. ㉞ I think the kids love the zoo, too. And anyway, this is the new zoo, Safari-land.

Mariko: Safari-land? Is that the one out in the country that just opened? I think it is supposed to provide authentic natural living environments for several types of animals — (B)?

Kohei: Yes, that's the one. It is supposed to be kinder and more caring towards animals than most zoos — and it is certainly much bigger. (C)?

Mariko: To be honest, I used to enjoy going to the zoo when I was a child. (D), I just don't feel comfortable visiting one.

Kohei: What has caused you to change your mind so dramatically?

Mariko: Well, as I got older, I read more about animals, their natural environments, and how these compared to conditions at the zoo. ㉟ I was shocked to see how badly the animals were being treated.

Kohei: I think you must be (E) a unique case. The zoos I have been to all seemed quite nice. The animals appeared to be happy.

Mariko: (F) if an animal is happy? Haven't you ever seen a lion or a bear in a small cage endlessly pacing back and forth, out of boredom, frustration, anxiety or a combination of all three? ㊱

Kohei: Well, though (G) may happen once in a while, I don't think those kinds of things happen very often. And, after all, zoos provide many benefits. They can help to preserve rare animals such as the Giant Panda and the African Elephant, and maybe more importantly, they can help to educate the public, especially children, about animals they may otherwise never see.

Mariko: I know what you are saying can be true. (H), my daughter, Machiko, hated snakes, but one summer she worked as a volunteer assistant at the local zoo, and worked in the snake center. ⊕ She loved the experience, and developed both an understanding of, and a deeper appreciation for, snakes.

Kohei: See, zoos aren't all that bad!

問 1 空欄(A)～(H)を補うのもっともふさわしい語句を下の①～⑨の中から選び、それぞれ番号で答えなさい。ただし、文頭に来るべき文字にも小文字が使われています。

- | | | |
|-------------------------|------------------|--------------------|
| ① what do you think | ② any part in | ③ what you say |
| ④ is that what you mean | ⑤ it sounds like | ⑥ but now |
| ⑦ for example | ⑧ talking about | ⑨ how can you tell |

問 2 本文中に次の文を補うとすれば、㉑～㉕のどの位置がもっとも適切ですか。記号で答えなさい。

I think it is fun to watch the monkeys play together, and see the magnificent lions and tigers.

問 3 次の 1～4 の中で Kohei と Mariko の二人がもっとも共有しそうな考えはどれですか。番号を一つ選びなさい。

1. Zoos are great places to go for a relaxing day of fun.
2. The cost of running a zoo has risen greatly in the last few years.
3. Zoos can provide useful experiences for children who know little about animals.
4. It is ethical to keep the Cheetah, the world's fastest animal, in a cage.

〔Ⅲ〕 次の英文は、ナイジェリアの作家による講演を書きおこした文章です。英文を読んで下の問いに答えなさい。

I was an early reader. And what I read were British and American children's books. I was also an early writer. And when I began to write, at about the age of seven, I wrote exactly the kinds of stories I was reading. All my characters were white and blue-eyed. They played in the snow. They ate apples. And they talked a lot about the weather, how lovely it was that the sun had come out. This was all very strange, since I lived in Nigeria. We didn't have snow. We ate mangoes. And we never talked about the weather.

Because all I had read were books in which the characters were foreign, I had become convinced that books, by their very nature, had to have foreigners in them, and had to be about things with which I could not personally identify.

Things changed when I discovered African books. I realized that people like me, girls with skin the color of chocolate, whose curly black hair could not form ponytails, could also exist in literature. I started to write about things I recognized.

I loved those American and British books I read. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

(1)
I come from a conventional, middle-class Nigerian family. And we had live-in domestic helpers, who would often come from nearby rural villages. The year I turned eight we got a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent vegetables and rice, and our old clothes, to his family. When I didn't finish my dinner, my mother would say, "Finish your food! Don't you know? People like Fide's family have nothing." So I felt enormous pity for Fide's family.

Then one Saturday we went to his village to visit. His mother showed us a beautifully patterned basket that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else but poor. Their poverty was my single story of them.

Years later, I left Nigeria to go to university in the United States. My American roommate was shocked by me. She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language. She asked if she could listen to my “tribal music,” and was consequently disappointed when I produced my tape of Mariah Carey, a famous American singer. She assumed that I did not know how to use an oven.

My roommate had a single story of Africa. In this single story there was no possibility of Africans being similar to her, in any way. No possibility of feelings more complex than pity. No possibility of a connection as human equals.

(Adapted from Chimamanda Adichie, TED Convention, 2009)

問 1 下線部(1)の“single story”とはどのような物語ですか。50字以内の日本語で具体的に説明しなさい。句読点も字数に含みます。

問 2 下線部(2)で筆者が「はっとした」のはなぜですか。理由を日本語で説明しなさい。

問 3 筆者のルームメイトはアフリカに対してどのような“single story”を持っていましたか。下線部(3)に即して90字以内の日本語で説明しなさい。句読点も字数に含みます。

問 4 この講演で3つの“single story”について語ることで、筆者が訴えたいことは何ですか。もっとも適切なものを次の(1)~(4)から選び、番号で答えなさい。

- (1) アフリカには多様な文化があるということ
- (2) 一つの信念を持ち続けるのは大切だということ
- (3) 物事を一面的にとらえてはならないということ
- (4) 貧しくても努力すれば成功できるということ

〔IV〕 次の英文を読んで下の問いに答えなさい。

For nearly 10,000 years — since the beginning of civilization — our world seemed unimaginably large. Vast frontiers of land and ocean offered infinite resources. Humans could pollute freely, and they could avoid any local consequences simply by moving elsewhere. People built entire empires and economic systems on their ability to exploit what seemed to be unlimited riches, never realizing that the privilege would come to an end.

(1) But thanks to advances in public health, the industrial revolution and later the green revolution, the earth's population has increased from about one billion in 1800 to nearly seven billion today. In the past 50 years alone, our numbers have more than doubled. Fueled by wealth, our use of resources has also reached shocking levels; in 50 years the global consumption of food and fresh water has more than tripled, and fossil-fuel^(注1) use has risen fourfold. We now absorb between one third and one half of all the photosynthesis^(注2) on the planet. This rapid growth has also expanded pollution from a local problem to a global assault. Ozone loss and greenhouse effects are obvious results, but many other dangerous effects are rising.

The sudden acceleration of population growth, resource consumption and environmental damage has changed the planet. We now live in a “full” world, with limited resources and capacity to absorb waste. The rules for living in such a world are different, too. Most fundamentally, we must take steps to ensure that we function within the “safe operating space” of our environmental systems. If we do not revise our ways, we will cause major changes that could have disastrous consequences for humankind.

What would cause these changes? And how can we avoid them? A worldwide team of scientists recently sought answers through a larger, related question: Are we nearing a planetary “tipping point” that would push the global environment into dangerous new territory⁽³⁾, outside anything seen during human history?

(注1) fossil-fuel 化石燃料

(注2) photosynthesis 光合成

(Adapted from Jonathan Foley, “Boundaries for a Healthy Planet,”
Scientific American, 2010)

問1 下線部(1)で述べられている特権とはどのようなものですか。70字以内の日本語で説明しなさい。句読点も字数に含みます。

問2 下線部(2)で述べられている増加とはどのようなものですか。ここ50年の増加に限って本文から情報を抜き出して、80字以内の日本語で説明しなさい。句読点も字数に含みます。

問3 下線部(3)で述べられている段階とは具体的にはどのような段階ですか。本文から情報を抜き出して、60字以内の日本語で説明しなさい。句読点も字数に含みます。

〔V〕 次の〔A〕、〔B〕の問いに答えなさい。

〔A〕 以下に示した表は、ABC社(ABC Company)が実施したアンケート調査(questionnaire)の結果です。この表について、以下の①～④の4つのポイントを盛り込んで100語程度の英語でまとまりのある説明文を書きなさい。コンマやピリオドは語数に含めません。解答欄の最初の()に語数を記入しなさい。

【盛り込むポイント】

- ① アンケート調査の概要(「質問内容」「回答者」「調査手段」など)
- ② 回答選択肢(1)について
- ③ 回答選択肢(5)に見られる「男女の回答割合の違い」について
- ④ 回答選択肢(6)に見られる「男女の回答割合の違い」について

【調査の概要】

1. 対象：日本全国の20歳以上の男女(回答者数3,954名)
2. 方法：インターネット調査
3. 期間：2008年2月12日～14日
4. 問い：「ダイエットしようと思ったきっかけは何ですか？」
(複数回答を可とします)

表：ダイエットのきっかけに関する回答

回答 選択肢	きっかけの内容	男性	女性
(1)	自分の体重が増えた、重いと感じた	59.1%	73.2%
(2)	体の贅肉(ぜいにく)が気になり始めた	54.3%	58.8%
(3)	洋服がきつくなった	44.1%	64.6%
(4)	健康管理のため	52.6%	42.8%
(5)	体調や健康診断の数値が悪くなった	44.8%	20.6%
(6)	好みの洋服が着たいから/オシャレがしたいから	6.4%	34.4%
(7)	出産前の体型に戻すため	0.3%	14.9%
(8)	好きな人ができた	4.5%	7.8%
(9)	あこがれの芸能人やモデルのスタイルを目指して	1.9%	6.1%
(10)	ビジネス上の印象度アップのため	4.9%	2.8%

〔B〕 「沈黙は金なり」ということわざに見られるように、自分の意見や本心を言わずに済ませてしまうことが日本ではよく見られます。このような態度をどう思いますか。賛成、反対、どちらとも言えないなど、あなたの意見を、その理由を含め 100 語程度の英語で書きなさい。コンマやピリオドは語数に含めません。解答欄の最初の()に語数を記入しなさい。