

平成25年度入学者選抜学力検査問題（前期日程）

英語Ⅰ・英語Ⅱ リーディング・ライティング（出題意図）

〔Ⅰ〕 英語の読解力を問う問題。リーダーシップにとって重要な二種類のパワーについての英文を読み、書かれている英文を正しく理解し、全体の内容がきちんと把握できているかどうかを問う。

問1 文脈に沿って下線部の内容を正しく理解できているかを問う。

問2 文脈に沿って下線部の内容が正しく理解できているかを問う。

問3 リーダーシップに関する二種類のパワーの具体例を、本文に即して自分の言葉で説明できるかどうかを問う。

問4 本文全体の内容を正しく理解しているかどうかを選択肢を選ばせることにより問う。

〔Ⅱ〕 英語の読解力を問う問題。教育に関する二つの問題に関する英文を読み、書かれている英文を正しく理解し、全体の内容がきちんと把握できているかどうかを問う。

問1 文脈に沿って下線部の内容を正しく理解できているかを問う。

問2 文脈に沿って下線部の内容が正しく理解できているかを問う。

問3 本文に引用されている動物の登場する逸話の主旨を自分の言葉で説明できるかどうかを問う。

問4 本文全体の内容を正しく理解しているかどうかを選択肢を選ばせることにより問う。

〔Ⅲ〕 和文を読み、その内容を英文に書き表すことができるかどうかを問う。いずれも、文章全体の論理展開を踏まえた上で、下線部を適切な英語で表現できるかどうかを試す問題であり、文法知識や語彙力とともに、全体としての文章構成力を採点上のポイントとしている。

問1 新聞記事の一部を和文英訳する問い。

問2 エッセイの一部を和文英訳する問い。

平成 25 年度入学者選抜学力検査問題(前期日程)

外 国 語

英 語 I・英 語 II
リーディング・ライティング

(注 意)

1. 問題冊子は指示があるまで開かないこと。
2. 問題冊子は 9 ページ、解答用紙は 2 枚である。
指示があってから確認すること。
3. 解答はすべて解答用紙の指定のところに記入すること。
4. 解答用紙は持ち帰ってはならないが、問題冊子は必ず持ち帰ること。

[I] 次の英文を読んで以下の設問に答えよ。

Police power, financial power, and the ability to hire and fire are examples of *hard* power that can be used to get others to change their position. Hard power rests on incentives (carrots) and threats (sticks). But sometimes one can get the outcomes one wants by setting the agenda and attracting others without threat or payment. This is *soft* power: getting the outcomes one wants by attracting others rather than controlling them. It persuades people rather than forces them.

Soft power rests on the ability to shape the preferences of others to want what you want. At the personal level, we all know the power of attraction. Power in a relationship or a marriage does not necessarily rest with the stronger partner. Smart executives know that leadership is not just a matter of issuing commands, but also involves leading by example and attracting others to do what you want them to do. It is difficult to run a large organization by commands alone unless you can get others to accept your values. ⁽¹⁾ As one business expert comments, "Managers can't control everything. They must instead work through influence, persuasion and an awful lot of training."

Community-based police work relies on making the police friendly and attractive so that a community wants to help them achieve their shared objectives. Military theories of war stress the importance of winning the hearts and minds of the population, not merely killing the enemy. Similarly, political leaders have long understood the power that comes from setting the agenda and determining the framework of a debate. While leaders in undemocratic countries can use force and issue commands, politicians in democracies must rely on a combination of persuasion and attraction. Soft power is a staple of daily democratic politics. Even in the military, attraction and commitment play an important role. As one former military leader put it, "You can certainly command without that sense of commitment, but you cannot lead without it.

And without leadership, command is an empty experience, often filled with mistrust and pride.”

Of course, in many real-world situations, people’s motives are mixed. Moreover, the distinction between hard and soft power is one of degree. Both are aspects of the ability to achieve one’s purposes by affecting the behavior of others. Command power — the ability to change what others do — can rest on force or incentives. Persuasive power — the ability to shape what others want — can rest on the attractiveness of one’s values or the ability to set the agenda of political choices. In real-world situations, hard and soft power are often combined, sometimes with a soft layer of attraction covering relationships that rest on force or payment. A government may try to persuade young people to avoid drugs with an advertising campaign featuring attractive celebrities, but if this soft power fails, the hard power of law enforcement remains.

The ability to establish preferences tends to follow from assets such as an attractive personality, culture, values, and moral authority. If I can persuade you to want to do what I want you to do, then I do not have to force you to do what you do not want to do. ⁽²⁾ If a leader represents values that others want to follow, it will cost less to lead. Soft power allows the leader to save on carrots and sticks.

Soft power is not merely the same as influence, though it is one source of influence. After all, influence can also rest on the hard power of threats or payments. Nor is soft power just persuasion or the ability to move people by argument, though that is an important part of it. It is also the ability to attract. Attraction often leads to agreement. In behavioral terms, soft power is attractive power. In terms of resources, soft power resources are the assets that produce such attraction.

Soft power can provide what fund-raisers call “the power of the ask.” Someone calls and asks you to make a donation. Sometimes you say yes because it is a good cause or in an exchange of favors, but sometimes you do so simply

because of the moral authority of the person asking. In a non-profit organization, the leader may ask you to undertake a risk; you say yes, not because the leader can threaten or pay you, but simply because of who he or she is. An index of leaders' power is the frequency, size, and range of requests they can successfully make of you. In institutions like universities and other nonprofit organizations, soft power is often the major asset available to a leader. Once that soft power has been weakened, little else is left. People just say no. Even in the U.S. presidency, power is mostly the ability to persuade others that they want to do in their own interests what you want them to do. As Dwight Eisenhower* put the case for soft power, leadership is an ability "to get people to work together, not only because you tell them to do so and enforce your orders but because they instinctively want to do it for you. . . . You don't lead by hitting people over the head; that's assault, not leadership."

出典 : Joseph S. Nye Jr., *The Powers to Lead*, Oxford University Press, 2008.

*Dwight Eisenhower : 第 34 代アメリカ大統領, 軍人

問 1 下線部(1)を和訳せよ。

問 2 下線部(2)を和訳せよ。

問 3 本文では, 麻薬問題の対応策として, 政府はどのように Soft Power と Hard Power を用いると書かれているか。日本語で具体的に述べよ。

問 4 下の項目の中で、主に Soft Power を表す項目を二つ選び、番号で答えよ。

1. carrots and sticks
2. attracting others
3. issuing commands
4. persuasion
5. mistrust and pride
6. undertaking risks
7. making a donation
8. hitting people over the head

〔Ⅱ〕 次の英文を読んで以下の設問に答えよ。

Charles Silberman* made a famous study of the state of education in the United States. He concluded that American schools do a good job when it comes to teaching reading, writing and arithmetic but that they fail miserably in teaching students how to become human beings. One reason for this lies in how we define teaching and learning. Another concerns how we deal with the uniqueness of individual learners.

If we look at the English word “educator,” we see that it comes from the Latin word “*educare*” which means “to lead” or “to guide.” This implies that the role of teachers is to skillfully lead students to knowledge and enthusiastically guide them through their subjects, not to do their learning for them.

The educator, Carl Rogers, emphasized this point as follows:

I question the effectiveness of teaching. The only thing I know is that anyone who wants to learn will learn. A teacher's role is to place delicious food before students, to show them how wonderful it is, then to invite them to eat.

That's all you can do. You can't force anybody to learn. People learn by themselves. According to the Greek writer Nikos Kazantzakis, ideal teachers are those who use themselves as bridges over which they invite their students to cross, then having aided their crossing, they joyfully collapse, encouraging their students to create bridges of their own.

Teaching students to become human also involves recognizing their individuality. After all, the most important aspect of your personality is your uniqueness. There is something within you that is only yours, something that is different from everybody else. This special something causes you to see things differently, to feel things differently, to react to things differently. I believe that the essence of education is not to stuff students with facts, but to help them to

discover their unique talents, teach them how to develop these and show them how to share these with others.

Imagine what the world would be like if everyone was encouraged to be a unique human being. Unfortunately, it seems to me that our education system works in the exact opposite way by aiming to make each person become like everyone else. This is best illustrated by the story of the animal school. It's a well-known tale about education that teachers have discussed for years. Here's how it goes:

Once upon a time, all the animals in the forest got together and decided to start a school. They all sat down together to write a curriculum and discussed what subjects to include. The rabbit was a good runner, so he insisted that running had to be in the curriculum. The bird loved to fly, so she insisted that flying be taught. The fish, of course, lived in the water, so he insisted that swimming be a core subject. The squirrel lived in the trees, so she insisted that tree climbing be part of the academic program. All of the other animals wanted their specialties to be part of the curriculum, too, so they put them all in. Then, they made the glorious mistake of insisting that all the animals had to study all the courses in the curriculum.

Of course, the rabbit was outstanding in running. But the other animals insisted it was good intellectual and emotional discipline for him to learn to fly. So, they put him high up on the branch of a tree and encouraged him to try. The poor rabbit fell to the ground, broke his leg and hit his head. As a result, he became brain damaged and could no longer run well. Instead of getting an A in running, he got a C. However, he got a D in flying because he had at least made an effort. As a result, the curriculum committee was happy.

The bird could fly skillfully through the sky and was sure to get an A in flying. However, the other animals insisted that she be able to dig a hole in the ground like a gopher*. Of course, in digging the hole, she broke her wings, so she could no longer fly. Nevertheless, the school was happy to give her a C in

flying. The same thing happened with all the other animals. At the end of the school term, half of the animals were in hospital with major injuries while the other half were physically exhausted, emotionally confused or psychologically discouraged. The top student with the best marks turned out to be an eel* who wasn't particularly good at any subject but who could do almost everything a little bit.

What's the point of this story? It tells us that learners should be proud of their special ⁽³⁾abilities and not be satisfied to become just like everyone else. It also implies that a key role of education is to stimulate and develop the unique talents of each individual learner.

出典：Leo Buscaglia, *Living, Loving and Learning*, Fawcett Columbine, 1982.

*Charles Silberman アメリカのジャーナリスト, 作家

*gopher ホリネズミ

*eel ウナギ

問 1 下線部(1)を和訳せよ。

問 2 下線部(2)を和訳せよ。

問 3 下線部(3)が指す内容を簡潔に日本語で述べよ。

問 4 次の 1～7のうち、本文の内容と合致するものを二つ選び、記号で答えよ。

1. According to Charles Silberman, American schools don't do a good job of teaching reading, writing and arithmetic.
2. According to Carl Rogers, teaching itself is quite effective.
3. The author believes that the essence of education is to teach students many facts and then show them how to share these with others.
4. Schools should recognize the individuality of students because the most important aspect of each learner is his or her uniqueness.
5. According to the animal school curriculum, each animal selected which subjects they wanted to study and then did their best to master the skills that they chose.
6. In the animal school story, all the animals wanted their own special abilities to be part of the school curriculum.
7. The other animals insisted that the rabbit learn to fly in order to punish him for being outstanding in running.

〔Ⅲ〕 下線部を英訳せよ。

1. ...イチローが野球の本場に新しい風を吹き込んだ何よりの理由は、決してあきらめず、常に最善を尽くそうとする、彼の前向きな姿勢にあります。打ち損ねであっても、俊足をフル稼働させて、懸命に塁を目指してひた走る。その姿が、〈記録〉とともに、人々の〈記憶〉に残っていくんです。

人間の価値、人生の重さは、いかにひたむきに、精いっぱい生き抜いたかかで決まると思います。どのような職業、境遇にあっても、真剣に生きている人間の姿はそれだけで、さすががしく、美しい。

出典：安藤忠雄『朝日新聞』(2003年1月12日)

2. 「ひとり死」は「孤独死」とは、まったくちがう。

孤独死は、孤立した生の果ての死。それに対して、ひとり死は、ひとりで生きてきた人生の延長に、ひとりで死ぬことがあるだけ。おひとりさまの暮らしがけっして孤独ではないように、ひとりで死ぬのは、たんに看とるひとがいないうりだけで、それ以上でもそれ以下でもない。

死ぬのはだれにも代わってもらえない、ひとりでなしとげる事業。だれかに立ち会ってもらわなければあの世へ行けないわけではない。ひとり暮らしのひとがひとりで死ぬことを、価値判断抜きに「在宅ひとり死」と呼ぼう。その覚悟さえあれば、ひとり暮らしにはなんの問題もない。

出典：上野千鶴子『男おひとりさま道』(法研，2009年)