

前期日程

平成31年度入学試験問題

英語

教 育 学 部
経 済 学 部
医 学 部
農 学 部

— 解答上の注意事項 —

1. 問題冊子1冊と解答用紙2枚（その1、その2）がある。
2. 「解答始め」の合図があるまで問題冊子を開いてはならない。
3. 解答は解答用紙の所定の解答欄に記入すること。
4. 解答用紙2枚を提出すること。
5. 問題冊子は持ち帰ること。

- 1 次の英文は、ボランティア活動を高校の授業の一環として課すことの是非を論じたもので、(A)は肯定的意見、(B)は否定的意見である。それぞれの意見の根拠を120字以内の日本語で説明しなさい。(30点)

(A) High school students should absolutely be given opportunities to volunteer, as part of their curriculum. The point of education is to prepare young people to be good citizens. A true education must teach the heart, not just the mind. The experience of volunteering not only teaches young people to be compassionate toward the less fortunate. It also enables them to appreciate their own good fortune, which they otherwise might take for granted. It seems to me that a large amount of what we are taught in schools is quickly forgotten. Volunteer experiences, however, might stay with us our whole lives. To me, that is what education is really all about.

(B) I don't feel that requiring high school students to perform volunteer activities enhances their education, frankly. Of course it can be a valuable experience, and of course it benefits people in need. Nevertheless, education time must be spent on learning, and high school students must be given ample time for studying. If high school students don't acquire excellent study habits, it can be a huge disadvantage to them throughout their whole lives. Some students will surely want to volunteer, and that is a good thing. However, the big picture must not be lost, and that is the importance of learning, studying, and the acquisition of knowledge. That is the purpose of high school, after all.

(『英語で話す力』より)

2. 次の2つの会話はうまくかみ合っていない。その原因となっている不適切な一文を抜き出して(A)に記入し、適切な表現に直して(B)に記入しなさい。(20点)

(1)

Keiko: Hello, may I help you?

Nancy: Yes, please. Is there a restaurant in the department store?

Keiko: No, but I will recommend you to this Chinese restaurant.

Nancy: Well, I'm sorry. I'm not looking for a job.

Keiko: Um, I know, but it's a good restaurant.

Nancy: I just want to eat. I don't need a job.

Keiko: Oh, all right. I'm sorry...

(2)

Sharon: Hey, what should we do today?

Hiroko: Why don't we go see a Kabuki play?

Sharon: I've never seen one before. Where can we see one?

Hiroko: We should be able to see one in Ginza.

Sharon: OK, let's go! How much is the ticket?

Hiroko: One person costs 6,000 yen.

Sharon: One person?

Hiroko: Yes, is that OK?

Sharon: Um....

(Asahi Weekly より)

- 3 次の英文を読んで、その要旨を300字程度の日本語で書きなさい。句読点も字数に含めるものとする。(30点)

Learning to interpret what others mean is complex. Because we learn early to interpret meanings by the form of expression a person uses, there is much room for misunderstanding. This may lead us to make value judgments and become convinced that a speaker is insincere, dishonest, or disrespectful when we misread the intentions or the significance of a message within a social setting.

One example of the need to use and understand socially appropriate messages is in the determination of when a speaker has said *no*. In many languages and societies, people usually don't say *no* directly. Instead, they have less direct ways of expressing refusal. The nonnative speaker needs to recognize the ways in which this is done. For example, in Hispanic cultures it is considered inappropriate for servants to say *no* directly to their employers. Instead, the social norm requires the servant to reply to a request from an employer with the form *mañana*. Although a literal translation of *mañana* is "tomorrow," the most frequently intended meaning for it in this situation is simply "no." But, this is a polite *no*, since the request has not been refused directly, just postponed. A nonnative employer will wait a long time for service if he or she relies on the literal meaning of the word *mañana*.

Still another example of misinterpretation has to do with who may initiate a conversation. In some Asian languages, such as Chinese, Japanese, or Korean, children do not usually initiate conversations with adults and do not speak unless spoken to. In contrast, American children are free, and even encouraged, to initiate conversations with adults. Similarly, whenever there is a perceived difference in status—for example, between student and teacher—the inferior usually does not

initiate verbal contact. So if you are a teacher, Asian students will generally not talk to you unless you talk to them first. This, incidentally, can create the mistaken impression that Asians are passive or that they do not understand what is going on.

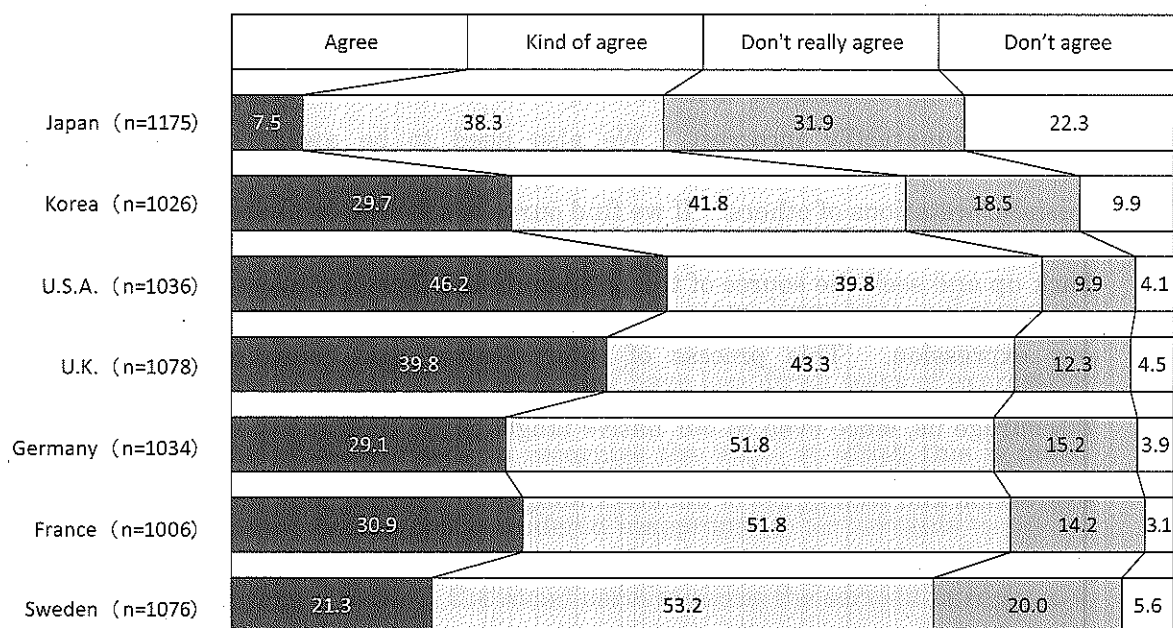
As foreign language learners, we need to be on the lookout for the appropriate way to express ourselves. When native speakers get angry, look confused, or laugh at our speech, it is probably because our way of expressing ourselves is inappropriate, rather than grammatically incorrect. We also need to be aware of our own possible misinterpretations of others. If we find ourselves feeling confused or angry, we need to back up and seek the source of the problem in the flow of conversation and the style of our expression. This process of interpretation and reinterpretation should not discourage us, since even in our native language we continue to improve our means of expression and techniques of understanding others throughout our lives.

(Adapted from Rubin and Thompson, *How to be a More Successful Language Learner*)

- 4 内閣府は2013年度に日本を含む7カ国の13～29歳の若者を対象に意識調査を行った。次のグラフは、そのうち「私は、自分自身に満足している」の質問項目の結果を表したものである。括弧内のnは人数を示している。このグラフからわかる日本の特徴を、50語程度の英語で書きなさい。(20点)

I am satisfied with myself

(%)



(内閣府 『我が国と諸外国の若者の意識に関する調査』 より)