

# 1. 次の英文を読み、設問に答えなさい。

The arrival of the biotechnological age has brought a greater divergence in thought regarding the meaning and value of human body tissue. Increasingly, the language of science is (ア) infused with the commercial language of supply and demand, contracts, exchange, and compensation.

Some scientists refer to the body as a “project” or “subject,” a (イ) ( 1 ) that can be divided and dissected down to the molecular level. Body parts are extracted like a mineral, harvested like a crop, or mined like a resource. Cells, embryos\*, and tissue are frozen, banked, marketed, bought, or sold. Umbilical cords\*, whose stem cells are useful for (ウ) therapeutic purposes, are described as a “hot clinical property.”

Such language reflects a set of cultural (エ) ( 2 ) about the body: that it can be understood in terms of its units, and that these units can be pulled from their context, isolated, and abstracted from real people who live in a particular time, at an actual location, in a given society. The body has become (オ) commodified, reduced to an object.

That the body has utilitarian value has long been recognized. The English philosopher Jeremy Bentham (1748-1832) believed that corpses would be of great use to society if they were studied or displayed rather than simply buried away. Preserved, exhibited, and studied, a corpse, he said, could serve “moral, political, money-saving, money-getting, commemorative, architectural, and theatrical” ends. Following his instructions, Bentham’s own body was preserved and placed on public display in a glass case at University College, London.

But (カ) ( I ): it is also a social, ritual, and metaphorical entity, and the only thing many people can really call their own. Indeed, our bodies and body parts are layered with ideas, images, cultural meanings, and personal (キ) ( 3 ). By defining the body in such a way as to reduce and decontextualize it, scientists and biotechnology firms are able to extract, use, and patent body tissue, even as they completely ignore the individual and his or her personal desires and social needs.

The expanding use of human body materials poses basic and difficult dilemmas. The removal of body tissue contributes to scientific research, but it also intrudes on body boundaries, imposing on individual (ク) ( 4 ). Collecting samples for the expanding DNA identification systems may be an efficient means to combat crime, but it also increases the risk of a (ケ) surveillance society. Storing tissue samples and extracting information from them provides a clinically useful database for health information, but using tissue without the consent of the people who provided it may violate their personal privacy. And while patenting genes encourages the venture capital necessary to support costly research, (1. of 2. gaining 3. encourage 4. the possibility 5. can 6. a patent) exploitative behavior.

The creation of commercial products from human tissue has raised questions of profit and property, of consent and control. Participants in a range of legal and social (コ) disputes over body parts are asking whether (ク) ( II ) and a sacred part of the human inheritance or whether they are “the currency of the future.”

(Adapted from L. Andrews & D. Nelkin, *Body Bazaar*)

(注) \*embryo : 胚

\*umbilical cords : へその緒

[1] 空所(1)～(4)に入る最も適切なものを選択肢1～4の中から選び、それぞれマークシートの解答欄(1)から(4)にマークしなさい。

- |     |                  |                 |               |                  |
|-----|------------------|-----------------|---------------|------------------|
| (1) | 1. contradiction | 2. faith        | 3. system     | 4. trouble       |
| (2) | 1. assumptions   | 2. malfunctions | 3. formations | 4. prescriptions |
| (3) | 1. associations  | 2. belongings   | 3. monuments  | 4. strategies    |
| (4) | 1. audience      | 2. autograph    | 3. automatic  | 4. autonomy      |

[2] 下線部(ア)～(オ)の意味に最も近い意味を持つものを選択肢1～4の中から選び、それぞれマークシートの解答欄(5)から(9)にマークしなさい。

- |     |                   |                    |                   |                  |
|-----|-------------------|--------------------|-------------------|------------------|
| (ア) | 1. completed      | 2. permeated       | 3. satisfied      | 4. worked        |
| (イ) | 1. curative       | 2. harmful         | 3. epidemic       | 4. infectious    |
| (ウ) | 1. made ambiguous | 2. made commercial | 3. made difficult | 4. made visible  |
| (エ) | 1. contemporary   | 2. intellectual    | 3. monitoring     | 4. primitive     |
| (オ) | 1. approaches     | 2. agreements      | 3. controls       | 4. controversies |

[3] 空所(I)と(II)に入る最も適切なものを選択肢1～4の中からそれぞれ選び、マークシートの解答欄(10)と(11)に順にマークしなさい。

1. tissue and genes are the essence of an individual
2. tissue and genes ought to be public property
3. the body is more than a utilitarian object
4. the body is inferior to the soul

[4] 第6段落のカッコ内にある語句を文法的・内容的に適切な順序に並べ替え、2番目と5番目にくるものを選択肢1～6の中からそれぞれ選び、マークシートの解答欄(12)と(13)に順にマークしなさい。

[5] 第4段落と第6段落の内容的な構成を最も的確に表すものを選択肢1～4の中からそれぞれ選び、マークシートの解答欄(14)と(15)に順にマークしなさい。

1. 該当する段落内の第1文で提示された主張に対する代替案が、第2文以下に挙げられている。
2. 該当する段落内の第1文で提示された主張の根拠となる歴史的事実が、第2文以下で紹介されている。
3. 該当する段落内の第1文で提示された主張の根拠となる複数の具体例が、第2文以下に挙げられている。
4. 該当する段落内の第1文で提示された主張に対する反例が、第2文以下に挙げられている。

## 2. 次の英文を読み、設問に答えなさい。

I never thought that I would miss the pigeons. Until just a few years ago I would often ( 1 ) myself chasing them from the vegetable planters on our veranda. I can't remember when I last saw one here. Now all we see and hear are crows. Of the three species that inhabit Japan, it is the "large-billed crow" that inhabits the capital. Its more common English name, jungle crow, has for me an (ア) ominous sound.

I recently read that over the last twenty years Tokyo's crow population has grown nearly six-fold and is now estimated at 40,000. The increase was particularly sharp in the late 1990s. Crows are intelligent. Furthermore, having overcome their fear of human beings (or at least of the timid, unarmed urbanites who throw away large quantities of excess food), they are increasingly aggressive.

( 2 ), it is partly because the overall quality of life in Tokyo has improved in recent years, with less pollution and more trees, that crows too have been thriving. Another factor may be a change in the way garbage is thrown away. The clear plastic bags left on street corners for collection have become a handy source of nourishment. The fact that in our city environment so many of their nests are situated relatively close to the ground apparently also makes the crows more ( 3 ) and thus more likely to attack humans.

In 2001, a prominent urban politician announced a special task force to deal with the problem. He is said to have developed a personal (イ) antipathy towards the birds after one attacked him on the golf course. The next year he declared that, together with traffic, crows are the capital's greatest problem and suggested "grilled crow" as a partial solution. His critics might say, citing a Japanese proverb, that this has proved to be a case of putting flying birds on the menu before you have caught them.

In former times, the Japanese had a more (ウ) benign view of the *karasu*, perhaps originally meaning "cawing bird" or "black bird." In the *Kojiki*, a giant crow is sent by the sun goddess Amaterasu to guide the future Emperor Jimmu from Kumano to Yamato. That same three-legged crow is now the symbol of the Japan Football Association. Though immediately linked to the three Kumano shrines, it is more broadly related to solar myths found not only elsewhere in East Asia but also as far away as ancient Egypt.

Again as in other cultures, the Japanese *karasu* traditionally has a darker image as well. Various proverbs reflect the traditional ( 4 ) that crows know the hour when we humans die and signal the event with their cawing. Needless to say, I dismiss all this as (エ) quaint superstition but then look out of the window at the cedars across the way and remember another saying: "A crow's nest built atop a tree will bring a flood within the year."

[1] 空所(1)～(4)に入る最も適切な語を選択肢1～4の中から選び、それぞれマークシートの解答欄 (16) から (19) にマークしなさい。

- |                  |               |                |               |
|------------------|---------------|----------------|---------------|
| (1) 1. frighten  | 2. force      | 3. find        | 4. free       |
| (2) 1. Awkwardly | 2. Ironically | 3. Dangerously | 4. Tragically |
| (3) 1. colonial  | 2. ceremonial | 3. territorial | 4. artificial |
| (4) 1. belief    | 2. custom     | 3. religion    | 4. scandal    |

[2] 下線部 (ア) ~ (エ) に最も近い意味を持つ語を選択肢 1 ~ 4 の中から選び、それぞれマークシートの解答欄 (20) から (23) にマークしなさい。

- |     |                    |               |                |             |
|-----|--------------------|---------------|----------------|-------------|
| (ア) | 1. exotic          | 2. sinister   | 3. challenging | 4. positive |
| (イ) | 1. apathy          | 2. compassion | 3. ambivalence | 4. dislike  |
| (ウ) | 1. confrontational | 2. impatient  | 3. indifferent | 4. friendly |
| (エ) | 1. old-fashioned   | 2. harmless   | 3. ignorant    | 4. extreme  |

[3] 第4段落の下線部 putting flying birds on the menu before you have caught them に、最も近い意味を表す文を選択肢 1 ~ 5 の中から選び、マークシートの解答欄 (24) にマークしなさい。

1. A fine cage won't feed the bird.
2. Don't count your chickens until they're hatched.
3. Don't put the fox in charge of the chickens.
4. Birds of a feather flock together.
5. The early bird catches the worm.

[4] 英文の内容に一致するものを選択肢 1 ~ 9 の中から 4 つ選び、マークシートの解答欄 (25) から (28) にマークしなさい。解答は順不同でも可とします。

1. Improvements in the human environment have also benefited crows.
2. A Japanese politician once said that he enjoys eating "grilled crow."
3. The notion that crows have supernatural abilities has been shared by many peoples.
4. The crow problem has only been worsened by urban pollution.
5. Crows may have an innate fear of being eaten by human beings.
6. Crows prefer to build their nests using garbage bags.
7. We need to face the crow problem by returning to traditional superstitions.
8. Part of the difficulty in dealing with crows is that they are not stupid.
9. The "three-legged crow" image is not a Japan Football Association invention.

**3.** 次の文 (イ) ~ (チ) を完成させるために最も適切なものを選択肢 1 ~ 8 の中から選び、それぞれマークシートの解答欄 (29) から (36) にマークしなさい。ただし、同じものを 2 度以上使わないこと。

- (イ) I [ (29) ] Sumo on TV whenever I can.  
(ロ) Would you be willing to take a [ (30) ] my paper?  
(ハ) I went to [ (31) ] a lawyer about my will.  
(ニ) When I drive to the airport, I always [ (32) ] the radio.  
(ホ) Sometimes the patient could [ (33) ] the voice of his deceased wife.  
(ヘ) You're always free to [ (34) ] "NO!"  
(ト) I intend to [ (35) ] him the whole truth.  
(チ) I try to [ (36) ] politely to my teachers.

1. hear    2. listen to    3. look at    4. say    5. see    6. speak    7. tell    8. watch

4. 次の対話を読み、設問に答えなさい。

The Japanese TV reporter Yayoi Yoshida (YY) recently interviewed Randy Schultz (RS), well known as a writer and translator in the field of *manga*.

YY: When did you first encounter Japanese *manga*?

RS: In 1970, as a student in Japan, I saw my roommates reading big fat *manga* magazines. I was curious, checked them out, and was soon ( 1 ). Other foreign students may have found the whole thing pretty stupid, but I ( 2 ). For me, *manga* were fantastic entertainment and a great way to learn Japanese and about Japan. (A)

YY: You translated *Supesu Kiddo* [Space Kid] and *Waga Wakusei* [Our Planet] by Norio Tsukamoto. What aspects of his work ( 3 ) you?

RS: Tsukamoto was a real ( 4 ). He was one of the first to use the medium to tell stories, just as film directors use films or novelists use novels to do the same. (B)

YY: Why do you think many ( 5 ) look down on *manga*?

RS: One reason is that until recently literature professors simply did not bother with *manga*. (C)

YY: Aha. So there was a professorial conspiracy!

RS: (*laughs*) Well, that's ( 6 ). Another reason is that some commentators still pretend that Japanese culture is only about cherry blossoms, *koto* music, quiet temples, and frogs jumping into ponds. It's not supposed to be about popular entertainment, such as *manga*, *anime*, and video games.

YY: Ah, yes... But isn't it true that *manga* and comics in general are widely seen, at least in America, as something strictly for kids? (D)

RS: It's a bit more ( 7 ) than that. It's true that in America comic books are not widely read by adults. But millions of grown-ups read newspaper comic strips. And ( 8 ) that the *Spiderman* movies, for example, originated in a comic-book hero who had more fans among young adults than kids.

[1] 空所(1)～(8)に入る最も適切なものを選択肢1～4の中から選び、それぞれマークシートの解答欄(37)～(44)にマークしなさい。

- |                     |                           |                    |                   |
|---------------------|---------------------------|--------------------|-------------------|
| (1) 1. horrified    | 2. hooked                 | 3. hunted          | 4. hindered       |
| (2) 1. didn't       | 2. won't have             | 3. may not have    | 4. wasn't         |
| (3) 1. appealed     | 2. attacked               | 3. appalled        | 4. attracted      |
| (4) 1. pioneer      | 2. professor              | 3. politician      | 4. painter        |
| (5) 1. housewives   | 2. astronauts             | 3. intellectuals   | 4. workers        |
| (6) 1. what I wish  | 2. not all there is to it | 3. an insult       | 4. unprofessional |
| (7) 1. disgusting   | 2. complicated            | 3. naive           | 4. consistent     |
| (8) 1. don't forget | 2. I can't remember       | 3. please overlook | 4. please pretend |

[2] *Manga* were not taken seriously as an object of study.という文を入れるのに最も適切な箇所を、本文中の(A)～(D)の中から選び、該当する選択肢をマークシートの解答欄(45)にマークしなさい。

1. A      2. B      3. C      4. D

5. 次の文(イ)～(ニ)を完成させるために最も適切なものを選択肢1～4の中から選び、それぞれマークシートの解答欄 (46) から (49) にマークしなさい。

- (イ) To make sure their \_\_\_\_\_ would be heard, the bus drivers launched a strike to protest the company's \_\_\_\_\_ lack of safety precautions.
1. voices/hospitable                      2. demands/deplorable  
3. complaints/uninteresting            4. cries/rare
- (ロ) Although the playwright was not highly regarded in his own day, later scholars \_\_\_\_\_ his work and \_\_\_\_\_ many of his dramas.
1. defended/forgot                      2. disdained/legitimized  
3. admired/preserved                    4. summoned/weakened
- (ハ) The critic Thomas Adams argues that the \_\_\_\_\_ nature of these stories \_\_\_\_\_ the writer's conviction that modern man has lost his way.
1. gloomy/reflects                      2. moderate/demonstrates  
3. symmetrical/interprets              4. dangerous/impairs
- (ニ) This kind of wheat, while requiring intensive \_\_\_\_\_, can yield \_\_\_\_\_ harvests for many years without fear of depleting the soil.
1. pain/barren                              2. experience/meager  
3. labor/rich                                4. care/poor

6. 和文の内容とほぼ同じ意味になるように、空所①～⑧にそれぞれ指定された1文字から始まる適切な1語を入れて、英文を完成させなさい。解答は、下記の例に従って、記述式解答用紙に記入しなさい。判読が困難な場合は採点されません。

例：(問題) You are taking an (e ) examination at Keio University.  
(解答)

In explaining the development of intelligence, I put the ① (e ) on social learning. In humans, intelligence develops ② (o ) time. A child learns while constantly interacting with adults. Without strong social — that is, cultural — inputs, even a genius will end up a failure. We now have evidence ③ (t ) this process of social learning also ④ (a ) to the great apes. I contend that those animals that are intelligent are the ⑤ (o ) that are cultural: they learn from one another creative solutions to ⑥ (e ) or social problems. ⑦ (I ) short, culture ⑧ (i ) intelligence.

知性の進化を説明するにあたり、私は社会的学習に重きを置く。ヒトの場合、知性は時間とともに発達していく。子どもは常に大人と関わりながら学習する。社会的つまり文化的な強いインプットがなければ、たとえ神童であっても成長すると落伍者になるであろう。こういった社会的学習の過程が大型類人猿にも当てはまるとする証拠が出てきた。私は知的な動物は概して文化的な動物であると考え。環境問題や社会問題に対する創造的な解決法を互いに学習しているからだ。つまり、文化が知性を鼓舞するのである。

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