

はじめに

本書の形式は2019年改定のTOEFL iBT最新版に完全準拠しています。改定後2年分のデータを分析したので出題分野・全設問形式・記事や講義の長さ・英文レベルは本試験とほぼ同じです。当然TOEFL対策にもなりますが、本書はむしろ受験予定のない大多数の学生のためにあります。これは問題集ではなく、TOEFL形式を借りた教養と発信力の強化訓練です。TOEFLではピンポイントに絞った話題が出題されます。しかし本書では各分野の地盤固めとなるよう、背景知識や概観解説を重視しています。絞らざるを得ない話題は、日本人に馴染みの薄い事柄を優先しました。文化紹介コラムもあります。表面的な舞台はアメリカの大学ですが、日本に関するエピソードも随所に入れました。本試験でも出題される、情報技術・温暖化対策・考古学発掘などの最新の知見も満載です。

本書の特徴

- リーディングとリスニングのインプット系を1回の授業で履修し、スピーキングとライティングのアウトプット系は翌週履修することで、各セクションが1週間おきに連続します。また設問や選択肢では英語力判定ではなく、内容理解を重視です。
- リーディングとリスニング直前に発音記号付き語彙欄を設けました。(記事や講義では高レベル語彙を意図的に多用しています)
- 新形式でスピーキング設問数が4問に減った事を受け、同じ設問形式に分野を変えて複数回挑戦できるようにしました。セクション全体としては、冒頭で概要を伝えるイントロ重視の構成です。
- ライティングは各形式1題、計2題に絞って構成を徹底強化します。段階毎に別のパートナーと修正を重ね、最後はプレゼンまたは提出します。サンプルエッセイやチェック表など、手順を追って構成力を養います。
- 記事や講義理解のため、写真やイラストを豊富に入れました。表紙を含め、写真や図版の多くは筆者が撮影・作成したものです。

執筆にあたっては各分野の膨大な資料を読み、語数が許す限り多くを盛り込みました。構想から完成まで2年以上費やして、半期用としては「特盛」コンテンツとなりました。実在名称・数値・具体例も特盛です。音声収録にも立ち合い、筆者自身も学生に扮して吹込みを一部担当しました。本書を通じて皆さんが教養と発信力を楽しみながら強化出来ることを願っています。

最後に本企画を取り上げ、私の面倒臭い要求に全て応じてくれた英宝社の下村幸一氏、音声録音チーム、その他協力メンバーに御礼を申し上げます。

2021年10月

成田 修司

Unit 1

Reading Section

Listening Section

Speaking Section

Writing Section

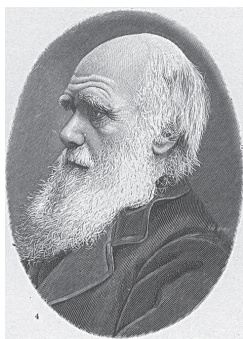
Anthropology

最初のトピックは人類学です。人類学は TOEFL で再頻出トピックの一つですが、このユニットでは特定の人々の研究そのものではなく、その下地となる理論を見ていきます。人類学とはどのような学問で、どの様にして生まれて発展して、現在の状況はどのようなのかという全体の流れを大まかに把握しましょう。LGBT やソーシャルメディア等の最先端の研究にも触れています。最初なので軽く力試しとして、本文記事が 550 語に設問 6 問と短めになっています。

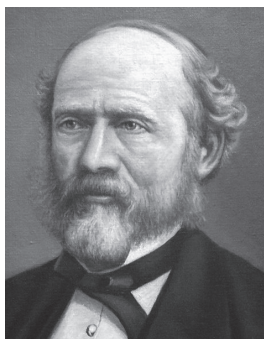
Vocabulary Builder

unravel v. 解明する
derive v. 得る
discipline n. 修業、修養
encompass v. 包括する
missionary n. 宣教師、伝道師
patchy a. つぎはぎの（不完全な寄せ集め）
presumption n. 思い込み
supremacy n. 優位性
criterion n. 基準 pl. criteria
savage n. 野蛮人
barbarian n. 未開人（本文では savage より一段階文明的という意味で使用）
Euro-centered a. 欧州中心主義の

Inuit n. イヌイット族（カナダ・アラスカ・グリーンランド等に住む先住民族）
relativism n. 相対主義
evolutionism n. 進化論
structuralism n. 構造主義
stereotype n. 固定観念
kinship n. 親族
participant observation n. 参与観察（研究対象とする社会に住み、その一員として観察する）
indigenous a. 土着の
LGBT = lesbian, gay, bisexual, and transgender



Charles Darwin



Henry Morgan



Lévi-Strauss



Edward Said

Read the passage and answer the questions that follow.

Anthropology and Its Theories

1 Anthropology is a comparative science, seeking to unravel the variety and complexity of human life. The word anthropology was originally derived from Greek words *ánthrōpos* meaning “human”, and *logos* “study”. It is a broad discipline encompassing diverse concerns stretching under other fields. In the United States, anthropology is usually divided into four branches: sociocultural anthropology, biological anthropology, archaeology, and linguistics. However, in Britain, archaeology is more often categorized under history, and linguistics under language.

2 Anthropology appeared as a distinct science only in the second half of the nineteenth century, about the same time as other social sciences. In its earliest days, anthropology studied “primitive” cultures, in contrast to the “advanced” cultures of Europe. Anthropologists then were “armchair anthropologists”, analyzing “second-hand” materials collected by missionaries, traders, and travelers. These provided precious data, but are nevertheless a “patchy” collection of accounts from a biased western point of view. In other words, the analyses were based upon a European presumption of superiority.

3 The first theory of anthropology, evolutionism was proposed in mid-1800s by an American anthropologist Henry Morgan. Charles Darwin’s evolutionary theory was becoming known this time. Morgan claimed that all societies too, would evolve from a primitive stage to eventually civilized ones, like those in the West. Evolutionists used technology, kinship, religion, and marriage practices as some criteria to allocate a particular spot on the evolutionary path. Morgan divided this path into three stages: savagery, barbarianism, and finally, civilization.

4 However, in the early twentieth century, the evolutionists’ Euro-centered view was challenged by cultural relativism. This was proposed by Franz Boas, and it regards all cultures as unique and cannot be judged by the European standards, and should be comprehended relative to their own terms. To put it differently, there is no universal truth, and nothing is wrong as long as its culture justifies it. Boas insisted that anthropological pursuits must be “participant observation,” living among the indigenous peoples to learn their customs and beliefs. He lived with the Inuit in Canada and the natives of the Pacific Northwest.

5 Then, in order to better categorize social systems, structuralism was proposed by a French anthropologist Claude Lévi-Strauss. He argued that cultures can be analyzed as patterns of social systems, or “structures”. He was inspired by works of Ferdinand de Saussure, a Swiss structural linguist. Saussure’s concept of “signifier” (what refers) and “signified” (what is referred to) claimed a culture’s vocabulary reflects its structure. Later, structuralism is criticized for ignoring individual elements. Post-structuralism builds upon structuralism, but argues cultural elements to be dynamic rather than universal and predictable. A Palestinian American academic Edward Said also has a post-structural approach and criticized the West’s contemptuous stereotype of the East in his *Orientalism*. Both structural and post-structural approaches are still of theoretical influences today.

6 Traditionally, anthropologists have been fascinated by societies that are very different from their own, and tended to study isolated communities. **A** While this is still common, today many are increasingly turning toward communities inter-related with others. **B** While the definition of participant-observation can vary in these studies, modern information technology revolutionized the methodologies and created a new term, digital anthropology. **C** Those who are unconnected in real life form a certain social group only on the Internet, which may of social significance. **D**

Directions Answer the questions

1. According to paragraph 2, armchair anthropologists usually would
 - (A) have a comfortable second-hand armchair
 - (B) make use of someone else’s data rather than go out on a field work
 - (C) work as missionaries, traders, and travelers to collect data
 - (D) provide a precious but patchy collection of accounts from a biased western point of view

2. According to passage, what aspects of evolutionism were criticized by cultural relativism? **Choose two choices.**

- [A] That it claimed cultures should not be judged by the European standards
- [B] That it had a sense of superiority
- [C] That it has no universal truth, and its culture justifies every practice
- [D] That any society would follow the exactly the same pattern of transition

3. The word **contemptuous** in paragraph 5 is closest in meaning to:

- (A) pompous
- (B) contemptible
- (C) sumptuous
- (D) contentious

4. Which of the following is NOT a distinctive feature of structuralism and post-structuralism?

- (A) It was built on theories of Lévi-Strauss, and Saussure.
- (B) It proposed to analyze cultures in terms of social system pattern.
- (C) It asserts that a culture's vocabulary reflects its structure.
- (D) It is critical of Western stereotype of the East.

5. What can be inferred from paragraph 5 to be the most important concept of post-structuralism in comparison to structuralism?

- (A) the attitude which condemns Western superiority
- (B) the tendency to ignore individual elements when social structures are analyzed
- (C) the notion that a culture should be analyzed individually, instead of applying to a set of existing patterns
- (D) the approaches that are still of theoretical influences today

6. There is a missing sentence in paragraph 6. The paragraph shows four squares (A, B, C, and D) that indicate where the following sentence can be added to the passage.

Some, for example, may examine a task force in a corporation, or some LGBT community in social media.

Where would the sentence best fit?

Conversation

TOEFL の会話リスニングには大学職員との会話である service encounters と、教授との会話である office hours の二種類があります。設問数はいずれの場合でも 5 問です。最初に挑戦するのは service encounter である大学職員との会話です。内容は筆者がアイルランド留学時に体験した事が基になっています。

Listen to a conversation between a student and a university employee.

Questions

1. What are the speakers mainly discussing?
 - (A) What kind of facilities this sports complex has
 - (B) How to pay for a membership fee and for a class
 - (C) Inquiry on memberships and lessons
 - (D) Registration to work as a swimming instructor
2. Why doesn't the woman need a pen to register?
 - (A) The university employee has one to lend her.
 - (B) Registration will not involve writing with a pen.
 - (C) She will use the keyboard to write.
 - (D) She has decided not to register.
3. Why does the man laugh at the woman's question?
 - (A) The woman showed him something funny.
 - (B) The woman tickled him.
 - (C) The woman humorously exaggerated her ability.
 - (D) The woman pretended to be swimming.

4. What would be the most economical membership to choose for a student using the complex about 15 times a semester?
- (A) pay-as-you-go membership
 - (B) semesterly membership
 - (C) yearly membership
 - (D) break membership
5. What will the student likely do now?
- (A) take a swimming test to see her level
 - (B) finish the registration and pay the membership fee
 - (C) wait for a swimming instructor
 - (D) look around the complex



筆者が University College Cork (アイルランド) 留学時に利用した大学付属スポーツコンプレックス。ちょうど新築したところだった。(筆者撮影)