

## 2024 (1)

### 【設 問】

There will continue to be secrets that only humans can collect and clandestine operations that only humans can conduct. Technological advances, particularly in signals intelligence, have not made such human operations irrelevant, as some have predicted, but have instead revolutionized their practice. To be an effective twenty-first-century intelligence service, the CIA must blend a mastery of emerging technologies with the people-to-people skills and individual daring that have always been at the heart of our profession. That means equipping operations officers with the tools and tradecraft to conduct espionage in a world of constant technological surveillance - and equipping analysts with sophisticated artificial intelligence models that can digest mammoth amounts of open-source and clandestinely acquired information so that they can make their best human judgments.

At the same time, what the CIA does with the intelligence it gathers is also changing. "Strategic declassification," the international public disclosure of certain secrets to undercut rivals and rally allies, has become an even more powerful tool for policymakers. Using it doesn't mean recklessly jeopardizing the source or methods used to collect the intelligence, but it does mean judiciously resisting the reflexive urge to keep everything classified. The U.S. intelligence community is also learning the increasing value of intelligence diplomacy, gaining a new understanding of how its efforts to bolster allies and counter foes can support policymakers.

("Spycraft and Statecraft - Transforming the CIA for an Age of Competition",  
*FOREIGN AFFAIRS*, 30 Jan. 2024)

## 2024 (2) 【設問】

Japan's archetypal gender roles - the salaryman husband and stay-at-home mum - were cemented during the country's long post-war boom. Following the oil crisis of the early 1970s, those rigid roles began to break down in many Western countries, as more and more women entered work in response to economic stagnation and labour shortages. By contrast, Japan tried to overcome the crisis by extending men's working hours - then by inflating the great "bubble economy" of the 1980s. While Western countries went through a "transition point" in gender relations, say Tanaka Toshiyuki a sociologist, "Japan missed the opportunity to change."

Since the 1990s, as fears about a slumping birth rate increased and more Japanese women entered the workforce, calls for men to participate in domestic work have grown. In 2010 the government tried to promote the concept of *ikumen* - which combines *ikuji* (child-rearing) and *ikemen* (cool men). But culture is slow to change at many companies, in part due to gerontocratic male management.

The great extent to which Japanese men are encouraged to commit themselves to work is another barrier to change. Retired workaholic men are described as a *nureochibazoku*, or "wet fallen leaf", because lacking hobbies or friends, they follow their wives around like a wet leaf stuck to a shoe. A staple magazine article offers advice to wives suffering a severe case of "Retired Husband Syndrome". For men, the pain of being considered a nuisance by their lifelong spouse can be immense. Mr Fukushima laments that "so many men sacrifice themselves for work to provide for their family - only to realise later in life that they don't belong at home."

("Japanese men have an identity crisis", *THE ECONOMIST*, 22 Feb. 2024)

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### 【設 問】

1980 年代頃から、資本主義は、モノづくりが主役の「産業資本主義」から金融が主役の「金融資本主義」へと変質したとも言われますが、時代はいまや、AI が取りしきる新しい資本主義、「AI 資本主義」とも呼ぶべきステージに突入したのではないのでしょうか。果たして、AI 資本主義は人類が直面しているさまざまな危機を克服できるのでしょうか。あるいは、これらの危機を逆に増幅してしまうのでしょうか。〈中略〉

「AI 資本主義」というと、資本主義が最新テクノロジーと結びついた今日的な現象に思われるかもしれませんが、実は、これは一朝一夕に生まれたわけではありません。産業革命以降、資本主義は科学と結びつき、高度経済成長をもたらしました。いま私たちが取り込みつつある AI は資本主義が本来持っていた性向をどう変えるのか。AI 資本主義の本質を把握するためには、テクノロジーの最新動向だけを追いかけてもあまり役立ちません。AI の可能性と限界について深く理解するためには、「人間とは何なのか」という問いを含め、人類文明史を紐解くことが不可欠なのです。

(中谷巖『「AI 資本主義」は人類を救えるか』NHK 出版選書)

## 2024 (2)

### 【設 問】

国際的にはみて、私の英語は、とくにうまい部類にははいりません。ほかの国の高等教育を受けた人たちと同じレベルです。ですから私がひとさまに英語の上達法などを説く筋合いではないのです。ただ、英語の上手な日本人を見て気づくのは、次の二点です。

一つは、英語を読む量がズバ抜けて多いこと。読むことがおそらく語学の基本であり、量をこなすことによって言語に慣れていくのではないかと思います。語彙も読むことによってふえます。

もう一つは、自分の意見や好みをきちんと持っていること。これはとても重要なことで、自分のいいたいことを持っているいない人は、なかなか英語が上達しません。つまり、ことばというのは、ことばだけが独立してあるのではなく、表現されるべき内容があって初めて、それを表現するために使われるのですから。いうべきものを持っている人は、たとえトツトツとしゃべっていても、人は耳を傾けることがあります。〈中略〉

外国語ができるということは単にことばの問題にとどまらず、その人の視野をひろげ、友人の数をふやし、価値観を弾力的なものにします。

(千葉敦子「ニュー・ウーマン」三笠書房)

【設問】\_\_\_\_\_

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氏名\_\_\_\_\_