

I 次の英文を読んで、設問に答えなさい。(配点 60)

According to the World Bank, some 750 million people go hungry every day, over one billion people are chronically undernourished. 15-20 million people die each year of hunger-related causes and of these, 75% are children. More than 100,000 children in Asia and Africa go blind each year from a simple lack of as little as ¥50 worth of vitamin A per child per year. These sad, and totally unnecessary indicators of our “modern” society, are just a few of the symptoms of the problem of hunger in the world.

The average person has been told, or led to believe certain “facts” about hunger. In reality, these so-called facts are not true; they are myths. Let’s look at some of the myths related to this topic.

Myth #1: “There is not enough food.” Well, actually, there is. In fact, there is currently enough food being produced on the planet to feed up to 10 billion people a diet that would provide more than 4,000 calories per day. That is considerably more than the recommended daily minimum of 2,300 calories, enough, in fact, for everyone to get fat on. In other words, we have more than twice as much food as we need to feed everyone a healthy diet. In grains alone, we grow enough to feed every man, woman and child on earth nearly 1 kilogram of grain every day, which is enough to provide them with 3,000 calories per day. But where does all of this grain go, if it doesn’t go to people? 70% goes to feed beef and dairy cattle. Most of the rest goes into other products, from ice cream to alcohol, or is thrown away. In any case, if anything, the world produces not a shortage of food, but rather an abundance, so much in fact, that lakes of milk and mountains of grain are dumped into the oceans or otherwise destroyed every year. And yet, less than 60% of the world’s currently cultivatable land is under production. We could produce much more.

Myth #2: “It is bad climate that causes hunger.” We’ve seen on TV the effects of the terrible droughts and floods that have been blamed for mass starvation in Africa and Asia. However, most experts say that bad climate is not the real cause, it is only the final blow for farmers or others who are living in poverty, just on the edge of survival. The real causes are poverty, war, unequal land distribution with 80% of the best land being owned by less than 2% of the people. Nature is not to blame — these were man-made disasters.

Myth #3: “The market economy is the answer.” In the 1974 Bangladesh famine that took more than 100,000 lives, there was enough food, but the rich farmers and merchants were hoarding\* or hiding it so that not so much was available for sale, which then artificially raised the prices beyond what the poor could afford. That is the market economy at work. This is just one of many such examples.

So, in reality then, hunger is not a material problem — we’ve seen that we have enough to feed everyone, and then some. It is a spiritual problem — one of not caring enough to change our attitudes and life-styles.

We must ask ourselves how many Mozarts, Einsteins, Picassos... how many great minds, artistic or scientific geniuses are lost due to hunger and malnutrition\* every year? How much human potential is needlessly lost every day? How much longer can we ignore this huge crime against our own humanity?

Through the power of informed collective and united action, we can and must change the world to a place where everyone will have a real and a secure chance to fulfill their potential — a world where no one will have to go to bed hungry or wonder if there will be food tomorrow. That is the vision. That is the goal. The only question that remains is, do we have the courage and the will to achieve it?

\*hoard: 貯め込む

\*malnutrition: 栄養不良

1. 下線部(1)を和訳しなさい。
2. 下線部(2)を和訳しなさい。
3. 下線部(3)の内容を、本文に即して具体的に日本語で説明しなさい。
4. 下線部(イ) 'myth(s)' と(ロ) 'lost' の意味に最も近い用例を含むものを、(a)~(d)の中から一つ選び、その記号を記しなさい。

(イ) 'myth(s)'

- (a) Every culture has its own creation myth.
- (b) Hollywood has given us the myth of contact with aliens.
- (c) It is a myth that young children can't learn more than one language at the same time.
- (d) Santa Claus is a well-loved myth all over the world.

(ロ) 'lost'

- (a) The golfers got lost in the heavy fog and ended up in the woods.
- (b) The town erected a memorial to the crew lost at sea.
- (c) The chess game was lost due to lack of sleep, not from lack of skill.
- (d) They didn't respond soon enough, and so the opportunity was lost.

II 次の英文を読んで、設問に答えなさい。(配点 60)

There are some who say that Native American Indian songs are not music, and some who say that the American Indian scale is imperfect. There have been some, indeed, who have denied that birds sing music for the same reason. The white man's scale and musical tones have come very largely from his tuned instruments of strings. His voice merely follows the mechanics of a constructed scale, which we call the harmonic, or chromatic scale\*. The Indian had no stringed musical instruments, or, if any, very few. His nearest approach to a fixed scale was upon his whistle-flute. This scale resembles, in some form at least, the ancient Hebrew scale and the Japanese scale. It may be that some of the little wavering grace notes\* that he interjected in his sung melodies came from an attempt to imitate the whistle-flute (which to some degree imitates bird song), but perhaps not. The Indian sang as naturally as a bird, though at times poor singers got very far from the bird ideal and approached that of a coyote, very ill.

In general, however, I have heard pleasant and agreeable songs in Indian homes, in camps and villages. Some of these songs gripped me as if with some mysterious power. I was carried afar in my imagination and felt strange emotions. This was especially true when the water drum began tapping its beat and inter-beat, <sup>(2)</sup> its heavy beat and light beat, DUM, dum, DUM, dum, DUM, dum, DUM, dum. The sound gives the very name *tom-tom*. As the ringing note sounded my heart seemed to stop beating, to choke me and then to resume its beat in rhythm with the drum. When the medicine man\* arose to speak, I seemed to believe every word he said and to be willing to do his bidding. I was under a spell.

It seems possible that the great leaders of Indian days made their songs with the very purpose of hypnotizing\* those who heard them, so that some desired effect might be obtained. To this day, I like those old songs and am stirred by them to feel the presence of the Great Mystery and His invisible assistants. It may be that these old Indians were not "church-goers", but certainly they knew how to

make men feel that there was a Great Spirit in Whom we lived and moved and had our being. Oddly enough, I have known white men and women who felt the same way about the songs of the red people, and they have returned again and again to the gatherings of the Indians to drink in this feeling of mystery, this sense of unseen powers.

Most Indians believed that songs invoked the unseen spirits of Nature, and that to sing the song pleasing to the Moon brought her help, or to sing the song of the Sun secured his aid. This is why Indians had songs for everything and why they sang to everything, even the winds, the bubbling springs, and the painted clouds. Song brought them into friendly harmony with all created things.

(4)

\*chromatic scale: 半音階

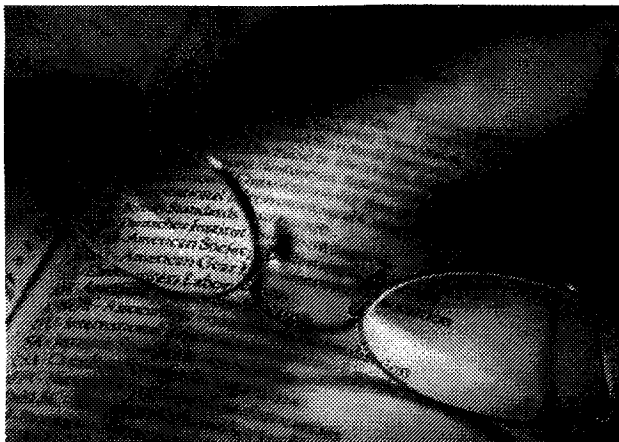
\*grace notes: 装飾音

\*medicine man: 祈祷師, まじない師

\*hypnotize: 催眠状態にする

1. 下線部(1)を和訳しなさい。
2. 下線部(2) 'This' の内容を, 本文に即して具体的に日本語で説明しなさい。
3. 下線部(3)を和訳しなさい。
4. 下線部(4) 'them' の内容を日本語で説明しなさい。

III **Situation** を読んで、それに続く会話文を完成させなさい。(イ)～(ロ)については選択肢の中から適切なものを一つ選び、その記号を記しなさい。また、(1)～(4)については前後の文脈に合う適切な語句または文を英語で記しなさい。(配点 40)



**Situation:** Susan is 10 years old, and has had a difficult day. She had to go to the eye doctor today, and she had to begin wearing glasses. So she is feeling sorry for herself and a little angry when she is met by her favorite Aunt Jan on the porch when she returns home wearing her new glasses.

Aunt Jan: Hi, there! So you've gotten yourself a pretty pair of glasses, have you?

Susan: I don't want to talk about it!

- (イ)
- |                                       |
|---------------------------------------|
| (a) Do you think I look good in them? |
| (b) I really like them, too!          |
| (c) I hate these stupid glasses!      |

Aunt Jan: No you don't. Not really. I know how you feel, but deep down you and I both know they'll

(1) \_\_\_\_\_.

Susan: Who cares if things are clearer now?

- (ロ)
- |   |
|---|
| (a) The doctor said I didn't need them. |
| (b) Everybody's going to laugh at me!   |
| (c) Mom says they make me look pretty.  |

Aunt Jan: So,

- (v)
- |   |
|---|
| (a) what's the matter? Don't you want the boys to like you?     |
| (b) you think the other girls will be jealous of you, huh?      |
| (c) you're afraid of what the other kids are going to say, huh? |

Susan: Yes, (2) \_\_\_\_\_

Aunt Jan: Well, you shouldn't worry so much about what the other kids think. I mean, if you have to wear them so that you can see better, that's what's really important.

Susan: That's easy for you to say. What do you know about it, anyway?

Aunt Jan: Well, you see, Susie,

- (二)
- |   |
|---|
| (a) as you know, I'm an eye doctor, myself.                             |
| (b) I also had to wear glasses when I was your age, though I don't now. |
| (c) I have always worn glasses since I was a little girl, too.          |

Susan: (3) \_\_\_\_\_ ?

Aunt Jan: Well, I don't really know why or how it happened, but when I was older the doctor told me I didn't have to wear them anymore. Who knows, maybe

(4) \_\_\_\_\_

Susan: I sure hope so!

Aunt Jan: Well, I'll tell you what. Let's tell your mom that we're going out to get some ice cream, and I'll tell you what I used to say if kids made fun of *my* glasses.

IV 次の日本語を読み、下線部(1)、(2)を英訳しなさい。(配点 40)

自分の英語が下手だなどと思うのは、ずっと先になってからでよいのだ。自分の<sup>(1)</sup>  
考えの複雑な綾<sup>あや</sup>をどうも明瞭に述べえないという時になってはじめて、自分の英語  
は下手だと思えばいい。人間感情の微妙なゆらめきを言い表わそうとして、適切な  
比喻が見あたらず、ついに降参して、どうも自分の英語は下手だと言う。こういう  
場合だけでよいのであって、普段つかう会話では自分の変な発音も変な言い回し  
も、文法上の誤りも、気にすることはない。要は心を開いて、自分の興味ある話題  
を語ることだ。こちらの話が相手の興味を引きおこした時、相手はあなたの英語の  
下手さかげん<sup>(2)</sup>など気にしない。そんなところに注意をむけない。逆に、お喋りだけ  
は滑らかだが内容のない話をする人こそ英会話の「下手くそな人」なのだ。相手によ  
ってはそういう人を「この人はただ英語を喋れるだけでマンゾクしている人だ」と  
軽蔑するかもしれない。

(『会話を楽しむ』岩波新書、加島祥造より)