

九州大学 一般

平成26年度入学試験問題

英

語

英 語 II
リーディング
ライティング

(注意事項)

1. 問題冊子は指示があるまで開かないこと。
2. 問題冊子は11ページ、解答紙は5枚あります。「始め」の合図があったらそれぞれを確認すること。
3. 解答紙それぞれの2箇所を受験番号を記入すること。
4. 解答はすべて解答紙の所定の欄に記入すること。
5. この教科は、200点満点です。なお、経済学部経済工学科については、300点満点に、農学部については、250点満点に換算します。

英

語

英 語 II
リ ー デ ィ ン グ
ラ イ テ イ ン グ

[1] 次の英文を読み、設問に答えなさい。(45点)

Catastrophes can, and do, happen. As humans or as communities and even whole societies, none of us are free from fate.⁽¹⁾

The irony⁽²⁾ is that while we may have reached a stage in human development where we have more technology at our disposal than ever before, we have also forgotten many of the skills that our ancestors depended on for their own survival.

Today we take it for granted that we can talk to each other and see each other in an instant on opposite sides of the earth. Apart from the deepest reaches of the oceans,^(A) there is virtually nowhere on the planet that is inaccessible.

What happens, however, when modern technology is suddenly, and unexpectedly, taken away? When electricity is cut off, we are suddenly plunged into darkness and silence;^(B) our computer and television screens go blank and we are unable to communicate with the rest of the world. Our heating fails and we can't wash or feed ourselves. For a while, for just a few hours, it all seems quite a novelty. We discover we have neighbors and talk to strangers and help each other out: things we don't do as much as we should in normal life. Then suddenly the lights come back on and we all return to business as usual, confident that it was just a temporary situation and we don't need to worry about it happening again for a long time.

Our growing dependence on technologies of all forms is a double-edged sword. The fact that our modern world has, at least on the face of it, become increasingly reliable has, paradoxically, made us weaker and weaker. People are no longer able to cope for more than a very short time when these systems^(C) fail.

What happens when the technology on which we depend is entirely taken away, when suddenly we have no means to communicate, or when we find ourselves alone in a strange new world^(D)—maybe a desert, a jungle, or a

mountain *glacier? How this has come about in the first place is unimportant. Your light plane may have crashed on a short hop over the mountains to a remote lodge. You may have become separated from a trekking party in the mountains, or found yourself in a *whiteout on a mountain trail. To your disbelief, you find yourself with nothing other than the clothes you stand up in.⁽³⁾ You are lost and alone, maybe presumed dead, and no one is looking for you anymore.

No cell phone or GPS can help you now. They have all been left behind on that faraway planet called civilization. You have no shelter, no water, no fire, and no idea where you are—and evening is falling. There are unknown creatures and dangers all around you and it is beginning to get very cold. What you wouldn't give for seemingly ordinary and low-tech items, such as a lighter or a water bottle, or a sleeping bag to keep you warm. Even a simple toy compass would be nice. But no matter how much you may want them, they all remain locked firmly away in that distant land⁽⁴⁾ you have allowed yourself to become so dependent on.

注

*glacier: 氷河

*whiteout: ホワイトアウト(あたり一面が白く見え、地形の見分けがつかなくなる現象)

問 1. 下線部(1)を日本語に訳しなさい。

問 2. 下線部(2)の内容を、具体的に日本語で説明しなさい。

問 3. 下線部(3)を日本語に訳しなさい。

問 4. 下線部(4)が表すものと最も近いものを、本文中の下線部(A)~(D)のうちから一つ選び、記号で答えなさい。

[2] 次の英文を読み、設問に答えなさい。(50点)

Most social scientists take it for granted that a person's clothing
(1) expresses meaning. They accept the old saying that “a picture is worth a thousand words” and generally agree that dress and ornament are elements in a communication system. They recognize that an individual's clothing can indicate either agreement or resistance to socially defined expectations for behavior.

Writing on the changes
(2) that occurred in the early part of the nineteenth century in London and Paris, Richard Sennett pointed out that standardized modes of dress offered a protective “cover-up” at a time when the distinction between private space and public space first emerged. When one lived and worked among strangers rather than family members, there was a need to protect one's self and one's inner feelings. Wearing the expected mode of dress enabled individuals to move easily among the various spheres of social life. “Appearance was a cover for the real individual hiding within,” observed Sennett. Clothing, as Sennett saw it, provided a barrier between the public and the private self.

In his article “Fashion,” Georg Simmel observed that fashion, the latest desired appearance, allows for personal modification, enabling the individual to pursue competing desires for group identity and individual expression. There
(3) is nothing that can completely satisfy the opposing principles of uniformity and individuality better than fashion. The self is also an audience, and clothing allows individuals to view themselves as social objects. By freeing the self from a setting or situation, the individual can examine his or her own image in view of the social response that is desired. This objectification, in turn, allows the individual to correct the image if necessary.

Fashion historians usually discuss clothing in terms of style and the *aesthetic tastes of a particular period or a particular group in society. However, they pay little attention to clothing *iconography. Examining fascist

*propaganda, Laura Malvano demonstrated the relationship between politics and patterns of dress, style, and appearance. She analyzed the ways in which Mussolini, an Italian fascist, successfully utilized visual images to encourage consensus among his followers, creating a “new organic whole” composed of people from all levels of society. To promote this ideal he commissioned artistic representations that combined images from the classical art of the past with those from traditional folk art. In that art, men assume the various positions of victory portrayed in ancient Roman times, yet they hold familiar farm tools and are thus seen as agricultural winners. Through this appeal to a pride in a shared past, made visible in synthetic images, Mussolini gained support for his political program.

Young adults have long recognized the significance of clothing. To signal connectedness and to distinguish themselves from others, groups of young people adopt styles of dress that express their particular, distinct identity. In making clothing choices they demonstrate their awareness that a style or mode of appearance has meaning.

注

*aesthetic: 美的な

*iconography: 図像学

*propaganda: 宣伝活動

問 1. 下線部(1)を日本語に訳しなさい。

問 2. 下線部(2)の「変化」の内容を明らかにしながら、その「変化」が19世紀初頭のロンドンとパリで服装の役割にどのような影響を及ぼしたか、本文に則して具体的に日本語で説明しなさい。

問 3. 下線部(3)を日本語に訳しなさい。

問 4. 下線部(4)が表すものに最も近いものを、本文中の下線部(A)~(D)のうちから一つ選び、記号で答えなさい。

[3] 次の英文を読み、設問に答えなさい。(48点)

Several months ago I was invited to dinner at the home of Sarah, a woman I'd met while on vacation. When we arrived, Brooke, Sarah's twelve-year-old daughter, greeted us. I felt (1) I'd already known this child, since Sarah talked about her quite often over the course of our five-day retreat.

"Hello, I'm Brooke," she said with a huge smile that bore a mouth full of *plastic braces.

"Brooke, I have heard so much about you. I'm Jennifer, and this is my husband, Nick," I said as I extended my hand.

"What did you hear about me?" Brooke quickly asked.

"I heard that you enjoy swimming," I replied, "which interested me because I loved to swim when I was your age."

Brooke, an only child, sat next to me at dinner. Sarah also sat next to me
(2)
at one end of the table. Her husband, Stu, a stocky, dark-haired health-care provider, sat at the other end. Maggie and Jim, their friends from college, and Nick, sat across from us.

Maggie launched into a story about a neighbor of hers who sent her daughter away to boarding school for being bad. She asked me if the girls at my school were bad kids. I wanted to say I didn't believe in bad kids, but I held my tongue.

"I didn't really know her that well," Maggie continued. "I just heard that she was a lazy kid, which is a shame because her parents are both so wonderful and successful. She started out on the soccer team with my Lizzie and then just dropped out — gained a bunch of weight and, according to Lizzie, she started to *lose her edge in school. I told Lizzie she couldn't hang around with kids like that."

Brooke shifted in her seat. "Mom, can I please be excused now?" she asked.

“Yes. Why don’t you get going on your homework? You have a test in English tomorrow, right?”

“Yeah,” she said, standing up from the table and accidentally knocking over her glass. Water rushed across the table.

“Oh, oh, I’m sorry,” she said, her face turning the same shade of pink as the tulips on the table. She started to cry, and Sarah jumped up.

“Brooke, it’s okay. It’s just water. Don’t worry,” she said, tossing her napkin on the spill. All eyes were on Brooke, who was visibly more disturbed than the situation called for.

“Brooke, are you okay?” her father gently asked.

“No. I mean, yes. I just —” The telephone rang, and as her father rose from his chair, she shouted out, “I quit the swim team, my coach is going to call, I quit the swim team today.” She looked terrified. “Please don’t hate me. I’m sorry. Don’t think I am bad or lazy like Lizzie’s friend,” she said, crying.

Though her parents never criticized her, Brooke was nevertheless adversely affected by hearing others making negative comments about children. Negativism is something that spreads easily when it goes unchecked as it did during the dinner conversation. In fact, negative thoughts and words⁽³⁾ spoken about one subject can spark a chain reaction, as happened with Brooke. But eliminating the negative is not enough. One false premise that many people live by is that if they don’t hear that they are being talked about in a disapproving way, they don’t know it is happening. People use this idea⁽⁴⁾ all the time to justify their negative discussions of others.

注

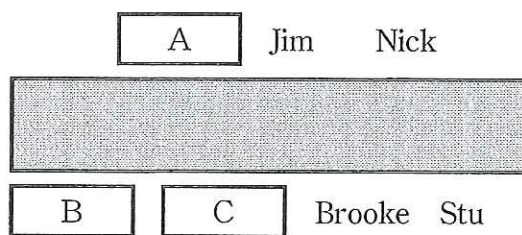
*plastic braces: 歯列矯正器

*lose one’s edge: 精彩を欠く

問 1. 本文中の(1)に入る語(句)で最も適切なものを, 以下の(A)~(D)のうちから一つ選び, 記号で答えなさい。

(A) as (B) as if (C) so that (D) why

問 2. 下線部(2)に関して, 下の図のように登場人物がテーブルをはさんで着席しているとすると, Jennifer, Sarah, Maggie はA~Cのうちどこに座っていると考えられるか。記号で答えなさい。



問 3. 下線部(3)に関して Brooke にあてはまることを, 100 字以内の日本語で説明しなさい。

問 4. 下線部(4)に関して, “this idea” が何を指すか, 具体的に日本語で説明しなさい。

[4] 次の英文の説明と指示に従い、英語の文章を書きなさい。(30点)

Globalization, “the increasing movement across borders,” has greatly changed how food is grown and transported across international borders. Some people view the globalization of food as a positive development. For example, consumers can find bananas from Guatemala, shrimp from Ecuador, coffee from Colombia and Brazil, grapes and wine from Chile and oranges from California. However, while consumers benefit from having access to fresh and cheaper food from all parts of the world, the risks are growing. For example, food contamination that starts in one area now is spread widely and can quickly affect the health of large numbers of people in distant places. There are some people who believe globalization is an advantage and will benefit the future of the world, while others view globalization as a disadvantage that will not benefit but may actually harm the world.

Do you believe globalization is good for the world? Provide your own explanations and reasons to support your decision. Your response should be 100 to 120 words.

[5] 次の文の下線部(1), (2)を英語に訳しなさい。(27点)

「継続」を求める幸福に対し、希望は「変化」と密接な関係があります。夢とちがって希望は、苦しい現実のなかで意識的にあえて持とうとするものであるといいました。過酷な現在の状況から良い方向に改善したい。苦しみから少しでもラクになりたい。もしくは誰かをラクにしてあげたい。そんな思いが、希望という言葉には宿っているのです。

希望は、現状の継続を望むというよりは、現状を未来に向かって変化させてい
(1)きたいと考えるときに、表れるものなのです。

だとすれば、希望を持つためには、きびしい現実から目を背けないことが、まず重要になってきます。過去から現在まで続いている挫折や試練を正面から受け止めることで、その状況を変えるんだという思いは、生まれます。

ただ、変化を起こすことが、一人ひとりの力だけではむずかしいこともあります。そんなときは、同じ変化を希望する人たちと、どんな方向に変えていきたい
(2)のかという希望をともしながら、一緒に行動できるかどうか、変化の実現は
かかってきます。