

(2011年度)

# 1 英語問題 (90分)

(この問題冊子は22ページ，5問である。)

## 受験についての注意

1. 監督の指示があるまで，問題冊子を開いてはならない。
2. 携帯電話・PHSの電源は切ること。
3. 試験開始前に，監督から指示があったら，解答用紙の右上の番号が自分の受験番号かどうかを確認し，氏名を記入すること。次に，解答用紙の右側のミシン目にそって，きれいに折り曲げてから，受験番号と氏名が書かれた切片を切り離し，机の上に置くこと。
4. 監督から試験開始の合図があったら，この問題冊子が，上に記したページ数どおりそろっているかどうか確かめること。
5. 解答は解答用紙の各問の選択肢の中から正解と思うものを選んで，そのマーク欄をぬりつぶすこと。その他の部分には何も書いてはならない。
6. 筆記具は，HかFかHBの黒鉛筆またはシャープペンシルに限る。万年筆・ボールペンなどを使用してはならない。時計に組み込まれたアラーム機能，計算機能，辞書機能などを使用してはならない。
7. マークをするとき，枠からはみ出したり，枠のなかに白い部分を残したり，文字や番号，枠などに○や×をつけたりしてはならない。
8. 訂正する場合は，消しゴムでていねいに消すこと。消しきらずはきれいに取り除くこと。
9. 解答用紙を折り曲げたり，破ったりしてはならない。採点が不可能になる。
10. 試験時間中に退場してはならない。
11. 解答用紙を持ち帰ってはならない。
12. 問題冊子は必ず持ち帰ること。

- 1 次の英文を読み、各設問の答えとしてもっとも適切なものを、それぞれ(a)~(d)から1つ選びなさい。なお、\*印のついている語句には、本文の後に注が与えられている。

### Paragraph 1

Our lives are full of causal beliefs about events that do not fit with our expectations—why the children are late from school, why the car will not start,<sup>(1)</sup> why the weather is so bad, and why we have got ill. We humans have a basic need to have beliefs that account for important events in our lives,<sup>(2)</sup> and these can be quite sensible and rational. We all have beliefs about how the day-to-day world works, and it is some of these common and quite simple beliefs, like those related to risks of various kinds, that I want to explore first, particularly the strange causes that we believe in, and why these beliefs are so persistent. The focus here is largely on Western culture. I am not concerned at this stage with more complex beliefs like those relating to religion, the paranormal\* or health, which will be considered later, but many similar principles are involved, and the<sup>(3)</sup> boundaries may be rather fuzzy.

### Paragraph 2

There is a strong motive for explaining any phenomena that affect us in causal terms, an ingrained\* need to organise the world cognitively\*—both the external world and the internal world of the individual. This cognitive\* imperative,<sup>(4)</sup> which has been called a belief engine,<sup>(5)</sup> may have evolved because it was essential for human survival, and an enormous aid to activities such as finding food, making tools or avoiding danger, and so became instinctive. In one study, residents in an area where an earthquake had occurred during the night were asked “What was<sup>(6)</sup> the first thing you did when you felt the earthquake?” Almost all responded first by saying that they had wondered what had occurred and why, before talking about what they then did. This belief engine<sup>(5)</sup> has served us well, and as we shall see, gave us technology.

### Paragraph 3

Clifford Geertz, the anthropologist\*, points out that insufficient attention has been given to just what common sense is. He draws a distinction<sup>(7)</sup> between our apprehension<sup>(8)</sup> of reality and down-to-earth everyday wisdom. When we refer to common sense, we suggest that it is a matter of judging the world sensibly and effectively, and so coping with the problems of everyday life. If someone lacks common sense, it does not mean that they do not grasp that rain wets, or fire burns, but that they have not taken sensible precautions to avoid getting wet or being burned. For the Zande\* in Africa, it is when common-sense explanations fail that witchcraft\* is invoked\*.

### Paragraph 4

A frequent feature of beliefs is that when examining evidence relevant\* to a given belief, people are inclined\* to see what they expect to see and conclude what they expect to conclude. We only become critical of information when it is clearly not consistent with our beliefs, and even then may not give up that belief.<sup>(10)</sup> Moreover, confirmatory\*<sup>(11)</sup> information or events are much better remembered and recalled than those that contradict what we hold to be true. It is, as Francis Bacon\* put it, that “Man prefers to believe what he prefers to be true.”<sup>(12)</sup>

出典 : Lewis Wolpert, *Six Impossible Things Before Breakfast: The Evolutionary Origins of Being* (New York: W. W. Norton, 2006) (一部改変)

注

paranormal: 超常的な, 科学では説明のつかない

ingrained: 深く根づいた, 深くしみ込んだ

cognitively: 経験的な事実認識に基づいて

cognitive: 認識の, 認識に関する, 経験的な事実認識に基づいた

anthropologist: 人類学者

Zande: アフリカ中部の農耕民であるザンデ族

witchcraft: 魔術, 呪術

invoke: (魔術, 呪術を)行う, (魔術, 呪術に)訴える

relevant: (……に)関連した

inclined: (……する)傾向がある

confirmatory: 確認的な, 確証的な

Francis Bacon: イギリスの哲学者・法律家・文筆家(1561-1626)

**[A] Questions concerning paragraph 1**

- (1) Children being late from school, cars that won't start, bad weather and illness are examples of
- (a) causal beliefs.
  - (b) things we expect.
  - (c) day-to-day events.
  - (d) events that do not fit with the rest of our lives.
- (2) "Beliefs that account for important events in our lives" are
- (a) always sensible and rational.
  - (b) a basic human need.
  - (c) related to risks of various kinds.
  - (d) strange.
- (3) When the writer says, "many similar principles are involved, and the boundaries may be rather fuzzy," he means
- (a) complex beliefs and simple beliefs share many similarities.
  - (b) beliefs about religion, the paranormal and health are all quite similar.
  - (c) causal beliefs are very persistent.
  - (d) there are many different kinds of beliefs in Western culture.



**[B] Questions concerning paragraph 2**

- (4) From the context it can be seen that if something is “imperative”, it is
- (a) something people choose to do.
  - (b) something people want to do.
  - (c) something people have to do.
  - (d) something people like to do.
- (5) The “belief engine”, mentioned twice in this paragraph, is
- (a) a kind of machine.
  - (b) a psychological mechanism.
  - (c) a technological tool.
  - (d) a way of explaining phenomena in causal terms.
- (6) When they were asked this question, most people
- (a) did not answer the question at all.
  - (b) did not expect to answer it.
  - (c) wondered why they were being asked.
  - (d) talked about a different topic before answering the question.

**[C] Questions concerning paragraph 3**

- (7) When someone “draws a distinction” between two things, this means that person
- (a) insists that there is a difference between those things.
  - (b) thinks one of those things is more important than the other.
  - (c) explains what these two things mean.
  - (d) shows how people often misunderstand these two things.

- (8) In this context, “apprehension” means
- (a) fear.
  - (b) refusal.
  - (c) capture.
  - (d) understanding.
- (9) According to this paragraph,
- (a) common sense is similar to a sense of etiquette, or good manners.
  - (b) the Zande in Africa prefer witchcraft to common sense.
  - (c) common sense is something that helps people to avoid getting wet when it rains or being burned by fire.
  - (d) common sense is something that ordinary people have.

**[D] Questions concerning paragraph 4**

- (10) Grammatically, which of the following replaces the underlined passage?
- (a) we may not give up that belief
  - (b) people may not give up that belief
  - (c) information may not give up that belief
  - (d) maybe not give up that belief
- (11) Which of the following best expresses the idea of the underlined passage?
- (a) If something does not fit with what we believe, we remember it better.
  - (b) We remember things that we think are true better than things which we think are not true.
  - (c) If something does not contradict what we remember, then we think it is true.
  - (d) Once people have decided that something is true, it is impossible to change their minds.

- (12) Which of the following best expresses the idea of the underlined passage?
- (a) If something is not true, people will not believe it.
  - (b) People believe things which are proven to be true.
  - (c) If people believe something, it may be true.
  - (d) People believe what they want to believe.

**[ E ] Questions concerning paragraphs 1-4**

- (13) Which sentence best sums up the content of these paragraphs?
- (a) It is natural for humans to prefer to believe things which are sensible and rational.
  - (b) It is instinctive for humans to try to find an explanation for things which happen around them.
  - (c) People often believe things which are contrary to their expectations.
  - (d) Because people use their common sense, they often believe things which are not sensible or rational.
- (14) These paragraphs are based on the idea that
- (a) wisdom is different from common sense.
  - (b) belief is different from truth.
  - (c) instinct is different from logic.
  - (d) common sense is different from logic.

- 2 次の英文を読み、各設問の答えとしてもっとも適切なものを、それぞれ(a)～(d)から1つ選びなさい。なお、\*印のついている語句には、本文の後に注が与えられている。

### Paragraph 1

Most British people do not “belong” to a particular place, nor are they usually brought up in a long-established family house to which they can always return. Perhaps this is why they are not usually content to rent their accommodation. Wherever they are, they like to put down roots.  
(15)

### Paragraph 2

The desire to own the place where you live is almost universal in Britain. However, house prices are high. This dilemma is overcome by the mortgage system,<sup>(16)</sup> which is probably a more established aspect of everyday life than it is anywhere else in the world. About 70% of all the houses in the country are occupied by their owners and almost all of these were bought with a mortgage. At any one time, half of these are owned by people who have borrowed 80% (or even more) of their price and are now paying this money back month by month. The normal arrangement is for the borrower to pay back the money over a period of twenty to twenty-five years. The financial institutions known as “building societies” were originally set up to provide mortgages. In the 1980s, however, regulations were relaxed, so that banks now offer mortgages as well.

### Paragraph 3

Although nearly everybody wants to own their house, it is only in the last quarter of the twentieth century that a majority of people have done so. Before that time, most working-class people lived in rented accommodation. At one time, most of them rented from private landlords\*, some of whom exploited<sup>(18)</sup> them badly. In the 1950s and 1960s, however, millions of homes were built by local government

authorities. By 1977, two-thirds of all tenants lived in these “council houses\*” (or, in some cases, flats). Council rents are subsidized\*, so they are low. Each local council keeps a waiting list of households who want to move into a council property. The order of preference is worked out by a complicated set of<sup>(19)</sup> priorities. Once they are given a council house, tenants have security; that is, they do not have to move out even if they become rich.

#### **Paragraph 4**

From 1950 to 1980 the proportion of “owner-occupiers” gradually increased. The ambition to own was made easier by policies of “tax relief”. Some of the interest<sup>(21)</sup> which people paid on their mortgage could be subtracted from the income tax they had to pay and people selling their houses did not have to pay “capital gains tax\*” on any profit. With both owner-occupiers and council tenants increasing in numbers, the percentage of people who rented from private landlords became one of the lowest in the world—and continues to be so.

#### **Paragraph 5**

Then during the 1980s, the number of owner-occupiers increased more sharply. A major part of the philosophy of Thatcherism (under Prime Minister Margaret Thatcher\*) was the idea of the “property-owning democracy”. Council-house<sup>(22)</sup> tenants were allowed to buy their council houses and were given financial incentives to do so. The deregulation of mortgage-lending (see above)<sup>(23)</sup> also encouraged house-buying. So did an increase in the financial help given to owners who wanted to make improvements to their property. At the same time, local councils were severely limited in the number of properties which they could build and were also encouraged to sell their properties to private “housing associations”. As a result, the number of council tenants actually decreased.



## Paragraph 6

By the mid 1990s, the trends of the previous decade seemed to have halted. Fewer council-house tenants were buying their houses and tax relief on mortgages was being phased out. The policy of selling off council houses had been discredited by <sup>(25)</sup>the “homes-for-votes” scandal. In the early 1990s it became clear <sup>(26)</sup>that a few local councils run by the Conservative party\* had decided to keep their properties empty, instead of renting them to families who needed them, until they found buyers for them. The idea was that the buyers would probably vote Conservative—while people who could only afford to rent would probably not.

出典 : James O'Driscoll, *Britain* (Oxford: Oxford UP, 1995) (一部改変)

注

landlord: 家主, 大家

council house: イギリスの地方自治体による公営住宅

subsidize: (……に)補助金を出す

capital gains tax: 資本利得税(資産の価格上昇による利益にかかる税金)

Margaret Thatcher: イギリスの政治家で, 保守党の党首として1979~90年に首相をつとめた(1925- )

Conservative party: イギリスの保守党

### [A] Question concerning paragraph 1

- (15) The expression “they like to put down roots” implies that
- (a) people like to feel that they belong to wherever they are living at the time.
  - (b) British people like to have their own gardens.
  - (c) long-established families have houses to which they can always return.
  - (d) their home town is very important to British people.

**[B] Questions concerning paragraph 2**

- (16) From the explanation in this paragraph, a “mortgage system” is
- (a) a kind of building society.
  - (b) a financial institution, such as a bank or building society.
  - (c) a system for lending money.
  - (d) 80% or more of the price of a house.
- (17) According to this paragraph, which of the following is true?
- (a) The dilemma of high prices and the wish to own the place one lives has been established for longer in Britain than in most other countries.
  - (b) When British people buy a house, they rarely borrow more than 80% of the price.
  - (c) About 35% of the houses in Britain are lived in by people who have paid for them.
  - (d) People who borrow money to buy a house usually pay it back in twenty to twenty-five years.

**[C] Questions concerning paragraph 3**

- (18) “Exploited,” in this context, suggests that
- (a) people who owned properties charged high rents for low-quality houses.
  - (b) people renting houses were forced to work hard by landlords.
  - (c) people renting from private landlords were not given the chance to buy their own homes.
  - (d) landlords would physically bully their tenants.

(19) Which of the following most closely expresses the idea of the underlined sentence?

- (a) The local council does not decide who will get a council house.
- (b) Council houses are given to people who satisfy certain conditions.
- (c) People have to decide what their priorities are in order to get a council house.
- (d) People who prefer council houses have complicated priorities.

(20) This paragraph

- (a) explains how renting property was largely taken out of private hands by local government authorities.
- (b) explains how it came about that a majority of people own their own houses.
- (c) shows that the council-house system doesn't really help working-class people, because rich people can also live in council houses.
- (d) expresses the author's regret at the housing programmes of the 1950s and 1960s.

**[D] Question concerning paragraph 4**

(21) The underlined section explains

- (a) why it was difficult for people to own their own property.
- (b) that people buying a house had to pay less tax.
- (c) that people were interested in the opportunity to buy their own homes.
- (d) why the number of private landlords decreased.

**[ E ] Questions concerning paragraph 5**

(22) The underlined sentence implies that

- (a) Margaret Thatcher's government made it easier for council-house tenants to buy their own homes.
- (b) council-house tenants demanded the right to buy their own homes.
- (c) Margaret Thatcher did not want council-house tenants to buy their own homes.
- (d) council-house tenants were forced into buying their own homes, whether they wanted to or not.

(23) The underlined phrase refers to

- (a) tax relief on mortgages.
- (b) capital gains tax.
- (c) the policy of allowing people to borrow most of the money they needed to buy a house.
- (d) banks gaining the right to offer mortgages.

**[ F ] Question concerning paragraphs 5 and 6**

(24) In these paragraphs it is suggested that the Conservative party

- (a) developed the council-house system.
- (b) developed the mortgage system.
- (c) encouraged private landlords to sell their properties.
- (d) encouraged people who were renting property to buy their own homes.

**[G] Questions concerning paragraph 6**

- (25) If tax relief on mortgages was being “phased out”, this means
- (a) it was increasing.
  - (b) people were using it more often.
  - (c) people were abusing it.
  - (d) it was gradually being put to an end.
- (26) The “homes-for-votes” scandal
- (a) was a system by which people could buy council houses if they voted for the Conservative party.
  - (b) occurred because some councils were not actually renting out their houses.
  - (c) shows that people who were more likely to vote for the Conservative party were not interested in buying council houses.
  - (d) happened because people who rented council houses were not being allowed to buy them.

**[H] Question concerning paragraphs 1-6**

- (27) Compared with most other countries, in Britain
- (a) more people use the mortgage system and fewer people rent from landlords.
  - (b) more people own public housing and fewer people own other properties.
  - (c) mortgages are bigger and rents are lower.
  - (d) it is easier to buy public housing but harder to rent it.



**3**

以下の各文の( )に入れるのにもっとも適切な語句を(a)~(d)から1つ選びなさい。

- (28) As soon as he ( ) at the airport, please let me know.  
(a) arrives (b) would arrive (c) arrived (d) will arrive
- (29) The children seemed ( ) with my adventure story.  
(a) to amuse (b) amusing  
(c) amused (d) to have amused
- (30) He worked hard; otherwise he ( ) his position in the company.  
(a) loses (b) has lost (c) would have lost (d) had lost
- (31) Would you mind ( ) a word with him in private?  
(a) having (b) to have (c) to have had (d) have
- (32) "It doesn't often happen." "No, I suppose ( )."  
(a) right (b) that (c) too (d) not
- (33) I am sorry, but I have no alternative ( ) to dismiss you.  
(a) in addition (b) as (c) due (d) but
- (34) I think it's time we ( ) discussing what to do.  
(a) started (b) will start (c) have started (d) start
- (35) We won't be getting married ( ) we've saved enough money.  
(a) as (b) if (c) while (d) until

- (36) That's all we have time (        ) this week.  
(a) in                    (b) for                    (c) during                (d) to
- (37) I failed to recognize her at first, not (        ) her for ten years or so.  
(a) seeing                (b) to see                (c) having seen        (d) saw
- (38) Every country has the right to defend (        ).  
(a) self                    (b) the self                (c) itself                (d) themselves
- (39) I want the whole approach to this problem (        ).  
(a) change                (b) changed                (c) changing                (d) changeful
- (40) We live in an age (        ) credit cards are indispensable for international travelers.  
(a) that                    (b) which                    (c) as for                (d) in which
- (41) She was surprised at the news. Not a word (        ) she say.  
(a) did                    (b) but                    (c) that                    (d) as
- (42) They are not crazy, (        ) are they fools.  
(a) or                    (b) nor                    (c) both                    (d) either
- (43) Could you (        ) me the salt, please?  
(a) put                    (b) take                    (c) turn                    (d) pass

4

次の英文はお茶を飲む習慣について述べたものであるが、(44)~(53)に入る語句としてみっとも適切なものを(a)~(d)から選びなさい。なお、\*印のついている語句には、本文の後に注が与えられている。

Tea is an addiction, but an addiction different from all others. It is milder, a habit relatively ( 44 ). It is more universal. Most unusually, it is good for the addict. And it is ( 45 ) those addicted and others. Indeed, the conquest of the world by tea has been so successful that we have forgotten that ( 46 ). Tea has become like water or air, something that many of us ( 47 ).

No one on earth drank tea a few thousand years ago. A few small tribal groups in the jungles of south-east Asia chewed the leaves of the plant, but that was the nearest ( 48 ). Two thousand years ago it was drunk in a handful of religious communities. By a thousand years ago it was drunk by millions of Chinese. Five hundred years ago over half of the world's population was drinking tea ( 49 ) water.

During the next five hundred years tea drinking ( 50 ). By the 1930s there was enough tea for 200 cups of tea a year for every person in the world. Tea is now more ubiquitous\* than any type of food or ( 51 ). Thousands of millions of cups of tea are drunk every day. In Britain, for example, 165 million cups of tea a day are drunk, ( 52 ). This means that about forty percent of the total liquid intake of the British population is in the form of tea. Its world consumption easily equals all the other manufactured drinks in the world ( 53 )—that is, coffee, chocolate, cocoa, sweet fizzy artificial drinks and all alcoholic drinks.

出典：Alan Macfarlane and Iris Macfarlane, *The Empire of Tea* (New York: Overlook Press, 2009)

注

ubiquitous: 至る所にある, 遍在する

- (44) (a) easily broken  
(b) easy to have broken  
(c) easy in breaking  
(d) easily breakable
- (45) (a) largely noticed both in  
(b) largely unnoticed both of  
(c) largely unnoticed both to  
(d) largely noticed both with
- (46) (a) it shall happen at all  
(b) it may have happened at all  
(c) it can happen at all  
(d) it has happened at all
- (47) (a) have taken it for granted  
(b) take it granted  
(c) take for granted  
(d) take in gratitude
- (48) (a) someone to have adopted drinking tea  
(b) someone have come for tea drinking  
(c) anyone come to drink tea  
(d) anyone came to tea drinking
- (49) (a) on their main alternative in  
(b) as their main alternative to  
(c) in their main alternative for  
(d) with their main alternative on

- (50) (a) could have spread to cover the world  
(b) has spread into cover the world  
(c) spread to cover the world  
(d) spread in covering the world
- (51) (a) any drink apart from water  
(b) any drink separated from water  
(c) any drink departed from water  
(d) any drink parted from water
- (52) (a) an average of over three in person  
(b) an average of over three per person  
(c) an average of three on person  
(d) an average of three for person
- (53) (a) composed together  
(b) mixed together  
(c) put together  
(d) pushed together



5 日本文と同じ意味をもつように英文中の( )に入る語を(a)~(h)から選んで英文を完成させ、(54)~(68)に入る語の符号をマークしなさい。

(A)

しばしば、アメリカは、個人主義の社会であると言われる。すなわち、個人の要求や欲望が一つの全体としての社会のそれよりも優先されるのである。

America is often said to be an individualistic society, i.e. the needs and desires of individuals are ( ) ( 54 ) ( ) ( ) ( ) ( 55 ) ( ) ( ).

- |            |        |         |             |
|------------|--------|---------|-------------|
| (a) before | (b) a  | (c) put | (d) whole   |
| (e) those  | (f) as | (g) of  | (h) society |

(B)

アメリカ人は個人の権利を強く支持しており、ほとんどの人は、他人を傷つけないという条件で、人間は自由に自分自身の選択をし、自由に自分が欲することをすべきだということに同意するだろう。

Americans strongly support the rights of individuals, and most would agree that people should be free to make their own choices and do what they want, ( 56 ) ( ) ( ) ( ) ( ) ( 57 ) ( ) ( ).

- |            |          |          |              |
|------------|----------|----------|--------------|
| (a) people | (b) do   | (c) they | (d) provided |
| (e) other  | (f) that | (g) hurt | (h) not      |

(C)

また、アメリカ人は、個人は自分自身の状況に責任を負うべきであり、社会が政府を通して自分たちの面倒をみてくれるものと思うべきではないと信じている。

Americans also believe that individuals should take responsibility for their own situation and ( 58 ) ( ) ( ), through the government, ( 59 ) ( ) ( 60 ) ( ) ( ).

- |        |          |             |          |
|--------|----------|-------------|----------|
| (a) to | (b) them | (c) society | (d) take |
| (e) of | (f) care | (g) expect  | (h) not  |

(D)

1980年代以降、イギリスの社会はより利己的に、また、より個人主義的になってきており、人々は他者を犠牲にして自分の立場を向上させようとしていると言われている。

It is said that, since the 1980s, British society has become more selfish and individualistic, and that people try to improve ( ) ( ) ( 61 ) ( ) ( ) ( 62 ) ( ) ( ).

- |           |             |         |              |
|-----------|-------------|---------|--------------|
| (a) their | (b) expense | (c) own | (d) of       |
| (e) the   | (f) others  | (g) at  | (h) position |

(E)

イギリスは依然として階級に基礎をおく社会であるが、しかし現在では、教育と雇用と金銭は、人々の社会での機会と位置とを決定するうえで、その人の家族の背景と同じくらいに重要なのである。

Britain is still a class-based society, but now education, employment and money ( 63 ) ( ) ( 64 ) in ( ) ( 65 ) ( ) ( ) ( ) in society as their family background.

- (a) and                    (b) people's            (c) place                (d) much  
(e) opportunities        (f) matter              (g) determining        (h) as

(F)

私的な道徳性は個人の問題であり、社会は一人ひとりの人間が同じ価値をもつことを期待すべきではないという信念も存在している。しかしながら、ほとんどのイギリス人は、たとえ、社会福祉給付金を支給するために、より高額な税金を納めなければならなくなるだろうと思っても、社会は困窮している人々に手を差しのべる道徳的責任を負っていると信じているのである。

There is also a belief that personal morality is a matter for the individual, and that society should not look for everyone to have the same values. Most British people, however, believe that society has a moral responsibility to care for those in need, ( ) ( 66 ) they ( ) ( 67 ) that they will have ( ) ( 68 ) ( ) ( ) to pay for social welfare benefits.

- (a) are                    (b) pay                    (c) though                (d) taxes  
(e) afraid                (f) to                        (g) higher                (h) even

出典：Jonathan Crowther and Kathryn Kavanagh, eds. *Oxford Guide to British and American Culture* (Oxford: Oxford UP, 1999) (一部改変)



