

(2011年度)

5 英語問題 (90分)

(この問題冊子は22ページ，8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，消しゴムでいねいに消すこと。消しき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

次の空欄(1)～(10)に最適な表現を(a)～(d)の中から1つ選びなさい。

In a professor's office.

Bill: Tony, thanks for volunteering to be part of my project. (1), I'm taking a course to learn methods for teaching ESL students, and for my project, I'm interviewing students to find out from them their ideas about learning English. Now, I know you're originally from Iran, and you told me you speak 5 languages. What languages do you speak?

Tony: My mother tongue* is Assyrian.

Bill: Assyrian? (2) language is that?

Tony: It's like Arabic. I also speak Persian—the official government language. I also speak Turkish, Armenian, and English.

Bill: Wow. (3). What made you learn so many languages?

Tony: Well, Armenian is the language my family speaks. It was the only language allowed in my house when I was growing up. I had to learn Persian in school because it was the language used at school. Since Turkey was so close, (4) to learn Turkish, especially for buying things.

Bill: (5) learn each language?

Tony: I learned Armenian naturally because my whole family spoke it. It was my first language. Persian was taught in school, so I had formal instruction in it. With Turkish, I listened to the other kids and (6) through conversation. I began to learn basic English in college when I was studying for my B.A. in Electrical Engineering.

Bill: Do you read and write in all of the languages?

Tony: I read and write in Armenian and Persian. I read and speak in Turkish, and I read, speak and write in English, but I don't feel like I'm very good at it.

Bill: It seems like languages (7) to you. Do you think so?

Tony: I guess so. My father speaks 12 languages. He was an interpreter. Maybe it's genetic.

Bill: (8) with learning each language?

Tony: No, except for Assyrian.

Bill: Why did you want to learn each language?

Tony: Assyrian was my mother tongue. I was forced to learn Persian by the government. For Turkish and Armenian, it was for survival—for buying things and having friends.

Bill: So some of the reasons were social, and others were political. (9) English?

Tony: When the Shah was in power, 50% of the people in Iran spoke English. Also, it's an international language for business, so I thought I should learn it. Also, Assyrians like me are a minority in Iran. When the Shah was ousted, we were hated and persecuted. Many international companies were in Iran at the time, and they hired Assyrians. These companies (10) to learn English. That was another reason too. Sadly, in 1979, these companies were forced out of Iran.

Adapted from *In Their Own Words* by William Hayes. iUniverse, Inc., 2009.

*mother tongue: the language one identifies with.

- | | |
|-----------------------|---------------------|
| (1) (a) Since you may | (b) As I explained |
| (c) When I said | (d) On the contrary |
| (2) (a) Which part of | (b) How much of |
| (c) Which ever | (d) What kind of |

- (3) (a) That's thoughtful (b) It's unfortunate
(c) That's impressive (d) It's so stylish
- (4) (a) it was a good idea (b) it wasn't useful
(c) it was a habit (d) it was unnecessary
- (5) (a) What can you (b) Why can't you
(c) How did you (d) Who can
- (6) (a) put it down (b) picked it up
(c) placed it in (d) pulled it on
- (7) (a) go easy (b) come hard
(c) come easy (d) go over
- (8) (a) Did he help you (b) Was he poor
(c) Were you helpful (d) Could you talk
- (9) (a) Which (b) Why
(c) How (d) When
- (10) (a) moved everyone (b) called everyone
(c) shoved us (d) pushed us

2

次の下線部(11)~(20)に最適な表現を(a)~(d)の中から1つ選びなさい。

- (11) A **remote** place means a place that is _____ .
(a) full of adventure (b) easy to find
(c) far away (d) nearby
- (12) To **exaggerate** means to make something seem _____ than it really is.
(a) smaller (b) greater
(c) less important (d) timely
- (13) A **glimpse** means a _____ .
(a) quick look (b) slow walk
(c) sudden move (d) quick chat
- (14) **Accurate** is that which is _____ .
(a) full of mistakes (b) off the mark
(c) made together (d) without error
- (15) To **plunge** means to _____ .
(a) jump over something (b) dive into water
(c) stop what you're doing (d) walk in circles
- (16) When a person has **tact**, he/she knows how to _____ .
(a) be confident before others
(b) move others to argue
(c) deal with others well
(d) not be concerned about others

- (17) To **wring** means to _____ .
(a) twist (b) shake
(c) roll (d) turn over
- (18) A **briefing** is a meeting to _____ .
(a) celebrate a success (b) get rid of documents
(c) give bonuses (d) give information
- (19) When you are **weary**, you feel _____ .
(a) fortunate (b) tired
(c) energetic (d) nervous
- (20) To **mystify** means to _____ .
(a) correct (b) collect
(c) comfort (d) confuse

3

次の空欄(21)～(30)に最適な表現を(a)～(d)の中から1つ選びなさい。

Revisit Job Protection for Women: Watchdog

Kathryn May, Canwest News Service

With women filling executive jobs in the public service at historic levels, it's time to reconsider whether they should continue to get (21) treatment under Canada's employment equity law, says the federal watchdog.

Maria Barrados, president of the Public Service Commission, told the Senate finance committee that parliamentarians should revisit whether women should still be protected as a designated equity group under the Employment Equity Act, (22) aboriginals, visible minorities and the disabled.

- (24) (a) clumsy (b) firm (c) frequent (d) thwarted
- (25) (a) amending (b) perpetuating (c) registering (d) violating
- (26) (a) clan (b) force (c) rule (d) tribe
- (27) (a) majority (b) minority (c) propensity (d) seniority
- (28) (a) disturb (b) migrate (c) warrant (d) yield
- (29) (a) boring (b) brilliant (c) dominant (d) reasonable
- (30) (a) attract (b) contract (c) protract (d) subtract

4 次の英文を読み、(31)~(40)の各設問の(a)~(d)の中から、本文の内容に合致しているものを1つ選びなさい。

The contemporary world is at the beginning of a new revolution as significant as the Agrarian and Industrial Revolutions in the eighteenth and nineteenth centuries in Western Europe. Those previous revolutionary epochs utterly transformed the human experience—transformations that have been echoing ever since in all societies around the world. The processes they unleashed have been lumped together under the title of “modernization.” Because the contemporary revolutionary era is still in its infancy, we cannot be sure where it is taking us. However, it already has a title: “Globalization.”

Globalization entails a growing global intimacy. This is a development that some experts refer to as the growth of world citizenship, or the emergence of a global civil society. This new form of citizenship transcends conventional

citizenship categories: increasingly we find that we are no longer simply American, or British, or Chinese, or Vietnamese. We also experience our citizenship globally. We are daily discovering much in common with people who, hitherto, have been geographically, culturally and ethnically foreign to us. There is a growing awareness that the very survival of the human species depends on the flourishing of this new sense of citizenship, provided it can be nurtured into a higher form of global civilization than we humans have been able to achieve so far in the brief archeological time accorded to us on this planet.

If we are going to survive the catastrophic dangers inherent in global warming and climate change; if we are to protect our prosperity as business is increasingly enmeshed in the global economy; if we are going to combat the spread of international crime and terrorism; if we are going to overcome the desperate poverty of too many people around the world; if we are going to halt the spread of nuclear weapons and dismantle the terrible high-technology of late-modern warfare, then we shall have to learn how to relate amicably and productively across cultures and traditions. We need, in short, to discover our common global humanity. Only this can guarantee human security on this earth. Only when we achieve this shall we begin to discover practical solutions to what are undoubtedly serious and terrifying transnational threats now looming over humanity's future.

What role, if any, can Japan play in nurturing a global civil society? Some observers, inside and outside the country, think that a Japanese role in the shaping of global civilization at best can only be negligible. They describe Japan as the *shōkyokuteki kokumin*—the passive or disengaged nation. By this they mean that it has a history of remaining apart from the world, uninterested in global matters, self-preoccupied, unwilling to encounter the outside world in a mature and positive way. The Tokugawa Era—when foreigners were forbidden entry to the country and Japanese were not allowed to go overseas—is often cited in support of this view of contemporary Japan as a remote and aloof nation. Some

Chinese and Koreans hear echoes of Japan's wartime ultra-nationalism in successive Japanese Governments' reluctance to apologize for actions of their soldiers during the Pacific War. They see this as evidence of a Japan that is selfish and inward-looking, not open and reaching out to the world. Some North American commentators are struck by what they interpret as Japan's self-centeredness in wanting to shelter beneath the U.S. security umbrella while playing only a minor role in peace-making and peace-keeping operations around the world. Moreover, not a few Japanese are thought to be uncomfortable in the presence of foreigners and foreigners sometimes are made to feel unwelcome in present-day Japan.

Does this mean that Japan has no role to play in the contemporary Globalization Revolution? The answer to this question is an unequivocal "No!" While it is true that Japan has a tendency to cultural insularity, so too do many societies around the world. But any foreign observer who spends time in Japan soon becomes aware that many young Japanese today are wonderfully enthusiastic about engaging with the wider world. They are impressively ambitious for their country to play a leadership role in helping to construct a meaningful form of global citizenship. They are justifiably proud of their country's moral authority as a peace power, its successful modern economic history (the "Japanese miracles"), the unequalled efficiency of its service industries, its low rates of social conflict and crime, the elegance of its humanism, and the beauty of Japanese aesthetics. They rightly believe that these things should be providing cultural leadership to the nascent global civilization.

- (31) (a) The Agrarian and Industrial Revolutions are as insignificant as the eighteenth and nineteenth centuries.
- (b) The revolutions of the eighteenth and nineteenth centuries laid the foundations of modernization.
- (c) Globalization is not as significant as modernization.
- (d) Globalization has little in common with modernization.
- (32) (a) Globalization is producing an uncivilized global society.
- (b) Globalization is increasing world population.
- (c) Globalization is helping people to get to understand each other better.
- (d) Globalization's intimacy is what characterizes foreigners.
- (33) (a) Globalization means that Vietnamese, British and Chinese citizens want to become American citizens.
- (b) Global citizenship is emerging as a higher form of citizenship.
- (c) Global citizenship only works for Chinese, British, Vietnamese and American citizens.
- (d) Local citizenship is replacing global citizenship in China, Britain, Vietnam and America.
- (34) (a) Human security cannot guarantee the catastrophic dangers now facing the world.
- (b) Human security is a catastrophic danger guaranteeing global warming.
- (c) Nuclear weapons and the high technology of war are necessary for guaranteeing human security.
- (d) Catastrophic dangers facing the world require cross-cultural cooperation to guarantee human security.

- (35) (a) Japan is thought by some people to be disengaged from the globalizing world.
- (b) Japan's civil society is selfish when it comes to contributing to the growth of global civilization.
- (c) Tokugawa history is not associated with Japan's aloof stance.
- (d) Japanese culture has nothing to contribute to the growth of global civilization.
- (36) (a) Cultural exclusiveness is not a problem for Japanese society.
- (b) Japan suffers from cultural insularity like other societies.
- (c) The cultural insularity of other societies is a problem for Japan.
- (d) Globalization is increasing Japan's cultural insularity.
- (37) (a) Japan should not try to influence the emerging global civilization.
- (b) Japan has good reasons to influence the emerging global civilization.
- (c) Japan can have no influence over the emerging global civilization.
- (d) Japan's influence is strong in the emerging global civilization.
- (38) (a) Japan's moral authority as a peace power is relevant to global civil society.
- (b) Young Japanese today pay less respect to the moral authority of the past.
- (c) Global civil society will have the moral authority of a peace power.
- (d) A moral peace power will have global authority over Japan.

- (39) (a) Japan's modern economic history is justifiably proud of young Japanese.
(b) Young Japanese are justifiably proud of their country's modern economic history.
(c) Japan's modern economic history is all about justifiable pride in economic miracles.
(d) Young Japanese justify economic miracles because they are proud of their country's modern history.
- (40) (a) Japan's low levels of crime and conflict are a result of its elegance in humanism and the beauty of its aesthetics.
(b) Japan is famous for its low levels of crime and social conflict and its elegance in humanism and the beauty of its aesthetics.
(c) Japan's elegance in humanism and the beauty of its aesthetics has nothing to do with the country's low levels of crime and social conflict.
(d) Crime and social conflict in Japan are caused by the elegance of its humanism and the beauty of its aesthetics.

5 次の空欄(41)~(50)に最適な表現を(a)~(d)の中から1つ選びなさい。

Plagiarism and Self-Plagiarism

Plagiarism. Researchers do not claim the words and ideas of another (41); they give credit where credit is due. Quotation marks should be used to indicate the exact words of another. *Each time* you (42) another author (i.e., summarize a passage or rearrange the order of a sentence and change some of the words), you need to credit the source in the text.

The key element of this principle is that authors do not (43) the work of

another as if it were their own work. This can (44) ideas as well as written words. If authors model a study after one done by someone else, (45) should be given credit. If the rationale for a study was suggested in the Discussion section of someone else's article, that person should be given credit. Given the (46) exchange of ideas, which is very important to the health of intellectual discourse, authors may not know where an idea for a study originated. If authors do know, however, (47); this includes personal communications.

Self-plagiarism. Just as researchers do not present the work of others as their own (plagiarism), they do not (48) (self-plagiarism). There are, however, limited circumstances (e.g., describing the details of an instrument or an analytic approach) under which authors may wish to duplicate without attribution (citation) their previously used words, feeling that extensive self-referencing is undesirable or awkward. When the duplicated words are limited in scope, this approach is permissible. When duplication of one's own words is more (49), citation of the duplicated words should be the norm. What constitutes (50) is difficult to define but must conform to legal notions of fair use.

Adapted from *Publication Manual of the American Psychological Association*. 6th ed.

- (41) (a) as their own (b) bad credit
(c) fairly (d) to be overdue
- (42) (a) criticize (b) paraphrase
(c) praise (d) read
- (43) (a) discriminate (b) downgrade
(c) evaluate (d) present

- (44) (a) extend to (b) hit upon
(c) pass on (d) pick up
- (45) (a) all the authors who plagiarized (b) no author
(c) the author currently writing (d) the originating author
- (46) (a) fictional (b) free
(c) immediate (d) medical
- (47) (a) they are expected to create the source
(b) they might obscure the source
(c) they should acknowledge the source
(d) they will claim the originality of the work
- (48) (a) claim the originality of the work if it were published by another author
(b) conceal the sources of citation from works of others
(c) give credit to the work of others as their own
(d) present their own previously published work as new scholarship
- (49) (a) commonsensical (b) extensive
(c) personalized (d) restricted
- (50) (a) duplicated material and legal documents
(b) the difference between duplication and copying
(c) the maximum acceptable length of duplicated material
(d) the typical characteristics of legal documents

6

次の(51)～(60)の各問の下線部には1箇所誤りがあります。(a)～(d)の中から誤りのあるものを選びなさい。

British Fairtrade Foundation Works to Change Buying Habits

Jennifer Glasse | London 10 March 2010

- (51) The British-based Fairtrade Foundation work to improve the lives of farmers in developing countries, by guaranteeing fair prices for their products and investing in social infrastructure. The organization also tries to convince British shoppers to switch to fair-trade products.
- (52) Dancing in the streets of London. This is a two-step with a purpose. The aim is to rise awareness for fair-trade products, in this case, tea. The Fairtrade Foundation would like Britons to change their regular brand of tea for a fair-trade one. Barbara Crowther is the foundation's director of communications.
- (53) "Here in Britain, we drink a lot of tea, but only one in ten cups is fair-trade, which mean we're paying a fair price to the tea growers in the developing world," said Barbara Crowther.
- (54) "And we know that in India, and in Africa, in Uganda and Tanzania, there are lots of farmers who've met all the social and environmental standards to be able to sell the tea as fair trade, but the companies are still dragging its heels, they're still not buying it on fair-trade terms."
- (55) On the slopes of Mount Elgon in eastern Uganda, the Gumutindo farms show the legacy of fair-trade dealings. The 7,000 farmers and their families have schools and medical centers. Fair prices and yearly crop bonuses have enabled these Ugandans to build their own warehouses to store their coffee. The guaranteed prices protect them with market fluctuations.

- (56) Six thousand kilometers away, Fiona Nakusi is here in London representing^(a) Gumutindo's farmers and meeting with^(b) potential clients. She says she's seen^(c) great progress since the farms have become^(d) fair trade certified in 2004.
- (57) "In the fair-trade system the farmers get a higher advance price and at the^(a) end of the year they also get bonus payments,"^(b) said Fiona Nakusi. The Fairtrade Foundation is helping farmers all over the world. In addition of^(c) tea and coffee producers in Africa and India, the foundation tries to get good prices for all sorts of products—including^(d) these bananas from the Dominican Republic.
- (58) This London exhibition is showcasing^(a) fair-trade products,^(b) olive oil from the Palestinian territories, chocolate, shirts making^(c) from fair-trade cotton and dried^(d) fruit.
- (59) "Are you liking your banana?" asked Andy Muscat. Andy Muscat says his family does its best^(a) to support products that help producer.^(b) "Anything like^(c) oranges, or bananas or mandarins we try to buy fair trade," he said. "Coffee, tea, organic or fair-trade, we try to buy all the time."^(d)
- (60) That's the Fairtrade Foundation's idea behind^(a) this "tea dance"—letting^(b) people to know they can choose products that will make a difference^(c) half a^(d) world away.

Retrieved April 25, 2010, from

<http://www1.voanews.com/english/news/europe/British-Fairtrade-Foundation-Works-to-Change-Buying-Habits-87255712.html>

7

次の空欄(61)～(70)に最適な語を(a)～(d)の中から1つ選びなさい。

Many of us Japanese-Americans are (61) of immigrants, and our ancestors encountered numerous hardships, including discrimination, as they tried to (62) themselves into what was a very foreign society. But now, Japanese-Americans are tightly (63) into the fabric of U.S. society. We do not only simply add to the diversity, but contribute our individual experiences, which provide us with a unique identity within our society.

The (64) of diversity is multifaceted and complex. From an academic (65), and from our personal observations of both societies, diversity within the United States or Canada is experienced quite (66) than it is in a Japanese context. The United States and Canada are both (67) individualistic societies that place a particular emphasis on independence. Social behavior is oftentimes regulated by individual preference.

On the other hand, Japan tends to be a collectivist society, where social behavior is characterized by values of (68) relationships within social groups. The goals of the group are generally given priority over individual goals, and individual behavior is shaped primarily by group norms. As such, social behavior is regulated by both duty and obligation. Interwoven with these (69) of collectivism and individualism is the “tightness” or the “looseness” of the culture, that is, the level of tolerance of diverse behavior. Japan has a “tight” culture, in which there are specific norms and rules that regulate social (70) and there are certain negative social consequences for individuals who deviate from prescribed behavior.

Adapted from “Japan sure to become a diverse society” by Marianne R. Yoshioka and Tosh Minohara. *The Daily Yomiuri*, April 29, 2009.

- (61) (a) defendants (b) delinquents (c) dependents (d) descendents
- (62) (a) assume (b) assimilate (c) simulate (d) stimulate
- (63) (a) bound (b) fastened (c) integrated (d) secured
- (64) (a) specific (b) terrific (c) graphic (d) topic
- (65) (a) degree (b) freedom (c) perspective (d) standards
- (66) (a) differently (b) occasionally (c) similarly (d) strikingly
- (67) (a) almost (b) behavior (c) evaluated (d) highly
- (68) (a) economic (b) legal (c) personal (d) temporary
- (69) (a) concepts (b) coworkers (c) confines (d) constitutions
- (70) (a) activism (b) behavior (c) engagements (d) processes

8 次のインタビューの内容に基づき、設問(71)～(75)に最適な答を(a)～(d)の中から1つ選びなさい。

A: I understand that now that you are king, you prohibited your subjects from kissing your hand. Were you embarrassed to have your hand kissed?

B: I have tremendous distaste for such matters because I believe that one only bows before one's God, not before another human being.

A: When you visited President Bush this past April, there were photographs of

you and the president holding hands. This is not a gesture common among American men. Did it have significance?

B: Yes. In our culture, holding hands is a sign of friendship and a sign of loyalty and you do it with people dear to you. And President Bush is a friend whose friendship I value and ... and treasure.

A: Fifteen of the 19 hijackers were Saudis. Is this something that has caused you great grief? Would you like to say anything to the American people about that?

B: Yes, of course it had, and we were shocked. It has had a negative impact on all Saudis because this is not who we are nor is it what our faith teaches us. We as Arabs are always loyal to our friends and we value such friendships.

....

A: Let's talk about Iran ... Iran has become more powerful as a result of the turmoil in Iraq. Do you see that as a concern for Saudi Arabia?

B: The questioner is often times more knowledgeable than the questionee.

A: (Laughs) So, you are not worried about Iran becoming more powerful?

B: Iran is a friendly country. Iran is a Muslim country. We hope that Iran will not become an obstacle to peace and security in Iraq. This is what we hope for and this is what we believe the Iraqi people hope for.

....

B: The Kingdom of Saudi Arabia, like other countries in the region, rejects the acquisition of nuclear weapons by anyone, especially nuclear weapons in the Middle East region. We hope that such weapons will be banned or eliminated from the region by every country in the region.

A: President Bush has said that one of his goals is to spread democracy in your region. Is this realistic?

B: If you look at democracy in the United States, you will see that it took many, many, many years to develop.

A: A flash point for Westerners is that Saudi Arabia is the only country in the

world in which women are not allowed to drive. It seems to be symbolic of a women's lack of independence. Would you support allowing a woman to drive?

B: I believe strongly in the rights of women ... my mother is a woman, my sister is a woman, my daughter is a woman, my wife is a woman. I believe the day will come when women drive. In fact, if you look at the areas in Saudi Arabia, the deserts and in the rural areas, you will find that women do drive. The issue will require patience. In time, I believe it will be possible.

A: But there are so many restrictions against women. Do you see this changing?

B: Yes, I believe we can. But it will require a little bit of time ... Our people are just now beginning to open up to the world, and I believe that with the passing of days in the future everything is possible.

Adapted from abc news 20/20. Retrieved on April 7, 2010.

<http://abcnews.go.com/2020/International/story?id=1214706&page=1>

- (71) Person B is the _____.
- | | |
|--------------------------|------------------------------------|
| (a) Leader of Iran | (b) Prime Minister of Iraq |
| (c) King of Saudi Arabia | (d) President of the United States |
- (72) Person B says that the Saudi hijackers were _____.
- | | |
|-----------------------|--------------------|
| (a) disloyal Arabs | (b) strict Muslims |
| (c) faithful fanatics | (d) wild patriots |
- (73) In regard to the United States, person B is _____.
- | | |
|----------------|-----------------|
| (a) aggressive | (b) sympathetic |
| (c) informal | (d) hostile |

(74) Person B suggests that for him to change the law in his country would be _____.

(a) easy

(b) impossible

(c) popular

(d) slow

(75) Person B believes that women in the future should _____.

(a) stay at home

(b) live in the country

(c) be allowed to drive

(d) be patient

