

(2012年度)

## 4 英語問題 (90分)

(この問題冊子は24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，消しゴムでていねいに消すこと。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

次の英文を読み、(1)～(10)にあてはまる語句としてもっとも適切なものをそれぞれ(a)～(d)から選びなさい。

U.S. rescue teams dispatched to the tsunami-ravaged Iwate Prefecture cities of Ofunato and Kamaishi were ( 1 ) by the devastating scene in front of them. But what they found more striking were their encounters with the locals. "I haven't got much," said a woman whose shop had been reduced to rubble, as she offered rice crackers to the workers. ( 2 ), a member of a Chinese rescue team in Ofunato recalls being thanked by local passersby for traveling such a long way to help, receiving candy and snacks from them. Another worker who tried to buy food at a convenience store said payment was refused when the shop staff realized the customer was helping in relief efforts. The worker ended up ( 3 ) instant noodles and rice balls for free.

Such acts of compassion among the Japanese ( 4 ) hardship have touched the hearts of many overseas, but those in other countries have been showing plenty of compassion themselves. Present and former residents of an orphanage in Malaysia, ( 5 ), raised money through a donation drive. The money, along with a message of encouragement, was delivered to the Japanese Embassy in Malaysia. Meanwhile, 40 Pakistani children with thalassemia, a blood disease also known as Mediterranean anemia, and the head of a welfare organization ( 6 ) 10 soccer balls to a Japanese Consulate for Japanese children in the disaster areas.

Japan has received words of gratitude and encouragement as well as monetary donations from developing countries in Asia ( 7 ) Japan has provided them in the past, both during normal times and after disasters have struck. Elsewhere, poor students living in Brazil's impoverished regions have offered change they collected in empty cans, while an 8-year-old from Sweden was talking about wanting to use allowance money to send water to Japan. There was also a taxi driver in Poland who ( 8 ) a fare from Japanese passengers,

and a Russian gentleman who disappeared after ( 9 ) a massive amount of money and wishing Japan well.

In the post-earthquake days, people's kindness and compassion have been seen in small acts everywhere. We hope that with these acts, the sadness enveloping the areas ( 10 ) the earthquake, tsunami and other crises will be healed.

(Adapted from "Compassion seen on all sides after Japan's disasters," *Mainichi Japan*, April 1, 2011 <<http://mdn.mainichi.jp/perspectives/yoroku/news/20110401p2a00m0na004000c.html>>)

- |                       |                      |
|-----------------------|----------------------|
| (1) (a) taken away    | (b) brought back     |
| (c) taken aback       | (d) brought through  |
| (2) (a) Likewise      | (b) In contrast      |
| (c) In spite of that  | (d) On the contrary  |
| (3) (a) giving        | (b) being given      |
| (c) choosing          | (d) being chosen     |
| (4) (a) in front of   | (b) in the face of   |
| (c) in the case of    | (d) in the way of    |
| (5) (a) in particular | (b) to start with    |
| (c) for example       | (d) to say the least |
| (6) (a) produced      | (b) designated       |
| (c) loaned            | (d) donated          |

- (7) (a) grateful for the support (b) unappreciative of the kindness  
(c) remembering the dreadfulness (d) familiar with the currency
- (8) (a) failed to collect (b) declined to offer  
(c) cleverly exploited (d) refused to accept
- (9) (a) gathering up (b) falling down  
(c) dropping off (d) losing out
- (10) (a) effected after (b) affected by  
(c) accustomed to (d) known for

**2** 次の英文を読み、それに続く問いに答えなさい。

“If a man is proud of his wealth, he should not be praised until it is known how he employs it,” said the Greek philosopher Socrates. He meant a person should be judged on the way he or she spends money. ( 11 )

Masayoshi Son, 53, the president and CEO of SoftBank Corp., pledged to donate 10 billion yen (\$119 million) to relief efforts of the March 11 Great East Japan Earthquake. He also said he would donate all of his annual salary until his retirement. ( 12 ) Tadashi Yanai, 62, who operates Uniqlo, a retailer of casual clothing, and Hiroshi Mikitani, 46, CEO of Rakuten Inc., the online shopping site, will also personally donate 1 billion yen (\$11.9 million) each. The donations may also be their way to repay consumers and improve the corporate image of the companies they operate. ( 13 )

Many showbiz personalities and professional athletes both at home and abroad are also making contributions. Professional golfer Ryo Ishikawa, 19, pledged to donate all prize money he earns this season, saying it would also be a

motivation for him to try harder. ( 14 ) The word “openhanded” describes their generous attitude.

( 15 ) Some 390,000 people took part in a three-day fund-raising event for the survivors of the earthquake and tsunami organized by the talent agency Johnny & Associates Inc. A woman who joined a long line of donors told a television reporter: “We say little things make a big difference, so I decided to chip in.” It is a form of social contribution that only hugely popular entertainment groups can make, as they have the power to mobilize fans. No sooner had the Japanese earthquake struck than they sprang into action, immediately using their fame to offer a very effective and practical form of help, urging their fans to donate money and suggesting people should pray for the suffering people. It is truly comforting to see people from all corners of Japan, as well as from many other parts of the world, come to join their hands to do what they can in a time of national crisis.

Contributions to the Japanese Red Cross Society and other organizations are set to surpass those for the 1995 Great Hanshin Earthquake and are believed to have already topped 100 billion yen (\$1.19 billion). The money has come from large donations made by postal and bank transfers as well as 10-yen coins from small children. Money suddenly seems like quite a different thing at the moment —and it’s refreshing.

(Adapted from “Donations bring out the best in people,” *The Asahi Shimbun*, April 5, 2011 <<http://www.asahi.com/english/TKY201104050221.html>>)

文章中の空所(11)~(15)にあてはまるもっとも適切なものを、次の(a)~(f)よりそれぞれ1つ選びなさい。ただし、同じ選択肢は2回使わないこと。また、選択肢には1つ余分なものが含まれています。

- (a) Many other ordinary people are just as bighearted.
- (b) Like business operators, since it is money he earned with his own talent and performance, the gesture is both refreshing and cool.
- (c) Just as one would expect of an entrepreneur who is said to own assets worth hundreds of billions of yen, even his pocket change is on a whole different scale.
- (d) It is necessary that the funds are specifically used for emergency housing, medical care and clothing so that disaster survivors may begin to rebuild their lives.
- (e) But their generosity transcends such calculations and shrewdness.
- (f) People often say rich people tend to be stingy, but apparently, there are many exceptions.

(16)~(20)の後に続くのにもっとも適切なものを(a)~(d)よりそれぞれ1つ選びなさい。

- (16) The author of this article thinks that
  - (a) it should come as no surprise that rich people donate a large amount of money in a time of national tragedy.
  - (b) people should not be overly proud of their wealth because money always comes and goes as time passes by.
  - (c) rich people should be responsible for serving the general public by investing their money.
  - (d) it is not how much money one makes but how one uses it that determines one's worth as a human being.

- (17) The author of this article thinks that some well-known leaders of large-scale companies donated money because they probably wanted to
- (a) impress people in order to boost their sales even more than ever before.
  - (b) make their contribution as responsible and humanistic business leaders.
  - (c) pay back the money they owe to people as a result of careful calculations.
  - (d) look more generous with money than they actually are in real life.
- (18) The author of this article implies that
- (a) it will be incredible if the donation surpasses the amount collected for another big earthquake.
  - (b) it is not only the famous and the rich, but also ordinary people who can make a difference.
  - (c) small donations will eventually match the big donations made by some famous people.
  - (d) it is hard to imagine how TV celebrities can contribute to fund-raising efforts so effectively.
- (19) It is implied in the article that
- (a) money is usually associated with negative images.
  - (b) money corrupts people's minds in a time of crisis.
  - (c) rich people are too busy with their own businesses.
  - (d) TV stars went to the disaster-stricken area as volunteers.
- (20) According to the article, the total amount of money collected through organizations
- (a) came to exceed 100,000,000,000 yen.
  - (b) hardly reached 100,000,000 yen.
  - (c) falls a little short of 100,000,000,000 yen.
  - (d) barely passed 100,000,000 yen.



3 次の会話を読み、(21)～(30)にあてはまる語句としてもっとも適切なものを(a)～(d)よりそれぞれ1つ選びなさい。

A young woman is living with her mother alone. She works as a typist, and her mother keeps house for her. One evening when she is just finishing her meal at home, her mother starts to nag her to eat up.

Mother (M): Aren't you going to finish your potato?

Young woman (Y): Oh, Ma!

M: Is there anything the ( 21 ) with it?

Y: No—

M: Then why don't you finish it?

Y: Because I don't want it.

M: Why don't you?

Y: Oh, Ma! Let me alone!

M: Well, you've got to eat! If you don't eat—

Y: Ma! Don't nag!

M: Nag! Just because I try to look out for you—nag! Just because I try to ( 22 ) for you—nag! Why, you haven't sense enough to eat! What would become of you I'd like to know—if I didn't nag!

Y: I'm grown up, Ma.

M: Grown up! What do you mean by that!

Y: Nothing much—I guess. [Mother rises, clatters dishes. ] Let's not do the dishes right away, Ma. Let's talk—I gotta.

M: Well, I can't talk with dirty dishes ( 23 )—you may be able to but—

Y: Ma! Listen! Listen!—There's a man who wants to marry me.

M: [Stops clattering—sits] What man?

Y: He says he fell in love with my hands.

M: Who is he? Where did you come to know him?



Y: In the office. It's Mr. J.

M: Mr. J?

Y: The Vice-President.

M: Vice-President! His income must be—Does he know you've got a mother to  
( 24 )?

Y: Yes.

M: What does he say?

Y: All right.

M: How ( 25 ) are you going to marry him?

Y: I'm not going to.

M: Not going to!

Y: No! I'm not going to.

M: ( 26 ) you just said that the Vice-President wants to marry you.

Y: I can't, Ma! I can't! I don't love him.

M: Love!—what does that amount to! Will it clothe you? Will it feed you? Will it  
( 27 ) the bills?

Y: No! But it's real just the same!

M: Real!

Y: ( 28 ), what can you count on in life?

M: I'll tell you what you can count on! You can count on this—you've got to eat  
and sleep and get up and put clothes on your back and take them off again—  
that you got to get old—and that you got to die. That's what you can count on!  
All the rest is in your ( 29 )!

Y: But, Ma—didn't you love Pa?

M: I suppose I did—I don't know—I've forgotten—what difference does it make  
—now?

Y: But then!—oh, Ma, tell me!

M: Tell you what?

Y: About all that—love!

M: He's a decent man, isn't he?

Y: I don't know. How should I know—yet.

M: He's a Vice-President—of course he's decent.

Y: I don't ( 30 ) whether he's decent or not. I won't marry him.

(Adapted from “Machinal” by Sophie Treadwell, *Plays by American Women: 1900-1930*. Ed. Judith E. Barlow. New York: Applause, 1981)

- (21) (a) wrong            (b) issue            (c) matter            (d) problem
- (22) (a) attend            (b) care            (c) look            (d) advise
- (23) (a) hanging            (b) washing            (c) by            (d) around
- (24) (a) raise            (b) nurse            (c) serve            (d) support
- (25) (a) soon            (b) long            (c) reluctant            (d) keen
- (26) (a) That's what            (b) Of course            (c) Since            (d) But
- (27) (a) pay            (b) find            (c) cost            (d) cash
- (28) (a) If it is            (b) If it isn't            (c) Even if it is            (d) Even if it isn't
- (29) (a) safe            (b) head            (c) image            (d) fancy
- (30) (a) doubt            (b) see            (c) care            (d) find

4

次の英文の空所(31)~(40)にあてはまるもっとも適切な語を(a)~(d)よりそれぞれ1つ選びなさい。

In the poll commissioned by the Foreign Ministry, a record 80 percent of the American public said Japan was a dependable country. The results of this poll, ( 31 ) by the famed Gallup Organization and released in late May, showed a considerable shift in attitude toward Japan.

Only 60 percent of Americans trusted Japan in a similar poll in 1998. Although relations between the two countries after the war have not been entirely ( 32 ), the latest poll is a sign of a bicultural warming of a welcome sort, and an opening for Japan to make progress in its place in the world.

The poll results suggest that, at least based on the image of Japan in America, potentially improved international relations may be on the horizon. In a parallel analysis of the opinions of influential Americans, including government and business leaders, an astounding 91 percent found Japan to be a dependable country. Just the same, only 40 percent of either the general public or the so-called opinion leaders said that Americans and Japanese have a good understanding of each other. Image, after all, is not always ( 33 ).

Americans gave a variety of reasons for their positive feelings: Japan's great tradition and culture, strong economy, high-level technology and peacefulness. Americans also appreciated Japan's new culture of animation, fashion and cuisine. Clearly, the export of the two A's—automobiles and animation—has had a strong effect overseas. Americans in their teens and 20s seem to love Japanese *anime* while consumers 30 and older appreciate dependable cars. Overall, the poll ( 34 ) that Americans overwhelmingly like what they know of Japan.

That is a good thing indeed. Whatever the reasons, positive attitudes and cross-cultural trust are no small part of ( 35 ) relations. They form the core of what is called soft power—the influence of cultural values and policies, rather than coercion and control. The attraction of Japan's culture, the integrity of its

values and the exemplary nature of its behavior have the potential to give Japan a high moral authority on the world stage. Whether that authority will last for long and can be used for positive goals is yet unclear.

For one thing, the American ( 36 ) were based on a diverse mixture of multiple sources (multiple answers allowed). Japan's image in America largely came through television, the main source cited, but also through the Internet, which half of Americans cited as one of their sources of information about Japan.

In addition to those two media forms, a considerable number of Americans had more substantial experiences: 56 percent cited school studies, 33 percent have Japanese friends, and 12 percent said experiences in Japan influenced their image. Despite these ( 37 ) "nonvirtual" sources, though, only half of those polled agreed that relations were based on good mutual understanding, and less than half felt that future relations would improve. Japan's soft power might turn out to be very soft indeed.

For another thing, the reasons the Foreign Ministry is pursuing a positive image abroad may be as much to ( 38 ) the growing influence of China as it is to turn soft power into world improvements. In the same poll, almost as many Americans felt that China was as important ( 39 ) as Japan. China was also appreciated for its admirable national qualities and its technology. Those results worry the Japanese, who have always prided themselves on their national identity, cultural values and innovative technology. Rather than compete with China in some best-image abroad contest, the Foreign Ministry should consider what to do with the positive image it already has.

The Japanese Foreign Ministry's pursuit of a better image abroad seems to have succeeded, but what Japan is going to do with all this good will needs more serious consideration. Image alone will not last long. The opinions of the American public are notoriously fickle. The appointment of "cute ambassadors" who appear at festivals and expositions abroad, which is one of the Foreign Ministry's latest image-( 40 ) campaigns, may yield even fewer benefits. Pop

culture diplomacy will last about as long as pop stars do, which is to say, not very long at all.

Let's hope that the government and ministries will spend more time capitalizing on the nice image to enact long-term constructive deeds and genuine progress.

(Adapted from "In Japan We Trust," *The Japan Times*, June 21, 2009)

- (31) (a) carried (b) undertaken (c) heard (d) diagnosed
- (32) (a) frosty (b) tedious (c) beneficial (d) lucid
- (33) (a) similar (b) practical (c) fiction (d) reality
- (34) (a) suspected (b) approved (c) confirmed (d) conducted
- (35) (a) legitimate (b) fashionable (c) diplomatic (d) exclusive
- (36) (a) imaginations (b) motives (c) horizons (d) perceptions
- (37) (a) direct (b) homely (c) domestic (d) hard
- (38) (a) defeat (b) damage (c) counter (d) finish
- (39) (a) a foe (b) an ally (c) a predator (d) a bait
- (40) (a) producing (b) expressing (c) enhancing (d) diminishing

5

(41)～(50)の文のうち、誤りを含む部分を(a)～(d)から1つ選びなさい。

- (41) *Fred:* Listen to this: "Everyone without exception believes his own native<sup>(a)</sup> customs and the religion he was brought up to be the best...<sup>(b)</sup><sup>(c)</sup> There is abundant evidence that this is the universal feeling<sup>(d)</sup> about the ancient customs of one's country. One might recall, in particular, an anecdote of Darius.
- (42) When he was king of Persia<sup>(a)</sup>, he summoned the Greeks who<sup>(b)</sup> happened to be present at his court, and asked them they would<sup>(c)</sup> take to eat the dead bodies of their fathers. They replied that they would not do it for any money in the world. Later, in the presence of the Greeks, and through an interpreter, so they could understand<sup>(d)</sup> what was said, he asked some people, of the tribe called Callataie, who do in fact eat their parents' dead bodies, what they would take to burn them.
- (43) They uttered a cry of horror and forbade to mention<sup>(a)</sup> such a dreadful thing. One can see by this what custom<sup>(b)</sup> can do, and Pindar, in my opinion, was right when he called it 'king of all.'<sup>(c)</sup> Now, isn't that just what I always used to say?<sup>(d)</sup> Custom is king over all! And Herodotus already saw it clearly a couple of thousand years ago.
- (44) *Sam:* Yes, that's what you always said, all right<sup>(a)</sup>. You said it too often, if<sup>(b)</sup> you ask me! And I'm surprised you have learned better by now<sup>(c)</sup>. Why, if<sup>(d)</sup> custom is king over all, then there's no objective truth, no absolute good or evil, and no escape from what most people say. And those consequences are absurd.

(45) *Fred:* Absurd? On the contrary, they're as obvious as anything can be. Don't you remember our anthropology course? You may be horrified when you find cultures that expose old people to starvation or strangle them. But people who live in these cultures defend such practices; they think it would be cruel to leave elderly parents to suffer the miseries of old age. Herodotus is right: each cultures think their own practices are best.

*Sam:* That may be. But thinking so doesn't make it so.

(46) *Liz:* Here's an idea. Why don't we agree to talk about this? We are used to having some great discussions when we were together back at school. And it might be fun to sharpen our wits on each other again.

*Michael:* Discussions, you say? They seemed like arguments to me.

*Liz:* Well, whatever you call them, they were sure interesting. And I've missed them. I think I learned a lot from talking to you all.

*Anita:* I think Liz has a good idea. We caught up on personal and family lives last night. And we don't want to spend all the rest of our time talking about the weather.

(47) *Peter:* And the roads either. But speaking of them, wasn't that second hill today a killer? I almost got off and walked. I would have, too, only I vowed I wouldn't do that this trip.

*Fred:* We'll see whether you can keep that vow, Peter. I understand the worst hills are still to come.



(48) *Sam:* I'd welcome for a chance to talk about this topic. I think it's important. And, if you want to know, conversations in a dentist's office aren't exactly stimulating.

*Peter:* It's hard to talk when someone has a hand in your mouth.

*Liz:* Are we agreed then? For the next several evenings we will examine the question: Is custom king over all?

*Anita:* If I'm not mistaken, the view that custom is king has a name; it's called relativism. How shall we begin? I suspect this can get very involved.

(49) *Michael:* Why don't we start by asking why anybody would think that "everything's relative," as some people put? What got Herodotus going, apparently, was becoming aware of the very different ways people live in different places and times—the different judgments they make and their varied beliefs.

*Fred:* That's the main thing. He also noticed that despite the differences, people are always convinced their way is best.

*Anita:* That's got a name, too. It's called ethnocentrism.

(50) *Michael:* Right. Well, I notice both of those things, the differences and the preference for one's own ways, when I go to Japan in business. I have to be careful to observe the local customs if I don't want to offend my prospective clients.

(Adapted from *Who's to say?* by Norman Melcert, Hackett, 1994, pp. 3-5)

6 次の会話を読み、(51)～(60)にあてはまるもっとも適切な語を(a)～(d)の中から選びなさい。

Sarah: I hear you spent two or three months driving through Botswana and Namibia ( 51 ) a four-wheel-drive vehicle.

Frank: Yeah. It was part of a longer trip through southern Africa.

Sarah: Where did you stay?

Frank: Different places. The two or three nights we spent in towns we stayed in hotels, sometimes in Botswana we just pulled ( 52 ) the side of the road and slept, but most of the time we stayed in camps.

Sarah: Sleeping on the side of the road? Weren't you afraid ( 53 ) getting robbed?

Frank: ( 54 ). That's a problem in South Africa but in Botswana the only problem we had was that people driving by ( 55 ) stopping to ask if we were okay.

Sarah: What did you do then?

Frank: Well, we just ( 56 ) them we were alright and apologized ( 57 ) interrupting their trip. After a while we started parking among tall grasses so we wouldn't disturb them.

Sarah: Did you have to sleep in tents in the camps?

Frank: No. Most of them, especially the ones in the National Parks, provided bungalows and even restaurants. We did end up sleeping in a tree house one night, though.

Sarah: A tree house? Why?

Frank: To keep animals with big teeth from snacking on us during the night.

Sarah: Didn't they have a fence around the camp?

Frank: No. They didn't even have all four walls on the tree house.

Sarah: Why not?

Frank: They said they wanted the guests to have an unobstructed view of the

river.

Sarah: Did you see any animals with big teeth there?

Frank: Just a few warthogs. But they're too timid to ( 58 ) a threat. The only time we saw big animals near our accommodations was at a guest house near the Mozambique border in South Africa. Hippos came out at night to graze on the grass and plants in the garden.

Sarah: At least they're vegetarians. Vegetarians are all gentle.

Frank: That's ( 59 ). Hippos kill more people in Africa than any other wild animal. But they don't attack unless they feel threatened or you step between a mother and her young.

Sarah: Wow. I ( 60 ) I should be careful when I'm with vegetarian guys then.

Frank: Yes. And you should also be careful when you're with guys who aren't vegetarians.

(51) (a) on (b) in (c) by (d) over

(52) (a) off (b) over (c) on (d) up

(53) (a) to (b) for (c) about (d) of

(54) (a) Maybe (b) No (c) Yes (d) Probably

(55) (a) kept (b) sometimes (c) always (d) had been

(56) (a) insured (b) censured (c) ventured (d) assured

(57) (a) by (b) to (c) for (d) with

- (58) (a) present      (b) propose      (c) offer      (d) prevent
- (59) (a) an analogy    (b) an allegory    (c) a myth      (d) a proverb
- (60) (a) guess          (b) imply          (c) wish          (d) insist

**7** 次の英文を読み、(61)~(65)の文に続くものとして最適なものを、(a)~(d)よりそれぞれ1つ選びなさい。

Fifth-and sixth-grade teachers will have one new worry starting April, 2011—teaching English. All elementary schools must introduce compulsory foreign language lessons. Despite the difficulties of implementing this national strategy for English education, it is high time Japan took its English level more seriously. In the Asian region, only North Korea scores lower than Japan on a standardized world-wide exam of English proficiency. We should not allow the present situation to continue for our future generations.

The biggest worry the teachers face is teaching a new subject. Critics complain that few elementary teachers are specialists in English and that some have not even had any training in the recommended curriculum. Yet, students in Taiwan, China, Turkey and Spain, among many other nations, have been learning English from younger ages for over a decade, and for more than the one hour per week now mandated in Japanese elementary schools.

By starting early, a better system for learning English can be gradually implemented over longer years of study. Starting English for fifth-and sixth-graders now should be considered as only a beginning of an educational reform that is to continue for many more years to come. Age-appropriate activities can circumvent social feelings of embarrassment and the tendency toward perfectionism—a common problem for English learners in Japan—which has long

prevented them from engaging in smooth and natural communication with foreigners. English education at an early age will hopefully reduce Japan's notorious English phobia before the panic of entrance exams sets in.

To better accomplish this, English classes should not focus on perfect grammar, native-like pronunciation, or skillfulness in ability to freely translate between languages. Instead, they should establish positive attitudes and helpful learning habits, which is what is intended by the expression "groundwork" or "foundation" as used by the Ministry of Education and Science in their mission statement for English education in elementary school. Few people achieve a functional level of language only through patience and perseverance or pressure; they get it through passion. Starting English early is one way to acquire that eagerness, which enables them to endure long and sometimes hard periods of learning of a foreign language.

The consequences will be a new way of thinking and new approaches to communication. Those teachers starting to teach English for the first time this year will have a heavy burden, but by introducing students to the world of English at an early age, they should be reassured that they will be building a solid base for Japan's future functioning in international society and commerce.

(Adapted from "Ready for English?" *The Japan Times Online*, April 10, 2011  
<<http://search.japantimes.co.jp/cgi-bin/ed20110410a2.html>>)

- (61) The author of this article points out that
- (a) Japan's level of English needs to be raised.
  - (b) elementary teachers cannot teach English.
  - (c) the Japanese can only read and write English.
  - (d) English is not important in elementary school.

- (62) Those who are unhappy with introducing English education in elementary school say that
- (a) specialists should make curriculum plans.
  - (b) other countries start English teaching too early.
  - (c) Japan should have started the lessons ten years ago.
  - (d) teachers need proper training first.
- (63) The article argues that
- (a) improper teaching prevents accuracy.
  - (b) children take few years to learn English.
  - (c) early learning will foster enthusiasm for English.
  - (d) students are eager to learn grammar.
- (64) By “groundwork” or “foundation,” the Ministry means
- (a) the ability to use their mother tongue well.
  - (b) an interest in learning English.
  - (c) self-expression should replace rote learning.
  - (d) students should become balanced bilingual.
- (65) The author of this article implies that
- (a) learners in Japan care little about accuracy in English.
  - (b) young learners excel in analyzing English grammar.
  - (c) English teaching in Japan is behind other countries.
  - (d) learning to talk in English takes extraordinary talent.

(66)～(75)の空所を埋める最適なものを(a)～(d)から選びなさい。

Major disasters like terrorist attacks and mass epidemics raise confounding issues for rescuers, doctors and government officials. They also ( 66 ) bewildering legal questions, including some that may be ( 67 ) to consider, like how the courts would decide who gets life-saving medicine if there are more victims than supplies.

But courts, like fire departments and homicide detectives, exist in part for gruesome what-ifs. So this month, an official state legal manual was published in New York to serve as a guide for judges and lawyers who could ( 68 ) grim questions in another terrorist attack, a major radiological or chemical contamination, or a widespread epidemic.

Quarantines. The closing of businesses. Mass evacuations. Warrantless searches of homes. The ( 69 ) of infected animals and the seizing of property. When laws can be suspended and whether infectious people can be isolated against their will or subjected to mandatory ( 70 ). It is all there, in dry legalese, in the manual, published by the state court system and the state bar association.

The most ( 71 ) legal realities are handled with lawyerly understatement. It notes that the government has broad power to declare a state of emergency. "Once having done so," it continues, the "local authorities may ( 72 ) curfews, quarantine wide areas, close businesses, restrict public assemblies and, under certain circumstances, suspend local ordinances\*."

Ronald P. Younkins, the chief of operations for the state court system, said that the book's preparation was similar to other steps the New York courts had taken to plan for emergencies, including ( 73 ) respirators\* and latex gloves\*. Like such manuals in other states, Mr. Younkins said, it is intended to give judges and lawyers a place to turn to in an emergency because the maze of state and U.S. Laws—some decades or centuries old—can be difficult to decipher. For judges,



the manual may well be their only ( 74 ) on the case of Mary Mallon, “Typhoid Mary,” who was isolated on an East River island from 1915 until her death in 1983.

“It is a very grim read,” Mr. Younkins said. “This is for potentially very grim situations in which difficult decisions have to be made.”

Published with the ( 75 ) bland title “New York State Public Health Legal Manual,” the doomsday book does not proclaim new law but rather describes existing law and gives lawyers and judges ways of analyzing any number of frightening situations.

(Adapted from “Legal world’s survival handbook” by William Glaberson, *International Herald Tribune*, February 16, 2011)

\*ordinances: 条例

\*respirators: 防毒マスク

\*latex gloves: ゴム手袋

(66) (a) haul (b) lift (c) focus (d) pose

(67) (a) painful (b) prepared (c) perceptive (d) pointing

(68) (a) link (b) face (c) continue (d) hesitate

(69) (a) province (b) slaughter (c) negligence (d) reasoning

(70) (a) category (b) intuition (c) treatment (d) life

(71) (a) secure (b) advantageous (c) reserved (d) startling

- (72) (a) establish      (b) withhold      (c) disregard      (d) move
- (73) (a) dismissing      (b) craving      (c) trading      (d) stockpiling
- (74) (a) refresher      (b) problem      (c) issue      (d) spectacle
- (75) (a) formerly      (b) tenaciously      (c) directly      (d) disarmingly







