

(2018年度)

4 英語問題 (90分)

(この問題冊子は28ページ, 10問である。)

受験についての注意

1. 試験監督者の指示があるまで, 問題冊子を開いてはならない。
2. 試験開始前に, 試験監督者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と一致することを確認し, 所定の欄に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, 机上に置くこと。
3. 試験監督者から試験開始の指示があったら, 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ことを確かめること。
4. 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, 辞書機能やスマートウォッチなどのウェアラブル端末を使用してはならない。
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。
6. マークをするとき, マーク欄からはみ出したり, 白い部分を残したり, 文字や番号, ○や×をつけたりしてはならない。また, マーク箇所以外の部分には何も書いてはならない。
7. 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。
8. 解答用紙を折り曲げたり, 破ったりしてはならない。
9. 試験監督者の許可なく試験時間中に退場してはならない。
10. 解答用紙を持ち帰ってはならない。
11. 問題冊子は必ず持ち帰ること。

1

次の会話文を読み、空欄(1)~(10)に入る最適な語句を(a)~(d)から一つ選びなさい。

A journalist visits Jackie for an interview at the Kennedy summer house in Hyannis Port, Massachusetts.

Jackie: You know what I think of history?

Journalist: Of history?

Jackie: I've read _____, more than people realize. The more I read, the
(1) more I wonder. When something is written down, does it make it true?

Journalist: It's all that we have.

Jackie: _____ We have television now. Now at least people can see for
(2) their own eyes.

Journalist: That tour of the White House that you did a couple years ago for
CBS*. I always assumed that you did that _____ a purpose. No?
(3) After that, you won an Emmy Award.

Jackie: I didn't do that program for me. I _____ it for the American
(4) people.

Journalist: And the talk of the taxpayer money being _____ for the
(5) restoration of the White House?

Jackie: I raised every dime privately that we spent on that restoration. I
loved that house and I wanted to _____ it with the American people
(6) to impart** a sense of America's greatness. Objects and artifacts last far
longer than people and they _____ important ideas. History, identity,
(7) beauty.

Journalist: But I _____ that the readers would like to know what it is
(8) like to be a member of your family.

Jackie: Imagine a little boy _____ by all these objects and artifacts...
(9) Having his older brother die in battle then going off to that same war, and
coming home a hero. People see that little boy born to wealth, privilege,

willing to sacrifice everything for his ideals in service to his nation.

Journalist: Royalty. You make them sound like royalty.

Jackie: Well, for royalty, you need tradition and for tradition you need time.

Journalist: Well, I guess it has to _____ somewhere. Right? There has
(10) to be a Day 1.

*CBS: a TV network in the US

**impart: to make (information) known

Adapted from "Jackie." *Asahi Weekly*, 26 Mar. 2017, p. 8.

- (1) (a) a great deal (b) a little (c) a few (d) many
(2) (a) Had (b) Has (c) Have (d) Will have
(3) (a) at (b) by (c) for (d) on
(4) (a) did (b) had done (c) might do (d) would do
(5) (a) cut (b) held (c) made (d) wasted
(6) (a) compare (b) equip (c) exchange (d) share
(7) (a) reject (b) report (c) represent (d) reverse
(8) (a) am sure (b) am unaware (c) doubt (d) propose
(9) (a) surprised (b) surrounded (c) suspended (d) supposed
(10) (a) go (b) look (c) settle (d) start

2 次の文章を読み、(11)～(15)の設問に最適な答えを(a)～(d)から一つ選びなさい。

I'm not a very good speaker. I say "um" a lot. Sometimes I have to pause when I lose my train of thought. I wish I were a better speaker. But I don't ⁽¹¹⁾ wish I were a better speaker like I wish I were a better writer. What I really want is to have good ideas, and that's a much bigger part of being a good

writer than being a good speaker.

Being a really good speaker is not merely having good ideas, but in many ways pushes you in the opposite direction. For example, when I give a talk I usually write it out beforehand. I know that's a mistake; I know delivering a prewritten talk makes it harder to engage with an audience.

If you rehearse a prewritten speech enough, you can get close to the sort of engagement you get when speaking ad lib. Actors do. But here again there's a tradeoff between smoothness and ideas. All the time you spend practicing a talk, you could instead spend making it better. Actors don't face that temptation except in the rare cases where they've written the script, but ⁽¹²⁾ any speaker does. Before I give a talk I can usually be found sitting in a corner somewhere with a copy printed out on paper, trying to rehearse it in my head. But I always end up spending most of the time rewriting it instead. Every talk I give ends up being given from a manuscript full of things crossed out and rewritten. Which of course makes me um even more, because I haven't had any time at all to practice the new bits. ⁽¹³⁾

Depending on your audience, there are even worse tradeoffs than these. Audiences like to be flattered; they like jokes; they like to be swept off their feet by a vigorous stream of words. As you decrease the intelligence of the audience, being a good speaker is increasingly a matter of being a bad-mouth. That's true in writing too of course, but the descent is steeper with talks. Any ⁽¹⁴⁾ person is less understanding as a member of an audience than as a reader. Just as a speaker ad-libbing can only spend as long thinking about each sentence as it takes to say it, a person hearing a talk can only spend as long thinking about each sentence as it takes to hear it.

Adapted from Graham, Paul. "Writing and Speaking." Mar. 2012. www.paulgraham.com/speak.html. Accessed 6 May 2017.

- (11) The reason why the author thought (11)“I don't wish I were a better speaker” is _____.
- (a) that good speakers spend too much time preparing their talks
 - (b) that the author had a hard time giving his full attention to the audience
 - (c) that the author was not good at ad-libbing
 - (d) that it is not connected to having good ideas
- (12) Here, (12)“that temptation” can be interpreted as _____.
- (a) the desire to revise the script even at the last minute
 - (b) the urge to include more jokes
 - (c) the need for rewriting everything from scratch
 - (d) the stressful feeling of having no time to rehearse
- (13) Here, (13)“um” must mean _____.
- (a) dumb
 - (b) to speak up
 - (c) to stumble
 - (d) to yawn
- (14) Here, (14)“the descent is steeper” implies _____.
- (a) that the thinking process goes much deeper
 - (b) that the effect of gravity is stronger
 - (c) that the intelligence of the audience drops more
 - (d) that the speaker is less intelligent than the writer

- (15) The main topic of the passage is _____.
- (a) that talks given by famous speakers are useless
 - (b) that reading is a better source of ideas than listening
 - (c) that the speaker takes advantage of the audience
 - (d) the dilemma between being a good writer and a good speaker

3 次の(16)~(20)の下線部で、文法的または内容的に不適切な表現を含むものを(a)~(d)から一つ選びなさい。

(16) When Ireland voted for marriage equality it would be fair to say that many people across the world were a little surprise. I know in Ireland we see ourselves as a modern dynamic and innovative country which is at the forefront of the world's digital and pharmaceutical industries, but across the world most people still think of Ireland as a deeply religious Catholic country, a land of churches and tradition. Indeed, it is still hard to find a Hollywood film where the priest does not have an Irish accent.

The truth, as is usually the case in life, is that a little bit of both images are true. Ireland is a religious country and has the second highest regular church attendance in Europe after Poland. It has found a way to marry dynamism and tradition.

(17) So how could this country of deep faith so enthusiastically vote for marriage equality for lesbian and gay people and become the first country in the world to do so? The truth is we supported marriage equality not in spite, but because of the values our faith raised each of us in.

The same is true in Australia. Poll after poll shows the majority of Australian people of faith are in favour of marriage equality. The old argument of gay versus God is bogus. It is not a choice of picking one or

the other and the members of churches see that.

(18) Most of our faiths are building on the foundation stones of respect, human dignity, the sanctity of the person and social justice. These values do not contradict same-sex marriage, rather they lead us to supporting it. Across Ireland and Australia many of the leading advocates for marriage equality are people of faith. Australia is undoubtedly more religiously diverse than Ireland but since I came here I have been struck by the amazing voices from every faith who are making the case for marriage equality through the prism of their faith.

(19) Sadly, most of the time the loudest voice we hear from the hierarchy of our churches is one that is out of step with their flocks. It is a cold, strident and marginalizing message about our lesbian and gay friends, family and neighbours that has done so many damages over the centuries. It is a tone that contradicts the values of love, compassion and dignity that most religious people adhere to in Australia today.

(20) All too often we generalize about people including people of faith. We make the presumption that if someone is religious they must be against equality for lesbian and gay people. Nothing could be far from the truth. As lesbian and gay people we know all too well what it is like when people make negative generalisations about us. We must show real leadership in ensuring we do not do the same to others.

Adapted from Brady, Tiernan. "Religious faith is no obstacle to support for marriage equality." 18 Nov. 2016,

www.theguardian.com/australia-news/2016/nov/19/religious-faith-is-no-obstacle-to-support-for-marriage-equality. Accessed 1 May 2017.

4

次の文章を読み、(21)～(30)の設問に最適な答えを(a)～(d)から一つ選びなさい。

The list of reasons for not acting on climate change is long and ever-shifting. First it was “there’s no problem”; then it was “the problem’s so large there’s no hope.” There’s “China burns stuff too,” and “it would hurt the economy.”⁽²¹⁾ and, of course, “it would hurt the economy.” The excuses are getting old, though.

But still, there’s one reason that never goes away, one excuse not to act: “you’re a hypocrite.”⁽²²⁾ I’ve heard it ten thousand times myself—how can you complain about climate change and drive a car/have a house/turn on a light/raise a child? Actually, I’m fully aware that we’re stuck in the world that fossil fuel has made, that from the moment I wake up, almost every action I take somehow burns coal and gas and oil. I’ve done my best, at my house, to reduce it: we’ve got solar electricity, and solar hot water, and my new car runs on electricity—I can plug it into the roof and thus into the sun. But I try not to confuse myself into thinking that’s helping all that much: it took energy to make the car, and to make everything else that streams into my life. I’m still using far more than any responsible share of the world’s energy supply.

And, in a sense, that’s the point. If those of us who are trying really hard are still fully stuck in the fossil fuel system, it makes it even clearer that what needs to change are not individuals but precisely that system. We simply can’t move fast enough, one by one, to make any real difference in how the atmosphere comes out. Here’s the math: maybe 10 percent of the population cares enough to make strenuous efforts to change—maybe 15 percent. If they all do all they can, in their homes and offices and so forth, then, well... _____⁽²³⁾

_____. The path of our climate horror stays about the same.

But if 10 percent of people, once they’ve changed the light bulbs, work all-out to change the system? That’s enough. That’s more than enough. It would be enough to match the power of the fossil fuel industry, enough to convince

our legislators to put a price on carbon. At which point none of us would be required to be saints. We could all be a little hypocritical, as long as we paid attention to, say, the price of gas and the balance in our checking accounts. Which even someone like me can manage.

As college presidents begin to feel the heat about divestment*, I've heard from several who say, privately, "I'd be more inclined to listen to kids if they didn't show up at college with cars." Which in one sense is fair enough. But in another sense it's avoidance at its most extreme. Young people are asking college presidents to stand up to oil companies. (And the ones doing the loudest asking are often the most painfully idealistic, not to mention the ⁽²⁴⁾ hardest on themselves.) If as a college president you *do* stand up to oil companies, then you stand some chance of changing the outcome of the debate, of weakening the industry that has poured billions into climate denial and fighting against science. The action you're demanding of your students—less driving—can't change the outcome. The action they're demanding of you has at least some chance. That makes you immoral, not them.

⁽²⁵⁾ Yes, students should definitely take the train to school instead of drive. But by advocating divestment, your students have gotten much closer to the heart of the problem than you have. And you—because it would be uncomfortable to act, because you don't want to confront the board of trustees—have offered a basically unrealistic response. If you're a college president making the argument that you won't act until your students stop driving cars, then clearly you've failed morally, but you've also failed intellectually. Even if you just built an energy-efficient fine arts center, and installed a bike path, and _____, you've failed. Even if you drive a Prius, you've failed.

⁽²⁶⁾ Maybe especially if you drive a Prius. Because there's a certain sense in which Prius-driving can become an out, an excuse for inaction. It's nice to walk/drive the talk; it's much smarter than driving a semi-military vehicle to get your groceries. But it's become utterly clear that doing the right thing in

your personal life, or even on your campus, isn't going to be enough and in time; and it may be providing you with sufficient psychic comfort that you don't feel the need to do the hard things it will take to get the job done. It's in our role as citizens—of campuses, of nations, of the planet—that we're going to have to solve this problem. We each have our jobs, and none of them is easy.

*divestment: 投資の撤収

Adapted from McKibben, Bill. "A Moral Atmosphere." *America Now: Short Readings from Recent Periodicals*, 11th ed., edited by Robert Atwan, Bedford/St. Martin's, 2015, pp. 252-254.

- (21) In the Paragraph 1, why does the author repeat, "it would hurt the economy"?
- (a) The author believes acting against climate change would damage the economy.
 - (b) Most people believe China is also responsible for damaging the economy.
 - (c) Many people give this reason for not fighting climate change.
 - (d) The author strongly believes China is responsible for damaging the economy.
- (22) In the context of this paragraph, the word "hypocrite" refers to someone who _____.
- (a) says they care about the environment but does things to damage it
 - (b) blames others but does not take responsibility for their own words
 - (c) writes articles about climate change but doesn't believe in it
 - (d) complains about climate change but cares more about the economy

- (23) Select the words that best fit the blank in (23) _____.
- (a) nothing much shifts
 - (b) nothing can stop them
 - (c) nothing else matters
 - (d) nothing is worthless
- (24) What does the phrase (24)“hardest on themselves” mean in this sentence?
- (a) Students understand the difficulty of fighting climate change themselves.
 - (b) Students think it’s unfair they have to sacrifice more to fight climate change.
 - (c) Students expect more of themselves than of others in fighting climate change.
 - (d) Students believe they will be affected more by climate change in the future.
- (25) The “you” in this sentence refers to _____.
- (a) the reader
 - (b) hypocrites
 - (c) oil companies
 - (d) college presidents
- (26) All of these actions can fit the blank in (26)EXCEPT:
- (a) ended corporate sponsorships with oil companies
 - (b) created a campus garden to grow vegetables
 - (c) placed more recycling bins around campus
 - (d) installed re-charging stations for electric cars

(27) According to the author, what kind of “psychic comfort” might driving a Prius give to some people?

- (a) “I’m helping the economy by driving a hybrid car.”
- (b) “I’m helping the environment, so I don’t have to do anything more.”
- (c) “I’m driving a hybrid car, which is better than riding the train.”
- (d) “I’m fighting climate change by helping the economy.”

(28) In the last lines of the essay, the author is trying to appeal to our sense of _____.

- (a) fear
- (b) guilt
- (c) duty
- (d) legality

(29) What is the main point the author wants to make about climate change?

- (a) More than 10% of people is needed to fight climate change effectively.
- (b) Climate change can be solved if everyone makes personal changes.
- (c) We need to fight the fossil fuel industry to fight climate change.
- (d) We need to change the system of education about climate change.

(30) In this article, the author is most critical of _____.

- (a) powerful people who don’t fight the fossil fuel industry because it’s hard
- (b) hypocrites who say they care about the environment but are damaging it
- (c) students who rely on others to fight climate change but do nothing themselves
- (d) car companies that do not manufacture more hybrid cars like the Prius

5

(31)~(35)の空所に最適な語句を一つ選びなさい。

There are the snakes, the sharks and the spiders, but (31) told you about the magpies, did they?

In September and October, Australians band together as if (32) by a national war effort. It's swooping season for the native magpie. This black-and white-bird with beady red-brown eyes can become (33), dive bombing and pecking anything, especially humans, that it deems a threat to its chicks.

During the spring swooping season, victims of attacks update online maps with nest locations in order to warn others of the danger from (34). Principals put their bodies on the line to protect students. Talk radio shows are flooded with dramatic swoop stories.

"It is the biggest urban wildlife problem there is in Australia just because of the scale and sheer number of animals involved," said Professor Darryl Jones, an urban ecologist with Griffith University in Brisbane. He has studied the (35) relationship between magpies and humans for 20 years.

Adapted from Solomon, Serena. "Fear Descends Over Australia as Magpie Swooping Season Begins." *The New York Times*, <http://www.nytimes.com>. Accessed 13 Sept. 2016.

(31) (a) any one (b) nothing (c) no one (d) anybody

(32) (a) prevented (b) motivated (c) attacked (d) delayed

(33) (a) impressive (b) expressive (c) progressive (d) aggressive

(34) (a) ahead (b) above (c) afar (d) below

(35) (a) troubled (b) measured (c) improved (d) balanced

6

次の文を読み、(36)～(45)の設問に最適な答えを(a)～(d)から一つ選びなさい。

Letter from Birmingham Jail

Martin Luther King, Jr.

Martin Luther King, Jr., (1929-1968) was a clergyman, author, distinguished civil-rights leader, and winner of the Nobel Peace Prize in 1964 for his contributions to racial harmony and his advocacy of nonviolent response to aggression. He was assassinated in 1968. In the following selection we meet King in one of his various roles. In "Letter from Birmingham Jail," he appears as historian and philosopher. He wrote the letter from a jail cell on April 16, 1963, after his arrest for participation in a demonstration for civil rights for blacks. The letter was a reply to eight Alabama clergymen who, in a public statement, had condemned demonstrations in the streets.

(38)

My dear Fellow Clergymen,

While confined here in the Birmingham city jail, I came across your recent statement calling our present activities "unwise and untimely." Seldom, if ever, do I pause to answer criticism of my work and ideas. If I sought to answer all of the criticisms that cross my desk, my secretaries would be engaged in little else in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and your criticisms are sincerely set forth, I would like to answer your statement in what I hope will be patient and reasonable terms.

I think I should give the reason for my being in Birmingham, since you have been influenced by the argument of "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliate organizations all across

the South—one being the Alabama Christian Movement for Human Rights. Whenever necessary and possible we share staff, educational, and financial resources with our affiliates. Several months ago our local affiliate here in Birmingham invited us to be on call to engage in a nonviolent direct-action program if such were deemed necessary. We readily consented and when the hour came we lived up to our promises. So I am here, along with several members of my staff, because we were invited here. I am here because I have basic organizational ties here.

Beyond this, I am in Birmingham because injustice is here. Just as the eighth-century prophets left their little villages and carried their “thus saith the Lord” far beyond the boundaries of their hometowns; and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Graeco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular hometown. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. Never again can we afford to live with the narrow, provincial “outside agitator” idea. Anyone who lives in the United States can never be considered an outsider anywhere in this country.

You deplore the demonstrations that are presently taking place in Birmingham. But I am sorry that your statement did not express a similar concern for the conditions that brought the demonstrations into being. I am sure that each of you would want to go beyond the superficial social analyst who looks merely at effects, and does not grapple with underlying causes. I would not hesitate to say that it is unfortunate that so-called demonstrations

are taking place in Birmingham at this time, but I would say in more emphatic terms that it is even more unfortunate that the white power structure of this city left the Negro community with no other alternative.

(45)

Adapted from Rottenberg, Annette T. *Elements of Argument, A Text and Reader*. 4th ed., Bedford Books of St. Martin's Press, 1994, pp. 663-664.

(36) King won the Nobel Peace Prize for _____.

- (a) being a famous Baptist minister
- (b) his many books on religion
- (c) using violence to defeat aggression
- (d) helping to create unity among the races

(37) King wrote this letter because he _____.

- (a) liked to philosophize
- (b) was unlawfully arrested
- (c) believed in the demonstrations
- (d) wanted to be released from jail

(38) The word "condemned" is closest in meaning to _____.

- (a) supported
- (b) disapproved
- (c) avoided
- (d) organized

(39) In Paragraph 1 of the letter, the word (39)“unwise” refers to

_____.

- (a) being in jail
- (b) visiting Birmingham
- (c) the demonstrations
- (d) becoming a clergyman

(40) In Paragraph 1 of the letter, King said he does not respond to criticism because _____.

- (a) his secretaries refuse to do the work
- (b) he doesn't appreciate criticism
- (c) he can't do important work otherwise
- (d) he never receives any criticism

(41) Which of the following statements is NOT true?

- (a) King is an “outsider” in Birmingham.
- (b) Financial resources are shared by the eighty-five organizations mentioned.
- (c) King wrote this long letter while in a jail cell.
- (d) The Southern Christian Leadership Conference serves all states in the US.

(42) In Paragraph 3 of the letter, the word (42)“injustice” is closest in meaning to

_____.

- (a) impatience
- (b) unfairness
- (c) equality
- (d) lawfulness

(43) In Paragraph 4 of the letter, the word (43)“one” most probably refers to

_____.

- (a) a city
- (b) a network
- (c) a destiny
- (d) an individual

(44) King was disappointed that the clergymen _____.

- (a) analyzed the social circumstances correctly
- (b) were not concerned about what caused the demonstrations
- (c) expressed opposition to the inequality that existed in Birmingham
- (d) were themselves participating in the demonstrations

(45) In Paragraph 5 of the letter, the phrase (45)“no other alternative” refers to

_____.

- (a) moving away from this city
- (b) joining forces with the white power structure
- (c) taking part in the demonstrations
- (d) waiting for King to be released from jail

7

(46)~(55)の空欄に最適な表現を(a)~(d)から一つ選びなさい。

1980s London, Parvez sits down with his son, Farid, in the restaurant. Parvez is a Pakistani immigrant living in England. He works as a taxi driver and has assimilated to Western ways of life. Parvez takes a long drink of whisky. Farid pushes away his own glass.*

Parvez: If I'd known it was free I would have missed lunch!

Waiter: We will bring a good selection for you.

Parvez: (To the waiter) This is my only son. (To Farid) Have a beer with dad.

Farid: Don't you know it's wrong to drink alcohol? (46). Gambling too.

Parvez: I am a man.

Farid: You have the choice, then, to do good or evil.

Parvez: I may be weak and foolish, but please inform me, am I really, according to you, wicked?

Farid: If you break the law as stated in the Quran, then how can wickedness not follow? You eat the pig. In the house.

Parvez: A bacon sandwich? Tasty! (47).

Farid: Perhaps, I did in the past. But I didn't force mother to eat it.

Parvez: Force—her lips were twitching! In the days of the Prophet the pig was contaminated meat. Farid, this purity interest. What is it about?

Farid: Who in this country could not want purity?

Parvez: Good man! Try that. Or this! Delicious. Seriously, these English dishes, you'd be (48) to criticise them—

Farid: I have been thinking seriously.

Parvez: Good.

Farid: They say integrate, but they live in pornography and filth, and tell us how backward we are!

Parvez: (Eating) Anyhow, how else can we belong here (49)? They accuse us of keeping with each other.

Farid: Yes!

Parvez: But I invite the English. Come—share my food! And all the years I've lived here, not one single Englishman has invited me to his house—apart from Fingerhut, who is a top-class gentleman! But still (50).

Farid: Whatever we do here we will always be (51). They will never accept us as like them. Don't they patronize and insult us? How many

times have they beaten you?

Parvez: With my cricket** but I have always defended without fear!

Farid: How can you say they're not devils?

Parvez: Not everyone, I am saying! Farid, this is not the village but our home country, so (52). Tell me something useful, boy. Is it true you don't love Madelaine?

Farid: What is that kind of love? Here all the marriages last five minutes. Respect and devotion is better. The irreligious find belief difficult to comprehend. Those who love the sacred are called fundamentalists, terrorists, fanatics.

Parvez: And (53)? Her father, Chief Inspector Fingerhut of the police force—

Farid: Papa—The girl is okay. But Fingerhut... Do you think his men care about racial attacks? And couldn't you see how much he hated (54), and how... repellent he found you? I never want to see those people again.

Parvez: All right. If this is reality, that I am disgusting, that I have never been a good man, and never done anything worthwhile, (55). After all, you have observed me for a long time.

*assimilate: People of different backgrounds and beliefs undergo assimilation when, through living together, they come to see themselves as part of a larger community.

**cricket: An outdoor sport played between two teams.

Adapted from Kureishi, Hanif. "My Son the Fanatic." *Collected Screenplays* 1, Faber and Faber, 2002, pp. 332-337.

(46) (a) It is inconvenient

(b) You are ill

(c) It is forbidden

(d) You are an animal

- (47) (a) You always hated them (b) You loved them too
(c) You always spotted them (d) You promoted them too
- (48) (a) a fool (b) proud
(c) an expert (d) irreligious
- (49) (a) if we are not educated enough (b) except by mixing together
(c) if we did not save money (d) except by hating each other
- (50) (a) I never gave up having faith in Muslims
(b) I respect our religion
(c) I will never mingle with the English
(d) I make the effort
- (51) (a) superior (b) stoic
(c) inferior (d) greedy
- (52) (a) we have to get along (b) we have to be Muslims
(c) we live in fear of our enemies (d) we have to say our prayers
- (53) (a) is this what makes you irreligious
(b) is this why you married Madelaine
(c) is this what you do for living
(d) is this why you've left Madelaine
- (54) (a) his colleague being with me
(b) his daughter being with me
(c) his colleague discriminating against me
(d) his daughter discriminating against me

- (55) (a) I must protest
(c) I must face it

- (b) I will be a good host
(d) I will be a good Christian

8

下線部(56)～(60)の単語に最も意味が近い語を(a)～(d)から一つ選びなさい。

The Pacific Ocean is often thought of as a centre. For its inhabitants⁽⁵⁶⁾—like the Tongan-Fijian intellectual Epeli Hau'ofa—it was cultural, physical and political home. For those imagining the Pacific from without—such as the American novelist Herman Melville—this heart-shaped ocean was the very heart of earth itself. For the Islander, the Pacific was the centre of *his* world; for the American, it was the centre of *the* world. What, then, is the history of this ocean that is so often perceived⁽⁵⁷⁾ as a centre?

Pacific History involves the past of 'a water hemisphere' in itself. More than any similar oceanic region the Pacific has a fundamental physical unity. It is a geological unit, comprising⁽⁵⁸⁾ the globe's largest basin, created by plate tectonic movements* that in turn generate⁽⁵⁹⁾ volcanic activity and earthquakes in the Pacific region. These physical features form connections, both destructive and productive, that have joined⁽⁶⁰⁾ the destinies of peoples in the lands and within the Ocean.

*Plate tectonic movements: Movements of the earth's surface

Adapted from Armitage, David, and Alison Bashford. *Pacific Histories: Ocean, Land, People*. Palgrave MacMillan, 2014, p. 1.

- (56) (a) idlers (b) importers (c) invaders (d) islanders
 (57) (a) formed (b) created (c) inspired (d) viewed
 (58) (a) causing (b) filling (c) forming (d) moving
 (59) (a) endeavor (b) cease (c) interrupt (d) stimulate
 (60) (a) affected (b) linked (c) sustained (d) transformed

9 次の文章を読み、(61)～(65)の設問に最適な答えを(a)～(d)から一つ選びなさい。

Two years ago, I RSVP'd to a lecture on video games at Utah State University. I wasn't an avid gamer then, but I was fascinated by the way feminist media critic and YouTuber Anita Sarkeesian (who was scheduled to speak) dissected video game culture under a feminist microscope. In punchy, unapologetic videos with titles like *Women as Background Decoration*, Sarkeesian drew attention to the way video games could sexualize, objectify, and victimize women—with female characters often being insignificant and non-playable, serving no purpose other than satisfying the male gaze under the premise of making a plotline “edgy” or “racy.”

I was excited to hear her ⁽⁶¹⁾elaborate on her videos, and geared up to take the two-hour drive. But days before she was scheduled to hit the stage, Sarkeesian abruptly canceled the lecture out of fear for her own life and the lives of others. USU received an anonymous email threatening to “massacre” students on campus if Sarkeesian showed up, promising in a vile and graphic letter “the deadliest school shooting in American history.” After USU announced it wouldn't change its policy and ban firearms, Sarkeesian (understandably) dropped the event.

The incident was a painful ⁽⁶⁴⁾metaphor for the video game community as a whole, which has a long and controversial history of vitriol and violence toward the women who take part in it. It was also my baptism-by-fire into the

world of gaming and feminist criticism. As I read more articles and played more games, I began to understand the analysis of Sarkeesian and others in the same way I look at discussions about any other art form. And that's what video games are, to be sure: An art form. Just like with movies, books, and TV shows, some games are vapid and violent, while others feature mesmerizing tone and style, well-written storylines, and breathtaking visuals.

Cultural criticism about art has existed for as long as art itself, because art says as much about the society it was created in as it does about the artist who did the creating. But when that socio-political discourse ⁽⁶⁾ began to take place in the gaming world, the women involved were attacked in droves with threats of rape, violence, and death. "Anti-feminist gamers wanted their hobby to be treated as an art form, but were not willing to allow the scrutiny that came with that distinction," wrote Matthew Scribner for the Mary-Sue.

Adapted from Lindsay, Daryl. "These are the feminist video games you need to play right now." *Hello Giggles*, hellogiggles.com/5-feminist-video-games-need-play-right-now. Accessed 3 Nov. 2016.

(6) The word (6) "racy" in this sentence means _____.

- (a) racism-oriented
- (b) competitive in racing
- (c) suggestive of sexuality
- (d) delicate and fragile

62 According to Paragraph 1, Anita Sarkeesian claims that

-
- (a) female characters in video games are typically the victim
 - (b) girls should not be abused neither in the society nor in video games
 - (c) the main characters in video games are typically lazy
 - (d) satisfying the male gaze is the main purpose of some video games

63 Which of the following words have the same main stress location as

63 "elaborate"?

- (a) appropriate
- (b) dictionary
- (c) Massachusetts
- (d) entrepreneur

64 Choose the best explanation for the 64 metaphor.

- (a) Both the virtual world in games and the reality involve violence against women.
- (b) The shooting threat was made by an anti-feminist and the majority of the gamers are actually anti-feminists.
- (c) The target of the shooting threat was a feminist, while feminists in video games are often killed mercilessly.
- (d) University students were actually threatened, which was the case in many violent games.

(65) What does the phrase (65)“that socio-political discourse” mean in this passage?

- (a) conversation between social workers and politicians
- (b) comments by scholars
- (c) discussion about art in authoritative media
- (d) messages from and to the creator

10 (66)~(75)に入る最適な答えを(a)~(k)から一つ選びなさい。なお、一度選んだ答えは二回使用することはできない。

In tough times, people want more in a leader than intelligence, integrity, or the ability to build really tall walls. They want someone who can make a compelling pitch and inspire a sense of urgency—(66). For decades, scholars have struggled to define this X factor, but they are developing a better idea of how it works.

According to an evolutionary (67) a pair of psychologists, charisma is the ability to convince followers that you can get other members of a wider group to cooperate. These researchers found that (68) increased generosity: Subjects who saw a TED talk by a charismatic speaker later gave more money to a stranger than did those who saw an uncharismatic one. And thinking about a charismatic person (versus an acquaintance) made people more likely to cooperate with a stranger.

We're most swayed by charisma (69) on a leader's record. In one study, subjects had to decide whether to keep or fire a CEO after watching a fake newscast describing him as high or low in charisma and his company's stock price as rising, sinking, or relatively flat. Charisma helped the CEO most when performance was ambiguous. The researchers also rated past

presidential candidates' charisma, by combing their speeches for charismatic tactics—storytelling, expressing moral conviction, setting high goals. Only (70) were confusing was charisma strongly correlated with votes received.

To lead, you must rest; (71). Researchers asked students to give a speech after waking half of them hourly overnight. Viewers gave sleep-deprived speakers lower marks on charisma. They also rated speakers as less charismatic after their own sleep-deprived night.

A bit of mystery may boost charisma. When a CEO's success was attributed to intangible factors (“keen insight and vision”) rather than effort (“loyalty and long hours”), he was rated more charismatic. People preferred a hug from a charismatic leader to a hug from a hardworking one; they also preferred his lucky charm, as if his magic might rub off.

Charisma (72), though; it's influenced by mundane factors like height. Among Dutch managers, taller men were seen as more charismatic by subordinates. And subjects with speedy answers to general-knowledge questions (73) quick-witted, funny, and charismatic by friends. In fact, mental speed was a stronger contributor to charisma than IQ or personality.

While height and mental quickness escape many of us, (74). When researchers trained middle managers and MBA students for 30 to 90 hours in 12 “charismatic leadership tactics,” such as using metaphors and gestures, they found that charisma improved. Master these tactics, and people may follow you anywhere. Just (75), charisma can be used for good or for, well, building walls. Dazzle responsibly.

Adapted from Hutson, Matthew. “The Charisma Effect.” *The Atlantic*, <https://www.theatlantic.com/magazine/archive/2016/09/the-charisma-effect/492740>. Sept. 2016.

- (a) fatigue drains charisma
- (b) isn't magic
- (c) remember
- (d) charisma can be taught
- (e) were considered
- (f) it does not necessarily mean
- (g) when lacking data
- (h) someone with charisma
- (i) theory proposed by
- (j) when economic indicators
- (k) exposure to charisma

