

入学試験問題



外国語 (英語)

(配点 120 点)

平成 24 年 2 月 26 日 14 時—16 時

注意事項

- 1 試験開始の合図があるまで、この問題冊子を開いてはいけません。
- 2 この問題冊子は全部で 35 ページあります。落丁、乱丁または印刷不鮮明の箇所があったら、手を挙げて監督者に知らせなさい。
- 3 解答には、必ず黒色鉛筆(または黒色シャープペンシル)を使用しなさい。
- 4 解答用紙の指定欄に、受験番号(表面 2 箇所、裏面 1 箇所)、科類、氏名を記入しなさい。指定欄以外にこれらを記入してはいけません。
- 5 解答は、必ず解答用紙の指定された箇所に記入しなさい。
- 6 第 3 問は聞き取り問題です。問題は試験開始後 45 分経過した頃から約 30 分間放送されます。
- 7 解答は、5 問を越えてはいけません。
- 8 5 問全部英語の問題を解答してもよいし、また、第 4 問、第 5 問の代わりに 24 ページ以下にある他の外国語の問題第 IV 問、第 V 問を選んでもよい。ただし、第 IV 問と第 V 問とは必ず同じ外国語の問題でなければいけません。
- 9 解答用紙裏面上方の指定された()内に、その紙面で解答する外国語名を記入しなさい。
- 10 解答用紙裏面の上部にある切り取り欄のうち、その紙面で解答する外国語の分のみ 1 箇所だけ正しく切り取りなさい。
- 11 解答用紙の解答欄に、関係のない文字、記号、符号などを記入してはいけません。また、解答用紙の欄外の余白には、何も書いてはいけません。
- 12 この問題冊子の余白は、草稿用に使用してもよいが、どのページも切り離してはいけません。
- 13 解答用紙は、持ち帰ってはいけません。
- 14 試験終了後、問題冊子は持ち帰りなさい。

英 語

- 1 (A) 次の英文の内容を, 70~80 字の日本語に要約せよ。句読点も字数に含める。

As many developed countries become the destination for immigrants — people coming from other lands in search of better opportunities — the ethnic mix is changing and with this has come the fear of the loss of national identity as represented in a shared national language and common values. Anxiety is growing about what appears to be the increasing separateness of some ethnic communities. Surveys in the USA, for example, have found that immigrants who have little or no mastery of English and who primarily rely on Spanish in their homes and work lives have strikingly different opinions from English speakers about controversial social issues such as divorce and homosexuality.

There is, however, another side to such separate, parallel lives. We now live in a world in which immigrants do not have to break connections with friends and family to begin the generations-long process of adopting a new identity. Not only is it possible to retain close contact with the 'home' community on a daily basis via email and telephone, but it is also possible for people to read the same newspapers as those being read in the community they have left, watch the same television programmes on satellite television, or borrow the same films on DVD.

Social network ties which were broken in previous generations are everywhere becoming reconnected. Families and communities which were separated generations ago are finding each other once again. Ties are being reconnected, helping to create a different type of society: one which is more spread out and less dependent on geographic closeness.

(B) 次の英文を読み、以下の問いに答えよ。

On that morning the bus was standing-room-only as we squeezed on at our regular stop. Several blocks later, my son, Nick, found a free seat halfway back on one side of the bus and his little sister, Lizzie, and I took seats on the other.

I was listening to Lizzie chatter on about something when I was surprised to see Nick get up. I watched as he spoke politely to an older, not quite grandmotherly woman who didn't look familiar to me. A little thing, but still I was flooded with appreciation. For all the times we have talked about what to do and what not to do on the bus — say “Excuse me,” cover your mouth when you cough, don't point, don't stare at people who look unusual — this wasn't something I had trained him to do. It was a small act of kindness, and it was entirely his idea.

For all we try to show our kids and tell them how we believe people should act, how we hope they will act, it still comes as a shock and a pleasure — a relief, frankly — when they do something that suggests they understand. All the more so because in the world in which Nick is growing up, the rules that govern social interaction are so much vaguer than they were when we were his age. Kids are exposed to a complex confusion of competing signals about what's (2), let alone what's admirable. It's hard to know what good manners are anymore.

(a)

(b)

(c)

(d)

Under the circumstances, good manners require a good deal more imagination than they once did, if only because it's so much harder to know what the person sitting across from you—whether stranger or friend—expects, needs, wants from you. When you don't have an official rulebook, you have to listen harder, be more sensitive, be ready to play it by ear.

- (1) 以下の文は、第二段落のア～オのどの位置に補うのが最も適切か。その記号を記せ。

Suddenly I understood: he was offering her his seat.

(2) 第三段落の空所(2)に入れる語として最も適切なものはどれか。その記号を記せ。

- ア acceptable
- イ achievable
- ウ avoidable
- エ inevitable
- オ predictable

(3) 上の文章で空白になっている(a)から(d)には、次のア～オのうち四つの段落が入る。それらを最も適切な順に並べた場合に、不要となる段落、(a)に来る段落、(c)に来る段落はどれか。それぞれの記号を記せ。

ア Of course, this sort of confusion is about much more than etiquette on public transportation. It's about what we should do for each other, and expect of each other, now that our roles are no longer closely dictated by whether we are male or female, young or old.

イ I was reminded of this incident on the train the other day, on another crowded morning, as I watched a young man in an expensive suit slip into an open seat without so much as losing his place in the *New York Times*, smoothly beating out a silver-haired gentleman and a group of young women in trendy clothes.

ウ Not for a minute do I regret the passing of the social contract that gave men most of the power and opportunity, and women most of the seats on the bus. But operating without a contract can be uncomfortable, too. It's as if nobody quite knows how to behave anymore; the lack of predictability on all fronts has left our nerve endings exposed. And the confusion extends to everything from deciding who goes through the door first to who pays for dates.

エ I was taking my kids to school when I had another of those experiences particular to parents. Just as when a child first plays outside alone, comes home talking excitedly about what has happened at school, or eats with pleasure a food previously rejected, it is a moment that nobody else sees but that we replay over and over because in it we notice something new about our children. This time, though, the experience was played out in public, making it all the more meaningful to me.

オ My first thought was that his mother would be ashamed of him. And then I thought, with some amusement, that I am hopelessly behind the times. For all I know, the older man would've been insulted to be offered a seat by someone two or three decades his junior. And the women, I suppose, might consider polite behavior toward themselves discrimination. Besides, our young executive or investment banker probably had to compete with women for a job; why would he want to offer a potential competitor a seat?

(4) この文章全体のまとめとして最も適切なものを一つ選び、その記号を記せ。

ア The author thinks that times change but good manners remain the same.

イ The author complains that good manners are dead in the modern world.

ウ The author argues that the next generation will find new rules for social behavior.

エ The author believes that good manners in today's world demand much thought and effort.

オ The author recommends that we continue to behave according to established social rules.

- 2 (A) 次の(1)～(5)について、以下の例に従って、括弧内の語句とほぼ同じ意味となるよう、指定した文字で始まる一語で空欄を埋めよ。

(例1) The wind was so strong that I was b _____ able to remain standing. [**almost not**]

解答例 barely

(例2) At yesterday's public meeting, many citizens c _____ about the recent tax increases. [**expressed disapproval**]

解答例 complained

(1) The rich s _____ in the area makes farming very profitable.
[**the surface layer of ground in which plants grow**]

(2) No one could have a _____ such a rapid increase in prices.
[**expected that something would happen**]

(3) The three sisters i _____ their mother's house after she passed away. [**received as property from a person who had died**]

(4) The police stopped and questioned several youths who were b _____ suspiciously. [**conducting themselves**]

(5) Many people with special health needs have to check the list of i _____ on all of the packages of food that they buy.
[**materials used to make food**]

(B) もし他人の心が読めたらどうなるか、考えられる結果について 50～60 語の英語で記せ。複数の文を用いてかまわない。

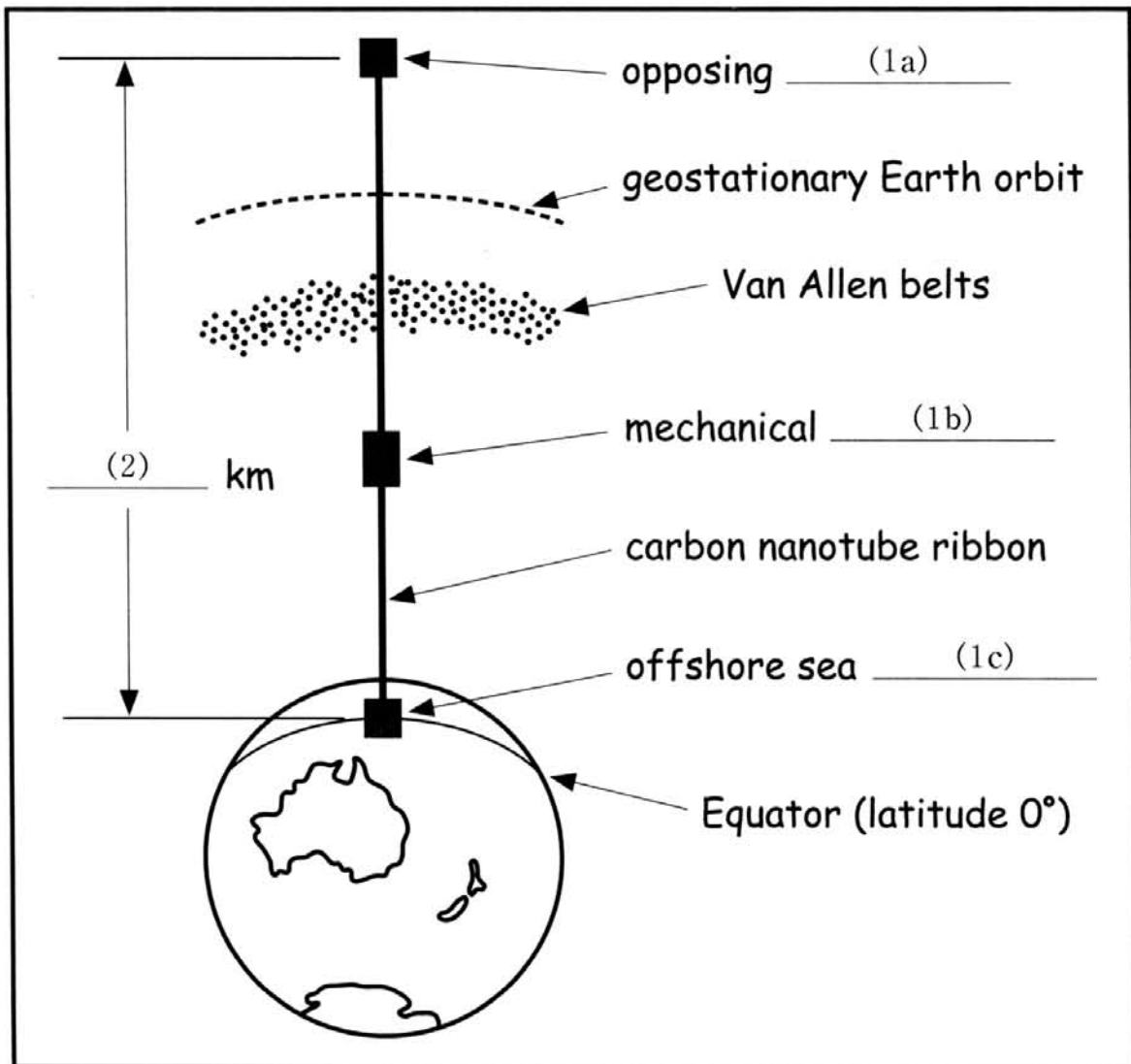
3 放送を聞いて問題(A), (B), (C)に答えよ。

注 意

- ・ 聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送される。
- ・ 放送を聞きながらメモを取ってもよい。
- ・ 放送が終わったあとも、この問題の解答を続けてかまわない。

聞き取り問題は大きく三つに分かれている。(A)は独立した問題であるが、(B)と(C)は内容的に連続している。(A), (B), (C)のいずれも二回ずつ放送される。

(A) これから放送するのは、ラジオ番組の一部である。放送の内容と一致するように(1)~(3)の問いに答えよ。次の図は放送に基づいて作られたメモである。



- (1) 放送で使われている英単語一語を用いて空所(1a)～(1c)を埋めよ。
- (2) 空所(2)に数字を入れよ。
- (3) (3a)～(3c)の問いに対して、それぞれ正しい答えを一つ選び、その記号を記せ。

(3a) Which possible negative aspect of the new transportation system is raised by Mary and not by the other speakers?

- ア Slow rates of travel.
- イ Exposure to radiation.
- ウ Collisions with satellites.
- エ Insufficient strength and flexibility of the ribbon.

(3b) How does Andrew feel about travelling on the new transportation system?

- ア He thinks a ticket would be too expensive.
- イ He doesn't like the idea of the risks involved.
- ウ He wants to try it because NASA designed it.
- エ He would rather travel on it with someone else.

(3c) What topic is going to be discussed next on the programme?

- ア An urban planning project.
- イ The psychology of adventure.
- ウ A new development in Earth science.
- エ The high technology employed at Disneyland.

(B) これから放送するのは、文化人類学(cultural anthropology)の講義である。
これを聞き、(1)～(5)の問いに対して、それぞれ正しい答えを一つ選び、その記
号を記せ。

(1) According to the lecture, which goal of cultural anthropology is illustrated
by recent studies of sporting events?

- ア To make the strange seem familiar.
- イ To make the familiar seem strange.
- ウ To increase our understanding of human rituals.
- エ To increase our understanding of human communities.

(2) In which way is American football similar to a modern corporation,
according to some scholars?

- ア It is based on the core values of capitalism.
- イ It reflects Americans' common social identity.
- ウ It stresses cooperation through specialization.
- エ It is divided into units with different functions.

(3) Which of the following is NOT mentioned as a core value of capitalism?

- ア Efficiency.
- イ Hard work.
- ウ Cooperation.
- エ Obeying authority.

(4) Which of the following is used to support the view that football is a ritual that celebrates the basic forces of nature?

ア The relationship between the rhythm of the game and the cycle of life.

イ The relationship between the rules of the game and the laws of physics.

ウ The relationship between the schedule of games and the seasons of the year.

エ The relationship between the conflicts in the game and the struggle for survival.

(5) Which of the following is NOT mentioned with regard to football and war?

ア The military origins of football.

イ The increasing violence of football.

ウ The discipline and courage expected of soldiers.

エ The protective equipment worn by football players.

(C) これから放送するのは、(B)の講義のあとでなされた、先生と学生二人 (Peter と Linda) の会話である。これを聞き、(1)～(5)の問いに対して、それぞれ正しい答えを一つ選び、その記号を記せ。

(1) Why is Peter dissatisfied with the scholars' explanations of American football?

- ア Because he thinks only one explanation can be correct.
- イ Because he thinks there must be another, better explanation.
- ウ Because he thinks the explanations reveal the scholars' prejudices.
- エ Because he thinks it is inappropriate for scholars to study sports like American football.

(2) Which of the following explanations for Japan's low crime rate is NOT mentioned?

- ア Japan's low birthrate.
- イ Japan's culture of respect.
- ウ Japan's community-based policing.
- エ Japan's relative economic equality.

(3) Which of the following agrees with the lecturer's comments about the simplicity of sports?

- ア The simpler a sport is, the more popular it will be.
- イ Being simple is not enough to make a sport popular.
- ウ Attempts to simplify sports in order to make them more popular rarely succeed.
- エ It can take a long time for even a simple sport to become popular worldwide.

(4) What does the lecturer imply about the scholars' explanations of American football?

ア Some of those explanations can be applied to soccer's popularity as well.

イ Some of those explanations also suggest why American football is not popular worldwide.

ウ The existence of various explanations suggests why American football is popular in the United States.

エ The existence of various explanations suggests that the study of American football is still in its early stages.

(5) How does the lecturer explain the global popularity of soccer?

ア He doesn't.

イ He links it to the fact that people play soccer in their childhood.

ウ He says that soccer has various symbolic meanings that touch people at many deep levels.

エ He says that people all over the world enjoy soccer because the rules are easy to understand.

- 4 (A) 次の下線部(1)～(5)には、文法上あるいは文脈上、取り除かなければならない語が一語ずつある。解答用紙の所定欄に、該当する語を記せ。

(1) Every so often I read an article on how to survive when is lost in the wilds, and I have to laugh. (2) The experts who write these pieces know everything about survival but next to it nothing about getting lost. I am an expert on getting lost. (3) I have been lost in nine different countries, forty-three cities, seven national forests, four national parks, countless of parking lots, and one passenger train. My wife claims I once got lost riding an elevator in a tall building. But that is an exaggeration based on my confusion over the absence of a thirteenth floor. (If you are a person with a fear of heights, you want to make certain that the floors are right where they are supposed to be. (4) And you're not all about to listen to a lot of excuses for any empty space between the twelfth and fourteenth floors.) (5) Ever since I have survived all of these experiences of being lost, it follows that I am also something of an expert on survival.

(B) 次の英文は、ある作家が小説家 Kazuo Ishiguro (=Ish) にインタビューしたあとで書いた文章の一部である。下線部(1), (2), (3)を和訳せよ。ただし、下線部(2)については、itが何を指すか明らかにすること。

It's perhaps not much known that Ish has a musical side. I was only vaguely aware of it, if at all, when I interviewed him, though I'd known him by then for several years — ⁽¹⁾ a good example of how he doesn't give much away. Ish plays the piano and the guitar, both well. I'm not sure how many different guitars he now actually possesses, but I wouldn't be surprised if it's in double figures. His wife, Lorna, sings and plays; so does his daughter. Evenings of musical entertainment in the Ishiguro household can't be at all uncommon.

One of the few regrets of my life is that I have no formal grounding in music. I never had a musical education or came from the sort of 'musical home' that would have made this possible or probable, and always rather readily assumed that music was what those other, 'musical' people did. ⁽²⁾ I've never felt, on the other hand, though a great many people who didn't grow up reading books have perhaps felt it, that writing is what those other, 'writerly' people do.

This contrast between writing and music is strange, however, since I increasingly feel that a lot of my instincts about writing are in fact musical, and I don't think that writing and music are fundamentally so far apart. The basic elements of narrative — timing, pacing, flow, tension and release, repetition of themes — are musical ones too. And ⁽³⁾ where would writing be without rhythm, the large rhythms that shape a story, or the small ones that shape a paragraph?

5 次の文章を読み、以下の問いに答えよ。

A sari for a month. It shouldn't have been a big deal but it was. After all, I had grown up around women wearing saris in India. My mother even slept in one.

In India, saris are adult clothes. After I turned eighteen, I occasionally wore a beautiful sari for weddings and holidays and to the temple. But wearing a silk sari to an Indian party was one thing. Deciding to wear a sari every day while living in New York, especially after ten years in Western clothes, seemed (1) outrageous, even to me.

The sari is six yards of fabric folded into a graceful yet impractical garment. It is fragile and can fall apart at any moment. When worn right, it is supremely elegant and feminine.

It requires (2a), however. No longer could I spring across the street just before the light changed. The sari forced me to shorten my strides. I had to throw my shoulders (3a) and pay attention to my posture. I couldn't squeeze (3b) a crowded subway car for fear that someone would accidentally pull my sari. I couldn't balance four bags from the supermarket in one hand and pull out my house keys from a convenient pocket (3c) the other. By the end of the first week, I was feeling frustrated and angry with myself. What was I trying to (4a)?

The notion of wearing a sari every day was relatively new for me. During my college years—the age when most girls in India begin wearing saris regularly—I was studying in America as an art student and I wore casual clothes just as other students did. After getting married, I became a housewife experimenting with more fashionable clothes. Over the years, in short, I tried to talk, walk, and act like an American.

Then I moved to New York and became a mother. I wanted to teach my

three-year-old daughter Indian values and traditions because I knew she would be profoundly different from the children she would play with in religion (we are Hindus), eating habits (we are vegetarians), and the festivals we celebrated. Wearing a sari every day was my way of showing her that she could melt into the pot while keeping her individual flavor.

It wasn't just for my daughter's sake that I decided to wear a sari. I was tired of trying to (4b). No American singers had ever spoken to me as deeply as my favorite Indian singers. Nor could I sing popular American songs as easily as I could my favorite Indian tunes. Much as I enjoyed American food, I couldn't last four days without an Indian meal. It was time to show my ethnicity with a sari and a bright red bindi. I was going to be an (5a), but on my own terms. It was America's turn to adjust to me.

Slowly, I eased into wearing the garment. I owned it and it owned me. Strangers stared at me as I walked proudly across a crowded bookstore. Some of them caught my eye and smiled. At first, I resented being an (5b). Then I wondered: perhaps I reminded them of a wonderful holiday in India or a favorite Indian cookbook. Shop assistants pronounced their words clearly when they spoke to me. Everywhere, I was stopped with questions about India as if wearing a sari had made me an (5c). One Japanese lady near Times Square asked to have her picture taken with me. ⁽⁶⁾A tourist had thought that I was one, too, just steps from my home.

But there were unexpected (2b). Indian taxi drivers raced across lanes and stopped in front of me just as I stepped into the street to hail a cab. When my daughter climbed high up the jungle gym in Central Park, I gathered my sari and prepared to follow, hoping it wouldn't balloon out like Marilyn Monroe's dress. One of the dads standing nearby saw that I was in trouble and volunteered to climb after her. ⁽⁷⁾A knight in New York? Was it me? Or was it my sari?

Best of all, my family approved. My husband praised me. My parents were

proud of me. My daughter gave out a sigh of admiration when I pulled out my colorful saris. When I hugged her tenderly in my arms, scents from the small bag of sweet-smelling herbs that I used to freshen my sari at night escaped from the folds of cloth and calmed her to sleep. I felt part of a long line of Indian mothers who had rocked their babies this way.

Soon, the month was over. My self-imposed (2c) was coming to an end. Instead of feeling liberated, I felt a sharp pain of unease. I had started to (4c) my sari.

Saris were impractical for America, I told myself. I would continue to wear them (8). It was time to go back to my sensible casual clothes.

注: bindi ヒンドゥー教徒の女性が額につける印

(1) 下線部(1)の言い換えとして最も適切なものを次のうちから選び、その記号を記せ。

- ア extreme
- イ gorgeous
- ウ hostile
- エ precious
- オ serious

(2) 空所(2a)～(2c)を埋めるのに最も適切なものを次のうちから一つずつ選び、それぞれの記号を記せ。同じ記号を複数回使ってはならない。

- | | | |
|---------------|--------------|----------------|
| ア advantages | イ assistance | ウ attempts |
| エ convenience | オ feelings | カ helplessness |
| キ information | ク obligation | ケ opportunity |
| コ sacrifices | | |

(3) 空所(3a)～(3c)を埋めるのに最も適切なものを次のうちから一つずつ選び、それぞれの記号を記せ。同じ記号を複数回使ってはならない。

ア above イ at ウ back エ beyond オ for
カ from キ into ク under ケ with

(4) 空所(4a)～(4c)を埋めるのに最も適切なものを次のうちから一つずつ選び、それぞれの記号を記せ。同じ記号を複数回使ってはならない。

ア avoid イ enjoy ウ fit in
エ insist オ prove カ put on

(5) 空所(5a)～(5c)を埋めるのに最も適切な組み合わせを次のうちから選び、その記号を記せ。

ア authority / exhibit / immigrant イ authority / immigrant / exhibit
ウ exhibit / authority / immigrant エ exhibit / immigrant / authority
オ immigrant / authority / exhibit カ immigrant / exhibit / authority

(6) 下線部(6)を和訳せよ。ただし、one が何を指すか明らかにすること。

(7) 下線部(7)の説明として最も適切なものを次のうちから一つ選び、その記号を記せ。

ア She is amazed that a man would be kind enough to help a stranger in New York.

イ She is surprised that a man of noble birth would act so bravely in New York.

ウ She wonders if men have many opportunities to help beautiful women in New York.

エ She is confused by a father putting her daughter before his own children in New York.

オ She is shocked at a man's eagerness to get to know someone who looks so different in New York.

(8) 空所(8)を埋めるのに最も適切なものを次のうちから一つ選び、その記号を記せ。

- ア but not every day
- イ in order to feel liberated
- ウ no matter how inconvenient
- エ and enjoy their sweet herb smell
- オ only to show I am an Indian mother

(9) 本文の内容と一致するものを次のうちから一つ選び、その記号を記せ。

- ア The writer decided to wear saris because she wanted to express her Indian identity.
- イ The sari was so elegant and feminine that the writer naturally behaved gracefully.
- ウ Despite her initial reluctance to wear saris, the writer gradually became an expert on India.
- エ Shop assistants spoke to the writer very politely because they saw her in a sari and thought she should be treated with respect.