

英 語

(問 題)

2013年度

〈2013 H25071123〉

注 意 事 項

1. 問題冊子および記述解答用紙は、試験開始指示があるまで開かないこと。
2. 問題は2～11ページに記載されている。試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚れ等に気づいた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて解答用紙の所定欄にHBの黒鉛筆またはHBのシャープペンシルで記入すること。
4. 受験番号および氏名は、試験が始まってから、解答用紙の所定欄（2か所）に正確に記入すること。記述解答用紙の所定欄（2か所）には受験番号と氏名を、マーク解答用紙の所定欄には氏名のみを記入すること。

受験番号は正確に記入すること。読みづらい数字は採点処理に支障をきたすことがあるので、注意すること。

数 字 見 本	0	1	2	3	4	5	6	7	8	9
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5. マーク欄ははっきり記入すること。また、訂正する場合、消しゴムでていねいに消すこと（砂消しゴムは使用しないこと）。

マークする時	● 良い	● 悪い	○ 悪い
マークを消す時	○ 良い	● 悪い	○ 悪い

6. 試験終了の指示がでたら、すぐに書くのをやめ、筆記具を置くこと。終了の指示に従わない場合は、答案のすべてを無効とするので注意すること。
7. 試験終了後、問題冊子は持ち帰ること。
8. いかなる場合でも、解答用紙は必ず提出すること。

I Read the following two passages and choose the most appropriate word or phrase for each gap. Mark your answers (a ~ d) on the separate answer sheet.

(A) Muhammad Yunus, the founder of Grameen Bank, was born on 28 June 1940. He is a banker, economist, and the first Bangladeshi ever to get the Nobel Peace Prize. Previously, when he was a professor of economics, he took his students on a field trip to a poor village where he learnt that very small loans could make a (1) difference to poor people and hence microcredit could be a (2) business model. Traditional banks were (3) to give loans to the poor because of high repayment risks. Muhammad Yunus gave the first loan from his own pocket consisting of the equivalent of \$27.00. It was given to 42 women in the village who made a net profit of about \$0.02 each.

Grameen Bank was founded in 1983. The name Grameen is (4) from the word *gram* which means “village” in the Bangla language. So the term ‘Grameen Bank’ means ‘Bank of the Village’. Grameen Bank still provides small loans to rural people and it has (5) national boundaries. Grameen Bank projects have inspired similar activities in more than 40 countries throughout the world. Microcredit projects mainly provide loans to women. Some 94% of the Grameen loans are provided to women who are suffering from extreme poverty. Grameen Bank projects empower poor women and (6) their poverty.

Muhammad Yunus, along with Grameen Bank, was awarded the Nobel Peace Prize in 2006. President Bill Clinton in one of his speeches declared that Dr. Yunus is a man who fully deserved to win the Nobel Peace Prize, but *The Economist* magazine responded that the Nobel committee could have made a (7), more difficult choice by declaring that there would be no recipient at all.

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|-------------------|-----------------|------------------|----------------|
| 1. (a) contrary | (b) famous | (c) noticeable | (d) tragic |
| 2. (a) bare | (b) comfortable | (c) ferocious | (d) viable |
| 3. (a) determined | (b) intended | (c) ordained | (d) unwilling |
| 4. (a) created | (b) derived | (c) invented | (d) structured |
| 5. (a) crossed | (b) migrated | (c) transgressed | (d) violated |
| 6. (a) alleviate | (b) encourage | (c) initiate | (d) magnify |
| 7. (a) braver | (b) frightened | (c) humble | (d) reticent |

(B) High achievers at top American high schools are well aware of the stakes that are involved in the race for good grades. No one likes to be considered a cheat, but many of these students have no difficulty (8) their behavior on homework assignments and tests. For them it is survival at all costs. They are staking their futures on grades in a world where anything less than a grade of 85 is considered “failing”. For these students cheating is a (9) in order to succeed.

There are no clear figures on how rampant academic dishonesty is, but on a recent survey of students at a particularly (10) school in New York, 80 percent of the students admitted that they had cheated at one time or another. Interestingly, in another large-scale survey of high school students (11) in 2010, more than half of the students said that they had cheated in the previous year, one third had copy-and-pasted from the Internet, and one fourth even admitted that they had lied when they answered the survey.

From the students’ standpoint, it’s a matter of keeping their (12) or failing a test. Many do not feel that their time is well spent when two hours of study could result in 80 on a test, but cheating could net a 90. Also, there are students who cheat out of lack of respect for a teacher. Why study for a class that you think is a (13) when you can devote your time to other classes and projects that you really like. Other strange excuses include that cheating on homework is all right but cheating on a test is not. Cheating on a required course examination is all right when compared to the less (14) cheating on an Advanced Placement Exam.

Finally, now that technology is more advanced and available, schools have to ban smart phones and tablet computers. The age of writing notes on your hand is long gone. Take a picture with your cell phone, and then everyone has the information!

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| 8. (a) comparing | (b) deceiving | (c) justifying | (d) relieving |
| 9. (a) basic choice | (b) moral dilemma | (c) necessary evil | (d) responsible act |
| 10. (a) aggressive | (b) competitive | (c) integrative | (d) superlative |
| 11. (a) answered to | (b) brought up | (c) carried out | (d) pulled off |
| 12. (a) equanimity | (b) integrity | (c) polarity | (d) vanity |
| 13. (a) challenge | (b) joke | (c) loss | (d) stretch |
| 14. (a) acceptable | (b) escapable | (c) reliable | (d) untenable |

II Read the following three passages and answer the questions. Mark your answers (a ~ d) on the separate answer sheet.

(A) In January 2006, a sad day came for Kongo Gumi, a temple-building business based in Osaka. Due to ballooning debts, the company, which employed over 100 people, was pushed into bankruptcy, its assets being acquired by a larger corporation. The event witnessed the passing of the world's oldest independent company. Kongo Gumi had begun its history in the year 578, and thus had been in continuous operation as a family firm, with ownership and control passing through sons and sons-in-law, for more than 1,400 years until its demise. Records detailing the company's activities, including its participation in the construction of Osaka Castle, go back as far as the oldest documents in the archives. The company's longevity may be attributed in part to the particular tradition in older Japanese corporations of adopting sons into the family from outside, thus regenerating the business with fresh ideas and talent, while retaining the close-knit strength of the family. However, as the last member of the Kongo family lost his position in 2006, it seems that tradition has ended.

15. Kongo Gumi's long life as a company may be attributed to

- (a) a combination of good fortune, inspiration, and brilliant innovation.
- (b) its geographical position in the second-largest Japanese city.
- (c) the dedication of its employees to making great buildings.
- (d) the practice of company control passing by inheritance and adoption.

16. The business of Kongo Gumi eventually failed because

- (a) the construction of temples and castles is no longer efficient.
- (b) debt forced the firm into being taken over by another business.
- (c) experienced workers and managers could no longer be found.
- (d) new methods replaced the traditional style of building they had used.

(B) An important issue in the discourse on language rights is the degree to which they influence the development and implementation of language policies or perpetuate inequalities in many language situations. Tove Skutnabb-Kangas, for example, is one of the most influential scholars working within a language-rights framework. To her the most important linguistic human right which is needed to maintain the world's linguistic diversity is unconditional mother tongue medium (MTM) education. In Skutnabb-Kangas's opinion, the schools, the media, and the world's economic, military, and political systems are the main agents of linguistic genocide.

According to her, most minority-language children need to learn the dominant language along with their own language. Additional languages enrich people's lives and give

people more choices and more freedom, but these additional languages should be learned additively, not subtractively. They should not replace mother tongues. Skutnabb-Kangas believes that everyone who resides in a country where a mother tongue is not an official language has the right to become bilingual in the mother tongue and the official language. English can be one of the possibilities as it has an official status in 70 countries of the world.

Proponents of monolingual instruction, such as English-only, often advance economic arguments to show that MTM education is impossible. They often describe MTM instruction as a naïve and romantic dream which misleads linguists and educationists. They argue that poor Asian and African countries cannot afford to teach many languages. Thus, it is better to teach students one language only, preferably English. According to Skutnabb-Kangas, the economic rationale for not organizing MTM is actually a fraud. Irrational policies are adopted which fail to support multilingualism or ensure school achievement for indigenous people, internal migrants, and refugee minorities. These educational policies may cause linguistic and cultural genocide.

17. According to Tove Skutnabb-Kangas, the crucial right that people have with regard to language is

- (a) being able to study in their mother tongue.
- (b) implementing language policies fairly.
- (c) maintaining global linguistic diversity.
- (d) promoting linguistic genocide.

18. Skutnabb-Kangas holds that the dominant language

- (a) in most cases means the minority language of the country.
- (b) should be learnt along with minority children's own language.
- (c) should be taught with the additional language by experts.
- (d) should replace the mother tongue in education where possible.

19. Proponents of monolingual education say that mother tongue medium education

- (a) is a concept based on a fraud.
- (b) is not feasible for economic reasons.
- (c) is possible for all minority children.
- (d) will enrich linguistic diversity.

(C) The Best Picture Award in the 2012 Academy Awards (the “Oscars”) was won by *The Artist*, a French movie, which also picked up the awards for Best Actor and Best Director. The success of the movie, which had previously won several other prestigious awards, was remarkable not only because it was made in black-and-white, but also because *The Artist* is a silent movie, with virtually no speech by the actors and no soundtrack apart from a musical accompaniment. It was, in fact, the first silent movie to win the Best Picture Award since the very first ceremony in 1929. The film paid homage to the great days of the silent cinema, and seemed to reap the benefits of current nostalgia for the original era of film-making.

However, one “actor” in *The Artist* failed to get much recognition, even though his role was vital in the movie’s narrative. Uggie, a terrier, played the role of Jack the Dog in the film, and featured throughout, having an especial part to play when his prompt action saves the hero’s life. Unfortunately, there is no Oscar for non-human performers, though a Facebook campaign, “Consider Uggie”, was launched and gained many animal-loving followers. Uggie did win the annual “Palm Dog” award for canine performances in movies handed out at the Cannes Film Festival in 2011.

In failing to gain due recognition for his performance, Uggie followed in a line of animal actors. Indeed, it has been claimed that at the very first Oscars in 1929, the animal star Rin Tin Tin gained the most votes for Best Actor from the Academy’s members, but the organizers of the event, fearing ridicule, gave the award to a human instead. Animals, and dogs in particular, have played major parts in film, and this was especially the case in the silent era. Before the 1930s, the most popular performers in American movies were often animals such as Rin Tin Tin, Ace the Wonder Dog, and Jean the Vitagraph Dog. These animals, or rather their fortunate owners, received large payments, and had fans outnumbering even the top human movie stars of the day. Rin Tin Tin, for example, was the principal star of thirty movies in the 1920s, and was the hero of the films in which he appeared.

Though there are still movies that feature interactions between animals and humans, and some of these pictures are very popular, they are nowhere near as common as they once were. What happened? Well, as the movie *The Artist* shows with the story of its human protagonists, the talking pictures came along. This had a major effect on actors throughout the cinematic world, since non-American films could no longer command a big audience, and in America many actors whose voices were unsuitable for the new sound era found that the brightness of their fame dimmed and eventually disappeared. And the dogs, who of course could not speak at all, found their roles diminished to being bit-parts, sidekicks, and comic relief. The time when a dog performer such as Ace or Rin Tin Tin would be the sole star of a movie has passed, and though they still appear in films, they have no “voice” and we rarely know their names.

20. *The Artist* was an unusual Oscar winner because it
- (a) did not have much spoken dialogue.
 - (b) had no human actors in the leading roles.
 - (c) told the story in reverse order.
 - (d) was based on a true story.
21. Uggie, the dog performer who participated in *The Artist*,
- (a) had a popular following but little professional recognition.
 - (b) received little attention except amongst fellow-professionals.
 - (c) was awarded the Best Actor prize at the Cannes Film Festival.
 - (d) won the Oscar for Best Supporting Actor in 2012.
22. According to the passage,
- (a) animal performers in the silent film era were paid more than movie stars.
 - (b) foreign animals did not appear in American movies as they could not follow instructions.
 - (c) only Rin Tin Tin ever won the Oscar for best animal performance in a silent movie.
 - (d) some animal performers had greater popularity than humans in the silent film era.
23. According to the passage, what has NOT happened since the advent of talking pictures?
- (a) Films in languages other than English lost a major part of their audience.
 - (b) Human actors who did not speak clear English were soon forgotten.
 - (c) Movies featuring animals became impossible to promote successfully.
 - (d) Their inability to communicate verbally led to a decrease in animal stars.
24. A good title for the passage would be:
- (a) Every Dog Has His Day
 - (b) Give Uggie His Due
 - (c) Never Act with Children or Animals
 - (d) Silence Was Golden

III Choose the most appropriate sentences from the following list (a ~ h) for the gaps in the text (25~31). Mark your answers on the separate answer sheet.

- (a) As he passed along the road, the news of his success travelled before him, reaching his home, where his father and the rest of his family were overjoyed.
- (b) "But there is a price to pay for this advice," the old woman warned.
- (c) He had saved the local people from the curse of the great worm, but at the cost of his own family's good health and success.
- (d) He thought no more about it, but in the following days and weeks, the old woman's words began to trouble John.
- (e) John just laughed at her scornfully, and turned back to his fishing rod.
- (f) John, who remembered the ugly worm he had thrown into the well those years before, decided to kill the monster, though he did not know how to do it.
- (g) Nobody knows why such a strange thing should happen in that way.
- (h) The monstrous worm soon appeared, swam out into the river, and coiled itself tightly around the young man.

This is a story that appears in various versions in northern Britain. The version I am going to tell you may be one of the earliest tellings of the tale, and comes from the North East of England. The hero of the story is John Lambton, the son of a good family, who was notorious for being a wicked, dissolute young man. One Sunday morning, when all the local people had gone to church, which was their duty as good Christians, John decided that he wanted to go fishing instead. As he stood by the banks of the river, an old woman passed by. She stopped and said, "No good will come of your fishing, John Lambton! It is high time you changed your ways." (25) Shortly afterwards he felt something pull on the line, but was disappointed to see that he had just caught an ugly worm, not a fish. John threw the creature away, but it crawled back towards him. He stabbed at the worm with a knife, cutting it in half, and was astonished to see the two parts move back together, and the worm become whole again. John was completely disgusted by this, and threw the worm into a well. (26) Eventually, he decided that he would leave his family home, and seek his fortune in the world.

For seven years, John travelled and worked in different places. While he did not make a fortune, he did gain experience, and when he returned home he was a man of wisdom and good sense. He found that in his absence things had not gone well with the people of his local area. A huge snake had taken up residence in the district, attacking the people and their livestock, causing great misery to them all. The snake was too fast and strong to be attacked successfully, and would coil around any man foolish enough to fight it. If anyone did manage to cut the snake, it would instantly heal again, and thus seemed impossible to kill.

(27) As he walked by the river, thinking of his foolish life and how he could correct the faults he had committed, he was surprised to see the old woman standing in front of him. "You need my help, John Lambton," she said, "if you are not too proud and foolish to take it." He quickly agreed with the old woman, and she told him what to do: he must put sharp blades all over his clothes and then stand in the middle of the river, calling on the great snake to come and fight. (28) "When you return to your house after killing the worm, you must kill the first living creature you meet. If you fail to do this, misfortune will follow your family for generations to come."

So, John returned home and prepared for his fight with the great worm. He attached razor-sharp blades to his coat and trousers, and told his father of the old woman's warning. "When you hear of my return, father, you must send out our old dog to greet me, before anyone else." John felt sorry for his old dog, but knew that the creature was near the end of his life anyway. Then John went down to the river, waded out to the middle of the stream, and shouted out his challenge to the snake. (29) The blades attached to John's clothes cut the snake, and as the pieces fell into the river, the rapid current swept them away, before they could heal themselves. The snake became weaker and weaker, loosening its grip, and John could draw his sword, cutting and hacking until the monster was no more. Tired by the fight, but glad of his victory, John left the river and walked homewards. (30) His father, who had thought he would never see his son again, forgot about John's instruction to send the dog out, and instead rushed out of the house himself to greet the victorious hero.

John's heart, which had been full of gladness, sank when he saw his father coming towards him. He realised that he could not kill his father, so he walked past the old man and slew the dog that wandered behind. Thus it happened that John, and his descendants, would have to suffer the misfortune that the old woman had foretold. (31) And so it has proved to be. The Lambton family are still prominent landowners in the area, but they are considered to be very unlucky. Many of them, from the days of John Lambton and the worm down to the present time, have suffered mysterious accidents and mischances and the idea of ill fortune has become a family tradition. In songs and stories, the local people still tell the tale of the Lambton Worm and the bad luck it brought to the Lambtons.

IV Choose the most appropriate answers from the list (a ~ m) for the gaps (32~38) in the following conversation. Mark your answers on the separate answer sheet.

A teacher and his students talk about an upcoming seminar retreat.

Prof. Pass: Well, it's (32) that we start planning our spring *gasshuku*, don't you think?

Roy: What? I've never heard of that before. What is it?

Kaori: Come on! You're kidding me. Every student here knows what a *gasshuku* is.

Prof. Pass: Now (33), you guys.

Kaori: You (34) that it's a big seminar event. We all go off to stay overnight somewhere and give presentations about our seminar research projects.

Roy: Is that it? That doesn't (35) a lot of fun to me.

Kaori: Yeah, but it is a good time to (36) each other better. There'll still be plenty of chances to have a good time.

Roy: Okay. Having a good time is (37) me.

Prof. Pass: Fine! Don't you think we (38) get started on planning this?

- (a) about time
- (b) cut it out
- (c) finest to
- (d) get to know
- (e) have it at
- (f) okay with
- (g) on top of it
- (h) ought to
- (i) reach out
- (j) should know
- (k) sound like
- (l) too late
- (m) way behind

V Read the following passage and write an English summary in one sentence in your own words in the space provided on the separate answer sheet.

Something that we all take for granted these days had its humble beginnings as a United States government-sponsored project that created a network of computers operated by government agencies, research institutes, and universities. It was called ARPANET. The people who designed that network created the original protocols or standardized sets of rules that make it possible for computers to communicate across networks. This giant system is really made up of many smaller systems that may be owned by companies or organizations. Other organizations influence how this vast network works, ranging from designing protocols to assigning addresses, like the house numbers that help us find a location in the real world. These organizations help maintain a network that is not owned by any company or government and maintain its functions so that everyone can benefit from it. By its nature, this network was meant to be unregulated by governments. Unfortunately, events around the world are leading many governments to control access to this information highway, contrary to the intentions of its creators. Under these circumstances it is difficult to predict what will happen to this system on which we have grown to depend. Only cooperation can maintain the vision held by those who originated it.

[以 下 余 白]

