

英 語

(問 題)

2014年度

〈2014 H26081123〉

注 意 事 項

1. 試験開始の指示があるまで、問題冊子および解答用紙には手を触れないこと。
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・乱丁及び解答用紙の汚損等に気付いた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて、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. マーク解答用紙記入上の注意
 - (1) 印刷されている受験番号が、自分の受験番号と一致していることを確認したうえで、氏名欄に氏名を記入すること。
 - (2) マーク欄にははっきりとマークすること。また、訂正する場合は、消しゴムで丁寧に、消し残しがないようによく消すこと。

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

5. 記述解答用紙記入上の注意
 - (1) 記述解答用紙の所定欄（2カ所）に、氏名および受験番号を正確に丁寧に記入すること。
 - (2) 所定欄以外に受験番号・氏名を書いてはならない。
 - (3) 受験番号の記入にあたっては、次の数字見本にしたがい、読みやすいように、正確に丁寧に記入すること。

数 字 見 本	0	1	2	3	4	5	6	7	8	9
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- (4) 受験番号は右詰めで記入し、余白が生じる場合でも受験番号の前に「0」を記入しないこと。

	万	千	百	十	一
(例) 3825番⇒		3	8	2	5

6. 解答はすべて所定の解答欄に記入すること。所定欄以外に何かを記入した解答用紙は採点の対象外となる場合がある。
7. 試験終了の指示が出たら、すぐに解答をやめ、筆記用具を置き解答用紙を裏返しにすること。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。
8. いかなる場合でも、解答用紙は必ず提出すること。
9. 試験終了後、問題冊子は持ち帰ること。

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) Haruki Murakami, the best-selling Japanese writer, was born in Japan after World War II. Since childhood, Murakami has been (1) Western culture, music, and literature, such as works by the American writers Kurt Vonnegut and Richard Brautigan. The influence of these writers (2) Haruki Murakami from other Japanese writers.

Murakami studied drama at Waseda University in Tokyo. Before finishing his studies, Murakami opened a jazz bar, the Peter Cat, in Tokyo, and he ran it with his wife from 1974 to 1981. At the age of 29, he started his writing (3). Many of the themes and titles of his works, such as “The Thieving Magpie”, invoke classical music. Murakami is a marathon runner and triathlon (4), though he did not start running until he was 33 years old.

Murakami was criticized for receiving the controversial Jerusalem Prize, a biennial literary award given to the writers who deal with themes of human freedom, society, politics, and government. In spite of the strong (5) in Japan, Murakami chose to attend the ceremony and gave a speech that criticized Israeli politics. He said that everyone possesses a tangible, living soul and that we must not allow ourselves to be (6) by the system. In 2011, Murakami donated his £80,000 winnings from the International Catalunya Prize to the victims of the March 11th earthquake and tsunami, and to those affected by the Fukushima nuclear disaster. He said Japanese should have (7) nuclear power after experiencing their second major nuclear disaster in Japanese history, though this time it was not a bomb but the result of human error.

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|------------------------|-------------------|----------------------|--------------------|
| 1. (a) aggrieved at | (b) enamored of | (c) manipulated by | (d) qualified in |
| 2. (a) distinguished | (b) encouraged | (c) indicated | (d) valued |
| 3. (a) career | (b) project | (c) status | (d) workshop |
| 4. (a) coach | (b) enthusiast | (c) player | (d) supporter |
| 5. (a) application | (b) endorsement | (c) protest | (d) recognition |
| 6. (a) denied | (b) exploited | (c) prevented | (d) suspected |
| 7. (a) abandoned | (b) abused | (c) corrupted | (d) dominated |

(B) An obstacle in studying Hinduism is that, compared with other world religions such as Christianity, Islam, and Buddhism — all of which possess founders, dates of establishment, and well-defined bodies of doctrine — Hinduism is much less coherent. Indeed, the concept that India possessed a (8) “religion” was actually first “imagined” by British observers as late as the 18th century. It was they who coined the name Hinduism, (9) that of the territory, Hindustan. According to later censuses, the word Hindu was used to designate any native of India who was neither a Christian nor a Muslim. Even now, it would be impossible to give a clear and defensible answer as to what beliefs and practices are and are not Hindu. The range of beliefs, gods, rituals, and practices that are incorporated under the (10) of “Hinduism” is almost infinite.

At about the same time that the label Hinduism came into (11), British scholars of Asia in alliance with members of the Brahman class, developed the concept of caste as a key to understanding India. Some sort of caste organization, including rules governing marriage and other sorts of contact as well as food, has apparently existed in India since (12) records were kept, though probably not in its modern form. But the notion that caste represents the “essence” of India was also part of the comparatively recent British attempt to “imagine” India. Both caste and Hinduism were portrayed as working to keep India divided, and therefore, badly in (13) of unifying political control: that is, the British Empire.

In short, the study of Asia was closely connected to the aim of controlling and ruling Asians. Moreover, many of the influential and authoritative books on Asia have been written by westerners. Since even 20th-century Asian leaders such as Gandhi, Nehru, and Mao Zedong have derived so much of their understanding of their own societies from the interpretations of outsiders, it becomes sometimes difficult to (14) fact from fiction with respect to many aspects of Asia, including religion.

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|-----------------|-----------------|---------------|---------------|
| 8. (a) distant | (b) natural | (c) scattered | (d) unified |
| 9. (a) after | (b) in | (c) towards | (d) with |
| 10. (a) control | (b) influence | (c) shadow | (d) umbrella |
| 11. (a) being | (b) contact | (c) force | (d) question |
| 12. (a) along | (b) before | (c) during | (d) when |
| 13. (a) charge | (b) defense | (c) need | (d) terms |
| 14. (a) derive | (b) disentangle | (c) purify | (d) reproduce |

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

(A) Legal same-sex marriage is sometimes referred to as equal marriage. During the first decade of the 21st century, same-sex marriage laws were enacted in thirteen different countries. The recognition of same-sex marriage is a political, social, human rights, and civil rights issue, as well as a religious issue in many nations around the world, and debates continue to arise over whether same-sex couples should be allowed to marry, be required to hold a different status, or be denied recognition of such rights.

While few societies have recognized same-sex unions as marriages, many countries are opposed to this marital option. Opponents of same-sex marriage have argued that such recognition would erode religious beliefs, and that same-sex marriage, while beneficial to the couples that participate in it and the children they are raising, undermines the right of children to be raised by their biological parents. Others argue that legalizing same-sex marriages would enable same-sex couples to receive social benefits.

15. The legalization of same-sex marriages is a

- (a) barrier to creating equal obligations for all citizens.
- (b) complex issue involving many aspects of society.
- (c) fundamental way to promote simultaneous unions.
- (d) way to ensure equal rights for couples and singles.

16. Some who are against same-sex marriage contend that it will

- (a) decrease social opportunities.
- (b) enhance civil rights options.
- (c) expand political rights.
- (d) weaken religious beliefs.

(B) Around 1412, a girl was born to ordinary peasant parents in a village in what is now eastern France. It was during the Hundred Years' War and parts of France were dominated by England. When the girl was twelve years old, she claimed she saw visions of divine figures that told her to drive out the English and bring the Dauphin, the eldest son of the king of France, to Reims for his coronation. At the age of sixteen, she gained permission through the local magnate to visit the royal court and met the uncrowned King Charles VII. Believing in her military ability, Charles sent her to the siege of Orléans, where she was not welcomed by the veteran commanders. But hardly had she won the battle and lifted the siege before more and more French soldiers and commoners began to follow her. Then she added several victories, succeeded in having Charles coronated at Reims, and became one of the

most popular heroines in French history. She was called Jeanne d'Arc or Joan of Arc.

However, being a heroine to the French military meant to be regarded as a witch by the English. When captured and transferred to the English in 1430, she was unable to escape execution. It was not the English military, however, that burned her at the stake. They left her trial and execution in the hands of a pro-English bishop so that her sin of heresy would invalidate her king's legitimacy, which was the English political intention. Subsequently, she signed a document admitting her sin, though she was said to be illiterate. She was executed, but her honour was restored when she was pronounced innocent at a religious court twenty-five years after her death and was made a saint in 1920. Now, you can find statues of St. Joan revered even in some English churches.

17. Joan became a heroine to French people, because

- (a) all of them recognized her divinity from the very beginning.
- (b) it came to light that she descended from a noble family line.
- (c) she made great achievements in the battlefields as she predicted.
- (d) the king put a crown on her head after the siege was lifted.

18. Joan was executed

- (a) after she read the written denunciation and admitted its contents.
- (b) due to her being used as evidence for the illegality of the coronation.
- (c) just because she was identified as a witch with many others.
- (d) without leaving anything controversial about what she was.

19. One of the things you can say from this article is that

- (a) Charles VII wanted Joan to be a symbol of hope for French people.
- (b) it was obvious that Joan was actually visited by saints for many years.
- (c) Joan's high reputation was not reestablished until 490 years later.
- (d) some people accept Joan's holiness despite what she did to their ancestors.

(C) South Africa, the so-called 'Rainbow Nation', has come a long way since the dark days of Apartheid. However, there is still a great deal of racial prejudice and discrimination on both sides, black and white. The tension has been amplified by high crime rates and economic instability.

A recent report by the BBC focused on the severe conditions of working-class Afrikaner communities, who have suffered economically and socially after the end of Apartheid. In the report it was claimed that as many as 400,000 of these poor whites might be living in 'squatter' or shanty camps scattered about South Africa, with poor sanitation, no jobs, and no prospects. The report painted a harsh picture of this alienated section of the white community, which is, in many ways, especially tainted by the legacy of Apartheid.

There is no doubt that for many unskilled or semi-skilled Afrikaners, life in South Africa has become very tough — many rely on the goodwill of sympathetic farmers and local volunteer organizations to feed them, but the supposed scale of the poverty and suffering has been questioned for some time. Africa Check, a non-profit organization that 'promotes accuracy in public debate', investigated the BBC's claims and found them to be wildly exaggerated. They estimated that no more than 31,000 whites were living in squatter camp conditions — some 370,000 less than the figure quoted by the BBC. So why the discrepancy? It seems that nobody really knows the true figures, because there have not been any rigorous surveys of the problem. Africa Check's figures are at least based on the government-backed 2011 Household Survey, whereas the BBC's figures were based on estimates given by aid workers who admitted that the numbers were highly speculative.

Whatever the true number of whites who are living in conditions of poverty in South Africa, this is almost a parody, just as it is for the many more black South Africans without jobs, education, social support, or regular housing. However, the distress of the Afrikaners community does not stop at the impoverished semi-skilled workers. Relatively wealthy Afrikaner farmers have been facing the consequences of the cruelty and injustices of the Apartheid years, in the form of regular, politically motivated retaliation attacks on their property and person. The police and government seem unwilling or unable to stop the assaults, or to bring the attackers to justice. Afrikaner farmers are being intimidated by violence and are leaving the country in large numbers. In the last 20 years, the population of white farmers in South Africa has fallen by half from 60,000 to just 30,000. More than 2,000 farmers or their family members have been murdered in the last twenty years, which means that if you are an Afrikaner farmer, you are twice as likely to be murdered as a police officer.

Clearly, South Africa's problems are seriously widespread and deep-rooted. Although perhaps exaggerated, the BBC was right to bring this side of South Africa to the world's attention. Human suffering is human suffering, whatever the past actions of communities.

20. According to the text, Africa Check's statistics for poor whites
- (a) are based on the estimates in the field.
 - (b) are more reliable than the BBC's.
 - (c) have little credibility in the news.
 - (d) severely underestimate white poverty.
21. According to the third paragraph, the number of poor whites in South Africa is
- (a) impossible to calculate.
 - (b) known almost precisely.
 - (c) regularly reported abroad.
 - (d) still subject to debate.
22. The hardships of working-class Afrikaners are occasionally lessened by
- (a) governmental and social service payments.
 - (b) similar conditions found among black workers.
 - (c) strong law enforcement by the authority.
 - (d) the offers of help from local residents.
23. Since the end of Apartheid, Afrikaner farmers have suffered from
- (a) a collapse in demand for their products.
 - (b) continuous revenge on a large scale.
 - (c) difficulty in recruiting workers.
 - (d) political corruption and bribes.
24. According to the fourth paragraph, the number of Afrikaner farmers has
- (a) been unaffected since the end of Apartheid.
 - (b) decreased by 50% over the last two decades.
 - (c) dropped as a result of the economic downturn.
 - (d) varied since the end of Apartheid but has stabilized.

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) He liked to spend his time alone and would sit under a tree reading a book or drawing pictures, a pastime that grew into a career.
- (b) He received his golden opportunity when they sent him off to Europe to cover sports events there.
- (c) He would become a world traveler seeking out rare and bizarre people and objects to introduce in his cartoons.
- (d) Ripley took this challenge seriously and carefully researched each topic for historic details.
- (e) Still, Ripley's sketches provided a welcome outlet to use his drawing skills for illustrating his rich imagination.
- (f) Thanks to an introduction, he subsequently got a job as a staff artist at a newspaper in San Francisco.
- (g) These positive reactions to his drawings marked the first time that he stood out for anything other than his poor teeth and halting speech.
- (h) Who would have thought that he would turn out to be a famous world traveler who would delight the world with his discoveries presented in the form of cartoons?

Way back in 1890 a baby boy, who was destined to make his mark in the world, was born in the small town of Santa Rosa, California. He was small and timid with a head shaped like a ball and a high forehead, his most notable feature being terribly crooked teeth. (25) That's exactly what happened, and his legacy lives on today, long after he passed away in 1949.

Born LeRoy Robert Ripley, he later in life adopted his middle name to be reborn as Robert L. Ripley. In spite of his terrible shyness and difficulty in speaking, he grew up to be fast and fit. He was curious and loved to explore the neighborhood. An avid collector, he had bottle caps, cigar bands, baseball cards from cigarette packs, and even a set of nails bent to look like the letters of the alphabet. (26) His teacher often scolded him for copying pictures from his history books into his sketchbook instead of paying attention to his lessons. Classmates would comment later in his life that he was definitely strange and not one of the crowd.

Later, when he entered high school, his classmates would gather around his desk to look at the funny pictures he drew of his teachers and classmates. Although some of his teachers did not appreciate the way he depicted them, other students did. (27) He would draw on almost anything, since his family could not afford to buy him art supplies. Ripley never took any art lessons, but he was happiest when he had a pencil in his hand and would practice

for hours studying himself in the mirror and drawing detailed pictures of himself making facial expressions.

A great source of encouragement for Ripley was his English teacher Mrs. O'Meara. One day he turned in a beautiful sketch based on a Whittier poem. His teacher was so impressed with his "masterpiece" that she posted it in a prominent place in the classroom for all to see. From then on she allowed him to turn in drawings instead of written assignments. (28)

As graduation approached, he needed to make a living but did not care for the usual jobs available. He had heard that cartoonists were very well paid, so he took a chance and submitted a one-panel cartoon to *LIFE* magazine in New York. Much to his amazement, it was accepted, and he received a whopping \$8.00 for his effort. Maybe he too could make a living doing what he loved. (29) Unfortunately, unable to find his own artistic voice, they let him go.

His bad luck did not last long, and he got a job at another San Francisco newspaper drawing for the sports department. After that, growing confidence led him to head for New York for a new start. There he managed to get a job at the *Globe*. (30) The *Globe* readers loved his cartoons. This success led him to become somewhat of a playboy with money to afford a more comfortable life.

This was when he came up with his "big idea" to draw cartoons about unusual records. It started out as "Champs and Chumps" but eventually became "Ripley's Believe It or Not". (31) His column appeared regularly in newspapers across the country. He published volumes of collections of his cartoons. Ripley surrounded himself with exotic people and things. Exhibits of his rarities were opened, and he appeared in movies narrating his show of unbelievable people and things. Even after his death, the "Believe It or Not" franchise continued with museums located all around the globe. The life of Robert L. Ripley would have been an excellent topic for one of his own cartoons.

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 Japanese student and his Pakistani friend are having a conversation in the university cafeteria.

Hiro: Hi, Ahmed. Mind if I join you?

Ahmed: Go right ahead. I was just killing some time before my next class.

Hiro: What's (32)? Aren't you going to have anything to eat?

Ahmed: No, I'm (33) have anything to eat until after sunset.

Hiro: You're kidding me, aren't you? Don't tell me you're sick.

Ahmed: No, (34). It's Ramadan, and I have to fast during the daytime for a month. It's really important for Muslims like me. Once the sun sets, we can eat anything we like.

Hiro: When will it be over?

Ahmed: It (35) the local sighting of the new moon.

Hiro: What do you do if it's cloudy?

Ahmed: We'd wait for an announcement from the mosque where we worship, but in many places Muslims follow Saudi Arabia's new moon.

Hiro: Then (36)?

Ahmed: There is a big celebration called Eid al-Fitr, when people get all dressed up for Eid prayer. We are also supposed to give donations for the needy.

Hiro: It (37) like Christmas.

Ahmed: It is in Pakistan where children receive some money from elders and relatives they visit.

Hiro: How do you (38) greeting someone on Eid?

Ahmed: Well, we don't say Merry Christmas! We use the Arabic greeting *Eid Mubārak* with a traditional hug of friendship.

Hiro: I can't wait!

(a) all depends on

(b) get around

(c) go about

(d) it's all over

(e) not supposed to

(f) on for today

(g) put up with

(h) seems a little

(i) take it in

(j) take your time

(k) that's not it

(l) the matter

(m) what happens

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.

Aristotle contended that humans have five physiological senses of sight, hearing, smell, taste, and touch, and it is still widely believed that those are all of the human senses. The term 'sixth sense' is, therefore, often used to refer to something 'supernatural' or 'unscientific', such as the inspiration that suddenly comes to artists or a sense that allows some people to predict what will happen in the future correctly. Don't we, however, have other senses that are physiological and scientifically explained beyond the well-known five? When you are climbing stairs, for instance, you know how high you should lift your feet without looking at each step. Likewise, I type this passage without staring at the keys. What specific organ then tells us in what position our feet or fingers are located? When you feel sick to your stomach, can the sense of nausea be classified into any of the five senses? Is it a sense of touch? Smell or taste? Does a sense of fatigue come through any particular sensory organ? Much of our physiological senses are stimulated by external reality, but it is not the only sphere where our minds collect data.

[以 下 余 白]