

英	語
(問 題)	
2020 年度	

〈2020 R02141124〉

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	<input checked="" type="radio"/> 良い	<input checked="" type="radio"/> 悪い	<input type="radio"/> 悪い
マークを消す時	<input type="radio"/> 良い	<input checked="" type="radio"/> 悪い	<input checked="" type="radio"/> 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・氏名を記入した解答用紙は採点の対象外となる場合がある。
 - (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。

(例) 3825 番⇒

万	千	百	十	一
	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。終了に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、問題用紙は持ち帰ること。

I Read the following two passages and choose the most appropriate word or phrase for each item (1 ~ 14). Mark your choices (a ~ d) on the separate answer sheet.

(A) Since the Renaissance, the art of drawing has come increasingly to be considered a unique graphic experience rather than simply the making of (1) sketches to be translated into other media. The working drawings of the Old Masters give us an intimate glimpse of the artist's search and experimentation with ideas and forms, for they often suggest the initial impulse that subsequently (2) a fully developed artistic concept. Today we admire not only the (3) of these studies but also the individual handwriting the drawing itself reveals, which may later be hidden or lost in the transposition to another medium.

Each generation invents new functions for drawing and resurrects old ones. (4), some modern artists use drawing to create an expressive division of space or to build spatial relationships; for others it serves as a compositional search for the unknown. Many artists still regard drawing as a rehearsal for more formal works, while others consider it as simply form-making in black and white. In fact, drawing can be all these things and more, individually or in combination. Each artist's vision (5) the function drawing will serve and the direction it will take.

Compared to other visual media, drawing is a magical art. In no other medium can we go so directly from thought process to image, unencumbered (6) materials or extensive preparation. We are able, with experience, to refine our thoughts in a direct way, without complicated techniques. Drawing can (7) all attitudes, whether we are reacting directly to the forms around us, refining forms from memory, inventing new forms, or even planning complicated relationships.

(Adapted from Bernard Chaet, *The Art of Drawing*.)

- | | | | |
|----------------------------|------------------------|---------------------|-----------------------|
| 1. (a) perennial | (b) perfect | (c) preliminary | (d) principal |
| 2. (a) called to account | (b) found fault with | (c) gave birth to | (d) got rid of |
| 3. (a) immediacy | (b) indecency | (c) inefficacy | (d) interdependency |
| 4. (a) By contrast | (b) By default | (c) For example | (d) In return |
| 5. (a) coerces | (b) determines | (c) follows | (d) surpasses |
| 6. (a) by | (b) from | (c) on | (d) with |
| 7. (a) accommodate | (b) commemorate | (c) obliterate | (d) overturn |

(B) The Street of Eternal Happiness is two miles (8). In the winter when its tangled trees are naked of foliage, you can see past their branches and (9) a view of the city's signature skyline in the distance: The Jin Mao Tower, the Shanghai World Financial Center, and Shanghai Tower. The three (10) stand within blocks of one another, each of them taller than New York City's Empire State Building.

Few streets in China are lined with trees like these, and on the weekends the bustle of local workers is replaced by groups of tourists from other parts of China, pointing telephoto lenses down the street at rows of limbs, admiring their (11) beauty.

The French had planted the trees in the mid-19th century when Europeans and Americans (12) up the city into foreign concessions. Nearly a century later, the French were gone, but the trees remained. The Japanese bombed Shanghai and took the city for a spell, but they eventually retreated, too, leaving the trees unharmed. Then came the communists under Mao with revolution, class warfare, and the (13) deaths of millions. The trees endured. The street is now a capitalist one, lined with restaurants and shops. When I stroll along its sidewalk, I sometimes stumble upon glimpses of rundown European-style homes through the cracks of closed gates, and I think about the relentless churn of history this street has witnessed. Here, an empire rose, fell, and now rises again. The only (14) is the trees.

(Adapted from Rob Schmitz, *Street of Eternal Happiness*.)

- | | | | | |
|-----|------------------|-------------------|-------------------|----------------|
| 8. | (a) big | (b) deep | (c) large | (d) long |
| 9. | (a) bring | (b) catch | (c) keep | (d) sight |
| 10. | (a) giants | (b) items | (c) streets | (d) things |
| 11. | (a) axiomatic | (b) exotic | (c) quixotic | (d) semiotic |
| 12. | (a) brought | (b) carved | (c) mixed | (d) took |
| 13. | (a) accidental | (b) coercive | (c) predicted | (d) tragic |
| 14. | (a) constant | (b) convergence | (c) evanescence | (d) standard |

II Read the following three passages and mark the most appropriate choice (**a** ~ **d**)
for each item (**15** ~ **24**) on the separate answer sheet.

(**A**) At the dawn of the seventeenth century in Japan, urban culture had been samurai culture. By the end of that century, the arts were affordable for an expanding number of city folk, and the number of poets, playwrights, novelists, and wood-block artists increased rapidly to meet new consumer demand. There was an explosion of printing and literacy. More than seven hundred publishing companies were founded in Kyoto alone during the seventeenth century. Most men and women in the cities could read, attend the theater and enjoy prints and other forms of pictorial art. Patronage of the arts by commoners made them the dominant arbiters of urban taste and culture, and representations of women and men, sexuality, and gender in printed and staged works of art not only reflected the values of merchants and artisans but also helped to frame them. In addition, those values influenced gender discourse throughout Japan, as books and other forms of culture were brought into the countryside by itinerant merchants and artists.

In addition to the commercial forms of art — published and marketed poetry and prose works, staged plays, and artworks printed in thousands of copies — amateur arts also proliferated in the Tokugawa period. The practitioners of amateur arts were called *bunjin* (literati). By the late eighteenth century, even girls without family ties to male *bunjin* could aspire to cultural development.

(Barbara Molony, Janet Theiss, and Hyaewool Choi, *Gender in Modern East Asia*.)

15. According to the text, which of the following is true about seventeenth-century Japan?

- (**a**) Artistic culture flourished in urban centers and had little influence on the rural areas.
- (**b**) The number of published books and artworks plummeted.
- (**c**) The samurai became a privileged class that produced and enjoyed artistic culture.
- (**d**) The values of commoners were reflected in the production of urban culture.

16. According to the text, women in the Tokugawa period

- (**a**) could acquire a certain level of textual and visual literacy.
- (**b**) could become cultural producers if they got rid of their family ties.
- (**c**) were more likely to become amateur artists rather than professional ones.
- (**d**) were often portrayed and celebrated in art and literature but could not produce them.

(**B**) English was introduced into South Asia with the arrival of British colonial administrations when then-Governor-General William Bentinck concurred with Thomas Babington Macaulay's *Minute on Education*, which recommended that English be promoted as the instructional language on the Indian subcontinent, based on the understanding that it had the capacity to explain complex concepts in philosophy, law, and science. However, Macaulay left open a window of opportunity for vernacular

languages, which, in time, could be substitutes for the English language. Even so, the concurrence of Bentinck asserted the supremacy of English and Western culture.

Bentinck's main interest was to create an Anglicized Indian elite. He also recommended that the masses use vernacular languages. Similarly, Macaulay was an ardent supporter of English education and held that local people would welcome the *Minute* if it led to increased employment. The Indian reaction to Macaulay's *Minute* was mixed then, as it is now. Those who worked for the British administration supported the language policy; many others did not. The policy to prioritize the English language increased the use of English in all domains of India, especially in the higher echelons of the judiciary. The British expected that English should eventually be the language of business throughout the country. Of course, the use of coercive measures did not turn Indians into Europeans, nor did it promote mass literacy and education. In fact, the use of English contributed to low rates of literacy. Thus, English fomented class divisions and social conflicts that exist to this day.

However, Bentinck realized that the imposition of the English language would be impossible. In a resolution, the Governor-General-in-Council declared that Indians could conduct judicial and fiscal proceedings in any language that they understood. Nevertheless, English has been used since the 18th century and has since been supported by Indian elites, particularly those in urban centers. Few had access to colonial education, and the colonial language was acquired by only a tiny minority of the Indian people.

(Adapted from Tania Hossain and Cornelius B. Pratt, "Native- vs. Nonnative-Medium Schools.")

17. Which of the following is correct, according to the passage?
- (a) English and indigenous languages were equally promoted in India.
 - (b) English became widespread among the general Indian population.
 - (c) English eliminated local languages among the Indian elite.
 - (d) English failed to improve the rate of literacy in the Indian subcontinent.
18. According to the passage, English language policy
- (a) expanded the business of the Indian subcontinent.
 - (b) facilitated employment opportunities in India.
 - (c) minimized the class divisions and social problems of India.
 - (d) produced a class capable of functioning within British colonial society.
19. According to the passage, Governor-General William Bentinck was
- (a) a promoter of English in India.
 - (b) a promoter of Indian English.
 - (c) a reformer of English in India.
 - (d) a reformer of Indian English.

(C) The bubonic plague, or Black Death, spread across Europe, slowly but steadily, from 1347 to around 1352. The culprit, *Yersinia pestis*, is a pathogen carried by fleas who ingest it when feeding on an infected host. It blocks the fleas' intestines causing them to become starved for nutrients, which leads them to feed voraciously and infect their subsequent hosts. Fleas are adept at living on rats, other animals, and humans — with some resistant hosts serving only as carriers and others quickly dying once bitten and infected. It is a horrifying disease: beginning like a flu with weakness and fever, but turning into extensive hemorrhaging. The dying tissues turn black, giving the plague its nickname of Black Death.

The sanitation of the era, a lack of understanding of contagion, and close proximity of humans and many animals meant that the disease was amazingly virulent in the growing cities of the Middle Ages. It cut the populations of Paris and Florence roughly in half within a couple of years, with even larger death tolls in cities like Hamburg and London. It is believed to have made its way along the Silk Road from China to Constantinople, and later from Genoese trading ships to Sicily by 1347, where it quickly wiped out roughly half of the island's population. It continued to spread, hitting parts of Italy, and then Marseille, before spreading through France and Spain, and eventually getting to the northern countries a few years later. Overall, it is estimated to have killed more than 40 percent of Europe's population, as well as 25 million people in China and India before even reaching Europe.

What is remarkable from a modern perspective is how slowly and methodically it spread. Although the plague did make occasional long-range jumps, as in its travel along trading routes such as the Silk Road and via ships, its progression throughout Europe averaged only about two kilometers per day, slow even by the standards of foot travel at the time. Even though the bubonic plague rarely transmits directly from person to person, the disease traveled alongside humans — via the fleas who fed on rats on ships, on farm animals, people, and in clothing — and so it made its way through the networks of humans and the various animals that accompanied them.

The slow movement of the plague tells us how limited the mobility and range of contacts of most humans were in the Middle Ages. Modern pandemics are quite different: they spread remarkably quickly, with diseases jumping continents typically within a matter of days or weeks. A measles outbreak among unvaccinated adults and children sparked via interactions at an American theme park in southern California in 2014 appeared in schools hundreds of miles away days later. Ebola was carried by health workers from Sierra Leone in 2015 to cities in Europe and North America within a week of their exposure.

Beyond immediate insights into the spread of diseases, the understanding of how contagion and diffusion depend on the structure of our networks will serve as a starting point for comprehending the more complex spread of ideas, financial contagions, inequality in employment and wages, and lots of other subjects concerning how our networks work.

(Adapted from Matthew O. Jackson, *The Human Network*.)

- 20.** You could mistake the bubonic plague for the flu because
- (a) both are accompanied by much bleeding.
 - (b) both of them are mainly transmitted through fleas.
 - (c) if you blow your nose, the tissue paper turns black.
 - (d) their early symptoms are similar.
- 21.** The disease in question
- (a) broke out in Scandinavian countries and then spread to Mediterranean countries.
 - (b) did damage only to some restricted islands in Italy because it was carried on ships.
 - (c) hit Asian countries much more devastatingly than European countries.
 - (d) was widely diffused in Asian and European regions due to the specific conditions of the era.
- 22.** The slow progress of the Black Death's transmission
- (a) fell short even of the speed of human walking.
 - (b) has been further hampered by modern technology.
 - (c) is nothing surprising considering the smallness of a flea's body.
 - (d) was surprising even to the Medieval Europeans.
- 23.** It is suggested that the velocity of the spread of diseases
- (a) has changed because the speed of transportation is different.
 - (b) has nothing to do with the characteristics of its agents.
 - (c) is different between continents, such as Europe and America.
 - (d) is obviously connected to the change of the traits of diseases.
- 24.** Which of the following would be the best title of the passage?
- (a) How Widely and Systematically Things Spread
 - (b) The Deficiencies of Medieval Sanitation
 - (c) The Methodical Migration of Fleas
 - (d) Who Were the Hosts of the Black Death?

III Choose the most appropriate sentence from the following list (**a** ~ **h**) for each item (**25** ~ **31**). Mark your choices on the separate answer sheet.

- (**a**) America: a place that is very rich and shoots lots of guns.
- (**b**) America is an exceptional country, different than other countries.
- (**c**) He would have fit right in on the American streets of Brooklyn or St. Louis.
- (**d**) “I had the ability,” he explained wistfully, “but under the old system your skin color could keep you out of those things.”
- (**e**) I told him, and his eyes lit up with glee as he gushed, “Oh, you are from America! Your country has a very great influence on South Africa.”
- (**f**) Malcolm’s face glowed in the reflection of the dashboard lights as he spoke of the Cape township where he and his family lived.
- (**g**) Still, he said, this was an improvement over his last job, driving public buses for the city of Cape Town.
- (**h**) The day he picked me up, he was heading east along the coast toward Durban.

For Malcolm Adams, as for most people around the world, America is more a mental image than a real place. He will almost certainly never see the United States with his own eyes — he’ll never have enough money to afford the trip — but that diminishes his interest in the place not one bit.

I met Malcolm on a bus ride in June of 2001. He was a driver for the Baz Bus, a shuttle service known to the backpacker crowd in South Africa as a cheap if not always reliable way to get between major cities and rural tourist areas. (**25**) It was late afternoon, a low winter sun. Along the roadside hundreds of people, bunched in groups of five or six, were walking home. Off to our right, the Indian Ocean frothed and sparkled, crashing against the southern edge of the African landmass.

Malcolm was thirty-two, but his smooth-skinned face and overjoyed demeanor made him look younger. Like his father, he had worked as a driver all his adult life, though as a teenager he dreamed of becoming a naval officer. (**26**) Now he worked fourteen-hour days driving from one end of South Africa to the other. The scenery was glorious, but he missed his wife and two children, whom he saw only on weekends.

(**27**) He quit that job after five fellow drivers were murdered gangland-style while driving their routes. The killer later testified in court that for each murder he was paid 350 rand, about US \$50, by bosses of the taxi drivers union, who apparently hoped to frighten passengers into taxis.

“Yeah, I heard about those shootings,” I said. “The newspapers back home wrote about them.”

“And where is back home?” Malcolm asked.

(**28**)

“Really?” I said. “Good or bad?”

“Good, good! America is what everyone here wants to be like — American music, American clothes, American lifestyle: nice house, big car, lots of cash. America is the idol for many people in South Africa.”

His own clothes made the point: a Jack Daniel’s baseball cap, black jeans, and a royal blue ski jacket with puffy sleeves. (29) Malcolm said he and his friends knew about America from songs they heard on the radio, movies they rented at the video shop; TV shows carried on South African channels; *The Bold and the Beautiful* was a particular favorite. I asked whether older people shared his view — did his mother and father idolize the United States? “No, they are more Christian,” he replied without irony. “They want to live a South African life.”

By now, darkness had fallen. (30) They had running water, electric light, and paved streets, but many neighbors lacked real jobs and crime was a constant worry: “Gangsters are shooting and robbing people and the police do nothing.” We were silent a moment. Then, with the same enthusiasm he showed for anything American, he added, “Did you know that every township in South Africa has two street gangs named for your country?”

“No.”

“Yes! One is called the Young Americans, the other is called the Ugly Americans.”

“What’s the difference?”

A wide smile. “The Young Americans dress like Americans. The Ugly Americans shoot like Americans.”

(31) It’s not the most sophisticated analysis, but it’s a fair shorthand for how the United States is seen by many people around the world. Friend or foe, rich or poor, foreigners tend to fear America for its awesome military power even as they are dazzled by its shimmering wealth.

(Adapted from Mark Hertsgaard, *The Eagle’s Shadow*.)

IV Choose the most appropriate word or phrase from the list (**a** ~ **m**) for each item (**32** ~ **38**). Mark your choices on the separate answer sheet.

Socrates : My dear friend, Philo, it's been (**32**) since I saw you at the university! What have you been busying yourself with these days?

Philo : Nothing (**33**), I'm afraid.

Socrates : Come now. I know you better than any man, and I am fully certain that nothing (**34**) a disaster could keep you away from our lecture halls.

Philo : Well, if you must know, it has to do with my elderly grandfather — I mean the one on my father's side.

Socrates : Oh, yes, I know the fellow. He is one of the (**35**) gentlemen our city has ever had the pleasure of calling its own.

Phil : Indeed. Now, as I was saying, it was this grandfather of mine who, (**36**), kept me away from the university this past week.

Socrates : How so, my friend? Do tell.

Philo : Well, as it happens, my grandfather recently (**37**) a collection of ancient manuscripts, all of Egyptian origin, and all in superb condition. And I —

Socrates : And you spent the (**38**) last week decoding hieroglyphs. Am I right?

Philo : Guilty as charged.

- (**a**) ages
- (**b**) along the lines of
- (**c**) better part of
- (**d**) came by
- (**e**) come rain or come shine
- (**f**) for better or for worse
- (**g**) in particular
- (**h**) including
- (**i**) long time
- (**j**) most erudite
- (**k**) short of
- (**l**) stumbled out of
- (**m**) up my sleeve

PLEASE READ THE INSTRUCTIONS CAREFULLY.

V Read the following passage and complete the English summary in your own words in the space provided on the separate answer sheet. The beginning of the summary is provided; you must complete it in 4-10 words. Do not use more than two consecutive words from this page.

Memory is defined as the storage and retrieval of information by the brain, and forgetting is defined as the loss of memory, which is called amnesia. Most of what happened to any of us in the last 30 minutes, or yesterday afternoon, or in the past 10 years, or through all our life is irretrievably forgotten. Usually we cannot remember the moment in which each of those memories was first established. We all too easily mix up the various events of our lives, even those of greater significance, including the exact content and circumstances of each one of them. We often forget details of the faces of our first girlfriends or our grandparents, which were (and are) so important to us. Often we feel an almost physical pain when we fail to remember those faces. Our life involves the loss of neurons and synapses from our first year on, and important memories may lie in those lost neurons and synapses. But in spite of this, we all function reasonably well, and live in more or less organized communities in which many complex systems operate and function under our control. We all know a lot of information that enables us to survive. Some of us are taller, poorer, thinner, or wiser, but every one of us is “somebody,” an individual. Each of us is who we are because each of us has his/her own memories. As the great Italian philosopher Norberto Bobbio (1909-2004) said, we are strictly what we remember.

(Adapted from Ivan Izquierdo, *The Art of Forgetting*.)

SUMMARY:

[complete the summary on the separate answer sheet]

Even though we tend to forget many things, we still ...

〔以 下 余 白〕