

英 語

注 意

1. 問題は全部で24ページ、解答用紙は全部で1枚である。
2. 解答用紙に氏名・受験番号を忘れずに記入すること。(ただし、マーク・シートにはあらかじめ受験番号がプリントされている。)
3. 解答はすべて解答用紙に記入すること。(裏面に記入しても採点の対象とはならない。)
4. 問題冊子の余白等は適宜利用してよいが、どのページも切り離してはいけない。
5. 解答用紙は必ず提出のこと。この問題冊子は提出する必要はない。

マーク・シート記入上の注意

1. 解答用紙(その1)はマーク・シートになっている。HBの黒鉛筆またはシャープペンシルを用いて記入すること。
2. 解答用紙にあらかじめプリントされた受験番号を確認すること。
3. 解答する記号・番号の○を塗りつぶしなさい。○で囲んだり×をつけたりしてはいけない。

解答記入例(解答が1のとき)

1	<input checked="" type="radio"/>	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	<input type="radio"/> 0
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4. 一度記入したマークを消す場合は、消しゴムでよく消すこと。×をつけても消したことになる。
5. 解答用紙をよごしたり、折り曲げたりしないこと。

問題 I 次の文章を読み、その内容と合うように 1 から 10 の文の下線部に入る最も適切なものをそれぞれ①～④の中から一つ選び、解答欄のその数字をマークしなさい。

Few human activities are more basic than eating. If we lose companionship and love, and our spiritual and creative ability, we may become weaker, but if we lose food, we die. We must eat. Eating is such a basic thing we are both aware and unaware of our need. We will plan elaborate meals, prepare gorgeous dishes, and yet forget what we had for lunch yesterday. We may forget, but our stomachs and the abundance of readily available food remind us of our need.

We may not be fully conscious of what we've eaten, but we're even less conscious of how we eat. It's such an everyday occurrence, we rarely give thought to when we eat, whom we eat with, what we eat, and where we eat. Only if the expected pattern is broken do we notice. We may become distressed with a changed mealtime, introduction of new foods, or new dining location, but we usually manage to eat. We may be sharing a meal with strangers, and, regardless of how awkward we feel, we still eat. Even if all of the expected parameters* (time, situation, food) are in place, there is one situation we try to avoid — eating alone.

At one time or another we have eaten by ourselves. We probably did so out of circumstance (we didn't have anyone to eat with) or schedule (there wasn't time to invite a companion), and we probably were all too aware of how uncomfortable it felt eating by ourselves. We might have felt similar to the single diners an American food writer once observed:

At such times few men realize that they are dining with themselves. In fact, they try to forget that rather frightening truth. They read the newspaper or turn on the radio if they are at home. More often

they flee from themselves to friend-filled clubs, or to the noisiest nearby restaurant where other lone humans eat crowded together in a hungry, ugly mob and take digestive pills* between their hurried courses.

Why have we made eating alone so uncomfortable? Most of us like to eat, but what is it about the situation of being alone that turns our stomachs*? Before we look at eating alone we have to consider the context of eating.

Food nourishes us. The need for food played a central part in the formation of social groupings. Remember the natural history dioramas* with the women gathering and the men hunting. The next scene would show how the development of agricultural societies gave rise to permanent communities. The focal activity of many communities was, and continues to be, food gathering and preparation.

Yet, for the fortunate, searching for food seems a distant necessity. Supermarkets pop up everywhere offering produce and products that were once exotic and unavailable. Nevertheless, regardless of how many supermarkets appear, we continue a practice from when searching for food was a necessity: the shared meal — that is, the sharing of communally obtained food.

Consequently food is still prepared with the expectation that it will be shared. Daily meals are with the immediate family or companions; on holidays, with an extended gathering of friends and relatives. In the sharing of food, the sense of community is continually defined and maintained.

How food is consumed is a powerful method of further defining a community. A group that forbids itself from eating particular foods, and/or combinations of foods, immediately separates itself. A sense of order, place and discipline is created: the unwritten rule being that without such regulations the community would fall victim to its individual appetites. Once members of the

community start pursuing their own desires, the community may fall apart.

We speak of a “healthy diet” because we are always aware that we have an unhealthy appetite. Whether denied or indulged, appetite and hunger are regarded with suspicion. Appetite and hunger, because they are natural urges, are seen as mysterious and potentially dangerous. Regardless of what diet or discipline is followed, there is always the need, the hunger, that reminds us that we can never quite control our desires. Our appetite must be constantly monitored, and how we satisfy it must be even more carefully watched.

The shared diet and seasonal cycle of fasts and feasts* create rituals* and a sense of place. We remind ourselves that we belong to a nation and to a community, when we plan a holiday meal. Friends and relatives are invited. The expected meal, such as the traditional New England Thanksgiving with turkey and cranberry sauce, is prepared and shared with the assembled guests. We can be anywhere, from southern California to southern France, and we know, by taking part in this meal, that we are part of a larger community.

There are many more examples of food rituals and eating behaviors. What we know in this context is that the need to eat has profound cultural implications and the manifestations are subtle. Eating is an ordinary activity: it seems to occur without ritual, but in actuality it is a highly ritualized* activity. We see that when the expected doesn't occur, the odd behavior may be avoided, ignored, or just looked upon as strange.

How does eating alone fit into a culture where eating is primarily a group activity, and the group behavior a fixed part of the cultural expectations toward food and nourishment, physical and spiritual?

Eating alone is solitary, but it's not isolated. We are aware of the social attitudes toward an activity before undertaking it. Impressed by social values we form our actions and are observed by the community who will then reconfirm those values or question them. Eating alone is a separate behavior

from eating with others. The social signals are different and how solitary eaters eat is different. The cycle of signals is repeated as the community reconfirms its values by observing the behaviors of solo eaters.

注 *parameter 媒介変数, 活動に影響を与える要因

*digestive pills 消化薬(の錠剤)

*turn our stomachs 胃をむかむかさせる

*natural history dioramas 自然史の立体模型

*fasts and feasts 断食とごちそう

*ritual 儀式/ritualized 儀式化された

1. Eating is such a basic thing that we _____
 - ① either become weaker without love or die without food.
 - ② forget what we ate but never forget to eat.
 - ③ neither forget to eat nor plan elaborate meals.
 - ④ know what we had yesterday and what to eat today.

2. We become conscious of how we eat _____
 - ① only when our eating routine is interrupted.
 - ② only if we share a meal with strangers.
 - ③ even if everything is in place as expected.
 - ④ even when we are afraid to eat alone.

3. When we have to eat by ourselves, _____
 - ① we feel very uncomfortable.
 - ② we have no one to eat with.
 - ③ we have no time to invite anyone.
 - ④ we feel like single diners.

4. An American food writer once observed that most single diners _____
- ① were dining late at night.
 - ② tried to forget they were lonely.
 - ③ were a hungry, ugly mob.
 - ④ took pills after hurrying to restaurants.
5. If you remember the dioramas with the women gathering and the men hunting, you will understand _____
- ① how nourishing foods were and are in general.
 - ② the next scene did and will continue to happen quite soon.
 - ③ food gathering was and is central to communities.
 - ④ agriculture did and will continue developing naturally.
6. The shared meal _____
- ① offers communities exotic produce.
 - ② was unavailable to communities.
 - ③ defines the sense of community.
 - ④ was searched for by communities.
7. Some communities need to forbid particular foods partly because _____
- ① they are willing to fall victim to their individuals.
 - ② there is sometimes the unhealthy appetite.
 - ③ there are no urges of appetite and hunger.
 - ④ they need to control their members' appetites.

8. The shared diet and seasonal cycle of fasts and feasts _____
- ① reminds us of belonging to a community.
 - ② is served to friends and relatives who are invited.
 - ③ is prepared and enjoyed with assembled guests.
 - ④ is found nowhere in California or France.
9. Eating is a highly ritualized activity; nevertheless, _____
- ① it seems that eating is an extraordinary activity.
 - ② it seems to have profound spiritual implications.
 - ③ we notice it only when the unexpected occurs.
 - ④ we tend to avoid or ignore odd behaviors.
10. The sentence "Eating alone is solitary, but it's not isolated," means that _____
- ① we get conscious of other people's eyes when eating alone.
 - ② eating alone is a very different behavior from eating with other people.
 - ③ solo eaters may form a community, but how they eat is different.
 - ④ the community reconfirms its values by observing the behaviors of solo eaters.

問題Ⅱ 次の英文を読んで、設問に答えなさい。

A decade or so ago I was repeating to my aunt my criticism of the 1955 exhibition and book *The Family of Man*. It was popular to criticize it for its insistence on a universal humanity in the broadest sense, and its photographs suggesting that motherhood or voting or work was ultimately the same everywhere. My aunt exclaimed, "You don't understand what it was like then, how divided we were, how important it was to find common ground after the war and the holocaust* and with the (11) that was still uncontrollably widespread."

As an Egyptian sociologist Saad Eddin Ibrahim has noted, when human rights activists from different countries get together and exchange notes, they invariably find that, despite wide geographic, cultural and religious differences, they share many of the same experiences and speak a remarkably common idiom. The answer to most either/or questions is both; the best response to a paradox is to embrace both sides (12) cutting off one or the other for the sake of coherence. The question is about negotiating a realistic relationship between the local and the global, not signing up with one and shutting out the other.

One way to define the global justice movement of our time is as a global movement in defense of the local — of local food, local production, local culture, and local environments. The old slogan that went "Think globally, act locally" could be stood on its head as "Think locally, act globally," for the local is one way to describe what's under attack by multinational corporations*, but the resistance is often (13) networked. Much of the radicalism of our time is in celebration and defense of the local.

In the period my aunt spoke of, a racist-nationalist localism had destroyed the world. In our time, a lot of the destruction is brought about by and for multinational capital, to which the local serves as a counterbalance*.

The local can mean human scale, a scale on which people can be heard, make a difference, understand the dynamics of power and hold it accountable — a democratizing impulse. In the 1970s, some people in Britain or the US attempted to return to and rethink the local (which other cultures had never left), in the movement or tendency called bioregionalism. It was an attempt to live within the potential resources, communities, limitations and long-term prospects of a region, to live on local terms, eat local foods, to know exactly (14) and how to take care of it. It was about belonging to a place not as a birthright but as an act of conscious engagement.

Bioregionalism was an attempt to return to what human life had been for most of history, ecologically and socially, to return not nostalgically but (15), with a sense that this could also be the future, that it was the only possible future. Though you don't hear much about bioregionalism anymore, its ideals are present in the slow food movement, the farmers' markets springing up everywhere in the US and Britain, the emphases on eating locally and seasonally, environmentally sound building practices, sustainable urban designs and systems for garbage, water, and power, and in the revivals that celebrate and maintain local culture and memory in opposition to corporate globalization's (16).

Anarchy* might be claimed as an essential element of bioregionalism. Anarchy here means that we as a community, or a tight, small-scale group of communities, can mind our own business, and can make decisions regarding our individual and communal lives and gladly accept the responsibilities and consequences of those decisions. (A)

In other words, we may call ourselves anarchists, and this mode of organizing comes most directly out of the antinuclear movement of the 1980s, where direct democracy was established through using consensus decision-making process. Anarchy is too strong a word that might be better set aside, for it has mainly served to threaten patriarchal* regimes such as Britain or the

US, while other non-Eurocentric countries such as Canada, Turkey, Mexico and other countries of central/south America, or the Pacific Rim countries have historically more participatory cultures, which are equally important as sources and presences of democracy. The word anarchy doesn't scare them so much, and membership in the community counterbalances and channels the rights of individuals in those countries. (B) Another way to describe a lot of nameless movements is as a revival of anti-hierarchical* direct democracy — the decentralization* of power. In Argentina, which since December 2001 has had a severe economic crisis and an inspired rise of neighborhood and community groups to replace failed government, it's called *horizontalidad*, or horizontality. Perhaps it's all just democracy at its most potent.

The embrace of local power doesn't have to mean parochialism*, withdrawal or intolerance, only a coherent foundation from which to navigate the larger world. (C) From the wildly different groups of the global social justice movement to the cowboys and environmentalists sitting down together, there is an ease with difference that doesn't need to be erased, a sense that if the essentials of principle or goal are powerful enough you can work together, and that perhaps (17) are a strength, not a weakness. A sense that you can have an identity embedded in local circumstance and a role in the global dialogue, an interest in networks of connection and a loss of faith in the reality of clear-cut borders. And this global dialogue exists in service of the local. The Maori of New Zealand have had significant success in reviving their language, and Native Hawaiians have modeled their language programs after the Maori and in turn become models for the wave of language preservations across Native North America. So this other globalization, the globalization of communication and of ideas can be a good match for the spreading power of multinational corporations. It can be the small in opposition to the big: Arundhati Roy* writes of "the dismantling of the Big — big bombs, big dams, big ideologies, big contradictions, big heroes, big

mistakes. Perhaps it will be the Century of the Small.”

The purpose of activism and art, or at least of mine, is to make a world in which people are producers of meaning, not consumers. (D)

注：*holocaust ナチスによるユダヤ人大量虐殺

*multinational corporation 多国籍企業

*counterbalance 対抗勢力

*anarchy 無政府状態

*patriarchal 家父長制度の

*anti-hierarchical 反序列主義的な

*decentralization 脱中心化, 分散

*parochialism 島国根性

*Arundhati Roy インド人作家・批評家

設問1 11~17の()に入る最も適切なものをそれぞれ①~④の中から一つ選び、解答欄のその数字をマークしなさい。

11. ① criticism

② family

③ photograph

④ racism

12. ① due to

② instead of

③ according to

④ comparing with

13. ① closely

② locally

③ globally

④ scarcely

14. ① what you called

② how you looked

③ where you were

④ when you wore

15. ① comically

② fondly

③ noisily

④ radically

16. ① cultural impact ② financial growth
 ③ scientific experiment ④ social exchange
17. ① differences ② essentials
 ③ environmentalists ④ movements

設問2 以下のA・Bに答えなさい。

A) the local と the global について、本文の内容と一致しないものを①～④から一つ選び、解答欄 18 のその数字をマークしなさい。

- ① It is notable that people who are concerned about the global social justice movement share many experiences and languages in spite of their diversity.
- ② A concept of anarchy here means that people can express their opinions to improve their community holding mutual respect among individuals.
- ③ The well-known slogan “Think globally, act locally” is not relevant anymore because it is under attack by multinational companies.
- ④ The exchanges of ideas between the Maori and Native Hawaiians show that community revival depends on how the local people act.

B) bioregionalism について、本文の内容と一致しないものを①～④から一つ選び、解答欄 19 のその数字をマークしなさい。

- ① Bioregionalism means that you should be consciously engaged in the community which you live in to be able to understand and sustain its environment.
- ② Bioregionalism is popular lately, and it has little to do with the slow food movement, the farmers’ markets or the revivals of local culture and memory.
- ③ Bioregionalism encourages us to become “anarchists,” who like to act independently from the establishment and accept whatever responsibility it may bring.
- ④ Bioregionalism has obviously evolved from the antinuclear movement of the 1980s, and it led to the democratizing movement in Argentina called *horizontalidad*.

設問3 以下の英文は文中の空欄(A)～(D)のいずれかに入る。最も適切な箇所を選び、解答欄

20

 のその数字をマークしなさい。

Decentralization of direct democracy could, in one definition, be this politic in which people are producers, possessed of power and vision, in an unfinished world.

① A

② B

③ C

④ D

<余 白>

問題Ⅲ 大学院生を対象として書かれた次の英文の21～40の空欄に入る最も適切な語句をそれぞれ①～④の中から一つ選び、解答欄のその数字をマークしなさい。

Few people enjoy (21) public. But when you have done it a few times, you will (22) begin to enjoy it.

If you are very shy, then you may be able to overcome it (23) of the following strategies:

- Offer to do teaching work at your department or (24). Teaching experience is excellent training for presentations (25) you have to learn to explain things clearly and engage your students. Also, as a teacher you will naturally be at the center of attention and this will help you to (26).
- Practice presenting in low-risk situations, for example in front of undergraduate students at your department and at national (rather than international) conferences. Presenting in your own language will certainly help you to get the skills (27) in English.
- Put yourself at the center of attention in social situations. For example, if you typically remain silent while eating with friends, then try to introduce topics of conversation yourself. (28) both in your own language or in English for when you are at the social dinner at a conference.
- In your free time join a dance, acting, singing club — or any club (29) you will have to perform in front of others.
- If you live in a tourist area, then try to (30) conversations with foreign passengers on trains and buses — this is also an excellent way to practice your English.
- Practice yoga and other relaxation techniques that you can do (31) before your presentation.

27. ① needed your presentation ② you need for presenting
 ③ you present your needs ④ presenting your needs
28. ① You can practice these beforehand
 ② You cannot get ready these again
 ③ You can forget these afterwards
 ④ You cannot review these at once
29. ① what ② nowhere ③ where ④ whatever
30. ① strict with ② strike up
 ③ stress on ④ straight from
31. ① immovably ② immensely
 ③ immorally ④ immediately
32. ① In any case ② In good case ③ Just in case ④ In no case
33. ① garden ② park ③ field ④ yard
34. ① when you talk about it ② what you are talking about
 ③ how you are talking of what ④ whenever you talk to them
35. ① can only be learned ② can only learn
 ③ are able to learn ④ are able in learning
36. ① did prepare ② had not prepared
 ③ were not to prepare ④ would not prepare

37. ① to get ② to lecture ③ to stop ④ to do

38. ① before ② behind ③ between ④ beneath

39. ① let it to be affected ② let them affect it
 ③ let it affect you ④ let you affect it

40. ① at ② by ③ for ④ in

問題Ⅳ 次の41～45それぞれのA・Bの空欄には同じ語が入る。空欄に入る最も適切な語句をそれぞれ①～④の中から一つ選び、解答欄のその数字をマークしなさい。

41. A I sincerely hope that this problem can be settled at the negotiating ().

B The following () gives an indication of the increase in productivity.

- ① form ② figure ③ chart ④ table

42. A Over the long (), it's a better investment.

B An engineer inspects the elevators to see that they () safely.

- ① run ② race ③ work ④ term

43. A I listened to the lecture carefully so as not to () the point.

B I () my family very much when I'm away.

- ① forget ② miss ③ remember ④ get

44. A I () to play the piano on weekends.

B The two rings are () one another.

- ① dislike ② want ③ like ④ hate

45. A This computer is quite a new ().

B They () up only 10 percent of the total population.

- ① design ② product ③ constitute ④ make

<余 白>

問題Ⅴ 次の英文 46～50 について、①～④の下線部の中から間違った表現を一つずつ選び、解答欄のその数字をマークしなさい。

46. Last week I attended the workshop on “Community Welfare” and I was interested in your presentation about “Leadership.” Have you by any chance written a paper regarding the topic? If so, I would very much appreciate this if you would kindly email me a copy.
47. I am a student of Aoyama Gakuin University researching regional products. I would very much like to attend your marketing workshop which will take place on March 4, 2020.
48. In order to raise several small but critical points which previous researchers failed to recognize, we would like to submit the attached paper entitle “The Educational Services in Community” for publication in *The Journal of Community Studies*.
49. You studied both French and Spanish last year, so you cannot study neither Korean or Chinese this year. You can only study German. During one of the next two years, you can study either Russian or English.
50. “The Hakone Ekiden,” the Tokyo-Hakone Round-Trip College Ekiden Race, is a 2-days relay race among teams of university male runners. The race is divided into 10 stages, five going to Hakone on Day 1, and five coming back to Tokyo on Day 2. Each stage of the race is run by a different runner, and the exchanges between runners are made at designated points.

<余 白>

問題Ⅵ 次のアからコについて、()にあてはまるものを①～⑥の中から一つずつ選び、文意が通るよう適切に並び替えて英文を完成し、(51)～(70)に入るものを解答欄にそれぞれマークしなさい。

ア We should continue to make efforts to realize gender equality in society () (51) () (52) () () .

- ① is ② challenging ③ no
④ matter ⑤ how ⑥ it

イ Which do you think is harder, to create good new () () (53) () (54) () bad old ones?

- ① away ② do ③ or
④ rules ⑤ to ⑥ with

ウ The divers () () (55) () (56) () for the missing children until they found them alive in the cave.

- ① have ② searching ③ to
④ kept ⑤ were ⑥ reported

エ The heavy traffic () () (57) () (58) () on time; otherwise I could have made it.

- ① from ② me ③ getting
④ prevented ⑤ to ⑥ the office

オ You may feel worried about what you said, but Mary and I () (59) () () (60) () about it.

- ① angry ② are ③ in
④ least ⑤ not ⑥ the

カ George Westinghouse was (61) () () (62)
() () in regard to the invention of electrical current
systems.

- ① Edison ② than ③ no
④ a genius ⑤ less ⑥ was

キ My father often said jogging is (63) () () (64)
() () the mind, but I never saw he do either.

- ① body ② is ③ reading
④ to ⑤ to the ⑥ what

ク All right. Now I know where you are. Just walk to the corner, and
() (65) my dad () () (66) () there.

- ① up ② pick ③ to
④ for ⑤ wait ⑥ you

ケ She would not have attacked the summit of Everest in that awful storm,
() (67) () () () (68).

- ① weather-forecast ② to ③ listened
④ the ⑤ had ⑥ she

コ I suggest you decide on one way, as the proverb goes, "He who ()
(69) () () (70) () neither."

- ① catch ② after ③ hares
④ runs ⑤ two ⑥ will



