

# 英 語

## 注 意

1. 問題は全部で16ページである。
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。
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"/>	②	③	④	⑤	⑥	⑦	⑧	⑨	⑩
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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** 次の英文を読み、設問 1～10 のそれぞれについて、最も適切な選択肢を①～④からひとつずつ選び、その記号を解答欄にマークしなさい。

## **The Convergence of Biological and Cultural Diversity**

Nature and culture converge on many levels that span values, beliefs and norms to practices, livelihoods, knowledge and languages. As a result, there exists a mutual feedback between cultural systems and the environment, with a shift in one often leading to a change in the other. For example, knowledge bases evolve with the ecosystems upon which they are based and languages comprise words describing ecosystem components. If plants or animals are lost then the words used to describe them are often lost from a language shortly after (though there is some question about which comes first), and this will change the way the natural environment is shaped by the practices and livelihoods of those human communities. Nature provides the setting in which cultural processes, activities and belief systems develop, all of which feedback to shape the local environment and its diversity.

### **1. Humans and nature: Beliefs, meanings and worldviews**

Culture can be understood and described as systems of meaning, the way in which people interpret the world around them. These meanings and interpretations are perhaps the most diverse in their linkage to the natural world, with the most noticeable links often observable within traditional resource-dependent communities. Not only do these communities interact with biological diversity on a daily basis, but their values, knowledge and perceptions are strongly centred on nature. It has been suggested that the difference in cultural worldviews and cosmologies of nature between industrialised and resource-dependent (or subsistence-oriented) communities

stems from a difference in need and purpose. Whereas many traditional communities regard nature as a force managing them, many industrialised communities strive to achieve the opposite and assert their dominance in managing nature. Thus ( A ). Of course, human communities cannot be divided neatly into these two positions, but they do form a spectrum along which the different relationships human societies form with nature exist.

Some human communities do feel a sense of oneness with nature. This can exist in both a weak and strong sense. To have a weak sense of oneness with nature is to adopt the worldview that humans are separate from nature, but that their relationship is a reciprocal one based on respect, caring and sharing. However, to have a strong sense of oneness with nature is not to recognise a distinction between nature and culture. Such people and cultures view themselves and other environmental components with which they interact as belonging to the same continuous holistic system. This often appears in artistic impressions of nature amongst tribal and traditional communities. They acknowledge relationships with non-human entities that inhabit the system, such as plants, animals, spirits and gods, but not with nature as such, as this connection is so intrinsic that it goes unspoken and almost unrecognised.

This oneness with nature is likely to have evolved from a continuous and direct dependence upon nature. Such dependent relationships more often appear through actions rather than words and, thus, they are often taken for granted in everyday lives. For instance the Dene groups of the Western Subarctic\* use the term *ndê* to describe the land; however this has a deeper meaning to the Dene. It not only describes the land, but also conveys the interrelations between all ecosystem components based on the perception that they all have a life and a spirit.

Whereas many traditional communities fail to differentiate between nature

and culture, many modernist societies perceive them as separate, and even opposing, entities. All humans, regardless of their culture, have an innate connection with nature based on our common histories as hunter-gatherers. This may explain why this connection is more noticeable today in communities that retain this direct dependence upon nature. In some traditional communities, natural elements are thought to be related to humans and are respected as such. Therefore many traditional cultures base their views of nature on spiritual beliefs and worldviews, whereas industrialised cultures tend to base their beliefs on science and the teachings of formal education (humans as a biological species), although many modern people in industrialised countries still acknowledge a spiritual or affective relationship with nature.

All humans want to see some sense and pattern to their lives, and nature provides the background against which this can occur. It enables human lives to be set in a larger context and explains why non-human nature is often thought of as sacred. This is demonstrated in the designation of protected areas and nature reserves, small sacred forests in India, taboo places in Papua New Guinea and other faith-based or sacred designations of the land. All of these reflect a cultural belief in the value of nature and this is reflected in peoples' actions and behaviours towards those environments. However, this sacredness reflects a belief in the mutual independence of humans and nature and the need to protect non-human nature from human influence in the future. Many protected areas (national parks or reserves) are, or at least contain, sacred natural sites; places that are important because of their link with a faith or faiths. They are often selected as protected areas precisely because local communities have set them aside for spiritual reasons and maintained high natural values as a result (which paradoxically sometimes suffer as a result of incorporation into a state-run reserve).

## 2. Managing nature: Livelihoods, practices and resource management systems

As a set of practices or ways of doing things, cultures shape biodiversity through the direct selection of plants and animals and the reworking of whole landscapes. For this reason, many anthropologists\* perceive landscapes to be a product of the connection between people and place; they are spaces to which people feel they have a relationship and of which they hold memories.

The widespread role of cultural activities in shaping nature has led to non-human or almost-untouched nature being viewed as sacred. However, growing academic knowledge of diverse cultures has demonstrated that many habitats previously thought to be untouched are in fact a characteristic of resource dependent livelihood practices. For instance, North American landscapes have been sustained through periodic burning, and grazing regimes in mountain Asia\* have encouraged small plant-to-forest conversion. These landscapes, once thought to be free from human influence, are neither identical nor similar to conditions that would occur in the absence of people. Instead, they represent a diversity of ecological profiles shaped by specific, local cultural practices. Thus few landscapes are considered to be non-human today, most having been shaped either directly or indirectly by human activities, except for the extremes of the poles or the depths of the oceans, although global climate change is bringing this assertion into question.<sup>(C)</sup>

Traditional human cultures may have a subtler ecological footprint, but they are still nonetheless significant in moulding the landscape. This is a product of their continued resource dependence. Unlike industrialised countries, where cultures have recently tended to shape and manipulate the landscape without restraint, urbanisation being but one product of this dominance, many traditional cultures have developed livelihood practices that inevitably alter the landscape, but do so with care so as to ensure natural

resource security into the future. Such ethics-based practices have been key to the survival of many developing communities and their landscapes to the present day. Recognising this, many scientists and policy-makers alike now acknowledge the role that traditional cultural practices could play in biodiversity conservation in the future, particularly in little known ecosystems.

This form of resource management by which local communities and their established practices play a central role is often termed community-based conservation. It is the process by which biodiversity is protected by, for and with the local community, and although the practices vary greatly between societies, it is based on the coexistence of culture and nature and derives from holistic systems that combine harvesting with resource management. Key to the success of community-based conservation is thought to be the adaptive feedbacks that exist within the system, enabling rapid observation and adaptation to change. That is not to say that all livelihood activities developed within traditional communities lead to biodiverse outcomes, but that within many traditional cultures there exist practices and skills — developed from worldviews and livelihoods — that sustainably manage ecological integrity more successfully than modern industrialised societies have managed. Thus, the loss of one means an accompanying loss of the other. <sup>(D)</sup>

〈注〉

the Dene groups of the Western Subarctic : 西部亜北極地帯の先住民デネ族

anthropologist : 人類学者

grazing regimes in mountain Asia : アジアの山岳地帯で実施された放牧管理制度

1. The first paragraph suggests that...

- ① culture exists only by destroying nature.
- ② nature and culture are dependent on each other.
- ③ everyone agrees that the loss of plants and animals always precedes the loss of the words describing them.
- ④ the natural environment has little connection to cultural practices.

2. The most appropriate sentence completion in ( A ) is:

- ① the former will not interact with biological diversity, whereas the latter will be more familiar with it
- ② the former will regard nature only as resource or substance, whereas the latter will view nature as an object to be protected
- ③ the former will understand and interpret nature systematically, whereas the latter will deal with nature at random
- ④ the former will view themselves as interdependent components of nature, whereas the latter will view themselves as separate from nature

3. People who have 'a strong sense of oneness with nature' (B)...

- ① are more artistic than people from industrialised societies.
- ② exercise power to dominate nature by insisting that they own the world.
- ③ identify so strongly with nature that a distinction between them and nature hardly exists.
- ④ recognise themselves as separate from nature, and yet try to have a friendly relationship with it.

4. The example of *ndé* of the Dene groups shows that. . .
- ① the more active people are, the less need they have for words in their daily lives.
  - ② the more dependent on nature people are, the more a unified view of ecosystems tends to emerge.
  - ③ the more primitive people are, the harder it is for them to grasp scientific knowledge about nature.
  - ④ the more respect people show to the land, the more effectively they dominate it.
5. According to the article, many modern people in developed countries view nature. . .
- ① as a different entity from culture but still keep a spiritual relationship with it.
  - ② as a hunting field to capture wild animals for their food.
  - ③ as something that cannot be explained by science.
  - ④ as something traditional societies do not have.
6. Areas that are protected because they feature sacred natural sites. . .
- ① are modernised when managed by the state.
  - ② can be made worse when they become part of a state reserve.
  - ③ lose their importance as places that are linked with a faith.
  - ④ do not allow humans to enter because they become taboo places.
7. According to the author, it is assumed that most landscapes have been formed by. . .
- ① non-human and almost untouched nature.
  - ② human influence on nature.
  - ③ North American and Asian animals and plants.
  - ④ scientific knowledge about nature.



8. The underlined sentence (C) implies that . . .
- ① global climate change is caused by human activities.
  - ② rising sea levels will decrease the land area of the earth.
  - ③ the effect of global warming on the poles and the depths of the ocean will be a critical problem.
  - ④ worldwide changes in climate will be perfectly controlled in the future.
9. The author notes that traditional cultural practices are effective for biodiversity conservation because they . . .
- ① shape the landscape to make way for urban development.
  - ② change the landscape while ensuring that resources will last into the future.
  - ③ leave absolutely no footprint due to their independence from resources.
  - ④ use the holistic systems that characterise industrial societies.
10. The last sentence (D) can be paraphrased as follows:
- ① modern industrialised societies will disappear as traditional cultures did.
  - ② practices and skills of traditional cultures are necessary to sustain ecological integrity.
  - ③ the destruction of biodiversity has nothing to do with human societies.
  - ④ when modern industrialised societies are gone, they take traditional cultures with them.

**問題Ⅱ** 以下の設問に答えなさい。

A. 次の11～15の定義に最も近い意味をもつ単語を①～⑤からひとつずつ選び、その記号を解答欄にマークしなさい。

11. The exchange of thoughts, ideas or messages using words, sounds or symbols.

- ① communication      ② data      ③ experience  
④ opinion      ⑤ subject

12. To succeed in getting something.

- ① attach      ② attack      ③ attain      ④ attempt      ⑤ attend

13. Having the right or needed qualities for the purpose.

- ① almost      ② late      ③ irrelevant  
④ punctual      ⑤ suitable

14. Being made or caused by people.

- ① artificial      ② nominal      ③ normal  
④ noticeable      ⑤ solar

15. To set something free, or let something go.

- ① catch      ② discount      ③ give      ④ receive      ⑤ release

B. 英語の表現や用法を説明する 16～20 の文の空所に入れるのに最も適切な語句を①～⑤からひとつずつ選び、その記号を解答欄にマークしなさい。

16. If you can't buy something in your local shop, but you can buy it another shop, you can say it is available \_\_\_\_\_.

- ① anywhere                      ② elsewhere                      ③ everywhere  
④ here                              ⑤ nowhere

17. There are different words used to describe a group of animals. A group of grass-eating animals, such as cows or horses, is called a "herd". In the case of a group of hunting animals, like wolves, we say "a \_\_\_\_\_ of wolves".

- ① flock              ② dump              ③ pack              ④ school              ⑤ swarm

18. If you are feeling stressed and need some relaxation time, your friends might suggest that you \_\_\_\_\_ for the weekend.

- ① break down                      ② fall down                      ③ get away  
④ mix up                              ⑤ take up

19. In Tokyo, the climate in August is usually very hot. We could describe the conditions as "stifling" or "boiling", but we could never say it was \_\_\_\_\_.

- ① freezing                              ② humid                              ③ scorching  
④ sticky                                  ⑤ warm

20. Many young people want to drive as soon as they can because they think it is more convenient than public transport. However, before they start driving they must get their \_\_\_\_\_.

- ① driving license                      ② license drive                      ③ drive certificate  
④ license driving                      ⑤ certificate of drive

**問題Ⅲ**

次の 21～25 のカッコの中に①～⑤を埋めて英文を構成する場合、どのような順序で並べるのが適切ですか。最も適切な順序に並べたときに( \* )の中に入る選択肢を①～⑤からひとつずつ選び、その記号を解答欄にマークしなさい。なお、選択肢では、文頭に置かれる単語も最初の文字を小文字で表記してあります。

21. ( \* ) (     ) (     ) (     ) (     ), please visit our official website.

- ① information                      ② more                      ③ need  
④ should                              ⑤ you

22. This smartphone is (     ) ( \* ) (     ) (     ) (     ) your pocket.

- ① enough    ② in                      ③ put                      ④ small                      ⑤ to

23. If you need to memorize the value of  $\pi (= 3.1415926\dots)$ , try the sentence: "May I have (     ) (     ) ( \* ) (     ) (     )?" The number of letters in each word of the sentence corresponds to the digits.

- ① a                                      ② coffee                      ③ container  
④ large                                  ⑤ of

24. Do you know Kyary Pamyu Pamyu? She is on (     ) (     ) (     ) ( \* ) (     ) Japan's *kawaii* culture.

- ① a                                      ② mission                      ③ remarkable  
④ spread                                  ⑤ to

25. David had to shout (     ) (     ) (     ) ( \* ) (     ) the soccer field.

- ① across    ② heard                      ③ himself    ④ make                      ⑤ to

**問題IV**

次の26～40の英文の下線部に入る最も適切な語句を①～④からひとつずつ選び、その記号を解答欄にマークしなさい。

26. I \_\_\_\_\_ to God that everything goes well.  
① play                      ② pray                      ③ prayer                      ④ prey
27. Today the \_\_\_\_\_ is unsettled and some areas will be hit by heavy rain.  
① weather                      ② whether                      ③ windy                      ④ wither
28. The traffic is light, so if we \_\_\_\_\_ now, we will be there by 7 pm.  
① leave                                      ② left  
③ will have left                                      ④ will leave
29. Picasso knew there \_\_\_\_\_ trouble between him and his wife.  
① goes to be                                      ② is going to be  
③ was going to be                                      ④ went to be
30. Kanazawa has a lot \_\_\_\_\_ common with Kyoto.  
① as                                      ② in                                      ③ of                                      ④ to
31. The doctor is \_\_\_\_\_ the opinion that the radiation is more or less dangerous.  
① at                                      ② in                                      ③ of                                      ④ to
32. Out of the clear blue \_\_\_\_\_, he asked her to marry him.  
① earth                                      ② mountain                                      ③ sea                                      ④ sky
33. I don't remember her face, but her name rings a \_\_\_\_\_.  
① bell                                      ② door                                      ③ photo                                      ④ telephone

34. Euclidean geometry is just the \_\_\_\_\_ of the iceberg in contemporary geometry.
- ① part            ② point            ③ tip            ④ top
35. Mrs. Simon has a finger in every \_\_\_\_\_ when it comes to music, dance, and theater.
- ① pack            ② pie            ③ piece            ④ plate
36. When I was a small child, I often fell down outside and was helped \_\_\_\_\_ my feet by my elder sister.
- ① by            ② for            ③ to            ④ with
37. As \_\_\_\_\_ as I know, there is no Japanese translation for the novel you are reading in your English class.
- ① far            ② long            ③ many            ④ soon
38. I don't know who sings the song, but I know the melody well, because it has been played on the radio \_\_\_\_\_ heavy rotation for weeks.
- ① against            ② below            ③ beside            ④ in
39. He has been interested in avant-garde literature since first \_\_\_\_\_ James Joyce's *Finnegan's Wake*.
- ① had read            ② read            ③ reading            ④ to read
40. No \_\_\_\_\_ what he painted in his studio, Gustave Courbet knew how to make money with his works.
- ① imagination            ② matter            ③ object            ④ pleasure

**問題 V** 次の英文の空所 ( 41 ) ~ ( 50 ) に入れるのに最も適切な語句を①~④からひとつずつ選び、その記号を解答欄にマークしなさい。

Most of the states that make up international society are nation-states. To call them that doesn't mean that they have nationally (or ethnically or religiously) homogeneous\* populations. Homogeneity\* is rare, if ( 41 ) nonexistent, in the world today. It means only that a single dominant group organizes the common life in a way that reflects its own history and culture and, if things go as intended, carries the history ( 42 ) and sustains the culture. It is these intentions that determine the character of public education, the symbols and ceremonies of public life, the state calendar and the holidays it enjoys\*. Among histories and cultures, the nation-state is not neutral; its political system is an engine for national reproduction. National groups seek statehood precisely in ( 43 ) to control the means of reproduction. Their members may hope for much more — they may harbor\* ambitions that range from political expansion and domination to economic growth and domestic flourishing. But what justifies their enterprise is the human passion for survival ( 44 ) time.

The state these members create can nonetheless, as liberal and democratic nation-states commonly do, tolerate minorities. This toleration\* takes different forms, though it rarely extends to the full autonomy\* of the old empires. Regional autonomy is especially difficult to implement, for then members of the dominant nation living in the region would be ( 45 ) to “alien” rule in their own country.

Toleration in nation-states is commonly focused not on groups but on their individual participants, who are generally ( 46 ) first as citizens, then as members of this or that minority. As citizens, they have the same rights and obligations as everyone else and are expected to engage positively with the political culture of the majority; as members, they have the standard features

of their “kind” and are allowed to form voluntary associations, organizations for mutual aid, private schools, cultural societies, publishing houses, and ( 47 ) on. They are not allowed to organize autonomously\* and exercise legal jurisdiction\* over their fellows. Minority religion, culture, and history are matters for what might be called the private collective — about ( 48 ) the public collective, the nation-state, is always suspicious. Any claim to act out minority culture in public is ( 49 ) to produce anxiety among the majority (hence the controversy in France over the wearing of Muslim headdress in state schools). In principle, there is no coercion\* of individuals but pressure to assimilate to the dominant nation, at least with ( 50 ) to public practices, has been fairly common and, until recent times, fairly successful. When nineteenth-century German Jews described themselves as “German in the street, Jewish at home,” they were aspiring to a nation-state norm that made privacy a condition of toleration.

〈注〉

homogeneous : 均質な, 同質的な → homogeneity

enjoin : 課す, 命ずる

harbor : 隠す

toleration : (政治的)寛容, 異なる人々との共存

autonomy : 自治, 自律(性) → autonomously

jurisdiction : 支配権

coercion : 強制, 抑圧, 弾圧



41. ① any            ② it            ③ not            ④ that
42. ① against        ② by            ③ forward       ④ under
43. ① contrast        ② order        ③ respect        ④ time
44. ① behind         ② many        ③ over           ④ same
45. ① objected       ② projected    ③ rejected       ④ subjected
46. ① concealed      ② conceived    ③ conducted    ④ conveyed
47. ① as                ② nor           ③ or             ④ so
48. ① what             ② which        ③ while         ④ whom
49. ① glad             ② likely        ③ unable        ④ wise
50. ① about            ② concerning   ③ extent        ④ regard

