

英 語

(問 題)

2020年度

〈2020 R02141123〉

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
------	---	---	---	---	---	---	---	---	---	---

- (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 item (1~14). Mark your choices (a~d) on the separate answer sheet.

(A) It is often believed that Japan is a monolingual and (1) society. However, this myth of (2) is called into question by the existence of residents from diverse linguistic and ethnic backgrounds, including indigenous peoples (i.e., the Ainu and the Okinawans); multigenerational ethnic minorities of Korean and Chinese descent who came during the era of Japanese colonialism; repatriates from China, including Japanese war orphans (*zanryū koji*), remaining women (*zanryū fujin*), and their family members; “*nikkei*” (Japanese-descent) ethnic return migrants from South America and their families (e.g., Brazilians, Peruvians, Bolivians); guest workers from Asian nations and other parts of the world; and international students predominantly from Asian countries, to (3) a few.

Despite such diversity, foreign language instruction in schools and universities is dominated by English—an international language par excellence deemed to be critical for work and study in the (4) society. Underlying this dominance is the assumption that English links all people from diverse first-language backgrounds across the world. However, the linguistic and ethnic diversity described earlier implies that non-Japanese residents in Japan are not (5) English speakers and that Japanese, rather than English, functions as a lingua franca in most communicative contexts in Japan. If not to communicate with local non-Japanese residents in Japan, could the purpose of learning English be to interact with people outside of Japan? Does English (6) function as an international lingua franca in such situations? If not, what should be taught in English-as-a-foreign-language classrooms? These questions require scholars, educators, and policy makers to rethink the fundamental purpose and ultimate goal of learning a foreign language as part of school or university curricula and as (7) learning in the workplace.

(Adapted from Ryūko Kubota, “Paradoxes of Learning English in Multilingual Japan.”)

※Web公開にあたり、著作権者の要請により下記に典拠追記をしております。

- | | | | |
|----------------------|--------------------|------------------|------------------|
| 1. (a) monochromatic | (b) monocultural | (c) monosyllabic | (d) monotonous |
| 2. (a) complexity | (b) homogeneity | (c) monogamy | (d) multiplicity |
| 3. (a) age | (b) date | (c) name | (d) title |
| 4. (a) centralized | (b) globalized | (c) marginalized | (d) rationalized |
| 5. (a) arbitrarily | (b) fundamentally | (c) necessarily | (d) ultimately |
| 6. (a) frankly | (b) ostentatiously | (c) thoughtfully | (d) universally |
| 7. (a) compulsive | (b) lifelong | (c) lively | (d) partial |

※Copyright © 2015, From Paradoxes of Learning English in Multilingual Japan by Ryuko Kubota(book edited by Ikuko Nakane,Emi Otsuji,and William S.Armour. Reproduced by permission of Taylor and Francis Group, LLC, a division of Informa plc

(B) When presented with what looks, for all the (8), like a closed question, for example, one which allows for two possible answers—either yes or no—the most common response is, naturally enough, to choose one of these two answers. When asked, for example, whether one believes in truth, or justice, or God, or whatever the subject happens to be, one almost (9) feels compelled to answer either in the affirmative or in the negative. This attitude (10) a lot of unpleasant conversations—not to mention a great deal of messy thinking. The problem, I am quite certain, is not so much in the answer as in the question. More often than that, and perhaps *always* in the case of such (11) subjects as, say, justice and God, one cannot—nay, should not—expect a simple yes or no answer. To assume, in relation to belief or opinion, that there are but two states of mind, namely, belief or disbelief, is a mistake one must (12) most zealously to rectify, at least in one's own thinking. There is a third state of mind: suspension of belief or opinion. When next you are asked whether or not you believe in ghosts or gods, in miracles or monsters, remember that, if so inclined, you may forestall pronouncing judgment on such topics, either indefinitely or (13) such a time as you feel certain one way or the other. I dare say, the more seriously you take yourself, the more carefully you strive to clarify your own thoughts and (14), the more you shall come to find that suspension of belief is closer to the truth than a simple yes or no.

- | | | | |
|---------------------|--------------------|-----------------|-----------------|
| 8. (a) aspects | (b) time | (c) way | (d) world |
| 9. (a) inevitably | (b) insurmountably | (c) invectively | (d) inviably |
| 10. (a) leads to | (b) plays out | (c) resorts to | (d) tries out |
| 11. (a) laborious | (b) languid | (c) lofty | (d) luxurious |
| 12. (a) effuse | (b) endeavor | (c) enterprise | (d) entrench |
| 13. (a) around | (b) before | (c) beyond | (d) until |
| 14. (a) confections | (b) contortions | (c) convections | (d) convictions |

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)

※この問題は、著作権の関係により掲載ができません。

(Adapted from Tim Oliver, *Understanding Brexit*.)

15. According to the passage, which of the following is true?

- (a) 'Brexit', or British exit, is a coinage with no similar precedent.
- (b) It is relatively clear when and how the term Brexit began to be used.
- (c) The *OED* is the first dictionary to include the word Brexit.
- (d) What resulted from Brexit is defined in the *OED*.

16. The author suggests that

- (a) Article 50 is the main cause which triggered Brexit.
- (b) other EU member states might follow Britain to leave.
- (c) the full range of exit negotiations is shown in Article 50.
- (d) we spend sufficient time grasping the meaning of Brexit.

(B)

※この問題は、著作権の関係により掲載ができません。

※この問題は、著作権の関係により掲載ができません。

(Adapted from John Gordon Melton, "Spiritualism.")

17. Which of the following is true, according to the passage?

- (a) Receiving messages from spirits was considered to be ultimately theoretically inexplicable.
- (b) Spirits were said to be able to appear in bodily form at séances.
- (c) Spiritualists are those who can allegedly speak to dead people.
- (d) Spiritualists used such mediums as displays, pictures, and photographic plates.

18. Which of the following is true, according to the passage?

- (a) Even spiritualism cannot heal the sadness brought about by the death of one's dearest persons.
- (b) Materialism has compelled some people to disbelieve in a life after death.
- (c) Spiritualism consists of inquisitiveness and pessimism about immortality.
- (d) Traditional Christianity has provided spiritualists with a renewed form of religion.

19. Which of the following is NOT implied in the author's conclusion?

- (a) Accepting or rejecting spiritualism falls short of objectivity.
- (b) Both advocates and opponents of spiritualism have a passionate commitment.
- (c) Spiritualism has not received a disinterested evaluation.
- (d) The evidence to prove or disprove spiritualism cannot be discovered.

(C)

※この問題は、著作権の関係により掲載ができません。

(Adapted from Richard Dawkins, *The Blind Watchmaker*.)

20. Dandelions and worms

- (a) are complicated in the same way as humans or even aliens from outer space are.
- (b) can be found all across the known universe.
- (c) may appear to be complicated but in fact they are very simple, like rocks and clouds.
- (d) need to be discussed and explained separately from other complex living things.

21. It is the author's belief that complicated things, such as cars or computers,

- (a) are not of interest because they were designed for a specific purpose.
- (b) may be discussed as being a part of biology even though they are not alive.
- (c) really belong to the study of physics.
- (d) should be considered as distinct from the study of biology.

22. Scientists who specialise in the study of animals

- (a) believe that humans are more closely related to lobsters than they are to fish.
- (b) have reached a consensus that lobsters should be classified as a type of insect.
- (c) now understand that insects must never be considered as animals.
- (d) would not accept lobsters being described as fish.

23. According to the author,

- (a) language and vocabulary are clearly both biological objects.
- (b) lawyers and cooks are examples of professionals who do not use words carefully.
- (c) the meaning of any word is sacred and should never be altered.
- (d) words are tools that we can adapt to best suit our immediate purpose.

24. Machines are said to be an indication of the existence of life because

- (a) several complex machines have been found on other planets.
- (b) some form of life would be necessary to initiate the complex design of a machine.
- (c) these complex mechanical objects are predicted to replace biological life in the future.
- (d) they are often found in places where there are no fossils, skeletons, or dead bodies.

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) But they have been deceived by the limited menus, heavily adapted to Western tastes, they find in Chinese restaurants.
- (b) From consumers of boiled whole grains, the Chinese also became eaters of pasta, flatbreads, and bread.
- (c) However, the Europeans taught the Chinese how to make pasta products in a variety of forms.
- (d) In contrast, the Chinese found themselves in a totally opposite situation.
- (e) It was a newcomer, especially in comparison with millet, a grain clearly of Chinese origin and readily usable as food.
- (f) It was so unfamiliar, in fact, that the earliest sources do not distinguish between wheat and barley; both grains were described with the same term, *mai*.
- (g) Not only were the environmental and weather conditions of northern China ill-suited to wheat as a crop, the technical context suitable for the processing of millet was equally inhospitable.
- (h) The similarities between China and the Mediterranean basin end there, however.

Europeans invented pasta late, even though conditions favored them. (25) Despite an agricultural environment that was anything but favorable to the manufacture of wheat-based pasta, they were familiar with wheat-based pasta long before the Europeans.

Many Westerners believe that Chinese pasta products are for the most part based on rice or the starch of the mung bean and that the bright white color of rice-flour noodles and the transparent appearance of bean-starch vermicelli represent the full extent of Chinese accomplishment in this area. (26) In truth, in China, just as around the Mediterranean, the history of pasta products begins with wheat and therefore with wheat pasta. Pasta made from other grains comes only much later. (27) In terms of grains, the two civilizations of food are virtual opposites in every way, even if the great Han Empire (206 B.C.-A.D. 220) and ancient Rome were not entirely unaware of each other and were linked by indirect relations. The Chinese, or at least the more well-to-do Chinese, already enjoyed dining on *laowan*, ravioli, when their contemporaries on the far end of the Eurasian continent were as yet unacquainted with stuffed pasta.

Yet, in an interesting paradox, while northern China was the birthplace and site of the early cultivation of the two leading species of millet, which constituted the subsistence staple of the entire population through prehistory, antiquity, and for a long time thereafter, wheat was a little-known foreign plant. (28) Furthermore, it is difficult to reconstruct the various phases of the development of wheat along the middle and lower course of the Yellow

River, a region long considered as the cradle of Chinese civilization. We do know that around 3000 B.C. wheat was certainly grown in the far northwestern part of Gansu. This constitutes the earliest evidence of human use of common wheat in an outlying region of the Chinese world, though there is almost no indication of its use as a foodstuff. (29) Indeed, when wheat arrived from the West, it crossed paths with various types of millet, which were in their turn spreading westward.

All indications tell us that the introduction of the new grain occurred with considerable difficulty in the Chinese region, as practically no factors favored its adaptation, in terms of both the ancient Chinese agricultural system and dietary customs. (30) Throughout antiquity, the Chinese had only one tool available for the processing of cereals: the mortar and pestle, an instrument that was perfectly suited to milling rice and shelling millet, both of which were then boiled. When wheat and barley became more familiar in the Central Basin of the Yellow River, around 1300 B.C., they could only be processed with the tools developed for millet. This might account for the minimal enthusiasm among Chinese peasants for the cultivation of wheat around the second century B.C., since the production of flour for use in preparations that were considered to be more refined was certainly beyond their abilities.

With the appearance of the rotary mill around the fifth or sixth century B.C., about the same time as in the Mediterranean basin, it became possible to produce flour more quickly and in greater quantities, and the situation rapidly began to change, even though sources document those changes only with considerable delay. Over a period of several centuries, before and after the turn of the Christian Era, this population of farmers — previously entirely unaware of the advantages of wheat, a cereal that had none of the prestige of millet, which was deified as the Lord of the Harvests with the name of Prince Millet — grasped the remarkable potential of the elastic and malleable dough that could be created by mixing wheat flour and water. (31)

(Adapted from Silvano Serventi and Françoise Sabban, *Pasta: The Story of a Universal Food*.)

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.

Adelaide: Everything's moved out! All we have to do is clean the apartment and return the keys.

Edgar: When do we have to clear out by? 5 pm?

Adelaide: By midnight, (32), but we can put the keys in the dropbox after hours. Nobody'll check.

Edgar: Oh, that's (33).

Adelaide: My friend's running some (34) now, but she'll help us soon. Let's catch (35) till then.

Edgar: Oh wait ... Have we seen the cat recently?

Adelaide: She must be hiding somewhere. *Tiramisu kitty? Where are you?*

Edgar: *Tiramisu? Tiramisu?*

— 30 minutes later

Adelaide: She disappeared! We looked everywhere. Did she escape while the movers were here?

Edgar: No way! We locked her inside the bedroom!

Adelaide: Maybe one of the movers opened the door ...

Edgar: They wouldn't (36)!

Adelaide: It just occurred to me ... Have you looked inside the kitchen silverware drawer?

Edgar: How could she get in? It's closed so tightly. But I guess it wouldn't (37) to look ... Oh, she's here! I never would have imagined in (38) she could get in there. How did she ... ?

Adelaide: The back of the drawer's not completely sealed. She must have jumped up from the back.

Edgar: *Tiramisu, you little troublemaker! You should have answered when we called you!*

Adelaide: You do know you're talking to a kitty? ...

- (a) a million years
- (b) a relief
- (c) dare
- (d) errands
- (e) exercise
- (f) here
- (g) hurt
- (h) our breath
- (i) retrospect
- (j) stress
- (k) technically
- (l) the cat
- (m) work

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.

Sport has long had prominence in British culture, and the ways in which it has changed can be read as symptomatic of key changes in the social and cultural life of Britain. The roots of athleticism in Britain were planted in nineteenth-century public schools, which developed sport as a vehicle for the transmission of moral values to newly educated generations of upper-class and middle-class males. There were certain beliefs in sport, producing a disciplined individual living by a socially acceptable behavioural code and acting according to a desired set of moral values. By the first half of the twentieth century, manly vigorous play in healthy surroundings was the preventive treatment for ailments, and such beliefs were also framed in a universalist imperialist sense, being useful for the taming of the indigenous cultural practices of conquered native populations. The transformation of this traditional sports culture was accomplished, particularly from the mid-twentieth century onwards, under the influence of the expanding media profile of sport, accompanying new forms of finance and economy underpinning the culture of elite professional sports, and new forms of spectating. Television and sponsorship have produced a cultural transformation whereby the traditional, amateur, benevolent paternalism of sport's organisation came under pressure from entrepreneurial interests as the contradiction between sport's financially deprived organisations and its commercial potential widened. By the last years of the twentieth century the traditional culture of athleticism was long gone.

(Adapted from Alan Tomlinson, "Sport, Leisure, and Style.")

※Web公開にあたり、著作権者の要請により出典追記しております。

Limited, British Cultural Studies Geography, Cultural Studies, ed. By David Morley and Kevin Robins Nationality, 2005, Reproduced with permission of the Licensor through PLSclear.

SUMMARY:

[complete the summary on the separate answer sheet]

Consumerism and market forces increasingly determined the shape of sport, which, in Britain, used to ...

〔以下余白〕

英 語

<2020 R02141123>

受験番号	万	千	百	十	一
氏名					

採 点 欄

--

(注意) 所定欄以外に受験番号・氏名を記入してはならない。記入した解答用紙は採点の対象外となる場合がある。

<2020 R02141123>

受験番号	万	千	百	十	一
氏名					

(注意) 所定欄以外に受験番号・氏名を記入してはならない。記入した解答用紙は採点の対象外となる場合がある。

V

Consumerism and market forces increasingly determined the shape of sport, which, in Britain, used to

※解答欄以外には書かないこと

--

英 語

(記述解答用紙)