

英 語

(問 題)

2024年度

〈2024 R06181124〉

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・乱丁およ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 type="radio"/> 悪い	<input type="radio"/> 悪い
マークを消す時	<input type="radio"/> 良い	<input type="radio"/> 悪い	<input 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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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. 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さないこと。
8. 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。
9. いかなる場合でも、解答用紙は必ず提出すること。
10. 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) Sport is not simply about who wins or loses the game. While events on the field of play may (1) the limits of the actual physical sporting experience, the impact of sport is felt far wider. In 1950, for example, Brazil was the host nation, and hot favourite, for that year's soccer World Cup. They faced Uruguay in the final, in front of 200,000 supporters. The Uruguayans (2) the home crowd into silence, scoring the winning goal, with 11 minutes remaining, to win 2-1. In trying to (3) the shock of the defeat for Brazilians, the writer Nelson Rodriguez noted, 'Every nation has its own irredeemable catastrophe, something like Hiroshima. Our catastrophe, our Hiroshima, was the defeat by Uruguay in 1950.' The comparison, while trying to capture the psychological effect on Brazilian pride, is (4) in terms of the human cost. Rodriguez was trying to make the point, albeit insensitively, that in moments such as these sport can (5) affect people's lives and expose the frailties of the national consciousness.

As schoolchildren, spectators, players, or simply as consumers of media, we are all exposed to sport every day. (6) the ethical values that were enshrined in the origins of modern sport, the constant valorization of fair play and sportsmanship by contemporary sports organizations and the media, the games we play and watch are supposed to be 'good' things. However, sport has always had its dark side. Many of the ills apparent in society have historically manifested themselves in and around sport and, considering the media (7), have been magnified.

(Adapted from Mike Cronin, *Sport*)

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|---------------------|--------------------|------------------|-------------------|
| 1. (a) attribute | (b) constitute | (c) distribute | (d) pollute |
| 2. (a) calmed | (b) cheered | (c) showered | (d) stunned |
| 3. (a) appreciate | (b) explain | (c) solve | (d) transfer |
| 4. (a) complete | (b) hardwired | (c) ridiculous | (d) unable |
| 5. (a) barely | (b) gamely | (c) profoundly | (d) wisely |
| 6. (a) Given | (b) Proven | (c) Spoken | (d) Taken |
| 7. (a) company | (b) distribution | (c) focus | (d) observatory |

(B) In his essay entitled *Germany and its Tribes*, Roman historian Tacitus (56-117 A.D.) provides a painstaking description of Rome’s enemies to the north. A good indicator of how Romans viewed their northern neighbors, the essay portrays Germanic barbarians as a sort of noble savage — courageous in battle but totally unappreciative of the finer things in life; religious in custom but (8) of higher thinking; dirty and smelly but hospitable and honest.

A modern historian expressed the Roman view of barbarians (9) people who “did not have a history but were simply part of the flow of natural history.” That is, unlike the “civilized” Greeks and Romans, barbarians didn’t *make* history; history (10) to them, as it does to, say, monkeys and apes. This depiction of the barbarians has remained generally intact for more than two millennia.

Another mistake made about Germanic barbarians over the ages has been the tendency to group all tribes together on the (11) that barbarians were all the same. Tacitus and his contemporaries — and, by extension, we in the present era — tend to speak of barbarians as a (12) group, when in fact northern European tribes, although holding many similarities, maintained certain differences in terms of religious practice, social customs, burial rites, and political practices.

Just prior to and during the Migration Period (300-700 A.D.), which marks the height of the northern tribes’ incursion into the Roman Empire and beyond, the divide among tribes became even (13). Different tribes had different goals regarding the Roman Empire, but the Goths stood out from the (14) in their eagerness to attain peace with the Romans and gain acceptance into the Empire.

(Adapted from William Weir, *History’s Greatest Lies*)

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|---------------------------|---------------------|------------------|-----------------------|
| 8. (a) incapable | (b) indeed | (c) instead | (d) inventive |
| 9. (a) as | (b) by | (c) for | (d) with |
| 10. (a) <i>approached</i> | (b) <i>happened</i> | (c) <i>led</i> | (d) <i>subscribed</i> |
| 11. (a) accent | (b) agenda | (c) announcement | (d) assumption |
| 12. (a) same | (b) second | (c) single | (d) sole |
| 13. (a) brighter | (b) quicker | (c) sharper | (d) smarter |
| 14. (a) guest | (b) nest | (c) rest | (d) west |

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**) Some mammals (whales, dolphins, fur seals, sea lions) sleep with one hemisphere of the brain being asleep while the other is awake. This is referred to as unihemispheric slow-wave sleep (USWS) and contrasts with the bihemispheric slow-wave sleep (BSWS) exhibited by humans and other mammals. Whales and dolphins show only USWS. Northern fur seals and sea lions are aquatic and terrestrial. While in water these animals have USWS, like whales, but on land they have both USWS and BSWS. It is unclear whether whales, like humans, have rapid eye movement (REM) sleep, whereas we know that seals and sea lions have REM sleep on land, and it is always bilateral. Some birds also have USWS, but neurochemicals related to USWS have only been measured in the fur seal. The evolutionary basis of USWS is unclear. The discovery of unihemispheric sleep is a boon to sleep research as it provides a unique opportunity to empirically test neural circuit models of sleep-wake regulation.

(Adapted from Roda Rani Konadhode, et al., “Unihemispheric Sleep”)

15. According to the text, USWS is a

- (**a**) method to improve the quality of sleep by imitating the ways some mammals sleep.
- (**b**) part of the sleep-wake cycles of some mammals, when the sleep waves are slow.
- (**c**) sleeping disorder caused by neurochemicals that can be seen in some mammals.
- (**d**) way some mammals sleep, with one half of the brain awake.

16. According to the text,

- (**a**) humans alternate between USWS and BSWS throughout the night.
- (**b**) mammals that exhibit USWS tend to live in or around the ocean.
- (**c**) scientists have fully clarified the mechanism of USWS in whales and dolphins.
- (**d**) USWS can also be found in birds that are considered close relatives of fur seals.

(**B**) All biographies are interpretations of their subjects. The best biographers compose accounts that make use of every possible resource of representation that narrative can offer. They are concerned with a judicious presentation of the facts of a life but also, much more important, with devising a form, a style, an attitude, and a perspective that can come as close as a book may do to paralleling the life of its subject. If this is done well enough, the book can truly resemble the man or woman it is describing.

The biographer is the life’s second author or, perhaps, its editor. A biography of John Dewey demands that its author represent Dewey as and how he lived. Because Dewey’s

main occupation in life was thinking, his biographer must not only write about Dewey's thought but also reflect and inquire with Dewey into the processes of thinking. Dewey's main entry into the life of thought was through his emotions. He was not a thinking machine but a vibrant person-who-thought. His biographer can succeed only if he, too, conveys in his own narrative the continuous activity of Dewey's strong emotions.

Dewey was one person. But he prepared many faces to meet the opportunities offered by both his own inner capacities and the possibilities of his time and place. For philosophers, he was a philosopher, immensely learned and technically brilliant. For those people engaged with issues of education, whether experts in the field or anguished parents, he was the leading exponent of the new learning. For the citizenry, he was an advocate and combatant in the rough-and-tumble of American politics, public affairs, and public policy, as well as a powerful controversialist for liberal causes. Dewey moved effortlessly from any one of these roles to the others.

(Adapted from Martin Jay, *The Education of John Dewey*)

17. According to the passage, the author believes that it is important for a biography to
- (a) be limited to documented facts about its subject.
 - (b) focus on disseminating the facts about its subject to a wider audience.
 - (c) reflect the life and perspectives of its subject in style and sentiment.
 - (d) serve as a true representation of the biographer.
18. According to the passage, Dewey's biographer should
- (a) reflect objectively on Dewey's life and actions.
 - (b) strive to live as Dewey preached.
 - (c) sympathize with Dewey's emotional character.
 - (d) think as dispassionately as did Dewey.
19. According to the passage, John Dewey was
- (a) a better philosopher than an educator.
 - (b) a talented, two-faced man.
 - (c) apathetic about politics.
 - (d) well-versed in multiple areas of life.

(C) When I was eight, my mother gave me a diary with a lock and a key. I treasured it greatly. That this beautifully produced notebook was not a foreign import but was made in Turkey is interesting in and of itself. After all, in the Islamic world there is no habit of keeping diaries, as historians sometimes like to remind us. No one else pays the matter much attention. The Eurocentric historian sees this as a shortcoming, reflecting a reduced private sphere and suggesting that social pressures stamp out individual expression.

But the journal was probably in use in many parts of the Islamic world unmarked by Western influence, as some published and annotated texts indicate. Their authors would have kept these diaries as an aid to memory. They would not have been writing for posterity. Since there was no tradition of annotating or publishing diaries, most would have later been destroyed, either deliberately or accidentally. The idea of keeping a diary for publication suggests a certain self-conscious artifice and pseudo-privacy. On the other hand, it expands the concept of the private sphere, and in so doing it extends the power of writers and publishers. André Gide was among the first to exploit the possibilities this practice afforded.

In 1947, Gide was awarded the Nobel Prize for Literature. The decision did not come as a surprise; the seventy-eight-year-old Gide was at the height of his fame, hailed as the greatest living French writer at a time when France was still seen as the center of world literature.

Gide's celebrated *Journal*, into which he poured all his thoughts with an essayist's abandon, allows us easy entry into his lonely world, to share in his fears and uncertainties and meandering thoughts. These notes recording his most private and personal thoughts Gide gave to his publisher, and they were published while he was still living; though it may not be the most famous journal of modern times, it is the most highly regarded. Its first volumes contain some angry, derisive and insulting comments on Turkey, which he visited in 1914, after the Balkan War.

Is it necessary to see Gide's account of his journey to Istanbul and Turkey after the Balkan War, and his dislike of the Turks, as contradicting the admiration that an entire generation of Turkish writers have toward him? We admire writers for their words, their values, and their literary prowess, not because they approve of us, our country, or the culture in which we live. In his *Diary of a Writer*, serialized in a newspaper, Dostoyevsky describes what he saw on his first journey to France; he talks at length of the hypocrisy of the French, claiming that their sublime values were being eroded by money. But having read these words, Gide was not prevented from admiring him or from writing a brilliant book about Dostoyevsky. By refusing to retreat into a narrow patriotism, some of my favorite Turkish writers (who were also admirers of the French-hating Dostoyevsky) displayed what I would call the attitude of members of the world republic of letters.

(Adapted from Orhan Pamuk, *Other Colors*, translated by Maureen Freely)

20. Why is it interesting that the journal the author received from his mother was made in Turkey?
- (a) His mother knew that he wanted to be a writer and was always supportive.
 - (b) Journal writing has not been traditionally seen as an Islamic genre.
 - (c) The author would rather have received a novel or a different book as a gift instead.
 - (d) There was a paper shortage in Turkey following the end of the Second World War.
21. It was thought that Turkish authors of the past were not interested in writing journals because
- (a) for them diaries were instruments to help recollect events, and not texts to circulate.
 - (b) many of them were opposed to their leaders, and feared the death penalty.
 - (c) they were writing for posterity, and knew that their journals would eventually be published.
 - (d) they wrote about their religious doubts, and did not want to be seen as non-believers.
22. What does the act of writing a journal with eventual publication in mind entail?
- (a) A busier schedule for writers, who need to spend time every day writing in their diaries.
 - (b) A pretense of privacy when writing, but an enlarged sphere of the personal once it is published.
 - (c) A publishing industry more interested in publishing private writings than fiction.
 - (d) A reduced awareness of the politics of being a writer whose secret opinions will become known.
23. The author brings in Dostoyevsky in relation to Gide's *Journals* to show that
- (a) Dostoyevsky's *Diary of a Writer* offers a fuller picture of France than Gide's *Journal*.
 - (b) Gide was not an important novelist and so his opinions on Turkey were unimportant.
 - (c) Russian culture is separate from Western culture and has a unique ability to critique it.
 - (d) we can appreciate authors' works regardless of their personal dislikes or prejudices.
24. What would be a good title for the passage above?
- (a) Aesthetic and Private Spheres: On Journals and Why We Value Writers
 - (b) Dostoyevsky versus Gide: Traveling While Praising the Local Culture
 - (c) Lost and Found: Diaries of the Islamic World
 - (d) Never Forgive or Forget: The Problematic Opinions of Admired Writers

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) As Stephen of Hungary counselled his successor in the eleventh century, ‘The utility of foreigners and guests is so great that they can be given a place of sixth importance among the royal ornaments’.
- (b) English, as seen by those who did not acquire it as a mother tongue, has been characterized in an astonishing variety of ways: *unimportant*, *invasive*, *empowering*, *destructive* are among the words used to describe it.
- (c) Fourteenth-century texts are unique in that they reveal a complex interface of languages.
- (d) In recognizing that the past is often like the present, we need to search backwards for evidence of this process of accommodation.
- (e) Modern multilinguals look with surprise on those who believe that a single language will serve them better than several.
- (f) Old English already had a word for the crucial social role of the translator — *wealhstod* — who stood at the interface of two languages.
- (g) Old-fashioned language histories have often endeavoured to look at a ‘national’ language as if it were a single (and triumphant) result of some Darwinian process of selection.
- (h) The Bible, for example, relates a linguistic miracle that took place in the first century AD when the followers of Jesus suddenly became fluent in the languages of the many visitors to (and residents of) Jerusalem.

Multilingualism is, and has been, a normal part of social life for most people, both now and in the past. (25) They can hardly imagine so isolated an existence as implied by one language or barely believe that monolinguals can be satisfied by talking to people identical, more or less, to themselves.

English is (and has been) one language among many. The ebb and flow of enthusiasm for other languages within the anglophone community is a tale of profound cultural importance for the history of English. Yet both sides of the linguistic divide are important. In Britain, *abroad* has been seen as sometimes repugnant, sometimes frightening — ‘that beastly abroad’, wrote one nineteenth-century novelist quoted by the *Oxford English Dictionary*. Mistrust and suspicion is not the exclusive property of English-speakers, however. (26)

In the past, heightened social value accrued around the possession of more languages than one. (27) This involved no fewer than fifteen languages. The surprise was the clarity of the speech of those miraculously made fluent, a startling improvement on the halting approximations or pidgin contact languages which had been usual in that multilingual city. Even if this story is regarded as metaphorical rather than historical, it presumes a culture

in which a diversity of languages is entirely normal. (28) Moreover, he added, ‘a country unified in language and customs is fragile and weak’. Stephen’s view seems to have been commonplace in political thinking at the time that English emerged as a distinct language within the cluster of West Germanic dialects. Bede began his *Ecclesiastical History of the English Peoples* by describing the linguistic riches of eighth-century Britain and celebrating the fact that five languages were in use. Until quite recently, the prevailing opinion has been the more languages, the better.

(29) This view ignores the abundance of languages and language varieties except insofar as they were swept up and carried forward by the inevitable rise of the national ‘standard’. More recently, approaches to the ‘ecology’ of communities have instead demonstrated the value of describing the facts of language life for all people living in earlier times and places. People at the interface of two (or more) languages ‘accommodate’ to each other and thus create new linguistic identities. Twenty-first-century society is not so different to those of earlier times. The many languages of Manchester or Miami, Cape Town or Canberra, can easily be matched in the much smaller settlements of medieval Colchester or renaissance Cardiff. In all of these communities, a dynamic interaction among languages (and dialects) produced new forms of expression. (30)

Before written records became common, it is difficult to discern just what balance among languages might have been struck in the early history of the British Isles. Place-names can still attest the kinds of linguistic layering which often took place. *London*, for example, traces its own history into English from the Latin *Londoninium*, which is itself supposed to be based on a Celtic personal or tribal name, *Londinos*. Complex multilingualism was prevalent in Anglo-Saxon England. (31) In Middle English too, multilingualism remained a significant fact about language use in Britain (even though, following the Norman Conquest, the individual language components of such multilingualism had decisively changed).

(Adapted from Richard W. Bailey, “English Among the Languages”)

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.

Man: Good heavens! Are you a ghost from the world beyond?

Ghost: Indeed, I am.

Man: And what, pray tell, are you doing out at this late hour?

Ghost: You must agree that it is a fine night for a stroll. Isn't that why you've wandered out here?

Man: I'm searching for some (32) with which to contemplate the nature of existence.

Ghost: In that case, please don't let me get in your way. I shall retire to the church.

Man: Well, come to (33), I could benefit from your insights. Stay with me a while.

Ghost: As you wish. Now, tell me, what aspect of existence most puzzles you?

Man: It's all this talk of fate, of destiny, of the (34) and their supposed influence over our future.

Ghost: Nonsense, all of it! It is the ever-changing combination of accidental circumstances and the fickle operation of free will which determines one's future — nothing more.

Man: And am I simply to (35) for it? Or have you some conclusive evidence?

Ghost: Why, I'm a ghost, am I not? I possess supernatural understanding of a wide variety of things.

Man: Prove it.

Ghost: Well, I (36) to know that you will live to be ninety-eight years old. You have no choice.

Man: You're contradicting yourself! Then it's just as I feared: fate (37) over our future.

Ghost: You may be right, (38).

- (a) after all
- (b) answer
- (c) astrology
- (d) before long
- (e) defines
- (f) give my assent
- (g) happen
- (h) presides
- (i) remember it
- (j) solitude
- (k) stars
- (l) take your word
- (m) think of it

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 three or more consecutive words from this page.

Diversity is sometimes given a worse reputation than it deserves. Certain people insist that the term signifies nothing more than difference, and so to call ourselves diverse is to separate ourselves, to undermine community. How unfortunate, especially in a democracy, that we fail to note how insistently diversity also points to unity. When we call Americans diverse, we are saying they are all Americans, equal members of the category. Like democracy, diversity encourages us to establish a unifying context, a community of meaning and action in which individual differences can thrive and strengthen the community that nurtures them. However, opponents of diversity in higher education often argue that it denies opportunity to deserving individuals just to make room for those less qualified. But the facts contradict the argument and demonstrate that American higher education has typically accommodated newcomers by enrolling larger numbers of students. As a result, those who had previously been disproportionately privileged — white, upper-class, male students — suffered no real disadvantage. At the end of the twentieth century at Wesleyan University, an elite institution in the United States, for example, there were more white male students than there were in 1956. In the 1990s, some students were stunned by such statistics, but not because they were unfamiliar with the institution's recent commitment to diversity — many had applied for that reason. Rather, they had never considered the possibility that admission to the university might have been out of reach for their own parents.

(Adapted from a *New York Times* article by Edgar F. Beckham)

SUMMARY:

[complete the summary on the separate answer sheet]

Despite some negative views about diversity, in reality ...

[以 下 余 白]

