

## 平成 31 年度・入学試験問題

# 英 語 (前)

### 注 意 事 項

1. 試験開始の合図があるまで、この問題冊子を開いてはいけません。
2. この冊子は 15 ページあります。
3. 試験開始後、落丁・乱丁・印刷不鮮明の箇所があれば申し出なさい。
4. 試験開始後、すべての解答用紙に氏名(カタカナ)及び受験番号を記入しなさい。  
受験番号が正しく記入されていない場合は、採点できないことがあります。また、氏名(カタカナ)及び受験番号以外の文字、数字などは、絶対に記入してはいけません。
5. 解答はすべて解答用紙に、それぞれの問題の指示にしたがって記入しなさい。
6. 解答は特に指示のない限り日本語で書きなさい。
7. この冊子のどのページも切り離してはいけません。ただし、余白等は適宜利用してかまいません。
8. 試験終了後、問題冊子は持ち帰りなさい。





**問題 I**

次の文章を読み、下の問いに答えなさい。

“Organic”: in less than a century, the term has become a symbol of quality and tradition. Nowadays, we are offered a wealth of organic products never imagined by organic pioneers. In recent years, products have appeared in shopping areas and superstores claiming to be “100% organic,” or to ( ア ) “no artificial additives\*.” From salads to skincare products, shoppers have an incredible range to ( イ ) from.

But how much better are those products than non-organic products? Do they really help protect the environment? Are they better for your health? The one thing you can be sure about is that they’ll probably cost twice as much! So how can you know what you’re getting and whether it’s worth it?

The largest sector of organic products is still food, both as separate products and as ingredients in everything from breakfast cereals to ice-cream. Supporters claim that these products taste better and are better for you. Critics say there is no nutritional difference.

In recent years, public demand for these products has increased enormously, driven by scares over the possible health risks of chemical pesticides. However, the debate continues over whether or not these risks really exist. Both sides present evidence from scientific studies. First <sup>(1)</sup> consumers are told that pesticides can cause cancer, especially in children. Then, other equally qualified scientists say the fears are exaggerated. So, who can you trust?

Despite denials by many scientists and large agribusinesses, there seems reason to be cautious. Recently, a study that tested 957 non-organic foods found that 203 still had some pesticides, including nearly all of the bread tested. While the study claimed that the amounts found were safe other scientists say our understanding of the effects of pesticides on human health is still very limited.

We don't really know the amount of pesticides we can safely consume. So it is probably a good idea to consume less of them. But can you afford to? Not everyone can pay the high prices necessary to buy organic food regularly. While organic eggs, for example, may cost only 50 percent more than the regular kind, an organic chicken can sometimes cost six times the price of a factory-farmed one.

It's easy to forget that without industrial farming methods, we simply wouldn't have so much cheap food. Are we prepared to (ウ) meat every day and return to having it less frequently like our grandparents did?

Of course, many people say we should. They provide not only health reasons but ethical and ecological ones, too. They argue that we have quickly gone from (food, having, having, little, much, to, too, too), and that we have become used to a way of life that is destroying our environment and harming our health. Their critics, on the other hand, say it's too idealistic to think we can produce the food the world needs organically.

The main problem with organics seems to be that although it opposes big business, it is also becoming big business. You may feel that the organic Indonesian oils in your shampoo do wonders for your hair. But shipping shampoo halfway across the world certainly isn't going to help stop the greenhouse effect. And does the supermarket selling it to you really care about the conditions of the workers who produce it? Many organic products are ( ). They may be good for us, but are they good for the planet? Perhaps we should be replacing the word "organic" with "local" and "hand-made." Or, perhaps, we should just do like some of our grandparents did and grow our own food.

出典：Caroline Shackleton and Nathan Paul Turner (2014) *Money Tree: The Business of Organics*, Cambridge University Press (一部改変)。

\*注

additive : a substance that is added to food to improve its taste, appearance etc.

問 1 (ア)~(ウ)に, 文意に合うように[ ]から一つずつ選んで入れなさい。

[hold on, come, give up, contain, choose]

問 2 下線部(1) Both sides が指している語を第 1 ~ 第 4 段落の中から英語 1 語でそれぞれ抜き出ささい。

問 3 下線部(2)(food, having, having, little, much, to, too, too)を, 本文の意味が分かるように並べ替えなさい。

問 4 下線部(3) it's too idealistic to think we can produce the food the world needs organically を 50 字以内で日本語に訳しなさい。

問 5 下線部(4)( )に入る最も適切な語を以下から一つ選んで記号で答えなさい。

- (a) inconvenient
- (b) unusual
- (c) unsustainable
- (d) healthy

問 6 以下の文章で、本文の内容と合っているものに○、そうでないものに×をつけなさい。

- (a) The threshold level of pesticides has been already determined.
- (b) The term “organic” has been popular for more than one hundred years.
- (c) Products that are most commonly put on the organic market are shampoos.
- (d) The high price of organic foods could prevent us from eating such foods every day.
- (e) Consumers’ demands have made the organic industry grow rapidly.
- (f) Indonesian oils can reduce the greenhouse effect.

**問題Ⅱ** 次の文章を読み、下の問いに答えなさい。

Science is special. It's the best way we have of finding out about the world and everything in it — and that includes us.

People have been asking questions about what they have seen around them for thousands of years. The answers they have come up (ア) have changed a lot. So has science itself. Science is dynamic, building upon the ideas and discoveries which one generation passes on to the next, as well as making huge leaps forward when completely new discoveries are made. What hasn't changed is the curiosity, imagination and intelligence of those doing science. We might know more today, but people who thought deeply about their world 3,000 years ago were just as smart as we are.

For most of human history, science has been used alongside magic, religion and technology to try to understand and control the world. Science, magic, religion and technology were used by the earliest human societies that settled in river valleys across India, China and the Middle East. The river valleys were fertile, which allowed crops to be planted each year, enough to feed a large community. This <sup>(1)</sup> allowed some people in these communities enough time to focus (イ) one thing, to practice and practice, and become expert at it. The first 'scientists' (though they wouldn't have been called that at the time) were probably priests.

We know more about the people of Babylon\* (in present-day Iraq) than we do about other ancient civilizations, for a simple reason: they wrote on clay tablets. Thousands of these tablets, written almost 6,000 years ago, have survived. They tell us how the Babylonians viewed their world. They were extremely organized, keeping careful records of their harvests, stores, and state finances. The priests spent much of their time looking (ウ) the facts and figures of ancient life. They were also the main 'scientists', surveying land, measuring distances, viewing the sky, and developing techniques for



counting. We still use some of their discoveries today. Like us, they used tally\* marks to keep count; this is when you make four vertical marks and cross through these horizontally with a fifth. Far more importantly, it was the Babylonians who said there should be sixty seconds in a minute and sixty minutes in an hour, as well as 360 degrees in a circle and seven days in the week. It is funny to think that there is no real reason why sixty seconds make a minute, and seven days make a week. Other numbers would have worked just as well.

The Babylonians were good ( 工 ) astronomy — that is, examining the heavens. Over many years they began to recognize patterns in the positions of stars and planets in the sky at night. They believed that the earth was at the center of things, and that there were powerful — magical — connections between us and the stars. (people, center, earth, universe, long, believed, was, that, of, as, as, the, the, the), <sup>(2)</sup> they didn't count it as a planet. They divided the night sky ( 才 ) twelve parts, and gave each part a name associated with certain groups of stars. Through a heavenly game of join-the-dots, the Babylonians saw pictures of objects and animals in some groups of stars, such as a set of scales and a scorpion. This was the basis of astrology, which is the study of the influence of the stars upon us. Astrology and astronomy were closely linked in ancient Babylon and for many centuries afterwards.

The Babylonians were only one of several powerful groups in the ancient Middle East. We know most about the Egyptians, who settled along the River Nile as early as 3,500 BC. No civilization before or since was so dependent on a single natural feature. The Egyptians used a kind of pictorial writing, called hieroglyphics\*. After Egypt was conquered first by the Greeks and then by the Romans, the ability to read and write hieroglyphs disappeared, and so for almost 2,000 years the meaning of their writing was lost. Then, in 1798, a French soldier found a round tablet in a pile of old rubble\* in a little town near Rosetta, in the north of Egypt. It had a proclamation\* written in three

languages: hieroglyphics, Greek, and an even older form of Egyptian writing called demotics. The Rosetta Stone came to London, where you can see it today in the British Museum. What a breakthrough! <sup>(3)</sup> Scholars could read the Greek and therefore translate the hieroglyphs, decoding the mysterious Egyptian writing. Now we could really begin to learn about the ancient Egyptians' beliefs and practices.

Egyptian astronomy was similar (力) the Babylonians', but Egyptian concern with the afterlife\* meant that they were more practical in their stargazing. The calendar was very important, not only to tell them when it was the best time to plant, or when to expect the Nile to flood, but also to plan religious festivals. Their 'natural' year was 360 days — that is, twelve months made up of three weeks lasting [ A ] days each — and they added an extra five days at the end of the year to keep the seasons from slipping. The Egyptians thought that the universe was shaped like a rectangular\* box, with their world at the base of the box, and the Nile flowing exactly through the center of that world. The beginning of their year coincided with the flooding of the Nile, and they eventually linked it with the nightly rising of the brightest star in the night sky, which we call Sirius.

出典：William Bynum (2013) *A Little History of Science*, Yale University Press (一部改変)。

\*注

Babylon：バビロン

tally：計算，記録

hieroglyphics：象形文字

rubble：破片

proclamation：宣言

afterlife：来世，あの世

rectangular：長方形の

問 1 バビロン人が数を数える為に使用していた記号を用いて「5」を図示しなさい。

問 2 下線部(1) This とは具体的に何を指すかを 45 字以内の日本語で答えなさい。

問 3 空欄(ア)～(カ)に入る最も適切な前置詞を下の[ ]の中から選びなさい。同じ単語は一回のみ使用できる。

[after, on, to, into, at, with]

問 4 [ A ]に正しいアラビア数字を入れなさい。

問 5 下線部(2)(people, center, earth, universe, long, believed, was, that, of, as, as, the, the, the)を並べ変えて正しい文章に直しなさい。ただし、文頭の文字は大文字に書き換えること。

問 6 下線部(3)は何に対する筆者の感想かを 20 字以内の日本語で答えなさい。

問 7 本文中で Babylonian が行ったこととして当てはまるものに○、そうでないものに×をつけなさい。

- (a) They surveyed land, measured distances and viewed the sky.
- (b) They made the Rosetta Stone.
- (c) They used clay tablets.
- (d) They said that there should be sixty seconds in a minute and sixty minutes in an hour.
- (e) They used a calendar to plan religious festivals.
- (f) They founded the basis of astrology.
- (g) They decided the New Year's Day that we currently use.
- (h) They used a kind of pictorial writing.

### 問題Ⅲ

次の文章を読み、下の問いに答えなさい。

The Buddha once told the story of the blind men and the elephant. A former king of a town of ancient India, he said, ordered all his blind subjects to be assembled and divided into groups. Each group was then taken to an elephant and introduced to a different part of the animal—the head, trunk, legs, tail, and so forth. Afterwards, the king asked each group to describe the nature of the beast. Those who had made contact with the head described an elephant as a water pot; those familiar with the ears likened the animal to a big fan; those who had touched a leg said an elephant was like a post, and those who had felt a tusk\* insisted an elephant was shaped like a peg\*. The groups then fell to arguing amongst themselves, each insisting its definition was correct and all the others were wrong.<sup>(1)</sup>

The study of Buddhism over the past two centuries or so has resembled the encounter of the blind men and the elephant in many ways. Students of Buddhism have tended to fasten onto a small part of the tradition and assume their conclusions held true about the whole. Often the parts they have seized on have been a little like the elephant's tusks—a striking, but unrepresentative, part of the whole animal. As a result, many erroneous and sweeping generalizations about Buddhism have been made, such as that it is 'negative', 'world-denying', 'pessimistic', and so forth. Although this tendency to overgeneralize is now less common, it is still found in some of the older literature where authors tended to exaggerate certain features of the tradition or assume that what was true of Buddhism in one culture or historical period held good everywhere.

The first lesson the story of the blind men teaches us, then, is that Buddhism is a large and complex subject, and we should be wary of\* generalizations made on the basis of familiarity with any single part. In particular, statements which begin 'Buddhists believe...' or 'Buddhism<sup>(2)</sup>

teaches. . . must be treated with circumspection. We need to qualify\* them by asking which Buddhists are being referred to, which tradition of Buddhism they follow, which school or sect they belong to, and so forth, before these statements can be of much value. Some scholars would go further, and claim that the transcultural phenomenon known to the West as 'Buddhism' is not a single entity at all but a collection of sub-traditions. If so, perhaps we should speak of 'Buddhisms' (plural) rather than 'Buddhism' (singular). The tendency to 'deconstruct' Buddhism in this way, however, is probably best seen as a reaction to the earlier tendency to 'essentialize' it, in other words to assume that Buddhism was a monolithic\* institution which was everywhere the same. The middle way here is to think of Buddhism as resembling the elephant in the story: it has a curious assembly of somewhat unlikely parts but also a central bulk\* to which they are attached.

A second lesson we might learn from the story is that there are many kinds of blindness. Experiments in visual perception have shown that the mind has a great influence on what we see. <sup>(3)</sup> To a large extent human beings see what they expect — or want — to see, and screen out material which does not fit their model of reality. <sup>(4)</sup> In different cultures children are brought up to see and understand in different ways, which is why alien customs often seem curious or strange to outsiders but quite natural to members of the culture concerned.

When dealing with other cultures, it is easy to project our own beliefs and values and then magically 'discover' them in the source material. Buddhism thus becomes exactly what we hoped (or feared) it would be. Even experts are not immune from anachronistically 'reading back' their own assumptions into the data, and many Western scholars have interpreted Buddhism in ways which clearly owe more to their own personal beliefs and upbringing\* than to Buddhism itself.

Apart from the susceptibility\* of individual perceptions to subjective

influences of various kinds, there is also the risk of cultural stereotyping which arises in any encounter with 'the other'. Writers such as the late Edward Said have drawn attention to the West's tendency to construct in its art and literature an 'Orient' which is more a reflection of its own shadow side than an accurate depiction of what is really there. There is no need to accept Said's elaborate conspiracy theory to the effect that the West stereotyped the Orient intellectually as a prelude to colonizing it politically to realize that in approaching the study of other cultures we cannot help but be influenced by residual\* attitudes and assumptions within our own culture of which we are barely conscious. In connection with the study of Buddhism, then, we must be alert to the risk of 'culture blindness', and the misunderstandings which can arise from the assumption that Western categories and concepts apply automatically to other cultures and civilizations.

出典：Damien Keown (2013) *Buddhism: A Very Short Introduction*, Oxford University Press (一部改変)。

\*注

tusk：(ゾウなどの)牙

peg：杭

wary of～：～を警戒する

qualify：限定する，制限する

monolithic：一枚岩的な

bulk：大きなまとまり，巨体，容積

upbringing：生い立ち，育ち

susceptibility：影響を受けやすいこと，感受性

residual：取り除けない，残余の

問 1 下線部(1)で使われている“fell to”に意味上もっとも類似する語を選び、その記号で答えなさい。

- (a) considered
- (b) quarreled
- (c) avoided
- (d) started

問 2 下線部(2)で使われている“circumspection”に意味上もっとも類似する語を選び、その記号を答えなさい。

- (a) contempt
- (b) acceptance
- (c) caution
- (d) exaggeration

問 3 下線部(3)と同じ意味になるように、以下の( )内の単語を並べ替えなさい。ただし、文頭の文字は大文字に書き換えること。

(we, tale, a, this, further, gain, learning, can, from)

問 4 本文の内容と合っていない文章を一つ選択して、その記号で答えなさい。

- (a) As the story of the blind men and the elephant told us, it is necessary for us to research each part of the striking characteristics which Buddhism has and combine them to construct a single Buddhism.
- (b) To understand the character of Buddhism, we should recognize its multiple and complex nature than regard it as a single and logical entity.
- (c) The blind men of the ancient Indian story resemble the Western researchers of Buddhism and are facing the same difficulties.
- (d) When Western scholars study about Buddhism, they have to be careful not to apply their own categories and concepts to explain Buddhism and should try to avoid their own assumptions and cultural background.

問 5 本文の内容と合っている文章を一つ選択し、その記号で答えなさい。

- (a) Once Buddha asked the king of ancient India to order the blind men to touch different parts of the elephant to make the king realize how difficult to learn Buddhism is.
- (b) Over almost two centuries many Western scholars have tried to but could not solve the riddle of the story about the blind men and the elephant.
- (c) As the characteristics and features of Buddhism vary, we have to be cautious to listen to someone who insists that a particular point represents the nature of Buddhism as a whole.
- (d) Recent works of cognitive science discovered that we tend to be influenced by many kinds of blindness when we encounter unfamiliar subjects.

問 6 下線部(4)を日本語に訳しなさい。





問題IV

Think about your school life. What is one thing you want to change about the school education system? Describe the problem in detail and offer a possible solution.

Write your answer in English in 120 — 150 words.











