

平成 20 年度入学試験問題
(Ⅱ期)

英 語

注 意 事 項

1. 解答は解答用紙の所定の欄に記入せよ。
2. この問題用紙および下書き用紙は解答用紙と共に机上に残すこと。

1 次の自動販売機に関する文章を読んで下の設問に答えなさい。

According to the Japan Vending Machine Manufactures Association, there are about 5.5 million machines in Japan, with their combined sales reaching some ¥7 trillion a year. This figure is (a) with sales at convenience stores, and makes Japan the No. 1 vending machine nation in the world. Vending machines rapidly spread from the 1970s, (b) “the development of machines accommodating both hot and cold drinks,” according to a spokesperson of the trade group.

However the massive presence of vending machines receives a high level of criticism as well. Complaints have been made (c) electricity consumption, as well as about machines contributing to more litter and taking up space on Japan’s narrow streets. Manufactures have responded to these criticisms, at least partially, by developing energy-saving machines.

There are other roles for vending machines, too. A machine installed in late June in front of a butcher’s shop in Tokyo’s Arakawa Ward features a red emergency buzzer within a child’s (d). When the button is pressed, a loud alarm sounds and the red lamp on top of the machine flashes.

“With many new residents moving into this neighborhood, everyone no longer knows everyone else,” said the shop’s owner. “So this machine gives added local security for children.”

About 300 vending machines with alarm buzzers have been (e) around the country, according to PFI Japan Kindness Link, a volunteer group dedicated to the spreading of these machines.

In August, in another socially-orientated idea, machines stocked with automated external defibrillators were installed at seven train stations in Saitama Prefecture, near station staff trained for cardiopulmonary resuscitation. In case of emergency, anyone can take the AED^(あ) out of the vending machine to treat individuals experiencing cardiac arrest.

The first vending machine is believed to have been invented in ancient Egypt, with the device reportedly^(い) dispensing holy water with the weight of a deposited coin. Today, more than 2,000 years later, manufacturers are striving to produce machines with ever more novel offerings.

(1) 本文中の(a)～(e)それぞれに入れるのに最も適切なものを一つずつ選び、記号で答えなさい。

- (a) A. suitable B. steady C. exact D. on par E. coincidence
(b) A. because B. in due course C. while D. when E. thanks to
(c) A. concerned B. regarding C. focusing D. by E. with
(d) A. reach B. hand C. needs D. height E. sight
(e) A. placing B. enhanced C. set up D. producing E. turned up

(2) 下線部(あ)は何を略したものか。本文に基づいて英語で書きなさい。

(3) 下線部(い)の語の意味として適切なものを以下より選び、記号で答えなさい。

- A. very likely but not known for certain
B. according to what some people say
C. without vagueness
D. officially
E. at an earlier time

2 次の各語群の中に下線部の発音が他と異なる語が一つあります。それを記号で答えなさい。

- (1) A. ought B. taught C. drought D. bought E. sought
(2) A. savor B. infamous C. raven D. haste E. patient
(3) A. allowance B. brouse C. drown D. blown E. crowd
(4) A. dumb B. doubt C. debt D. comb E. bulb
(5) A. thread B. readiness C. cleanse D. heaven E. feast

3 次の各文の()の中に入れるのに最も適切な語句が一つあります。それを記号で答えなさい。

- (1) The number of the students who came to class on time () small.
A. was B. have been C. are to be D. were E. be
- (2) There was a dramatic drop () temperature on the top of the mountain.
A. to B. with C. in D. for E. below
- (3) I'd better not eat fried oysters. Oily food does not () with me.
A. taste B. feed C. digest D. satisfy E. agree
- (4) I will not accept your essay until it () retyped.
A. will be neatly B. had been neatly C. were neatly
D. is neatly E. must be neatly
- (5) We were surprised to hear that () 200 people attended the lecture.
A. so many B. as much C. so much as
D. as many as E. as more

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- (6) You don't have to () the blame for other people's blunder.
 A. receive B. bear C. hold D. endure E. cover
- (7) It was a very good concert. I wish you () there.
 A. would be B. are C. should be
 D. have got E. could have been
- (8) We will come tomorrow, ().
 A. weather permits B. weather permitting C. weather to permit
 D. weather will permit E. weather permitted
- (9) () puzzled me was why he did not tell anyone that he was in trouble.
 A. That B. Which C. What D. Whether E. How
- (10) Last but not (), I'd like to thank my colleagues who helped me carry out this project.
 A. least B. first C. at least D. latest E. at last

4 ()内の語(句)を並べ替えて和文が表す意味の英文を完成させなさい。ただし足りない単語が一つあるのでそれは自分で補うこと。また文頭に来る単語も小文字で示してあります。

- (1) わたしが見た男性は他ならぬ校長その人であった。
 (I, was, the man, himself, other, saw, the principal, than).
- (2) 警察の捜査によってその事実が明るみに出た。
 (by, light, was, the fact, brought, the police investigation).
- (3) その物語はとても感動的だったので、多くの人が涙を流した。
 (moved, people, a, story, touching, it, such, were, that, many, to, was).
- (4) どんなことがあってもそのパスワードを他の人に教えてはならない。
 Under (should, to, the password, else, told, circumstances, anyone, be):
- (5) その地位につけるには彼は適任ではないという結論に私はいたった。
 (the right, that, have, not, I, is, the post, come, the conclusion, he, for, person).

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次の会話の(a)～(e)に入れるのに最も適切なものをそれぞれ一つずつ選び記号で答えなさい。

A : It's hard to believe that you have any feelings of inferiority toward English.

B : Unfortunately, though, I do. When I went to New York the other day, I kept saying, "Please speak more slowly. I just arrived here yesterday." For example, many people in America just say "two-forty" (a) saying "two dollars and forty cents." I hate that.

A : I understand that.

B : I tell the native English speakers at international academic meetings that they must speak slowly and in short sentences. (b), it's not fair to those who are not native speakers.

A : You mean you treat English as an international language, something like Esperanto.

B : Yes. If you think of English as a communication tool, you don't need to speak it fluently.

A : I see. How can people get rid of their own feelings of inferiority complex toward English?

B : Just think English as tools of the communication. You don't have to admire it or anybody who speaks it. If you admire one language, it means you (c) other languages and that just doesn't make sense. If you speak Dutch or Polish or whatever, there's no need for you to speak English.

A : Yes, but if you want to communicate with others in international society, English would be a powerful weapon in your arsenal, wouldn't it?

B : Yes, so you have to take a practical approach. And don't forget that it is impossible to understand each other (d). If you begin from that point of view then it's much less stressful. I don't blame (e) when communication fails.

A : You do keep trying with open mind?

B : Exactly. Don't be afraid of confronting others. One good thing that comes from searching for the truth is that you learn that you can never fully understand others.

(a) A. in case B. in spite of C. by way of
D. against E. instead of

(b) A. Yet B. However C. Otherwise
D. Although E. Despite

(c) A. look down on B. regard C. respect
D. consider E. praise

(d) A. at all costs B. in the first place C. on the contrary
D. each and every E. as a result

(e) A. on my own B. mine C. of me D. for me E. myself

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次の文章を読み、下のA～Oの中から本文の内容に合っているものを5つ選びなさい。

It's almost impossible for most people in well-off countries to begin to understand how it feels to live in the extreme poverty of Calcutta, surviving in India's third largest city in a shack or on the street with little access to clean water, food or health care. The filth. The crowds. The disease. From the perspective of the comfortably housed and amply fed, these conditions sound hopeless, and the suffering they must breed seems unimaginable.

But not as unimaginable as this: according to a researcher who employs a method of ranking a human happiness on a scale of 1 to 7, poor Calcuttans score about a 4, meaning they're slightly more happy than not. And that's certainly happier than one might expect. The assumption behind this finding, of course, is that happiness, like Olympic figure skating, can really be scored numerically at all and that the judges who score it don't need to come from the same countries or speak the same languages as the people they're judging.

Robert Biswas-Diener has worked extensively with his father, the noted University of Illinois psychologist Ed Diener, to evaluate what they term the Subjective Well-Being (SWB) of people around the globe, from Masai warriors in East Africa to Inughuit hunters in Northern Greenland, inviting them to answer questions about their moods and outlook. The results have led them to one sweeping conclusion: human beings, no matter where they live, and almost without regard to how they live, are, in the elder Diener's words, "preset to be happy."

He thinks of this predilection as a "gift" bestowed on people by evolution that helps us adapt and flourish even in fairly trying circumstances. But there are other theories. Maybe, he says, we're "socialized" to be happy, "in order to facilitate smooth social functioning." Whatever the reasons for this gift, however, its benefits don't seem to be evenly distributed around the globe.

Latin Americans, for example, are among the happiest people in the world, according to study after study. A survey of college students in the mid-1990s compared so-called national differences in positivity and ranked Puerto Rico, Colombia and Spain as the three most cheerful locales. This may surprise those who equate happiness with flat-screen TVs and ice-cube-dispensing refrigerator doors. But not Ed Diener. For him, the high spirits of the relatively poor Puerto Ricans and Colombians stem from a "positivity tendency" that "may be rooted in cultural norms concerning the value of believing in aspects of life in general to be good." Translation: Latin Americans are happier because they look on the sunny side of life.

That tendency does not seem to be popular in East Asia. Among the bottom five in study are Japan, China and South Korea, the outliers of unhappiness. "We have found that East Asians tend to weight the worst areas of their lives when computing their life satisfaction," Diener reports.

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That may be a reflection of a difference in cultural expectation, says Shinobu Kitayama, a professor of psychology at the University of Michigan, who does research on the connection between culture and well-being. “White Americans see happiness as a goal. Self-esteem is very important to them. But Asians, from the beginning of life, are trained to focus on the negative aspects of themselves.” That extends to Asian’s view of happiness itself, which Kitayama sees as surprisingly dialectic. He recently asked American and Japanese college students to describe the positive and negative aspects of happiness. The American students could only see happiness as a pure good, while the Japanese students repeatedly pointed out the potential drawbacks to happiness — the way personal success, for instance, could invite envy. That might be part of the fun for your average American freshman, but Asians often see little value in personal happiness that upsets family or group harmony. “Asian happiness is much more social than personal,” says Kitayama. When asked to estimate their happiness in surveys, Asians might naturally underrate themselves for that reason, and it’s not clear whether they actually feel unhappy or whether they’re just moderating their responses. Ultimately personal happiness may simply not be what many Asians are searching for.

But that may be changing. Over the past 50 years, Asia has undergone a wrenching crash course in economic and political modernization. A wealth of new possibilities are now available to Asians across the region, yet many of those choices — what to buy, where to work, whom to marry — come into conflict with the old interdependent values still held by society or by their families. “There is enormous stress in these traditional cultures,” says Aaron Ahuvia, a professor of marketing at Michigan. The result can be a kind of cognitive dissonance that leaves Asians individually freer but perhaps less happy, at least in the short run.

- A. Statistics show that Calcuttans are rather happy in spite of their severe living conditions.
- B. SWB is a scale designed by Kitagawa to measure people’s happiness on a scale of 1 to 7.
- C. That human beings are “preset to be happy” means that they usually live happily in their childhood.
- D. Biswas-Diener thinks that being preset to be happy helps humans to survive under difficult living conditions.
- E. Biswas-Diener found out that Latin Americans were not so happy compared to the Spanish.
- F. Those people whose happiness lies in the number of smart electric appliances they possess may well understand why Latin Americans are fairly happy on the whole.
- G. According to Diener’s analysis, whether people are happy or not depends on their positivity tendency.

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- H. The number of people with strong positivity tendency does not differ much around the world.
- I. Diener says that the Japanese, the Chinese and the South Koreans slightly fall behind the Latin Americans in terms of their positivity tendency.
- J. Diener's study showed that the Japanese had a strong positivity tendency compared to other East Asians.
- K. Diener says that East Asians have a tendency of focusing on the negative side of their lives.
- L. According to Kitayama's survey, the American college students did not seem to realize the negative aspects of personal happiness as opposed to the Japanese college students.
- M. Kitayama thinks that the Asians often do not realize the fact that personal happiness may upset family or group harmony.
- N. According to Kitayama's view, the Japanese students may have been reluctant to admit that they were unhappy.
- O. The Asians seem to have become happier owing to the personal freedom they have obtained from the social change that occurred over the past fifty years.