

# 入 学 試 験 問 題 (1 次)

## 外 国 語

平成 23 年 1 月 24 日

13 時 10 分—14 時 10 分

### 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見てはならない。
- 2 この冊子は、14 ページである。落丁、乱丁、印刷不鮮明の箇所などがあった場合には申し出よ。
- 3 解答には必ず黒鉛筆(またはシャープペンシル)を使用せよ。
- 4 解答用紙の指定欄に受験番号、氏名を忘れずに記入せよ。
- 5 解答は、必ず解答用紙の所定の解答欄に記入せよ。
- 6 解答の記入の仕方については、解答用紙に書いてある注意に従え。
- 7 この冊子の余白は、草稿用に使用してよい。ただし、切り離してはならない。
- 8 解答用紙およびこの問題冊子は、持ち帰ってはならない。

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上の枠内に受験番号を記入せよ。

設問ごとに、与えられた選択肢の中から最も適当なものを一つだけ選び、解答用紙の該当する記号を塗りつぶせ。

I. 次の英文を読み、1～8の問題に最も適した答えを選べ。

“In almost every Indian group that I know about, the initial response to alcoholic beverages was the same — a drunken wild party. When the first White man opened the first barrel of liquor, nearly every Indian around proceeded to get wildly drunk and continued drinking as long as the liquor held out.” (R. K. Thomas 1981)

The passage, written by a scholar, explains the seriousness of an issue of North American Indians and alcohol. No single North American Indians' mental health topic has dominated the research and discourse as much as alcohol, and none has generated such a combination of perverse curiosity, genuine concern, and outright absurdity, not to mention racism. How North American Indian people drink, where they drink, why they drink, with whom they drink — the study of North American Indian people and alcohol is an industry unto itself.

The scientific interest in biological explanations for North American Indian drinking has followed logically from historic reports of North American Indian drinking patterns that seemed wildly different from non-North American Indian customs. These customs were deeply rooted in a very non-North American Indian, class-based conceptualization of what was considered an appropriate way to drink, and how to behave while under the influence. Evolutionary theory, which claimed the existence not only of separate biological races but also of biologically inferior “grades of humanity,” also played a part in explaining Non-Indian observations of North American Indian drinking.

A physical anthropologist, Wolff tested the assumption that “North American Indians, commonly classified as members of the Mongoloid major mating populations, would show the same alcohol sensitivity as native Chinese

and Japanese." Comparing a sample of thirty Eastern \*Cree Indians with both "pure" and mixed heritage Japanese and Chinese, he determined that there was little difference between them in the incidence and intensity of \*flushing to orally introduced alcohol, with an incidence rate of about 80 percent, in comparison to \*Caucasian rate of only five percent. Prior experience with alcohol did not account for the difference between groups. The sample of Cree was not (5) \*homogeneous, however; only half of the thirty subjects considered themselves to be "pure Indian" (whatever that means), and many more indicated at least some non-Cree ancestry.

The initial reaction of the Indians to alcohol appeared to have been (6) restrained, often avoidant, and that when they drank, very few Indians had no experience with alcohol prior to its introduction by Europeans; there were no rules in place for how to drink or how to behave when drinking. This situation changed over time, however, as the Indians "learned" how to drink by watching Europeans. And those Europeans were an unruly group of people. The "frontier" described by anthropologists, MacAndrew and Edgerton, looks quite a bit like the pattern of drinking that allegedly becomes characteristic of Indians, involving drinking of large quantities until supplies are depleted, quarrelling, wild living, and violence. But this is not the full story, for the authors also suggested that alcohol was integrated into the existing social and cultural patterns of the Indian populations. Some Indians, for instance, concluded that alcohol was an "evil (7) supernatural agent" which possessed the individual and was responsible for any bad behavior, and since it was the agent, and not the individual, that was responsible, actions when drunk were largely excused.

Hammer and Steinbring cited an 1811 passage from the journal of a white European trader among the \*Carrier to the effect that it was the traders who would get uncontrollably drunk and frighten the Indians with their crazy behavior. They also argued that the Indians learned from these traders not only how to drink but how to behave when drunk, and hence the responsibility for

drunken aggression and violence lay not with Indian inexperience or repressed anxieties and hostilities, but rather with their good teachers. Kuttner and Lorinz took issue with the view that the Indian harbored “a sizable reservoir of \*latent animosities” that were released with alcohol consumption, arguing that this image could not be reconciled with the stereotype of the sober, quiet, and peaceful Indian. Latent animosities were more hypothetical than real, they suggested, adding that white men were known to be aggressive and violent when both sober and drunk, and yet “reservoirs of hostility are not included in anthropological description of the white man.” This led them to logical conclusion that, “if aggression is revealed by the Indian only when he is intoxicated, then his control over his emotions is superior to that of the white man when he is sober.” It could be argued that the idea of “frontier” drinking, that Indians learned this wild style of drinking from unruly Europeans, ironically suggests that the first stereotypically “Indian” drinkers were actually whites!

(8)

【Adopted from Waldram J. B. “Revenge of the Windigo,” University of Toronto Press, 2004. pp. 134–166 より抜粋】

### Glossary:

Cree (インディアンの)クリー族 flushing 顔が赤くなること

Caucasian 白色人種の homogeneous 同種の

Carrier キヤリア族 latent animosity 潜在的な敵意

1. 下線部(1) held out に最も近い意味のものを下から選べ。

- A. to present; offer
- B. stretch forth; extend
- C. to continue to exist; last
- D. to refuse to yield or submit

2. 下線部(2)の意味に最も近いものを下から選べ。

- A. The issue of alcohol among North American Indians is the most interesting topic for North American Indians.
- B. The issue of alcohol among North American Indians is the most important topic in North America.
- C. The issue of alcohol among North American Indians is the essence for understanding them.
- D. The issue of alcohol among North American Indians is the most interesting topic for researchers of North American Indians.

3. 下線部(3) non-North American Indian customs とは事実上何か。

- A. Asian (Chinese and Japanese) American customs
- B. African American customs
- C. Latin American customs
- D. Euro-American customs

4. 下線部(4)の意味に最も近いものを下から選べ。

- A. North American Indians are socially related to Chinese and Japanese.
- B. North American Indians seem to be biologically related to Chinese and Japanese.
- C. North American Indians are religiously related to Chinese and Japanese.
- D. The ancestors of North American Indians are likely to be from Mongolia.

5. 下線部(5)の意味に文脈上最も近いものを下から選べ。

- A. to give an explanation for
- B. to answer concerning one's conduct, or duties
- C. to provide a report on money received, kept, and spent
- D. to adjust to

6. 下線部(6)の意味に最も近いものを下から選べ。

- A. North American Indians had never experienced alcohol before they met Europeans.
- B. North American Indians had experienced alcohol before Europeans came to America.
- C. North American Indians had never drunk beverages before whites taught them.
- D. North American Indians avoided drinking before whites came to America.

7. 下線部(7)の意味に最も近いものを下から選べ。

- A. Responsibility for actions when one drank was not personal.
- B. Alcohol was considered as drink for gods.
- C. Responsibility for actions when one possessed spirit was personal.
- D. Bad behavior without alcohol was considered as an evil.

8. 下線部(8)の意味に最も近いものを下から選べ。

- A. It was Europeans who introduced alcohol to Indians.
- B. It was Indians who were forced to drink by Europeans.
- C. It was Indians who taught Europeans how to drink.
- D. It was Europeans who taught Indians how to drink.

II. 次の英文を読み、9～16の問題に最も適した答えを選べ。

Social and economic gaps between whites and blacks persist in the United States despite an atmosphere that led to the election of President Obama, an Urban League report said.

Blacks remain twice as likely to be unemployed, three times more likely to live in poverty and more than six times as likely to be imprisoned compared with whites, according to the group's annual State of Black America report issued Wednesday.

The report urges Obama to tackle the critical challenges of the time, including unemployment, home foreclosures, education and an overhaul of health care.

“As the Obama administration ushers in a new era of hope, change, and to some extent, unity for this nation, many are asking whether racial barriers have now been erased in America,” the report said. “Are discrimination, division and inequality antiquated relics of the past? For a quick answer to that question, one has but to review some of the sobering statistics.

The Urban League's equality index shows the status of blacks at 71 percent that of whites. It said that economics “remains the area with the greatest degree of inequality,” with social justice, health and education following.

“The analysis shows that while important gains were made, both for blacks and whites, in each of these areas during the 1990s expansion, there was actually a loss of ground in median household income, poverty and home ownership during the 2001–2007 expansion, known as the jobless recovery,” the report's executive summary said. The report contains essays touching on a variety of themes and issues.

One, from Gwendolyn Grant of the Urban League of Greater Kansas City, warns that the “historic” election of Obama, the nation's first black president, “may cause us to fall prey to a false sense of accomplishment and

self-satisfaction, and that apathy may set in.”

“We must use this moment to revive the movement and re-engage the nation in a struggle to finish the job of equality, liberty and justice for all. So as we move past this historic moment, let us not repeat the history of our greatest popular movement and allow injustice to prevail, simply because a black family lives in the White House.”

Grant proposes that a movement to foster equality for blacks in all realms of American life should be fashioned after ideas officially proclaimed by the Obama campaign. Those ideas include blending personal responsibility and “principled ideas” with pragmatism, and building grass-roots movements crossing racial, ethnic, generational, gender and regional lines.”

“We must use this moment to strengthen the movement and re-engage the nation in a struggle to finish the job of equality, liberty and justice for all,” she said.

【Adopted from CNN. com International:

[http://edition.cnn.com/2009/US/03/25/black.america.report/index.htm】](http://edition.cnn.com/2009/US/03/25/black.america.report/index.htm)

9～13 の問題については、本文の文脈上、下線語(9)～(13)の意味内容に最も近いものを選べ。

9. The phrase (9) antiquated relics implies that \_\_\_\_\_.

- A. racial discrimination still exists
- B. racial discrimination existed
- C. Blacks lived only in their own community
- D. Blacks wish to achieve racial equality

10. The phrase (10) jobless recovery refers to \_\_\_\_\_.  
A. an expansion of income to recover lost jobs  
B. the ability to own a home without having a job  
C. recovery of the home ownership expansion market  
D. economic recovery without a significant increase in personal wealth

11. The phrase (11) a false sense of accomplishment refers to \_\_\_\_\_.  
A. Blacks feeling aware that they are not able to achieve status  
B. Blacks feeling a lack of enthusiasm or interest  
C. Blacks feeling they have achieved equality, but they really have not  
D. Blacks being completely unaware of the future

12. What is the meaning of (12) be fashioned?  
A. be enforced  
B. be copied  
C. be shaped  
D. be examined

13. Who would engage in (13) grass-roots movements?  
A. rural people  
B. native people  
C. people of minorities  
D. ordinary people

14～16 の問題については、本文の論旨から最も適した答えを選べ。

14. Why is there concern that the progress towards equality between blacks and whites will slow down or stop in America?
  - A. Because America has elected its first black president.
  - B. Because few blacks are able to obtain a high level of education.
  - C. Because the economic gap between blacks and whites is closing.
  - D. Because interest in the black community has been weakened.
15. What does Gwendolyn Grant think Americans should do?
  - A. Demonstrate responsibility and re-elect Obama.
  - B. Demonstrate support for the black community to have responsibility.
  - C. Support movements proclaimed by Obama.
  - D. Support the principled ideas of the black community.
16. Which statement best represents the main idea of the reading passage?
  - A. Inequality of economics, social justice, health and education still exists in America.
  - B. Racial inequality will continue to exist, even though Obama is president.
  - C. Racial inequality is decreasing because America has a black president.
  - D. Blacks have little chance to become equal with whites in America.

### III. 次の英文を読み、17~25の問題に最も適した答えを選べ。

Psychologists today agree that positive feelings like gratitude, contentment, and self-confidence can actually lengthen our lives and improve our health. Some of these claims may be exaggerated, though positive feelings hardly need to be justified, like exercise or vitamin supplements, as part of a healthy lifestyle.<sup>(22)</sup> People who report having positive feelings are more likely to participate in a rich social life, and vice versa, and social connectedness turns out to be an important defense against depression, which is a known risk factor for many physical illnesses. We can say that on many levels, individual and social, it is good to be “positive,” certainly better than being withdrawn or chronically sad.

So I take it as a sign of progress that, in just the last decade or so, economists have begun to show an interest in using happiness rather than just the gross national product as a measure of an economy’s success. Happiness is, of course, a slippery thing to measure or define. Philosophers have debated what it is for centuries, and even if we were to define it simply as a greater frequency of positive feelings than negative ones, when we ask people if they are happy, we are asking them to arrive at some sort of average over many moods and moments. Maybe I was upset earlier in the day but then was cheered up by a bit of good news, so what am I really? In one well-known psychological experiment, subjects were asked to answer a questionnaire on life satisfaction—but only after they had performed the apparently irrelevant task of photocopying a sheet of paper for the experimenter. For a randomly chosen half of the subjects, a dime had been left for them to find on the copy machine. As two economists summarize the results, “Reported satisfaction with life was raised substantially by the discovery of the coin on the copy machine—clearly not an income effect.”

In addition to the problems of measurement, there are cultural differences in how happiness is regarded and whether it is even seen as a virtue. Some cultures, like our own, value the positive affect that seems to signal internal

happiness; others are more impressed by seriousness, self-sacrifice, or a quiet willingness to cooperate. However hard to pin down, though, happiness is somehow a more relevant metric for well-being, from a humanistic perspective, than the business activities that constitute the GDP.

Surprisingly, when psychologists undertake to measure the relative happiness of nations, they routinely find that Americans are not, even in prosperous times and despite our seemingly excessive positivity, very happy at all. A recent meta-analysis of over a hundred studies of self-reported happiness of nations worldwide found Americans ranking only twenty-third, surpassed by the Dutch, the Danes, the Malaysians, the Bahamians, the Austrians, and even the supposedly gloomy Finns. In another potential sign of relative distress, Americans account for two-thirds of the global market for antidepressants, which happen also to be the most commonly prescribed drugs in the United States. To my knowledge, no one knows how antidepressant use affects people's responses to happiness surveys: do respondents report being happy because the drugs make them feel happy or do they report being unhappy because they know they are dependent on drugs to make them feel better? Without our heavy use of antidepressants, Americans would likely rank far lower in the happiness rankings than we currently do.

When economists attempt to rank nations more objectively in terms of "well-being," taking into account such factors as health, environmental sustainability, and the possibility of upward mobility, the United States does even more poorly than it does when only the ( 23 ) state of "happiness" is measured. The Happy Planet Index, to give just one example, locates us at 150<sup>th</sup> among the world's nations.

There is an anxiety in the heart of American positive thinking. If "positive thought" is correct and things are really getting better, if the arc of the universe tends toward happiness and abundance, then why bother with the mental effort of positive thinking? Obviously, because we do not fully believe that things will

get better on their own. The practice of positive thinking is an effort to pump up this belief in the face of much contradictory evidence. Those who set themselves up as instructors in the discipline of positive thinking — coaches, preachers, and gurus of various sorts — have described this effort with terms like “self-hypnosis,” “mind control,” and “thought control.” In other words, it requires deliberate self-deception, including a constant effort to repress or block out unpleasant possibilities and “negative” thoughts. The truly self-confident, or those who have in some way made their peace with the world and their destiny within it, do not need to expend effort censoring or otherwise controlling their thoughts. Positive thinking may be a quintessentially American activity, associated in our minds with both individual and national success, but it is driven by a terrible sense of ( 24 ).

【Adopted from Barbara Ehrenreich, “Bright-Sided,” Metropolitan Books Henry Holt and Company, LLC, 2009. pp. 2-6】

17～21 の問題については、本文の論旨に最も適したものを選べ。

17. Positive feelings \_\_\_\_\_.

- A. are essential to make our life better
- B. turn unfortunate events around
- C. do not fix a bad situation by themselves
- D. make people richer

18. The story of psychological experiment in the second paragraph illustrates \_\_\_\_\_.

- A. happiness is not always difficult to measure
- B. people can find happiness regardless of how much money they have
- C. happiness differs from person to person
- D. people can be happy if they find a coin

19. Americans generally believe \_\_\_\_\_.  
A. positive attitude is good because it shows people are happy  
B. happiness is a better indicator than GDP to show the strength of the nation  
C. it is culturally correct to show respect for a serious attitude  
D. strength of positive feelings comes from happiness

20. Heavy use of anti-depressants by Americans may indicate \_\_\_\_\_.  
A. people are easily addicted to drugs no matter how happy they look  
B. having positive feelings does not necessarily make people happy  
C. if it makes people feel happy, dependence on medicine is not a problem  
D. happiness is more important than a strong economy

21. People may be encouraged to practice positive thinking in the U.S. because \_\_\_\_\_.  
A. reality can be tough and often difficult for them  
B. they are programmed to look away from reality  
C. positive feelings create positive results  
D. negative feelings can lead to depression

22. 本文中にある次のA～Dの単語の最も強いアクセントのある母音が、下線語(22) vitamin の最も強いアクセントのある母音と同じものを選べ。  
A. apparent  
B. experiment  
C. abundance  
D. anxiety

23. 空所( 23 )に入る最も適切な語を選べ。

- A. subjective
- B. religious
- C. negative
- D. philosophical

24. 空所( 24 )に入る最も適切な語を選べ。

- A. failure
- B. insecurity
- C. courage
- D. pessimism

25. 本文の表題として最も適切なものを選べ。

- A. How positive thinking leads to the well-being of people
- B. How positive thinking brings about negative results
- C. How people can be successful without positive thinking
- D. How people are influenced by positive thinking