英語

(問題)

2007年度

注意事項

- 1.問題冊子および記述解答用紙は.試験開始の揖示があるまで開かないこと。
- 2.問題は2-8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れ等に気づいた場合は.手を挙げて監督員に知らせること。
- 3. 解答はすべて解答用紙の所定欄に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.解答用紙の所定欄(2か所)に受験番号および氏名を,マーク解答用紙の所定欄(1か所)には氏名のみを記入すること。

記述解答用紙の所定欄の受験番号は正確にていねいに記入すること。読みづらい数字は採点処理に支障をきたすことがあるので、注意すること。

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5.マ - ク欄ははっきり記入すること。また . 訂正する場合は . 消しゴムでていねいに ,消し残しがないようよく消すこと (砂消しゴムは使用しないこと)

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**

- 6.試験終了の指示がでたら.すぐに解答を止め,筆記具を置くこと。終了の指示に従わず解答を続けた場合は,答案のすべてを無効とするので注意すること。
- 7.試験終了後,問題冊子は持ち帰ること。
- 8.いかなる場合でも.解答用紙は必ず提出すること。

READING SECTION

All answers must be indicated on the MARK SHEET.

I Answer the questions below after reading the following passage, which is from a report on how rich countries can best help Africa.

Ask the big question: "What is development for?" and you get very different answers in different cultures. Many in Western countries see it as being about places like Africa "catching up" with the developed world. In Africa, by contrast, you will be more likely to be told it is something to do with well-being, happiness and membership in a community. In the West development is about increasing choice for individuals; in Africa it is more about increasing human dignity within a community. Therefore, unless those [①] shape Africa's development make this an essential part of the way they make their policies, they will fail.

The trouble is that in the debate on development, (a) we all use the same terms, we often don't mean the same thing by them. Different cultures express their ideas of political and economic freedom in very different ways. Therefore we decided to consider the issue of culture before starting on political and economic analysis. By culture, we are talking about far more than literature, music, dance, art, sculpture, theater, movies and sport. It is about shared patterns of identity. It is about how social values are transmitted and individuals are made to be part of a society. Culture is how the past interacts with the future.

Africa's past is one in [②], in pre-colonial times, people grouped themselves through clans, that is, large groups of related people. Their culture was strong on family ties and a sense that the members of the group were responsible for, and to, one another. Many of these features, such as the relationship between elders and non-elders, persist today. Not least here is the "big man" culture which requires a successful member of the clan to offer support to other members. This relationship is rarely taken seriously by development policy-makers, but it reveals something about African senses of community. Culture in this sense is something that has to be built into our understanding, our analysis and our process. That is one of the reasons why we must consult as widely as possible, within Africa (b) within the developed world. South Africa's finance minister put it this way, quoting an African proverb: "Until the lions have spoken the only history will be that of the hunters." Our consultation included participants ranging from (2) East African slum dwellers and women from rural West Africa to the top elected decision-makers in Africa and the rich world. We asked them all the same question: what is actually working across the continent, and what is not?

Time and again two messages were reinforced to us. The first was for the need to recognize Africa's huge diversity. It is the second largest continent in the world and contains more than 50 countries which hold an enormously rich mix of peoples, cultures, economies, histories and geographies. There can be no "one size fits all" solutions. The second message was that Africa's strength lies in social networks which are invisible to many outsiders. What can appear to outsiders as disordered and confused is in fact structured. Africans survive and prosper in the face of low incomes and few jobs in the formal economy. They do so using a complex network of social relations to make decisions about who gets start-up capital for small enterprises or interest-free loans in emergencies. These networks may be informal, but they reveal how African people will get involved in activities where they can see purpose and direction.

All across Africa there are "failed states" in the sense that they are unable to provide the basic legal and economic frameworks, or public services like health and education. Thus, for many African people, the state is meaningless or a burden. For them their primary loyalty remains with the family, clan or tribe. Increasingly, though, something else is moving into the vacuum. It is religion. Religion has always been important in Africa, but at present all across Africa people are converting in large numbers to Christianity and Islam. There is also a big revival in traditional African religions. Where the state can no longer function, religious movements are gaining a new attractiveness. This has very practical consequences. In the Congo, there is no working national postal service, and people leave letters in Catholic churches to be transmitted to other parts of the Congo since the Church is the only reasonably well-organized nationwide infrastructure. In Senegal, Islam has expanded to cover almost a third of the population, with a mix of religious practice, business enthusiasm and committed members overseas who send significant amounts of money. Religion, particularly Islam and Christianity, offers a way to participate in globalization. Saudi Arabia and Persian Gulf countries have become part of an African trading network (c) a destination for African migrant workers. And many of the new Christian churches have relationships with rich churches in the United States.

This has at least two implications for development in Africa. Religion can be a model for the state.

If an African state is to become more effective it needs to understand how religion builds loyalty, creates infrastructure and collects taxes. In other words, how it delivers material as well as spiritual benefits. Religion can, of course, be misused, (d) can also be a partner in development. Religious leaders have great influence on shaping social attitudes, community relationships, personal responsibility and morals. In Ethiopia [③] the government recently secured a ruling from the Ethiopian Orthodox Church which gave farmers permission to work on 160 days a year. Previously it was considered a sin to work on these days which had been thought of as religious festivals; agricultural productivity has since risen by more than 20 percent a year. In Kenya medical workers are already using spiritual healers to transmit primary healthcare. This must not be seen simply as an attempt to use religions to spread the messages of foreign cultures. An appreciation for the role of religion in African life will require some fundamentally different approaches by the international community.

One commonly held view about culture is that it is the expression of unchanging tradition. Those who hold this view usually see African cultures as focused on the past and tribal, and (e) opposed to development. African culture, they often say, is an irrational force that slows down change and results in economic backwardness. This is contrary to the evidence. History shows African cultures to have been tremendously flexible, absorbing a wide range of outside influences, both positive and negative, as well as finding ways to survive often difficult natural, environmental and social conditions. It may be true that many African cultures encourage a sense of denial or the abuse of women, or pay so much respect to the elderly that they exclude the young who now make up half the population of the continent. But the dynamics of culture mean that people can be critical of [④] they have inherited. The lesson is that culture is an agent of economic and social change.

The way that the mobile phone is changing life in Africa today is a clear example of that. The use of mobile phones in Africa is increasing much faster than anywhere else in the world. Some 75 percent of all telephones in Africa are mobile. A driving force in their spread has been the need for people to keep in touch with family news, but mobile phones are also used to help poor people in remote areas find employment without traveling long distances. The new technology is also bringing many indirect benefits. In farming communities in Tanzania, [⑤] butchers cannot stock large amounts of meat because they have no electricity or cannot afford a refrigerator, shops previously often ran out of meat. Nowadays customers use mobiles to place orders ahead of collection, enabling butchers to buy the right amount to satisfy their customers' needs and developing the entire supply chain. The continent is ahead of much of the world in the use of prepaid phone cards as a form of electronic currency. Africans in the developed world are buying prepaid cards and sending them, via mobile phones, to their relatives back home, who can then sell the cards to others. Thus the cards have become a form of currency by which money can be sent from the rich world to Africa.

The mobile phone is raising the possibility of unthought-of transformations in African culture, infrastructure and politics. Studies show that when 20 percent of a population has the ability to exchange news and ideas through access to mobile phones and text messaging, undemocratic rulers find it hard to retain power. Changes such as these should alert us to the possibility of other developments which it is difficult to predict, and which may force us to change some of the traditional assumptions in our thinking about development. A report like this must always leave room for us to expect the unexpected.

Those who ignore culture are doomed to failure in Africa. Those who understand culture can find new ways to succeed. The overall lesson is that proposals from outside only succeed when they work in harmony with African ways of doing things. They fail where they ignore, or do not understand, the cultures of the people they seek to help. The international community must make greater efforts to understand the values, standards and loyalties of the cultures of Africa, and in their policy-making display a greater flexibility, open-mindedness and humility.

[Adapted from Commission for Africa, 2005]

(1) Choose the TWO best answers for each of the questions 1 to 3.

- 1 According to the passage, what are some of the factors which development planners must take into consideration in order to be successful in Africa?
 - A African cultures are resistant to change, so they do not adapt to new conditions.
 - B In order to achieve development, Africans must better understand the cultures of richer countries.
 - C Many African cultures pay too much attention to the needs of women and young children.
 - D Social networks in Africa are often chaotic and disorganized.
 - E Successful people are expected to take on the responsibility of caring for relatives.
 - F There is no single "African culture," but rather a wide variety of different cultural systems.

- What does the example of mobile phones illustrate?
 - Africa is a good place for companies selling mobile phones to earn big profits.
 - Africans admire the advanced technology of developed countries and desire it for themselves.
 - C Africans are using mobile phones in new and creative ways to conduct business.
 - Africans living in rich countries are sending mobile phones to their relatives in Africa.
 - Mobile phones may contribute to the growth of democracy in Africa.
 - Prepaid cards are now a form of currency in Africa because African people are trying to "catch up" with the developed world.
- What points are made about religion in the passage?
 - Health care is being provided as a means of spreading religious values of Western countries.
 - Religion helps development by requiring farmers to work on holidays.
 - Religion is moving into the vacuum left by "failed states."
 - D Some churches provide mail delivery.
 - The international community has come to appreciate the role of religion in Africa. Ε
 - The only important religions in Africa are Christianity and Islam.
- (2) Choose the best word or phrase to put in each space(a)~(e). You may use the same answer more than once.
 - as well as В but despite E even though because in spite of G such as н therefore
- Choose the best word to put in each space [①] ~ [⑤]. Choose H if no word is needed.
 - what В when С where F
 - whom G why (no word) н
- (4) Choose the best way to complete each of these sentences, which relate to the underlined words in the passage.

D which

- 1 (1) "Until the lions have spoken the only history will be that of the hunters" means that
 - A Africans haven't written any history of wildlife.
 - history is written by the winners not by the losers.
 - losers will soon write a history about themselves.
 - only humans, not animals, write history.
 - winners and losers should cooperate to write history.
- The writer refers to 2 East African slum dwellers and women from rural West Africa because
 - these are examples of people not usually included in decision making.
 - these are examples of the most hard-working people.
 - С these groups are especially in need of the benefits of development.
 - D these groups traditionally make decisions in African communities.
 - these people are smarter than the elected decision-makers.

Answer the questions below after reading the following passage.

As a college student in 1964, David J. Hufford met the dreaded "Night Crusher." Exhausted from a bout of sickness and studying for final exams, Hufford returned one December day to his rented, off-campus room and fell into a deep sleep. An hour later, he awoke with a start to the sound of the bedroom door creaking open - the same door he had locked before going to bed. Hufford then heard footsteps moving toward his bed and felt an evil presence. Terror gripped the young man, who couldn't move a muscle, his eyes stuck wide open in fright.

Without warning, the evil entity, whatever it was, jumped onto Hufford's chest. An incredibly heavy weight compressed his rib cage. Breathing became difficult, and Hufford felt a pair of hands encircle his neck and start to squeeze. "I thought I was going to die," he says.

At that point, 1 the lock on Hufford's muscles gave way. He jumped up and ran several blocks to take shelter in the student center. "It was very puzzling," he recalls with a laugh, "but I told nobody about what happened."

Hufford's perspective on his strange encounter was transformed in 1971. He was at that time a young researcher studying folklore in Newfoundland, Canada, and he heard from some of the region's inhabitants about their strangely similar night-time

encounters. Locals called the threatening entity the "old hag." Most cases unfold as follows: A person wakes up in a state of paralysis, unable to move a muscle, and perceives an evil presence. A hag or witch then climbs on top of the terrified victim, creating a crushing sensation on his or her chest.

It took Hufford another year to establish that what he and these people of Newfoundland had experienced corresponds to the event, lasting seconds or minutes, that sleep researchers call "sleep paralysis." (a) widely acknowledged among traditional cultures, sleep paralysis is one of the most common yet least recognized mental phenomena for people in industrialized societies, Hufford says.

Now, more than 30 years after Hufford's discovery, sleep paralysis is beginning to attract intensive scientific attention. A recent issue of the journal *Transcultural Psychiatry* included a series of papers on the condition's widespread occurrence, regional varieties, and mental-health implications.

Sleep paralysis differs from "nocturnal panic," in which a person awakens in terror with no memory of a dream. Neither does sleep paralysis resemble a "night terror," in which a person suddenly emerges from slumber in apparent fear, moving suddenly and shouting, but then falls back asleep and doesn't recall the incident in the morning.

Curiously, although the word "nightmare" originally described sleep paralysis, it now refers to a fearful or disturbing dream, says Hufford. Several hundred years ago, the English referred to night-time sensations of chest pressure from witches or other supernatural beings as the "mare," from the Anglo-Saxon verb *merran*, meaning "to crush." The term eventually changed into "nightmare"—the crusher who comes in the night.

Sleep paralysis provides a universal, biologically-based explanation for widespread beliefs in spirits and supernatural beings, even in the United States, Hufford argues. The experience puts mentally healthy people into a strange, alternative world that they frequently find difficult to believe to be simply the result of a temporary brain disturbance.

Hufford doesn't believe that an invisible force attacked him in his college room or during several sleep paralysis episodes that have occurred since then, but he sees the appeal of $_{(2)}$ such an interpretation. "We need to deeply question two centuries of assumptions about the non-rational nature of spirit belief," he says.

Psychologist J. Allan Cheyne, of the University of Waterloo in Canada, agrees. In the past 10 years, he has collected more than 28,000 tales of sleep paralysis. (b) one story, "The first time I experienced this, I saw a shadow of a moving

figure, arms outstretched, and I was absolutely sure it was supernatural and evil." Another person recalled awakening "to find a half-snake/half-human thing shouting nonsense in my ear." (c) another person reported periodically waking with a start just after falling asleep, sensing a frightening presence nearby. The tale continues: "Then, something comes over me and smothers me, as if with a pillow, so that I can't breathe. I fight but I can't move. I try to scream. I wake up gasping for air."

Many who experience sleep paralysis also report sensations of floating, flying, falling, or leaving one's body. The condition's primary emotion, terror, sometimes yields to feelings of excitement, exhilaration, or ecstasy. "A small number of people, while acknowledging fear during initial episodes of sleep paralysis, come to enjoy the experience," Cheyne says.

Cheyne runs a web site where visitors fill out surveys about their experiences during sleep paralysis. Several thousand individuals also provide online updates about repeating episodes.

It doesn't surprise Cheyne that those who contact him seem to be average, emotionally stable folk. In surveys that he has conducted with large numbers of college students and other volunteers, about 30 percent report having experienced at least one incident of sleep paralysis. Roughly 1 in 50 people described repeated episodes, often one or more each week. Cheyne regards the sights, sounds, and other sensations of sleep paralysis as hallucinations that share a biological relationship with dreaming.

Cheyne notes work by Japanese researcher Kazuhiko Fukuda of Fukushima University. Fukuda recruited volunteers who had experienced many incidents of sleep paralysis. In a sleep laboratory, the Japanese team monitored the volunteers, whom they woke at various times during the night to start the phenomenon. The researchers found that during sleep paralysis, the brain, suddenly awake, nonetheless displays electrical responses typical of sleep characterized by rapid eye movement (REM).

Two brain systems contribute to sleep paralysis. Cheyne proposes. The most prominent one consists of inner-brain structures that monitor one's surroundings for threats and responds to perceived dangers. As Cheyne sees it, REM-based activation of this system, in the absence of any real threat, creates a sense of a frightening entity standing nearby. Other brain areas that contribute to REM-dream imagery (3) could draw on personal and cultural knowledge to fully shape the evil presence.

A second brain system, which includes sensory and motor parts of the brain's outer layer, distinguishes one's own body and self from those of other creatures. When REM activity affects this system, a person experiences sensations of floating, flying, falling, leaving one's body, and other types of movement, Cheyne says.

Hufford, however, regards the continuation of REM activity into waking moments as inadequate to explain sleep paralysis. Dream content during REM sleep varies greatly from one person to another, but descriptions of sleep paralysis are remarkably consistent. "I don't have a good explanation for these experiences," he says.

Harvard University psychologists Richard J. McNally and Susan A. Clancy have found a similarity between waking nightmares starring Night Crushers and reports of alien abductions. For more than a decade, they have been studying people who claim to have been abducted, that is, kidnapped, by aliens from outer space. McNally and Clancy are convinced that these claims derive from sleep-paralysis hallucinations.

Accounts of space-alien encounters typically begin with the abductee waking in the night while lying face up, McNally says. The person can't move but senses electric vibrations. A feeling of terror makes breathing difficult. Alien beings advance to the foot of the bed or climb on top of the person, who then experiences a sense of floating or of being transported to an alien spaceship.

Claims of abductions by space aliens lead to much controversy, media attention, and ridicule. The late Harvard psychiatrist John Mack added to the controversy by defending the accounts as descriptions of actual encounters with visitors from other planets.

There's another, far more likely, explanation for the reported experiences of the "abductees," says McNally. Traumatic encounters that a person seems to experience during sleep paralysis feel as vividly real as anything that happens during the day. (d) their fantastic claims, these people are mentally healthy. "Sleep paralysis is an entirely natural phenomenon," he remarks.

(e) the most rational people who experience sleep paralysis often find it difficult to believe their night-time experiences are not real, Hufford notes. He has interviewed many U.S. medical students who, even after hearing about REM sleep and the brain's threat-detection system, insist that their frightening meetings with the Night Crusher were real. (f) sharing their stories with Hufford, most of the students had never told them to anyone.

"I suspect that millions of people in the United States are walking around never having told anybody about having these terrifying experiences," Hufford says, adding that it's unlikely to change any time soon. Scientists and physicians treat reports of encounters with supernatural creatures and spirits as evidence of mental illness. And mainstream religions condemn connections with ghosts, demons, and evil presences.

But the world of sleep works according to its own rules. Whether ignored or embraced, Hufford says, the Night Crusher returns with frightening regularity.

[Adapted from an article in Science News, July 9, 2005]

(1) Choose the ONE way to complete each of these sentences which does NOT agree with what the passage says.

- 1 Most of the people who experience sleep paralysis
 - A have the experience repeatedly, sometimes as often as once per week.
 - B keep their experiences a secret out of fear that they will be thought to be crazy.
 - C report that they see or feel some kind of evil being near them.
 - D seem to be ordinary, mentally stable people.
- 2 During sleep paralysis
 - A a person cannot move and may feel that it is difficult to breathe.
 - B it is dangerous to wake the sleeper too suddenly.
 - C the brain shows the electrical patterns characteristic of REM sleep.
 - D the sleeper may feel that he is flying or leaving his body.
- 3 The "Night Crusher" is
 - A a phenomenon experienced by people in many different cultures.
 - B apparently the result of natural processes in the brain during sleep.
 - C the original meaning of the English word "nightmare."
 - D the same phenomenon known as "night terror" and "nocturnal panic."

(2) Choose the FOUR statements which agree with what the passage says.

- A American medical students were among the first to realize the biological relationship between dreaming and sleep paralysis.
- B Crushing the sensory and motor parts of the brain's outer layer can lead to the feeling that it is difficult to breathe.
- C Experiences which have often been considered to be spiritual or supernatural might actually be caused by a physical state of the body and mind.
- D Many of the people who visited Cheyne's web site asked him for advice on how to stop the visits of the Night Crusher.
- E Most religious leaders claim that there can be no scientific explanation for experiences of evil presences.
- F None of the scholars mentioned believed alien encounters could be real events.
- G Not all of the researchers interviewed in this article agree that the brain's REM activity can explain the experiences of sleep paralysis.
- H Not everyone who experiences sleep paralysis finds it to be simply a frightening, unpleasant experience.
- People in industrialized societies usually expect to find a scientific explanation for their experiences of sleep paralysis.
- J Repeated experiences with the Night Crusher may be an early sign of mental illness.
- K Reported encounters with aliens from space might actually be another version of the Night Crusher phenomenon.

(3) Choose the best way to complete each of these sentences, which relate to the underlined phrases in the passage.

- 1 (1) The lock on Hufford's muscles gave way means
 - A Hufford lost all of his strength.
 - B Hufford returned to a state of normal sleep.
 - C Hufford surrendered to the evil presence.
 - D Hufford was able to move again.
- 2 The phrase (2) such an interpretation means
 - A the assumption that belief in spirits is irrational.
 - B the claim that the experiences of sleep paralysis are a result of mistaken brain activity.
 - C the idea that mentally normal people experience a strange world.
- D the idea that people are actually attacked by evil beings as they sleep.
- 3 The phrase (3) could draw on means
 - A could contribute to.
 - B could describe.
 - C could make changes to.
 - D could make use of.

(4)	Choose th	e best	word	\mathbf{or}	phrase	to	put in	each	space(a) ~ (f). No	answer	can	be	used
n	nore than	once.													

Α	According to	В	After	C	Although	D	As for	Ε	Because
F	Before	G	Despite	Н	Even	l	Regarding	J	Yet

LISTENING SECTION

All answers must be indicated on the MARK SHEET.

- II Listen to a news report and answer the questions which follow. The report is about a new joint plan by a Chinese bank and the Indonesian government to clear rainforest on the island of Borneo in order to plant oil palm trees. You will hear the report TWICE.
 - 1 Why is this rainforest regarded as valuable?
 - A Oil palm trees grow together with other valuable trees in this rainforest.
 - B Some of the rainforest's trees can be used to produce margarine and biodiesel fuels.
 - C The rainforest covers more than 1.8 million hectares of the lowlands of Borneo.
 - D The rainforest has existed for millions of years without much influence from humans.
 - 2 Why has the rainforest of central Borneo been protected until now?
 - A Conservationists have organized worldwide protests.
 - B It is far from the coast and difficult to reach.
 - C It is home to many rare species.
 - D Native people have fought against developers.
 - 3 What did Sarah Chapman, of the World Wildlife Fund, say was the real reason for the oil palm plantation plan?
 - A Biodiesel fuel from palm oil would reduce demand for gasoline.
 - B Logging companies would have access to valuable trees.
 - C The plan would make use of 2 million hectares of unused land.
 - D The plantations would provide jobs for native people.
 - 4 What is one result predicted by conservationists if the plan is carried out?
 - A Half of the lowland areas of Borneo will lose their trees.
 - B Oil palm trees will destroy the fertility of the soil.
 - C Settled lowland areas will be affected by floods.
 - D The loss of trees will accelerate global warming.
 - 5 What is the reaction of the native Borneo people to the plan?
 - A They are not interested in it.
 - B They are strongly opposed to it.
 - C They have various opinions about it.
 - D They strongly support it.
 - 6 If this radio news story were printed in a newspaper, what would be the most appropriate title?
 - A Logging companies to Indonesia's government: You can't keep us out!
 - B Native tribes fight for control of rainforest products
 - C Plan will destroy rainforest to make margarine
 - D World Wildlife Fund supports new plan for Borneo's ancient forests
- Now listen to an interview. After the interview, you will hear five statements. Indicate on the answer sheet whether the statements are true (T) or false (F), according to the interview. The interview and the statements will be read only ONCE.
 - 1 (T)(F) 2 (T)(F) 3 (T)(F) 4 (T)(F) 5 (T)(F)

WRITING SECTION

Write your answer in English within the box provided on the ANSWER SHEET.

V Children are taught not to lie, but in fact sometimes people do. Is it ever a good thing to tell a lie? Explain.

〔以 下 余 白〕