

英 語

(教養学部・経済学部・教育学部)

令和 7 年度【前期日程】

問題冊子 1～20 ページ

答案用紙 2 枚

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ない。
2. 問題冊子や答案用紙に、枚数の不足や印刷不鮮明なところがあれば申し出ること。
3. 解答は必ず答案用紙の指定された箇所記入すること。
4. 答案用紙(その1)については、氏名・フリガナ・受験番号(所定の欄・1箇所)を記入し、受験番号マーク欄をマークすること。記入・マークを忘れたり、あるいは誤った番号を記入・マークした場合は失格となることがある。
5. 答案用紙(その2)については、受験番号(所定の欄・2箇所)を記入すること。記入を忘れたり、あるいは誤った番号を記入した場合は失格となることがある。
6. 試験が終了したら、答案用紙を(その1)、(その2)の順番に左右に並べて、重ねずに机上に置くこと。
7. 退室するときは、問題冊子を持ち帰ること。

I Read the passage and answer the questions below with the correct corresponding number. Each question has only one correct answer choice. Words marked with an asterisk (*) are defined in the glossary.

On May 11, 1869, America's first transcontinental* freight* train set out from California. On that momentous* day, (A) cargo was a load of Japanese green tea. Today, only 15 percent of the tea (B) annually in the United States is green, and the vast majority of that is produced in countries like China and Vietnam. But in the last decades of the 19th century, America's tea of choice was green,⁽¹⁾ and Japan was the major supplier.

"It's just so amazing how something like this can be so quickly forgotten," says Robert Hellyer, a professor of history at Wake Forest University in Winston-Salem, North Carolina. "And this is the challenge of a historian: trying to figure out why. There's no documents that tell us 'This is why we really liked green tea.'"

In his book *Green with Milk and Sugar: When Japan Filled America's Teacups**, Hellyer sheds light⁽²⁾ on this little-known fact. "Green tea was the most popular tea in the U.S. since right after the Revolution, but there's different theories about why," he says. One theory is that the green tea that flooded the U.S. in the colonial era — grown in China and imported by the British East India Company — may have been "leftovers"* after the best tea went to British consumers. "But Americans started to (C) green tea, and see it as more sophisticated," says Hellyer.

In the 18th and early 19th centuries, China held a global monopoly* on the tea trade, and key information about tea cultivation and production was kept⁽³⁾ secret from outsiders. It wasn't until 1843 that Europeans* found out that green and black teas come from the same plant. In the 1840s, the British covertly* smuggled* tea plants out of China and into colonial India, where they

would eventually establish a rival tea industry. . But even before British-grown tea became a major commodity, Japan entered the global tea market in the 1860s.

Hellyer cites the Meiji Restoration as the most significant factor in Japan establishing a tea trade of their own. This modernizing* revolution ended the last feudal* regime in Japan and resulted in a major restructuring of power. “In the new regime, there are groups in Japan who see it as important to export tea to the West in a way that they’ve never explored before,” says Hellyer. Some of the individuals involved in this new booming trade were Japanese samurai* who became tea farmers after the Meiji Restoration, and Hellyer’s own American ancestors who worked in the tea export business.⁽⁴⁾

Japanese traders took advantage of direct sea routes to Seattle and San Francisco, and the United States became the biggest market for Japanese-grown tea. “By about 1880, [Japan] had about 40 percent of the U.S. market,” says Hellyer. The Midwest* was known to consume (D) green tea of any region. “In the Midwest, green tea really became popular from the 1870s and ‘80s,” says Hellyer. “That’s a moment where there’s such economic growth in the Midwest; where you have huge cities, notably Chicago, bursting from the prairie.⁽⁵⁾ And the people there are becoming wealthy, but as they develop new cultures, they are latching onto* the established culture of tea to show their wealth.”

Japanese merchants promoted their product in the United States with elegantly* designed labels and advertisements that presented an image of Japan as refined, artistic, and nonthreatening*. Yet by the 1920s, another major shift in America’s tea habits had occurred. Black tea grown in British India started to replace Japanese green as America’s preference. In his book, Hellyer notes that this was due to a combination of socioeconomic* factors and increasing anti*-Japanese sentiment. Marketing played an important role, as merchants seeking to oust* non-British teas from the market used racist*

imagery* in their advertisements, portraying both the Chinese and Japanese and their teas as inferior and unhygienic*.

The shift in the American tea market changed Japan's tea market as well. While Japanese tea drinkers* have always preferred green over black, "in the past, it was a lower grade of green tea, called *buncha*" that was the most popular in Japan, Hellyer explains. *Buncha* was (E) and had a more brownish* color when brewed*. With Americans losing interest in green tea, Japanese merchants with a newfound* surplus of expensive tea started marketing it aggressively in their home country. This created an increased demand in Japan for the fine, high-grade green tea that is still popular today.

Throughout his book, Hellyer describes a time when green tea was seen "as an everyday, not exotic, product" in the United States. And what's more American than colorful food and drinks? Merchants often enhanced their tea's green color with toxic additives* like graphite* and Prussian blue*, a synthetic pigment (F) used in paint. Ironically, the chemical colorants* that made green tea more desirable to consumers in the 19th century would come to be viewed negatively in the 1920s, when advertisers* promoted black tea as unadulterated* and pure.

Americans of the time "wanted what would look good at the store," says
(6) Hellyer. "Isn't the taste more important? Apparently not. It needed to look
good. And you're probably adding a lot of milk and sugar to it, so hey, it's
fine."

[Andrew Coletti, "Japanese Green Tea Once Fueled the Midwest: It's a forgotten moment in American beverage history," *Atlas Obscura*, April 25, 2024]

Glossary

- additives: substances added to food in order to improve its taste or appearance or to keep it fresh
- advertisers: a company, person, or organization that advertises a product or service
- anti: opposed to or against
- brew: making hot tea or coffee by adding boiling water, which gradually develops flavor in the container in which it was made
- brownish: slightly brown in color
- colorants: substances used to add color or change the color of something
- covertly: secretly, or in a hidden way
- drinkers: people who drink
- elegantly: in a way that is graceful and attractive in appearance or behavior
- Europeans: the people from Europe
- feudal: relating to the social system of western Europe in the Middle Ages or any society that is organized according to rank. In a feudal society, people at one level of society receive land to live and work on from those higher than them in rank, and in return have to work for them and fight for them, if necessary, sometimes also giving them some of the food they produce
- freight: goods that are carried from one place to another, by ship, aircraft, train, or truck, or the system of transporting these goods
- graphite: a soft, dark gray form of carbon used in the center of pencils which makes a mark when pressed against something
- imagery: the use of words or pictures in books, films, paintings, etc. to describe ideas or situations
- latching onto: becoming interested in an idea, story, or activity, and starting to use it
- leftovers: food remaining after a meal

- Midwest: the northern central area of the United States
- modernizing: making or becoming more modern
- momentous: very important because of the effects on future events
- monopoly: to have complete control of something, especially an area of business, so that others have no share
- newfound: only recently happening, discovered, or beginning to exist
- nonthreatening: not expressing the possibility that something unwanted or unpleasant will happen
- oust: to force someone to leave a position of power, job, place, or competition
- Prussian blue: a pigment that is used to color paints, inks, textiles, and other commercial products
- racist: someone who believes that their race makes them better, more intelligent, more moral, etc. than people of other races and who does or says unfair or harmful things as a result
- samurai: a member of a military class of high social rank from the 11th to the 19th century in Japan
- smuggled: taken to or from a place secretly and often illegally
- socioeconomic: related to both social and economic matters, and to the differences between groups of people caused mainly by their financial situation
- teacup: a cup with a handle from which tea is drunk
- transcontinental: crossing a continent
- unadulterated: not spoiled or made weaker by the addition of other things; pure
- unhygienic: not clean, in a way that may cause disease

[Definitions taken or modified from the *Cambridge Online Learner's Dictionary* and the *Oxford Learner's Dictionary*.]

Questions

Q. 1. Fill in the blank marked (A) with the appropriate word or words.

1. it's
2. its
3. it
4. it'll
5. it has

Q. 2. Fill in the blank marked (B) with the appropriate word.

1. drunk
2. drink
3. dranked
4. drank
5. drunks

Q. 3. The underlined section numbered (1), "in the last decades of the 19th century, America's tea of choice was green," is closest in meaning to:

1. by the 1900s, America's choices became more green
2. Americans showed greater preference for tea as decades went by
3. the last few years of the 1800s were obviously greener for America
4. during the latter part of the 1800s, Americans had a preference for green tea
5. choices were unclear among Americans until the end of the 19th century

Q. 4. The underlined section numbered (2), "sheds light," is closest in meaning to:

1. spills contents
2. shares electricity
3. makes clear
4. expands ideas
5. wastes resources

Q. 5. Fill in the blank marked (C) with the appropriate words.

1. really dislike
2. mostly ignore
3. almost replace
4. truly avoid
5. really like

Q.6. Consider the underlined sentence numbered (3), “In the 18th and early 19th centuries, China held a global monopoly* on the tea trade, and key information about tea cultivation and production was kept secret from outsiders.” What is the author trying to convey?

1. By keeping important details about tea cultivation and production hidden from foreigners, China was able to control the international tea trade during the 1700s and early 1800s.
2. In the 18th and early 19th centuries, China shared basic information about tea cultivation and production with outsiders, which allowed other countries to keep their monopoly on the global tea trade.
3. The global tea trade was controlled by China during the 1700s and early 1800s, with some relevant details about production and cultivation shared only with other foreign countries in power.
4. Growing tea plants and producing green tea allowed China to become a global commercial power until the 1800s, but they failed to succeed because they kept too many secrets.
5. Foreigners were a threat to the cultivation and production of tea, so China had to keep the information hidden in order to better protect global trade.

Q.7. The underlined section numbered (4), “booming trade,” is closest in meaning to:

1. declining businesses
2. successful commercial activities
3. steady financial markets
4. explosive exchange
5. noisy marketplace

Q. 8. Fill in the blank marked (D) with the appropriate words.

1. the worst
2. the least
3. the best
4. the most
5. the last

Q. 9. Which of the following options is closest in meaning to the underlined section numbered (5), "you have huge cities, notably Chicago, bursting from the prairie"?

1. Chicago developed into a very big city, completely destroying the natural environment of the prairies.
2. Urban areas expanded to the point where they caused explosive damage to the surrounding grasslands.
3. Cities like Chicago stood out from others due to their cooperative attitude towards the development of rural areas.
4. Prairies and grasslands in rural regions provided the best areas for large cities like Chicago to be built on.
5. Large urban areas like Chicago were rapidly developing in areas that were previously rural and undeveloped.

Q. 10. According to this article, the most important causes that explain the changes in America's tea preferences in the early 20th century are:

1. the Meiji Restoration, the quality of British tea, and the expansion of the Chinese global market.
2. the new tea plantations in India, the elegant labels of Japanese green tea, and the cleanliness of the product.
3. the changing social and economic situation in America, the negative image of the Japanese, and the increasingly biased marketing.
4. the role of the samurai, the expansion of the Midwest, and the new chemicals added to the tea.
5. the expansion of British India, the brown color of the tea, and the growing popularity of high-grade tea in Japan.

Q. 11. Fill in the blank marked (E) with the correct word or words.

1. more cheaper
2. more cheap
3. cheaper
4. more cheaply
5. cheaply

Q. 12. Based on the information provided in the article about how the tea market changed in Japan, which of the following statements is NOT true?

1. High-grade green tea replaced the more common variety among Japanese consumers when it became difficult to sell the product abroad.
2. Japanese tea merchants had to promote their green tea within the country to make up for the losses in the American market.
3. Green tea of a higher quality became more available in Japan as a result of the change in preferences among American consumers.
4. Japanese merchants were forced to consume their own products because they could not manage the shipping routes efficiently.
5. *Buncha*, the most popular tea in the Japanese market, was quickly replaced by the green tea that is still today a symbol of Japanese culture.

Q. 13. Fill in the blank marked (F) with the appropriate word or words.

1. most common
2. more commonly
3. uncommonly
4. least common
5. uncommon

Q.14. Consider the underlined section numbered (6), “Americans of the time “wanted what would look good at the store,” says Hellyer. “Isn’t the taste more important? Apparently not. It needed to look good. And you’re probably adding a lot of milk and sugar to it, so hey, it’s fine.””
What is the author trying to convey?

1. During that time, Americans valued the appearance of their tea over its taste and were more concerned with how the tea looked in stores rather than its flavor. The addition of milk and sugar likely masked the taste and made the quality of the tea less significant.
2. During that period, Americans developed a clear preference for milk and sugar over tea, and local stores made a point of offering very attractive containers for those ingredients, which made the choice between coffee and tea very difficult for consumers.
3. The author suggests that American consumers were more concerned with the flavor of the tea rather than how it looked, and the focus was on having green tea that tasted sweet, with no concern for its appearance.
4. The author suggests that during that period, Americans cared much about the appearance of their green tea, and they rarely added milk and sugar to it, which suggests that the quality and natural flavor of the tea were highly valued outside Japan.
5. During that time, Americans favored the appearance of their daily products over their taste or sweet flavor. The addition of tea or coffee was not their concern, as they just wanted to be able to buy food and drinks that looked attractive.

II Read the passage and answer the questions below with the correct corresponding number. Each question has only one correct answer choice. Words marked with an asterisk (*) are defined in the glossary.

When you reach a certain age, the social media accounts you follow (A) talk about kids. And when you're talking about kids, it's common to have a moan*. Kids often make you a tired, sick, and poorer version of the old you. You dissolve into a self-neglecting husk*, playing slave to the confused mood swings of a tiny dictator*. So, it's not unreasonable to moan about it. If you look at the comments below these posts, you will eventually see, with the inevitability* of a winter bug, someone giving the line, "You chose to have kids; stop moaning about them."

But this isn't just a clash in life choices—it's a clash in how we understand "happy." ⁽¹⁾ With the obvious exception of a few, many moaning ⁽²⁾ parents will reply, "Oh, I'm the happiest I've ever been." The vomiting, broken nights, and never-alone toilet breaks are *part* of that happiness.

Parenting is just one example of a strange phenomenon: Often the most meaningful, fulfilling, and happiest moments of our lives come with some misery. People might think that happiness means the absence of struggle: feet up, cocktails* out, and a gentle breeze to cool the tropical Sun. According to Stephanie Harrison, however, this is part of the "Old Happy."

Harrison is the founder of The New Happy movement, a science-backed philosophy of happiness that seeks to ground the idea in realistic and workable* concepts. The New Happy has nearly a million followers on social media, and Harrison's new book, *The New Happy*, is one to watch out for in 2024.

Big Think* recently spoke with Harrison for deeper insights on what happiness really means, and how to achieve it.

The Old Happy

For Harrison, “We had gotten happiness all wrong as a society.” And that’s a big problem. “We’re arguing that the pursuit of happiness drives every single one of our behaviors and everything that we do. So, if we have a (B) definition of happiness, then we will engage in behaviors that ultimately end up leading us astray*.” In the first chapter of his *Nicomachean Ethics**, Aristotle argued that happiness is the “end at which all actions must aim.” Everything we do — every act or duty, virtue, or vice — we do because we think it will make us happy. Harrison’s point, echoing Aristotle’s, is to say that if happiness is the end goal of everything, we better be sure the end goal is worth it.

The problem is that, somewhere along the way, we lost sight of what happiness really means. For Harrison, our modern understanding of happiness is a warped* simulacrum* — a misguided*, confused ghost of reality. This “Old Happy” is defined by three fundamental values that not only won’t make us happy but steer us toward the opposite. The values are:

*Individualism**: the idea that “you don’t need anybody else” and “figure it out by yourself.”

Capitalism: you must be successful; resting is laziness*; and your value is defined by what you do.

*Domination**: we all feel the need to “compete and win” and to constantly compare ourselves with others. We place them, and ourselves, on some kind of ranking system.

So many of our negative behaviors keep in step with these “Old Happy” values. It sees wealth and constant accumulation as necessary to be happy. It confuses unemployment or “me time” with fecklessness*. It seeks constant validation*, achievement, and recognition.

The New Happy

It should be obvious, then, that if these existing values are what make us anxious, lonely, and unhappy, then we need to not only jettison* them but upend* them. It's not that we've been walking the wrong path — we've been walking in the wrong direction.⁽³⁾ Part of the New Happy mindset* is to recognize the perniciousness* of the Old Happy values and take proactive* steps to overcome them.

Harrison told Big Think about one of the most important ideas in this reorientation* toward the New Happy.

“If you think about, for example, the pressure to present yourself as a perfect human being and the pressure to show all the successes that you're having and all of the good things in your life and the wealth that you've (C) or the power that you can exercise, the irony for me is that they're telling us that these things will make us happy, right? If you can just be perfect, if you can buy more and more, if you can get promoted, and if you can continue to excel at this specific level that we've decided is successful then you will be happy.*

And in fact, all that is doing is disconnecting us from the true source of our happiness, which is our humanity and our connections with other people... We're all human. We're muddling through; we have good days and bad days, and we're all struggling through it. We are all human beings, and we all have so much to learn from one (D); it's our humanity that connects us.”*

We are getting better, as a society, at recognizing the damage caused by a 24/7* hustle* culture. We're more attuned* to well-being, “me time,” and work-life balance. But there is still this strange sense of (E) at needing to do all of those things. We help each other, but we see help as a temporary⁽⁴⁾ “pick me up” — not structural to being human. True happiness is thought to be some distant future where we can work through the night to the sound of seven-digit salaries with the Hallmark family to brag* about.

[Jonny Thomson, “The “New Happy”: Rethinking happiness through science and philosophy,” *Big Think*, March 14, 2024]

Glossary

- 24/7: 24 hours a day — seven days a week: all the time
- astray: away from the correct path or correct way of doing something
- attuned: able to understand or recognize something
- Big Think: a global media company
- brag: to speak too proudly about what you have done or what you own
- cocktail: a drink, usually an alcoholic one, made by mixing two or more drinks together
- dictator: a person who gives orders and behaves as if they have complete power
- domination: control or power over somebody/something, especially in an unpleasant way
- ethics: the study of what is morally right and what is not
- excel: to be extremely good at something
- fecklessness: weakness of character; behaviour that is not responsible
- husk: the dry outer covering of some seeds
- hustle: to make someone move somewhere, especially by pushing them quickly
- individualism: the quality of being different from other people
- inevitability: the fact that something cannot be avoided or prevented
- jettison: to get rid of something you do not want or need
- laziness: the fact of being unwilling to work or be active
- mindset: a person's way of thinking and their opinions
- misguided: unreasonable or unsuitable because of being based on bad judgment or on wrong information or beliefs
- moan: to make a complaint in an unhappy voice, usually about something that does not seem important to other people
- muddle through: to manage to do something although you do not know how to do it well

- *Nicomachean Ethics*: a book written by the Greek philosopher Aristotle
- perniciousness: the quality of having a very harmful effect on somebody/ something, especially in a way that is not easily noticed
- proactive: taking action by causing change and not only reacting to change when it happens
- reorientation: the act or process of changing the aim or purpose of something so that it is directed at a different person or thing
- simulacrum: something that looks like or represents something else
- upend: to push or move something so that the part that usually touches the ground is not touching the ground any more
- validation: the feeling that other people approve of and accept you, or something that gives you this feeling
- warped: strange and unpleasant
- workable: likely to do or achieve what is intended

[Definitions taken or modified from the *Cambridge Online Learner's Dictionary* and the *Oxford Learner's Dictionary*.]

Questions

Q. 15. Fill in the blank marked (A) with the appropriate word.

1. never
2. rarely
3. seldom
4. often
5. hardly

Q. 16. The underlined word numbered (1), "clash," is closest in meaning to:

1. concept
2. confirm
3. conflict
4. conclude
5. convert

Q. 17. The underlined section numbered (2), "With the obvious exception of a few, many moaning parents will reply, "Oh, I'm the happiest I've ever been,"" is closest in meaning to:

1. A few parents are still happy despite the difficulty of raising children.
2. Many parents lie about their level of happiness while raising children.
3. Many parents who complain about their children consider themselves quite happy.
4. A few parents say that they are the happiest they have ever been, but most do not.
5. Most parents complain about their kids to make other parents feel better about theirs.

Q. 18. Fill in the blank marked (B) with the appropriate words.

1. clear
2. reasonable
3. flawed
4. perfect
5. mutual

Q.19. Based on the text, Aristotle thought that the pursuit of happiness:

1. requires a substantial amount of wealth
2. is not as important as thinking deeply
3. requires years of dedicated study
4. is the ultimate reason for our actions
5. depends on our definition of 'happiness'

Q.20. The values of the “Old Happy” are NOT reflected in which of the following behaviors?

1. switching to a job that pays less but offers more free time
2. trying to get a higher score on a test than your classmates
3. teaching yourself a new skill in order to advance your career
4. buying a big house and filling it with a lot of nice things
5. working hard to get a promotion at your company

Q.21. The underlined section numbered (3), “It’s not that we’ve been walking the wrong path — we’ve been walking in the wrong direction,” is closest in meaning to which of the following:

1. We expect to make ourselves happy, when only we can do that for each other.
2. Our belief that wealth brings happiness has caused us to forget the importance of achievement.
3. The path to happiness is different for each person, so we should not expect to achieve it by following others.
4. The values that we believed would lead to happiness have actually made us unhappy.
5. In order to be happy, we should go back to the values that people used to have regarding happiness.

Q. 22. Fill in the blank marked (C) with the appropriate word.

1. accepted
2. accumulated
3. accessed
4. accused
5. accelerated

Q. 23. Which of the following statements would Harrison agree with?

1. It is important to recognize that we all struggle.
2. To be happy, we must achieve our career goals.
3. True happiness means giving up on wealth.
4. Thinking for yourself is more important than enjoying life.
5. We cannot expect to be happy until we have all the things we want.

Q. 24. Fill in the blank marked (D) with the appropriate word.

1. rather
2. together
3. either
4. other
5. another

Q. 25. Fill in the blank marked (E) with the appropriate word.

1. guilt
2. emergency
3. humor
4. pride
5. curiosity

Q. 26. The underlined section numbered (4), “we see help as a temporary “pick me up”— not structural to being human,” is closest in meaning to:

1. we understand that cooperation is what makes us human and provides us with a sense of worth
2. the author and Harrison agree that help is a temporary solution to a more deep-rooted problem
3. while it may not lead to long-term happiness, getting help can make us feel good for a while
4. receiving assistance is sometimes necessary until we are able to do something on our own
5. we fail to realize that giving and receiving assistance is an essential part of our humanity

Q.27. Based on the article, which of the following statements is NOT true?

1. The New Happy movement emphasizes that happiness is primarily about comfort and ease.
2. The traditional view of happiness revolves around wealth and self-reliance.
3. The New Happy movement has nearly 1,000,000 followers on social media.
4. The New Happy mindset acknowledges the need for help without feeling bad about it.
5. Much of the suffering people experience is due to their having the wrong definition of happiness.

III Answer in a short essay between 120 and 150 words in English.

Technology is changing our world rapidly. Please answer only ONE of the questions below. Indicate your choice by circling the question number at the top of your answer sheet. Support your answer with at least two reasons or examples.

1. How does technology affect our privacy and relationships?
2. Is it fair that technology can make some people rich and powerful while others struggle?
3. What can individuals, governments, and businesses do to use technology in a more responsible manner?

答案用紙

英語 (その1)
(教養学部・経済学部・教育学部)

フリガナ

氏名

受験番号を記入
してください。

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受験番号を
マークして
ください。

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|---|---|---|---|---|---|
| ① | ① | ① | ① | ① | ① |
| ② | ② | ② | ② | ② | ② |
| ③ | ③ | ③ | ③ | ③ | ③ |
| ④ | ④ | ④ | ④ | ④ | ④ |
| ⑤ | ⑤ | ⑤ | ⑤ | ⑤ | ⑤ |
| ⑥ | ⑥ | ⑥ | ⑥ | ⑥ | ⑥ |
| ⑦ | ⑦ | ⑦ | ⑦ | ⑦ | ⑦ |
| ⑧ | ⑧ | ⑧ | ⑧ | ⑧ | ⑧ |
| ⑨ | ⑨ | ⑨ | ⑨ | ⑨ | ⑨ |

マークの記入方法等

1. マークの記入は、必ず**黒鉛筆**で、○の中を**濃く塗りつぶ**してください。薄いと採点されないことがあるので注意してください。

良い例 ●

悪い例 

2. ひとつの問いに、最も**適当な答え**をひとつ選んで、マークしてください。

3. 訂正する場合は、消しゴムできれいに消し、消しくずを残さないでください。
ひとつの問いにふたつ以上のマークがあると採点されません。

4. 答案用紙は、折り曲げたり汚したりしないでください。

I

- | | | | | | |
|-------|---|---|---|---|---|
| Q. 1 | ① | ② | ③ | ④ | ⑤ |
| Q. 2 | ① | ② | ③ | ④ | ⑤ |
| Q. 3 | ① | ② | ③ | ④ | ⑤ |
| Q. 4 | ① | ② | ③ | ④ | ⑤ |
| Q. 5 | ① | ② | ③ | ④ | ⑤ |
| Q. 6 | ① | ② | ③ | ④ | ⑤ |
| Q. 7 | ① | ② | ③ | ④ | ⑤ |
| Q. 8 | ① | ② | ③ | ④ | ⑤ |
| Q. 9 | ① | ② | ③ | ④ | ⑤ |
| Q. 10 | ① | ② | ③ | ④ | ⑤ |
| Q. 11 | ① | ② | ③ | ④ | ⑤ |
| Q. 12 | ① | ② | ③ | ④ | ⑤ |
| Q. 13 | ① | ② | ③ | ④ | ⑤ |
| Q. 14 | ① | ② | ③ | ④ | ⑤ |

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|-------|---|---|---|---|---|
| Q. 15 | ① | ② | ③ | ④ | ⑤ |
| Q. 16 | ① | ② | ③ | ④ | ⑤ |
| Q. 17 | ① | ② | ③ | ④ | ⑤ |
| Q. 18 | ① | ② | ③ | ④ | ⑤ |
| Q. 19 | ① | ② | ③ | ④ | ⑤ |
| Q. 20 | ① | ② | ③ | ④ | ⑤ |
| Q. 21 | ① | ② | ③ | ④ | ⑤ |
| Q. 22 | ① | ② | ③ | ④ | ⑤ |
| Q. 23 | ① | ② | ③ | ④ | ⑤ |
| Q. 24 | ① | ② | ③ | ④ | ⑤ |
| Q. 25 | ① | ② | ③ | ④ | ⑤ |
| Q. 26 | ① | ② | ③ | ④ | ⑤ |
| Q. 27 | ① | ② | ③ | ④ | ⑤ |

