

# RIPPLE ENGLISH

## ACTIVE LEARNING PROGRAM

Workbook for:

“Human History of Tea”

問題は解きっぱなしにしないで！

英語資格試験の学習は、**解いた後の復習**をしなければほとんど効果はありません。答え合わせをしておしまいせず、**テキストの音読練習やリスニング、多読学習などのインプット学習**を何度も反復して記憶に定着させましょう。ホームページからダウンロードできる音読練習用のテキストをぜひご活用ください。また、数日置いてから再度解き直すのも効果的です。答えを記憶してしまっているかもしれませんが、回答の根拠をなぞりながら繰り返し解くことで有効な復習になります！

## Human History of Tea

1. There is no beverage as fascinating as tea. It is tasteful not only in a literal sense but also in a cultural sense. Whether in the East or the West, people have been **obsessed** with this caffeinated beverage. It is said that the tea plant originated from what is now Yunnan province, the southwestern part of China. This mysterious plant has a self-oxidation effect and picked leaves gradually and spontaneously turn brown. We can stop its oxidation by applying some form of heating process. Green tea is unoxidized, while black tea is fully oxidized. Oolong tea is the one partially oxidized. All kinds of tea are made from the same species of plant, and differences come from how they are processed. Though we have a variety of ways to enjoy tea across the world, this beverage has captivated humanity throughout history, sometimes enriching our cultures and lives, at other times driving us mad. How has this tea intertwined with the history of humankind?

- (1) The word “obsessed” in the passage is closest in meaning to
  - A. consumed
  - B. preoccupied
  - C. addicted
  - D. subjugated
- (2) According to paragraph 1, how do tea leaves turn brown?
  - A. They turn brown through some form of heating process.
  - B. They turn brown when they are applied oxidation treatments.
  - C. They turn brown when they are grown in certain places.
  - D. They turn brown by itself after being picked.

2. You may associate tea with English breakfast or afternoon tea, where British ladies pour milk and add sugar cubes in a fancy ceramic cup. However, sugar as a complementary product to black tea turned modern British history cruel and inhumane. As tea evolved from a luxury to a daily necessity in the 18th Century, consumption of sugar also drastically increased. This enormous demand for sugar was satisfied by sugar plantations in the Caribbean region. The cultivation of sugarcane requires intensive physical labor under the severe tropical climate, and this massive labor force was provided by the Atlantic slave trade. Year after year, thousands of enslaved people were transported from Africa.
3. British citizens would have sweetened their four o'clock tea with beautiful sugar cubes produced in brutal sugar plantations which they knew nothing about. This poses an awkward ethical question. At every sipping of sugar-sweetened tea, they unintentionally took part in enslaving Africans. Were they guilty of this inhumane act?
4. In modern history, crimes often resulted from ignorance and indifference. As globalization has proceeded, the world has become more complex and interconnected than ever before. Even buying a low-priced T-shirt can be inhumane if it was produced by exploited workers somewhere in the world. Is it a sinful act to buy a product while knowing that it involves exploitation? Do we have a duty to know? Is it practically possible to **verify** the innocence of every product and service before purchase? How can we behave morally when we have no way to recognize all the relevant facts?

- (3) According to paragraph 2, which of the following is true?
  - A. British people should not have enjoyed tea with milk and sugar.
  - B. Tea leaves and other products involved were produced by slaves.
  - C. British people develop their habits of afternoon tea in the 18th Century.
  - D. Ordinary people habitually drank tea in the UK in the 18th Century.
- (4) The word “verify” in the passage is closest in meaning to
  - A. confirm
  - B. report
  - C. correct
  - D. negate
- (5) According to paragraph 3 and 4, what is common to the consumption of tea in the 18th-century Britain and the purchase of low-priced T-shirts today?
  - A. They should have been banned for a humanitarian reason.
  - B. They involve slavery.
  - C. They could be inhumane without knowledge.
  - D. The manufactures have to prove their morality.

5. The 19th and 20th centuries were the age of imperialism. Imperialism is the practice in which a nation engages in diplomatic and military activities to expand its own interests. Specifically within the context of capitalist market economy, it means the use of coercive diplomacy and military aggression to secure markets for products and sources of raw materials. As tea grew popular, it became one of the symbolizing products of imperialism.
6. Britain had imported tea from China, but the Qing dynasty didn't have any particular goods they wanted to buy from Britain. So the trade between Britain and China resulted in a considerable trade deficit for Britain, leading to the payment of vast amounts of silver. As a solution to this silver shortage, the British government came up with a frightening idea; production and export of the drug, opium. Opium is an addictive drug made from the poppy, and those who habitually use it will be weakened both physically and mentally. The East India Company produced opium in its Indian colony, and smuggled it into China. Before long, opium addiction spread throughout China and trade balances reversed. The Qing dynasty suffered the loss of silver this time, and the growing number of addicts became a serious social problem.
7. The Qing government banned the sale and destroyed the confiscated opium. In reprisal for this crackdown, the British government decided to go to war, which ended in a one-sided victory for Britain. The Opium War, which was triggered by the tea trade, ended up revealing the terrifying nature of Industrial Revolution and imperialism in Asian countries including Japan, sparking the Meiji Restoration.

- (6) According to paragraph 5, what is imperialism?
- A. The age of tea becoming a symbol of capitalist market economy
  - B. Requisition of territories
  - C. Unfriendly diplomacy with other nations
  - D. Forcible acquisition of resources and the outlet for products
- (7) According to paragraph 6, why did Britain smuggle opium?
- A. They were suffering a trade imbalance with China.
  - B. They sought a chance to declare war against China.
  - C. They produced too much opium in its Indian colony.
  - D. They wanted to undermine The Qing government.
- (8) According to paragraph 7, which of the following is NOT true?
- A. Britain started the war against China.
  - B. China prohibited the import of opium.
  - C. The British force barely won against China.
  - D. The Opium war stimulated neighboring countries.

8. The history of tea in Japan cannot be discussed without mentioning tea ceremony. Perhaps the most common, typical impression of the tea ceremony is that it is a bunch of formal and rigid practices that adheres to tradition. The artist Okamoto Taro once criticized it, saying “we can enjoy tea in any way we like. Why do we have to drink it in a specific manner?” Probably many people would agree with him. What is the essence of the tea ceremony?
9. At heart, tea ceremony is about rational and flexible consideration to provide a pleasant time for both the host and the guests, and manners and practices are nothing more than a set of means to express hospitality. For example, the host turns the tea bowl while serving tea, not because it’s a rule, but because of the intention to allow guests to enjoy the beautiful design of the bowl. The remarkable aspect of tea ceremony is that it has elevated the ordinary act of drinking tea into an artistic manner of human interactions. Manners of tea ceremony are a series of standardized formats to exhibit respect and consideration. So just following the forms and traditions would be missing the point. Again, manners are just means to an end, and a means is valuable only when it serves its purpose.
10. The nature of long-lasting traditions is not an obstinate refusal to change. Instead, it is an adaptation to meet the changing demands of the times. Indeed, traditions and practices have continuously changed through ages. In the Meiji era, for instance, they invented a new style where both the host and the guests sit on chairs to enjoy tea. Recently, the number of people who practice tea ceremony is declining. Also, there has gradually been criticism of its conventional ways, such as stipulating the colors of tools for males and females as it is stereotyping gender differences. How is tea ceremony going to change in the 21st Century?

(9) According to paragraph 8, what seems the common impression on the tea ceremony?

- A. religious and irrational
- B. reasonable and familiar
- C. traditional and magnificent
- D. inflexible and ceremonial

(10) According to paragraph 9, the hosts turn the tea bowl when serving tea because

- A. they have been taught to do so.
- B. they are showing respect to the tradition and history.
- C. they intend to entertain the guests.
- D. they take care of cleanliness and safety.

(11) According to paragraph 10, which of the following is NOT true about tea ceremony?

- A. The population is decreasing.
- B. It has to be remained unchanged.
- C. It has altered to fit each age.
- D. The tradition sometimes conflicts with values of the times.

11. How Japanese people have dealt with tea clearly reflects their cultural identity. The method of consuming tea as matcha was introduced to Japan from China in the 12th century. While the practice soon died out in China, tea culture in Japan evolved uniquely over the subsequent four centuries, eventually organized into a system with the arrival of Sen no Rikyū. He established the concept “wabi-sabi,” an aesthetic of rusticity, simplicity, and imperfection, and this philosophy is consistent in every aspect of tea ceremony; gestures, tools, ornaments of the room, and so on. In a tearoom, we find rusticity and simplicity perfectly **compatible** with grace and beauty. Rather, they turn imperfection into virtue, in which some people find a model for post-capitalist society. What was originally created in China grew independently in Japan, and it has been preserved even today.
12. Throughout history, Japan has repeated similar behaviors in various fields such as written language, literature, political theory, and religion. For example, the monk Kukai visited China in A.D. 804 and brought back Esoteric Buddhism. After he came back to Japan, Kukai established a far more sophisticated doctrine by systematically arranging the logical framework. While the popularity of Esoteric Buddhism has died down in China and India, it has been improved and conserved in Japan. In modern days, they switched their mentor from China to the West from which they imported industrialization, imperialism, and consumerism.
13. Perhaps Japanese people subconsciously believe that great things come from the outside. Most of Japanese culture has a foreign source, which has been transformed to create a Japanese style. This is part of their cultural genius. At the same time, they are always haunted by a sense of insecurity about their cultural identity since they have looked up to other cultures as mentors by humbling themselves. Communities of tea ceremony often try to appeal to the public saying that they can learn the spirit of Japan, and apparently many people get interested in it for this reason. Japanese people may always seek to recognize their cultural and ethnic background since they harbor a delicate and somewhat fragile confidence in their identity.
- (12) The word “compatible” in the passage is closest in meaning to
- A. reconcilable
  - B. similar
  - C. conflicting
  - D. contrasting
- (13) According to paragraph 11, which of the following is NOT true about “wabi-sabi”?
- A. It is sometimes expected to be a clue to the better society.
  - B. It was proposed by Sen no Rikyū.
  - C. It was imported from China.
  - D. It is reflected in all features of the tea ceremony.
- (14) According to paragraph 11 to 13, what has historically been the cultural characteristic of Japan?
- A. They import resources and export elaborate goods.
  - B. They perfectly imitate and reproduce another culture.
  - C. They collect great things that died out in another culture and revive them.
  - D. They create something new from what they receive from another culture.
- (15) According to paragraph 13, which of the following is true?
- A. Every cultural feature in Japan has its origin in another country.
  - B. Tea ceremony helps Japanese recover their cultural identity.
  - C. Japanese may have unstable confidence in their identity.
  - D. We can learn the spirit of Japan in the tea ceremony.

## Answers

- (1) B
- (2) D
- (3) D
- (4) A
- (5) C
- (6) D
- (7) A
- (8) C
- (9) D
- (10) C
- (11) B
- (12) A
- (13) C
- (14) D
- (15) C

(1) 文中の“obsessed（心を奪われた）”と意味が最も近いのは？

- A. consumed（消費された）
- B. preoccupied（魅了された）**
- C. addicted（中毒状態の）
- D. subjugated（征服された）

(2) 1段落によると、茶の葉はどのように茶色に変色するか？

- A. They turn brown through some form of heating process.（何らかの加熱処理により茶色に変色する）
- B. They turn brown when they are applied oxidation treatments.（酸化処理を施すと茶色に変色する）
- C. They turn brown when they are grown in certain places.（特定の場所に生えると茶色になる）
- D. They turn brown by itself after being picked.（摘み取られると自然に茶色になる）**

茶葉には自己酸化作用があると述べているのでDが正解。

(3) 2段落の内容に合致するのは？

- A. British people should not have enjoyed tea with milk and sugar.（イギリス人はミルクと砂糖を入れた紅茶を楽しむべきではなかった）
- B. Tea leaves and other products involved were produced by slaves.（茶葉やその他の関連製品は奴隷によって生産された）
- C. British people develop their habits of afternoon tea in the 18th Century.（イギリス人は18世紀にアフタヌーンティーの習慣を発展させた）

**D. Ordinary people habitually drank tea in the UK in the 18th Century.（18世紀のイギリスでは、一般の人々が習慣的にお茶を飲んでた）**

A:「すべきでなかった」とまでは言っていない。B:奴隷による生産と言及されているのは砂糖のみである。C:アフタヌーンティーの慣習の発展の経緯についての言及はない。

(4) 文中の“verify（検証する、立証する）”と意味が最も近いのは？

- A. confirm（確認する）**
- B. report（報告する）

- C. correct（正す）
- D. negate（無効にする）

(5) 3、4段落によると、18世紀のイギリスでの紅茶の消費と今日の低価格のTシャツの購入に共通するものは何か？

- A. They should have been banned for a humanitarian reason.（人道的理由から禁止されるべきだった）
- B. They involve slavery.（奴隷制度が関わっている）
- C. They could be inhumane without knowledge.（知らない内に非道徳的な行為になる可能性がある）**
- D. The manufactures have to prove their morality.（生産者はは自らの道徳性を証明しなければならない）

(6) 5段落に寄ると、帝国主義とは何か？

- A. The age of tea becoming a symbol of capitalist market economy（お茶が資本主義市場経済の象徴となる時代）
- B. Requisition of territories（領土の接収）
- C. Unfriendly diplomacy with other nations（他国との非友好的な外交）
- D. Forcible acquisition of resources and the outlet for products（資源と製品のはけ口の強引な獲得）**

BCは、Dの目的のために取られることのある一手段ではあるが、帝国主義の本質ではない。

(7) 6段落によると、英国がアヘンを密輸した理由は

- A. They were suffering a trade imbalance with China.（中国との貿易不均衡に苦しんでいたから）**
- B. They sought a chance to declare war against China.（中国に対して宣戦布告する機会を探っていたから）
- C. They produced too much opium in its Indian colony.（インドの植民地でアヘンを過剰に生産していたから）
- D. They wanted to undermine The Qin government.（清国政府を弱体化させたかったから）

(8) 7段落の内容に合致しないのは？

- A. Britain started the war against China.（イギリス側から中国に対して開戦した）
- B. China prohibited the import of opium.（中国はアヘンの輸入を禁止した）
- C. The British force barely won against China.（イギリス軍はかろうじて中国に勝利した）**
- D. The Opium war stimulated neighboring countries.（アヘン戦争は近隣諸国を刺激した）

(9) 8段落によると、茶の湯に対する一般的な印象はどのようなものだと思うるか？

- A. religious and irrational（宗教的で非合理的）
- B. reasonable and familiar（合理的で親しみやすい）
- C. traditional and magnificent（伝統的で荘厳なもの）
- D. inflexible and ceremonial（融通のきかない儀礼的なもの）**

本文中の“rigid”と“formal”にそれぞれ対応する

(10) 9段落によると、亭主がお茶を出すときに茶わんを回す理由は

- A. they have been taught to do so.（そうするように教えられてきたから）
- B. they are showing respect to the tradition and history.（伝統と歴史に敬意を示すため）
- C. they intend to entertain the guests.（客を楽しませるため）**

D. they take care of cleanliness and safety. (清潔さと安全に気を配るため)  
「茶碗の意匠を楽しめるように」という内容を言い換えているCが正解。

(11) 10段落によると、茶の湯について正しくないのは？

A. The population is decreasing. (人口が減っている)

**B. It has to be remained unchanged.** (変わらずに残っていく必要がある)

C. It has altered to fit each age. (時代に適応して変化してきた)

D. The tradition sometimes conflicts with values of the times. (伝統が時として時代の価値観と衝突することがある)

各時代にに応じて柔軟に変化してきたものが生き残ってきた伝統であると述べている本文の内容に反するBが正解。

(12) 文中の“compatible (矛盾しない、適合する)”と意味が最も近いのは

**A. reconcilable** (調和し得る)

B. similar (似ている)

C. conflicting (対立する)

D. contrasting (対照的な)

(13) 11段落によると、「侘び寂び」について正しくないものは？

A. It is sometimes expected to be a clue to the better society. (より良い社会へのヒントとして期待されることもある)

B. It was proposed by Sen no Rikyū. (千利休が提唱した)

**C. It was imported from China.** (中国から輸入された)

D. It is reflected in all features of the tea ceremony. (茶道のあらゆる特徴に反映されている)

中国から輸入されたのはお茶を抹茶として飲む方法で、侘び寂びの概念自体は日本で生まれたもの。

(14) 11から13段落によると、歴史を通じての日本の文化的特徴は？

A. They import resources and export elaborate goods. (資源を輸入し、精巧な製品を輸出する)

B. They perfectly imitate and reproduce another culture. (彼らは別の文化を完璧に模倣し、再現する)

C. They collect great things that died out in another culture and revive them. (異文化で滅びてしまった素晴らしいものを集めて復活させる)

**D. They create something new from what they receive from another culture.** (別の文化から受け取ったものから何か新しいものを生み出す)

(15) 13段落の内容に合致するのは？

A. Every cultural feature in Japan has its origin in another country. (日本の文化はすべて他国に由来している)

B. Tea ceremony helps Japanese recover their cultural identity. (茶道は日本人が文化的アイデンティティを回復する助けになる)

**C. Japanese may have unstable confidence in their identity.** (日本人は自分のアイデンティティに対して不安定な自信を持っているのかもしれない)

D. We can learn the spirit of Japan in the tea ceremony. (茶道から日本の精神を学ぶことができる)

A：本文では“Most of Japanese culture has a foreign source”とあるので、すべてではない。Bに関しては、そのように期待して茶道に興味を持つ人がいることは言及されているが、Bの内容自体が真であるとは述べられていない。Dに関しても同様に、茶道界限がそのようにアピールすることについては言及されているが、Dの内容が真であるとは述べていない。