

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:

“Natural Disasters and Humanity”

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に、**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！

Natural Disasters and Humanity

1. If any city deserves to be called a time capsule, it is Pompeii. In AD 79, at the very height of its prosperity, the city suddenly vanished from history. Mount Vesuvius, towering the north of the city, had erupted. Pompeii was buried under the falling ash, along with some 2,000 of its residents. For over a millennium, the city lay all but forgotten. When it was rediscovered in the 18th century, the beauty of artifacts **excavated** from the earth astonished the world. Because volcanic deposits absorb moisture, the buildings, paintings, and artifacts were remarkably well preserved. On the walls of the buildings remain everything from beautiful frescoes to election notices, price lists in taverns, and lovers' graffiti declaring love, vividly conveying the culture and daily life of the people of the Roman Empire.
2. But the historical significance of Pompeii does not end there. The eruption of Mount Vesuvius is one of the earliest large-scale natural disasters for which a detailed written record survives. From the far shore of the bay of Naples, the writer and statesman Pliny the Younger witnessed the disaster with his own eyes. In letters to his friend Tacitus, he describes the disaster in vivid detail, which allows geologists today to reconstruct the course of the eruption with great precision. Natural disasters mercilessly take lives and destroy livelihoods. Yet each disaster has also taught humanity something, moving us forward one step at a time. How do Homo sapiens behave when disaster strikes? How has humanity faced natural disasters throughout history?

- (1) The word "excavated" in the passage is closest in meaning to
 - A. buried
 - B. created
 - C. unearthed
 - D. painted
- (2) According to paragraph 1, why were the buildings and artifacts of Pompeii so well preserved?
 - A. Because the volcanic deposits covering them absorb moisture.
 - B. Because residents protected them before fleeing the city.
 - C. Because the Roman Empire restored the city repeatedly.
 - D. Because the region's dry climate prevented any decay.
- (3) According to paragraph 2, why is the eruption of Mount Vesuvius historically significant beyond Pompeii itself?
 - A. Because it was the largest volcanic eruption in Roman history.
 - B. Because it destroyed the political center of the Roman Empire.
 - C. Because Tacitus observed the eruption and measured its scale.
 - D. Because it is among the earliest major disasters with a detailed written record.

3. Researchers estimate that Mount Vesuvius erupted at around one o'clock in the afternoon. The eruption column rose tens of kilometers into the sky, and the volcanic ash blotted out the sun, a type now known as a "Plinian eruption." Pliny the Younger recorded that the area was plunged into a darkness deeper than any night. The lava thrown into the sky cooled and solidified in the air, raining down on the ground as volcanic stones of all sizes. Many residents evacuated the city, but some chose to stay in their houses, at least for the first night. Since their houses offered protection from the falling stones, it is no wonder that staying home seemed a **plausible** choice.
4. Around midnight, however, the eruption entered its second phase. As the column grew larger, denser, and heavier, it eventually reached a point where it could no longer support its own weight and began to collapse. Rock and ash mixed with superheated gases—reaching temperatures of up to 500 degrees Celsius—formed a devastating avalanche that raced down the mountain at 160 kilometers per hour and engulfed the town below. Volcanologists call this phenomenon a pyroclastic flow, or pyroclastic surge. In Pompeii, an estimated 2,000 residents who had not evacuated were killed by the pyroclastic surge. In Herculaneum, another town at the foot of the volcano, excavators have found the skeletons of some 300 people huddled in boathouses along the shore. Against a storm of superheated gases, no building could offer real protection.
5. In fact, the decision of whether or not to evacuate is far more complex than it might seem. To begin with, people are unlikely to evacuate unless they are convinced that it is the safer choice. Generally, people tend to underestimate the risk of a disaster. What is more, if they have concerns about dangers along the way, or the conditions at evacuation shelters, those concerns hold them back from evacuating. Finally, evacuation is often a collective act. Social factors, such as how other people are behaving, can either encourage or delay evacuation.

- (4) The word "plausible" in the passage is closest in meaning to
- A. impossible
 - B. reasonable
 - C. dangerous
 - D. official
- (5) According to paragraph 4, what happened when the eruption column collapsed?
- A. Volcanic stones began to fall on the city for the first time.
 - B. The lava flow slowly approached the town over several days.
 - C. Residents were given enough time to escape to the shore.
 - D. Superheated gases and ash raced down the mountain and engulfed the town.
- (6) According to paragraph 5, which of the following is NOT mentioned as a factor that discourages evacuation?
- A. People tend to underestimate the risk of a disaster.
 - B. People worry about dangers on the way and conditions at shelters.
 - C. People wait for an official evacuation order from the government.
 - D. People are influenced by how others around them are behaving.

6. The 2011 Tōhoku earthquake offers a telling example. Of 870 people surveyed afterward, more than 60 percent said that they began evacuating as soon as the shaking stopped, fearing a tsunami. Many of them expected a tsunami to strike within 20 minutes, and more than half had taken part in local disaster drills. And in the hardest-hit Sanriku coast, an old teaching had been handed down: flee independently; save your own life, and do not look back, not even for family. Harsh as it sounds, the teaching increases the likelihood of survival — including that of one's family. Many lives were no doubt saved by such knowledge of disasters and by a culture of preparedness.
7. Scholars are divided over the date of the eruption: August 24, AD 79, or a date late in October of the same year. If it was August 24, the eruption ironically came the day after Vulcanalia, a festival honoring Vulcan, the god of fire. To the Romans, a volcanic eruption was a sign that Vulcan was angry, so they held a feast annually on August 23 to keep the god appeased. Needless to say, the festival had nothing to do with the eruption. Magma generated by the movement of tectonic plates had been accumulating, and the internal pressure simply reached its limit on a particular day in AD 79.
8. But explanations of this kind rarely satisfy the human mind. They cannot help asking: why them, and why us? Some Jewish and Christian texts explained the eruption as punishment for the Roman sack of Jerusalem nine years earlier. The Bible had long tended to present natural disasters as signs of God's displeasure with humanity. In Genesis, for example, the people of Sodom and Gomorrah indulge in homosexual and immoral acts. In a fit of divine petulance, God rains fire and brimstone on these two cities. Just two months before the eruption, Titus, the very general who had laid siege to Jerusalem, had become emperor. To many, the story of divine punishment must have simply felt right.

(7) According to paragraph 6, what does the old teaching handed down on the Sanriku coast say?

- A. Flee on your own without looking back, even for your family.
- B. Gather all family members first and then evacuate together.
- C. Stay away from the coast whenever an earthquake occurs.
- D. Follow the instructions of community leaders during a tsunami.

(8) The word "appeased" in the passage is closest in meaning to

- A. angered
- B. pacified
- C. imprisoned
- D. awakened

(9) According to paragraph 7, what actually caused the eruption of Mount Vesuvius?

- A. Magma had accumulated until the internal pressure reached its limit.
- B. The Romans had failed to hold the festival of Vulcanalia that year.
- C. The god of fire released his anger the day after his festival.
- D. Two tectonic plates collided for the first time in centuries.

(10) According to paragraph 8, how did some Jewish and Christian texts explain the eruption?

- A. As a natural event unrelated to any divine will.
- B. As a warning against the festival culture of the Romans.
- C. As punishment for the Roman sack of Jerusalem nine years earlier.
- D. As a sign that a new emperor should not have been chosen.

9. A similar case is also seen in the 1755 Lisbon earthquake. At the time, Europe was divided by the conflict between Catholics and Protestants. The Protestant Dutch government refused Lisbon's request for aid, calling the earthquake God's punishment on Catholics for their alleged idolatry. Again, human actions have nothing to do with an earthquake: it happens when the strain of shifting tectonic plates, accumulated over centuries, is released in one sudden movement. On geological timescales, earthquakes are almost regular, but on the scale of a human life, their timing and intensity are matters of chance, and modern science cannot predict them. Throughout the 20th century, scientists pursued the dream of earthquake prediction, but it has gradually become clear that it is, in fact, impossible. Even Japan, one of the most earthquake-prone countries in the world, has shifted its policy since 2003 from disaster prediction to disaster mitigation.
10. Yet those who cannot accept the fact that natural disasters lie beyond our prediction and control often blame someone or invent some plausible explanation. Even today, seismologists are said to receive a depressing number of dubious letters from people claiming to have predicted earthquakes—through fortune telling, or changes in their own physical condition. Annoying seismologists is, perhaps, a harmless enough outlet. But at times, the blame falls instead on people of a different race, nationality, or religion, as it did after the Great Kanto earthquake of 1923, or Hurricane Katrina in 2005. Disasters are threats not only to our survival, but to our conscience.
- (11) According to paragraph 9, what has Japan done since 2003?
- A. It has invested more money in earthquake prediction research.
 - B. It has completed a national system that predicts earthquakes.
 - C. It has stopped holding local disaster drills in coastal areas.
 - D. It has shifted its policy from disaster prediction to disaster mitigation.
- (11) According to paragraph 9, which of the following is NOT true?
- A. Industrial Revolution was about the development of the energy conversion.
 - B. We learned that we could get energy in a form we want from other forms of energy.
 - C. Fossil fuels were not as valuable as it is today before the invention of steam engines.
 - D. Kinetic energy is the ultimate form that any form of energy eventually ends up in.

11. In the aftermath of the 2011 Tōhoku earthquake, news media around the world repeatedly showed Japanese survivors queuing calmly and patiently at aid distribution points, which drew praise from the international community. This has been told and retold to this day as a source of national pride. To be sure, such behavior curbed panic, fostered a sense of solidarity, and helped the communities weather the disaster effectively. However, it would be naive to attribute this simply to the moral superiority of the Japanese. Of course, factors specific to Japan may well have played a part, such as cultural norms that prize harmony and a humble acceptance that nature cannot be mastered. But the reality was far more complex. The motives behind human behavior are rarely simple, and never singular.
12. The first thing to understand is that what happened in Japan can happen anywhere. In the immediate aftermath of a major disaster, communities enter what researchers call a “post-disaster utopia” sustained by “emergency norms.” In the wake of various catastrophes, survivors have been reported to experience a kind of euphoria welling up from the simple fact of being alive. Driven by this euphoria, survivors tend to develop an intense feeling that everyone shares a single fate and that the crisis must be overcome together. But these emergency norms are usually short-lived, lasting no more than a week or two.
13. Take the earthquake that struck Peru in 1970. This was a region long divided by ethnic conflicts and wealth inequality. In the first days, the poor shared what little they had, and the wealthy offered their resources freely. But as outside relief began to pour in, social tensions flared up again over the distribution of supplies. Cooperativeness in the wake of catastrophe is a universal tendency of Homo sapiens.

- (12) The word "curbed" in the passage is closest in meaning to
- A. restrained
 - B. caused
 - C. praised
 - D. recorded
- (13) According to paragraph 11, what does the author say about the calm behavior of Japanese survivors?
- A. It proves that Japanese culture is morally superior to others.
 - B. It is naive to attribute it simply to Japanese moral superiority.
 - C. It was exaggerated by news media seeking dramatic stories.
 - D. It disappeared as soon as international aid arrived in Japan.
- (14) According to paragraph 12, what characterizes the "post-disaster utopia"?
- A. Survivors compete fiercely with one another for the limited supplies available.
 - B. Survivors abandon their damaged communities to search for much safer places.
 - C. Survivors lose all their emotions and simply follow official orders.
 - D. Survivors feel they share one fate and must overcome the crisis together.

14. Another factor played a major role, too. The communities struck by the disaster were in rural areas, where anonymity is practically non-existent. In such communities, everyone knows each other and families are bound by long-standing ties. If one behaves selfishly, word of it spreads throughout the community almost instantly, and it is remembered for years. According to psychological research, altruism flourishes when there is a price for failing to practice it, such as ostracism by the group. As if to confirm this, consider what happened where the watchful eyes disappeared. In the exclusion zone around the Fukushima Daiichi Power Plant, crimes such as burglaries and ATM break-ins occurred more frequently than in normal times.
15. After all, social norms are fragile things. They hold only so long as the underlying conditions endure, and only so long as most people keep acting on it. Once those conditions fail and people act against the norm, the whole fabric of order can collapse like an avalanche. Therefore, the flattering idea that a particular people or culture is inherently too moral to descend into chaos is an illusion. It is even dangerous because this idea lacks any critical view of what it is that sustains the norm in the first place.
16. Natural disasters profoundly transform human societies. Pompeii, a port city on the bay of Naples, served as a key hub where goods bound for Rome were brought ashore and carried onto the Appian Way. But once the eruption buried the city in ash, its commercial role moved on to neighboring towns, and Pompeii was abandoned, never to be rebuilt.
17. Beyond such physical transformations, natural disasters profoundly influence human thought and perception. For example, the Lisbon earthquake of 1755 accelerated the Enlightenment, which was already on the rise, and helped drive the modernization of Europe. Ironically, the earthquake struck on November 1, All Saints' Day, one of the holiest days of the Christian calendar, and many people had gathered in the churches for worship. Why did the devout have to die, crushed beneath their own churches? Traditional Christian theology, still bound to the idea of disasters as divine punishment, could not provide an answer to this reality.

(15) According to paragraph 14, why does altruism flourish in close rural communities?

- A. Because rural people are naturally more generous than city dwellers.
- B. Because religious teachings are much stronger in the countryside.
- C. Because selfish behavior carries a price, such as ostracism by the group.
- D. Because the government rewards cooperative behavior after disasters.

(16) According to paragraph 17, why could traditional Christian theology not respond to the Lisbon earthquake?

- A. Because the church had already lost its authority across Europe.
- B. Because devout believers died in churches on one of the holiest days.
- C. Because scientists had proved that God did not cause disasters.
- D. Because the government banned religious explanations of the disaster.

18. The Lisbon earthquake was also the first natural disaster in which a central government took charge of the response. Leading both the relief effort and the rebuilding was an enlightened statesman, the Marquis of Pombal. Pombal made his carriage his office and his bed, and he directed measures of every kind in a scientific and rational spirit. For instance, when the dead proved too many to bury, he ordered them weighted and sunk into the sea, ignoring the objections of the Jesuits. This prevented the spread of diseases and the threat to public health that decaying corpses would have caused. Because the relief efforts and recovery were carried out effectively under Enlightenment principles, the Lisbon earthquake further advanced the spread of Enlightenment ideas and Europe's drift away from Christianity.
19. With each disaster, humanity has learned something and taken another step forward. On December 26, 2004, a massive earthquake off the coast of Sumatra unleashed a devastating tsunami across the Indian Ocean. It engulfed not only local people but also the many visitors spending Christmas holidays at the beach resorts. Fifty-seven countries around the world lost their citizens. Also, thanks to advances in information technology, people across the world could watch vivid footage of the devastation. For the first time in human history, people across the globe collectively mourned the losses of a single disaster. In its wake, the United Nations built up its machinery for disaster reduction, and local disasters became something that humanity as a whole had a responsibility to confront and alleviate.
20. The evolution of human ethics is the story of an expanding "us" — of how many people we include when we say "we." The word "we" once meant only the tribe. Slowly, the circle widened to the village, the nation, and today it is coming to mean all of humanity. Humanity has not yet reached that ideal. But with each terrible experience, we have moved forward, one step at a time.

(17) According to paragraph 19, why was the 2004 Indian Ocean tsunami a turning point for humanity?

- A. Because people across the globe collectively mourned a single disaster for the first time.
- B. Because it was the first tsunami ever recorded by modern video technology.
- C. Because it caused the greatest number of deaths in recorded human history.
- D. Because the United Nations was founded in response to the disaster.

(18) According to paragraphs 2 and 20, what common view of natural disasters does the author present?

- A. Disasters will eventually be prevented by advances in science.
- B. Disasters mainly reveal the selfish nature of human beings.
- C. Disasters are punishments that humanity must learn to accept.
- D. Disasters have taught humanity lessons that move us forward step by step.

Answers

(1) C (2) A (3) D (4) B (5) D (6) C
(7) A (8) B (9) A (10) C (11) D (12) A
(13) B (14) D (15) C (16) B (17) A (18) D

(1) 文中の "excavated (発掘された)" と意味が最も近いのは？

- A. buried (埋められた)
- B. created (作られた)
- C. unearthed (掘り出された)**
- D. painted (描かれた)

(2) 第1段落によると、ポンペイの建物や遺物が非常に良い状態で保存されていたのはなぜか？

- A. Because the volcanic deposits covering them absorb moisture. (それらを覆った火山性堆積物が水分を吸収するから。)**
- B. Because residents protected them before fleeing the city. (住民が街から逃げる前にそれらを保護したから。)
- C. Because the Roman Empire restored the city repeatedly. (ローマ帝国が繰り返し都市を修復したから。)
- D. Because the region's dry climate prevented any decay. (この地域の乾燥した気候が劣化を防いだから。)

「Because volcanic deposits absorb moisture, the buildings, paintings, and artifacts were remarkably well preserved」と一致。

(3) 第2段落によると、ヴェスヴィオ山の噴火がポンペイという街を超えて歴史的に重要なのはなぜか？

- A. Because it was the largest volcanic eruption in Roman history. (ローマ史上最大の火山噴火だったから。)
- B. Because it destroyed the political center of the Roman Empire. (ローマ帝国の政治的中心地を破壊したから。)
- C. Because Tacitus observed the eruption and measured its scale. (タキトゥスが噴火を観察しその規模を測定したから。)
- D. Because it is among the earliest major disasters with a detailed written record. (詳細な文字記録が残る最初期の大規模災害の一つだから。)**

「one of the earliest large-scale natural disasters for which a detailed written record survives」と一致。

(4) 文中の "plausible (もっともらしい、理にかなった)" と意味が最も近いのは？

- A. impossible (ありえない)
- B. reasonable (理にかなった)**
- C. dangerous (危険な)
- D. official (公式の)

(5) 第4段落によると、噴煙柱が崩壊したとき何が起きたか？

- A. Volcanic stones began to fall on the city for the first time. (火山石が初めて街に降り注ぎ始めた。)
- B. The lava flow slowly approached the town over several days. (溶岩流が数日かけてゆっくり街に迫った。)
- C. Residents were given enough time to escape to the shore. (住民には海岸へ逃げる十分な時間が与えられた。)
- D. Superheated gases and ash raced down the mountain and engulfed the town. (過熱ガスと火山灰が山を駆け下り、街を飲み込んだ。)**

「formed a devastating avalanche that raced down the mountain at 160 kilometers per hour and engulfed the town below」と一致。

(6) 第5段落によると、避難をためらわせる要因として述べられていないものはどれか？

- A. People tend to underestimate the risk of a disaster. (人は災害のリスクを過小評価しがちである。)
- B. People worry about dangers on the way and conditions at shelters. (人は道中の危険や避難所の環境を心配する。)
- C. People wait for an official evacuation order from the government. (人は政府からの正式な避難命令を待とうとする。)**
- D. People are influenced by how others around them are behaving. (人は周囲の人々の行動に影響される。)

「people tend to underestimate the risk of a disaster」と一致。リスクの過小評価 (A)、道中や避難所への不安 (B)、他者の行動という社会的要因 (D) は述べられているが、政府の避難命令 (C) への言及はない。

(7) 第6段落によると、三陸沿岸に伝わる古い教えは何と言っているか？

- A. Flee on your own without looking back, even for your family. (家族のためであっても振り返らず、自分ひとりで逃げよ。)**
- B. Gather all family members first and then evacuate together. (まず家族全員を集めてか

ら一緒に避難せよ。)

C. Stay away from the coast whenever an earthquake occurs. (地震が起きたときは常に海岸に近づくな。)

D. Follow the instructions of community leaders during a tsunami. (津波の際は地域の指導者の指示に従え。)

「flee independently; save your own life, and do not look back, not even for family」と一致。

(8) 文中の "appeased (なだめられた)" と意味が最も近いのは？

A. angered (怒らせた)

B. pacified (なだめられた)

C. imprisoned (閉じ込められた)

D. awakened (目覚めさせられた)

(9) 第7段落によると、ヴェスヴィオ山の噴火の実際の原因は何だったか？

A. Magma had accumulated until the internal pressure reached its limit. (マグマが蓄積し、内部の圧力が限界に達したこと。)

B. The Romans had failed to hold the festival of Vulcanalia that year. (ローマ人がその年ウルカナリア祭を開けなかったこと。)

C. The god of fire released his anger the day after his festival. (火の神が祭りの翌日に怒りを爆発させたこと。)

D. Two tectonic plates collided for the first time in centuries. (2つの構造プレートが数世紀ぶりに衝突したこと。)

「Magma generated by the movement of tectonic plates had been accumulating, and the internal pressure simply reached its limit」と一致。

(10) 第8段落によると、一部のユダヤ教・キリスト教の文書は噴火をどう説明したか？

A. As a natural event unrelated to any divine will. (神の意志とは無関係な自然現象として。)

B. As a warning against the festival culture of the Romans. (ローマ人の祝祭文化への警告として。)

C. As punishment for the Roman sack of Jerusalem nine years earlier. (9年前のローマによるエルサレム略奪への罰として。)

D. As a sign that a new emperor should not have been chosen. (新しい皇帝を選ぶべきではなかったという徴として。)

「Some Jewish and Christian texts explained the eruption as punishment for the Roman sack of Jerusalem nine years earlier」と一致。

(11) 第9段落によると、日本は2003年以降どうしたか？

A. It has invested more money in earthquake prediction research. (地震予知の研究により多くの資金を投じてきた。)

B. It has completed a national system that predicts earthquakes. (地震を予知する全国的なシステムを完成させた。)

C. It has stopped holding local disaster drills in coastal areas. (沿岸部での地域防災訓練の実施をやめた。)

D. It has shifted its policy from disaster prediction to disaster mitigation. (政策を災害予知から減災へと転換した。)

「has shifted its policy since 2003 from disaster prediction to disaster mitigation」と一致。

(12) 文中の "curbed (抑えた)" と意味が最も近いのは？

A. restrained (抑えた、抑制した)

B. caused (引き起こした)

C. praised (称賛した)

D. recorded (記録した)

(13) 第11段落によると、日本の被災者の冷静な行動について筆者は何と述べているか？

A. It proves that Japanese culture is morally superior to others. (日本文化が道徳的に他より優れていることの証明である。)

B. It is naive to attribute it simply to Japanese moral superiority. (それを日本人の道徳的優位性だけに帰するのは素朴すぎる。)

C. It was exaggerated by news media seeking dramatic stories. (劇的な物語を求める報道機関によって誇張されていた。)

D. It disappeared as soon as international aid arrived in Japan. (国際的な援助が日本に届くとすぐに消えてしまった。)

「it would be naive to attribute this simply to the moral superiority of the Japanese」と一致。

(14) 第12段落によると、「災害後ユートピア」を特徴づけるものは何か？

A. Survivors compete fiercely with one another for the limited supplies available. (生存者たちが限られた物資をめぐる互いに激しく奪い合う。)

B. Survivors abandon their damaged communities to search for much safer places. (生存者たちがより安全な場所を求めて被災した共同体を離れる。)

C. Survivors lose all their emotions and simply follow official orders. (生存者たちが感情を失い、公的な指示にただ従う。)

D. Survivors feel they share one fate and must overcome the crisis together. (生存者たちが運命を共有し、共に危機を乗り越えるべきだと感じる。)

「survivors tend to develop an intense feeling that everyone shares a single fate and that the crisis must be overcome together」と一致。

(15) 第14段落によると、結びつきの強い農村共同体で利他主義が盛んになるのはなぜか？

A. Because rural people are naturally more generous than city dwellers. (農村の人々は都会の人々より生まれつき寛大だから。)

B. Because religious teachings are much stronger in the countryside. (田舎では宗教的な教えがはるかに強い力を持つから。)

C. Because selfish behavior carries a price, such as ostracism by the group. (利己的な行動には村八分などの代償が伴うから。)

D. Because the government rewards cooperative behavior after disasters. (災害後の協力的な行動には政府から報奨があるから。)

「altruism flourishes when there is a price for failing to practice it, such as ostracism by the group」と一致。

(16) 第17段落によると、伝統的なキリスト教神学がリスボン地震に答えを示せなかったのはなぜか？

A. Because the church had already lost its authority across Europe. (教会がすでにヨーロッパ中で権威を失っていたから。)

B. Because devout believers died in churches on one of the holiest days. (最も神聖な日の一つに、敬虔な信者たちが教会で亡くなったから。)

C. Because scientists had proved that God did not cause disasters. (災害は神が起こすものではないと科学者が証明していたから。)

D. Because the government banned religious explanations of the disaster. (政府が災害の宗教的な説明を禁止したから。)

「Why did the devout have to die, crushed beneath their own churches?」「could not provide an answer to this reality」を参照。

(17) 第19段落によると、2004年のインド洋津波が人類にとって転換点となったのは

なぜか？

A. Because people across the globe collectively mourned a single disaster for the first time. (史上初めて、世界中の人々が一つの災害を共に悼んだから。)

B. Because it was the first tsunami ever recorded by modern video technology. (現代の映像技術で記録された史上初の津波だったから。)

C. Because it caused the greatest number of deaths in recorded human history. (記録に残る人類史上最多の犠牲者を出したから。)

D. Because the United Nations was founded in response to the disaster. (この災害を受けて国際連合が設立されたから。)

「For the first time in human history, people across the globe collectively mourned the losses of a single disaster」と一致。

(18) 第2段落と第20段落によると、筆者は自然災害についてどのような共通の見方を示しているか？

A. Disasters will eventually be prevented by advances in science. (災害はいずれ科学の進歩によって防がれるようになる。)

B. Disasters mainly reveal the selfish nature of human beings. (災害は主に人間の利己的な本性をあらわにする。)

C. Disasters are punishments that humanity must learn to accept. (災害は人類が受け入れることを学ぶべき罰である。)

D. Disasters have taught humanity lessons that move us forward step by step. (災害はそのたびに人類に何かを教え、一步一步前進させてきた。)

「Yet each disaster has also taught humanity something, moving us forward one step at a time」「But with each terrible experience, we have moved forward, one step at a time」を参照。