英 問

英　語

24　年　度（前期）

注　　　意

1. 「解答はじめ」というまで開いてはいけない。

2. 問題は1冊（本文9ページ），解答用紙は4枚である。

3. 全部の解答用紙に受験番号を書くこと。受験番号は次の要領で明確に記入すること。

   （例）　受験番号 50001 番の場合 ⟶ | 5 | 0 | 0 | 0 | 1 |

4. 解答は解答用紙の所定の位置に書くこと。他の所に書くと無効になることがある。解答用紙の裏面は使ってはならない。字数などの指示がある場合は，その指示に従って書くこと。解答文は横書きとする。

5. 書き損じても，かわりの用紙は交付しない。

6. 試験終了後，問題冊子は持ち帰ること。

I 次の英文を読み，下の問いに答えなさい（＊を付した語は問題文の末尾に注がある）。

When Biz Stone, one of the founders of Twitter*, tells the story behind his impressive venture, he likes to use a picture of a flock of birds. The reason? As Stone relates the story, he first appreciated the power of social media a few years ago, when he watched a crowd suddenly arrive at a bar after exchanging messages on a phone. That event, Stone says, helped him to understand how social media enabled people to suddenly gather with unexpected speed and force. To put it another way, what 21st-century tools do is enable people to 'flock' together — around ideas, emotions, places or events. Hence that picture of birds.

It is a powerful image, and it feels particularly relevant to New York right now. Last weekend I waited anxiously, along with millions of other New York residents, as the tropical hurricane known as Irene raced along America's East Coast. In some senses the experience turned out to be far less dramatic than many had initially feared. Though the East Coast was attacked by powerful winds and heavy rain, and there was terrible flooding, New York itself suffered far less damage than predicted. Before the storm hit I moved out of my apartment, which is next to the river, to stay with friends elsewhere. But my daughters and I slept soundly during the night.

While Hurricane Irene might have spared New York in physical terms, the experience was nonetheless striking, for reasons that Stone observes. In earlier periods of my life, I have experienced moments of adrenaline-filled anxiety, hiding in a hotel in the middle of a civil war, or isolated by snowstorms in a remote military camp. Those occasions were marked by long periods of boredom, interrupted by attacks of anxiety, since I was dependent on a radio or telephone for news.

However, living in a hurricane in the age of social media raises anxiety to a new level. Wherever you sheltered in the city last week, there was almost no

escape from the storm of information, debate and analysis flying around. Television and radio offered non-stop reporting, which became distinctly hysterical. The internet provided multiple tools to track the hurricane in real time. And as it approached, a storm of social media messages developed, as New Yorkers 'flocked' together, trying to make (A) of events. (Apparently, there were 36 times the number of Twitter messages per second than there were during the civil war in Libya.)

Is this a good thing? From a practical viewpoint, it might appear so. Some of the messages on the 'Irene' Twitter page were distracting or confusing. Many others were informative: citizens tracked the path of the rain, and government agencies sent out practical advice and updates. The office of Michael Bloomberg, the mayor of New York, was particularly efficient and co-ordinated; one could track almost all the events from their Twitter messages alone. 'City bridges may be closed'; 'There are 78 hurricane centers and 8 special medical centers across the City'; 'We are in the middle of the most dangerous period of the storm: continue to remain indoors.'

Yet there was also a dark side to this 'flocking'. A week after the event, some political rivals have accused Mayor Bloomberg of over-reaction. The television reporting has been criticised. What also needs to be debated, however, is whether this cyber 'flocking' heightened public emotion too. After all, the more that people share their thoughts and fears in cyberspace, the more they create echo chambers. To use another image, Hurricane Irene was producing an emotional 'wind tunnel' last weekend, as news and moods flooded into a small space and moved back and forth between media outlets, over and over again. This was addictive, but the intensive period of debate was disturbing, too. And while Bloomberg's office was clearly determined to control this storm of information — and did so, in my view, with some (B) — it faced a tough challenge. After all, fear spreads easily and social media are not really controllable.

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There is no easy solution to this. Just before the storm began to affect New York, the mayor's office warned by Twitter that the electricity could fail. If that had happened, it would have been fascinating to see how New York would have behaved if all those modern forms of communication had stopped. Would people have panicked? Would they have been happy to rely on old-fashioned, battery-powered radios for news instead? Might that have been a relief? No one knows. One thing that is clear is that the impact of these emotional 'wind tunnels' requires more debate. They will stay with us long after the hurricane season is past, and in far more places than New York.
(3)

注　Twitter　ツイッター。短いメッセージを投稿したり閲覧したりできるインターネット上の情報サービス。

1　下線部(1)の具体的な内容を70字以内の日本語(句読点を含む)で説明しなさい。

2　下線部(2)を和訳しなさい。

3　下線部(3)のように考えられる理由を50字以内の日本語(句読点を含む)で述べなさい。

4　空欄（　A　）に入れるのに最も適切な語を以下の選択肢イ～ニから一つ選び、その記号を解答欄に書きなさい。
　イ　fun　　　　　ロ　much　　　　ハ　sense　　　　ニ　use

5　空欄（　B　）に入れるのに最も適切な語を以下の選択肢イ～ニから一つ選び、その記号を解答欄に書きなさい。
　イ　business　　ロ　damage　　　ハ　success　　　ニ　victory

II 次の英文を読み，下の問いに答えなさい。

Why have social anxieties increased so dramatically in many developed countries over the last half century, as one American psychologist's studies suggest they have? Why does the 'social evaluative threat' seem so great? A reasonable explanation is the break-up of the settled communities of the past. People used to grow up knowing, and being known by, many of the same people all their lives. Although geographical mobility had been increasing for several generations, the last half century has seen a particularly rapid rise.

At the beginning of this period it was still common for people — in rural and urban areas alike — never to have travelled much beyond the boundaries of their immediate city or village community. Married brothers and sisters, parents and grandparents, tended to remain living nearby and the community consisted of people who had often known each other for much of their lives. But now that so many people move from where they grew up, knowledge of neighbours tends to be superficial or non-existent. People's sense of identity used to be rooted in the community to which they belonged, in people's real knowledge of each other, but now it is lost in the facelessness of mass society. Familiar faces have been replaced by a constant flow of strangers. As a result, who we are, identity itself, is endlessly open to question.

The problem is shown even in the difficulty we have in distinguishing between the concept of the 'esteem' in which we may or may not be held by others, and our own self-esteem. The evidence of our sensitivity to 'social evaluative threat', coupled with the American psychologist's evidence of long-term rises in anxiety, suggests that we may — by the standards of any previous society — have become highly self-conscious, overly concerned with how we appear to others, worried that we might come across as unattractive, boring, (A) or whatever, and constantly trying to manage the impressions we make. And at the core of our interactions with strangers is our concern at the social judgements and evaluations they might make: how do they rate us, did we give a

good account of ourselves? This insecurity is part of the modern psychological condition.

Greater inequality between people seems to heighten their social evaluation anxieties by increasing the importance of social status. <u>Instead of accepting each other as equals on the basis of our common humanity as we might in more equal settings, measuring each other's worth becomes more important as status differences widen.</u> We come to see social position as a more important feature of a person's identity. Between strangers it may often be the main feature. As Ralph Waldo Emerson, the nineteenth-century American philosopher, said, 'It is very certain that each man carries in his eye the exact indication of his rank in the immense scale of men, and we are always learning to read it.' Indeed, psychological experiments suggest that we make judgements of each other's social status within the first few seconds of meeting. (B) first impressions count, and (B) we feel social evaluation anxieties!

1 本文に即して，下線部(1)の具体的な内容を 100 字以内の日本語（句読点を含む）で説明しなさい。

2 下線部(2)の内容を文脈に即して具体的に日本語で説明しなさい。

3 下線部(3)を和訳しなさい。

4 空欄（ A ）に入れるのに最も適切な語を以下の選択肢イ～ニから一つ選び，その記号を解答欄に書きなさい。
   イ grateful　　ロ ignorant　　ハ intelligent　　ニ social

5 空欄（ B ）に入れるのに最も適切な語句を以下の選択肢イ～ニから一つ選び，その記号を解答欄に書きなさい（なお，大文字と小文字の別は考慮しないものとする）。
   イ because　　ロ by contrast　　ハ if　　ニ no wonder

Ⅲ　次の英文の下線部(1)～(8)の中に，文法上正しくない形のものが四つある。例にな
らって，それらを記号で答え，さらにそれらを文法上正しい形に直したものを答え
なさい。

（例）　I <u>tried</u> <u>persuade</u> him <u>to come</u>, but he was not to be persuaded.
　　　　(1)　(2)　(3)
　　　　文法上正しくない形のもの　(2)

　　　　文法上正しい形に直したもの　to persuade

　　When I first began teaching in Japan, I met many students who were good
at English but afraid to talk to foreign people. I kept <u>to think</u>, "What good is it
(1)
being able to speak English if you're too shy to talk?"

　　<u>Being</u> able to talk to strangers is a key social skill in our modern world. It's
(2)
an enjoyable way to meet people, to get information and to make friends. It's
also a great way to practice foreign language skills.

　　English learners are often shy. That's understandable. Many people begin
life shy but learn <u>to grow</u> out of it. I know I did. How do you overcome shyness?
(3)
Easy! By becoming curious about others, by developing confidence, by finding
good role models and by lots of practice.

　　My role model was my father. As a shy kid <u>grew</u> up in Canada, I was
(4)
amazed at how easily he could speak to anyone — even complete strangers — in
restaurants, on airplanes, in parking lots and in movie theaters. I was
<u>impressing</u> by how much he enjoyed <u>talking</u> to people and vowed to become like
(5)　　　　　　　　　　　　　　(6)
him when I grew up. Later, as a backpacker traveling in Europe, I realized that
being able to talk to strangers was vital for meeting local people and learning
about their cultures.

　　The basic tactics for talking to a stranger are easy to learn. First, you have
to start a conversation. The most common ways are to talk about the weather
(It's hot today, isn't it?), ask a question (Excuse me. What time is it?) or make
a request (Excuse me. Is this seat <u>taken</u>?). Next, ask a few follow-up questions
(7)
to keep things <u>gone</u> (So, where are you from? How do you like Japan?). Before
(8)
you know it, you could be having a great conversation with an interesting person!

IV Write 120 to 150 words of English about one of the topics below. Indicate the number of the topic you have chosen. Also, indicate the number of words you have written at the end of the composition.

1 Tokyo is not representative of Japanese culture. Do you agree or disagree?

2 Is technology making human beings more intelligent or less intelligent? Why?

3 Explain how you think the world will be in the year 3000.

◇M4(242—53)

V 音声を聴き，その指示に従って，AおよびBの各問いに答えなさい。

   A　音声を聴き，以下の質問に英語で答えなさい。

   1　What are the four kinds of special items worn by a bride on her wedding day?

   2　Give three examples of an item a bride will borrow from a friend.

   3　Where is this tradition still observed?

B　音声を聴き，以下の質問に英語で答えなさい。

1　How does fast fashion differ from clothing designed by famous fashion designers?

2　Why does the demand for fast fashion continue to grow worldwide?

3　What is one of the biggest problems with fast fashion?