

学 力 検 査 問 題

外 国 語 (英語)

リーディング・ライティング

(5問)

平成 25 年 2 月 25 日

自 15 時 20 分

至 17 時 20 分

答案作成上の注意

- 1 この問題冊子には、リーディング・ライティングの問題があります。総ページは 16 ページです。
- 2 解答用紙は 1 枚 (表裏の 2 ページ) です。解答はすべてその解答用紙に記入しなさい。
- 3 受験番号は、解答用紙の所定の箇所に、必ず記入しなさい。
- 4 配付した解答用紙は、持ち出してはいけません。

- [ I ] 次の英文を読んで、第2、第3、第4段落に書かれている旧来の学校の問題点と革新的な学校での取り組みについて対比的にまとめ、かつ、第5段落に書かれている新しい学校教育のあり方についてもまとめなさい。記述は日本語で、220～240字で書きなさい。句読点と数字も字数に含めます。

Most of our high schools and colleges are not preparing students to become innovators. To succeed in the 21st-century economy, students must learn to analyze and solve problems, collaborate, persevere<sup>(注1)</sup>, take calculated risks, and learn from failure. To find out how to encourage these skills, I interviewed dozens of innovators and their parents, teachers, and employers. What I learned is that young Americans learn how to innovate most often despite their schooling — not because of it.

In most high-school and college classes, failure is penalized. But without trial and error, there is no innovation. Amanda Alonzo, a 32-year-old teacher at Lynbrook High School in San Jose, California, who has mentored two Intel Science Prize finalists and 10 semifinalists in the last two years — more than any other public school science teacher in the U.S. — told me, “One of the most important things I have to teach my students is that when you fail, you are learning.” Students gain lasting self-confidence not by being protected from failure but by learning that they can survive it.

The university system today demands and rewards specialization. Professors earn tenure<sup>(注2)</sup> based on research in narrow academic fields, and students are required to declare a major in a subject area. Though expertise is important, Google’s director of talent, Judy Gilbert, told me that the most important thing educators can do to prepare students for work in companies like hers is to teach them that problems can never be understood or solved in the context of a single academic discipline. At the Institute of Design at Stanford and MIT’s Media Lab, all courses are interdisciplinary and based on the exploration of a problem or new opportunity. At Olin College in

Massachusetts, half the students create interdisciplinary majors like “Design for Sustainable Development” or “Mathematical Biology.”

Learning in most conventional education settings is a passive experience: The students listen. But at the most innovative schools, classes are “hands-on,” and students are creators, not mere consumers. They acquire skills and knowledge while solving a problem, creating a product, or generating a new understanding. At High Tech High in San Diego, ninth graders must develop a new business concept — imagining a new product or service, writing a business and marketing plan, and developing a budget. The teams present their plans to a panel of business leaders who assess their work. At Olin College, seniors take part in a year-long project in which students work in teams on a real engineering problem supplied by one of the college’s corporate partners.

In conventional schools, students learn so that they can get good grades. My most important research finding is that young innovators are naturally motivated. The culture of learning in programs that excel at educating for innovation emphasizes what I call the three P’s — play, passion, and purpose. The play is discovery-based learning that leads young people to find and pursue a passion, which evolves, over time, into a deeper sense of purpose.

(Adapted from “Educating the Next Steve Jobs: How Can Schools Teach Students to be More Innovative? Offer Hands-on Classes and Don’t Penalize Failure” by Tony Wagner, *The Wall Street Journal*, 2012)

(注 1) persevere 目的を貫く

(注 2) tenure 雇用が終身的に保証される権利

〔Ⅱ〕 次の対話を読んで、下の問いに答えなさい。

Doreen: Ray, can I ask you something?

Ray: Sure, ( A ).

Doreen: What's up with this poster?

Ray: Nothing really. Just good old Einstein. You know who Einstein is, right?

Doreen: ( B ). Of course I know who Einstein is: the man who reinvented<sup>(ア)</sup> physics with the Theory of Relativity! But why is he sticking out his tongue?

Ray: Ah, that. Funny story, really. On Einstein's 72nd birthday, some photographer asked him to smile for the camera. Being sick of smiling all day long, Einstein stuck out his tongue instead. The resulting photo became one of the most popular and well-recognized<sup>(イ)</sup> photos ever taken of Einstein.

Doreen: Good one! ( C ): Do you know the story when Einstein met Charlie Chaplin?

Ray: Never heard it. Tell me.

Doreen: Well, the great physicist and the great comedian movie actor once met each other in Los Angeles. Einstein told Chaplin that he was a great man because everyone in the entire world was able to understand him and his movies.

Ray: Of course! Chaplin is awesome<sup>(ウ)</sup>. My favorite piece<sup>(エ)</sup> is where he impersonates Hitler. I think it's called *The Great Dictator*.

Doreen: Ray, don't interrupt me! Can't you just listen for a minute?

Ray: Ah, sorry. Please, continue. I'm dying to know<sup>(オ)</sup> what happens next.

Doreen: Chaplin answered that he might have been famous, but he said it was Einstein who was truly great. And the reason he was so great was that no one in the entire world ( D ) him!



Ray: Ha-ha, so true!

Doreen: Now that I think about that, I'm beginning to see why this photo with the tongue sticking out is so popular. It's because he looks a bit silly, (1) and very much like any other human being.

問 1 空欄( A )~( D )を補うのにもっともふさわしい語句または語を下の(1)~(4)から選び、それぞれ番号で答えなさい。

- ( A ) (1) go ahead (2) if I may  
(3) sorry about that (4) you do
- ( B ) (1) Don't be silly (2) Never mind  
(3) Not at all (4) Seriously, no
- ( C ) (1) If you wish (2) Please don't bother  
(3) Talk about a bore (4) That reminds me
- ( D ) (1) respected (2) smiled at  
(3) understood (4) was not as famous as

問 2 下線部(ア)~(オ)の単語の意味としてもっともふさわしいものを下の(1)~(4)から選び、それぞれ番号で答えなさい。

- (ア) (1) confused (2) produced (3) refined (4) ruined
- (イ) (1) colorful (2) famous (3) formal (4) ridiculed
- (ウ) (1) boring (2) dreadful (3) fascinating (4) intelligible
- (エ) (1) amount (2) character (3) fan (4) work
- (オ) (1) curious about (2) familiar with  
(3) knowledgeable about (4) uninterested in

問 3 波線部(1)の発言の背後にある考えとして、もっとも妥当な考えはどれか、  
下の(1)~(4)から選び、番号で答えなさい。

- (1) People have a genuine love of a particular facial expression.
- (2) People instinctively love someone who never stops being silly and funny.
- (3) People need to mock someone who is far more intelligent than them.
- (4) People feel relieved when they know that a genius is only a human.

問 4 以下の問いに、英語で答えなさい。

- (1) What was Einstein tired of doing?
- (2) Why did Doreen briefly get mad at Ray?

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〔Ⅲ〕 次の英文は、あるユダヤ系アメリカ人が書いたエッセイです。これを読んで、下の問いに答えなさい。

I'm a 56-year-old Jewish Baby Boomer from Manhattan who became a spiritual seeker in my early twenties. Typical of so many of my generation, I looked for Enlightenment<sup>(注1)</sup> in the East, not the West. I traveled to India in 1984, and three years later, in a brief encounter with an extraordinary teacher, I found what I was looking for. Shortly thereafter, I started teaching myself and have been traveling the world doing just that ever since.

In the decades since, the East has been coming to the West, and vice versa.<sup>(1)</sup> I recently returned from a teaching trip to India. I was speaking at schools, colleges, conference centers, and bookstores. One thing became clear almost immediately after I arrived. The great surge of modernization in that ancient land is generating enormous stress for the many people who are striving to take advantage of the new opportunities for prosperity. I could feel it most strongly when speaking to young people. They are under overwhelming<sup>(2)</sup> pressure from their families to excel and conform: do well in school, get a good job, get married, have kids, send them to college, and — best case scenario — move to the USA so they can do it all in the promised land. Three decades earlier, I had come to India to find my soul. Now young Indians want to come to America to find material success.

The most revealing incident happened at my first talk at a college in Mumbai; I noticed that the title had been changed from “Spiritual Self-Confidence” to “Self-Confidence.” When I inquired as to why it had been removed, the organizers informed me that if they used the word “spiritual” in the title, young people wouldn't come. “Spirituality is for grandparents,” I was told.

So, in my talks, which many young Indians did attend, I found myself in the odd position of explaining to them that India's great gift to the world has<sup>(3)</sup>



been her rich spirituality, and that her greatest leaders have been powerfully enlightened men and women who all, in one way or another, courageously went against the status quo<sup>(注2)</sup> in pursuit of their own higher development.

Shortly after arriving back from India, I led a week-long retreat in the Mojave Desert in southern California. People came from all over the world, including Australia and Europe. But what was most interesting to me was that two Asian women familiar with my work came all the way from Taiwan to spend that week with me, exploring the depths of meditative stillness and the secrets of consciousness. The world really is getting (ア) and more integrated and more (イ) every day, I marveled. If fifty years ago you had told people that Americans would teach Enlightenment in India and that Asian seekers would come to California to learn about what the Buddha taught from an American Jew, they would never have believed you.

(Adapted from “Globalization Isn’t Just for Economists” by Andrew Cohen, *Big Think*, 2012)

(注1) Enlightenment 悟り、啓蒙

(注2) status quo 現状(維持)、体制

問1 下線部(1)はどのような現象を表現したのか。本文をふまえ、もつともふさわしいものを下の(ア)~(エ)から一つ選び、記号で答えなさい。

- (ア) インターネットの発達で、西洋の情報が東洋に発信されるだけでなく、東洋の情報も西洋に発信されている現象
- (イ) 人びとが西洋と東洋の区別なく移動した結果、宗教と経済が融合し、世界共通の価値観が生まれつつある現象
- (ウ) 東洋の人びとが西洋の価値観を受け入れると同時に、西洋の人びとも東洋の価値観を受け入れている現象
- (エ) 交通手段の発達で、西洋から東洋、東洋から西洋といった長距離移動の時間が短縮された現象

問 2 下線部(2)の指す内容を日本語で説明しなさい。

問 3 下線部(3)について、なぜ筆者は“in the odd position”におかれたのか。  
“Spirituality”をめぐる西洋と東洋の動向がわかるように、簡潔に説明しなさい。

問 4 空欄(ア)と(イ)を補うのもっともふさわしい語の組み合わせを  
(1)~(4)から選び、番号で答えなさい。

- |                 |                 |
|-----------------|-----------------|
| (1) (ア) bigger  | (イ) complex     |
| (2) (ア) smaller | (イ) incredible  |
| (3) (ア) bigger  | (イ) diversified |
| (4) (ア) smaller | (イ) modernized  |

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〔IV〕 次の英文を読んで、下の問いに答えなさい。

One of the most fascinating findings about how our thoughts and emotions influence our health springs from a study of 180 nuns<sup>(注1)</sup> ranging in age from 75 to 103. Researchers had access to their early journal writings and were able to determine who among them had mostly positive attitudes when faced with stressful situations, and who had more negative responses to life's problems. Some nuns were in their nineties and were highly functional with full-time jobs, while others were in their seventies and disabled.

What stood out for researchers was this: the nuns who wrote about their lives with the most positive attitudes at a young age were 2.5 times more likely to be in better health in late life than those nuns who saw life through a darker lens. Since the nuns in what is known as the Nun Study were all eating the same food, were nonsmokers, drank little if any alcohol, lived in similar housing, held similar jobs, were receiving the same medical care, and had the same socioeconomic status, the differences were all the more striking. The healthiest nuns were those whose writings showed a clear sense of humor and ability to adapt to life's stressors — including the normal health challenges that can accompany aging. Researchers suspect that these nuns didn't live longer,<sup>(1)</sup> healthier lives because they were never stressed. They lived longer and healthier lives because when they experienced the typical physiological response to stress they were able to recover quickly. By staying primarily at a low baseline of emotional stress, they protected their immune<sup>(注2)</sup> systems from becoming erratic.

For centuries, American medicine has regarded the question of whether<sup>(2)</sup> our emotions can affect our health as unimportant. Our two-hundred-year span of medical miracles has led us to respect the technological and scientific approach while giving little thought to the impact that emotions might have on our health. In large part that's because, until very recently, we have lacked

scientific proof that our feelings can influence our physical well-being. In the last two decades, however, researchers have developed technology to see—in real time—how our emotions influence our bodies' cells by changing the chemical and electrical activity in our brains. Slowly, the divide that has long separated mind and body is beginning to disappear as the two spheres of study increasingly overlap, and researchers are focusing on how our emotions, stress levels, and thought patterns might influence our basic immune cells.

(Adapted from *The Autoimmune Epidemic* by Donna Jackson Nakazawa, 2008)

(注 1) nun 修道女

(注 2) immune 免疫の

問 1 Nun Study の研究方法に関して、もっとも適切な英文を下の(1)~(4)から一つ選び、番号で答えなさい。

- (1) Nuns gave oral answers to the researchers' questions about stressful situations.
- (2) Researchers investigated the diaries nuns wrote while they were young.
- (3) Nuns were asked to write about positive and negative responses to stressful jobs.
- (4) Researchers studied the documents on recent happenings around nuns.



問 2 Nun Study が解明した内容に関して、もっとも適切な英文を下の(1)~(4)から一つ選び、番号で答えなさい。

- (1) Even though nuns ate the same food and never smoked, they tended to live unhealthy and inactive lives.
- (2) Nuns who had a positive attitude while young lived 2.5 times longer than those who did not.
- (3) Nuns who lived in similar housing and received the same medical care sometimes had different socioeconomic statuses because of aging.
- (4) The important elements for the healthiest nuns were to be witty and to have the ability to cope with troubles causing stress.

問 3 下線部(1)が表している意味をわかりやすく日本語で表現しなさい。

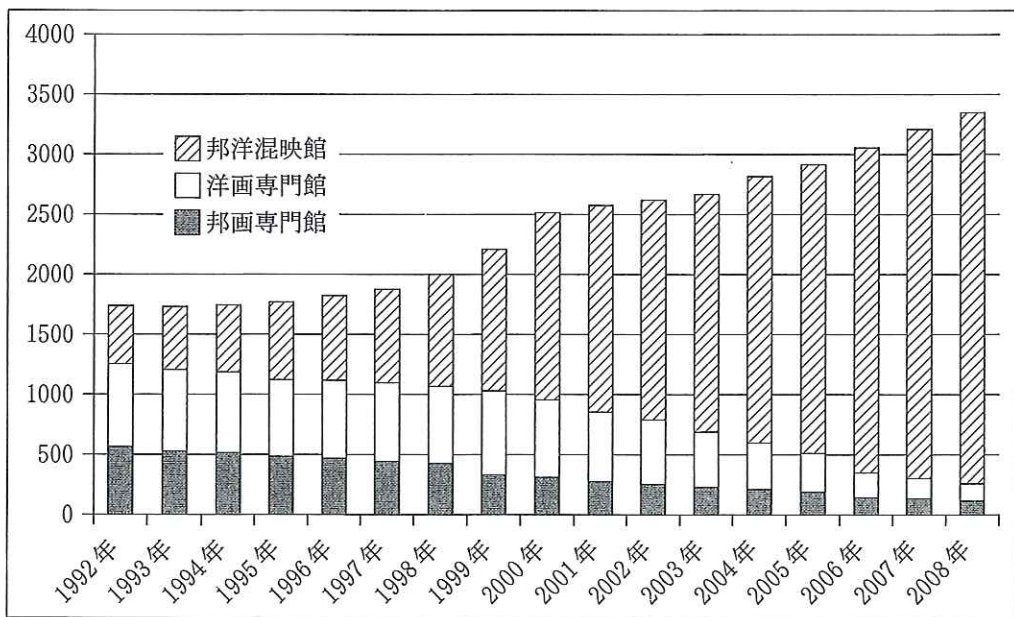
問 4 下線部(2)が表している意味をわかりやすく日本語で表現しなさい。

問 5 下線部(3)が表している意味をわかりやすく日本語で表現しなさい。

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[V] 次の[A]と[B]の問いに答えなさい。

[A] 次のグラフは、日本の映画館の数の推移を示しています。全体的な推移、邦洋混映館(邦画と洋画を上映する映画館)、洋画専門館、邦画専門館の推移など、このグラフが示す特徴を簡潔に90語程度の英語で書きなさい。コマやピリオドは語数に含めません。解答欄の最初の( )に語数を記入しなさい。



(日本映画製作者連盟資料)

[B] あなたが記録映画(ドキュメンタリー)を制作するとしたら、何について制作しますか。その理由や重要性を含めて90語程度の英語で書きなさい。コマやピリオドは語数に含めません。解答欄の最初の( )に語数を記入しなさい。