

入学試験問題



外国語 (英語)

(配点 120 点)

令和 5 年 2 月 26 日 14 時—16 時

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ません。
- 2 この問題冊子は全部で 37 ページあります。落丁、乱丁または印刷不鮮明の箇所があったら、手を挙げて監督者に知らせなさい。
- 3 解答用紙には、記述解答用紙とマークシートがあります。解答は、マークシートにマークせよとの指示がある場合以外は、記述解答用紙の該当箇所に記入しなさい。マークシートの解答には、必ず黒色鉛筆を使用しなさい。
- 4 記述解答用紙の指定欄に、受験番号(表面 2 箇所、裏面 1 箇所)、科類、氏名を記入しなさい。マークシートにもこれらを記入し、マークしなさい。指定欄以外にこれらを記入してはいけません。
- 5 第 4 問、第 5 問の代わりに、30 ページ以下にある他の外国語の第 IV 問、第 V 問を選んでよい。第 IV 問と第 V 問とは必ず同じ外国語の問題でなければいけません。また、解答は、5 問を越えてはいけません。
- 6 マークシートは 34 番以降は使用しません。また、第 4 問、第 5 問の代わりに他の外国語の第 IV 問、第 V 問を選択する者は、21 番以降にマークしてはいけません。
- 7 第 3 問の聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送されます。
- 8 記述解答用紙裏面上方の指定された()内に、その紙面で解答する外国語名を記入しなさい。また、マークシートにもその外国語名をマークしなさい。
- 9 記述解答用紙裏面の上部にある切り取り欄のうち、その紙面で解答する外国語の分のみ 1 箇所だけ正しく切り取りなさい。
- 10 解答用紙の解答欄に、関係のない文字、記号、符号などを記入してはいけません。また、欄外の余白には、何も書いてはいけません。
- 11 解答用紙は、持ち帰ってはいけません。
- 12 試験終了後、問題冊子は持ち帰りなさい。

草 稿 用 紙

(切り離さないで用いよ。)

英 語

- 1 (A) 以下の英文を読み、その内容を70～80字の日本語で要約せよ。句読点も字数に含める。

In the 2010s, we worried about having too many things. A growing awareness of consumerism's effect on the environment and a desire to broadcast our lives on social media led us to value experience over things. Now we've started to worry about something new: too little time.

Psychologists have found that experiences are more likely than material goods to deliver happiness, but of course we must make choices about which experiences to pursue. The fear of making the wrong one, and therefore wasting valuable time, is something many of us feel deeply.

There is some irony to this problem: we have more free time now than we have had in decades. But for a number of reasons, it doesn't feel that way.

In his 2019 book *Spending Time*, Daniel S. Hamermesh explains that while our life spans have gotten a bit longer—13% since 1960—our spending power has surged by 198%. “It makes it difficult to stuff all the things that we want and can now afford into the growing, but increasingly relatively much more limited, time that we have available to purchase and to enjoy them over our lifetimes,” he writes.

Next, there is our cellphone addiction. American adults spend around three and a half hours on their devices each day, trying to keep up with the volume of emails, texts, social media updates and 24/7 news. And much of our time is “contaminated time”—when we are doing one thing but thinking about something else. Trying to get more out of every minute—scanning Twitter while watching TV, for example—makes us think we are being

productive, but really it just makes us feel more tired out.

Add to this the ever expanding options in today's experience economy. Think of all the plays, talks, and workshops you could go to tonight.

No wonder many of us suffer from what psychologists call "time famine." There have been calls to resist the attention economy, but the factors that make us feel time-poor aren't going away anytime soon. Tech companies, for instance, may have built apps to tell you how much time you spend on your device, but their business models rely on your continued use.

People who feel short of time are more likely to be anxious or depressed. They are less likely to exercise or eat healthy foods. And they are less productive at work. It makes sense then that there has been growing interest from psychologists in the best ways to spend our time.

注

consumerism 大量消費

cellphone 携帯電話

app アプリ

(B) 以下の英文を読み, (ア), (イ)の問いに答えよ。

“While there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good-humour.” So wrote Charles Dickens in *A Christmas Carol*. He was in London in the 1840s, but these words ring true in any time or place. Laughter is one of humanity’s few universal characteristics. Many people have found that a good chuckle has helped them cope with the stresses and uncertainties even in times of difficulties.

It is surprising, then, that psychologists were once reluctant to devote serious attention to laughter, with many believing it to be less important than unhappiness or despair. .

This has been science’s loss because recent studies reveal that there is far more to laughter than you might think. Beyond the obvious connection with humour, it offers some truly profound insights into the nature of our relationships and the state of our health. The study of infant giggles may even help us understand how we develop our sense of self and the ability to read the minds of others.

While laughter is surprisingly common in other species, human relationships are much more complicated than those of the average animals, and we have much more control over our voice. . According to Adrienne Wood at the University of Virginia, it serves three main purposes. The first is reward: when we laugh together, it shows appreciation of a particular behaviour and reinforces the interaction, so that we are more likely to act in the same way in the future.

Laughter’s second function is to signal connection. These affiliation laughs tend to be voluntary (or “fake”) and help to smooth over tension and embarrassment rather than reinforcing a particular behaviour. If you have said something potentially hurtful, for example, a polite chuckle might help

to reassure someone that it was just playful teasing.

The third purpose of laughter is to signal dominance — like when your boss laughs dismissively at your unorthodox idea. Whereas a direct challenge or criticism might trigger aggression, laughter indicates disapproval in a more subtle way. “ (3) ,” says Wood.

To provide evidence for this argument, Wood and her colleagues asked 762 people to rate various samples of laughter on whether they sounded rewarding, reassuring (a sign of affiliation) or mocking (a sign of dominance). Each type was found to have different acoustic properties. The reward laughs were louder and longer. The affiliation laughs were quieter, shorter and more delicate. The dominance laughs, meanwhile, lacked the pleasing melodic features of the others. “They were basically uglier and noisier and had all these acoustic markers of chaos,” says Wood.

The conclusion that laughter is a powerful social signal fits in with findings by Gregory Bryant at the University of California, Los Angeles, and his colleagues that participants could predict the closeness of people’s relationships based solely on the sound of their laughter. The laughs were all from the US, yet people from Europe, Asia and Africa were just (1) were. People’s capacity to tell whether a laugh is spontaneous or fake is also equally good across cultures. Other research has identified subtle differences in the ways that people laugh between cultures, but Bryant’s results suggest that the core signals remain recognisable across the world.

Further evidence for laughter’s universality comes from its early emergence in a child’s emotional vocabulary. A baby’s first laugh typically arrives by the age of four months — long before their first words. “It is the least complicated type of laughter because it is purely emotional,” says Gina Mireault at Northern Vermont University.

As any caregiver knows, people will go to ridiculous lengths to make a baby giggle. In Wood’s framework, these are reward laughs, reinforcing the

loving interactions. Mireault makes a similar argument, and points out that laughter brings obvious evolutionary benefits. “ (4) ,” she says. “The infant subsequently benefits from having an engaged caregiver, both in terms of its physical survival and in terms of developing those critical feelings of attachment toward the caregivers.”

Because laughter is so intimately linked with social interactions, learning to laugh is a serious business. “If you can’t join in with laughter, or you don’t want to join in with laughter, or laughter straightforward irritates you, that will have a really big impact on the interactions that you have with people,” says Sophie Scott at University College London.

Like many scientists studying laughter, Scott initially faced some resistance from colleagues who saw her research as unworthy of serious interest. She is now more convinced than ever of the profound insights it can offer for understanding the human condition. “ (5) ,” she says. We may think of laughter as just a simple expression of humour, but it really is no joke.

Given the importance of laughter in our social lives, you may also wonder whether you can use it strategically to boost your friendships or romantic relationships. A study across 21 societies revealed that, in general, people are able to tell the difference between fake and authentic laughs — but further experiments suggest that both kinds can increase someone’s likeability.

As people’s perceptions of your laughter will depend on their existing opinions of you, however, it will not be effective if they already find you irritating. Instead, you might do better to look for situations that will allow you and your acquaintance to laugh spontaneously. One study found that people who watched a funny film together tended to open up afterwards, disclosing more personal information to each other. So, if you want to get serious with someone, get funny first.

注

contagious うつりやすい

Charles Dickens チャールズ・ディケンズ(1812-1870; 英国の小説家)

chuckle 穏やかな笑い

affiliation 友好関係

(ア) 空所(1)～(5)に入れるのに最も適切な文を以下の a)～g) より一つずつ選び、マークシートの(1)～(5)にその記号をマークせよ。ただし、同じ記号を複数回用いてはならない。また、文頭であっても小文字で表記してあるので注意せよ。

- a) a phenomenon once thought to be particularly human turns out to be closely tied to behaviour shared with other species
- b) as a result, human laughter has evolved to be a potent and flexible social tool
- c) it maintains the appearance of social harmony
- d) it may serve as a kind of “bonding agent” that keeps caregivers connected to an infant
- e) it reveals that the infant understands that it can influence what someone else is thinking
- f) psychology still has a lot of catching up to do to balance out what is known about negative emotions with positive ones
- g) things that seem silly and insignificant may actually be the most important elements of people’s lives

(イ) 下に与えられた語句を正しい順に並べ替え、空所(イ)を埋めるのに最も適切な表現を完成させ、記述解答用紙の1(B)に記入せよ。

able / Americans / as / as / fellow /

identify / of / the laughs / the nature / to

- 2 (A) 今から30年後、移動(例えば、通勤や通学、旅行)の手段はどうなっていると考えるか。理由を添えて、60~80語の英語で述べよ。

草 稿 用 紙

(切り離さないで用いよ。)

(B) 以下の下線部を英訳せよ。

なぜ歴史を学ぶようになったのか、理由はいろいろあるのだが、いまの自分たちの住む世界について、それがどのように出来上がってきたのか、なぜいまのような形になったのか、ということにぼんやりとした関心があったことは確かだろう。さらにもう少し掘り下げると、日本の近代化がヨーロッパの影響を受けながら辿^{たど}ってきた道筋を考えるには、そのヨーロッパのことをもっと知らなければならない、といったことも感じていたのだった。高校時代はアメリカにあこがれていた。当時流行っていたフォークソングに惹かれていたし、西部劇や東部の有名大学の学生たちのファッションにも夢中になっていた。それが大学に入ってからヨーロッパ、最初はドイツ、やがて英国に関心が移っていったのは自分でもはっきりと説明することは出来ない。

(草光俊雄『歴史の工房 英国で学んだこと』)

草 稿 用 紙

(切り離さないで用いよ。)

3 放送を聞いて問題(A), (B), (C)に答えよ。(A), (B), (C)のいずれも2回ずつ放送される。

- ・聞き取り問題は試験開始後45分経過した頃から約30分間放送される。
- ・放送を聞きながらメモを取ってもよい。
- ・放送が終わったあとも、この問題の解答を続けてかまわない。

(A) これから放送するのは、伝書鳩が特定のルートを通して帰巢(homing)する特性についての研究の紹介である。これを聞き、(6)～(10)の問題に対して、それぞれ最も適切な答えを一つ選び、マークシートの(6)～(10)にその記号をマークせよ。

注

zoologist 動物学者

loft ハト小屋

(6) How often are animals required to use the information stored several years before, according to Dora Biro?

- a) Almost every day.
- b) Hardly ever.
- c) Once a month.
- d) Once a year.
- e) Once in four years.

(7) The study by Biro and her colleagues examined if domestic homing pigeons would take the same route from

- a) a farm 8.6 kilometers away, after an interval of three or four years.
- b) a farm built in 2016, without GPS devices attached to the pigeons' backs.
- c) a hill located as far as 8.6 kilometers away, after a gap of ten years.
- d) a house three or four kilometers away, after several years.
- e) three or four different places, which are located 8.6 kilometers away from one another.

- (8) The flight paths which a group of pigeons took in 2016
- a) proved to be similar when they were escorted by the pigeons which knew the route.
 - b) varied as many pigeons lost their way.
 - c) were surprisingly similar to their routes in 2019 or 2020.
 - d) were never followed by the other pigeons which did not know their way.
 - e) were significantly different from those taken by pigeons flying in 2019 or 2020.
- (9) The research confirms that homing pigeons depend on
- a) the information which they memorize only when they fly alone.
 - b) the memory of landmarks which they store only while flying in company.
 - c) their internal compasses and sense of smell.
 - d) their memory of landmarks as well as their internal compasses.
 - e) visual signs as well as their peers.
- (10) According to Vermer Bingman, the research shows that animals' capacity is
- a) almost equal to humans', just as we tend to think it should be.
 - b) closer to what we thought of as humans' capacity.
 - c) equal to humans' in terms of memory capacity.
 - d) much more developed than humans' in comparing the lengths of different routes.
 - e) only slightly inferior to humans', just as we imagine it should be.

- (B) これから放送するのは、大気中の二酸化炭素を減らす取り組みについての説明である。これを聞き、(11)～(15)の問題に対して、最も適切な答えを一つ選び、マークシートの(11)～(15)にその記号をマークせよ。

注

buoy ブイ(浮標)

kelp 昆布など大形で緑褐色の海藻

robotics ロボット工学

limestone 石灰石

(11) The “buoys” designed by Running Tide are intended to

- a) be boiled in water and eaten.
- b) float away into the atmosphere.
- c) release carbon into the atmosphere.
- d) sink to the bottom of the sea.
- e) warn ships of shallow waters.

(12) Which of the following is NOT a reason for Running Tide to use kelp as its material of choice?

- a) It can be allowed to sink to the ocean floor.
- b) It can be easily discarded.
- c) It can be harvested.
- d) It can be used as a building material.
- e) It can grow fast and absorb a lot of carbon.

- (13) According to Marty Odlin, how much carbon produced by fossil fuels do we need to remove in order to effectively combat climate change?
- a) Gigatons.
 - b) Hundreds of gigatons.
 - c) Hundreds of tons.
 - d) Megatons.
 - e) Thousands of tons.
- (14) What happens in the “fast cycle”?
- a) Carbon becomes neutral.
 - b) Carbon is pumped deep into the ocean.
 - c) Carbon is transferred to fossil fuels.
 - d) Carbon moves from fossil fuels to the air to plant matter.
 - e) Carbon remains locked away in the earth.
- (15) Which of the following statements about Odlin is NOT correct?
- a) He founded Running Tide in 2017.
 - b) He is CEO of Running Tide.
 - c) He lives in Maine.
 - d) He taught robotics in college.
 - e) He was born into a fishing family.

(C) これから放送するのは、脱成長(degrowth)に関する本を書いた Jason Hickel をゲストに迎えたラジオ番組の一部である。これを聞き、(16)～(20)の問いに対して、それぞれ最も適切な答えを一つ選び、マークシートの(16)～(20)にその記号をマークせよ。

注

indigenous 先住民族の

- (16) According to Hickel, the aim of “degrowth” is
- a) combining traditional economics with indigenous philosophies.
 - b) holding high-income countries accountable for environmental destruction.
 - c) promoting capitalism at the expense of environmental protection.
 - d) providing good lives for all through technological innovation.
 - e) reducing inequality and resource use to stay within planetary boundaries.
- (17) According to Hickel, the idea of “growth”
- a) has been sold by countries in the Global South to high-income countries.
 - b) is a fundamental concept in the emerging field of ecological economics.
 - c) is a natural phenomenon in nature, but is unnatural in the discipline of economics.
 - d) is essential for economists, but needs to be redefined.
 - e) is generally accepted on both sides of the political spectrum.

- (18) Which of the following statements about “the steady-state” in ecological economics is NOT consistent with what Hickel says in the interview?
- a) It is important to maintain a balance with the ecosystem that you live with.
 - b) It is similar to indigenous thoughts about economies and exchange.
 - c) You should never extract more from the environment than can be replaced on a yearly basis.
 - d) You should never extract natural resources from indigenous communities.
 - e) You should never produce more waste than the environment can safely absorb.
- (19) The interviewer suggests that ecological economics
- a) has rebranded ideas from indigenous knowledge for the Global North.
 - b) is fundamentally different from indigenous knowledge.
 - c) is highly critical of ideas from indigenous knowledge.
 - d) is just catching up with indigenous knowledge that has been around for thousands of years.
 - e) is just copying ideas from indigenous knowledge that has been around for thousands of years.
- (20) According to Hickel, people who live close to the land interact with the living world
- a) in a variety of ways.
 - b) in similar ways.
 - c) in the same ways as rich economies do.
 - d) in ways which have remained the same for thousands of years.
 - e) with respect for their ancestors.

- 4 (A) 以下の英文の段落(21)～(25)にはそれぞれ誤りがある。修正が必要な下線部を各段落から一つずつ選び、マークシートの(21)～(25)にその記号をマークせよ。

(21) Language is never neutral. There is no language which unambiguously brings peace and well-being to humankind. The choice of (a) one particular language over another might be considered more neutral (b) in a given context by certain speakers. This one language, however, could be considered (c) a politically loaded and biased choice in another context and by other speakers. (d) The English language has no exception to these social realities although (e) its often unquestioned status as a global lingua franca might make it seem to be such.

(22) English as a lingua franca (a) has often portrayed as a 'neutral' medium between people who speak a different first language. In South Africa, (b) English is far from a generally 'neutral' medium and I examine precisely (c) the non-neutral and ambiguous nature of the way South Africans speak, hear, write, perceive, and (d) interpret English ways of speaking in a lingua franca context. In fact, my major argument is that ambiguity is (e) the least disputed, most defining, and yet insufficiently acknowledged feature of English as a lingua franca in the South African context.

(23) Investigating ambivalence among English lingua franca users is an opportunity (a) to reassess how they view their linguistic and social belongings as they (b) attempt to make sense of an ever-changing world. For linguistic anthropologists (c) there is a benefit in observing these ambivalent positions and ambiguous dimensions by paying more attention to (d) inconsistencies and seeming contradictory positions. Several languages have acquired lingua franca functions throughout human history and lingua francas are utilized not only in international and cross-cultural contexts (e) but within national boundaries, such as South Africa.

(24) There are many different English lingua franca contexts in the world, ^(a)but they are all marked by various levels of competencies in the language among speakers. Language ideological frameworks position one variety, most commonly the 'Standard', as superior and dominant. The coexistence of such a Standard English alongside non-Standard and lingua franca forms ^(b)create complex power dynamics which are often racialized. We would be ignoring reality if an analysis of English lingua franca contexts ^(c)were to exclude interactions where monolingual native speakers interact with bilinguals and poor English speakers. My own conceptualization of lingua franca interaction ^(d)is, to some extent, a type of communication characterized by much sociolinguistic variation ^(e)which serves as the platform of interaction by a group of English speakers with diverse levels of competencies.

(25) My argument is ^(a)essentially, but not only, about power and ideology because these concepts have ^(b)a fundamental impact to the politics of language. The various contexts in which I analyse the ambiguity of the lingua franca status of English are ^(c)fundamentally based on a dialogue of unequal power relations. Much of this unequal power and politics is due to the simple fact that African people ^(d)have been discriminated against throughout history. My argument is thus not only linguistic but also about ^(e)racial identity politics in its multiple forms, with a focus on English lingua franca communication.

注

lingua franca 共通語

ambiguous 両義的な, 曖昧な

ambivalent 両価的な, 両面的な

linguistic 言語(学)の

anthropologist 人類学者

monolingual 一言語のみの

bilingual 二言語の(話者)

sociolinguistic 社会言語学の

- (B) コンフォート・フードについて説明した以下の英文を読み、下線部(ア)、(イ)、(ウ)を和訳せよ。

Food and feelings become mixed from early childhood, according to some theories of relationships based on food and feeding. Right from the start food becomes a way to satisfy our feelings, and throughout life feelings influence when, what and how much we eat. (ア) One of the most reliable, everyday examples is that many of us tend to be bad-tempered or irritated as a result of hunger — a feeling that has come to be known as ‘hangry’. But sometimes the greatest insights into feelings occur when we eat but are not even hungry.

Sometimes the food itself allows us to work backwards to find the feelings and the context; opening a bottle of champagne tends to signal the celebration of success, whereas the food writer Nigella Lawson suggests her chocolate cake is ‘the sort of cake you’d want to eat the whole of when you’d been chucked’. (イ) The power of sugar to soothe appears to be present from the very beginning, with effects demonstrated in those as young as one day old. Yet Lawson’s philosophy takes us to an area of food research that still has many unresolved questions: emotional or comfort eating; the kind of eating where the body is in no real need of calories and feelings take over.

The research on comfort eating and emotional eating tends to produce conflicting results, which has led some to conclude that comfort food is a myth. For example, chicken soup is often a front-runner for comfort food, coming in first place for nearly half of the participants in one study. However, another study found that chicken soup was comforting only for those who considered chicken soup to be a comfort food. This makes sense — (ウ) the choice of comfort food depends on unique memories of both good and bad times and the foods associated with them; what’s comforting to me, might not be to you. Comfort foods have been shown to vary by age, sex, culture, the type of food itself and the feeling that brings out comfort eating — it is a big melting pot.

注

chucked ふられた

草 稿 用 紙

(切り離さないで用いよ。)

5 以下の英文を読み, (A) ~ (D) の問いに答えよ。

There's an episode that Ruth Wilson Gilmore likes to share about being at a conference on environmental justice in Fresno in 2003. People from all over California's Central Valley had gathered to talk about the serious environmental hazards their communities ア(26), mostly as a result of decades of industrial farming, conditions that still have not changed. There was a workshop for the youth at the conference, in which children were meant to talk about their ア(27) and then decide as a group what needed to be done most in the name of environmental justice. Gilmore, a renowned geography professor and an influential figure in the prison-abolition movement, was a guest speaker.

She was preparing her talk when someone told her that the kids wanted to speak with her. She went into the room where they were gathered. The children were primarily Latinx, many of them the sons and daughters of farmworkers or other people in the agriculture industry. They were of different ages, but most were middle schoolers: old enough to have strong opinions and to distrust adults. They were frowning at her with their shoulders up and their arms ア(28). She didn't know these kids, but she understood that they were against her.

“What's going on?” she asked.

“We hear you're a prison abolitionist,” one said. “You want to *close* prisons?”

Gilmore said that was right; she did want to close prisons.

But why? they asked. And before she could answer, one said, “But what about the people who do something seriously wrong?” Others agreed. “What about people who hurt other people?” “What about if someone kills someone?”

Whether from tiny farm towns or from public housing around cities like

Fresno, these children, it was obvious to Gilmore, understood the イ of the world from their own experience. They were not going to be easily persuaded.

“I can understand why you want to ask those questions,” she said. “But how about this: instead of asking whether anyone should be locked up or go free, why don’t we think about why we solve ^(A)_____ the problem in the first place?” She was asking them to consider why, as a society, we would choose to allow cruelty and punishment.

As she spoke, she felt the kids trying to ignore her, as if she were a new teacher who had come to offer some false argument and tell them it was for their own good. But Gilmore pressed on, determined. She told them that in Spain, where it’s quite rare for one person to kill another, the average time you might serve for murdering someone is seven years.

“What? Is that all? Seven years!” The kids were in such disbelief about a seven-year sentence for murder that ^(B)they relaxed a little bit. They could be outraged about that, instead of about Gilmore’s ideas.

Gilmore told them that if someone in Spain thinks he is going to solve a problem by killing another person, the response is that the person loses seven years of his life, to think about what he has done and to figure out how to live when released. “What this policy tells me,” she said, “is that ^(ウ)where life is precious, life is precious.” Which is to say, she went on, in Spain people have decided that life has enough value that they are not going to behave in a violent and life-destroying way toward people who hurt people. “And what this demonstrates is that for people trying to solve their everyday problems, behaving in a violent and life-destroying way is not a solution.”

The children showed Gilmore no emotion except ア(29). She kept talking. She believed her own arguments and had given them many years of ア(30) as an activist and a scholar, but it was difficult to persuade the kids. They told Gilmore that they would think about what she said and

dismissed her. As she left the room, she felt totally ア(31).

At the end of the day, the kids made a presentation to the conference, announcing, to Gilmore's surprise, that in their workshop they had come to the conclusion that there were three environmental hazards that affected their lives as children growing up in the Central Valley. Those hazards were pesticides, the police, and prisons.

“(C) Sitting there listening to the kids stopped my heart,” Gilmore told me. “Why? When I gave the kids an example from a different place, I worried they might conclude that some people elsewhere were just better or kinder than people in the Central Valley—in other words, they'd decide what happened elsewhere was irrelevant to their lives. But judging from their presentation, the kids understood the larger point of what I'd tried to share: where life is precious, life is precious. They asked themselves, ‘Why do we feel every day that life here is *not* precious?’ In trying to answer, they identified what makes them vulnerable.”

注

environmental justice 環境正義(環境問題が経済的格差や人種・民族差別などの社会問題と密接に結びついていると捉え、両者をともに是正する必要があると考える立場)

Fresno フレズノ(アメリカ合衆国カリフォルニア州中部の市)

Central Valley セントラル・ヴァレー(カリフォルニア州中央部に広がる谷, 農業地帯)

Latinx ラテンアメリカ系の

middle schoolers 中等学校生(日本の小学校高学年から中学校にほぼ相当する学年の生徒)

public housing (低所得層向けの)公共住宅, 公営住宅

pesticide 農薬

(A) 下に与えられた語句を正しい順に並べ替え、下線部 (A) を埋めるのに最も適切な表現を完成させよ。

behavior / brought / by / of / problems / repeating /
that / the kind / us

(B) 下線部 (B) について、子供たちの態度がなぜ、どのように変化したのかを説明せよ。

(C) 下線部 (C) について、Gilmore がこのように感じたのは子供たちのどのような反応を予想していたからなのかを説明せよ。

(D) 以下の問いに解答し、その答えとなる記号をマークシートにマークせよ。

(ア) 空所 の (26) ~ (31) には単語が一語ずつ入る。それぞれに文脈上最も適切な語を次のうちから一つずつ選び、マークシートの (26) ~ (31) にその記号をマークせよ。ただし、同じ記号を複数回用いてはならない。

- a) crossed b) defeated c) doubt d) faced
e) thought f) worries

(イ) 空所 に入れるのに最も適切な語を次のうちから一つ選び、マークシートの (32) にその記号をマークせよ。

- a) expensiveness b) happiness c) harshness
d) mysteriousness e) richness f) tiredness

(ウ) 下線部(ウ)の説明として最も適切なものを一つ選び、マークシートの(33)にその記号をマークせよ。

- a) A society that understands the value of life would protect not only the well-being of humans but also the lives of animals and plants.
- b) In a society where life is very precious, murderers would be made to spend their lives making up for their crimes.
- c) People who are truly aware of the preciousness of life would not allow any violent or life-destroying system in their society.
- d) The policies of the United States and Spain regarding the prison system are similar in that they both take into consideration the preciousness of life.
- e) Those who really appreciate the meaning of life would claim that their own lives are more precious than those of prisoners.

草 稿 用 紙

(切り離さないで用いよ。)