

(2016年度)

## 6 英語問題 (90分)

(この問題冊子は21ページ、8問である。)

### 受験についての注意

1. 試験監督者の指示があるまで、問題冊子を開いてはならない。
2. 試験開始前に、試験監督者から指示があったら、解答用紙の右上の番号が自分の受験番号と一致することを確認し、所定の欄に氏名を記入すること。次に、解答用紙の右側のミシン目にそって、きれいに折り曲げてから、受験番号と氏名が書かれた切片を切り離し、机上に置くこと。
3. 試験監督者から試験開始の指示があったら、この問題冊子が、上に記したページ数どおりそろっていることを確かめること。
4. 筆記具は、HかFかHBの黒鉛筆またはシャープペンシルに限る。万年筆・ボールペンなどを使用してはならない。時計に組み込まれたアラーム機能、計算機能、辞書機能やスマートウォッチなどのウェアラブル端末を使用してはならない。
5. 解答は、解答用紙の各問の選択肢の中から正解と思うものを選んで、そのマーク欄をぬりつぶすこと。
6. マークをするとき、マーク欄からはみ出したり、白い部分を残したり、文字や番号、○や×をつけたりしてはならない。また、マーク箇所以外の部分には何も書いてはならない。
7. 訂正する場合は、消しゴムでていねいに消すこと。消しきずはきれいに取り除くこと。
8. 解答用紙を折り曲げたり、破ったりしてはならない。
9. 試験監督者の許可なく試験時間中に退場してはならない。
10. 解答用紙を持ち帰ってはならない。
11. 問題冊子は必ず持ち帰ること。

1

(1)~(10)の空欄に最適な表現を(a)~(d)の中から1つ選びなさい。

### Reasoning Is Sharper in a Foreign Language

We might be least rational about money in our native tongues

Oct 18, 2012 Jessica Gross

The language we use affects the decisions we make, ( 1 ) to a new study. Participants ( 2 ) more rational decisions when money-related choices were posed in a foreign language that they had learned in a classroom setting than when they were asked in a native tongue.

To study how language affects ( 3 ), University of Chicago psychologists looked at a well-known phenomenon: people are more risk-averse when an impersonal decision (such as which vaccine to administer to ( 4 )) is presented ( 5 ) terms of a potential gain than when it is framed as a potential loss even when the ( 6 ) are equivalent. In the study, published online in April in *Psychological Science*, native English speakers who had learned Japanese, native Korean speakers who had learned English and native English speakers studying French in Paris all surrendered to the ( 7 ) bias when they encountered the question in their native tongue. In their foreign language, however, the bias ( 8 ).

A second set of experiments tested another cognitive bias—we anticipate a personal loss will be more painful than an identical gain will be pleasant, so the benefit of winning must be disproportionately large for us to take a bet (such as gambling with our own money). Again, the foreign-language effect prevailed in two different ( 9 ), one with native Korean speakers and one with native English speakers. The Koreans took more hypothetical bets in English than Korean, and the native English speakers took more real bets in Spanish than they did in English.

“When people use a foreign language, their decisions tend to be less biased, more analytic, more systematic, because the foreign language provides

psychological distance,” lead author Boaz Keysar suggests. Cognitive biases are rooted in emotional reactions, and thinking in a foreign language helps us ( 10 ) from these emotions and make decisions in a more economically rational way. This study did not consider, however, the instances in which emotional engagement improves, rather than hinders, our choices: “We have an emotional system for a good reason,” Keysar says.

(Retrieved from:

[http://www.scientificamerican.com/article/reasoning-is-sharper-in-a-foreign-language/? print=true](http://www.scientificamerican.com/article/reasoning-is-sharper-in-a-foreign-language/?print=true) on March 25, 2014.)

- (1) (a) according (b) accusing  
(c) administrating (d) assuming
- (2) (a) made (b) paid (c) received (d) said
- (3) (a) attraction (b) depiction (c) erasure (d) reasoning
- (4) (a) a combination (b) a mission  
(c) a population (d) a representative
- (5) (a) at (b) in (c) over (d) with
- (6) (a) outcasts (b) outcomes (c) outlooks (d) outreaches
- (7) (a) excluded (b) expected (c) experienced (d) exhausted
- (8) (a) disappeared (b) endured (c) frequented (d) intended
- (9) (a) effects (b) experiments (c) experts (d) exports
- (10) (a) deliver (b) discomfort (c) disconnect (d) despair

2

(11)~(20)に入れる最適な文または語句を(a)~(ℓ)より選びなさい。なお、一度選んだ選択肢は二度使用することは出来ません。

## Yes, Your Time as a Parent Does Make a Difference

APRIL 1, 2015

Justin Wolfers

The claim that parenting time doesn't matter is the bottom line of a single recent study by a team of sociologists who suggest that ( 11 ) with the time that parents spend with their children. It's essentially a nonfinding, in that they ( 12 ).

This nonfinding largely reflects the failure of the authors to ( 13 ). In particular, the study does not ( 14 ). Instead, it measures how much time each parent spends with children on only two particular days—one a weekday and the other a weekend day.

The result is that whether you are ( 15 ) depends largely on which days of the week you happened to be surveyed. For instance, I began this week by taking a couple of days off to travel with the children to Disney World. A survey asking about Sunday or Monday would categorize me as ( 16 ). But today, I'm back at work and am unlikely to see them until late. And so a survey asking instead about today would categorize me as ( 17 ). The reality is that ( 18 ).

It is no surprise that a measure that does such ( 19 ) my children's outcomes.

Trying to get a sense of the time you spend parenting from a single day's diary is a bit like ( 20 ). If yesterday was payday, you look rich, but if it's not, you would be reported as dead broke. You get a clearer picture only by looking at your income—or your parenting time—over a more meaningful period.

(Adapted from:

[http://www.nytimes.com/2015/04/02/upshot/yes-your-time-as-a-parent-does-make-a-difference.html?\\_r=0&abt=0002&abg=1](http://www.nytimes.com/2015/04/02/upshot/yes-your-time-as-a-parent-does-make-a-difference.html?_r=0&abt=0002&abg=1)

Retrieved on April 3, 2015)

- (a) a poor job in capturing my parenting input would be barely related to
- (b) a very intense parent who spent every waking moment engaged with my children
- (c) accurately measure parental input
- (d) an absentee parent
- (e) categorized as an intensive or a distant parent
- (f) child outcomes are barely correlated
- (g) eliminated the bias towards those living in Orlando, Florida
- (h) failed to find correlations that could be reliably detected from a random sampling
- (i) measure how much time parents typically spend with their children
- (j) neither is accurate
- (k) trying to measure your income from a single day
- (l) without relying on misleading research

**3**

(21)~(30)の空欄に最適な表現を(a)~(d)の中から1つ選びなさい。

*Tom Ripley is an American living in Italy. There he meets Marge and her boyfriend, Dickie Greenleaf. Tom and Dickie went to Rome, but Tom comes back on his own without Dickie. Tom has just arrived at the entrance to Marge's garden where she is sitting at a table, writing. Marge looks up and gasps in surprise.*

TOM: Hello, Marge.

MARGE: Tom <sup>(21)</sup>\_\_\_\_\_ You're back.

TOM: How are you? Sorry. <sup>(22)</sup>\_\_\_\_\_

MARGE: Yes—I'm on a good streak, thanks.

TOM: I was just looking at you— (*looking at her tenderly*)—so quiet.

MARGE: Where's Dickie?

TOM: I think he's planning on staying in Rome for a few days.

MARGE: Ha. Did he say why?

TOM: I don't know. I don't understand Dickie, Marge, <sup>(23)</sup>\_\_\_\_\_

MARGE: What does that mean?

TOM: Well, one day I'm invited skiing, <sup>(24)</sup>\_\_\_\_\_ One day we're all one family, the next day he wants to be alone. You tell me.

MARGE: Is that what he said— <sup>(25)</sup>\_\_\_\_\_

TOM: He was thinking of you, Marge—he asked me to deliver this.

*He hands her a package. She opens it—it's perfume.*

MARGE: Thanks. <sup>(26)</sup>\_\_\_\_\_ although why it couldn't have waited...

TOM: Errand number one—deliver Marge's perfume. Errand number two, pack some clothes <sup>(27)</sup>\_\_\_\_\_

MARGE: How long's he staying for?

TOM: <sup>(28)</sup>\_\_\_\_\_ I guess we're abandoned.

MARGE: <sup>(29)</sup>\_\_\_\_\_

TOM: No, I'm going home, <sup>(30)</sup>\_\_\_\_\_ Maybe, through Venice, but I'll stop off with his things on the way.

(Adapted from the screenplay of *The Talented Mr. Ripley*, Anthony Minghella Hyperion, 1999. 61-62)



- (21) (a) you ran into me! (b) you amazed me!  
(c) you charmed me! (d) you startled me!
- (22) (a) Is your book going well? (b) Is your mother okay?  
(c) Is breakfast ready? (d) Is Dickie still here?
- (23) (a) so your guess is a perfect one.  
(b) so your guess is as good as mine.  
(c) so your guess is more interesting.  
(d) so your guess is soon to be a promise.
- (24) (a) the next day I'm hot. (b) the next day I'm not.  
(c) the next day I'm cool. (d) the next day I'm a fool.
- (25) (a) he wanted to be alone? (b) he wanted to go to Rome?  
(c) he wanted you to come home? (d) he wanted me to go to Rome?
- (26) (a) He knows I said this, (b) He knows I love this,  
(c) He knows I promised, (d) He knows I collapsed,
- (27) (a) and get a receipt. (b) and spill some of his wine.  
(c) and his precious saxophone. (d) and his mother wants to come.
- (28) (a) Beats me. (b) Forget me. (c) Show me. (d) Promise me.
- (29) (a) Are you looking for trouble?  
(b) Are you going to play the Saxophone?  
(c) Are you going back to Rome?  
(d) Are you staring at me?

- (30) (a) back to New York. (b) back to Berlin.  
 (c) back to Paris. (d) back to London.

**4** 次の(31)~(40)の下線部で、文法的または意味的に不適切な表現を含むものを(a)~(d)の中から1つ選びなさい。

- (31) *Mencius* records the teachings of the Chinese philosopher whose surname was Meng 孟 and personal name Ke 軻. Through East Asia, he is better known as Mengzi 孟子, or “Master Meng” (391-308 B.C.E.); “Mencius” is the Latinized version of this more widely used appellation. Mencius lived during the latter part of the Zhou dynasty (traditional dates: 1122-249 B.C.E.), in a time known as the Warring States period (403-221 B.C.E.). This was an age in which the older feudal order of the Zhou dynasty had deteriorated.
- (32) The Zhou king ruled in name only and his former empire was divided into different states, each with its own ruler, who continued to compete with the rulers of other states in supremacy. These state rulers often illegitimately claimed for themselves the title of king (*wang* 王) in an attempt to attribute to themselves what rightfully belonged to the now debilitated Zhou king.
- (33) These features of Mencius’s time often reflected in the conversations he had with rulers of various states, for example his conversations with King Hui of Liang and King Xuan of Qi in the first part of book 1, about how they might realize their grand ambition to unite and rule over all of China.
- (34) As readers will see from the translation, Mencius thought that only someone who possessed the moral qualities of a true king, someone worthy of the title, could successfully unify the empire, and in few of his conversations he tries to steer the attention of various state rulers from their desire for power to a concern with morality.
- (35) Like Kongzi (Confucius) before him, Mencius defended the older Zhou form of life, which of course entailed the preeminence of the Zhou king, but



he did<sup>(b)</sup> in a new, intellectually more diverse and sophisticated context. He faced a wide range of formidable challengers to the Way (*dao* 道) Confucius had advocated<sup>(c)</sup> and in response to their contending theories and ideas he developed innovative, powerful, and<sup>(d)</sup> highly nuanced views about human nature, the mind, self-cultivation, policies, and Heaven that had a profound and lasting influence on the later Confucian tradition and on East Asian culture in general.

(36) Mencius lived in Zou 鄒, a small state locating<sup>(a)</sup> at the base of what is now the Shandong Peninsula. Tradition claims that he studied<sup>(b)</sup> under Confucius's grandson Zisi 子思, but it is more likely<sup>(c)</sup> that he was a student of one of Zisi's disciples. One piece of evidence supporting the claim of a connection to Zisi is the fact that some of Mencius's teachings bear similarities to parts of the Doctrine of the Mean, which is traditionally ascribed<sup>(d)</sup> to Zisi.

(37) In recently excavated<sup>(a)</sup> texts, there are also the<sup>(b)</sup> number of common themes, which show us more clearly the extent to which<sup>(c)</sup> Mencius was participating in contemporary philosophical debates and helping to shape the emerging<sup>(d)</sup> Confucian tradition.

(38) The earliest information we have about<sup>(a)</sup> Mencius's life comes from the text that bears his name; later, this picture of his life was substantially augmented though not revised<sup>(b)</sup> by his biography in Sima Qian's 司馬遷 *Grand Scribe's Records* (*Shiji* 史記), which was composed<sup>(c)</sup> in the early part of the first century B.C.E. In its present form, *Mencius* consists of seven books, each of them<sup>(d)</sup> is divided into two parts, which are further subdivided into sections of varying length.

(39) This general structure is followed in Professor Bloom's translation, with each book, part, and section assigning<sup>(a)</sup> a number or letter. For example, section 7 in the first part of book 1 is IA 7, while section 15<sup>(b)</sup> of the second part of book 6 is 6B15. The<sup>(c)</sup> shortest sections of the text consist of brief dicta, while the longest are quite substantial. These passages purportedly

<sup>(d)</sup>record the teachings of Mencius and conversations he had with various disciples, friends, royal patrons, and rivals.

(40) Some traditional <sup>(a)</sup>accounts claim that Mencius himself composed the original text, others say it is <sup>(b)</sup>compiled by his disciples with his approval and advice. In the second century C.E., *Mencius* <sup>(c)</sup>underwent a significant transformation when it <sup>(d)</sup>was edited and several “chapters” were discarded by Zhao Qi 趙歧 (d. 201 C.E.), who also wrote the first extant commentary on the text.

(Adapted from Philip J. Ivanhoe. Introduction. *Mencius*. Irene Bloom (tr.) Columbia University Press, 2009. ix-x.)

**5** 次の英文を読み、空欄(41)～(50)に最適な語句を(a)～(d)の中から選びなさい。

A few weeks later, I awoke to the sound of an argument in the kitchen—my grandmother’s voice barely audible, followed by my grandfather’s deep growl. I opened my door to see my grandmother, “Toot,” entering their bedroom to get dressed for ( 41 ). I asked her ( 42 ).

“Nothing. Your grandfather just doesn’t want to drive me to work this morning. That’s all.”

When I entered the kitchen, Gramps, grandfather, was muttering under his breath. He poured himself a cup of coffee as I told him I would be willing to give ( 43 ) a ride to work if he was tired. It was a bold offer, for I did not like to wake up early. He scowled at my ( 44 ).

“That’s not the point. She just wants me to feel bad.”

“I’m ( 45 ) that’s not it, Gramps.”

“Of course, it is.” He sipped from his coffee. “She’s been catching the bus

ever since she started at the bank. She said it was more convenient. And now, just because she gets harassed a little, she wants to change everything.”

Toot’s small figure hovered in the hall, peering at us from behind her glasses.

“That’s not true, Stanley.”

I took her into the other room and asked her ( 46 ).

“A man asked me for money yesterday while I was waiting for the bus.”

“That’s all?”

Her lips pursed with irritation. “He was very aggressive, Barry. I gave him a dollar and he kept asking. If the bus hadn’t come, I think he ( 47 ) me over the head.”

I returned to the kitchen. Gramps was rinsing his cup, his back turned to me. “Listen,” I said, “why don’t you just let ( 48 ) give her a ride. She seems pretty upset. It’s probably a little scary for her, seeing some big man block her way. It’s really no big deal.”

He turned around and I saw now that he was shaking. “It *is* a big deal. It’s a big deal to me. She’s been bothered by men before. You know why she’s so ( 49 ) this time? I’ll tell you why. Before you came in, she told me the fella was *black*.” He whispered the word. “That’s the ( 50 ) reason why she’s bothered. And I just don’t think that’s right.”

(Adapted from Barack Obama. *Dreams from My Father*. New York, Three Rivers Press, 1995. pp. 87-88.)

- (41) (a) driving            (b) work            (c) shopping            (d) a walk  
(42) (a) what she was eating            (b) why she was dressed up  
(c) what was wrong            (d) how it went  
(43) (a) Gramps            (b) Stanley            (c) Barry            (d) Toot  
(44) (a) suggestion            (b) request            (c) concern            (d) behavior

- (45) (a) happy            (b) worried            (c) sure            (d) surprised
- (46) (a) what had happened            (b) what is happening  
       (c) what will happen            (d) what was happening
- (47) (a) hits            (b) may hit  
       (c) might hit            (d) might have hit
- (48) (a) you            (b) him            (c) me            (d) Barry
- (49) (a) composed            (b) amazed            (c) scared            (d) unimpressed
- (50) (a) real            (b) second            (c) last            (d) possible

**6** 以下の英文を読んで、(51)~(60)について最適な解答を(a)~(d)の中から選びなさい。

Writer Lauren Shields shunned makeup and stylish clothing and covered her hair for nine months as part of a project to reject conventional beauty standards and discover her true self-worth. In fact, Shields is not the first woman to go to great lengths in the pursuit of self-esteem. In March 2011, as a way to overcome her “obsession” with her appearance, writer Kjerstin Gruys didn’t look in the mirror for the entire year leading up to her wedding. Through the process, Gruys learned to trust people when they said she was beautiful and realized that she was her own biggest critic.

It’s no surprise that a great number of women struggle with their appearance. Research conducted by the Renfrew Center Foundation found that 44 percent of women experience negative emotions when not wearing cosmetics and report feeling self-conscious, unattractive, and naked. 32 percent said they wear makeup to feel good and 11 percent because it’s a societal norm. It’s difficult to blame them—one Harvard study revealed that women who wear makeup are perceived as more trustworthy, competent, and likeable.

According to self-esteem expert Susan Vernicek, while experiments such as Shields’s are extreme, the lessons to be learned are significant. “For many



women, it's a daily challenge to feel beautiful and confident. There's nothing wrong with wearing makeup and looking nice, but if it's difficult to leave the house without getting dressed up, it's worth discovering why," she says.

And that's what Shields set out to do. Back in 2010, she was like any other fashion-forward woman living and working in New York City. Every morning she made the trek from her apartment in Williamsburg, Brooklyn to her office in Manhattan and was struck by how nicely the women on the train dressed. "It was an army of ladies <sup>57)</sup> sporting fitted waistlines, toned arms, blown-out hair, full faces of makeup, and heels (which was incredible, considering all the walking we all had to do). Everyone looked good, no one was phoning it in, and we were all stylish," she wrote.

Yet, the idea of wearing what Shields called a "Grown-up suit" felt artificial to her, as if she were wearing a costume. On her way home, she passed Hasidic women wearing headscarves and felt envious—these women didn't worry about the latest accessories or whether their hair fell flat. "These women were not 'fashionable' first, like most of the women I saw everywhere else—they seemed to be focused on something else, something more important than what was trendy. They had a very good reason for not dressing like the train-squishing crowd of Fifth Avenue, and I wanted a reason too," she wrote.

(<http://identitymagazine.net/2013/07/03/founder-susan-vernicek-quoted-in-yahoo-shine-article/>)

- (51) According to the passage, one of the reasons Shields decided not to wear makeup is that \_\_\_\_\_.
- (a) she thought it took too much time before going to work
  - (b) the cosmetics she used were too expensive for her
  - (c) she wanted to challenge established views about beauty
  - (d) she tried to recover her confidence about her appearance
- (52) In this passage, the phrase “go to great lengths” means \_\_\_\_\_.
- (a) make a major effort
  - (b) go for a long walk
  - (c) make a project
  - (d) spend a lot of money
- (53) After her experiment, Gruys realized that \_\_\_\_\_ was the one who had criticized her appearance most.
- (a) her friend
  - (b) her opponent
  - (c) she
  - (d) Shields
- (54) According to the Renfrew Center Foundation’s survey, \_\_\_\_\_ percent of women wear makeup to have a positive self-image.
- (a) 11
  - (b) 32
  - (c) 44
  - (d) 56
- (55) According to the passage, Vernicek thinks Shields’ experiment \_\_\_\_\_.
- (a) is so significant that she recommends every woman should try it
  - (b) is useless because many women still like to wear makeup
  - (c) is difficult to accept because she did not take her lessons
  - (d) is too radical but has an important message



- (56) According to the passage, Shields had been one of those women who \_\_\_\_\_ before she started her experiment.
- (a) were keen on fashion
  - (b) were active in social activities
  - (c) felt negative about her appearance
  - (d) felt confident about her makeup
- (57) From the context of the passage, “an army of ladies” could best be described as \_\_\_\_\_.
- (a) a group of well-trained female soldiers
  - (b) a group of women talking on the phone
  - (c) a group of very fashionable women
  - (d) a group of strong female athletes
- (58) Shields had negative feeling about wearing a “Grown-up suit” because she felt \_\_\_\_\_.
- (a) naked
  - (b) fake
  - (c) old
  - (d) stylish
- (59) Shields introduced the example of women with headscarves to \_\_\_\_\_.
- (a) present an alternative set of values
  - (b) make a suggestion to the readers about fashion
  - (c) pose a question about religious issues
  - (d) criticise the fashion sense of these women
- (60) Which of the following titles best describes the passage?
- (a) Would we feel better without makeup?
  - (b) Would we become famous without makeup?
  - (c) Would we pay less without makeup?
  - (d) Would we get more attention without makeup?

7

次の文章を読み、(61)～(70)の空欄を補うのに最適なものを(a)～(d)の中から選びなさい。

We are in the midst of a crisis of massive proportions and grave global significance. No, I do not mean the global economic crisis that began in 2008. At least then everyone knew that a crisis was at hand, and many world leaders worked quickly and desperately to find solutions. Indeed, consequences for governments were grave if they did not find solutions, and many were replaced in consequence. No, I mean a crisis that goes largely unnoticed, like a cancer; a crisis that is likely to be, in the long run, far more damaging to the future of democratic self-government: a world-wide crisis in education.

Radical changes are occurring in what democratic societies teach the young, and these changes have not been well thought through. Thirsty for national profit, nations, and their systems of education, are heedlessly discarding skills that are needed to keep democracies alive. If this trend continues, nations all over the world will soon be producing generations of useful machines, rather than complete citizens who can think for themselves, criticize tradition, and understand the significance of another person's sufferings and achievements. The future of the world's democracies hangs in the balance.

What are these radical changes? The humanities and the arts are being cut away, in both primary/secondary and college/university education, in virtually every nation of the world. Seen by policy-makers as useless frills, at a time when nations must cut away all useless things in order to stay competitive in the global market, they are rapidly losing their place in curricula, and also in the minds and hearts of parents and children. Indeed, what we might call the humanistic aspects of science and social science—the imaginative, creative aspect, and the aspect of rigorous critical thought—are

also losing ground as nations prefer to pursue short-term profit by the cultivation of the useful and highly applied skills suited to profit-making.

Given that economic growth is so eagerly sought by all nations, especially at this time of crisis, too few questions have been posed about the direction of education, and, with it, of the world's democratic societies. With the rush to profitability in the global market, values precious for the future of democracy, especially in an era of religious and economic anxiety, are in danger of getting lost.

The profit motive suggests to many concerned leaders that science and technology are of crucial importance for the future health of their nations. We should have no objection to good scientific and technical education, and I shall not suggest that nations should stop trying to improve in this regard. My concern is that other abilities, equally crucial, are at risk of getting lost in the competitive flurry, abilities crucial to the health of any democracy internally, and to the creation of a decent world culture capable of constructively addressing the world's most pressing problems.

These abilities are associated with the humanities and the arts: the ability to think critically; the ability to transcend local loyalties and to approach world problems as a "citizen of the world"; and, finally, the ability to imagine sympathetically the predicament of another person.

What we can agree about is that young people all over the world, in any nation lucky enough to be democratic, need to grow up to be participants in a form of government in which the people inform themselves about crucial issues they will address as voters and, sometimes, as elected or appointed officials. Every modern democracy is also a society in which people differ greatly along many parameters, including religion, ethnicity, wealth and class, physical impairment, gender, and sexuality, and in which all voters are making choices that have a major impact on the lives of people who differ from themselves.

(Adapted from Martha Nussbaum's *Not For Profit: Why Democracy Needs The Humanities*)

- (61) In this passage, the expression “generations of useful machines” means, people who \_\_\_\_\_.
- (a) enjoy making machines or using them
  - (b) have skills but cannot think for themselves
  - (c) are capable of questioning traditions
  - (d) do not think about profit-making
- (62) According to this passage, if the current trend in education continues, there will be many more people who cannot \_\_\_\_\_.
- (a) maintain their physical health
  - (b) develop the skills to work competently
  - (c) understand the sufferings of others
  - (d) persuade politicians to make policies
- (63) According to this passage, the humanities and the arts are increasingly becoming unpopular because policy-makers think that they \_\_\_\_\_.
- (a) should be left to parents' discretion
  - (b) prevent students from acquiring creative skills
  - (c) do not contribute to competitiveness
  - (d) encourage short-term profit

- (64) According to this passage, most modern nations today are determined to \_\_\_\_\_.
- (a) cultivate knowledge about the humanities
  - (b) develop useful skills to make more money
  - (c) devalue science and technology that prioritize utility
  - (d) foster creativity which is essential to effective marketing strategies
- (65) According to this passage, because economic growth is high on the agenda for all nations, \_\_\_\_\_.
- (a) patriotism has been promoted by politicians
  - (b) the direction of education has not been sufficiently discussed
  - (c) questions about the effectiveness of scientific education have been raised
  - (d) many experts have taken an interest in the humanities
- (66) According to this passage, “the health of any democracy” depends on society’s ability to \_\_\_\_\_.
- (a) allow people to tackle the most important issues in the world today
  - (b) inhibit the learning of scientific and technical skills
  - (c) encourage people to learn more about their internal organs
  - (d) promote scientific and technical education at all cost
- (67) According to this passage, the abilities associated with the humanities and the arts involve thinking critically and \_\_\_\_\_.
- (a) learning more about one’s own country
  - (b) gaining a perspective beyond one’s own country
  - (c) predicting the future of the world
  - (d) becoming a celebrity outside one’s country

- (68) The author is concerned that the abilities associated with the humanities are \_\_\_\_\_ getting lost in a culture driven by competition.
- (a) in possession of                      (b) in pursuit of  
(c) in danger of                          (d) in place of
- (69) According to the final paragraph of this passage, voters in modern societies make choices which \_\_\_\_\_ the lives of people who differ from themselves.
- (a) tolerate              (b) influence              (c) guarantee              (d) benefit
- (70) According to the passage, the crisis which needs to be dealt with in order to sustain democracy is \_\_\_\_\_.
- (a) the worldwide mental health crisis      (b) the global economic crisis  
(c) the crisis in scientific innovation          (d) the crisis in education

**8**

(71)~(75)の空欄に最適な表現を(a)~(e)の中から1つ選びなさい。

Boy at the Window

Seeing the snowman \_\_\_\_\_ alone  
(71)

In the dusk and cold is more \_\_\_\_\_  
(72)

The small boy weeps to hear the wind prepare  
A night of gnashing\* and enormous moan.  
His tearful sight \_\_\_\_\_ to where  
(73)

The pale-faced figure with bitumen\* eyes  
Returns him such a god-forsaken stare  
As outcast Adam gave to Paradise.



The man of snow is, <sup>(74)</sup> \_\_\_\_\_ content  
 Having no wish to go inside and die  
 Still, <sup>(75)</sup> \_\_\_\_\_ the youngster cry.  
 Though frozen water is his element,  
 He melts enough to drop from one soft eye  
 A trickle of the purest rain, a tear  
 For the child at the bright pane surrounded by  
 Such warmth, such light, such love, and so much fear.

(“Boy at the Window” by Richard Wilbur, from *Good Poems*. Garrison Keillor  
 (ed.) Penguin Books, 2002. 319.)

gnashing\*: はぎしりをする

bitumen\*: 石炭

- (71) (a) finding all                      (b) needing all                      (c) putting all  
       (d) reading all                        (e) standing all
- (72) (a) than his own bear    (b) than he can bear    (c) than he would care  
       (d) than the long stair    (e) than his lone stare
- (73) (a) can hardly reach    (b) can hardly teach    (c) can give a pitch  
       (d) can give a hitch        (e) can fairly preach
- (74) (a) meaningless                      (b) effortless                      (c) nonetheless  
       (d) motherless                        (e) fatherless
- (75) (a) he is made to see    (b) he is moved to see    (c) he is left to see  
       (d) he is right to see    (e) he is fooled to see





