



## 英 語 問 題

## 注意事項

1. 問題用紙は、11 ページある。
2. 解答用紙に印刷されている受験番号が正しいかどうか、受験票と照合し確認する。
3. 解答用紙の所定の欄に氏名を記入する。
4. 解答は、すべて解答用紙の所定の欄にマークするか、または所定の欄に記述する。
5. 解答は、必ず鉛筆又はシャープペンシル(いずれも HB・黒)で記入する。
6. 訂正は、消しゴムできれいに消し、消しくずを残さない。
7. 解答用紙は、汚したり折り曲げたりしないこと。また所定以外のところには、記入しない。
8. 問題に指定された数より多くマークしない。
9. 解答用紙は、持ちかえらない。
10. 問題用紙は、持ちかえる。
11. 試験時間は、60 分である。

(マーク記入例)

良い例	悪い例
	

I つぎの英文を読み、あとの問いに答えなさい。

In the early years of the 21st century, the network society is not the emerging social structure of the Information Age: it already configures the nucleus of our societies. Indeed, we have a considerable body of knowledge ( イ ) in the last decade by academic researchers around the world on the fundamental dimensions of the network society. These include studies that show the commonality of this nucleus ( 1 ) cultures, as well as the cultural and institutional differences of the network society in various contexts.

It is unfortunate that the media, politicians, social actors, business leaders, and decision makers continue to talk about the information society or the network society or whatever they want to call it, in terms that are studies of the future and uninformed journalism, as if the transformations were still in the future, and as if technology was an independent force that has either to be denounced or worshipped. Traditional intellectuals, increasingly unable to understand the world we live in, and thus undermined in their public role, are particularly critical of the start of a new technological environment without actually knowing much about the processes on which they elaborate their discourses. In these views, new technologies destroy jobs, the Internet isolates, we ( 2 ) from an overload of information, the digital divide increases social exclusion, \*Big Brother extends its surveillance thanks to more powerful digital technologies, technological development is controlled by the military, the tempo of our lives is relentlessly accelerated by technology which leads to human cloning and to major environmental hazards. Third World countries do not need technology but the ( 3 ) of their human needs; children are increasingly ignorant because they are messaging and chatting instead of reading books, nobody knows who is whom in the Internet, work efficiency is hampered by technology that does not rely on human experience. Organized crime and even terrorists use the Internet as a privileged medium, and we are rapidly losing the

magic of the human touch. We are alienated by technology. Or else, you can reverse everything I just wrote in the opposite sense, and we will enter the paradise of human fulfillment and creativity induced by technological wonders, in the mirror version of the same mythology, this time propagated by consultants and those who study the future, often on the payroll of technology companies.

And ( 4 ) we know reasonably well the contours of the network society. There is in fact a big gap between knowledge and public consciousness, mediated by the communication system and the processing of information within our mental ( □ ).

The network society, in the simplest terms, is a social structure based on networks operated by information and communication technologies based in microelectronics and digital computer networks that generate, process, and distribute information on the basis of the knowledge ( 5 ) up in the nodes of the networks. A network is a formal structure. It is a system of ( ハ ) nodes. Nodes are, formally speaking, the points where the curve intersects itself. Networks are open structures that evolve by adding or removing nodes according to the changing requirements of the programs that assign performance goals to the networks. Naturally, these programs are decided socially from outside the network. But ( ニ ) they are inscribed in the logic of the network, the network will follow efficiently these instruments, adding, deleting, and reorganizing, until a new program replaces or modifies the codes that command its operational system. What the network society actually is cannot be decided outside the empirical observation of social organization and practices that embody this network ( ホ ).

\*Big Brother: George Orwell の小説『1984』に出てくる全体主義国家の指導者を踏まえた言葉。

問 1. ( イ ) ~ ( ホ ) に入る最も適切な語または語句を選びなさい。

- |     |                   |                  |
|-----|-------------------|------------------|
| (イ) | 1. given          | 2. gathered      |
|     | 3. geared         | 4. grown         |
| (ロ) | 1. foundations    | 2. feelings      |
|     | 3. forms          | 4. frames        |
| (ハ) | 1. interconnected | 2. international |
|     | 3. intercultural  | 4. inferential   |
| (ニ) | 1. even so        | 2. also          |
|     | 3. once           | 4. despite       |
| (ホ) | 1. loneliness     | 2. logic         |
|     | 3. load           | 4. locomotive    |

問 2. 前後の文脈、内容から判断して( 1 ) ~ ( 5 ) に入る適切な英単語(一語)を書きなさい。ただし、最初の一文字はすでに解答欄に与えられているので、再度その文字を書かないこと。

問 3. 下線部 It is unfortunate とあるのはなぜか。最も適切な理由を選びなさい。

- (A)
1. Media, politicians, bureaucrats and social activists alike tend to regard technological development as incidental and not inevitable
  2. Scholars of future studies and untrained journalists often consider the role of network technologies to be obsolete.
  3. People in leadership positions fail to see that the rapid progress of information technologies is an on-going process.
  4. The scientific community is rarely able to invent the Internet technologies that can catch up with rapid social change as it occurs

問 4 下線部 Traditional intellectuals, increasingly unable to understand the world we live in, and thus undermined in their public role, are particularly critical of the start of a new technological environment without actually knowing much about the processes on which they elaborate their discourses. とはどのような意味か。最も適切なものを選びなさい。

1. Fresh-thinking researchers always insist that new technologies are not as socially acceptable as the old ones for unaccountable reasons
2. Critical students lag behind the advancement of environmental technologies more and more owing to a lack of knowledge
3. Innovative scholars are bold enough to point out the magnitude of new technologies, rather than refraining from commenting on them.
4. Old-style intellectuals tend to emphasize potential negative outcomes without exploring potential positive consequences.

問 5 下線部 you can reverse everything I just wrote in the opposite sense とはどのような意味か。最も適切なものを選びなさい。

1. You can turn upside down everything you now view as merits and make them demerits.
2. You can create anything you thought of as unimaginable and destroy anything you thought of as undefeatable.
3. You can turn the trends of our society from a traditional path into a utopian path.
4. You can unify any cultural differences you now cannot overcome.

問 6 この文章に合う最も適切なタイトルを選びなさい。

1. The Information Society is at Hand
2. The Network Society Beyond Myths
3. The Power of the Digital Society
4. Both Sides of the Computer Society

## II つぎの英文を読み、あとの問いに答えなさい。

The advance of Western women was, to say the least, unsteady before 1914, and in many ways science and industrialism allowed men to maintain control over women's bodies and minds rather than undermining male dominance. It is even more uncertain that non-Western women made much of an advance in the nineteenth century. In many respects, indeed, their status and life expectations may well have declined. It is very doubtful that the pre-colonial legal order in many societies gave much of a role to women property-holders in fact. But colonial regimes, concerned to raise money and create reserves of military and civil labor, tended to reinforce the status of male family heads in their new codes of law, making male control more rigid at the very least.

There were, of course, famous moral movements of missionaries, European women, and colonial reformers who aimed to improve the lot of women in many of these societies. Institutions such as the American Zenana Mission, a mission whose purpose was to aid women, sought to educate and liberate women from what were thought of as the restrictions of Indo-Islamic and Middle Eastern families. These reformers tried to spread education, Christianity, and hygiene to women kept apart from society in Hindu and Muslim families. Women's education became a much-repeated key phrase for European colonial powers when they sought to justify imperialism to skeptical domestic opinion.

There were well known campaigns, also apparently on women's issues, against female child killing and child marriage in India, forcing young women to become second wives and foot binding in China, and other practices judged as uncivilized. Yet these were more often attempts by Europeans to reform "wicked natives" than committed efforts to improve the lot of women. The Indian Age of Consent Bill of 1882, outlawing child marriage, was less concerned with the well being of young girls than with "raising the physical, moral and mental status of the native" and stopping "evils which weaken national strength and morality."

More significant, perhaps, were indigenous efforts at reform. The purist reformers of the nineteenth century, notably Mohamed Abduh in Egypt, emphasized the importance of female education, though strictly dividing boys from girls. Likewise the Meiji reformers built on late-Tokugawa developments to establish a school system, which by 1890 was educating about 35% of school-age girls, by comparison with 70% of boys.

Whatever the effects of these local reformers' beginnings, however, wider socio-economic changes do not seem to have helped women much — perhaps the contrary. Famine and disease fell unequally on females, and population experts have noted a family survival tactic in the figures that indicate excessive mortality among women. Women and children largely remained the pathetic victims of the great famines that swept China, India, and parts of north and central Africa throughout the century. If some moves toward “respectability” may have aided women, most others actually restricted their movement. Over much of Asia and Africa, wealthy men in rural areas removed the women from view and restricted them to the home as family income grew.

Paradoxically, then, social and economic change may well have had the effect of restricting the independence of women, rather than improving it amongst both elite and poor, though for different reasons. In this small-scale model of human society, one can see the wider contradiction that modernity may, in some ways, have re-empowered hierarchy. More than this, the act of keeping women's labor, child-rearing capacity, and other skills as inferior to those of men may well have been an important and unspoken force for the practice of keeping slaves and captive peasants. These lower classes needed to be kept in place to avoid challenging the traditional order.

1. Science and industrialism often
  - a. allowed women to become more equal in society
  - b. let women work outside the home without discrimination based on gender
  - c. gave men the opportunity to dominate women further.
  - d. permitted women to undermine male dominance
  
2. Pre-colonial societies
  - a. allowed women with property to play an important role in society.
  - b. were less generous with women's rights than colonial regimes.
  - c. made conditions worse for women than they had been in colonial societies.
  - d. did little to improve the conditions of women, as would colonial ones.
  
3. There were some efforts by missionaries and other reformers
  - a. to educate women and free them from the limitations of their families.
  - b. to encourage healthy living and Christian values among Western women.
  - c. to open up families that had been restricted by religious views and male dominance.
  - d. to clean up the morals of uneducated women in Europe and America.
  
4. The spread of women's education
  - a. allowed women to have a greater role in governing their country
  - b. was used as an argument for continuing imperial rule in the colonies
  - c. showed the people at home that the empire was no longer needed
  - d. made women believe less in the value of independent government.



5. Often well-known campaigns on behalf of women
  - a. made the situation better in certain ways by justifying imperialism
  - b. were really attempts at reforming the morals of the indigenous people
  - c. successfully led to universal improvements in their conditions
  - d. failed to bring about any changes in the wicked behavior of women in the colonies
  
6. In the nineteenth century local efforts at educational reform frequently led to
  - a. an emphasis on education that tended to discriminate against men.
  - b. a purist approach of mixing men and women together at school.
  - c. an improvement in the situation of women in comparison with men.
  - d. a separation of women from men in school or unequal education based on sex.
  
7. Against the broader background of social and economic change
  - a. it was the women who suffered most when famine or disease struck.
  - b. women used their initiative and better tactics to survive disasters.
  - c. the figures show that women suffered excessive mortality in Europe.
  - d. disasters affected women and men no differently in Africa and Asia.
  
8. The work of reformers in raising the “moral standards” in Asia and Africa
  - a. had negative effects on the freedom of all women and made most men less rich.
  - b. resulted in greater freedoms for women and higher incomes for them and their families
  - c. allowed rich men to value their womenfolk more highly and show them off in society
  - d. only helped a few women while many others’ freedoms were limited further

9. The modern ideas of Western society
- a. brought about social change that enhanced women's position in less developed societies.
  - b. probably led to the strengthening of the existing traditional order.
  - c. brought about a paradox in which the old respect for women was decreased.
  - d. affected both elite and poor women in society but did not empower men
10. One of the reasons for maintaining women's low position in society
- a. perhaps was to allow other lower classes to rise in society above women
  - b. could have been to isolate women and hide them from other lower classes
  - c. might have been to keep other people in the lower classes more repressed.
  - d. may have been to force women to increase their laboring and child-rearing capacity.

Ⅲ つぎの英文を読み、1～5の文が入るそれぞれ適切な箇所を(a)～(h)から選び、会話を成立させなさい。

1. It helps us to make choices between products
2. Anyway, as I said, nobody is forcing you to watch ads
3. It takes away people's freedom of choice.
4. Just treat it as wallpaper or background music.
5. It's known as the "tyranny of choice" or "choice overload"

Hiromi: Don't you think that there is just too much advertising these days?  
Even if you just walk down the street or ride on the bus, watch TV or read your emails you are assailed by unwanted and unasked for advertising

Jack: Well, you don't have to look. (a) People don't take any notice of most of the things surrounding them.

Hiromi: But I don't think people should be attacked with a whole lot of information they may not want or need. (b)

Jack: "Attacked" is a strong word. As I said you can just flick the switch on your TV or turn over the pages with ads on in newspapers or magazines. But you must remember that ads on buildings, in newspapers and on TV are an important or vital part of commercial life.

Hiromi: I understand that, but people are being overwhelmed by the pressure of competing demands to decide. (c) It has a negative effect on people's lives.

Jack: On the contrary advertising has a positive role to play in modern society. (d) Many ads draw our attention to new features, for example, more powerful computers or mobile phones that have built-in navigation systems. We make better decisions as a result.

Hiromi: Look, recent research shows that people on average are less happy than they were thirty years ago even though they have more money and more choice about what to spend it on (e) People get overly high expectations about a product and then when they buy it they inevitably get disappointed and blame themselves.

Jack: Even in the absence of advertising we would have to shop. We would still get disappointed by purchases. However, we have a better chance of getting it right by digesting the information provided by advertising (f) You can ignore them.

Hiromi: That's not feasible. Some ads use tricky methods to get their message across. Posters use attention grabbing words and magazines are full of provoking pictures. Some ads are inserted into what seem like public information announcements. They target people's unconscious thoughts. It's brainwashing. (g)

Jack: Hidden images used in advertising have already been banned. Other forms of advertising that you mention just show that companies are being creative. Wearing make-up is a way of improving one's own image (h) We are trying to influence other people's unconscious image all the time by the way in which we present ourselves. This isn't brainwashing and neither is advertising.