

# 英 語

## 注 意

1. 問題は全部で13ページである。
2. 解答用紙に氏名・受験番号を忘れずに記入すること。(ただし、マーク・シートにはあらかじめ受験番号がプリントされている。)
3. 解答はすべて解答用紙に記入すること。
4. 問題冊子の余白等は適宜利用してよいが、どのページも切り離してはいけない。
5. 解答用紙は必ず提出のこと。この問題冊子は提出する必要はない。

### マーク・シート記入上の注意

1. 解答用紙(その1)はマーク・シートになっている。HBの黒鉛筆またはシャープペンシルを用いて記入すること。
2. 解答用紙にあらかじめプリントされた受験番号を確認すること。
3. 解答する記号・番号の○を塗りつぶすこと。○で囲んだり×をつけたりしてはいけない。

解答記入例(解答が1のとき)

1	<input checked="" type="radio"/>	<input type="radio"/> 2	<input type="radio"/> 3	<input type="radio"/> 4	<input type="radio"/> 5	<input type="radio"/> 6	<input type="radio"/> 7	<input type="radio"/> 8	<input type="radio"/> 9	<input type="radio"/> 0
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4. 一度記入したマークを消す場合は、消しゴムでよく消すこと。×をつけても消したことになる。
5. 解答用紙をよごしたり、折り曲げたりしないこと。

- I** 次の文章を読んで、道徳上の問題と対人コミュニケーションとの関係について、100字以上130字以内(句読点を含む)の日本語でまとめてください。解答用紙(その2)を使ってください。

Ethics is the branch of philosophy that focuses on moral principles and codes of conduct. Ethical issues concern right and wrong. Because interpersonal communication is irreversible and affects others, it always has ethical implications. What we say and do affects others: how they feel, how they perceive themselves, how they think about themselves, and how they think about others. Thus, responsible people think carefully about ethical guidelines for communication. For instance, should you not tell someone something that might make him less willing to do what you want? If you read a message in a chat room that makes you angry, do you make a nasty reply, assuming that you will never meet the person and so won't face any consequences? Do you judge another person's communication from your own individual perspective and experience? Or do you try to understand her communication on her terms and from her perspective? In work settings, should you avoid giving negative feedback because it could hurt others' feelings? In these and many other instances, we face ethical choices.

- II** Write an essay of not more than 60 words in English in which you answer the following question and give reasons to support your answer: what would you like to do if, after passing the university entrance examination, you could have a six-month break before classes start? 解答用紙(その2)を使ってください。なお、句読点は語数に含まれません。

**III**

次の3つのパラグラフ(A～C)を読んで、下記の設問の答えとして最も適当なものをそれぞれ〔a〕～〔c〕の中から1つ選び、解答用紙(その1)にマークしてください。

A. The surface of the earth is approximately 71% water and 29% land. The former portion is divided into large water bodies termed oceans. The World Factbook recognizes and describes five oceans, which are (in decreasing order of size): the Pacific Ocean, Atlantic Ocean, Indian Ocean, Southern Ocean, and Arctic Ocean. The land portion is generally divided into several large, discrete landmasses termed continents. Depending on the convention used, the number of continents can vary from five to seven. The most common classification recognizes seven, which are (from largest to smallest): Asia, Africa, North America, South America, Antarctica, Europe, and Australia. Asia and Europe are sometimes lumped together into a Eurasian continent, resulting in six continents. Alternatively, North and South America are sometimes grouped together simply as the Americas, resulting in a total of six continents (or five, if the Eurasia designation is used).

1. What would be a good title for this passage?
  - 〔a〕 A Geographical Overview of the Earth
  - 〔b〕 The Number of Continents on the Earth
  - 〔c〕 Conventional Agreements of the World
  
2. What can *not* be concluded on the basis of the information included in the passage?
  - 〔a〕 In general, the earth is thought to have five oceans and seven continents.
  - 〔b〕 Asia and Europe are the only continents that are sometimes grouped together.
  - 〔c〕 The number of oceans and continents can vary depending on the system of classification.

B. Underlying the shifts in the U.S. class structure over recent decades is global economic change. Much of the industrial production that gave U.S. workers high-paying jobs a generation ago has been moved overseas, where wages are cheaper. With less industry at home, the United States now serves as a vast consumer market for industrial goods such as cars, stereos, cameras, and computers made in China, Japan, South Korea, and elsewhere. High-paying jobs in manufacturing, held by 28 percent of U.S. workers in 1960, support only 10 percent of workers today. In their place, the economy offers service work, which pays far less. The global reorganization of work has not been bad news for everyone. The global economy is driving upward social mobility for educated people who specialize in law, finance, marketing, and computer technology. Global economic expansion also helped push up the stock market more than tenfold between 1990 and 2008, reaping profits for families with money to invest.

1. Which of the following sentences is supported by this passage?
  - (a) Global economic expansion has contributed to a rise in the living standards of Americans as a whole.
  - (b) Everyone in the U.S. suffers, rather than benefits, from the global economic change that has been occurring in the last few decades.
  - (c) The global economy affects some people in the U.S. in a positive way and others in a negative way.
  
2. What can be inferred on the basis of the information included in the passage?
  - (a) As a result of global economic change, the U.S. class structure has also changed recently, widening the gap between the rich and poor.
  - (b) People in the U.S. prefer buying industrial goods from Asian countries such as China, Japan, and South Korea to buying those manufactured within the country.
  - (c) The global economy encourages more people to become lawyers, financial specialists, and computer technicians.

C. Geographical distance is typically measured in time. As the time necessary to connect distinct geographical locations is reduced, distance or space undergoes compression or “annihilation.” The human experience of space is intimately connected to the temporal structure of those activities by means of which we experience space. Changes in the temporality of human activity inevitably generate altered experiences of space or territory. Theorists of globalization generally agree that alterations in humanity’s experiences of space and time are working to undermine the importance of local and even national boundaries in many arenas of human endeavor.

1. What does the expression “distance or space undergoes compression or ‘annihilation’” mean?
  - { a } Distance or space is shortened or eliminated.
  - { b } Distance or space is increased or expanded.
  - { c } Distance or space is created or generated.
  
2. Which of the following sentences is supported by the passage?
  - { a } How people experience space is responsible for how they experience time.
  - { b } Changes in people’s experiences of space and time diminish the significance of local and national boundaries.
  - { c } The changes that are occurring in how people are experiencing space and time are generally approved of by theorists of globalization.

**IV** 次の文章を読んで、下記の文(1~10)が本文の内容と合致している場合には T、合致していない場合には F として、解答用紙(その1)にマークしてください。

For now, many Native American languages still exist, but most of them just barely, with only a handful of surviving speakers, all of them old. (On January 21, Marie Smith Jones, the last living fluent speaker of Eyak, one of about 20 remaining native Alaskan languages, died at the age of 89.) Linguists estimate that when Europeans first came to this continent, more than 300 Native American languages were spoken in North America. Today, there are only about 100. Within a century, if nothing is done, only a handful will remain, including my own language, Ojibwe.

Cultures change, of course. Sometimes they change slowly, in response to warming temperatures or new migration patterns. At other times, cultural changes are swift—the result of colonialism or famine or migration or war. But at some point (and no one is too anxious to identify it exactly), a culture ceases to be a culture and becomes an ethnicity—that is, it changes from a life system that develops its own terms into one that borrows, almost completely, someone else's.

In the United States, we Natives now have sets of beliefs that we articulate to ourselves, mostly in English, about what being a Native American means. We are from such and such a place; this and that happened to our ancestors; we eat such and such. We think nowadays in English, and we forge our identities with those thoughts. (I am a Native American because my parents are, because I live in a certain place, because I eat fry bread, because I go to powwows.)

Without our own languages, however, the markers we use to define ourselves can become arbitrary. One need only change the nouns to see the difference. Instead of “fry bread,” insert “corned beef,” and instead of harking

back to “smallpox-infested blankets,” say “potato famine” — and you arrive at a completely different ethnicity. Native Americans are fast becoming ethnic Americans like the Irish and the Italians and the Scandinavians, to name a few.

More often than not, English was forced on us, not chosen by us. Naturally, one can (and millions do) construct a cultural identity out of whatever is at hand, and no Native American should feel bad (though many of us do) about speaking English. But I don’t kid myself that my writing reflects my culture — or can save it. My novels are exercises in art, not cultural revitalization or anthropology. And if novels published by large publishing companies, marketed to a general readership that doesn’t know the first thing about our lives, written in English by university-educated writers who by and large live far away from their tribal communities, who don’t speak their tribal languages, and who probably earn two or three times as much as the rest of their people, are our best defense against the threat of cultural death, we are in worse shape than I thought.

Our cultures and languages — as unique, identifiable, and particular entities — are linked to our sovereignty. If we allow our own wishful thinking and complacency to finish what George Armstrong Custer began, we will lose what we’ve managed to retain: our languages, land, laws, institutions, ceremonies and, finally, ourselves. And to claim that Native American cultures can continue without Native American languages only hastens our end.

Cultural death matters because if the culture dies, we will have lost the chance not only to live on our own terms but also to live *in* our own terms. That our cultures are imperiled is not just important to us. It is important to everyone, or should be. Because when we lose cultures, we lose American plurality — the productive and lovely discomfort that true difference brings.

1. The number of Native American languages will be greatly reduced within a hundred years if they are left alone.
2. Warming temperatures can be a cause of slow cultural changes while colonialism can be a cause of rapid cultural changes.
3. When a culture stops being a culture and turns into an ethnicity, it tries to develop its own words instead of borrowing someone else's.
4. One major difference between ethnicity and culture is that while the former needs language as its essential part, the latter can be formed exclusively on the basis of where we live and what we eat.
5. Native Americans are fast becoming ethnic Americans because they are losing their languages.
6. In most cases, Native Americans chose to give up their native tongues in favor of English of their own will.
7. The author seriously thinks that his writing can save his culture.
8. Native American cultures could be preserved if Native American writers simply publish their novels about Native Americans in English, and many people read them.
9. If Native Americans maintain that their cultures can continue without their languages, they will end up losing their cultures sooner.
10. It does not matter to everyone whether or not Native American cultures are in danger of extinction, if American plurality remains unaffected.



**V** 次の文章を読んで、下記の設問の答えとして最も適当なものをそれぞれ〔a〕～〔c〕の中から1つ選び、解答用紙(その1)にマークしてください。

Online education is not new. The first online degree program was offered in the United States in 1989. Four million college students took at least one online class during the fall of 2007. Over the past few months, however, something has changed. Elite universities have embraced the Internet. Not long ago, online courses were interesting experiments. Now online activity is at the core of how these schools envision their futures.

What happened to the newspaper and magazine business is about to happen to higher education: everything is moving to the Web. Many professors view the coming change with anxiety. Will online learning diminish the face-to-face community that is the heart of the college experience? Will it elevate functional courses in business and marginalize subjects that are harder to digest in an online format, such as philosophy? Will fast online browsing replace deep reading?

If a few star professors can lecture to millions, what happens to the rest of the faculty? Will academic standards be as rigorous? What happens to the students who don't have enough intrinsic motivation to stay glued to their laptop hour after hour? How much communication is lost — gesture, mood, eye contact — when you are not actually in a room with a passionate teacher and students?

The doubts are justified, but there are other reasons to feel optimistic. In the first place, online learning will give millions of students access to the world's best teachers. Already hundreds of thousands of students have taken classes offered online by various universities. Online learning could extend the influence of American universities around the world. India alone hopes to build tens of thousands of colleges over the next decade. Courses taught in American schools could permeate those institutions.

Researchers suggest that online learning may actually have some advantages over classroom learning. For example, it is easier to tailor a learning experience to an individual student's pace and preferences. Online learning seems especially useful in foreign language and remedial education.

The most important and paradoxical fact shaping the future of online learning is this: a brain is not a computer. We are not blank hard drives waiting to be filled with data. People learn from people they love and remember the things that arouse emotion.

If you think about how learning actually happens, you can see that there are many different processes. There is absorbing new information. There is reflecting upon information as you reread the material and think about it. There is scrambling information as you test it in discussion or try to reconcile it with seemingly contradictory information. Finally there is synthesis, as you try to organize what you have learned into an argument or a paper.

Online education mostly helps students with the first step mentioned above. The Web turns transmitting knowledge into a commodity that is cheap and globally available. But it also compels colleges to focus on the rest of the learning process, which is where the real value lies. In an online world, colleges have to think hard about how they are going to take communication, which comes over the Web, and turn it into learning, which is a complex social and emotional process.

1. What has changed recently with respect to online education?
  - {a} Since the first online degree program was offered in the United States in 1989, four million college students have taken at least one online course.
  - {b} Elite universities are increasingly using the Internet because they recognize that online courses are interesting experiments.
  - {c} Many schools now believe that offering online courses will play a central role in how they offer education in the future.
  
2. Which of the following sentences correctly expresses one of the reasons that many professors are worried about moving higher education to the Web?
  - {a} Online learning may result in less personal contact between professors and students.
  - {b} Practical courses, such as business, cannot be taught on the Web, and it may also be more difficult for students to understand marginalized subjects, such as philosophy.
  - {c} Students may spend too much time reading about topics in depth and thus be unable to widen their knowledge by engaging in fast online browsing.
  
3. What does the article imply may happen if professors can lecture to millions of students on the Web?
  - {a} The quality of education may actually improve since lectures will be offered only by a few highly qualified professors and not by the rest of the faculty.
  - {b} Students who find it difficult to concentrate for long periods of time on lectures given online may not learn what is being taught.
  - {c} Teachers and students may need to rely more on gesture, mood, and eye contact to make sure that they are communicating effectively with each other.

4. Which of the following is given by the author as a reason for feeling optimistic about the future of online education?
- { a } Online education will make it possible for millions of students to listen to lectures given by the world's best teachers.
  - { b } It is possible that American universities will be the only universities in the world to offer courses online.
  - { c } By building tens of thousands of colleges over the next ten years, India will be able to offer online courses at American schools.
5. According to researchers, what is one advantage that online learning might have over classroom learning?
- { a } Online learning makes it easier for students to adapt themselves to the pace of the classroom.
  - { b } Material can be chosen that helps students learn what they themselves want to learn.
  - { c } Students can learn a foreign language entirely on their own and study new subjects that they have never studied before.
6. What does the author mean when he says, "A brain is not a computer"?
- { a } This statement expresses the most important and paradoxical fact shaping the future of online learning.
  - { b } It is wrong to see people's brains as hard drives that are waiting to be filled with data.
  - { c } Without brains people would be unable to learn from people they love and remember things that arouse emotion.

7. Which of the following claims is *inconsistent* with what the author states about how learning actually happens?

- { a } After students have learned new information, they can deepen their understanding by reading the material again and thinking about it.
- { b } There is a need for students to test the information they have learned by discussing it and considering how it fits together with other information that seems opposed to it.
- { c } By organizing what has been learned into an argument or a paper, students can analyze specific points in more detail without having to consider how those points are related to each other.

8. What is the author's final conclusion about online education?

- { a } While online education may be good at helping students absorb new knowledge, universities are still needed to help with the rest of the learning process.
- { b } Because knowledge provided on the Web is cheap and available to everyone in the world, colleges are increasingly unable to offer students any real value.
- { c } Since communication comes over the Web, it is hard for universities to turn it into learning, which is a complex social and emotional process.

**VI** 次の文章の(1～10)の空所に入れるのに最も適当なものを下記の〔a〕～〔j〕の中から1つ選び、解答用紙(その1)にマークしてください。ただし、各単語は1度しか使えません。なお、選択肢はすべて小文字で表記してあります。

Self-esteem refers to an individual's overall ( 1 ) of himself or herself. Self-esteem also is referred to as *self-worth* or *self-image*. For example, a child with high self-esteem might perceive that she is not just a person ( 2 ) a *good* person.

For many students, periods of low self-esteem ( 3 ) and go. But for some students, persistent low self-esteem translates ( 4 ) other, more serious problems. Persistent low self-esteem is ( 5 ) with low achievement, depression, eating disorders, and delinquency. A New Zealand study assessed self-esteem at 11, 13, and 15 years old, and the adjustment and ( 6 ) of the same individuals when they were 26 years old. The results revealed that adults ( 7 ) by poorer mental and physical health, worse economic prospects, and higher levels of criminal behavior were more ( 8 ) to have low self-esteem in adolescence than their better-adjusted, more competent adult counterparts.

The seriousness of the problem depends not only on the nature of the student's low self-esteem but on other conditions as ( 9 ). When low self-esteem is compounded by difficult school transitions (such as the transition to middle school) or family problems (such as divorce), the student's problems can ( 10 ).

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|---------------|----------------|-------------------|
| 〔a〕 come      | 〔b〕 likely     | 〔c〕 characterized |
| 〔d〕 intensify | 〔e〕 into       | 〔f〕 but           |
| 〔g〕 linked    | 〔h〕 competence | 〔i〕 view          |
| 〔j〕 well      |                |                   |



