

問10 We () off in the typhoon last night.

- ① got our roof blown
- ② got our roof blow
- ③ made our roof blown
- ④ made our roof blow

問11 A : I've been feeling under the weather.

B : ()

- ① Oh, I forgot to bring my umbrella.
- ② I didn't watch the weather forecast this morning.
- ③ Maybe you should take a short break.
- ④ Do you want to go to the beach?

問12 A : I was planning to go to the concert this weekend, but I found out the tickets are already sold out.

B : ()

- ① That's too bad. Maybe you can find extra tickets online.
- ② Oh, I saw some photos from last year's concert — it looked amazing.
- ③ Yeah, the restaurant is really popular and gets crowded quickly.
- ④ I'm going to get tickets too.

問13 A : ()

B : Actually, I have two sisters and a younger brother.

A : Sounds like your house must be lively!

- ① Do you live in Tokyo?
- ② Do you have any siblings?
- ③ Who are you going to visit?
- ④ How often have you seen your family?

問14 A : I heard Sara quit her job without notice last week.

B : ()

- ① That's so out of the blue.
- ② If not now, when?
- ③ I'm all thumbs.
- ④ I was in my salad days.

問15 A : My little brother got into Oxford! It is one of the greatest universities in the world.

B : ()

- ① No way! Congratulations!
- ② Let's break the ice.
- ③ That's your call.
- ④ Wow, I'm into you!

問 5 A : 最近, 地域の清掃ボランティアに参加し始めたんだ。

B : それはいいね。きっかけは何だったの？

A : 駅前のゴミが気になって, 何かできないかと思って。

B : 行動に移すって素晴らしいことだよ。

A : ありがとう。小さな行動がより良い地域への前向きな変化に繋がると思うんだ。

A : I've started joining a local clean-up volunteer group.

B : That's great. What inspired you?

A : I noticed a lot of litter near the station and wanted to help.

B : Acting like that is admirable.

A : Thanks. I believe small actions can () () () ()

() () () ().

- | | | | |
|------------|--------|-------------|----------|
| ① a | ② to | ③ community | ④ toward |
| ⑤ positive | ⑥ lead | ⑦ change | ⑧ better |

Ⅲ 次の文章[英文1・2]を読み、下の問い(問1～9)に答えよ。なお、*印のある語句には注がある。

[英文1]

Late in the eighteenth century the western world experienced a social revolution which was more powerful in its causes and more profound in its effects than any comparable happening in modern history. In Anglo-America, where its full effects were first felt between 1770 and 1820, radical changes ^(ア) simultaneously appeared in demography and economics, politics and law. Every sort of human relation was transformed by it: relations between nations, classes, races, sexes — and also (ウ).

The great revolution was, among other things, a revolution in age relations. It was the end of an **ancien régime*, and the beginning of a new order of things built upon a different ^(イ) principle. The revolution created a world without “*veneration” on the one hand or “*condescension” on the other; a world without eldership or *primogeniture. (エ) it introduced a spirit of age equality, which reached its most dramatic expression in the famous public events of the French Revolution, where a symbolic harmony of youth and age was celebrated in elaborate rituals. But beneath that surface a new sort of inequality was being born, a new *hierarchy of generations in which youth acquired the moral advantage that age had lost.

In America ^(ウ) the first small signs of change began to appear as early as the middle of the eighteenth century. Among the first to be challenged was the custom of “seating the meeting” according to age. In a few New England towns that practice had begun to grow weak early in the century. Northampton, Massachusetts, for example, was still operating according to the old way in 1707, when it instructed its seating committee “first to have regard to a person’s age, second to estate, and third to have some regard to men’s usefulness.” Thirty years later the town decided to reverse the relative importance of age and wealth. Most others continued to use age as the primary criterion for ranking until the end of the eighteenth century. But then, one by one, they stopped seating their meetinghouses in the traditional way. The transition began slowly in the mid-eighteenth century, reached its peak in the 1790’s, and was largely completed by 1830. Rank and status in the meetinghouse thereafter rested upon material possessions, without regard to age.

A similar change simultaneously occurred in attitudes toward age. One ^(キ) quantitative test of attitudes toward age is made possible by a happy quirk of human nature: when people report their ages to census takers they are apt to bend the truth a bit. The result is a pattern of systematic distortion in age statistics which is called “age heaping.” To a historian, age heaping is an opportunity, for it allows him to measure the intensity of age bias as it has changed

through time.

Two kinds of age heaping commonly exist in census data. One is a tendency of people to round off their ages and to report them as twenty, thirty, or forty, rather than the odd years in between. In seventeenth-century America that kind of age heaping was very common, either because people did not know how old they were or because they did not care. But as literacy increased, and America became a nation of clock watchers and calendar keepers, age heaping of that sort slowly declined. Today it scarcely exists, at least by comparison with the distant past.

But at the same time, another kind of age heaping has actually increased. Today it is common for people to pretend to be younger than they really are. They prefer to be listed in the census as thirty-nine rather than forty or forty-one, and sometimes they remain thirty-nine for several years — perhaps until they are suddenly forty-nine. Contrary to popular belief, men are more vain about their age than women. The “thirty-nine” syndrome is a masculine weakness, not a feminine one. It is also strongest in what we call (オ) age — rising through the thirties and forties, peaking at about fifty, and declining thereafter, but never entirely disappearing. Even *octogenarians in America today prefer to be seventy-nine, according to the most recent evidence. In the twentieth century that *foible has become a staple joke for stand-up comedians such as Jack Benny. The humor rests upon the assumption that most people have always wanted to be younger than they are, and probably always will.

The cause of the revolution in age relations was complex — a cluster of countervailing tendencies which together destroyed the structure of early American society and created a new social system in its (カ). The “deep change” in attitudes toward old age which we have detected was merely one aspect of a sweeping transformation.

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* *ancien régime* : 旧体制

* *veneration* : 畏敬の念

* *condescension* : 謙遜

* *primogeniture* : 長子相続制

* *hierarchy* : 階層性

* *octogenarians* : 80代の人々

* *foible* : 誰しも持っているようなちょっとした欠点・弱み

問 1 下線部(ア)と(イ)の意味に最も近いものはどれか。それぞれ次の①～④の中から一つ選べ。

simultaneously

- ① in time ② on time ③ at the same time ④ by the time

principle

- ① problem ② rule ③ findings ④ result

問 2 本文中の空欄(ウ)～(カ)に入る最も適切な語句を、それぞれ次の①～④の中から一つ選べ。

空欄(ウ)

- ① politicians ② generations ③ schools ④ languages

空欄(エ)

- ① On the surface ② Notwithstanding
③ As long as ④ While

空欄(オ)

- ① young ② older ③ middle ④ senile

空欄(カ)

- ① church ② condition ③ symptom ④ place

問 3 下線部(キ)の意味として最も適切なものを次の①～④から選べ。

- ① approximate ② measurable ③ complimentary ④ circumscribed

問 4 下線部(ク)に関して、本文中で述べられている変化について最も適切なものを次の①～④から選べ。

- ① ノーサンプトンのような町では、18世紀半ばになり、老齢を重視する傾向がいつそう強まった。
- ② ノーサンプトンのような町では、座席決めには所有資産が重視されるようになった。
- ③ 18世紀半ば頃には、ノーサンプトンのような町でさえ自由主義的な思想を受け入れるようになった。
- ④ ノーサンプトンのような町では、座席を決める権限が若年の男性たちに与えられるようになった。

問 5 下線部(ケ)とあるが、最も適切と思われる例を次の①～④から選べ。 ケ

- ① An 18-year-old man lies about his age in order to give him the appearance of a respected elder.
- ② A 43-year-old woman lies about her age by saying, "I'm around thirty."
- ③ A 33-year-old man reports his age as thirty without thinking carefully or seriously.
- ④ A 19-year-old man reports his age as twenty, though he surely knows his birthday is coming tomorrow.

問 6 下線部(コ)の内容として最も適当なものを次の①～④から選べ。 コ

- ① 実際の年齢よりも若い年齢を申告する人の数が、特に10代において増加した。
- ② コメディアンジョークとして用いられるように、年齢統計の不正は明らかである。
- ③ 80代の人々でさえ年齢詐称をすることがコメディアンによって暴露された。
- ④ 実際の年齢よりも若い年齢を申告する人の数が、30代や40代において顕著に増加した。

問 7 本文内の記述に合致するものを、次の①～④の中から一つ選べ。 サ

- ① フランスにおける年齢に対する態度の変化は19世紀末から20世紀前半あたりに起きた。
- ② 18世紀末頃のフランス革命を機に高齢者に対する差別が大西洋を越えてアメリカまで広まった。
- ③ 現代のアメリカでは、数世紀前に比べると、人々は実際の年齢よりも若い年齢を申告する傾向が高い。
- ④ 18世紀初頭のアメリカでは、人々は実際の年齢よりも若く見せたがる傾向が現代以上に高かった。

問 8 本文内の記述に合致しないものを、次の①～④の中から一つ選べ。 シ

- ① 18世紀末頃のアメリカでは抜本的な改革が様々な分野でなされた。
- ② アメリカでは、座席を決める際には依然として年齢が第一の基準とされている。
- ③ 一般通念とは異なり、統計上では女性よりも男性の方が年齢に固執するようである。
- ④ アメリカ社会における年齢に対する態度の変化の原因は複雑であり、ここまでの検証内容もその一面に過ぎない。

In the United States and Canada today, patterns of separation extend to whole communities. A child growing up in the suburbs may reach college without once encountering a poor person in the flesh. When too many people across society have difficulty taking the perspective of others, polarization and political stagnation result.

Innovation and change demand the recombination of knowledge — new recipes, not just more cooking. In a society oriented around specialization, where knowledge is fragmented, entrepreneurs play critical integrating roles. Entrepreneurship is a fusion process. Steve Jobs didn't develop the processors, graphic interface, or early spreadsheet applications that made home computing easy, affordable, and useful. But he was the one who brought the pieces together.

Social entrepreneurs are creative combiners, carving out spaces in society to foster whole solutions. If they “specialize” in anything, it is bringing people together who wouldn't coalesce naturally. Eboo Patel created the Interfaith Youth Core, based in Chicago, to bring together young people from different faiths to collaborate on solving social problems. Patel's model has demonstrated a way to build trust, respect, and collegiality in the post 9/11 world. Gerald Chertavian spent years as a Big Brother mentor for low-income youths while working on Wall Street. From his dual vantage point, he was able to understand what it would take to connect these two groups. His organization, Year Up, successfully prepares urban youths for corporate careers.

Today, we are witnessing many promising developments along these collaborative lines. Examples include the emergence of business schools that integrate sustainability in every course, and multidisciplinary programs in social entrepreneurship that draw students from a variety of faculties. We've seen a rise in popularity of interdisciplinary conferences — TED, PopTech, Good Experience Live, Aspen Ideas Festival — which have played roles linking people from different sectors and fields. The World Economic Forum has opened itself modestly to social entrepreneurs. The action-oriented Clinton Global Initiative brings together business leaders, philanthropists, policy makers, and social innovators and gives the latter group a prominent role. Now President Obama has created an Office of Social Innovation in the White House which is aimed at integrating the insights of social entrepreneurs into high-level policy making.

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問 9 [英文 2]を読み、次の[A群]～[F群]の設問への答えをそれぞれ①～③の中から一つずつ選べ。

[A群] According to the passage, what can be said about communities today?

- ① They encourage people to live apart from others who are not like them.
- ② Living patterns are group oriented and provide opportunities for growth.
- ③ They foster an environment where youth learn to care about others.

[B群] According to the passage, what does change require?

- ① The ability to specialize in one area of knowledge to become an expert.
- ② To follow Steve Jobs' example and develop computer technology.
- ③ The ability to look at things in a new way by combining existing knowledge.

[C群] Which of the following best describes what entrepreneurs do?

- ① They develop specific knowledge about a topic that nobody else knows about.
- ② They bring together people who have different outlooks to work together.
- ③ They create cutting-edge technology that can be sold on Wall Street.

[D群] According to the passage, what is the feature of an interdisciplinary conference?

- ① It focuses on bringing together people who specialize in one area.
- ② People who study various things and have different jobs from each other attend.
- ③ It allows teachers to keep order between students.

[E群] According to the passage, what is stated about the World Economic Forum?

- ① It started to realize the importance of including social entrepreneurs.
- ② It actively recruited entrepreneurs to attend its meetings.
- ③ It waited to see what the rest of the world decided about social entrepreneurs.

[F群] Which of the following is the most suitable title for this passage?

- ① The Power of Specialization
- ② Looking for Old Recipes
- ③ Change Comes from Connection