

**英語 I (選択)**

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[31]から[40]の空所を埋めるのに、文脈的に最も適切な語を 1 から 3 の中から選び、その番号を解答欄 (31) から (40) にマークしなさい。次に、内容に関する[41]から[45]の設問には、1 から 4 の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄 (41) から (45) にマークしなさい。

- 1 Today, freelancers represent 35% of the United States workforce. In the European Union, the rate is 16.1%. Both figures demonstrate the same global trend: from creative entrepreneurs to those paid by the task, freelancing is on the rise worldwide. So, too, are analyses of this phenomenon, as journalists, sociologists, human resources specialists, life coaches, even freelancers themselves try to [31](1. unsettle 2. uncover 3. undo) “the truth” about freelancing. That’s because the “gig economy”, as it is sometimes called, is a Janus-faced—and relentlessly evolving—phenomenon. Freelancing is often portrayed as liberating, empowering, and even glamorous, but the reality is far more complex.
- 2 In OECD countries, studies show that these individuals work chiefly in the service sector (50% of men and 70% of women). The remainder are everything from online assistants to architects, designers and photographers. A 2017 study found that the majority of freelancers in OECD countries are “slashers”, meaning that their contract work [32](1. replicates 2. supplements 3. displaces) another part-time or full-time position. These additional earnings can vary considerably. Those who spend a few hours a month editing instruction manuals from home may earn a few hundred euros a month. Freelance occupational therapists may [33](1. pull in 2. push back 3. hold onto) ten times more than they would working full-time in this growing industry.
- 3 Perhaps the most glamorous face of freelancing is the so-called creative class, an agile, connected, highly educated and globalised category of workers that specialise in communications, media, design, art and tech, among other sectors. They are architects, web designers, bloggers, consultants and the like, whose job it is to stay on top of trends. The most cutting-edge among them [34](1. end 2. finish 3. settle) up playing the role of social “influencers”.
- 4 In London, this group has been partially responsible for what the economist Douglas McWilliams has dubbed the “flat-white economy”, a [35](1. floundering 2. flourishing 3. flattened), coffee-fuelled market based on creativity, which combines innovative approaches to business and lifestyle. Such hipsters, who are also referred to as “proficians”, may be relatively successful in their self-employment, with numerous gigs and a wide [36](1. consensus 2. competition 3. portfolio) of clients. For McWilliams, **they** just might represent the future of British prosperity. Also working hard, though in a much less exalted fashion, are the “precarians”. These task-tacklers work long hours carrying

out repetitive tasks, often for a single online platform like Amazon’s Mechanical Turk. Most of their gigs do not require a high level of expertise and creativity, and are thus easily interchangeable.

5 Job security is not assured for these online helpers, and though they likely work for a single company, as employees do, benefits are almost certainly nonexistent. Between the creative class and those struggling to [37](1. juggle 2. isolate 3. relinquish) enough gigs to get by, there are plenty of in-betweeners: bloggers driven by their passion to write but struggling to earn a decent living; online assistants satisfied with their jobs who had previously faced unemployment; students earning a few extra euros by working a handful of hours a week as graphic designers.

6 Freelancers constitute a diverse population of workers—their educational backgrounds, motivations, ambitions, needs, and willingness to work differ from one worker to the next, and it is accordingly difficult for commentators to accurately represent their diversity without resorting to caricature. Freelancing is increasingly a choice that people make in order to escape the 9-to-5 workday. Many freelancers, whatever their job, may have originally opted for this employment model because it offers (or seemed to offer) freedom—the freedom to work anytime and, in some cases, anywhere. Only 37% of current US freelancers say they resort to gig work out of necessity; in 2014, that figure was higher, at 47%.

7 [38](1. Of course 2. Likewise 3. Furthermore), this is not the end of salaried workers. Full-time, company-based work is still the standard for employment in most Western countries, as it is in Russia. Nevertheless, with the rise of telecommuting and automation and the unlimited potential of crowdsourcing, it [39](1. goes against 2. relies on 3. stands to) reason that more and more firms will begin running, and even growing, their businesses with considerably fewer employees. This does not necessarily mean an increase in unemployment. Instead, it likely means more freelancers, who will form and reform around various projects in constant and evolving networks.

8 The rise of freelancing may be a key visible [40](1. indicator 2. outcome 3. limitation) of the future of work, notably in terms of collaboration practices. Freelancers are already facilitating the co-management of projects. Soon enough, they will also be producing, communicating, and collaborating with firms, customers, and with society at large. Given that they are not a homogeneous class of workers, managing these new managers will not be simple. Currently, there is not a single social protection system that cleanly corresponds to all freelancers, from house cleaners and taxi drivers to architects and news editors. How can these individuals group and work together to promote and defend their diverse employment interests? Surely, some ambitious freelancer is on the case right now.

—Based on Hussenot, A. (2017). “Is freelancing the future of employment?” *The Conversation*.

[41] What does the author mean by referring to freelancing as “a Janus-faced ... phenomenon” in paragraph 1?

1. The benefits of freelancing outweigh the disadvantages and challenges.
2. The speed of change and development in freelancing is difficult to follow.
3. The nature of freelancing work has both positive and negative aspects.
4. The disadvantages and challenges of freelancing outweigh the benefits.

[42] What does the word **they** refer to in paragraph 4?

1. innovative approaches
2. hipsters
3. numerous gigs
4. clients

[43] What three advantages of working as a freelancer are mentioned by the author?

1. opportunity to be creative, work flexible hours, engage in remote work
2. glamorous lifestyles, professional growth, engagement with society
3. manage teams and individuals, tax benefits, less competition for roles
4. reduced commuting time, range of corporate benefits, be your own boss

[44] Which of the following is *not* true according to the passage?

1. Freelancing can mean an inconsistent take-home pay.
2. The choice of professions is often limited for freelancers.
3. Recently, fewer Americans freelance as a last resort.
4. Some freelancers can be replaced by other workers.

[45] Which of the following statements would the author most likely endorse?

1. The OECD should do more to promote gender equality in all industries.
2. More needs to be done to nurture and protect the working rights of freelancers.
3. Full-time workers bring more creativity and innovation to companies than part-timers.
4. A lack of education and training often limits the career paths of freelancers.

## 英語Ⅱ

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[46]から[55]の空所を埋めるのに、文脈的に最も適切な語を1から3の中から選び、その番号を解答欄(46)から(55)にマークしなさい。次に、内容に関する[56]から[60]の設問には、1から4の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄(56)から(60)にマークしなさい。

- 1 For as long as anyone can remember, each generation has seen its successors as being ruder, lewder and cruder than they were themselves. Laments over the decline of civility are more common than those over the decline of civilisation, with the latter sometimes attributed to the former. But even if the old codgers are right, there is a philosophical question worth [46](1. acting 2. blocking 3. teasing) out in the way society understands manners, and it concerns their moral status.
- 2 Why fret about politeness, some may ask, when we have more serious things to worry about, from social injustices to existential threats? Would it truly matter [47](1. if 2. since 3. unless) we lost our manners? This is a natural question to ask, and it is given some force by the influence of religion on many of our worldviews. In this tradition, ethics is about what we owe to our maker. God's law is otherworldly, both in its origins and in its consequences. The divine will commands and our eternal salvation depends on whether we obey. Compared to this, etiquette seems to be trivial, purely conventional and lacking any moral force. But step away from the religious outlook and one sees how ethics and etiquette are [48](1. intimately 2. modestly 3. remotely) linked. Both concern norms of how we should treat one another.
- 3 In any secular framing, ethics has a much more [49](1. emotional 2. idealistic 3. pragmatic) function than divine purpose. For the ancients, it was about how we best live together, for our own flourishing and for that of society. Pretty much everyone agrees on the most necessary rules to follow to make this possible: don't kill, injure, steal or lie—[50](1. at least 2. for now 3. on average) not routinely. But good people do more than avoid these egregious wrongdoings. They say thank you, open doors for others, don't interrupt and so on.
- 4 These little acts help to [51](1. complicate 2. lubricate 3. transcend) our social interactions, making everyone's lives more pleasant. They send small signals about our concern for others, our good intent, our willingness to cooperate and our lack of petty selfishness. One distinguishing feature of etiquette is that much of it is arbitrary in ways that ethics is largely not. Shaking hands is no more inherently polite than bowing or bumping fists. In contrast, there is nothing culturally relative about the wrongness of causing physical harm.

- 5 But while this might make it look as though etiquette is fundamentally different from ethics, it is actually just ethics in its [52](1. equally 2. least 3. most) serious guise. Indeed, when it comes to big moral issues, social mores make a difference. Taking what is not rightfully yours is universally thought to be wrong, but what is considered to be private property varies enormously. Prohibitions against violence are universal but the content of them is not, and what some societies consider illegitimate lynching is in others permitted—or even obligated—[53](1. attribution 2. contribution 3. retribution). Likewise, all cultures value showing due respect and differ only in what they think most merits it.
- 6 Etiquette, like all aspects of ethics, varies across time and place. But its purpose remains constant: to provide a set of shared, widely understood and accepted rules that keep society functioning harmoniously, as long as most of us follow them most of the time. That’s why it is not foolish to be [54](1. enthused 2. indignant 3. lenient) about incivility. Ignoring etiquette is a small offence at best and a serious wrongdoing at worst. To refuse politeness is to refuse to take your place in society, to throw grit into the wheels of social interaction. Like littering and petty shoplifting, what is harmless when done rarely by a few would be harmful if done regularly by the many.
- 7 On the other hand, rudeness can serve important positive functions precisely because it is a disruption of our social life. It can be necessary to make it clear to someone that you will not show them the respect they believe they are entitled to. It may be impolite not to kneel before the monarch, for example, but if I were ever to meet King Charles, I would be willing to offend in order to stand up for my republican principles. Boris Johnson, a former British prime minister, could expect less respect and it is hard to see how I could convey my disgust for his behaviour in politics while [55](1. neglecting 2. observing 3. reshaping) the norms of politeness. Civility is a basic duty of citizenship. But when the status quo no longer deserves respect, good manners cease to be  cooperation and become instead  complicity.

—Based on Baggini, J. (2023). “Manners matter—philosophy tells us why,” *Prospect*.

[56] According to the religious traditions mainly described in paragraph 2, ethics and etiquette are characterized in such a way that

1. the former applies to those in a prestigious position; the latter is for governing commoners.
2. the former is endorsed by older people; the latter may be changed over time by young people.
3. the former is beyond human control; the latter consists of the agreed-upon codes of a community.
4. the former is about formal theological issues; the latter is based on ordinary people's faith in nature.

[57] In paragraph 6, what does "to throw grit into the wheels of social interaction" mean?

1. to maintain smooth coordination of community members
2. to separate yourself from the rest because of self-indulgence
3. to draw a line between amicable friends and hostile enemies
4. to disable the fundamental system of mutual trust and respect

[58] If the author were to formulate a rule of impoliteness, how would he put it?

1. Try to take a positive stance even when you criticize others.
2. Be extremely polite when you insult someone you don't like.
3. Act on your instinct and undermine antagonists when possible.
4. Strategically flout the norms so people recognize your intention.

[59] According to the author's opinion in paragraph 7, one crucial feature of etiquette is that it

1. may be ignored at times without being offensive.
2. defines a general framework of how we live.
3. can be disregarded to achieve certain goals.
4. is not considered a serious philosophical issue.

[60] Choose the most appropriate words to insert into  and  in paragraph 7.

1. [A] beneficent      [B] maleficent
2. [A] resourceless    [B] resourceful
3. [A] ill-founded      [B] well-founded
4. [A] obedient        [B] disobedient

## 英語Ⅲ

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- 1 Welcome to 2020—everyone has a voice and consumers aren't afraid to use theirs. And two of those loudest voices are shouting about hot button issues: purchasing fashionable items on a tight budget and the ethical do-good, feel-good awareness factor of the clothes that are made. The concern over working conditions and ethical sources behind fashion is [61](1. nothing 2. somehow 3. all) new. As long as the term “sweatshop” has been around, there have been advocates against them. But human nature is also built on a duality—and sometimes a lie. For all the preaching on caring about the human worker, does the average consumer even really care?
- 2 Fashion Nova, a company that has perfected fast fashion for the Instagram era, illustrates this fact. The mostly online retailer leans on a vast network of celebrities, influencers, and random selfie takers who post about the brand [62](1. repugnantly 2. reclusively 3. relentlessly) on social media. It is built to satisfy a very online clientele, mass-producing cheap clothes that look expensive. “They need to buy a lot of different styles and probably only wear them a couple times so their Instagram feeds can stay fresh,” Richard Saghian, Fashion Nova’s founder, said in an interview last year. To enable that habit, he gives them a constant stream of new options that are priced to sell. Fashion Nova’s skintight denim goes for \$24.99. And, Saghian said, the company can get its clothes made “in less than two weeks,” often by manufacturers in Los Angeles, a short drive from the company’s headquarters. That model hints at an ugly secret behind the brand’s runaway success: The federal Labor Department has found that many Fashion Nova garments are stitched together by a work force in the United States that is paid illegally low wages. However, when *The New York Times* broke the story that Fashion Nova was exploiting Los Angeles-based sweatshops, no one really [63](1. turned a blind eye 2. saw eye to eye 3. blinked an eye). It was a breaking story that wasn't really breaking news.
- 3 For clothes so cheap, sweatshops are kind of expected. The revelation that these are American sweatshops, though, probably should've ruffled a few more [64](1. hairs 2. feathers 3. skirts). That's partly because there's a false sense of righteousness that [65](1. supplies 2. describes 3. owes) its existence to word associations. “Made in the USA,” especially, is often a false flag operation of a buzzword. When someone sees an item is made in America, there are certain (wrong) [66](1. allegations 2. contributions 3. assumptions) made:

- That it's made with fair labor practices.
- That it's directly supporting American businesses that are ethical.
- That, even if it is cheap, it's somehow thanks to a loophole and not shady production.

4 In all [67](1. theories 2. fairness 3. situations), some of these—or all—are sometimes true. But the old adages of “too good to be true” and “having your cake and eating it too” (the clothing being the cake, the peace of mind that comes from ethical business practices being the eating) ring very true here. There's a certain general consensus that when bad things happen, they're usually worlds away (either distance or class) and never right in our own backyard.

5 But fast fashion's dark side is happening in our own backyard, and you have to wonder whether or not anyone even cares. Los Angeles is a biting dichotomy: activists and influencers shout about human rights, meanwhile sweatshops are a dirty little secret. It's not in China, but in America that workers put in [68](1. grueling 2. conflicting 3. exhilarating) 12-hour days, making garments that will be sold for anywhere from \$5 to \$75 for around three cents apiece paid out. The goal of making what amounts to five dollars an hour is in reality a pipe dream for them. Just ask Mercedes Cortes, 56, who sewed Fashion Nova clothes for several months at Coco Love, a dusty factory close to Fashion Nova's offices in Vernon, California. “There were cockroaches. There were rats,” she said. “The conditions weren't good.” She worked every day of the week, but her pay varied depending on how quickly her fingers could move. Ms. Cortes was paid for each piece of a shirt she sewed together—about four cents to sew on each sleeve, five cents for each of the side seams, eight cents for the seam on the neckline. On average, she earned \$270 in a week, the equivalent of \$4.66 an hour, she said.

6 The majority of this workforce is, unsurprisingly, comprised of undocumented immigrants who are [69](1. left 2. gone 3. grouped) with few other choices for work. According to the California Bureau of Labor Statistics, of the over 46,000 individuals who make up Los Angeles's second-largest industry (the so-called “cut-and-sew” labor force), a [70](1. trifling 2. whopping 3. disdainful) 71% are immigrants. “It has all the advantages of a sweatshop system,” said David Weil, who led the United States Labor Department's wage and hour division from 2014 to 2017. “Consumers can say, ‘Well, of course that's what it's like in Bangladesh or Vietnam,’ but they are developing countries,” Mr. Weil said. “People just don't want to believe it's true in their own backyard.” The issue of undocumented immigrants will always be a political one, but at the [71](1. middle 2. beginning 3. end) of the day it's a matter of questioning the value of a human life. Whether documented or not, do we care about these people? Does the average consumer—the target [72](1. demographic 2. adversary 3. protagonist) of the fast fashion industry—care that their trendy new boots were paid for with pennies, putting a literal dollar value on a worker's life? Or does that \$25 price point make it worth it?

7 Gildan Activewear, known better to the public for purchasing American Apparel, was one of the first fast fashion brands to come under the [73](1. microscope 2. radar 3. knife) after that purchase. While American Apparel had long been known for their “Made in the USA” claims, that previously long-held perception was no more, as they now used factories primarily in the Caribbean and Central America, and the public noticed.

8 The recent article on Fashion Nova in *The New York Times* takes that scandal a step [74](1. further 2. backward 3. down) by acknowledging that the fast fashion brand may be indeed using American-based labor, but that labor is unethical as heck. The American factories they use owe over \$3.8 million in wages to workers. Ms. Cortes was one such worker. In 2016, she left Coco Love and later [75](1. abandoned 2. breached 3. reached) a settlement with the company for \$5,000 in back wages. She continued to work in factories sewing Fashion Nova clothes, noticing the \$12 price tags on the tops she had stitched together for cents. “The clothes are very expensive for what they pay us,” Ms. Cortes said. After repeated violations were found at factories making Fashion Nova clothes, federal officials met with company representatives. “We have already had a highly productive and positive meeting with the Department of Labor in which we discussed our ongoing commitment to ensuring that all workers involved with the Fashion Nova brand are appropriately compensated for the work they do,” Erica Meierhans, Fashion Nova’s general counsel, said in a statement to *The New York Times*. “Any suggestion that Fashion Nova is responsible for underpaying anyone working on our brand is categorically false.”

9 All this is bad, yes, but we can’t pretend it’s anything new. It’s an easy lie to believe that buying American-made over Chinese-made earns us enough Good Place points, but the system is more complicated than that. And it can only continue to be that messed up [76](1. unless 2. as long as 3. even though) we choose to ignore it. Fashion Nova has [77](1. danced 2. tapped 3. sunk) into a goldmine. They’ve jumped on influencer marketing that creates an aspirational aesthetic that is actually [78](1. dismissible 2. sustainable 3. attainable). And for the middle class of America, living the Kardashian lifestyle is an ideal that once seemed so far out of reach. Being offered a shiny apple of fast fashion leads to a rotten garden of human rights violations.

10 Using American influencers helps perpetuate the illusion of organic ethics. If our own homegrown darlings, ones who also aren’t born into luxury, are proudly wearing and marketing these clothes, how bad can they be? If they’re made in the USA, then what’s the harm? Turns out, there’s a lot of harm. The hated sweatshops of old are happily entrenched in the economy of home. In fact, the Department of Labor investigated garment factories in Los Angeles and found that 85 percent of them have wage violations. The fact that many of these workers are undocumented may make it easier, subconsciously, to let it slide when it’s happening on our own [79](1. dirt 2. soil 3. earth).

11 The pendulum of consumer practices swings wildly between “cheap” and “ethical,” with a [80](1. sweet 2. sweat 3. swept) spot middle ground becoming harder and harder to find. Overall, the piece in *The New York Times* isn’t breaking news. It hardly even qualifies as surprising. What does matter, though, is what we do with the information. With Fashion Nova’s and other similar brands’ revenues and popularity only rising, we’ve got an unpleasant answer for at least one socioeconomic group: it’s all right for fast fashion to be an ethical corrupter if we value money over the cost of a human life.

—Based on Meagher, S. (2020). “The not-so-hidden ethical cost of fast fashion: sneaky sweatshops in our own backyard,” *Forbes*, supplemented with Kitroeff, N. (2019). “Fashion Nova’s secret: underpaid workers in Los Angeles factories,” *The New York Times*.

[81] What is the central issue being proposed in this passage?

1. Consumers are prioritizing fairness to workers to the detriment of the clothing industry.
2. It is unclear if people are concerned whether or not cheap clothes are made in an ethical manner.
3. Many shoppers think the environmental impact of disposable fashion is too significant to ignore.
4. Designers no longer wish to work in fast fashion, so companies must resort to foreign workers.

[82] According to the article, Fashion Nova's sweatshops

1. are located domestically and not in a distant foreign country.
2. help domestic enterprises attract social media influencers.
3. are cheap due to strategically taking advantage of tax breaks.
4. produce clothes through equitable employment policies.

[83] What is meant by "having your cake and eating it too" in paragraph 4?

1. obtaining a new benefit at the expense of an existing benefit
2. the act of selling a product or service rapidly and in large numbers
3. receiving the good points of a thing without any of its drawbacks
4. a simple task that is very easy to complete given one's abilities

[84] What does the example of Mercedes Cortes illustrate in paragraph 5?

1. People who make clothes can earn between \$5 and \$75 an hour, depending on how quickly they work.
2. Dirt and rodents in factories are preventing "cut-and-sew" workers from realizing higher wages.
3. Greater efficiency could be achieved if workers specialized in sewing specific parts of the clothing.
4. It is difficult for people who sew clothes to make more than \$5.00 an hour even if they work hard.

[85] What is the Los Angeles "dichotomy" that the author describes in paragraph 5?

1. Consumers are taking steps to prevent unfair practices at home while buying fast fashion made in overseas sweatshops.
2. Many people say they care about the rights of workers but seem ignorant of all the labor abuses that are happening nearby.
3. Famous influencers protest fast fashion companies although they accept free goods and advertising deals from those companies.
4. Clothes produced using sweatshops are cheap, but consumers are unaware of the tax fraud committed by the factory owners.

[86] Which of the following information is *not* present in paragraph 6?

1. The government reports that most of America's workers are foreigners who entered unofficially.
2. Clothes buyers prefer to think that unfair working conditions are only a problem in other countries.
3. A new pair of boots that is made in Los Angeles may cost less than a dollar to produce.
4. The manufacture of clothing is one of the largest sectors of the Los Angeles economy.

[87] According to the author, what can be said about American Apparel?

1. Its manufacturing base is now mainly located in the United States of America.
2. The company was the instigator of a hostile takeover of Gildan Activewear.
3. The company has moved its production facilities to multiple foreign countries.
4. Its customers do not seem to be aware of their "Made in the USA" branding.

[88] Of the following, which is closest to the kind of US labor described as "unethical as heck" in paragraph 8?

1. businesses that fail to remunerate employees for the work they provide
2. factories that do not provide fringe benefits to their employees
3. employees who cannot unionize to negotiate for better conditions
4. employees who steal from their employers while performing their duties

[89] The comment from Erica Meierhans in paragraph 8 indicates that Fashion Nova

1. admits to some mistakes but denies allegations of underpaying workers.
2. is working with the government to improve conditions in their factories.
3. has considered taking legal action against people accusing them of wrongdoing.
4. rejects the idea that the company is in any way guilty of mistreating labor.

[90] The author claims that American influencers are used to help mask the fact that

1. fast fashion, even when made in America, is often produced by exploiting workers.
2. most fast fashion clothes are made from organic materials but will only last one season.
3. fast fashion clothes are luxury goods that are too exorbitant for lay consumers.
4. the fast fashions they are helping to market were actually manufactured abroad.