

I 次の英文を読み、(1)～(10)の設問について最も適切なものを選択肢1～4から選び、その番号を解答用紙A(マークシート)の解答欄 ～ にマークしなさい。

Genealogy, in essence, is the social practice of creating extended knowledge about historical or now-living individuals considered to be “relatives,” and is more popular and widespread in the twenty-first century than it has been previously. The birth of digital technologies and DNA testing have given it new perspectives. Long seen as the privilege of elite groups, it is now a beloved pastime for people from very different walks of life. Some scholars would even say (5) genealogy has become more democratic. They investigate how new technologies are relevant to contemporary understandings of lineage, descent, kinship, and family. Important as these recent discussions may be, they often fall short in assessing the deep history and historical variety of genealogical practices. While certainly not all civilizations developed distinctive genealogical practices, many, nevertheless, did. There is a rich, thousand-year history to the field of genealogy.

Given the enormous richness of genealogy’s history, especially when seen in a trans-epochal and global perspective, it is challenging to identify features. In fact, considering the different uses and forms that genealogy eventually acquired, the term itself almost looks like a somewhat vague umbrella term, linking together different and often distinct practices and cultural contexts. One way of bringing the many genealogical cultures of different times and regions into worthwhile conversation, however, consists of a careful investigation of the material products they have created.

One of the most studied material manifestations of genealogical activity across time and space is manuscripts. Manuscripts, or handwritten sources, are a highly prominent feature of many — perhaps even most — genealogical cultures, even when other media for storing and presenting relevant information are used as well. (6) Genealogical manuscripts highlight the socially embedded nature of material production. What genealogical manuscripts look like, what manuscripts are preserved, which kinds of manuscripts are made public and by whom — all of these relate strongly, though in complex ways, to the ever-changing nature of family and kinship structures, which, in turn, reflect broader social, cultural, and political realities. Even the very existence of genealogical manuscripts is no historical necessity. , genealogy and genealogical handwriting have been present across many different cultures from around the globe.

Returning to the topic of genealogy’s definition, genealogy is an unclear term. Many meanings can be distinguished. One example is how genealogy refers to an intellectual project, an area of special knowledge, or even a distinctive field of scholarship. Genealogy is also something anyone can do and pursue, a social practice or a joint endeavor that could be defined as organized and self-conscious celebration of the past and present membership of a given family beyond casual, everyday knowledge. It would be wrong, however, to assume that people simply know about their families. , casual and habitual family knowledge is often limited. The very act of learning about genealogy is complex and challenging, often requiring extensive searches for information, which, in turn, have produced a fascinating set of research-related manuscripts. Many sources attest to the enormously complicated, often highly frustrating, and never-ending nature of genealogical knowledge production. Sometimes, genealogical activities are executed in a highly expert fashion, for example, by specialized professionals (genealogists) or dedicated social institutions; elsewhere, such intensive caring for knowledge about ancestors depends on individual initiatives. As a process or activity, genealogy

- (6) Common characteristics of ⁽⁶⁾Genealogical manuscripts are .
- 1 elements of intangible cultural heritage passed down in verbal forms
 - 2 high prominence and wide presence across many different cultures
 - 3 new modes of writing that have been found by recent digital technologies
 - 4 preserved historical records that had not been disclosed over centuries
- (7) Which one of the following does **NOT** reflect the meaning of genealogy indicated in the passage? The answer is: .
- 1 A process through which the function of genealogical sources may change
 - 2 A set of disconnected and discontinued activities with a local perspective
 - 3 An intellectual project and possibly a distinctive kind of scholarship
 - 4 The social practice of creating extended knowledge of historical or living relatives
- (8) Which one of the following best explains the relationship between genealogy and time? The answer is: .
- 1 Genealogical projects can be passed down to the next generation by recording updated analyses of genealogical sources
 - 2 Interpretation of genealogical manuscripts may alter as scholars examine them in isolation from social contexts
 - 3 Scholars publish their genealogical findings, and their successors duplicate the earlier work
 - 4 There are specific end points for the completion of genealogical analyses of given manuscripts
- (9) Which one of the following is in agreement with the author's views? The answer is: .
- 1 Genealogical activities are challenging and reserved for professionals
 - 2 People have complete information about their families and lineage
 - 3 The initiative of the individual in researching genealogy should not be ignored
 - 4 The term genealogy is explicit and scholars agree that it has only one meaning
- (10) Which one of the following titles best captures the main idea of the passage? The answer is: .
- 1 Genealogical Perspectives: Cross-Cultural and Trans-Epochal Explorations
 - 2 Genealogy as Privilege: Specialized Professionals for Select Elites
 - 3 New Age: Birth of Digital Technologies for Studying Family Lineage
 - 4 Social Practice: Endeavors to Reproduce Regional Historical Events

II 次の英文を読み、(11)～(19)の設問について最も適切なものを選択肢1～4から選び、その番号を解答用紙A(マークシート)の解答欄(11)～(19)にマークしなさい。

The idea that technology is altering our capacity not just to concentrate but also to read and to reason is spreading. The conversation no one is ready for, though, is how this may be creating yet another form of inequality.

Think of this by comparison with patterns of junk food consumption. As ultra-processed snacks have grown more available and are ingeniously causing addiction, developed societies have seen a (11) emerge between those with the social and economic resources to sustain a healthy lifestyle and those more vulnerable to the obesity caused by food-culture. This mirrors class division. Within developed societies, obesity has become strongly correlated with poverty. I fear that the tide of post-literacy will follow.

(15) Long-form literacy is not (12) but learned, sometimes only after tremendous effort. As Dr. Maryanne Wolf, a literacy scholar, has illustrated, acquiring and perfecting a capacity for long-form “expert reading” is literally mind-altering. It changes our brains by increasing vocabulary, by shifting brain activity toward analysis, and by sharpening our capacity for concentration and deep thought.

The habits of thought formed by digital reading are very different. As Cal Newport, a productivity expert, shows in his 2016 book *Deep Work*, the digital environment is designed for distraction, as various systems compete for our attention with announcements and other demands. Social media platforms are meant to cause addiction, and the sheer volume of material invites intense *cognitive “bites” of content adjusted for (16) maximum addiction over nuance or thoughtful reasoning. The resulting patterns of content consumption train our minds for skimming, pattern recognition, and hopping from text to text — if we use digital devices to read at all.

Increasingly, the very act of reading scarcely seems necessary. Platforms such as TikTok and YouTube Shorts offer an endless supply of fascinating short-form videos. These combine with real news, fake news, other deliberately misleading information, and a flood of AI-generated absurd content. The result is a media environment that seems like the cognitive equivalent of the junk food aisle.

A (17) classical liberal might counter, “Sure, but just as with junk food, it’s up to the individual to make healthy choices.” What this fails to take into account, though, is that the cognitive harms of digital media will be more pronounced at the bottom of the social and economic hierarchies, just like the negative health impacts of junk food overconsumption.

We see hints of this already. As Dr. Wolf points out, literacy and poverty have long been correlated. Now children from low-income families spend more time on screens each day than those from high income ones. In a 2019 study, U.S. teens whose families made less than \$35,000 per year spent about two hours more on screen per day compared with peers whose household incomes exceeded \$100,000. Moreover, research indicates that children who are exposed to more than two hours a day of screen time for the purpose of entertainment have worse processing speed, attention levels, language skills, and executive function than those who are not.

Bluntly, making healthy cognitive choices is hard. In a culture filled with more accessible, engrossing, and irresistible forms of entertainment, long-form literacy may soon become the domain of the elite.

Already, elites, religious groups, and conservatives are embracing self-imposed limits on technology use. Between 2019 and 2023, over 250 new classical schools, many of them Christian, opened in America, with an idea centered on long-form “great books” literacy. It’s not just conservatives. Technology notables such as Bill Gates have spoken publicly about curbing their children’s use of screens. Others hire baby-sitters who are required to sign “no phone” contracts, or send their children to private schools, where such devices are banned or heavily restricted. ⁽¹⁸⁾The class blade here is razor-sharp. A majority of classical schools are fee-paying institutions. At one such private elementary school, shielding children from excessive use of such devices will cost \$34,000 a year.

Many U.S. states, including California, are restricting smartphone use by all students, which in theory ought to the playing field. But it is too optimistic to assume such rules will be enforced with the same determination in small-class private schools and in massive public schools, let alone in students’ homes. Even beyond Silicon Valley, some people are limiting digital entertainment (like social media or video games) for set periods of time as part of the self-improvement practice of “going off-line.” The strict approach to cognitive fitness is still concentrated among the wealthy. But as new generations reach adulthood having never lived in a world without smartphones, we can expect the culture to divide more starkly according to social and economic hierarchies. On the one hand, a relatively small group of people will retain, and intentionally develop, the capacity for concentration and long-form reasoning. On the other hand, a larger general population will be ⁽¹⁹⁾post-literate.

[Adapted from an article by Mary Harrington]

注) *cognitive: relating to or involving the processes of thinking and reasoning

(i) In the context of this passage, choose the most suitable expression to fill in each blank.

(11) The answer is: .

1 cape 2 coast 3 gulf 4 peninsula

(12) The answer is: .

1 attained 2 immature 3 innate 4 obtained

(13) The answer is: .

1 cultivate 2 destroy 3 fight 4 level

(ii) In the context of this passage, choose the best answer for each question.

(14) The author compares technology and junk food because .

- 1 both negatively impact the well-being of people in developed societies
- 2 scholars discount their effects on people’s brains and mental health
- 3 their spread has reduced the degree of starvation in many countries
- 4 those who pursue a healthy lifestyle rely heavily upon both of them

- (15) According to Dr. Wolf, people with ⁽¹⁵⁾Long-form literacy than those without.
- 1 are more inclined to skim texts shallowly
 - 2 are more prone to believe fake news
 - 3 have a stronger ability to focus on a topic
 - 4 take a longer time to develop language skills
- (16) If certain digital content causes ⁽¹⁶⁾maximum addiction, .
- 1 it encourages people to buy unhealthy snacks
 - 2 it helps people learn something in a short period of time
 - 3 people cannot help considering its meaning in depth
 - 4 people jump to it without thinking much about it
- (17) What might a ⁽¹⁷⁾classical liberal fail to take into account? The answer is: .
- 1 Digital media effects are not as negative as claimed
 - 2 Liberals also spend much time on social media platforms
 - 3 Many parents in poverty cannot afford screen-free childcare
 - 4 There is evidence that screen time is unrelated to literacy
- (18) ⁽¹⁸⁾The class blade cuts between .
- 1 Christian students and non-Christian students
 - 2 self-disciplined students and self-indulgent students
 - 3 students from low-income families and students from high-income families
 - 4 students with high grades and students with average-to-poor grades
- (19) If the majority of people become ⁽¹⁹⁾post-literate, which one of the following could be inferred? The answer is: .
- 1 Fewer people will use AI to make posts to social media
 - 2 Most books will not be read by the public and may disappear
 - 3 New platforms of social media will become less interesting
 - 4 People will get confused by fake news less often

- Ⅲ 次の英文を読み、(20)～(29)の設問について最も適切なものを選択肢1～4から選び、その番号を解答用紙A(マークシート)の解答欄 ～ にマークしなさい。

Why should we seek education? Many of Fukuzawa Yukichi's famous works, including his autobiography and *An Encouragement of Learning*, sought to answer this question long ago. However, the concerns such texts raise are still applicable even today. Is it simply to find a good job or earn status? , there are even more important historical and philosophical reasons for citizens to consider in today's world.

To find the answer, one can examine interesting case studies. For example, why try to cancel "Sesame Street," a television program that has helped children learn to read and count for over half a century? Why do people seek to cut funding and destroy famous centers of learning like Harvard University? Why reduce immigration and, in so doing, deter the world's most brilliant scientists from coming to one's country? Because all too often, tyranny seeks to destroy education — and as a result, the mind.

Throughout history, tyrants have understood that their most dangerous enemy is an educated public. Slave-owners prohibited slaves from learning to read. The Nazis of the Third Reich burned books. Cambodia's Khmer Rouge regime banned music. Like past *authoritarians, today's so-called "populists" or "people's governments" want to control not just what we do, but how and what we think. They embrace one of the mottos from George Orwell's masterpiece novel, *1984*: ⁽²³⁾ "Ignorance is strength." They know that a public without education is easier to divide and conquer. There are five features of the authoritarian attack on the public mind and democracy.

First, rewrite history. The main character of *1984* works in the so-called ⁽²⁴⁾ Ministry of Truth, where he is made to literally rewrite history because Big Brother, the government leader, knows that he "who controls the past controls the future." That is already terrifying as a fantasy about an imaginary future society. It is far scarier in real life, where dictators make schools justify slavery, cover up the massacre of Native Americans, and erase the human rights movement. Authoritarians know that, if they can convince us that our country has never been wrong, they can make us believe our ruler is always right. If they can make us forget how brave activists fought for change in the past, they can stop us from seeking change in the future.

Second, hollow out education. As many countries weaken the independence of their systems of education, funding cuts for schools and universities allow regimes to influence student admissions, teacher recruitment, and educational content. As a professor, I know how education empowers young people's minds. We cannot have a functioning democracy if people cannot deliberate critically about it. That is why authoritarians replace education with propaganda. Such regimes do not want a functioning democracy. Instead of teaching students to think for themselves, tyrants seek to suppress dissent. This is why the ultra-nationalists of the 20th century turned their countries' educational systems into ⁽²⁵⁾ instruments of the party.

Third, dismantle science. By freezing university research grants and attacking NGOs, such regimes undermine medical and scientific research. These cuts put our health at risk. Too many countries also kidnap and deport international scientists who disagree with government policies. Can you imagine a crueller way to rob nations of the global intellectual resources that could help them become world leaders in scientific research? We need this flow of intellect and skill to continue freely. , how can medical research and disease prevention be political? Or scientific

research in general? Why are authoritarians afraid of science? Because science acknowledges objective facts. Tyrants insist that the ruler is more powerful than the facts, and such groups want to control "facts." As George Orwell wrote, "It means a loyal willingness to say that black is white when Party discipline demands this."

Fourth, suppress the media. Tyrants try to silence sources of news by attacking news agencies over their coverage, threatening to strip broadcast licenses, and cutting funds of public broadcasters. Too often is repeated the phrase by too many mouths: "I call it fake news." Control over what information citizens can (or cannot) get is one aim. A free press exists to question authority and help the public question it as well. However, authoritarians insist that they must never be questioned. Tyrants want to consolidate state power over what the public can know.

Finally, attack the arts. The arts exist to provoke us, challenge our thinking, and help us see beyond ourselves. The arts are an important and independent part of an educated society, which is why authoritarians have historically attacked them. It is thus no surprise that such leaders dictate what is displayed at national museums and appoint their followers as directors of centers for performing arts. To limit art is to limit free speech and expression. It is a crucial step that authoritarians use to silence anyone who dissents through creativity.

We who seek higher education have chosen instead to enhance the mind, to broaden it, to enlighten our youth, to expose them to a world of possibility. (22) take education seriously because democracy depends on it.

[Adapted from an article by Robert Reich]

注) *authoritarians: people that force obedience to strict rules at the expense of personal freedom

(i) In the context of this passage, choose the most suitable expression to fill in each blank.

(20) The answer is: (20) .

- 1 In detail 2 In reality 3 In time 4 In vain

(21) The answer is: (21) .

- 1 Is it obliged 2 One might ask
3 We cannot know 4 We must forget

(22) The answer is: (22) .

- 1 It is time to 2 It is too early to
3 We can eventually 4 We cannot

(ii) In the context of this passage, choose the best answer for each question.

(23) Orwell's quote (23) "Ignorance is strength" suggests that (23) .

- 1 citizens can harm themselves if they obtain the wrong kind of information
2 limiting education can keep a country's people safe by empowering everyone
3 "populists" show how people themselves are their own most dangerous enemy
4 tyrants can more easily obtain power by keeping the public without information

- (24) The government in the novel *1984* wanted the ⁽²⁴⁾Ministry of Truth to rewrite history to .
- 1 control the narratives of the past and thus shape how people act in the future
 - 2 delete history critical of the government to lead citizens to doubt their leaders
 - 3 highlight the damage caused by massacres and slavery across the world
 - 4 remember heroes who fought for change to strengthen society for the better
- (25) According to the author, authoritarians turn educational systems into ⁽²⁵⁾instruments of the party by .
- 1 cutting funding for education to allow students to pursue independent study
 - 2 encouraging students to deliberate critically about democracy to weaken it
 - 3 making great efforts not to interfere with hiring teachers and choosing students
 - 4 suppressing students' independent thinking so that they conform to the group
- (26) Why is the advancement of science seen as a danger for authoritarians? The answer is: .
- 1 Science backs discipline and dedication to the party
 - 2 Science promotes the search for objective fact
 - 3 Science proves that rulers are more powerful than truth
 - 4 The science behind medical research can be a health risk
- (27) Which one of the following does the author view as the primary purpose of a free press? The answer is: .
- 1 To help people question authority, but also directly do so themselves
 - 2 To protect their broadcasting rights to ensure their continued funding
 - 3 To provide educational programs as the basis of child education
 - 4 To repeat "fake news" so that we can talk about the ideas more
- (28) Which one of the following does **NOT** agree with the author's evaluation of the arts? The answer is: .
- 1 The arts allow people to expand their perspectives in new ways
 - 2 The arts are a form of free expression of ideas, including dissent
 - 3 The arts are to be displayed by directors who obey the authorities
 - 4 The arts prove indispensable to an independent and educated society
- (29) Which one of the following titles best captures the main idea of the passage? The answer is: .
- 1 Fukuzawa Yukichi's Learning Today: The Merits of High Status and Wages
 - 2 History as a Weapon: Ensuring that Facts Form the Core of Today's Education
 - 3 Think Critically Now for the Future: Education's Role in Sustaining Democracy
 - 4 To Encourage Learning or Not: Contrasting the Views of Fukuzawa and Orwell

IV 次の英文 (30) ~ (36) の空所に入る最も適切なものを選択肢 1 ~ 4 から選び、その番号を解答用紙 A (マークシート) の解答欄 (30) ~ (36) にマークしなさい。

- (30) The tourists had to go through immigration in _____ country they entered first.
1 however 2 wherever 3 whichever 4 whoever
- (31) According to the Swiss Volunteering Survey 2020, the percentage of over-15-year-olds in Switzerland who volunteer in organizations and associations _____ 39%.
1 are 2 be 3 being 4 is
- (32) There would be more people going to the beach _____ the warning issued by the government about severe heat.
1 for it were not 2 if it were not
3 if not were for 4 were it not for
- (33) I was honored to receive _____ remarks on my achievements from the mayor.
1 complication 2 complimentary
3 comply 4 compulsory
- (34) The companies might compete against each other, in _____ case consumers will benefit as a result.
1 these 2 those 3 which 4 whose
- (35) A video message to my family recorded by my _____ father was found after his death.
1 late 2 later 3 latest 4 latter
- (36) It is as good-natured a turtle _____ .
1 as ever lived 2 as who has never lived
3 than ever lived 4 than who has lived

V 次の英文 (37) ~ (42) の空所に入る最も適切なものを選択肢 1 ~ 4 から選び、その番号を
解答用紙 A (マークシート) の解答欄 (37) ~ (42) にマークしなさい。

Being unable to adopt group identity can have social consequences in a culture that is designed for joining. However, it can also be quite (37). When you don't belong to any group, you aren't (38) to the group's implicit rules or swayed by its influence. This confers two beneficial traits upon a person: originality and emotional independence.

Being outside the (39), so to speak, allows you to think and create freely. You can come up with unique ideas, untouched by group thinking or by what has come before. Able to distinguish between the strong, natural pull of the group consensus and your own inner, personal center of gravity, you are free to think what you want and to be flexible when situations change, without fear of overturning (40) notions about what makes an idea "good."

Given that you can't be (41) out of a group to which you don't belong, you have no fear of such social rejection. You don't seek external recognition, nor do you rely on others for emotional support. You don't feel the need to convince anyone of anything, least of all your own worth.

Our community-based society often regards belonging as connection. However, while it is true that people who struggle to connect might find it hard to achieve a sense of belonging, it isn't true that not belonging means no connections at all. In fact, without the noise of popular culture, gossip, family conflicts, or political tribes, you are free to focus on further deepening already strong bonds with the people you feel (42) close to.

[Adapted from an article by Rami Kaminski]

- (37) 1 advantageous 2 controversial 3 excluded 4 overwhelmed
- (38) 1 destined 2 judging 3 object 4 subject
- (39) 1 bush 2 den 3 hive 4 house
- (40) 1 collective 2 defensive 3 illegal 4 isolated
- (41) 1 burnt 2 cast 3 found 4 gone
- (42) 1 barely 2 genuinely 3 loosely 4 superficially

VI 次の英文 (43) ~ (46) の空所に入る最も適切なものを選択肢 1 ~ 4 から選び、その番号を解答用紙 A (マークシート) の解答欄 ~ にマークしなさい。

(43) When I was trying to read books and comics in Japanese for the first time, I let go of perfection. The words I could understand were enough to keep me going, even if my comprehension wasn't perfect. Reading turned from self-imposed "study" to a fun habit I could sustain. Letting go of the specifics — embracing the fact that I didn't understand every word — helped me cover more ground, allowing me to see phrases and vocabulary over and over in hundreds of contexts, even if my understanding was imperfect. And I became invested in the stories. I grew fond of the characters and needed to know what happened next.

[Adapted from an article by Patrick Lum]

Which one of the following is most likely to be recommended by this author? The answer is: .

- 1 A book full of words and phrases one has to look up in a dictionary
- 2 A book with content one can understand well enough without being discouraged
- 3 A comic book which makes one more aware that one is studying the language
- 4 A comic book with impressive characters with whom one struggles to sympathize

(44) If you wish to know what the weather will be like within the next week, a weather forecast can provide a really good idea of what to expect. A seven-day forecast can accurately predict the weather about 80% of the time, and a five-day forecast can accurately predict the weather approximately 90% of the time. However, a ten-day — or longer — forecast is only right about half the time at most. Weather experts use computer programs, called weather models, to make forecasts. Since we can't collect data from the future, models have to use estimates and assumptions to predict future weather. The atmosphere and global climates are changing all the time, so those estimates are less reliable the further you get into the future.

[Adapted from an article by SciJinks]

Which one of the following statements is consistent with the content of the passage? The answer is: .

- 1 Accurate long-term weather forecasting is challenging due to unstable conditions
- 2 Computer programs ensure that the forecasters' predictions are entirely accurate
- 3 Forecasts, no matter the length, provide predictions that are over 80% accurate
- 4 Weather experts mainly rely on their insights and experiences to make forecasts

(45) The economist Herbert Simon characterized attention as a scarce resource. In an information-rich world, the wealth of information means an exhaustion of something else, namely, whatever it is that information consumes. What information consumes is the attention of its recipients. Hence a wealth of information creates a poverty of attention. When we pay attention, what we're paying for is information. In this uneven exchange, our attention is limited, but the supply of information is without limit. Thus we need to be wise when we decide what we're going to spend our limited currency on; after all, the quality of information available to us today varies enormously.

[Adapted from an article by Paul Doolan]

Which one of the following statements best captures the main argument of the passage? The answer is: .

- 1 One needs to carefully select what information to focus on in today's world
- 2 There is an equal balance when attention and information are exchanged
- 3 Those with information become financially wealthier than those without
- 4 We become more attentive when we access an abundance of information

(46) When news broke that a company researching medicine and biology had revived an extinct species of wolf, the Internet reacted with awe. The company states that it is going to fix the problem of extinction. Some experts expect that such animals would cause positive change upon their habitats. However, many scientists have criticized the company's approach. Costs to bring back extinct species will waste resources and divert efforts away from saving still-living species. In fact, it is possible such actions may lead to more species being lost. It could give industries the idea that damage to the environment can be easily fixed by reviving species.

[Adapted from an article by Rachel Nuwer]

With which one of the following statements would the author most likely agree? The answer is: .

- 1 Bringing back lost species seems like a noble idea, but it will most likely cause more problems than it solves
- 2 Faced with the loss of ecological and biological diversity, bringing back extinct species is the most promising solution
- 3 Now that science can bring back dead species, industries should not be concerned with environmental destruction
- 4 Reviving extinct animals is a failed strategy, so we should instead focus upon protecting those species that still exist

ここからは解答用紙 B を使用しなさい。

- VII 次の英文を読み、空所 (a) ~ (f) に入る、文脈の上で最も適した動詞を下記の語群から選び、必要に応じて語形を変えて解答欄に記入しなさい。ただし、各解答欄に記入する語は一語のみとし、同じ動詞を二回以上選んではいけない。同じ動詞を二回以上選んだ場合、正解が含まれていてもその正解は得点にならない。

arise	build	discard	precede	preoccupy	slide
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Kemp's book covers the rise and collapse of more than 400 societies over 5,000 years. The lessons he has drawn are striking. Initially people are equal, but they are led to collapses by rich elites (a) with preserving their status. Typically, past collapses improved the lives of ordinary citizens. However, today's "global civilization" suffers from deep inequality, and this could (b) the most devastating and world-wide collapse. When suggesting how a global collapse could be avoided, Kemp's first step was to (c) the word "civilization," a term he argues is propaganda by rulers. "At the time when the first empires (d), you did not see civilized conduct, you saw war, gender bias, and destruction," he says. This was a form of (e) backwards from the equal and mobile societies that used tools and developed culture to hunt and gather food together, allowing them to survive for thousands of years. "Instead, we started to resemble the power hierarchies of an empire of apes." By this Kemp means that we are in the process of (f) a system of domination led by strong rulers, such as the Roman Empire — state over citizen, rich over poor, master over slave, and men over women.

[Adapted from an article by Damian Carrington]

- VIII 次の英文を読み、空所 (a) ~ (e) に入る、文脈の上で最も適した名詞を解答欄に記入しなさい。下記の動詞群の最も適切な名詞形のみを使用すること。ただし ~ ing 形は使用してはいけない。また、同じ動詞を二回以上選んではいけない。同じ動詞を二回以上選んだ場合、正解が含まれていてもその正解は得点にならない。

例： proceed → procedure

appreciate	commit	cooperate	dispose	remember
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We humans are born with a (a), or temperament, to connect with the world that surrounds us. It means that we are inclined to value our common humanity, our differences, and our well-being. We know that making a (b) to ourselves to try to relieve and prevent the suffering of others is a sure way to feeling good. There's power in being in service to others. We experience joy and positive feelings not only when we strive to save others, but also when we express our (c), the practice of gratitude to others in return for their service. This is found across diverse cultures. A (d) of past positive experiences can indeed influence our future behavior, particularly within traditions of gift giving. It may be that this mutual relationship fosters trust and serves as encouragement. In the midst of (e), even when we question if others are reliable, group members believe they can together achieve outcomes greater than what they can accomplish individually.

[Adapted from an article by Theo Koffler]