

1. 次の英文は、ある学者がアメリカの家族の会話について著したものである。これを読み、設問に答えなさい。

In the wake of bad news, or a rush of sad feelings, you pick up the phone and call your sister, your mom, your brother, or your dad. You are looking for comfort—and often you find it. But sometimes you end up frustrated, even (ア) snapping.

Why does talk in the family so frequently go in circles, leaving us tied up in knots?

[A] Through talk we create and shape our relationships. Through talk we are comforted; through talk we are hurt. My life's work has been understanding relationships—how they work, how to make them work better—by figuring out the workings of everyday talk. And nowhere (1. more powerful 2. is 3. than 4. talk 5. or more troublesome) among members of our family. Therefore I now turn my attention to conversations that take place in the family—especially among adult family members: adults and older-adult parents; parents and grown-up children; adult sisters and brothers.

[B] In fact, we hear a lot of talk about “family” these days. Politicians pepper their speeches with the phrase “family values.” If someone leaving a job or public office gives the explanation “I want to spend more time with my family,” no one questions that motive. We excuse behavior we would ( 1 ) not tolerate with the all-forgiving comment, “Well, they’re family.”

Why does the word carry such ( 2 ) ?

[C] *Family* represents a sense of belonging—a ( 3 ) for everything else we are or do. It feels that if we can fit into our families, we can fit into the world. And if our families can see us for who we really are, we can be who we are not only in the family but also in the world. But the coin has another side: If members of our family—those who, presumably, know us best and care the most—are critical, find us wanting, then who will love us?

The more impersonal, complex, and overwhelming the world gets, the more we turn to our families for comfort and belonging. Though it's possible to reject our families completely—and sometimes that becomes necessary—in most cases we want to keep contact, keep the caring. Yet at times we feel frustrated by the very contact we seek.

Sometimes it feels as if the seeds of family love yield a harvest of criticism and judgment rather than (or along with) approval and acceptance. When we talk to family members, we search for signs of love but become (イ) attuned to signs of disapproval.

One woman whose daughter called her often but ended up getting annoyed at her each time, protested, “You called me! Why do you call me if you don’t like what I say?”

We all keep calling—by telephone, e-mail, or in our hearts—because we want the connection that family affords. That’s why we need to find ways to ensure that those conversations more often yield the comfort we seek and less often lead to (ウ) dismay.

Every relationship is an ambivalent one, a psychologist friend used to say. There are things we treasure, and things that irritate, about each person in our lives, including each person in our families. At times those irritations blossom into arguments—and often the arguments get as ( 4 ) as uncontrollable vines. Part of the power of understanding talk in families is the ability to see what makes this happen. With this knowledge we stand a better chance of working things out without (エ) working each other over.

(Adapted from Deborah Tannen, *I Only Say This Because I Love You*)

[1] 空所(1)～(4)に入る最も適切なものを選択肢1～4の中から選び、それぞれマークシートの解答欄(1)から(4)にマークしなさい。

- |                       |                 |                  |                 |
|-----------------------|-----------------|------------------|-----------------|
| (1) 1. always         | 2. otherwise    | 3. if ever       | 4. as it were   |
| (2) 1. responsibility | 2. comment      | 3. disgrace      | 4. weight       |
| (3) 1. foundation     | 2. satisfaction | 3. comprehension | 4. distribution |
| (4) 1. exploited      | 2. loosened     | 3. tangled       | 4. supported    |

[2] 段落[A]のカッコ内にある語句を文法的・内容的に適切な順序に並べかえたとき、2番目と5番目にくるものを選択肢1～5の中からそれぞれ選び、マークシートの解答欄(5)と(6)に順にマークしなさい。

[3] 段落[B]と段落[C]の構成を最も適切に表すものを選択肢1～4の中からそれぞれ選び、マークシートの解答欄(7)と(8)にマークしなさい。

1. 該当する段落内の第1文で提示した主張の根拠となる複数の具体例を、第2文以下で提示している。
2. 該当する段落内の第1文で提示した主張をめぐる対照的な2つの面を、第2文以下で説明している。
3. 該当する段落内の第1文で提示した主張に対する代替案を、第2文以下で挙げている。
4. 該当する段落内の第1文で提示した主張に対する反例を、第2文以下で挙げている。

[4] 下線部(ア)～(エ)に最も近い意味を持つものを選択肢1～4の中から選び、それぞれマークシートの解答欄(9)から(12)にマークしなさい。

- |                           |                        |                      |                      |
|---------------------------|------------------------|----------------------|----------------------|
| (ア) 1. losing heart       | 2. losing chance       | 3. losing control    | 4. losing face       |
| (イ) 1. audible            | 2. receptive           | 3. possible          | 4. incomprehensive   |
| (ウ) 1. disguise           | 2. dislike             | 3. distaste          | 4. distress          |
| (エ) 1. hurting each other | 2. soothing each other | 3. boring each other | 4. seeing each other |

[5] 本文の内容に照らして、次の文(1)～(5)の下線部に入る最も適切なものを選択肢1～4の中から選び、それぞれマークシートの解答欄(13)から(17)にマークしなさい。

- (1) Politicians \_\_\_\_\_ refer to "family values" when they make a speech.  
1. scarcely      2. rarely      3. seldom      4. often
- (2) Family represents a sense of \_\_\_\_\_.  
1. apathy      2. attachment      3. wonder      4. humor
- (3) We usually don't like to be found \_\_\_\_\_ by members of our family.  
1. jealous      2. anxious      3. disappointing      4. happy
- (4) We sometimes cannot help having \_\_\_\_\_ feelings about our family.  
1. mixed      2. fantastic      3. protesting      4. comfortable
- (5) Understanding talk in families can possibly help us to deal with \_\_\_\_\_ involved in family relationships.  
1. power      2. topics      3. difficulties      4. chances

## 2. 次の英文を読み、設問に答えなさい。

The legendary infectiousness of yawning can be confirmed with simple observation, but the full story about contagion\* is so broad and deep that it deserves extended treatment. Before exploring its exciting implications for social biology, I will quantify the contagiousness of yawning and define its stimulus triggers.

In early experiments, I tested the contagiousness of yawning by exposing subjects to a five-minute series of thirty videotaped repetitions of a male adult yawning. Subjects were more than twice as likely to yawn while observing yawns (55 percent) as to yawn while viewing a comparable series of smiles (21 percent). Unlike the response of a reflex\* to a stimulus, the visual stimulus was not followed by a short and predictable latency period\*; instead, yawning took place throughout the five-minute test period. In the language of classical ethology\*, the yawning face is a sign stimulus, which activates an innate mechanism that releases the fixed action pattern of the yawn.

The yawn video proved equally potent whether viewed right side up, sideways, or upside down. Furthermore, the subjects' yawn detector was neither color nor movement dependent, because the video was equally potent when viewed in black and white or in color, or when the usually animate stimulus was presented as a still image of the yawner in mid-yawn.

Next I tested what features of the yawning face were most potent in prompting yawns. I even hoped to be able to engineer a supranormal\* stimulus—the mother of all yawn stimuli. Here the plot thickened. Most people incorrectly presume that the gaping mouth is the essential signature of the yawn. Yet it turned out that yawning faces that had been edited to mask the mouth were just as effective in producing yawns as the intact face. I was skeptical of this finding until complementary data showed that the disembodied yawning mouth was no more effective in evoking yawns than the control smile.

Outside the context of the yawning face, it seems that the gaping mouth is an ambiguous stimulus—the mouth could equally well be yelling or singing. The detector seems to be responding to the overall pattern of the yawning face and upper body, not a particular facial feature. Miss Manners\*, take note: This incidental contribution to etiquette research suggests that shielding your mouth is a polite but futile gesture that will not prevent the passing of your yawn to others.

Nature conspires to spread yawns. Even thinking about yawning, the yawn-induction procedure used in several of my studies, evoked yawns in 88 percent of subjects within thirty minutes. And as many readers have noticed by now, reading about yawning triggers yawns. When put to the test, 30 percent of subjects who read an article about yawning for five minutes reported yawning during this period, versus 11 percent of a control group who read an article about hiccupping. When the criterion was relaxed to include those who either yawned or were tempted to yawn, the difference between the yawn and hiccup conditions grew to 75 percent and 11 percent, respectively.

My plan to develop an ultra-potent yawn stimulus was abandoned when I discovered the global nature of yawn triggers. I realized that synthesizing a gaping mouth of just the right size that opened and closed at just the right rate would not produce the perfect, irresistible stimulus. The observation of a naturally yawning person does just fine by itself. Also, otherwise neutral stimuli can acquire yawn-inducing properties through association. My reputation as a yawn sleuth\* has conferred a curious kind of charisma—I've become a yawn stimulus.

(From Robert R. Provine, "Yawning" in *The Best American Science Writing* 2006)

- \*contagion：伝染                      \*reflex：反射運動                      \*latency period：反応時間  
 \*ethology：動物行動学                      \*supranormal：正常の域を超えた  
 \*Miss Manners：エチケットに関するコラムで知られるアメリカのジャーナリストのペンネーム  
 \*sleuth：探偵、刑事

次の文(1)～(15)を本文の内容と照らし合わせて、一致する場合は選択肢1を、矛盾する場合は選択肢2を、当該事項に関する記述がないために判断できない場合には選択肢3を、マークシートの解答欄(18)から(32)にマークしなさい。

- (1) あくびは人から人へうつる。
- (2) 著者は、いろいろな人があくびをする5分間のビデオを30本用意して、被験者に見せた。
- (3) 他人のあくびの動画を見るとあくびが誘発されるが、静止画では誘発されない。
- (4) 被験者が自分のあくびを録画したビデオを繰り返して見た場合にも、あくびが誘発される。
- (5) 著者は社会生物学者(social biologist)であり、動物行動学者(ethologist)ではない。
- (6) 口が半開より全開のあくびの静止画の方が、被験者のあくびの回数が増えた。
- (7) 人間はあくびのことを考えただけで、あくびをする傾向がある。
- (8) 著者は、あくびの強力な誘発装置を作り出すことに興味を持っていた。
- (9) サルのあくびも人間にうつる。
- (10) あくびに関する文章としゃっくりに関する文章を被験者に読ませると、あくびの文章の方が被験者のあくびの回数が増えた。
- (11) あくびをした口の部分だけを写したビデオでも、あくびは効果的に誘発された。
- (12) あくびをした口の部分だけを写したビデオでは、歌っているのかあくびをしているのか区別がつかない。
- (13) あくびをする時に口を隠すマナーは、あくびを他人にうつさないために有効である。
- (14) 被験者があくびのビデオを見てあくびをする確率は、笑顔を見てあくびをする確率を34パーセント下回った。
- (15) あくびのビデオ画面を上下さかさまにした場合としなかった場合とでは、あくびの誘発される頻度に差が出た。

3. 次の文(ア)～(オ)の下線部(1)～(4)に関して、文法的に正しくない箇所が1つある。その下線部の番号を、それぞれマークシートの解答欄(33)から(37)にマークしなさい。

- (ア) As long <sup>(1)</sup> ago as the twelfth century, German alchemists <sup>(2)</sup> have perfected techniques <sup>(3)</sup> for refining precious metals <sup>(4)</sup> from other ores.
- (イ) Galileo begged Rome's indulgence for his <sup>(1)</sup> support of a Copernican system <sup>(2)</sup> in which the Earth orbited the sun <sup>(3)</sup> instead of <sup>(4)</sup> occupied a central position in the universe.
- (ウ) <sup>(1)</sup> Exaggerating <sup>(2)</sup> their nutritional importance, <sup>(3)</sup> dieticians frequently use chocolate as an example of both <sup>(4)</sup> a beneficial and a harmful food.
- (エ) Technological advances <sup>(1)</sup> can cause factual data to become outdated within a <sup>(2)</sup> short time; <sup>(3)</sup> yet, students should focus on <sup>(4)</sup> reasoning skills, not facts.
- (オ) The major difficulty <sup>(1)</sup> confronting with the authorities <sup>(2)</sup> was the reluctance of the people <sup>(3)</sup> to talk; they had been warned not <sup>(4)</sup> to say anything to the police.

4. 次の対話を読み、設問に答えなさい。

Kazuo Ishiguro (KI), a British writer, was born in Nagasaki, Japan in 1954, but was raised in England. This interview was conducted in 1987 by Christopher Bigsby (CB).

CB: You were born in Japan, but left at the age of five and were brought up in England. Do you have any memories of that earlier life back of Japan?

KI: ( 1 ). People find this remarkable but I do have very vivid memories, though they may be inaccurate. I think that possibly they are so vivid (A) there was such an enormous change in my life and if there is such a change you have something to anchor your memories to. What I recall is nothing monumental. I am sure there were significant things that happened to me in the first five years of my life, but I just remember ordinary things like standing in a street with my grandfather looking at a film poster, or cutting my thumb with a pair of scissors. These very little things have somehow stayed. But I have a vast array of such memories.

CB: How far, once you were in ( ア ) country, did you find yourself playing the young immigrant role of mediating between your parents and what, presumably, to them was much more of an alien culture?

KI: Very rapidly, probably by the time I was six, a year after my arrival. I think I could probably speak English better than either of my parents. I was certainly much more confident so I can't recall a time when ( 2 ). There must have been a point when I was picking it up, but when you are ( イ ) young you are not so self-conscious about not being fully in control of a language. (B) I just operated like all the other kids. Almost as far back as I can remember, there were areas of British life that I was much more familiar with than either of my parents, (C), of course, there were things, many things, my parents had to teach me.

CB: Did that change the power relationship between you and your father?

KI: It is very hard to say because I don't have anything to compare it with. Besides which the power relationships in Japanese family are actually very different from ( ウ ) that I have observed in Western families. The person who is directly in charge of the child is the mother. Very much so, much more than in a Western family. Of course the father takes an interest, but educating the kids, bringing up the kids, is not in his realm.

CB: I imagine you must be very irritated, at times, to be treated as though you were a Japanese writer. Nonetheless, do you see yourself as being wholly British or are there elements in your sensibility you can separate out as being more Japanese?

KI: ( 3 ) in the cultural sense, simply because I have been brought up by Japanese parents. My education outside the home was very British. I went to state grammar school and then to two British universities. In that sense, yes, I had a very typical British education. But inside the home we speak Japanese still, in my parents' house. I was always very conscious that they brought me up differently to the way my friends' parents were bringing ( エ ) up.

(Adapted from Brian W. Shaffer and Cynthia F. Wong (eds.), *Conversations with Kazuo Ishiguro*)

[1] 空所(1)～(3)に入る最も適切なものを選択肢1～4の中から選び、それぞれマークシートの解答欄 (38) から (40) にマークしなさい。

- |     |                                       |                       |                                 |                 |
|-----|---------------------------------------|-----------------------|---------------------------------|-----------------|
| (1) | 1. Not at all                         | 2. Oddly enough, I do | 3. Scarcely                     | 4. By all means |
| (2) | 1. I spoke Japanese                   |                       | 2. I didn't speak Japanese      |                 |
|     | 3. I spoke English                    |                       | 4. I didn't speak English       |                 |
| (3) | 1. I don't think I am wholly British  |                       | 2. I think I am wholly British  |                 |
|     | 3. I don't think I am wholly Japanese |                       | 4. I think I am wholly Japanese |                 |

[2] 空所 (A) ～ (C) に入る最も適切なものを選択肢 1～5の中から選び、それぞれマークシートの解答欄 (41) から (43) にマークしなさい。なお、文頭にくる語も小文字にしてある。

1. though      2. because      3. or      4. so      5. moreover

[3] 空所 (ア) ～ (エ) に入る最も適切なものを選択肢 1～6の中から選び、それぞれマークシートの解答欄 (44) から (47) にマークしなさい。

1. it      2. this      3. these      4. them      5. those      6. that

5. 次の文(ア)～(オ)を完成させるために最も適切なものを選択肢 1～4の中から選び、それぞれマークシートの解答欄 (48) から (52) にマークしなさい。

(ア) When we went to France he knew \_\_\_\_\_ no French, but within six months he had become extremely fluent.

1. entirely      2. virtually      3. barely      4. scarcely

(イ) After the incident, there was considerable doubt \_\_\_\_\_ exactly what had happened.

1. in the question of      2. as to      3. in the shape of      4. for

(ウ) The woman was \_\_\_\_\_ from hospital yesterday only a day after her operation.

1. ejected      2. expelled      3. evicted      4. discharged

(エ) Your argument \_\_\_\_\_ that Japan is still a great economic power, but this is no longer the case.

1. presupposes      2. outlines      3. concerns      4. represents

(オ) The case against the defendant was \_\_\_\_\_ for lack of evidence.

1. discarded      2. refused      3. dismissed      4. eliminated

6. 和文の内容とほぼ同じ意味になるように、指定された文字から始まる適切な1語を空所①～⑩に入れて、英文を完成させなさい。解答は、下記の例に従って、解答用紙(記述式)に記入しなさい。判読が困難な場合は採点されません。

例：(問題) You are taking an (e ) examination at Keio University. (解答) entrance

In a few short months, food has ① (r ) oil as the Next Big Threat to the long-running global expansion. Rice futures have ② (m ) ③ (t ) ④ (d ) since last August. In the recent global boom—five years of synchronous growth that lifted hundreds of millions out of ⑤ (p )—the availability of plentiful, cheap food was generally ⑥ (t ) for granted. But now much of the recent progress is ⑦ (b ) ⑧ (t ) by expensive food. As with oil, the ⑨ (r ) prices are fueled in part by speculators. And like oil, expensive staples are swiftly upsetting business plans, sparking inflation, ⑩ (c ) political instability and inflicting widespread economic pain.

わずか数ヶ月の間に原油に代わって食糧が、長らく続いてきた世界経済の拡大に対する次の大きな脅威となった。コメの先物価格は昨年8月から倍以上に上がっている。近年の世界的な好景気のなか、安く大量の食糧がすぐ手に入ることは概して当然のことと見なされていた。この5年間で(世界経済が)同時成長したおかげで、数多くの人々が貧困から脱した。しかし今、食糧価格の高騰によって近年の進歩がかなり脅かされている。投機家が価格上昇に一部拍車をかけているのは原油と同じ。また原油と同様に、食糧の高騰も(企業の)事業計画を急速に揺るがし、インフレを引き起こし、政治不安を招き、経済的な痛みを広げている。

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