

I. 次の文章に関して、空所補充問題と読解問題の二つがあります。まず、[1]から[20]の空欄を埋めるのに、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(1)から(20)にマークしなさい。次に、内容に関する[21]から[30]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(21)から(30)にマークしなさい。

He has been called “the greatest leader that ever came on God’s earth,” yet he never led a group larger than twenty-seven. He failed to reach nearly every goal he ever set, and until recently, he had been little remembered after his death. But once you learn the story of Sir Ernest Shackleton and his remarkable Antarctic expedition of 1914-1916, you’ll come to agree with the effusive praise of those [1](1. around 2. beyond 3. under) his command. He is a model of great leadership and, in particular, a master of guidance in crisis.

That’s because Shackleton failed only at the improbable; he succeeded at the unimaginable. “I love the fight and when things are easy, I hate it,” he once wrote to his wife, Emily. He [2] (1. fought his way toward 2. managed to reach 3. lost track of) the South Pole in 1902 when he was part of a three-man Farthest South team on the *Discovery* expedition of the renowned explorer Robert F. Scott. But the men turned back only after walking their ravaged bodies to within 460 miles of the Pole in a terrifying cold experienced by only a handful of human beings at that time. Six years later, commanding his own expedition, Shackleton was forced to turn back a [3](1. heartfelt 2. hearty 3. heartbreaking) 97 miles short of the Pole, but only after realizing it would be certain death by starvation had his team continued. He was forgiven that [4](1. accomplishment 2. failure 3. crisis) in light of the greatness of the effort; he was knighted by King Edward VII and honored as a hero throughout the world.

His greatest failure was his 1914-1916 *Endurance* expedition. He lost his ship before even [5](1. touching 2. abandoning 3. leaving) Antarctica. But he reached a new pinnacle in leadership when he successfully led all the members of his crew to safety after an agonizing two-year fight for their lives.

It is a tale so amazing you’ll wonder why the *Endurance* saga hasn’t become a part of every school-age child’s reading. If Shackleton’s expeditions ultimately were all disappointments to him for [6] (1. coming close to 2. keeping up with 3. falling short of) their goals, he made plenty of grand achievements to

his credit along the way. As a member of the *Discovery* team, Shackleton was among the first to attempt to reach the South Pole, or even to venture inland from the Antarctic Coast. He was the first to discover vegetation on a remote Antarctic island. His *Nimrod* expedition located the Magnetic South Pole, invaluable for navigational charts. He was the first to find coal in the Antarctic, altering how scientists saw the makeup and the origins of the continent. He pioneered innovations in exploration packing, clothing, diet, transport, and equipment.

* * *

Sir Ernest set out at age forty on an independent voyage to make what he considered the last great expedition [7](1. accomplished 2. left 3. devoted) on earth: an eighteen-hundred-mile crossing of Antarctica on foot. The expedition ship, named the *Endurance* after the Shackleton family motto *Fortitudine Vincimus*, “By Endurance We Conquer,” set sail in August 1914 at the dawn of World War I and [8](1. made up with 2. made its way to 3. made off with) Buenos Aires, to South Georgia Island, and eventually to the Antarctic Circle, where it plowed through one thousand miles of ice-encrusted waters. Just one day’s sail [9](1. from 2. beyond 3. near) its destination in Vahsel Bay on the Antarctic coast, the ship got stuck “like an almond in a chocolate bar” as it was later described, in the polar ice of the Weddell Sea.

The men [10](1. would have been stranded 2. could be stranded 3. were stranded) on an ice floe more than twelve hundred miles from the farthest outposts of civilization. Whenever it seemed the situation couldn’t possibly get worse, it did. The pack ice precariously dragged the ship north for ten months. Then, the *Endurance* was crushed and the men were forced to camp on the ice. They watched in horror one month later as their vessel sank to the bottom of the sea. No one knew anything had happened to them. All they had to [11](1. throw away 2. rely on 3. wait for) were three lifeboats salvaged from the ship. Shackleton allowed each crew member to carry only a few items necessary for survival. The first things [12](1. agreed 2. exchanged 3. tossed): gold coins and a Bible; saved were personal diaries and a banjo.

When the weather was its most brutal, the men endured temperatures that were so low they could hear the water freeze. The bitter cold froze their

garments [13](1. sharp 2. fragile 3. solid) and burned their hands and feet. They slept in tents so flimsy they could see the moon through them. They spent nearly four months in the frigid darkness of the long polar night. When the Antarctic summer finally brought warmer temperatures and the [14](1. protection 2. promise 3. progress) of some relief, the men awoke every morning in cold puddles of water as their body heat melted the icy floor of their tents. They subsisted on a [15](1. diet 2. feast 3. recipe) of mostly penguin, seal, and sometimes dog.

Eventually, when the ice began shattering beneath them, the men took to their three small lifeboats. After more than four months of mind-numbing boredom, they suddenly were [16](1. pitched into 2. thrown beyond 3. empowered by) an intense battle for survival that brought them to the limits of human capabilities. They fought the sea for nearly a week before landing. They were cold, hungry, exhausted, and so thirsty their tongues swelled in their mouths. When they finally reached Elephant Island, they found it a stinking, guano-covered place ravaged by storms. Most of the crew spent the last months of their ordeal huddled under two overturned lifeboats.

In the end, Shackleton took five men and sailed eight hundred miles in a lifeboat over stormy seas to reach the inhabited island of South Georgia in the remote South Atlantic. When [17](1. in 2. by 3. for) some miracle they made their destination, they found they had to cross a nearly impassable frozen mountain range to reach civilization: a whaling station. The whalers, who had seen so much in their own hard lives, were in awe of the invincibility of the men. Immediately, Shackleton [18](1. gave up 2. turned around 3. backed out) and led an effort to rescue the rest of the crew on Elephant Island. Amazingly, every single one had survived.

* * *

According to Napoleon, "a leader is a dealer in hope." Shackleton knew how to keep hope in plentiful supply — during the 1907-1909 *Nimrod* expedition to the Pole when death was nearer to the men than their waiting ship, and during the long hardship of the *Endurance* expedition. When it was preposterous to think they could get out alive, he convinced his men that only a fool would say they

wouldn't. "We were in a mess, and the Boss was the man who could get us out. It is a measure of his leadership that this seemed almost axiomatic," said Reginald W. James, physicist on the *Endurance*.

"The Boss," as his men called him, built success on a foundation of camaraderie, loyalty, responsibility, determination, and — [19](1. above all 2. to say the least 3. by chance) — optimism.

Some sixty years after the rescue, an interviewer asked *Endurance* First Officer Lionel Greenstreet, "How did you survive when so many expeditions [20](1. competed 2. perished 3. elapsed)?" The old officer, then eighty-two, answered in one word: "Shackleton."

—Adapted from Margot Morrell and Stephanie Capparell, *Shackleton's Way: Leadership Lessons from the Great Antarctic Explorer*, Viking Adult, 2001.

[21] Which of the following statements about Shackleton's expedition best matches the meaning of the expression "he succeeded at the unimaginable" in the 2nd paragraph?

1. Shackleton did not have a good imagination.
2. The survival of the expedition defies the imagination.
3. Shackleton's expedition was so successful that it's hard to believe.
4. The *Endurance* expedition discovered things that no one had imagined before.

[22] In the 3rd paragraph, the expression "he reached a new pinnacle of leadership" refers to the fact that

1. Shackleton crossed a high mountain range on South Georgia Island.
2. Shackleton can be seen as one of the best leaders in history.
3. Shackleton's men admired him because of the success of his *Endurance* expedition.
4. Shackleton's men felt high emotions toward him during their difficult situation.

[23] Which of the following is *not* a true statement about Shackleton's great achievements?

1. He was one of the first to venture into the Antarctic interior.
2. He discovered that there were plants on an Antarctic island.
3. He found that the Antarctic had coal, as anticipated by scientists.
4. He was a pioneer of innovating what was necessary for expeditions.

[24] Which of the following is true with regard to the expression “By Endurance We Conquer” in the 5th paragraph?

1. It was made the Shackleton family motto after Sir Ernest’s return from the *Endurance* expedition.
2. It means that an army can be beaten by waiting for the opportunity to attack.
3. It was selected by Shackleton’s grandfather to be the family motto.
4. It proved to be an extremely apt description of the *Endurance* expedition.

[25] In the 5th paragraph, what does the expression “like an almond in a chocolate bar” mean?

1. The ice around the ship held it firmly in place.
2. The ship got stuck because it was carrying so much chocolate.
3. The ice was the color of chocolate.
4. The ice flowed and covered the ship entirely.

[26] What happened to Shackleton and his men when the Antarctic summer came?

1. Warmer temperatures finally made their survival battle less intense.
2. The shattering ice forced them onto small lifeboats.
3. They floated on the sea in their lifeboats, going nowhere.
4. Animals such as penguins, seals, and dogs came back to the camp.

[27] Which of the following is closest to the meaning of the expression “a leader is a dealer in hope” in the 10th paragraph?

1. A good leader makes people happy behind the scenes.
2. A good leader inspires people to think positively about their destiny.
3. A good leader is good at solving conflicts among his men.
4. A good leader is an opportunist who takes advantage of people.

[28] In the 10th paragraph, what does the author mean when he states “It is a measure of his leadership that this seemed almost axiomatic”?

1. Shackleton’s leadership was so great that his men were certain that they would survive.
2. Shackleton’s leadership was too great to be appreciated by his men.
3. Shackleton’s leadership should be evaluated on the basis of his success as an explorer.
4. Shackleton’s leadership was so great that it didn’t require any proof.

[29] According to this article, which of the following is a true statement about the *Endurance*?

1. The *Endurance* stood firm against the brutal weather.
2. The *Endurance* moved north to a whaling station.
3. The *Endurance* carried penguins, seals, and dogs.
4. The *Endurance* tragically sank to the bottom.

[30] According to this article, which of the following best captures Shackleton’s way as a leader?

1. Prepare carefully, and use the latest technological innovations.
2. Recruit a team of men with the endurance necessary for such arduous expeditions.
3. Create commitment to the team and focus on the prospect of success.
4. Be ready to make sacrifices for the good of the team.

II. 次の文章に関して、空所補充問題と読解問題の二つがあります。まず、[31]から[50]の空欄を埋めるのに、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(50)にマークしなさい。次に、内容に関する[51]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(51)から(60)にマークしなさい。(なお、本文中に普段あまり使われない用語がありますが、本文末の Notes を手掛かりに読みなさい。)

The twin towers of democracy — individual political liberty and self-interested market economics — took root in the 18th and 19th centuries. The market democracies rise from the works authored by Thomas Jefferson and Adam Smith in 1776. That year *The Declaration of Independence* and *The Wealth of Nations* launched humanity on a journey toward “I’s” and “we’s” who could fulfill the best in our natures.

That path is now gravely threatened. An extreme individualism equating happiness [31](1. for 2. with 3. as) “value” alone now trumps choices and policies made in markets of all kinds, political and otherwise. “Value” and “I” can never migrate back into a sustainable blend with “values” and “we.” We must think differently about the real “we’s” of our lives — especially our organizations — and [32](1. purposefully 2. accidentally 3. incidentally) blend “value” and “values” in those “we’s.”

It is to be noted here that people use the words “value” and “values” in different ways. On the one hand, the singular “value” arises in conversations about economics, finance, business, and markets. Value connotes a pointed [33](1. estimation 2. escalation 3. investment) of current or anticipated worth not distant from monetary equivalence. On the other hand, the plural term “values” crops up when people talk about beliefs and behaviors regarding how human beings do or do not get along with one another and with gods, spirits, and nature. “Values” is a noun, but a noun concerned with attitude and action. Values are sorted into several categories: social values, political values, family and religious values, and environmental values. Unlike value, talk of values [34](1. increases 2. incorporates 3. ignores) money. There is a deep, backward- and forward-looking quality to values. If value makes us wealthy, values make us human.

Billions of people on the planet continue to live — and to share fates — because of places. But, not us. What we share with others — fates, ideas, roles, relationships — depends more on the purposes we bring to markets, networks, and organizations than the places in which we [35](1. reside 2. believe 3. participate). We share fates with other people in the form of friends, family, and organizations, not places. The [36](1. coordination 2. comparison 3. split) between value and values is a corollary of “I’s” who have spun out of orbit from “we’s.” Those of us who live in markets, networks, nations, and organizations no longer belong to base traditional “we’s.” Therefore, we must learn to think differently about “we” in this age of “me.”

In our placeless world, our dominant shared role in relation to government is consumer, not citizen. Citizenship becomes [37](1. no less than 2. no more than 3. as little as) a nostalgically shared idea. We experience the self-governance historically linked to the role of citizen in organizations, not places. If we find the meaning of community, we do so in organizations and among friends, not places. We can vote. But voting is a single thread of democracy. In the [38](1. event 2. absence 3. institution) of accompanying political and social values, voting is a specialized currency for consumption in political markets.

In worlds where people share ideas, roles, resources, purposes, and fates because of places, shared paths weave into the “larger we’s” of town and neighborhood, city, and state. Place blends religious, ethnic, national, political, and other values to [39](1. forbid 2. forsake 3. forge) “thick we’s.” In a world of purposes, the inescapable shared fates necessary to “thick we’s” occur among friends and families, and in organizations. Our cares and animosities arise in them. We know that Germany and France were mortal enemies many times — in the olden days. But we do not [40](1. allow 2. expect 3. implore) them to go to war ever again. In a world of purposes, we do not hate people in the “thick we’s” of other organizations.

Large societies are unsustainable without organizations or mid-level formations. If organizations disappear, societies [41](1. destabilize 2. consolidate 3. develop) until new ones emerge. De Tocqueville, for example, considered towns and associations [42](1. vital 2. detrimental 3. harmless) to 19th century American democracy. The immense Soviet Union was also just that — a union of mid-level social formations called soviets. However, mid-level social

formations grounded in place have atomized in the last 30 years. Structures that once made sense — local government, neighborhood, community — destabilized. This instability will [43](1. insist 2. resist 3. persist) until we recognize that organizations, not “collectivities of I’s,” are the “thick we’s” in which we share fates with others. Organizations are the mid-level social formations in a world of purposes.

Organizations are “thick we’s” in which individuals must [44](1. hinder 2. balance 3. inflate) self-interest with the common good. It is in organizations, not in places, that we most meaningfully share fates with other people beyond friends and family.

Organizations compete in markets and networks. Organizations must link their common good to the greater good of the planet. For example, in organizations, employees and volunteers must [45](1. be indifferent to 2. make little of 3. take responsibility for) blending value and values in the good things they provide to others. To ignore or abuse that [46](1. value 2. right 3. burden) is to fail to lead a good life in our new world of purposes.

This ethical imperative is inescapable. We understand that the common good of our organizations must incorporate concerns ranging from work/family balance to customer satisfaction to investment returns. The common good of organizations [47](1. demands 2. demonstrates 3. denies) that we weave together hierarchical and democratic social and political values. This is [48](1. progressive 2. promising 3. premature) because strong, predictable shared values practiced in organizations are the values shared among friends and families in markets, networks, nations, and the world.

People who experience robust democracy in organizations are more likely to respect dissent, free speech, consent, participation, and responsibility. They are less likely to violate the liberty and freedoms of others. Neither value nor values can be [49](1. promoted 2. ignored 3. achieved) in organizations. Again, organizations must link their common good to the greater good of the planet. In a world of purposes, this is what organizations do — this is what they are for. Organizations are the solutions to [50](1. restore 2. regulate 3. monopolize) “thick we’s,” where value and values as well as “I’s” and “we’s” can migrate. Organizations decide the fate of the twin towers of democracy.

— Notes —

World of places: Any world in which the power of place forges strong shared values. In a world of places, place-based social formations, such as towns or villages, are “thick we’s.”

World of purposes: A world in which place has lost its power to blend and shape strong shared values. A world of purposes has six social formations: markets, networks, nations, organizations, friends, and family.

Thick we’s: People who inescapably share fates with one another. “Thick we’s” inevitably must balance self-interest with their common good. They must implement their common good together because they share fates.

Thin we’s: People who have similar interests, but do not share fates with one another. “Thin we’s” have no need to implement a common good together.

Collectivities of I’s: Groups identified as market or network segments because of similar interests, motivations, demographics, or other criteria. “Collectivities of I’s” are “thin we’s.”

— Based on Douglas K. Smith, *On Value and Values: Thinking Differently about We in an Age of Me*, Prentice-Hall, 2004.

[51] According to the author, which of the following is the most serious threat to democracy?

1. The decline of communities and the world of places.
2. Pursuit of common goals with no regard to the individual’s rights.
3. Extreme pursuit of self-interest and the separation of “I’s” from “we’s.”
4. Friction between various types of “values” in such areas as ecology, religion and race.

[52] Which of the following is most probably the author’s view about market economics?

1. Equal distribution of wealth is more important than economic growth.
2. Market economics is important for democracy.
3. The intrusion of market economics into politics is a natural evolution of democracy.
4. In a democratic society, government and organizations should control market economics in order to protect values.

[53] What makes “values” different from “value”?

1. “Values” is actually the same as “value” at the end of one’s life.
2. “Values” means our attitude toward non-economic aspects of life, while “value” basically means money.
3. “Values” means a lot of donations that solve various social issues.
4. “Values” means a dream or aspiration, while “value” means its achievement.

[54] Which of the following cases exemplifies “values” overriding “value”?

1. This shop provides the best value in the neighborhood.
2. In the tourism industry, a good smile is as important as a good price.
3. The railway labor union decided to stop a strike on Mondays so that patients could go to the hospital.
4. To recruit managers, interviewing is more reliable than paper-based examination.

[55] Which of the following opinions will most probably be supported by the author?

1. Organizations are more important than friends or families to keep democracy vital.
2. Communism is one effective method to maintain “thick we’s.”
3. Individual voting through the Internet on policy and budget is a solution for revitalizing democracy.
4. Organizations are incubators for creating values and “thick we’s” in our society.

[56] Which of the following would most likely be used by the author as an example to emphasize his main point?

1. The UN is a good case of an organization which has realized values across national boundaries.
2. Finding a solution for class conflict is a key for today’s democracy in developing countries.
3. Conflict among regional organizations will be dangerous because it destroys democratic society.
4. Each country needs to be independent and autonomous to solve global issues.

[57] Why are organizations important for democracy? Which of the following is *not* correct?

1. Conflict among values and self-interest must be resolved in an organization.
2. Organizations can serve as small-scale models for democracy.
3. An organization can be a shelter for losers of severe market competition.
4. Organizations are the key to maintaining a democratic society.

[58] Which of the following best explains the relationship between liberty and “thick we’s”?

1. Liberty means freedom only in “thin we’s,” not in “thick we’s.”
2. Liberty is something that people learn to respect in “thick we’s.”
3. Liberty conflicts with “thick we’s.”
4. Liberty has nothing to do with “thick we’s” or “thin we’s.”

[59] Why are organizations less important in the world of places than in the world of purposes?

1. In villages and towns, people physically live together in the same place and naturally work together to realize “values.”
2. In the world of places, it is politics and elections that solve most of the issues.
3. In the world of places, organizations are not well developed beyond family, friends and religious groups.
4. In the world of places, people do not face any conflict among “values.”

[60] Which of the following is true, according to this article?

1. Economic-value-oriented societies are dynamic, but respect for human values is also important in today’s democracy.
2. Democracy can be maintained only by creating new types of organizations where “value” and “values” can merge without conflict.
3. Place-based traditional democracy no longer functions properly. A new type of organizational democracy is necessary for the world of purposes.
4. It is more important to think about “we’s” than “I’s.” The quality of democracy depends on self-control and caring for others.

平成21(2009)年度 総合政策学部 問題訂正

科目	誤	正
英語	p.5 設問[22] 1～2行目	
数学および英語	<ul style="list-style-type: none"> ・ a new pinnacle <u>of</u> leadership 	<ul style="list-style-type: none"> → ・ a new pinnacle <u>in</u> leadership