て

英　語　問　題

注意事項

1. 問題用紙は，11 ページある。
2. 解答用紙に印刷されている受験番号が正しいかどうか，受験票と照合し確認する。
3. 解答用紙の所定の欄に氏名を記入する。
4. 解答は，すべて解答用紙の所定の欄にマークするか，または所定の欄に記述する。
5. 解答は，必ず鉛筆又はシャープペンシル(いずれも HB・黒)で記入する。
6. 訂正は，消しゴムできれいに消し，消しくずを残さない。
7. 解答用紙は，汚したり折り曲げたりしないこと。また所定以外のところには，記入しない。
8. 問題に指定された数より多くマークしない。
9. 解答用紙は，持ちかえらない。
10. 問題用紙は，持ちかえる。
11. 試験時間は，70 分である。

(マーク記入例)

良い例	悪　い　例
●	◎　⊗　◍

I　つぎの英文を読み，あとの問いに答えなさい。

Who or (　イ　) exactly is a third culture kid? David Pollock developed the following definition: A Third Culture Kid (TCK) is a person who has spent a significant part of his or her developmental years outside the parents' culture. The TCK frequently builds relationships with all of the cultures, while not having full ownership in any. Although elements from each culture may be assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background.

TCKs learn culture in the (　A　) ways others do, and they are also as capable as anyone else of navigating their way through these stages of transition and being enriched by them. Some seem to almost soar through these cycles, no matter how frequently they occur. Other TCKs appear to lose their bearings in the midst of so much mobility. So what makes this such a (　ロ　) experience for TCKs? We believe there are several factors that intensify the different normal dynamics of the transition experience when they occur in the context of the third culture lifestyle.

Because of the very nature of international living, TCKs undergo chronic cycles of mobility (1) far more often than the population at large. Some families make international moves every two years or less, and their TCKs may chronically move from entry to leaving stages, without knowing the physical or (　B　) comfort and stability of involvement, let alone reinvolvement.

The reality is that with every transition, there is loss even when there is ultimate gain. No matter how much we anticipate the future as good, we almost always leave something of value behind as well. (2) In loss, there is grief. An important thing to remember is that grief during transition is not a (　ハ　) of the past. It is actually an affirmation of where we have been, geographically or relationally, because we do not grieve for things or people we don't love. The more we have loved, the deeper the sense of loss. Grief doesn't mean that we

shouldn't move (C) to the new or that the next stage won't be great. It simply means that leaving things we have enjoyed — the people and places we have loved, the stages of life that have been good — is hard.

Any grief, big or small, begins a well-defined process described by Dr. Elisabeth Kübler-Ross. She explained how we express grief through denial, anger, bargaining, depression, and acceptance. In a way, it's a transition process within the overall transition experience. The intensity of this process is, of course, related to the intensity of the loss. What it also means for TCKs and their families is that there are (ニ) and repetitive cycles of loss and grief.

Notice that we don't always go through these stages in a (ホ) fashion. Not only is everyone in the family going through the overall transition process at different rates, but each person may also be at a different stage of this grief cycle within that larger journey on any given day. One day it seems everyone is finally "well-adjusted,"(3) while the next day anger erupts for the slightest reason. This uneven process can leave us wondering what is (D) with us or those around us.

Second, TCKs not only go through the transition process more often than most people, but usually their moves mean changing cultures as well as places. This increases the degree of impact from that experience as the issues related to what is commonly (E) as culture shock or culture stress are piled on top of the normal stress of any transition.

When we consider these two factors alone, it's not hard to see why repeated cycles of mobility can lead to repetitive losses and the grief that they (ヘ). It's not hard to imagine that changing cultures and cultural rules can make it more difficult or take longer to go through the transition phase to the true entry and reinvolvement stages.

問 1 （ イ ）～（ ヘ ）に入る最も適切な語を選びなさい。

(イ) A. how　　B. what
C. why　　D. whose

(ロ) A. smooth　　B. boring
C. varying　　D. needless

(ハ) A. depression　　B. demonstration
C. dream　　D. denial

(ニ) A. multiple　　B. unique
C. incredible　　D. artificial

(ホ) A. creative　　B. valuable
C. linear　　D. periodic

(ヘ) A. destroy　　B. reduce
C. present　　D. generate

問 2 前後の文脈，内容から判断して，（ A ）～（ E ）に入る適切な英単語（一語）を書きなさい。最初の一文字はすでに解答欄に与えられているので，その文字を繰り返して書かないこと。

問 3 下線部(1) chronic cycles of mobility とはどのような意味か。最も適切な説明を選びなさい。

A. They go through the transition cycle with greater frequency.

B. They always suffer from a serious shortage of movable housing.

C. They exchange commodities after using them just once.

D. They are restlessly seeking a stimulus in their life.

問 4　下線部(2) No matter how much we anticipate the future as good, we almost always leave something of value behind as well. とはどのような意味か。最も適切な説明を選びなさい。

A. People always think of their youth as full of enjoyable and valuable events, so they cannot abandon their memories even though they achieve their dreams in adolescence.

B. People color their childhood experiences with enjoyable or pleasant memories, and they always remember even their saddest memory as a good one.

C. People always cherish memories of their youth in that they learn a lot from these invaluable experiences even if their adult ones are wonderful.

D. People choose the days of their youth over the days of adulthood for the very good reason that they did not need to worry about social concerns when they were young.

問 5　下線部(3) "well-adjusted" の最も適切な意味を選びなさい。

A. under orders

B. socially balanced

C. well organized

D. smartly dressed

問 6　この文章に最も適切なタイトルを選びなさい。

A. TCKs Enrich Their Ways of Thinking

B. TCKs Lose Contact with Reality

C. TCKs Enjoy Normal Adjustments

D. TCKs Suffer From Cultural Transitions

Ⅱ　つぎの英文を読み，あとの問いに答えなさい。

Since the beginning of psychology as a science, psychologists have been unable to decide on a very deep and important problem. Why do people have different levels of intelligence? Is the difference due to the level of intelligence in the family line or is it due to the way that an individual is brought up? There seems to be no simple answer to this question. The evidence suggests that intelligence can be inherited and that some families have a history of intelligence. Therefore, we can say that some people are born with a tendency to become intelligent. On the other hand, it is also clear that if one lives in an environment that encourages the growth of intelligence then a person can become intelligent because of this. However, science has not been able to provide an answer to the question of which of these factors is the more effective.

There are two main problems that stand in the way of our understanding of how intelligence develops. For a start we need an agreed understanding of what intelligence actually is. Most definitions of intelligence include phrases such as "knowing" and "understanding" the reality around us. Intelligence is also defined as "a set of mental skills that helps individuals reach a goal." Intelligence is also seen as the ability to use knowledge and skills to overcome obstacles. And finally, intelligence is defined as helping one to adapt to a changing environment. Further, we cannot separate intelligence from the many processes by which each person gets and uses knowledge. These processes include recognition, categorization, thinking and memory. The development of knowledge is not completely different from culture to culture, neither is it the same everywhere.

In psychology, a lot of attention has been given to the idea that intelligence can be measured and given a number value. Although there are intelligence tests that can measure levels of intelligence, many specialists disagree about the fairness, reliability and usefulness of such tests. Without a clear definition of what intelligence is, there is bound to be disagreement as to how to test it and on the results of such tests.

The other problem is how to research this question. How can we create a controlled experiment to decide if a person's intelligence comes from what he or she has inherited or from the environment that he or she has lived in for a period of time? One way would be to test identical twins because they have the same genes. We could then place them in different family and school situations and they would be brought up differently. They could then be tested for intelligence and any differences could be explained by environmental factors. Alternatively, we could take babies with different genes and then bring them up in exactly the same environments. Testing would reveal differences that could be explained by the differences in their genes. Such experiments could be very useful in settling the debate.

However, we can see very quickly that such experiments are impossible with human beings. We could never be sure that any two environments are in fact identical. Neither could we be sure that any two human beings had exactly the same genes. Even if we could, there is the problem of deciding on the environments in which they would live. Apart from these questions, it is impossible to take children from their homes and put them in another situation. Nor can we isolate children from their natural environment to see how their intelligence would develop without it. Even though this scientific question is very important, it is not possible in a humane society to carry out experiments that might lead to its solution because such experiments would require unacceptable limitations on the rights of the participants and their families.

1. What is the question that scientists have been unable to answer?

A. How can we increase people's intelligence to solve problems?

B. What is the value of intelligence to people who do not need it?

C. Why are people becoming more intelligent than before?

D. Why are some people more intelligent than others?

2. What is the first proposal in the text about how intelligence develops?

A. People are more intelligent because of their family history.

B. People become intelligent because they are surrounded by clever relatives.

C. Intelligent people are educated to become that way.

D. Intelligence is not learned; it is something you gain by yourself.

3. What is the second proposal in the text about how intelligence develops?

A. The development of intelligence is connected to inheritance.

B. Intelligence grows when people are in a place that encourages it.

C. Some people are more intelligent than others because they study.

D. Reading widely is the royal road to the development of intelligence.

4. What is the main difficulty in discussing intelligence?

A. There are no intelligence tests that are perfectly able to describe it.

B. Despite a great deal of investigation intelligence is difficult to define.

C. There are now too many intelligent people in the world to count.

D. Much research has been done on testing but not on the subject itself.

5. Which description of intelligence is NOT included in the text?

A. We use intelligence to help us to solve problems.

B. We use intelligence to change from one situation to another.

C. We use intelligence to help us deal with emotional issues.

D. We use intelligence to understand how to achieve an objective.

6. What is the problem with intelligence tests?

A. There is a lot of disagreement over the number of tests.

B. These tests cannot be used effectively for college entrance.

C. Specialists disagree as to the value of such tests.

D. No test is good enough to test the most intelligent people.

7. What is the first way that the difficulty with research could be solved?

A. We could select identical twins and let them live together in the same environment.

B. We could make twins with different genes be members of the same family.

C. We could put two people with the same genes into different situations.

D. We could test two people from different backgrounds after they have lived together.

8. What is the second way that this difficulty with research could be solved?

A. Two unrelated babies with the same genes could be educated separately.

B. Identical twins could be taken from different families and tested for intelligence.

C. Intelligence tests could be created that tell the difference between the environment and inheritance factors.

D. We could use the same environment to bring up two children with different genes.

9. What problems do the possible solutions give us?

A. Intelligence tests are not yet good enough to identify people's intelligence for this experiment.

B. It would be difficult to get permission from parents or schools to relocate children.

C. To find out which people are identical twins and where they would like to live is impractical.

D. To find people with identical genes or locate them in exactly similar environments is not possible.

10. Why is there little chance of carrying out these experiments according to the text?

A. Parents would require too much compensation for moving their children to different locations.

B. In a free society people cannot be treated as subjects in an experiment without rights.

C. The results of such an experiment would be criticized because of the way it was carried out.

D. Children would not agree to being moved to a different environment or to being isolated for testing.

Ⅲ つぎの会話文を読み，1～5の文が入るそれぞれ最も適切な箇所を(A)～(H)から選び，会話を成立させなさい。

1. You mean the judges thought that nobody was good enough?
2. It's a sign of the times that web journalism is being recognized.
3. That is why I'm more interested in the Pulitzer book prize.
4. Your name could be famous one day.
5. Well, it's all in the title!

Jack, a Canadian student in Japan, and Fumika, a Japanese student, are talking about the Pulitzer prizes.

Jack: Hey, Fumika, do you know about the Pulitzer prize?

Fumika: Sure, it's a prize that's given to the best novel of the year, isn't it?

Jack: Yes, you're right about that. But do you know that prizes are also awarded to top journalists for their stories? (A)

Fumika: Actually, yes. I studied journalism for a year at the University of British Columbia and that's when I got to know about the Pulitzer.

Jack: I can't believe this! I didn't know you'd studied in Canada. Did you enjoy journalism?

Fumika: It was okay, but my real love is English literature. (B)

Jack: Tell me, if a book wins a Pulitzer, does it mean you're more likely to read it?

Fumika: Oh sure. For instance, a few years ago I read a book by Cormack MacCarthy called *End of the Road* because it had won the Pulitzer.

Jack: I don't know that book. What's it about?

Fumika: (C) It's a frightening, dark story but I'm glad I read it. You should, too. Do you know what happened this year with the prize for best novel?

Jack: No, no idea.

Fumika: Nobody was awarded the prize.

Jack: (D) Wow, I guess the short-listed candidates were all embarrassed.

Fumika: Well, one of them is dead. But it could be embarrassing for the others, especially as the short-listed candidates have recently been named.

Jack: Perhaps. On the other hand, they should feel pretty proud to be on the short-list at all, don't you think? (E)

Fumika: Well, put it this way, Jack, I wouldn't mind being on that list.

Jack: You never know, Fumika. (F)

Fumika: Are you joking? Getting back to journalism though, one of the interesting things about the Pulitzer is that on-line news providers are winning awards.

Jack: Yeah, I heard *The Huffington Post* won an award, right?

Fumika: Actually, two on-line news providers won awards. (G)

Jack: In fact, I read all my news on-line. Most of it I read on my smart phone.

Fumika: Me, too. I love it that I can blog the site and have my say. I think that's so important.

Jack: Right. We can all be journalists just by contributing our ten-cent's worth to the web site. (H)

Fumika: You never know, Jack. When I win the Pulitzer for my novel, you will win it for web journalism.