

I 次の英文を読み、下の問いに答えなさい。

All around the world, young people are attending school for more years, and record proportions are continuing into higher education. In the affluent countries of the Organization for Economic Cooperation and Development (OECD), the proportion of youth enrolling in university-level education increased by 20 percentage points in the decade between 1995 and 2006. The growth rate was even faster within middle-income nations: their college enrollments increased by 77 percent over eight years.

This expansion is part of a long-term trend that began with mandatory primary education in developed countries in the late nineteenth century. As the twentieth century unfolded, ^(ア) increasing proportions of youth in most OECD nations ^(イ) attended school beyond the compulsory minimum. From the 1960s onward, it was the turn of post-secondary education: in many countries, universities were founded and new kinds of *tertiary institutions came into being ^(ウ) to accommodate a burgeoning demand for higher education.

So far, the growth in demand for more years of education seems to have no limit. ⁽¹⁾ Increasingly, a baccalaureate degree no longer suffices; enrollment in master's, professional, and higher degree programs is booming. Each new generation exceed its parents in terms of average years of schooling completed. ^(エ)

This portrait of educational expansion may seem grounded in the Western European and North American historical experience; however, trends over time in the economically less developed parts of the world are not so dissimilar. Less-developed countries typically started their educational expansion at a later date. Many are still challenged by high rates of illiteracy, and markedly smaller proportions of their populations complete secondary or tertiary education. (I), developing nations have made immense efforts to catch up, as Cristián Cox's chapter 2, on Latin America, attests. Pushed on one side by burgeoning popular demand for access and on the other by the belief among elites that education ⁽²⁾

drives a nation's economic growth, governments on many parts of the political spectrum have prioritized public investment in education.

State investment in education *dwarfs private investment in all countries, and public subsidies drive educational demand to much higher levels than would occur in a purely market-based system. Growing demand places increasing fiscal pressures on governments, and they look for ways to limit expenditures, which, **ceteris paribus*, tend to *exacerbate inequalities in access. Nevertheless, education has consumed an increasing portion of GNP in most countries.

Even in the wealthiest nations, popular demand for more education — especially at the tertiary level — potentially exceeds supply, causing institutions to ration or limit access. This imbalance is exacerbated by differences in institutional prestige: applicants clamor to get into the most esteemed universities. The most common strategy for rationing access has been through competitive entrance examinations. The contest for access to higher education *ramifies through the other levels of an educational system: certain secondary schools develop a reputation for providing superior chances for admission to high-status universities, so they in turn become highly sought after. *A cascade of unequal prestige and competition ensues, and differentiation and inequalities among schools emerge and solidify.

Where there is limited or competitive access to public institutions, families with means can turn to private educational providers. Global economic growth in recent years has swelled the number of families that can afford to purchase private educational services. (II), private primary and secondary schools, after-school academies, and tutoring and test-preparation services, along with private colleges and universities, are mushrooming worldwide, offering educational opportunity to paying customers. A diverse range of private institutions serves, in a very unequal way, a spectrum of income levels.

Public and private educational institutions are frequently *intertwined in *symbiotic fashion. In nations like Brazil, the most prestigious universities are

public, as chapter 3 in this volume by Antonio S. A. Guimarães indicates. However, affluent Brazilian families often send their children to private elementary and secondary schools, believing that these will better prepare them for admission to the highly selective public universities. In other countries, including the United States, there is a contrasting pattern, whereby many affluent families send their children to public primary and secondary schools, but where top high-school graduates enter a fierce competition to gain admission to the most prestigious colleges and universities, most of which are private. In both situations, economically advantaged families act strategically, seeking superior educational opportunities for their children by moving between private and public educational institutions. In so doing, they widen the gaps in educational attainment between children from affluent and poorer families.

At the same time, public institutions lose *legitimacy if they [(A) to (B) viewed (C) those (D) as (E) are (F) closed] from lower social strata. In several societies, “affirmative action” policies have come into play to improve access to sought-after public universities for disadvantaged groups. The Guimarães chapter in this volume shows how these efforts play out in one case, but there are many others, including, for example, India, with its nationwide system of “reservations” for low-caste applicants to the public universities.

Increasingly, the thirst for educational access has spilled over national borders: worldwide, nearly 3 million students travel overseas to enroll in higher education. Currently, the largest recipients of overseas students are the United States (20%) and the United Kingdom (11%), follow by Germany, France, and Australia. The largest numbers of foreign undergraduates come from Asia, but there are also large flows within the European Union (EU) and among OECD countries. Efforts to harmonize divergent national education systems within the EU — the Bologna Process — testify to the growing importance of these flows across political boundaries.

(Adapted from Paul Attewell and Katherine S. Newman, *Growing Gaps: Educational Inequality Around the World*)

(注)

- *tertiary 高等教育の
- *dwarf 妨げる
- **ceteris paribus* 他の条件が同じであれば
- *exacerbate 悪化させる
- *ramify 細分化される
- *a cascade of ~の連鎖
- *intertwine 絡み合う
- *symbiotic 共生の
- *legitimacy 正当性

問 1 下線部(ア)~(エ)及び(カ)~(ケ)のうち、文法的な間違いを含むものをそれぞれ1つ選び、解答欄の該当する記号を○で囲みなさい。

問 2 下線部(1)で筆者が言いたいことはどのようなことか、次の(A)~(D)の中から最も適切なものを1つ選び、記号で答えなさい。

- (A) Exceeding the limit is the goal for those who want longer years of education.
- (B) Many people want to eliminate the limit on desired years of education.
- (C) It has become difficult to increase years in education.
- (D) There is an ever-increasing need for longer education.

問 3 空欄(I)に入る最も適切なものを、次の(A)~(D)の中から1つ選び、記号で答えなさい。

- (A) Ultimately (B) Nevertheless
(C) Furthermore (D) Somehow

問 4 下線部(2)を日本語に訳しなさい。

問 5 下線部(3)はどのようなことを意味しているか、本文に即して日本語で説明しなさい。

問 6 空欄(II)に入る最も適切なものを、次の(A)~(D)の中から1つ選び、記号で答えなさい。

- (A) On the contrary (B) What is worse
(C) To start with (D) As a result

問 7 下線部(4)について、筆者は何と何が contrasting だと考えているのか、本文に即して日本語で具体的に説明しなさい。

問 8 下線部(5)の[]内の単語を並べ替えて、最も適切で意味の通る文を作り、並べ替えた部分の2番目、4番目、6番目に来る単語を記号で答えなさい。ただし、同じ選択肢を複数回使用することはできない。

II 次の英文を読み、下の問いに答えなさい。

“I saw something nasty in the woodshed!” It’s the tormented *refrain uttered by Aunt Ada Doom in Stella Gibbons’s comedic novel-turned-movie *Cold Comfort Farm*. When she was a young girl, Ada encountered a deeply unsettling ^(a) sight. Sixty-nine years later, she still has not recovered. She lives as a recluse on the second floor of the family home; her meals are brought on a tray left outside her door. Whenever someone implores ^(b) her to leave the room, she moans, “I saw something nasty in the woodshed!” And it’s not only Ada who suffers. When her determined young niece Flora arrives at the farm, she asks what Cold Comfort Farm is like. “There’s a curse on the place,” she’s told. The seeds won’t grow, the soil is eroded, ^(c) and the animals are barren. “All is turned to sourness and ruin.” When Flora asks why they don’t sell the farm and move on, she’s told the family can’t leave because the farm is their cross to bear, ^(d) all because of what Ada saw.

All too often, I see some version of this plot play out in real life. People have an experience — they suffer adversity, have a difficult start in life, or are confronted with challenges to their physical or mental health or performance — and that’s where they stop. They fixate on what happened or the obstacles in their path, and everything turns sour and ruined. They become attached to a belief that life is over, or at least severely limited. They become stuck.

Several decades ago, psychologist Martin Seligman conducted seminal research on what he called “learned helplessness.” ⁽¹⁾ Starting with a series of studies on dogs who learned to stay imprisoned even when they were free to escape, he showed that adversity can cause us to give up hope that life can be different. If opportunity does arise, when in this state, we fail to capitalize on it or even recognize that it’s there.

Humanistic psychotherapist and Holocaust survivor Viktor Frankl, author of *Man’s Search for Meaning*, describes when Allied forces arrived to liberate

prisoners from concentration camps: Some rejoiced. Others, however, stumbled *numbly through the gates only to pause, then turn around and wander back into the camp. It had become impossible for them to contemplate another reality. While some of us may gravitate toward learned helplessness more easily than others, research over many years suggests that it is our default response. But we can learn how to be hopeful.

Our future expectations of life are based mostly on our prior experiences. When we cultivate experiences that provide us with more empowered messages about life and our abilities, that becomes what we expect out of life. Much like a weather forecast, we can reprogram our expectations about what weather to expect from the world.

Neuroscientist Lisa Feldman Barrett, the author of *7½ Lessons About the Brain*, describes how our brains function to create our experience of life. Most of us believe that the brain is like a reporter. It takes in the information from our senses and uses that input to tell us what's going on in the world around us.

If the brain is a reporter, it's not a particularly good one; it likes to turn in ⁽²⁾ its stories before they're fact-checked. It's also not great about attribution. For instance, it can misinterpret body signals. If your body lacks energy, the brain might hastily announce: "We're hungry! Give us food!" That lack of energy is due to dehydration, and you need water. Or you might experience a rapid heart rate and sweaty palms. Your thoughts declare, "We're afraid!" In reality, you're about to step onstage to deliver a presentation for which you're well prepared. The truth is that you're more excited than anxious.

What does this have to do with overcoming adversity and learning hopefulness? When our brain tells us that life will always be like this, it's not stating a fact, it's making a prediction. Instead of being a reporter, your brain is a prediction machine.

Let's say you grew up in an unstable and unpredictable environment, in which case your brain may be sculpted to forecast a life of instability. You may

overgeneralize and be acutely attuned to cues of instability: “The world is unsafe!” Coupled with this, [(A) happening (B) your brain (C) ignore (D) good (E) around (F) things (G) all the (H) you (I) might],⁽³⁾ including important contextual information to tell you what’s going on.

Fear learning and fear unlearning happen in separate parts of the brain. Fear is automatically learned, but fear must be actively unlearned. We have to choose a different way of living, and we can start by taking responsibility for unlearning fear — or past patterns — which can take a lot of inner work. Many of us equate responsibility with saying it’s our fault, but that’s not what I mean. As Barrett notes, “Sometimes we’re responsible for things not because they’re our fault, but because we’re the only ones who can change them.”

When you take responsibility, it’s not about saying that you’re to blame — that your mother wasn’t a present parent, that you’re neurodivergent, that you were assaulted, or that you have a predisposed temperament to experience stress more intensely. It’s about saying, “This is the *hand I’ve been dealt, and I will play it out. I will make active, intentional choices about how I engage with life.”

The only person who can determine what you do is you. Aunt Ada chose the passive route, demanding that her family *dote on her and bend to her every *whim. This protected her status as one who was wronged; however, it also kept her from living a rich and full life. Then, she made a different choice.

One day, young Flora knocks on the door, and Ada finally bends to Flora’s repeated *pleas to engage with her.

“I saw something nasty in the woodshed!” she says. “What was it?” Flora asks. “I don’t know. I was little,” Ada replies. “Something terrible!”

“Are you sure?” Flora asks, prompting Ada to revisit her potentially faulty memory.

“I’m sure!” Ada declares. “Or maybe the potting shed. Or the bicycle shed.”

Maybe the story isn’t the story after all. Maybe what she saw wasn’t so

horrible. Maybe it was. This brief moment of questioning raises the possibility that this memory — whether faulty or not — doesn't have to hold Ada. A belief that's been reinforced for 69 years suddenly seems less certain. The question becomes: Have I made other assumptions that may not be true?

⁽⁴⁾ Taking responsibility involves recognizing that our brains are just doing the best they can with the information they have. We can make a concerted effort to feed them different information by having more varied experiences. And we can become more critical of the negative things our brains tell us. We can second-guess the messages we get, not only about what's possible in life but also about what we think and feel in any moment. You can be a more informed user of your brain and not simply accept everything it hands you, because a rather surprising amount of the time, it's wrong.

Our level of happiness in life correlates strongly to our sense of responsibility and agency — specifically, to something called our locus of control. When we have an *internal* locus of control, we believe that even when life hands us a boatload of lemons, we still can make sweet lemonade. When we have an *external* locus of control, we believe that factors beyond our grasp dictate our destiny. When we're in this headspace, we see the world in more negative terms, making it easier for our darker emotions to get the best of us. Not surprisingly, people with an internal locus of control are likely much happier.

⁽⁵⁾ How can we make this switch? One actionable step in turning down the volume of our emotions and seeing things more clearly is to ask ourselves what, not why.

(Adapted from Scott Barry Kaufman, "How to Stop Being a Victim of Your Past." *Psychology Today*, March 4, 2025)

(注)

- *refrain 決まり文句, 繰り返し
- *numbly 無感覚な様子で
- *hand トランプの手札
- *dote on 甘やかす, 溺愛する
- *whim 気まぐれな思いつきや欲求
- *plea 請願, 嘆願

問 1 下線部(1)の状態に該当する具体例として, 筆者はどのようなことをあげているか, 本文に即して2つ, 日本語で簡潔に説明しなさい。

問 2 下線部(2)は具体的にどのようなことを意味しているのか, 本文に即して日本語で説明しなさい。

問 3 下線部(3)の[]内の語句を並べ替えて, 最も適切で意味の通る文を作り, 並べ替えた部分の3番目, 6番目, 9番目に来る語句を記号で答えなさい。ただし, 同じ選択肢を複数回使用することはできない。

問 4 下線部(4)にはどのようなことが含まれるのか, 本文の内容から当てはまらないと判断できるものを, 次の(A)~(D)の中から1つ選び, 記号で答えなさい。

- (A) trying to make active changes to your life
- (B) acknowledging the imperfection of your brain
- (C) accepting your misfortune as your own fault
- (D) spending time on self-awareness and self-reflection

問 5 下線部 (5) とはどのような人であるのか, 本文の内容から推測できることを, 次の (A)~(E) の中から 2 つ選び, 記号で答えなさい。

- (A) They tend to feel they have a power to turn a bad situation into a good one.
- (B) They tend to feel they cannot prevent bad things from happening to them.
- (C) They tend to prefer not to take responsibility for outcomes.
- (D) They tend to attend more to the facts than emotions.
- (E) They tend to believe fate and luck have great influence on their lives.

問 6 下線部 (a)~(d) の意味と最も近い意味をもつ語を, それぞれ (A)~(D) の中から 1 つ選び, 記号で答えなさい。

- | | | |
|-------------------|-----------------|------------------|
| (a) unsettling | (A) disturbing | (B) entertaining |
| | (C) dazzling | (D) exhausting |
| (b) implores | (A) calls | (B) impresses |
| | (C) begs | (D) warns |
| (c) eroded | (A) worn away | (B) put off |
| | (C) moved aside | (D) turned in |
| (d) cross to bear | (A) crossing | (B) burden |
| | (C) virtue | (D) scene |

III Professor Highsmith is a professor in the Department of Humanities and has just finished a lecture on the topic “What is the future of the book in the 21st century?” Read the dialogue below between the professor and students in the class and answer questions 1) and 2) at the end of the passage.

Professor Highsmith: OK, so I have presented some of the variety of opinions that scholars have about the future of the book, and I want to finish by stressing one thing: I am not suggesting that people in the future will simply stop reading altogether or become illiterate, but rather that the skills we need for reading and the sorts of things that count as texts may change. In other words, the more we depend on digital technology or artificial intelligence, the more our definition of what a “book” is will change. Does anyone have any questions?

Keisuke: Professor, in your lecture, you mentioned that the number of bookstores in Japan is decreasing. I think that this is a great shame, as I enjoy browsing through books in shops. In fact, I was disappointed to see that my favourite store in my hometown had recently closed. Isn't this evidence that people are reading less?

Professor Highsmith: I agree that it is disappointing, as I also love the ambience of a bookshop. It is true that the number of stores has sharply declined; however, one reason may be that customers prefer to buy things online instead, as with other types of shopping. The worst-case scenario is that there will be less demand for publishing books to sell in stores in the future, but there may be another explanation for it: can anyone suggest what it could be?

Anita: You mentioned in your lecture the growing trend for reading online instead of using physical books. I prefer to download the textbooks for my courses on my smartphone or tablet rather than to carry a lot of heavy books with me when I ride my bike to campus, and so I buy things online.

Moreover, in my spare time, I also enjoy listening to audiobooks while I exercise. This is the same thing as reading a book, isn't it?

Professor Highsmith: Yes, I understand why listening is convenient, and this also raises a good point about the historical definition of the book. As the historian Walter Ong argued, books have been a factor in the transformation from ancient societies based on orality to those using literacy, that is to say, from spoken to written knowledge⁽²⁾. For centuries, we generally understood the book to be a physical object, held in the hands and made of some kind of paper or equivalent material, but is it really so different from reading an electronic screen or listening to a recording of the words? In each case, it is a tool or a type of technology for helping a user to receive information.

Keisuke: But I still think ordinary books are the best way to read something, especially when they are cheap and easy to carry — it is so convenient! Are you saying that these will become obsolete? I think that would be a terrible development.

Professor Highsmith: Books may not necessarily disappear. In fact, there is evidence that traditional books are enjoying a resurgence in popularity in comparison with sales of electronic reading devices, which have slowed⁽³⁾. This might suggest that many people still enjoy the familiarity of the book as we traditionally understand it. Overall, it would be better to consider the different ways that people will access reading material in the future. For example, think about your own studies at university: you can buy a book or borrow one from the library, but increasingly you will access reading material from a website or an online database, for example, JSTOR, which has become popular with humanities students. These databases are available to universities and contain thousands of publications as files that can be easily accessed online with campus Wi-Fi. They are not physical books, but instead part of what we call “the digital archive.”⁽⁴⁾

Anita: I use those databases a lot now since I was taught how to use them.

And I sometimes use websites to help with my written assignments. So, I am happy to buy fewer books.

Professor Highsmith: I am glad you are making use of the university facilities!

We are nearly out of time. In conclusion, today's topic has been about the future of the book. The problem of how readers adapt to the new electronic media is part of what is now studied as "the digital humanities," and this will be the subject of our next lecture. See you next week.

1) Choose the appropriate answer from (A) - (D) that best matches the meaning of the underlined word (1) - (4) in the passage.

- | | | |
|----------------|----------------|----------------|
| (1) scenario | (A) fact | (B) picture |
| | (C) trouble | (D) outcome |
| (2) orality | (A) writing | (B) myth |
| | (C) speech | (D) hunting |
| (3) resurgence | (A) revival | (B) repetition |
| | (C) increase | (D) copy |
| (4) archive | (A) collection | (B) writing |
| | (C) remains | (D) history |

2) Who do you agree with, Keisuke or Anita, about the future of the book? State your opinion, giving two reasons. Your response should be written in English and be 60 - 80 words long.

IV 次の文章を読み、下の問いに答えなさい。

20世紀の科学の発展は、われわれの生活に大きな豊かさをもたらした。自動車⁽¹⁾や飛行機など交通機関の発達は、先人たちが一生かかって旅した道程を、一日で移動することを可能とした。また、原子力の発見と利用は、無限に近いエネルギーをわれわれにもたらした。しかし、光あるところ必ず影がある。環境破壊、放射能汚染、核戦争の恐怖など、科学の発達は一方においてわれわれの生活を脅かす大変な脅威でもある。

社会調査の発展でも同じことが言える。社会調査の発展は、われわれの認識の幅を⁽²⁾広げ、時には慣習だの常識だのを打ち破る力となり、適切な施策を策定する大きな力となる。しかし、同時に現代の社会調査は、無駄で不適切な調査の山を作るだけだったり、個々人のプライバシーを脅かすだけの場合もある。あるいは、世論を権力者に都合良く誘導する機能をも持っている。科学と同じく、社会調査も、使い方に注意しないとわれわれの生活に災いをもたらす両刃の剣である。どんなに良い薬でも、注意書きをよく読んで正しく使うことが大切だ。社会調査が現代社会にとって⁽³⁾どんなに重要なものであっても、まずは正しく使うための注意書きを考えなければならない。注意すべき点は山ほどあるが、ここでは、プライバシー(より大きくは人権)とのかかわり、現実誤認の危険、そして調査が現実を操作してしまう危険の3点について述べておきたい。

(大谷信介他『新・社会調査へのアプローチ — 論理と方法 —』より一部改変)

問 1 下線部(1)を英語に訳しなさい。

問 2 下線部(2)を次のように英語に訳すとき最も適切な英文となるように、その下の(A)~(J)の中から8つを選び、並べ替えて、英文を完成させなさい。解答は空欄(①)(②)(③)に入るものを記号で答えなさい。同じ選択肢を複数回使用しないこと。

The development of social surveys, (①) () () () (②) () () (③) break our customs and common sense, can be a powerful tool in deciding appropriate policies.

- (A) a force (B) and (C) becomes (D) broadens
(E) for (F) it (G) our knowledge (H) sometimes
(I) to (J) which

問 3 下線部(3)を次のように英語に訳すとき最も適切な英文となるように、その下の(A)~(J)の中から8つを選び、並べ替えて、英文を完成させなさい。解答は空欄(①)(②)(③)に入るものを記号で答えなさい。同じ選択肢を複数回使用しないこと。なお、文頭に来るものも小文字で表記してある。

(①) (②) () () () (③) () () society, we, first and foremost, have to consider the way in which they are used in an appropriate manner.

- (A) are (B) be (C) how (D) however (E) important
(F) may (G) modern (H) social (I) surveys (J) to