

英 語

- 1 (A) 次の英文の要旨を，70～80字の日本語にまとめよ。句読点も字数に含める。

According to one widely held view, culture and country are more or less interchangeable. For example, there is supposed to be a “Japanese way” of doing business (indirect and polite), which is different from the “American way” (direct and aggressive) or the “German way” (no-nonsense and efficient), and to be successful, we have to adapt to the business culture of the country we are doing business with.

A recent study has challenged this approach, however. Using data from 558 previous studies over a period of 35 years, this new research analyzed four work-related attitudes: the individual versus the group; the importance of hierarchy and status; avoiding risk and uncertainty; and competition versus group harmony. If the traditional view is correct, differences between countries ought to be much greater than differences within countries. But, in fact, over 80% of the differences in these four attitudes were found within countries, and less than 20% of the differences correlated with country.

It’s dangerous, therefore, to talk simplistically about Brazilian culture or Russian culture, at least in a business context. There are, of course, shared histories and languages, shared foods and fashions, and many other shared country-specific customs and values. But thanks to the many effects of globalization — both in human migration and the exchange of technologies and ideas — it’s no longer acceptable to generalize from country to business culture. A French businessperson in Thailand may well have more in common with his or her Thai counterparts than with people back in France.

In fact, occupation and socioeconomic status are much better predictors

of work values than country of origin. A hundred doctors from different countries, for example, are much more likely to share attitudes than a hundred Britons from different walks of life. Language aside, a truck driver in Australia is likely to find an Indonesian truck driver more familiar company than an Australian lawyer.

Successful negotiation depends on being able to predict the actions of the other party. In an international context, to the extent that our judgments arise from ideas about national characteristics, we are likely to make the wrong predictions and respond inappropriately. Cultural stereotyping by country is just bad business.

(B) 次の空所(1)～(5)に入れるのに最も適切な文を8ページのa～fより選び、マークシートの(1)～(5)にその記号をマークせよ。ただし、同じ記号を複数回用いてはならない。また、空所(ア)に入れるべき“v”で始まる単語1語を記述解答用紙の1(B)に記入せよ。

Cycling one morning, Professor Dacher Keltner had a near-death experience. “I was riding my bike to campus,” he recalls, “and I came to a crossing. I had the right of way, but this big luxury car just didn’t slow down.” With only about one metre to spare before impact, the driver finally stopped. “He seemed both surprised and contemptuous, as if I was in his more important way.” Keltner’s first response was a mixture of anger and relief: his university had not lost a psychology professor that day. His second was more academic. Was there, he wondered, a measurable difference between the behaviour of owners of luxury cars and that of other drivers?

The professor sent a group of psychology students to monitor driving etiquette and keep notes on car models. They noted which drivers allowed pedestrians their right of way at street crossings, and which drivers pretended not to see them and sped straight past. The results couldn’t have been clearer. People driving luxury cars were a quarter as likely to stop at a crossing and four times more likely to cut in front of another car than drivers of less expensive cars. The more luxurious the vehicle, the more entitled its owner felt to (ア) the traffic laws.

(1) In some experiments Keltner and his collaborators put participants from a variety of income levels to the test; in others, they tried to make participants feel less powerful or more powerful by asking them to think about people more or less powerful than themselves, or to think about times when they felt strong or weak. The results all pointed in the same direction. People who felt powerful were less likely to be considerate;

wealthy participants were more likely to cheat in games involving small cash rewards and to dip their hands into a jar of sweets marked for the use of visiting children. When watching a video about childhood cancer their faces showed fewer signs of sympathy.

(2) When Keltner and his colleagues published an influential paper on the subject in 2010, three European academics, Martin Korndörfer, Stefan Schmukle and Boris Egloff, wondered if it would be possible to reproduce the findings of small lab-based experiments using much larger sets of data from surveys carried out by the German state. The idea was to see whether this information, which documented what people said they did in everyday life, would offer the same picture of human behaviour as results produced in the lab. “We simply wanted to reproduce their results,” says Boris Egloff, “which seemed very believable to us.” The numbers they obtained, however, did not fit the expected patterns. Taken as a whole, they suggested the opposite. Privileged individuals, the data suggested, were proportionally more generous to charity than their poorer fellow citizens, more likely to volunteer, more likely to help a traveller struggling with a suitcase or to look after a neighbour’s cat.

Who, then, is right? Are powerful people nicer or nastier than powerless ones? How can we explain the conflicting answers yielded by these two sets of data? (3) If being generous in public brings rewards, then rich people might be more inclined to help old ladies across roads. Drivers, invisible in their cars, need not worry about aggressive driving damaging their reputations. And Keltner points out that the data come from people’s accounts of their own generosity, and not from actually observing their good actions. “We know from other studies that the wealthy are more likely to lie and exaggerate about ethical matters,” he says. “Self-reported data in economics and face-to-face data in psychology capture different processes. What I say I do in society may not be how I behave with actual people.”

(4) In August 2015, the journal *Science* reported that a group of 270 academics, led by Brian Nosek, a respected professor of psychology at the University of Virginia, had attempted to reproduce the results of 100 similar psychological studies. Ninety-seven of the original studies had produced results consistent with the hypotheses being tested. Only 36 of the Nosek group's experiments did the same. Those numbers threatened to undermine the entire discipline of experimental psychology, for if a result cannot be reproduced it must be in doubt. (5)

- a) Not everyone accepts this conclusion, however.
- b) What happened on the road also happened in the lab.
- c) The connection between privilege and selfishness, then, is still unproved.
- d) It may be that rich people are better at disguising their selfishness than poor people.
- e) This idea, however, created a considerable sensation outside the academic world.
- f) But it is also possible that the problem lies not with the survey data but with the psychological experiments.

- 2 (A) あなたがいま試験を受けているキャンパスに関して、気づいたことを一つ選び、それについて60～80語の英語で説明しなさい。

(B) 以下は手紙とそれに対する返事である。返事の空所に入る文章を、あなたが Jun だと仮定して 60～80 語の英語で書きなさい。

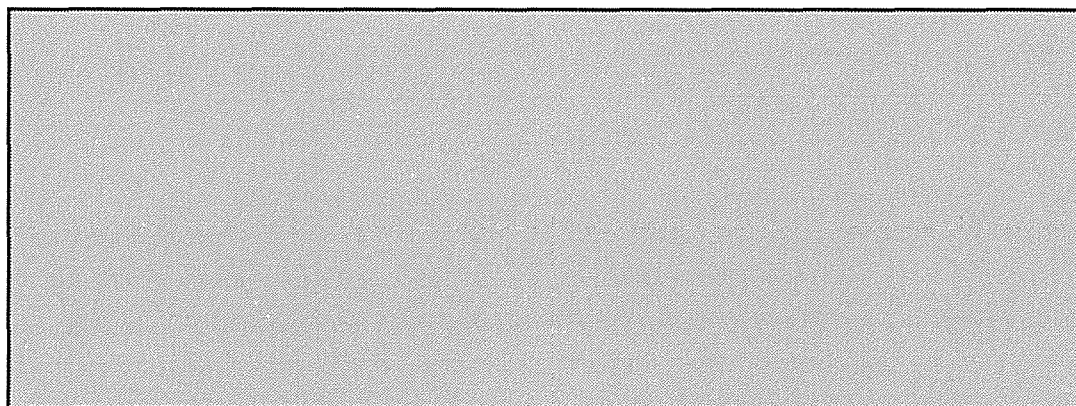
Dear Jun,

You will not remember me. I am your grandfather and I left the country when you were only three years old. But — though I have only a few weeks to live — I have made a success of my life, and you will inherit all my vast wealth if you convince me that you will use it well. Tell me *what* you would use my money for, and *why*. I am looking forward to your reply.

Your grandfather,

Marley

Dear Grandfather Marley,



Your grandchild,

Jun

3 放送を聞いて問題 (A), (B), (C) に答えよ。

注 意

- ・ 聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送される。
- ・ 放送を聞きながらメモを取ってもよい。
- ・ 放送が終わったあとも、この問題の解答を続けてかまわない。

聞き取り問題は大きく三つに分かれている。(A) と (B) は内容的に関連している。(C) は独立した問題である。(A), (B), (C) のいずれも二回ずつ放送される。

(A) これから放送するのは、囲碁 (Go) についての講義である。これを聞き、(6) ~ (10) の問いに対して、それぞれ正しい答えを一つ選び、マークシートの (6) ~ (10) にその記号をマークせよ。

- (6) Why, according to the speaker, was Deep Blue able to defeat Kasparov?
- a) Kasparov did not take the match seriously.
 - b) Deep Blue was receiving help from some human experts.
 - c) Deep Blue's processing power was too much for Kasparov.
 - d) The stress of playing against a computer was too much for Kasparov.

- (7) Some people argued that Go would be a better test of computer intelligence than chess because
- a) Go depends more on recognising visual patterns.
 - b) Go players are said to be cleverer than chess players.
 - c) it takes a longer time to become skilful at Go than at chess.
 - d) there are too many possibilities in a game of Go to analyse.

- (8) Before the March 2016 match against Lee Sedol, AlphaGo
- a) played many practice games against itself.
 - b) won a match against a strong European amateur.
 - c) won a match against a Go professional by four games to one.
 - d) played many practice games against various human opponents.
- (9) AlphaGo's victory against Lee was impressive because
- a) it still showed certain weaknesses.
 - b) it was far more powerful than Deep Blue.
 - c) it was able to find creative and original moves.
 - d) it was able to calculate many more possibilities.
- (10) Choose the least appropriate title for this passage.
- a) From Deep Blue to AlphaGo
 - b) Is Human Intelligence Unique?
 - c) Recent Increases in Computer Power
 - d) The Evolution of Computer Intelligence

(B) これから放送するのは、二人の男性 (Alex と Daniel) と一人の女性 (Megan) による、(A) と内容的に関連した会話である。これを聞き、(11) ~ (15) の問いに対して、それぞれ正しい答えを一つ選び、マークシートの (11) ~ (15) にその記号をマークせよ。

- (11) According to Megan, what is one reason why humans are sometimes worse at making decisions than computers?
- a) Humans make decisions based on faulty information.
 - b) Humans become distracted by their subjective desires.
 - c) Humans give up too easily when faced with unpleasant decisions.
 - d) Humans are not good at choosing among a large number of options.
- (12) According to Megan, how do chess programs make decisions?
- a) The programs evaluate the opponent's playing style.
 - b) The programs use moves from previously played games.
 - c) The programs evaluate each possible move systematically.
 - d) The programs use moves based on input from human experts.
- (13) Why does Alex not want computers to make important decisions?
- a) Computer programs can pose security risks.
 - b) Computers have no sense of right and wrong.
 - c) Computer programs often crash and have bugs.
 - d) Computers have no personal interest in what they decide.

- (14) According to Megan, how might computers be more “caring” than human doctors?
- a) Computers can be programmed to interpret the feelings of patients.
 - b) Computers can calculate the amount of medicine each patient needs.
 - c) Computers can be programmed to interact more warmly with patients.
 - d) Computers can encourage patients to share personal information more easily.
- (15) What is one reason Daniel is worried about computers?
- a) He thinks that they might start a war.
 - b) He thinks that they might control the human race.
 - c) He thinks that they might take over the police force.
 - d) He thinks that they might eliminate the need for people to work.

(C) これから放送するのは、ナイジェリア出身の作家による、姉 Uche についての回想である。これを聞き、(16)～(20)の問いに対して、それぞれ正しい答えを一つ選び、マークシートの(16)～(20)にその記号をマークせよ。

- (16) The speaker has been close to her sister Uche ever since
- a) Uche calmed her crying regularly.
 - b) Uche stopped her from crying on the stairs.
 - c) Uche became attached to her at four years old.
 - d) Uche led her by the hand around their new house.
- (17) Uche was considered tough because
- a) she would ignore insults.
 - b) she would wear boys' clothes.
 - c) she would use rough language.
 - d) she would ignore social expectations.
- (18) Uche once
- a) made a dress from materials she found.
 - b) apologized for hitting the neighbor's son.
 - c) cooked okra with liver sauce for the speaker.
 - d) took sandals from her mother without asking.
- (19) Which of the following is not a way the sisters are described to differ?
- a) patience
 - b) hair style
 - c) toughness
 - d) occupation

(20) Which of the statements best summarizes the speaker's description of her sister?

- a) Uche is curious and bold.
- b) Uche is strong and caring.
- c) Uche is rich and generous.
- d) Uche is talkative and intelligent.

- 4 (A) 次の英文の段落 (21) ~ (25) にはそれぞれ誤りが一つある。誤った箇所を含む下線部を各段落から選び、マークシートの (21) ~ (25) にその記号をマークせよ。

(21) The term “documentary” ^[a]emerged awkwardly out of early practice. When entrepreneurs in the late nineteenth century first began to record moving pictures of real-life events, ^[b]some called what they were making “documentaries.” The term did not stabilize for decades, however. Other people called their films “educationals,” “actualities,” “interest films,” ^[c]or perhaps referred to their subject matter — “travel films,” for example. John Grierson, a Scot, decided to use this new form in the service of the British government and invented the term “documentary” ^[d]by applying to a work of the great American filmmaker Robert Flaherty. He defined documentary as the “artistic representation of actuality” — a definition that has proven durable probably ^[e]because it is so very flexible.

(22) Documentary film began in the last years of the nineteenth century ^[a]with the first films ever projected, and it can take many forms. It can be a trip to exotic lands and lifestyles, as was *Nanook of the North* (1922). It can be a visual poem, such as Joris Ivens’s *Rain* (1929) — a story about a rainy day, ^[b]is set to a piece of classical music, in which the storm echoes the structure of the music. It can be ^[c]an artful piece of propaganda. Soviet filmmaker Dziga Vertov, who proclaimed that fiction cinema was poisonous and dying and ^[d]that documentary film was the future, made *Man with a Movie Camera* (1929) as propaganda ^[e]both for a political regime and for a film style.

(23) What is a documentary? A simple answer might be: a movie about real life. And that is precisely the problem: documentaries are *about* real life; they are not real life. They are ^[a]not even windows onto real life. They are portraits of real life, ^[b]using real life as their raw material, constructed by artists and technicians who make numerous decisions about ^[c]what story to tell to whom and for what purpose. You might then say: a movie that does its best to represent real life and ^[d]that it doesn't manipulate it. And yet, ^[e]there is no way to make a film without manipulating the information. Selection of topic, editing, and mixing sound are all manipulations. Broadcast journalist Edward R. Murrow once said, "Anyone who believes that every individual film must represent a 'balanced' picture knows nothing about either balance or pictures."

(24) The problem of deciding how much to manipulate ^[a]is as old as the form. *Nanook of the North* is considered one of the first great documentaries, but its subjects, the Inuit, assumed roles at filmmaker Robert Flaherty's direction, ^[b]much like actors in a fiction film. Flaherty asked them to ^[c]do things they no longer did, such as hunt for walrus* with a spear, and he ^[d]represented them as ignorant about things they understood. At the same time, Flaherty built his story from ^[e]his own experience of years into living with the Inuit, who happily participated in his project and gave him plenty of ideas for the plot.

注 *walrus セイウチ

(25) The importance of documentaries is ^[a]linked to a notion of the public as a social phenomenon. The philosopher John Dewey argued persuasively that the public — so crucial to the health of a democratic society — ^[b]is not just individuals added up. A public is a group of people who can act together for the public good ^[c]and so can challenge the deep-seated power of business and government. It is an informal body that can ^[d]come together in a crisis if necessary. There are as many publics as there are occasions and issues to call them forth. We can all be members of any particular public — ^[e]if we have a way to communicate each other about the shared problems we face. Communication, therefore, is the soul of the public.

(B) 次の英文を読み、下線部(ア)、(イ)、(ウ)を和訳せよ。ただし、下線部(ア)の it と、下線部(イ)の this が、それぞれ何を意味するかを明らかにすること。

How can the capacity for solitude be cultivated? With attention and respectful conversation.

Children develop the capacity for solitude in the presence of an attentive other. Imagine a mother giving her two-year-old daughter a bath, allowing the girl to daydream with her bath toys as she makes up stories and learns to be alone with her thoughts, all the while knowing her mother is present and available to her. Gradually, the bath, taken alone, becomes a time when the child is comfortable with her imagination. Attachment enables solitude.

One philosopher has a beautiful formulation: “Language ... has created the word ‘loneliness’ to express the pain of being alone. And it has created the word ‘solitude’ to express the glory of being alone.” (ア)Loneliness is emotionally and even physically painful, born from a lack of warmth in early childhood, when we need it most. Solitude — the capacity to be contentedly and constructively alone — is built from successful human connection at just that time. But if we don’t have experience with solitude — and this is often the case today — we start to equate loneliness and solitude. This reflects the poverty of our experience. If we don’t know the satisfaction of solitude, we only know the panic of loneliness.

Recently, while I was working on my computer during a train ride from Boston to New York, we passed through a magnificent snowy landscape. (イ)I wouldn’t have known this but for the fact that I happened to look outside on my way to get a coffee. Then I noticed that every other adult on the train was staring at a computer. (ウ)We deny ourselves the benefits of solitude because we see the time it requires as a resource to use more profitably. These days, instead of using time alone to think (or not think), we hurry to fill it with some digital connection.

5 次の文章を読み、(A)～(D)の問いに答えよ。

When she died last year at the age of ninety-four, I'd known Doris* for fifty years. In all that time, I've never managed to figure out a (26) for her that properly and briefly describes her role in my life, let alone my role in hers. We have a handy set of words to describe our nearest relations: mother, father, daughter, son, uncle, aunt, cousin, although (A) that's as far as it goes usually in contemporary Western society.

Doris wasn't my mother. I didn't meet her until she opened the door of her house after I had knocked on it to be allowed in to live with her. What should I call her to others? For several months I lived with Doris, worked in the office of a friend of hers and learned typing. Then, after some effort, she persuaded my father to allow me to go back to school. As a (27), he had turned down further schooling after I was expelled—for climbing out of the first-floor bathroom window to go to a party in the town—from the progressive, co-ed boarding school** that I had been sent to some years before when I was eleven. My father gave in and Doris sent me to my new school.

At the new school, teenagers constantly referred to and complained about their parents, using the regular words for them. Could I refer to Doris as my adoptive mother? She hadn't adopted me, although she'd suggested it. My mother had had one of her screaming fits and threatened to sue Doris if she tried to adopt me. So that was quietly dropped. I sometimes said 'adoptive mother' anyway, as an easy though inexact solution. It mattered how I referred to her; whenever I was called on to say 'Doris, my er... sort of, adoptive mother... my er... Doris...' to refer to my adult-in-charge, I was aware of giving the wrong impression.

For some reason, being precise, finding a simple possessive phrase that covered my circumstances, was very important. I didn't want to lie and I did want to find some way of summing up my (28) accurately to others. But I

hadn't been an adopted child. Both my parents were still alive and (regrettably, in my view) in contact with me.

After I was expelled from my old school, I ran away from my father in Banbury and went to stay with my mother in Hove, in her very small flat. That had lasted only a few days before the wisest (29) seemed to be to roll up in a corner and refuse to eat or talk. 'How can you do this to me? Why can't you be decent, like other children?' she screamed.

It was considered a good idea to keep me away from my parents, so after the authorities had fed me, they put me into the Lady Chichester Hospital in Hove. It was a small psychiatric unit in a large detached house. I became the official baby of the place, and both staff and patients looked after me and tried to shield me from the worst of the other people's problems. I was fascinated and felt quite at home and well cared for at last.

I developed a secret (30) that I was mysteriously pregnant and the doctor was waiting for me to come to terms with it. Apart from that, I wasn't mentally ill at all and they weren't trying to treat me. I stayed there for four months, without medication, spending long periods sitting on the beach in Hove, staring at the sea — it was a winter of unprecedented ice and snow — while they tried to figure out what to do with me.

Then, all of a sudden, I received a letter from Doris, saying that although I didn't know her, she knew about me from her son, who had been in my class at school. Much over-excited gossip, you can imagine, had been going on there about the wicked Jennifer who'd got expelled and was now in a madhouse.

In his letter to Doris, her son Peter wondered, in all innocent generosity (since we had by no means got on with each other at school), if, since I was 'quite intelligent', they might not be able to help me somehow. Doris said in her letter to me that she had just moved into her first house, that it had central heating (she was particularly proud of that) and a spare room, so I might like to stay there, and perhaps, in spite of my father's reluctance, go back to school to

get my exams and go to university. It wasn't clear in the letter how long I was invited to stay for, but the notion of going to university suggested something long-term.

I read the letter many times. The first time (B) with a kind of shrug: 'Ah, I see. That's what's going to happen to me next.' Unexpected things had happened to me so frequently and increasingly during my childhood that they seemed normal. I came to expect them with a detached passivity. Then I read the letter again with astonishment that I had a guardian angel. Then fear. Then a certain amount of disappointment, and some real thought about whether to accept or not. And finally all these responses were mixed, and I had no idea how to respond either to my own fears and expectations, or to this stranger for her invitation.

So Doris was not my mother. And aside from (C) awkward social moments, what she was to me was laid aside along with other questions best left unthought.

注 *Doris イギリスのノーベル賞作家ドリス・レスリング (1919~2013) のこと

**co-ed boarding school 男女共学の全寮制の学校

(A) 下線部 (A) を前後関係をふまえて次のように言い換える場合、空所に入る最も適切な単語 1 語を書きなさい。

that's () we usually use

(B) 下線部 (B) で筆者はなぜこのような反応をしたのか、日本語で説明せよ。

(C) 下線部 (C) の具体的な内容を日本語で説明せよ。

(D) 以下の問いに答え、解答の記号をマークシートにマークせよ。

(ア) 空所(26)～(30)には単語が一つずつ入る。それぞれに文脈上最も適切な語を次のうちから一つずつ選び、マークシートの(26)～(30)にその記号をマークせよ。同じ記号を複数回用いてはならない。

- a) designation b) disease c) fear d) generosity
e) move f) participation g) punishment h) result
i) rush j) situation

(イ) 本文の内容と合致しないものはどれか。一つ選び、マークシートの(31)にその記号をマークせよ。

- a) The author struggled to define her relationship with Doris.
b) The author's mother did not want her to be adopted by Doris.
c) A bad rumour about the author was spreading at her new school.
d) Doris's son wanted to help the author because she was very smart.
e) The author was staying at a hospital when she received a letter from Doris.

(ウ) Doris と筆者の関係を表現するのに最も適切なものを一つ選び、マークシートの(32)にその記号をマークせよ。

- a) disastrous b) illegal c) passionate
d) unconventional e) unstable

(A)

As human beings, we like to think that there is something unique about our minds that makes us superior to the rest of the world. So it was a great shock when in 1997 a supercomputer called “Deep Blue” beat the world chess champion, Garry Kasparov. A mere machine had won at a purely mental challenge, defeating one of the strongest players ever.

How had that happened? People came up with various excuses. Perhaps Kasparov had got tired, or perhaps he felt frightened of the machine. There was even a suggestion that the team of scientists overseeing Deep Blue were giving it some unfair assistance.

But the true explanation is Deep Blue’s sheer computing power. The powerful processors used by Deep Blue could analyse millions of possible moves. No human being could possibly consider so many options. So, when Kasparov lost, many people said: “Deep Blue’s victory is just another demonstration of a machine’s power or strength: it doesn’t really show intelligence or creativity”.

But if chess is not a test of intelligence, what is? Some people argued that the game of “Go” would be more appropriate. Go is played on a larger board, and there are many more possibilities. Human Go players often say they are compelled to choose a move by instinct, not by calculation. It seemed that computers would never have the creative intelligence to defeat a human Go champion.

But then, in March 2016, a computer program called AlphaGo did defeat one of the world’s best human players, the South Korean professional Lee Sedol. In a five-game match, the computer won by four games to one.

Two aspects of this victory were particularly impressive. The first was how much the machine had improved. Six months before the match with Lee Sedol, AlphaGo had played a professional European Go player, a much weaker opponent. Although the computer won that match, it still showed certain weaknesses. In the following six months, however, the computer played many millions of games against itself, gradually learning how to improve. By the time it played Lee in March, it was much stronger. Lee acknowledged that the machine had been too strong for him, although he said that it was a defeat only for him personally, not for “humankind”.

The second impressive aspect was the way in which the machine played. It did not seem superior in calculating power. In fact, it made some mistakes. But in its creative use of strategy, in the originality of some of its moves, the computer seemed superior. This could not be described as a victory for mere calculating power.

The program which defeated Kasparov at chess did so merely by simple calculation. But AlphaGo’s success seems to prove that computers can also show intelligence and creativity. Perhaps that is why one commentator described AlphaGo as not just “the best player of the past two thousand years” but also as “a work of art”.

(B)

Alex: How was the computer club today, Megan?

Megan: Oh, it was great, Alex! We were visited by an executive from a European software company. Her talk was called “How Computers Make Decisions”.

Alex: I never thought of computers making decisions before. I thought they just followed the rules that we give them. After all, they don’t have ambitions or desires like we do.

Megan: But that doesn’t mean that they have worse judgment. In fact, maybe the opposite. The speaker said that humans are affected by tiredness, or by sickness, or by their superficial impressions about a topic. They also do badly when there are many possible outcomes to consider—like when we want to find an apartment to live in, or to map the quickest route between two places. Humans quickly get overwhelmed by the choices.

Alex: So computers can be better than us at making decisions?

Daniel: To a dangerous degree—if you ask me.

Megan: Oh, Daniel! What about strategy games such as chess? The computer maps out possibilities like branches on a tree. It gives a rating to each branch, and then it just picks the option with the highest rating. It can do that very, very quickly.

Alex: Still, I don't think I'd want to live in a world in which computers made all the important decisions. After all, they don't *care* about the results of their choices. Chess computers try to win the game only because we program them to.

Megan: That's true. But the speaker today also said that sometimes decisions made by computers can seem *more* caring.

Alex: How can that be?

Megan: In medicine, for example, doctors often can't adjust treatments to each individual, because that would mean handling too much information. They just provide standard amounts of medicines, for example. But a computer can quickly analyse all the tests and give each individual the exact treatment that they need. Isn't this more "caring", in a sense, than human doctors?

Alex: What do you think, Daniel? Should we let computers make all the choices for us?

Daniel: I'm worried that we will lose control if we give machines too much information. I read recently that personal health data held by a private company in Britain was leaked onto the internet. Besides, you say that computers can make better decisions than humans. Suppose they decide to take over the world? They might start keeping us as pets!

Megan: Oh, don't be so dramatic. Even the most advanced computers just follow the instructions in their software. Plus, they need electricity—which we provide.

Alex: Maybe the problem isn't so much giving control to the computers, as giving it to the companies that run them. I don't think that computers are trying to take over the world, but I do think that companies are.

Daniel: You both don't see what's happening! Before long, it'll be the computers that are running the companies!

Alex: Well, we can't *uninvent* them, can we? What do you think we should do?

Daniel: I think we have to set them against each other. Divide and rule. We need computers to police the computers.

(C)

I remember standing at the foot of the long stairway in our new house. I was too frightened to climb. Then my sister Uche silently took my hand and we went up together. I was four; she was fifteen. It is my earliest memory of my attachment to her.

My mother tells me that the close relationship between me and my sister started much earlier. I was a restless baby, whose nightly screaming was soothed only by her. When I was first given regular food, my mother tried to feed me okra and liver sauce. But I would eat it only if my sister fed me.

In my teenage years she was the glamorous big sister who was studying medicine at university. I looked up to her: Her beautiful face, her smooth grape-dark skin, the gap in her teeth inherited from our mother.

I was always impressed by her original style. She made long earrings from parts of an abandoned chandelier and made bows for her shoes from old handbag straps. She designed her own clothes—dresses with colorful ribbons, lavishly shaped trousers—for the tailor in the market to make for her. Many of her clothes were handed down to me. At the age of thirteen, I wore elegant, fitted dresses when my classmates were still in little-girl clothes.

She was the tough one in the family—the unconventional girl. When she was in primary school, the neighbor's son called her a devil, and she climbed over the hedge, beat him up, and climbed back home to continue her game of table tennis. That evening, the neighbors came over to complain to my parents. Asked to apologize to the boy, my sister said, "But he called me a devil."

She once sneaked into my mother's wardrobe and took her high-heeled sandals to school. They were promptly seized by the teacher. She told my mother about it more than ten years later, describing the sandals in detail, laughing.

She laughs easily and often. She sends funny jokes by e-mail.

She is the second and I am the fifth of my parents' six children.

I became a writer; she is a successful doctor. We have different tastes. She touches my natural curly hair and says, "What is this rough mop?" I point to her long, straight hair and joke, "That looks like plastic!"

Still, we ask each other's opinions of outfits and hairstyles. We have long conversations about my book events and her medical conferences. We talk and e-mail often. I love to spend weekends with her, her wonderful husband, Udodi, who is like a big brother to me, and her eighteen-year-old twin daughters.

There is something very solid about her. To be her little sister is to feel always that a firm cushion exists at my back. When our father went into hospital last year, it was her steady voice that quieted my despair.

"You work so hard," she told me once, simply and plainly, when I was struggling to finish a book, and it made everything seem better.

She turned fifty in early March. "Don't get me cards that say, 'Happy Fiftieth Birthday,'" she told my brothers and sisters and me. "Just 'Happy Birthday' is fine."