

英 語 問 題

はじめに、これを読むこと。

(注意事項)

1. この問題用紙は〔Ⅰ〕から〔Ⅲ〕まで15ページある。ただし、ページ番号のない白紙はページ数に含まない。
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こと。
3. 解答用紙の所定の欄に氏名を記入すること。
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入すること。
5. 解答は必ず鉛筆またはシャープペンシル(いずれもHBの黒)で記入すること。
6. 訂正は、消しゴムできれいに消し、消しくずを残さないこと。
7. 解答用紙は、絶対に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絶対に記入しないこと。
8. 問題に指定された数より多くマークしないこと。
9. 解答用紙は持ちかえないこと。
10. この問題用紙は必ず持ちかえること。
11. 試験時間は60分である。
12. 解答をマークする場合の注意。

(マーク記入例)

良い例	悪い例
	  

[I] 以下の英文を読み、1～7の問いに答えなさい。

I had a friend who tried hard to remember more of her dreams. She'd write them down and then tell people about them. She stopped, though, because it started < A > with her social life. She'd start talking about her dreams and people would leave the room.

There are two major theories about why we dream. The first is the "activation-synthesis theory," which holds that dreams are interpretations by our forebrains* of essentially random activity from the spinal cord** and cerebellum*** during sleep, especially REM sleep****.

Part of the explanation for why dreams can be so weird is that they are interpreted from confusing information. The evolutionarily older parts of our brains are also the seat of our basic emotions. (あ) this theory, the emotion comes first and dreams are made to make sense of the emotion. Evidence of this comes from scene-changes that happen: when we have anxiety dreams, for example, they often switch from one anxious situation to a different one — so rather than us feeling anxious (い) the content of our dreams, it could be that our feeling is causing an anxious narrative in the dream!

The other major theory of dreaming is the "threat-simulation theory," which holds that the evolutionary function of dreaming is for us to < B > how to (b) behave in threatening situations. There's a lot of evidence for this theory too.

First, most dream emotion is negative. People tend to dream of ancestral threats: falling, being chased, natural disasters, and so on. These < C > elements are over-represented in dreams — that is, we see them in dreams much more than our experience in our day-to-day world would predict. Lots of people dream of being chased by animals, but how often does this actually happen to people? The over-representation of animals chasing us in dreams, especially for children, suggests that we have some innate fear of them. (c) (う), we don't dream of modern threats, such as heart attacks, as much as

you'd expect if dreams were based on the problems we actually face in today's world.

These two theories of dreaming are often presented as competing, but (え) I can tell they are < D > —that is, even if dreams are interpretations of chaotic input from the spinal cord, there is still a theory needed to describe how chaotic input is made into narratives that we experience as dreams, and it's quite possible that the mind takes advantage of this opportunity to practice dealing with dangerous things.

3 If, as threat-simulation theory argues, dreams help us to deal with dangerous situations, perhaps discussing our dreams also helps us to deal with these threats. After all, “two heads are better than one.” We like to talk about dreams to help us prepare for how to act in dangerous situations in the future.

Which leads us to why we find our own dreams so interesting. There are three reasons based on known psychological effects, though all of them are hypothetical in terms of my application of them to dreams.

4 The first is negativity bias, そして、それは私たちに、危険なものにたいして注意を向けさせるのだ。^(y) Because most dreams are negative (support for the threat-simulation theory) our bias (お) negative information makes them feel important.

The second reason has to do with the emotional basis of dreaming. Many dreams are so emotional that they feel important. However, people hearing about someone else's dream, not feeling that emotion, might find the experience of the dream hard to relate to. Once I dreamed of a terrifying staircase. When I told my girlfriend about it, she laughed at me for being scared of such a harmless thing. In the dream it was scary, but clearly my audience couldn't appreciate that.

^(d) 5 We tend to think of dreams as being really weird, but in truth about 80 percent of dreams depict ordinary situations. We're just more likely to remember and talk about the strange ones. Information we don't understand^(e)

can often rouse our curiosity, particularly in the presence of strong emotion. The emotional pull of dreams makes even the strangest contradictions seem meaningful and worthy of discussion and interpretation.

These reasons are why most of your dreams are going to seem pretty boring to most people.

But if you're going to talk about some of your dreams, pick the ones in which you deal with a problem in some new way. The fact that you are < E > with a problem would make them more interesting than your happy dreams, and if you feel you learned something about how to deal with a threat, maybe your audience will too.

*forebrain 前脳

**spinal cord 脊髓

***cerebellum 小脳

****REM sleep レム睡眠 (身体は休息しているが脳が活動している睡眠状態)

1. 下線部 (a) ~ (e) の語と最も近い意味の語を, それぞれ 1 ~ 4 から選
び, その番号をマークしなさい。

(a) weird

1. exciting 2. strange 3. unstable 4. valuable

(b) holds

1. brings 2. contains 3. keeps 4. maintains

(c) innate

1. inborn 2. inward 3. tremendous 4. wild

(d) appreciate

1. adopt 2. evaluate 3. thank 4. understand

(e) depict

1. appear 2. draw 3. seem 4. show

2. (あ) ~ (お) に入れるものとして, 最も適切な語句を 1 ~ 5 から選び, そ
の番号をマークしなさい。ただし文頭にくる語であっても最初の文字は小文字
にしてある。

1. according to 2. as far as 3. because of
4. in contrast 5. in favor of

3. 以下の文が入るのに最も適切な場所を, 文中の空所 ~
から選び, その番号をマークしなさい。

Why do we feel the urge to talk about our dreams?

4. 文中の < A > ~ < E > に入るものとして最も適切な語を, 1 ~ 4 から選び, その番号をマークしなさい。

< A >

- | | |
|------------|----------------|
| 1. arguing | 2. assisting |
| 3. denying | 4. interfering |

< B >

- | | |
|-------------|----------|
| 1. acquire | 2. draw |
| 3. practice | 4. teach |

< C >

- | | |
|----------------|---------------|
| 1. confusing | 2. disgusting |
| 3. frightening | 4. inspiring |

< D >

- | | |
|-------------------|----------------|
| 1. compatible | 2. conflicting |
| 3. understandable | 4. winning |

< E >

- | | |
|---------------|------------|
| 1. consulting | 2. dealing |
| 3. preventing | 4. solving |

5. 下線部 (y) には, 「そして, それは私たちに, 危険なものにたいして注意を向けさせるのだ」という意味の英文が入る。以下の語群を並べ替えて英文にし, 5 番目に来るべき語の番号をマークしなさい。ただし語群には, 不要な語がひとつある。

- | | | |
|--------------|--------------|-----------|
| 1. attention | 2. dangerous | 3. for |
| 4. makes | 5. pay | 6. things |
| 7. to | 8. us | 9. which |

6. 本文にタイトルをつける場合、最もふさわしいと思われるものを、以下の1～5から選び、その番号をマークしなさい。

1. Nightmares Are a Sign of a Healthy Brain
2. A Brief History of Dreams
3. The Best Way to Have Good Dreams
4. Why Most of Our Dreams Are Scary
5. How to Talk to People about Your Dreams

7. 本文の内容に一致しているものを、以下の1～8から2つ選び、その番号をマークしなさい。3つ以上マークした場合は無効となるので、注意すること。

1. The writer would write down his dreams and tell people about them.
2. According to the activation-synthesis theory dreams often cause anxiety.
3. The activation-synthesis theory holds that dreaming prepares people for future problems.
4. The activation-synthesis and threat-simulation theories appear to some people to contradict each other.
5. There are no possible psychological explanations for the fact that people find their own dreams interesting.
6. The writer's girlfriend was concerned when she heard his dream about a scary staircase.
7. Most dreams are about ordinary events, but people have a tendency to talk about their strange dreams.
8. People find other people's dreams interesting because all dreams are about emotions.

〔Ⅱ〕 以下の英文を読み、1～7の問いに答えなさい。

In the mid-nineteen-seventies, the Canadian province of Manitoba ran an unusual experiment: it started just handing out money to some of its citizens. The town of Dauphin, (あ), sent checks to thousands of residents every month, in order to guarantee that all of them received a basic income. The goal of the project, called Mincome, was to see what happened. Did people stop working? Did poor people spend foolishly and stay in poverty? But, before these questions could be answered, a Conservative government ended the project, and in 1979 Mincome was buried. Decades later, Evelyn Forget, an economist at the University of Manitoba, (A) up the numbers. And (a) she found was that life in Dauphin improved markedly. Hospitalization rates fell. More teenagers stayed in school. And researchers who looked at Mincome's impact (1) work rates discovered that they had barely dropped at all. The program had worked about as well as anyone could have hoped.

^(x) Mincome was a prototype of an idea that came to the fore in the sixties, and that is now popular again (2) economists and people interested in policy: a basic income guarantee. There are many versions of the idea, but the most interesting is what's called a universal basic income (U.B.I.): every year, every adult citizen in the U.S. would receive a stipend—ten thousand dollars is a number often mentioned. (Children would receive a smaller allowance.)

One striking thing about guaranteeing a basic income is that it has always had support both on the left and on the right—albeit for different reasons. Martin Luther King embraced the idea, but so did the right-wing economist Milton Friedman, while the Nixon Administration even tried to get a basic income guarantee through Congress. These days, among younger thinkers on the left, the U.B.I. is seen as a means to ending poverty, combatting rising inequality, and liberating workers from the burden of unrewarding jobs. For thinkers on the right, the U.B.I. seems like a simpler, and more libertarian and conservative,

alternative (3) the complicated maze of anti-poverty and social welfare programs.

There are signs that the U.B.I. may be an idea (b) time has come. Switzerland held a vote on a basic income last week, though it was rejected by a wide margin. Finland is going to run a U.B.I. experiment next year; and Y-Combinator, a Silicon Valley firm, is sponsoring a similar test in Oakland. Why now? In the U.S., the new interest in the U.B.I. is driven in part by anxiety about (c) automation will affect workers. Bhaskar Sunkara, the publisher of the socialist magazine *Jacobin*, told me, “People are fearful of becoming unemployed, and there’s this sense that the economy can’t be (B) to provide jobs for everyone.” In the short run, ロボットが我々の仕事をすべて奪ってしまうという懸念は、おそらく誇張^(Y)されている. But the appeal of a basic income — a kind of Social Security for everyone — is easy to understand. It’s easy to administer; it avoids the trap that many people fall into of telling people what they can and cannot buy with the money they’re (C); and, if it’s truly universal, it could help ensure that receiving government assistance is not something to be ashamed of. As Sunkara puts it, “Universal programs build social solidarity, and they become politically easier to defend.”

The U.B.I. is often framed as a tool for fighting poverty, but it would have other important benefits. (4) providing an income cushion, it would increase workers’ (D) power, potentially driving up wages. It would make it easier for people to take risks with their job choices, and to invest in education. In the U.S. in the seventies, there were small-scale experiments with basic income guarantees, and they showed that young people with a basic income were more likely to stay in school; in New Jersey, kids’ chances of graduating from high school increased by twenty-five per cent.

Critics of the U.B.I. argue that handing people cash, instead of giving them targeted aid such as food stamps, means that much of the money will be wasted, and that a basic income will take away the incentive to work. This, they argue,

will end up lowering GDP and giving us a nation of lazy, demoralized people. But the example of the many direct cash grant programs in the developing world suggests that, as the Columbia economist Chris Blattman puts it, “the poor do not waste grants.” (い) the work question, most of the basic income experiments suggest that the loss of motivation would not be significant; in Manitoba, working hours for men dropped by just one per cent. It’s certainly true that the U.B.I. would make it easier for people to think twice about taking unrewarding jobs. But that’s a good consequence, not a bad one.

A basic income would not be cheap. Depending on how the program was structured, it would likely cost (う) twelve to thirteen per cent of G.D.P. And, given the state of American politics, that renders the U.B.I. politically impossible for the time being. Yet the most popular social welfare programs in the U.S. all seemed utopian (え). Until the 1920s, no state in the union offered any kind of old-age pension. But by 1935, we had Social Security. Guaranteed health care for seniors was attacked as unworkable and socialist; now *Medicare is uncontroversial. If the U.B.I. comes to be seen as a kind of insurance against a radically changing job market, rather than simply as a handout, the politics around it will change. (d) this happens, it’s easy to imagine a basic income going overnight from completely improbable to totally necessary.

*Medicare メディケア；高齢者および障害者向け公的医療制度

1. 文中の(1)～(4)へ入れるものとして、最も適切な語を、1～8から選び、その番号をマークしなさい。文頭にくる語であっても最初の文字は小文字にしてある。

- | | | | |
|----------|-------|-------|-------|
| 1. among | 2. as | 3. at | 4. by |
| 5. from | 6. of | 7. on | 8. to |

2. 文中の(あ)～(え)に入れるものとして、最も適切な語句を、それぞれ1～4から選び、その番号をマークしなさい。文頭にくる語であっても最初の文字は小文字にしてある。

1. as for 2. at first 3. at least 4. for instance

3. 文中の(a)～(d)に入れるものとして、最も適切な語を、それぞれ1～4から選び、その番号をマークしなさい。

- (a) 1. how 2. what 3. when 4. which
(b) 1. what 2. when 3. whom 4. whose
(c) 1. how 2. however 3. whenever 4. whose
(d) 1. Whatever 2. When 3. How 4. Why

4. 文中の(A)～(D)に入れるものとして、最も適切な語を、それぞれ以下から選び、前後の文意に合うように、必要があれば適切な形に変えて解答欄に記入しなさい。

build / dig / give / negotiate

5. 下線部(X)を和訳し、解答欄に記入しなさい。

6. 下線部(Y)には「ロボットが我々の仕事をすべて奪ってしまうという懸念は、おそらく誇張されている」という英文が入る。下線部(Y)を英訳するには以下の語群を並べ替える必要がある。並べ替えた時、前から8番目に来るべき語句の番号をマークしなさい。ただし、語群には不要な語句が一つある。

1. about 2. all our jobs 3. are
4. concerns 5. for 6. overstated
7. probably 8. robots 9. taking

7. 本文の内容に一致しているものを、以下の1～8から3つ選び、その番号をマークしなさい。

1. The idea of a basic income has always enjoyed support with both conservatives and progressives.
2. The Manitoba basic income program was cancelled in 1979 because it was ineffective.
3. Bhaskar Sunkara is worried that U.B.I. could make people think more negatively about government assistance.
4. Critics of U.B.I. think it will make people work too hard.
5. U.B.I. would cost a lot of money.
6. In the current U.S. political climate, U.B.I. seems like a possibility.
7. Some conservatives are in favor of U.B.I. because it is less complicated than other social welfare programs.
8. According to available research, a person with U.B.I. is less likely to remain in school.

[III] The film *Bend it Like Beckham* is about a young British-Indian high school girl called Jesminder Bhamra (Jess), a talented soccer player. Jess's parents want her to behave like a well brought-up Indian girl and have forbidden her to play soccer, but Jess has been secretly playing for a high-level local women's team. In the first scene below, Jess's coach wonders why she is absent for the second training session in a row. Jess had told him that her parents are happy about her playing soccer, so he is shocked to learn from Jess's friend and teammate Jules that this is not true. He decides to pay a visit to Jess's family.

For each of questions 1 ~ 15 choose the one correct answer from (a) to (d) that fits the blanks in the dialogue and additional *narrative text* (shown in italics).

* * * * *

This scene takes place at a soccer training session.

Coach: This is the second training session in a row she's missed.

1. _____ . Did she say she was unhappy with anything?

Jules: Her parents didn't know she was on the team. Maybe they

2. _____ that she's been playing with us.

He is shocked to hear this.

Coach: What? She told me her family 3. _____ her playing.

Jules: I've been telling her 4. _____ them but she

5. _____ me.

This scene is after the training session, when the coach pays a visit to Jess's house.

He is invited to have tea with the Bhamra family.

Jess 6. _____ him a cup of tea....

Coach: Thanks, Jess. I'm sorry to barge in on you like this, Mr. and Mrs. Bhamra but I wanted to talk to you in person. I only learned today that you didn't know Jess was playing for us.

Jess's Mum: No, we didn't.

Coach: I apologise. If I'd known, I 7. _____ encouraged Jess to tell you because I believe she's got tremendous potential.

Jess's Dad: I think we know better our daughter's potential. Jess has no time for games. 8. _____ university soon.

Jess: But playing for the team is an honour!

Jess's Mum: What bigger honour is there 9. _____ respecting your elders?

Jess's Dad: Young man, when I was a teenager in Nairobi, I was the best fast bowler* in our school. Our team even won the East African Cup. But when I came to this country, nothing. I was not allowed to play in any of the teams, and those white "gentlemen" in their clubhouses made fun of my turban and told me 10. _____ time!

Coach: I'm sorry, Mr Bhamra... but now it's...

Jess's Dad: — Now what? 11. _____ of our boys are in any of the professional football leagues. You think they will let our girls? I don't want you to build up Jesminder's hopes. She will only 12. _____ like me.

Jess: But Dad, it's all changing now. Look at Nasser Hussein. He's captain of the England cricket team — and he's Asian.

Jess's Mum: Hussein's a Muslim name. Their families are different.

Jess: Mum!

Outside the Bhamras' house Jess and her coach 13. _____ privately before he leaves.

Coach: We've been invited to play in Germany this Saturday. It's a shame you'll 14. _____ it.

Jess: Wow! Germany!

Coach: I can see what you're up against, but your parents don't always

15. _____ you, Jess.

*He was a member of a cricket team, playing a role similar to that of a pitcher in baseball.

1. (a) I dislike her (b) It's her fault
(c) It's not like her (d) It's very unlikely
2. (a) are found out (b) found out
(c) have been found out (d) were found out
3. (a) are against (b) are not concerning
(c) don't mind (d) object
4. (a) that she must say (b) to say
(c) to tell (d) to tell to
5. (a) must listen to (b) needs to listen
(c) refuses to listen (d) won't listen to
6. (a) *offered* (b) *passed*
(c) *passed to* (d) *passes*
7. (a) have (b) had
(c) must have (d) would have
8. (a) She has been deciding to go to (b) She has plans to go
(c) She is about to decide to go to (d) She'll be starting at
9. (a) as (b) but
(c) for (d) than
10. (a) I'm not wasting my (b) not to waste their
(c) wasting my (d) wasting their
11. (a) A minority (b) None
(c) Some (d) The majority
12. (a) be disappointment (b) be failed
(c) end up disappointed (d) end up disappointment

13. (a) *are arranging a meeting*
(b) *are telling each other off*
(c) *have a chance to speak together*
(d) *tell each other*
14. (a) absent (b) avoid
(c) evade (d) miss
15. (a) advise (b) command
(c) envy (d) know what's best for