

U 英語 問題

注意

1. 試験開始の指示があるまでこの問題冊子を開いてはいけません。
2. 解答用紙はすべてHBの黒鉛筆またはHBの黒のシャープペンシルで記入することになっています。HBの黒鉛筆・消しゴムを忘れた人は監督に申し出てください。
(万年筆・ボールペン・サインペンなどを使用してはいけません。)
3. この問題冊子は16ページまでとなっています。試験開始後、ただちにページ数を確認してください。なお、問題番号はI～Vとなっています。
4. 解答用紙にはすでに受験番号が記入されていますので、出席票の受験番号が、あなたの受験票の番号であるかどうかを確認し、出席票の氏名欄に氏名のみを記入してください。なお、出席票は切り離さないでください。
5. 解答は解答用紙の指定された解答欄に記入し、その他の部分には何も書いてはいけません。
6. 解答用紙を折り曲げたり、破ったり、傷つけたりしないように注意してください。
7. この問題冊子は持ち帰ってください。

マーク・センス法についての注意

マーク・センス法とは、鉛筆でマークした部分を機械が直接よみとって採点する方法です。

1. マークは、下記の記入例のようにHBの黒鉛筆で枠の中をぬり残さず濃くぬりつぶしてください。
2. 1つのマーク欄には1つしかマークしてはいけません。
3. 訂正する場合は消しゴムでよく消し、消しきずはきれいに取り除いてください。

マーク記入例：

A	1	2	3	4	5
	○	○	●	○	○

(3と解答する場合)

- I . 次の文を読み、下記の1～10それぞれに続くものとして、本文の内容ともっともよく合致するものを、各イ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

Meditation and mindfulness: the words bring to mind the images of yoga retreats and Buddhist monks. But perhaps they should evoke a very different picture: a man in a hat smoking a pipe, Mr. Sherlock Holmes himself. The world's greatest fictional detective is someone who knows the value of concentration, of "throwing his brain out of action," as Dr. Watson puts it. He is the quintessential unitasker in a multitasking world.

More often than not, when a new case is presented, Holmes does nothing more than sit back in his leather chair, close his eyes and put together his long-fingered hands in an attitude that begs silence. He may be the most inactive active detective out there. His approach to thought captures the very thing that cognitive psychologists mean when they say mindfulness.

Though the concept originates in ancient Buddhist, Hindu and Chinese traditions, when it comes to experimental psychology, mindfulness is less about spirituality and more about concentration: the ability to quiet your mind, focus your attention on the present, and dismiss any distractions that come your way. The psychologist Ellen Langer demonstrated in the 1970s that mindful thought could lead to improvements on measures of cognitive functions even in older adults.

Now we're learning that the benefits may reach further still, and be more attainable, than Professor Langer could have then imagined. Even in small doses, mindfulness can effect impressive changes in how we feel and think—and it does so at a basic neural level.

In 2011, researchers from the University of Wisconsin demonstrated that daily meditation-like thought could shift brain activity toward a pattern that is associated with what cognitive scientists call positive, approach-oriented emotional states—states that make us more likely to engage the world rather than to withdraw from it. Participants were instructed to relax with their eyes closed, focus on their breathing, and acknowledge and release any random thoughts that might arise. When they were tested a second time, their neural activation patterns had undergone a striking shift to the left—even when their practice and training averaged only 5 to 16

minutes a day.

But mindfulness goes beyond improving emotion regulation. An exercise in mindfulness can also help with that plague of modern existence: multitasking. Of course, we would like to believe that our attention is infinite, but it isn't. Multitasking is a persistent myth. What we really do is shift our attention rapidly from task to task. Two bad things happen as a result. We don't devote as much attention to any one thing, and we sacrifice the quality of our attention.

In 2012, researchers led by a team from the University of Washington examined the effects of meditation training on multitasking in a real-world setting. They asked a group of business managers to engage in the type of simultaneous planning they did habitually. Each participant was placed in a one-person office, with a laptop and a phone, and asked to complete several typical tasks: schedule meetings for multiple attendees, locate free conference rooms, and write a memo that proposed a new project. The tasks were supposed to be completed in 20 minutes or less.

After completing all the tasks, participants were divided into three groups: one was assigned to an eight-week meditation course (two hours of instruction, weekly); another group took an eight-week course in body relaxation; and the last group didn't receive any training. Everyone was put through a second round of multitasking.

The only participants to show improvement were those who had received the meditation training. Not only did they report fewer negative emotions at the end of the assignment, but their ability to concentrate improved significantly. They could stay on one task longer, and they switched between tasks less frequently. While the overall time they devoted to the assignment didn't differ much from that of other groups, they spent it more efficiently. They engaged, on average, in just over 40 separate "tasks"—test-related behaviors that had a definable start and end time—spending approximately 36 seconds on each, in contrast to the 48 to 50 average tasks attempted by the other groups—with an average of only 30 seconds spent per activity. They also remembered what they did better than the other participants in the study.

The concentration benefits of such training aren't just behavioral; they're physical. In recent years, mindfulness has been shown to improve connectivity

inside our brain's attentional networks—changes that save us from distraction. Mindfulness, in other words, helps our attention networks communicate better and with fewer interruptions than they otherwise would.

The implications are tantalizing. When we learn to unitask, to think more in line with Holmes's detached mindful approach, we may be doing more than increasing our observational capacity. We may be investing in a sounder mental future—no matter how old we are.

1. The main idea of the first paragraph is that
 - イ. multitasking is associated with the practice of yoga and Buddhism.
 - ロ. mindfulness is something that only fictional characters achieve.
 - ハ. meditation has a broader meaning than commonly thought.
 - ニ. concentration is possible even without mindfulness.

2. The underlined word "quintessential" (paragraph 1) is closest in meaning to
 - イ. forgotten.
 - ロ. imaginary.
 - ハ. passive.
 - ニ. representative.

3. The underlined phrase "an attitude that begs silence" (paragraph 2) means an attitude that
 - イ. invites other people to be silent.
 - ロ. does not reflect an understanding of silence.
 - ハ. seems disturbed by too much silence.
 - ニ. makes light of silence.

4. The third paragraph suggests that, in the context of experimental psychology, mindfulness is usually associated with
- ㄱ. religious spirituality.
 - ㄴ. the ability to concentrate.
 - ㄷ. physical relaxation.
 - ㄹ. the ability to multitask.
5. Results of the 2011 University of Wisconsin study showed that daily meditation
- ㄱ. had little effect on brain activation patterns.
 - ㄴ. made people want to withdraw from the social world.
 - ㄷ. led to more activity on the left side of the brain.
 - ㄹ. made people have fewer emotions than usual.
6. The sixth paragraph suggests that multitasking is a myth because attention is
- ㄱ. continuous.
 - ㄴ. infinite.
 - ㄷ. limited.
 - ㄹ. persistent.
7. In the 2012 University of Washington experiment,
- ㄱ. all participants worked exclusively in groups to perform multiple tasks.
 - ㄴ. two of the three groups did a second round of multitasking.
 - ㄷ. all participants showed improvement in multitasking ability.
 - ㄹ. one of the three groups showed improvement in concentration.
8. All of the following are true of abilities that can be improved by meditation EXCEPT
- ㄱ. communicating with other people.
 - ㄴ. avoiding distractions in one's activities.
 - ㄷ. observing things in the world.
 - ㄹ. feeling positive about one's work.

9. The underlined word “tantalizing” (last paragraph) is closest in meaning to

イ. disappointing.

ロ. fulfilling.

ハ. fascinating.

ニ. puzzling.

10. The most appropriate title for this passage is

イ. Focusing on Concentration.

ロ. Multitasking in the Modern World.

ハ. Meditation Makes Us Smarter.

ニ. The Benefits of Being Mindful.

II. 次の文を読み、下記の1～10それぞれに続くものとして、本文の内容ともっともよく合致するものを、各イ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

If you are eating lunch in Pittsburgh or Dallas, you might grab a sandwich and a soda to go. But should you get transferred to Paris, you will probably eat like the French: multicourse sit-down lunches plus a glass of wine.

But it turns out people are not the only ones who make monkey-see-monkey-do cultural shifts. Monkeys, and apparently several other species, do, too.

In a clever, groundbreaking study published in the journal *Science*, researchers showed that when Vervet monkeys roam, they act in a when-in-Rome fashion. Wild Vervet monkeys were trained to eat only pink-dyed or blue-dyed corn and avoid the other color. Then, when they moved from a pink-preferred setting to a blue-is-best place, and vice versa, they quickly began eating the disliked-color corn. The switch occurred even though both corn colors were equally accessible, side-by-side in open containers. Scientists said the monkeys gave up their color convictions because they saw the locals eating the hated color.

The findings addressed a long-contentious question among animal experts: is animal behavior determined only by genes and individual learning, or can animals, like humans, learn socially? “Culture was thought to be something only humans had,” said Carel van Schaik, an evolutionary anthropologist at the University of Zurich who was not involved in the study. “But if you define culture as socially transmitted knowledge, skills and information, it turns out we see some of that in animals. Now this experiment comes along and I must say it really blew me away.”

He added: “Imagine you’ve just learned to eat pink corn and for a while blue corn was really bad, but then you move to an area where it’s the opposite and basically you start over. You think, ‘Oh, these locals, they must know what’s the best thing.’”

Other studies have found similar learning abilities in social animals. In the same issue of *Science*, researchers reported that by observing others, humpback whales learned to hit the water with their tails to attract prey. But while previous research often relied on anecdotes, observations or animals in captivity, the monkey study documented social learning in wild animals.

“We long believed that cultural transmission was important,” said Frans de Waal, a *primatologist at Emory University who did not take part in the study. “But I never thought it would be at the scale where the results would be so strong.”

The scientists led by Erica van de Waal at the University of St. Andrews in Scotland set out pink and blue corn in containers placed side-by-side for four groups of wild monkeys in neighboring regions in a South African reserve. Researchers settled on soaking corn in bitter-tasting aloe leaves. Pink corn was “aloe treated” for two groups; blue for the other two. Soon, monkeys in each group consistently rejected the colored corn soaked in aloe leaves.

After several months, researchers stopped treating the corn with aloe, but monkeys continued eating only the color that had never been made bitter. Dominant monkeys never sampled the disliked color; subordinate monkeys might. Baby monkeys, which received no color training, instantly ate only what their mothers ate, “totally ignoring that there was an edible color under their feet,” Dr. van de Waal said.

Most strikingly, when male monkeys migrated from a different-colored region, they ate the local color. The one exception was a blue-is-best male who entered a pink area with no dominant male, took control and continued eating blue corn. But he “was just not looking at what the others are doing,” Dr. van de Waal said. She said researchers hoped to test if social learning applied to other behaviors.

Experts said that to survive, species must balance experimentation with conservatism, so it makes sense that monkeys would avoid a once bitter-tasting color, and drop that dislike in another community. Both behaviors have advantages for survival, saving learning time and avoiding deadly risks.

“I don’t expect it in bacteria or slugs,” Dr. van Schaik said. “But in these long-lived species that are social, they’re actually willing to give up what they know, forget all their memories, because those in the other place do something else.”

* primatologist : 靈長類学者

1. The main purpose of the first paragraph is to show that
 - イ. every culture has different rules of behavior.
 - ロ. people adjust their behavior to the social context.
 - ハ. one culture cannot be characterized as better than another.
 - ニ. people have the same basic needs wherever they are.

2. In the experiment with Vervet monkeys, corn was
 - イ. provided to all the monkeys.
 - ロ. used to train monkeys to learn socially.
 - ハ. provided to monkeys who could identify the right color.
 - ニ. used to encourage monkeys to migrate from one place to another.

3. The underlined word "contentious" (paragraph 4) is closest in meaning to
 - イ. disputed.
 - ロ. expected.
 - ハ. ignored.
 - ニ. resolved.

4. Carel van Schaik's reaction to the results of the monkey experiment can be described as
 - イ. astonished.
 - ロ. confused.
 - ハ. critical.
 - ニ. disappointed.

5. All of the following are true of the monkey experiment EXCEPT that it
 - イ. focused on a particular type of monkey.
 - ロ. was conducted in the monkeys' natural habitat.
 - ハ. focused on monkeys' individual learning differences.
 - ニ. was conducted over a period of several months.

6. The underlined word “scale” (paragraph 7) is closest in meaning to

- ㄱ. degree.
- ㄴ. evidence.
- ㄷ. suggestion.
- ㄹ. weight.

7. In the monkey experiment,

- ㄱ. a blue color always indicated that the corn was bitter.
- ㄴ. subordinate monkeys always followed the dominant monkeys' behavior.
- ㄷ. at least one monkey ignored the local group's food preference.
- ㄹ. baby monkeys did not seem to know which color of corn to eat.

8. According to the passage, the change in the monkeys' eating behavior stems from the fact that

- ㄱ. animals that live in social groups are typically conservative.
- ㄴ. some amount of experimental behavior is necessary for survival.
- ㄷ. monkeys do not judge food by its taste as much as humans do.
- ㄹ. larger social groups influence the behavior of smaller social groups.

9. The experiment provides further evidence that social learning is

- ㄱ. not limited to humans.
- ㄴ. more complex among humans than monkeys.
- ㄷ. difficult to study in the wild.
- ㄹ. found in a wide variety of monkey behaviors.

10. The most appropriate title for this passage is

- ㄱ. Monkey Behavior is Determined by Genes.
- ㄴ. Cultural Skills among Animals.
- ㄷ. Monkeys Learn from Each Other.
- ㄹ. Eating Behavior among Vervet Monkeys.

Ⅲ。次の空所(1)～(9)を補うのにもっとも適当なものを、それぞれ対応する下記のイ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

Addie: Hi, Louie. You're back! How was your vacation? Did you have fun?

Louie: Yes, I did. I had a fantastic time! I managed to visit San Francisco, Los Angeles, and Las Vegas (1). It was a busy trip, but I was too excited to (2). I enjoyed everything I did.

Addie: Good for you! I've been to Los Angeles and Las Vegas, but I've never been to San Francisco. I hear it's a great place to visit. (3) did you like it?

Louie: I liked it very much. I took a cable car from downtown to Fisherman's Wharf. Cable cars are (4) operated, so it was very interesting to see the driver skillfully controlling the lever. (5) there were a couple of seats available, I stood on the outer step board and (6) on to the pole. That way, I was able to see the streets and the San Francisco Bay. It was beautiful.

Addie: That sounds like a great experience. The cable cars are (7) of San Francisco, aren't they? By the way, did you have a chance to go to Alcatraz from the Wharf?

Louie: Unfortunately, no. I really wanted to see it, but couldn't get tickets. They were sold out. If you want to go to Alcatraz, you should purchase tickets online (8). Alcatraz tickets are all (9)—the ferry service, the entrance fee, and the audio guide for the prison.

Addie: That's a great tip. Thanks.

- | | | | |
|---------------------------|------------------|---------------|------------|
| (1) イ. as short as a week | ロ. during a week | | |
| ハ. in a week | ニ. on a week | | |
| (2) イ. eat | ロ. enjoy | ハ. feel tired | ニ. wake up |
| (3) イ. How | ロ. What | ハ. Where | ニ. Why |
| (4) イ. automatically | ロ. manually | | |
| ハ. mechanically | ニ. naturally | | |

- (5) ㄱ. Although □. But ㄷ. However ㄹ. Since
- (6) ㄱ. hang □. hanged ㄷ. hanging ㄹ. hung
- (7) ㄱ. an advertisement □. a climax
 ㄷ. a publicity ㄹ. a symbol
- (8) ㄱ. before □. faster ㄷ. in advance ㄹ. sooner
- (9) ㄱ. complete □. contained ㄷ. inclusive ㄹ. needed

IV. 次の1～7それぞれの空所を補うのにもっとも適当なものを、各イ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

1. The teacher caught him ().

- イ. cheat ロ. cheated ハ. cheating ニ. to cheat

2. () wildly away from the Conservative Party four years ago and then back again this year, the voters are as unpredictable as ever.

- イ. Having swung ロ. Swing ハ. Swung ニ. To swing

3. My younger brother was made () the room when my piano teacher came for my lesson.

- イ. leave ロ. left ハ. to be left ニ. to leave

4. If you are in trouble, let me know. I will give you () help I can.

- イ. more ロ. that ハ. what ニ. which

5. If I () the seminar last year, I would be able to speak English more fluently now.

- イ. had attended ロ. have attended
ハ. should have attended ニ. were attending

6. My mother and I have been shopping at this mall since we () to this city.

- イ. have moved ロ. move ハ. moved ニ. will move

7. My father had kindly () the book on my desk before I came home yesterday.

- イ. laid ロ. lain ハ. lay ニ. lied

V。次の空所(1)～(5)それぞれにもっとも適当な1語を補い、英文を完成せよ。解答は解答用紙の所定欄にしるせ。

The umbrella was invented over four thousand years ago. Evidence of umbrellas has been seen in the ancient art and artifacts of Egypt, Assyria, Greece, and China. These ancient umbrellas were first designed to (1) shade from the sun. The Chinese were the first to waterproof their umbrellas as protection from rain. The word “umbrella” comes from the Latin root word “umbra,” (2) shade or shadow.

Starting in the 16th century, the umbrella became popular in the western world, especially in the rainy weather regions of northern Europe. At (3), it was considered only an accessory suitable for women. Then the Persian traveler and writer, Jonas Hanway, carried and used an umbrella publicly in England for thirty years. He popularized umbrella use (4) men. In those days English gentlemen often (5) to their umbrellas as a “Hanway.”

【以下余白】

