

2013年度

H 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、消しく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1～9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。

When I was just a newborn baby, my mother gazed down at me in her hospital bed and did something that was to permanently change the way my brain developed. Something that would make me better at learning, multitasking and solving problems. Eventually, it might even protect my brain against the damages of old age. Her trick? She started speaking to me in French. At the time, my mother had no idea that her actions would give me a *cognitive boost. She is French and my father English, so they simply felt it made sense to raise me and my brothers as bilingual. Yet as I've grown up, a mass of research has emerged to suggest that speaking two languages may have profoundly affected the way I think.

Cognitive enhancement is just the start. According to some studies, my memories, values, even my personality, may change depending on which language I happen to be speaking. It is almost as if the bilingual brain houses two separate minds. All of which highlights the fundamental role of language in human thought. "Bilingualism is quite an extraordinary microscope into the human brain," says neuroscientist Laura Ann Petitto of Gallaudet University in Washington DC. The view of bilingualism has not always been this rosy. For many parents like mine, the decision to raise children speaking two languages was controversial. Since at least the 19th century, educators warned that it would confuse the child, making them unable to learn either language properly. At best, they thought the child would become a jack-of-all-trades and master of none. At worst, they suspected it might prevent other aspects of development, resulting in a lower IQ.

These days, such fears seem unjustified. True, bilingual people tend to have slightly smaller vocabularies in each language than their monolingual peers, and they are sometimes slower to reach for the right word when naming objects. But a key study in the 1960s by Elizabeth Peal and Wallace Lambert at McGill University in Montreal, Canada, found that the ability to speak two languages does not stunt overall development. On the contrary, when controlling for other factors which might also affect performance, such as socioeconomic status and education, they found that bilinguals outperformed monolinguals in 15 verbal and non-verbal tests.

Unfortunately, their findings were largely overlooked. Although a trickle of research into the benefits of bilingualism followed their study, most researchers and educators continued to cling to the old ideas. It is only within the last few years that bilingualism has received the attention it deserves.

In part, the renewed interest comes from recent technological developments in neuroscience, such as functional near infrared spectroscopy (fNIRS), a form of brain imaging that acts as a silent and portable monitor, peering inside the brains of babies as they sit on their parents' laps. For the first time, researchers can watch young babies' brains in their initial encounters with language. Using this technique, Petitto and her colleagues discovered a profound difference between babies brought up speaking either one or two languages. According to popular theory, babies are born "citizens of the world," capable of discriminating between the sounds of any language. By the time they are a year old, however, they are thought to have lost this ability, homing in exclusively on the sounds of their mother tongue. That seemed to be the case with monolinguals, but Petitto's study found that bilingual children still showed increased neural activity in response to completely unfamiliar languages at the end of their first year. She reckons the bilingual experience "wedges open" the window for learning language. Importantly, the children still reached the same linguistic milestones, such as their first word, at roughly the same time as monolingual babies, supporting the idea that bilingualism can encourage rather than prevent a child's development. This seems to help people like me acquire new languages throughout our lives.

Indeed, the closer the researchers looked, the more benefits they discovered, some of which span a broad range of skills. Jane Bialystok first came across one of these advantages while asking children to spot whether various sentences were grammatically correct. Both monolinguals and bilinguals could see the mistake in phrases such as "apples growed on trees," but differences arose when they considered nonsensical sentences such as "apples grow on noses." The monolinguals, confused by the silliness of the phrase, incorrectly reported an error, whereas the bilinguals gave the right answer. Bialystok suspected that rather than reflecting expertise in grammar, their performance demonstrated improvement in what is called the brain's "executive system," a broad set of mental skills that centre on the ability to block out

irrelevant information and concentrate on a task at hand. In this case, they were better able to focus on the grammar while ignoring the meaning of words. Sure enough, bilingual kids in subsequent studies correctly solved a range of problems that directly tested the trait. Another executive skill involves the ability to switch between different tasks without becoming confused, and bilinguals are better at these kinds of challenges, too. When categorising objects, for instance, they can jump from considering the shape to the colour without making errors.

These traits are critical to almost everything we do, from reading and mathematics to driving. Improvements therefore result in greater mental flexibility, which may explain why the bilingual people performed so well in Peal and Lambert's tests, says Bialystok. Its virtues may even extend to our social skills. Paula Rubio-Fernández and Sam Glucksberg, both psychologists at Princeton University, have found that bilinguals are better at putting themselves in other people's shoes to understand their side of a situation. This is because they can more easily block out what they already know and focus on another viewpoint.

It did not take long for scientists to wonder whether these mental gymnastics might help the brain resist the damages of ageing. After all, there is plenty of evidence to suggest that other forms of brain exercise can create "cognitive reserve," a kind of mental padding that cushions the mind against age-related decline. To find out, Bialystok and her colleagues collected data from 184 people diagnosed with Alzheimer's disease, half of whom were bilingual. The results, published in 2007, were startling—symptoms started to appear in the bilingual people four years later than in their monolingual peers. Three years later, they repeated the study with a further 200 people showing signs of Alzheimer's disease. Again, there was around a five-year delay in the beginning of symptoms in bilingual patients. The results held true even after factors such as occupation and education were taken into account. "I was as surprised as anyone that we found such large effects," Bialystok says.

Besides giving us bilinguals a brain boost, speaking a second language may have a profound effect on behaviour. Neuroscientists and psychologists are coming to accept that language is deeply related to thought and reasoning, leading some to wonder whether bilingual people act differently depending on which language they are speaking. That would certainly agree with my experience. People often tell me

that I seem different when I speak English compared with when I speak French.

*cognitive : 認知上の

1. The first paragraph suggests that
 - イ. the author's parents are experts on bilingualism.
 - ロ. bilingualism is an active research topic.
 - ハ. the author regrets being bilingual.
 - ニ. French is a good language to use with newborn babies.

2. The underlined word "rosy" (paragraph 2) is closest in meaning to
 - イ. natural.
 - ロ. personal.
 - ハ. positive.
 - ニ. simple.

3. The underlined word "stunt" (paragraph 3) is closest in meaning to
 - イ. affect.
 - ロ. aid.
 - ハ. replace.
 - ニ. restrict.

4. Peal and Lambert's study
 - イ. focused on the disadvantages of bilingualism.
 - ロ. challenged the conventional view of bilingualism.
 - ハ. showed the difficulties faced by bilingual people.
 - ニ. drew sharp criticism from many researchers.

5. Petitto and her colleagues found that, after the first year, bilingual babies
- ㄱ. respond to unfamiliar languages better than monolingual babies.
 - ㅋ. make fewer grammatical mistakes than monolingual babies.
 - ㆁ. learn language faster than monolingual babies.
 - ㄴ. express their feelings differently from monolingual babies.
6. The passage mentions all of the following advantages of bilingualism EXCEPT that it helps people
- ㄱ. to learn new languages.
 - ㅋ. to switch easily between different tasks.
 - ㆁ. to think more logically.
 - ㄴ. to understand the feelings of others.
7. Bialystok and her colleagues found that bilinguals with Alzheimer's disease
- ㄱ. have less serious symptoms if they are highly educated.
 - ㅋ. solve problems better than monolinguals with Alzheimer's.
 - ㆁ. don't actually experience symptoms of the disease.
 - ㄴ. have symptoms later than monolinguals with Alzheimer's.
8. The passage suggests that learning a second language provides
- ㄱ. protection against mental decline.
 - ㅋ. a cure for some diseases.
 - ㆁ. few benefits in later life.
 - ㄴ. the opportunity to unify one's identity.
9. The most appropriate title for this passage is
- ㄱ. How Language Shapes Perception.
 - ㅋ. Current Research on Language Learning.
 - ㆁ. How to Learn a Second Language.
 - ㄴ. The Benefits of Being Bilingual.

II。次の文を読み、下記の1～9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。

Do people with different cultural backgrounds think differently? The idea that they do, known as *cultural relativity*, was taboo for decades. According to some scholars, even raising the question whether different groups of people think differently was racist. Others argued that cultural relativity was theoretically wrongheaded—of course the basic workings of the human mind are universal, aren't they?

Scientists who dared to wonder how culture shapes thought faced another challenge: How do you define “culture” and “thought”? How can these abstract notions be quantified and compared? At the turn of the 21st century, psychologist Richard Nisbett and colleagues constructed a new framework for studying cognition across cultures, summarized in his 2003 book *The Geography of Thought*. Whereas Westerners (Europeans and Americans) tend to think “analytically,” Easterners (Chinese, Japanese, Koreans) think more “holistically.” According to Nisbett, habits of thinking in Westerners and Easterners can be traced back to the way people conceptualized themselves, their society and the natural world in ancient Greece and ancient China.

The ancient Greeks valued public debate, and individuals who achieved victory in verbal combat were respected. The Greeks believed that they could recognize truth by applying the rules of logic, and they could understand the world by dividing nature into different categories. The ancient Chinese, by contrast, valued harmony. People earned respect by acting respectfully toward their family, community, and country. Clear achievement by individuals was not prized, it was discouraged. Formal logic played little role in reasoning. Nature was not analyzed into categories. Rather, the natural world was viewed as constantly in flow, with no clear separation between the past and the present, the living and the dead, or the animate and the inanimate—no clear distinction between “self” and “other.” Nisbett and colleagues wanted to find out whether these cultural differences—valuing independence or interdependence, focusing on distinctions or continuities—corresponded to fundamental differences in Easterners' and Westerners' perception

and cognition.

Early tests seemed too poetic to convince many scientists. For instance, when asked to describe an underwater scene, American participants were likely to start off by mentioning the most prominent fish (there's a big fish...). By contrast, Japanese participants began by describing the surroundings (there's a pond...), and they were 100 percent more likely than the Americans to mention relationships between the fish and things in their environment (the big fish swam past the seaweed). According to some, however, these results could merely show that Americans and Japanese people describe things differently, not that they perceive them differently.

Further studies challenge this skeptical position. Japanese and Americans were shown a box with a vertical line inside of it. They were then shown a second box of a different size, and asked to draw a vertical line inside it that matched the one in the first box. Half of the time, participants were told to make the line “the same” as the original, meaning the same absolute length (Absolute condition). The other half of the time, they were told to draw a line that was the “same” length as the first in proportion to the surrounding box (Relative condition). Results showed that Americans were more accurate in the Absolute task, which required focusing on an individual object and ignoring its surroundings, but Japanese participants performed better on the Relative task, which required perceiving and remembering an object in its context.

In a new study, Sachiko Kiyokawa and colleagues tested whether Japanese and English participants have different habits of unconscious learning. Participants were exposed to an artificial grammar—a sequence of letters, which, without informing the subjects, were arranged in repeating patterns, similar to the grammatical patterns found in natural languages. But these letters were special. They were constructed to convey “glocal” information (i.e., both global and local). Big letters were made out of little letters (e.g., a big “N” made up of much smaller “B’s”). When you focus on the global wholes, you see the big letters, and when you focus locally on the individual parts, you see the little letters. The big letters were arranged in sequences, and the little letters in different sequences. Results showed that Japanese participants unconsciously learned the global patterns (in the big

letters), whereas English participants learned both the global and local patterns. This result was confirmed when the sequences were made up of big and little Japanese kana rather than Roman letters, suggesting that the cross-cultural differences could not be explained by participants' familiarity with one alphabet or another.

Importantly, when Kiyokawa and colleagues instructed participants to attend to sequences at either the global or local level, the cross-cultural difference disappeared. This result shows that Japanese participants were not less capable of learning local sequences. In fact, when instructed to focus on them, the Japanese participants learned the local patterns slightly *better* than their English peers. In this case, culture does not constrain what we're able to learn, rather it biases what we are prepared to learn—and not learn—when we're allowed to experience the world in the way that comes most naturally to us.

These findings provide some of the first evidence that culture influences unconscious thought processes. It is striking that the culture-based habit of interpreting our experiences either analytically or holistically can influence how people learn a grammar—a task many theorists believe human brains are universally programmed to perform. Mechanisms of grammar learning may be universal, but it appears that culture-based constraints on attention can determine how these mechanisms are applied. Beyond the lab, these findings raise questions about education in a multicultural society. Given the same input, Easterners and Westerners acquired different knowledge—as if the two groups had been taught two different lessons. Increasingly, U.S. classrooms include learners from both holistic and analytic cultures. Can teachers develop ways to help a culturally diverse group of students learn about both the forest *and* the trees?

*holistically : 総体論的に

1. The main purpose of the first paragraph is to show that the idea of cultural relativity
- イ. has been criticized for various reasons.
 - ロ. is a basic assumption of modern research.
 - ハ. has a long history among scholars.
 - ニ. is not well understood.
2. According to the passage, the ancient Greeks were likely to value all of the following EXCEPT
- イ. winning an argument.
 - ロ. enjoying nature without analyzing it.
 - ハ. thinking on their own.
 - ニ. finding truths by applying the rules of logic.
3. The underlined sentence, “Early tests seemed too poetic to convince many scientists” (paragraph 4), means that these tests
- イ. were conducted by non-experts.
 - ロ. emphasized the artistic skills of the participants.
 - ハ. were conducted in artificial settings.
 - ニ. emphasized participants’ descriptions rather than perceptions.
4. The underlined word “skeptical” (paragraph 5) is closest in meaning to
- イ. analytic.
 - ロ. doubtful.
 - ハ. relative.
 - ニ. significant.

5. In the author's view, Kiyokawa's experiment shows that grammar learning mechanisms are
- イ. not essential to language learning.
 - ロ. affected by culture.
 - ハ. innate.
 - ニ. universal.
6. The underlined word "striking" (paragraph 8) is closest in meaning to
- イ. notable.
 - ロ. obvious.
 - ハ. uncertain.
 - ニ. wonderful.
7. The passage suggests that
- イ. learning processes are basically the same across cultures.
 - ロ. culture puts limits on what we're able to learn.
 - ハ. experiments on learning are not very reliable.
 - ニ. culture influences the way we learn things.
8. The author suggests that educators in the U.S. need to
- イ. train students' analytical ability.
 - ロ. help students learn different kinds of thinking.
 - ハ. incorporate nature into teaching.
 - ニ. encourage students to understand international relations.
9. The most appropriate title for this passage is
- イ. Cultural Differences between Japan and the West.
 - ロ. The Logic of Ancient Worlds.
 - ハ. How Culture Shapes Perception.
 - ニ. Current Research on Cognition and Learning.

Ⅲ。次の空所(1)~(8)を補うのにもっとも適当な語を、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。

May: I heard you're driving to San Francisco.

Albert: Yes. I'm having a dinner party with my friends (1).

May: Well, you may not know this, but because it's Christmas tomorrow, everybody gets (2) work early today so that they can go back home early. (3) at 3:00, traffic is usually bumper to bumper.

Albert: Oh, I didn't know that. Well, I'll leave (4) today then, say 2:00.

May: That would be my (5). If you don't have any important things to deal with, leave as early as possible.

Albert: OK. Oh my! I just learned from the Internet that there is a serious accident (6) a truck. That's the freeway I'm supposed to (7)!

May: Oh, my goodness. The traffic must have slowed to a crawl. Well, I guess you'll just have to see (8) things go.

Albert: Thanks, I will.

- | | | | |
|------------------|---------------|--------------|-------------|
| (1) イ. early | ロ. okay | ハ. soon | ニ. there |
| (2) イ. away | ロ. finishing | ハ. off | ニ. out |
| (3) イ. Coming | ロ. Driving | ハ. Moving | ニ. Starting |
| (4) イ. earlier | ロ. faster | ハ. later | ニ. slower |
| (5) イ. advice | ロ. opposition | ハ. schedule | ニ. talk |
| (6) イ. affecting | ロ. relating | ハ. involving | ニ. running |
| (7) イ. come | ロ. enter | ハ. go | ニ. take |
| (8) イ. either | ロ. how | ハ. if | ニ. what |

IV. 次の文1～8は、いずれもある単語が欠けているため、文法的に正しい文章になっていない。それぞれの文を正しい文章とするために補うのにもっとも適当な1語を、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. If you don't know the meaning of a word, look up in the dictionary.

イ. even ロ. it ハ. let ニ. word

2. The books used in our school published in the U.S.

イ. have ロ. that ハ. were ニ. which

3. When visitors come, don't forget keep this trash out of sight.

イ. please ロ. to ハ. where ニ. yet

4. The girl was dressed in blue head to foot.

イ. all ロ. between ハ. from ニ. never

5. She was little late, but still in time for the closing session.

イ. a ロ. fortunately ハ. missed ニ. nevertheless

6. The child parents died in the car accident is feeling completely lost.

イ. getting ロ. of ハ. sorry ニ. whose

7. She always tells a story the children at bedtime.

イ. beautiful ロ. during ハ. kind ニ. to

8. My part-time job is a restaurant.

イ. at ロ. end ハ. favorite ニ. usual

V. 次の文A～Cの空所(1)～(7)を補うの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。

A.

Mary: I was looking for a birthday present for my father, but I didn't have much luck. You don't have any (1) ideas, do you?

Anne: You could just give him some money or a gift coupon.

Mary: That occurred to me, but then it would look like I haven't made any (2) to find a gift.

(1) イ. bright ロ. glad ハ. light ニ. subtle

(2) イ. decision ロ. effort ハ. motion ニ. try

B.

Kate: I saw Elizabeth last night. Do you remember her?

Joe: No, my memory is terrible (3) days. Anyway, give me a clue.

Kate: She was the one with long black hair. You always used to say that she (4) you strongly of the singer you liked.

Joe: Oh yes, I (5) remember her. It's terrible how memories fade as time passes.

(3) イ. all ロ. few ハ. these ニ. those

(4) イ. informed ロ. reminded ハ. suggested ニ. told

(5) イ. vaguely ロ. vainly ハ. vastly ニ. virtually

C.

Jim: What's wrong, Ken? You look like you've been run over by a truck!

Ken: Well, my car slid into a tree because the roads were very (6) yesterday. And not only is my car smashed up now, but I didn't have my driver's license with me then, so now I'll have to pay a fine when I go to court next month.

Jim: Oh, that's too bad! If I were you, I would take it easy for a while and just stay home where you are safe and (7).

(6) Ⅰ. crowded Ⅱ. deserted Ⅲ. icy Ⅳ. rough

(7) Ⅰ. easy Ⅱ. firm Ⅲ. healthy Ⅳ. sound

【以下余白】