

E 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。

Not only does the experience of awe make us feel alive, it might also help us conquer our daily self-absorption. A Beethoven symphony, a sculpture by Michelangelo, a sunset over distant mountains—all stimulate intellectual curiosity and provide aesthetic pleasure, but they also pull us out of our default mode of self-absorption and could even be the antidote for our self-obsessed age. Recent research shows that the experience of awe and wonder makes people feel more connected to their social groups and more motivated to act for the greater good of society. Wonder pulls us together—a counterforce to all that seems to be tearing us apart.

Awe can be defined as an emotion of self-transcendence, a feeling of admiration and inspiration in the face of something greater than the self. Depending on our particular interests, we might be moved by an intricately designed mosaic, the performance of a church choir, or a graceful mathematical equation. Paul Piff, professor of social psychology at the University of California, says that while some people tend to feel awe more often than others, there are common causes of this emotion. “An awe-inspiring thing can be literally large or just conceptually large, but in either case your current understanding or frame of reference can’t accommodate it.” An early magnificent moment for Piff took place when he was 11 and went on a safari in Kenya with his family. “I had no conception of real wildlife. We were in a big national park, and like a cloud forming across the landscape, thousands of zebras charged toward us.”

Nature, of course, is a frequent source of awe. “What is the first window into wonder?” asks journalist Richard Louv. “It’s crawling out to the edge of the grass, listening to the wind and the trees, turning over a rock, and realizing that you’re not alone in the world.” Louv has come to think that the stronger immune system, improved cognitive functioning (such as increased attention span), and other consequences of being in the great outdoors are all elements of this one essential gift of awe: feeling truly alive.

A decade ago, when Piff said that he wanted to study the psychology of awe,

his mentor cautioned, “Good luck.” While he and other researchers suspected that awe has an impact on human behavior and were well aware of the attention philosophers have given the subject, “it’s a hard thing to stick in a test tube,” he says. Piff noticed that awe arises in very different contexts—from the ocean’s edge to the hospital birthing room—but he wondered if, even though we often feel awe while alone, it could serve an important collective function. When the constant buzzing of “me, me, me” recedes, we might become sensitive to more lofty principles.

Previous research has shown that awe expands people’s notion of available time, which in turn increases their well-being. Those high in awe as a disposition of personality are less likely to call themselves “special” and more likely to identify themselves as a member of a group or larger category. Moreover, subjects told to remember an awe-filled moment in their past feel less significant and less focused on day-to-day concerns.

In their recent set of experiments, Piff and colleagues hypothesized that if awe does cause pro-social tendencies, the mechanism for doing so is the *small self*—a “relatively diminished sense of self in relation to something regarded as vaster than the individual.” This isn’t smallness in the sense of feeling ashamed or humiliated, Piff says. It’s that relieving notion that “I’m not that important or big, but I am a part of something much bigger.”

Piff found that people high in “dispositional” awe were less self-centered. In his research, subjects who watched an awe-inspiring video identified with the small self more than those who were prompted to feel pride or amusement. They were also more generous than those who watched a humorous video, and they behaved more ethically in lab experiments. Awe-filled subjects helped the study’s investigator pick up more pens that were “accidentally” dropped than did other subjects, for example. Even those who watched “negative” awe-inspiring videos of tornadoes and volcanoes exhibited the pro-social behavior.

Piff’s most remarkable finding came in the final experiment, where subjects were taken to the tallest hardwood forest in North America. They were asked to look up at the eucalyptus trees, some exceeding 200 feet, for one minute. The control group set their sights on a plain, tall building for the same amount of time. Sure enough, the tree-gazers felt more awe and were happier precisely because of

what they felt. They also acted more generously in a lab test and reported feeling less entitled than those who looked at the building.

Why do we tend to find wonder in nature and in contexts that make us feel small, and why does awe stir us to behave more charitably toward others? Evolutionary psychology may provide clues. According to Glenn Geher, a professor of psychology at the State University of New York, “it makes sense that beautiful landscapes, or even paintings depicting nature, produce awe, because people who were well-connected to landscapes, animals, and water sources were more likely to survive.” Survival in society has always rested on creating close-knit groups. “We needed mechanisms for coordinating these groups,” says Geher, “and a shared belief in something bigger than the individual is an effective one. The stimulus for adopting such beliefs was awe, which is why most cultures have awe-inspiring sacred spaces that encourage expansive emotion.” Because of the cooperation it fostered, awe has helped humans create universities and religious institutions, and undertake voyages to space.

While Piff agrees that experiences of wonder can be powerful, he suspects that people are drawn to such breathtaking content because we are generally awe-deprived. “We have less time on our hands and fewer windows onto wonder,” he says, pointing to decreased funding for the arts and a decline in attendance at cultural events. Urbanization and runaway materialism, he adds, keep us busy working instead of stopping to enjoy the sunshine or a walk in the park. How then, can we tip the balance to increase awe and wonder, and lessen self-centeredness? One solution is to create more “nature-rich” parks, schools, and homes. Studies of urban parks show that those with the highest biodiversity are the best for our health. We need to bring nature into our lives, not only to slow down the biodiversity collapse, but to make ourselves healthier—mentally, physically, and spiritually.

1. The underlined word “antidote” (paragraph 1) is closest in meaning to
- イ. advice.
 - ロ. belief.
 - ハ. cure.
 - ニ. pastime.
2. The author includes the example of a safari in Kenya (paragraph 2) to show that
- イ. awe occurs in the presence of things difficult to understand.
 - ロ. natural settings sometimes make it hard to experience awe.
 - ハ. awe is easy to study with traditional scientific methods.
 - ニ. children are more likely to experience awe than adults.
3. The underlined word “lofty” (paragraph 4) is closest in meaning to
- イ. gentle.
 - ロ. noble.
 - ハ. stable.
 - ニ. tall.
4. A person with a “small self” (paragraph 6) is likely to feel
- イ. embarrassment.
 - ロ. loneliness.
 - ハ. modesty.
 - ニ. shyness.
5. In Piff’s first experiment,
- イ. the pride-inducing video made subjects more generous.
 - ロ. the humorous video made subjects more honest.
 - ハ. the awe-inspiring video made subjects more cooperative.
 - ニ. the videos had little effect on subjects’ behavior.

6. The results of Piff's final experiment suggest that
- イ. man-made objects are a powerful source of awe.
 - ロ. even a brief experience of awe can influence behavior.
 - ハ. it's impossible to experience awe in the city.
 - ニ. the experience of awe varies from person to person.
7. The passage suggests that most cultures have sacred places in order to
- イ. preserve cultural traditions.
 - ロ. encourage social change.
 - ハ. preserve the natural environment.
 - ニ. encourage group harmony.
8. The passage suggests all of the following EXCEPT that
- イ. the psychological benefits of awe are unclear.
 - ロ. people in modern society are too self-centered.
 - ハ. great works of art are an important source of awe.
 - ニ. some people have awe as part of their personality.
9. One idea of the last paragraph is that people
- イ. are bored by awe-inspiring things.
 - ロ. spend too much of their time at cultural events.
 - ハ. are too busy to experience awe.
 - ニ. should live in the country rather than the city.
10. The most appropriate title for this passage is
- イ. Awe: The Forgotten Emotion.
 - ロ. Does Being in Nature Reduce Stress?
 - ハ. Ethical Questions and the Sense of Wonder.
 - ニ. Can Awe Make Us Better People?

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。

“As American as apple pie” is a common phrase used to describe things that are undeniably American, like Uncle Sam, baseball, hot dogs, and fireworks and barbecues for the Fourth of July. But as popular as the tasty dessert might be in the land of the free, it didn’t actually originate in America, and neither did the apples.

The most likely ancestor of apples as we know them today can still be found in Central Asia: the wild genus *Malus sieversii*. Alexander the Great is said to have discovered dwarfed apples in Kazakhstan and brought them back to Macedonia in 328 BC, but there is fossilized evidence of apples dating as far back as the Iron and Stone Ages in Switzerland and other parts of Europe. The Romans introduced apples to Europe, and by the 1600s England alone had more than 70 types of apples, all developed from the original Middle Eastern stock. Like the Romans before them, early European colonists brought apples with them to the New World.

By the time apples arrived in the Americas, however, cooking with apples was nothing new. In fact, the first recorded recipe for apple pie was written in 1381 in England, and called for figs, raisins, pears, and saffron in addition to apples. Early apple pie recipes were a lot different from what we know today, as they rarely called for sugar, an expensive and hard-to-get item at the time. Originally, this apple pie was served in a pastry called a “coffin,” which wasn’t normally meant for consumption and was only supposed to be a container for the filling.

Similarly, Dutch apple pies—the type usually decorated with strips of pastry on top—have also been around for centuries. A recipe for apple pie very similar to today’s recipes appeared in a Dutch cookbook in 1514. A variety of other recipes appeared in French, Italian, and German recipe collections dating back to before the American colonies were settled.

Even when the American colonists were finally able to produce enough apples to allow for more widespread consumption, they were initially used to make hard cider rather than pie. Apple pies generally call for “cooking quality” apples—varieties that are crisp and acidic—and such apples hadn’t yet been developed in

American orchards. The only native apple in North America was the crab apple, and the colonists found its tiny, tough, and bitter fruit unsuitable for traditional recipes.

But it was only a matter of time before American inventiveness improved on nature's bounty. In the early American colonies planting trees was recognized as a way to preserve a land claim; in some colonies, such as Virginia, colonists who didn't "improve" their land by planting an orchard could have their land taken away from them. Apple trees were a popular choice because they are easy to cross-pollinate, meaning that deliberately producing new apple varieties is relatively simple. Cultivation was soon widespread, with everyone from small farmers to Thomas Jefferson experimenting with new types of apples, and by the 19th century American farmers were growing an astonishing 14,000 varieties of apple, many of which were a good fit for apple pie.

Just as American farmers used Old World stock to produce seemingly infinite varieties of apples, American cooks developed seemingly infinite varieties of pies. The famous minister Henry Ward Beecher wrote in 1869, "Do not suppose that we limit the apple pie ... its capacity for variation is endless, and every cook discovers some new charm or flavor. It will accept almost every shade of every spice."

Perhaps one of the contributors to making apple pies an "American" dessert is John Chapman, better known as "Johnny Appleseed," a Massachusetts man who travelled through America's frontier planting apple orchards. Leaving his native Massachusetts for the Pennsylvania frontier in the late 1700s, Chapman started his first apple orchard near Fort Pitt. As the area became more heavily settled, however, Chapman gave away his farm and set out for the West. Thinking quite carefully about the precise routes that new settlers would probably follow as the frontier moved farther west, Chapman planted apple trees in the most likely areas, eventually establishing orchards from Pennsylvania to Indiana. It is difficult to overstate his role in the country's expansion. As pioneers moved west, many found apple trees already present; in strange unsettled regions, the apples were familiar and comforting, as well as a valuable source of food. Chapman is thought to have walked nearly 10,000 miles before his death, and his way of life—hiking barefoot through the wilderness with just a knife for protection—earned him a spot as a

tough but benevolent frontiersman and an American folk hero. Chapman's beloved apples became "American" by association.

By the turn of the 20th century, pie had become "the American synonym for prosperity," as *The New York Times* proclaimed in a 1902 editorial. "Pie is the food of the heroic. No pie-eating people can ever be permanently vanquished." In the 1920s the phrase "as American as apple pie" started to appear in print, and, by World War II, the dessert had become a definitive expression of patriotism. When asked why they were fighting, soldiers responded, "For mom and apple pie," which later gave rise to the phrase "as American as motherhood and apple pie." Eventually the more obviously not unique American thing of "motherhood" was dropped, but "as American as apple pie" remains a popular notion.

In the end, Americans seem to have taken the apple pie and run with it, creating their own American-style recipes and making the dish more popular around the world. While American apple orchards had a bumpy road to producing good apples, America quickly became one of the largest producers of apples. Nearly every farm grew apples during the United States' infancy, and today over 220,000,000 bushels of apples are produced every year. Though not an American original, apple pie—wholesome, widely available, and comforting—has woven itself into the way Americans see their country.

1. The main purpose of paragraph 2 is to show that apples

- ㄱ. were discovered by Alexander the Great.
- ㄴ. have always existed in the New World.
- ㄷ. were a popular food item in ancient cultures.
- ㄹ. have a long history.

2. One feature of early apple pies in England was that they

- ㄱ. had very few ingredients.
- ㄴ. were usually made without sugar.
- ㄷ. had a delicious crust.
- ㄹ. did not require a recipe.

3. All of the following are true about “cooking quality” apples EXCEPT that they are
- イ. similar to crab apples.
 - ロ. crisp and acidic.
 - ハ. not native to North America.
 - ニ. essential for making apple pie.
4. The underlined word “bounty” (paragraph 6) is closest in meaning to
- イ. needs.
 - ロ. progress.
 - ハ. riches.
 - ニ. trend.
5. The passage suggests that early American colonists
- イ. created many new kinds of apple.
 - ロ. made apple pie with crab apples.
 - ハ. created a new method of growing apples.
 - ニ. made apple pie with apples brought from England.
6. The author includes the quotation by Henry Ward Beecher to show that apple pie in America
- イ. is best with native spices.
 - ロ. does not require a recipe.
 - ハ. is a religious symbol.
 - ニ. has many different flavors.
7. The passage suggests that John Chapman
- イ. loved to eat apple pie.
 - ロ. had little impact on America’s westward expansion.
 - ハ. grew his first apple trees in Pennsylvania.
 - ニ. chose the name “Johnny Appleseed” for himself.

8. The underlined word “vanquished” (paragraph 9) is closest in meaning to
- イ. brave.
 - ロ. conquered.
 - ハ. hungry.
 - ニ. surprised.
9. The passage suggests that apple pie
- イ. is difficult to make.
 - ロ. has an emotional effect on people.
 - ハ. is unlikely to change in the future.
 - ニ. shows little variation by culture.
10. The most appropriate title for this passage is
- イ. Apple Pie: America’s Favorite Dessert.
 - ロ. Famous Symbols of American Culture.
 - ハ. How to Cook Delicious Apple Pie.
 - ニ. The Mysterious Origin of Apple Pie.

Ⅲ. 次の1～8それぞれの空所を補うの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. () her promises, Maggie did not come to the party.
イ. Although ロ. Besides ハ. Despite ニ. Regardless
2. There is an ongoing debate about whether animals () than humans have the ability to communicate complex ideas.
イ. except ロ. other ハ. rather ニ. similar
3. What the company has () to recognize is that Jane has made a great contribution to product innovation.
イ. failed ロ. ignored ハ. rejected ニ. remained
4. The total fee for summer school () how many courses you take.
イ. counts on ロ. depends on ハ. relies on ニ. turns on
5. There is plenty of () for improvement in your English writing.
イ. measure ロ. place ハ. range ニ. room
6. Uncertain of what to say, Todd felt he could do () but remain silent.
イ. anything ロ. everything ハ. nothing ニ. something
7. With crime rates as they are, an increasing number of women are () judo and aikido.
イ. learning to ロ. starting out ハ. taking up ニ. trying on
8. The spread of many kinds of disease around the world can be () to unclean water.
イ. associated ロ. blamed ハ. designated ニ. linked

IV. 次の空所(1)～(6)を補うのもっとも適当なものを、それぞれ対応する各イ～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。

A. Between friends

Diana: Have you met my brother, Edward? He seems to know you.

Alice: No, I don't think I've ever met him before.

Diana: (1) Edward told me that he talked with you at a party recently.

Alice: I don't think so. He's probably mistaking me for someone else.

- (1) イ. That's odd.
- ロ. How could you?
- ハ. You're right.
- ニ. Is that it?

B. Catching up

Keanu: Hey, Alex. It's been absolutely ages. How's it going?

Alex: It's going okay. How about you? What've you been up to?

Keanu: (2) I've always got something crazy going on.

Alex: That figures. You've always been a busy guy!

- (2) イ. Better late than never.
- ロ. No problem at all.
- ハ. Well, that's how it goes.
- ニ. Oh, you know me.

C. In the kitchen

Chuck: Your soup looks good, but let's add a dash of pepper.

Gaston: No, don't add anything. It's just right, trust me.

Chuck: (Adds a dash of pepper.) There... (3)

Gaston: I can't believe it.

Chuck: Sorry, but I like a little spice in my soup!

- (3) ㄱ. take a good look.
 ㅋ. now it's done.
 ㆁ. that's all there is.
 ㄴ. let's take turns.

D. Discussing travel photos

Philip: This is a shot of Hanuman, the Hindu monkey god.

Mariko: Interesting. Did you take this while you were in India?

Philip: That's right. In fact, all of these pictures are from my recent trip.

Mariko: (4)

Philip: Thanks, but all I do is point the camera and click.

- (4) ㄱ. You certainly went to some exotic places.
 ㅋ. You should consider becoming a tour guide.
 ㆁ. You can make a scrapbook with these.
 ㄴ. You seem to have a talent for photography.

E. About the movie

Benjamin: What did you think of the new adventure movie?

Candice: (5)

Benjamin: Really? I was yawning through most of it.

Candice: Hmm. Then maybe you're used to those kinds of movies, so it was nothing special.

- (5) ㄱ. Real-life adventure is more exciting.
 ㅋ. I couldn't look away from the screen.
 ㆁ. My friends all say I should avoid it.
 ㄴ. I couldn't have been more bored.

F. Between friends

Sachiko: Have you been going to the gym lately?

Jake: (6)

Sachiko: You look a lot more fit than last year.

Jake: That must be because of my part-time job as a construction worker,
which requires a lot of lifting.

- (6) ㄱ. What gives you that idea?
ㄴ. I wasn't planning to tell anybody.
ㄷ. Which gym are you speaking of?
ㄹ. Yes, I work out almost every day.

V. 次の空所(1)～(6)それぞれにもっとも適切な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。

Gerald Smith

Manager

Bravo Burgers

Dear Mr. Smith,

We recently celebrated our son Wally's 8th birthday at Bravo Burgers on Jefferson Road. The party took (1) on Saturday, May 17, at 4 p.m., and I am sorry to report that we were very unhappy with the service. Our party was scheduled to begin at 4:00, but at 3:55 the party room was not ready. We had to wait outside with the children and parents for twenty minutes.

When we finally entered the room, we were shocked by the lack of birthday decorations. I counted three tiny balloons taped to the walls, but that was all. When I asked the staff about this, they said they'd had numerous birthday celebrations the previous week, and had (2) out of supplies.

My son and his friends didn't mind about the decorations, but the birthday cake was a different story. When the staff brought in the cake, the first thing we noticed was that it had only six candles, not eight. And the message written on the frosting was "HAPPY BIRTHDAY, SALLY" (3) of "HAPPY BIRTHDAY, WALLY." As you can imagine, Wally was so embarrassed that he was (4) to tears. The staff rewrote the message, but my son's name was "Sally" for the rest of the day.

In the (5), our family enjoyed eating at Bravo Burgers. But my son's birthday party was a huge disappointment, and we hope that you will take measures to ensure that something like this (6) happens again. I have not yet shared this unfortunate experience on social media, because I wanted to provide you with an opportunity to respond first.

Sincerely,

Margaret Wilson