

0 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、傷つい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。

Gregory Currie, a professor of philosophy at the University of Nottingham, recently argued in the *New York Times* that we ought not to claim that literature improves us as people, because there is no “compelling evidence that suggests that people are morally or socially better for reading Tolstoy” or other great books. Actually, there is such evidence. Raymond Mar, a psychologist at York University in Canada, and Keith Oatley, a professor of psychology at the University of Toronto, reported in studies published in 2006 and 2009 that individuals who often read fiction appear to be better able to understand other people, empathize with them and view the world from their perspective. This link persisted even after the researchers considered the possibility that more empathetic individuals might choose to read more novels. A 2010 study by Mar found a similar result in young children: The more stories they had read to them, the keener their “theory of mind,” or mental model of other people’s intentions.

“Deep reading”—as opposed to the often superficial reading we do on the Web—is an endangered practice, one we ought to take steps to preserve as we would a historic building or a significant work of art. Its disappearance would threaten the intellectual and emotional development of generations growing up online, as well as the perpetuation of a critical part of our culture: the novels, poems, and other kinds of literature that can be appreciated only by readers whose brains, quite literally, have been trained to apprehend them.

Recent research in psychology and neuroscience has demonstrated that deep reading—slow, immersive, rich in sensory detail and emotional and moral complexity—is a distinctive experience, different in kind from the mere decoding of words. Although deep reading does not, strictly speaking, require a conventional book, the built-in limits of the printed page are uniquely conducive to the deep reading experience. A book’s lack of hyperlinks, for example, frees the reader from making decisions (Should I click on this link or not?), allowing her to remain fully immersed in the narrative.

That immersion is supported by the way the brain handles language rich in

detail, nuance, and metaphor: by creating a mental representation that draws on the same brain regions that would be active if the scene were unfolding in real life. The emotional situations and moral dilemmas that are the stuff of literature are also vigorous exercise for the brain, propelling us inside the heads of fictional characters and even, studies suggest, increasing our real-life capacity for empathy.

None of this is likely to happen when we're surfing the Internet. Although we call the activity by the same name, the deep reading of books and the information-driven reading we do on the Web are very different, both in the experience they produce and in the capacities they develop. A growing body of evidence suggests that online reading may be less engaging and less satisfying, even for the "digital natives" for whom it is so familiar. Last month, for example, Britain's National Literacy Trust released the results of a study of 34,910 young people aged 8 to 16. Researchers reported that 39% of children and teens read daily using electronic devices, but only 28% read printed materials every day. Those who read only onscreen were three times less likely to say they enjoy reading very much and a third less likely to have a favorite book. The study also found that young people who read daily only onscreen were nearly two times less likely to be above-average readers than those who read daily in print or both in print and onscreen.

To understand why we should be concerned about how young people read, and not just whether they're reading at all, it helps to know something about the way the ability to read evolved. "Human beings were never born to read," notes Maryanne Wolf, director of the Center for Reading and Language Research at Tufts University. Unlike the ability to understand and produce spoken language, which under normal circumstances will unfold according to a program dictated by our genes, the ability to read must be painstakingly acquired by each individual. The "reading circuits" we construct are recruited from structures in the brain that evolved for other purposes—and these circuits can be feeble or they can be robust, depending on how often and how vigorously we use them.

The deep reader, protected from distractions and attuned to the nuances of language, enters a state that psychologist Victor Nell, in a study of the psychology of pleasure reading, likens to a trance. Nell found that when readers are enjoying the experience the most, the pace of their reading actually slows. The combination of

fast, fluent decoding of words and slow, unhurried progress on the page gives deep readers time to enrich their reading with reflection, analysis, and their own memories and opinions. It gives them time to establish an intimate relationship with the author, the two of them engaged in an extended and ardent conversation like people falling in love.

This is not reading as many young people are coming to know it. Their reading is pragmatic and instrumental: the difference between what one literary critic calls “casual reading” and “spiritual reading.” If we allow our offspring to believe casual reading is all there is—if we don’t open the door to spiritual reading, through an early insistence on discipline and practice—we will have cheated them of an enjoyable, even ecstatic experience they would not otherwise encounter. And we will have deprived them of an elevating and enlightening experience that will enlarge them as people. Observing young people’s attachment to digital devices, some progressive educators and permissive parents talk about needing to “meet kids where they are,” molding instruction around their onscreen habits. This is mistaken. We need, rather, to show them a place they’ve never been, a place only deep reading can take them.

1. The main purpose of the first paragraph is

- ㄱ. to show how important it is to be able to understand other people.
- ㄴ. to describe recent findings on the effects of reading literature.
- ㄷ. to support the position of Gregory Currie’s *New York Times* article.
- ㄹ. to question the benefit of reading books among young people.

2. The author compares deep reading to a historic building (paragraph 2) to suggest that deep reading is

- ㄱ. useful only for certain kinds of people.
- ㄴ. important for its historical value.
- ㄷ. worth preserving.
- ㄹ. out of date in the modern world.

3. The underlined words “conducive to” (paragraph 3) are closest in meaning to
- イ. favorable to.
 - ロ. parallel to.
 - ハ. restrictive of.
 - ニ. typical of.
4. According to the passage, surfing on the Internet
- イ. is a better form of mental exercise than deep reading.
 - ロ. offers more insight into real life than does deep reading.
 - ハ. is less emotionally satisfying than deep reading.
 - ニ. draws on the same areas of the brain as does deep reading.
5. The study by Britain’s National Literacy Trust showed that, compared to young people who read printed materials every day, those who read only onscreen were
- イ. more likely to have a favorite book.
 - ロ. less likely to be good readers.
 - ハ. more likely to enjoy reading.
 - ニ. less likely to spend time with friends.
6. Research by Maryanne Wolf suggests that
- イ. people are born with “reading circuits.”
 - ロ. the brain offers little support for spoken language.
 - ハ. people must teach themselves how to speak.
 - ニ. learning to speak is easier than learning to read.
7. The underlined word “ardent” (paragraph 7) is closest in meaning to
- イ. enthusiastic.
 - ロ. familiar.
 - ハ. passive.
 - ニ. practical.

8. Deep reading is characterized by all of the following EXCEPT that it
- イ. may take more time than other kinds of reading.
 - ロ. is not well understood from a scientific perspective.
 - ハ. helps us to understand the thinking of other people.
 - ニ. demands the imaginative participation of readers.
9. The author would most likely agree that
- イ. the Internet will cause deep reading to disappear.
 - ロ. all forms of reading are basically the same.
 - ハ. traditional books are the best way to experience deep reading.
 - ニ. reading instruction should be adapted to students' current reading habits.
10. The most appropriate title for this passage is
- イ. The Psychological Effects of Internet Use.
 - ロ. Can We Actually Learn to Be Better People?
 - ハ. How to Read Books More Effectively.
 - ニ. Does Reading Literature Make Us More Empathetic?

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。

In 1898, an aspiring young inventor, H. Cecil Booth, attended an exhibition at London's Empire Music Hall, where an American was demonstrating a new "dust-removing" machine. A metal box topped with a bag of compressed air, the device forced air down into a carpet, causing dirt and dust to billow up into the box. Booth was unimpressed. A lot of dust missed the box and resettled on the carpet. Questioning the inventor about the possibility of sucking up dust instead, Booth was told that many people had tried but none had succeeded.

Booth thought about suction for several days. Then, as he later wrote of his own invention, "I tried the experiment of sucking with my mouth against the back of a velvet seat in a restaurant on Victoria Street." He choked violently on dust but was inspired. The secret, Booth realized, would be to find the right kind of filtering bag to pass air and trap dust. At home, he lay on the floor and, with various kinds of fabrics over his lips, experimented. Dust seemed to be collected nicely by a tightly woven cloth handkerchief. He patented his suction cleaner in 1901.

That first commercial vacuum cleaner was huge, the size of a modern refrigerator. With a pump, a dust-collecting chamber, and the power unit, it had to be transported on a cart, pulled along London streets from an office to a theater to a private home. To operate the cleaner, one man steered the cart while another manned the long, flexible hose. Even when the first home models were later constructed, two people would still be required to operate them.

The vacuum cleaner greatly improved sanitation and health. Tons of germ-loaded dust were removed from theater seats, from home and shop floors. One of Booth's first assignments was to vacuum the vast blue expanse of carpet in Westminster Abbey for the 1901 coronation of Edward VII. The church's cleaning staff watched in disbelief at the quantity of hidden dust extracted by Booth's machine.

During World War I, Booth received a commission to take several of his vacuum machines to the Crystal Palace, the famous pavilion of London's 1851 exhibition. Naval reserve men quartered in the building were falling sick and dying

from spotted fever. Doctors, helpless to halt the contagion, suspected that germs were being inhaled on dust particles. For two weeks, fifteen of Booth's machines sucked up dust from the floors, walls, staircases, and girders of the building; twenty-six truckloads of it were carted away and buried. The vacuum cleaner put an end to the spotted-fever epidemic.

Versions of Booth's vacuum machine were in use in the United States during the early years of the twentieth century, some of them superior in design. They were a luxury enjoyed by the wealthy, and their operation required two servants. The idea for a small, handy portable model came to James Murray Spangler, an aging, unsuccessful inventor with a severe allergy to dust.

In 1907, debts forced Spangler to accept a position as cleaner of a department store in Canton, Ohio. The store seemed to have miles of rugs and carpeting to be cleaned, and the dust stirred up by the mechanical sweeper issued to Spangler set off attacks of sneezing and coughing. He could not afford to quit. With necessity motivating invention, Spangler began to experiment with devices for "dustless cleaning."

His initial makeshift model used an old electric fan motor placed atop a soap box, which had its cracks sealed with tape. The dust bag was a pillow case. Spangler patented that invention in the spring of 1908 and with loans from friends formed the Electric Suction Sweeper Company. His finances remained shaky until he sold a cleaner to Susan Hoover, the wife of a prosperous Ohio executive who manufactured leather goods and automobile accessories.

Mrs. Hoover was impressed with the machine. So, too, was her husband, William, who had been contemplating expanding his business. Before the close of 1908, William Hoover had permanently solved Spangler's financial problems by purchasing rights to manufacture the suction sweeper. In one corner of Hoover's leather goods factory, three technicians assembled five vacuum cleaners a day.

To market the product, Hoover placed a two-page advertisement in the December 5, 1908 issue of the *Saturday Evening Post*. The copy offered readers the chance to use an electric suction sweeper for a free ten-day home trial. Hundreds of homemakers responded, and Hoover notified each one by letter that their trial sweepers were being delivered to local merchants (whom he had yet to contact).

Then he wrote to selected store owners, offering them a commission for every machine a homeowner purchased. If a customer returned a machine, the merchant was entitled to keep it as a free sample. Store owners readily accepted the shipments of Hoover's vacuum cleaners, and soon he had a nationwide network of dealers. Spangler became Hoover's manager of production.

Whereas Booth's first commercial vacuum resembled a refrigerator, Hoover's first portable home model looked like a bagpipe mated with a breadbox. Nonetheless, it embodied all the basic principles, and some of the accessories, of modern-day cleaners. By the 1920s, the name Hoover evoked images of modern twentieth-century housecleaning.

The vacuum was a landmark homeware invention. Its salient feature was that for the first time in the history of housekeeping, dust was removed from the great dust-collectors—rugs, carpets, curtains, and upholstered cushions—while the items remained in place in the house. Previously, to prevent dust from resettling on furnishings, items were hauled outdoors, hung over lines and leaned against fences, and whipped. This annual ritual, spring cleaning, could often be a week-long chore that disrupted a family's routine. With the arrival of the vacuum cleaner, every daily or weekly cleaning became in effect a spring cleaning.

1. After seeing the “dust-removing” machine at an exhibition, H. Cecil Booth became interested in the possibility of
- ㄱ. using a different type of fabric.
 - ㄴ. making the motor bigger and more powerful.
 - ㄷ. getting rid of the metal box.
 - ㄹ. reversing the airflow.
2. All of the following are true about the commercial vacuum cleaner produced by Booth EXCEPT that it
- ㄱ. saved lives during World War I.
 - ㄴ. required more than one person to operate.
 - ㄷ. was ignored by the public for many years.
 - ㄹ. could suck up germs.
3. In the underlined phrase “With necessity motivating invention” (paragraph 7), “necessity” refers to James Spangler’s
- ㄱ. severe allergy to dust.
 - ㄴ. lack of talent as an inventor.
 - ㄷ. ignorance of Booth’s invention.
 - ㄹ. long experience as a cleaner.
4. The underlined word “makeshift” (paragraph 8) is closest in meaning to
- ㄱ. abstract.
 - ㄴ. complex.
 - ㄷ. questionable.
 - ㄹ. temporary.
5. William Hoover’s marketing strategy involved
- ㄱ. offering free delivery to those who placed an order within 10 days.
 - ㄴ. limiting the sale to selected shops in Hoover’s hometown.
 - ㄷ. giving shop owners a strong incentive to sell his product.
 - ㄹ. placing advertisements in a variety of newspapers.

6. The passage suggests that Hoover
- イ. was having financial difficulties in the leather goods business.
 - ロ. valued the efforts of James Spangler.
 - ハ. became the president of the Electric Suction Sweeper Company.
 - ニ. disagreed with his wife's business judgment.
7. The passage suggests that the invention of the vacuum cleaner
- イ. was primarily the work of large companies.
 - ロ. did not provide many rewards for the effort involved.
 - ハ. was a gradual process involving several creative minds.
 - ニ. occurred long before there was an actual need for the technology.
8. The underlined word "salient" (last paragraph) is closest in meaning to
- イ. effective.
 - ロ. first.
 - ハ. fortunate.
 - ニ. significant.
9. One idea of the last paragraph is that the vacuum cleaner
- イ. led to more frequent house cleaning.
 - ロ. reduced the appeal of rugs and carpets.
 - ハ. brought families closer together.
 - ニ. has advantages as well as disadvantages.
10. The most appropriate title for this passage is
- イ. William Hoover: An American Inventor.
 - ロ. The Origin of the Vacuum Cleaner.
 - ハ. H. Cecil Booth and the Modern Household.
 - ニ. The Health Benefits of Vacuuming.

IV. 次の空所(1)～(5)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。

Shawn: What time does your flight get in?

Maggie: Around five tonight.

Shawn: So you should get to your hotel around six?

Maggie: Yeah, (1).

Shawn: I could meet you there. Then we can go have dinner somewhere.

Maggie: (2). I don't know anything about your city, so can you choose the place? If I chose, it would just be a recommendation from the Internet.

Shawn: Of course. I know some restaurants. (3). Are you going to be busy all week?

Maggie: Just during the day. I'll have a ton of meetings, but I should be finished by four every day.

Shawn: How about if I take you sightseeing at night then?

Maggie: (4)?

Shawn: No, not at all. What kinds of places do you want to see?

Maggie: Actually, I don't like going to tourist traps. I'd prefer just going to places where locals go.

Shawn: Okay, I'm sure I can find some places like that. (5) at least one famous place?

Maggie: I suppose I should. Everyone will probably ask me where I went and what I saw. I'll let you decide.

Shawn: Don't worry, you won't get bored. Travel safely. I'll see you soon.

Maggie: Thank you!

- (1) イ. that should be about right
□. if you think I should go
ハ. but I'll be so tired
ニ. it must be the case
- (2) イ. That's OK
□. Anytime is fine
ハ. Sounds great
ニ. No, thanks
- (3) イ. I'll take care of them
□. I hope you don't mind
ハ. We won't get lost
ニ. Leave it to me
- (4) イ. Are you sure you want that
□. Do you think it's okay
ハ. It's not too much trouble
ニ. Do you care if we go
- (5) イ. But don't you want to go to
□. I wonder if we can find
ハ. But don't you know of
ニ. Do you want me to recommend

V. 次の空所(1)～(6)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するせ。

Charles: Have you seen the latest robots? They seem more and more like real human beings.

Haruka: Yeah, I talked to one at the airport last month. It explained to me (1) to check in for my flight.

Charles: That's amazing!

Haruka: But I could tell it was still just a machine. I don't really think I could have discussed philosophy with it.

Charles: Did you (2)?

Haruka: No, it was busy with other customers.

Charles: Maybe robots can't talk philosophy right (3), but what about in 50 years? Some computer scientists say that robots will be smarter than us by then.

Haruka: They'll be smart, for sure, but will they be (4) to think like us? The human mind is so complex—much more complex than electricity running through circuits. Humans have a special quality—an inner world of feeling and awareness—that machines will (5) have.

Charles: I get your point. But it kind of reminds me of what people said about heavier-than-air flying machines before the invention of the airplane.

Haruka: Fair enough. I could be wrong, of course. At the (6) computer technology is progressing, we may have an answer to this question in our lifetime.