

早稲田大学 教育学部  
2023 年度 入試問題の訂正内容

＜教育学部 一般選抜＞

【英語】

●問題冊子 4 ページ：設問 1 8 選択肢 b

(誤) . . . too horrendous and violent.

(正) . . . too horrendous.

以上

## 英 語







(問 題)

2023年度

〈2023 R05170015 (英語)〉

## 注 意 事 項

1. 試験開始の指示があるまで、問題冊子および解答用紙には手を触れないこと。
2. 問題は2～13ページに記載されている。試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁及び解答用紙の汚損等に気付いた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて、HBの黒鉛筆またはHBのシャープペンシルで記入すること。
4. マーク解答用紙記入上の注意
  - (1) 印刷されている受験番号が、自分の受験番号と一致していることを確認したうえで、氏名欄に氏名を記入すること。
  - (2) マーク欄にははっきりとマークすること。また、訂正する場合は、消しゴムで丁寧に、消し残しがないようによく消すこと。

マークする時	 良い	 悪い	 悪い
マークを消す時	 良い	 悪い	 悪い

5. 解答はすべて所定の解答欄に記入すること。所定欄以外に何かを記入した解答用紙は採点の対象外となる場合がある。
6. 試験終了の指示が出たら、すぐに解答をやめ、筆記用具を置き解答用紙を裏返しにすること。
7. いかなる場合でも、解答用紙は必ず提出すること。
8. 試験終了後、問題冊子は持ち帰ること。

I. Read the article and answer the following questions (1)-(11).

[1] People are suddenly very concerned about the perils of rewriting history. We must be vigilant, apparently, to the possibility that great swaths of the past will be forgotten or, worse, “erased”. We must remain alert to the risk that our history will be “whitewashed”<sup>(1)</sup> — as if there were enough whitewash in the world — with the difficult, complex bits disappeared. Meanwhile, unaware of all the controversy he has caused, Edward Colston’s<sup>1</sup> statue lies peacefully at the bottom of Bristol harbour.

[2] Historians are not too worried at the threat posed by “rewriting history”. This is because rewriting history is our occupation, our professional endeavour. We are constantly engaged in a process of re-evaluating the past and reinterpreting stories that we thought we knew. Despite what Leopold von Ranke — one of the pioneers of modern historical research — said, history is not only about finding out “how it actually happened”, but also about how we think about the past and our relationship to it. The past may be [ 2 A ] but history is [ 2 B ], and it is [ 2 C ] in the present.

[3] The other important thing to hold on to in this debate is that statues do not do a particularly effective job of documenting the past or educating people about it. Much has been written recently about British “imperial nostalgia”,<sup>(3)</sup> and the idea that as a nation we yearn for the empire that, for many of us, ended before we were born. But this country’s relationship to its imperial history is built more on erasure and forgetting than on remembering — it is a series of silences from the past. The number of monuments to men who enslaved other humans or who killed hundreds of unarmed civilians or who performed other horrific crimes in the service of empire, or the woman who presided over them, stands [ 4 ] the number of critically engaged conversations we have about empire’s crimes. Every time a statue comes down, we learn a little more.

[4] Some people would have it that the British are just too polite to talk about the dark side of imperialism. But it isn’t shame about the past that prevents us from having these conversations. For the British to be ashamed of their imperial history, they would have to know about it, and to understand both the worst excesses of imperial violence and the simple daily injustice of imperial rule.

[5] But many British people don’t know about this, and mostly they don’t care to find out. Instead, as a nation, we exonerate<sup>(5)</sup> the actions of people in the past by claiming that it was simply a different time, with different values, forgetting that many brave people at the time protested against these atrocities, and resisted, and worked tirelessly so that they might be uncovered or condemned.

[6] The outcry about the removal of the statue shows that some people in Britain are uncomfortable with any critique of Britain’s past. But they want it both ways: to be free of guilt for historical sins, but to be proud of what they see as historical achievements. The most obvious example of this is the way that the British are comfortable talking about the slave trade only through Britain’s much-lauded part in ending the slave trade. But the men whose statues are being pulled down were not abolitionists but enslavers: owning up to their crimes is much more difficult for many British people than simply walking past them in the street. And for other British people, having to see these statues every day, sitting in lecture theatres and concert halls named after these men, is a daily act of violence that has become unbearable.

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<sup>1</sup> エドワード・コルストン：イギリスの奴隷貿易商，慈善家

[7] Many of these statues, and concert halls, and lecture theatres, were built and named either in the late Victorian period, or in the dying days of empire in the middle of the 20th century. This isn't a coincidence. Empire was continually constructed as a political and cultural project at home both while the colonies and their populations were being subjugated overseas and when those colonies fought back and took their independence. Empire did not just "happen" to the British—the empire was not gained in a fit of absence of mind—and imperialism was a cultural project as much as a political, military or economic endeavour, one that had to be constantly rejuvenated. These statues do not provide a neutral narration of this country's history, they are political monuments to anxieties about Britain's status at the times that they were erected.

[8] The claim that removing the statue is "whitewashing" history is a pretence that these statues were somehow part of a nuanced conversation about Britain's imperial past. But they weren't, not least because we have statues to slave owners, but no statue to the victims of the slave trade or other victims of imperial violence. Since 2007, there has been a Museum of Slavery in Liverpool, but there is no Museum of Empire—although our museums are full of plundered treasures from Britain's former imperial possessions—and there is no national memorial to the victims of the slave trade. If you want to talk about whitewashing history, perhaps start here.

[9] As our ideas about the world change, it is natural that so too does our attitude to the heroes and victories that our ancestors chose to commemorate. When those heroes were anything but heroic, leaving their statues standing is an insult to the modern values we claim to hold. This isn't a sinister erasure of history: this is re-evaluating our history based on new evidence and ideas. This is historiography. And if the criticism is that bringing down Colston means we might have to pull down some more statues, then sure: bring it on. This historian approves.

※ページ下部に出典を追記しております

1. From the article, it can be inferred that the author thinks the removal of Edward Colston's statue is
  - a. a good idea because the removal helps people become less anxious about the imperial past.
  - b. not a good idea because the removal merely erases the inconvenient history.
  - c. not a problem because people's view of history changes as research progresses.
  - d. a problem because the opportunity to learn about the imperial past is lost forever.

2. Underline (1) **CANNOT** be replaced by

a. erased                      b. removed                      c. brushed up                      d. wiped out

3. Choose the words that best fit in blanks [ 2 A ], [ 2 B ], and [ 2 C ].

a. [ 2 A ] alive	[ 2 B ] dead	[ 2 C ] constructed
b. [ 2 A ] alive	[ 2 B ] constructed	[ 2 C ] dead
c. [ 2 A ] dead	[ 2 B ] alive	[ 2 C ] constructed
d. [ 2 A ] dead	[ 2 B ] constructed	[ 2 C ] alive
e. [ 2 A ] constructed	[ 2 B ] alive	[ 2 C ] dead
f. [ 2 A ] constructed	[ 2 B ] dead	[ 2 C ] alive

4. The author introduces underline (3) in order to
  - a. deny that British imperial history has been forgotten or erased.
  - b. show regret that the great tradition of Britain has not been passed down to the present day.
  - c. suggest that some people have suffered because of British nationalism.
  - d. warn against the conservative tendency to romanticize the past in Britain.
5. Choose the best answer that fits in the blank [ 4 ].
  - a. out
  - b. in comparison to
  - c. in contrast to
  - d. for
6. The main point of paragraph [4] is that the British people should
  - a. avoid careless conversations about the imperial past.
  - b. understand the legacy of imperial rule and violence.
  - c. glorify their own past imperial history.
  - d. be less polite when talking about their imperial history.
7. Underline (5) can be best replaced by
  - a. convict
  - b. forgive
  - c. blame
  - d. highlight
8. Which of the following statements best describes the author's ideas in paragraph [6]? Choose the **TWO** best statements.
  - a. Some people believe that walking past statues of historic figures would lead to the redemption of their historical sins and the restoration of Britain's achievements.
  - b. Some people object to the idea of coming across certain kinds of historical memorials since they feel they are too horrendous and violent.
  - c. Some people claim that historical statues should not be publicly exhibited, and that they should be preserved somewhere unrelated to the former British colonies.
  - d. Some people protest against the demolition of certain monuments because they feel conflicted between taking responsibility for the past and honoring the past.
  - e. Some people insist that monuments of former slave owners are important because they help people reflect on their historical background.
9. The primary purpose of paragraph [7] is to show that
  - a. the British Empire was known to be an important cultural and political project both at home and in its overseas colonies.
  - b. while some people argue against the presence of historical monuments, we need to be more aware of the dangers of pulling them down and whitewashing historical facts.
  - c. we should not underestimate the historical value of certain statues, halls, and lecture theatres, simply because they were founded in previous centuries.
  - d. historical objects demonstrate how British people tried to narrate their own history to show their own strength while the colonies were fighting for their independence.
10. Underline (6) indicates that the author wants to
  - a. present an alternative hypothesis about erecting historical monuments.
  - b. introduce a new argument to look at history from a different standpoint.
  - c. provide support for her claim about the importance of historical monuments.
  - d. reject the opposing viewpoint to make her argument stronger.

11. Which of the following sentences best describes the author's attitude towards history?
- a . Even with new evidence and ideas, revising our attitudes towards past heroes and victories is ethically wrong and should be strongly discouraged.
  - b . We can learn a lot from statues because they provide a nuanced perspective on the British Empire as long as we look at them closely through the lens of modern values.
  - c . As history provides a solid and definite source of evidence and ideas, we should attempt to commemorate our ancestors' historical achievements and ignore criticism from the general public.
  - d . Historians are always rewriting history, so people do not need to worry about reevaluating their opinions by drawing on new evidence and ideas.

II. Read the article and answer the following questions (1)-(16).

[1] Do your facial movements broadcast your emotions to other people? If you think the answer is yes, think again. This question is under contentious debate. Some experts maintain that people around the world make specific, recognizable faces that express certain emotions, such as smiling in happiness, scowling in anger and gasping with widened eyes in fear. They point to hundreds of studies that appear to demonstrate that smiles, frowns, and so on are universal facial expressions of emotion. They also often cite Charles Darwin's 1872 book *The Expression of the Emotions in Man and Animals* to support the claim that universal expressions evolved by natural selection.

[2] Other scientists point to a mountain of counterevidence showing that facial movements during emotions vary too widely to be universal beacons of emotional meaning. People may smile in hatred when plotting their enemy's downfall and scowl in delight when they hear a bad pun. In Melanesian culture, a wide-eyed gasping face is a symbol of aggression, not fear. These experts say the alleged universal expressions just represent cultural stereotypes. To be clear, both sides in the debate <sup>(1)</sup>acknowledge that facial movements vary for a given emotion; the disagreement is about whether there is enough uniformity to detect what someone is feeling.

[3] This debate is not just academic; the outcome has serious consequences. Today you can be turned <sup>(2)</sup>down for a job because a so-called emotion-reading system watching you on camera applied artificial intelligence to evaluate your facial movements unfavorably during an interview. In a U.S. court of law, a judge or jury may sometimes hand down a harsher sentence, even death, if they think a defendant's face showed a lack of remorse. Children in preschools across the country are taught to recognize smiles as happiness, scowls as anger and other expressive stereotypes from books, games and posters of disembodied faces. And for children on the autism spectrum, some of whom have difficulty perceiving emotion in others, these teachings do not translate to better communication.

[4] So who is right? The answer involves an unwitting physician, a scientific error <sup>(3)</sup>and a century-long misinterpretation of Darwin's writing. Ironically, his own observations offer a powerful resolution that is transforming the modern understanding of emotion.

[5] The assumption of universal facial expressions can be traced back to several sources, most notably a set of photographs by 19th-century French physician Guillaume-Benjamin-Amand Duchenne. In the early days of photography, Duchenne electrically stimulated people's facial muscles and photographed the contractions.

[6] His photographs inspired Darwin to propose in *Expression* that certain facial movements were universal signs of emotion. In happiness, Darwin wrote, people smile. In sadness, they frown. The way the story is usually told, Darwin discovered that emotions have innate, biologically based expressions that are made and recognized universally and shared with other animals. That story presents facial movements as a sort of signaling system in which you can look at a person's face, detect their emotional state and receive important information to keep you — and them — alive and healthy.

[7] Or so it would seem. A preponderance of evidence shows that Darwin was wrong, and his mistake was a doozy. In real life, people express a given emotion with tremendous variability. In anger, for example, people in urban cultures scowl (or make some of the facial movements for a scowl) only about

35 percent of the time, according to meta-analyses of studies measuring facial movement during emotion. Scowls are also not specific to anger because people scowl for other reasons, such as when they are concentrating or when they have gas. The same tremendous variation occurs for every emotion studied — and for every other measure that purportedly tells us about someone’s emotional state, whether it’s their physiology, voice or brain activity.

[8] Emotion AI systems, therefore, do not detect emotions. They detect physical signals, such as facial muscle movements, not the psychological meaning of those signals. The conflation of movement and meaning is deeply embedded in Western culture and in science. An example is a recent high-profile study that applied machine learning to more than six million internet videos of faces. The human raters, who trained the AI system, were asked to label facial movements in the videos, but the only labels they were given to use were emotion words, such as “angry,” rather than physical descriptions, such as “scowling.” Moreover there was no objective way to confirm what, if anything, the anonymous people in the videos were feeling in those moments.

[9] There’s also considerable evidence that facial movements are just one signal of many in a much larger array of contextual information that our brain takes in. Show people a grimacing face in isolation, and they may perceive pain or frustration. But show the identical face on a runner crossing the finish line of a race, and the same grimace conveys triumph. The face is often a weaker signal of a person’s internal state than other signals in the array.

[10] Darwin’s *Expression* suggests that instances of a particular emotion, such as anger, share a distinct, immutable, physical cause or state — an essence — that makes the instances similar even if they have superficial differences. Scientists have proposed a variety of essences, some of which are easily seen, such as facial movements, and others, such as complex, intertwined patterns of heart rate, breathing and body temperature, that are observed only with specialized instruments. This belief in essences, called essentialism, is compellingly intuitive. It’s also pernicious because it is virtually impossible to prove that an essence doesn’t exist. People who believe in essences but fail to observe them despite repeated attempts often continue to believe in them anyway. Researchers, in particular, tend to justify their belief by suggesting that tools and methods are not yet sufficient to locate the essences they seek.

[11] A solution to this conundrum can be found in Darwin’s more famous book *On the Origin of Species*, written 13 years before <sup>(4)</sup>*Expression*. Ironically, it is celebrated for helping biology “escape the paralyzing [ 5 ] of essentialism,” according to heralded biologist Ernst Mayr. Before *Origin* was published, scholars believed that each biological species had an ideal form, created by God, with defining properties — essences — that distinguished it from all other species. Think of this as the “dog show” version of biology. In a dog show, each competitor is judged against a hypothetical ideal dog. Deviation from the ideal is considered error. Darwin’s *Origin* proposed, radically, that a species is a vast population of varied individuals with no essence at its core. The ideal dog doesn’t exist — it is a statistical summary of many diverse dogs. Variation is not error; it is a necessary ingredient for natural selection by the environment. When it came to emotions, however, Darwin [ 6 ] essentialism, ignoring his most important discovery.

[12] The power of essentialism led Darwin to some beautifully ridiculous ideas about emotion, including that emotional imbalance can cause frizzy hair and that insects express fear and anger by frantically rubbing their body parts together.



[13] Essentialism likewise appears to lure designers of emotion AI systems to follow Darwin down this comfortable path, with its assumption that emotions evolved via natural selection to serve important functions. But if you actually read *Expression*, you'll find that Darwin barely mentioned natural selection. He also did not write that facial expressions are functional products of evolution. In fact, he wrote the opposite: that smiles, frowns, eye widening and other physical expressions were "purposeless" — vestigial movements that no longer serve a function. He made this statement more than 10 times in *Expression*. For Darwin, emotional expressions [ 7 ] that we've evolved. By his logic, if we share expressions with other animals, but the expressions are functionally useless for us, they must have come from a long-gone, common ancestor for whom the expressions were useful.

[14] *Expression* has been cited incorrectly for more than 100 years. How did this happen? I discovered the answer lurking<sup>(8)</sup> in the work of an early-20th-century psychologist, Floyd Allport. In his 1924 book *Social Psychology*, Allport made a sweeping inference from Darwin's writing to say that expressions begin as vestigial in newborns but quickly assume useful social functions. He wrote, "Instead of the biologically [ 9 A ] reaction being present in the ancestor and the [ 9 B ] vestige in the descendant, we regard both these functions as present in the descendant, the former serving as a basis from which the latter develops."

[15] Allport's idea, though incorrect, was attributed back to Darwin and eagerly adopted by like-minded scientists. They could now write about facial expressions as universal and claim to be the heirs of the unassailable Charles Darwin. With a single sentence, Allport [ 10 ] the Western understanding of emotions, not only in science but in law, medicine, the eyes of the public and now emotion AI systems.

[16] Nevertheless, this scientific tale has a happy ending because there is a name for the kind of variation we observe in real-life instances of emotion. It's the same variation that Darwin himself observed in animal species. In *Origin*, Darwin described an animal species as a collection of varied individuals with no biological essence at its core. This key observation became known more generally as population thinking, and it's supported by the modern study of genetics.

[17] Population thinking has been revolutionizing biology for the past century, and it is now revolutionizing the science of emotion. Like a species, a given emotion such as fear, grief or elation is a vast population of varied instances. People may indeed widen their eyes and gasp in fear, but they may also scowl in fear, cry in fear, laugh in the face of fear and, in some cultures, even fall asleep in fear. There is no essence. Variation is the norm, and it is intimately linked to a person's physiology and situation, just as variation in a species is linked to the environment its members live in.

[18] An increasing number of emotion researchers are taking population thinking more seriously and moving beyond the essentialist ideas of the past. It is time for emotion AI proponents and the companies that make and market these products to cut the hype and acknowledge that facial muscle movements do not map universally to specific emotions. The evidence is clear that the same emotion can accompany different facial movements and that the same facial movements can have different (or no) emotional meaning.[ 11 ].

[19] Darwin's *Expression* is best viewed as a historical text, not a definitive scientific guide. That leads to a deeper lesson here: Science is not truth by authority. Science is the quantification of doubt by repeated observation in varied contexts. Even the most exceptional scientists can be wrong. Fortunately, mistakes are part of the scientific process. They are opportunities for discovery.

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1. How can underline (1) in paragraph [2] best be interpreted?
  - a. The apparent universal expressions are similar to cultural stereotypes.
  - b. What others call universal expressions are instances of cultural stereotypes.
  - c. What we know as cultural stereotypes are caused by universal expressions.
  - d. So-called cultural stereotypes have all but replaced universal expressions.
2. Which of the following sentences is **NOT** an appropriate replacement of underline (2) in paragraph [3]?
  - a. There are important reasons why we should not be indifferent to this debate.
  - b. One might argue that it does not matter whether facial expressions are universal, but it does matter.
  - c. Consider the following serious examples of cases in which facial expressions are not recognized correctly.
  - d. It is not difficult to think of cases for which the outcome of the debate could be crucial.
3. Which of the following statements is **NOT** in line with the content of the article?
  - a. The outcome of the debate on facial expressions has real-life consequences, such as being rejected for a job.
  - b. Some experts contend that so-called universal expressions simply represent cultural stereotypes.
  - c. Academics on both sides of the debate agree that facial expressions vary for a given emotion.
  - d. The argument over universal facial expressions of emotion is solely theoretical.
4. Who made the “scientific error” in underline (3) in paragraph [4]?
  - a. Duchenne
  - b. Darwin
  - c. Mayr
  - d. Allport
5. Which of the following statements is **NOT** in line with the content of the article?
  - a. Some people scowl when they are concentrating.
  - b. Scowls are more often than not an indication of anger for people in urban cultures.
  - c. Scowling is sometimes an indication of delight.
  - d. Scowling does not necessarily indicate having gas.
6. What is the “conundrum” in underline (4)?
  - a. Instances of a particular emotion sharing an essence
  - b. The variety of essences proposed by scientists
  - c. The intuitive and harmful belief in essences
  - d. The lack of tools and methods to locate essences
7. Choose the answer that best fits blank [ 5 ] from a-d, and the answer that best fits blank [ 6 ] from e-h.

For blank [ 5 ] :

- a. catch
- b. grip
- c. fist
- d. punch

For blank [ 6 ] :

- e. fell prey to
- f. fell foul of
- g. fell back on
- h. fell out with

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8. Which of the following statements about the content of paragraphs [5]-[11] is true?
- Darwin argued that facial expressions have played an important role in the evolution of emotions through natural selection.
  - Darwin celebrated the concept of essentialism proposed by Ernst Mayr for its important role in the development of biology.
  - Darwin ordered the French physician Duchenne to make photographs of people's facial expressions.
  - Darwin wrote about the relation between facial expressions and emotions after his work on natural selection.
9. Use the eight choices below to fill [ 7 ] in the best way. Indicate your choices for the **THIRD** and **SEVENTH** positions.
- |             |            |              |                |
|-------------|------------|--------------|----------------|
| a . animals | b . humans | c . evidence | d . compelling |
| e . and     | f . that   | g . are      | h . were       |
10. Underline (8) can be best replaced by:
- hidden
  - exposed
  - revealed
  - forgotten
11. Choose the words that best fit in blanks [ 9 A ] and [ 9 B ].
- [ 9 A ] purposeless [ 9 B ] expressionless
  - [ 9 A ] purposeless [ 9 B ] expressive
  - [ 9 A ] useful [ 9 B ] expressive
  - [ 9 A ] useful [ 9 B ] expressionless
12. Blank [ 10 ] can best be filled by:
- misdirected
  - misapprehended
  - mistreated
  - miscalculated
13. Which of the following statements is **NOT** in line with the content of the article?
- Population thinking is becoming increasingly popular among emotion researchers.
  - Population thinking views humans and animals as being essenceless.
  - Population thinking was originally proposed by a famous psychologist, Floyd Allport.
  - Population thinking makes sense from the viewpoint of genetics.
14. Choose the correct phrase to fill in blank [ 11 ].
- Uniformity, not variety, is the rule.
  - Variety, not uniformity, is the rule.
  - Variety and uniformity are the rule.
  - Variety and uniformity are not the rule.
15. It can be reasonably inferred from the article that the author agrees with the idea that
- facial expressions are universal signs of emotions.
  - species have no essences.
  - insects express fear and anger by rubbing their body parts.
  - emotions evolved via natural selection.
16. The most appropriate title for this article is:
- Darwin was Wrong: Your Facial Expressions Do Not Reveal Your Emotions
  - Darwin's *On the Origin of Species* and *The Expression of the Emotions in Man and Animals*: A Comparison.
  - Facial Expressions: Darwin as a Pioneer of Essentialism
  - Our Debt to Darwin: How Darwin's Work on Facial Expressions Revolutionized the AI Industry
  - From Darwin to Allport: A History of Social Psychology

III. Read the article and answer the following questions (1)-(5).

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<sup>1</sup> Larry Rosen : a psychology professor at California State University-Dominguez Hills (この記事の前節で触れられている)

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1. According to Meyer, multitasking is a problem when
  - a. multiple easy tasks are performed at the same time.
  - b. neither of the tasks involves the prefrontal cortex of the brain.
  - c. tasks that involve distant brain areas are performed together.
  - d. two tasks that use the same brain area are conducted at once.
2. Which of the following best completes blank [ 1 ] ?
  - a. a cascade of negative outcomes that occur
  - b. a multitude of strategies for working efficiently
  - c. a series of phenomena that promote learning
  - d. a range of common student perceptions reported
3. The author's main point in paragraph [6] is that
  - a. information saved during multitasking blocks storage of new information.
  - b. multitasking does not affect storage of information in memory.
  - c. stimulation of the brain by multitasking increases memory capacity.
  - d. the information one intends to encode cannot be saved properly during multitasking.
4. The author mentions Poldrack's brain scans in order to point out
  - a. the involvement of wider brain areas in memory encoding during multitasking.
  - b. the moment at which brain activity suddenly increases during multitasking.
  - c. the uniqueness of the quality of memory encoded during multitasking.
  - d. the way in which memory encoded during multitasking is recalled later.

5. Which of the following would be the best title for this passage?
- a. Does multitasking improve students' course grades?
  - b. How good is the brain at multitasking?
  - c. How special are the brains of multitasking digital natives?
  - d. When is multitasking effective?

[以 下 余 白]