

英 語 (C)

(問 題)

2024年度

〈2024 R 06180015 (英語 (C))〉

注 意 事 項

- 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。
- 問題は2～7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。
- 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。
- マーク解答用紙記入上の注意
 - 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。
 - 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	<input checked="" type="radio"/> 良い	<input type="radio"/> 悪い	<input type="radio"/> 悪い
マークを消す時	<input type="radio"/> 良い	<input type="radio"/> 悪い	<input type="radio"/> 悪い

- 記述解答用紙記入上の注意
 - 記述解答用紙の所定欄（2カ所）に、氏名および受験番号を正確に丁寧に記入すること。
 - 所定欄以外に受験番号・氏名を記入した解答用紙は採点の対象外となる場合がある。
 - 受験番号の記入にあたっては、次の数字見本にしたがい、読みやすいように、正確に丁寧に記入すること。

数 字 見 本	0	1	2	3	4	5	6	7	8	9
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- 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。
- 問題冊子の余白等は適宜利用してよいが、どのページも切り離さないこと。
- 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。
- いかなる場合でも、解答用紙は必ず提出すること。
- 試験終了後、問題冊子は持ち帰ること。

I. 読解問題

次の英文 (Passage A, Passage B) は、同じテーマについて書かれた文章である。Passage A はある評論家が自身の見解をまとめたもので、Passage B はそれを読んだ学生が関連する研究を調べ、意見や疑問をまとめたものである。2つの英文を読み、1から10の問題に答えなさい。

Passage A

By Simon Winchester

[1] Modern historians count 1967 as an especially busy year: the six-day war¹, the summer of love², Sgt Pepper³, the first recorded deaths of American astronauts, the founding of the suburban utopia of Milton Keynes. And also, half-forgotten in the crush, perhaps the most consequential event of all: the invention of the first device ever that permitted us to henceforward stop using a part of our brains.

[2] A young Dallas engineer named Jerry Merryman and his team gave us, courtesy of his employers, Texas Instruments, the Cal-Tech electronic calculator. For \$400 you could own a shirt-pocket-sized plastic box with buttons and symbols that, if pressed, would answer in an instant, and with impeccable accuracy, any simple arithmetical question you might ask it. And most important, it performed its work invisibly. The abacus and the slide rule might have been mental labour-saving devices, but they still required you to make some use of your grey matter⁽²⁾; the Cal-Tech freed you up entirely, removing all mathematical tedium from your daily life.

[3] It was semiconductors and algorithms that helped make Merryman's magic, and for the 60 years since, and in the hands of other similarly blessed engineers, they have continued to do so, relentlessly.

[4] Their gifts have been all we might ever have wished for. Our brains can now relax. Whatever cerebral nooks and crannies we employed, for instance, to read paper maps, or to use sextants and compasses and chronometers to find out where we were, have now been put into cold storage: GPS has given us all the direction we might ever need. Not sure how to spell a word or how best to compose a sentence? From the 1980s onward there has been no urgent further need for an OED⁴ or a copy of Fowler's Modern English Usage: Commodore's WordCheck and its successors have such matters taken care of.

[5] And after the presentation in April 1998 at a conference in Brisbane by two (now very rich) young Americans named Page and Brin, of their paper The Anatomy of a Large-Scale Hypertextual Web Search Engine, we had Google, which, for the past quarter-century, has been able to answer all our questions about just about anything in microseconds. OpenAI is currently inventing even more advanced things that promise to blow out of the water whatever still remains of the requirement to do mental work.

¹ six-day war : 第三次中東戦争

² summer of love : アメリカを中心とする愛と平和を求めるヒッピー・ムーブメント

³ Sgt Pepper : ビートルズのアルバム (Sgt. Pepper's Lonely Hearts Club Band) の名称

⁴ OED : Oxford English Dictionary

[6] This has in recent months led to widespread hand-wringing. Our minds, it is said, will inevitably fall out of use, atrophying, or distending, whichever is worse.

[7] The nightmare model — for our bodies — is a movie like Wall-E,⁽⁴⁾ that dystopian vision from 2008 in which humans, having abandoned their polluted and garbage-choked world, live out their lives in cocoons suspended in suborbital space. Here they have evolved into flaccid slob⁵, marooned in recliners, fed on high-calorie mush from squeeze-packs while gazing glassily at telescreens.

[8] So now there comes a similarly dire vision for our minds. With machines doing all our daily mental tasks for us, our brains will become literally thoughtless, our minds a haven for endless daydreaming. We will become spiritually moribund. As inherent knowledge vanishes, no longer much needed since it is now always on tap at the slightest brush of a touch-glass surface, the concept of human wisdom, which is after all a mix of knowledge and experience, will evaporate. Society will slowly flounder and decay, body, mind and soul.

[9] This is one vision of our future doom. But I am not a doomsayer — not so far as our minds are concerned, at least. I challenge the notion that all is now going to intellectual hell. Rather I see ample reason for optimism. And I draw this hope from the sextet of Ancient Greeks who laid the foundations for and defined the very idea of knowledge: Pythagoras, Socrates, Plato, Aristotle, Herodotus and Euclid.

[10] These figures, rightly revered and sanctified by time, had minds essentially little different from the finest of our own today — except in one important respect: there was, in the centuries in which these men lived, so much less for them to know.

[11] Karl Popper's droll and much-quoted remark that "knowledge is finite but ignorance is infinite" is objectively true, of course — and yet the amount of knowledge in our contemporary mental universe is immeasurably more vast than that in which the intellectual elite of classical times existed. These six and their like travelled little (Aristotle excepted), existing in a world necessarily circumscribed by so little known geography, by very much less history, by the existence of so little written prior description.

[12] Their minds, though steeped in the totality of contemporary knowledge, were thus almost *tabulae rasae* — nearly empty, ready to take it all in, ready to think, primed for purpose.

[13] Which is why our modern minds, once they have been purged of all that today's algorithms might now deem *unnecessary* information, will be as ready as theirs were to think, to inquire, to wonder, to contemplate, to imagine, to create.

[14] So I see today's algorithmic revolution as a necessary cleansing, a movement by which we rid ourselves of all the accumulated bricolage of modern intellectual life, returning us to a more reasonable sound-to-noise ratio, gifting us with a renewed innocence, filled with potential.

⁵ flaccid slob: 筋力が衰えた無気力な人々

[15] Fanciful though it may sound, this new-made post-AI society could even see the emergence of a new Euclid, a new Plato, a new Herodotus. Such figures may now be waiting in the wings, ready to rise from the ashes of whoever created Milton Keynes, maybe to write us a new edition of the Ethics, or teach us afresh the true worth of human happiness, as Aristotle did so impeccably, 2,500 years ago.

[16] If that is the true benefit of clearing our minds of the busywork that is perhaps best left to electronic others, then I can hardly wait.

※ページ下部に出典を追記しております。

1. The author discusses underline (1) in so much detail because
 - a. he feels nostalgic about the year 1967.
 - b. he is impressed by its impeccable accuracy.
 - c. he thinks it was the first device that enabled us to stop using parts of our brains.
 - d. he wants to stress that electronic calculators have made our lives easier in the past 60 years.
2. Underline (2) can be best replaced by:
 - a. arithmetical instinct
 - b. brain cells
 - c. vague ideas
 - d. electronic calculator
3. Who are showing the “widespread hand-wringing” in underline (3)?
 - a. People who worry about their hands because of the amount of busywork they do every day
 - b. People who worry about the exhausting mental work they need to perform
 - c. People who worry that dystopian visions will cause us to abandon our polluted world
 - d. People who worry that we will stop using our brains the way we are using them now
4. The author mentions underline (4) because
 - a. he wants to warn people that the movie presents a dystopian vision of the future which might cause nightmares.
 - b. he is worried that in the future people might really end up spending day after day inside their homes in front of telescreens while feeding themselves with high-calorie jellies.
 - c. he is trying to convince the reader that something similar to what has happened to human bodies in this movie will happen to human minds in the future.
 - d. he wants to compare a pessimistic view of the future of the human body with a pessimistic view of the future of the human mind.
5. Underline (5) is used by the author because
 - a. he anticipates criticism of his vision of intellectual life in post-AI society.
 - b. he has doubts about the emergence of a renewed innocence in post-AI society.
 - c. he is not sure whether people will be aware of the relevance of Aristotle in post-AI society.
 - d. he thinks AI may trigger the emergence of new philosophers in post-AI society.
6. Which of the following statements reflects the opinion of the author?
 - a. The author is afraid that AI will turn future human beings into lazy daydreamers.
 - b. The author is not against AI, but he is worried about its possible negative effects.
 - c. The author thinks that AI will enable us to exercise our intellectual capacities more fully.
 - d. The author thinks that AI algorithms will surpass the ingenuity of ancient Greek philosophers.

Passage B

By Atsushi Tanaka

[1] In the past fifty years or so, all kinds of digital technologies have made the lives of the average human being in developed countries a lot easier. At the same time, however, more and more people seem to be concerned that ongoing developments in artificial intelligence (AI) will eventually have disastrous effects on both our minds and bodies. According to the article by Simon Winchester, however, there is no need to be pessimistic. While Winchester may have a point when it comes to tasks for which we do not really need our intellect, I would like to argue that it is naïve to think that advances in AI will free our minds and give us more time to contemplate life. Rather, it seems to me that the more we rely on AI, the busier our brains will be.

[2] To begin with, Winchester is not very clear about what he has in mind when he talks about ‘unnecessary information’. He starts his article with a discussion of the invention of the electronic calculator, but needless to say, widespread use of this device has not led to the removal of arithmetic from school curriculums. Likewise, although GPS is a useful tool, it has driven many people nuts because of its tendency to give wrong directions. So as long as GPS cannot be completely trusted, it will be necessary for us to know how to read a map. Of course I agree that, generally speaking, these inventions make our lives easier, but the point is that we still need basic knowledge about arithmetic and map reading.

[3] Related to this, I would like to raise some issues concerning recent developments in machine translation. Since the release of ChatGPT, a chatbot that apparently does a better job at writing essays than the average student, I have thought a lot about the possibility that in the future people may not need to learn a foreign language anymore. In fact, this scenario is predicted by the linguist Nicholas Ostler in his 2010 book *The Last Lingua Franca: English Until the Return of Babel*. According to Ostler, the need for a lingua franca like English will soon disappear because machine translation will do the work for us. Personally, I don’t like the idea of people not learning foreign languages anymore. As a student of the English language, I feel very much enriched by being able to see the world through the lens of a language that is completely different from my own mother tongue, and I think that alone is already reason enough to study a foreign language. Moreover, pure reliance on machine translation would make it impossible for people to judge whether the information that is exchanged really consists of faithful translations of the original words. Therefore, it seems to be important to keep providing and stimulating foreign language education in schools and universities to make sure that there remain enough bilingual or multilingual people in the world. In other words, knowledge of foreign languages should surely not be treated as ‘unnecessary information’.

[4] There is also a lot of false, misleading, and harmful ‘information’ on the Internet. This is the kind of ‘content’ that in my opinion should be made subject to cleansing. If we don’t want to put restrictions on the possibility for anyone to upload junk or nonsense, it is all the more important that children receive a good education in which they learn to evaluate the large amount of information thrown at them. [2] we want is large numbers of empty minds surfing the Internet.

[5] Although for quite a different reason, I agree with the author that—if we manage to keep our earth livable—we should not be too pessimistic about the future of human intellectual life. As I have tried to show above, the more we rely on AI, the more important it will be for us to keep using our brains. The most important thing, therefore, is that we keep reminding ourselves of the importance of education.

7. What is the meaning of underline (1)?
- a. It has caused many people to be taken to the wrong location.
 - b. It has caused many people to get car sick.
 - c. It has caused many people to get annoyed and frustrated.
 - d. It has caused many people to avoid using navigation systems.
8. Which of the following **CANNOT** be considered one of the purposes of paragraph 3 of passage B?
- a. To argue against the opinion presented in Passage A
 - b. To develop the argument presented in paragraph 2 of Passage B
 - c. To discuss a concrete example of AI technology that is not given in Passage A
 - d. To provide evidence for the main idea of paragraph 4 of Passage B
9. Which of the following best fits blank [2] ?
- a. Anything
 - b. Everything
 - c. The first thing
 - d. The last thing
10. Which of the following statements from Passage A might the author of Passage B also say?
- a. So now there comes a similar dire vision for our minds. (Passage A, paragraph 8)
 - b. But I am not a doomsayer—not so far as our minds are concerned, at least. (Passage A, paragraph 9).
 - c. So I see today’s algorithmic revolution as a necessary cleansing. (Passage A, paragraph 14)
 - d. Fanciful though it may sound, this new-made post AI-society could even see the emergence of a new Euclid, a new Plato, a new Herodotus. (Passage A, paragraph 15)

II. 日本語論述問題

Passage B の筆者が下線部 (A) のように述べる理由を Passage A から探し、180～250字の日本語でまとめなさい。尚、句読点や引用符などはそれぞれ一字と数えること。また、アルファベットは2文字で日本語1文字分とする。

III. 英語論述問題

Passage A と Passage B を読み、次の問いに対する自分の意見を明確にして、構成の整った英文1パラグラフにまとめなさい。(150語程度)

As our reliance on AI increases, will our brains need to work more, or will they need to work less?

解答の際は、Passage A または Passage B で述べられていることを一回以上引用すること。ただし、引用は最小限とし、その方法は下の例を参考にすること。

【引用例】

*According to Kayne, scientists need to study global warming and its causes and effects. However, ...

*I strongly agree with Kim's point that extreme weather events such as larger storms and wildfires are likely to become more frequent ...

*White's study shows/suggests that ...

*In her article, Brown says, "humans are responsible for climate change." While this may be true, ...

[以 下 余 白]

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受験番号	万	千	百	十	一
氏名					

(注意) 所定欄以外に受験番号・氏名を記入してはならない。記入した解答用紙は採点の対象外となる場合がある。

問	〔Ⅱ〕		〔Ⅲ〕	
	+	-	+	-
採点欄				

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受験番号	万	千	百	十	一
氏名					

(注意) 所定欄以外に受験番号・氏名を記入してはならない。記入した解答用紙は採点の対象外となる場合がある。

注 意

1. 受験番号(算用数字)・氏名は指示に従ってただちに所定欄に記入し、それ以外に記入してはならない。
2. 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。
3. 解答は黒鉛筆またはシャープペンシル(HB)で書くこと。
4. 試験終了時にこの解答用紙を裏返して机の上に置き、指示を待つこと。
5. 計算器は一切使用してはならない。

問	〔Ⅱ〕		〔Ⅲ〕	
	+	-	+	-
採点欄				

英 語 (C) (解 答 用 紙)

II. 日本語論述

[illegible]

III. 英語論述

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.