

**英語 I (選択)**

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[31]から[40]の空所を埋めるのに、文脈的に最も適切な語を 1 から 3 の中から選び、その番号を解答欄 (31) から (40) にマークしなさい。次に、内容に関する[41]から[45]の設問には、1 から 4 の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄 (41) から (45) にマークしなさい。

- 1        Here is an example of extreme cognitive dissonance. Teachers are striking across the United States. Thousands of educators have been walking off the job in protest at radical public budget cuts over the past several years. These cuts have left them under-paid, overworked, and using their own money to supplement [31](1. extravagant 2. minuscule 3. balanced) budgets that result in books held together with duct tape and rain pouring into classrooms through ceiling holes.
- 2        At the same time, business leaders, who have spent the past year successfully lobbying for tax “reform,” are complaining that politicians have to do something about the [32](1. bitter taste 2. happy medium 3. sad state) of American schools. They complain that the failing American education system has made it impossible to find the workers needed to maintain their competitiveness on the international stage.
- 3        They are right about that. While the US will probably have created about 15 million new jobs in the decade leading up to 2020, 65% will require post-secondary education and training beyond high school. Meanwhile, only 54% of Americans who enter tertiary education receive a degree within six years, a rate that reflects both cost inflation and the lack of preparedness with which many of them enter degree programs.
- 4        Yet there is a huge irony here: Businesses want both tax cuts and educational reform. But they refuse to acknowledge the [33](1. elephant in the room 2. snake in the grass 3. wolf in sheep’s clothing): the incompatibility between those two things. Recent tax cuts did not cause the state teacher strikes. Education is mainly funded by state and local governments. However, they are part of a decades-long pattern of cuts in the public sector, made mainly at the [34](1. upheaval 2. behest 3. perusal) of business lobbyists, that has battered public education, which is and always has been the great equalizer in American society.
- 5        State funding for education hit a peak in the 1980s and has been falling ever since, a decline that has [35](1. nevertheless 2. of course 3. inexplicably) created a huge class and skills gap. While the cost of a degree has risen for everyone, it has hit families in the lowest quartile of the socio-economic [36](1. spectrum 2. prism 3. continuity) the hardest. They paid 44.6% of their income for a degree in 1990, compared with 84% today. No wonder so many drop out with no diploma but huge amounts of

debt—a situation that has become a “headwind” to economic growth, according to the US Federal Reserve.

6 This, combined with the fact that US education has not been retooled in decades and does not churn out graduates equipped to compete in the digital economy, means that there is a large class of under-employed and under-skilled American workers. According to many chief executives, economists and civil society leaders, this has become the most pressing single problem for business.

7 “There are a lot of individual efforts on the part of business to address the skills gap,” says Darren Walker, the president of Ford Foundation. “And yet we must acknowledge that, when we prioritize tax cuts above all other policy, we risk [37](1. spiking 2. starving 3. stimulating) the public sector, and that ultimately leads to lower educational outcomes, higher inequality, and more polarized politics.”

8 Changing this is [38](1. something other than 2. anything other than 3. nothing short of) a national security issue. Economic research shows that only when education stays ahead of technology can countries prosper. Yet in the US, the system is so broken that the quest for education is itself leading to rising inequality and a \$1.3 trillion student debt pile. This is terrible for business in a number of ways—from the fact that unskilled, low-paid workers cannot [39](1. drive 2. lift 3. stretch) growth in an economy dominated by consumer spending, to the reality that less educated people vote for populist politicians.

9 Business must acknowledge this cognitive dissonance. America’s major corporate lobbying groups should take on educational reform as a national competitiveness issue, just as they did tax reform. Members should create a task force to [40](1. lay low 2. roll out 3. draw in) their own best practices at a national level and declare that they will not support tax cuts that strip education of funding. It would be good for business—and society.

—Based on Faroohar, R. (2018). “Business must step up and help fix American education,” *The Financial Times*.

[41] In the 3<sup>rd</sup> paragraph, who does “**they**” refer to?

1. Teachers on strike
2. Business leaders
3. Politicians
4. American schools

[42] Which of the following is **NOT** given as a consequence of cuts to public education?

1. Large gaps are forming between skilled and unskilled workers.
2. Populist politicians are being elected into power.
3. The cost of a college degree is continuing to rise for everyone.
4. Businesses are unable to compete internationally.

[43] In the 5<sup>th</sup> paragraph, what is meant by “headwind”?

1. An advantage
2. A penalty
3. A guide
4. An obstacle

[44] Which of the following best expresses the overall meaning of the 6<sup>th</sup> paragraph?

1. The American college system is more concerned with giving people degrees than educating them.
2. American education is falling behind when it comes to preparing students to work in technology.
3. Graduates from American colleges make less money than skilled workers in other countries.
4. Businesses are taking issue with the abundance of executives, economists, and society leaders.

[45] What is the cognitive dissonance that the article is referring to?

1. Teacher strikes in the United States are not the result of tax reform.
2. American businesses seeking tax cuts make it impossible for education to improve.
3. Education should be prioritized over technology for the US to compete internationally.
4. America has both one of the strongest economies and weakest education systems in the world.

**英語Ⅱ**

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[46]から[55]の空所を埋めるのに、文脈的に最も適切な語を 1 から 3 の中から選び、その番号を解答欄 (46) から (55) にマークしなさい。次に、内容に関する[56]から[60]の設問には、1 から 4 の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄 (56) から (60) にマークしなさい。

- 1 “Techlash” is the rising animosity toward large technology companies and their impacts on society. Government leaders are becoming exasperated at the inability of traditional policymaking to keep up with the speed and scale of change. In that governance [46](1. direction 2. bubble 3. vacuum), corporate leaders are recognizing a growing crisis of trust with the public that requires more aggressive self-regulation.
- 2 In response, some companies are creating new executive positions, such as a chief ethics officer, to ensure that ethical considerations are integrated across product development and deployment. These executives are working through some of the most [47](1. disingenuous 2. contentious 3. innocuous) issues in the public eye, and the ways to drive cultural change within organizations that pride themselves on their willingness to “move fast and break things.”
- 3 While accountability for harmful products often happens at the executive level, decisions that lead to them are often made by engineers and developers on product teams. If you look at the recent tech scandals, most did not involve a moment when someone decided to proceed with a product despite knowing how it could be abused. Rather, they usually emanate from a design decision that had unintended impacts.
- 4 Most tech developers have a natural bias toward imagining the ways their products can benefit society. To [48](1. counteract 2. normalize 3. conceal) this, employees need tools to help them predict a range of harms, from discrimination to tech addiction, and develop strategies to mitigate those outcomes.
- 5 Identifying red flags is just the first step. A process is necessary to ensure that they are raised to an appropriate level of seniority and [49](1. judged 2. implemented 3. embraced) transparently and consistently. Some ethics executives experimented with creating a new process for these “ethics checkpoints,” but quickly realized that this burdened the tight product development cycle, or was ignored altogether.
- 6 What’s proven to be more effective is piggy-backing on processes that are already [50](1. irrelevant to 2. ingrained in 3. independent of) the product development road map, such as those created in recent years related to cybersecurity, environmental sustainability, and accessibility. This

allows straightforward concerns to be addressed quickly, while more complex or sensitive ones can be escalated for deeper review.

7        As tempting as it may be to see a new “ethics office” as the [51](1. placebo 2. panacea 3. pacifier) for a company’s problems, ethics executives realized that they could not keep up with the demands for support from across the company, no matter how big their new department grew. Devoting your whole ethics teams to a few controversial topics or complex new products for a few months is useful to initially [52](1. refute 2. refine 3. retire) a methodology. But that approach doesn’t scale when there is a need for attention and consideration across all products and features.

8        [53](1. Instead 2. Otherwise 3. Nevertheless), companies like Microsoft are now finding success with training “ambassadors” or “champions” embedded in teams to heighten sensitivity toward unintended impacts, and help their teams navigate raising issues and concerns. Empowering people within teams ensures that they have the contextual intelligence and credibility needed to be trusted and effective.

9        You can create the most well-designed process, but no one will follow it, or they will turn it into a superficial [54](1. nit-picking 2. bug-fixing 3. box-checking) exercise, if they aren’t incentivized to do so. The priority for most engineers is to ship their products fast. To get real about responsible innovation, companies need to build these practices into individual and team objectives and performance reviews, as well as criteria for promotions, raises, bonuses, and even hiring.

10       These hard incentives need to be [55](1. contested 2. contradicted 3. complemented) with a range of soft incentives. Think about how your company celebrates a new product or feature launch. Maybe the team is congratulated over email or at the weekly meeting. How can you do something similar when a new product isn’t launched because an ethical concern was surfaced? Employees have a keen sense of what is valued in an organization, and ethics executives are seeing that subtle cues like these can go a long way in changing behavior to avoid further “techlash”.

—Based on Krieger, Z. (2020). “A practical guide for building ethical tech,” *Wired.com*.

[56] In the 3<sup>rd</sup> paragraph, what does the author believe caused recent scandals involving technology companies?

1. Insufficient foresight rather than malicious intentions.
2. The desire to pursue maximum economic profits.
3. Intentional decisions to release dangerous products.
4. Tight schedules and severely overworked employees.

[57] According to the article, what is the problem with processes created to address ethical issues?

1. Giving employees extra duties to perform is unreasonable.
2. They are not effective at preventing the issues they are meant to solve.
3. They are not followed because they take too much time to implement.
4. Developers are too biased in favor of their products to focus on ethical issues.

[58] According to the author, which of the following is likely NOT a duty that ethics “ambassadors” or “champions” would perform?

1. Considering how a new user interface might disadvantage people with disabilities.
2. Helping an advertiser use the company’s facial recognition system to prevent theft.
3. Preparing a report on potential racial bias in an AI algorithm for the executives.
4. Analyzing privacy problems that have arisen in the company’s other tech products.

[59] How does the author think companies should ensure their technology products are developed in an ethical manner?

1. By consistently providing both concrete and abstract rewards for ethical behavior.
2. By giving financial incentives, such as bonuses, when employees behave ethically.
3. By creating an ethics office to handle ethical questions for the entire company.
4. By giving control of development projects to ethics champions or ambassadors.

[60] Based on the article, which of the following would be an example of “techlash”?

1. A government banning a foreign application for reasons of national policy.
2. A technology company criticizing another company for monopolistic practices.
3. Users boycotting a social media app because they think it causes cyberbullying.
4. Artists suing a company for using their intellectual property without permission.

## 英語Ⅲ

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[61]から[80]の空所を埋めるのに、文脈的に最も適切な語を 1 から 3 の中から選び、その番号を解答欄 (61) から (80) にマークしなさい。次に、内容に関する[81]から[90]の設問には、1 から 4 の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄 (81) から (90) にマークしなさい。

- 1            “We are drowning in information, while starving for wisdom.” Those were the words of the American biologist E. O. Wilson [61](1. at 2. for 3. in) the turn of the century. Fast-forward to the smartphone era, and it’s easy to believe that our mental lives are now more fragmentary [62](1. yet 2. and 3. although) scattered than ever. The “attention economy” is a phrase that’s often used to make sense of what’s going on: It puts our attention as a limited resource at the center of the informational ecosystem, with our various alerts and notifications locked in a constant battle to capture it.
- 2            That’s a helpful narrative in a world of information overload, and one in which our devices and apps are intentionally designed to get us hooked. [63](1. Nonetheless 2. Moreover 3. Consequently), besides our own mental wellbeing, the attention economy offers a way of looking at some important social problems: from the worrying declines in measures of empathy through to the “weaponization” of social media. The problem, though, is that this narrative [64](1. assumes 2. denies 3. demands) a certain kind of attention. An economy, after all, deals with how to allocate resources efficiently in the service of specific objectives (such as maximizing profit). Talk of the attention economy relies on the notion of *attention-as-resource*: Our attention is to be applied in the service of some goal, which social media and other ills are bent on diverting us from. Our attention, when we fail to [65](1. give 2. take 3. put) it to use for our own objectives, becomes a tool to be used and exploited by others.
- 3            However, conceiving of attention as a resource [66](1. encourages 2. misses 3. seizes) the fact that attention is not *just* useful. It’s more fundamental than that: Attention is what joins us with the outside world. “Instrumentally” attending is important, sure. But we also have the capacity to attend in a more “exploratory” way: to be truly open to whatever we find before us, without any particular agenda.
- 4            During a recent trip to Japan, for example, I found myself with a few unplanned hours to spend in Tokyo. Stepping out into the busy district of Shibuya, I wandered aimlessly [67](1. amid 2. inside 3. under) the neon signs and crowds of people. My senses met the wall of smoke and the cacophony of sound as I passed through a busy pachinko parlor. For the entire morning, my attention was in “exploratory” mode. That stood in [68] (1. relation 2. addition 3. contrast) to, say, when I had to focus on navigating the metro system later that day.

5 Treating attention as a resource, as implied by the attention-economy narrative, tells us only half of the overall story—specifically, the left half. According to the British psychiatrist and philosopher Iain McGilchrist, the brain’s left and right hemispheres “deliver” the world to us in two [69](1. fundamentally 2. allegedly 3. marginally) different ways. An instrumental mode of attention, McGilchrist contends, is the mainstay of the brain’s left hemisphere, which tends to divide up whatever it’s presented with into component parts: to analyze and categorize things so that it can utilize them towards some ends. By contrast, the brain’s right hemisphere naturally adopts an exploratory mode of attending: a more embodied awareness, one that is open to whatever makes itself present before us, in all its fullness. This mode of attending comes into play, for instance, when we pay attention to other people, to the natural world, and to works of art. None of those [70](1. save the day 2. fare too well 3. dash our hopes) if we attend to them as a means to an end. And it is this mode of paying attention, McGilchrist argues, that offers us the broadest possible experience of the world.

6 So, as well as attention-as-resource, it’s important that we retain a clear sense of *attention-as-experience*. I believe that’s what the American philosopher William James had in mind in 1890 when he wrote that “what we attend to is reality”: the simple but profound idea that what we pay attention to, and how we pay attention, shapes our reality, moment to moment, day to day, and so on. It is also the exploratory mode of attention that can connect us to our deepest sense of purpose. Just note how many non-instrumental forms of attention practice lie [71](1. at the heart 2. on the verge 3. off the top) of many spiritual traditions. In *Awareness Bound and Unbound* (2009), the American Zen teacher David Loy characterizes an unenlightened existence (*samsara*) as simply the state in which one’s attention becomes “trapped” as it grasps from one thing to another, always looking for the next thing to [72](1. give way 2. latch on 3. make up) to. Nirvana, for Loy, is simply a free and open attention that is completely liberated from such fixations. Meanwhile, Simone Weil, the French Christian mystic, saw prayer as attention “in its pure form”; she wrote that the “authentic and pure” values in the activity of a human being, such as truth, beauty and goodness, all [73](1. diverge 2. abstain 3. result) from a particular application of full attention.

7 The problem, then, is twofold. First, the deluge of stimuli competing to grab our attention almost certainly inclines us towards instant [74](1. wretchedness 2. discontentment 3. gratification). This crowds out space for the exploratory mode of attention. When I get to the bus stop now, I automatically reach for my phone, rather than stare into space; my fellow commuters (when I do raise my head) seem to be doing the same thing. Second, on top of this, an attention-economy narrative, for all its usefulness, reinforces a conception of attention-as-resource, rather than attention-as-experience. At one extreme, we can imagine a scenario in which we gradually lose touch with attention-as-experience altogether. Attention becomes solely a thing to utilize, a means of getting things done, something [75](1. in 2. of 3. from) which value can be extracted. This scenario entails, perhaps, the sort of disembodied, inhuman

dystopia that the American cultural critic Jonathan Beller talks about in his essay “Paying Attention” (2006) when he describes a world in which “humanity has become its own ghost”.

8        While such an outcome is extreme, there are hints that modern psyches are moving in this direction. One study found, for instance, that most men chose to receive an electric shock rather than be left to their own devices: when, in other words, they had no entertainment [76](1. to 2. on 3. within) which to fix their attention. Or take the emergence of the “quantified self” movement, in which “life loggers” use smart devices to track thousands of daily movements and behaviors in order to [77](1. amass 2. allocate 3. disperse) self-knowledge. If one adopts such a mindset, data is the only valid input. One’s direct, felt experience of the world simply does not compute.

9        Thankfully, no society has reached this dystopia—yet. But faced with a [78](1. stream 2. lack 3. parity) of claims on our attention, and narratives that invite us to treat it as a resource to mine, we need to work to keep our instrumental and exploratory modes of attention in balance. How might we do this? To begin with, when we talk about attention, we need to defend framing it as an experience, not a mere means or implement to some other end. Next, we can reflect on how we spend our time. Besides expert advice on “digital hygiene”, we can be [79](1. reactive 2. introspective 3. proactive) in making a good amount of time each week for activities that nourish us in an open, receptive, undirected way: taking a stroll, visiting a gallery, listening to a record.

10       Perhaps most effective of all, though, is simply to return to an embodied, exploratory mode of attention, just for a moment or two, as often as we can throughout the day. Watching our breath, say, with no agenda. In an age of fast-paced technologies and instant hits, that might sound a little ... [80](1. underwhelming 2. overwhelming 3. whelming). But there can be beauty and wonder in the unadorned act of “experiencing”. This might be what Weil had in mind when she said that the correct application of attention can lead us to “the gateway to eternity ... The infinite in an instant.”

—Based on Nixon, D. (2018). *Aeon*.

[81] Which of the following is **NOT** given as a characteristic of an “attention economy” discussed in the 2<sup>nd</sup> paragraph?

1. It involves how to manage the large amount of information that constantly surrounds us.
2. It is based on both attention resource allocation and the illusion of choice in how it is spent.
3. It concerns how to distribute resources in the most beneficial and economical ways.
4. It explains that once not utilized for our own goals, our attention gets used by someone else.

[82] In the 4<sup>th</sup> paragraph, the author used his story about being in Shibuya to show

1. that it is confusing to walk amongst crowds in a busy area without purpose.
2. that attention can be as much exploratory as it is utilitarian.
3. how he failed to notice the connection between different modes of attention.
4. how loud noise and crowded places demanded constant attention.

[83] Which of the following is **NOT** true according to Dr. McGilchrist in the 5<sup>th</sup> paragraph?

1. The exploratory mode of attention enables us to experience comprehensive life encounters.
2. Analyzing and cataloguing events is comparable with treating attention as a resource.
3. The exploratory mode of attention is handled in the right hemisphere of the brain.
4. One must have a well-balanced mode of attention-as-resource and attention-as-experience.

[84] Which of the following best depicts what the author thinks of the exploratory mode of attention as shown in the 6<sup>th</sup> paragraph?

1. It prompts us to look for functional goals.
2. It affects how we perceive our place in the world.
3. It helps us to identify what is considered authentic in society.
4. It is regarded as a means to search for purity in our lives.

[85] Why does the author think attention-as-a-resource is problematic as discussed in the 7<sup>th</sup> paragraph?

1. Subjecting people to sensory overload will leave no room for exploration.
2. One can no longer utilize attention as a resource once exploratory mode takes effect.
3. It weakens our connection to the spiritual world.
4. It is insufficient for supporting an attention-economy theory.

[86] What does Jonathan Beller mean by “humanity has become its own ghost” in the 7<sup>th</sup> paragraph?

1. Society is becoming more detached as people stop paying attention to the world around them.
2. As a result of individualism slowly dying off, human beings are behaving like machines.
3. Global internet companies are encouraging people to become addicted to the internet like zombies.
4. Humans are primarily influenced by digital media in their decision-making processes.

[87] What is meant by the phrase “one’s direct, felt experience of the world simply does not compute” in the 8<sup>th</sup> paragraph?

1. Feelings are not quantifiable.
2. Sensory data are not predictable.
3. Experiences are not shareable.
4. Behaviors are not trackable.

[88] What would be an example of “digital hygiene” as mentioned in the 9<sup>th</sup> paragraph?

1. Disinfecting our computers each week.
2. Deleting our browsing history.
3. Updating the operating system regularly.
4. Turning off notifications on a mobile phone.

[89] What is the author’s interpretation of the quote by Weil in the 10<sup>th</sup> paragraph?

1. Paying attention to your own self is likely to lead you to spiritual enlightenment.
2. It is difficult to clear our minds to new insights when inundated by information.
3. Constant distractions and interruptions make full attention unachievable.
4. You can appreciate a lot about the world around you by experiencing it.

[90] Which of the following would be the best title for this article?

1. Identifying attention is a recipe for achieving a fulfilled life
2. Exploration of attention as a means to meet the demands of society
3. Attention is not a resource but a way of being alive to the world
4. The role of attention as a resource for organizing data in the digital world