平成31年度

大学院文学研究科博士課程前期2年の課程入学試験

（春期・一般選抜）問題

外国語 英語A

試験開始の合図があるまで、この問題冊子を開いてはいけない。
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外国語（英語A）

問題【I】と【II】について日本語で解答しない。ただし、外国人受験者にかぎり問題【II】の代わりに問題【III】を選択できます。

【I】次の英文を読んで設問に答えなさい。

A few years ago, when people heard I was a reading researcher, they might ask about their child’s dyslexia* or how to get their teenager to read more. But today the question I get most often is, “Is it cheating if I listen to an audiobook for my book club?”

Audiobook sales have doubled in the last five years while print and e-book sales are flat. These trends might lead us to fear that audiobooks will do to reading what keyboarding has done to handwriting – rendered it a skill that seems quaint and whose value is open to debate. (1)But examining how we read and how we listen shows that each is best suited to different purposes, and neither is superior.

In fact, they overlap considerably. Consider why audiobooks are a good workaround for people with dyslexia: They allow listeners to get the meaning while skirting the work of decoding, that is, the translation of print on the page to words in the mind. Although decoding is serious work for beginning readers, it’s automatic by high school, and no more effortful or error prone than listening. Once you’ve identified the words (whether by listening or reading), the same mental process comprehends the sentences and paragraphs they form.

Writing is less than 6,000 years old, insufficient time for the evolution of specialized mental processes devoted to reading. We use the mental mechanism that evolved to understand oral language to support the comprehension of written language. (2)Indeed, research shows that adults get nearly identical scores on a reading test if they listen to the passages instead of reading them.

Nevertheless, there are differences between print and audio, notably prosody. That’s the pitch, tempo and stress of spoken words. “What a great party!” can be a sincere compliment or sarcastic put-down, but they look identical on the page. Although writing lacks symbols for prosody, experienced readers infer it as they go. In one experiment, subjects listened to a recording of someone’s voice who either spoke quickly or slowly. Next, everyone silently read the same text, purportedly written by the person whose voice they had just heard. (3)Those hearing the quick talker read the text faster than those hearing the slow talker.

But the inferences can go wrong, and hearing the audio version – and therefore the correct prosody – can aid comprehension. For example, today’s student who reads “Wherfore art thou Romeo?” often assumes that Juliet is asking where Romeo is, and so infers that the word art would be stressed. In a performance, an actress will likely stress Romeo, which will help a listener realize she’s musing about his name, not wondering about his location.

It sounds as if comprehension should be easier when listening than reading, but that’s not always true. For example, one study compared how well students learned about a scientific subject from a 22-minute podcast versus a printed article. (4)Although students spent equivalent time with each format, on a written quiz two days later the readers scored 81 percent and the listeners 59 percent.

What happened? Note that the subject matter was difficult, and the goal wasn’t pleasure but learning. Both factors make us read differently. When we focus, we slow down. We reread the hard bits. We stop and think. Each is easier with print than with a podcast.

Print also supports readers through difficult content via signals to organization like paragraphs and headings, conventions missing from audio. Experiments show readers actually take longer to read the first sentence of a paragraph
because they know it probably contains the foundational idea for what’s to come.

So although one core process of comprehension serves both listening and reading, difficult texts demand additional mental strategies. Print makes those strategies easier to use. Consistent with that interpretation, researchers find that people’s listening and reading abilities are more similar for simple narratives than for expository prose. Stories tend to be more predictable and employ familiar ideas, and expository essays more likely include unfamiliar content and require more strategic reading.

(5) This conclusion — equivalence for easy texts and an advantage to print for hard ones — is open to changes in the future. As audiobooks become more common, listeners will gain experience in comprehending them and may improve, and publishers may develop ways of signaling organization auditorily.

*dyslexia: 語字障害

[from Daniel T. Willingham, “Is Listening to a Book the Same Thing as Reading It?” The New York Times (2018)]

設問 1 下線部 (1) を日本語に訳しなさい。

設問 2 下線部 (2) を日本語に訳しなさい。

設問 3 下線部 (3) を日本語に訳しなさい。

設問 4 下線部 (4) を日本語に訳しなさい。
The primary function of geographic borders is to create and differentiate places. In other words, borders separate the social, political, economic, or cultural meanings of one geographic space from another. While the world is replete with various geographic boundaries, the institutional phenomenon of borders is most commonly associated with the idea of territory. In many languages, such as French, Spanish, and Italian, the term territory is synonymous with “place” or “space.” However, in the English language, social science usage of “territory” generally references the jurisdiction of countries (or states). (1) This book defines territory as a geographic area intended to regulate the movement of people and engender certain norms of behavior. The process of creating territories requires some mode of territoriality.

Territoriality is the means by which humans create, communicate, and control geographical spaces, either individually or through some social or political entity. Modes of territoriality have varied significantly over time and across space resulting in diverse practices of bordering. These range from the placement of permanent markers to the performance of intermittent ceremonies and from the precise demarcation of sharp lines to the broad definition of transitional zones. (2) Therefore, territoriality and practices of bordering are neither constant nor consistent but rather highly contingent and adaptable. Though pervasive throughout recorded history, the root causes of territoriality have been long debated by scholars. Some have favored sociobiology or primordialist approaches believing that territoriality stems from an a priori instinct. In this view, social groups instinctively seek territorial control to secure resources necessary for survival. (3) This suggests humans are subject to perpetual “survival of the fittest” contests as groups seek to control territory, secure resources, and deny access to competing groups. Such a perspective is highly problematic. Although animals exhibit territoriality, for example, in marking out hunting ranges, attempts to link human territoriality to mere instinct unduly reduces a far more complex process to a natural reflex. Human place-making and territoriality differ from that of animals in two distinct ways.

(4) First, territorial control is not, nor has it ever been, the sole means by which humans enact political power. Countless forms of de-territorialized “authority” (the legitimate exercise of power) have existed throughout history and continue to exist today. Contemporary examples include various religious and social movements, as well as nongovernmental organizations relating to environmentalism, human rights, and feminism that propagate their ideologies as universal and claim authority across space, class, and various forms of identity. The global influence of certain businesses, such as microprocessor giant Intel, could also be considered a form of de-territorialized authority since these technologies clearly transcend territorial boundaries.

The second manner in which human territoriality differs from that of animals relates to the evolution of human territoriality. (5) Unlike animals, human spatial thinking has manifested in very different ways over time. For example, frontiers, or zones of limited rule of law, were once commonplace in the world but today are conspicuous and rare. Also, some human communities did not develop a conception of land “ownership” until forced to do so by groups that had done so. While territoriality existed among both groups, it is clear that the phenomenon manifested very differently.

設問1 下線部（1）を日本語に訳しなさい。

設問2 下線部（2）を日本語に訳しなさい。

設問3 下線部（3）を日本語に訳しなさい。

設問4 下線部（4）を日本語に訳しなさい。

設問5 下線部（5）の二つの具体例を、本文に即して、六行以内の日本語で説明しなさい。
Instead of answering Question II, only foreign students can choose to write an essay in English on "Relationships of Artificial Intelligence Technologies with Humanities or Social Sciences." Your essay should be more than 200 words in length.