A

平成30年度

前期日程

英語問題

〔注　意〕

1. 問題冊子及び解答用紙は，試験開始の合図があるまで開いてはいけない。
2. **受験番号は，解答用紙の受験番号欄（計2か所）に正確に記入すること。**
3. 問題冊子のページ数は，表紙を除き7ページである。脱落している場合は直ちに申し出ること。
4. 解答用紙は1枚である。
5. 解答は，解答用紙の指定されたところに記入すること。枠からはみ出してはいけない。
6. 問題冊子の余白は，適宜下書きに使用してよい。
7. 解答用紙は持ち帰ってはいけない。
8. 問題冊子は持ち帰ること。

I　次の英文(A)と(B)を読み，それぞれの下線部の意味を日本語で表しなさい。

(A) Growing older is an activity we are familiar with from an early age. In our younger years upcoming birthdays are anticipated with a glee that somewhat diminishes as the years progress. Our younger selves feel that time moves slowly, whereas, with advancing years, time seems to fly at an ever-quickening pace. And late in life, or when a person is faced with a terminal illness no matter what their age, the sense of a finite amount of time remaining becomes acute, and there may be a renewed focus on making the most of one's allotted time in life.

(B) Culture is the location of values, and the study of cultures shows how values vary from one society to another, or from one historical moment to the next.

But culture does not exist in the abstract. On the contrary, it is inscribed in the paintings, operas, fashions, and shopping lists which are the currency of both aesthetic and everyday exchange. Societies invest these artefacts with meanings, until in many cases the meanings are so "obvious" that they pass for nature. Cultural criticism denaturalizes and defamiliarizes these meanings, isolating them for inspection and analysis.

Ⅱ 次の英文を読んで，以下の設問に答えなさい。

For 2,000 years, there was an intuitive, elegant, compelling picture of how the world worked. It was called "the ladder of nature." God was at the top, followed by angels, who were followed by humans. Then came the animals, starting with noble wild beasts and descending to domestic animals and insects. Human animals followed the scheme, too. Women ranked lower than men, and children were beneath them. The ladder of nature was a scientific picture, but it was also a moral and political one. It was only natural that creatures higher up would have dominion (i) over those lower down.

Darwin's theory of evolution by natural selection delivered a serious blow to this conception. Natural selection is a blind historical process, stripped of moral hierarchy. A cockroach is just as well adapted to its environment as I am to mine. In fact, the bug may be better adapted (a) — cockroaches have been around a lot longer than humans have, and may well survive after we are gone. But the very word evolution can imply a progression, and in the 19th century, it was still common to translate evolutionary ideas (A) ladder-of-nature terms.

Modern biological science has in principle rejected the ladder of nature. But the intuitive picture is still powerful. (b) In particular, the idea that children and nonhuman animals are lesser beings has been surprisingly persistent. Even scientists often act as if children and animals are defective adult humans, defined by the abilities we have and they don't. Neuroscientists, for example, sometimes compare brain-damaged adults to children and animals.

We always should have been suspicious (ii) of this picture, but now we have no excuse for continuing with it. In the past 30 years, research has explored the distinctive ways in which children as well as animals think, and the discoveries challenge the ladder of nature. Frans de Waal has been at the forefront of the animal research, and its most important public voice. In his book, *Are We Smart Enough to Know How Smart Animals Are?*, he makes a passionate and convincing

case for the sophistication of nonhuman minds.
(iii)

De Waal outlines both the exciting new results and the troubled history of the field. The study of animal minds was long divided between what are sometimes called "scoffers" and "boosters." Scoffers refused to acknowledge that animals could think (B) all: Behaviorism — the idea that scientists shouldn't talk about minds, only about stimuli and responses — stuck around in animal research long after it had been discredited in the rest of psychology. Boosters often relied on anecdotes instead of experiments.

Psychologists often assume that there is a special cognitive ability that makes humans different from other animals. The list of candidates is long: tool use, cultural transmission, the ability to imagine the future or to understand other minds, and so on. But every one of these abilities shows (C) in at least some other species in at least some form. De Waal points out various examples, and there are many more. Some crows make elaborate tools, shaping branches into pointed *termite-extraction devices. A few Japanese monkeys learned to wash sweet potatoes and even to dip them in the sea to make them more salty, and passed that technique on to subsequent generations.

From an evolutionary perspective, it makes sense that these human abilities
(C)
also appear in other species. After all, the whole point of natural selection is that small variations among existing organisms can eventually give rise (D) new species. Our hands and hips and those of our **primate relatives gradually diverged from the hands and hips of common ancestors. It's not that we miraculously grew hands and hips and other animals didn't. So why would we alone possess some distinctive cognitive skill that no other species has in any form?

As de Waal recognizes, a better way to think about other creatures would be to ask ourselves how different species have developed different kinds of minds to solve different adaptive problems. Surely the important question is not whether an octopus or a crow can do the same things a human can, but how those

animals solve the cognitive problems they face, like how to imitate the sea floor or make a tool with their beak. (d) Children and chimps and crows and octopuses are ultimately so interesting not because they are smart like us, but because they are smart in ways we haven't even considered.

*termite: シロアリ　　**primate: 霊長類

設問(1)　本文中の空所(　A　)～(　D　)を埋めるのに最も適当な語を以下から選び，解答欄に書き入れなさい。ただし同じ語が2度入ることはありません。

at　　for　　into　　on　　to　　up

設問(2)　本文中の下線部(i)～(iii)の語を言い換えるとしたら，どれが最も適当か，(イ)～(ニ)から1つ選び，記号で答えなさい。

(i) dominion

(イ) control　　(ロ) expertise

(ハ) territory　　(ニ) zone

(ii) suspicious

(イ) afraid　　(ロ) alert

(ハ) disposed　　(ニ) wary

(iii) case

(イ) argument　　(ロ) instance

(ハ) situation　　(ニ) solution

設問(3)　下線部(a)の主張について，筆者はどのような具体的論拠を示していますか。50字以内の日本語で答えなさい。ただし字数には句読点を含みます。

設問(4)　下線部(b)で述べられていることの結果として，科学者はどのように考える傾向にありますか。日本語で簡潔に答えなさい。

設問(5)　下線部(c)で述べられていることを，本文であげられている2種類の動物の例に即して，日本語で説明しなさい。

設問(6)　下線部(d)のように筆者が考える理由を本文から探し，日本語で答えなさい。

設問(7)　本文の内容に合致しているものを，(イ)～(ホ)から2つ選び，記号で答えなさい。

(イ)　進化論は，新しい考え方であったばかりではなく，伝統的な思想の枠組みに適合する側面をも持っていた。

(ロ)　De Waalは，進化論が否定しようとした考え方を，現代生物学の中でもう一度生かすという難題に挑戦している。

(ハ)　動物は思考するという立場をとった研究者たちは，動物の精神を刺激と反応の観点から考えるべきだと主張した。

(ニ)　進化論によって，なぜわれわれ人間だけが，他の動物にはもともと見られない認知機能を持つようになったのかが解明できる。

(ホ)　旧来の思想を根本的に揺るがしたのは，生物は環境適応の過程で，それぞれの種に特有な精神を発達させたという考え方である。

Ⅲ　人生，誰しも失敗がつきものですが，あなたはこれまでどのような失敗を経験し，そこからいかなることを学びましたか。最も印象的な事例を具体的に1つあげ，70語程度の英語で説明しなさい。

Ⅳ 次の日本文(A)と(B)のそれぞれの下線部の意味を英語で表しなさい。ただし，(B)では，**文学部の志願者は(イ)を，文学部以外の学部の志願者は(ロ)を選んで解答しなさい。**

(A) **（すべての学部の志願者）**

こんな経験はないだろうか。独りでいると寂しいのに，あまり長い時間，皆で一緒にいると，どこか鬱陶(うっとう)しくなる。人類の場合，社会をつくることが生物学的に決まっているわけではないので，集団をつくってともに生きることは自然なことではない。そのために人類はどのような工夫をしているのだろうか。

(B)

(イ) **（文学部の志願者）**

文化とは，人が自ら住んでいる地域内での生存の手段として形成したもので，個々人が集団から継承した社会的遺産を意味する。ある特定の文化内で，我々はコミュニケーションという手段を通して他者との関係を築き，自分に与えられた仕事を遂行し，目標を達成している。そして１つの世代から次の世代への文化の発展，維持そして伝達や，複数の世代にわたる文化的目標と文化的価値をより堅固なものにするという意味においても，コミュニケーションは重要な役割を果たしている。このように，我々が文化と文化に即した行動に対する影響を理解する上で，コミュニケーションは特別な役割を果たしているのである。

(ロ) **（文学部以外の学部の志願者）**

科学者が謙虚に自然現象の謎を解き明かして，「法則」に対する認識を深めるとき，法則の先にある奥深い世界がとらえられる。そして，それまで無関係だと思っていた複数の法則が自然現象の異なる表現であって，実は相互に関連し合っていることが分かれば，一段深いレベルでの理解に達したことになる。そのとき，自然は全く新たな形で人々の前に現れるだろう。