

# 英 語

## 注 意 事 項

- 1 「解答始め」の合図があるまでこの冊子は開かないこと。
- 2 この冊子は9ページである。
- 3 学部名と受験番号を、必ず2枚の解答用紙のそれぞれに記入すること。
- 4 解答は、必ず解答用紙の指定された所に記入すること。

1

次の英文を読み、設問に答えなさい。

The bicycle was born at the beginning of the 19th century in Germany. Baron Karl von Drais — just for fun — put together a kind of sawhorse on wheels, gave it handles, and called it a “draisine.” You had to kick the ground to move forward on this forerunner of the bicycle. The “draisine” went to France, and then to England, evolving along the way. The French added pedals; the British gave it spoked wheels, then inflated tires, and finally, a body of metal tubes. It was at this stage that the so-called “ordinary” bicycle, with an enormous front wheel, became popular.

Chains and brakes were the next stage. By the time the bicycle reached Japan, around 1870, it had acquired most of its components. In the 140 years since then, bicycle technology has steadily improved on these basics. Tires are harder to puncture, saddles are far more comfortable and frames weigh a fraction of what they used to. Gearboxes were added, and have gone from three- to five- or six-speed, and nowadays, 10-speed. Together with a front derailleur, some bicycles offer as many as 30 speed combinations. Brakes have also improved incredibly.

The bicycle has been a “finished product” for a long time. It’s had time to mature and to become low-cost, while offering high performance and efficiency. It’s one of humankind’s best friends. Wherever in the world you encounter it, the bicycle is regarded as a good thing and as something that belongs to the people. In every language, the word for “bicycle” evokes an image of lightness and vigor. Bikes are eco-friendly, healthy and economical. In recent years, oil prices have pushed their popularity sky-high. In spite of all this, Japan treats the bicycle like dirt.

I’ve traveled around the world, viewing things from the saddle, and one of the things I’ve learned is how misunderstood the bicycle is in Japan, compared to other nations. In Japan, bicycles are neither vehicles nor pedestrians.

They're intruders on both roads and sidewalks. They, in turn, run about lawlessly and have the highest accident and fatality rate in the world.

The situation stems from Japan's unique bicycle policy, which is both crazy and barbaric: bicycles are permitted on sidewalks, left side or right, wherever they want to go. Something has to be done about this. But will it happen? It will. It has to. For the sake of the Earth and humanity, we must make better use of the bicycle.

(Excerpted from *Mainichi Weekly* 3/6/2010)

- (注) sawhorse : (馬型の) のこぎりの挽(ひ)き台  
forerunner : 前身                      evolve : 進化する  
inflated tire : 空気で膨らませたタイヤ              puncture : パンクする  
weigh a fraction of ~ : ~のほんのわずかの重さである  
derailleur : 変速装置                      evoke : (イメージなどを)呼び覚ます  
sky-high : 非常に高く                      intruder : 邪魔者  
fatality rate : 死亡率                      barbaric : 野蛮な

#### 設 問

- (1) 19世紀に自転車の発明や改良を行なった国を英語で三つ挙げなさい。
- (2) 第二パラグラフでは、1870年頃、自転車が日本に伝わって以来、様々な改良がなされたことが記述されています。自転車の何がどのように変わったのか、具体的に五つの改良点を挙げて日本語で説明しなさい。
- (3) 筆者は、最近、自転車の人気上昇しているのは何が原因だと言っていますか。本文中で用いられている英語2語で答えなさい。
- (4) 下線部(a), (b)を和訳しなさい。
- (5) 下線部(c)が指す内容を本文に即して30字程度の日本語で答えなさい。

2

次の英文を読み、設問に答えなさい。

It is only when you see 'eye to eye' with another person that a real basis for communication can be established. While some people can make us feel comfortable when they talk with us, others make us feel ill at ease and some seem untrustworthy. Initially, this <sup>(a)</sup> has to do with the length of time that they look at us or with how long they hold our gaze as they speak.

Michael Argyle, a pioneer of social psychology and nonverbal communication skills in Britain, found that when Westerners and Europeans talk, their average gaze time is 61%, consisting of 41% gaze time when talking, 75% when listening and 31% mutual gazing. He recorded the average gaze length to be 2.95 seconds and the length of a mutual gaze was 1.18 seconds. We found that the amount of eye contact in a typical conversation <sup>(b)</sup> ranges from 25% to 100%, depending on who's talking and what culture they're from. When we talk we maintain 40 to 60% eye contact with an average of 80% eye contact when listening. The notable exception to this rule is Japan and some Asian and South American cultures, where extended eye contact is seen as aggressive or disrespectful. The Japanese tend to look away or at your throat, which can be disconcerting for culturally inexperienced Westerners and Europeans.

Argyle found that when person A likes person B, he will look at him a lot. This causes ( ア ) to think that ( イ ) likes him, so ( ウ ) will like ( エ ) in return. In other words, in most cultures, to build a good rapport with another person, your gaze should meet theirs about 60 to 70% of the time. This will also cause them to begin to like you. It is not surprising, therefore, <sup>(c)</sup> that the nervous, timid person who meets our gaze less than one-third of the time is rarely trusted. This is also why, in negotiations, dark tinted glasses should be avoided as they make others feel you are either staring at them or trying to avoid them.

As with most body language and gestures, the length of time that one person gazes at another can be culturally determined. Always be sure to consider cultural circumstances before jumping to conclusions. The safest rule when travelling to places such as Japan is to ( オ ) the gaze time of your hosts.

When two people meet and make eye contact for the first time, it's usually the person who is subordinate who looks away first. This means that *not* looking away becomes a subtle way to deliver a challenge or show disagreement when someone gives their opinion or point of view. Where the status of the other person is higher, however, for example, the person is your boss, you can send a clear message of disagreement by holding his gaze for only several seconds longer than would be usually acceptable. But it's not a good idea to do this regularly with your boss if you want to keep your job.

(Excerpted from *The Definitive Book of Body Language* by Allan & Barbara Pease)

- (注) nonverbal : 言葉によらない      disconcerting : 当惑させる  
rapport : 関係      tinted : 色のついた  
subordinate : 地位の低い

#### 設 問

- (1) 下線部(a)の this は何を指していますか。日本語で簡潔に説明しなさい。
- (2) 下線部(b), (c)を和訳しなさい。
- (3) ( ア ) ~ ( エ ) にはAまたはBのいずれかが入ります。文脈から判断して適切だと思われる方を解答欄に記入しなさい。

(4) 文脈から判断して、(オ)に入れるのに最も適切だと思われる語を下から選び、記号で答えなさい。

A. arrange      B. forget      C. ignore      D. mirror

(5) 下線部(d)の this は何を指していますか。日本語で簡潔に説明しなさい。

試験問題は次に続く。



(6) Emily takes (        ) her mother. She has the same blond hair and blue eyes.

A. after

B. before

C. in

D. up

(7) Please feel (        ) to ask any questions.

A. about

B. easy

C. free

D. like

(8) By the time you get to the theater, the concert (        ).

A. finishes

B. has finished

C. will finish

D. will have finished

(9) The boy said he (        ) no one.

A. has not seen

B. had seen

C. had been seen

D. saw

(10) This is the job (        ) he had been training for.

A. what

B. whether

C. when

D. which

4

下線部(ア)～(エ)を英訳しなさい。

A：最近の若者を見ているとあまり周囲を気にしていないというか、自己中心的な言動が目立つような気がするよ。

B：それは今に始まったことじゃないよ。

(ア)  
A：そうかなあ。

B：若者は自分自身のことには大いに関心があるが、世間からどう見られているかあまり気にとめないものだよ。いつの時代でも若者は自分のことで精一杯で周りを見るゆとりがないんだ。

A：そうかもしれないけれど、やはり今の時代はこれまでになかったタイプの若者が多くなってきているという気がするね。

B：要するに君は、今の若者は昔と違う、と言いたいんだろうが、それは年長者が若者について語るときにいつも言っていることだと思う。単にそれだけだよ。

A：人間というものは、どんな時代に生きてもそれほど変わらないということかな。

(エ)  
B：まあ、そういうところだね。

5

次の設問に英語で答えなさい。

You have decided to do some volunteer work in your local community. What volunteer activity do you want to take part in? Give reasons to support your answer. Use 80-100 words.