

# 平成 28 年度前期日程入学試験学力検査問題

平成 28 年 2 月 25 日

## 外 国 語 (英語)

志望学部	試 験 科 目	試 験 時 間
経済学部, 理学部, 医学部保健学科, 歯学部, 薬学部, 工学部, 農学部	英語	10 : 00 ~ 11 : 40 (100 分)
文学部, 教育学部, 法学部, 医学部医学科	英語, ドイツ語, フランス語のうち から 1 科目選択	

- ・ドイツ語, フランス語の問題冊子は, 出願時に, それぞれの科目を希望した者に配付します。

### 注 意 事 項

1. 試験開始の合図があるまで, この問題冊子, 解答用紙を開いてはいけない。
2. この問題冊子は, 14 ページである。問題冊子の白紙のページや問題の余白は草案のために使用してよい。なお, ページの脱落, 印刷不鮮明の箇所などがあった場合には申し出ること。
3. 解答は, 必ず黒鉛筆(シャープペンシルも可)で記入し, ボールペン・万年筆などを使用してはいけない。
4. 解答用紙の受験記号番号欄(1枚につき2か所)には, 忘れずに受験票と同じ受験記号番号をはっきりと判読できるように記入すること。
5. 解答は, 必ず解答用紙の指定された箇所に記入すること。
6. 解答用紙を持ち帰ってはいけない。
7. 試験終了後, この問題冊子は持ち帰ること。

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I 次の英文を読み、下の問いに答えなさい。

I arrived in Australia from Russia in 2004 to study for a \*PhD in linguistics. I made this decision after spending a year as a visiting student at the Australian National University in 2002. The experience and knowledge I gained in 2002 built up my belief that studying in Australia could be an ideal step, because it would allow me to research the Russian language and culture which are native and dear to me via English, which had been the language of my professional interest in previous years.

When I came to Australia I embraced the opportunity to immerse myself in English. It was a chance to use and test the knowledge that I had accumulated over the years. I assumed that my skills in English were good enough to 'navigate' successfully because I had studied English professionally at a university in Russia and, after graduation, taught English at the same university for several years. However, living in an English-speaking environment and studying issues of cross-cultural communication made me understand that speaking good English and building successful communication entail much more than using the right grammar and vocabulary.

My new level of understanding English as well as my own identity as a Russian speaker developed ( X ) attending a university course on cross-cultural communication. The idea that differences in speech practices of different cultural communities are determined by differences in their ways of thinking and conceiving the world was a revelation for me. As I learned about other cultures, their norms and speech practices, I understood that there are no right or wrong ways of speaking — other norms are just different, but as humans we develop an attachment to the ones we grow up with and then tend to consider them to be the best. Now, when I have an opportunity to think back about this learning experience, I have a strong belief that every newcomer to a multicultural society like Australia should go ( X ) a similar program. It is also highly

desirable for those who have lived in this country all their lives and are only familiar with one culture and language.

Attending the course broadened my understanding of the significance of communicative norms, but the most important lessons I learned from my own experience. Some of my previous linguistic and communicative habits were quite easy to change. I learned to sound positive and to express my negative feelings as little as possible. I noticed that in Australia I hardly ever heard people complaining about their headaches, whereas in Russia one cannot get ( X ) a single day without hearing such complaints on a bus, at work or at home. In Russia I did not even think of them as ‘complaints’, but rather as an integral part of life. Do people here have headaches ( ① ) often? Maybe. But they definitely speak about them ( ② ) often.

Learning to tone down my manner of expression was more difficult. In Russian it is good to show one’s emotional involvement in everything one does. The strong expressions I used sometimes met with silence or disapproving looks (C) which would make me understand that I had said too much. In describing my impressions of travels in Australia or films I watched I dwelt too much on what exactly I felt at different moments. I noticed that this quality of mine which was perfectly acceptable in the Russian-speaking community would be perceived as unusual among Australians, who use fewer words when talking about their emotions.

Even though I knew about the notion of personal autonomy in Anglo culture (D) (a concept which does not exist in Russian culture), the actual discovery of its invisible boundaries was quite painful and led at times to misunderstandings and losses. As a Russian speaker I assumed that this notion had flexible boundaries. I had no problem with expecting it in formal situations, but when everyone seemed friendly — why bother about any boundaries and formalities? In Russian culture in a formal situation it is important to be reserved and ultra-polite. In a casual situation openness and emotionality are the norm. The friendly interaction

style that seemed to characterise Australian culture made me assume that 'formalities' were no longer required. When wanting to show my closeness and appreciation of a person I would start dropping the unnecessary (at least for me then) English 'politeness' terms of 'would you' and 'could you' and use a straight imperative and then realise that it was inappropriate. I once said to an Australian friend: 'Come here and look at it!' He remained motionless and said: 'Never say things like that to people here unless they are close to you'. 'How close?' I inquired. 'Very close'. Since the boundary between being close and very close seemed fairly obscure to me, I decided not to use a straight imperative again. Still, adding 'would you' and 'could you' seems burdensome and I don't feel like doing it when I am happy and want to show people that I am enjoying their company.

At other times, I would forget about the need to keep asking whether someone would prefer to do something on his or her own rather than doing it 'to keep me company'— *za kompaniiu*, as we say in Russian. Similarly, my desire to express my friendly feelings to others by making it clear I want to keep them company would be perceived by English speakers as a lack of initiative and overdependence. Russian seems to be able to conceptualise the idea of group activity much more readily than English. One needs just one word to say how many people are doing something together as a whole— *vdvoem* 'two people together', *vtroem* 'three people together', *vchetverom* 'four people together' and so on. It is only ( X ) living in Australia that I have come to understand the emphasis placed in Russian-speaking society on doing things with others rather than by oneself.

(Adapted from Anna Gladkova, "The journey of self-discovery in another language," in *Translating Lives: Living with Two Languages and Cultures*)

(注) \*PhD 博士号

問 1 下線部(A)を日本語に訳しなさい。

問 2 本文中の四つの空欄( X )に共通して入る前置詞を一つ答えなさい。

問 3 下線部(B)の単語と置き換え可能な同義語を本文中から一つ探して答えなさい。

問 4 本文中の空欄( ① )と( ② )に入る単語の組み合わせとして最も適切なものを、(a)~(d)の選択肢から一つ選び、記号で答えなさい。

(a) ① : more                      ② : more

(b) ① : more                      ② : less

(c) ① : less                        ② : more

(d) ① : less                        ② : less

問 5 下線部(C)を日本語に訳しなさい。

問 6 筆者は、下線部(D)の具体例として、オーストラリアでの会話における暗黙のルールを二つ指摘している。その二つの内容を解答欄の(1)と(2)に日本語で述べなさい。

II 次の英文を読み、下の問いに答えなさい。

Explaining the world through stories is, of course, nothing new. Stories and storytelling are as fundamental to human nature as science, and every culture we have records of has its creation story and tales of moral instruction. Although our detailed knowledge of ancient stories extends back only a few thousand years, to the beginnings of written language, human fascination with narrative most likely stretches back much further. Stone carvings and cave paintings dating back forty thousand years mix human and animal figures in interesting ways, and it's easy to imagine that there are stories behind the images.

Indeed, the tendency to seek and invent narrative is a deeply rooted part of human nature. We see stories everywhere we look. In a classic psychology experiment, people asked to describe a short animation of geometric shapes moving about a screen used language that attributed intention to the shapes, as if the objects were conscious actors: "The red triangle chased the blue circle off the screen."<sup>(A)</sup>

Young children live in a world with little distinction between fact and story. As I started writing this book, my four-year-old daughter was going through a superhero phase. At various times, she identified herself as Strong Girl, Fast Girl, Brave Girl, Smart Girl, Ninja Girl, and Butterfly Girl, and nearly every day, we heard a new story of how her heroic actions stopped the various Bad Guys. Now that she's older, her stories have become more and more involved and are a reliable source of parental entertainment.

This fascination with narrative carries over to explanations of how the world works.

- (a) These stories generally seem peculiar and almost comical, as modern scientific explanations of weather in terms of the motion of air and water in the atmosphere are vastly more effective at predicting the course of major storms.
- (b) A large chunk of mythology consists of attempts to impose narrative on the world, by attributing natural phenomena to capricious or revengeful gods and heroes.
- (c) And yet, when a weather disaster does strike, it is virtually (and depressingly) certain that at least one fundamentalist religious leader will attribute it to divine vengeance for something or another.



Modern superstition operates on a smaller scale, as well. Every newspaper in America runs a daily horoscope column, which millions of people read and follow. Otherwise highly educated people will behave as if the motion of distant planets had some significant influence over chance events and interpersonal interactions on Earth. The stubborn persistence of even readily falsifiable ideas like astrology shows the power of the human desire to impose narrative on random events.

Storytelling and even myth making have a place in science, too. In learning <sup>(B)</sup> about physics, for example, a student can hardly avoid hearing the famous stories of Galileo Galilei's dropping weights off the Leaning Tower of Pisa and Isaac Newton's inventing his theory of gravity when an apple fell on him. Of course, neither of these stories is literally true. There are elements of truth to both — Galileo did careful experiments to demonstrate that light and heavy objects fall at the same rate, and Newton did some of his critical work on gravitation at his family farm, while avoiding a plague outbreak in London. But the colorful and specific stories about the origins of those theories are almost completely fiction. These persist, though, because they are useful. They help fix the key science in the minds of students by embedding the facts within a narrative. A disconnected series of abstract facts and figures is very difficult to remember, but if you can weave those facts into a story, they become easier to remember. The stories of Galileo in the tower and Newton under the apple tree help bring home one of the key early ideas in physics by relying on the power of stories (in fact, most people remember the stories long after they've forgotten the underlying science).

Essentially all successful scientific theories contain an element of narrative: Event A leads to effect B, which explains observation C. Some sciences even <sup>(C)</sup> have to resist the temptation to impose too much narrative: Evolutionary biologists have struggled for years against the notion that evolution is inherently progressive, working toward some kind of goal. And one of the serious errors of

reporting on medical and psychological research is the mistaken assumption that when two phenomena tend to occur together, one phenomenon must cause the other. “Correlation is not causation” is a slogan among scientists and doubters, for good reason.

(Adapted from Chad Orzel, *Eureka! Discovering Your Inner Scientist*)

問 1 下線部 (A) を日本語に訳しなさい。

問 2 四角で囲んである段落では、冒頭の文 This fascination with narrative carries over to explanations of how the world works. に続く三つの文 (a)~(c) は原文の順序を変えてある。原文の (a)~(c) の順序を、次の①~⑤から一つ選択し、数字で答えなさい。

- ① (a) — (c) — (b)
- ② (b) — (a) — (c)
- ③ (b) — (c) — (a)
- ④ (c) — (a) — (b)
- ⑤ (c) — (b) — (a)

問 3 下線部 (B) について、筆者がガリレオとニュートンの例を取り上げて述べたかったことは何か、本文に即して日本語で説明しなさい。

問 4 下線部 (C) はどのようなことを意味しているか、本文に即して具体例をあげながら日本語で説明しなさい。

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Ⅲ 次の Jason と Emily の会話を読んで、下の問いに答えなさい。

**JASON:** Hey, Emily. Could I use your cellphone? I forgot mine at home, and I need to tell my mother that she won't be able to contact me.

**EMILY:** Sure. Here you go.

*(Jason makes a phone call to his mother.)*

**JASON:** Thanks! By the way, are you ever going to join the 21<sup>st</sup> century and get a smartphone?

**EMILY:** No! They are such a waste of time. Everyone around me is always staring at the stupid things. People are either playing games or trying to keep up with all of the social media messages that they are getting. It seems like they are even losing the ability to communicate directly with others because they are unconcerned with the people around them. I am sure that you have had the experience of people paying more attention to their smartphones than to you when you are trying to have a conversation.

**JASON:** Well, some of the things you have against smartphones may be true, but I think they help me save time rather than waste it. Instead of having to go to the library, I can get most of the information I need directly from the Internet wherever I am. I also use educational applications, not just play games that waste my time.

**EMILY:** It doesn't matter if the applications are educational or not. People still have their heads buried in their phones. The world is becoming a dangerous place for that very reason.

**JASON:** Well, I totally agree with you regarding the safe use of smartphones or any other device for that matter. People definitely need to follow the rules and use their common sense. However, another positive thing about having a smartphone that you might not be thinking about is the amount of space that it saves. I used to carry around a phone, a digital camera, a music player, a schedule book, a laptop computer, and books, but now I can have all of those things on one small, handy device. Just think about how much lighter your bag would be if you got a smartphone.

**EMILY:** I can see your point, but I still won't get one.

**JASON:** Okay! I give up. Continue living in the past.

問 1 次の(1)~(8)から、Jason と Emily のどちらかの発言内容と合致するものを三つ選び、(1)~(8)の数字で答えなさい。

- (1) Smartphones are too expensive.
- (2) People are losing the ability to communicate with others face-to-face.
- (3) People waste their time by playing games.
- (4) It is too easy to watch movies or listen to music instead of doing more productive things.
- (5) Social media messages are distracting.
- (6) Smartphones emit radiation that may be hazardous to one's health.
- (7) People are reading news and other information only online.
- (8) Smartphones are too complicated and confusing.

問 2 次の質問に英語で答えなさい。

Do you believe smartphones help you save time or waste your time? Give at least two reasons not mentioned in the conversation.

IV 次の文章を読み、下線部 (A)、(B) を英語に訳しなさい。

インターネットは無責任な発言やウソの情報が多いとして「うわさの巣窟」と批判  
(A) されることがある。しかし、インターネットのメディアとしての特性を考えると、  
この捉え方はそう簡単には賛成できない。

もちろん、ケータイやインターネットによって、うわさが変わりつつあることは確かだ。

たとえば、うわさの短命化である。「石油コンビナートの火災により、有害物質を含んだ雨が降る」といううわさが、首都圏を中心に東日本大震災当日、メールやツイッターなどを通じて爆発的に広まった。しかし、否定情報もすぐに流され、数日のうちに消え去った。ネット社会ではうわさが広まるのも早い、消えるのも早い。

インターネットでは、誰もが情報の受信者であると同時に発信者になることができる。ゆえに、インターネットの利用が一般化するにつれ、これまでのマスメディア  
(B) が中心であった情報の流れ方が変わり、それによって人間関係や社会の仕組み自体が変化していくだろう。いや、すでに変化したとも言われている。しかし、「誰もが情報の受発信者」という特徴は「もっとも古いメディア」であるうわさも同じである。だとすると、うわさにはこれからの社会を捉えるヒントが隠されているのではないか。

(松田美佐『うわさとは何かーネットで変容する「最も古いメディア」』より一部変更)