令和４年度　個別学力試験問題

外　国　語　(英　語)

(120 分)

●総　合　選　抜

文系Ⅰ，理系Ⅰ，理系Ⅱ，理系Ⅲ

●学類・専門学群選抜

人文・文化学群　(人文学類，比較文化学類)
社会・国際学群　(社会学類，国際総合学類)
人　間　学　群　(教育学類，心理学類，障害科学類)
生命環境学群　(生物学類，生物資源学類，地球学類)
理　工　学　群　(数学類，物理学類，化学類，応用理工学類，工学システム学類，社会工学類)
情　報　学　群　(情報科学類，情報メディア創成学類)
医　　学　　群　(医学類，看護学類，医療科学類)

注　　意

1. 問題冊子は１ページから 11 ページまでである。
2. 解答は解答用紙の定められた欄に記入すること。

I　次の英文を読んで，下の問いに答えなさい。
（星印（＊）のついた語には本文の後に注があります。）

What exactly is a greeting? *The Oxford English Dictionary* gives the following definition: 'a polite word or sign of welcome or recognition; the act of giving a sign of welcome; a formal expression of goodwill, said on meeting or in a written message'. Or there's Lucy's explanation when she finds herself in Narnia* and meets Mr Tumnus, the faun*, who gives her a confused look as she introduces herself and holds out her hand: 'People do it... when they meet each other.' (　1　), our greetings are little routines which we learn and do out of politeness or habit. Yet, although all this might capture the spirit of greetings, (2)something here is missing — something more fundamental that might better explain Lucy's thinking.

I turned, then, to what the academics had to say. The Canadian American sociologist Erving Goffman was one of the most influential thinkers in his field. Unlike most of his peers*, who were trying to make sense of the overarching structures and socio-economic trends that shape society, Goffman turned his attention to much smaller, everyday matters. Observing that most people spend most of their lives surrounded by other people, whether in groups and gatherings or among strangers, he set out to identify the various patterns and rules that govern our day-to-day conduct and social interactions. (3)To this end, he zoomed in on the sorts of behaviour that most of us tend to take for granted, such as a passing conversation, ordering in a restaurant or buying something in a shop. Whatever the grand theories, for Goffman, it was in these small-scale, face-to-face interactions that society began.

Famously, Goffman even examined the kind of half-exchanges that characterise many of our interactions with strangers, such as a fleeting glance or moving out of someone's way on the street. We may not give them much thought, but it's these small acts that signal our respect for other people's

personal space and the fact that we don't mean any harm. They're what make city living and travelling on the Tube* bearable. Goffman coined the term (4)'civil inattention' to describe this sort of unfocused interaction. While Goffman didn't use the term himself, he's been widely regarded as the pioneer of (5)'microsociology'. If we imagine that society is a giant termite* mound, then the microsociologist focuses on the activity of the individual termites to understand how the overall structure holds together.

Goffman's key insight here is on the importance of 'ritual'. While we tend to associate the term with mysterious tribal practices and religious ceremony, Goffman took a wider and more grounded view. For him, rituals were simply those routines and patterns of behaviour that bring people together, and he saw that our everyday lives are full of them. Everything from sitting down to eat to playing a game — they're all based on what Goffman called 'interaction rituals'. It's not so much that the activities are important in themselves, but that they bring about joint focus and attention. They are symbols of something bigger. At a more ordinary level, Goffman included all of the little unwritten codes and practices that govern our day-to-day encounters and make our public lives manageable, such as queuing in a shop or letting people off a train. (1), from the remotest tribes to inner cities, rituals are the key to social order.

Goffman showed how our greetings are a vital element in all this. Essentially, these patterns of behaviour, whether an elaborate handshake or simple 'Hi', open our interactions, marking the transition* from a distant state of civil inattention to focused communication. We use them to negotiate and incorporate ourselves into a social setting. (6)They're what he called 'access rituals' or, along with goodbyes, the 'ritual brackets' that frame our encounters. Without greetings, our interactions would become unmanageable.

Yet even though Goffman's analysis helps us to see the vital function of greetings, standing in Heathrow Airport, watching the bursts of emotion and even the more sober exchanges behind, (7)I couldn't help feel that he'd missed

something. Given how elaborate and intimate these rituals can be, surely they must have some meaning beyond managing our interactions. Here we are helped by the American sociologist Randall Collins. Taking Goffman's notion of interaction rituals, Collins injects them with extra life and meaning. For him, what's most important is not so much that they maintain social order but that, by bringing about our joint focus, they create group consciousness and solidarity*. The most successful rituals trigger a heightened state of physiological arousal*. It's why so many involve a high degree of physicality, in which we try to synchronise our bodies and minds. Think of how many rituals revolve around song and dance — think of the conga. It's these moments of intense energy and emotion that mark the high points in our lives, both as individuals and as social animals.

出典：Andy Scott (2019) *One Kiss or Two?: The Art and Science of Saying Hello*, pp. 12–15, Duckworth, Richmond より抜粋，一部改変

(注) Narnia C.S. ルイスによる『ナルニア国物語』における架空の国
faun ファウヌス(半人半獣の森や牧畜の神)
peer (職業や社会的地位などが)同等の人，同僚
the Tube ロンドンの地下鉄
termite シロアリ
transition 推移，移行
solidarity 団結(性)
physiological arousal 生理的な興奮，高揚

(注意) 解答する際，句読点は1マスに1文字記入すること。また，固有名詞に限り英語を用いてもよいが，その場合，大文字小文字に関係なく，1マスに2文字記入すること。

1. 空欄(　1　)に共通して入る語句として最も適切なものを次の中から1つ選び，記号で答えなさい。

(A) Above all　　(B) By the way

(C) For example　　(D) In short

2. 下線部(2)の something の内容が本文の後半に説明されている。その内容を 40 字以内の日本語で答えなさい。

3. 下線部(3)について，this が指す中身を明らかにしつつ，どのようなことを述べているのか，40 字以内の日本語で答えなさい。

4. 下線部(4)について，'civil inattention' とはどのようなことか，60 字以内の日本語で説明しなさい。

5. 下線部(5)の 'microsociology' とはどのような学問領域か，本文を参考にしながら 60 字以内の日本語で説明しなさい。

6. 下線部(6)について，they が指す中身を明らかにしつつ，どのようなことを言っているのか，80 字以内の日本語で説明しなさい。

7. 下線部(7)を別の英語表現で言い換えた時，最も近い意味になるものを次の中から1つ選び，記号で答えなさい。

(A) I was able to help myself not feel

(B) I was unable to stop myself from feeling

(C) nobody was able to help me feel

(D) somebody was able to stop me from feeling

Ⅱ　次の英文を読んで，下の問いに答えなさい。
（星印（＊）のついた語には本文の後に注があります。）

Both sound and sight are deeply familiar to us as humans, and it doesn't take much to imagine an alien-inhabited world full of vocal and visual communicators. But neither sound nor light is the oldest signalling modality on Earth. The original and most ancient communication channel is one that we find very difficult to imagine developing into a language; in fact, we often fail to notice it completely. That modality is smell. Animals smell — a lot. Even bacteria 'smell', if we widen the definition to its natural limits, that of sensing the chemicals in the environment around us. The very earliest life forms would have gained a huge advantage from being able to follow the concentration (1) of food chemicals in the water around them and so, rather than blundering around* blindly, evolved to 'follow their nose' (even though they didn't yet have actual noses).

As with vision, once organisms develop mechanisms for sensing something important in the environment (light, food), then that mechanism can be used for signalling, and this is precisely what happened, very early on indeed in the history of life on Earth. Even the interaction between different cells in an individual's body is made possible by chemical signals, and so 'chemical communication' (2) in the broadest sense dates back at least to the origin of multicellular life. Today, chemical signalling can be observed almost everywhere across all animal life. So why is there no chemical language, in the sense of a true language? (3) Why can you not write a poem in smells? And is this surprising lack of sophisticated chemical communication merely an accident of Earth's environmental and developmental history, or can we expect that every planet we visit will be similarly free of flatulent* Shakespeares?

The idea of a smell-based language may sound (　4　) because you might think that there simply are not enough distinct smells — chemical compounds —

to supply the huge variety of concepts that we use in our own language — words, essentially. (5) However, this may not be true. Even with a modest number of distinct smells, the number of possible combinations is huge. We know that our own rather unimpressive noses have detectors for about 400 different chemicals, dogs have 800 and rats can detect as many as 1, 200 distinct stimuli. That means we have the ability — in theory — to detect about 10^{120} different chemical combinations — many, many more than the number of atoms in the entire universe. Although this does not necessarily mean that we can consciously distinguish between any and all of those possible combinations of chemicals, at the very least we can say that a chemical modality could theoretically have the necessary complexity to transfer information on a scale we associate with language.

In addition, there is no neurological* reason to think that a smell-language should be impossible. Insects are, of course, (6) the Earth's champions of complex chemical communication. Smells are used to attract mates, to identify members of one's own colony, to mark the path to food, and to signal the presence of an enemy. In many cases, even when a relatively small number of active chemical compounds have been identified, perhaps twenty, we can see that closely related insect species combine those compounds slightly differently, so that the messages of one species aren't confused with those of another.

However, as with our other modalities, the chemical sense must meet certain physical conditions if it is to be a candidate for complex communication. Sight and sound are fast — chemical signals are not. A firefly's flash* reaches its recipient immediately; a cricket's chirp* perhaps with a delay of a second or two. At any scale larger than that of a few centimetres, the speed at which chemicals spread out from their source is hundreds, if not thousands of times slower. Although it is almost impossible to calculate the 'speed of smell', it is usually true that passive spread is much slower than a smell carried in the wind. So, one might consider the absolute upper limit to the speed of smell to be the speed of

the wind: typically of the order of 10 m/s compared to sound at 340 m/s. Suppose you are waiting for your wind-borne* message to arrive from a signaller on the other side of the road. On a very windy day, it could take a second or two. But on a still summer evening, you could be waiting a minute or more to get the message. Of course, on a planet where winds are regularly strong and reliable, perhaps chemical signalling could provide a fast communication channel. (7) Unfortunately, it would be an exceptionally one-way channel — good luck getting your reply back to the sender when your smells are fighting against a very strong wind!

出典：Arik Kershenbaum (2021) *The Zoologist's Guide to the Galaxy: What Animals on Earth Reveal About Aliens — and Ourselves*, pp. 121–124, Penguin Press, New York より抜粋，一部改変

(注) blunder around うろうろする
flatulent (においを出す)ガスをためた
neurological 神経学上の
firefly's flash ホタルの光
cricket's chirp コオロギの鳴き声
wind-borne 風で運ばれる

(注意) 解答する際，句読点は1マスに1文字記入すること。

1. 下線部(1) concentration を別の語で言い換えた場合，最も近い意味になるものを次の中から1つ選び，記号で答えなさい。

(A) attention　　(B) collection
(C) focus　　(D) guide

2. 下線部(2) 'chemical communication' とはどのようなコミュニケーション様式を意味するのか，50 字以内の日本語で説明しなさい。

3. 下線部(3)の問いに対して，本文に即して 50 字以内の日本語で答えなさい。

4. 空欄(　4　)に入る最も適切な語を次の中から 1 つ選び，記号で答えなさい。

(A) meaningful　　(B) pleasant

(C) ridiculous　　(D) completed

5. 下線部(5)のように言えるのはなぜか，90 字以内の日本語で説明しなさい。

6. 昆虫が，下線部(6)のように言われているのはなぜか。70 字以内の日本語で説明しなさい。

7. 下線部(7)について，これにより筆者はどのようなことを伝えようとしているのか。本文の内容から推測して，最も近い答えになるものを次の中から 1 つ選び，記号で答えなさい。

(A) 強風が吹く惑星であれば，においをコミュニケーションに利用できるため，その惑星に光や音でメッセージを送ったとしても，返事は返って来ないということ。

(B) 風は，光や音を使ったのと同じくらい有効なコミュニケーションの手段であるにもかかわらず，それが利用されていないのは，不幸な状況であるということ。

(C) においを強風に乗せれば素早くメッセージを送れるが，風下からは返事が送れず，通常のコミュニケーションのような双方向性は期待できないということ。

(D) においを使って素早いコミュニケーションができるのは，強風が安定して吹くような惑星など，特別な環境に限定されてしまうということ。

Ⅲ　次の[A]，[B]に答えなさい。

[A]　次の英文の文脈に適合するように，(1)から(3)の(　　)内の語または句を並べ替えるとき，それぞれ3番目と5番目にくるものを選び，記号で答えなさい。

Veganism is a lifestyle choice where a person avoids causing harm to or using animals. This means people who are vegan do not eat meat, eggs or fish and do not use products made from leather or other animal parts. People who are vegan often love animals in a big way. You might think being vegan is a choice about diet alone, but lots of vegans around (1)(① think　② as　③ the world　④ of　⑤ a lifestyle　⑥ it).

The word "vegetarian" has been used since the 1800s and, even before that, people in ancient India would sometimes practice vegetarianism. The word "vegan" was first used in 1944 by Donald Watson and his wife Dorothy Morgan. They were both vegetarians who decided to also cut out milk and eggs. They described this new style of vegetarianism as "veganism."

Although veganism is relatively new in Japan, there are a lot of restaurants that (2)(① the lifestyle gains　② vegan options　③ offer　④ popularity　⑤ as). But did you know that a lot of traditional Japanese food is also vegan? Natto, soba, and mochi are all vegan.

Some vegans and scientists think that veganism might be helpful for our planet. We use a lot of resources (3)(① we　② that　③ eat their meat　④ to raise animals　⑤ so　⑥ can). This includes water, land and air. Animals also produce a lot of greenhouse gases. Some scientists believe that if we move toward vegan or vegetarian diets we might be able to help cut climate change.

出典："4 interesting facts about veganism," *The Japan Times Alpha*, June 4, 2021, p. 8 より，一部改変

(1)　3番目＿＿＿　　5番目＿＿＿

(2)　3番目＿＿＿　　5番目＿＿＿

(3)　3番目＿＿＿　　5番目＿＿＿

[B] 次の英文を読んで，下の問いに英語で答えなさい。ただし，句読点は語数に含めません。

Some people say that censorship of the internet is against the principles of a free and open society, but I think that some form of internet censorship is justified for the following reasons.

Firstly, total freedom of speech does not exist in any society. There are limits to what people can say in even the most democratic countries. If you didn't have laws against racist hate speech or threats, citizens would not be able to live secure lives. Why should the internet be different? Some censorship of social media posts or sites that encourage such things as terrorist acts is necessary.

Secondly, elections in democratic countries including the USA are often being influenced by fake news stories generated online. Online sites linked to the information gathering agencies of non-democratic countries can use fake news sites to spread misinformation and to influence the way people vote in democracies. Surely, it is necessary to censor such sites to protect the democratic process from propaganda and lies.

Of course, to have as little censorship as possible of the internet should be the goal. However, if the internet were totally free of regulation, the security and stability of society would be seriously threatened.

出典："Should the internet be free from censorship?" *The Japan Times Alpha*, May 28, 2021, p. 28.

1. 本文の内容を 50 語程度の英語でまとめなさい。

2. インターネット検閲(internet censorship)についてのあなた自身の考えを 50 語程度の英語で述べなさい。