

平成 28 (2016) 年度

慶應義塾大学入学試験問題

看護医療学部

外国語 (英語)

- 注意
1. 受験番号と氏名を解答用紙の所定の欄にそれぞれ記入してください。
  2. 解答用紙は 1 枚です。解答は必ず所定の欄に記入してください。解答欄外の余白、採点欄および裏面には一切記入してはいけません。
  3. 解答欄に数字を入れる場合には、1 マスに 1 字だけ明確に記入してください。
  4. 解答欄は (その 1) と (その 2) に分かれているので注意してください。
  5. 問題用紙の余白は下書きに用いてもかまいません。
  6. この冊子の総ページ数は 16 ページです。問題文は 2～14 ページに書かれています。試験開始直後、総ページ数および落丁などを確認し、不備がある場合はすぐに手を上げて監督者に知らせてください。
  7. 不明瞭な文字・まぎらわしい数字は採点の対象としないので注意してください。
  8. この問題冊子は試験終了後持ち帰ってください。

《 指示があるまでこの冊子は開かないこと 》

I. 以下の各文の（ ）内から、最も適切な語句をそれぞれ1つずつ選び、解答欄に記号で記しなさい。

1. I know you're very busy, but would you (A. do B. have C. let D. make) me a favor?
2. In partnership with her husband Pierre, Madame Curie (A. helped discover B. helped discovering C. helping her discover D. was helping discover) some basic principles of radioactivity.
3. For a well-balanced life, even the most successful students need to have other interests (A. also B. and C. behind D. besides) studying.
4. I'm so embarrassed. I (A. did B. got C. made D. tried) several basic mistakes on the math test.
5. I turned off the TV before (A. news was B. news were C. the news was D. the news were) finished, it was too depressing to watch.
6. I've decided to buy one of these drawings. (A. How B. Where C. Which D. Who) one do you think is the best?
7. I really needed to take those notes. Thanks for (A. borrowing B. borrowing me C. lending me D. renting me) a pen.
8. The teacher said I'd get a good grade on the exam provided (A. I study B. I'm to study C. study D. studying) hard and she was right. I studied hard and I got a good grade.
9. I like the blue coat better. I think it's much prettier, but it costs (A. as much twice B. more than the twice C. twice as much as D. twice more than) the brown coat.
10. (A. Except for B. Excepting for C. Excepting D. To except) Hokkaido, most of Japan will have pleasant weather tomorrow.
11. The results of the exam (A. are to be announced B. is being announced C. is going to announce D. will be announcing) tomorrow.
12. This soup is delicious. I'd like (A. another B. one another C. some other D. the other) bowl, please.
13. My sister is a very talented person, especially when it comes to drawing. She (A. drew herself this picture B. drew this picture herself C. herself drew this picture D. this picture drew herself).

14. If you're not doing anything tomorrow evening, (A. drop at B. drop by C. drop off D. drop over) my apartment for a cup of tea. I want to talk to you about the homework assignment.
15. It was so hot that he finished the bottle of water and then (A. asked after B. asked for C. was asking D. was asking to) more.
16. Though now greatly reduced, the temples in Hiraizumi once rivaled those (A. found B. that find C. they are found D. were founded) in Kyoto.
17. Since my mother cooks, my father always washes the dishes and (A. puts them away B. puts them down C. puts them in D. puts them off).
18. It is important to take your medicine, so please (A. be exact B. be exactly C. do exact D. do exactly) as your doctor says.
19. When my sister was sick, my parents (A. looked after B. looked around C. looked at D. looked for) her.
20. The person (A. to who B. to whom C. who to D. whom to) you wish to speak is sitting over there.

II. 下記文中の空欄(1)～(10)に入れるのに最適な語または句を、選択肢の中からそれぞれ1つずつ選び、解答欄に記号で記しなさい。

We can use the Strategy of Convenience to expand and ( 1 ) our friendships. We're much more likely to be friends with people whom we see ( 2 ) making an effort—those we run into frequently at work, in class, or around the neighborhood. In what's called the "mere exposure effect," repeated exposure makes people like each other ( 3 ).

Relationship Convenience is why I love to belong to groups. Belonging to a group that meets regularly is a convenient way of making a ( 4 ) of seeing people. It sounds odd to talk about "convenience" in the context of friendship, but ( 5 ), it's convenient to see people in groups, and as I see people more, I grow closer to them. Even if I ( 6 ) one meeting, I'll see everyone at the next meeting. I don't have the headache of trying to make individual plans. Also, I have the ( 7 ) to spend time with people whom I don't yet know well, which broadens my relationships in a ( 8 ) way.

It's not easy, as an adult, to make a new friend. It can feel very ( 9 ) to say, "Would you like to get a cup of coffee sometime?" The convenience of group membership makes it easier to ( 10 ) friends.

1. A. anticipate    B. deepen    C. narrow    D. sharpen
2. A. despite    B. hardly    C. while    D. without
3. A. better    B. further    C. less    D. most
4. A. habit    B. pattern    C. rule    D. schedule
5. A. by contrast    B. for example    C. in truth    D. on the other hand
6. A. attend    B. catch    C. make    D. miss
7. A. chance    B. opportune    C. requirement    D. system
8. A. believable    B. formal    C. fresh    D. natural
9. A. awkward    B. expected    C. informal    D. truthful
10. A. admit    B. become    C. define    D. expect

【出典】 Rubin, G. (2015). *Better than before: Mastering the habits of our everyday lives*. Hodder & Stoughton : London.

Ⅲ. 次の枠内に示された1～4の各文を入れるのに最も適した箇所を、下記文中の空欄  ～  から1つずつ選び、解答欄に記号で記しなさい。ただし1つの空欄には1文しか入らない。

1. And then there are pain receptors\* — nerve bundles with bare endings that fire when we are hurt.
2. One distinguishing trait is that touch is our most active sense, our means of seizing the world and experiencing it, quite literally, first hand.
3. Touch literally acts on the world and the world reacts.
4. Touch receptors, on the other hand, are scattered throughout the skin and muscle tissue and must convey their signals by way of the spinal cord\*\*.

Touch is the mother of all sensory systems. It is an ancient sense in evolution: even the simplest single-celled organisms\*\*\* can feel when something brushes up against them and will respond by moving closer or pulling away. It is the first sense to emerge while a baby is still in its mother and the last sense to fade at life's end.  The skin of patients in a deep coma\*\*\*\* will respond when touched by a nurse.

Touch is a special sense in several ways.  As one researcher pointed out, while we can hear or see something from a distance and without really trying, if we want to learn about something through touch, we must make a move: rub the fabric or pet the cat. In this way, touch is a two-way street, and that's not true for sight or hearing. If you touch an object, inevitably you change it, move it, or affect it.

Another trait that distinguishes touch is its widespread distribution. Our eyes, ears, noses, and mouths are clustered together in the head, conveniently close to the brain that interprets their input.

Finally, more than most of the other senses, there are also many distinct classes of touch-related receptors.  Some respond to pressure and others to vibrations, some are sensitive to warmth or cold, while other touch nerves keep track of where our limbs are and where we are moving.

Like a mother, touch is always hovering somewhere in the perceptual

background. Though it is always complex and at times contradictory, it remains indispensable to our sense of safety and sanity.

注

\*pain receptor = 痛覚受容体

\*\*spinal cord = 脊髓

\*\*\*single-celled organism = 単細胞生物

\*\*\*\*coma = 昏暈

【出典】Angier, N. (2008). Primal, acute and easily duped: Our sense of touch. *The New York Times*. December 9.

IV. 以下の文中の枠内に1～4の文が入る場合、文意から考えてどの順で並べると最も適切か。下記の各問の答えを解答欄に記号で記しなさい。

**最初の段落** Sleepwalking\* is the best-known condition of what are called parasomnias\*\*, a broad group of problems that arise when one part of the brain shows up for work when it is not supposed to or misses its shift entirely. In most cases, the result is a person who is literally half asleep.

1. In one scene, she sleepwalks into the room where two men are talking. "You see, her eyes are open," one says when Lady Macbeth walks by. "Aye, but their sense is shut," the other replies.
2. That means that sleepwalkers can have their eyes open and react to the events going on around them, but have no conscious thought or memory.
3. Though parasomnia, or sleepwalking, wasn't fully understood by scientists as a class of disorders until the early 1980s, Shakespeare was eerily\*\*\* correct in his description of the sleepwalking Lady Macbeth.
4. When someone is sleepwalking, the parts of the brain that control movement and spatial awareness are awake, while the parts of the brain responsible for consciousness are still asleep.

**最後の段落** As is so often the case, Shakespeare captures the condition in a nutshell\*\*\*\*, the eyes are open and sleepwalkers can respond but their eyes' "sense is shut." Sleepwalkers awaken with no memory of their actions, their bodies having gone about their business\*\*\*\*\* without their brains' input.

注

\*sleepwalking = 夢遊病

\*\*parasomnia = 錯睡眠 (睡眠障害の一種)

\*\*\*eerily = 不気味に

\*\*\*\*in a nutshell = 簡潔に

\*\*\*\*\*go about their business = 自分の仕事をする



設問

1. 最初の段落の後にすぐ続く文  
A. 1                      B. 2                      C. 3                      D. 4
2. 文1の後にすぐ続く文または段落  
A. 2                      B. 3                      C. 4                      D. 最後の段落
3. 文2の後にすぐ続く文または段落  
A. 1                      B. 3                      C. 4                      D. 最後の段落
4. 文3の後にすぐ続く文または段落  
A. 1                      B. 2                      C. 4                      D. 最後の段落
5. 文4の後にすぐ続く文または段落  
A. 1                      B. 2                      C. 3                      D. 最後の段落

【出典】 Randall, D. K. (2012). *Dreamland*. W.W. Norton: NY.

V. 以下は “I’m not lying, I’m telling a future truth” と題する、6 段落で構成される文章である。次の最初の段落に段落 1～4 を続ける場合、全体の論旨の展開から考えてどのような順で並べると最も適切か。下記の各問の答えを解答欄に記号で記しなさい。

**最初の段落** Is there a difference between telling a lie and stretching the truth or exaggerating? A series of recent studies suggests that there may be.

1. But a recent study found that exactly the opposite was true for students who exaggerated their grades. These researchers found that, oddly enough, the exaggerators became significantly more relaxed while discussing their grades. “The ones who exaggerated the most appeared the most calm and confident” on the ratings, one of the researchers said.
2. Psychologists have studied deception from all sides and have found that telling a lie usually puts a psychological or physical strain on the person doing it. People with guilty knowledge—of a detail from a crime scene, for example—tend to show signs of stress, as measured by heart and skin sensors, under pointed questioning.
3. This grade inflation was less an attempt to deceive, the authors concluded, than a reflection of healthy overconfidence and a statement of aspirations. “It’s basically an exercise in projecting the self toward one’s goals,” another scientist said. In fact, students who touched up their averages\* in interviews subsequently improved their grades—often by the very amount they had exaggerated.
4. Touching up the truth or past performances induces none of the anxiety that lying or keeping secrets does, these studies find; and embroiderers\*\* often work to live up to the enhanced self-images they project.

**最後の段落** In a sense, these are not lies as much as they are expressions of yearning and for reachable goals. They are a future truth. Hopefully.

注

\*touch up one's averages = 自分の成績平均値を高めにする

\*\*embroiderer = 誇張する人

設問

1. 最初の段落の後にすぐ続く段落

A. 1                      B. 2                      C. 3                      D. 4

2. 段落1の後にすぐ続く段落

A. 2                      B. 3                      C. 4                      D. 最後の段落

3. 段落2の後にすぐ続く段落

A. 1                      B. 3                      C. 4                      D. 最後の段落

4. 段落3の後にすぐ続く段落

A. 1                      B. 2                      C. 4                      D. 最後の段落

5. 段落4の後にすぐ続く段落

A. 1                      B. 2                      C. 3                      D. 最後の段落

【出典】 Carey, B. (2008). I'm not lying, I'm telling a future truth. Really. *The New York Times*.  
May 6.

VI. 次の “Altruism” と題する文章を読み、下記の各問に答えなさい。

The concept of altruism is ready for retirement.

Not that the phenomenon of helping others and doing good to other people is about to go away — not at all. On the contrary, the appreciation of the importance of bonds between individuals is on the rise in the modern understanding of animal and human societies. What needs to go away is the basic idea behind the concept of altruism — that there is a conflict of interest between helping yourself and helping others.

The word “altruism” was coined in the 1850s by the great French sociologist Auguste Comte. What it means is that you do something for other people (the Old French *altrui*, from the Latin *alter*), not just for yourself.

A This concept is rooted in the notion that human beings (and animals) are dominated by selfishness and egoism, so that you need a concept to explain why they sometimes behave unselfishly and kindly to others.

But the reality is different. Humans are deeply bound to other humans, and most actions are mutual and in the interest of both parties (or, in the case of hatred, in the disinterest of both). The starting point is neither selfishness nor altruism but the state of being bound together. It's an illusion to believe that you can be happy when no one else is.  B Or that other people will not be affected by your unhappiness.

Behavioral science and neurobiology\* have shown how intimately we're bound.  C Feelings such as empathy, sympathy, and compassion are evident in humans and animals alike. <sup>(1)</sup>We're influenced by the well-being of others in more ways than we normally care to think of. Therefore a simple rule applies: *Everyone feels better when you're well, and you feel better when everyone is well.*

The relationship between the two is the real one. Egoism and its opposite concept, altruism, are second-order concepts—shadows or even illusions. This applies also to the immediate psychological level: if helping others fills you with a rewarding “warm glow,” as it is called in experimental economics, is it not also in your own interest to help others? Are you not, then, helping yourself?  D

Likewise, if you feel better and make more money when you're generous and contribute to the well-being and resources of other people—as in the welfare societies that, like my own Denmark, became rich through sharing and equality—then whoever wants to keep everything for himself, with no gift-giving, no taxpaying\*\*, and no generosity, is just an amateur egoist.

<sup>(2)</sup> Real egoists share.

It's not altruistic to be an altruist—just wise. Helping others is in your own interest. We don't need a concept to explain that behavior. Auguste Comte's concept is therefore ready for retirement. And we can all just help each other, without wondering why.

注

\*neurobiology = 神経生物学

\*\*taxpaying = 納税

## 設問

1. 以下の（ア）と（イ）の各文を入れるのに最も適した箇所を，上記文中の空欄  ～  から1つずつ選び，解答欄に記号で記しなさい。ただし1つの空欄には1文しか入らない。  
（ア） Thus it opposes egoism or selfishness.  
（イ） Being kind to others means being kind to yourself.
2. 下線部（1）を和訳しなさい。
3. 下線部（2）の "Real egoists share" の理由を30字以内で説明しなさい。

【出典】 Norretranders, T. (2015). Altruism. In J. Brockman (ed.), *This idea must die: scientific theories that are blocking progress*. HarperCollins: NY.

VII. 以下の設問に答えなさい。

In 100 to 150 words in English, write a short essay in response to the following question.

More and more parents are giving their children non-traditional (so called *kira-kira*) names. What do you think of this trend?

〈 以下余白 〉

