経済学部・医学部　　　　　　　　　　　　　　　　前期日程

平成 26 年度入学試験問題

英　語

注　意　事　項

1．　この問題冊子は、試験開始の合図があるまで開いてはいけません。

2．　この問題冊子は、全部で 8 ページあります。

3．　解答用紙は、全部で 4 枚あります。

4．　解答は、解答用紙の該当欄に記入してください。

5．　受験番号は、解答用紙の指定された箇所に記入してください。決して
氏名を書いてはいけません。

6．　解答用紙は、試験終了後回収します。

7．　この問題冊子は、持ち帰ってください。

次の英文を読んで以下の問に答えなさい。

The Nitobe Inazo Memorial Garden at the University of British Columbia was created during a fifteen-month period in 1959 and 1960 by the distinguished Japanese landscape architect Mori Kannosuke (1894-1960). His masterpiece contains much more than just the widely known and standard arrangements of sophisticated Japanese gardens. The garden is a sacred landscape preserving cosmic echoes. In designing the garden, Mori demonstrated a deep knowledge of Western and Japanese astronomy and astrology.

Before I begin to review some of the many mythological and astronomical references to Nitobe that are hidden within this garden, let me briefly describe (1)a few of the general concepts familiar to traditional Japanese artists that are apparent there. Firstly, a master garden artist such as Mori would have known the old Japanese folklore stories and traditional religious teachings. These include the teachings of Zen Buddhism and the difficult concept *yûgen*, which means mysterious, or hidden, or elegant, or subtle. Secondly, to appreciate Mori's wizardry, we must remind ourselves that scientific or quantitative cartography (map-making), which in recent centuries has been so highly developed by geographers and landscape makers in the modern Western world, including Japan, can be traced back to roots in the ancient East. There, priests and landscape artists, including those of Japan, formulated an emotionally potent religious or symbolic cosmography. This old cosmography is a dead issue for most modern scholars of Japan. Well-educated Japanese today, like their contemporaries everywhere, prefer to think that science is more valuable than myth, and that science provides better explanations of natural phenomena than did ancient myths. Yet, except for the specialists concerned, the truth of the matter is that few people find much psychological satisfaction in scientific models of nature.

Politically and psychologically satisfying myths are, and always were, in great demand, and are eagerly combined into a society's belief system. The Japanese continue to respect, if not revere, the old myths. Certainly (2)Nitobe did. In 1910, he founded with Yanagida Kunio an organization to study traditional Japanese ways. The old myths are kept alive mainly by what might be called special-interest groups, but these groups are entirely

outside the academic world. These non-academic "schools" of flower arranging, or tea drinking, or sword making, maintain myths that hold the world together — myths usually untouched by modern science.

In spite of the differences between traditional and modern sciences, this garden amazingly bridges the gap between modern quantitative geographies and the ancient symbolic geographies. In this landscape full of both myth and (A), Mori has brought the two together: old and new, East and West. They enrich each other, just as Nitobe's life work joined the thought worlds of East and West. Here we find both a number-rich, quantitative and symbolic cosmography and a spirit-rich, scientific cartography. An example of how Mori represented the old cosmography concerns the fact that the apparently triangular garden space is more accurately described as a kind of rectangle. However, careful observers will notice that there are actually twelve sides to the garden. These twelve sides refer to the twelve months of the year, contributing to the already strongly developed sense of season that is gained in the garden. (3)The garden becomes a living botanical calendar, with the annual cycle of the seasons vividly presented as visitors move counter-clockwise around the garden. Every precinct of the garden blossoms, or shows its colors, at the appropriate time of the year.

This seasonal show culminates in the colorful hues and somber scenes of autumn near the teahouse. To observers who visit regularly throughout the year, the garden becomes a very slowly turning, natural kaleidoscope. In the ancient Sino-Japanese cosmography, Earth was a square, a huge four-sided mountain, and Sky was a circle, a vast round dome of stars spinning slowly above the mountain. Today, one can still find that celestial circle superimposed over the Nitobe Inazo Memorial Garden.

(Adapted from Richard Eldridge Copley, *Darkened Lanterns in a Distant Garden*)

問1　下線部（1）について、20字以内の日本語で説明しなさい。

問2　下線部（2）の内容を15字以内の日本語で説明しなさい。

問3　（　A　）に入るもっとも適切な語を本文中より1語抜き出しなさい。

問4　下線部（3）の理由を30字以内の日本語で説明しなさい。

2　次の英文を読んで以下の問に答えなさい。

Fundamentally speaking, are humans good or bad? It's a question that has repeatedly been asked throughout humanity. For thousands of years, philosophers have debated whether we have a basically good nature that is corrupted by society, or a basically bad nature that is kept in check by society. Psychology has uncovered some evidence which might give the old debate a twist.

One way of asking about our most fundamental characteristics is to look at babies. (1)Babies' minds are a wonderful showcase for human nature. Babies are humans with the absolute minimum of cultural influence — they don't have many friends, have never been to school and haven't read any books. They can't even control their own bowels, let alone speak the language, so their minds are as close to innocent as a human mind can get.

The only problem is that ア[evaluate, it, language, makes, of, the lack, their opinions, to, tricky]. Normally we ask people to take part in experiments, giving them instructions or asking them to answer questions, both of which require language. Babies may be cuter to work with, but they are not known for their obedience. What's a curious psychologist to do?

Imagine you are a baby. Since you have a short attention span, the experiment will be shorter and much more fun than most psychology experiments. It was basically a kind of puppet show; a scene featuring a bright green hill, and the puppets were cut-out shapes with stick-on wobbly eyes; a triangle, a square and a circle, each in their own bright colours. What happened next was a short play, as one of the shapes tried to climb the hill, struggling up and falling back down again. Next, the other two shapes got involved, with either one helping the climber up the hill, by pushing up from behind, or the other hindering the climber, by pushing back from above.

What happened next tells us even more about human nature. After the show, infants were given the choice of reaching for either the helping or the hindering shape, and it turned out they were much more likely to reach for the helper. This can be explained if they are reading the events of the show in terms of motivations — the shapes aren't just

—3—

moving at random, but they showed to the infant that the shape pushing uphill "wants" to help out (and so is nice) and the shape pushing downhill "wants" to cause problems (and so is nasty).

The researchers used an encore to confirm these results. Infants saw a second scene in which the climber shape made a choice to move towards either the helper shape or the hinderer shape. The time infants spent looking in each of the two cases revealed what they thought of the outcome. If the climber moved towards (a) the infants looked significantly longer than if the climber moved towards (b). This makes sense if the infants were surprised when the climber approached (c). Moving towards (d) shape would be the happy ending, and obviously it was what the infant expected. If the climber moved towards (e) it was a surprise, as much as you or I would be surprised if we saw someone give a hug to a man who had just knocked him over.

The way to make sense of this result is to assume that infants with their pre-cultural brains had expectations about how people should act. Not only do they interpret the movement of the shapes as resulting from motivations, but they prefer helping motivations over hindering ones.

This doesn't settle the debate over human nature. A cynic would say that it just shows that infants are self-interested and expect others to be the same way. At a minimum though, it shows that (2)tightly bound into the nature of our developing minds is the ability to make sense of the world in terms of motivations, and a basic instinct to prefer friendly intentions over malicious ones. It is on this foundation that adult morality is built.

(Adapted from Tom Stafford, "Are we naturally good or bad?," *BBC Future Thinking*)

問1　下線部（1）のように言える理由を 20 字以内の日本語で説明しなさい。

問2　文中ア [　　　　　　　　] の中の語句を文意に沿うように並べかえなさい。

問3　（ a ）～（ e ）に、文意に沿う適切な語を以下の①②から選び、その番号を書きなさい。

　　　　　　　①　the helper　　　　②　the hinderer

問4　下線部（2）を和訳しなさい。

Read the following text and answer the questions below in full English sentences.

Some years ago, executives at an American international airport faced a troubling customer-relations issue. Passengers were lodging an inordinate number of complaints about the long waits at baggage claim. In response, the executives increased the number of baggage handlers working that shift. The plan worked: the average wait fell to eight minutes, but the complaints persisted. Puzzled, the airport executives undertook a more careful, on-site analysis. They found that it took passengers a minute to walk from their arrival gates to baggage claim and seven more minutes to get their bags. So the airport decided on a new approach: instead of reducing wait times, it moved the arrival gates away from the main terminal and routed bags to the outermost carousel. Passengers now had to walk six times longer to get their bags. Complaints dropped to near zero.

This story hints at a general principle: the experience of waiting, whether for luggage or groceries, is defined only partly by the objective length of the wait. Occupied time (walking to baggage claim) feels shorter than unoccupied time (standing at the carousel). Research on queuing has shown that, on average, people overestimate how long they've waited in a line by about 36 percent. This is also why one finds mirrors next to elevators. The idea was born in the 1950s when the spread of high-rises led to complaints about elevator delays. The rationale behind the mirrors was similar to the one used at the airport: give people something to occupy their time, and the wait will feel shorter. With the mirrors, people could check their hair or slyly ogle other passengers. And it worked: almost overnight, the complaints ceased.

Our expectations further affect how we feel about lines. Uncertainty magnifies the stress of waiting, while feedback in the form of expected wait times and explanations for delays improves the tenor of the experience. And beating expectations buoys our mood. All else being equal, people who wait less than they anticipated leave happier than those who wait longer than expected. This is why Disney, the universally acknowledged master of applied queuing psychology, overestimates wait times for rides, so that its guests are pleasantly surprised when they get on their rides ahead of schedule.

Perhaps the biggest influence on our feelings about lines, though, has to do with our perception of fairness. When it comes to lines, the universally acknowledged standard is first come first served: any deviation is, to most, a mark of inequity and can lead to violent "queue rage." Last month a man was stabbed at a post office by a fellow customer who mistakenly thought he'd cut in line. Surveys show that many people will wait twice as long for fast food, provided the establishment uses a first-come-first-served, single-queue ordering system as opposed to a multiple-queue setup. Anyone who's ever had to choose a line at a grocery store knows how unfair multiple queues can seem; invariably, you wind up kicking yourself for not choosing the line next to you that ended up moving twice as fast. But there's a curious cognitive asymmetry at work here. While losing to the line at our left drives us to despair, winning the race against the one to our right does little to lift our spirits. Indeed, in a system of multiple-queues, customers almost always fixate on the line they're losing to and rarely on the one they're beating.

Fairness also dictates that the length of a line should be commensurate with the value of the product or service for which we're waiting. The more valuable it is, the longer one is willing to wait for it. Hence, the supermarket express line, a rare, socially sanctioned violation of first come first served, is based on the assumption that no reasonable person thinks a child buying a single candy bar should wait behind an old man with a huge amount of items in his grocery basket. We'll never eliminate lines altogether, but a better understanding of the psychology of waiting can help make those inevitable delays that inject themselves into our daily lives a touch more bearable.

(Adapted from Alex Stone, *Why Waiting Is Torture*)

Question 1 Why do you sometimes find mirrors next to elevators?

Question 2 Why do companies such as Disney exaggerate waiting times for their rides?

Question 3 What is the common perception of fairness when waiting in line?

Question 4 Compared with a single-queue waiting system, what is the cognitive asymmetry at work in a multiple-queue setup?

Question 5 What is an example of a violation of the first-come-first-served principle that is socially acceptable?

4　次の英文を読んで以下の問に答えなさい。

The date when (**A**) first came to be used in England can be determined fairly simply. Records of one sort or another — wills, grants of land, royal writs and charters — have been kept in this country from long before the Norman Conquest. After 1066, there were many more records. Domesday Book, completed in 1087, was William the Conqueror's first inventory of his new dominions, and the first great expression of the Norman genius for administration. After that, until the present, the volume of paperwork produced by government (and by other activities of society) has been ever-increasing.

It is possible to see, from these records, that surnames came gradually into use in this country between 1066 and about 1400. Before 1066, a person usually had one name only — a Christian name, unique to him and not necessarily to his father or grandfather. After 1400, people almost always had a family surname as well as a Christian name, as we have today. Almost all the names now (a) use have a history going back to this period, after which very few new names appeared.

The spread of surnames is a consequence of two things: the (ア) of population, and the expansion of government. A small population living an almost unchanging life in small villages could manage quite well with no more than one name for each person. Such communities would probably have a big enough store of names (b) which to choose, when naming their children; so that the (イ) caused by two people having the same name and living in the same village need not arise too frequently. Occasions when their names would need recording would be rare. If, however, the population of the country and of the local communities in it grows, it is clear that this system might prove inadequate.

It is thought that the population of England rose from about two millions in 1066 to about four millions in 1400. Towns were larger and more numerous; people travelled from place to place more often; trade brought more strangers into contact (c) each other.

At the same time, the Conquest gave England a line of kings with a genius for government. There was both a need for a more systematic administration, and an ability in the Normans to fill that need. Under King William and his (ウ), as has been said, records

become more elaborate and voluminous. The old system of "one man, one name" was no longer workable, and had to be replaced. This (エ) was gradual; it took about three centuries to complete; and by 1400 the present system had come into being.

The present system is of course one whereby surnames belong (d) families, and are handed down unchanged in the male line. There was a time when an earlier system was employed, though only for some people. For example, the last English king before the Conquest was Harold, the son of Godwin. Harold was known as *Harold Godwinsson* — Harold, son of Godwin. This is a surname of sorts; Harold bore it all through his life. But it was not a *family* name, it was a *personal* one. Harold's father, Godwin was not called *Godwinsson* — he really *was* Godwin. And Harold's son would not have been called that either; he would have been (B). Harold's second name was thus not passed down from one (オ) to another, but it was used as a surname in all other ways. It is easy to see the difference (e) this and the modern system; and it is also easy to see how this system could change into the modern one fairly naturally. It did in fact do so.

(Adapted from John and Joan Levitt, *People Have Names*)

問１　（　Ａ　）に入るもっとも適切な語を本文中より１語抜き出しなさい。

問２　（ａ）～（ｅ）に適切な前置詞を入れなさい。

問３　（　ア　）～（　オ　）に以下の単語を文意に沿った名詞に変えて入れなさい。
　　　　ただし、同じものを繰り返して使わないこと。

　　　　confuse　　　generate　　　grow　　　replace　　　succeed

問４　（　Ｂ　）に適切な語を入れなさい。