

# 平成21年度入学試験問題

## 英 語

### 注 意

- 1 問題冊子は1冊，解答用紙は5枚です。
- 2 すべての解答用紙に受験番号を記入しなさい。
- 3 解答は，すべて解答用紙の指定されたところに書きなさい。
- 4 試験終了後，問題冊子は必ず持ち帰りなさい。

1 次の英文は、自転車を偉大な発明であるとたたえたものです。これを読んで、下の問いに日本語で答えなさい。

When asked what their favourite invention of all time is, what do you suppose British people say? Mobile phones get some votes; computers, too; the Internet, inevitably. And there are always some people who love their car and couldn't imagine life without it. But what comes out top? The bicycle, every time.

It seems a paradox in the age of consumer electronics that it's the bicycle — that strong and simple piece of Victorian technology — that we love most. But why does the bicycle occupy this special place in our affections?

The heart has its reasons. A psychologist might say it's to do with attachment. The great majority of us first learn to ride a bike as a child. For us, you might say, the bicycle is a type of “transitional object”, carrying us for the first time, experimentally, away from our parents. In this way we recall perhaps our unremembered first steps. When we learn to cycle, aged five, six or seven, the scary thrill of discovering that we can balance to ride — wobbling and hesitant at first, but soon faster and faster — gives us our first real taste of freedom and independence. It's a primary pleasure of cycling that you move under your own steam, and you control where you want to go. For a child, always exploring boundaries, that's an ecstatic moment. ① How could you not feel, ever afterwards, that your bicycle is in some way your friend for giving you that experience?

And it's not only you. The American author Henry Miller (1891-1980) wrote a book entitled *My Bike & Other Friends*. In it he described how, as a youth, he would make his mother mad by cleaning his bike in the house and leaving oil stains on the hall floor. “You'd sleep with that damn bike, if you could,” she cursed, and he silently agreed. Another Californian writer William Saroyan (1908-1981), described the bicycle as “the noblest invention of mankind” — a sentiment echoed by British writer Iris Murdoch (1919-1999), who called the bicycle “the most civilised conveyance known to man.”

It is not that writers necessarily have a particular affection for the bicycle, but simply that they voice for us all the pleasure, and meaning, of cycling. For me, just the short, 15-minute ride to work is a daily spirit-lifting treat that helps me

stay fit and healthy and, more importantly, keeps me sane. And I feel that despite having to negotiate my way through the buses, cars, cabs and motorbikes that fill the streets of our cities.

And that is the extraordinary thing about the bicycle. There may be little mystery as to why we feel so warmly about our bikes, but what is remarkable is the way cycling has lasted through the industrial revolution and survived where so many technologies have been overtaken and fallen by the wayside. The bike just rolls on. The object that seemed to bring into being a new social mobility and equality of the sexes when it first arrived in the 1890s, has found fresh purpose and new relevance in the 21st century as people begin to look towards an environmentally friendly society. The wheel has turned. ②The bicycle, you might say, has come full circle, once again in tune with the spirit of the age.

If you are of an optimistic frame of mind — and cyclists tend to be — you might feel that the best is yet to come. Increasingly, people directing public policy have come to see that ③cycling has so many merits: it gives you your daily dose of exercise without even having to find the cash for that gym membership; it's cheap, accessible and democratic — almost everyone can cycle and own a bike. The bike is also superbly practical and convenient. And, as Iris Murdoch says, it civilises us in many ways. It gets us out of our polluting vehicles where we are kept away from social interaction. And it also helps turn our city centres back into pleasant avenues with pavement cafes, safely traffic-free for pedestrians.

(注) wobbling ぐらつく conveyance 交通手段

- (1) 下線部①について、筆者がそのように考える理由を日本語で3つ、それぞれ1行以内で答えなさい。
- (2) Henry Miller の *My Bike & Other Friends* に書かれているエピソードを日本語で要約しなさい。
- (3) 下線部②について、19世紀に自転車をもたらした社会状況と、21世紀に自転車が果たすであろう役割について、それぞれ日本語で述べなさい。
- (4) 下線部③について、自転車に乗ることの利点を日本語で具体的に説明しなさい。

② 次の英文を読んで、下の問いに日本語で答えなさい。

Though many may find it troubling, it is now clear that we are not aware of most of the active processes occurring in our brains. When we perform a simple action, such as picking up a glass, for example, we are not aware of the complex decisions our brain has to make about the best way to move our arm and shape our fingers.

It is a good thing that we are not aware of these low-level processes. The truth is that we would never do anything if we had to think consciously about everything we see and every move we make. And it turns out that ①even quite important decisions involving many factors, such as choosing which car to buy, are better made if we don't consciously think about them. This is because the unconscious brain is very good at taking many things into account at the same time. We suspect that as soon as you start thinking about those things consciously, a brain system with very limited capacity is employed, which can concentrate on just a few items.

So where does conscious reasoning come into the picture? It is an attempt to justify the choice after it has been made. And it is, after all, the only way we have to try to explain to other people why we made a particular decision. But given our lack of access to the brain processes involved, our explanation is often no more than a justification after the event, or even a false memory — a “story” born of the confusion between imagination and memory.

Taking all of this into account, what then is reason? Just because our decisions are not conscious, it does not follow that reason is not involved. Given two options, the reasonable thing to do is to choose the better option. Brains are very good at doing this. After all, this is the basis of learning: to choose the nice things and avoid the nasty ones.

Economists and mathematicians have developed mathematical algorithms to ensure the best option is chosen — and brains have been shown to use similar mechanisms. The problem lies in deciding what we mean by “best”. For a “rational” man in today’s economic system, the best choice is the one that gets him the most gain. But do real people make such “best” choices?

In ②Ultimatum, an experimental game, one player is given a sum of money, say \$100, and can give any proportion of this money to the second player. If the second player refuses the offer, then neither player gets any money. What should the second player do if he is offered a low amount? The rational action is to accept since some money is better than none. But in reality most people reject low offers.

This result is often understood to show that people are unreasonable, that their judgement is clouded by their emotional response to an unfair offer. ③However, from the point of view of the group, rather than the individual, the rejection of unfair offers is a good choice because it increases the likelihood of group cooperation and fairness. In this case, therefore, we can argue that our emotional responses are more reasonable than our conscious decisions.

In the 21st century, we are discovering more and more about the brain and the role of emotion, and challenging old ideas about how we learn, make decisions, act and remember. This is already beginning to make us revise our notions of what constitutes reason — and that, in turn, is bound to have consequences for our attitudes to reason and to the endeavours of scientists.

(注) algorithms 計算や問題を解決するための処理, 手順

- (1) 下線部①について, なぜ筆者はそのように考えるのか, その理由を日本語で述べなさい。
- (2) 下線部②の Ultimatum という心理実験ゲームは, どのように行われるか, 日本語で説明しなさい。
- (3) 下線部③を日本語にしなさい。

③ 次の文章を読んで、下線部①～④の日本語を英語にしてください。

It was reported that the government lost the pension records of some 50 million workers, and nobody is taking the blame. ①年金問題は、国によっては、大きな議論を引き起こしかねない。日本人も、もっとそれぞれの意見を述べ合って、解決を探るべきだ。 Otherwise, we may face more social confusion.

②多くの若者にとっては、年金問題は縁遠い問題に思えるかもしれない。しかし、それは違う。 Unless you make sure that the average person will receive all the money that's owed them by the government, you will be the one who suffers when you reach the retirement age. You could lose a lot of money. ③もしも年金制度がどう機能しているのかを理解していないと、将来大変な生活を送らねばならないだろう。

A pension is a steady income given to a person after retirement by the government and employers. The current Japanese pension programs are divided into different categories of workers, such as corporate employees, public servants and those who are self-employed. ④このせいで、年金制度は複雑で、かつ、多くの場合、不公平なものになっている。 I think the country's various plans should be unified to fix this problem.

4 次の文章は、吉本ばなの小説『NP』の一節である。〈咲〉という登場人物が〈わたし〉と昼休み時間に研究室で会話をしている場面である。下線部①～②を英語にきなさい。

「今はまだね……………」

咲は小さい声で言った。

① 「ところでこう広いところで2人でしゃべっていると、声がやたら響いてすごい秘密をしゃべってるみたいね！」

「秘密だってばさ。」

私は笑った。

② 「たいしたことじゃないわよ、ねえ、お昼たべにいこうよ。」

「うん。」

立ち上がって部屋を後にした。

校庭に出たとたん、まるでフラッシュをたかれたようなまぶしさが降ってきた。しばらく目がくらんで、やがていつもの夏景色が見えてきた。

- 5 あなたは学校の掲示板で、次のようなお知らせを見かけました。それに応募するために、12行程度の文章を英語で書きなさい。

⊗ ⊗

**Study Abroad — For Free!**

**Essay Competition**

We are offering you the chance to study at a school abroad. To enter the contest, write to us in English, saying which country you wish to visit and why, and what you want to study. You should also add anything else you think will help your application.

The winner will receive 6 months of free study plus air fares and accommodation.

For further details contact:  
Office for International Exchange.

⊗ ⊗