

平成21年度 個別学力試験問題

外国語 (英語)

(120分)

- 人文・文化学群 (人文学類, 比較文化学類, 日本語・日本文化学類)
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,
知識情報・図書館学類)
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10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。

A comparison between reading and viewing television may be made in respect to the pace of each experience, and the relative control a person has over that pace, for the pace may influence the ways one uses the material received in each experience. (2), the pace of each experience may determine how much it intrudes upon other aspects of one's life.

The pace of reading, clearly, depends entirely upon the reader. She may read as slowly or as rapidly as she can or wishes to read. If she does not understand something, she may stop and reread it, or go in search of elucidation before continuing. The reader can accelerate her pace when the material is easy or less than interesting, and slow down when it is difficult or enthralling. If what she reads is moving, she can put down the book for a few moments and cope with her emotions without fear of losing anything.

The pace of the television experience cannot be controlled by the viewer; only its beginning and end are within her control as she turns the television on and off. She cannot slow down a delightful program or speed up a dreary one. She cannot turn back if a word or phrase is not understood. The program moves inexorably forward, and what is lost or misunderstood remains so.

(6) can the television viewer readily transform the material she receives into a form that might suit her particular emotional needs, as she invariably does with material she reads. The images move too quickly. She cannot use her own imagination to invest the people and events portrayed on television with the personal meanings that would help her understand and resolve relationships and conflicts in her own life; she is under the power of the imagination of the show's creators. In the television experience the eyes and ears are overwhelmed with the immediacy of sights and sounds. They flash from the television set just fast enough for the eyes and ears to take them in before moving on quickly to the new pictures and sounds . . . so as *not to lose the thread*.

Not to lose the thread...it is this need, occasioned by the irreversible direction and relentless velocity of the television experience, (11) not only limits the workings of the viewer's imagination, but also causes television to intrude into human affairs far more than reading experiences can ever do. If someone enters the room while one is watching television — a friend, a relative, a child, someone, perhaps, one has not seen for some time — one must continue to watch or one will lose the thread. The greetings must wait, for the television program will not. (12).

1. 下線部(1)の the pace of each experience の内容を, 日本語で説明しなさい。
2. 空所(2)に入る最も適切な表現を, 次の中から1つ選び, 記号で答えなさい。
 - (A) In conclusion
 - (B) In addition
 - (C) In every way
 - (D) In contrast
 - (E) Instead
3. 下線部(3)を日本語に訳しなさい。
4. 下線部(4)を日本語に訳しなさい。
5. 下線部(5)の so の内容を, 日本語で明らかにしなさい。
6. 空所(6)に入る最も適切な表現を, 次の中から1つ選び, 記号で答えなさい。
 - (A) No more
 - (B) Nor
 - (C) No sooner
 - (D) Nothing
 - (E) Not only

7. 下線部(7)の show と同じ意味を表わす 1 語を、本文中から選び、英語で答えなさい。
8. 下線部(8)の them が指すものを、本文中から選び、英語で答えなさい。
9. 下線部(9)の occasioned と同じ意味を表わす語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) caused (B) chanced (C) happened
(D) met (E) shared
10. 下線部(10)の velocity の代わりに使える語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) complexity (B) curiosity (C) difficulty
(D) rapidity (E) stupidity
11. 空所(11)に入る 1 語を英語で答えなさい。
12. 空所(12)に入る最も適切な文を、次の中から 1 つ選び、記号で答えなさい。
- (A) A book, of course, can be put down and taken up later, but it interrupts the greetings.
- (B) A book, of course, cannot be closed and put aside either, when the conversation remains uninterrupted.
- (C) A book, of course, can be set aside, perhaps with a bit of regret but with no sense of permanent loss.
- (D) A book, of course, can be easily set down, and the reader suffers serious disadvantage.

(次ページに第Ⅱ問以降があります。)

Ⅱ 次の英文を読んで、下の問いに答えなさい。

Among man's many accomplishments is his making of dictionaries. It is important for man to define words so that he can accurately communicate his thoughts to his neighbors. While defining many words presents little difficulty, constructing definitions for others sometimes creates problems. At the head of the list of baffling terms stands the word *time*.

This may seem strange to most of us, to whom "time" is a commonplace word that we use frequently every day. Perhaps we do not look upon the word as baffling because we usually think of time only in connection with clocks and calendars. But, considering for a moment, we will discover that neither clock nor calendar really represents time itself.⁽¹⁾ These two inventions are only a means of reckoning and recording the *passage* of time.

If time itself is not what we observe on the face of a clock or among the numerals on a calendar, then what is it?^(A) For an answer we must turn to the philosopher and the scientist. For some twenty-four centuries, time has been an intriguing subject to study for scholars — from Plato and Aristotle in the fourth century B.C.E. to Albert Einstein in the twentieth century. The ideas of these pioneering thinkers have given us an understanding of what an important and fascinating concept time is, and they show us why time is inseparable from the universe of space and matter and from our lives.

As for defining time, present-day scholars, dealing intimately with the subject, regard it from quite divergent viewpoints. The psychologist,⁽²⁾ who studies our mental processes, would probably say that time represents the order in which we experience events or happenings by means of our senses. He sees time as inseparable from what we call "self," because it is "we ourselves" who are aware of things changing in a certain order: from "before" to "after." This certain order represents the time we personally experience and gives us the feeling of "going forward" in life.

In contrast to this, the physicist,⁽³⁾ working mathematically in his laboratory, will explain that time to him is a quantity — a dimension. He adds this dimension to the dimensions of space in his calculations. In describing the universe, he is concerned with measurements in terms of centimeters, grams, and seconds: in other words, according to distance, mass, and time.

The astronomer⁽⁴⁾ will also define time as a dimension. In the observatory, he measures the distance between planets, stars, or galaxies in terms of time. A common unit of measurement for him is the light-year: the distance traveled by light, with a velocity of 186,300 miles per second, in one year. He will tell you that the Pleiades, a group of stars visible to the naked eye, are approximately 333.3 light-years away, rather than use the equivalent of 2,000,000,000,000 miles. We ourselves use time as a dimension — although not so accurately as the astronomer — when we remark that a city is ten hours away by plane.

We can readily see from these definitions by psychologist, physicist, and astronomer that there can be no single, all-inclusive definition of time. There is only *one* time, but it has an astonishing variety of appearances. Although it may on some occasions seem either to pass too swiftly or to drag on interminably for us,^(B) what we as individuals feel most strongly about time is its continuous flow. Everything happens in time, in the definite order of “one after the other,” not only in the universe we see, but also within our living, thinking selves. Everything is within time’s reach: from the restless cells that compose our bodies^(C) to the thoughts that pass through our brains — from our motions to our emotions.

(注) B.C.E. = Before Common Era (紀元前)

1. (a) 下線部(1)を日本語に訳しなさい。
- (b) なぜそうなのか、その理由を日本語で説明しなさい。

2. 下線部(2)の the psychologist によると、「時」とは
- (a) 何と結びついて認識されるものですか。日本語で説明しなさい。
 - (b) どのようなものとして認識されるものですか。日本語で説明しなさい。
3. 下線部(3)の the physicist にとって、「時」はどのようなものですか。日本語で説明しなさい。
4. 下線部(4)の the astronomer にとって、「時」とは何を計測するものとして使われていますか。英語 1 語で答えなさい。
5. 下線部(A)の If time itself is not what we observe on the face of a clock or among the numerals on a calendar, then what is it? に対して具体例を挙げて答える場合、その具体例として、最も不適切なものは次のうちどれですか。(a)~(d)から1つ選び、記号で答えなさい。
- (a) Certain songs remind us of our younger days.
 - (b) The invention of the magnetic compass took centuries to reach Europe from China.
 - (c) Time is well spent when we are reading.
 - (d) The deadline of the term paper is Monday next week.
6. 下線部(B)の either to pass too swiftly or to drag on interminably for us を表す状況の例として不適切なものを次の中から1つ選び、記号で答えなさい。
- (a) Boredom ruled the meeting when John explained the minute details of the problem.
 - (b) Certain local buses tend to come either earlier or later than scheduled.
 - (c) Jane came to herself when she heard birds singing after a night of netsurfing.
 - (d) Rap music concerts can be a torture of noise for those who are not accustomed to them.

7. 下線部(C)の Everything is within time's reach の言いかえ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) Every culture has its own calendar.
- (b) Everyone has time within their reach.
- (c) Everything — motions and emotions — can be calculated by the same scale of time.
- (d) Time affects everything both physically and mentally.

Ⅲ 次の英文を読んで、下の問いに答えなさい。

Poverty was no disgrace (1) our household. We were socialized early (2), by grandparents and parents, (3) assume that nobody's value could be measured (4) material standards. Value was connected to integrity, to being honest and hardworking. One could be hardworking and still be poor. My mother's mother, who did not read or write, taught us that it was better to be poor than to compromise one's dignity, that it was better to be poor than to (5).

1. 空所(1)~(4)に入る語として最も適切なものを次の中から1つずつ選び、記号で答えなさい。ただし、同じ語を2回以上選んではいけません。

(A) at (B) by (C) in (D) of (E) on (F) to

2. 空所(5)に次の語句を最も適切な順に並べかえて入れ、英文を完成させなさい。その際、2番目と4番目は何になりますか。その順に記号で答えなさい。

- (A) in ways
- (B) allow another person to
- (C) that
- (D) assert power
- (E) were dehumanizing
- (F) over you

IV 次の英文を読んで、下の問いに答えなさい。

The most widely cited models for understanding scientific reasoning are induction and deduction. Induction is the process of generalizing from specific examples. If I see 100 swans and they are all white, I might conclude that all swans are white. If I saw 1,000 white swans or 10,000, I would surely think that all swans were white, yet (1) one might still be lurking somewhere. As David Hume famously put it, even though the sun has risen thousands of times before, we have no way to prove that it will rise again tomorrow.

Nevertheless, common sense tells us that the sun is extremely likely to rise again tomorrow, even if we can't logically prove that it's so. Common sense similarly tells us that if we had seen ten thousand white swans, then our conclusion that all swans are white would be more robust than if we had seen only ten. ⁽²⁾ Other things being equal, ある事柄(a subject)について多く知っていれば知っているほど, ⁽³⁾ ますます高い確率でそれに関する我々の結論は正しいということになるのだ。 ⁽⁴⁾

1. 空所(1)に入る表現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) a beautiful (B) a black (C) a short-necked
(D) a small (E) an ugly (F) the other

2. 下線部(2) that all swans are white と同じ用法の that 節を用いて、次の日本語を英語に訳しなさい。

(日本語) これは彼が間違っているとの証明にはなっていない。

3. 下線部(3)と下線部(4)の日本語を英語に訳しなさい。ただし、(3)はかっこ内の語句を必ず用い、(4)は the more likely ではじめなさい。