

前期日程

富山大学

科目

外国語(英語)

医学部 医学科

注 意

1. 開始の合図があるまで、この問題冊子を開いてはいけません。
2. 問題は1ページから9ページにわたっています。問題冊子に不備がある場合は、直ちにその旨を監督者に申し出てください。
3. 解答用紙は4枚で、問題冊子とは別になっています。解答は、すべて解答用紙の所定の欄に記入してください。指定された解答用紙以外に記入した場合は、評価(採点)の対象としません。
4. 受験番号は、4枚の解答用紙のそれぞれの上部の欄に記入してください。
5. 解答用紙は持ち帰ってはいけません。
6. 下書き用紙には、下書き用のマス目を書いてありますので、活用してください。
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実施年月日
25. 2. 25
富山大学

1 次の文章を読み、問いに答えなさい。

One of the key human characteristics is our tendency to act on behalf of others, by sharing such resources as money and food with people in need or comforting people in distress. As adults, we do this routinely, often without immediate personal gain and occasionally even when such behavior is costly to us. It is often assumed that such altruistic behaviors ^(A) are cultural in origin: our parents taught us moral norms, say, or rewarded us for being nice to others. Moreover, many people think of these behaviors as uniquely human, holding that other animals don't act altruistically in these ways because they are driven by selfish motivations alone and don't have parents who teach them how to be an altruist.

However, several novel empirical findings suggest that human altruism has deeper roots than previously thought. Specifically, my colleagues and I have conducted studies showing that human children act altruistically from a very early age — that is, before specific social experiences, such as being taught cultural norms, could have significantly influenced their development. Moreover, even chimpanzees on occasion act helpfully, raising the possibility that we are perhaps not as special in our altruism as we might think. By studying young children, we can determine which altruistic behaviors we're capable of early in our lives and trace the development of those predispositions* as they interplay with cultural norms and moral education. And by testing chimpanzees, one of our two closest living evolutionary relatives, we can time-travel into our evolutionary past, differentiating any altruistic acts that may have characterized our common ancestor from those that emerged only in the human lineage. Comparing the behavior of young children with that of chimpanzees can thus provide answers debated since the times of the philosophers Thomas Hobbes* and Jean-Jacques Rousseau*: Is altruism founded in social norms adopted to keep our selfish nature in check (the Hobbesian view)? Or, as Rousseau supposed, are we naturally inclined to care about others?

Early in their lives, children are eager to find out why and how people do what they do. And children take things in with surprising sophistication. Here's an example: when one-year-olds watch someone use a novel tool or press buttons on a fancy apparatus* that creates a startling effect, they can tell what the person did on purpose and what was an accident (which is often accompanied by surprise: "Whoops!"). When it's their turn to use the tool or press the buttons, they don't copy everything the person did but only what the person intended to do. Children are intention readers, not just behavior copiers. This intention-reading capacity comes in handy*: When children learn by observing others, they separate the wheat from the chaff* ^(B) and imitate only those aspects of another person's behavior worth copying.

What occurred to me was that another domain in which intention reading is essential is helping. ^(C) In order to help someone with a problem, the helper has to be able to identify what the person is trying but failing to achieve. Would young children use their intention-reading capacity not only for their own ends (How does this tool work? Which button makes the TV turn on?) but also to help others? For instance, when someone drops something and reaches for it, will they understand that the dropping was an accident and the other person is now trying to pick the object up? Will they help? The opportunity offered itself when I was testing a one-year-old boy in a study on social play, crawling on the floor with him so as to be an appropriate play partner (I am six feet, six inches* tall). At one point a ball accidentally rolled out of my reach and I pretended to be unable to retrieve it, stretching awkwardly across the floor. And indeed, the boy stood up, picked up the ball, and put it in my hand.

This serendipitous* moment inspired a suite of studies investigating altruistic behavior in young children. What became apparent from these studies is that children help others in various ways and begin doing so early in life. With Michael Tomasello from the Max Planck Institute for Evolutionary Anthropology* in Leipzig, I created several situations in which ^(D) eighteen-month-old children observed an experimenter performing an action when suddenly a problem occurred that prevented him from achieving his goal. We found that the children helped spontaneously, without being asked, receiving a reward, or being praised for their efforts. They picked up clothespins an experimenter had dropped on the ground and was unsuccessfully reaching for. They opened the doors of a cabinet when the experimenter bumped into it while carrying a stack of magazines he was trying to put inside. They helped put a book back on top of a pile after it had slipped off. After they'd learned that a certain box could be opened by lifting a flap and they saw the experimenter accidentally drop a spoon into the box through a hole and squeeze his hand through the hole in a vain attempt to retrieve it, they used their newly acquired technique to open ^(D) the box and get the spoon for him.

It's important to note that our eighteen-month-old subjects did not perform these behaviors in control conditions, in which the same basic situation was established but with no indication that it presented a problem for the experimenter (e.g., he threw a clothespin on the floor on purpose, or the cabinet doors were closed but he was trying to put the magazines on top of the cabinet rather than inside). ^(E) This ruled out the possibility that they were acting without regard to the other person's need — just because, say, they liked to hand things to adults or liked to open cabinet doors. Our subjects seemed able to determine whether help was needed or not and could do so in a variety of situations, exhibiting ^(F) [that emerge early/intention-reading/in childhood/the sophisticated/capacities].

(Felix Warneken, *Children's Helping Hands*, slightly modified)

*注：predisposition 性向, 素質 Thomas Hobbes イギリスの哲学者
Jean-Jacques Rousseau フランスの啓蒙思想家 apparatus 装置
come in handy 役立つ the chaff=the outer covering of the seeds of grain
six feet, six inches 約 198 センチ serendipitous 偶然の
Max Planck Institute for Evolutionary Anthropology マックス・プランク進化人類学
研究所

(1) 下線部 (A) について, 次の (a), (b) の各問に答えなさい。

(a) altruistic の反意語を第 1 段落 (... how to be an altruist. までの段落) から一語探し, 解答欄にその英単語を書きなさい。

(b) 下線部 (A) の内容を具体的に簡潔な日本語で説明しなさい。

(2) 次の英文は冒頭から第 2 段落まで (One of the key ... care about others?) の要点をまとめたものです。指定された語数で空欄を埋め, 本文の内容に合う文章を完成させなさい。なお, 空欄には本文内の英文をそのまま利用できるものと, 各自で適切な語句を考えなければならないものがあります。

A common assumption is that, unlike other animals, human children learn to act on behalf of others through (a) 5 語 being given after they were born. However, the studies conducted by the writer and his colleagues suggest that human altruism may be more of an (b) 2 語 and that some behaviors of it might be traced back to (c) 7 語以内. According to the writer, a comparison between young human children and chimpanzees can give answers to the on-going debate over ‘(d) 1 語’ versus ‘nurture’.

(3) 下線部 (B) の the wheat と the chaff は何をたとえて言ったものですか。それぞれの意味を表す英語を本文中から抜き出して解答欄に書きなさい。

(4) 下線部 (C) の内容を簡潔な日本語でわかりやすく説明しなさい。

(5) 下線部(D)について、次の(a)、(b)の各問に答えなさい。

(a) 下線部(D)に共通する条件を解答欄に当てはまる40字前後の日本語で説明しなさい。但し、句読点も1字に数えます。

(b) 次の文章は、下線部(D)の具体例の内容の要点を箇条書きにまとめたものです。正しい要約文になるよう、各空欄を指定の字数の日本語で埋めなさい。

- ・ 大人が洗濯バサミを ① 20字前後 という状況。
- ・ 大人が雑誌を抱えて両手がふさがってしまい、 ② 15字前後 という状況。
- ・ 積まれている ③ 16字前後 という状況。
- ・ 子どもが垂れ蓋(ふた)のついた箱について、その蓋を ④ 8字前後 ということを見出す。そうしているうちに、大人がその箱の中に ⑤ 30字前後 という状況。

(6) 下線部(E)の内容を簡潔な日本語で説明しなさい。

(7) 下線部(F)の中の語句を並べ替えて最も適切な英文を完成させなさい。

(8) 本文の内容の記述と合っているものを、次頁の(a)~(e)の選択肢から全て選び、記号を解答欄に書きなさい。

(a) Children's altruistic behaviors are largely derived from moral education they learned from their experiences.

(b) Chimpanzees sometimes make an action that looks altruistic to other members.

(c) Children can read adults' intentions and are inclined to copy all of their behaviors.

(d) The author had an accidental occasion in which a child participant showed a helping behavior.

(e) Children want to help an adult who wants to open a cabinet on which he or she wants to put a pile of magazines.

2 次の各問いに答えなさい。

- (1) 次の文章の空欄(a)~(j)に最も適した英単語を次頁の①~⑤から一つずつ選び、解答欄に番号を書きなさい。

We all know (a) a night of missed sleep does to our brain: We can't think straight or concentrate; we're cranky; we drive as if we're drunk.

But what (b) you skimp on sleep on a chronic* basis? . . . (中略) . . .

European researchers tracked the (c) of more than 5,000 middle-age people for five years and found that those who shifted away from regularly sleeping seven to eight hours a night—to either (d) sleep or more sleep—had a faster decline in memory, reasoning skills, and vocabulary than those who (e) good sleep habits.

The researchers acknowledged that the differences in cognitive abilities (f) the different sets of sleepers were “relatively small” but they could be predictive of long-term outcomes like the age when dementia* starts. The study was funded by the National Institute of Aging.

(g) the study found a link between poor sleep habits and declining mental function, it didn't prove that the first caused the second. Other sleep-altering (h) such as depression, chronic diseases, or various medications—which the study didn't account for—can also (i) memory loss or mental haziness.

“These are potential explanations of the associations (j) observed and future work certainly must look at them,” says study leader Jane Ferrie, a senior research fellow at the University College London Medical School in Great Britain.

(Deborah Kotz, *Boston Globe*, truncated and slightly modified)

*注：chronic 常習の・慢性の dementia 認知症

- (a) ① why ② what ③ whether ④ how ⑤ where
- (b) ① were ② did ③ about ④ if ⑤ for
- (c) ① basis ② science ③ sleep ④ chronicle ⑤ experiment
- (d) ① enough ② much ③ fewer ④ shallower ⑤ less
- (e) ① left ② learned ③ maintained ④ ran ⑤ innovated
- (f) ① by ② about ③ at ④ on ⑤ among
- (g) ① Finally, ② Therefore, ③ As for ④ While ⑤ When
- (h) ① habits ② factors ③ drugs ④ climates ⑤ lives
- (i) ① lead to ② get to ③ make out
④ come from ⑤ catch up with
- (j) ① it ② till ③ were ④ we ⑤ that

(2) 次の文章は大学のキャンパスでの日本人学生(雅史)と留学生(Andrew)の会話です。これを読み、次頁の問いに答えなさい。

Masafumi: Hi, Andrew. How's your study going?

Andrew: Hi, Masafumi. I'm now working [(A)] a term paper for my environmental studies class. 思い浮かぶことを何でも書きとめているところなんだ。

Masafumi: Is that the [(B)] you usually get started?

Andrew: Yes. A lot of people first make an outline, but for me, that wouldn't work well.

Masafumi: I see. By the way, are you going back to Canada during the summer vacation?

Andrew: No, I'm not. I'll have my first summer in Japan. It's going to be swelteringly hot, isn't it?

Masafumi: Exactly. But, you know, the government will require electric power companies to limit their supplies from July to September, and 人々は電燈を小まめに消したり、エアコンをいつもより高い温度に設定することによって節電をしようとしているんだ。

Andrew: I know that. What temperature have your family set for air conditioning?

Masafumi: Twenty-eight degrees, but we don't use the air conditioner very often. My father doesn't like it. He often says to us, "Open the windows," or "Use the electric fan," even in mid-summer. He's kept the fan for years.

Andrew: Sounds like your father prefers living with nature.

Masafumi: Yeah, sort of. When I was a child, I was [(F)] my father's archaic idea because we couldn't have a good night's sleep, but, thanks to him, I can survive in the summer heat, perhaps more easily than my classmates. Also, I'm now quite interested in what's called 'sustainable energy,' like solar power and wind energy.

Andrew: That's the theme of my term paper! My professor gave us a lecture on wind power generation, based on his fieldwork in Denmark. Would you like to see his handout?

Masafumi: Why not? Could you lend it to me after you finish your paper?

Andrew: Sure. I think I'd better go now.

Masafumi: Lots of luck with your paper!

(a) 空欄 (A), (C), (F) に適する語(一語)を解答欄に書きなさい。

(b) 下線部 (B), (D) を英語に直しなさい。

(c) 次の空欄を補充して下線部 (E) の二文(He often ~for years.)を一文に書き換えなさい。

He often tells _____, even in mid-summer.

(d) 次の空欄を補充して下線部 (G) と意味の近い文を作りなさい。

I'd _____ after finishing your paper.

- 3 次の文章はイタリアのミラノ (Milan) に住む日本人が書いたものです。この文章を読み、その内容を 200 語程度の英文にまとめなさい。

先日、私の住んでいるミラノ市内でこんな出来事があった。私は眠っていた娘を抱いてバスの席に座っていたのだが、そのバスが急停車したのである。数名のご婦人が床に倒れこんだ。どうやら自転車が飛びこんで来たので急ブレーキを踏んだようである。運転手はその自転車に対して車中から怒りを露わにしているものの、倒れこんだご婦人達には何の言葉も掛けずそのまま発進したのである。ご婦人たちもまた運転手に文句を言う訳でもなく、同乗者から差し伸べられた手に支えられながら起き上がり、何事も無かったかのようにバスに揺られていた。私はその時「日本なら乗客は文句を言って、運転手は平謝りだろう。」と想像した。

・・・(中略)・・・

その後も私はこの衝撃的な出来事について考えた。悪いのは飛び出してきた自転車であり、事故を未然に防いだ運転手に落ち度は無かったのではないか。転倒してしまったご婦人達もケガが無かったのだから問題は無かったのではないかと。もしかしたら日本人の方がいつも誰かに責任を取らさなければ気が済まないのではないかと思うようになった。

例えば日本の都心で大雪やゲリラ豪雨で電車のダイヤが乱れた時、駅員や乗務員は「申し訳ございません」とひたすら謝り続ける。彼らが悪いのか？ 彼らの責任なのか？ 彼らは情報を集めるためにホームを走り回り、駅構内の水に靴を濡らしながらかき出している。その懸命さに感謝すべきであり責めるべきではないと思う。海外で暮らすようになって益々その一方的な立場に疑問を持つようになった。

ここイタリアでは運転手も乗客も対等。店員も客も対等である。スーパーのレジで店員が笑顔で迎えてくれることなど無い。スーパーで傷んだ野菜を買ってきてしまっても、それを選んでしまった自分の責任。バスの中で転倒してしまっても、手すりにつかまっていなかった自分の責任。常に責任は自分にある。どちらが上でも下でもない。立場は平等なのだ。責任は全ての人にあり、一方的に科せられるものではない。

自己責任の中で生活しているミラノ。他人に対しての責任が重要な日本。暮らしやすいのは日本かもしれないが、プレッシャーやストレスのない生活はミラノのように思う。

ミラノに住んで1年半。誰かの責任に守られて当たり前のように日本で暮らしていた自分に気づくことができた。そしてその「他人のための責任」が日本人の良さでもあり、精神的な弱さやストレスが生れる要因であるとも思う。

(大野忍(イタリア), 第16回JSTV 海外生活エッセイコンテスト <http://www.jstv.co.uk/essay/16/kekka/yushu.php>, 一部省略および修正)