

2021年度

## 外国語問題

### 注意事項

- 1 問題冊子は、監督者が「解答始め」の指示をするまで開かないこと。
- 2 問題冊子は全部で24ページである。解答用紙は「外国語解答用紙（Ⅰ）英語」、「外国語解答用紙（Ⅱ）選択科目」の計2枚である。脱落があった場合には申し出ること。
- 3 各解答用紙の所定欄に氏名、受験学部、受験番号（左右2か所）を忘れずに記入すること。また、「外国語解答用紙（Ⅱ）選択科目」には第4問で選択する科目名を所定欄（3か所）に指示どおりに忘れずに記入すること。
- 4 第4問は選択科目である。  
「英語」14～17ページ、「ドイツ語」18～19ページ、「フランス語」20～21ページ、「中国語」22～23ページ、「韓国・朝鮮語」24ページより1科目を選択して解答すること。複数科目を解答した場合は、第4問の採点を行わない。
- 5 医学部医学科を志願する者は、選択科目（第4問）は必ず「英語」を選択すること。「英語」以外の科目を解答した場合は、その採点を行わない。
- 6 解答は、すべて解答用紙の所定欄に記入すること。
- 7 解答以外のことを書いたときは、該当箇所の解答を無効とすることがある。
- 8 机上に各自の「受験票」と「大学入学共通テスト受験票」を出しておくこと。
- 9 問題冊子は持ち帰ること。



(空 白)

第1問 次の英文を読んで、設問に答えよ。

(30点)

The COVID-19 pandemic\* has rendered the behavior of most Americans unrecognizable. Handshakes have turned into elbow bumps\*. School and work are conducted remotely. Socializing happens ( ア ). And now even our faces are becoming nearly unrecognizable as we don\* a mask in order to go out.

Outside of an operating room or a bank robbery, masks are not the norm\* in Western countries. At times, face coverings, whether women's veils or bandanas worn by demonstrators, have sparked outright\* bans. In some parts of the U.S. during the pandemic, the requirement to put on a mask has brought about political protests, arrests and even ( イ ). A security guard in Michigan was killed after telling a customer to put on a mask. Even for the large majority of Americans who are willing to follow public health guidelines, masks have been an adjustment. They can be hot and uncomfortable. They impede\* communication and cover (1) identifying features in a way that gloves do not. They feel, well, weird\*.

But weird behaviors can become standard, and long-standing customs can change, behavioral scientists say. Half a century ago the idea that dog owners should pick up their pet's waste was so controversial that in New York City one prominent figure in the debate had a plastic bag of droppings\* thrown in her face at a public meeting. Yet pooper-scooper\* laws are now in place in cities large and small. Once upon a time, when buying an airline ticket or booking a table at a restaurant, travelers had to choose between the smoking and nonsmoking sections. Today in most of the U.S., there is no such thing as a [ A ] section.

To bring about such change, a new behavior must first ascend to the status of a social norm. Norms include both the perception of how a group behaves and a sense of social approval or censure\* for violating that conduct. “(2) The critical thing to lock in that norm is that you believe that other people expect you to do

it,” says behavioral economist Syon Bhanot of Swarthmore College. That expectation already exists in places such as hard-hit New York City, where those without masks are sometimes berated\*.

The point is that masks do not just protect the wearer, they protect others. Such community-minded thinking fits with collectivist cultural norms in some parts of Asia, where masks are routinely worn when one is sick — and where there is more experience with serious epidemics\*. Even in the more individualistic U.S., protecting others can serve as a powerful motivator. In an effort to determine what message would encourage doctors to improve their handwashing habits, (3) a study found that signs near hospital sinks reminding them to protect patients by washing their hands were more effective than ones reminding them to protect themselves.

Similarly, the first wave of evidence about the harms of smoking focused on damage to the smokers themselves and had no effect on smoking in public spaces. People thought individuals had “the right to harm themselves,” says psychologist Jay Van Bavel of New York University. “It really started to change once we realized the consequences of secondhand smoke. Do you have a right to damage kids at school, your colleagues at work or the staff at a restaurant?” So far 28 states and Washington, D.C., have said the answer is ( ウ ) and passed comprehensive smoke-free-air laws.

“Social norms can change rapidly,” says social psychologist Catherine Sanderson of Amherst College, “and it doesn’t take everybody.” In an online experiment conducted by researchers at the University of Pennsylvania, subjects engaged in social coordination to assign names to an object. The tipping point\* for achieving enough critical mass to initiate social change proved to be just 25 percent of participants. “They become the social influencers, the trendsetters,” Sanderson says.

Leadership is critical, however, which is ( 工 ) behavioral scientists were so alarmed by the recent examples of Vice President Mike Pence and

President Donald Trump refusing to wear masks during public appearances. “They are the primary people who are setting norms, especially when it’s on television or in the news,” Van Bavel says. Those politicians are flouting\* the advice of their own public health officials. In early April the Centers for Disease Control and Prevention officially recommended “wearing cloth face coverings in [ B ] settings where other social distancing measures are difficult to maintain.” It did not help, however, that the new recommendation conflicted with earlier statements from officials suggesting that masks were ineffective or should be left for medical professionals, who needed them more.

The pro-mask\* message has become more consistent just a few weeks later. Multiple studies show the benefits of masks. One from statistical researchers at Arizona State University found that (4) if 80 percent of the population adopted even only moderately effective coverings, the practice would prevent as much as 45 percent of projected deaths in New York State and reduce fatality numbers by up to 65 percent in Washington State. Absent virtuous role models at the national level, state, local and private institutions, as well as celebrities, have begun to exert their considerable power to bring about change. “People are putting pictures of themselves in masks as their profile pictures,” Bhanot says. Airlines and universities are requiring anyone who boards a plane or comes on campus to wear a mask. “As that gets scaled up to all elements of society, you will have greater compliance,” Van Bavel says.

Barriers remain. The politicization\* of masks in the U.S. might mean that some areas of the country will never adopt them entirely. And endemic\* racism [ C ] if they wear masks in stores.

Once masks become the norm in most places, however, donning them will not seem odd or alarming, says psychologist Alexander Todorov of Princeton University, who studies facial expression. “People compensate. When they meet on the street, there is more gesticulation\*. People engage in strategies to make sure that they’re being ( 才 ).”

In truth, the adoption of masks is happening at a surprising pace. “The vast majority of people have, in a period of a few weeks, completely changed their ( カ ) in radical ways,” Van Bavel says. “In a year or three or five years, it might be more normal during flu season to see Americans or people from Western Europe wear masks. This might be what changes the norm.”

(Lydia Denworth, “Masks Reveal New Social Norms,” *Scientific American*, May 14, 2020 より。一部省略あり)

[注] pandemic: 世界的流行病 (の)

bump: 突き当てること

don: to put on

norm: standard

outright: complete and total

impede: to delay or prevent someone or something by obstructing them

weird: odd, strange

droppings: 動物の糞

pooper-scooper: 犬の糞をすくうシャベル

censure: severe disapproval

berate: to criticize angrily

epidemic: 流行病 (の)

tipping point: 転換点, 臨界点

flout: to disregard openly, scorn

pro-mask: supporting the use of masks

politicization: making someone or something political in character

endemic: deeply rooted

gesticulation: making gestures

問1 空所(ア)～(カ)に入る最も適切な単語を次の中から選び、番号で答えよ。

- ① understood      ② vividly      ③ advised      ④ why  
⑤ calmness      ⑥ how      ⑦ habits      ⑧ virtually  
⑨ no      ⑩ violence      ⑪ nothing      ⑫ expressions

問2 空所[ A ][ B ]に入る最も適切な語(各1語)を本文中から選び、書け。

問3 ①～⑤の語句を並べ替えて空所[ C ]に入る英文を完成した場合、  
( い )( え )に入る最も適切な語句はどれか。番号で答えよ。  
has led ( あ ) to ( い ) that they ( う ) mistaken ( え )  
( お )

- ① will be    ② some young black men    ③ criminals    ④ for    ⑤ fear

問4 下線部(1)(2)の言い換えとして最も適切な表現を選び、それぞれ番号で答えよ。

- (1) ① facial expressions which one can feel sympathy with  
② facial characteristics by which one can recognize people  
③ facial characteristics that can attract others  
④ facial points that are subject to the weather

- (2) ① The important thing to establish that norm  
② The dangerous thing to make that norm firm  
③ The necessary thing to do without that norm  
④ The essential thing to change that norm

問5 下線部(3)(4)を日本語に訳せ。

第2問 次の英文を読んで、設問に答えよ。

(30点)

It's not uncommon to see a Japanese person bowing while on the telephone. One of us is a Japanese-American who bows on the phone — but only in Japanese. Behaviors and manners can become so routine that they emerge even when there's no need for them. Those who are bilingual and bicultural know first-hand that how we behave can depend on what language we are speaking. As scientists ( あ ) a combined 30 years of expertise\* studying bilingualism and decision-making, our research shows that who you are in the moment can depend on the language you are using at that time.

This is because when you have an experience, the language you are using becomes associated with it. For bilingual people, this means certain memories are more closely linked to one language than the other — a phenomenon called language-dependent memory. For instance, a childhood memory is more likely to be remembered when the language spoken during that childhood event is spoken again. (1) Just as listening to nostalgic music can transport you back to a specific period of your life, the language you are using in the moment acts as a hook to draw associated memories closer to the surface. Memories will also often be more emotional when there is a match between the language spoken when the experience took place and the language spoken when remembering it.

How we think and feel can thus change depending on what language we are using. For example, people who are bilingual have a heightened stress response when listening to taboo words and reprimands\* in a native language. This may be, ( い ) part, because our early memories associated with learning a “bad” word or being yelled at by our parents happened in our native tongue. This can mean that a situation can feel more psychologically or emotionally distant when viewed through a foreign language lens.

(2) Because emotions play a key role in how we make decisions, people are often less biased and more consistent when making choices in the less emotional

foreign language. Language can even influence our moral judgments and decisions. When asked whether they would be willing to sacrifice one person's life to save a group, people who speak more than one language are significantly more likely to say "yes" when answering in a foreign language. The negative feelings that can prevent us from making difficult choices are muted\* when using a non-native tongue. For individuals who are responsible for the lives and well-being of others, the potential impact could be significant.

Our memories can also have a dramatic influence on how we assess probability and risk. Take for example the fact that "terrorist attacks" rank among Americans' greatest fears, when they are thousands of times more likely to be killed by a gun. This is partly because of <sup>(3)</sup>the availability heuristic, which is our tendency to judge the likelihood of events based on how easily and clearly examples come to mind. Because of language-dependent memory, using different languages can bring different examples to mind, potentially changing our assessments of risk.

This could have substantial consequences, as how risky something feels affects the choices that we make ( う ) everything from medical decisions to national security. For example, in the United States, over 25% of doctors are foreign-born and many of their patients speak another language as well. It is important to be aware of how the language being spoken may be influencing the decisions we and others around us make.

To be [ ア ], some may doubt that language is powerful enough to change our basic beliefs, values, and goals. And indeed, a bilingual person speaking two different languages does not magically become two completely different people. Rather, language creates a strong context that can draw different aspects of ourselves forward. Just as we may become more charitable when reminded of religion, or more withdrawn when reminded of disease, language can influence us by making certain ideas and memories more salient\* than others.

The influence of language on how we think, feel, and even behave can have an impact beyond the individual all the way to the social and economic levels. While the United States has not had a truly multilingual president since Franklin D. Roosevelt (who was fluent in English, French, and German), prior to the Second World War, bilingualism was the norm rather than the exception among our heads of state. Outside of the U.S., this is often still the [ イ ], with world leaders such as Emmanuel Macron and Angela Merkel making important decisions while using multiple languages. In a way, knowing different languages can provide people with a variety of lenses through [ ウ ].

To build a functional society, we must work to understand how using or not using multiple languages affects our psychology and behavior; whether it be in our homes, in our hospitals, or ( え ) the highest levels of government.

(Viorica Marian & Sayuri Hayakawa, “The Surprising Power of Language Over Memory and Choice,” *Psychology Today*, July 13, 2018 より)

[注] expertise: a high level of knowledge or skill

reprimand: strong official criticism of people’s behavior

mute: to soften

salient: most noticeable or important

問 1 下線部(1)(2)を日本語に訳せ。

問 2 空所(あ)(い)(う)(え)に入る最も適切な前置詞を書け。

問 3 空所[ア][イ]に入る最も適切な語(各1語)を書け。

問 4 下線部(3)の the availability heuristic とはどのようなものか、日本語で説明せよ。

問5 ①～⑤の語を並べ替えて、空所[ ウ ]に入る語句を完成し、番号で答えよ。

① to      ② world      ③ which      ④ see      ⑤ the

第3問 次の日本語を読んで、下線部(1)(2)の内容を英語で表現せよ。(20点)

しばしば大学は、浮き世離れしているとか、世間の実情からかけ離れていると批判されてきました。しかし、じつはその距離こそが大切なのです。一般社会と同じ論理でそのまま違和感もなく過ごしてしまえるような場に、成長の契機はありません。

大学は、社会のなかで「異の空間」でありつづける必要があります。(1) 何かがよくわかるような場ではなく、いったんよくわからなくなったり、疑問が芽生えたり、自分自身を問われる場に身をおいたほうが、人は成長できます。

毎年三月、就活を乗り越え、単位をそろえて、晴れやかな顔で卒業していく学生たちの姿は、とても微笑ましいものです。教員としてできることはやったのだから、これでいいのかもしれないと思う一方で、いつも不安を感じてしまいます。

(2) 自分は学生たちの何かをちゃんと壊せただろうか、あらたな自己や世界のあり方に触れさせることができたのだろうか、と自問してしまいます。

大学がその役割を果たすには、大学が高校までの教育と社会人としての生活のあいだのひとつの断絶として、根本的な問いを喚起する深い沼になっている必要があります。

(松村圭一郎『これからの大学』春秋社、2019より)

(空 白)

## 第4問 選択問題

下記より 1科目 を選択して解答すること。

(医学部医学科を志願する者は必ず「英語」を選択すること。)

英語	14～17 ページ
ドイツ語	18～19 ページ
フランス語	20～21 ページ
中国語	22～23 ページ
韓国・朝鮮語	24 ページ

## 英 語

第 4 問 次の英文を読んで，設問に答えよ。

(20 点)

Jake began to dial the number slowly, as he had done almost every evening at six o'clock since the day his father had passed ( ア ). For the next fifteen minutes he settled back to listen to what his mother had been up to that day.

She led such a sober, orderly life that she rarely had anything of interest to tell him. Least of all on a Saturday. She had coffee every morning with her oldest friend, Molly Schultz, and on some days that would ( イ ) until lunchtime. On Mondays, Wednesdays and Fridays she played bridge with the Zaccharis who lived across the street. On Tuesdays and Thursdays she visited her sister Nancy, which at least gave her something to grumble\* about when he rang on those evenings.

On Saturdays, she rested from her rigorous\* week. Her only strenuous\* activity being to purchase the bulky\* Sunday edition of the *Times* just after lunch — a strange New York tradition, which at least gave her the chance to inform her son which stories he should check up on the following day.

For Jake, every evening the conversation would ( ウ ) of a few appropriate questions, depending on the day. Monday, Wednesday, Friday: How did the bridge go? How much did you win/lose? Tuesday, Thursday: How is Aunt Nancy? Really? That bad? Saturday: Anything interesting in the *Times* that I should look out for tomorrow?

( エ ) readers will be aware that there are seven days in any given week, and will want to know what Jake's mother did on a Sunday. On Sunday, she always joined his family for lunch, so there was no need for him to call her that evening.

Jake dialled the last digit\* of his mother's number and waited for her to pick up the phone. He had already prepared himself to be told what he should look out for in tomorrow's *New York Times*. It usually took two or three rings

before she answered the phone, the amount of time required for her to walk from her chair by the window to the phone on the other side of the room. When the phone rang four, five, six, seven times, Jake began to wonder if she might be out. But that wasn't possible. She was never out after six o'clock, winter or summer. She kept to a routine that was so regular it would have brought a smile to the lips of a Marine drill sergeant\*.

Finally, he heard a click. He was just about to say, 'Hi, Mom, it's Jake,' when he heard a voice that was certainly not his mother's, and was already in mid-conversation. Thinking he had a ( オ ) line, he was about to put the phone down when the voice said, 'There'll be \$100,000 in it for you. All you have to do is turn up and collect it. It's in an envelope for you at Billy's.'

'So where's Billy's?' asked a new voice.

'On the corner of Oak Street and Randall. They'll be expecting you around seven.'

Jake tried not to ( カ ) in or out as he wrote down 'Oak and Randall' on the pad by the phone.

'How will they know the envelope is for me?' asked the second voice.

'You just ask for a copy of the *New York Times* and hand over a \$100 bill. He'll give you a quarter change, as if you'd handed him a dollar. That way, if there's anyone else in the shop, they won't be ( キ ). Don't open the envelope until you're in a safe place — there are a lot of people in New York who'd like to get their hands on \$100,000. And whatever you do, don't ever contact me again. If you do, it won't be a pay-off you'll get next time.'

The line went ( ク ).

Jake hung up, having completely forgotten that he was meant to be ringing his mother.

He sat down and considered what to do next — if anything. His wife Ellen had taken the kids to a movie, as she did most Saturday evenings, and they weren't expected back until around nine. His dinner was in the microwave, with a ( ケ ) to tell him how many minutes it would take to cook. He always added

one minute.

Jake found himself flicking through the telephone directory. He turned over the pages until he reached B: Bi ..., Bil ..., Billy's. And there it was, at 1127 Oak Street. He closed the directory and walked through to his den, where he searched the bookshelf behind his desk for a street atlas\* of New York. He found it wedged in\* between *The Memoirs of Elisabeth Schwarzkopf* and *How to Lose Twenty Pounds When You're Over Forty*.

He turned to the index in the back and quickly found the entry for Oak Street. He checked the grid reference and placed his finger on the correct square. He calculated that, ( ㄐ ) he to go, it would take him about half an hour to get over to the West Side. He checked his watch. It was 6.14.

(Jeffrey Archer, "Something for Nothing," *The New Collected Short Stories*, 2010 より)

[注] grumble: to complain

rigorous: tough, hard

strenuous: needing great effort and energy

bulky: thick and heavy

digit: any of the numbers from 0-9

drill sergeant: someone of low rank in the army whose job is to train  
soldiers to march and do other military exercises

atlas: map

wedge in: to push in tightly

問 空所(ア)～(コ)に入る最も適切な語を下から選び、番号で答えよ。文頭に出てくる語でも、選択肢では語頭が小文字になっている。

- |           |              |             |           |
|-----------|--------------|-------------|-----------|
| ① last    | ② were       | ③ dead      | ④ consist |
| ⑤ ought   | ⑥ suspicious | ⑦ note      | ⑧ wish    |
| ⑨ breathe | ⑩ away       | ⑪ observant | ⑫ approve |
| ⑬ crossed | ⑭ get        | ⑮ mail      | ⑯ around  |