

C 6 英 語

この冊子は、英語の問題で 1 ページより 12 ページまであります。

[注 意]

- (1) 試験開始の指示があるまで、この冊子を開いてはいけません。
- (2) 監督者から受験番号等記入の指示があったら、解答用紙に志望学科と受験番号を記入してください。また、解答用マークシートに受験番号と氏名を記入し、さらに受験番号と志望学科をマークしてください。
- (3) 解答は、所定の解答用紙に記入したものと及び解答用マークシートにマークしたものだけが採点されます。
- (4) 解答用マークシートについて
 - ① 解答用マークシートは、絶対に折り曲げてはいけません。
 - ② マークには黒鉛筆(HBまたはB)を使用してください。指定の黒鉛筆以外でマークした場合、採点できないことがあります。
 - ③ 誤ってマークした場合は、消しゴムで丁寧に消し、消しくずを完全に取り除いたうえで、新たにマークしてください。
 - ④ 解答欄のマークは、横 1 行について 1 箇所に限ります。2 箇所以上マークすると採点されません。あいまいなマークは無効となるので、はっきりマークしてください。
 - ⑤ 解答用マークシート上部に記載されている解答上の注意事項を、必ず読んでから解答してください。
- (5) 試験開始の指示があったら、初めに問題冊子のページ数を確認してください。
ページの落丁・乱丁、印刷不鮮明等気づいた場合は、手を挙げて監督者に知らせてください。
- (6) 問題冊子は、試験終了後、持ち帰ってください。

- 1 次の英文を読み、設問に答えなさい。なお、*印の付された語には文末で注が与えられている。(66点)

When you look at the picture on the computer screen at right, where do your eyes linger longest? Surprisingly, the answer to that question might differ depending upon where you were raised. Americans stare more fixedly at the train in the center, while Chinese (ア) their eyes roam more around the entire picture, according to research by psychologist Richard Nisbett, PhD.

That difference reflects a more general divide between the ways that Westerners and East Asians view the world around them, says Nisbett, who heads the Culture and Cognition Program at the University of Michigan. He and his colleagues explore (イ) people's cultural backgrounds affect their most basic cognitive processes: categorization, learning, causal reasoning and even attention and perception.

The researchers have found increasing evidence that East Asians, whose more collectivist* culture promotes group harmony and contextual understanding of situations, think in a more (ウ) way. They pay attention to all the elements of a scene, to context and to the relationships between items. Western culture, in contrast, emphasizes personal autonomy and formal logic, and so Westerners are more (エ) and pay attention to particular objects and categories.

The idea that culture can shape the way people think at these deep levels is a(n) departure for psychology, which as a field traditionally assumed that basic cognitive processes are (オ) according to Nisbett. But it's an idea that has gained traction over the past decade or two.

Now, Nisbett and others are investigating the cognitive effects of the more subtle cultural variations between, for example, different areas of East Asia. They hope that these new studies will also help explain more precisely how and why culture and cognition (キ) .

In a recent study, Nisbett and graduate student Hannah Faye Chua used a tracking device to monitor the eye movements of 25 American and 27 Chinese participants — all graduate students at Michigan — while the students stared for three seconds at pictures of objects against complex backgrounds. The 36 pictures included, among others, the train shown above, a tiger in a forest and an airplane with mountains in the background.

The researchers found that the Americans focused on the foreground object 118 milliseconds (ク) on average, than the Chinese participants did, and then continued to look at the focal object longer. The Chinese tended to move their eyes back and forth more between the main object and the background, and looked at the background for (ケ) than the Americans did.

The study, which was published in the *Proceedings of the National Academy of Sciences* in August, complements earlier research that suggested — in a more general way — that Westerners and East Asians focus on different aspects of scenes.

In a 2001 study, for example, Nisbett and then graduate student Takahiko Masuda, PhD, showed Japanese and American participants animated underwater vignettes* that included focal objects — three big fish and background objects like rocks, seaweed and water bubbles. When they asked participants to describe the scenes, Americans were (コ) to begin by recalling the focal fish, while Japanese were (サ) to describe the whole scene, saying something like “it was a lake or pond.” Later, the Japanese participants also recalled more details about the background objects than the Americans did.

“Americans immediately zoomed in on (シ),” Nisbett says. “The Japanese paid more attention to (ス).”

Cognitive differences between Westerners and Asians show up in other areas as well. For example, in tests of categorization, Americans are more

likely to group items based on how well the items fit into categories by type — so, say, a cow and a chicken might go together because they are both animals. Asians, in contrast, are more likely to group items based on relationships — so a cow and grass might go together because a cow eats grass.

Another difference between Westerners and Asians regards ^(ノ) the fundamental attribution error — a mainstay psychological theory for the last 30 years that, it turns out, may not be so fundamental after all. The theory posits that people generally overemphasize personality-related explanations for others' behavior, while underemphasizing or ignoring contextual factors. So, for example, a man may believe he tripped and fell because of a crack in the sidewalk, but assume that someone else fell because of (タ).

But, it turns out, most East Asians do not fall prey to ^(テ) this error — they are much more likely to consider contextual factors when trying to explain other people's behavior. In a 1994 study, for example, psychologist Kaiping Peng, PhD, analyzed American and Chinese newspaper accounts of recent murders. He found that American reporters emphasized the personal attributes of the murderers, while Chinese reporters focused more on situational factors.

In an increasingly multicultural world, these culture-induced cognitive differences can have practical implications, according to University of California, Santa Barbara, psychologist Heejung Kim, PhD. Kim, who is from South Korea, found her research inspiration in her experience as an international graduate student in the United States. In her graduate seminar classes, her inclination was to listen quietly and absorb what was going on around her — but she felt pressured to speak up.

"After struggling for a while, I began to think that someone should question (ツ) the process of talking is valuable for everyone," she says, "because it certainly wasn't for me." ^(テ)

She decided to test European-American and first-generation Asian-American students by giving them a complex logic problem to solve. Control

group members solved the problem silently, while members of the experimental group had to talk out loud and explain their reasoning as they worked. Kim found that European-Americans who talked out loud solved the problem just as well as those who stayed silent, but being forced to talk seriously undermined the Asian students' performance.

In general, Kim says, Asians may think and reason in a less readily "verbalizable" way than Westerners.

"It's more intuitive and less linear," she says. "So when you have to talk aloud, European-Americans just vocalize their thoughts, but Asian-Americans — on top of solving the problem — have to translate their thoughts into words."

In general, Nisbett says, he expects that over the next few decades, work by researchers like Kim and other Asian and Asian-American psychologists will profoundly influence the way psychologists think about which aspects of thinking are universal and which are culture-specific.

"They're going to be bringing very different ways of thinking about cognitive psychology, social psychology, developmental psychology," he says. "They're going to change the field."

注：collectivist 集団主義的な《個人としてではなく集団として行動[思考]する傾向》

vignette ヴィネット《輪郭をぼかしにした絵・写真・画像》；

(1) 空所(ア)に入るもっとも適切な語を、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

1 focus

2 let

3 survey

4 target

(2) 空所(イ)に入るもっとも適切な語を、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 how
- 2 that
- 3 way
- 4 what

(3) 空所の対(ウ), (エ)に入る語の次の1～4の組み合わせでもっとも適切な対を1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 analytic — holistic
- 2 analytic — part-by-part
- 3 holistic — analytic
- 4 holistic — comprehensive

(4) 下線部(オ)にかわるもっとも適切な語を、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 deviation
- 2 escape
- 3 farewell
- 4 innovation

(5) 下線部(カ)に入るもっとも適切な語句を、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 firmly established
- 2 the same among cultures
- 3 universally true
- 4 widely accepted

(6) 空所(キ)に入るもっとも適切な動詞を、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 confront
- 2 differ
- 3 interact
- 4 harmonize

(7) 空所(ク), (ケ)に入るもっとも適切な語句の組み合わせを、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 behind — a shorter time
- 2 Sooner — longer
- 3 longer — a shorter time
- 4 delayed — longer

(8) 空所(コ), (サ)に入るもっとも適切な語句の組み合わせを、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 more likely — more likely
- 2 more likely — unlikely
- 3 unlikely — unlikely
- 4 unlikely — more likely

(9) 空所(シ), (ス)に入るもっとも適切な語句の組み合わせを、次の1～4から1つ選び、その番号を解答用マークシートにマークしなさい。

- 1 the objects — the focal fish
- 2 the objects — context
- 3 context — the objects
- 4 the focal fish — objects

(10) 下線部(セ)の定義を、同段落中をよく読み 30 字以内に簡潔にまとめ、**解答用紙**に記入しなさい。

(11) 下線部(ソ)の「根本的帰属の誤り《人間の行動を説明する際にわれわれが陥りやすい誤り》」を解説している部分を見つけその要旨を 40 字以内でまとめ**解答用紙**に記入しなさい。

(12) 空所(タ)に入るもっとも適切な表現を、次の 1～4 から 1 つ選び、その番号を**解答用マークシート**にマークしなさい。

- 1 clumsiness
- 2 bumps
- 3 obstacle
- 4 stone pavements

(13) 下線部(チ)ともっとも近い意味の表現を、次の 1～4 から 1 つ選び、その番号を**解答用マークシート**にマークしなさい。

- 1 become a victim of
- 2 fall free into
- 3 fight with
- 4 kneel down to pray

(14) 空所(ツ)に入る接続詞としてもっとも適切なものを、次の 1～4 から 1 つ選び、その番号を**解答用マークシート**にマークしなさい。

- 1 although
- 2 despite
- 3 even if
- 4 whether

(15) 下線部(テ)(it certainly wasn't for me)には省略があります。補うべき一語を本文中から探し、**解答用紙**に記入しなさい。

(16) 本文のタイトルとしてもっとも適切なものを、次の1～4から1つ選び、その番号を**解答用マークシート**にマークしなさい。

- 1 Asian's cognition
- 2 Spotting objects and the background
- 3 The culture-cognition connection
- 4 What's new in psychology

2

Read the transcript below and answer the questions that follow. (34 点)

P=Presenter, A=Adam

P: Welcome to the programme. Today, I'm joined by journalist Adam Clark, who has been researching current theories of immortality*. (A)

A: Yes, indeed. That's exactly right. And some scientists believe that this technology is not very far in the future — perhaps less than 30 years away — although there is still a lot of disagreement about that. (B) Perhaps some of the people listening now will live for thousands of years. It's certainly very possible.

P: What makes it possible? It's never been possible in the past, has it? Although people have often talked about it.

A: I think the situation now is really different from any time in the past. New medical and scientific techniques mean that it's becoming possible to repair the human body. (C) In short, they're finding ways of stopping the ageing process.

P: It's an exciting idea, isn't it?

A: (①) Some people actually think it's a very wrong idea — they aren't in favour of it at all.

P: (②)

A: Well, they argue that there are already too many people in the world. Our planet is very crowded, and (a) already. So imagine a situation in which people start living hundreds of years. (D) You'll have nine, ten or more generations of the same family all alive at the same time. Population will spiral out of control!

P: And Christmas will be a nightmare!

A: (③) People have thought about this problem, of course. They have two main suggestions for dealing with it. Firstly, they say that we'll have to go into space and colonise other planets. (E) But I'm not sure

that these suggestions would really solve the problem entirely.

P: Are there any other disadvantages to the idea of being able to live for ever?

A: Yes, perhaps. There might be a problem with motivation. (F) In fact, why do anything today, if we've got a thousand years in which to do it?

P: (④)

A: Other people argue that it would be pointless to live for ever because you wouldn't be able to remember more than, say, 100 years of your past. So, in a way, you wouldn't really know that you'd lived longer than that.

P: Your past would be another life.

A: Yes, that's right. And there are other possible disadvantages. Some people believe that living for ever would completely change what it means to be human. (G) So if we knew we were going to live for ever, we might never be able to experience the most powerful human emotions, like falling in love.

P: So, in a way, if we developed technology which allowed us to become immortal, we'd stop being completely human.

A: That's right. You could argue that the longer somebody lives, the (β) interesting life becomes for that person.

P: Adam, thank you.

(NOTE) *immortality : the state of living for ever

(1) Which of the following best fits into the blanks (A), (B), (C), (D), (E), (F), and (G) respectively? Choose the number of the best answer for each and mark it on **your mark sheet**.

- 1 Am I right in thinking that scientists are currently working on technology that will allow people to live for ever?
- 2 And secondly, they say that people who want to live for ever will have to agree to only have one or two children.
- 3 But basically, the first person to live for hundreds, possibly thousands, of years could already be alive today.
- 4 Gradually, scientists are coming to understand why our bodies deteriorate with age—what happens to the cells in our bodies—and they're starting to find ways of stopping this.
- 5 They argue that our time is only important to us—that everything, in fact, is only important to us—because we know it won't last for ever.
- 6 They'll be alive to see not only grandchildren, but their great-great-great-great-grandchildren too.
- 7 Why get up in the morning, if we know that there will be thousands of other mornings just the same?

(2) Which of the following best fits into the blanks (①), (②), (③), and (④) respectively? Choose the number of the best answer for each and mark it on **your mark sheet**.

- 1 Absolutely.
- 2 Interesting.
- 3 Well, yes and no!
- 4 Why not?

- (3) Look at the blank (α). Put the following words in the right order, fill out the blank, and mark it on your mark sheet.

- 1 all
- 2 difficult
- 3 feed
- 4 finding
- 5 it
- 6 of
- 7 them
- 8 to
- 9 we're

- (4) Look at the blank (β). Write the most appropriate word on your answer sheet.