

文学部A方式I日程・経営学部A方式I日程・人間環境学部A方式

1 限 英 語

〈注意事項〉

1. 試験開始の合図があるまで、問題冊子を開かないこと。
2. 解答はすべて解答用紙に記入しなさい。
3. 志望学部・学科によって試験時間が異なるので注意すること。

志望学部・学科	試験時間
文学部(哲・日本文・史学科)	60分
経営学部(経営学科)・人間環境学部	90分

4. 志望学部・学科によって解答する問題が決まっている。問題に指示されている通りに解答すること。指定されていない問題を解答した場合、採点の対象としないので注意すること。
5. マークシート解答方法については以下の注意事項を読みなさい。

マークシート解答方法についての注意

マークシート解答では、鉛筆でマークしたものを機械が直接読みとって採点する。したがって解答はHBの黒鉛筆でマークすること(万年筆、ボールペン、シャープペンシルなどを使用しないこと)。

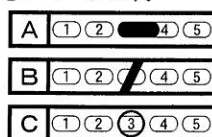
記入上の注意

1. 記入例 解答を3にマークする場合。

(1) 正しいマークの例



(2) 悪いマークの例



} 枠外にはみださないこと。

○でかこまないこと。

2. 解答を訂正する場合は、消しゴムでよく消してから、あらためてマークすること。
3. 解答用紙をよごしたり、折りまげたりしないこと。
4. 問題に指定された数よりも多くマークしないこと。

[I] つぎの英文を読み、問いに答えよ。

I was twenty-one years old. A small inheritance had made it possible for me to travel abroad. It was July, and Rome was very hot; but my room was cool because the house was built stone and the windows were shuttered. Noises from the street intruded, but the sun and dust did not.

If you want to feel always young, I think you might live in Rome, where so much is very old. Many tourists to the “Eternal City” experience this. Walking through streets that men have trod for thousands of years, you cannot be convinced that your own twenty, or forty, or sixty years amount to very much. At twenty-one, of course, this is especially true.

The sights of Rome were very impressive, and very much in my mind. Sometimes when we confront the great memorials of the past, we become unsure and uncertain about the present and future. Our simple, natural faith what is contemporary falls away from us; we begin to question.

That was my mood on that July morning as I stood in my room; the past was in my thoughts when I recalled scenes of the day before, and the present was in my ears while the traffic's discord floated through the windows. My room was a modest one, with new plumbing along the wall; it was modern in an ancient city, just as I was modern too, yet lived in a world of ideas.

Rome has a long history — perhaps the longest of any important city in the Western world — and when I remembered that, the noise outside my window sounded rather meaningless: taxi horns, children shouting, and the whistles of policemen; and once there was even a military parade that went by in black shirts. But the marchers did not seem very important, all their brave show. The armies of the Popes, and before them the armies of the Caesars, had also marched here; and in the perspective of history they

did not seem very important either. I had not come to Rome because of anything they had done.

If the past lives at all, it is because of the artists and thinkers who worked then. Of (4) that men accomplished in the vanished centuries only a small part is left, and surprisingly it is mostly the good and beautiful. Only works that embody certain proved values endure and remain wonderful to our eyes: what is heroic and handsome in stone, glowing and inspired in paint, lyric in words, virtuous and honest in conception—whatever the イ . The past gives us legend and experience, and these are the materials of art and philosophy, and thus the artist and philosopher are mankind's ウ .

That is why, as I stood in that room in Rome on a hot July morning, feeling younger than ever with the visible past surrounding me, art and philosophy suddenly became urgent matters. I lived in a world of which I knew too little. Perhaps, if I could learn more about art and philosophy, I might find in them a hint of man's purpose and historic direction. Then my own young energy in the contemporary world might be put to better
エ .

Books and travel are the means by which one learns about the past. I thought about all the books that I had read, many of which had brought the wonders of forgotten times to me. I was grateful to them (5) having done that. And I was filled with remorse for many books that I had not read.

Just why was I in Rome contemplating all these オ books with regret? Actually, I knew I was thinking about myself, contemplating with regret all the experiences I was destined to miss, and all the different sorts of people I might have been but was not. People like those outside the window. And whenever I began to analyze those other sorts of life, I realized that I knew them chiefly from having read about them. Sometimes

a great sculpture or painting suggested much, but a book usually told far more.

It could not be otherwise. One youth is not long enough to experience all youth, to study all, to travel everywhere; and my predestined three-score-years and ten could never teach me all wisdom. A life spent mostly in reading books would not be satisfactory, but surely a life without books would be so dull, limited, uninformed, (6) to seem almost impossible. Yes, even though it may be indirectly, most of us owe the better part of our self to the accumulated knowledge of life contained in books.

1. 空所 (1) ~ (6) に入る語を, つぎの a ~ d の中から一つ選び, その記号を解答欄にマークせよ。

(1)	a. of	b. in	c. by	d. as
(2)	a. of	b. in	c. on	d. as
(3)	a. as	b. besides	c. for	d. on
(4)	a. ways	b. those	c. anything	d. all
(5)	a. as	b. in	c. for	d. without
(6)	a. how	b. because	c. when	d. as

2. 空所 ア ~ オ に入る語を, つぎの a ~ d の中から一つ選び, その記号を解答欄にマークせよ。

ア	a. new	b. ideal	c. complex	d. old
イ	a. medium	b. idea	c. direction	d. history
ウ	a. bystanders	b. audience	c. investors	d. historians
エ	a. condition	b. use	c. atmosphere	d. experience
オ	a. unread	b. familiar	c. amazing	d. unavailable

3. 下線部 this の指す内容として最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。
- (A)
- a. We cannot understand the essence of Rome even if we live to be sixty.
 - b. Our lives are trivial when compared to the long history of Rome.
 - c. We cannot walk through the entire city of Rome.
 - d. The ruins of Rome remind us of the continuing progress of civilization.
4. 下線部 my mood とはどのような気持ちか、最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。
- (B)
- a. passionate
 - b. confident
 - c. hesitant
 - d. anachronistic
5. 下線部 It could not be otherwise. の内容に最も近いものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。
- (C)
- a. We cannot understand a sculpture or painting without reading a book.
 - b. A sculpture or painting tells us less than a book in most cases.
 - c. A sculpture or painting is superior to a book in depicting Rome.
 - d. We can find a deeper meaning of life in a sculpture or painting than in a book.
6. 下線部 it may be indirectly の内容に最も近いものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。
- (D)
- a. We sometimes need to read books at random to acquire knowledge.
 - b. We may not be always directly influenced by books.
 - c. We may have few chances to directly read many books.
 - d. We can sometimes develop our view of life without reading books.

〔Ⅱ〕 つぎの英文を読み、問いに答えよ。

Remarkable as it is, common sense exhibits some aspects difficult to understand, and one of its most striking aspects is (1). Several years ago, for example, an enterprising group of economists and anthropologists set ア to test how different cultures play a particular kind of game called “the ultimatum game.” The game goes something like this: first, pick two people and give one of them 100 dollars. That person then has to propose a split of the money between himself and イ, ranging from offering them the whole amount to nothing at all. The second player then gets to accept the deal or reject it. If the second player accepts the deal, both players get what they were offered and they leave the place with satisfaction. But if the second player rejects the offer, neither player gets anything.

In hundreds of these experiments conducted in Western industrialized societies, researchers had already demonstrated that most players propose a fifty-fifty split, and offers of less than 30 dollars are typically rejected. Economists find this behavior surprising because it conflicts with their standard notion of economic rationality. They assume that even a single dollar is better than nothing at all, so from a strictly rational perspective, recipients ought to accept any offer above zero. And knowing this, rational “proposers” ought to offer the least they can get away with—namely, (2). Of course, a moment’s thought quickly suggests why people play the way they do—namely that it doesn’t seem fair to exploit a situation just because you can. Recipients being offered less than a third therefore feel taken advantage of and so choose to walk away from even a substantial sum of money in order to teach a lesson to the proposers (3). And anticipating this response, proposers tend to offer what they assume the recipients will consider a fair split.

If anything seems like common sense, it's that people care about fairness as well as money — sometimes more so. But when the experimenters conducted the same game in fifteen small-scale preindustrial societies across five continents, they found that people in different societies have very different ideas about what counts fair. At one extreme, the Machiguenga tribe of Peru tended to offer only about a quarter of the total amount, and virtually no offers were refused. At the other extreme, the Au and Gnau tribes of Papua New Guinea tended to make offers that were even better than fifty-fifty, but these “hyper-fair” offers tended to get rejected just as frequently as unfair offers.

What explains these differences? As it turns out, the Au and Gnau tribes had long-established customs of gift exchange, according to which receiving a gift obliges the receiver to at some point in the future. Because there was no equivalent of the ultimatum game in the Au or Gnau societies, they simply changed the unfamiliar interaction into the most similar social exchange they could think of — which happened to be gift exchange — and responded accordingly. Thus what might have seemed like free money from a game to a Western participant looked to an Au or Gnau participant very much like an unwanted obligation. The Machiguenga, , live in a society in which the only relationships that carry any expectation of loyalty are with immediate family members. When playing the ultimatum game with a stranger, therefore, Machiguenga participants — again changing the unfamiliar into the familiar — saw little obligation to make fair offers. They would feel upon being presented with a split that was obviously unequal. To them, even low offers were seen as a good deal.

1. 空所 ～ に入る最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

a. aside b. by c. out d. over

a. another player b. the other player
c. other players d. the other players

a. any b. even c. never d. no

a. as b. down c. off d. with

a. as a result b. by contrast
c. in the same way d. nevertheless

2. 下線部 why people play the way they do の例として最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- a. A proposer offers a recipient 30 dollars as a split of 100 dollars.
- b. A proposer offers a recipient 50 dollars as a split of 100 dollars.
- c. A recipient takes advantage of the offer given by a proposer.
- d. A recipient becomes angry about the offer given by a proposer.

3. 空所 , , , , に入る最も適切なものを、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。

- a. how similar it is among different cultures
b. how much it varies across cultures
c. how much it costs to maintain it
d. how it changes when it is transmitted to another culture

- a. one dollar
b. thirty dollars
c. fifty dollars
d. seventy dollars

- a. who refuse to give any dollars
b. who offer a very fair proposal
c. who offer such a big split
d. who offer only such a small split

- a. get back what he or she would lose by the exchange
b. get back what may be equal to it in value
c. give back what he or she would lose by the exchange
d. give back what may be equal to it in value

- a. experienced little of the resentment that a Western player
b. experienced much of the resentment that a Western player
c. experienced little of the resentment that an Au or Gnau participant
d. experienced much of the resentment that an Au or Gnau participant

〔Ⅲ〕 つぎの英文を読み、問いに答えよ。

If East Asians must coordinate their behavior with others and adjust to situations, we would expect them to attend more closely to other people's attitudes and behaviors than do Westerners. In fact we have evidence that East Asians do pay more attention to the social world than do Westerners. We found evidence that Beijing University students have more knowledge about the attitudes and behaviors of their peers than do University of Michigan students. A research team from our labs at Michigan headed by Trey Hedden and Denise Park, and by Qicheng Jing at the Chinese Institute of Psychology, examined how memory for words would be affected by the type of pictorial background they appeared on. Chinese and American college students and elderly people were asked to look at a large number of words. Some words were presented on a "social" background consisting of pictures of people, some on a background consisting of "nonsocial" objects such as flowers, and some on no background at all. After seeing the set of pictures, participants reported all the words they could recall. There was no difference between Chinese and Americans in recall of words initially presented on nonsocial backgrounds or on no background, but Chinese participants recalled more words that had been presented on social backgrounds than did American participants. Memory for the pictures of people apparently served as a retrieval cue for the words printed on them, indicating that the Chinese had paid more attention to the social cues than the Americans.

There is good reason to believe that Westerners and Asians actually experience the world in very different ways. Westerners are the protagonists of their autobiographical novels, while Asians are merely supporting members in movies depicting their lives. A group of developmental psychologists asked four- and six-year-old American and

Chinese children to report on daily events, such as the things they did at bedtime the night before or how they spent their last birthday. They found three remarkable things. First, although all children made more references to themselves than to others, the proportion of self-references was for American children than for Chinese children. Second, the Chinese children provided many small details about events and described them in a brief, matter-of-fact fashion. American children talked in a more leisurely way about far fewer events. Third, American children made twice as many references to their own internal states, such as , as did the Chinese children. In short, for American kids: “Well, enough about you; let’s talk about me.”

That Asians have a broader view of events, taking into perspective the orientation of other people, is also indicated by a study by social psychologists Dov Cohen and Alex Gunz. They asked North American students (mostly Canadian) and Asian students (a variety of students from Hong Kong, China, Taiwan, Korea, and various South and Southeast Asian countries) to recall specific instances of ten different situations in which they were the center of attention: for example, “being embarrassed.” North Americans were more likely than Asians to reproduce the scene from their original point of view, looking outward. Asians were more likely to imagine the scene as an observer might, describing it from a third-person perspective.

1. 下線部 attend more closely to で用いられている attend to の意味に最も近い語(句)を、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。
- a. imitate b. observe c. participate in d. remember

2. 下線部 they⁽²⁾ の内容を表すものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- a. behaviors b. peers c. pictures d. words

3. 下線部 a retrieval cue⁽³⁾ の内容を表すものとして最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- a. a clue to react
b. a clue to recall
c. a clue to repeat
d. a clue to replace

4. 下線部 protagonists⁽⁴⁾ の内容を表すものとして最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- a. directors and producers b. heroes and heroines
c. minor characters d. narrators

5. 空所 につぎの a～e の単語を並べ替えて入れ、意味の通るようにせよ。その際に、2番目と4番目にくる語の記号をそれぞれ解答欄にマークせよ。

- a. higher b. three c. than
d. times e. more

6. 空所 に入る最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- a. events and schedules b. spaces and times
c. preferences and emotions d. houses and schools

7. 本文の内容と合致するものをつぎの a ~ e の中から二つ選び, その記号を解答欄にマークせよ。

- a. The author took part in research looking into the relationship between memory and association.
- b. The author and his peers proved that college students from East Asian countries are superior in short-term memory to American students.
- c. North Americans tend to be strict about factual description in storytelling of the events important to them.
- d. Asians tend to have a more comprehensive view of their human environment than Westerners.
- e. How a person perceives the world is affected by both intelligence and personality.

constant connection from the dawn of time, it's just never been possible until now.

The need to be connected is, in fact, very basic. It may even explain the largest and most human desires. Our need for a sense of belonging comes right after physical safety. We thrive^(Y) on friendship, family, and the constant acknowledgement of our existence and relevance. Our self-esteem largely comes from our interactions with others.

It is now possible to always feel loved and cared for, thanks to the efficiency of our “comment walls” on Facebook and complete connection with everyone we've ever known. Your can quickly be reassured by checking your number of “followers” on Twitter or the number of “likes” acquired by your photographs and blogs. The progress you are making in your projects, or with your business, can now be measured and reported in real time.

Our great need to seek information — at the expense of enjoying our quiet moments — is a form of “work” (something I call “insecurity work”^(Z)) that we do to reassure ourselves. Soon enough, planes, trains, subways, and, yes, showers will offer the option of staying connected. And when we have a opportunity to be disconnected, we should develop the capacity to use it and protect it.

Here is some advice to support our ability to think deeply:

1. Rituals for disconnecting

The notion of a day every week reserved for reflection has become more important than ever before. It's about more than just taking a break from work. Perhaps you will reserve one day on the weekend where you force yourself to disconnect.

2 . Daily doses of reflection

We need some rules. We need to allocate blocks of time for deep thinking. Maybe you will schedule a couple of hours on your calendar every day for taking a walk or grabbing a cup of coffee and just reflecting on some of those bigger things. I can even imagine a day when homes and apartments have a special switch that shuts down wi-fi and data access during dinner or at night.

3 . Meditation and naps to clear the mind

There is no better mental escape from our high-tech world than the act of meditation. There are various kinds of meditation. Some forms require you to think about nothing and completely clear your mind. Other forms of meditation are about focusing on one specific thing. You might also try clearing your mind by sleeping. The legendary energy expert and bestselling author Tony Schwartz takes a 20-minute nap every day.

4 . Self-awareness and psychological health

It is supremely important that we recognize the power of our insecurities and, at the very least, acknowledge where our anxiety comes from. Self-awareness is always the first step in solving any problem.

5 . Protect the state of no-intent

When you allow yourself to just look out the window for 10 minutes, your brain will start working in a more creative way. It's this very sort of unconscious creativity that leads to great thinking. When you're driving or showering, you're letting your mind wander because you don't have to focus on anything in particular. If you do make some time for clear thinking, be sure to free yourself from any specific intent.

4. Which **two** of the following activities can be considered a kind of “insecurity work” as mentioned by the author? Mark those letters on (Z) your answer sheet.
- a. calling a hotel from your office to confirm a reservation
 - b. checking your cell phone constantly for text messages
 - c. making sure you locked the door after you leave your home
 - d. counting the number of “likes” you received after posting a photo on-line
 - e. buying a handgun for self-protection
 - f. reading several novels quietly by yourself at home
5. Which **two** of the following statements are **not** advice for deep thinking as suggested by the author in the text? Mark those letters on your answer sheet.
- a. take a short nap during the day
 - b. turn off devices used for communication in the house
 - c. stare into space, not thinking about anything in particular
 - d. set aside some time everyday for watching TV
 - e. try to understand ourselves better
 - f. pay no attention to our anxieties
 - g. make a schedule for how much time you spend on deep thinking

6. Which **two** of the following statements are true, according to the author of the text? Mark those letters on your answer sheet.
- a. The feeling of wanting to stay connected all the time is a recent phenomenon.
 - b. Taking a shower is not a very good way to have a creative pause.
 - c. People are becoming less creative because of a decrease in the number of “sacred spaces.”
 - d. The best way for people to disconnect is to focus on one thing.
 - e. Most homes of the future will have a special switch for shutting off access to the Internet.
 - f. It’s good to have a purpose in mind when we engage in deep thinking.
 - g. How we feel about ourselves is directly related to our relationships with other people.