

## 平成 25 年度 入学 試験 問題

# 英 語

### 注 意

1. 問題冊子は、指示があるまで開かないこと。
2. 問題冊子は 7 ページ、解答紙は 2 枚である。  
「始め」の合図があったら、それぞれページ数および枚数を確認すること。
3. 解答開始前に、試験監督者の指示に従って、すべての解答紙それぞれ 2 ヲ所に受験番号を記入すること。
4. 解答は、黒色鉛筆(シャープペンシルも可)を使用し、すべて所定の欄に記入すること。欄外および裏面には記入しないこと。
5. 試験終了後、監督者の指示に従って、解答紙の順番をそろえること。
6. 下書き等は、問題冊子の余白を利用すること。
7. 解答紙は持ち帰らないこと。

[ 1 ] 次の英文を読んで、文中の( ア )~( コ )に入れるのに最も適当な英語一語をそれぞれ書きなさい。

Vocabulary never stands still. New words continue to arrive in a language, and old words disappear. We tend to notice the former and not the latter. The arrival of a new ( ア ) may even be written about in newspapers. Each ( イ ) a new edition of a major dictionary is published, several of the new words it ( ウ ) included are taken up by the media, and the items are regularly written about on the front pages of newspapers. By contrast, no obituaries<sup>\*1</sup> of dying words are ever published, for the simple ( エ ) that it is impossible to say when a word has died out until long ( オ ) it has happened. We know that words like *leman* ('sweetheart') and *hie* ('hurry'), found in Shakespeare, are not used any more, but ( カ ) was the last year in which somebody used *leman*? We shall never know.

In most languages, the great majority of new words are, in fact, derived from ( キ ) languages. Borrowing proceeds in all directions. The words *weekend* and *parking* have been borrowed by the French language ( ク ) English, while *chic* and *savoir-faire* have been borrowed by English from French. Some languages have borrowed so ( ケ ) that their native words are in a minority. English is such a language, as it has gathered words from 350 other languages, and less ( コ ) 25 percent of its words are from its Germanic<sup>\*2</sup> origins.

[Adapted from *How Language Works*, by David Crystal, Penguin Books, London, 2007, pp. 224-225]

{注} \* 1 obituary : 死亡記事

\* 2 Germanic : ゲルマン語の

[ 2 ] 次の英文を読んで設問に答えなさい。

What would you do to earn money if all you had was five dollars and two hours? This is the task I gave students in one of my classes at Stanford University.\*<sup>1</sup> Each of fourteen teams received an envelope with five dollars of investment money and the students were told they could spend as much time as they wanted planning. However, once they opened the envelope, they had only two hours to make as much money as possible. I gave them from Wednesday afternoon until Sunday evening to complete the task. Then, on Sunday evening, each team had to send me a summary of what it had done, and on Monday afternoon each team had three minutes in class to do a presentation about its project. The students were encouraged to be entrepreneurial\*<sup>2</sup> by identifying opportunities, challenging assumptions, making the best use of the limited resources they had, and by being creative.

What would you do if you were given this challenge? When I ask this question to most groups, someone usually shouts out, “Go to Las Vegas,”\*<sup>3</sup> or “Buy a lottery ticket.”\*<sup>4</sup> This makes everyone laugh, but most of my students took seriously the challenge to question traditional assumptions, in order to create as much value as possible.

How did they do this? Here’s a clue: the teams that made the most money didn’t use the five dollars at all. They realized that focusing on the money would actually limit their possibilities. They understood that five dollars was almost nothing and decided to think about the problem more broadly: What can we do to make money if we start with absolutely nothing? They improved their observation skills, used their talents, and stimulated their creativity to  
(1) identify problems around them, such as problems they experienced or noticed others experiencing, or problems they might have seen before but had never thought to solve. These problems annoyed people, but were not major ones. By discovering these problems and then working to solve them, the winning teams earned more than \$600, and the average profit from the five-dollar investment was 4,000 percent!

So what did they do? All of the teams were extremely creative. One group identified a problem that is common in a lot of college towns: the long lines at popular restaurants on Saturday night. The team decided to help those people who didn’t want to wait in line. The members made pairs and made reservations at several restaurants. As the times for their reservations approached, they sold each reservation for as much as twenty dollars to customers who were happy to avoid a long wait.

During the evening, they made an interesting observation. They realized that the female students were better at selling the reservations than the male students, probably because

customers were more comfortable being approached by the young women. They adjusted their <sup>(2)</sup> plan so that the male students ran around town making reservations at different restaurants while the female students sold those reservations.

This team, and some others, earned a few hundred dollars, and their classmates were impressed. However, <sup>(3)</sup> the team that made the greatest profit thought about its resources completely differently, and made \$650. The students of this team determined that the most valuable asset they had was neither the five dollars nor the two hours. Instead, they realized that their most precious resource was their three-minute presentation time on Monday. They decided to sell it to a company that wanted to recruit the students in the class. The team created a three-minute “commercial” for that company and showed it to the students during the presentation time. This was brilliant. These students recognized that they had a valuable asset, one that others didn’t even notice, just waiting to be used.

The overall goal of the exercise described above is to demonstrate that all problems can be thought of as opportunities for creative solutions. There are opportunities all around us. At any place and time you can look around and identify problems that need solutions. Some are common, such as getting a table at a popular restaurant, and many, as we well know, are much larger, relating to major world issues. However, regardless of the size of the problem, there are usually creative ways to solve them by using the resources that are already available to you.

[Adapted from *What I Wish I Knew When I Was 20: A Crash Course on Making Your Place in the World*, by Tina Seelig, HarperCollins, New York, 2011, pp. 1-8]

- [注] \* 1 Stanford University : 米国カリフォルニア州にある私立大学  
\* 2 entrepreneurial : 企業家(起業家)精神にあふれた  
\* 3 Las Vegas : 米国ネバダ州の都市 ; カジノで有名  
\* 4 lottery ticket : 宝くじ券

〔設 問〕

1. 下線部(1)を日本語に訳しなさい。
2. 下線部(2)について、計画を変更する前に行ったことと、変更した後に行ったことを、本文の内容に沿って日本語で書きなさい。
3. 下線部(3)のグループが行ったことを、本文の内容に沿って日本語で書きなさい。
4. 本文の内容に関する次の文(1)~(5)を読み、正しいものには○、間違っているものには×を、それぞれ記入しなさい。
  - (1) Each group was allowed to spend as much time as it wanted for making as much money as possible with five dollars.
  - (2) Most students thought seriously of various ways to increase the investment by gambling.
  - (3) The average profit of the teams amounted to approximately \$200.
  - (4) The students who earned \$650 made use of the high value placed on their university.
  - (5) The author gave the challenge to the students to make them aware of the importance of being creative in solving a problem.

[ 3 ] 次の英文を読んで設問に答えなさい。

One of the key human characteristics is our tendency to help others, by sharing such resources as money and food with people in need or by comforting people in trouble. As adults, we do this regularly, often without obvious personal gain and occasionally even when such behavior will cause us trouble. It is often assumed that such altruistic\*<sup>1</sup> behaviors are cultural in origin: our parents taught us moral rules, for example, or rewarded us for being nice to others. Moreover, many people think that altruistic behaviors are uniquely human, that other animals don't act in these ways because they live by selfish purposes only and don't have parents who teach them how to be an altruist.\*<sup>2</sup>

However, several scientific findings suggest that human altruism\*<sup>3</sup> has deeper roots than we previously thought. Specifically, my colleagues and I have conducted studies showing that human children act altruistically from a very early age, before social experiences, such as being taught cultural rules, could have significantly influenced their development. By studying young children, we can determine which altruistic behaviors we're capable of early in our lives, and then we can follow the development of those tendencies as they combine with cultural rules and moral education. Thus we can get answers to a question that has been debated since the times of the philosophers Thomas Hobbes\*<sup>4</sup> and Jean-Jacques Rousseau:\*<sup>5</sup> is altruism a result of social rules that were adopted to control our selfish nature (as Hobbes believed)? Or, as Rousseau supposed, do we have a natural tendency to care about others?

Early in their lives, children are eager to find out why people do what they do and how they do it, and they observe things with surprising intelligence. Here's an example: when one-year-olds watch someone use a unique tool or press buttons on a device that creates an amazing effect, they can distinguish what the person did on purpose and what was an accident. 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. <sup>(1)</sup> This intention-reading capacity is useful: when children learn by observing others, they separate the useful from the useless and imitate only those aspects of another person's behavior that are worth copying.

What occurred to me was that another area in which intention reading is essential is helping. <sup>(2)</sup> 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 purposes (How does this tool work? Which button makes the TV turn on?), but also to help others? For example, when someone drops something and reaches for it, will young children understand that the dropping was an accident and the other

person is now trying to pick the object up? Will they help? The opportunity to answer these questions came when I was testing a one-year-old boy in a study on social play,<sup>\*6</sup> crawling on the floor with him so as to be an appropriate play partner. When a ball accidentally<sup>\*7</sup> rolled out of my reach and I pretended to be unable to reach it, the boy stood up, picked up the ball, and put it in my hand.

This moment inspired a set 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. My colleague and I created several situations in which 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<sup>(3)</sup> helped without being asked, receiving a reward, or being praised for their efforts. They picked up objects an experimenter had dropped on the ground and was unsuccessfully reaching for. They opened the doors of a cabinet when the experimenter couldn't do it because he was carrying a pile 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 how to open a certain box and they saw the experimenter accidentally drop a spoon into the box through a hole and squeeze his hand through the hole in an attempt to get it, they used their newly acquired technique to open the box and get the spoon for him. The children seemed able to determine whether help was needed or not and could do so in a variety of situations, exhibiting the intelligent intention-reading capacities that emerge early in childhood.

[Adapted from "Children's Helping Hands," by Felix Warneken in *Future Science: Essays from the Cutting Edge*, edited by Max Brockman, Vintage Books, New York, 2011, pp. 17-19]

- 〔注〕 \* 1 altruistic : 利他的な  
\* 2 altruist : 利他主義者  
\* 3 altruism : 利他主義  
\* 4 Thomas Hobbes : 1588-1679 ; イングランドの政治哲学者  
\* 5 Jean-Jacques Rousseau : 1712-78 ; スイス生まれのフランスの思想家・小説家  
\* 6 social play : ひとり遊びではなくふたり以上でする遊び  
\* 7 accidentally : 偶然に

〔設 問〕

1. 下線部(1)が表す具体例を、本文の内容に沿って日本語で書きなさい。
2. 下線部(2)を日本語に訳しなさい。
3. 下線部(3)を日本語に訳しなさい。
4. 本文の内容に関する次の文(1)～(5)を読み、正しいものには○、間違っているものには×を、それぞれ記入しなさい。
  - (1) The author believes that human altruism is originally cultural.
  - (2) According to the author, children tend to behave altruistically before they are taught to be helpful.
  - (3) The author argues that children imitate the actions of others only if they think those actions are worth imitating.
  - (4) The one-year-old boy in the passage understood that the author released the ball on purpose, and so he put it back in his hand.
  - (5) The eighteen-month-old children put the books the experimenter was holding into the cabinet for him.

〔 4 〕 (英作文)

近年流行している電子媒体の書籍 (electronic books) の長所と短所を考え、100 語程度の英語で書きなさい。