

前

平成 19 年度 入 学 試 験 問 題

外 国 語

英 語

150 点 満 点

(聞き取りテストは別記)

《配点は、学生募集要項に記載のとおり。》

(注 意)

1. 問題冊子および解答冊子は係員の指示があるまで開かないこと。
2. 問題冊子は表紙のほかに 6 ページ、解答冊子は表紙のほかに 12 ページある。
3. 問題は全部で 3 題ある(1～5 ページ)。ただし、総合人間学部及び医学部(医学科)志願者は、このほかに聞き取りテスト(6 ページ)を行うので指示に従うこと。
4. 筆答開始後、解答冊子の表紙所定欄に学部名・受験番号・氏名をはっきり記入すること。表紙には、これら以外のことを書いてはならない。
5. 解答は、すべて解答冊子の指定された箇所記入すること。
6. 解答に関係のないことを書いた答案は無効にすることがある。
7. 解答冊子は、どのページも切り離してはならない。
8. 問題冊子は持ち帰ってもよいが、解答冊子は持ち帰ってはならない。

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I 次の文の下線をほどこした部分(1), (2), (3)を和訳しなさい。 (50点)

Society is supposedly founded upon a shared understanding. The only way it can maintain this commonly agreed upon outlook from generation to generation is by passing on from parents to children the most basic thoughts and ideas that hold people together. By so doing, it is able not only to keep itself alive but to thrive over time. This is more than mere intellectual assent or agreement to some vague principle or compromise. It is something deeply held and shared so that it involves not just a description of how the world is, but how it should be. The understanding depends upon its founding values,⁽¹⁾ with the early experiences of infancy being the most critical for the formation of a social sense in a child, which is why parental concern for morality or the actual values adopted is vital. This means that the lessons taught during the first weeks or months are the most important, as every subsequent value must be based upon those already adopted by the maturing mind. Once the foundation of values is set, it is for life, and the values taught become a permanent part of the adult's understanding.

As reason or logic can be employed when morality is taught and established, instructing children in morality must be by the clear demonstration of right from wrong on the part of concerned parents. Not to provide such firm but clear guidance would be to abandon one's parental and social responsibilities. Even after children come to be able to reason independently, instruction must continue with a concern for their moral development and society's well-being. It is not that total cooperation to authority in all contexts is desirable; it is that in certain situations where the good of the community is at stake, the complete acceptance of authority is more than helpful. Take, for example, a principle used by central governments in places such as desert regions where individuals are not allowed to keep for themselves a natural spring even if they own the very land on which it exists. ⁽²⁾ One-hundred per cent

cooperation in this sense prevents fights certain to develop over the scarce water resources.

Tradition, customs and manners must all be taught in the same principled way, not just to reinforce the notion of the need for close cooperation, but also because these beliefs are an essential part of communal understanding and so must be adopted by all citizens. By so doing, children grow up with a greater appreciation for the wisdom behind the communal understanding and learn humility enough to doubt their own ability to judge the reasons behind such beliefs. If parents fail to teach the traditions of the community to their offspring,⁽³⁾ then the resulting adult might become a less cooperative citizen than some would like, and will become more like a fish out of water — a person with an outlook different and possibly incompatible to the shared worldview on which society, for better or worse, bases itself. Once such people become sufficient in numbers, then the communal bonds might loosen beyond repair and the web of human relations may disintegrate. Perhaps for this reason, some in countries that are industrially advanced and very protective of individual rights are now calling for a balance of individual freedom with concern for the common good.

II

次の文の下線をほどこした部分(1), (2), (3)を和訳しなさい。

(50 点)

In the long career of teaching science at the college level, I have come to learn a lot of things myself. The most significant of the lessons is concerned with the very basic of education. At some point in each teaching unit, I try to remind myself to ask the big questions: “Why should we care about this? Why is this topic important?” This may very well be my way of avoiding that⁽¹⁾embarrassing student query, “Why do we have to know this?” All the same, it remains a good question, whether posed by the teacher or the student. In this age, no sensible person ought to do without asking what is indispensable to learn. It is a very tough question with no single correct answer. In this difficult situation, a useful approach might be suggested — that is, to look for teaching materials that connect science with technology and society. Such an approach begins with the question, “Why is this important?” And then a simple answer can be given: because it has vital implications for human culture and the planet’s future.

Consider the relationship between technology and science, which I fear is often misconceived. While many take the former merely for a product of the⁽²⁾latter, the reverse is no less true. Throughout the history of science, new technologies are known to have made possible eye-opening discoveries. Without the aid of sophisticated optical instruments, the earth-centered view of the universe would not have been disproved, nor could the cell have been established as the basis of life. In our century, using advanced technological tools, brain researchers are producing important new knowledge about how learning occurs with significant implications for teaching.

It has become commonplace to observe the importance of technology in shaping the modern world. Computers, mobile phones, and e-mail have all transformed our world. Even physical looks of classrooms themselves are undergoing considerable change, with more and more schools incorporating

computers and other equipments into those rooms. In these circumstances, connecting our science teaching to the everyday experiences of our students can make our classes more engaging and relevant.

⁽³⁾ Important as the interaction of science and technology is, the most essential part of the proposed approach could be its third aspect, the connection of these two with society. From global temperature change to technology applied at the atomic level, rarely does a day go by without some findings being announced that carry the potential to have a significant impact on mankind. The ethical choices faced today are not just more difficult than in the past, but many of them are brand-new decisions created by the revolutionary ideas and groundbreaking innovations. Our science classes should give students the skills needed to address the difficult issues that come with scientific knowledge. When interconnections among science, technology, and society are made part of science teaching, we empower students with skills that turn them into active, responsible, and thoughtful human beings. We also allow them to discover answers to the question, “Why do we have to know this?”

Ⅲ

次の文(1), (2)を英訳しなさい。

(50 点)

- (1) 教育とは何かと考えるときに、私が決まって思い出すのが小学校の恩師の顔である。先生は、私たち生徒に、物事に真剣に取り組むことを教えてくださった。その教えは、これまでの私の人生の指針となっている。今から考えると、先生の教えが私の心に響いたのは、先生の尊敬できる誠実な人柄によるところが大きかったように思う。教育において考慮すべきことは、教える内容だけではなく、教える側の人間性でもあるのだ。
- (2) 最近久しぶりに旅行して実感したのですが、田舎の夜空には星が驚くほどたくさん見えます。科学的に考えれば、汚染がなく空気がきれいだからでしょうが、風景はそれを見る者の心を映すとよく言われます。雑事に追われて忙しいだけの生活からしばしの逃避行を敢行したあの時の私は、もしかしたら、めずらしく無邪気な子供のように心が澄んでいたのかもしれない。

総合人間学部及び医学部(医学科)志願者以外の問題は、このページで終わりである。

以下は、総合人間学部及び医学部(医学科)志願者のみの問題である。

IV テープを聞いて、セクション1, 2の問題に答えなさい。

総合人間学部(50点)

医学部(医学科)(30点)

セクション 1

セクション 2

- (1) Why did the 1918 influenza epidemic cause so much fear?
- (2) How many did the epidemic kill?
- (3) What were the chances of dying in 1918 if you were infected?
- (4) What happened to the mice after the scientists injected the Spanish Flu virus?
- (5) What are the chances that something like the Spanish Flu can happen again?

問題は、このページで終わりである。