

氏名 [ ]

演習問題

**I 神戸大学の二次試験** ..... (3)

- 【1】2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科 [宿題: 月  
日まで] [済: 月 日]
- 【2】2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科 [宿題: 月  
日まで] [済: 月 日]
- 【3】2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科 [宿題: 月  
日まで] [済: 月 日]
- 【4】2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科 [宿題: 月  
日まで] [済: 月 日]

**II 大阪市立大学 (大阪公立大学) の二次試験** ..... (12)

- 【5】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
済 法 文 理 工 医 生活科 [宿題: 月 日まで] [済: 月 日]
- 【6】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
済 法 文 理 工 医 生活科 [宿題: 月 日まで] [済: 月 日]
- 【7】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
済 法 文 理 工 医 生活科 [宿題: 月 日まで] [済: 月 日]
- 【8】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
済 法 文 理 工 医 生活科 [宿題: 月 日まで] [済: 月 日]

**III 大阪大学の二次試験** ..... (22)

- 【9】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工 [宿題: 月  
日まで] [済: 月 日]
- 【10】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工 [宿題: 月  
日まで] [済: 月 日]
- 【11】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工 [宿題: 月  
日まで] [済: 月 日]
- 【12】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工 [宿題: 月

日まで] [済: 月 日]

【13】2018 大阪大学 2/25,前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工 [宿題: 月  
日まで] [済: 月 日]

【14】2018 大阪大学 2/25,前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工 [宿題: 月  
日まで] [済: 月 日]

**IV 東京大学の二次試験(日本語要約)** ..... (36)

【15】2018 東京大学 2/26,前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教  
養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]

\* 解答 ..... (38)

次の文章を読んで、問 1～4 に答えなさい。

The researchers — Oliver M. O'Reilly, a professor of mechanical engineering, and Christine E. Gregg and Christopher A. Daily-Diamond, students who are pursuing a Ph. D. in mechanical engineering — reported that ①the force of your foot striking the ground and the motion of your leg combine to help loosen and ultimately untie the knot of your shoelaces.

When running, the foot hits the ground at about seven times the force of gravity. That impact is transmitted to the knot, which stretches and relaxes in response. As the knot loosens, swinging legs apply an inertial\* force on the free ends of the laces and pretty soon your laces are flopping around, looking like overcooked spaghetti.

The researchers identified “strong” knots, those commonly associated with square knots, and “weak” knots. For a quick way to know which is which, look at the loops of your shoelaces. A weak knot will typically have one loop pointing toward the toes and one toward the ankle. A stronger knot typically has the loops balanced to the right and the left sides, Mr. Daily-Diamond said. For the shoelace-challenged, there are, of course, other options, such as loafers or sneakers with nylon fasteners.

“We spent countless weekends ( A ) up and down the hallways and ( B ) at shoelaces, ( C ) them ( D ) apart,” Ms. Gregg said. Initial experiments involved so-called barefoot running shoes, dress shoes, running sneakers and hiking boots. Ms. Gregg said she spent hours sitting on a table, swinging her legs to see if the movement had any effect on the knot. It didn't, and neither did merely stamping her feet.

The force of her feet hitting the floor when she was walking or running eventually caused the shoelaces to come undone. The researchers wrote in an article that the loosening of the knot was “a sudden and catastrophic phenomenon.”

The researchers used a high-speed camera to record Ms. Gregg running, and an accelerometer\*\* was attached to the knots to measure the forces on her feet. Many variables, such as shoe and lace types as well as the tightness of the knot, were not assessed. “②If you do a whole bunch of other variables, it just explodes.” Mr. O'Reilly said.

Coming up with the hypothesis and testing it took two years. Mr. O'Reilly added that the work was a “labor of love” that took place on nights and weekends after the researchers were done with their full-time jobs.

How does this research matter beyond the inconvenience of having to retie your laces? It has practical applications to things such as improving surgical threads, he said. Mr. O'Reilly said the project was born

when he was teaching his daughter, Anna, now 14, how to tie her shoelaces when she was five. He said that for just about all of his 52 years, his laces have come undone. “I didn’t want her to inherit my problems,” said Mr. O’Reilly, who wears sneakers. So, after his extensive research, how have his laces been? He said with a laugh: “It’s catastrophic. Every day.”

注

\*inertial 慣性の

\*\*accelerometer 加速度計

問 1 下線部(1)を日本語に訳しなさい。

問 2 下線部(2)について、variables の指す内容を明らかにしたうえで、日本語でわかりやすく説明しなさい。

問 3 空所( A )～( D )に入る語として最も適切なものを下からそれぞれ一つ選びなさい。ただし、同じ語は一度しか使えません。

coming

staring

walking

watching

問 4 本文の内容と合致する文を下から二つ選び、記号で答えなさい。

(ア) The study was conducted by two professors and a student.

(イ) The force of gravity is larger than the force with which the foot hits the ground.

(ウ) The loosening of shoelaces was reported to be a trivial matter.

(エ) The researchers conducted the study after they finished their full-time jobs.

(オ) It was approximately nine years ago that one of the researchers hit on the idea for the study.

【2】2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科

次の文章を読んで、問 1～5 に答えなさい。

Social psychologists have studied the bystander effect and they determined that the more people present when a person needs emergency help, ①the less likely it is any one of them will lend a hand.

In 1970, psychologists Bibb Latane and John Darley created an experiment in which they would drop pencils or coins. Sometimes they would be in a group, sometimes with one other person. They did this six thousand times. The results? They got help 20 percent of the time in a group, 40 percent of the time with one other person. They decided to raise the stakes, and in their next experiment they had someone fill out a questionnaire. After a few minutes, smoke would start to fill the room, coming in from a wall vent. They ran two versions of the experiment. In one, the person was alone; in the other, two other people were also filling out the questionnaire. When alone, people took about five seconds to get up and panic. Within groups people took an average of 20 seconds to notice. When alone, the subject tended to go inspect the smoke and leave the room to tell the experimenter he or she thought something was wrong. ②When in a group, people just sat there looking at one another until the smoke was so thick that they couldn't see the questionnaire. Only three people in eight runs of the group experiment left the room, and they took an average of six minutes to get up.

The findings suggest the fear of embarrassment plays into group dynamics. You see the smoke, but you don't want to look like a fool, so you glance over at the other person to see what they are doing. The other person is thinking the same thing. Neither of you reacts, so neither of you becomes ( A ). The third person sees two people acting like everything is OK, so that the third person is even less likely to panic. Everyone is influencing every other person's perception of reality thanks to another behavior called the illusion of transparency. You tend to think other people can tell what you are thinking and feeling just by looking at you. You think the other people can tell you are really worried about the smoke, but they can't. They think the same thing. No one panics. This leads to ③pluralistic ignorance — a situation where everyone is thinking the same thing but believes he or she is the only person who thinks it. After the smoke-filled room experiment, all the participants reported they were panicking on the inside, but since no one else seemed ( B ), they assumed it must just be their own anxiety.

The researchers decided to raise the stakes once more. This time, they had people fill out a questionnaire while the experimenter, a woman, shouted in the other room about how she had injured her leg. When alone, 70 percent of people left the room to check on her. When in a group, 40 percent checked. ④If you were to walk on a bridge and see a boy in the water screaming for help, you would feel a much

greater urge to leap in and pull him to safety than you would if you were part of a crowd. When it's just you, all the responsibility to help is yours.

問 1 下線部(1)の内容として最も適切なものを下から一つ選び、記号で答えなさい。

- (ア) The chance of someone giving support is great.
- (イ) The likelihood of someone raising their hands is limited.
- (ウ) The possibility of someone offering help is small.
- (エ) The probability of someone using their hands is high.

問 2 下線部(2)を日本語に訳しなさい。

問 3 空所( A )と空所( B )に共通して入るものとして、最も適切な語を下から一つ選び、記号で答えなさい。

- (ア) alarmed
- (イ) assured
- (ウ) composed
- (エ) experienced
- (オ) satisfied

問 4 下線部(3)の内容として最も適切なものを下から一つ選び、記号で答えなさい。

- (ア) When alone, people tend not to accept what they see and hear.
- (イ) When in a group, people tend not to accept what they see and hear.
- (ウ) When in the presence of others, people tend not to follow what other people do.
- (エ) When isolated, people tend not to follow what other people do.

問 5 下線部(4)を日本語に訳しなさい。

【3】2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科

次の文章を読んで、問 1～4 に答えなさい。

All of a sudden the telephone rang — abnormally loud, like an alarm clock waking me from the worst dream of my life. My surge of relief was indescribable. I tripped and nearly fell on my face in my headlong dive to grab it. I was certain it was my mother, but the caller ID stopped me cold: NYDoCFS.

New York Department of — what? After half a beat of confusion, I snatched up the phone. “Hello?”

“Hello there,” said a voice of quiet and almost scary gentleness. “To whom am I speaking?”

“Theodore Decker,” I said, taken aback. “( A )”

“My name is Marjorie Beth Weinberg and I’m a social worker in the Department of Child and Family Services.”

“What is it? Are you calling about my mother?”

“You’re Audrey Decker’s son? Is that correct?”

“My mother! ( B ) Is she all right?”

A long pause — a terrible pause.

“What’s the matter?” I cried. “Where is she?”

“Is your father there? May I speak to him?”

“He can’t come to the phone. What’s wrong?”

“I’m sorry, but it’s an emergency. I’m afraid it’s really very important that I speak to your father right now.”

“What about my mother?” I said, rising to my feet. “Please! Just tell me where she is! What happened?”

“You’re not by yourself, are you, Theodore? ( C )”

“No, they’ve gone out for coffee,” I said, looking wildly around the living room.

“Your father, too?”

“No, he’s asleep. Where’s my mother? Is she hurt? What’s happened?”

“I’m afraid I’ll have to ask you to wake your dad up, Theodore.”

“No! I can’t!”

“( D )”

“He can’t come to the phone! Why can’t you just tell me what’s wrong?”

“Well then, if your dad’s not available, maybe it’s best if I just leave my contact information with you. Please tell him to get in touch with me as soon as possible. It’s really very important that he returns the call.”

After I got off the telephone, I sat very still. According to the clock on the stove, which I could see from where I sat, it was 2:45 in the morning. Never had I been alone and awake at such an hour. The living room — normally so airy and open, filled with my mother’s presence — had shrunk to a cold, pale discomfort, <sup>(1)</sup>like a vacation house in winter.

I picked up the phone book; I put it down. The idea of calling the police terrified me. <sup>(2)</sup>I had just convinced myself that I ought to go and look for her, when the doorbell shattered the silence and my heart leaped up for joy.

Scrambling, skidding to the door, I struggled with the lock. “Mom?” I called, sliding the top bolt, throwing open the door — and then my heart dropped, a six-story drop. Standing on the doormat were two people I had never seen in my life: an Asian woman with a short and wild haircut, a Hispanic guy in shirt and tie. There was nothing at all threatening about them, but though they both had kindly expressions on their faces, I understood the instant I saw them that my life, as I knew it, was over.

問 1 空所( A )～( D )に入る最も適切なものを下からそれぞれ一つ選び、記号で答えなさい。ただし、同じ記号は一度しか使えません。

(ア) I’m afraid it’s very important.

(イ) Is there an adult with you?

(ウ) Where is she?

(エ) Who is this?

問 2 居間が下線部(1)のようにたとえられている理由を、30字以内の日本語で説明しなさい。ただし、句読点も1字に数えます。

問 3 下線部(2)を日本語に訳しなさい。

問 4 本文の内容と合致する文を下から二つ選び、記号で答えなさい。

(ア) Theodore was very happy to know that the telephone call was from NYDoCFS.

(イ) Theodore was anxious about his mother’s whereabouts.

(ウ) At the time of the telephone call, Theodore’s father was taking an afternoon nap at home.

(エ) After some hesitation, Theodore finally called the police.

(オ) Theodore was extremely disappointed when he opened the door and saw who was there.



【4】2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科

Look at the pictograms (A) and (B), both of which represent a hot spring, and answer the following questions.

(A)



(B)



- (1) Which pictogram do you think is more appropriate for tourists from overseas? Why do you think so? Write your answer in English. (around 60 words)
- (2) What kind of action do you think the local governments in Japan should take to attract more overseas tourists to Japanese hot springs? Introduce your own ideas. Write your answer in English. (around 60 words)



【5】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
済 法 文 理 工 医 生 活 科

次の英文を読んで、設問に答えよ。

Since dawn I had climbed up and down the steep mountain slopes and pushed my way through the dense valley forests. Again and again I had stopped to listen, or to gaze through binoculars at the surrounding countryside. Yet I had neither heard nor seen a single chimpanzee, and now it was already five o'clock. In two hours [ ア ] would fall over the rugged terrain\* of the Gombe Stream Chimpanzee Reserve\*. I settled down at my favorite vantage point\*, the Peak, hoping that at least I might see a chimpanzee make his nest for the night before I had to stop work for the day.

I was watching a troop of monkeys in the forested valley below when suddenly [ A ]. Quickly I scanned the trees with my binoculars, but the sound had died away before I could [ イ ] the exact place, and it took several minutes of searching before I saw four chimpanzees. The slight squabble\* was over and they were all feeding peacefully on some yellow plumlike fruits.

The distance between us was too great for me to make detailed observations, so I decided to try to get closer. I surveyed the trees close to the group: if I could manage to get to that large fig without frightening the chimpanzees, I thought I would get an excellent view. It [ B ]. As I moved cautiously around the thick gnarled\* trunk of the fig I realized that the chimpanzees had gone; the branches of the fruit tree were empty. The same old feeling of depression clawed\* at me. Once again the chimpanzees had seen me and silently fled. Then all at once my heart missed several beats.

Less than twenty yards away from me two male chimpanzees were sitting on the ground staring at me intently. Scarcely breathing, I waited for the sudden panic-stricken flight that normally followed a surprise encounter between myself and the chimpanzees at close quarters. But nothing of the sort happened. The two large chimps simply continued to gaze at me. Very slowly I sat down, and after a few more moments, the two calmly began to groom one [ あ ].

As I watched, still scarcely believing it was true, I saw two more chimpanzee heads peering\* at me over the grass from the other side of a small forest glade\*: a female and a youngster. They bobbed down\* as I turned my head toward them, but soon reappeared, one after the [ い ], in the lower branches of a tree about forty yards away. There they sat, almost motionless, watching me.

For over half a year I had been trying to overcome the chimpanzees' inherent fear of me, the fear that made them vanish into the undergrowth\* whenever I approached. At first they had fled even when I was as far away as five hundred yards and on the other side of a ravine\*. Now two males were sitting so close

that I could almost hear them breathing.

Without any doubt whatsoever, this was the proudest moment I had known. I had been [ ウ ] by the two magnificent creatures grooming each other in front of me. I knew them both — David Graybeard, who had always been the least afraid of me, was one and the other was Goliath, not the giant his name implies but of superb physique and the highest-ranking of all the males. Their coats gleamed vivid black in the softening light of the evening.

For more than ten minutes David Graybeard and Goliath sat grooming each other, and then, just before the sun vanished over the horizon behind me, David got up and stood staring at me. And it so happened that my elongated\* evening shadow fell across him. The moment is etched\* deep into my [ エ ]: the excitement of the first close contact with a wild chimpanzee and the freakish\* chance that cast my shadow over David even as he seemed to gaze into my eyes. Later it acquired an almost allegorical\* significance, for of all living creatures today only man, with his superior brain, his superior intellect, overshadows the chimpanzee. Only man casts his shadow of doom over the freedom of the chimpanzee in the forests with his guns and his spreading settlements and cultivation. At that moment, however, I did not think of this. I only marveled in David and Goliath themselves.

The depression and despair that had so often visited me during the preceding months were [ オ ] nothing compared to the exultation\* I felt when the group had finally moved away and I was hastening down the darkening mountainside to my tent on the shores of Lake Tanganyika.

(Jane Goodall, *In the Shadow of Man* より)

[注]

rugged terrain : 荒涼とした土地

the Gombe Stream Chimpanzee Reserve : ゴンベストリーム・チンパンジー保護区

vantage point : 見晴らしの良い地点

squabble : a quarrel

gnarled : ふしくれだった

claw : (爪で)襲いかかる

peer : to look very carefully

glade : a small open space in a wood or forest

bob down : ひよいとかがむ

undergrowth : やぶ

ravine : a deep narrow valley with steep sides

elongated : 長く伸びた

etch : 刻み込む

freakish : very strange, unusual, or unexpected

allegorical : 寓意的な

exultation : great happiness because of something exciting that has happened



【6】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
法 文 理 工 医 生活科

次の英文を読んで、設問に答えよ。

Why were we so wrong about babies for so long? If you look cursorily\* at children who are four years old and younger, you might indeed conclude that [ ア ] is going on. Babies, after all, cannot talk. And even preschoolers are not good at reporting what they think. Ask your average three-year-old an open-ended question, and you are likely to get a beautiful but incomprehensible stream-of-consciousness monologue. Earlier researchers, such as the pioneering Swiss psychologist Jean Piaget, concluded that children's thought itself was irrational and illogical, egocentric and “[ イ ]” — with no concept of cause and effect.

The new science that began in the late 1970s depends on techniques that look at what babies and young children do instead of just what they say. Babies look longer at novel or unexpected events than at more predictable ones, and experimenters can use ①this behavior to figure out what babies expect to happen. The strongest results, however, come from studies that observe actions as well: Which objects do babies reach for or crawl to? How do babies and young children imitate the actions of people around them?

Although very young children have a [ A ] time telling us what they think, we can use language in more subtle ways to tease out\* what they know. For example, Henry Wellman of the University of Michigan has analyzed recordings of children's spontaneous conversations for clues to their thinking. We can give children very focused questions — for instance, asking them to choose between just two alternatives, rather than asking [ あ ].

In the mid-1980s and through the 1990s, scientists using these techniques discovered that babies already know a great deal about the world around them. That knowledge goes well beyond concrete, here-and-now sensations. Researchers such as Renée Baillargeon of the University of Illinois and Elizabeth S. Spelke of Harvard University found that infants understand fundamental physical relations such as movement trajectories\*, gravity and containment\*. They look longer at a toy car appearing to pass through [ ウ ] than at events that fit basic principles of everyday physics.

By the time they are three or four, children have elementary ideas about biology and a first understanding of growth, inheritance and illness. This early biological understanding reveals that children go beyond superficial perceptual appearances when they reason about objects. Susan A. Gelman, also at Michigan, found that young children believe that animals and plants have an “[ エ ]” — an invisible core that stays the same if outside appearances change.

For babies and young children, the most important knowledge of all is knowledge of other people.



④ a narrow hole

[エ]: ① envelop

② effect

③ experience

④ essence

問 2 下線部(1)の this behavior の表す内容を日本語で述べよ。

問 3 空所[A]に入る最も適切な語(1語)を書け。

問 4 空所[あ]に入る最も適切な語句を本文中から抜き出して書け。

問 5 空所[い]に入る最も適した語(1語)を本文中から抜き出して書け。

問 6 下線部(2)の根拠となった実験はどのようなものか、日本語で簡潔に説明せよ。

問 7 下線部(3)を日本語に訳せ。

問 8 次の英文のうち、本文の内容と一致するものを2つ選び、番号で答えよ。

- ① A famous researcher thought cause and effect was within a young child's understanding. The new science, however, has proven otherwise.
- ② Children are worse at paying attention to new or unknown things and better at focusing on just one thing.
- ③ If you know how children learn about biology, you can help them understand the difference between animals and plants.
- ④ Babies understand that knowing about other people is vital and they soon copy what they see in other people's expressions.
- ⑤ One and a half-year-old children are capable of recognizing in a primitive form that someone else has a different perspective and taking it into account.
- ⑥ There is no doubt that babies have the huge amount of knowledge about the world required for their lives from the very moment they are born.

【7】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
済 法 文 理 工 医 生 活 科

次の日本語を読んで、下線部(1)(2)(3)の内容を英語で表現せよ。

(1)わたしは物を持つのが嫌いである。世の中にはコレクターと呼ばれる方々もけっこうおられるようで、種々のものを収集・保管しておくことを生き甲斐とする人も少なくないようだが、(2)私は本であれ CD であれ衣服であれ何であれ、自分のまわりに物が増え始めると気が落ち着かない。よって仕事にやたら立ち上がり、視界に入るいろんなものを手当たり次第に捨て始めることがよくある。

わたしは連合いにも「物を増やすな。(3)一年間使用しなかったものはお前様の人生にとって不要なものだから、うち捨ててしまえ」と常日頃から言い聞かせているのだが、「そんなこと言ったって、いつか使うかもしれないし」などと言う連合いは物を捨てられない性質の人間であり、このことが原因となって両者の間で <sup>いさか</sup> 諍いが勃発することも往々にしてある。

(ブレイディみかこ『花の命はノー・フューチャー』より。一部省略あり)



【8】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経  
済 法 文 理 工 医 生 活 科

次の英文を読んで、設問に答えよ。

When I was twelve years old and my sister was fourteen, our family went to Disney World in Orlando. Our parents figured we were just old enough to roam a bit around the park without being monitored. In those days before cell phones, Mom and Dad told us to be ( ア ), picked a spot where we would meet ninety minutes later, and then they let us take off.

Think of the thrill that was! We were in the coolest place imaginable and we had the freedom to explore it on our own. We were also extremely grateful to our parents for taking us there, and for recognizing we were mature enough to be by ( イ ). So we decided to thank them ( ウ ) pooling our allowances and getting them a present.

We went into a store and found what we considered the perfect gift: a ceramic salt and pepper shaker featuring two bears hanging off a tree, each one holding a shaker. We paid ten dollars for the gift, headed out of the store, and skipped up Main Street in search of the next attraction.

I was holding the gift, and in a horrible instant, it slipped out of my ( エ ). The thing broke on impact. My sister and I were both in tears.

An adult guest in the park saw what happened and came over to us. "Take it back to the store," she suggested. "I'm sure they'll give you a new one."

"I can't do that," I said. "It was my fault. I dropped it. Why would the store give us another one?"

"Try anyway," the adult said. "You never ( オ )."

So we went back to the store . . . and we didn't lie. We explained what happened. The employees in the store listened to our sad story and smiled at us . . . and told us we could have a new salt and pepper shaker. They even said it was their fault because they hadn't wrapped the original salt and pepper shaker well enough! Their message was, "Our packaging should have been able to withstand a ( カ ) due to a twelve-year-old's overexcitement."

I was in shock. Not just gratitude, but ( キ ). My sister and I left the store completely giddy\*.

When my parents learned of the incident, it really increased their appreciation of Disney World. In fact, that one customer-service decision over a ten-dollar salt and pepper shaker would end up earning Disney more than \$100,000.

Let me explain.

Years later, as a Disney Imagineering consultant, I would sometimes end up chatting with executives

pretty high up the Disney chain of command, and wherever I could I would tell them the story of the salt and pepper shaker.

I would explain how the people in the gift shop made my sister and me feel so good about Disney, and how that led my parents to appreciate the institution on a whole other level.

My parents made visits to Disney World an integral part of their volunteer work. They had a twenty-two-passenger bus they would use to ( ク ) English-as-a-second-language students from Maryland down to see the park. For more than twenty years, my dad bought tickets for dozens of kids to go to Disney World. I went on most of those trips.

All in all, since that day, my family has spent more than \$100,000 at Disney World on tickets, food and souvenirs for ourselves and others.

When I tell this story to today's Disney executives, I always end it by asking them: "If I sent a child into one of your stores with a broken salt and pepper shaker today, would your ( ケ ) allow your workers to be kind enough to replace it?"

The executives squirm\* at the question. They know the answer: Probably not.

That's because nowhere in their accounting system are they able to measure how a ten-dollar salt and pepper shaker might ( コ ) \$100,000. And so it's easy to envision that a child today would be out of luck, sent out of a store with empty hands.

My message is this: There is more than one way to measure profits and losses. On every level, institutions can and should have a heart.

My mom still has that \$100,000 salt and pepper shaker. The day the folks at Disney World replaced it was a great day for us . . . and not a bad one for Disney!

(Randy Pausch and Jeffrey Zaslow, *The Last Lecture* より)

[注]

giddy : 目まいがして

squirm : to feel or show signs of embarrassment or shame

問1 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。ただし、同じ語を繰り返して用いてはならない。

- |            |            |             |            |
|------------|------------|-------------|------------|
| ① fall     | ② material | ③ ourselves | ④ for      |
| ⑤ know     | ⑥ amazing  | ⑦ disbelief | ⑧ arrange  |
| ⑨ policies | ⑩ slow     | ⑪ yield     | ⑫ them     |
| ⑬ careful  | ⑭ self     | ⑮ reasons   | ⑯ decrease |
| ⑰ by       | ⑱ drive    | ⑲ transform | ⑳ hands    |

【9】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工

文学部…【1】【2】【3】【4】【5】

人間科学部, 法学部, 経済学部, 理学部, 医学部, 歯学部, 薬学部, 工学部, 基礎工学部…【1】【2】【3】

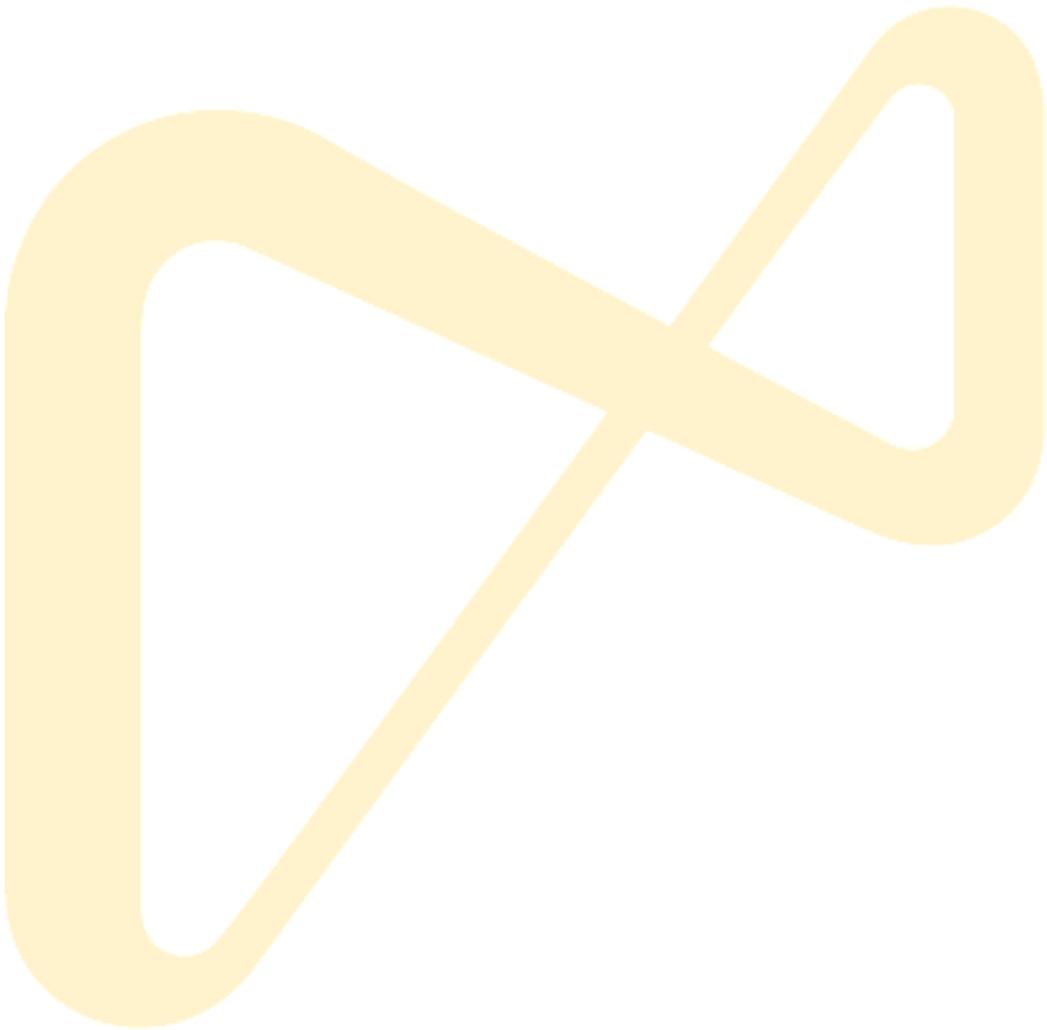
【4】【6】

次の英文(A)と(B)を読み, それぞれの下線部の意味を日本語で表しなさい。

(A) Growing older is an activity we are familiar with from an early age. In our younger years upcoming birthdays are anticipated with a glee that somewhat diminishes as the years progress. Our younger selves feel that time moves slowly, whereas, with advancing years, time seems to fly at an ever-quickenning pace. And late in life, or when a person is faced with a terminal illness no matter what their age, the sense of a finite amount of time remaining becomes acute, and there may be a renewed focus on making the most of one's allotted time in life.

(B) Culture is the location of values, and the study of cultures shows how values vary from one society to another, or from one historical moment to the next.

But culture does not exist in the abstract. On the contrary, it is inscribed in the paintings, operas, fashions, and shopping lists which are the currency of both aesthetic and everyday exchange. Societies invest these artefacts with meanings, until in many cases the meanings are so "obvious" that they pass for nature. Cultural criticism denaturalizes and defamiliarizes these meanings, isolating them for inspection and analysis.



文学部…【1】【2】【3】【4】【5】

人間科学部, 法学部, 経済学部, 理学部, 医学部, 歯学部, 薬学部, 工学部, 基礎工学部…【1】【2】【3】  
【4】【6】

次の英文を読んで、以下の設問に答えなさい。

For 2,000 years, there was an intuitive, elegant, compelling picture of how the world worked. It was called “the ladder of nature.” God was at the top, followed by angels, who were followed by humans. Then came the animals, starting with noble wild beasts and descending to domestic animals and insects. Human animals followed the scheme, too. Women ranked lower than men, and children were beneath them. The ladder of nature was a scientific picture, but it was also a moral and political one. It was only natural that creatures higher up would have (1) dominion over those lower down.

Darwin’s theory of evolution by natural selection delivered a serious blow to this conception. Natural selection is a blind historical process, stripped of moral hierarchy. A cockroach is just as well adapted to its environment as I am to mine. In fact, (2) the bug may be better adapted — cockroaches have been around a lot longer than humans have, and may well survive after we are gone. But the very word evolution can imply a progression, and in the 19th century, it was still common to translate evolutionary ideas ( A ) ladder-of-nature terms.

Modern biological science has in principle rejected the ladder of nature. But (3) the intuitive picture is still powerful. In particular, the idea that children and nonhuman animals are lesser beings has been surprisingly persistent. Even scientists often act as if children and animals are defective adult humans, defined by the abilities we have and they don’t. Neuroscientists, for example, sometimes compare brain-damaged adults to children and animals.

We always should have been (4) suspicious of this picture, but now we have no excuse for continuing with it. In the past 30 years, research has explored the distinctive ways in which children as well as animals think, and the discoveries challenge the ladder of nature. Frans de Waal has been at the forefront of the animal research, and its most important public voice. In his book, *Are We Smart Enough to Know How Smart Animals Are?*, he makes a passionate and convincing (5) case for the sophistication of nonhuman minds.

De Waal outlines both the exciting new results and the troubled history of the field. The study of animal

minds was long divided between what are sometimes called “scoffers” and “boosters.” Scoffers refused to acknowledge that animals could think ( B ) all: Behaviorism — the idea that scientists shouldn’t talk about minds, only about stimuli and responses — stuck around in animal research long after it had been discredited in the rest of psychology. Boosters often relied on anecdotes instead of experiments.

Psychologists often assume that there is a special cognitive ability that makes humans different from other animals. The list of candidates is long: tool use, cultural transmission, the ability to imagine the future or to understand other minds, and so on. But every one of these abilities shows ( C ) in at least some other species in at least some form. De Waal points out various examples, and there are many more. Some crows make elaborate tools, shaping branches into pointed \*termite-extraction devices. A few Japanese monkeys learned to wash sweet potatoes and even to dip them in the sea to make them more salty, and passed that technique on to subsequent generations.

From an evolutionary perspective, it makes sense that these human abilities also appear in other species. After all, the whole point of natural selection is that small variations among existing organisms can eventually give rise ( D ) new species. Our hands and hips and those of our \*\*primate relatives gradually diverged from the hands and hips of common ancestors. It’s not that we miraculously grew hands and hips and other animals didn’t. So why would we alone possess some distinctive cognitive skill that no other species has in any form?

As de Waal recognizes, a better way to think about other creatures would be to ask ourselves how different species have developed different kinds of minds to solve different adaptive problems. Surely the important question is not whether an octopus or a crow can do the same things a human can, but how those animals solve the cognitive problems they face, like how to imitate the sea floor or make a tool with their beak. Children and chimps and crows and octopuses are ultimately so interesting not because they are smart like us, but because they are smart in ways we haven’t even considered.

\*termite : シロアリ

\*\*primate : 霊長類

設問(1) 本文中の空所( A )～( D )を埋めるのに最も適切な語を以下から選び、解答欄に書き入れなさい。

ただし同じ語が2度入ることはありません。

at for into on to up

設問(2) 本文中の下線部(i)～(iii)の語を言い換えるとしたら、どれが最も適切か、(イ)～(ニ)から1つ選び、記号で答えなさい。

(i) dominion

(イ) control

(ロ) expertise

(ハ) territory

(ニ) zone

(ii) suspicious

(イ) afraid

(ロ) alert

(ハ) disposed

(ニ) wary

(iii) case

(イ) argument

(ロ) instance

(ハ) situation

(ニ) solution

設問(3) 下線部(a)の主張について、筆者はどのような具体的論拠を示していますか。50字以内の日本語で答えなさい。ただし字数には句読点を含みます。

設問(4) 下線部(b)で述べられていることの結果として、科学者はどのように考える傾向にありますか。日本語で簡潔に答えなさい。

設問(5) 下線部(c)で述べられていることを、本文であげられている2種類の動物の例に即して、日本語で説明しなさい。

設問(6) 下線部(d)のように筆者が考える理由を本文から探し、日本語で答えなさい。

設問(7) 本文の内容に合致しているものを、(イ)～(ホ)から2つ選び、記号で答えなさい。

(イ) 進化論は、新しい考え方であったばかりではなく、伝統的な思想の枠組みに適合する側面をも持っていた。

(ロ) De Waal は、進化論が否定しようとした考え方を、現代生物学の中でもう一度生かすという難題に挑戦している。

(ハ) 動物は思考するという立場をとった研究者たちは、動物の精神を刺激と反応の観点から考えるべきだと主張した。

(ニ) 進化論によって、なぜわれわれ人間だけが、他の動物にはもともと見られない認知機能を持つようになったのかが解明できる。

(ホ) 旧来の思想を根本的に揺るがしたのは、生物は環境適応の過程で、それぞれの種に特有な精神を発達させたという考え方である。



**【11】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工**

文学部…【1】【2】【3】【4】【5】

人間科学部, 法学部, 経済学部, 理学部, 医学部, 歯学部, 薬学部, 工学部, 基礎工学部…【1】【2】【3】

**【4】【6】**

人生、誰も失敗がつきものですが、あなたはこれまでどのような失敗を経験し、そこからいかなることを学びましたか。最も印象的な事例を具体的に1つあげ、70語程度の英語で説明しなさい。



【12】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工

文学部…【1】【2】【3】【4】【5】

人間科学部, 法学部, 経済学部, 理学部, 医学部, 歯学部, 薬学部, 工学部, 基礎工学部…【1】【2】【3】

【4】【6】

次の日本語の下線部の意味を英語で表しなさい。

こんな経験はないだろうか。独りでいると寂しいのに、あまり長い時間、皆で一緒にいると、どこか鬱陶<sup>うっとう</sup>しくなる。人類の場合、社会をつくるのが生物学的に決まっているわけではないので、集団をつくってともに生きることは自然なことではない。そのために人類はどのような工夫をしているのだろうか。



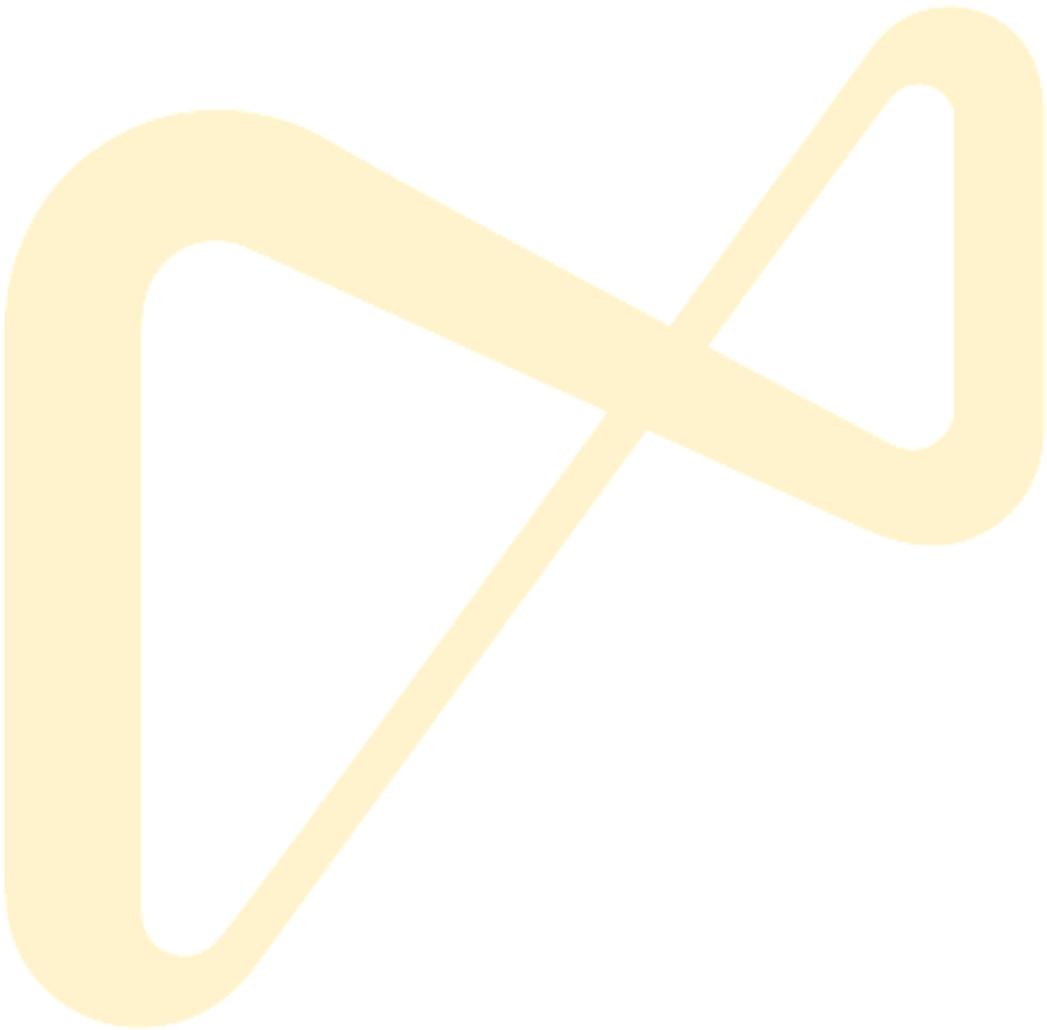
文学部…【1】【2】【3】【4】【5】

人間科学部, 法学部, 経済学部, 理学部, 医学部, 歯学部, 薬学部, 工学部, 基礎工学部…【1】【2】【3】

【4】【6】

次の日本語の下線部の意味を英語で表しなさい。

文化とは、人が自ら住んでいる地域内での生存の手段として形成したもので、個々人が集団から継承した社会的遺産を意味する。ある特定の文化内で、我々はコミュニケーションという手段を通して他者との関係を築き、自分に与えられた仕事を遂行し、目標を達成している。そして1つの世代から次の世代への文化の発展、維持そして伝達や、複数の世代にわたる文化的目標と文化的価値をより堅固なものにするという意味においても、コミュニケーションは重要な役割を果たしている。このように、我々が文化と文化に即した行動に対する影響を理解する上で、コミュニケーションは特別な役割を果たしているのである。



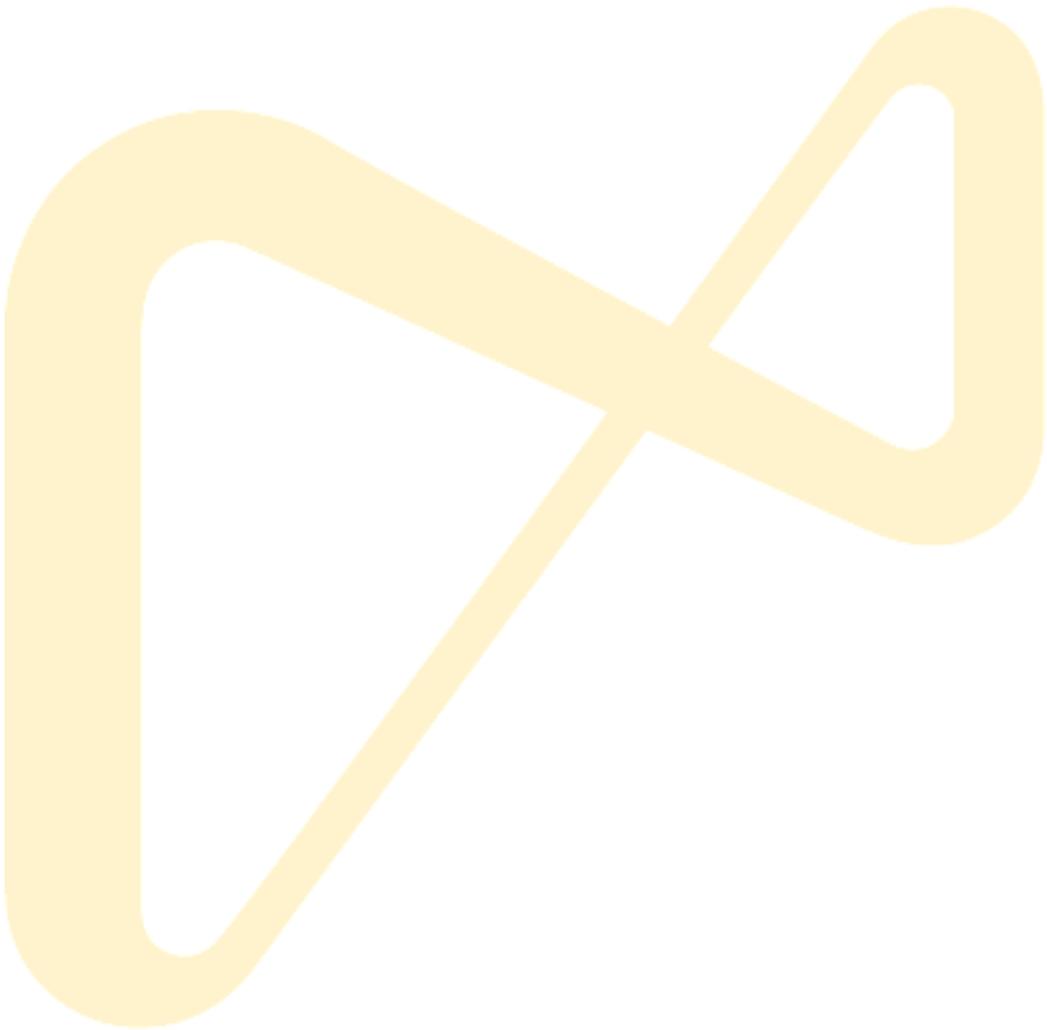
文学部…【1】【2】【3】【4】【5】

人間科学部, 法学部, 経済学部, 理学部, 医学部, 歯学部, 薬学部, 工学部, 基礎工学部…【1】【2】【3】

【4】【6】

次の日本語の下線部の意味を英語で表しなさい。

科学者が謙虚に自然現象の謎を解き明かして、「法則」に対する認識を深めるとき、法則の先にある奥深い世界がとらえられる。そして、それまで無関係だと思っていた複数の法則が自然現象の異なる表現であって、実は相互に関連し合っていることが分かれば、一段深いレベルでの理解に達したことになる。そのとき、自然は全く新たな形で人々の前に現れるだろう。



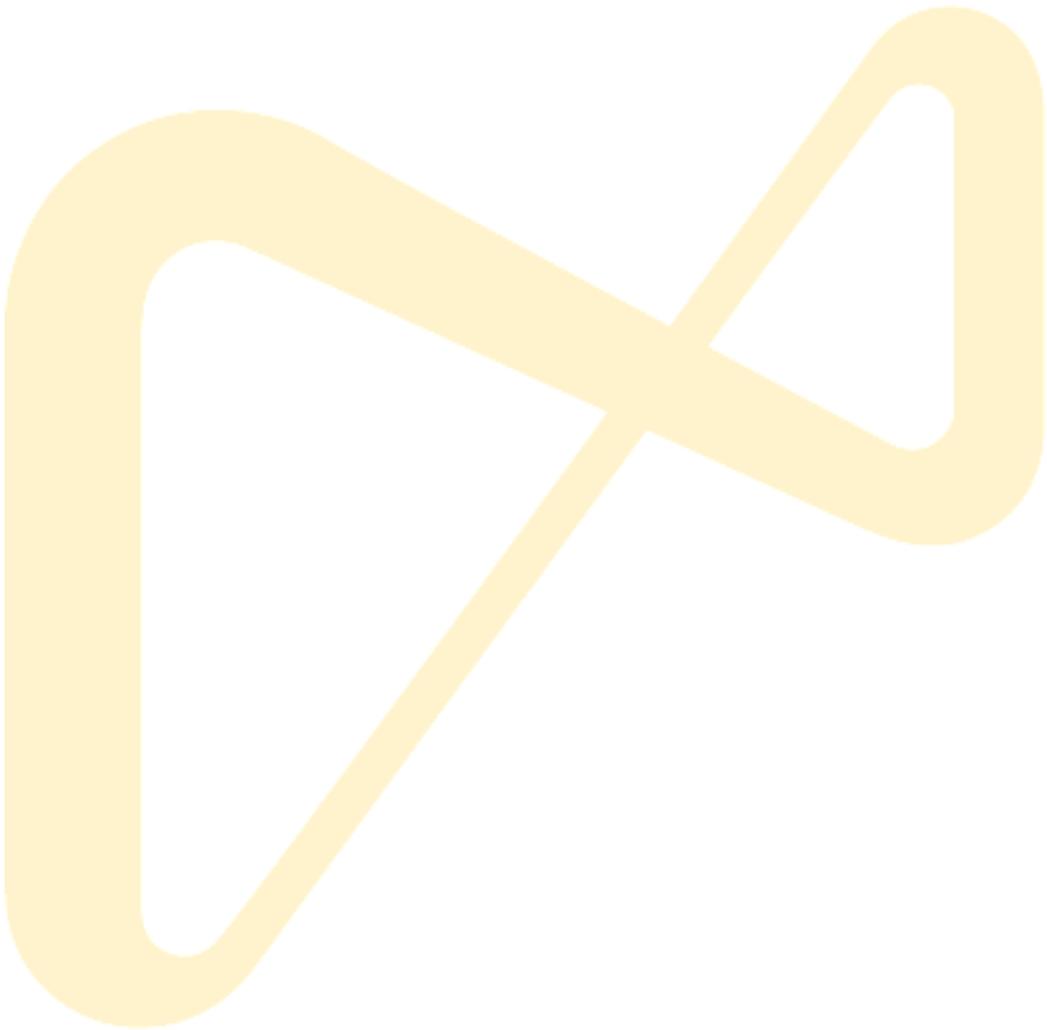
【15】2018 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

(A) 次の英文の要旨を 70～80 字の日本語にまとめよ。句読点も字数に含める。

Rumours spread by two different but overlapping processes: popular confirmation and in-group momentum. The first occurs because each of us tends to rely on what others think and do. Once a certain number of people appear to believe a rumour, others will believe it too, unless they have good reason to think it is false. Most rumours involve topics on which people lack direct or personal knowledge, and so most of us often simply trust the crowd. As more people accept the crowd view, the crowd grows larger, creating a real risk that large groups of people will believe rumours even though they are completely false.

In-group momentum refers to the fact that when like-minded people get together, they often end up believing a more extreme version of what they thought before. Suppose that members of a certain group are inclined to accept a rumour about, say, the evil intentions of a certain nation. In all likelihood, they will become more committed to that rumour after they have spoken to each other. Indeed, they may move from being tentative believers to being absolutely certain, even though their only new evidence is what other members of the group believe. Consider the role of the internet here: when people see many tweets or posts from like-minded people, they are strongly inclined to accept a rumour as true.

What can be done to reduce the risk that these two processes will lead us to accept false rumours? The most obvious answer, and the standard one, involves the system of free expression: people should be exposed to balanced information and to corrections from those who know the truth. Freedom usually works, but in some contexts it is an incomplete remedy. People do not process information in a neutral way, and emotions often get in the way of truth. People take in new information in a very uneven way, and those who have accepted false rumours do not easily give up their beliefs, especially when there are strong emotional commitments involved. It can be extremely hard to change what people think, even by presenting them with facts.



**【解答 1】 2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科**

問 1 足が地面を押す力と脚の動きが合わさって、靴紐がゆるんで、ついにはほどけてしまうことになる。

問 2 靴や靴紐の種類や結び目の強さなどのあらゆる要素を考慮することになると、評価ができなくなってしまうこと。

問 3 A walking B staring C watching D coming

問 4 (エ), (オ)

**【解答 2】 2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科**

問 1 (ウ)

問 2 集団の中にいるときに人々は、そこに座ってお互いの様子を見ているだけで、ついには煙が濃くなってアンケート用紙が見えなくなってしまった。

問 3 (ア) 問 4 (イ)

問 5 橋の上を歩いていると、水の中で少年が助けを求めて叫んでいるのが見えたと仮定してみよう。その場合には、自分が群衆の 1 人であるときよりも、自分だけであるときの方が、水に飛び込んで少年を安全なところへ引き上げたいという衝動がずっと強いだろう。

**【解答 3】 2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科**

問 1 A (エ) B (ウ) C (イ) D (ア)

問 2 存在感のある母親がいなくなって寒々とした場所になったから。

問 3 母親を探しに行かないといけなと思ったちょうどそのときに、ドアのベルの音で沈黙が破られて、喜びで私の心が弾んだ。

問 4 (イ), (オ)

**【解答 4】 2018 神戸大学 2/25, 前期 文 国際人間科 法 経済 経営 理 医 工 農 海事科**

収録なし

**【解答 5】 2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商 経済 法 文 理 工 医 生活科**

問 1 自分がチンパンジーにじっと見られていることに気づいて非常に驚いたこと。

問 2

(2) 私は息をのんで、チンパンジーが突然あわてて逃げ出すのを待った。これは彼らと至近距離でばったり出会ったときにいつも起きることであった。

(3) 人間だけが銃を使い入植地と耕作を広げることで、森にいるチンパンジーの自由に脅威を与えている。

問 3 [A] ③, ⑧ [B] ⑤, ②

問 4 [あ] another [い] other

問 5 [ア] ② [イ] ⑤ [ウ] ① [エ] ③ [オ] ④

《出典》Jane Goodall "In the Shadow of Man" <pp.1-3, 2000, Mariner Books>

**【解答 6】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商  
経済 法 文 理 工 医 生活科**

問 1 [ア] ① [イ] ③ [ウ] ② [エ] ④

問 2 予測可能な出来事よりも、目新しく予測不能な出来事に長く目を向ける赤ん坊の行動。

問 3 (次から 1 つ) hard, difficult, tough

問 4 an open ended question 問 5 egocentric

問 6 実験参加者が生後 14 か月と 18 か月の赤ん坊の前でブロッコリーとクラッカーを食べて、満足した表情か不満な表情をするのを見せた後で、赤ん坊にそのどちらかを渡させる実験。

問 7 こうして 20 世紀末までには、赤ん坊には見事に抽象的で洗練された知識があり、成長するにつれて、その知識がそれと同じ位見事に増えていくことが複数の実験で示された。

問 8 ④, ⑤

《出典》Alison Gopnik "How Babies Think, Special Collector's Edition" <Scientific American, pp.50-51, 一部省略, 2017>

**【解答 7】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商  
経済 法 文 理 工 医 生活科**

(1) I dislike storing up things.

(2) I feel ill at ease when I see many things pile up around me whether they are books, CDs or clothes.

(3) If you have not used something for one year, then you should throw it away because it is useless to you.

《出典》ブレイディみかこ「花の命はノー・フューチャー DELUXE EDITION」pp.221-222, 一部省略 筑摩書房 (2017)

**【解答8】2018 大阪市立大学 2/25, 前期・専門高校・総合学科卒業生・地域医療枠・大阪府指定医療枠含む 商  
経済 法 文 理 工 医 生活科**

- 問1 (ア) ⑬ (イ) ③ (ウ) ⑰ (エ) ⑳ (オ) ⑤  
(カ) ① (キ) ⑦ (ク) ⑱ (ケ) ⑨ (コ) ⑪

《出典》Randy Pausch "The Last Lecture"〈pp.165-168, 2008, Hyperion〉

**【解答9】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工**

- (A) 我々が幼いうちには、時がゆっくりと過ぎるように感じるが、年を取るにつれて、時が過ぎるのがだんだんと速くなるように思われる。そして、晩年になると、あるいは何才であっても不治の病に直面すると、自分には限られた量の時間しか残っていないという意識が強くなって、自分に割り当てられた残りの人生を最大限にも活用することに新たに集中することがある。
- (B) 文化は抽象的な形で存在するものではない。それどころか、文化は美的交流と日常的な交流の両方の通貨として流通する絵画、オペラ、ファッション、買い物リストの中に刻み込まれているものである。このような人工物は、社会によって意味を与えられて、多くの場合、その意味が明らかなものになって、自然物として通用するのである。

《出典》(A) Nancy A. Pachana "Ageing: A Very Short Introduction"〈Oxford University Press〉／(B) Anna Tripp "Gender"〈Palgrave Macmillan〉

**【解答10】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工**

- 設問(1) A into B at C up D to
- 設問(2) (i) (イ) (ii) (ニ) (iii) (イ)
- 設問(3) ゴキブリは人類が誕生するよりずっと前から地球上に存在していて、おそらく人類滅亡後も生き延びるから。
- 設問(4) 子どもや動物を大人よりも劣っているとみなす傾向。
- 設問(5) 虫を取る道具を作るカラスや、サツマイモを海水で洗って塩味をつけて食べることを子どもに教えるニホンザルのように、人間と同じ能力を持つ動物が存在するということ。
- 設問(6) 彼らは人間が考えたこともない点においてかしこいから。
- 設問(7) (イ), (ホ)

《出典》Alison Gopnik "How Animals Think"〈<https://www.theatlantic.com/>, 2016, The Atlantic〉

**【解答 1 1】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工**

収録なし

**【解答 1 2】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工**

Though you feel lonely when you are alone, you may feel frustrated when you spend too much time with other people. Humans are not biologically designed to form a society, so it is not natural for them to live in groups.

《出典》(A) 大村敬一「動物を通して家族をつくる」『フィールドプラス 2015 07 No. 14』アジア・アフリカ言語文化研究所

**【解答 1 3】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工**

Within a particular culture, we build up relationships with others, carry out our tasks and achieve our goals through communication. Communication plays an important role in developing, maintaining and conveying culture from one generation to the next and in strengthening cultural goals and values for future generations.

《出典》(B) (イ) 南雅彦「言語と文化」くろしお出版

**【解答 1 4】2018 大阪大学 2/25, 前期 文 人間科 法 経済 理 医 歯 薬 工 基礎工**

When they realize that some laws of nature that they have thought to have no relevance to each other are in fact closely related, they will have gained a deeper understanding of the laws. Then, nature will appear before them in a completely new way.

《出典》(B) (ロ) 酒井邦嘉「科学という考え方」中央公論新社

**【解答 1 5】2018 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)**

(A) うわさは皆が信じていると同調者が増え、その人たちの間で話が大きくなる。誤ったうわさの拡散は、偏りのない情報と真相の提供で防げるはずだが、人の感情は変わりにくい。