



令和3年度前期日程入学試験学力検査問題

令和3年2月25日

外国語(英語)

志望学部	試験科目	試験時間
経済学部, 理学部, 医学部保健学科, 歯学部, 薬学部, 工学部, 農学部	英語	10:00~11:40 (100分)
文学部, 教育学部, 法学部, 医学部医学科	英語, ドイツ語, フランス語のうち から1科目選択	

- ・ドイツ語, フランス語の問題冊子は, 出願時に, それぞれの科目を希望した者に配付します。

注意事項

1. 試験開始の合図があるまで, この問題冊子, 解答用紙を開いてはいけない。
2. この問題冊子は, 18ページである。問題冊子の白紙のページや問題の余白は草案のために使用してよい。なお, ページの脱落, 印刷不鮮明の箇所などがあった場合には申し出ること。
3. 解答は, 必ず黒鉛筆(シャープペンシルも可)で記入し, ボールペン・万年筆などを使用してはいけない。
4. 解答用紙の受験記号番号欄(1枚につき2か所)には, 忘れずに受験票と同じ受験記号番号をはっきりと判読できるように記入すること。
5. 解答は, 必ず解答用紙の指定された箇所に記入すること。
6. 解答用紙を持ち帰ってはいけない。
7. 試験終了後, この問題冊子は持ち帰ること。

I 次の英文を読み、下の問いに答えなさい。

The twin powers of print and industrial capitalism provide the mechanism for the process of defining national cuisines. Just as print is essential to the creation of nations, as Eric Hobsbawm and Benedict Anderson suggest, print helps transform these regional, class, or family foods into a national cuisine — that is, a creation that helps define a nation in the eyes of its own members or of the world. First and foremost are cookbooks, which both bring together separate foods into coherent wholes, and also refine what might once have been a whole series of different versions into a single accepted dish. While only some cookbook authors explicitly try to create national cuisines in a single volume, many others contribute pieces to the production of a national cuisine through their works. Enough cookbooks that feature the same basic recipes over and over, particularly if they discuss nationhood in the process, help create these national cuisines. And as Stephen Mennell points out, the cookbooks (and the press surrounding them) produced in different nations do not just eventually codify an array of dishes or modes of eating particular to given nations, but they can furthermore be read as indicative of significant differences between those nations more generally. That is, cookbooks and culinary writings illuminate not just the foods that make up national cuisines, but the nations themselves.

At the same time, new forms of economic production — revolutions in agriculture and food industries, as well as the growth of public eating establishments run by new kinds of entrepreneurs — also helped *reify certain foods, dishes, and manners of consumption as particular to and appropriate for a given nation. Hans J. Teuteberg has noted that industrialization alone had a whole cascading series of effects on diet: factory work altered meal patterns, the diet of the middle classes became dominant in newly central towns, and new food technologies such as canning changed the availability of various foods. In so doing, industrialization served to create more uniform patterns of eating in

particular areas, often newly defined as nations, helping to create a new sense of national uniformity. At times, too, entrepreneurs and others more explicitly⁽²⁾ sought to identify their products as “national” in order to build new markets. In modern nations, consumption societies nearly one and all, “it seems that ‘national cuisines’ may be most important to the people who stand to profit the most from their construction, especially politicians, food marketers, and other food professionals. . . . It also seems clear that the idea of national cuisine is quite modern, even though the claim may seek to root itself in assertions of tradition, custom, soul, **terroir**.”

This junction of print and trade creates national cuisines in ways that speak to multiple audiences. First and foremost, they help to present conceptions of national cuisines, often simultaneously with other conceptions of the nation, to the citizens of these nations. Cuisine becomes one of possibly many invented traditions that help support the nation. This inward orientation^(C) happens in both “old” and “new” nations. In parts of England with a history of distinct regional foods, the early modern period brought new printed cookbooks that helped to develop a more general sense of English cookery appropriate for people of middle status. In so doing, they supported the concept of identification with a broadly English social group rather than with a region that united people of different social standings. In the late nineteenth century, Pellegrino Artusi, the author of *Science in the Kitchen and the Art of Eating Well* (1891), wanted to describe the food of his new nation as something unified and unique—which meant something other than regional peasant food and heavily French elite food that then separately dominated. The cookbook sought to overcome regional divisions, class differences, and even a disjuncture⁽³⁾ between past and present, although in practice, the dishes of Tuscany and Emilia-Romagna predominated. In so doing, it helped to create a new unified history of Italian cooking that supported the new nation, reinforcing unequal power relations within it, particularly between north and south.

The national shift can also serve to look outward, to present nations to a wider international audience. The rise of French cuisine as an international elite standard — in fact, as the other against which Italian and English foods were at least partly defined — is certainly the most successful melding of national image and cuisine in the minds of outsiders, in large part because of its ability to present a coherent national image that had, at least initially, little to do with what most French people ate. The rise of *La Cuisinière Royale et Bourgeoise* in the eighteenth century, and then of the famed master chefs such as Carême in the early nineteenth, gave French elite cuisine a new and broader market — the middle class, not just the aristocracy — and a new way to spread to them — through cookbook after cookbook, printed in France and translated and reprinted abroad. Furthermore, it was not just the printed cookbook, or even *gastronomic literatures more generally, that spread the notion of this unified, national French cuisine. Instead, so too did innovations in the world of trade, particularly the rise of the restaurant as a site for the transmission of cuisine to both a domestic and a foreign audience and the development of new and marketable conceptions of national authenticity based in the French land and landscape itself — the *terroir*. The result was a widely understood conception of France and French culinary culture that overcame regional differences, and furthermore stood for a particular identification of France and the rise of the *bourgeoisie.

These multiple audiences for conceptions of national cuisines interacted — and continue to interact — in complicated ways in *postcolonial nations. As Benedict Anderson notes, the “creole pioneers” who led national revolutions in the Americas at the turn of the nineteenth century based their new nations largely on administrative units left over from colonial times, a history that complicated the process of establishing national traditions and cultures. As a result, these nations saw, in a way, multiple conceptions of their national cuisines.

(Adapted from Alison K. Smith, “National Cuisines”)

(注)

*reify 具体化する

**terroir* 郷土, 産地

*gastronomic 料理の, 美食の

*bourgeoisie 資本家階級

*postcolonial 植民地的状態から脱した

問 1 下線部(A)を日本語に訳しなさい。

問 2 下線部(B)は, 具体的にはどのようにしてつくり出されたのか, 本文に即して日本語で説明しなさい。

問 3 下線部(C)が指す内容を日本語で説明しなさい。

問 4 下線部(1)~(4)の意味として最も適切なものを, それぞれ与えられた選択肢から選び, 記号で答えなさい。

(1) illuminate (ア) portray (イ) collect
(ウ) elude (エ) brighten

(2) explicitly (ア) completely (イ) generally
(ウ) hastily (エ) specifically

(3) disjuncture (ア) split (イ) affiliation
(ウ) parallel (エ) discretion

(4) melding (ア) breathtaking (イ) breaking
(ウ) blending (エ) borrowing

問 5 次の(ア)~(カ)の文から、本文の内容から正しいと判断できるものを二つ選び、記号で答えなさい。

- (ア) Eric Hobsbawm and Benedict Anderson think that cookbooks were insignificant in creating national cuisine that helps define that nation in the eyes of its own members.
- (イ) Stephen Mennell suggests that cookbooks can both signify differences in countries and present the various dishes and ways of eating particular to each of those countries.
- (ウ) *Science in the Kitchen and the Art of Eating Well* overcame the dishes of Tuscany and Emilia-Romagna because they were both Italian cuisines.
- (エ) The renowned professional cooks in the early nineteenth century as well as *La Cuisinière Royale et Bourgeoise* in the eighteenth helped popularize the food of the French elite within the middle class.
- (オ) The concept of national authenticity was not of much use when restaurants were upsetting the idea of authentic French food inside and outside of France.
- (カ) Benedict Anderson thinks that the new American nations of the nineteenth century should have relied more on leftover administrative units from colonial times to help establish national traditions and cultures.

II 次の英文を読み、下の問いに答えなさい。

Athletics produces marvelous mental accomplishments. Take this story of a competitive tennis player, who recounted that with a chance for victory at Wimbledon, she “lost confidence” just before the first game. As she bounced the ball, getting ready to serve, it hit her foot and rolled away. This surprise unsettled her, she felt insecure, and she lost Wimbledon (in her account). This is really an ordinary event, but it provides quite a challenge to any theory of mind. How exactly did the tennis player’s mind take this small event, let it spread in a web of personality, and in turn instruct tiny muscles to behave differently? How did a loss of confidence get from her mind into her left arm? Why — being conscious of the irrelevance of her tiny mistake — was she unable to control its effect on other subtle aspects of ability?

How, precisely, does the mind convey an emotion to a muscle? Surely we don’t have, among the hundreds of muscles, one labeled “confident” and another labeled “not confident.” Obviously the message “Don’t be sure of yourself” was delivered to the tennis player’s muscles differentially — but did it cause her to lose her grip on the racket, did it affect her hand-eye coordination, or both, or more? A natural reply would be, “The message sort of affects everything.” But actually it almost always applies at the micro level. If someone said, “Whenever I lack self-confidence, I can’t lift my left arm at all,” we wouldn’t believe him. We do not believe that a lack of self-confidence can completely immobilize major muscle groups. Gross motor ability is basically unaffected. But if someone said, “Whenever I lack self-confidence, my second serve tends to be a foot out,” we might believe him, because “a foot out” is caused by a (㊶) shift in some muscle that produces a tennis serve. Implicitly, our culture has always accepted the idea that there is a connection between large mental states and microphysical states.

I have argued that our emotions can be projected into our body in subtle ways. Now let us consider a difficult question: do we each have slightly different mechanisms, a slightly different formula, for linking our feelings or intentions to physical expressions?

Take a person who can juggle nine balls at once. Two ingredients are self-evident: precise tossing (and catching) and timing. But these are abilities all of us have: we can each throw a ball into the air to a fairly precise height, and we can each keep time. But most people cannot juggle. Why are these abilities not sufficient to make us all jugglers? ^(B) The answer is that there exists a third ability, which allows joint monitoring of two inherently different abilities. The fact that many jugglers can quickly add a fourth, fifth, and sixth ball suggests that a formula — which we cannot define, but roughly label “coordination” — is present that can easily generate more complex action.

The juggler uses a complex system of temporal organization, an implicit awareness of the principles of calculus, and a vast array of tiny muscle properties. Now comes a serious question: ^(C)_____ To answer the second part of the question: it certainly looks like the juggler has something not all of us have — and maybe each of us has something no one else has. So let’s leap to the extreme and assert that every human being composes unique, unconscious formulas: every individual carries unique formulas that guide his or her actions. Let us leave the first part of the original question unanswered — whether, in principle, we are all capable of every kind of mental formula. Looking at what we can see, we note that our bodies have the same organs; it is reasonable to assume that our minds do as well. Where grammar is concerned, we are all in principle capable of acquiring the grammar of any language, though we actually learn only one or a few; all normally developing children have the inner formulas needed to acquire grammar, and their experience with the language around them determines which one they learn. More broadly, it seems natural to assume that maybe our unique inner formulas

are the result of both an inborn architecture and our (②). There are deep and unresolved issues here. One could sum it up this way: when we say, “We are all human,” just how much identity does that view entail?

Talk of formulas may seem “too mathematical” to the humanist reader, but in a sense “formulas” are inevitable for at least what we can call “fast thought.” A formula where all the relations are fixed is like a mechanism, and every mechanism allows instant translations. Just as a car could not run if there were no machine inside it translating gasoline into movement on wheels, so no thought or action that takes place in milliseconds could work so fast if there were no mechanism behind it. Our fast thoughts must be mechanisms in order to be fast. When we say that our whole being is involved in every act, what does that mean for formulas? It means there must be a superformula into which we insert other formulas. It synthesizes our “whole being” into a momentary summation of what we think, say, or do at any given moment. Thus, before we choose a word or phrase, an inherently *heterogeneous emotion must be constructed. Similar sorts of inner surveys occur across different domains, and sometimes people arrive at the (③) covering word for diverse mental states: a person answering the question “How are you?” (“I’m OK, I guess”), a child reporting on a new pair of skates (“They work OK”), a surgeon summing up a complex operation (“It went OK”), a president glorifying five years of war (“We all did OK”).

To take another example: a skilled stand-up comedian can glance at an audience and somehow, from the looks on the faces she sees, select five from a hundred jokes in her head. How does she connect face-looks and certain jokes? Do the juggler, the comedian, and all of us have slightly different formulas, different sets of ingredients underlying and motivating our (④)? My hypothesis is that we do.

(Adapted from Tom Roesper, *The Prism of Grammar: How Child Language Illuminates Humanism*)

(注)

*heterogeneous 異質の

問 1 下線部(A)が指す内容を日本語で説明しなさい。

問 2 下線部(B)のように主張する理由は何か、本文に即して具体的に日本語で説明しなさい。

問 3 下線部(C)に入る文として最も適切なものを、次の(ア)~(エ)の中から選び、記号で答えなさい。

(ア) do we all have that formula latently, or does the juggler command a unique formula?

(イ) does the juggler command a unique formula, or do we all have that formula latently?

(ウ) how does the juggler get that formula, or why don't we have that formula?

(エ) why don't we have that formula, or how does the juggler get that formula?

問 4 下線部(D)を日本語に訳しなさい。

問 5 空欄①~④に入る語句として最も適切なものを、それぞれ与えられた選択肢から選び、記号で答えなさい。

① (ア) huge (イ) confidently (ウ) tiny (エ) slightly

② (ア) life experience (イ) physical bodies
(ウ) mental minds (エ) same organs

③ (ア) different (イ) same (ウ) similar (エ) various

④ (ア) feelings (イ) muscles (ウ) emotions (エ) actions

III Read the conversation below between Nicole and Matt and answer questions 1) and 2) at the end of the passage.

Nicole: Hi Matt! ①

Matt: I'm not great actually... Do you think you can give me a ride to the store?

Nicole: Sure. What do you need?

Matt: I was hoping to buy a new computer...

Nicole: What!? Didn't you get one just a few months ago? The university said that we should buy one before classes start.

Matt: ②, but I got really busy, so I just brought my old one from home and well... it's really slow.

Nicole: So why don't you get your current one fixed? Wouldn't that be much cheaper?

Matt: Don't you think I thought of that? I already went to the computer support center on campus.

Nicole: Couldn't they help you?

Matt: They said the computer isn't actually broken. Apparently, my computer doesn't have enough of something called RAM, and they can't increase it.

Nicole: RAM? What's that?

Matt: According to the support center staff, it stands for Random Access Memory. Apparently, having more RAM makes your computer work faster.

Nicole: So that is what's making your computer slow?

Matt: Yeah. Well, I mean, it's fast enough for writing reports, but we have to do a lot more than that with computers these days.

Nicole: Like what?

Matt: Well, several of our classes are online this semester, so I need it for watching lectures, participating in web-meetings and completing online assignments. My current computer can't do any of those things ③ anything fun.

Nicole: How much RAM do you think is enough?

Matt: Hmmm, 2 GB is enough for participating in online classes, but I want to do fun things, so I'll probably need 8 GB.

Nicole: So... you're just going to buy a whole new computer?

Matt: What other option do I have?

Nicole: Well, what are you looking for in a computer, other than RAM?

Matt: Hmmm... I don't know. What sorts of things did you consider when you bought yours for entering university?

Nicole: Well, there are a lot of options.... Of course, I thought about the brand, because I wanted to make sure I would get a high-quality one. But there were a lot of different models and options even after I had decided on a brand.

Matt: I don't really care about brand so much. What were some of the options and differences in the models?

Nicole: Well, there are a lot of important things to think about such as screen size and accessories, but I was most concerned with hard drive space.

Matt: Hard drive space?

Nicole: Right. The more hard drive space you have, the more files you can store.

Matt: Why did you think that was important?

Nicole: Well, my hobby is making videos. In order to edit them on my computer I have to store them, and they take up a lot of space.

Matt: Hmmm... I don't do anything like that, but it seems like hard drive space might be pretty important to me too. I don't ④ and have to buy a new computer just a couple of years later. What else should I consider?

Nicole: Well, I think it all depends on what you want to do with the computer. If you are just going to watch online lectures, you probably don't need such a great computer, but if you want to use it to play video games...

Matt: It sounds like I have a lot to think about. Maybe I'd better just gather some information for now.

1) What phrase most likely goes in each of the blanks? Choose the letter of the best answer and write it on your answer sheet.

- ① a. What's the story? b. What's wrong?
c. How's it going? d. How's the weather?
- ② a. I should know that I have
b. I haven't known that I should
c. I shouldn't have known that
d. I know that I should have
- ③ a. on the other hand b. not to mention
c. or in other words d. without regards to
- ④ a. want to run out of it b. think I'll need it
c. hope it will come out d. like to waste

2) Imagine you are shopping for a computer for entering university and must select one of the following computers. Please explain your choice, giving at least three reasons based on the chart below and support each reason with at least one personal detail. You may also refer to the conversation when giving your answer.

	Computer A	Computer B	Computer C
Price	¥150,000	¥120,000	¥90,000
RAM	8 GB	8 GB	2 GB
Screen Size	13 inch	12 inch	16 inch
Disc Drive	CD and DVD	none	CD and DVD
Warranty	1-year full warranty	6-month partial warranty	1-year partial warranty
Accessories	None	Mouse, Headphones	Mouse only

Ⅳ 次の文章を読み、下線部 (A)、(B) を英語に訳しなさい。

まず最初に“志”^{こころざし}ということについて考えてみよう。

現代は志というものの価値が下落してしまった時代だ。声を大にして志を述べる人は少ないし、だいいち志という言葉じたいがオールドファッションになってしまったようなところがある。三十歳を過ぎてからのことは、十代の頃には考えてもみないのがふつうだろう。いや、二十代の後半になっても、三十代のことを考える人はほとんどいなくなってしまった。ところが、これは現代の若者の重大な盲点なのだ。というも、三十代以後のことを考えないということは、自分が何をしたい^(A)と(A)思っているのか、自分のライフワークは何か、をはっきりさせないで宙ぶらりんの状態に自分の身を置くことだからだ。そういうモラトリアム(猶予期間)状態に身をゆだねていれば、知らない間にベルトコンベアによって、きまりきった人生のなかに運びこまれてしまうのは目に見えている。苦くみじめな青春の結末をむかえなくなかったら、やはり、志ということについて考えたほうがいいだろう。

ふつう“志学”というと十五歳をいう。孔子の『論語』からでたことばで、“志をたてる年齢”という意味につかわれている。この年齢は昔でいえば元服の時期でもあって、一人前に成人するときだった。現代では二十歳が成人けど、知的成熟^(B)か(B)ら(B)らえば、自我がつくられ、思考の基礎にある母語も確立される十五歳くらいを、ぼくらは自分の知的スタートの時期としたいものだ。

(花村太郎『知的トレーニングの技術[完全独習版]』(2015年)より一部改変)