

前期

理系

平成 29 年度入学試験学力検査問題

外 国 語

英 語

(都市教養, 都市環境, システムデザイン—75 分)

答案用紙 2 枚

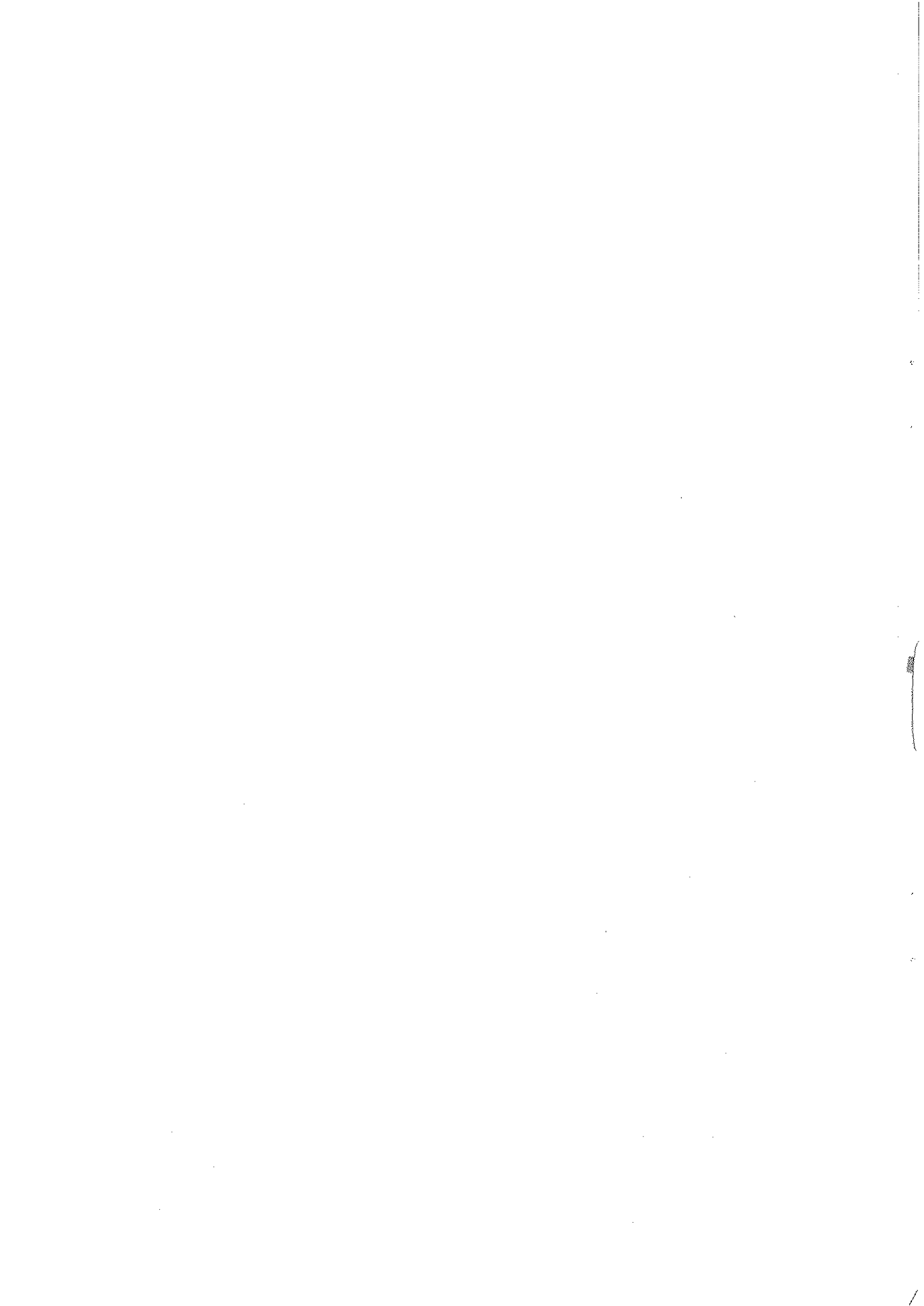
注 意

1. 監督員の合図があるまで, 問題の内容を見てはいけません。
2. 受験番号及び氏名は, 答案用紙の所定欄に必ず記入してください。

(例) 受験番号 1234567X の場合 →

			1	2	3
4	5	6	7	X	

3. 解答には黒鉛筆またはシャープペンシルを使用し, 必ず配付された答案用紙に記入してください。  
答案用紙には, 解答に関係のないことを記入してはいけません。
4. 字数指定の設問で解答欄にマス目が用意されている場合, アルファベット及び数字は, 1 マスに 2 字記入しても構いません。
5. 試験中に不鮮明な印刷等に気付いた時は, 手をあげて監督員に申し出て下さい。
6. 答案用紙を切り取ったり, 持ち帰ったりしてはいけません。
7. 問題冊子の余白は利用可能ですが, どのページも切り離してはいけません。
8. 問題冊子は, 持ち帰ってください。また, 試験終了時刻まで退室できません。





1 次の英文を読み、設問に答えなさい。

Why are we drawn ( 1 ) one another? As social animals, humans have evolved a biological need to form bonds with others. There is no better demonstration of this than the observation of what happens when affiliation is denied or taken away. <sup>(2)</sup>Ostracism describes the social process that involves exclusion from a social group. It could be anything from being left out, teased, or bullied at school, to being shunned by work colleagues on a night out, to being ‘unfriended’ on Facebook.

We all know that ostracism feels bad, but what social psychology ( 3 ) have revealed is the incredibly broad extent of its impact. It’s not just friends, loved ones, or colleagues who can make us feel bad when they exclude us. Research has shown that even if we don’t know the person, or can’t even see him, exclusion makes us feel bad.

This has been demonstrated in online discussion studies, or with specially designed computer games. In one study, participants are asked to play a game called Cyberball. In this game, three cartoon characters on the screen throw a ball to one another. Each one ( 4 ) the cartoon characters is apparently operated by a participant in a different room — in fact there is only one real participant and the two other cartoon characters’ behavior is programmed by computer. After a short while in which the computer controlled characters throw the ball to each other, including the real participant, something changes. The computer characters gradually reduce the number of times they pass the ball to the participant and eventually stop throwing it to him altogether. <sup>(5)</sup>This exclusion had a huge effect on participants — they subsequently reported lowered self-esteem and a reduced sense of having a ‘meaningful existence’. It is hard to believe this simple and banal game could have such an effect on participants. One could imagine the negative effects if one was excluded by a friend or partner, but a cartoon character apparently controlled by a stranger in another room?

It gets even weirder: even when participants were told that the cartoon characters were controlled by computer, participants felt just as bad. It seems we are simply unable to switch off the part of our brains that controls our response to being excluded. Other demonstrations go further and show that if we dislike or despise the person or group doing the ostracizing, we still feel bad. For instance, one study showed that even being ostracized by the Ku Klux Klan\* led to all the negative feelings associated ( 6 ) ostracism.

What could explain such universal and extreme responses to being excluded? Well, our need to affiliate is one of the most basic ( 7 ) of the social mind, helping us to create a predictive and meaningful model of the world around us. Supporting the idea that this desire goes right back to the evolution of the human mind, ostracism has a deep reaction that mirrors the experience of real pain. Recent brain imaging studies show that when people are ostracized the same part of their brain 'lights up' as if they were experiencing physical pain. In other words, the social 'pain' of being excluded leads to exactly the same physiological ( 8 ) as inflicting physical harm.

This suggests that we are actually hardwired to avoid the social pain of ostracism in the same way as we are <sup>(9)</sup>hardwired to avoid physically damaging ourselves. This is because from an evolutionary standpoint humans are stronger and more productive when they can pool their skills in groups, tribes, colonies, and collectives. ( 10 ) our ancestors, the prospect of being excluded—and so having to fend and fight for themselves—may have been the most dangerous threat to survival there was. Think of dental pain and how it can be seen as an evolved, adaptive mechanism that makes sure we look after our teeth (once our ancestors lost their teeth, they'd starve). In the same way our bodies and mind tell us we need other people to survive, so we are adapted to feel actual pain when the threat of ostracism occurs. This helps explain why humans are such a social species, and have such a strong capacity for affiliation with others.

So we have an in-built desire to affiliate—but what determines who we <sup>(11)</sup>affiliate with? While we are born with some affiliations (ethnicity, nationality,

gender) others we choose (friends, lovers). So when we have a choice, what makes us want to affiliate with one person or another?

A key determinant is similarity. Research has shown that <sup>(12)</sup> {類は友を呼ぶ}, whether this is in terms of physical characteristics, interests, values, religion, personality, or background. Studies have found that when participants read a set of questionnaire responses, those that indicated attitudes that aligned with the participant's own view were liked more than those that indicated dissimilar attitudes. This can be seen as the social mind creating a stable and predictive model of their social environment. People who are similar ( 13 ) us are more predictable. This is because we know how we behave ourselves, so can infer that someone similar will also behave like us in particular ( 14 ). To predict the behavior of a similar other we have the best template possible — ourselves!

The way that similarity signals predictability may be so ingrained that it's become a heuristic itself. According to the matching hypothesis, people believe that those similar ( 15 ) attractiveness will be happier together. Fritz Heider's\*\* balance theory of social relations argues that similarity is valuable because it enables a sense of social harmony to be attained. Thus, if two people like the same sort of movies, then there will be lower likelihood of arguments when deciding where to go out. From an evolutionary perspective, this also reflects a critical survival instinct. Someone who shares our attitudes are more likely to fight ( 16 ) us, than ( 17 ) us.

The process is dynamic, so when attitudes are out of line with behavior then this can cause an unpleasant dissonance. This dissonance can be removed by changing the attitude to be in line with the behavior. This can also occur between people in the ( 18 ) of relationships. If two people are having a disagreement, then often they don't just agree to disagree but one can often change their views to come in line with the other — balance and harmony is then restored.

注 \*the Ku Klux Klan 白人至上主義を提唱するアメリカの団体

\*\*Fritz Heider オーストリアの心理学者(1896-1988)

A. 空欄(1)(4)(6)(10)(13)(15)(16)(17)に入る前置詞を1つ選び、解答欄の単語に○をつけなさい。

- |      |         |         |        |      |
|------|---------|---------|--------|------|
| (1)  | after   | from    | in     | to   |
| (4)  | before  | between | of     | to   |
| (6)  | against | by      | during | with |
| (10) | Despite | For     | From   | With |
| (13) | after   | among   | before | to   |
| (15) | by      | in      | on     | to   |
| (16) | after   | against | before | with |
| (17) | after   | against | before | with |

B. 下線部(2)“Ostracism”とはどのような事か、簡潔な日本語で説明しなさい。

C. 空欄(3)(7)(8)(14)(18)に入る語として、最もふさわしいものを下記から選び、解答欄に記入しなさい。

{experiments, maintenance, manifestations, reaction, situations}

D. 下線部(5)“This exclusion”とはどのような事か、本文に即して日本語で説明しなさい。

E. 下線部(9)“hardwired”とはどのような事か、本文に即して日本語で説明しなさい。

F. 下線部(11)“what determines who we affiliate with?”を日本語に訳しなさい。

G. 下線部(12)に入る「類は友を呼ぶ」という意味の英文を、以下に与えられた単語を全て用いて書きなさい。

{a, birds, do, feather, flock, of, together}

H. 以下の英文を読み、本文の内容に一致しているものには○を、一致していないものには×を解答欄に記入しなさい。

1. Ostracism occurs when a person is excluded from a social group, even when he or she does not know the other people in the group.
2. The computer game Cyberball is played by three persons, two of whom gradually exclude the third person.
3. The avoidance of ostracism evolved as a survival skill in humans because being alone was very dangerous.
4. People who are in a relationship should agree about most things, but if they do disagree about something they can change their opinions to have a good relationship.



- 2 次の和文の意味を表すように[ ]内の語句を並びかえ、4番目と5番目の語または句を解答欄に書きなさい。

まさにその時、容疑者は警察に尋問を受けていたに違いない。

[being/the suspect/been/by/must/interrogated/the police/have]

4 番目

At that very moment, 

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5 番目

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3 次の文章を読み、下線部を英語に訳しなさい。

The Brandons and Mr. Grant found speech extremely difficult as they went downstairs and into the drawing-room. Mrs. Brandon didn't really mind being called a fool, a name which her aunt had freely bestowed upon her on various occasions, and confessed very simply in her own heart that she was one. 人々がヘンリーの言っていることが完全には理解できないくらい、ヘンリーはすでにとっても緊張していた。 And he stammered so much over reading his book aloud that one often thought of other things, so baited and badgered, was more than one could bear. Aunt Sissie calling one old enough to be his mother didn't matter, but that he should hear himself accused of sheltering behind her and feeling it with all his sensitiveness made her really angry.







