

受験番号	
氏名	



2025年度 東京未来大学入学者選抜試験  
一般選抜[筆記試験型] C日程(2月25日実施)

# 英語



## 【注意事項】

- 1 試験開始の合図があるまで、この問題冊子を開いてはいけません。
- 2 試験時間は1科目60分です。
- 3 原則として、途中退出は認められません。試験中に気分が悪くなった人や、トイレに行きたくなった人は、手を高く挙げて監督者に知らせてください。
- 4 試験中に問題冊子の印刷不鮮明、ページ落丁・乱丁及び汚れ等に気付いた場合は、手を高く挙げて監督者に知らせてください。
- 5 解答は、シャープペンシル又は鉛筆で記入してください。
- 6 問題冊子の余白等は適宜利用してもかまいませんが、どのページも切り離してはいけません。
- 7 「やめ」の合図があったら速やかに筆記用具を机の上に置いてください。
- 8 試験終了後、問題冊子、答案用紙はすべて回収します。
- 9 その他、必ず監督者の指示に従ってください。





Ⅲ

次の会話を読んで設問に英語で答えなさい。

Ⅲの問題は著作権の都合により掲載しておりません

Question:

Why does the doctor not recommend scratching your eyes with your hands?

#### IV

次の英文を読んで、設問に答えなさい。

Human beings, like other animals, feel at home on earth. We are, most of the time, at ease in our part of the world. Life in its daily round is thoroughly familiar. Toast for breakfast is taken ( 1 ) granted, likewise the need to be in the office on time. Skills once learned are as natural to us as breathing. Above all, (2)we are oriented. This is a fundamental source of confidence. We know where we are and we can find our way to the local drugstore. Striding down the path in complete confidence, we are shocked when we miss a step or when our body expects a step where none exists.

Learning is rarely at the level of explicit and formal instruction. The infant acquires a sense of distance by attending to the sound of a human voice that signals the approach of his mother. A child is walked to school a few times and thereafter he can make the trip on his own, without the help of a map; indeed, he is unable to \*envisage the route. We are in a strange part of town: unknown space stretches ahead of us. In time we know a few landmarks and the routes connecting them. Eventually what was strange town and unknown space becomes familiar place. ( 3 ) space, lacking significance other than strangeness, becomes concrete place, filled with meaning. Much is learned but not through (4)formal instruction.

Nearly all learning is at the subconscious level. Thus we acquire a taste for a certain dish, learn to like a person, appreciate a painting, and grow fond of a neighborhood or resort. Things that were once out of focus for us come into focus, and we perceive them to be individuals and unique. This power to see people and places in their (5)complex particularity is most highly developed in human beings. It is a sign of our superior intelligence, yet we rarely feel the need to apply the power in any systematic way. We claim to know a friend or our hometown well, although we have not done research on either. Even the acquisition of a skill does not always call for explicit instruction. Eskimo children, for example, become hunters by watching adults at work and by doing. We learn to ride a bicycle without a manual of ( 6 ); formal knowledge of the balance of forces may even be a handicap.

Routine activity and standard performance do not require (7)analytical thought. When we wish to do something new or to excel, then we need to pause, \*envision, think. An athlete must of course work at his skill, but his performance will improve if he *thinks* about his movements and tries to perfect them in thought as well as in the field. Thinking and planning help to develop human spatial ability in the sense of \*agile bodily movements. But far more impressive is the effect of thinking and planning on spatial ability taken in the sense of “conquering space.” With the aid of charts and compass (products of thought), human beings have sailed across the ( 8 ); with even more sophisticated instruments they can take leave of the earth itself and fly to the moon.

Analytical thought has transformed our physical and social environment. Evidences of its power are everywhere. We are so impressed that to us “knowing” is practically identical with “knowing about,” and Lord Kelvin has gone so far as to say that we do not really know anything unless we can also (9)measure it. Much of human experience is difficult to \*articulate, however, and we are far from finding devices that measure satisfactorily the quality of a feeling or aesthetic response. What we cannot say in an acceptable scientific language we tend to deny or forget. A geographer speaks ( 10 ) his knowledge of space and place were derived exclusively from books, maps, aerial photographs, and structured field surveys. He writes ( 10 ) people were endowed with mind and vision but no other sense with which to \*apprehend the world and find meaning in it. He and the architect-planner tend to assume familiarity—the fact that we are oriented in space and at home in place—rather ( 11 ) “being-in-the-world” is truly like.

A large body of experiential data is \*consigned to \*oblivion because we cannot fit the data to concepts that are taken over uncritically from the \*physical sciences. Our understanding of human reality suffers as a result. Interestingly, this blindness to the depth of experience afflicts the man in the street no less than it does the social scientist. Blindness to experience is in fact a common human condition. (12)We rarely attend to what we know. We attend to what we know about; we are aware of a certain kind of reality because it is the kind that we can easily show and tell. We know far more than what we can tell, yet we almost come to believe that what we can tell is all we know. At a party someone asks, “How do you like Minneapolis?” The typical response is: “It’s a good city, a good place to live in, except perhaps for the winter, which seems to last forever.” Thus with tired phrases our personal and subtle experiences are misrepresented time and again. Another form of lazy communication is the colored slide show of the family outing. Its effect on captive guests is \*soporific. To those who have taken the trip each picture may suggest something intimate, such as the feel of the warm sand between the toes, that does not appear on the slide. But to guests the pictures are only pictures, often visual \*clichés that threaten to march over them in endless platoons.

As social beings and scientists we offer each other \*truncated images of people and their world. Experiences are slighted or ignored because the means to articulate them or point them out are lacking. The lack is not due to any inherent deficiency in language. (13)If something is of sufficient importance to us we usually find the means to give it visibility. Snow is snow, undifferentiated phenomenon to urban man, but the Eskimo has a dozen words to express it. Feelings and intimate experiences are \*inchoate and unmanageable to most people, but writers and artists have found ways of giving them form. Literature, for example, is full of precise descriptions of how people live. The academic disciplines themselves yield abundant experimental data that deserve our closer attention.

Yi-Fu Tuan, *Space and Place: The Perspective of Experience*



⑦ 下線部 (7) に最も近い意味を表すものを1つ選び、記号で答えなさい。

- ア standard performance
- イ to do something new
- ウ to develop human spatial ability
- エ thinking and planning

⑧ 空所 (8) に入る最も適切なものを1つ選び、記号で答えなさい。

- ア oceans
- イ deserts
- ウ moors
- エ countryside

⑨ 下線部 (9) を実践する際に最も必要となるものを1つ選び、記号で答えなさい。

- ア social environment
- イ aesthetic response
- ウ scientific language
- エ familiarity

⑩ 2つの空所 (10) に共通して入るものを1つ選び、記号で答えなさい。

- ア as though
- イ so that
- ウ that
- エ what

⑪ 空所 (11) を構成するア～カを意味が通じるように並べ替えなさい。解答は2番目と4番目に来るものの記号のみ示しなさい。

- ア and try
- イ describe
- ウ than
- エ to
- オ understand
- カ what

⑫ 下線部 (12) の理由を述べた以下の文の空所に入る単語1語を、下線部 (12) を含むパラグラフの中から抜き出しなさい。

Because what we know is not fully based on our ( ).

⑬ 下線部 (13) について、文学に蓄積された成果を日本語で簡潔に述べなさい。

問題は以上です。







