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| 受験番号 |  | 氏名 |  |
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## 適性検査Ⅰ（英語系分野）

# 問題冊子

### 【注意事項】

1. 適性検査Ⅰ（英語系分野）では、問題冊子および解答用紙の2種類が配付される。
2. 解答は、別に配付される解答用紙に記入すること。
3. 試験開始の指示があるまで問題冊子の中を見てはならない。
4. 試験開始後、問題冊子の表紙および解答用紙の表に受験番号と氏名を記入すること。
5. 試験中に問題冊子・解答用紙の印刷不鮮明、ページの落丁・乱丁および汚れ等に気付いた場合には、手を高く挙げて監督者に知らせること。
6. どのページも切り離してはならない。
7. 試験終了後、配付物はすべて回収される。
8. 質問がある場合には、手を高く挙げて監督者に知らせること。
9. 問題は4～6ページである。
10. 解答用紙には裏面もある。





- I. 次の、人生の意味に対する、「実存主義的態度」(Existentialist attitude)と「禪的態度」(Zen attitude)という2つの考え方についての英文を読み、後の問い(問1～3)に答えよ。

In *Philosophical Explanations*, Robert Nozick says the question of life's meaning is so important to us and leaves us feeling so vulnerable that

we camouflage our vulnerability with jokes about seeking for the meaning or purpose of life: A person travels for many days to the Himalayas to seek the word of an Indian holy man meditating in an isolated cave. Tired from his journey, but eager and expectant that his quest is about to reach fulfillment, he asks the <sup>\*1</sup>sage, "What is the meaning of life?" After a long pause, the sage opens his eyes and says, "Life is a <sup>\*2</sup>fountain." "What do you mean life is a fountain?" barks the questioner. "I have just traveled thousands of miles to hear your words, and all you have to tell me is that? That's ridiculous." The sage then looks up from the floor of the cave and says, "You mean it's not a fountain?" In a variant of the story, he replies, "So it's not a fountain."

The sage feels none of the angst that led the seeker to the cave. So, who's missing something: sage or seeker? The story suggests a contrast of attitudes. I'll call them Existentialist and Zen, meaning only to gesture at the traditions these names evoke. The Existentialist attitude is that life's meaning, or lack thereof, is of great importance. We seek meaning. If we don't get it, we choose between stoicism and despair. The Zen attitude is that meaning isn't something to be sought. Meaning comes to us, or not. If it comes, we accept it. If not, we accept that, too. To some degree, we choose how much meaning we need. Perhaps the sage achieves peace by learning not to need meaning. Perhaps that's what we're meant to learn from the sage's seemingly meaningless remark that [ A ].

(Adapted from "The Meanings of Life," by David Schmidtz, in *Life, Death, and Meaning (3<sup>rd</sup> edition)*, Edited by David Benatar, Rowman and Littlefield, 2016)

注) <sup>\*1</sup>sage : 賢者, <sup>\*2</sup>fountain : 泉

問 1. 下線部アを日本語に訳しなさい。

問 2. 下線部イについて、2つの態度の違いを、90字以内の日本語で説明しなさい。

問 3. 本文中の語句を使って空所[ A ]を4語で埋め、最も適切な英文を完成させなさい。

II. 次の対話文を読み、それに対する後の問いの答えを英語で記入せよ。

A: Tom, you're 55 years old and have teenagers. Do you think it's easier or harder to be a teenager these days than when you were young?

B: I think it's much easier. There is access to technology and a sense of a global community through travel and social media.

A: Really? I feel the opposite. Teens have fewer job opportunities, and things are much more expensive than in your day.

B: That's true, but...

*What is your opinion: Do you believe life for today's teenagers is easier or harder than that for their parents? In what ways? Explain your reasons below in English using 60-80 words.*