

前期

文系

平成 29 年度入学試験学力検査問題

外 国 語

英 語

(人文・社会系，法学系，経営学系 A 区分—120 分)

答案用紙 3 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ください。
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。

Of the many public spaces in a city, a good place to start examining them is the children's playground. Some time ago, play was integrated into urban life, without recourse to any specially arranged spaces. Around the clock, children played on streets and squares, and in inner courtyards and backyards. When cities' increased road traffic began to lay increasing claim to streets and squares, it pushed children out of the public realm. Nowadays they are exiled to predetermined playgrounds, (2) number and quality have a decisive impact on play options. If a district lacks playgrounds, or if they are of a poor quality, we lose not only important places of retreat for children, but also points of social concentration, (4) reinforce unity between people. If a playground is attractive, though, children will come of their own free will: first those from the next street, then those from the surrounding blocks, who have heard all about it from children from the next street, and finally children from the whole district.

So it is not only playgrounds that draw in children: children draw in children. For a playground without children is also avoided by other children. On the other hand, a place where children can let loose with their play, yet which is not intended for play, has a magical attraction. And this is most true when playing there is not allowed. This factor should not be underestimated when considering the desirability and conception of a playground layout. Children need a space in the middle of the city that they can fully possess, without adults deciding for them where exactly they can hide and where they can run free. Children are often fascinated by exactly those places that adults consider boring. Through the eyes of a child, narrow streets full of junk are transformed into the true playgrounds of a city.

Unlike many other areas in the public realm, the playground in the broadest sense is not a strange place for moving on or hanging around. It is always a cross-generational intersection, nourished by social interdependencies between local

inhabitants. Certainly, the children are integrated members of society and their needs are an enrichment of public space. This goes further, for social relationships develop on playgrounds that cannot be limited to that time and place. They are carried forward and can bind a locality together. Fathers who meet coincidentally at a playground get together two weeks later for a family barbecue. The next time, they bring their friends along. Coincidental acquaintances are the basis of lasting identity and security in the local area. The denser one's social network, the more⁽⁸⁾ important the public space becomes as a space for leading one's life. Coincidental meetings between locals⁽⁹⁾ occur in every urban space where their paths cross: at crossroads, in front of grocery stores, in backyards or, of course, at the playground.

The smaller a public square, a courtyard, or a crossroad, the greater the probability that one will meet one's neighbor or friend. Therefore not only the presence of these places, but also their size has an impact on social networking in a locality. In general, public squares are neither too large nor too small. The size of a square in an urban setting is always relative to the number of people using it. A small square with 15 people on it can be perceived as busy. A slightly larger square, populated with the same number, might seem abandoned. It is possible, according to usage and volume of visitors, to determine the right size for a square to appear attractive in its particular context. For example, residential areas, with their heightened need for intimacy and security, always require a few small squares: squares that can be activated by the presence of only 3 or 4 people.

Alongside the obvious public squares, could there perhaps be other places that serve a similar purpose to a local urban square? And how might such a square be defined? A public square in the broadest sense is an open space, surrounded by buildings, and always the center of public life in a locality. In fact, there are more gathering hotspots⁽¹⁰⁾ in a given locality than one might at first imagine. One need think only of the streetscape in front of a grocery store, (11) elderly ladies discuss the weakness of old age without interruption, or of the sidewalk in front of

a café, in constant motion as a meeting point for teenagers. Neither of these scenes takes place on a formally planned square, yet they evoke a further meaning of the concept, to be understood in the sense of a point of social crystallization.⁽¹²⁾ Take a crossroads, for example: Formally and aesthetically, it is not a public square. It is, quite simply, the intersection of two axes. What's more, it is actually more like the opposite of a town square. While squares are surrounded by buildings or other borders, crossroads are the most hidden spaces of a city. Yet sociologically and phenomenologically, the crossroads is the public square par excellence. It is at once an intersection of the most diverse streams of traffic and a place of coincidental meetings,⁽¹³⁾ a place for reflection, a place full of decisions and a place of heightened attention. Although its quality as a place to stop is heavily limited by its disproportionate share of street space, it remains populated by dense streams of people for most of the day.

Heightened pedestrian density at crossroads is explained less by spatial qualities and more by organizational and functional aspects. Crossroads do not instigate long stays: they are usually no more than temporary stopping points.⁽¹⁴⁾ Passersby wait at red traffic lights. Groups stop in front of street signs because they have lost their orientation.⁽¹⁵⁾ Friends meet at crossroads in order to move on to their actual destination. Vendors serve hungry passersby, who have lined up in a long queue to wait for their delicious hot dog. People do many things at crossroads, so a crossroads is another important public space.

- A. 下線部(1)(5)(6)(9)(13)(14)(15)の語句の意味を日本語で書きなさい。
- B. 子供の遊びについて、本文に書かれている今と昔の状況の違いを正しく述べているものを選び、解答欄のその記号すべてに○をつけなさい。
- a. 昔は、子供が道ばたや広場で遊ぶことはなかった。
 - b. 昔の子供は、特に定められた遊び場がなくても遊んだ。
 - c. 今の子供は、脱出ごっこをして遊ぶ。
 - d. 今の子供は、遊び場を必要としていない。
 - e. 都市の交通量が増えたことによって、子供たちは道や広場で遊べなくなった。
 - f. 子供たちが公共の場から押し出されることによって、都市の交通量が増えた。
 - g. 遊びの選択が、遊び場の質と数に影響を与えている。
- C. 空欄(2)(4)(11)に入るのにふさわしい関係代名詞または関係副詞を解答欄に記入しなさい。
- D. 下線部(3)を日本語に訳しなさい。
- E. 子供と遊び場の関係とはどのようなものだと筆者は考えているか。次の文が本文の内容と一致している場合は○、異なる場合は×を解答欄に記入しなさい。
- a. 遊び場に近い子供たちがまずやってくる。
 - b. 子供たちは、他の子供には魅力的な遊び場のことを教えない。
 - c. 子供のいない遊び場に子供は引きつけられる。
 - d. 子供たちにとって、遊びながらも自制することを忘れないでいられる場所が大切だ。
 - e. 遊びを目的に作られていないが自由にふるまうことができる場所は、子供たちにとって大変魅力的だ。
 - f. 子供には、大人に指図されずに自由に走り回れる場所が必要だ。
 - g. 大人にとって退屈な場所は、子供にとっては怖い場所だ。
 - h. 子供の目には、狭い道は危険に見える。
 - i. 子供にとって、ガラクタのたぐいであふれている路地は変身できる場所だ。

- F. 下線部(7)の内容を日本語で具体的に説明しなさい。
- G. 下線部(8)を日本語に訳しなさい。
- H. 下線部(10) “hotspots” の語句の説明として正しいものを1つ選んで、解答欄のその記号に○をつけなさい。
- a. People avoid visiting the place, because it is full of illegal transactions.
 - b. People come to the place to see fine art in the shape of dots over the wall.
 - c. People drop by the place to get something to eat or drink, such as hamburgers and coffee.
 - d. People often come by the place, because there is always something interesting going on.
 - e. People visit the place to warm themselves in winter.
- I. 下線部(12) “social crystallization” の語句の説明として正しいものを1つ選んで、解答欄のその記号に○をつけなさい。
- a. a kind of gem that are worn by many people in the society
 - b. a kind of insect with beautiful, transparent wings that gather over open grounds
 - c. a state in which people get enthusiastic about mineral resources
 - d. a state in which people interact selectively with each other
 - e. a state in which the unbiased mingling of people develops rather smoothly

J. 筆者の public squares の大きさに対する考えを正しく述べているものを選び、解答欄のその記号すべてに○をつけなさい。

- a. 公共の広場や中庭，十字路口といった場所が広いと，隣人や友人に会う確率も高くなる。
- b. 公共の広場の存在意義に影響を及ぼすのは，その位置だ。
- c. 公共の広場は大きすぎたり小さすぎたりしていることはない。
- d. 都市の広場の大きさは，それを使うのがどのような人かということにより相対的に決められる。
- e. 15人で使用しているのが大きな広場だと，ガランとしてみえる。
- f. 住宅地では3～4人でちょうど良いような小さい広場がいくつか必要である。
- g. 公共の広場が魅力的にみえるような大きさは，使用目的と訪問者の数から決められる。

2 次の英文を読み、設問に答えなさい。

Is there a necessary clash between concern for animals and concern for the environment as a whole?

Some forty years back, when both these causes first became prominent in our lives, they were often seen as clashing. Extreme 'deep ecologists' tended then to emphasize the value of the whole so exclusively as to reject all concern for the interests of its parts, and especially for the interests of individuals. ⁽¹⁾ This went for individual animals as well as humans. On the other side, extreme 'animal liberationists,' for their part, were busy extending the very demanding current conception of individual human rights to cover individual animals. That did seem to mean that animal claims ⁽²⁾ — indeed, the claim of any single animal — must always prevail over every other claim, however strong, including claims from the environment. Each party tended to see only its own central ideal, and to look on the other's concern as a perverse distraction from it. This is a typical case where a particular myth, expressing a particular vision, impresses some people so deeply as to fill the whole moral scene.

Since that time there has been considerable reconciliation, ⁽³⁾ which has partly flowed from mere practical common sense. People have begun to notice how much, in practice, the two causes converge. Animals and the organisms around them always need each other. The whole environment cannot be served except through its parts, and animals form an (4) part of every ecosystem. The huge majority of animals still live in the wild, where their chance of surviving at all depends on the plants, bacteria, rivers, etc. around them. (Only a few species, such as rats and herring gulls*, can do well by exploiting resources provided by humans.) Equally, plants and rivers commonly need many of their accustomed animals. Obvious examples are pollinating** insects and birds, beavers to maintain swamps, scavengers*** to recycle waste, and insectivorous creatures ⁽⁵⁾ from anteaters to frogs to keep insect populations from overeating the vegetation. The

bad effects of removing such animals have been repeatedly seen. Even with captive animals, too, large-scale ill-treatment inevitably does have bad environmental effects. It is not just an accident (6) factory farming produces appalling pollution. It is bound to do so, because proper treatment of waste would cost too much to allow the cheapness which is its main aim.

Thus the two causes do overlap widely. Naturally, however, both have also parts which still remain (7). Concern for the whole environment gives no direct motive to oppose bullfighting, nor does humane concern for bulls directly forbid the proliferation of cars. These are distinct campaigns. Even if they seem closely connected and are often pursued by the same people, they differ widely in emphasis. But that kind of difference does not make all-out conflict necessary.

There are, of course, also some (8) to this general convergence of the two causes, some cases of real conflict. But in general, at the pragmatic level, there really is convergence, and in spite of the deep-rooted tendency to pick quarrels where possible, {対立は以前に比べてずっと穏やかになってきたように思われる}⁽⁹⁾. The gradual perception of this convergence has paralleled the still more necessary shift by which people are, at last, also beginning to realize that human welfare, too, converges very considerably both with the interests of the biosphere and with those of other animals. The public, if not yet its governments, is coming to realize that the biosphere is not a luxury, a theme park to be visited on Saturday afternoons, but something necessary for human survival. No matter how hesitantly, that public is starting to comprehend that no environment means no people⁽¹⁰⁾, and that a dismal, distorted environment means dismal, distorted people.

The public is also coming to suspect, far more sharply than it used to, that brutal and uncontrolled exploitation of animals cannot be compatible with true human welfare. People are growing more critical than their ancestors were about some of the human purposes for which animals are exploited, purposes such as cruel sports, or wearing fur coats, or constantly eating meat. They are more ready now to think that these things are less essential to human welfare than they used

to suppose, and that having a clear conscience about cruelty may be more essential to it.

I do not mean that this new sensibility is yet translated into effective action. It is not. By a grim historical accident, the huge new technologies by which industries now exploit animals were established before this sensibility arose, and are now protected by solid vested interests. There is, however, a real moral shift towards disapproval of them, a shift that has made (12) harder for these vested interests to defend their habits directly, forcing them to rely much more on secrecy or straightforward lying.

The idea that the aims of life must somehow embrace the welfare of all life, not that of humans only, is gaining ground. The special qualities that make humanity worth preserving are now seen, much more than they used to be, as involving care for the rest of the planet, not only for ourselves. Vague though this sense may be, it does supply a context within which the claims of the animate and inanimate creation can in principle be brought into some kind of relation, instead of being perceived as locked in a meaningless, incurable clash. This idea still needs much clearer expression, but it is plainly growing.

注 *herring gulls セグロカモメ

**pollinating 授粉する

***scavengers 清掃動物

- A. 下線部(1)“This”の内容を日本語で説明しなさい。
- B. 下線部(2)“animal claims”の意味を日本語で書きなさい。
- C. 下線部(3)“reconciliation”の意味を日本語で書きなさい。
- D. 空欄(4)に入る語としてもっともふさわしいものを下記から選び、記号で答えなさい。
- (い) empty (ろ) enthusiastic (は) essential (に) exclusive
- E. 下線部(5)“insectivorous creatures”の意味を日本語で書きなさい。

F. 空欄(6)に入る語としてもっともふさわしいものを下記から選び、記号で答えなさい。

(い) in (ろ) that (は) which (に) with

G. 空欄(7)に入る語としてもっともふさわしいものを下記から選び、記号で答えなさい。

(い) identical (ろ) separate (は) substantial (に) total

H. 空欄(8)に入る語としてもっともふさわしいものを下記から選び、記号で答えなさい。

(い) examinations (ろ) examples (は) exceptions (に) expectations

I. 下線部(9)に入る「対立は以前に比べてずっと穏やかになってきたように思われる」という意味の英文を、以下に与えられた語句を全て用いて書きなさい。

{much / fierce / has come / than / look/ it / the rivalry / did / less / to}

J. 下線部(10)を日本語に訳しなさい。

K. 下線部(11) “this new sensibility” とはどのようなことか、本文の内容に即して日本語で説明しなさい。

L. 空欄(12)に入る英単語 1 語を書きなさい。

M. 下線部(13) “the animate and inanimate creation” とは何のことか、10 字以内の日本語で答えなさい。

3 次の和文の意味を表すように[]内の語句を並びかえ、3番目と6番目の語または句を解答欄に書きなさい。

大学生の生活の質は、学業と社交をどのくらい両立できるかによって決まるところが大きい。

[with / his or her / has a lot / the student / to do / the extent / which / can balance / to]

3番目

A university student's quality of life

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6番目

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 academic and social life.

4 次の文章を読み、下線部を英語に訳しなさい。

Now a growing number of Japan's multinational companies conduct educational programs for their employees. These programs are designed to create a common management system for their domestic and international operations, programs that are based on merging the best of the Japanese and Western approaches. {外国人社員が日本人の同僚と効率的に働き始めることができるような方法で、全ての日本企業が運営されているとは限らない。} Internationalization, even in companies that have extensive retraining programs for their non-Japanese employees, has not yet reached that point, and is not likely to do so for some time to come.