

# 英 問

## 英 語

### 令 和 2 年 度 (前 期 日 程)

#### 注 意

1. 「解答はじめ」というまで開いてはいけない。
2. 問題は1冊(本文10ページ)、解答用紙は4枚である。
3. 全部の解答用紙に受験番号を書くこと。受験番号は次の要領で明確に記入すること。

(例) 受験番号50001番の場合 →

5	0	0	0	1
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4. 解答は解答用紙の所定の位置に書くこと。他の所に書くと無効になることがある。解答用紙の裏面は使ってはならない。字数などの指示がある場合は、その指示に従って書くこと。解答文は横書きとする。
5. 書き損じても、代わりの用紙は交付しない。
6. 試験終了後、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。（\*を付した語句には、問題文の末尾に注がある。）

A ban on advertisements featuring “harmful gender stereotypes” or those which are likely to cause “serious or widespread offense” has come into force. The ban covers scenarios such as a man with his feet up while a woman cleans, or a woman failing to park a car. The UK’s advertising watchdog introduced the ban because it found some portrayals could play a part in “limiting people’s potential.” It said it was pleased with how advertisers had responded.<sup>(1)</sup>

The new rule follows a review of gender stereotyping in advertisements by the Advertising Standards Authority (ASA)—the organization that administers the UK Advertising Codes, which cover both broadcast and non-broadcast advertisements, including online and social media. The ASA said the review had found evidence suggesting that harmful stereotypes could “restrict the choices, aspirations and opportunities of children, young people and adults and these stereotypes can be reinforced by some advertising, which plays a part in unequal gender outcomes.” ASA chief executive Guy Parker said, “Our evidence shows how harmful gender stereotypes in ads can contribute to inequality in society, with costs for all of us. ( A ) simply, we found that some portrayals in ads can, over time, play a part in limiting people’s potential.”

Blogger and father of two Jim Coulson thinks the ban is a good idea. He dislikes advertisements that perpetuate stereotypes about dads being “useless.” “Each stereotype is small, but small things build up, and those small things are what inform the subconscious,” he told the BBC.<sup>(2)</sup> “That’s the problem... that advertisements rely on stereotypes. We know why they do it, because it’s easy.”

But columnist Angela Epstein disagrees, and thinks that society has become “oversensitive.” “There’s a lot of big things we need to fight over — equality over pay, bullying in the workplace, domestic violence, sexual harassment — these are really big issues that we need to fight over equally,” she told the BBC. “But

when you add in the fact that women are doing the dishes in advertisements, it's not in the same category.<sup>(3)</sup> When we mix them all together and become less sensitive, we ( B ) those important arguments we need to have.”

As part of its review, the ASA brought together members of the public and showed them various advertisements to assess how they felt about how men and women were depicted. One of them was a 2017 television advertisement for Aptamil baby milk formula\*, which showed a baby girl growing up to be a ballerina and baby boys engineers and mountain climbers. The ASA found some parents “felt strongly about the gender-based aspirations shown in this advertisement, specifically noting the stereotypical future professions of the boys and girls shown. These parents questioned why these stereotypes were needed, feeling that they lacked ( C ) of gender roles and did not represent real life.” At the time it was released, the campaign prompted complaints but the ASA did not find grounds for a formal investigation as it did not break the rules.

However, Fernando Desouches, managing director of marketing agency New Macho, which specializes in targeting men, said this was an example of a past advertisement that would not pass the new ASA legislation. He said it showed how easy it can be for “deeply held views on gender to come through in an ad that claims to be caring and nurturing of future generations.”<sup>(4)</sup> He was “unsurprised it generated a backlash.”

Other situations unlikely to satisfy the new rule include:

- Advertisements which show a man or a woman failing at a task because of their gender, like a man failing to change a nappy\* or a woman failing to park a car
- Advertisements aimed at new mothers which suggest that looking good or keeping a home tidy is more important than emotional wellbeing
- Advertisements which ridicule a man for carrying out stereotypically female roles

However, the new rules do not ( D ) the use of all gender stereotypes. The ASA said the aim was to identify “specific harms” that should be prevented. So, for example, advertisements would still be able to show women doing the shopping or men doing DIY\*, or use gender stereotypes as a way of challenging their negative effects.

The ASA outlined the new rules at the end of last year, giving advertisers six months to prepare for their introduction. Mr Parker said the watchdog was pleased with how the industry had already responded. The ASA said it would deal with any complaints on a case-by-case basis and would assess each advertisement by looking at the “content and context” to determine if the new rule had been broken.

注 Aptamil baby milk formula アプタミルというブランドの粉ミルク  
nappy おむつ  
DIY 日曜大工, 自分で作ること

- 1 下線部(1)が表す内容を具体的に 50 字以内の日本語(句読点を含む)で述べなさい。
- 2 下線部(2)を和訳しなさい。
- 3 下線部(3)が指す内容を具体的に 60 字以内の日本語(句読点を含む)で述べなさい。
- 4 下線部(4)を和訳しなさい。
- 5 空欄( A )～( D )に入れる語として最も適切なものを、以下の選択肢イ～ニの中から一つ選び、その記号を解答欄に書きなさい。

- |   |   |            |   |            |   |             |   |            |
|---|---|------------|---|------------|---|-------------|---|------------|
| A | イ | Cut        | □ | Let        | ハ | Put         | ニ | Set        |
| B | イ | undergo    | □ | underline  | ハ | understand  | ニ | undervalue |
| C | イ | capability | □ | diversity  | ハ | familiarity | ニ | regularity |
| D | イ | admit      | □ | disappoint | ハ | encourage   | ニ | prohibit   |

II 次の英文を読み、下の問いに答えなさい。（\*を付した語句には、問題文の末尾に注がある。）

According to The People's Dispensary for Sick Animals (PDSA)\*, half of British people own a pet. Many of these owners view the 11.1 million cats, 8.9 million dogs, and 1 million rabbits sharing their homes as family members. But although we love them, care for them, celebrate their birthdays, and mourn them when they die, is it ethical to keep pets in the first place? Some animal rights activists and ethicists, myself included, would argue that it is not.

The practice of pet-keeping is fundamentally unjust as it involves the manipulation of animals' bodies, behaviors and emotional lives. For centuries, companion animals' bodies (particularly dogs, horses, and rabbits) have been shaped to suit human fashions and fancies. And this often causes these animals considerable physical harm.

Particular breeds, for instance, are often at risk of painful and frequently fatal genetic defects. Highly-prized physical features — such as small and large statures or pushed-in noses — can cause ( A ) in breathing, giving birth, and other normal functions.

Even those animals who are not purpose-bred often face bodily manipulations which impede their comfort and safety. This can include uncomfortable clothing, painful leashes that pull at the throat, docked tails and ears\*, and declawing\*. Pets are also often restricted in their daily movements, sometimes caged, and regularly kept indoors — always at the mercy of their human owners.

Pets also symbolically reinforce the notion that vulnerable groups can be owned and fully controlled for the pleasure and convenience of more privileged and powerful groups. And this has implications for vulnerable human groups.<sup>(1)</sup> For instance, sexism is partially maintained by treating women as if they were pets — “kitten,” “bunny” — and physically by confining them to the home to please and serve the male head of the family.

Social workers further recognize the powerful link between pet abuse and the abuse of children and women in domestic settings. The idea that it is acceptable to manipulate the bodies and minds of a vulnerable group to suit the interests of more privileged groups is consistent with the culture of oppression.<sup>(2)</sup>

Through this forced dependency and domestication, the lives of companion animals are almost completely controlled by humans. They can be terminated at any time for the most trivial of reasons — including behavioral “problems” or the owner’s <sup>(3)</sup>inability (or unwillingness) to pay for medical treatment.

In the mid-20th century, sociologist Erving Goffman introduced the concept of a “total institution.” This sees the inhabitants cut off from the wider society under a single authority in an enclosed social space. Natural barriers between groups of people are artificially eliminated and an intense socialization process takes place to ensure that inmates conform.

Sociologists typically study prisons, asylums, and other physical spaces as examples. But I believe pet-keeping ( B ) a sort of “total institution.” This is because nonhuman animals are unnaturally forced under human authority, restrained, and re-socialized. True ( C ) is not possible under such conditions. Animals are trained to participate and those who are unable to follow the rules of human social life are likely to be punished — sometimes fatally.

This is not in any way to suggest that dogs, cats, and other species cannot express love and happiness as “pets.” But it is important to recognize that their complacency within the institution of pet-keeping is entirely manufactured (sometimes quite cruelly) by humans through behavior “corrections” and the manipulative process of domestication itself.

Ultimately, companion animals, by their very position in the social order, ( D ) equals. The institution of pet-keeping maintains a social hierarchy which privileges humans and positions all others as objects of lower importance — whose right to existence depends wholly on their potential to benefit humans. That said, the population of dogs, cats, rabbits, and other



domesticated “pet” animals currently rivals that of humans such that they are likely to remain a consistent feature of human social life. And while it may not be ethical to pursue the future breeding of nonhuman animals for comfort, humans do have a duty to serve, protect, and care for them. Recognizing the inherent inequality in human and nonhuman relations will be ( E ).

注 The People’s Dispensary for Sick Animals (PDSA) 無料または廉価で動物の病気や怪我を治療するイギリス最大級の慈善団体  
docked tails and ears 尾や耳を短く切り詰めること  
declawing 手術で猫の爪を取り除くこと

- 1 下線部(1)はどのようなことを述べているか、文脈に即して60字以内の日本語(句読点を含む)で説明しなさい。
- 2 下線部(2)を和訳しなさい。
- 3 下線部(3)が指し示すものを二つ、日本語で答えなさい。
- 4 空欄( A )に入れる語句として最も適切なものを、以下の選択肢イ～二の中から一つ選び、その記号を解答欄に書きなさい。  
イ discomfort and difficulty  
ロ discomfort and diversion  
ハ distraction and difficulty  
ニ distraction and diversion

5 空欄( B )と( C )に入れる語の組み合わせとして最も適切なものを、以下の選択肢イ～ニの中から一つ選び、その記号を解答欄に書きなさい。

( B )—( C )

- イ constitutes — consent
- ロ deserves — desire
- ハ excludes — expansion
- ニ predicts — predetermination

6 空欄( D )に入れる語句として最も適切なものを、以下の選択肢イ～ニの中から一つ選び、その記号を解答欄に書きなさい。

- イ are but should not be
- ロ are not and cannot be
- ハ are not and must not be
- ニ are not but will be

7 空欄( E )に入れる語句として、以下の語を最も適切な順に並べ替えたとき、三番目に来る語と七番目に来る語を解答欄に書きなさい。

an, best, imperfect, in, making, of, situation, the, vital

**III** Choose one of the topics below. Indicate the number of the topic that you have chosen. In English, write 100 to 130 words about the topic. *Correctly* indicate the number of words you have written at the end of the composition.

- 1 Introduce your favorite Japanese book to a non-Japanese speaker.
- 2 Describe a situation when you felt proud of yourself.
- 3 Explain the differences between a friend and an acquaintance.

**IV** 音声を聞き、その指示に従って、AおよびBの各問いに答えなさい。

A 音声を聞き、以下の質問に英語で答えなさい。

- 1 On what street is the closest bank?
- 2 Which two avenues is the bank directly between?
- 3 What side of King Street is the department store on?

B 音声を聞き、以下の質問に英語で答えなさい。

- 1 In which year and month did Lemos arrive at Guanabara Bay?
- 2 For how many years had the French colonists been rooted in the Guanabara Bay area before they were driven out by the Portuguese?
- 3 Which language does the word *Carioca* come from: Botocudo, Carijo, Maxakali, or Tupi?





