

一般入学試験

英 語 (70分)

I 注意事項

- 1 試験開始の合図があるまで、この問題冊子の中を見てはいけません。
- 2 この問題冊子は29ページあります。ただし、出題ページは下記のとおりです。  
4～29ページ
- 3 試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚れ等に気づいた場合は、手を挙げて監督員に知らせなさい。
- 4 解答用紙には解答欄以外に次の記入欄があるので、その説明と解答用紙の「記入上の注意」を読み、それぞれ正しく記入し、マークしなさい。
  - ① 受験番号欄  
受験番号を記入し、さらにその下のマーク欄にマークしなさい。正しくマークされていない場合は、採点できないことがあります。
  - ② 氏名欄  
氏名・フリガナを記入しなさい。
- 5 試験開始後30分間および試験終了前5分間は退出できません。
- 6 この表紙の受験番号欄に受験番号を記入しなさい。この問題冊子は試験終了後回収します。

II 解答上の注意

- 1 解答はすべて解答用紙の所定の欄へのマークによって行います。たとえば、

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と表示のある問いに対して②と解答する場合は、次の〈例〉のように解答番号3の解答欄の②をマークします。

〈例〉

解答 番号	解 答 欄									
	1	2	3	4	5	6	7	8	9	0
3	①	●	③	④	⑤	⑥	⑦	⑧	⑨	⑩

受 験 番 号			



(問題は次のページから始まる)

1 次の各問に答えなさい。

A 次の英文を読み、問に答えなさい。

Jane Jacobs's book *The Death and Life of Great American Cities* was written in 1961 against a high tide of modernist, functional urban planning. Hers was by no means the first criticism of high-modernist urbanism, but it was, I believe, the most carefully observed and intellectually grounded critique. As the most comprehensive challenge to contemporary doctrines of urban planning, it sparked a debate, the \*reverberations of which are still being felt. The result, some three decades later, has been that many of Jacobs's views have been incorporated into the working assumptions of today's urban planners. Although what she called her "attack on current city planning and rebuilding" was concerned primarily with American cities, she located Le Corbusier's doctrines, as applied abroad and at home, at the center of her field of fire.

What is remarkable and telling about Jacobs's critique is its unique perspective. She begins at street level, with an \*ethnography of micro-order in neighborhoods, sidewalks, and intersections. (A) Where Le Corbusier "sees" his city initially from the air, Jacobs sees her city as a pedestrian on her daily rounds would. Jacobs was also a political activist involved in many campaigns against proposals for zoning changes, road building, and housing development that she thought ill-advised. It was all but inconceivable that a radical critique, grounded in this fashion, could ever have originated from within the intellectual circle of urban planners. Her novel brand of everyday urban sociology applied to the design of cities was simply too far removed from the  educational routines of urban planning schools at the time. An examination of her critique from the margins serves to underline many of failings of high modernism.

A formative insight in Jacobs's argument is that there is no necessary correspondence between the tidy look of geometric order on one hand and systems that effectively meet daily needs on the other. Why should we expect, she asks, that well-functioning built environments or social arrangements will satisfy purely

visual notions of order and regularity? To illustrate the problem, she refers to a new housing project in East Harlem that sported, conspicuously, a rectangular lawn. The lawn was the object of general contempt by the residents. It was even taken as an insult by those who had been forcibly relocated and now lived in a project among strangers where it was impossible to get a newspaper or a cup of coffee or to borrow fifty cents. The apparent order of the lawn seemed cruelly \*emblematic of a more keenly felt disorder.

A fundamental mistake that urban planners made, Jacobs claims, was to infer *functional* order from the duplication and \*regimentation of building forms: that is, from purely [ 2 ]. Most complex systems, on the contrary, do not display a surface regularity; their order must be sought at a deeper level. "To see complex systems of functional order as order, and not as chaos, takes understanding. The leaves dropping from the trees in the autumn, the interior of an airplane engine, the \*entrails of a rabbit, the city desk of a newspaper, all appear to be chaos if they are seen without comprehension. Once they are seen as systems of order, they actually look different." At this level one could say that Jacobs was a "functionalist," a word whose use was banned in Le Corbusier's studio. She asked, "What function does this structure serve, and how well does it serve it?" The "order" of a thing is determined by the purpose it serves, not by a purely [ 3 ] view of its surface order. Le Corbusier, by contrast, seemed to have firmly believed that the most efficient forms would *always* have a classical clarity and order. The physical environments Le Corbusier designed and built had, as did Brasília, an overall harmony and simplicity of form. For the most part, however, they failed in important ways as places where people would want to live and work.

It was this failure of the general urban planning models that so preoccupied Jacobs. The planners' conception of a city accorded neither with the actual economic and social functions of an urban area nor with the (not unrelated) individual needs of its inhabitants. Their most fundamental error was their entirely aesthetic view of order. This error drove them to the further error of rigidly segregating functions. In their eyes, [ 4 ] uses of real estate — say, stores intermingled with



apartments, small workshops, restaurants, and public buildings — created a kind of visual disorder and confusion. The great advantage of single uses — one shopping area, one residential area — was that it made possible the monofunctional uniformity and visual regimentation that they sought. As a planning exercise, it was of course vastly easier to plan an area zoned for a single use than one zoned for several. Minimizing the number of uses and hence the number of variables to be juggled thus combined with an aesthetic of visual order to argue for a single-use doctrine. The metaphor that comes to mind in this connection is that of an army drawn up on the parade ground 5 an army engaged in combat with the enemy. In the first case is a tidy visual order created by units and ranks drawn up in straight lines. But it is an army doing nothing, an army on display. An army at war will not display the same orderly arrangement, but it will be, in Jacobs's terms, an army doing what it was trained to do. Jacobs thinks she knows the roots of this \*penchant for abstract, geometric order from above: "Indirectly through the utopian tradition, and directly through the more realistic doctrine of art by imposition, modern city planning has been burdened from its beginnings with (B)the unsuitable aim of converting cities into disciplined works of art."

Recently, Jacobs notes, the statistical techniques and input-output models available to planners had become far more sophisticated. They were encouraged to attempt such ambitious feats of planning as massive slum clearance now that they could closely calculate the budget, materials, space, energy, and transportation needs of a rebuilt area. These plans continued to ignore the social costs of moving families "like grains of sand, or electrons, or billiard balls." The plans were also based on notoriously shaky assumptions, and they treated systems of complex order as if they could be simplified by numerical techniques, regarding shopping, for example, as a purely mathematical issue involving square meters for shopping space and traffic management as an issue of moving a certain number of vehicles in a given time along a certain number of streets of a given width. These were indeed formidable technical problems, but, as we shall see, (C)the real issues involved much more besides.

The establishment and maintenance of social order in large cities are, as we have increasingly learned, fragile achievements. Jacobs's view of social order is both subtle and instructive. *Social* order is not the result of an architectural order, nor is social order brought about by such professionals as policemen, nightwatchmen, and public officials. Instead, says Jacobs, "the public peace — the sidewalk and street peace — of cities ..... is kept by an intricate, 6 network of voluntary controls and standards among the people themselves, and enforced by the people themselves." The necessary conditions for a safe street are a clear \*demarcation between public space and private space, a substantial number of people who are watching the street on and off ("eyes on the street"), and fairly continual, heavy use, which adds to the quantity of eyes on the street. Her example of an area where these conditions were met is Boston's North End. Its streets were crowded with pedestrians throughout the day owing to the density of convenience and grocery stores, bars, restaurants, bakeries, and other shops. It was a place where people came to shop and stroll and to watch others shop and stroll. The shopkeepers had the most direct interest in watching the sidewalk: they knew many people by name, they were there all day, and their businesses depended on the neighborhood traffic. Those who came and went on errands or to eat or drink also provided eyes on the street, as did the elderly who watched the passing scene from their apartment windows. Few of these people were friends, but a good many were acquaintances who did recognize one another. The process is powerfully \*cumulative. The more animated and busier the street, the more interesting it is to watch and observe; all these 7 observers who have some familiarity with the neighborhood provide willing, informed surveillance.

Jacobs recounts a revealing incident that occurred on her mixed-use street in Manhattan when an older man seemed to be trying to \*cajole an eight- or nine-year-old girl to go with him. As Jacobs watched this from her second-floor window, wondering if she should intervene, the butcher's wife appeared on the sidewalk, as did the owner of the delicatessen, two patrons of a bar, a fruit vendor, and a laundryman, and several other people watched openly from their tenement windows, ready to frustrate a possible abduction. No "peace officer" appeared or was necessary.

Another instance of informal urban order and services is instructive. Jacobs explains that when a friend used their apartment while she and her husband were away or when they didn't want to wait up for a late-arriving visitor, they would leave the key to their apartment with the bakery owner, who had a special drawer for such keys and who held them for the friends. She noted that every nearby mixed-use street had someone who played the same role: a grocer, candy-store owner, barber, butcher, dry cleaner, or bookshop owner. This is one of the many public functions of private business. These services, Jacobs notes, are not the outgrowth of any deep friendship; they are the result of people being on what she calls "sidewalk terms" with others. And these are services that could not plausibly be provided by a public institution. Having no recourse to the face-to-face politics of personal reputation that underwrites social order in small rural communities, the city relies on the density of people who are on sidewalk terms with one another to maintain \*a modicum of public order. The web of familiarity and acquaintanceship enabled a host of crucial but often invisible public amenities. A person didn't think  about asking someone to hold one's seat at the theater, to watch a child while one goes to the restroom, or to keep an eye on a bike while one ducks into a bakery to buy a sandwich.

Notes:

reverberation 「反響」 ethnography 「民族誌 (学)」 emblematic 「象徴的な」  
 regimentation 「画一化」 entrails 「内臓, 腸」 penchant 「傾向」  
 demarcation 「境界設定, 区分」 cumulative 「次第に増加する」  
 cajole 「言いくるめる」 a modicum of 「わずかの」

問1 Fill in  ~  by choosing the most appropriate word or phrase from those below.

- |                                |                |                 |            |               |
|--------------------------------|----------------|-----------------|------------|---------------|
| <input type="text" value="1"/> | ① radical      | ② scientific    | ③ orthodox | ④ progressive |
| <input type="text" value="2"/> | ① economic use | ② material form |            |               |
|                                | ③ visual order | ④ inner aspect  |            |               |



- 3 ① methodical ② objective ③ efficient ④ aesthetic
- 4 ① mixed ② simple ③ effective ④ utmost
- 5 ① in line with ② in accordance with  
③ instead of ④ as opposed to
- 6 ① almost unconscious ② generally computerized  
③ hardly local ④ barely functional
- 7 ① unwilling ② unpaid  
③ uncommon ④ uninterested
- 8 ① something ② twice ③ many ④ only

問2 次の 9 ~ 12 の各問の答えとして最も適切なものを下の①~④の中からそれぞれ1つ選びマークしなさい。

9 What does the author mean by mentioning the underlined part (A)?

- ① Le Corbusier and Jacobs have a completely different method for urban planning.
- ② Le Corbusier takes a plane to watch his city, while Jacobs walks to watch her city.
- ③ Both Le Corbusier and Jacobs share the idea of what urban planning should be.
- ④ Neither Le Corbusier nor Jacobs draws the design without looking at the city.

10 What does Jacobs think of the "aim" described in the underlined part (B)?

- ① politically incorrect ② traditionally unacceptable
- ③ quite inhuman ④ too costly

11 Which of the following is the most appropriate explanation for the underlined part (C)?

- ① The complexity of statistical techniques is always developing.
- ② It is difficult to calculate the human feelings or needs accurately.
- ③ There are many interpretations about what a city ought to be.
- ④ Changing real factors into variables is a subjective procedure.

12 Which of the following is the most appropriate according to the passage?

- ① Modern urban planning had the working assumptions that the daily needs of the inhabitants in a city were sometimes invalid and groundless.
- ② The physical environment Le Corbusier designed and built had so overall a harmony and simplicity of form that more people would want to live and work there.
- ③ A meticulous plan, paradoxically, all but required forms of simplification that strip human activity to a sharply defined single purpose by controlling variables statistically.
- ④ Intricate mingling of different uses were not a form of chaos, but they represented a complex and highly developed form of order and the sign of dynamic vitality.

問3 A reader of the passage asked Jacobs: What are the conditions of the most versatile setting? If the next paragraph shows a part of her answer to this question, which of the following underlined (a) through (d) is the most contradictory according to Jacobs's position? 13

That a district has mixed primary uses is the most vital factor. (a)Streets and blocks should be short in order to avoid creating long barriers to pedestrians and commerce. (b)Buildings should ideally be of greatly varying age and condition, thereby making possible different rental terms and the varied uses that accompany them. (c)Each of these conditions, not surprisingly, matches one or more of the working assumptions of orthodox urban planners of the day: single-use districts, long streets, and architectural uniformity. (d)Mixed primary uses are synergistic with diversity and density.

- ① (a)                      ② (b)                      ③ (c)                      ④ (d)

問4 In the paragraph below, which of the following underlined parts (a) through (d) is the most inappropriate according to the passage? 14

Jacobs's analysis is notable for its attention to the microsociology of public order. (a)The agents of this order are all nonspecialists whose main business is something else. There are no formal public or voluntary organizations of urban order here — no police, no private guards or neighborhood watch, no formal meetings or officeholders. (b)Instead, the order is embedded in the logic of daily practice. What's more, Jacobs argues, the formal public institutions of order function successfully *only* when they are undergirded by this rich, informal public life. (c)An urban space where the police are the sole agents of order is a very dangerous place. Jacobs admits that each of the small exchanges of informal public life — nodding hello, admiring a newborn baby, asking where someone's nice pears come from — can be seen as trivial.

“But the sum is not trivial at all,” she insists. “The sum of each casual, public contact at a local level — most of it fortuitous, most of it associated with errands, all of it metered by the person concerned and not thrust upon him by anyone — is a feeling for the public identity of people, a web of public respect and trust, and a resource in time of personal or neighborhood need. The absence of this trust is a disaster to a city street. (d)Its cultivation can be institutionalized. And above all, *it implies no private commitments.*” Where Le Corbusier began with formal, architectural order from above, Jacobs begins with informal, social order from below.

① (a)

② (b)

③ (c)

④ (d)



B 次の英文を読み、問に答えなさい。

In helping my clients to forgive, I have seen that two factors are useful. First, they must recognize the wrong they have felt, the sometimes terrible suffering that they might not yet have confronted. You cannot pretend nothing has happened. Before forgetting the injustice, you have to acknowledge and feel it fully. It is no good to forgive in a hurry, just for the sake of forgiving. Only after feeling the full force of the harm can you forgive it. It is a paradox — but then the whole idea of forgiveness is a paradox.

There's no doubt about it: sometimes anger just doesn't go away. If we have been victims of an injustice — someone has broken a promise, stolen money from us — we are full of rage and it deeply upsets us, or else we express it in a destructive way. Yet it may be enough to acknowledge that, yes, we are furious, and we already feel better. Anger is no trifling matter. It is a physical reality of extraordinary intensity. Our blood boils, \*rancor eats away at us, we cannot digest an offense, our heart is heavy, somebody gives us a headache or is a pain in the neck — these are all common ways of speaking about the physical effects of anger. If we allow some space for it, we will feel differently; perhaps we will actively decide what to do with it. Instead of being angry, maybe we will express it in a constructive way, affirm our rights without hurting anyone, or use its energy to propel our own projects. But as long as we do not face our anger, it will remain. We cannot simply sweep it under the carpet.

The other important factor (mainly in the case where we personally know the offender) is empathy with the person who has offended. If we manage to place ourselves in his shoes, understand his intentions and his suffering as well as ours, we find it easier to forgive. We can understand why he did what he did. It is no accident that the cerebral activities of forgiveness and of empathy take place in the same area of the brain.

So we will be able to forgive if we can place ourselves in another's shoes; if we are less concerned with judgment, and more with understanding; if we are humble enough to give up being the patron of justice, and flexible enough to let go of past

hurts and resentments. To learn how to forgive leads us to a radical transformation of our personality.

For all these reasons, being able to forgive and being able to say sorry are two sides of the same coin — both require the same humility and flexibility. An Eastern story tells of a rigid and authoritarian king who wanted everyone to call him, “Luminous and Noble Divinity.” He liked the name, and wanted it. One day he discovered that there was one old man who refused to call him by that name. The king had the man brought before him and asked him why. “Not out of rebellion or lack of respect, but simply because I do not see you that way,” said the old man. “It would not be sincere.” For his sincerity he paid a high price. The king had him locked in an awful prison for a year, then brought the man before him once again. “Have you changed your mind?” “I am sorry, but I still do not see you that way.” Another year of prison in the darkest cell, and only bread and water; he lost more weight, but did not change his mind. The king was angry, yet also curious. He decided to set him free and to follow him in secret. The old man returned to his poor fisherman’s shack, where he was welcomed with great joy by his wife.

The two talked while the king listened in hiding. The woman was furious with the king for taking her husband away for two years and treating him so cruelly. But the old man was of a different mind. “He is not as bad as you think,” he said. “After all, he is a good king: He has looked after the poor, built roads and hospitals, made just laws.” The king was highly impressed by the words of this old man who held no \*grudge — on the contrary, he could find his virtues. The king felt a deep wave of bitter remorse. Weeping, he came out of his hiding place and stood before the man and his wife. “I owe you a great apology. Despite what I have done, you still do not hate me.” The old man was surprised and said, “What I said was true, O Luminous and Noble Divinity. You are a good king.” The king was astonished. “You called me Luminous and Noble Divinity ..... why?” “ 

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Sometimes, however, forgiveness is impossible. Try though we may, we cannot find it in us to forgive. The offense has been too serious, the hurt too great, and forgiveness seems impossible. But there still is a way out. It is in just such a

situation that we can understand what it truly means to forgive. It is at this point that we need to change our viewpoint. Many problems cannot be resolved at their existing level: We must learn to see them from another \*vantage.

For example, you are walking around town, and at a street corner someone who is running past without looking knocks you over, causing you to fall, then keeps going without even saying sorry. Anyone in that situation would be upset. But now imagine watching the scene from the top of a tower. You see two people bump into each other. But not only that. You see many other people in the town, and buildings, cars, parks, perhaps in the distance a football stadium or airport, factories, countryside. You see everything from a distance, and with a certain detachment. You see it all from another vantage point. And the accident looks different to you, far less serious, because you see it in a bigger context and from farther away.

We can do the same with all our problems, hurts, obsessions, and anxieties. We can observe them from a distance. We move, as it were, to another place inside ourselves. We reach that core, a place in us where we are not hurt — where we are healthy, open, and strong. I am convinced that even those of us who have been badly hurt still possess that sound nucleus. We have just forgotten about it.

If we can return, even for a moment, to our center, then quarrels and resentments seem an absurd waste of time to us. I have seen this 17 in perspective in many of my clients. When I ask them frankly if they are willing to forgive a hurt that continues to eat into them, they may very well feel they cannot. But if I am able to help them find a place inside themselves where there is more breathing space, where love and beauty are possible, then no further effort is needed: Forgiveness is already there.

Thus, if we find in ourselves the place where we feel happy and whole, forgiveness is already a fact. We do not need effort or confusion. Gone are fear, suspicion, the desire to get even. Forgiving becomes the easiest thing in the world: 18

Notes:

rancor 「憎しみ」 grudge 「恨み」 vantage 「観点」

問1 Choose the most appropriate answer from those below to complete the following sentence.

The author means by the paradox of forgiveness that \_\_\_\_\_.

- ① although it is bad to forgive others in haste, it is worse to dislike them for good
- ② to accept a paradoxical forgiveness straightforwardly is a paradox itself
- ③ it is easier to forgive the wrong not by forgetting but by recognizing it
- ④ feeling the strong force of harm completely opposes forgiveness

問2 Fill in  by choosing the most appropriate statement from those below.

- ① Because I still had not changed my mind.
- ② Because I had always been true to my word.
- ③ Because you were a very affectionate king.
- ④ Because you were able to ask forgiveness.

問3 Fill in  by choosing the most appropriate word from those below.

- ① progress
- ② change
- ③ increase
- ④ clarification



問4 Fill in  by choosing the most appropriate statement from those below.

- ① It is not something we do, but something we *are*.
- ② It is not something we *are*, but something we do.
- ③ It is both something we do and something we *are*.
- ④ It is neither something we do nor something we *are*.

問5 If we suffer intolerably from a terrible mistake caused by a business partner, which of the following statements would the author be most likely to agree with?

- ① We should try to understand the situation or cause of the mistake from various perspectives or positions in order to forgive it.
- ② We must do detailed and exclusive research on the cause of the mistake as soon as possible in order to prevent the same mistake.
- ③ We, as adults, are expected to make efforts to conceal and forget negative emotions, such as anger and hate, caused by the mistake.
- ④ We have to see the mistake in a new way and sympathize with others, but in fact we can never place ourselves in their shoes.

2 次の各問に答えなさい。

A 次の会話文を読み、問に答えなさい。

Dr. Hill : Today, I want to talk about giving a presentation. You'll learn how to plan a presentation and deliver it confidently. It won't take more than 40 minutes.

Kaori : Presentations?

Dr. Hill : As usual, just stop me if you have a question. And this, I'm telling you, is not for your benefit, but for the sake of better communication with the audience.

Ken : But don't questions disrupt the flow of the presentation?

Dr. Hill : Needless to say, some people prefer that questions be held until the end. But in my opinion, they make for a better presentation. And that's more important if it's a one-on-one presentation or a presentation to just a couple of people. Like the one we're doing here.

Kaori : 20 I was under the impression that "presentation" implies a large audience.

Dr. Hill : No, what I'm doing right now is one kind of presentation. A presentation to an audience of two people. Of course, things would be different if presentations were like press conferences held in the wake of a huge scandal. But presentations are not like that. You're not facing a mob of interrupting reporters.

Kaori : I see. Perhaps many people, you know, misunderstand what a presentation is. Now, how about planning a presentation and delivering it properly?

Dr. Hill : Okay, that's our next topic. I'd like to talk about how you plan a presentation and how you deliver it. Now, here's how a typical presentation goes. You tell the audience what you're going to say, tell it to them, and then tell them what you said.

Ken : Ah, I tell them what I'm going to say, tell them what I have to say, and then tell them what I said.

Dr. Hill : You've got it perfectly right. That's how it goes. But, in reality, it's not as easy as it sounds. It requires preparation, which I do with the acronym EETS in mind.

Ken : EETS? What does it stand for?

Dr. Hill : E is for expectations. Are they expecting to be informed, convinced or challenged? The next E is for experience. What do they already know about the subject or about you? T is for time. And S is for the size of the audience.

Kaori : I like acronyms like that! It helps me to remember things easily.

Dr. Hill : Okay, here's another one containing all the important ingredients in delivering your presentation. It's BEST.

Kaori : Oh, it sounds cool! And what does it stand for?

Dr. Hill : B is for bottom line. State the conclusion at the very beginning. It's the message. It's what I want the audience to know when I'm finished. E is for evidence. Back up what you say with hard facts and figures. S is for summary. And T is for transition. "Having looked at the first section, let's move on to the next one." In this way, you make it clear when you're changing to another topic.

Ken : So, we use the EETS approach for preparation and the BEST approach for delivery. It seems so easy!

Dr. Hill : (A) Believe it or not, it works well. Okay, let's call it a day.

問1 Fill in  by choosing the most appropriate statement from those below.

- ① That's surprising.
- ② That's so understandable.
- ③ That's common for me.
- ④ That's right for me.

問2 Which of the following statements would Dr. Hill most likely agree with?

21

- ① The contents of a presentation are much more difficult than its delivery.
- ② Acronyms are useful for the audience when they make notes during the presentation.
- ③ Presenters should keep the main message secret until the last moment.
- ④ A way of giving a presentation should be changed according to the attributes of the audience.

問3 Which of the following best describes Kaori's attitude toward Dr. Hill's class? 22

- ① She thinks it very interesting and helpful.
- ② She feels it is quite difficult to understand.
- ③ She doesn't know exactly how to evaluate it.
- ④ She doesn't regard it as curious or useful.

問4 Why does Dr. Hill use the phrase "Believe it or not" in the underlined part (A)?

23

- ① To express that she cannot help feeling embarrassed.
- ② To apologize for not explaining well.
- ③ To show that using acronyms is surprisingly effective.
- ④ To convey her lack of facts and figures.



英語の試験問題は次に続く。

B 次の(1)・(2)の英文ア～エを、(1)では与えられた英文に続けて、(2)では与えられた2つの英文の間で、各々論理的に意味が通るように並べかえるとき、その順番として最も適切なものを、下の①～④の中からそれぞれ1つ選びマークしなさい。

(1) 

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Illegal wildlife trade results in the loss of precious species and also severely alters the ecosystems in which species and people live.

ア. A false belief that rhino horn cures cancer has skyrocketed demand in Vietnam, where it costs as much as gold.

イ. In the Greater Mekong, the region's biodiversity is threatened to the point where the survival of species like tigers and elephants hangs in the balance.

ウ. Illegal hunting was the likely cause of the rhino's death, as it was found with a bullet in its leg and had its horn removed.

エ. In 2011, the last Javan rhino in Vietnam was declared extinct.

- ① アーウーイーエ
- ② イーエーウーア
- ③ ウーエーイーア
- ④ エーアーウーイ

(2) 25

The notion that different languages may give different cognitive skills goes back centuries.

ア. By the 1970s many scientists had been disappointed with the Sapir-Whorf hypothesis.

イ. They studied how languages vary and proposed ways that speakers of different tongues may think differently.

ウ. Since the 1930s it has become associated with American linguists Edward Sapir and Benjamin Lee Whorf.

エ. Although their ideas met with much excitement early on, there was one small problem: a near complete lack of evidence to support their claims.

It was all but abandoned as a new set of theories claiming that language and thought are universal and muscled onto the scene.

① アーウーエーイ

② イーアーウーエ

③ ウーイーエーア

④ エーウーイーア

C 次の英文において、 ～  の空欄を補うのに最も適切なものを以下の①～⑧の中からそれぞれ1つ選びマークしなさい。ただし、文頭に来る語も書き出しは小文字となっている。

Researchers at Emory University's Yerkes National Primate Research Center and Georgia State University played "the ultimatum game" with chimpanzees to find out if  . Chimpanzees, like people, acted more equitably than selfishly when they had to work together to obtain food rewards.

That's not a complete surprise, given what is already known about chimpanzee social structures.  . Some studies suggest chimps even keep track of how frequently other chimpanzees support or help them. But while some past studies have suggested that chimpanzees might split shared bounty equitably, none have demonstrated a clear sense of fairness until now.

"We were surprised people hadn't been able to show it experimentally before given all that anecdotal information that we have, from wild chimpanzees to chimps in captivity," says Darby Proctor, the study's first author.

In the study, researchers created a modified version of the ultimatum game, a classic test for studying fairness. When the experiment is performed with people, one participant is usually given money that he or she can divide up in any way with a second anonymous participant in another room. If the second participant accepts the offer, both go home happy, but if he or she rejects the offer, neither participant keeps the cash.  — if the participant acts too selfishly, he or she might not get anything at all.

Instead of money, the researchers used food to motivate the chimps. But because  when food is right before them, the scientists trained the animals on the symbolic meaning of tokens that represented different food scenarios. One token represented an equitable offer (the chimps get the same number of banana slices), while the other represented a selfish offer (the first chimp gets five banana slices, the second gets only one). The first chimpanzee would select a token to hand to its partner chimp, who could either redeem the reward by giving the token to the



experimenter, or do nothing and refuse the offer. The tokens also made the game more like the human version: like money, the tokens are abstract items that have to be exchanged to realize their value.

In order to determine whether 30, the scientists ran two versions in the game. In the first, the chimpanzees were trained to understand that their choice of tokens was strictly straightforward: If they chose the fair offer, each chimp would receive the same number of banana slices, and if they chose the unfair offer, the chooser would receive five banana slices and the partner would receive one. In this round, the chimps were almost uniformly selfish, choosing the unfair offer close to 90 percent of the time.

But when the ultimatum portion of the game began, and the number of banana slices depended on whether the receiving chimp cooperated, the animals chose the equitable offer around 70 percent of the time.

“The chimpanzees were clearly paying attention to what their partners’ outcomes were and adjusting their behavior depending on whether or not their partner could affect the outcome,” says Sarah Brosnan, the study’s senior author. “If their partner couldn’t do anything, 31. But if their partner had the potential to change the outcome, then they actually switched their behavior.”

- ① fairness was potentially driving the chimpanzees’ behavior
- ② chimpanzees have a hierarchy, and generally each group has an adult male who is considered the most powerful of the group
- ③ chimpanzees have a difficult time making careful decisions
- ④ the chimpanzees went ahead and took the option that gave them the most rewards
- ⑤ the chimpanzees were reluctant to choose the unfair offer
- ⑥ it’s in the best interest of the first to play fair
- ⑦ chimpanzees are social and cooperative animals that work together to hunt, defend their territory and share food
- ⑧ chimpanzees are sensitive to how rewards are divided up after collaborating to obtain them



3 日本文の意味に合うように ( ) 内の語 (句) を正しく並べかえ、3番目と7番目に来る番号をマークしなさい。ただし、文頭に来る単語も書き出しは小文字となっている。

(1) 定規をしばらくお借りしてもよろしいですか。

3番目  7番目

( ① mind ② your ruler ③ if ④ a few ⑤ do ⑥ use  
⑦ you ⑧ I ⑨ for ) minutes?

(2) その計画がうまく行くとはいまったく思ってもみないことだった。

3番目  7番目

( ① to me ② well ③ never ④ would ⑤ the plan  
⑥ work ⑦ it ⑧ that ⑨ occurred ) .

(3) その哲学者たちは、議論は実験よりはるかに勝ると見なしていた。

3番目  7番目

( ① superior ② experiment ③ to ④ to be ⑤ was  
⑥ by ⑦ far ⑧ considered ⑨ debate ) the philosophers.

(4) 人は親になって初めて、育児の大変さを理解するのだ。

3番目  7番目

( ① that ② people ③ they realize ④ it is ⑤ how hard  
⑥ not until ⑦ is ⑧ become parents ⑨ bringing up children ) .

(5) この町の貧しい子どもたちにとって、何よりのプレゼントを選んでくださいました。

3番目  7番目

You ( ① anything ② for ③ have ④ the poor children  
⑤ this town ⑥ chosen ⑦ better ⑧ in ⑨ couldn't ) .

(6) その日本人科学者がアフリカで命を落としてから、医学は大いに進歩してきた。

3 番目  7 番目

( ① the Japanese scientist ② progress ③ been ④ has  
⑤ died ⑥ a lot of ⑦ in Africa ⑧ medical ⑨ made since ) .

(7) 今度の選挙で誰が当選しても、我が国の外交政策にそれほど変化はないでしょう。

3 番目  7 番目

( ① in the ② different ③ will not be ④ next ⑤ that  
⑥ who ⑦ our foreign policy ⑧ is chosen ⑨ no matter ) election.

(8) その時その自伝に出会っていなかったら、私は今ごろここで英語の勉強をしていないかもしれない。

3 番目  7 番目

I ( ① at that time ② English here now ③ might not  
④ had not ⑤ the autobiography ⑥ studying ⑦ come across  
⑧ be ⑨ if I ) .

(9) あらゆることがこれほど不安定な中、私たちはこの 100 年間続けてきた古いものの考え方に決別すべきなのかもしれない。

3 番目  7 番目

With ( ① the old way ② for the last one hundred years ③ with  
④ everything ⑤ we may have to ⑥ of thinking ⑦ part  
⑧ we have had ⑨ so unstable ) .

(10) 彼女の小説には 17 世紀における庶民の生活の有り様が描き出されている。

3 番目  7 番目

( ① what ② seventeenth ③ like ④ her novels  
⑤ the lives ⑥ were ⑦ in the ⑧ of ordinary people  
⑨ describe ) century.

4 日本文の意味に合うように 52 ~ 61 に入れるのに最も適切な語(句)を、下の①~④の中からそれぞれ1つ選びマークしなさい。

(1) その学生の解答は模範解答に非常に近い。

The student's answer is very 52 the model answer.

- ① close to      ② nearby      ③ equal      ④ best to

(2) 旅行で一番楽しかったのは、あなたと一緒にいったことです。

What I enjoyed most about the trip was your 53 .

- ① oneness      ② transportation      ③ cooperation      ④ company

(3) スミス教授にはどうにかして連絡を取ります。

I will make contact with Professor Smith by some 54 or other.

- ① phone      ② means      ③ sorts      ④ communication

(4) このような結果が出ると、どうしても別の研究課題が浮かび上がる。

Such a result inevitably 55 a new research question.

- ① takes      ② asks      ③ raises      ④ floats

(5) ジェニーはとても変わっていたので、誰だかわからなかった。

Jennie had changed so much that I didn't 56 her.

- ① see      ② understand      ③ realize      ④ recognize

(6) このプレーヤーをお買い上げいただきますと、DVDを1枚サービスいたします。

This player is accompanied by one 57 DVD.

- ① free      ② discount      ③ special      ④ extra

(7) 驚いたことに、その工場で消費される電力はごくわずかだった。

To our surprise, the factory only consumed a small 58 of electricity.

- ① part      ② amount      ③ sum      ④ deal

(8) 洗濯機が1台しかなかったので、交代で使わざるをえなかった。

Since there was only one washing machine, we had no choice but to  using it.

- ① change in      ② take turns      ③ exchange for      ④ take place

(9) コンピュータがあれば本や雑誌がいらなくなるだろう、などと誰が言っているのですか。

Who says computers will  books and magazines?

- ① throw away      ② leave out      ③ do away with      ④ take charge of

(10) 祖父は口数は少なかったが、要領を得た話をする人だった。

My grandfather didn't talk much, but he spoke .

- ① to the point      ② for that matter  
③ on business      ④ to the effect