

京都大学

平成 29 年 度 入 学 試 験 問 題

外 国 語

英 語

150 点 満 点

《配点は、一般入試学生募集要項に記載のとおり。》

(注 意)

1. 問題冊子および解答冊子は係員の指示があるまで開かないこと。
2. 問題冊子は表紙のほかに 6 ページ，解答冊子は表紙のほかに 12 ページある。
3. 問題は全部で 4 題ある(1～6 ページ)。
4. 試験開始後，解答冊子の表紙所定欄に学部名・受験番号・氏名をはっきり記入すること。表紙には，これら以外のことを書いてはならない。
5. 解答は，すべて解答冊子の指定された箇所に記入すること。
6. 解答に関係のないことを書いた答案は無効にすることがある。
7. 解答冊子は，どのページも切り離してはならない。
8. 問題冊子は持ち帰ってもよいが，解答冊子は持ち帰ってはならない。

I 次の文章を読み、下の設問(1)～(3)に答えなさい。

(50 点)

The most common conception of deserts and arid lands, as embodied by the 1994 UN Convention to Combat Desertification, innumerable national development agencies, and many nongovernmental organizations, is that they are barren, deforested, overgrazed lands — wastelands with little value that need to be repaired and improved. Up to 70% of global arid and semiarid lands are frequently claimed to be suffering from varying degrees of desertification. Yet the word “desertification” has no agreed definition, measures of desertification are not standardized, and it is very difficult to differentiate degradation caused by humans from the effects of drought in the drylands, which makes such estimates of desertification questionable at best. Indeed, ^(a)academic research has shown for more than 25 years that estimates of desertification have been significantly exaggerated and that most of the world’s drylands are not being invaded by spreading deserts caused by deforestation, burning, and overgrazing as claimed since the word was first invented nearly one hundred years ago. This has led a majority of arid lands ecologists to conclude that there is insufficient scientific evidence of large-scale permanent desertification.

Desertification as a concept is extremely important, however, not least because the fear it generates drives a multimillion-dollar global anti-desertification campaign that impacts the lives of millions of people. Desertification is also important because it was the first major environmental issue to be recognized as occurring on a global scale. As such, the way that ^(b)the “crisis of desertification” was conceptualized, framed, and tackled as a policy problem shaped in numerous ways our reactions to subsequent environmental crises such as deforestation, biodiversity loss, and climate change. Global concern about desertification is most commonly dated to the 1970s when a great drought and famine hit the sub-Saharan region with terrible

suffering and mortality, and resulted in coordinated global action in the form of the 1977 UN Conference on Desertification. Fear of desertification, though, has driven global dryland policy for much longer, dating to the mid-twentieth century with UNESCO's Arid Zone Program and to various colonial adventures in the world's drylands long before that.

Indeed, before the word “desertification” was invented in the 1920s by a French colonial forester, western imperial powers had executed many different programs to try to restrain the perceived spread of desert regions and also to try to “restore” the drylands to productivity according to capitalist goals. Underlying these attempts was a complex, long-standing, and primarily Anglo-European understanding of deserts which equated them with ruined forests much of the time. Examining how these ideas about deserts have changed over the long duration will reveal that many of the worst cases of degradation in the drylands have been the result of policies based on the old ideas that deserts are without value and that desertification is caused primarily by “traditional” uses of the land by local populations. Societies in arid lands have, in fact, lived successfully in these unpredictable environments for thousands of years using ingenious techniques. ^(c) The assumption that the world's drylands are worthless and deforested landscapes has led, since the colonial period, to programs and policies that have often systematically damaged dryland environments and marginalized large numbers of indigenous peoples, many of whom had been using the land sustainably.

- (1) 下線部(a)の指す内容を具体的に日本語で述べなさい。
- (2) 下線部(b)を, “As such” の指す内容が具体的にわかるように和訳しなさい。
- (3) 下線部(c)を和訳しなさい。

II

次の文章を読み、下の設問(1)~(3)に答えなさい。

(50 点)

“Do every act of your life as though it were the very last act of your life,” said Marcus Aurelius, Roman emperor and philosopher. If these words have a familiar ring, it is because philosophers and religious thinkers have been saying more or less the same thing from time immemorial.

Be here now.

Be ever mindful.

Live in the present.

Clearly, we human beings must have great difficulty living mindfully in the present. (ア), why would so many philosophers feel the need to keep repeating the message?

On the face of it, fully engaging in the here and now does not sound that difficult. *Here* is right here in front of us. And it is *now* right now. So what’s the problem?

Some people drift away from the present by desiring something better than what exists here and now. Others drift away into “What’s next?”
(a) Another, more thorough way of avoiding full immersion in the present is by seeing all of life as stages of preparation, ranging from preparing for dinner to preparing for life in the Hereafter, with preparing for final exams falling somewhere in between. At the other extreme, there are those of us who persistently dwell in the past, with either nostalgia or regret or a mix of the two.

This drifting away from the present comes along with the human capacities of imagination and extended memory. We can always imagine our lives as different from what they actually are; we can always see alternatives. Apparently, that is a temptation that is hard for most of us to resist. (イ), we can remember the way life was in the past, and chewing that over also seems irresistible.

Besides, I suspect that there is something about living fully in the present that deeply frightens us. What could be the source of this fear? One reason (b) could be that we live in perpetual terror of being disappointed by our lives, indeed, by life itself. We know intuitively that life in the here and now is life's ultimate — life cannot get any realer than *right now*. But what if we find the here-and-now life seriously lacking? What if it strikes us with the full force of “Is that all there is?” What if we find this ultimate reality uninspiring or, (ウ), hard, unfair, and painful? To deal with this fear of existential disappointment we make a preemptive strike on living in the present by reflexively imagining something different, by switching our consciousness to the future or past or to an imagined alternative life.

Another possible reason we refrain from living in the present is that it is fraught with intimations of our mortality. When we are fully immersed in the here and now, we become profoundly aware of the unstoppable progression of time and change. Most of us have experienced highly charged moments of bliss occasioned by simple events — a sudden appearance of a flock of doves overhead; an astonishing performance of a passage of music; an enchanting smile on the face of a passing stranger. These moments are fleeting. That is an essential part of their intensity. But these fleeting moments leave us with a bittersweet awareness that everything ends. And with that awareness comes the inescapable knowledge of our mortal existence. We are fully cognizant of the fact that the sum of our here-and-now moments will reach their end and then we will be no (亄).

(1) 空欄(ア)～(エ)に入る最も適切な語を以下の中から選び、番号を記入しなさい。同じ語は一度しか使用してはならない。なお、文頭に入る語も最初の文字を大文字にしていない。

① less

② likewise

③ more

④ otherwise

⑤ therefore

⑥ worse

(2) 下線部(a)を和訳しなさい。

(3) 下線部(b)の問いに筆者が与えている答えを, “this fear”の内容を明らかにしつつ, 日本語で 130～160 字にまとめなさい(句読点を含む)。

III

次の文章を英訳しなさい。

(25 点)

生兵法は大怪我のもとというが、現代のように個人が簡単に発信できる時代には、とくに注意しなければならない。聞きかじった知識を、さも自分で考えたかのように披露すると、後で必ず痛い目にあう。専門家とて油断は禁物、専門外では素人であることを忘れがちだ。さまざまな情報がすぐに手に入る世の中だからこそ、確かな知識を身に付けることの重要性を見直すことが大切である。

IV

次の会話を読んで、空欄(1)、(2)に入る適当な発言を、解答欄におさまるように英語で書きなさい。

(25 点)

Anne: Literature has a language barrier, and it's very hard to understand foreign literature. I believe there are definitely borders in literature.

But music has no borders. That's a good point of music.

Ken: Wait a minute. What do you mean by "music has no borders"?

Anne: (1) _____

In my opinion, this demonstrates that music has no borders.

Ken: Well, actually, the problem is not so simple. (2) _____

_____ That's why I think there are borders in music after all.

問題は、このページで終わりである。