

文学部A方式 I 日程・経営学部A方式 I 日程・人間環境学部A方式

## 1 限 英 語

## 〈注意事項〉

1. 試験開始の合図があるまで、問題冊子を開かないこと。
2. 解答はすべて解答用紙に記入しなさい。
3. 志望学部・学科によって試験時間が異なるので注意すること。

志望学部(学科)	試験時間
文学部(哲・日本文・史)	60分
経営学部(経営)・人間環境学部	90分

4. 志望学部・学科によって解答する問題が決まっている。問題に指示されている通りに解答すること。指定されていない問題を解答した場合、採点の対象としないので注意すること。
5. マークシート解答方法については以下の注意事項を読みなさい。

## マークシート解答方法についての注意

マークシート解答では、鉛筆でマークしたものを機械が直接読みとって採点する。したがって解答はHBの黒鉛筆でマークすること(万年筆、ボールペン、シャープペンシルなどを使用しないこと)。

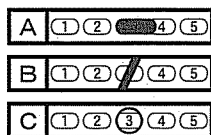
## 記入上の注意

1. 記入例 解答を3にマークする場合。

(1) 正しいマークの例



(2) 悪いマークの例



枠外にはみださないこと。

○でかこまないこと。

2. 解答を訂正する場合は、消しゴムでよく消してから、あらためてマークすること。
3. 解答用紙をよごしたり、折りまげたりしないこと。
4. 問題に指定された数よりも多くマークしないこと。

6. 問題冊子のページを切り離さないこと。

文学部を志望する受験生は、問題〔Ⅰ〕〔Ⅱ〕〔Ⅲ〕に解答せよ。

経営学部または人間環境学部を志望する受験生は、問題〔Ⅰ〕〔Ⅱ〕〔Ⅲ〕〔Ⅳ〕すべてに解答せよ。

〔Ⅰ〕 つぎの英文を読み、問いに答えよ。

What is the function of a house? To many people, a house is where you sleep at night and keep your stuff. Naturally, people with this view will want to have the biggest house they can afford so they have room for a lot of stuff. This thinking may explain why in a time when family sizes are shrinking, the size of American homes is growing. Today, the average home is around 2,400 square feet compared to 1,500 square feet in the 1950s.

But what if you want more from your house than  ? What if you want your house to be something that helps you live the life of your dreams? It sounds grand, but that's the goal of the tiny-house movement. While many Americans seem to be bent  building the biggest houses they can buy, those participating in the tiny-house movement seek to find the smallest living space that can accommodate them. This choice isn't because they live in dense population centers or because they don't have the money for larger homes; rather, it is the pursuit of a lifestyle that seems to be lacking in modern society.

The recent housing and financial collapse of 2008 to 2012 shook many of us and left people without jobs, without homes. These harsh economic realities left many people  the existing conditions and  livable solutions they could afford. For many, tiny houses are a way to exit the traditional home loan system, or the means to a comfortable retirement that they previously thought was not possible.

A tiny house is housing with a purpose. We make the decision to live this lifestyle because we have taken a step back, considered the options, and

realized it's the path for the life we wish to live. The tiny-house movement is one in which average citizens are picking up hammers to build their own future. They are saying to the authorities, "We aren't playing your game; (G)." It is people recognizing that in their short time in this world, they want the freedom to live a life focused on what is important to them instead of tying themselves to sixty-hour work weeks to maintain large houses full (H) stuff.

Living in small spaces certainly isn't anything new to humanity; small dwellings are quite the norm for many people who live in cities or areas where real estate costs are high, or those living in situations that necessitate living small. What is interesting is the movement of people who are (I) to live in tiny spaces. This movement marks a major shift in thinking and living for people across the globe. Despite pressure from the society we live in, people in the tiny-house movement are turning to these alternatives and living the life many of us dream of. It is a life that we choose, not one that we are forced into, which is empowering.

1. 空所 (A) に入る最も適切な語を、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- |                 |            |
|-----------------|------------|
| a. preservation | b. savings |
| c. maintenance  | d. storage |

2. 空所 (B) (H) に入る最も適切な語を、それぞれつぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- |     |       |        |            |          |
|-----|-------|--------|------------|----------|
| (B) | a. on | b. in  | c. against | d. until |
| (H) | a. at | b. for | c. of      | d. to    |

3. 下線部(C) dense population centers の内容に最も近いものを, つぎの a ~ d の中から一つ選び, その記号を解答欄にマークせよ。

- a. areas crowded with various trees
- b. areas that house many people
- c. areas surrounded by huge walls
- d. areas with a lot of vacant space

4. 空所   に入る最も適切な語の組み合わせを, つぎの a ~ d の中から一つ選び, その記号を解答欄にマークせよ。

- a. (D) accepting            (E) finding
- b. (D) criticizing          (E) keeping
- c. (D) questioning        (E) seeking
- d. (D) condemning        (E) controlling

5. 下線部(F) the options の例として最も適切でないものを, つぎの a ~ d の中から一つ選び, その記号を解答欄にマークせよ。

- a. doing physical exercise                      b. taking on additional debt
- c. earning more money                              d. moving out

6. 空所  に入る最も適切なものを, つぎの a ~ d の中から一つ選び, その記号を解答欄にマークせよ。

- a. let us know the rules of your game
- b. they should be asked to live like you
- c. you must go out of our room
- d. we decide to live our own destiny



〔Ⅱ〕 つぎの英文を読み、問いに答えよ。

The revolutions of the last two centuries have been so swift and radical that they have changed the most fundamental characteristic of the social order. Traditionally, the social order was hard and rigid. "Order" implied  and . Swift social revolutions were exceptional, and most social transformations resulted from the accumulation of numerous<sup>(1)</sup> small steps. Humans tended to assume that the social structure was inflexible and eternal. Families and communities might struggle to change their place within the order, but the idea that you could change the fundamental structure of the order was alien. People tended to reconcile  to existing conditions, declaring, "This is how it always was, and this is how it always will be."

Over the last two centuries, the pace of change became so quick that the social order acquired a dynamic and flexible nature. It now exists in a state of permanent flow. When we speak of modern revolutions we tend to think of 1789 (the French Revolution) or 1917 (the Russian Revolution). But the fact is that, these days, every year is revolutionary. Today, even a thirty-year-old can honestly tell disbelieving teenagers, "When I was young, the world was completely different." For example, the Internet came into<sup>(2)</sup> wide usage only in the early 1990s, hardly twenty years ago. Today we cannot imagine the world without it.

Hence any attempt to define the characteristics of modern society is similar  defining the color of a chameleon\*. The only characteristic of which we can be certain is the . People have become used to this, and most of us think about the social order as something flexible, which we can engineer and improve at . The main promise of earlier rulers was to safeguard the traditional order or even go back to some lost golden age. In the last two centuries, the basis of politics has been that

it promises to destroy the old world and build a better one in its place. Not even the most conservative of political parties vows merely to keep things as they are. Everybody promises social reform, educational reform, economic reform — and they often fulfil those promises.

Just as scientists expect that the earth's movements will result in earthquakes and volcanic eruptions, so might we expect that drastic social movements will result in bloody outbursts of violence. The political history of the nineteenth and twentieth centuries is often told as a series of deadly wars and revolutions. There is much truth here, but this all too familiar list of disasters is somewhat misleading. The modern age has seen uncommon levels not only of violence and horror, but also of peace and quietness.

\*chameleon: カメレオン科のトカゲの総称

1. 空所  (イ) と  (ロ) に入る最も適切な語の組み合わせを、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。

- a. (イ) anxiety      (ロ) change
- b. (イ) stability      (ロ) continuity
- c. (イ) patience      (ロ) conviction
- d. (イ) success      (ロ) failure

2. 下線部(1) most social transformations resulted from the accumulation of numerous small steps とほぼ同じ意味になるように、つぎの空所に入れるべき語(句)を、a ~ d の中から一つ選び、その記号を解答欄にマークせよ。

the accumulation of numerous small steps  most social transformations

- a. came after
- b. led to
- c. stopped
- d. was an obstacle to

3. 空所 (A) (B) (C) (D) に入る最も適切な語(句)を、それぞれ a～d の中から一つ選び、その記号を解答欄にマークせよ。

- |     |                    |                |         |         |
|-----|--------------------|----------------|---------|---------|
| (A) | a. it              | b. one         |         |         |
|     | c. themselves      | d. them        |         |         |
| (B) | a. at              | b. for         | c. of   | d. to   |
| (C) | a. constant change | b. endless war |         |         |
|     | c. permanent peace | d. rigid order |         |         |
| (D) | a. all             | b. best        | c. home | d. will |

4. つぎの a～h の語(句)を並べ替えて、下線部(2) the Internet came into wide usage only in the early 1990s, hardly twenty years ago とほぼ同じ内容を表すとき、4 番目と7 番目に来るものの記号をそれぞれ解答欄にマークせよ。ただし、冒頭に来る語も小文字で記してある。

- |                 |                                   |                 |
|-----------------|-----------------------------------|-----------------|
| a. came to      | b. twenty years                   | c. it has been  |
| d. since        | e. be                             | f. no more than |
| g. the Internet | h. widely used in the early 1990s |                 |

5. 下線部(3) Not even the most conservative of political parties vows merely to keep things as they are. の趣旨として最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

- a. 現状の変更を公約に入れない政党が、最も保守的な政党とは限らない。
- b. 最も保守的な政党でも、現状の維持だけを公約に掲げることはない。
- c. 最も保守的な政党でなければ、現状の変更を公約には入れない。
- d. 現状の維持を公約に入れる政党は、最も保守的な政党だけである。



6. 本文の内容に合致するものをつぎの a ~ f の中から一つ選び、その記号を解答欄にマークせよ。
- a. People in the twenty-first century feel uneasy and uncomfortable because they know that they haven't kept up with the quick and drastic changes in society.
  - b. The French Revolution is usually regarded as a typical example of modern revolutions, but we should pay more attention to the Russian Revolution in terms of influence.
  - c. It is quite difficult to identify major aspects of modern society, because it is moving too fast, and we tend to think that we can change the social order easily.
  - d. We don't understand how peaceful a life we are living, since economic, social and political changes have brought us the most peaceful era in human history.
  - e. Many political parties declare themselves to be reformists, but they are actually reluctant to make radical changes.
  - f. Emphasis on violence and horror in human history can give rise to a correct understanding of the world peace we are trying to achieve.

〔Ⅲ〕 つぎの英文を読み、問いに答えよ。

Father Flanagan\* said that he had “never met a bad boy.” Having, myself, met a remarkable number of bad boys, it might seem that either our experiences were extremely different or we were using the word “bad” differently. I suspect neither is true, but rather that Father Flanagan was evaluating the “inner man,” while I, in fact, do not acknowledge the existence of inner people.

Since we psychoanalysts\*\* have unintentionally contributed to this confusion, let one, at least, attempt a small correcting effort. Data offered by psychoanalysis<sup>(A)</sup> — which should be viewed as additional information — is, unfortunately, often viewed as alternative (and superior) explanation. This has led to the widespread tendency to think of the “inner” man as the real man and the outer man as an illusion or pretender.

It is true that psychoanalysis is a fascinating means of shedding new light on the person. But the inside of the man represents just another view, not a truer one. A man may not always be what he appears to be, but what he appears to be is always (C). A man is the sum total of *all* his behavior. To search for unconscious determining factors of behavior and then define him in those terms exclusively, ignoring his behavior altogether, is a greater mistake than ignoring the unconscious completely.

Consider for a moment the case of the ninety-year-old man on his deathbed, joyous and relieved over the success of his deceit. For ninety years he has hidden his evil nature from public observation. For ninety years he has pretended to be kind and generous to everyone — suppressing all the malice he knew was within him while he calculatedly and artificially substituted grace and charity. All his life he had been fooling the world (D) believing he was a good man. This “evil” man will, I predict, be welcomed into heaven.

Similarly, I will not be told that the young man who earns his pocket money by robbing old ladies is “really” a good boy. It does not count that <sup>(E)</sup> beneath the rough exterior he has a heart of purest gold, locked away from human perception. You are for the most part what you seem to be, not what you would wish to be, nor, indeed, what you believe yourself to be. A knowledge of the unconscious life of a man may be of some help toward understanding his behavior. It is (F) a substitute for his behavior in describing him.

The inner man is a fantasy. If it helps you to identify with one, by all means, do so: preserve it, cherish it, embrace it, but do not present it to others for evaluation or consideration, for excuse, or for punishment or <sup>(G)</sup> disapproval.

Like any fantasy, it serves your purposes alone. It has no standing in the real world which we share with each other. Those features, those attitudes, that behavior — that is, (H) — *that's the real you!*

\*Father Flanagan: フラナガン神父

\*\*psychoanalyst: 精神分析学者

1. 下線部(A) one が指す内容として最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。

a. a bad boy

b. Father Flanagan

c. the author of this article

d. the reader of this article

2. 下線部(B) not a truer one の言い換えとして最も適切なものを、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。
- a. and it does not offer a closer look at the inner man  
 b. and it does not pretend to be a truer self  
 c. and it is no more accurate than psychoanalysis  
 d. and it is not a more precise portrait of the man
3. つぎの a ~ g の語を並べ替えて空所  に入れ、意味が通るようにせよ。ただし解答欄には 2 番目 と 5 番目 の語の記号をマークせよ。
- a. a                      b. he                      c. is                      d. of  
 e. part                      f. significant              g. what
4. 空所  に入る最も適切な語を、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。
- a. against              b. by                      c. for                      d. into
5. 下線部(E) It does not count の意味に最も近いものを、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。
- a. It does not matter                      b. It does not necessarily mean  
 c. It happens innumerable times              d. It never happens
6. 空所  に入る最も適切な語を、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。
- a. but                      b. indeed                      c. not                      d. only
7. 下線部(G) others が指す内容として最も適切なものを、つぎの a ~ d の中から一つ選び、その記号を解答欄にマークせよ。
- a. other fantasies                      b. other objects  
 c. other people                      d. other purposes

8. 空所  に入る最も適切なものを、つぎの a～d の中から一つ選び、その記号を解答欄にマークせよ。
- a. what only psychoanalysts can see inside you
  - b. what others see when they see you
  - c. what you always dream of becoming one day
  - d. what you keep inside, hidden from others
9. 本文の内容に合致するものを、つぎの a～e の中から一つ選び、その記号を解答欄にマークせよ。
- a. The author and Father Flanagan seem to disagree completely, but it is only that their definitions of the word “bad” are different.
  - b. Psychoanalysis gives a deeper and more precise portrait of a person, which is often different from how he or she appears to be.
  - c. A person’s behavior should be taken into consideration, not just the unconscious motivations behind it.
  - d. The author believes that the ninety-year-old man will go to heaven because heaven accepts even the most evil person.
  - e. Since “the inner man” is just a fantasy, we should try to avoid using the concept altogether.

つぎの問題〔IV〕は、経営学部または人間環境学部を志望する受験生のみ解答せよ。

〔IV〕 Read the following passage and answer the questions that follow.

Even though it is an old black and white photograph, it still has the power to bring back vivid memories.

I remember the excitement I felt one morning when Mum mentioned that a photographer would be coming to take a photo of our charity stall. We'd organized it to make a donation to the local Red Cross, which was raising money to help families  the recent flooding.

I remember the photographer backing up onto the road trying to fit everything into the picture — the goods on display as well as the nine girls standing behind the stall. Our eyes remained fixed on the camera as we waited for the order to smile. Our ages ranged from seven to thirteen. Little roses made of red ribbon were pinned to the fronts of our blouses.

The stall was covered with cakes, biscuits, and jams that our mothers had cooked, and vegetables and fruit that they had grown in their gardens. Ripe watermelons and tough-skinned pumpkins formed piles at each end. I remember that there were flowers, too, but they're not in the photograph. They were in buckets of water, under the stall and out of the hot sun.

The photographer shouted, " Smile!" and our wait was over. We had to hold the smile for a few seconds, which felt like minutes. Once the photograph was taken, though, the morning seemed to pass in an instant.

"Shirley! Mum wants you home now!" shouted a long-legged youth riding his bike toward the stall. It was Vincent Honey, Shirley's brother. " " he shouted a second time. Seven-year-old Shirley knew well enough not to waste time and quickly climbed onto the seat. They sped away.

Packing up was no fun. The heat and excitement had tired us out, and we hung around waiting for Eileen O'Shay to count up the day's takings. Eileen stacked the coins according to their values — fifty cents, twenty cents, ten cents, five cents. Eventually she announced the total. Our efforts had been rewarded with more than we expected, and we shared smiles until Eileen said, "If we only had another fifteen cents it'd be an even amount."

Someone said, "I think Shirley might still have some. I didn't see her put anything in the tin before she went home."

"I'm sure I heard jingling sounds when she got on the bike," said someone else.

"Really?" Eileen smiled. "Doreen, you and Jill go round to the Honeys' and see if Shirley's got anything." Then, seeing no enthusiasm from us, she pleaded, "Please, we only need a little bit more. You go, and the rest of us will clear everything away."

"Oh all right then," Jill and I agreed, and wandered off along the road to Shirley's house, wishing that we could be going for a swim.

The Honeys' house faced the river — it was set back from the road, and everyone, family and visitors, only ever used the back entry.

Jill and I walked up to the back steps and climbed them together. Jill said, "You knock first."

" (G) "

"Well then, let's knock together. When I say go."

We stood on the top step and pressed our faces against the screen door, letting our eyes (H) to the change of light. No one appeared to be inside.

Jill said, "Go!" and we knocked on the wooden doorframe, until we heard footsteps approaching.

"What do you two want?" Shirley's brother demanded angrily.

We told him that we'd come for the money that Shirley hadn't handed in.

“What money! What money!” he barked and came closer to the wire screen, forcing us to retreat to a lower step.

“The Red Cross money. Shirley didn’t put it in the tin before she went home and Eileen O’Shay says Shirley’s got to give it to us,” we replied enthusiastically.

Two against one made us more confident than we should’ve been. Sensing victory we continued, “And we won’t leave until we get it.

Vincent stamped through the house. A quiet conversation took place, and then there was silence — a long silence. Of course Shirley had not hidden any money away.

Nothing seemed to be happening until the Honeys’ cat, which had been asleep on a patch of flowers, woke up suddenly and ran across the backyard.

Just then, around the corner of the house came Vincent. He was yelling, and had a 

Jill and I cleared the steps in one jump. Our feet barely touched the ground as Jill fled to the right and I to the left. We leapt over the fence and ran for our lives.

1. Put the following words (a) to (f) in correct order so as to fill in blank

(a) damaged	(b) been	(c) had
(d) houses	(e) in	(f) whose



2. Select the most appropriate expression from the following (a) to (d) to fill in the blanks    and  . Use each expression **once only**.

- (a) So there! (b) Ready, everyone!  
(c) No, you! (d) Right now!

3. Which of the following would be a possible total of the money that the girls raised?  
(D)

- (a) \$14.15 (b) \$9.85 (c) \$5.15 (d) \$0.85

4. What did the girls think the jingling sounds were?  
(E)

- (a) the sounds of the girls putting the money they earned in the tin  
(b) the sounds of Eileen putting the coins in piles as she counted them  
(c) the sounds of the bike's bell ringing when Vincent took Shirley home  
(d) the sounds of coins hitting against each other in Shirley's pocket

5. What is the meaning of the expression only ever as it is used in the passage?  
(F)

- (a) never (b) just once (c) always (d) rarely

6. Which of the following best fits blank  ?

- (a) adjust (b) fixed (c) used (d) match

7. Which word is **not** suitable for blank  ?

- (a) furious (b) frightened (c) frightening (d) frightful

8. Which one of the following statements agrees with the content of the passage?

- (a) The photograph shows nine girls behind a stall covered with cooked goods, fruit, vegetables, and flowers.
- (b) Shirley was one of the senior members of the group who raised money for the Red Cross.
- (c) The other girls would have been quite happy if it hadn't been for Eileen's idea.
- (d) Seven of the girls stayed behind to clear up after the money had been counted.

9. Which one of the following statements agrees with the content of the passage?

- (a) The day the girls held the charity stall was sunny, but not warm enough for swimming.
- (b) The Honeys lived in a house across the road from the river, with steps leading up to the front door.
- (c) Encouraged by Vincent's welcoming manner, the girls were sure that they'd get the money.
- (d) The girls ran off in opposite directions to escape Vincent's anger about what they'd accused Shirley of.

10. What is the name of the author of the passage?

- (a) Shirley
- (b) Doreen
- (c) Eileen
- (d) Jill



