A

令和２年度

前期日程

英語問題

〔注　意〕

1. 問題冊子及び解答用紙は，試験開始の合図があるまで開いてはいけない。
2. 受験番号は，解答用紙の受験番号欄(計２か所)に正確に記入すること。
3. 問題冊子のページ数は，表紙を除き７ページである。脱落している場合は直ちに申し出ること。
4. 解答用紙は１枚である。
5. 解答は，解答用紙の指定されたところに記入すること。枠からはみ出してはいけない。
6. 問題冊子の余白は，適宜下書きに使用してよい。
7. 解答用紙は持ち帰ってはいけない。
8. 問題冊子は持ち帰ること。

I 次の英文(A)と(B)を読み，それぞれの下線部の意味を日本語で表しなさい。

(A)

my friend has my back in a combat situation, or brings me soup or medicine when I'm sick. Only strong bonds, built through embodied mutual activities, have the power to motivate real sacrifices. But it is unclear why online "friends" would bother to do the hard work of friendship.

(Stephen T. Asma, This Friendship Has Been Digitized, The New York Times, March 23, 2019)

(B)

humans employ: directed and undirected attention. Directed attention requires us to focus on a specific task and block any distractions that may interfere with it. For instance, when we are working on a math problem, or engrossed in reading a literary passage or in assembling or repairing an intricate mechanical object, our brains are totally dedicated to the task at hand, requiring our direct undivided attention. After we complete the task we often feel mentally fatigued or drained. Conversely, when we are outdoors, we may enjoy observing patterns or a sunset, clouds, flowers, leaves or a beautiful meadow, which call on our undirected attention.

(Andres Edwards, Why 30 Minutes of Nature a Day is So Good for Your Health, Yes! Magazine, April 10, 2019)

Ⅱ　次の英文を読んで，以下の設問に答えなさい。

Science and technology: we tend to think of them as siblings, perhaps even as twins, as parts of STEM (for "science, technology, engineering, and mathematics"). When it comes to the shiniest wonders of the modern world — as the supercomputers in our pockets communicate with satellites — science and technology are indeed hand in glove.(i) For much of human history, though, technology had nothing to do with science. Many of our most significant inventions are pure tools, with no scientific method behind them. Wheels and wells, cranks and mills and gears and ships' masts, clocks and rudders and crop rotation: all have been crucial to human and economic development, and none historically had any connection with what we think of today as science. Some of the most important things we use every day were invented long before the adoption of the scientific method. I love my laptop and my iPhone and my Echo and my GPS, but the piece of technology I would be most reluctant to give up, the one that changed my life from the first day I used it, and that I'm still reliant on every waking hour — am reliant on right now, as I sit typing — dates from the thirteenth century: my glasses.(a) Soap prevented more deaths than penicillin. That's technology, not science.

In *Against the Grain: A Deep History of the Earliest States*, James C. Scott, a professor of political science at Yale, presents a plausible contender for the most important piece of technology in the history of man. It is a technology so old that it predates *Homo sapiens* and instead should be credited(ii) to our ancestor *Homo erectus*. That technology is fire. We have used it in two crucial, defining ways. The first and the most obvious of these is cooking. As Richard Wrangham has argued in his book *Catching Fire*, our ability to cook allows us to extract more energy from the food we eat, and also to eat a far wider range of foods. Our closest animal relative, the chimpanzee, has a colon three times as large as ours, because its diet of raw food is so much harder to digest. The(b)

extra caloric value we get from cooked food allowed us to develop our big brains, which absorb roughly a fifth of the energy we consume, as opposed to less than a tenth for most mammals' brains. That difference is what has made us the dominant species on the planet.

The other reason fire was central to our history is less obvious to contemporary eyes: we used it to adapt the landscape around us to our purposes. Hunter-gatherers would set fires as they moved, to clear terrain and make it ready for fast-growing, prey-attracting new plants. They would also drive animals with fire. They used this technology so much that, Scott thinks, we should date the human-dominated phase of Earth, the so-called Anthropocene, from the time our forebears mastered this new tool.

We don't give the technology of fire enough credit, Scott suggests, because we don't give our ancestors much credit for their ingenuity (iii) over the long period — ninety-five percent of human history — during which most of our species were hunter-gatherers. "Why human fire as landscape architecture (c) doesn't register as it ought to in our historical accounts is perhaps that its effects were spread over hundreds of millennia and were accomplished by 'precivilized' peoples also known as 'savages,'" Scott writes. To demonstrate the significance of fire, he points to what we've found in certain caves in southern Africa. The earliest, oldest strata of the caves contain whole skeletons of carnivores and many chewed-up bone fragments of the things they were eating, including us. Then comes the layer from when we discovered fire, and ownership (d) of the caves switches: the human skeletons are whole, and the carnivores are bone fragments. Fire is the difference between eating lunch and being lunch.

Anatomically modern humans have been around (iv) for roughly two hundred thousand years. For most of that time, we lived as hunter-gatherers. Then, about twelve thousand years ago, came what is generally agreed to be the definitive before-and-after moment in our ascent to planetary dominance: the Neolithic Revolution. This was our adoption of, to use Scott's word, a "package"

of agricultural innovations, notably the domestication of animals such as the cow and the pig, and the transition from hunting and gathering to planting and cultivating crops. The most important of these crops have been the cereals — wheat, barley, rice, and maize — that remain the staples of humanity's diet. Cereals allowed population growth and the birth of cities, and, hence, the development of states and the rise of complex societies.

(John Lanchester, How Civilization Started., The New Yorker, September 18, 2017)

設問(1) 本文中の下線部(i)～(iv)の語句の意味に最も近いものを，(イ)～(ニ)から選び，記号で答えなさい。

(i) hand in glove

(イ) closely related　　(ロ) in contrast

(ハ) under protection　　(ニ) under restraint

(ii) credited

(イ) attributed　　(ロ) charged

(ハ) known　　(ニ) paid

(iii) ingenuity

(イ) authenticity　　(ロ) cleverness

(ハ) sensitivity　　(ニ) truthfulness

(iv) around

(イ) existent　　(ロ) revolved

(ハ) settled　　(ニ) wandering

設問(2) 下線部(a)の意味を日本語で表しなさい。

設問(3) 下線部(b)の意味を日本語で表しなさい。

設問(4)　下線部(c) landscape architecture の意味を説明する部分を本文中から 10 語以内で抜き出しなさい。

設問(5)　下線部(d) ownership of the caves switches の内容を具体的に日本語で説明しなさい。

設問(6)　この文章の内容に合わないものを(イ)~(ホ)から１つ選び，記号で答えなさい。

(イ)　石鹸はペニシリンより多くの命を救った。

(ロ)　井戸や歯車は科学の知識なしには作ることができなかった。

(ハ)　科学が発達する以前から人類は技術によって他の動物より優位に立ってきた。

(ニ)　人の腸がチンパンジーに比べて３分の１の大きさなのは，火によって食物を調理してきたことと関係している。

(ホ)　文明化以前の人類が火を使って成し遂げてきたことについて，我々の認識が不十分であると述べる研究者もいる。

Ⅲ　現代は，現金をほとんど使わず，クレジットカードや電子マネーで決済ができるキャッシュレス社会になりつつあります。こうした社会にはどのような利点，あるいは問題点があると思いますか。70 語程度の英文で述べなさい。

Ⅳ　次の日本文(A)と(B)のそれぞれの下線部の意味を英語で表しなさい。ただし，(B)では文学部の志願者は(イ)を，文学部以外の学部の志願者は(ロ)を選んで解答しなさい。

(A)　(すべての学部の志願者)

過去の多くの哲学者は，同時代の悲劇を目にするたびに，私たち人間の愚かさを告発し，そのような悲劇が二度と繰り返されないために，どのように私たちの愚かさを克服するべきかを考え，話し，書いてきました。人類はこれまでに高い授業料を払って，様々な失敗からの教訓を得ているのです。

過去の哲学者がどのような問いに向き合い，どのように考えたかを知ることは，とりもなおさず，私たち自身が，当時の人間と同じような愚かな過ちを再び繰り返すことのないよう，高い費用を払って得た教訓を学ばせてもらうという側面があります。

(山口　周，武器になる哲学 —人生を生き抜くための哲学・思想のキーコンセプト50)

(B)

(イ)　(文学部の志願者)

「道聴塗説」という言葉があります。人から聞いたことを自分では理解しないで，そのまま他の人に伝えるということです。ある人の考えを聞き，なるほどその通りだと深く納得しても，他の人から違うことを聞けば，今度はそれを鵜呑みにして人に伝えるのです。

本を読む時も，著者の考えをそのまま無批判に受け入れ，その内容について自分では考えないで他の人に伝えるのでは本を読む意味はありません。

大切なことは，読書を通じて，自分のそれまで持っていた考えや生き方を振り返って吟味し，さらには，自分の生き方を見直すということです。

本をどう読むかは生き方そのものを表しますが，本の読み方が変われば，生き方も変わってきます。

(岸見　一郎，本をどう読むか —幸せになる読書術)

(ロ)　(文学部以外の学部の志願者)

著作権の関係により、公開しません。

(梯　久美子，歴史を記述する上での誠実さ，文藝春秋，2019年1月号)