

贈 呈

東京都市大学

都市生活学部 都市生活学科

人間科学部 児童学科

一般（前期）

平成 22（2010）年 2 月 2 日（火）

工知都人・前 2 2 0 1 E

英 語〔問 題〕

（100点・80分）

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たり、裏返してはいけません。
2. この問題冊子は12ページあり、解答用紙は1枚（両面）です。
試験中に問題冊子・解答用紙の印刷不鮮明、ページの落丁などに気付いた場合は、手を挙げて監督者に知らせなさい。
3. 試験開始後、ただちに解答用紙の所定記入欄に、氏名・受験番号・誕生日をそれぞれ正しく記入し、受験番号・誕生日をさらにその下のマーク欄にマークしなさい。
4. 受験番号・誕生日が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。
5. 解答は、解答用紙の解答欄に各設問で指示された方法で記入しなさい。
マーク方式は、例えば、

20

と表示のある問いに対して③と解答する場合は、次の(例)のように解答番号20の解答欄の③にマークしなさい。

(例)

解答番号	解 答 欄
20	① ② ● ④

6. 問題冊子の余白等は、下書きなどに適宜利用してよいが、各設問で指示された解答は、必ず解答用紙の解答欄に指示された方法で記入しなさい。
7. 試験終了後、提出は解答用紙のみとし、問題冊子は持ち帰りなさい。

05

外国語問題

[英語]

(平成22年度)

【注意事項】

1. この問題冊子は「05 英語」である。
2. 試験時間は90分である。
3. 試験開始の合図まで、この問題冊子を開いてはいけない。ただし、表紙はあらかじめよく読んでおくこと。
4. 試験開始後、以下の5および6に記載されていることを確認すること。
5. この問題冊子の印刷は1ページから10ページまでである。
6. 解答用紙は問題冊子中央に3枚はさみこんである。
7. 3枚ある解答用紙に、受験番号と氏名を所定の欄（1枚につき受験番号は2箇所、氏名は1箇所）に試験開始後、記入すること。
8. 問題冊子に落丁、乱丁、印刷不鮮明な箇所等があった場合および解答用紙が不足している場合は、手を挙げて監督者に申し出ること。
9. 解答は必ず解答用紙の指定された箇所に記入すること。
10. 問題冊子の中の白紙部分については下書き等に使用してよい。
11. 解答用紙を切り離したり、持ち帰ってはいけない。
12. 試験終了まで退室を認めない。試験中の気分不快や用便等、やむを得ない場合には、手を挙げて監督者を呼び指示に従うこと。
13. 試験終了後は問題冊子を持ち帰ること。

〔 I 〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

It is easy to see how some of the basic emotions such as fear and anger helped our ancestors to survive. The capacity for fear is very useful in a world where hungry predators lurk in every shadow. It allows animals to react very swiftly to any possible sign of danger, pumping their bodies full of hormones that facilitate a fast escape and flooding their minds with one thought: flee! Anger is similar, except that it prepares the organism for a fight rather than for flight.

Surprise and disgust are also fairly easy to decipher. The emotion of surprise helps animals to respond to novel stimuli. When something unexpected comes along, the surprise reaction stops us in our tracks and forces us to pay attention to it. Our eyebrows arch, allowing the eyes to widen and take in as much of the new scene as possible. The body readies itself for a possible change in direction. Likewise, the capacity for disgust is helpful in a world where rotting food and faeces are homes to colonies of infectious bacteria. By causing animals to steer clear of such objects, disgust helps them to avoid being poisoned or infected.

The evolutionary rationale for the other two basic emotions—joy and distress—is more complex. They almost certainly evolved to act as motivators leading us to pursue or avoid certain courses of action. Joy is produced by actions and events that, in the stone age, would have helped us to pass on our genes. The reason why having sex, meeting old friends, and receiving gifts make us joyful is that all these things were conducive to the reproductive success of our ancestors. ⁽⁷⁾ Conversely, the reason why the death of a friend or the loss of an important possession are so distressing is that these things were bad for the reproductive success of our ancestors. This does not mean that our ancestors made the connection in their minds between these emotions and genetic success. Natural selection did not design our minds to think directly about how best to pass on our genes. Instead, it gave us the capacity to feel joy, and then made the experience of joy contingent on doing the things that help our genes to get into the next generation.

If joy and distress really evolved to function as motivators, ⁽¹⁾ like the proverbial carrot and stick, they must work by anticipation. Without an ability to predict whether a particular course of action will lead us to feel joyful or distressed, these emotions could not provide us with a motive for or against taking that course of action. There would be no point in feeling joyful or distressed if we could not use the anticipation of such feelings to help us decide what to do. ⁽⁷⁾ This means that we must first experience such feelings willy-nilly in order to learn what things make us joyful or distressed. Only afterwards can we use the memory of such feelings to run our lives. Hence the importance of childhood, the trial period when we discover our

personal likes and dislikes.

Fortunately, we do not have to rely entirely on our own experience. Although preferences differ from person to person, the fundamental causes of joy and distress are common to us all, so we can learn from other people's experiences. The same applies to other basic emotions such as fear and disgust. Children who see that their parents are afraid of bathing in a particular river can infer that the river is dangerous without having to test it out for themselves. Likewise, children who see that their parents react with disgust to a particular kind of food can save themselves the trouble of tasting something horrible. In a social species like *Homo sapiens*, then, emotions are doubly useful.⁽¹⁾ On the one hand, the internal feelings and the bodily changes of emotion cause the organism to pursue or avoid particular courses of action. On the other hand, the external expressions of emotion provide information to others, allowing them to learn from our experiences.

(出典 Dylan Evans, *Emotion* より)

Notes

predator: 捕食者.

lurk: to hide.

facilitate: to make easy.

faeces: 糞.

infectious (*adj.*) < infect (*v.*)

rationale: fundamental reason.

motivator (*n.*) < motivate (*v.*)

conducive: helpful.

genetic: of genes.

proverbial (*adj.*) < proverb (*n.*)

willy-nilly: whether one likes it or not.

infer: to conclude.

- (1) fear と anger の違いを本文に即して，日本語で簡潔に述べなさい。
- (2) 下線部(ア)の語を著者はどういう意図で用いているのか，前後の文脈を考慮して，日本語で簡潔に述べなさい。
- (3) 下線部(イ)を本文の意に沿った日本語に訳しなさい。
- (4) 下線部(ウ)が具体的にはどういうことを言っているのか，本文に即して，日本語で簡潔に述べなさい。
- (5) 下線部(エ)が具体的にはどういうことを言っているのか，本文に即して，日本語で簡潔に述べなさい。

〔Ⅱ〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

“We have always known that heedless self-interest was bad morals,” FDR said in 1937, in the midst of the Great Depression. “We know now that it is bad economics.” We learned this all over again after the collapse of Lehman Brothers, the shame of subprime mortgages. But even amid the Great Recession of 2009, people have been buying record amounts of fair-trade coffee and investing in socially responsible funds at higher rates than ever before. What we are discovering now, in the most uncertain economy since FDR’s time, is that enlightened self-interest—call it a shared sense of responsibility—is good economics.

America has always been a great laboratory of social innovation, from Ben Franklin’s creation of the volunteer fire department and the lending library to the rise of online collectives like Wikipedia and Facebook. Usually it has been an invention, some innovation in commerce—the car, the lightbulb, the television—that has changed how we interact with one another as well as how we think of ourselves. We are again entering a period of social change as Americans are recalibrating their sense of what it means to be a citizen, not just through voting or volunteering but also through commerce. There is a new dimension to civic duty that is growing in America—it’s the idea that we can serve not only by spending time in our communities and classrooms but by spending more responsibly. We are starting to put our money where our ideals are.

According to a new *Time* poll, more than 6 in 10 Americans have bought organic products since January. Many have bought an energy-efficient lightbulb too. And it’s not just the nature of the product but also its provenance that’s prompting people to buy. Of the 1,003 adults we polled this summer, 82% said they have consciously supported local or neighborhood businesses this year. Nearly 40% said they purchased a product in 2009 because they liked the social or political values of the company that produced it. That’s evidence of a changing mind-set, a new kind of social contract among consumers, business and government. We are seeing the rise of the citizen consumer—and the beginnings of a responsibility revolution.

This is a new idea in a nation whose most iconic economist, Milton Friedman, wrote in 1970 that a corporation’s only moral responsibility was to increase shareholder profits. Since 1995, the number of socially responsible investment (SRI) mutual funds, which generally avoid buying shares of companies that profit from such things as tobacco, oil or child labor, has grown from 55 to about 260. SRI funds now manage approximately 11% of all the money invested in U.S. financial markets—an estimated \$2.7 trillion.

Corporate America has discovered that social responsibility attracts investment capital as well as customer loyalty, creating a virtuous circle. With global warming on the minds of many

consumers, lots of companies are racing to “outgreen” one another, a competition that is good for their bottom lines as well as the environment’s. The most progressive companies are talking about a triple bottom line—profit, planet and people—that focuses on how to run a business while trying to improve environmental and worker conditions.

It’s a new way of looking at a concept as old as the Republic. Ever since colonists in Boston refused to buy British tea, Americans have wielded their economic clout as a weapon against—and, sadly, sometimes for—social injustice. In the U.S., the power of the purse is the most democratic power of all. The Quaker notion of doing well by doing good—popularized by Ben Franklin, the patron saint of social entrepreneurs—predated the predatory capitalism of the Gilded Age. Its revival is due in part to an Obama effect: as a presidential candidate, Barack Obama relentlessly touted green products and industry and preached the idea that profits and principles are not mutually exclusive.^(ウ) His election was both a cause and an effect of this sense of social responsibility: his candidacy capitalized on this evolving mind-set, and he has done more than anyone else to advance it.

But long before Obama started talking about how green is the new gold, many corporations discovered that business was about a lot more than a profit-and-loss statement. At first, the corporate stance was defensive: companies were punished by consumers for unethical behavior. In the 1990s, companies like Nike and Walmart were attacked for discriminatory and unfair labor practices. People became alarmed about “blood diamonds,” or “conflict diamonds”—gems mined in war zones and used to finance conflict in Africa. More recently, consumers have become concerned about the sourcing of metals used in computers. The nexus of activist groups, consumers and government regulation could not merely tarnish a company but put it out of business. Companies also began to realize that just as some consumers boycotted products they considered unethical, others would purchase products in part because their manufacturers were responsible.^(エ)

(出典 *Time* より)

Notes

heedless: careless.

Lehman Brothers: リーマン・ブラザーズ(米国の証券会社).

enlightened: sensible.

recalibrate: to measure accurately again.

Time: 雑誌名.

provenance: origin.

iconic: symbolic.

mutual funds: 投資信託会社.

“outgreen” < out- “[in verbs] doing better than someone” + green (v.) “to make a person or organization realize the importance of environmental problems”

bottom line: (最終の)収益[損失]額.

wield: to have and use.

clout: influence or power.

Quaker: クェイカー教徒(キリスト教の一派の信徒)の.

entrepreneur: 起業家.

predate: to happen or exist earlier in history than something else.

predatory (*adj.*) < predator (*n.*)

the Gilded Age: (南北戦争後の米国の)金びか時代, 好況時代(1865-1890).

tout: to praise or publicize loudly.

discriminatory (*adj.*): cf. discrimination (*n.*)

nexus: a connection or network of connections between a number of people.

tarnish: to make less valuable or respected.

- (1) 第一段落に書かれている, 約 70 年前の状況と現在の状況との類似点, 相違点を日本語で述べなさい。
- (2) 下線部(ア)の SRI が投資対象として敬遠するものを挙げ, 敬遠する理由をそれぞれ具体的に日本語で述べなさい。
- (3) 下線部(イ)の “virtuous circle” とはどのような「循環」か, 本文に即して具体的に日本語で説明しなさい。
- (4) 下線部(ウ)と同様の考えを, より少ない語数で表現した箇所を本文より 1 箇所抜き出しなさい。
- (5) 下線部(エ)を和訳しなさい。

〔Ⅲ〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

This blind man, an old friend of my wife's, was on his way to spend the night. His wife had ^(ア)died. So he was visiting the dead wife's relatives in Connecticut. He called my wife from his in-laws'. Arrangements were made. He would come by train, a five-hour trip, and my wife would meet him at the station. She hadn't seen him since she worked for him one summer in Seattle ten years ago. But she and the blind man had kept in touch. They made tapes and mailed them back and forth. I wasn't enthusiastic about his visit. He was no one I knew. And his ^(イ)being blind bothered me. My idea of blindness came from the movies. In the movies, the blind moved slowly and never laughed. Sometimes they were led by seeing-eye dogs. A blind man in my house was not something I looked forward to.

That summer in Seattle she had needed a job. She didn't have any money. The man she was going to marry at the end of the summer was in officers' training school. He didn't have any money, either. But she was in love with the guy, and he was in love with her, etc. She'd seen something in the paper: HELP WANTED—*Reading to Blind Man*, and a telephone number. She phoned and went over, was hired on the spot. She'd worked with this blind man all summer. She read stuff to him, case studies, reports, that sort of thing. She helped him organize his little office in the county social-service department. They'd become good friends, my wife and the blind man. How do I know these things? She told me.

Anyway, this man who'd first enjoyed her favors, the officer-to-be, he'd been her childhood sweetheart. I'm saying that at the end of the summer she said good-bye to the blind man, married her childhood sweetheart, who was now a commissioned officer, and she moved away from Seattle. But they'd kept in touch, she and the blind man. She made the first contact after a year or so. She called him up one night from an Air Force base in Alabama. She wanted to talk. They talked. He asked her to send him a tape and tell him about her life. She did this. She sent the tape. On the tape, she told the blind man about her husband and about their life together in the military. She told the blind man she loved her husband but she didn't like it where they lived and she didn't like it that he was a part of the military-industrial thing. She told the blind man she'd written a poem and he was in it. She told him that she was writing a poem about what it was like to be an Air Force officer's wife. The poem wasn't finished yet. She was still writing it. The blind man made a tape. He sent her the tape. She made a tape. This went on for years. My wife's ^(ウ)officer was posted to one base and then another. She sent tapes from Moody AFB, McGuire, McConnell, and finally Travis, near Sacramento, where one night she got to feeling lonely and cut off from people she kept losing in that moving-around life. She got to feeling she couldn't go it another step. She went in and swallowed all the pills and

capsules in the medicine chest and washed them down with a bottle of gin. Then she got into a hot bath and passed out.

But instead of dying, she got sick. She threw up. Her officer came home from somewhere, found her, and called the ambulance. In time, she put it all on a tape and sent the tape to the blind man. Over the years, she put all kinds of stuff on tapes and sent the tapes off lickety-split. Next to writing a poem every year, I think it was her chief means of recreation. On one tape, she told the blind man she'd decided to live away from her officer for a time. On another tape, she told him about her divorce. She and I began going out, and of course she told her blind man about it. She told him everything, or so it seemed to me. Once she asked me if I'd like to hear the latest tape from the blind man. This was a year ago. I was on the tape, she said. So I said okay, I'd listen to it. I got us drinks and we settled down in the living room. We made ready to listen. First she inserted the tape into the player and adjusted a couple of dials. Then she pushed a lever. The tape squeaked and someone began to talk in this loud voice. She lowered the volume. After a few minutes of harmless chitchat, I heard my own name in the mouth of this stranger, this blind man I didn't even know! And then this: "From all you've said about him, I can only conclude—" But we were interrupted, a knock at the door, something, and we didn't ever get back to the tape. Maybe it was just as well. I'd heard all I wanted to.

Now this same blind man was coming to sleep in my house.

"Maybe I could take him bowling," I said to my wife. She was at the draining board doing scalloped potatoes. She put down the knife she was using and turned around.

"If you love me," she said, "you can do this for me. If you don't love me, okay. But if you had a friend, any friend, and the friend came to visit, I'd make him feel comfortable." She wiped her hands with the dish towel.

"I don't have any blind friends," I said.

"You don't have *any* friends," she said. "Besides," she said, "his wife's just died! Don't you understand that? The man's lost his wife!"

I didn't answer. She'd told me a little about the blind man's wife. Her name was Beulah.^(t) Beulah! That's a name for a colored woman.

"Was his wife a Negro?" I asked.

"Are you crazy?" my wife said. "Have you just flipped or something?" She picked up a potato. I saw it hit the floor, then roll under the stove. "What's wrong with you?" she said. "Are you drunk?"

"I'm just asking," I said.

Right then my wife filled me in with more detail than I cared to know. Pieces of the story began to fall into place.

Beulah had gone to work for the blind man the summer after my wife had stopped working for him. Pretty soon Beulah and the blind man had themselves a church wedding. It was a little wedding—who'd want to go to such a wedding in the first place?—just the two of them, plus the minister and the minister's wife. But it was a church wedding just the same. It was what Beulah had wanted, he'd said. But even then Beulah must have been carrying the cancer in her glands. 彼らが8年の間お互い離れられないような関係を保った後、彼女の健康は急速に悪化した。 She died in a Seattle hospital room, the blind man sitting beside the bed and holding on to her hand. They'd married, lived and worked together, slept together and then the blind man had to bury her. All this without his having ever seen what the woman looked like. It was beyond my understanding. Hearing this, I felt sorry for the blind man for a little bit. And then I found myself thinking what a pitiful life this woman must have led. Imagine a woman who could never see herself as she was seen in the eyes of her loved one. A woman who could go on day after day and never receive the smallest compliment from her beloved. A woman whose husband could never read the expression on her face, be it misery or something better. Someone who could wear makeup or not—what difference to him? She could, if she wanted, wear green eye-shadow around one eye, a straight pin in her nostril, yellow slacks, and purple shoes, no matter. And then to slip off into death, the blind man's hand on her hand, his blind eyes streaming tears—I'm imagining now—her last thought maybe this: that he never even knew what she looked like, and she on an express to the grave.

(出典 Raymond Carver, "Cathedral" より)

Notes

in-law: a relative by marriage.

seeing-eye dog: a guide dog trained to lead the blind.

commissioned officer: 士官.

Air Force: 空軍.

AFB: Air Force Base.

lickety-split: immediately

squeak: to make a high-pitched sound.

chitchat: trivial conversation.

scalloped: baked with milk or a sauce.

gland: 分泌物を出す器官.

nostril: 鼻孔.

- (1) なぜ下線部(ア)のような状況になっているのかを、本文に書かれた事実関係に即して日本語で簡潔に説明しなさい。
- (2) 「盲目の男」と「私」の妻の関係の、過去から現在に至る推移を、本文に書かれた事実関係に即して日本語で簡潔に説明しなさい。
- (3) なぜ「私」は下線部(イ)のように思うのかを、本文の記述に即して日本語で簡潔に説明しなさい。
- (4) 下線部(ウ)の人物と他の登場人物との関係の、過去から現在に至る推移を、本文に書かれた事実関係に即して日本語で簡潔に説明しなさい。
- (5) 下線部(エ)の人物に対して「私」がどのような理由でどのような感情を抱いたかを、本文の記述に即して日本語で簡潔に説明しなさい。
- (6) 下線部(オ)を英訳しなさい。