

21 次の英文を読んで、問いに答えなさい。(麻布大・獣医学部 2016)

Our culture is filled with images of children and rabbits together, but contrary to (1)what many seem to believe, rabbits are not suitable pets for children. Baby rabbits are cute, but they grow up fast. After just a few months they are adults with a strong will and destructive tendencies. They require stimulation through company, exercise and learning; they need to be looked after by someone old enough to understand their needs, and who can also detect subtle symptoms of discomfort.

Children may also be adorable, but for a rabbit they can be a source of (2). Typical characteristics of young children, such as excited shouting and sudden movement, may scare the prey animal and either make it run away or defend itself. Children are often *fickle and impatient, while rabbits need stability and peace. Because of this, young children will find it difficult to interact with a rabbit and soon lose interest.

Supervision of children who look after rabbits is crucial. A child will often expect the rabbit to sit happily on their lap to *cuddle, while this is something very few rabbits do voluntarily. This again leads to the child pressuring the rabbit, following it around, picking it up and getting frustrated that it is not behaving like a soft toy. The animal is also frustrated, and it is therefore important that a rabbit-experienced adult oversees the child's interaction with the companion animal, teaching the child to handle the rabbit properly and consequently (3)lay the foundation for a healthy and happy life together.

The physically fragile rabbit can easily be injured due to poor handling. Basically, rabbits do not like to be held, so children should not carry them around. (4)Being a prey animal, the rabbit will often resist, kick or fight back with a bite or scratch when they are frightened or in pain, something that results in the child dropping the rabbit on the floor. It isn't uncommon for rabbits to have to deal with pain and injury after such episodes.

(5)Children often live in the moment. It is easy to get bored with routines, and many will suddenly 'forget' to give their rabbit necessary care when they would rather play with friends and be out in the evenings, and it is therefore essential that the adults in the family are aware of their responsibilities.

Let the child help with daily care, but overall responsibility lies with the adult. You will never teach your child responsibility by just providing it with an animal. The child will learn by observing its parents, learning how they take care of the companion animal and ensure it has good welfare. Children might have limited (6)liability for the rabbits, but during periods when they get bored of the routines, the adults have to either do the work themselves or ensure that the youngster actually fulfils their obligations. (7) *neutering and veterinary costs are rarely covered by the pocket money of a 12-year-old child, the grown-up will always carry the financial responsibility for the family rabbit.

【注】

fickle	移り気な	cuddle	寄り添って寝る
neutering	不妊手術の		

問1. 下線部(1)の "what many seem to believe" が具体的に意味するものを次の中から1つ選びなさい。

- (a) Children like to keep a pet.
- (b) Children get tired of pets easily.
- (c) Children and pet rabbits get along well.
- (d) Children prefer toys and games to rabbits.

問2. (2)に入る語として最も適当なものを次の中から1つ選びなさい。

- (a) disgust
- (b) pleasure
- (c) terror
- (d) wonder

問3. 下線部(3)の "lay the foundation for" に最も意味の近いものを次の中から1つ選びなさい。

- (a) make up for
- (b) prepare for
- (c) give way to
- (d) come up with

問4. 下線部(4)の "Being a prey animal" に最も意味の近いものを次の中から1つ選びなさい。

- (a) As the rabbit is a prey animal
- (b) If the rabbit is a prey animal
- (c) Though the rabbit is a prey animal
- (d) Unless the rabbit is a prey animal

問5. 下線部(5)の "Children often live in the moment" に最も意味の近いものを次の中から1つ選びなさい。

- (a) Children often cannot consider future outcomes.
- (b) Children often care about themselves, not about other people.

- (c) Children often worry too much about little things.
- (d) Children often waste a lot of time.

問6. 下線部(6)の"liability"に最も意味の近いものを次の中から1つ選びなさい。

- (a) utility
- (b) knowledge
- (c) availability
- (d) obligation

問7. (7)に入る語句として最も適当なものを次の中から1つ選びなさい。

- (a) Given that
- (b) Until
- (c) Although
- (d) Even if

問8-9 本文の内容と一致するように、次の各語句に続けるものとして最も適当なものをそれぞれ1つ選びなさい。

問8. Against all expectations of children, a rabbit...

- (a) likes to spend time together with people.
- (b) does not grow up to be an adult soon.
- (c) is physically tough and rarely feels pain.
- (d) avoids physical contact with humans.

問9. The reason why children may soon become indifferent to rabbits is that...

- (a) the characteristics of rabbits do not correspond with what children require of them.
- (b) children are usually living surrounded by their favorite things such as toys.
- (c) rabbits tend to become slower in movement and more easily fatigued as they grow up.
- (d) children are scolded by their parents whenever they make a mistake in their care.

問10. 本文の内容と一致するものを次の中から1つ選びなさい。

- (a) The important thing about having a rabbit as a pet is to keep two or more together.
- (b) It is difficult to have a rabbit as a pet, so beginners should choose another animal.
- (c) Without doubt, the benefits to children of having a rabbit as a pet are huge.
- (d) Children should never have sole responsibility for a rabbit's care.

22 下線部を和訳せよ。ただし、(2)の It についてはその指示内容を明らかにして訳すこと。(大阪医科薬科大 2015)

We are very familiar with the idea that humans are everywhere; that wherever you go in the world you will probably find people there already. We are an unusual species in that we have a near-global distribution. And although people around the world may look quite different from each other, and speak different languages, they can nevertheless recognise each other as distant cousins.

But where and when did our species first appear? What are the essential characteristics of our species? Who are we? What does it mean to be human? The answers to these questions now seem to lie firmly within the grasp of a scientific approach to the world and our place within it. (1)By peering deep into our past and dragging clues out into the light, science can now provide us with some of the answers to the questions that people have always asked.

In light of the structure and function of the body, we are certainly apes. For example, our arm bones are incredibly similar to those of our nearest relations, chimpanzees. But there are obviously things that mark us out as a species of African apes that has evolved in ways that enabled our ancestors to survive, thrive and expand across the whole world. There are aspects of anatomy that are entirely unique to us; unlike our arms, our spines, pelvis and legs are *very* different from those of our chimp cousins, and no one would mistake a human skull for that of another African ape. (2)It has a very distinctive shape, not least because we have such enormous brains for the size of our bodies. And we use our big brains in ways that no other species appears to.

We make tools and manipulate our environments to an extent that no other animal does. Although our species evolved in tropical Africa, this ability to control the interface between us and our surroundings means that we are not limited to a particular environment. We can reach and survive in places that should seem quite alien to an African ape. We can create coverings for our bodies that help to keep us cool in very hot climates and warm in freezing temperatures. We make shelters and use fire for warmth and protection. We create things that can carry us across rivers and even oceans. We communicate, not just through complicated spoken languages but through objects and symbols that allow us to create complex societies and pass on information down the ages. When did these particular attributes appear? This is a key question for anyone seeking to define our species—and to track the presence of our ancestors through the traces of their behaviour.

The amazing thing is—it is *possible* to find those traces, those faint echoes of our ancestors from thousands and thousands of years ago. Sometimes it could be an ancient hearth, perhaps a stone tool, that shows us where and how our forebears lived. Occasionally we find human remains—preserved bones or fossils that have somehow avoided the processes of rot and decay and fragmentation to be found by distant descendants grubbing around in caves and holes in the ground, in search of the ancestors.

I've always been intrigued by this search, by the history that can be reconstructed from the few clues that have been left behind. And at this point in time, we are very lucky to have evidence emerging from several different fields of science, coming together to provide us with a compelling story, with a better understanding of our real past than any humans have ever had before. (3)From the study of bones, stones and the genes within our living bodies comes the evidence of our ancestors, of who we are, of where we came from—and of how we ended up all over the world.

(出典: Alice Roberts, *The Incredible Human Journey*. Bloomsbury. 2009. 一部変更あり)

23 下線部を和訳せよ。(大阪医科薬科大 2015)

Deception guilt refers to a feeling about lying, not the legal issue of whether someone is guilty or innocent. Deception guilt must also be distinguished from feelings of guilt about the content of a lie. Suppose in *The Winslow Boy** Ronnie actually had stolen the postal money order. He might have had guilty feelings about the theft itself—judged himself to be a terrible person for what he did. If Ronnie had concealed his theft from his father he would also have felt guilty about lying; that would be deception guilt. It is not necessary to feel guilty about the content of a lie to feel guilty about lying. Suppose Ronnie had stolen from a boy who had cheated to defeat Ronnie in a school contest. Ronnie might not feel guilty about stealing from such a nasty schoolmate; it might seem like appropriate revenge. But he could still feel deception guilt about concealing his theft from the schoolmaster or his father.

Deception guilt can vary in strength. It may be very mild, or so strong that the lie will fail because the deception guilt produces leakage or deception clues. When it becomes extreme, deception guilt is a torturing experience, undermining the sufferer's most fundamental feelings of self-worth. (1)Relief from such severe deception guilt may motivate a confession despite the likelihood of punishment for misdeeds admitted. In fact, the punishment may be just what is needed, and why the person confesses, to ease the tortured feelings of guilt.

When the decision to lie is first made, people do not always accurately anticipate how much they may later suffer from deception guilt. Liars may not realize the impact of being thanked by their victims for their seeming helpfulness, or how they will feel when they see someone else blamed for their wrongdoings. While such scenes typically arouse guilt, for others it is catmint,** the spice that makes a lie worth undertaking. Another reason why liars underestimate how much deception guilt they will feel is that (2)it is only with the passage of time that a liar may learn that one lie will not suffice, that the lie has to be repeated again and again, often with inventing further stories in order to protect the original deceit.

Shame is closely related to guilt, but there is a key qualitative difference. (3)No audience is needed for feelings of guilt, no one else need know, for the guilty person is his own judge. Not so for shame. The humiliation of shame requires disapproval or ridicule by others. If no one ever learns of a misdeed there will be no shame, but there still might be guilt. Of course, there may be both. The distinction between shame and guilt is very important, since these two emotions may tear a person in opposite directions. The wish to relieve guilt may motivate a confession, but the wish to avoid the humiliation of shame may prevent it.

Whenever the deceiver does not share social values with the victim, there won't be much deception guilt. A professional criminal does not feel guilt about deceiving an outsider. The same principle is at work to explain why a diplomat or spy does not feel guilty about misleading the other side. Values are not shared. The liar is doing good, for his side.

Lying is *authorized* in these cases—each of these individuals appeals to a well-defined social norm that legitimates deceiving an opponent. There is little guilt about such authorized deceptions when the targets are from an opposing side and hold different values. (4)There also may be authorization to deceive targets who are not opponents, who share values with the deceiver. Physicians may not feel guilty about deceiving their patients if they think it is for the patient's own good. Giving a patient a placebo, a sugar pill identified as a useful drug, is an old, time-honored medical deceit. If the patient feels better, or at least stops hassling the doctor for an unneeded drug that might actually be harmful, many physicians believe that the lie is justified. (出典: Paul Ekman, *Telling Lies: Clues to Deceit in the Marketplace, Politics, and Marriage*. W.W. Norton & Company. 2009. 一部変更あり)

**The Winslow Boy*: an English play (1946) by Terence Rattigan

**catmint: an aromatic herb of the mint family with a smell attractive to cats

24 下線部を和訳せよ。(大阪医科薬科大 2014)

The miraculous piece of human intelligence that enables us to solve various problems is what we call common sense. (1)Common sense is so ordinary that we tend to notice it only when it's missing, but it is absolutely essential to functioning in everyday life. Common sense is how we know what to wear when we go to work in the morning, how to behave on the street or the subway, and how to maintain harmonious relationships with our friends and coworkers. It tells us when to obey the rules, when to quietly ignore them, and when to stand up and challenge the rules themselves. It is the essence of social intelligence, and is also deeply embedded in our legal system, in political philosophy, and in professional training.

For something we refer to so often, however, common sense is surprisingly hard to pin down. Roughly speaking, it is the loosely organized set of facts, observations, experiences, insights, and pieces of received wisdom that each of us accumulates over a lifetime, in the course of encountering, dealing with, and learning from, everyday situations. But it can also refer to more specialized knowledge, as with the everyday working knowledge of a professional, such as a doctor, a lawyer, or an engineer, that develops over years of training and experience.

We can identify two features of common sense that seem to differentiate it from other kinds of human knowledge, like science or mathematics. The first of these features is that, unlike formal systems of knowledge, which are fundamentally theoretical, (2)common sense is overwhelmingly practical, meaning that it is more concerned with providing answers to questions than worrying about how it came by the answers. From the perspective of common sense, it is good enough to know that something is true, or that it is the way of things. One does not need to know why in order to benefit from the knowledge, and arguably one is better off not worrying about it too much. In contrast with theoretical knowledge, in other words, common sense does not reflect on the world, but instead attempts to deal with it simply "as it is."

The second feature is that while the power of formal systems resides in their ability to organize their specific findings into logical categories described by general principles, the power of common sense lies in its ability to deal with every concrete situation on its own terms. Whereas a formal system of knowledge would try to derive an appropriate behavior in various situations from a single, more general "law," common sense just "knows" what the appropriate thing to do is in any particular situation, without knowing how it knows it. It is largely for this reason, in fact, that commonsense knowledge has proven so hard to replicate in computers—because, in contrast with theoretical knowledge, it requires a relatively large number of rules to deal with even a small number of special cases. Let's say, for example, that you wanted to program a robot to navigate the subway. It seems like a relatively simple task. But as you would quickly discover, even a single component of this task such as the "rule" against asking for another person's subway seat turns out to depend on a complex variety of other rules—about seating arrangements on subways

in particular, about polite behavior in public in general, and about life in crowded cities—that at first glance seem to have little to do with the rule in question. In order to program a robot to imitate even a limited range of human behavior, you would have to, in a sense, teach it *everything* about the world. (3)As soon as it encountered a situation that was slightly different from those you had taught it to handle, it would have no idea how to behave.

People who lack common sense are a bit like the hapless robot in that they never seem to understand what it is that they should be paying attention to, and they never seem to understand what it is that they don't understand. (4)And for exactly the same reason that programming robots is hard, it's surprisingly hard to explain to someone lacking in common sense what it is that they're doing wrong. You can take them back through various examples of when they said or did the wrong thing, and perhaps they'll be able to avoid making exactly those errors again. But as soon as anything is different, they're effectively back to square one*.

(出典: Duncan J. Watts, *Everything is Obvious: How Common Sense Fails Us*. Crown Business, 2012. 一部変更あり)

*square one: the situation from which you started to do something

25 下線部を和訳せよ。(大阪医科薬科大 2014)

No wonder babies sleep so much. They have a lot of hard work ahead of them. Infants come equipped with a set of basic abilities for learning. But that still leaves a lot of items on their to-do list. In the first year of life, babies must lay the foundations for all their adult abilities, from language to locomotion. Their brains are changing more quickly at this age than they ever will again. Many of those changes help babies learn about the specific environment into which they have been born.

People can live in an astounding variety of places, from the frozen tundra to the sweltering desert, and in a vast array of social systems as well. Growing up in London or Barcelona is a very different experience from growing up in a subsistence village* in the Amazon, but babies come into both of those situations with nearly all the same genes.

Unlike many animals, people are not hardwired to be a good fit to their environment at birth. (1)Instead, babies arrive equipped with the skills required to adapt flexibly to a wide range of conditions, which has allowed people to survive all over the world. The benefits of that approach are enormous, and so are the costs: children need a lot of care for a long time before they become independent. This high-risk, high-reward reproductive strategy affects the shape of most people's lives for decades, first as children and then as parents.

Babies are driven to explore and test their ideas about the world—which is why they seem to be getting into things all the time—and they love making things happen. When a baby learns to push a bowl from her high chair to make a crashing mess, you can see the glee as she triumphantly proceeds to do it again and again. Being effective in the world is enormously rewarding for children and adults alike. (2)Infants, though, sometimes get confused about how they caused something to happen, so you can see them trying to talk an object into behaving. This confusion between physical and psychological causality usually disappears by the first birthday.

Just as babies have been shaped by evolution to be very effective learners, adults have become equally effective teachers. It may look like a game of peekaboo**, but there's serious stuff going on here. Babies are extremely good at getting what they need from their adult carers—not only food and shelter, but also information and examples. As a mother coos to her baby that he's such a good boy, he is learning about language, relationships, and much more.

Because of innate abilities of the brain, even newborns are not passive recipients of adult instruction. Instead, babies actively seek out the information that is most useful to them at a particular stage of development, and their behaviour reliably elicits the kind of help that they need from adults. For instance, many people speak to babies in motherese—a high-pitched, sing-song, and slow version of regular language with elongated vowel*** sounds. Babies prefer to hear motherese and interact more intensely with people who speak this way, as most adults and older children do instinctively. (3)It is probably not a coincidence that the properties of motherese,

including clear pronunciation and pauses between words, are also very well suited for helping babies learn about language.

(出典: Sandra Aamodt and Sam Wang, *Welcome to Your Child's Brain: How the Mind Grows from Conception to College*. Bloomsbury, 2012. 一部変更あり)

- *a subsistence village: a village where people just have enough food or money to stay alive
- **peekaboo: a game you play to amuse young children, in which you hide your face and then show it again
- ***vowel: sound such as the ones represented in writing by the letters 'a', 'e', 'i', 'o' and 'u', which you pronounce with your mouth open, allowing the air to flow through it

26 Read the following two passages and choose the most appropriate word or phrase for each item (1~14). Mark your choices (a~d) on the separate answer sheet.

(早稲田大・文化構想学部 2019)

(A) One in five adults experiences a mental health condition every year. One in seventeen lives with a serious mental illness such as schizophrenia (1) bipolar disorder. A mental illness is a condition that affects a person's thinking, feeling or mood. In many ways it remains a (2) to us. Some scientists think that it is (3), passed down from parents to children in the genes. Others think it is caused by a chemical imbalance in the body. Other factors considered are a person's environment or perhaps an injury to the brain. A mental health condition is not the result of one event. Research suggests that there are multiple, linking causes such as genetics, environment and lifestyle that influence whether someone develops a mental health condition. A stressful job or home life makes some people more (4). What may seem to be the normal behaviour changes of adolescence could be (5) of a mental health condition.

Experts have had differing opinions as to what causes mental illness and different ideas on how to treat it. One method is to place mentally ill people in hospitals or historically in prison to separate them from society. Another method is to give medication under the supervision of a psychiatrist to modify behaviour. Mentally ill persons under medication often live in supervised housing, or in their own homes. Another method of treatment, originally (6) by Sigmund Freud, is psychoanalysis, whereby the patient receives many hours of counselling and talk therapy at a psychiatrist's office. Early engagement and support are crucial to improving outcomes and increasing the promise of (7). In addition to a person's directly experiencing a mental illness, family, friends and communities are also affected.

- | | | | |
|----------------------|----------------|-----------------|-----------------|
| 1. (a) about | (b) but | (c) or | (d) with |
| 2. (a) challenge | (b) history | (c) mystery | (d) problem |
| 3. (a) arbitrary | (b) hereditary | (c) traditional | (d) various |
| 4. (a) immune | (b) resistant | (c) suggestible | (d) susceptible |
| 5. (a) causes | (b) reasons | (c) symptoms | (d) syndromes |
| 6. (a) decried | (b) followed | (c) pioneered | (d) sponsored |
| 7. (a) deterioration | (b) discover | (c) recovery | (d) termination |

(B) While freedom has been a concern of human beings throughout their history, it has been conceptualized in very different ways. The Stoic writers of the ancient world, for example, argued that a citizen was free if he (women were not generally considered full citizens) was good and reasonable, even if he lived in slavery. This was because freedom consisted of being able to will what is good and reasonable; that is, not being enslaved by bad, unreasonable (8)

Some classical writers, however, saw this as a (9) way of justifying a status quo which they regarded as deeply unjust. Freedom, they insisted, required at the very least the absence of coercion. Others went (10), arguing that freedom was not just absence of coercion but absence of dependency. If a man was dependent on the goodwill of, say, a patron, even if in practice he was able to do what he liked, then he was not truly free. He had no control over patrons, who might change their minds at any moment. True freedom lay in (11). It did not entail lawlessness, rather living according to laws which one had oneself helped to shape. This required a form of democracy much more intense and (12) than anything we have today, with every free citizen contributing directly to new legislation.

As the historian of political thought Quentin Skinner has compellingly argued, this 'Neo-Roman' theory of liberty was taken up again in the Renaissance, notably by the hugely influential Italian thinker and republican Niccolò Machiavelli. It became particularly popular in England, where it was used by writers like John Milton to criticize the behaviour of the king. However, Neo-Roman ideas (13) favour with the Restoration of the monarchy after a period of republicanism, and the gradual ascendancy in political thought of their great (14), Thomas Hobbes, who argued that freedom lay merely in the absence of coercion.

(Adapted from Kathleen Taylor, *Brainwashing*.)

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|-----|---------------------|---------------------|-----------------------|----------------------|
| 8. | (a) desires | (b) dreams | (c) masters | (d) tyrants |
| 9. | (a) convenient | (b) natural | (c) short-lived | (d) traditional |
| 10. | (a) easy | (b) further | (c) together | (d) wrong |
| 11. | (a) self-confidence | (b) self-importance | (c) self-satisfaction | (d) self-sufficiency |
| 12. | (a) immediate | (b) impeccable | (c) indisputable | (d) invaluable |
| 13. | (a) came up with | (b) fell out of | (c) made up for | (d) set down to |
| 14. | (a) benefactor | (b) mediator | (c) opponent | (d) protagonist |

27 (英検準1級 2017年度第3回 改)

New Zealand Pest Control

In 2016, the New Zealand government announced a plan to eliminate all rats and other invasive mammal species from the country by 2050. These pests threaten numerous native species with extinction and cause a great deal of harm to the agriculture industry. Although it is estimated that the project will cost around US\$6.5 billion, eliminating pests would result in substantial savings in future spending, as well as significantly reducing environmental damage and losses to the agriculture industry. According to ecologist James Russell of the University of Auckland, these reductions in spending and losses would make the project worth the expense.

Standard practice for pest removal today is to spread poisoned food sources across the landscape by helicopter, and then shoot or trap any remaining pests. In 2011, these methods were employed on the islands of Rangitoto and Motutapu, near the city of Auckland. Rats were eliminated in weeks, followed by rabbits and other pests, though efforts were complicated by human settlements, which provided hiding spots. The daily ferry linking the two islands to Auckland has become a cause for concern, however, as hitchhiking pests have to be regularly prevented from sneaking onto the islands, but to date they remain pest-free.

Eliminating pests from all of New Zealand presents a greater challenge, though, and will need to involve standard methods along with new ones currently in development. One concern with standard methods is that the use of a poison called 1080 can harm animals such as deer and birds. However, scientists are currently working on electronic biosensors that can detect chemicals produced by pests. Drones fitted with this technology could be used to locate targets and deposit limited amounts of the poison in an exact location. Targeting individual pests in this way would greatly lessen the risks that come with widespread distribution by helicopter.

1. What does James Russell think about the New Zealand government's plan?
 - (a) It will cost more than estimated because of the side effects on agriculture and the environment.
 - (b) It is too expensive for the government to pay for now but could be introduced several decades in the future.
 - (c) It is a good idea, but planned reductions in spending mean it will only be possible in certain areas.
 - (d) It will bring financial benefits that would make up for the cost of carrying it out.

2. The examples of Rangitoto and Motutapu show that
 - (a) human settlements can help provide valuable manpower for locating and capturing pests.
 - (b) although islands can be successfully cleared of pests, continued efforts may be needed after the project's completion.
 - (c) eliminating certain pest species can make it easier to find and kill other pest species that hide in the same places.
 - (d) standard pest-control methods can result in some pest species increasing in number after others are eliminated.

3. New methods to help eliminate pests from the entire country of New Zealand are expected to rely on
 - (a) the development of a type of poison that does not harm deer and birds if they eat it.
 - (b) a technology that will pose less of a danger to other animals that inhabit areas near the pests.
 - (c) drone technology that enables scientists to find and remove pests without killing them.
 - (d) a warning system that will keep non-pest species away from areas where poison has been introduced.

4. In about 60 words, write a summary of the given passage in English.

28 次の英文を読んで、問いに答えなさい。(立命館大 2013年2月2日実施分・改)

Freedom-based schools put students in charge of their education, allowing them to select the activities they will do in class each day. These schools are often criticized for not providing students with the self-discipline they need to succeed in society. As the early conservative educator William Bagley believed, if education appeals only to students' interests, "they would learn to respond only to pleasure and self-gratification¹, never learning self-discipline and the value of effort." In comments such as these, conservative educators make it clear that they do not trust young people to be able to guide their own education, believing that students can develop self-discipline only when teachers control the learning environment.

In a sense, their general view does have merit. If everyone followed their immediate interests and whims² at every given moment, people would rarely follow through on what they began, and society wouldn't function very well. However, this view mistakes how young people actually behave when given free choice. The criticism is based on the limited understanding of the word "interest" as pursuing whatever whims occur at a given time. This interpretation fails to realize that people regularly choose to do things that they do not enjoy, but which may be in their future "interest" in order to achieve a further goal.

It is a serious mistake to assume that when given freedom, young people will choose to do only those things that are immediately interesting to them. This assumption sounds reasonable because most people, like myself, did not have much freedom in our own education. We think that if we had had such freedom, we would have only run around, played games, or talked to friends all day. But what if we had experienced this kind of freedom from the beginning of our education?

From my experiences as a staff member at freedom-based schools, I have seen that when young people have the opportunity to be in charge of their lives, they come to realize that merely following desires and whims will not lead to achieving their goals or to living well with others. Young people in freedom-based schools can decide what they do at school each day, and this experience teaches them that their goals will not be reached without regular effort.

Time after time I have seen young people absorbed in goal-directed work stemming from their own initiative. When I was working at Albany Free School, a group of 10- to 12-year-old students wanted to travel and take an overnight trip. They gathered together, signed up a few staff members to go on the trip with them, researched the possibilities, and eventually decided on Montreal as the destination. For many weeks, the students were hard at work determining the budget for the trip, deciding their daily schedule, connecting with a First Nations³ community that ended up hosting them in their longhouse⁴, and raising all the money needed for the trip. When one of the students was not helping the rest of the group, it was several of the students, not one of the teachers, who reminded their friend to get back to work.

On another occasion at the same school, a group of several girls worked tirelessly⁵, day after day, to create an elaborate tree house⁶. Even though it was hard work and it was not always fun, they persisted over the course of several weeks to gain the carpentry⁷ skills they needed to build a fine tree house.

Examples of self-discipline are common in freedom-based schools. One can see students persisting with their efforts, whether they are building settings⁸ for their fantasy play, studying computer languages, or organizing a class to improve mathematics skills and gain the skills needed for a career goal. In all of these instances, young people are taking control of their learning, realizing that their lives are in their own hands and that they must take the initiative to achieve their own goals.

In freedom-based schools, democratic school meetings and conflict resolution processes⁹ further support young people's development of self-discipline. Such activities ensure that all school members are involved in the creation of school rules and that all will accept responsibility for following those rules. The freedom-based school is not an environment in which young people only follow their interests and whims. Rather, it is a community based on mutual responsibility in which all school members support one another to achieve their individual goals, respect the needs of others, and develop self-discipline.

(Adapted from a work by Dana Bennis)

【注】

- | | | | |
|--------------------------------|---------------------|---------------|--------------|
| 1. self-gratification | 自己満足 | 2. whim | 気まぐれな思いつき |
| 3. First Nations | カナダの先住民 | 4. longhouse | 細長い共同家屋 |
| 5. tirelessly | 根気よく | 6. tree house | 子供が遊ぶための樹上の家 |
| 7. carpentry | 大工仕事 | 8. setting | 舞台 |
| 9. conflict resolution process | 意見の食い違いなどを解決するための手順 | | |

[1] 本文の意味、内容にかかわる問い(A)～(D)それぞれの答えとして、もっとも適当なものを(1)～(4)から一つ選びなさい。

(A) According to the author, what do conservative educators believe?

- (1) Freedom is the main goal of education.
- (2) Students should not control their own education.
- (3) Students will work hard if they enjoy their studies.
- (4) Teaching discipline is not the school's responsibility.

(B) According to the author, why do most people assume that students will use freedom only to have fun?

- (1) Most people had few choices in school.
- (2) Most people are interested in future goals.
- (3) Most people disagree with William Bagley.
- (4) Most people agree with the goals of freedom-based schools.

(C) What happened when one student stopped helping the group prepare for the trip?

- (1) The group abandoned their plan.
- (2) The student did not go on the trip.
- (3) The group members asked the student to return to work.
- (4) The teacher scolded the student until the student started helping.

(D) What is the outcome of meetings and conflict resolution processes in freedom-based schools?

- (1) Students are too busy to have fun.
- (2) Students become less hard-working.
- (3) Students help make the rules they must follow.
- (4) Students become free from mutual responsibility.

[2] 次の(1)~(5)の文の中で、本文の内容と一致するものには1の番号を、一致しないものには2の番号を、また本文の内容からだけではどちらとも判断しかねるものには3の番号を記しなさい。

- (1) William Bagley attended a freedom-based school.
- (2) In the author's opinion, conservative educators view "interest" too narrowly.
- (3) Students in Albany Free School could organize an overnight trip.
- (4) At Albany Free School, the group of girls found that building a tree house was surprisingly easy.
- (5) Students in freedom-based schools are creative but are not career-oriented.

[3] 本文の内容をもっともよく表しているものを(1)~(5)から一つ選びなさい。

- (1) Self-discipline, the surest path to success in life
- (2) Learning self-discipline in freedom-based schools
- (3) Some student projects involving travel and carpentry
- (4) The best and worst sides of freedom-based education
- (5) The wide variety of education systems around the world

[4] パッセージの内容を、90~110字の日本語に要約せよ。句読点も字数に含める。

									90
									110

29 次の英文を読み、(1)～(10)にあてはまる語句としてもっとも適切なものをそれぞれ(a)～(d)から1つ選びなさい。(上智大・外国語学部英語学科 2014)

Bullying has remained a serious problem in the Japanese school system. Students are reluctant to report it and teachers and administrators reluctant to admit it. A new proactive approach by the Saitama Prefectural Board of Education has the potential to start putting a stop to the problem through the use of a mobile access site that (1) bullying at an early stage. Such reporting systems are rare in Japan, but this one allows students to get (2) through a simple address. Since most students these days have a cellphone, they will be (3) to access the site immediately and confidentially.

The Stop Ijime Navi site provides phone numbers and mail addresses where students can report bullying cases 24 hours a day. The site also (4) a wealth of information about bullying, counseling, legal options, and perhaps most importantly, supportive messages from students who experienced bullying and survived. The site helps students know what to do and where to get help. (5), many students do not feel close enough to any teacher or administrator to report cases, and even then, they are often too (6). Even worse, some school administrators remain in denial that bullying occurs. The site helps surmount those hurdles with a better system for all-around communication. That is an (7), and one that should be followed by others.

The new site was developed by a project team that includes lawyers, suicide intervention counselors, and specialists in children's education and development. (8) education boards and administrators, they established a step-by-step plan to confirm reports and gather information before notifying relevant schools or organizations. They also offer intervention strategies and procedures to stop bullying at an early stage and resolve problems amicably. Hotlines for suicide, rape and crime have (9) in helping victims get the help they need and this site is no different. It provides a lifeline to young people who may be suffering from the terrible effects of bullying but not know what to do or where to turn. With the help of this project, the simple, easy step of saving a barcode and sending a text just might save the life of a classmate, friend or oneself. Even more hopefully, it will help (10) one of the worst parts of young people's lives in Japan—bullying.

(Adapted from "A website to combat bullying." *The Japan Times*, January 13, 2013. <<http://www.japantimes.cajp/opinion/2013/01/13/editorials/a-website-to-combat-bullying/#.UWfXNoKvRFY>>)

- | | | |
|------|---|--|
| (1) | (a) lets students report
(c) allows teachers to investigate | (b) makes students avoid
(d) has teachers intervene in |
| (2) | (a) affectionate and intimate service
(c) quick and easy help | (b) troublesome yet painless help
(d) annoying yet swift service |
| (3) | (a) subjected
(c) about | (b) obliged
(d) able |
| (4) | (a) approves
(c) imposes | (b) provides
(d) treats |
| (5) | (a) Fortunately
(c) Unexpectedly | (b) Sadly
(d) Doubtlessly |
| (6) | (a) sure and decisive to show up
(c) unsure or shy to speak up | (b) insecure and terrified to assert
(d) doubtful or hesitant to go |
| (7) | (a) easy strategy for punishment
(c) unrealistic solution to adopt | (b) irrational way to dissolve bullying
(d) excellent step forward |
| (8) | (a) In terms of
(c) By means of | (b) In relation to
(d) In cooperation with |
| (9) | (a) proved effective
(c) demonstrated clearly | (b) failed miserably
(d) refuted conclusively |
| (10) | (a) give up on
(c) break off from | (b) stay away from
(d) bring an end to |

30 次の文を読んで、問いに答えなさい。(立命館大 2019年2月1日実施分・改)

Cameron is no ordinary dog, and not just because he was born on Valentine's Day. To Maggie, a first-grader at Burgundy Farm Country Day School, the Labrador¹ with chestnut-brown eyes and "really fluffy"² black hair who spends most days on campus is more like a friend. When Cameron is near, Maggie feels "really, really happy," she said. "I feel safe around him," she added. "He'll lie down and ask me to scratch his tummy,"³ she explained, because Cameron likes Maggie.

Cameron is one of a number of dogs at Burgundy, a private day school in Alexandria, Virginia. Dogs started showing up there when the head teacher of the school, Jeff Sindler, brought his Labrador, Luke, to the main office building where he works. Later, Sindler adopted Cameron and brought him to his workplace, too, where the dog, which Maggie describes as "really cute," became a school favorite.

"(あ)They don't care if you're good at basketball, or a great reader, or popular," Sindler said. "They just want to be loved — equal opportunity," he added. Cameron and the other dogs on campus — always on a leash and with their owner — go a long way toward (A) students' social and emotional well-being, he mentioned. They reduce tension and soothe anxiety, and generate happy feelings from students. "They bring out some basic and important emotions," he said, and the dogs are especially helpful for children and adults who (B) social interactions. Just as important, dogs on school grounds set a positive, welcoming tone.

According to research carried out at the Yale Innovative Interactions Lab, there is something distinctive⁴ about dogs that makes them so companionable.⁵ (C) cats or snakes, dogs have evolved together with humans for about 30,000 years, leading them to develop skills that make them capable of understanding social and emotional cues⁶ from humans. For example, they make eye contact, they follow where a person points, and when frightened, they seek comfort from humans. And according to Yale University researcher Molly Crossman, who studies how humans interact with dogs, "there is encouraging, preliminary evidence that dogs might reduce stress." Hospitals, nursing homes, courthouses, colleges and universities, and other groups have eagerly reacted to (い)such studies and have brought in dogs and other animals. But there's one large group that's usually excluded from the introduction of dogs: children in public schools. With the exception of service and police dogs, ordinary dogs are largely (D) public schools.

But a new program started in New York City that introduces dogs into ordinary classrooms may be (E) the no-dogs rule. The Comfort Dog Pilot Program was launched in fall 2016 by the Department of Education. It pairs selected dogs from the North Shore Animal League America, a pet rescue and adoption organization, with participating New York City schools. Begun as a trial period with seven schools, the program expanded at the start of the 2017 school year to include a total of 42 varied elementary, middle, and high schools. Some of the dogs are even used in teachers' lesson plans to encourage empathy,⁷ cooperation, and decision-making. "(う)It's an

innovative approach to social-emotional learning," said Miranda Barbot, a spokeswoman at the New York City Department of Education.

Nina is a 9-month-old puppy with a toffee-colored coat. Rescued from shelter in Virginia, she was taken to New York and now goes most days to Abraham Lincoln High School in Brooklyn with Dave Robinson, an assistant principal there who adopted her. Robinson and school principal Ari A. Hoogenboom (F) the Comfort Dog Program when they heard how well it had worked in elementary and middle schools around the city. "Our attitude was, if something's good, let's do it (え)here," Hoogenboom said.

Nina gets to work early. In the morning, she holds office hours (with Robinson) so that students can drop in for social visits. After lunch, she spends two hours in counseling sessions with small groups of kids, where she "does the basic stuff," Robinson said, such as wagging her tail, looking at students with her cute eyes and showing affection to all. Hoogenboom and Robinson said she has had a positive effect on both students and teachers. (G) at counseling sessions has increased because kids want to see Nina, and her presence in the meetings gets students to talk more openly.

Crossman from Yale University is careful to point out that public enthusiasm for the benefit of dogs as support animals (H) actual evidence that dogs do in fact ease anxiety. "Dog-crazy humans are so hopelessly partial to⁸ the animals that they might imagine emotional benefits that do not exist. Further research into this is needed," she said. "But many students and teachers believe in (お)them. If by some decree⁹ all dogs were forced to leave campus, something special would be lost," said Max, an eighth-grader at Burgundy who is especially happy when the math teacher's dog runs around during exams.

(Adapted from a work by Linda Flanagan)

(注)

- | | | | |
|------------------------------|--------------------|------------------|-------------|
| 1. Labrador | ラブラドル・レトリバー (犬の種類) | | |
| 2. fluffy | ふわふわした | 3. tummy | おなか |
| 4. distinctive | 特有の | 5. companionable | 親しみやすい |
| 6. cue | 合図、しぐさ | 7. empathy | 共感 |
| 8. be hopelessly partial to～ | | | ～に盲目的な愛情を持つ |
| 9. decree | 命令 | | |

[1] 本文の(A)～(H)にそれぞれに入れるのに最も適当なものを(a)～(d)から一つ選びなさい。

- | | | |
|-------|--------------------|----------------------|
| (A) | (a) financing | (b) improving |
| | (c) preventing | (d) recording |
| (B) | (a) are used to | (b) excel at |
| | (c) struggle in | (d) study about |
| (C) | (a) As a result of | (b) As well as |
| | (c) Due to | (d) Unlike |
| (D) | (a) absent from | (b) afraid of |
| | (c) satisfied with | (d) trained for |
| (E) | (a) challenging | (b) confirming |
| | (c) marketing | (d) supporting |
| (F) | (a) advertised | (b) applied for |
| | (c) created | (d) were doubtful of |
| (G) | (a) Anxiety | (b) Attendance |
| | (c) Research | (d) Silence |
| (H) | (a) goes against | (b) goes before |
| | (c) goes beyond | (d) goes by |

[2] 下線部(あ)～(お)それぞれの意味または内容として、最も適当なものを(1)～(4)から一つ選びなさい。

(あ) They

- (1) The young students at a private day school
- (2) The dogs spending time on school campuses
- (3) The farm animals kept on a school campus in Virginia
- (4) The teachers who bring their dogs to school to help students

(い) such studies

- (1) studies into how dogs and cats socialize with humans
- (2) studies into the behavior of dogs when they feel threatened
- (3) studies into how dogs can help decrease anxiety in humans
- (4) studies into how dogs can be trained to interact with humans

(う) It

- (1) Expanding the Comfort Dog Pilot Program
- (2) Encouraging empathy among teachers in New York City
- (3) Introducing dogs into ordinary New York City classrooms
- (4) Selecting dogs for the North Shore Animal League America

(え) here

- (1) at a shelter for dogs in Virginia
- (2) at one particular high school in Brooklyn
- (3) in the New York City Department of Education
- (4) at one of the seven schools where the program was first piloted in

(お)

- (1) humans who are partial to dogs
- (2) the emotional benefits of support dogs
- (3) decrees that ban dogs from school campuses
- (4) research findings in regards to the use of support dogs

[3] In about 80 words, write a summary of the given passage in English.

A large empty rectangular box with a thin black border, intended for the student to write their summary in English. The box is currently blank.