

英 語

12 : 30 ~ 14 : 00

解 答 上 の 注 意

1. 試験開始の合図があるまで、この問題紙を開いてはならない。
2. 問題紙は 15 ページある。
3. 解答用紙は

解答用紙番号
英語 0—1

 と

解答用紙番号
英語 0—2

 の 2 枚である。
4. 解答用紙は 2 枚とも必ず提出せよ。
5. 受験番号および座席番号(上下 2 箇所)は、監督者の指示に従って、すべての解答用紙の指定された箇所に必ず記入せよ。
6. 解答はすべて解答用紙の指定された欄に記入せよ。
7. 必要以外のことを解答用紙に書いてはならない。
8. 問題紙の余白は下書きに使用してもさしつかえない。

1 次の英文を読んで、設問に答えなさい。

A few years ago, I found myself on a cold, rainy autumn day standing in front of the gates of Auschwitz-Birkenau, the infamous Nazi death camp in Poland where around a million Jews, Poles and others were murdered in gas chambers. The raw, grey weather added to the dark atmosphere. For the next few hours I wandered around the sites and exhibits detailing the horrific mass slaughter of people just for being different.⁽¹⁾ It was profoundly depressing. Yet I was supposed to be on holiday!

Tourism is associated with having fun. Indeed, the generally accepted broad definition of tourism is travel for the purposes of pleasure and leisure. But many places associated with mass death, human suffering and disasters have become popular tourist sites visited by hundreds of thousands of people. This has come to be known as “dark tourism.” So what is the attraction of such places that has transformed them into tourist sites that offer commercial opportunities for tourist businesses, turning death and suffering into financial profit? Could it be considered unethical to make money in this way?

Some sites, such as Auschwitz-Birkenau or Hiroshima, or even Ground Zero in New York at the site of the World Trade Center, are about more than just the deaths that occurred there but have a greater significance in that they mark major turning points in human history. Most people in the world have heard of these places. Other sites of mass death, such as those marking the genocide against the minority Tutsi people in Rwanda, or battlefields from local or regional wars, are significant for more localized stories of national identity. Although all these places are related to death, it can be argued that the historical significance of the site makes tourism to these places little different from other kinds of historically based tourism.⁽³⁾

Locations associated with famous assassinations, murders or tragic accidents also attract tourists. In London, for instance, one can join tours that

trace the brutal murders committed by the notorious Victorian serial killer Jack the Ripper. The spots where John F. Kennedy, Martin Luther King and John Lennon were killed are marked by commemorative plaques or informal memorials. The houses or streets where celebrities such as Princess Diana met tragic or violent ends often become sacred places for their fans, as do⁽⁴⁾ their graves.

So why are people attracted to such places?⁽⁵⁾ Some argue that dark tourism appeals to the dark side of human nature. People will crowd around a traffic accident or stop to watch a fire, which suggests that there is some part of us that is fascinated with death and destruction. In many countries in the past, for instance, criminals condemned to death were often executed in public. People would travel for miles to come and watch. Commentators nearly always describe the festive atmosphere of such crowds. Some modern dark tourism sites actively emphasize death to make the maximum impact, such as genocide sites in Rwanda that display the skulls and bones of victims where they were murdered. So there may well be an aspect of the human psyche that draws people towards death and suffering, but it is important to remember that most of these places also have a historical significance. Individual tourists who visit them are likely to have complex motives.

Whatever the motivations may be, commercializing such events and locations, especially those connected with the recent past, is considered by others to be insensitive and unethical. At Ground Zero in New York, for instance, victims' families associated with the official Visitor Center are unhappy with unofficial street salespeople who hang around the site offering cheap and poorly made publications and souvenirs. What is undeniable, however, is that dark tourism has the potential to turn suffering into profit, to commercialize and consume death and destruction. Judging from demand, for instance over 2.5 million visits to the Visitor Center at Ground Zero by 2012, it appears that the desire of the modern tourist to experience such places is unlikely to diminish.

問 1 下線部(1)の出来事が起きた場所として、Auschwitz-Birkenau 以外で、その内容が本文で具体的に述べられているものを(A)~(D)から1つ選び、記号で答えなさい。

- (A) Ground Zero in New York
- (B) Hiroshima
- (C) London
- (D) Rwanda

問 2 下線部(2)の内容を、this way が何を指すか明らかにして、40字以内の日本語で具体的に述べなさい。

問 3 下線部(3)を意味を変えずに次のように書き換えた時に、空欄(a), (b)に入る最も適切な語句をそれぞれ(A)~(D)から選び、記号で答えなさい。

... visiting these places is (a) other kinds of historically based tourism (b) the historical significance of the site.

- (a) (A) almost the same as (B) more meaningful than
- (C) not related to (D) slightly different from
- (b) (A) by means of (B) in addition to
- (C) in spite of (D) in terms of

問 4 下線部(4)の意味を、their が何を指すか明らかにして、日本語で具体的に述べなさい。

問 5 下線部(5)に対する筆者の答えとして最も適切なものを(A)~(F)から1つ選び、記号で答えなさい。

- (A) Because dark tourism combines historical significance with the dark side of human nature.
- (B) Because people appreciate the historical value of these sites.
- (C) Because public executions were part of historical tradition and entertainment in many countries.
- (D) Because skulls and bones make good tourist exhibits in Rwanda.
- (E) Because the enjoyment of death and suffering makes the motives of tourists complex.
- (F) Because the human psyche contains elements that make people fascinated by death and destruction.

問 6 本文の内容と一致しないものを(A)~(G)から3つ選び、記号で答えなさい。

- (A) Dark tourism destinations with global importance are more valid than those with localized significance.
- (B) Dark tourism will not disappear because a large number of people continue to be attracted by places related to death.
- (C) It is controversial whether commercialized dark tourism is acceptable.
- (D) Some dark tourism sites were criticized because their exhibitions were too cruel and inappropriate.
- (E) Some motives for dark tourism may be rooted in aspects of human mentality.
- (F) The author claims that tours to Ground Zero should be stopped because families of victims are seriously offended.
- (G) The author has personally participated in dark tourism.

2

次の英文を読んで、設問に答えなさい。

Some Native Americans live in *tipi*, Mongolians on the steppes live in *ger*, and Inuit build igloos from snow. What do all of these structures have in common? The answer is that they are all examples of “vernacular architecture.”

Vernacular architecture as defined here is buildings constructed without the assistance of professional architects. “Vernacular” is a word which implies “local,” so vernacular architecture should loosely be interpreted to mean local architecture. It has evolved over the centuries in various parts of the world to specifically ⁽¹⁾meet the particular environmental needs and cultural preferences of local residents. Such types of buildings, during the course of modernization, have slowly come to be replaced by modern architectural styles and materials, which ⁽²⁾give priority to efficiency, hygiene and safety. So, what meaning might vernacular architecture hold for us members of contemporary society?

All instances of vernacular architecture are sustainable constructions, as they are characterized by the use of locally available materials; (a), if the architecture is not sustainable, it is likely not vernacular. It should be noted, however, that within vernacular architecture there are as many forms of design and variations in materials as there are different environments and cultures in the world. ⁽³⁾Details of traditional building styles within one particular region can vary significantly even between villages separated by only tens of kilometers.

Factors which can have an influence on the design and material of vernacular architecture vary according to specific ways of living and physical environment. (b), temporary dwellings of nomadic peoples tend to be smaller and lighter than more permanent buildings constructed by settled peoples. Inuit igloos are created only from snow, a plentifully available local material. They possess no window in order to keep heat in. Likewise, some

people in the Middle East make effective use of the surrounding landscape by building their houses underground. The few openings to the exterior of these houses serve to trap cool air inside. Both of these types of local housing use the principle of insulation ⁽⁴⁾ to keep the interior comfortable against the severe conditions outside.

Although one might suppose that vernacular buildings are out of date and will gradually disappear from our modern society, architects and city planners in recent years have come to re-evaluate the merits of using vernacular architecture. ⁽⁵⁾ They praise its historical symbolism, aesthetically pleasing appearance, and design that is practically suited to the environment. What is more, disaster relief agencies have focused on vernacular architecture as a source of emergency shelters for disaster victims. They claim that it is easy to obtain material locally and that dwellings can be erected quickly. Some specialists also argue that there is a calming effect on users which is evoked by familiar living surroundings in comparison to the cold and unfriendly environment of prefabricated disaster shelters. Viewed in these terms, vernacular architecture may prove to be one key theme in promoting a more humane and sustainable society.

Perhaps such issues as architecture may seem of no relevance to young people setting out to study in college. However, it is assumed that a number of university graduates in Japan will earn large enough incomes to purchase or build their own houses. Imagine that in the future you had the financial capacity to custom-design your own house. To what extent might you incorporate vernacular architecture? In any event, the importance of residential architecture, and the significance of the incorporation of local designs and materials therein, are issues which are likely to continue to attract mankind's keen attention far into the future.

*nomadic peoples: peoples who travel from place to place instead of living in one location all the time

問 1 下線部(1), (2)と同じ意味の語句を(A)~(E)からそれぞれ1つ選び, 記号で答えなさい。

下線部(1): (A) achieve (B) agree (C) encounter
(D) satisfy (E) see

下線部(2): (A) make use of efficiency, hygiene and safety
(B) prove efficiency, hygiene and safety to be very useful
(C) put efficiency, hygiene and safety first
(D) take account of efficiency, hygiene and safety
(E) take advantage of efficiency, hygiene and safety

問 2 空欄(a), (b)に当てはまる最も適切な語句を(A)~(F)からそれぞれ1つ選び, 記号で答えなさい。なお, (A)~(F)の選択肢は文頭に来る場合でもすべて小文字で表記してある。

(A) for instance (B) in spite of this
(C) in this sense (D) moreover
(E) on the contrary (F) similarly

問 3 下線部(3)を日本語に訳しなさい。

問 4 下線部(4)が意味する内容を, (A)イヌイットの住居と(B)中東のある民族の住居のそれぞれについて日本語で具体的に説明しなさい。

問 5 下線部(5)の例として, 本文で述べられていないものを(A)~(E)から1つ選び, 記号で答えなさい。

(A) Vernacular architecture can withstand natural disasters well.
(B) Vernacular buildings can be constructed promptly and easily.
(C) Vernacular buildings may provide a connection to past traditions.
(D) Vernacular constructions are visually appealing.
(E) Vernacular housing may provide comfortable shelters for disaster victims.

問 6 本文の内容と一致しないものを(A)~(G)から3つ選び、記号で答えなさい。

- (A) Igloos suit the specific natural conditions under which Inuit live.
- (B) Settled peoples are likely to have bigger houses than nomadic peoples.
- (C) The author believes that it is good for young people to think about sustainable construction using local materials.
- (D) The author suspects that vernacular buildings are old-fashioned and will eventually become extinct.
- (E) Until recently contemporary society had substituted modern construction styles for traditional residential styles.
- (F) Vernacular architecture is supposed to be better than modern construction in terms of safety.
- (G) Vernacular architecture can sometimes be constructed with sustainable materials which are not local.

3

Read the following passage.

I have been working for a Japanese cell phone company in Tokyo for the last 15 years. It's a secure job in a major company and I enjoy a relatively high salary for my age. I leave home early and it takes about two hours on a crowded train to get to the office. I get Sunday off, but on the other days I'm usually in my office till nine o'clock, or even midnight on occasion. But I enjoy seeing the customers excited about our new products and services. Every August I take a six-day summer vacation, usually at my parents' place in Toyama. It's nice to enjoy the space of the countryside after my cramped apartment in the suburbs. However, I spend two days travelling there and back, and then it's straight back to work the next day.

Last summer, however, I was able to take 10 days off in August and used the rare chance to take my wife on a foreign holiday by going to visit my old friend, Pierre, in Paris. He and I met at university in the US nearly 20 years ago when we were both international exchange students. We shared a love of tennis and soon became good friends, and have stayed in touch. He now works as a supervisor in a post office in eastern Paris.

It was lovely to see Pierre again and spend time in the spacious apartment he shares with his wife. I was very surprised to find that they were just back from a month-long summer vacation in southern France and Switzerland. Pierre told us that this is perfectly normal in his job, and couldn't believe his ears when I mentioned that my usual vacation is around a week and that I work 12 hours a day, six days a week. His usual workday, he said, was from 9:00 to 16:00. He wasn't joking; he was back home by bicycle by 16:20 every day. He likes his job as the postal service fulfills a vital function in society by connecting people both domestically and internationally. On hearing his story, though, I began to reflect upon my own life and work. Am I working to live, or just living to work?

Answer questions A to C **in English**. You may use words and ideas from the text, but you **must not** copy complete sentences.

Question A

Describe how the author and his friend Pierre got to know each other and became good friends.

They met as _____
_____ and soon became good friends because they were both
_____.

Question B

Complete the following sentences describing Pierre's life.

1. On workdays, a 20-minute journey by bike _____.
2. During summer, it is perfectly normal for Pierre _____
_____.

Question C

The text describes two contrasting examples of work-life balance in France and Japan. In your opinion, what are the advantages and disadvantages of the Japanese style work-life balance? Write a 70–100 word paragraph, providing specific reasons to support your opinion.

4 Read the following transcript [I] of a conversation among three student friends, Anne, Ben and Chris, who meet up to go out for the evening. Then, read the summary of the transcript [II]. The summary contains 12 blanks. For each blank, choose the most appropriate option from the list. Each option can be used only once. On your answer sheet, write the letter (A, B, C, etc.) that corresponds to your choice.

[I]

Anne (A): Hey Chris, here you are at last!

Chris (C): Sorry I'm late, I couldn't find this place.

Ben (B): Didn't you get the link I sent you with the map?

C: No, I've cancelled my smartphone and stopped using social media as I'm worried about being spied on.

A: What are you talking about? You can't live without a smartphone these days.

C: But I've heard that the police and intelligence services can now follow everything we do. They can read our emails, look at our posts on social media, track us from our mobile phone signals, even check our bank accounts. I don't want people nosing into my affairs.

B: Oh come on, you're exaggerating!

C: No I'm not! Remember that whistleblower in America a couple of years ago? He said that the security services there track millions of personal messages on email and social media. I don't want the authorities to know about my private life! Look, there's probably someone watching us right now on that security camera over there.

A: You really are paranoid! What's the problem with that? Security cameras are really important for public safety and help the police catch thousands of criminals every year. Mobile phone records are very useful for that too. If you're not doing anything wrong you don't need to worry.

C: But there are too many of them. Somebody is watching us almost every second. There's no privacy and I can't relax anymore. OK, so they can catch serious criminals but I'm worried that they will be used for social control, like identifying people at political rallies or stopping kids hanging around in parks having fun.

A: But that's not likely. We don't live in a dictatorship here.

C: But it's getting that way all the time. Governments everywhere are using the power of computers to control us. They are imposing new measures like individual identification numbers that can be linked to personal information — bank accounts, health records, things like that — so they can know exactly what we are up to, how much we spend, what we spend it on, how often we travel abroad and where we go, and so on. And at the same time the government makes new laws to keep its own information secret and tries to control the media. It's very disturbing. Maybe one day we'll all have individual microchips inserted under our skin!

B: Don't be so concerned, it's not like that at all. You've been watching too many science fiction films. Our modern societies are so complicated that it's much more efficient to link all this information up to provide a better service for citizens. And what's wrong with keeping some things secret? Terrorism is a real threat nowadays and the security and intelligence services are just trying to keep us safe.

C: You're trusting them too much. If we don't stand up to this now we will lose all our freedoms before we know it.

A: Calm down. Look, when did any government authority actually really intervene in your daily life and stop you doing anything? We have much more freedom now to travel and enjoy ourselves than ever before. A lot of that is due to the power of the internet and social media — there are so many more opportunities to link up with new people and discover new things.

B: Yes, let's forget it and go out. I'm getting hungry!

C: OK, but I need to stop by an ATM to get some cash as I refuse to pay by card these days.

A: You're impossible!

[II]

Three friends are discussing how modern technology can allow the government to spy on and (1) in the private lives of citizens. Chris is extremely worried about developments that let intelligence services monitor private emails and social media posts. In fact he is so worried that he has stopped using such forms of communication (2) his smartphone. Anne and Ben, on the other hand, are not that nervous about this and enjoy the (3) offered by the internet and other communication technologies.

Chris is also (4) of security cameras and feels that he is always being watched wherever he goes. Anne and Ben disagree; instead, they point out how security cameras and other ways of tracking people's location, such as mobile phone records, have become very important and effective tools for (5) crime.

Next, (6) personal identification numbers and their linkage to personal records are discussed. Anne and Ben feel that this is a useful way to (7) information in a complex society and provide better services for citizens. Chris, though, feels that he is being spied on and that his bank and health details are no (8) of the government. He is also angry that while the government knows everything about him, it uses the law to keep some of its own information secret. The other two are not convinced and (9) the efforts of the government to combat terrorism, even if it means keeping some information (10).

Anne and Ben think that Chris is being impractical and far too emotional about the issue and should relax and enjoy the benefits of modern life. For

his part, Chris thinks his friends are too (11) and that such developments are dangerous for (12). He wants to fight these trends and has decided to use such technology as little as possible.

- | | | |
|----------------|-------------------|----------------|
| (A) as well as | (B) business | (C) committing |
| (D) compulsory | (E) confidential | (F) confusing |
| (G) democracy | (H) economy | (J) except |
| (K) fighting | (L) hide | (M) interfere |
| (N) jobs | (O) make | (P) manage |
| (Q) naïve | (R) opportunities | (S) oppose |
| (T) optional | (U) support | (W) surprised |
| (X) suspicious | (Y) unacceptable | (Z) work |