

[I] 次の英文を読んで設問に答えなさい。本文の各パラグラフに付された①～⑤の番号を確認して解答しなさい。

① Cities are built as human habitats, but of course, we're not the only animals living in them. Among the many species alongside us are those known as synanthropes—from the Greek *syn*, “with,” and *anthropos*, “human”—who have adapted to live in close proximity to us. We mostly view them as pests: pigeons, raccoons, and rats. , appreciating their survival in our built environment can in turn reveal our impact on ecology, and how what we construct for ourselves—whether it be a landscape or convenient trash cans—can be of vital importance to .

② (a) an August evening in Manhattan, after a rain that left the sidewalks gleaming*, I was one of about 20 people who departed (b) staggered* groups from the southeast corner of Central Park and entered the darkness of its paths. Back (c) the 19th century, the park's trees were meticulously planted, its glacial rocks blasted to smooth lawns, and its lake created where once there was a swamp*. (あ)Although the park was originally planned to bring a rural landscape into New York City for the improvement of human life, Central Park is now a refuge for wildlife, too.

③ Armed (d) flashlights and headphones, we were guided by a 35-minute audio tour that highlighted one of those synanthropes, the raccoon. The tour is called “The Washing Bear,” a name that comes from how raccoons seem to wash their food in water, when in fact they are wetting their highly sensitive hands so they can examine the food. This audio tour is the latest (e) a series of immersive experiences from the Synanthrope Preserve, a collaboration between two New York-based creators: interdisciplinary artist Gal Nissim and experience designer Jessica Scott-Dutcher.

④ “We wanted to shift perspectives about urban nature and around animals that share our habitat,” Nissim told me. “We were mainly interested in these synanthropic animals and the animals that people tend to not like very much. (い)We were wondering how we could open this up as a wider discussion and maybe show their side of the story.” For each sound walk, Nissim and Scott-Dutcher extensively investigate these urban animals, learning (f) park rangers, researchers, and the animals' local fans.

⑤ Although many urbanites* detest* these creatures, other humans form relationships with them. Nissim and Scott-Dutcher's first tour, a pigeon walk in Washington Square Park, ends with a man who feeds the birds almost every day. , in Central Park, they encountered someone so familiar

with the raccoons that he had names for individuals, such as “Yoda*” for a particularly old animal.

⑥ “I think that it’s really easy to just view raccoons as ‘trash pandas,’ but they do have this complex shadow world that happens parallel to ours, with their own social structures and interests that we influence, but are completely independent,” said Scott-Dutcher. Indeed, on “The Washing Bear,” Scott-Dutcher describes raccoons as “(ㄋ)our little shadows.”

⑦ We had not seen a raccoon as we plunged into the deeper darkness of the Ramble, a dense woodland cut with serpentine* paths that most avoid after sunset. (ㄎ)There the city street noise was gone, and the hum of cicadas* was punctuated* by the clicking of red bats using their echolocation* to catch insects.

⑧ Finally, we arrived at a favorite nighttime scavenging* spot: a group of trash cans that brim* with garbage at the end of a busy summer day. There was a rat stuffing a dirty napkin in its mouth, but no raccoons. Then, up in the crook* of a trunk, my flashlight caught the eyeshine of a little masked face.

⑨ “We don’t take you to a secret place in the park,” Scott-Dutcher said. “All the places that you go to are 100-percent the most touristy and active places in the park during the day. (ㄆ)Just going at a slightly different time with a slightly different mindset can show you something remarkable.”

⑩ Throughout the sound walk, the artists raise questions about our preconceptions of the natural world and how humans have altered it, whether by creating ecological barriers or through patterns of trash accumulation and removal.

⑪ The nocturnal journey ended on a bridge over an artificial lake fed by a stream sourced from city tap water, reflections from apartment buildings and skyscrapers rippling on its surface. (ㄇ)In the countryside, raccoons would fish at waters like this; here, human design has resulted in new animal behavior. The Synanthrope Preserve asks that we appreciate our roles in this shared urban existence, and maybe (ㄉ)think twice about what we toss in the trash: It could be another animal’s next meal.

設問

問1 パラグラフ①ではsynanthropesはどのように説明されているか、日本語25字以内で書きなさい。

問2 パラグラフ①の空欄 に入れるのに最もふさわしい語はどれか、選択肢から選んでその番号を解答欄に書きなさい。

- 1 Consequently
- 2 Indeed
- 3 Therefore
- 4 Yet

問3 パラグラフ①の空欄 に入れるのに最もふさわしい語はどれか、選択肢から選んで、その番号を解答欄に書きなさい。 解答欄は問2の解答欄と同一行にある。

- 1 me
- 2 them
- 3 us
- 4 you

問4 パラグラフ②～④の空欄 (a)～(f)に入れるのに最もふさわしい語を選択肢から選んで、その番号を解答用紙に書きなさい。なお、選択肢は文頭にくる語もすべて小文字で始めてあり、同じ語を複数回使用してよいものとする。

- | | | | |
|------|------|-------|--------|
| 1 at | 2 by | 3 for | 4 from |
| 5 in | 6 of | 7 on | 8 with |

問5 パラグラフ②の下線部 (あ) を日本語に訳しなさい。

問6 パラグラフ③によると、“The Washing Bear”というツアー名は、アライグマのどのような行動に由来しているか、日本語25字以内で書きなさい。

問7 パラグラフ④の下線部 (い) をthisが何を指すかを明らかにして日本語に訳しなさい。

問8 パラグラフ⑤の空欄 に入れるのにふさわしい語はどれか、選択肢から選んで、その番号を解答欄に書きなさい。解答欄は、問2・問3の解答欄と同一行にある。

- 1 As a result
- 2 By contrast
- 3 Likewise
- 4 Nevertheless

問9 パラグラフ⑥の下線部(う)について、アライグマをなぜこのように呼ぶのか、日本語70字以内で説明しなさい。

問10 パラグラフ⑦の下線部(え)をgoneを使わずに同じ意味になるように英語で書き換えなさい。

問11 パラグラフ⑧をこの記事の筆者が書いた目的は何か、選択肢から選んで、その番号を解答欄に書きなさい。解答欄は、問2・問3・問8の解答欄と同一行にある。

- 1 To describe Central Park as a daytime tourist attraction.
- 2 To emphasize the problems caused by synanthropes.
- 3 To illustrate the interesting aspects of urban animals' nighttime behavior.
- 4 To show how human activity positively affects animals' behavior in the city.
- 5 To show that raccoons are sensitive and sociable animals.

問12 パラグラフ⑨の下線部(お)を15語以内の英語で同じ意味になるように書き換えなさい。

問13 パラグラフ⑩の趣旨は何か。選択肢から選んで、その番号を解答欄に書きなさい。解答欄は、問2・問3・問8・問11の解答欄と同一行にある。

- 1 The sound walk encourages people to rethink their ideas about nature and human impact.
- 2 The sound walk explains how natural changes happen without human involvement.
- 3 The sound walk focuses on teaching practical ways of removing trash from the environment.
- 4 The sound walk invites people to admire nature and forget how humans have affected it.

問14 パラグラフ⑪の下線部(か)をhereがどのような場所を指しているかが分かるようにして、日本語に訳しなさい。

問15 パラグラフ⑪の下線部(き)には、筆者のどのような懸念と主張が込められていると考えられるか、本文の内容に基づいて40語以内の英語で説明しなさい。

[II] Read the passage below and answer the questions that follow it.

Few facts about modern life seem more indisputable than how busy everyone seems to be. Across the industrialised world, large numbers of survey respondents tell researchers they're overburdened with work, at the expense of time with family and friends. And ⁽¹⁾it's possible that the most overwhelmed people weren't even asked how they felt: according to one ingenious 2014 study, one major reason people decline to take part in surveys is...that they feel too busy.

You might assume the explanation is straightforward: we feel so much busier these days because we've got so much more to do. ア. The total time people are working—whether paid or otherwise—has not increased in Europe or North America in recent decades. Modern parents who worry they're spending insufficient time with their children spend significantly more of it than those in generations past. "⁽²⁾The headline changes over the last 50 years are that women do a whole lot less unpaid work, and a whole lot more paid work, and men do quite a bit less paid work, and a whole lot more unpaid work," says Jonathan Gershuny, of the Centre for Time Use Research at Oxford University. But "the total amounts of work are pretty much exactly the same."⁽³⁾さらに、データはまた、最も忙しいと主張する人々は概してそうではないことも示している。

What's going on? Part of the answer is simple economics. As economies grow, and the incomes of the better-off have risen over time, time has literally become more valuable: any given hour is worth more, so we experience more pressure to squeeze in more work. But it's also a result of the kind of work in which many of us are engaged. ⁽⁴⁾In former eras, dominated by farming or manufacturing, labour could certainly be physically punishing—but it obeyed

certain limits. You can't harvest the crops before they're ready; you can't make more physical products than the available material allows.

But in the era of what management consultant Peter Drucker called “knowledge work”, イ. We live in an “infinite world”, says Tony Crabbe, author of the book *Busy: How to Thrive in a World of Too Much*. There are *always* more incoming emails, more meetings, more things to read, more ideas to follow up—and digital mobile technology means you can easily crank through* a few more to-do list items at home, or on holiday, or at the gym. The result, ウ, is feeling overwhelmed: we're each finite human beings, with finite energy and abilities, attempting to get through an infinite amount. We feel a social pressure to “do it all”, at work and at home, but that's not just really difficult; エ.

(5) With that kind of time pressure weighing us down, it's hardly surprising that we live with one eye on the clock. But psychological research demonstrates that this kind of time-awareness actually leads to worse performance (not to mention reduced levels of compassion). So (6) the ironic consequence of the “busy feeling” is that we handle our to-do lists less well than if we weren't so rushed. The economist Sendhil Mullainathan and the behavioural scientist Eldar Shafir describe this as a problem of “cognitive bandwidth”: feelings of scarcity, whether money or time, (a) on the mind, thereby (b) decision-making. When you're busy, you're more likely to make poor time-management choices—taking on commitments you can't handle, or (c) trifling tasks over crucial ones. A vicious spiral (d) in: your feelings of busyness leave you even busier than before.

Arguably worst of all, this mindset spreads to infect our leisure time—so that even when life finally does (e) an hour or two for recuperation, we end up feeling like that ought to be spent “productively”, too. “The most pernicious* thing is this tendency we have to (f) productivity to realms of life that should, by their very nature, be devoid* of that criterion*,” argues Maria Popova, who runs the popular ideas blog *Brain Pickings*. She watched it happen with one of her own hobbies: photography. “In my past life, I walked around everywhere with a professional camera,” she says. “But now the sharing”—the idea that the reason for taking photos is to post them on Facebook or Instagram—“has become its own オ.

If there's a solution to the busyness epidemic, other than the universal enforcement of a 21-hour workweek—it may lie in clearly (g) just how irrational our attitudes have become. Historically, the ultimate symbol of wealth, achievement and social superiority was the freedom not to work:

(7) the true badge of honour, as the 19th-century economist Thorstein Veblen put it, was leisure. Now, it's busyness that has become the indicator of high status. "The best-off in our society are often very busy, and have to be," says Gershuny. "You ask me, am I busy, and I tell you: 'Yes, of course I'm busy—because I'm an important person!'"

To see how absurd it is to value sheer activity in this manner, consider a story told by the behavioural economist Dan Ariely, about a locksmith* he once met. Early in his career, the locksmith "was just not that good at it: it would take him a really long time to open the door, and he would often break the lock," Ariely says. Still, people were happy to pay his fee and throw in a tip. As he got better and faster, though, they complained about the fee, and stopped tipping. You'd think they would value regaining access to their house or car more swiftly. But what they really wanted was —even if it meant a longer wait.

(8) 私たちはあまりにも頻繁に、他人に対してだけでなく、自分自身に対しても、同じような態度を取ってしまう: we measure our worth not by the results we achieve, but by how much of our time we spend *doing*. We live frenetic* lives, at least in part, because it makes us feel good about ourselves. To put it mildly, this makes no sense. Perhaps we'd pause long enough to realise (9) that—if we weren't so damn busy.

Questions

- 1 Regarding the underlined part marked (1), what is the author's point? Select the most suitable option from A~E and mark the letter on your answer paper.
- A Although many surveys have been conducted, results differ considerably.
 - B Survey respondents may not be entirely honest in their responses.
 - C Survey results tend to exaggerate the number of people who feel overburdened with work.
 - D The number of people feeling overburdened with work may be even larger than surveys suggest.
 - E There has been only one major study focusing on how many people feel overburdened with work.

2 Select the most suitable option from A~D to fill the space marked . Mark the letter on your answer paper. On the answer paper, the space for the answer to Q2 is on the same line as the space for Q1.

- A And that's true to some degree
- B And you'd be absolutely right
- C But in fact the opposite is true
- D But you'd be wrong

3 What is the main point of the underlined part marked (2)? Select the most suitable option from A~E and mark the letter on your answer paper. On the answer paper, the space for the answer to Q3 is on the same line as the space for Q2.

- A Attitudes regarding work and gender have changed over time.
- B Current data regarding work indicate a significant gender imbalance.
- C If unpaid work is included, women now do more work than men.
- D Men are typically more demanding than women regarding pay.
- E The gender pay gap has been all but eradicated over the last half century.

4 Translate the underlined sentence marked (3) into English.

5 Translate the underlined sentence marked (4) into Japanese.

6 Select the most suitable option from A~D to fill the space marked . Mark the letter on your answer paper. On the answer paper, the space for the answer to Q6 is on the same line as the spaces for Q1~Q3.

- A it's the same
- B that's changed
- C we have more materials
- D workers are smarter

7 Select the most suitable option from A~D to fill the space marked . Mark the letter on your answer paper. On the answer paper, the space for the answer to Q7 is on the same line as the spaces for Q1~Q3 and Q6.

- A apparently
- B inevitably
- C occasionally
- D surprisingly

8 Select the most suitable option from A ~ E to fill the space marked 工 . Mark the letter on your answer paper. On the answer paper, the space for the answer to Q8 is on the same line as the spaces for Q1~Q3 and Q6~Q7.

- A It's a challenge that requires physical strength
- B It's a mathematical impossibility
- C It's difficult but achievable
- D It's extremely stressful for many people
- E It's something that can be done without much effort

9 Regarding the underlined sentence marked (5), what does the author mean? Select the most suitable option from A ~ D and mark the letter on your answer paper. On the answer paper, the space for the answer to Q9 is on the same line as the spaces for Q1~Q3 and Q6~Q8.

- A Although time pressure has decreased recently, people need to watch the clock closely.
- B Because time pressure is physically exhausting, people often get tired eyes from watching the clock.
- C Living under heavy time pressure naturally leads people to pay constant attention to time.
- D People are surprised to find that they have begun to worry too much about time.

10 Translate the underlined sentence marked (6) into Japanese.

11 Select the most suitable verb from the list below to fill each of the spaces marked (a) ~ (g). Change the form of the verb where necessary, and write your answers on the answer paper. Do not select any of the words more than once.

- | | | | | |
|----------|---------|--------|------------|------|
| apply | approve | impair | improve | kick |
| perceive | permit | prey | prioritise | run |

12 Select the most suitable option from A ~ D to fill the space marked 才 . Mark the letter on your answer paper. On the answer paper, the space for the answer to Q12 is on the same line as the spaces for Q1~Q3 and Q6~Q9.

- A burden
- B opportunity
- C reward
- D solution

- 13 Regarding the underlined part marked (7), in what sense was leisure “a badge of honour”? Explain in Japanese in about 40 characters.
- 14 Select the most suitable option from A ~ D to fill the space marked 力. Mark the letter on your answer paper. On the answer paper, the space for the answer to Q14 is on the same line as the spaces for Q1~Q3, Q6~Q9, and Q12.
- A for the locksmith to be extra careful not to break the lock
 B to avoid throwing in a tip
 C to be certain of regaining access to their house or car
 D to see the locksmith putting in the time and effort
- 15 Translate the underlined part marked (8) into English.
- 16 What does the underlined word marked (9) refer to? Explain in English in under 20 words.
- 17 When you feel too busy, how do you deal with it? Write about 80 words in English to explain what you do and why. In your answer, you do not need to refer to the ideas mentioned in the passage.

NOTES

brim	be full to the point of overflowing
cicada	a large bug with long transparent wings
crank through	to complete (tasks) quickly and efficiently
criterion	a standard or principle by which something is judged, or with the help of which a decision is made
crook	a part of something that is hook-shaped, curved, or bent
detest	dislike intensely
devoid (of)	completely without something
echolocation	the use of reflected sound waves for finding things, especially by creatures such as dolphins and bats
frenetic	fast and energetic in a rather wild and uncontrolled way
gleam	shine brightly, especially with reflected light
locksmith	a person whose job is making, fitting and repairing locks
pernicious	having a harmful effect, especially in a gradual or subtle way
punctuate	<i>literary</i> to be interrupted by something, especially when this is repeated
scavenge	search for and collect (anything usable) from discarded waste
serpentine	winding like a snake
stagger	arrange events so that they do not occur at the same time
swamp	an area of low-lying ground where water collects
urbanite	a person who lives in a town or city
Yoda	a legendary old Jedi Master in the Star Wars films

Adapted from *Oxford Advanced Learner's Dictionary* and others.

[出典] 以下の資料に基づく

[I] Allison C. Meier, “Night of the Living Synanthropes.” *bloomberg.com*, 24 September 2018.

[II] Oliver Burkeman, *BBC*, 2 September 2016. (記事のタイトルは省略)