

○東大英語の日本語要約(70~80語ほか)・直近10か年過去問演習 [月 日配布]

氏名 []

演習問題

I 東大の日本語要約(第1問A)・直近10年分 (2)

- 【1】2021 **東京大学** 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【2】2020 **東京大学** 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【3】2019 **東京大学** 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【4】2018 **東京大学** 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【5】2017 **東京大学** 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【6】2016 **東京大学** 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【7】2015 **東京大学** 2/26, 前期日程 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【8】2014 **東京大学** 2/26, 前期日程 教養(文一) 教養(文二) 教養(文三) 教養(理一) 教養(理二)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【9】2013 **東京大学** 2/26, 前期日程 教養(文一) 教養(文二) 教養(文三) 教養(理一) 教養(理二)
教養(理科二類) 教養(理科三類) [宿題: 月 日まで] [済: 月 日]
 - 【10】2012 **東京大学** 2/26, 前期日程 教養 [宿題: 月 日まで] [済: 月 日]
- * 解答..... (2)

※3問目(2019年)は、著作権上の理由で、掲載なし。

【1】2021 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

(A) 以下の英文を読み、10代の若者の気質の変化について、70～80字の日本語で要約せよ。句読点も字数に含める。

Consider a study of thousands of Dutch teenagers — the youngest were aged 12 at the start — who completed personality tests each year for six or seven years, beginning in 2005. The results seemed to back up some of the stereotypes we have of messy teen bedrooms and mood swings. Thankfully this negative change in personality is short-lived, with the Dutch data showing that the teenagers' previous positive features rebound in later adolescence.

Both parents and their teenage children agree that changes occur, but surprisingly, the perceived change can depend on who is measuring, according to a 2017 study of over 2,700 German teenagers. They rated their own personalities twice, at age 11 and age 14, and their parents also rated their personalities at these times. Some revealing differences emerged: for instance, while the teenagers rated themselves as declining in ability to get along with adults, their parents saw this decline as much sharper. Also, the teens saw themselves as increasingly friendly to each other, but their parents saw them as increasingly withdrawn. "Parents, as a whole, see their children as becoming less nice," was the researchers' interpretation. On a more positive note, the parents saw their children's declines in honesty as less striking than their children did.

This mismatch may seem contradictory at first, but can perhaps be explained by the big changes underway in the parent-child relationship brought on by teenagers' growing desire for autonomy and privacy. The researchers point out that parents and teens might also be using different reference points — parents are measuring their teenagers' features against a typical adult, while the teenagers are comparing their own features against those displayed by their peers.

This is in line with several further studies, which also reveal a pattern of a temporary reduction in advantageous features — especially niceness and self-discipline — in early adolescence. The general picture of the teenage years as a temporary personality conflict therefore seems accurate.

○1回目（下書き）

(80語)

○2回目（清書）

(80語)

○解答例

(80語)

【2】2020 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

(A) 以下の英文は、高齢者にやさしい(age-friendly)町づくりを促進するための世界的な取り組みについて論じたものである。この文章の内容を70～80字の日本語で要約せよ。句読点も字数に含める。

The age-friendly community movement has emerged as a powerful response to the rapidly growing aging population. Although definitions of “age-friendly community” vary, reflecting multiple approaches and methods, many models highlight the importance of strengthening social ties and promote a vision that takes into account all ages. For example, Kofi Annan, who served as the seventh Secretary-General of the United Nations, declared in the opening speech at the UN International Conference on Aging in 1999, “A Society for All Ages embraces every generation. It is not fragmented, with youths, adults, and older persons going their separate ways. Rather, it is age-inclusive, with different generations recognizing and acting upon their common interests.”

The World Health Organization and other international organizations further articulate this premise by defining aging as a lifelong process: “We are all aging at any moment in our life and we should all have the opportunity to do so in a healthy and active way. To safeguard the highest possible quality of life in older age, WHO endorses the approach of investing in factors which influence health throughout the life course.”

In practice, however, the age-friendly community movement has focused primarily upon the needs and interests of older adults and their caregivers and service providers. In doing so, it has failed to gather enough data from youth and families about what produces good living conditions in a city or about opportunities for and barriers against working together with older adults.

What accounts for this gap between vision and practice? One answer may lie in the common assumption of the age-friendly community movement that what is good for older adults is good for everyone. In other words, if the age-friendly movement succeeds in making communities suitable for older adults, those communities will then be suitable for all generations. While there are many shared interests among different generations, recent studies in the United States and Europe indicate that young adults and older adults differ in their voting patterns and attitudes more than at any time since the 1970s. These studies suggest that in order to fully understand what constitutes a city that is friendly to people at different stages of the aging process, it is critical to gather data from multiple generations about what makes a city good for both growing up and growing older.

○ 1回目 (下書き)

(80 語)

○ 2回目 (清書)

(80 語)

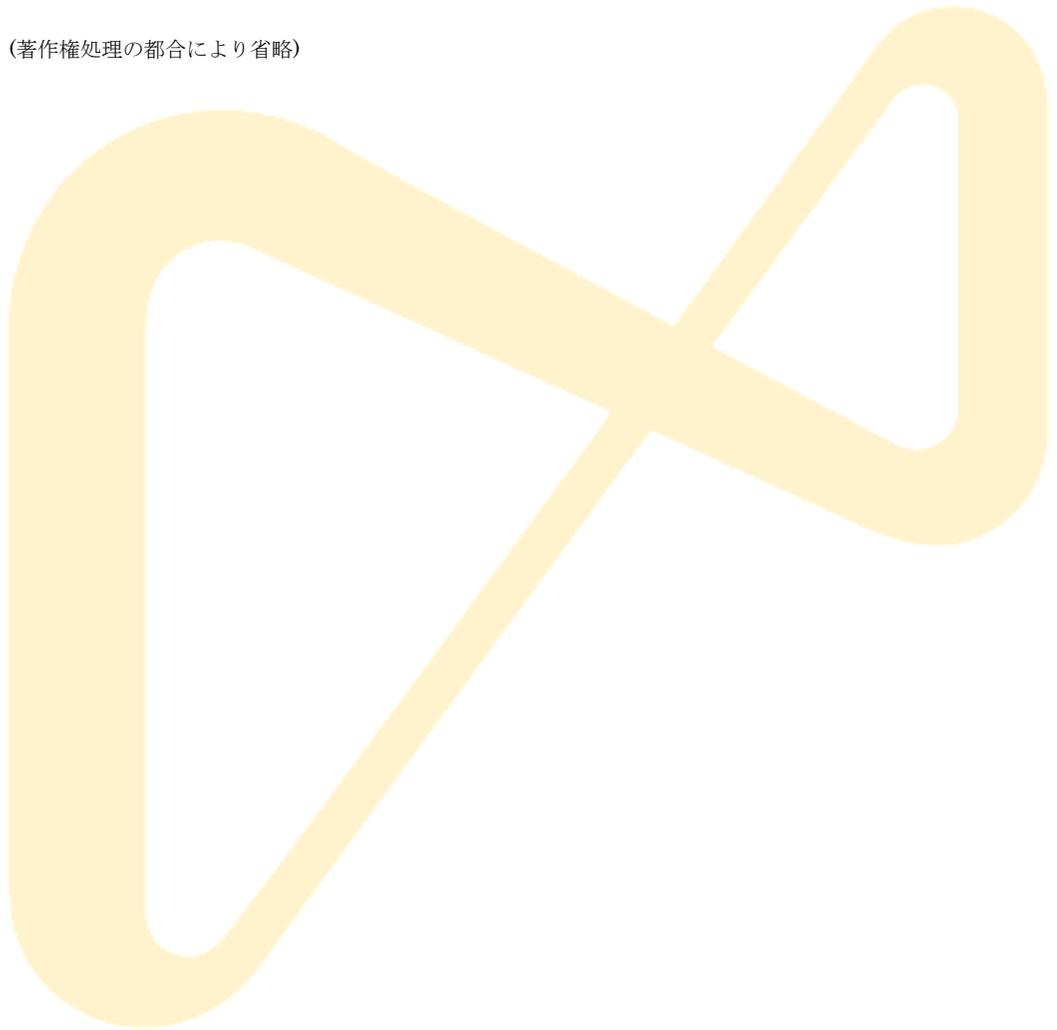
○ 解答例

(80 語)

【3】2019 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

(A) 以下の英文を読み, ヨーロッパで生じたとされる変化の内容を 70~80 字の日本語で要約せよ。句読点も字数に含める。

(著作権処理の都合により省略)



【4】2018 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

(A) 次の英文の要旨を70～80字の日本語にまとめよ。句読点も字数に含める。

Rumours spread by two different but overlapping processes: popular confirmation and in-group momentum. The first occurs because each of us tends to rely on what others think and do. Once a certain number of people appear to believe a rumour, others will believe it too, unless they have good reason to think it is false. Most rumours involve topics on which people lack direct or personal knowledge, and so most of us often simply trust the crowd. As more people accept the crowd view, the crowd grows larger, creating a real risk that large groups of people will believe rumours even though they are completely false.

In-group momentum refers to the fact that when like-minded people get together, they often end up believing a more extreme version of what they thought before. Suppose that members of a certain group are inclined to accept a rumour about, say, the evil intentions of a certain nation. In all likelihood, they will become more committed to that rumour after they have spoken to each other. Indeed, they may move from being tentative believers to being absolutely certain, even though their only new evidence is what other members of the group believe. Consider the role of the internet here: when people see many tweets or posts from like-minded people, they are strongly inclined to accept a rumour as true.

What can be done to reduce the risk that these two processes will lead us to accept false rumours? The most obvious answer, and the standard one, involves the system of free expression: people should be exposed to balanced information and to corrections from those who know the truth. Freedom usually works, but in some contexts it is an incomplete remedy. People do not process information in a neutral way, and emotions often get in the way of truth. People take in new information in a very uneven way, and those who have accepted false rumours do not easily give up their beliefs, especially when there are strong emotional commitments involved. It can be extremely hard to change what people think, even by presenting them with facts.

○ 1回目 (下書き)

(80 語)

○ 2回目 (清書)

(80 語)

○ 解答例

(80 語)

【5】2017 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

(A) 次の英文の要旨を、70～80字の日本語にまとめよ。句読点も字数に含める。

According to one widely held view, culture and country are more or less interchangeable. For example, there is supposed to be a “Japanese way” of doing business (indirect and polite), which is different from the “American way” (direct and aggressive) or the “German way” (no-nonsense and efficient), and to be successful, we have to adapt to the business culture of the country we are doing business with.

A recent study has challenged this approach, however. Using data from 558 previous studies over a period of 35 years, this new research analyzed four work-related attitudes: the individual versus the group; the importance of hierarchy and status; avoiding risk and uncertainty; and competition versus group harmony. If the traditional view is correct, differences between countries ought to be much greater than differences within countries. But, in fact, over 80% of the differences in these four attitudes were found within countries, and less than 20% of the differences correlated with country.

It’s dangerous, therefore, to talk simplistically about Brazilian culture or Russian culture, at least in a business context. There are, of course, shared histories and languages, shared foods and fashions, and many other shared country-specific customs and values. But thanks to the many effects of globalization — both in human migration and the exchange of technologies and ideas — it’s no longer acceptable to generalize from country to business culture. A French businessperson in Thailand may well have more in common with his or her Thai counterparts than with people back in France.

In fact, occupation and socioeconomic status are much better predictors of work values than country of origin. A hundred doctors from different countries, for example, are much more likely to share attitudes than a hundred Britons from different walks of life. Language aside, a truck driver in Australia is likely to find an Indonesian truck driver more familiar company than an Australian lawyer.

Successful negotiation depends on being able to predict the actions of the other party. In an international context, to the extent that our judgments arise from ideas about national characteristics, we are likely to make the wrong predictions and respond inappropriately. Cultural stereotyping by country is just bad business.

○ 1回目 (下書き)

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○ 2回目 (清書)

(80 語)

○ 解答例

(80 語)

【6】2016 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

(A) 次の英文の要旨を、100～120字の日本語にまとめよ。句読点も字数に含める。

The notion of “imagined family” helps us to understand how group feelings can be extended beyond real family. Because humans evolved in small groups whose members were closely related, evolution favored a psychology designed to help out members of our close families. However, as human societies developed, cooperation between different groups became more important. By extending the language and sentiments of family to non-family, humans were able to create “imagined families” — political and social communities able to undertake large-scale projects such as trade, self-government, and defense.

By itself, though, this concept still can't explain why we consider all members of such a community to be equal. Imagined family differs from real family not only by the lack of genetic ties, but also by the lack of distinction between near and distant relatives. In general, all members of a brotherhood or motherland have equal status, at least in terms of group membership, whereas real family members have different degrees of relatedness and there is no fixed or firm way of defining family membership or boundaries. We need to search for a more fundamental factor that unites people and creates a strong bond among them.

At a deeper level, human communities are united by a well-known psychological bias which is believed to be universal. Studies of childhood development across cultures indicate that people everywhere tend to attribute certain essential qualities to human social categories such as race, ethnicity, or dress. This mental attitude has been used to generate notions of “in-group” versus “out-group,” and to give coherence to a group where initially there was none, dramatically enhancing the group's chance of survival. However, this can also lead us to see an “out-group” as a different biological species, increasing the risk of hostility and conflict. Throughout history, and likely through human prehistory, people have routinely organized themselves to fight or dominate others by seeing them as belonging to a different species.

【7】2015 東京大学 2/26, 前期日程 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類)

(A) 次の英文の内容を、70～80字の日本語に要約せよ。句読点も字数に含める。

We like to think that humans are supremely logical, making decisions on the basis of hard data and not on impulse. But this vision of *homo economicus* — a person who acts in his or her best interest when given accurate information — has been shaken, especially by discoveries in the emerging field of risk perception. It has been found that humans have great difficulty in accurately gauging risk. We have a system that gives us conflicting advice from two powerful sources — logic and instinct, or the head and the gut.

Our instinctive gut reactions developed in a world full of hungry wild animals and warring tribes, where they served important functions. Letting the amygdala (in the brain's emotional core) take over at the first sign of danger, milliseconds before the neo-cortex (the thinking part of the brain) was aware that a spear was headed for our chest, was probably a very useful adaptation. Even today those gut responses save us from getting flattened by buses or dropping a brick on our toes. But our amygdala is not suited for a world where risks are measured by clicks on a radiation detector.

A risk-perception apparatus designed for avoiding wild animals makes it unlikely that we will ever run screaming from fatty food. “People are likely to react with little fear to certain types of objectively dangerous risk that evolution has not prepared them for, such as hamburgers, automobiles, and smoking, even when they recognize the threat at a conscious level,” says one researcher. Even Charles Darwin failed to break the amygdala's iron grip on risk perception. As an experiment, he placed his face up against the rattlesnake cage at the London Zoo and tried to keep himself calm and unmoved when the snake struck the plate glass. He failed.

A whole industry has developed around conquering the fear of flying, but while we pray not to be one of the roughly five hundred annual airline casualties around the world, we give little thought to driving to the grocery store, even though more than one million people die in automobile accidents each year.

○1回目（下書き）

(80語)

○2回目（清書）

(80語)

○解答例

(80語)

【8】2014 東京大学 2/26, 前期日程 教養(文一) 教養(文二) 教養(文三) 教養(理一) 教養(理二) 教養(理三)

(A) 次の英文の内容を、80～100字の日本語に要約せよ。句読点も字数に含める。

I live in a nice old apartment building in Edinburgh: several floors of individual flats, all connected by an internal staircase made of sandstone. The building is at least a century old, and nowadays each of those sandstone steps is looking a little worn.

This wear is the result of a century of people walking up and down from their flats. As they have left for and returned from work, as they have gone out to the shops or for dinner, many times a day the feet of the people living here have fallen upon each stair.

As every geologist knows, even a small force, repeated over a large enough stretch of time, can add up to some very large effects indeed. A century of footsteps is quite a lot. If each of thirty-five residents travelled up and down the staircase four times a day on average, then each step has been struck by at least ten million feet since it was laid down.

When I climb this staircase to my flat, I enjoy the daily reminder that humans are a geological force. If ten million people were all sent up this staircase one by one, it would take less than eight months for their feet to wear away a centimeter of sandstone.

And then, consider that ten million people is but a small fraction of the seven billion people currently in the world. If you could somehow use the feet of all of those people at once, then you could grind meters of rock away in a few moments. A few more repetitions and you'd have an impressive hole. Keep going for a few hours, and you could produce a new valley.

This might seem like a rather unrealistic thought experiment, but it does highlight, in a rather literal way, the idea of a carbon footprint, which is a measure of the environmental impact of human actions. When it comes to our carbon footprints, the entire planet is the staircase. Our individual contribution — the energy we consume, the waste we produce — may seem insignificant, hardly something that is going to affect the planet. But when you multiply by seven billion, the small environmental impact of any one person becomes a very weighty footprint indeed. It's not surprising that Earth is as worn down as my old staircase.

注：

geologist, geological < geology 地質学

○ 1回目 (下書き)

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○ 2回目 (清書)

(100 語)

○ 解答例

(80 語)

【9】2013 東京大学 2/26, 前期日程 教養(文一) 教養(文二) 教養(文三) 教養(理一) 教養(理二) 教養(理三)

(A) 次の英文の内容を、70～80字の日本語に要約せよ。句読点も字数に含める。

The silk that spiders use to build their webs, trap their prey, and hang from the ceiling is one of the strongest materials known. But it turns out it's not just the material's exceptional strength that makes spiderwebs so durable.

Markus Buehler, an associate professor of civil and environmental engineering, previously analyzed the complex structure of spider silk, which gains strength from different kinds of molecular interactions at different scales. He now says a key property of the material that helps make webs strong is the way it can soften at first when pulled and then stiffen again as the force increases. Its tendency to soften under stress was previously considered a weakness.

Buehler and his team analyzed how materials with different properties, arranged in the same web pattern, respond to localized stresses. They found that materials with simpler responses perform much less effectively.

Damage to spiderwebs tends to be localized, affecting just a few threads — the place where a bug got caught and struggled around, for example. This localized damage can be repaired easily or just left alone if the web continues to function adequately. “Even if it has a lot of defects, the web still functions mechanically virtually the same way,” Buehler says.

To test the findings, he and his team literally went into the field, pushing and pulling at spiderwebs. In all cases, damage was limited to the immediate area they disturbed.

This suggests that there could be important advantages to materials whose responses are complex. The principle of permitting localized damage so that an overall structure can survive, Buehler says, could end up guiding structural engineers. For example, earthquake-resistant buildings might bend up to a point, but if the shaking continued or intensified, specific structural elements could break first to contain the damage.

That principle might also be used in the design of networked systems: a computer experiencing a virus attack could shut down instantly, before its problems spread. So the World Wide Web may someday grow more secure thanks to lessons learned from the spidery construction that inspired its name.

注：

molecular=molecule(分子)の形容詞形

○ 1回目 (下書き)

(80 語)

○ 2回目 (清書)

(80 語)

○ 解答例

(80 語)

【10】2012 東京大学 2/26, 前期日程 教養

(A) 次の英文の内容を、70～80字の日本語に要約せよ。句読点も字数に含める。

As many developed countries become the destination for immigrants — people coming from other lands in search of better opportunities — the ethnic mix is changing and with this has come the fear of the loss of national identity as represented in a shared national language and common values. Anxiety is growing about what appears to be the increasing separateness of some ethnic communities. Surveys in the USA, for example, have found that immigrants who have little or no mastery of English and who primarily rely on Spanish in their homes and work lives have strikingly different opinions from English speakers about controversial social issues such as divorce and homosexuality.

There is, however, another side to such separate, parallel lives. We now live in a world in which immigrants do not have to break connections with friends and family to begin the generations-long process of adopting a new identity. Not only is it possible to retain close contact with the 'home' community on a daily basis via email and telephone, but it is also possible for people to read the same newspapers as those being read in the community they have left, watch the same television programmes on satellite television, or borrow the same films on DVD.

Social network ties which were broken in previous generations are everywhere becoming reconnected. Families and communities which were separated generations ago are finding each other once again. Ties are being reconnected, helping to create a different type of society: one which is more spread out and less dependent on geographic closeness.

○ 1回目 (下書き)

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○ 2回目 (清書)

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○ 解答例

(80 語)

**【解答 1】 2021 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類)**

- (A) 若者の気質の変化に対する評価が親と子で異なるのは、子は自立したいと思っていることと、親は大人を基準にして、子は仲間を基準にして自分を評価しているからである。

《この解答は東京大学が公表したものではありません》

**【解答 2】 2020 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類)**

(A)

高齢者にやさしい町づくりは、社会の絆の強化と全世代への配慮をめざしている。だが実際は、高齢者関連への対応が主なので、他の広い世代からデータを収集する必要がある。

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**【解答 3】 2019 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類)**

- (A) 19 世紀の初めまでは子どもは親の所有物として、幼い頃から労働力になっていた。その後、子どもの権利が法的に認められ、危険、虐待や育児放棄から守られるようになった。

《この解答は東京大学が公表したものではありません》

《出典》Hanita Koshier "Children's Rights and Social Work" <Springer Science & Business Media>/David Ludden "Is Music a Universal Language? Expressing the shared human experience" <Psychology Today, Jul 31, 2015>

**【解答 4】 2018 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類)**

- (A) うわさは皆が信じていると同調者が増え、その人たちの間で話が大きくなる。誤ったうわさの拡散は、偏りのない情報と真相の提供で防げるはずだが、人の感情は変わりにくい。

**【解答 5】 2017 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類)
教養(理科二類) 教養(理科三類)**

- (A) 従来は国ごとに固有のビジネス文化があると考えられていたが、近年の研究ではグローバル化の影響で、国よりも職業や社会経済的地位に対応する必要があることがわかった。

《この解答は東京大学が公表したものではありません》

【解答 6】2016 東京大学 2/26, 前期 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

- (A) 人間社会を親近感のある一種の家族として捉えることができるが、これでは全員が平等であると考えている理由は説明できない。人間には特性によって人を分類するという傾向があるために内集団と外集団という概念が生まれ、外集団を異種として敵対することになる。

《この解答は東京大学が公表したものではありません》

【解答 7】2015 東京大学 2/26, 前期日程 教養(文科一類) 教養(文科二類) 教養(文科三類) 教養(理科一類) 教養(理科二類) 教養(理科三類)

- (A) 人間は自己の利益の最大化をめざす理性的な動物のはずだが、危機認識の面では理性よりも本能に基づいて行動を取りがちであり、本能的に察知できない危険には反応がにぶい。

《この解答は東京大学が公表したものではありません》

【解答 8】2014 東京大学 2/26, 前期日程 教養(文一) 教養(文二) 教養(文三) 教養(理一) 教養(理二) 教養(理三)

(A)

人が長年に渡って上り下りすることによって階段が徐々にすり減ってしまうように、それぞれの人が消費するエネルギーや生み出す廃棄物は少量であっても、人類全体では地球環境に大きな悪影響を与えるほどの量になる。

《この解答は東京大学が公表したものではありません》

【解答 9】2013 東京大学 2/26, 前期日程 教養(文一) 教養(文二) 教養(文三) 教養(理一) 教養(理二) 教養(理三)

(A)

クモの巣は力に対して複雑な反応をする素材から成り、またその損傷が局所的にとどまる構造を持つ。このことは耐震建築やネットワークシステムの構築に役立つかもしれない。

《この解答は東京大学が公表したものではありません》

【解答 10】2012 東京大学 2/26, 前期日程 教養

(A)

移民の増加で国家の統一感が失われる恐れがある一方で、移民がメディアを通じて本国との関係を維持できるので、地理的接近性に頼らない新しい社会が生まれている。