

氏名 []

・より確実な合格を目指すなら、高1・2年生にお勧め。

- ・高3生は、出題形式チェックや入試直前の知識漏れのチェックに。
- ・解答は最終ページ。解説は授業で詳しく。

演習問題

直近12か年 全23題 (全46小問)

I 中央大学 法学部の“和訳” (第1問) (3)

- 【1】2023 中央大学 2/12, 一般(3・4教科)・共通テスト併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
◆
- 【2】2022 中央大学 2/12, 一般・共通テスト併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
◆
- 【3】2021 中央大学 2/12, 一般・共通テスト併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
◆
- 【4】2020 中央大学 2/12, 一般(3・4教科)センター併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
◆◆
- 【5】2019 中央大学 2/12, 一般(3・4教科)センター併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
- 【6】2019 中央大学 2/13, 一般(3・4教科)センター併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
◆◆
- 【7】2018 中央大学 2/12, 一般(3・4教科)センター併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
- 【8】2018 中央大学 2/13, 一般(3・4教科)センター併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
◆◆
- 【9】2017 中央大学 2/12, 一般(3・4教科)センター併用含む 法
〔宿題: 月 日まで〕〔済: 月 日〕
- 【10】2017 中央大学 2/13, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]



- 【11】2016 中央大学 2/12, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]

- 【12】2016 中央大学 2/13, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]



- 【13】2015 中央大学 2/12, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]

- 【14】2015 中央大学 2/13, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]



- 【15】2014 中央大学 2/11, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]

- 【16】2014 中央大学 2/12, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]

- 【17】2014 中央大学 2/13, 一般(3・4教科)センター併用含む 法

[宿題： 月 日まで] [済： 月 日]



- 【18】2013 中央大学 2/11, 一般(3・4教科)・センター併用 法

[宿題： 月 日まで] [済： 月 日]

- 【19】2013 中央大学 2/12, 一般(3・4教科)・センター併用 法

[宿題： 月 日まで] [済： 月 日]

- 【20】2013 中央大学 2/13, 一般(3・4教科)・センター併用 法

[宿題： 月 日まで] [済： 月 日]

- 【21】2012 中央大学 2/11, 一般(3・4教科)・センター併用 法

[宿題： 月 日まで] [済： 月 日]

- 【22】2012 中央大学 2/12, 一般(3・4教科)・センター併用 法

[宿題： 月 日まで] [済： 月 日]

- 【23】2012 中央大学 2/13, 一般(3・4教科)・センター併用 法

[宿題： 月 日まで] [済： 月 日]

* 解答..... (26)

【1】2023 中央大学 2/12, 一般(3・4教科)・共通テスト併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

History can be understood as an ongoing narrative of world orders materializing, breaking down, and reemerging in another form. (a)In this respect, world order is a description and a measure of the world's condition at a particular moment or over a specified period of time. World order is a matter of degree and trend, akin to an assessment of an individual's health in that it reflects a mix of positive and negative elements and can be understood either as a snapshot or as a moving picture.

Order tends to reflect the degree to which there are widely accepted rules as to how international relations ought to be carried out and the degree to which there is a balance of power to reinforce those rules so that those who disagree with them are not tempted to violate them or are likely to fail if in fact they do. Any measure of order necessarily includes elements of both order and disorder and the balance between them. There is never total peace, much less complete justice and equality in the world.

All this raises a fundamental question: Why does world order matter as much as it does? When it is in short supply between countries, and in particular the major powers of the day, the loss of life and the absorption of resources can be enormous and the threat to prosperity and freedom substantial. This is the lesson of the two world wars that defined the first half of the twentieth century. This is why world order is so basic, because its existence or absence translates into benefits or costs for everyone given how interconnected the world now is. (b)In international relations, it is the equivalent of oxygen: with it, cooperation on virtually every issue becomes possible, while without it, prospects for progress fade.

【2】2022 中央大学 2/12, 一般・共通テスト併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

When people think of problems with nutrition in the developing world, they probably think of hunger. But the number of young people in low- and middle-income countries who are overweight or obese is catching up with the number who are underweight. In 1975, obese children were almost unknown outside the rich world: just 0.3% of people in developing countries aged 5 to 19 had a body-mass index (BMI) more than two standard deviations* above the average for their age and gender, the World Health Organisation's definition of obesity. That figure has soared to 7% today. Meanwhile, the proportion of children who are underweight (with a BMI two standard deviations below average for their age and gender) in low- and middle-income countries has declined, from 13% to 10%. (a)According to the WHO, if current trends continue, the number of obese children worldwide will surpass that of the undernourished by 2022.

It might seem paradoxical that countries can have high levels both of hunger and of obesity. But the two are linked. Poor parents tend to seek the most affordable meals they can find to fill up their children. Thanks to the spread of convenience foods and energy-dense processed carbohydrates, (b)the cheapest foods often deliver extremely few nutrients relative to the calories they contain, putting children who eat a lot of them at risk of obesity.

As a result, countries where the number of underweight children falls sharply often overshoot in the other direction. South Africa, for example, slashed the share of its youngsters who are underweight from about 20% in 1975 to less than 5% today. Over the same period, its childhood obesity rate went from roughly zero to more than 10%.

*standard deviation 標準偏差

【3】2021 中央大学 2/12, 一般・共通テスト併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Journalists have always been an important and integral part of the travel industry. They were the mouthpiece of those who created the package tour between the 1950s and mid-1960s, right through to the crazy days of no-holds-barred entrepreneurship that followed and also during the coming of regulation in the mid-1970s, designed to protect the public from the industry's worst excesses.

^(a)Travel was, and still is, an industry where growth is everything, where common sense and logic seemingly play no part. The public eagerly participates by believing that it is their right to travel the world at very little cost.

Nothing, except perhaps trading in stocks and commodities, can match the adrenaline rush created by the risk involved in attempting to fill an aircraft week after week, to transport the travelling public to some faraway place. Single-handedly, the early travel entrepreneurs created unexpected wealth for overseas destinations from a totally unknown source. ^(b)Many countries found that tourism became their primary source of wealth — initially due to the popularity of the package holiday and, now, through the low-cost airlines that have continued in the same tradition.

Competition has always been cut-throat, and margins have always been slim-to-non-existent, but the eternal optimism is always there. Somehow, it seems, next year will be better than the last, past mistakes can be forgotten, and disaster will always be averted.

【4】2020 中央大学 2/12, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Across Europe it is populist parties that seem to be having their moment now. The word “populist” is a useful label, but it does not entirely explain the power of these movements. This cannot derive only from their most obvious feature, which is hostility to outsiders. There is also the sense of belonging that they produce by combining religion and nationalism to imagine, and so create, communities.

This is a deep human instinct. Children spontaneously do it in play. That does not make nationalism or religion primitive, though: in the forms that we know them today both are products of modern society. Both reject the ideal of freedom or self-sufficiency which characterises the contemporary world. (a)Both see that the individual derives her value from being part of a larger whole, rather than from being a fundamentally autonomous figure who must choose as freely as possible. In this sense, both are profoundly illiberal.

Why is this vision so attractive to so many? The most obvious answer is that it is at least half true. (b)In a world where the workings of the global economy are entirely unaffected by the sufferings of any individual caught up in them, it is natural to understand that community and belonging are the only lasting sources of value. Two more assertions of the importance of community make the populist vision attractive to some. The first is that you can't easily choose to leave, or be thrown out. As with traditional families, membership in a populists' community is not something you can ever wholly resign. The second point is that this kind of belonging isn't earned by any merit. Since the belonging that populist parties offer hasn't been earned, it must be awarded on other grounds that have nothing to do with merit, such as birth, skin colour, or religious faith. All three are tangled together in contemporary populism.

【5】2019 中央大学 2/12, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Before the late 1960s, the environment had a relatively insignificant place on the political agenda; today, it is one of the most challenging, contested and important subjects in politics. (a)This rise to prominence reflects a widespread public concern that the planet is confronting an ecological crisis that may threaten the very existence of life. The lifestyle choices of many people are increasingly shaped by environmental considerations: they eat organic products, they cycle to work and they invest their savings ethically. As citizens, by joining environmental groups or voting for green parties, they put pressure on governments to protect the environment. The mainstream environmental movement is an important actor in national and international politics, while the dramatic protests by environmental activists have become a familiar part of the political scene. Green parties, particularly in Europe, are now an established feature of party politics and have even joined coalition governments* in several of the most powerful countries in the world. Established parties have also adopted greener policies because every government, irrespective of political position, is obliged to address a wide range of environmental problems. (b)Most countries are committed to the principles of sustainable development, and the search for co-operation to resolve global environmental problems has become central to international diplomacy. In short, the environment is now firmly on the political agenda in most industrialised countries.

*coalition government 連立政権

【6】2019 中央大学 2/13, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

In addition to being a novelist, I teach fiction at a university. And something that really irritates me is students rejecting a piece of writing because they can't relate to it — it's not "relatable" as they would say — or because its characters aren't likable. Recently, I was teaching *Anna Karenina**, and one of my brightest graduate students dismissed the novel because she found the characters' thinking to be too different from her own.

Well, maybe literature isn't here to hold a mirror up to our own way of thinking. The word relatable is relatively new, and it strikes me as more than a coincidence that its rise has come together with that of Facebook and its culture of "likes". When we say we like something, we're really describing ourselves more than the thing we like. That character, that photo, that idea reflects my preferences, my outlooks, my tastes, me.

(a) There's nothing wrong with liking or disliking, but when we are only interested in things we find relatable or people we find likeable, we're implicitly encouraging self-love and uniformity, and we're criticizing difference.

Partly because I'm culturally and ethnically exceptional, I've rarely related to people in my life. But that doesn't mean I haven't learned from and respected and felt for them. And that's really what I want to say: that there's a difference between relating or liking, in our current sense, and being curious and empathic.

Would I rather people like my novel or be affected by it finally? (b) To be moved or affected by a piece of literature isn't necessarily to see ourselves reflected in it or to like everything about it. We might disapprove of or want to fight with its characters, or we might never have been exposed to the kinds of social settings or modes of thinking it describes.

* *Anna Karenina* 『アンナ・カレーニナ』トルストイの小説

【7】2018 中央大学 2/12, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

It is a dangerous thing to control the lives of others and (a)I have often wondered at the self-confidence of politicians, reformers and other people like them who are prepared to force upon their fellows policies that must alter their manners, habits, and points of view. I have always hesitated to give advice, for how can one advise another how to act unless one knows that other as well as one knows oneself? Heaven knows, I know little enough of myself: I know nothing of others. We can only guess at the thoughts and emotions of our neighbours. Each one of us is a prisoner in a solitary tower and he communicates with the other prisoners, who form mankind, by conventional signs that have not quite the same meaning for them as for himself. And life, unfortunately, is something that you can lead but once; mistakes are often beyond repair, and who am I that I should tell this person and that how he should lead it? (b)Life is a difficult business and I have found it hard enough to make my own a complete and satisfying thing; I have not been tempted to teach my neighbour what he should do with his. But there are men who stumble at the journey's start, the way before them is confused and hazardous, and on occasion, however unwillingly, I have been forced to point the finger of fate. Sometimes men have said to me, "What shall I do with my life?" And I have seen myself for a moment wrapped in the dark cloak of Destiny.

【8】2018 中央大学 2/13, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

The stories of our lives, far from being fixed narratives, are under constant revision. The slender threads connecting cause and effect are re-woven and re-interpreted as we attempt to explain to ourselves and others how we became the people we are. As I listen to these tales of the past, I am impressed by the ways in which people connect the things they experienced as children to who they are today.

So what do we owe our personal histories? (a)Certainly we are shaped by them and must learn from them if we are to avoid the repetitious mistakes that make us feel trapped in a long-running drama we wrote ourselves. This is why in the initial stages of psychotherapy* it is important to listen to the patient's story uncritically. Contained in those memories are not just the events, but also the meaning they have for that particular person. (b)Since the story is being told by someone who is anxious, depressed, or otherwise dissatisfied with his or her own existence, the therapist is likely to hear about the misery and trauma that are presumably in some way connected to current unhappiness.

*psychotherapy 心理療法

【9】2017 中央大学 2/12, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

It has become common for social theorists to describe the times in which we live as full of risks and anxieties. Science may have increased our ability to control various aspects of our lives, but it also threatens us with nuclear and environmental catastrophes, and regularly contradicts its earlier findings. Furthermore, it has failed to replace religious certainties with scientific certainties. These conditions provide an important part of the context in which the body has emerged as a fundamental social issue. While we potentially have the means to control our bodies more than ever, (a)we are also living in an age which has thrown into radical doubt our knowledge of the consequences of this control, and of how we should control our physical selves.

As a result of developments in biological reproduction, genetic engineering, plastic surgery and sports science, the body is becoming less of a given, and more a phenomenon of options and choices. While science allows greater degrees of intervention into the body, it also confuses our knowledge of what bodies are, and goes beyond our ability to judge morally how far science should be used to reconstruct the body. Indeed, (b)there are strong reasons for suggesting that the more we have been able to alter the limits of the body, the greater has been our uncertainty about what constitutes an individual's body. For example, artificial insemination* and *in vitro* fertilization* have enabled reproduction to be separated from heterosexual experience.

*artificial insemination 人工授精

**in vitro* fertilization 体外受精

【10】2017 中央大学 2/13, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Supporting education has always been part of the social philosophy of Grameen Bank*. It began on the most basic level — with the fact that the vast majority of the women borrowers who become Grameen members are illiterate, lacking the ability to read and write. This is just one of the many barriers that keep the poor powerless and unable to help themselves. So we at Grameen Bank decided to try to do something about it, starting with something very simple: encouraging all our borrowers to learn to sign their names.

This goal is not as modest as it might sound. Many adults who have lived all their lives without knowing how to read or write shy away from trying to overcome their illiteracy. They find the effort and the help they must receive embarrassing, even humiliating. Helping would-be borrowers to get over this hurdle calls for enormous care, sympathy, and compassion on the part of Grameen staff members. (a)They often must spend hours working patiently with a single client, slowly teaching her the basics of holding a pen and making those magical marks that symbolize her unique identity.

But this painstaking process has proven to be tremendously valuable to our borrowers. (b)It represents the first step on a journey to full literacy, which brings with it the ability to interact with the world in a far richer way than she could ever do before. It also creates a precious sense of closeness between the borrower and the staff member who is her teacher, which makes it easier for the new Grameen member to turn to the staff member when economic, social, or family problems arise.

*Grameen Bank グラミン銀行

バングラデシュで貧困層の自立を支援するために小規模金融(マイクロファイナンス)を行う銀行

【11】2016 中央大学 2/12, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Eating out is an ancient product of urbanism. (a)Its origins were not so much a desire for “fast food” as a means of providing cooked dishes for the poorer people who lacked the time and technologies to prepare food at the places where they slept. Ancient Rome had a population of more than a million by 100 BC. Most of the city's people lived in tenements and had no access to the bulky ovens and hearths needed to bake bread or make porridges and gruels. The poor had little choice but to purchase their food on the street or at the market or bazaar, whereas for the wealthy the staging of a banquet in their own houses was a vehicle for displaying their good fortune and their pretensions. (b)Much the same applied in the cities of pre-modern Asia and the Middle East, where the better-off, especially those who could afford the large ovens and the labor of servants to bake their own bread, preferred to eat at home.

*urbanism 都市生活

*tenements 共同住宅

*porridges and gruels 麦で作ったかゆ

【12】2016 中央大学 2/13, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Neoclassical economics, which dominated the second half of the twentieth century, is based on the premise that we are all perfectly well equipped to make choices that maximize utility. The discipline's well-known 'economic man' has access to every piece of relevant information, doesn't forget a thing, evaluates his choices soberly, and makes the best possible decision based on his options.

(a) But the more psychologists and economists examine the relationship between decision-making and happiness, the more they realize that this is simply not true. We make bad choices all the time. In fact we do this so systematically that you might as well call behavioural economics the science of getting it wrong. Even when we do get complete information, which is rare, we are liable to a flood of predictable errors of bias and miscalculation. Our flawed choices have helped shape the modern city — and consequently, the shape of our lives.

Take the simple act of choosing how far to travel to work. Aside from the financial burden, people who endure long drives tend to experience higher blood pressure and more headaches than those with short commutes. They get frustrated more easily and tend to be grumpier when they get to their destination.

(b) Anyone with faith in economic man would think that people would put up with the pain of a long commute only if they enjoyed even greater benefits from cheaper housing or bigger, finer homes or higher-paying jobs. They would weigh the costs and benefits and make sensible decisions. A couple of University of Zurich economists discovered that this simply isn't the case.

*neoclassical economics 新古典派経済学

*discipline 学問分野

*behavioural economics 行動経済学

【13】2015 中央大学 2/12, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

A great discovery solves a great problem but there is a grain of discovery in the solution of any problem. Your problem may be minor; but (a)if it challenges your curiosity and brings into play your creative faculties, and if you solve it by your own means, you may experience the tension and the triumph of discovery. Such experiences at a susceptible age* may create a taste for mental work and leave their impression on mind and character for a lifetime.

Thus, a teacher of mathematics has a great opportunity. If he fills his class time with drilling his students in routine operations, he kills their interest, slows down their intellectual development, and misuses his opportunity. But if he challenges the curiosity of his students by setting them problems suitable for their knowledge, and helps them to solve their problems with stimulating questions, he may give them a taste for, and some means of, independent thinking.

Also, a student whose college curriculum includes some mathematics has a singular opportunity. This opportunity is lost, of course, if he regards mathematics as a subject in which he has to earn so and so much credit and which he should forget after the final examination as quickly as possible. The opportunity may be lost even if the student has some natural talent for mathematics because he, as everyone else, must discover his talents and tastes; he cannot know that he likes raspberry pie if he has never tasted raspberry pie. He may manage to find out, however, that a mathematics problem may be as much fun as a crossword puzzle, or that vigorous mental work may be an exercise as desirable as a fast game of tennis. (b)Having tasted the pleasure in mathematics he will not forget it easily and then there is a good chance that mathematics will become something for him: a hobby, or a tool of his profession, or his profession, or a great ambition.

*a susceptible age 多感な年頃

【14】2015 中央大学 2/13, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

As the 21st century proceeds, tasks facing our species will become increasingly complex. (a)Many problems that in an earlier era might have been easily addressed by one person will now require a sophisticated set of abilities contributed by different people. The individual contributions must be complementary; the whole must be more than the sum of its parts.

This much seems obvious. But no part of contemporary formal education — at any point from kindergarten through post-graduate work — is designed to teach people how to interact effectively with other people in goal-oriented groups. When such a group functions well, it combines and enhances the talents and abilities of its members. But (b)at present such a phenomenon occurs because of a lucky combination of people who happen to have distinct skills and abilities relevant to the task at hand, and who also happen to be able to interact effectively. It's not obvious how best to compose a group to facilitate such synergy. But most people don't seem aware that there's a problem here.

【15】2014 中央大学 2/11, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

‘Individuals, as citizens and consumers, will determine the planet’s future,’ according to the *World Development Report 2010*. (a)Although an increasing number of people know about climate change and believe action is needed, too few make it a priority, and too many fail to act when they have the opportunity. So the question becomes why do so many people not make it a priority, even when they could, for example by modifying their everyday patterns of consumption or, alternatively, by limiting their overall patterns of consumption? Why do they fail to act in these kinds of regards?

By changing our everyday patterns of consumption we could, it seems, make a very real difference. Hence, a number of schemes have been introduced to guide consumer choice, including the labelling of products with carbon footprint* information. (b)An assumption underlying such activity is that consumers will act in an appropriately sustainable manner, provided they are given the information and the opportunity to make these sustainable choices in the first place. Thus, carbon footprint information now appears on a whole range of commercial products including things like light bulbs, detergent, and orange juice. Unfortunately, the inclusion of this information has not necessarily resulted in actual changes in the patterns of consumption towards the low carbon alternative.

*carbon footprint 「カーボンフットプリント(炭素の足跡)」。ここでは、ある製品について、原材料調達から廃棄までの過程で排出される二酸化炭素などの温室効果ガスの総量

【16】2014 中央大学 2/12, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

The citizenship held by any individual may be that of the country where they were born or that of their parents' nationality. Citizenship at birth is usually influenced by both. If the nationality of each parent is different and both parents are granted the right to pass on their nationality, or if the state in which a child is born is different from the state of citizenship of his or her parents, it may be possible for the child to have dual nationality. Individuals may also acquire citizenship through marriage, or following a long period of residency. If they do not renounce their previous citizenship, they also become dual citizens.

Countries have tried to prevent dual citizenship. (a)Governments were keen to avoid situations in which individuals had obligations to more than one country, particularly in cases of war. For a country of immigrants, such as the USA, this was particularly important.

Yet governments have been powerless to halt the increase in dual nationality. (b)As migration has become more common, and the right of women to pass on their nationality to their children has become increasingly widely recognized, occurrence of dual or even multiple nationality is unavoidable. Most countries now recognize at least some circumstances under which dual nationality will occur.

【17】2014 中央大学 2/13, 一般(3・4教科)センター併用含む 法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

It is not possible to think of the modern mass media without also thinking about money, economics, and profit. (a)The media are, for the most part, made up of and controlled by corporations that both invest an enormous amount of money in their media operations and expect to make at least a reasonable profit. After all, the media are big business, one of the biggest in the world.

In fact, how the media are organized institutionally and how they operate to produce the particular kinds of products they do are significantly influenced if not determined by their relationship to money and profit. (b)In the United States, people take it for granted that the media operate within and are part of a capitalist economy, in which they must compete for profit in the marketplace. But people are not always aware of the differences the system makes. For example, scholars and critics persistently argue about the extent to which, and how, the organization of media as largely profit-making ventures influences what sort of media products are made available to the audience. On the one hand, there are numerous examples of media corporations producing messages that are critical of mainstream society and even of the capitalist economy from which they profit. On the other hand, there are many accounts of how media corporations have censored products (news stories, films) that were critical of their own actions and, more generally, of how they make products intended to defend their interests and points of view.

【18】2013 中央大学 2/11, 一般(3・4教科)・センター併用法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

The ever-increasing amounts of time and money spent on games are being observed with alarm by some — concerned parents, teachers, and politicians — and with eagerness by others — the many technology industries that expect to profit greatly from the game boom. Meanwhile, this phenomenon has caused bewilderment and contempt among non-gamers, who still make up nearly half of the U.S. population, although their numbers are rapidly decreasing. Many of them consider gaming a clear waste of time.

As we make these value judgments, hold moral debates over the addictive quality of games, and simultaneously rush to achieve massive industry expansion, a vital point is being missed. ^(a)The fact that so many people of all ages, all over the world, are choosing to spend so much time in game worlds is a sign of an important truth that we urgently need to recognize.

The truth is this: in today's society, computer and video games are fulfilling genuine human needs that the real world is currently unable to satisfy. Games are providing rewards that reality is not. They are teaching and inspiring and engaging us in ways that reality is not. They are bringing us together in ways that reality is not.

And ^(b)unless something dramatic happens that reverses the resulting escape from reality, we are fast on our way to becoming a society in which a substantial portion of our population devotes its greatest efforts to playing games.

【19】2013 中央大学 2/12, 一般(3・4教科)・センター併用法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Who cares if people think wrongly that the internet has had more important impacts than telegraphy or the washing machine? Why does it matter that people are more impressed by the most recent changes?

It would not matter if this distortion of perspectives was just a matter of people's opinions. However, these distorted perspectives have real impacts, as they result in wrong use of scarce resources.

(a)The fascination with the Information Technology revolution, represented by the internet, has made some rich countries wrongly conclude that making things is so 'yesterday' that they should try to live on ideas. And this belief in 'post-industrial society' has led those countries to improperly neglect their manufacturing sector, with negative consequences for their economies.

Even more worryingly, the fascination with the internet by people in rich countries has moved the international community to worry about the 'digital divide*' between rich and poor countries. This has led companies, charitable foundations and individuals to donate money to developing countries to buy computer equipment and internet facilities. The question, however, is whether this is what developing countries need the most. Perhaps giving money for those less fashionable things such as digging wells, extending electricity grids and making more affordable washing machines would have improved people's lives more than giving every child a laptop computer or setting up internet centres in rural villages. I am not saying that those things are necessarily more important, but (b)many donors have rushed into seemingly attractive programmes without carefully assessing the relative long-term costs and benefits of all possible uses of their money.

*digital divide 情報格差

【20】2013 中央大学 2/13, 一般(3・4教科)・センター併用法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

There may be nothing more important than human cooperation. Whenever more pressing concerns seem to arise — like the threat of a deadly virus, an asteroid impact, or some other global catastrophe — human cooperation is the only remedy (if a remedy exists). Cooperation is the stuff of which meaningful human lives and successful societies are made. Consequently, few topics will be more relevant to a maturing science of human well-being.

(a)Open a newspaper, today or any day, and you will witness failures of human cooperation announced from every corner of the world. The results of these failures are no less tragic for being totally commonplace: deception, theft, violence, and their associated tragedies arise in a continuous flow of misdirected human energy. (b)When one considers the proportion of our limited time and resources that must be wasted merely to guard against theft and violence, the problem of human cooperation seems almost the only one worth thinking about. “Ethics” and “morality” are the names we give to our deliberate thinking on these matters. Clearly, few subjects have greater importance for the question of human well-being.

【21】2012 中央大学 2/11, 一般(3・4教科)・センター併用法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Economists tend to assume people know what they are doing when they open their wallets. (a)They can assess the benefit they will derive from whatever it is they are buying and figure out whether it's worth their money. It's hard to exaggerate the importance of this assumption. It is one of the fundamental principles upon which classical economics was built over the last 250 years. It is often true, and has yielded deep and far-reaching conclusions about human behavior.

But as a general principle, the assumption is misleading in a subtle yet important way. Markets may be the most effective institution known to humanity to determine the value of goods and services to the people who consume them. Still, the price-setting process is by no means a transparent and straightforward interaction between rational, all-knowing calculators of costs and benefits. That's because market transactions do not necessarily provide people with what they want: they provide people with what they think they want. These two things are not the same. (b)Consumers often have only the weakest grasp of why they pay what they do for a particular object of their desire. Sometimes they don't know why the object is desirable at all. Moved by any number of unacknowledged biases, they easily become victim to manipulative devices made use of by those who want to sell them things.

【22】2012 中央大学 2/12, 一般(3・4教科)・センター併用法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

Critics and defenders both assert that the English political system is not logical; and the statement is true in the sense that the system was not designed by an *a priori* * method. But on the other hand (a)the very fact that it has grown up by a continual series of adaptations to existing needs has brought each part of the system more into harmony with the rest than is the case in any other government. In this it is like a living organism. There are, no doubt, many small irregularities and survivals that spoil the unity for the purpose of description; but these, like survivals of structure in animals, do not interfere seriously with the action of the whole. It may be said that in politics the French have tended in the past to draw logical conclusions from correct premises, and that their results have often been wrong, while the English draw illogical conclusions from incorrect premises, and the results are commonly right. The fact being that all abstract propositions in politics are at best approximations*, an attempt to reason from them usually magnifies the inaccuracy. But (b)in England the institutions have been developed from experience rather than theory, although they have often been explained afterwards by a somewhat artificial and inappropriate process of reasoning. In this sense French political principles may be said to be the more logical, the English government — not the theories about it — the more scientific.

**a priori* ^{えき} 演繹的な

*approximation 近似のもの

【23】2012 中央大学 2/13, 一般(3・4教科)・センター併用法

次の英文の下線部(a)と(b)を日本語に訳しなさい。

It seems like the cruellest irony of all: the world that is fighting hunger is also battling an epidemic of obesity*. For the first time, the number of overweight people is starting to rival the number who are underweight. And the epidemic is not confined to the rich countries of the world.

More than 300 million people in the world are obese, and headlines about the current crisis of ‘globesity’ are common. But perhaps more worryingly, 115 million of the world’s obese people live in developing countries. (a)Along with the increasing consumption that comes with greater wealth, people in poorer countries are adopting some of the West’s most dangerous habits — with almost certainly disastrous consequences. The World Health Organisation (WHO) says obesity rates across the globe have risen three-fold or more in the past twenty years, but often faster in developing countries.

(b)Never in the history of the world have we had so much to eat, but it seems that in a culture of plenty, the choices we make become even more important. As the world’s population becomes increasingly urban, eating habits across the globe are changing substantially. Public health experts refer to this as ‘nutrition transition.’ Farmers who once grew a range of crops on a subsistence basis* begin to concentrate on single cash crops. Countries begin to import more food from the industrialized world. Rather than eating fresh fruit and vegetables, people go for highly processed, energy-dense foods, heavy in fat, sugar and salt. Combine this with increasingly sedentary lifestyles — where people drive rather than walk, work in offices rather than fields, watch sport rather than play it — and it’s a fatal prescription.

*obesity 肥満

*on a subsistence basis 自家消費のために

【解答 1】 2023 中央大学 2/12, 一般(3・4教科)・共通テスト併用含む 法

- (a) この点において、世界秩序は特定の時点または特定の期間における世界の状況の記述であり尺度なのだ。
- (b) 国際関係において、それは酸素に相当するものである。それがあれば実質あらゆる問題について協力が可能となり、一方でそれがなければ発展の見込みが薄れるのだ。

《出典》Richard Haass "The World: A Brief Introduction", pp. 253, 399562419, 2022, Penguin Books

【解答 2】 2022 中央大学 2/12, 一般・共通テスト併用含む 法

- (a) WHO[世界保健機関]によれば、現在の傾向が続けば、世界における肥満の子どもの数は、2022年までに栄養不良の子どもの数を超えるだろう。
- (b) 最も安価な食品は、しばしば、含まれるカロリーに比べて栄養素が極めて少なく、それらを大量に食べる子どもを肥満の危険にさらしてしまう。

《出典》Tom Standage "Seriously Curious", pp. 93, 9781788161367, 2018, The Economist

【解答 3】 2021 中央大学 2/12, 一般・共通テスト併用含む 法

- (a) 旅行というものは、成長こそがすべてという産業であったし、今でも依然そういうものなのである。そこでは常識や論理など、通用しているようには思われない。大衆は、格安で世界を旅することは自分たちの権利なのだと思えることで、我さきにとここに連なるのである。
- (b) 旅行産業が富をもたらす主な源泉になるとわかった国は多い。まず最初の段階ではパック旅行の人気のおかげでもたらされる富、そして今現在の段階では、これと同じ流れに連なる格安航空便を通じてもたらされる富である。

《出典》Dave Richardson "Let's Go! A History of Package Holidays and Escorted Tours", pp. 1, 2016, Amberley Publishing

【解答 4】 2020 中央大学 2/12, 一般(3・4教科)センター併用含む 法

- (a) 両者とも、個人の価値はより大きな全体の一部であることに由来し、できる限り自由に決断をするのを当然とする基本的に自律的な人間に由来するのではないと考える。
- (b) 世界経済の作用が、それに巻き込まれたいかなる個人の苦難にも全く影響されない世界では、共同社会と帰属意識だけが、持続する価値の淵源だと解するのも、当然のことだ。

【解答5】2019 中央大学 2/12, 一般(3・4教科)センター併用含む 法

- (a) これほど重要となったことは、生物の生存そのものを脅かすかもしれない生態系の危機に地球が直面しているのではないかという広汎な大衆の懸念を反映している。
- (b) 大半の国は持続可能な開発という原則を支持しているので、地球環境の問題を解決するための共働の模索が国際外交の中心となった。

【解答6】2019 中央大学 2/13, 一般(3・4教科)センター併用含む 法

- (a) 好き嫌いには何も悪いところはないが、関わりやすいと思うものごとや、好ましいと思う人々にだけ関心をもつなら、暗黙の中に、自己愛と画一性を奨励していることになる。
- (b) 文学作品に感動したり感化されたりすることは、必ずしも自分自身がそこに反映されているのを見たり、そのあらゆるところを好きになったりすることだとは限らない。

【解答7】2018 中央大学 2/12, 一般(3・4教科)センター併用含む 法

- (a) 自分の流儀や習慣、ものの見方の変更を余儀なくさせるような政策を自分たちの仲間に押しつける準備ができていいる政治家や改革者、およびそのような人々が抱えている自信について、私はしばしば不思議に思ってきた。
- (b) 人生とは困難なものであり、自分自身の人生を完全に満足 of いくものにするのはまったく大変なことであると私は思ってきた。したがって、自分の仲間に対してその人生にどう対処すればいいかということをお教えしようという気になったことはない。

【解答8】2018 中央大学 2/13, 一般(3・4教科)センター併用含む 法

- (a) 確かに私たちは自身の履歴によって形成されており、私たち自身が書いた長編ドラマの中で身動きが取れなくなってしまったと感じさせられるような、過ちの繰り返しを避けようとするのであれば、それらから学ばなくてはならない。
- (b) 不安を抱いたりふさぎ込んでいたり、そうでなければ自身の存在に不満を持っているような人によってその話は語られているので、セラピストは、現在の不幸に何らかの形で結びついていると思われる苦悩や精神的な外傷についての話を聞く可能性が高い。

【解答9】2017 中央大学 2/12, 一般(3・4教科)センター併用含む 法

- (a) さらに我々は、このような管理のもたらす帰結に関する知識、そして、我々が如何にして身体としての自己を管理すべきかということに関する知識が根本的に疑問視される時代に生きてもいる。
- (b) 身体の限界をより多く変えることができるようになればなるほど、何が個人の身体を構成しているのかに関する我々の不確かさが一層高まっているということを示唆する有力な理由がいくつも

ある。

【解答 1 0】2017 中央大学 2/13, 一般(3・4教科)センター併用含む 法

- (a) 彼ら[グラミン銀行の職員]は、一人の顧客を相手に何時間も辛抱強く作業をしながら数時間過ぎさねばならないことも多い。ペンを持ち、自分の独自性の象徴となる魔術的な印を作るといった基本を、ゆっくりと教えるのである。
- (b) それは、十分な読み書き能力を得る道筋の最初の一步を意味するものであり、その一步を踏み出すとともに顧客はそれまでよりもはるかに実のある形で世界と関わりが持てるようになるのである。

【解答 1 1】2016 中央大学 2/12, 一般(3・4教科)センター併用含む 法

- (a) 外食の起源は「ファストフード」への欲求というよりはむしろ、自らのねぐらで食事を作る時間や技術を欠いているより一層貧しい人々に対し、調理済みの料理を提供するための手段だったのである。
- (b) ほとんど同じことが前近代のアジアや中東の都市にも当てはまる。それらの地域では、一層裕福な人々、特に自分のパンを焼くために大きなかまどや使用人の労働を利用する余裕のある人々は、家で食事をとることを好んでいたのである。

【解答 1 2】2016 中央大学 2/13, 一般(3・4教科)センター併用含む 法

- (a) しかし心理学者や経済学者たちが意思決定と幸福の関係を調べれば調べるほど、このことは決して真実ではないということをより理解するようになる。我々は常に悪い選択をしているのだ。
- (b) 経済人というものを信仰している人なら誰でも、人々はより安価であったり大きかったりする家、より良い家庭、またより高い給与を得られる仕事を通じてはるかに大きな利益を享受することができさえすれば、長距離通勤という苦痛に耐えるのだ、と考えるだろう。

【解答 1 3】2015 中央大学 2/12, 一般(3・4教科)センター併用含む 法

- (a) もしその問題があなたの好奇心をくすぐり、あなたの想像力を奮い立たせるなら、またあなたが自身の方法でそれを解決するなら、あなたは発見の緊張感と勝利を経験するでしょう。
- (b) 数学の楽しみを一度味わってしまうと、彼はそれを簡単に忘れることはないだろう。そしてそれからは、数学が彼にとって、例えば、趣味、仕事の道具、仕事そのもの、または偉大なる野心というようなものになる機会が十分にある。

【解答 1 4】2015 中央大学 2/13, 一般(3・4教科)センター併用含む 法

- (a) 前の時代であれば一人の人間によって容易に処理されたかもしれない多くの問題が、今ではさまざまな人々により提供された能力の洗練された組み合わせを必要とするだろう。
- (b) 現在このような現象が起きるのは、当面の課題に関連した独特の技術や能力を持ち合わせ、また他人との効果的な相互交流もできる人々のたまたま運のよい組み合わせがあるからである。

【解答 1 5】 2014 中央大学 2/11, 一般(3・4教科)センター併用含む 法

- (a) 気候変動について知っていて、行動が必要だと考えている人はますます増えているが、それを優先させようとする人はあまりにも少ないし、その機会があっても行動しない人はあまりにも多い。
- (b) そのような行動の根底にある前提は、消費者はこうした持続可能な選択をするための情報と機会を最初に与えられるならば、持続可能な方法で適切に行動するということである。

【解答 1 6】 2014 中央大学 2/12, 一般(3・4教科)センター併用含む 法

- (a) 個人が、特に戦時において、複数の国に対して義務を負う状況を各国政府は避けたがっていた。アメリカのような移民国家にとって、これは特に重要であった。
- (b) 移民がさらに増えて、女性が自分の国籍を子供に授ける権利がさらに広く認められるようになるにつれて、二重国籍さらには多重国籍が発生するのは避けられない。

【解答 1 7】 2014 中央大学 2/13, 一般(3・4教科)センター併用含む 法

- (a) メディアはほとんどの場合、メディア事業に巨額の投資を行い、少なくとも妥当な利益を得ることを期待している企業によって構成されたり、支配されたりしている。
- (b) アメリカの人々は、市場で利益を得るために競争しなければならない資本主義経済においてメディアは機能し、その経済の一部となっていることを当然のことと考えている。

【解答 1 8】 2013 中央大学 2/11, 一般(3・4教科)・センター併用法

- (a) 世界中のすべての年代の、これだけ多くの人が、これだけ多くの時間をゲームに費やすことを選択しているという事実は、緊急に認識する必要がある重要な真実の兆候である。
- (b) 結果として生じている現実逃避を覆すような、何か劇的なことが起こらない限り、我々は、人口の大半がゲームをすることに最大の労力を費やすような社会に向かって進んでいくのである。

【解答 1 9】 2013 中央大学 2/12, 一般(3・4教科)・センター併用法

- (a) インターネットに代表される情報技術革命に魂を奪われてしまったことにより、いくつかの裕福な国々は、ものづくりは過去の古臭いものであり、発想に生きるべきだという間違った結論に達している。

- (b) 多くの資金提供者たちは、寄付した資金の可能なすべての用途について、長期的な費用対効果を十分に査定することなく、見た目が魅力的なプログラムに飛びついてしまっている。

【解答 2 0】2013 中央大学 2/13, 一般(3・4教科)・センター併用法

- (a) 今日のものであれ、いつのものであれ、新聞を開けると、世界のあらゆる場所で人間同士の協力が失敗したことが報じられているのを目にする。このような失敗の結果は、これらが完全にありふれていても、悲劇的でなくなることはない。
- (b) 盗みや暴力から身を守るためだけに浪費しなければならない我々の限られた時間や資源の割合を考えてみると、人間同士の協力という問題は、考えてみる価値のあるほとんど唯一の問題であるように思われる。

【解答 2 1】2012 中央大学 2/11, 一般(3・4教科)・センター併用法

- (a) 人々は、何であれ、自分を買おうとするものから得られる利益を見積もり、また自分の金を払うに値するかどうかを計算することができるというのである。この前提の持つ重要性は、いくら強調しても強調しきれないものがある。
- (b) 消費者は、自分たちが欲しいと思っているものに対して支払う金額を、なぜ支払っているのかさえ分かっていないことも多い。そもそも、その品物を自分がなぜ欲しているのかでさえわかっていないこともある。

【解答 2 2】2012 中央大学 2/12, 一般(3・4教科)・センター併用法

- (a) 英国の政治制度は存在するニーズに継続的に適応することで成長を遂げてきたという正にその事実が、その制度の各部分が、ほかのどの国の政府の場合よりも、より調和するようにさせてきたのである。
- (b) 英国の制度は、理論よりもむしろ経験によって発展を遂げてきている。しかしながら、その制度は、いささか人工的で、不適切な推論過程により、事後的に説明されることもしばしばあるのである。

【解答 2 3】2012 中央大学 2/13, 一般(3・4教科)・センター併用法

- (a) 富の増大に伴い消費が拡大するとともに、発展途上国の人々は、間違いなく悲惨な結果をもたらすことになる、西洋の最も危険な習慣のいくつかをとり入れるようになっている。
- (b) 世界史の中で、かつて我々はこれほど多くの食料を手にしたことはなく、この豊饒の文化の中で、我々が行う選択がより一段と重要になっているように思われる。