

2023年度 環境情報学部 一般選抜 問題訂正

| 教科・科目 | ページ | 設問 | 誤 | → | 正 |
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| 外国語 | 10 | 英語 I | [35] 「2.conceal」 | → | 「3.conceal」 |

英語 I (選択)

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[31]から[40]の空所を埋めるのに、文脈的に最も適切な語を 1 から 3 の中から選び、その番号を解答欄 (31) から (40) にマークしなさい。次に、内容に関する [41]から[45]の設問には、1 から 4 の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄 (41) から (45) にマークしなさい。

- 1 Doctor Edward Smith does some fiendishly difficult surgeries. A pediatric neurosurgeon at Boston Children’s Hospital, he often removes tumors and blood vessels that have grown in gnarled, tangled shapes. “It’s really complicated, defusing-a-bomb-type surgery,” he says. So these days, Smith prepares for his work by using an unusual tool: a 3-D printer. Days [31](1. in advance 2. after the fact 3. in between) hospital techs use standard imaging to print a high-resolution copy of the child’s brain, tumor and all. Smith will examine it for hours, slowly developing a nuanced, [32](1. immaterial 2. tactile 3. abstract) feel for the challenge. “I can hold the problem in my hand,” Smith says. “I can rehearse the surgery as many times as I want.”
- 2 During the operation, Smith keeps the printed brain next to him for reference. As a visualization tool, it’s so powerful that it has reduced the length of his surgeries by an average of 12 percent. Smith’s work is cool—and it should also make you look at 3-D printers in a new way. Most of the time, they’re pitched as tiny artisanal factories, useful for [33](1. toning down 2. cranking out 3. turning up) one-off products and niche objects: a desktop-sized industrial revolution.
- 3 But what if it’s more? What if the 3-D printers are going to be equally useful—or even more so—as thinking tools? I’ve come to believe that their intellectual impact is going to be like that of the ink jet printer. We (correctly) do not [34](1. reproduce 2. reclaim 3. regard) printers as replacements for industrial presses. Few people print a whole newspaper or book. No, we use printers as cognitive aids. We print documents so we can [35](1. array 2. overlook 2. conceal) them on our desks, ponder them, and show them to other people.
- 4 That’s exactly how Smith uses his 3-D printer. He doesn’t print the brain so he can have a product. He prints the way you’d print an email—as a document, yes, but more as a way to understand data and solve problems. Doctors have long used MRIs and CT scans to help visualize tumors, of course. But when the visualization is physical, it has a haptic impact that screens do not. You learn new things. That’s why architects build scale models of their buildings: Only by [36](1. nosing 2. skirting 3. peering) around a structure do you “get” what’s going on. “You see these spatial relations and depth of field that aren’t possible onscreen,” Smith says. It works for more than brains. Last winter, NASA astronomers printed a model of a binary-star system to help them visualize its

complex solar winds, and “we discovered a number of things we hadn’t fully [37](1. accumulated 2. alienated 3. appreciated),” says Thomas Madura, a NASA visiting scientist.

5 3-D prints are also terrific for accessibility, giving the blind a new way to grasp astronomy. (Math too: An enterprising San Diego father printed fractions so his blind daughter could learn them.) To really [38](1. sustain 2. curb 3. unlock) the power of 3-D printers, though, the tech will have to improve. If we’re going to use physical “documents” the way we use paper ones—glancing at them for an hour, or perhaps only a moment, then tossing them aside—we’ll need printing material to be recyclable, even biodegradable. Imagine the 3-D printing equivalent of a Post-it note!

6 [39](1. What’s more 2. On the contrary 3. Comparatively), we need our intellectual culture to evolve. Right now, we don’t value or teach spatial reasoning enough; “literacy” generally only means writing and reading. It doesn’t have to. I can envision all sorts of delightful and curious uses for 3-D data. Courts could print forensic evidence that juries could handle. You could render a sales report not as a chart but as a [40](1. manipulating 2. manipulable 3. manipulative) sculpture. 3-D printers aren’t just factories for products—they’re factories for thought.

—Based on Thompson, C. (2015). “3-D printers give us a new way to think,” *Wired*.

[41] According to the 1st paragraph, Dr. Smith uses a 3-D printer pre-surgery to create

1. a copy of what the patient's brain would look like if perfectly healthy.
2. a copy of a previous patient's blood vessels to use as a guide in surgery.
3. a copy of the patient's brain, including the tumor that will be removed.
4. a copy of the blood vessels that are due to be removed from the patient.

[42] What aspect of Dr. Smith's work is **NOT** mentioned as being affected by the use of 3-D printing technology?

1. He has been able to reduce the time it takes to perform a surgery.
2. He is able to record more detailed accounts of his past surgeries.
3. He is able to use more sophisticated tools to prepare for a surgery.
4. He has access to better models he can consult during a surgery.

[43] Why does the author compare 3-D printers to ink jet printers?

1. to point out that ink jet printers are still preferable in some cases
2. to suggest that 3-D printers may provide a similar utility to ink jet printers
3. to downplay the significance of 3-D printing as a breakthrough technology
4. to illustrate that ink jet printers are unsatisfactory for advanced tasks

[44] What requirement does the author propose to boost his way of using 3-D prints?

1. The printing devices should not be overly expensive.
2. The printing substance should not be disposable after one use.
3. The produced objects need to be more detailed and accurate.
4. The printed objects need to be more durable than they are now.

[45] Which shift in educational focus does the author suggest in order to promote the understanding of 3-D printing?

1. 3-D designing techniques being more widely taught
2. more consideration given to geometric understanding
3. a return to a more conventional concept of literacy
4. a greater focus on applied science and technology

英語Ⅱ

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[46]から[55]の空所を埋めるのに、文脈的に最も適切な語を1から3の中から選び、その番号を解答欄(46)から(55)にマークしなさい。次に、内容に関する[56]から[60]の設問には、1から4の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄(56)から(60)にマークしなさい。

- 1 International development aid is based on the Robin Hood principle: take from the rich and give to the poor. National development agencies, multilateral organizations, and NGOs currently transfer more than \$135 billion a year from rich countries to poor countries with this idea in mind. A more formal term for the Robin Hood principle is “cosmopolitan prioritarianism,” an ethical rule that says we should think of everyone in the world in the same way, no matter where they live, and then focus help where it [46](1. contradicts 2. helps 3. hinders) the most. Those who have less have priority over those who have more. This philosophy implicitly or explicitly guides the aid for economic development, aid for health, and aid for humanitarian emergencies.
- 2 On its face, cosmopolitan prioritarianism makes sense. People in poor countries have needs that are more pressing, and price levels are much lower in poor countries, so that a dollar or euro [47](1. goes 2. turns 3. comes) twice or three times further than it does at home. Spending at home is not only more expensive, but it also extends to those who are already well off (at least relatively, judged by global standards), and so does [48](1. more 2. less 3. some) good.
- 3 Huge strides have undoubtedly been made in reducing global poverty, more through growth and globalization than through aid from abroad. The number of poor people has fallen in the past 40 years from more than two billion to just under one billion—a remarkable [49](1. decay 2. feat 3. surge), given the increase in world population and the long-term slowing of global economic growth, especially since 2008. While impressive and wholly welcome, poverty reduction has not come without a [50](1. reason 2. bonus 3. cost). The globalization that has rescued so many in poor countries has harmed some people in rich countries, as factories and jobs migrated to where labor is cheaper. This seemed to be an ethically acceptable price to pay, because those who were losing were already so much wealthier (and healthier) than those who were gaining.
- 4 A long-standing cause of discomfort is that those of us who make these judgments are not exactly well placed to assess the costs. Like many in academia and in the development industry, I am among globalization’s greatest [51](1. casualties 2. adversaries 3. beneficiaries)—those who are able to sell our services in markets that are larger and richer than our parents could have dreamed of. Globalization is less splendid for those who not only don’t reap its rewards, but suffer from its impact. We have long known that less-educated and lower-income Americans, for example, have seen little

economic gain for four decades, and that the bottom end of the US labor market can be a brutal environment. But just how badly are these Americans suffering from globalization? Are they much better off than the Asians now working in the factories that used to be in their hometowns?

5 Most [52](1. wholeheartedly 2. dubiously 3. undoubtedly) are. But several million Americans—black, white, and Hispanic—now live in households with *per capita* income of less than \$2 a day, essentially the same standard that the World Bank uses to define destitution-level poverty in India or Africa. Finding shelter in the United States on that income is so difficult that \$2-a-day poverty is almost certainly much worse in the US than \$2-a-day poverty in India or Africa.

6 Beyond that, America’s much-vaunted equality of opportunity is [53](1. above 2. under 3. beyond) threat. Towns and cities that have lost their factories to globalization have also lost their tax base and find it hard to maintain quality schools—the **escape route** for the next generation. Elite schools recruit the wealthy to pay their bills, and court minorities to redress centuries of discrimination; but this no doubt fosters resentment among the white working class, whose kids find no place in this brave new world.

7 Citizenship [54](1. comes 2. hides 3. sides) with a set of rights and responsibilities that we do not share with those in other countries. Yet the “cosmopolitan” part of the ethical guideline ignores any special obligations we have toward our fellow citizens. We can think about these rights and obligations as a kind of **mutual insurance contract**: We refuse to tolerate certain kinds of inequality for our fellow citizens, and each of us has a responsibility to help—and a right to expect help—[55](1. in accordance with 2. head-over-heels with 3. in the face of) collective threats. These responsibilities do not invalidate or override our responsibilities to those who are suffering elsewhere in the world, but they do mean that if we judge only by material need, we risk leaving out important considerations.

8 When citizens believe that the elite care more about those across the ocean than those across the train tracks, insurance has broken down, we divide into factions, and those who are left behind become angry and disillusioned with a politics that no longer serves them. We may not agree with the remedies that **they** seek, but we ignore their real grievances at their peril and ours.

—Based on Deaton, A. (2016). www.project-syndicate.org.

[56] In the 6th paragraph, what “escape route” is the author referring to?

1. illegal immigration border crossing points
2. a short cut to emigration out of America
3. the path to upward mobility for young people
4. quick access to welfare in the United States

[57] In the 7th paragraph, what does the author mean by “mutual *insurance* contract”?

1. Poor countries that receive help from rich countries have special obligations to fulfill.
2. Emergency support should be shared between people in need in every country.
3. People in rich countries should be able to get support from others of the same country.
4. We should prioritize ensuring help for those who are suffering in poor countries first.

[58] In the last paragraph, who does “they” refer to?

1. underprivileged people in the United States
2. famished people in developing countries
3. influential elites in the developed world
4. NGO staff providing humanitarian aid

[59] Which of the following is NOT true according to the author?

1. Blue-collar workers might feel their needs are disregarded compared to the poor in the developing world.
2. The Robin Hood Principle includes the idea that less developed countries should be prioritized to receive support.
3. The poor in developed countries are better off than those in developing countries due to the Robin Hood principle.
4. Attempting to save the poor in developing countries negatively impacts those who are in need in the U.S.

[60] Which of the following would be the best title for this article?

1. Rethinking Robin Hood
2. Rebooting Robin Hood
3. Rescuing Robin Hood
4. Reversing Robin Hood

英語Ⅲ

次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[61]から[80]の空所を埋めるのに、文脈的に最も適切な語を1から3の中から選び、その番号を解答欄(61)から(80)にマークしなさい。次に、内容に関する[81]から[90]の設問には、1から4の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄(81)から(90)にマークしなさい。

- 1 There's an essential, intangible something in start-ups—an energy, a soul. Company founders sense its presence. So do early employees and customers. It inspires people to contribute their talent, money, and enthusiasm and fosters a sense of deep connection and mutual purpose. As long as this spirit persists, engagement is high and start-ups remain agile and innovative, [61](1. spurring 2. diminishing 3. restraining) growth. But when it vanishes, ventures can falter, and everyone perceives the loss—something special is gone.
- 2 The first person I heard talk about “the soul of a start-up” was a *Fortune* 500 CEO, who was trying to revive one in his organization. Many large companies undertake such “search and rescue” initiatives, which reflect an unfortunate truth: As a business matures, it's hard to keep its original spirit alive. Founders and employees often [62](1. upgrade 2. confuse 3. embrace) soul with culture and, in particular, the freewheeling ethos of all-nighters, flexible job descriptions, T-shirts, pizza, free soda, and a family-like feel. They notice and wax nostalgic about it only when it wanes. Investors sometimes run roughshod over a company's emotional core, pushing a firm to “professionalize” and to pivot in response to market demands. And organizations trying to recover an “entrepreneurial mindset” tend to take a superficial approach, addressing behavioral norms but failing to [63](1. zoom out 2. break even 3. home in) on what really matters.
- 3 Over the past decade, I've studied more than a dozen fast-growth ventures, conducting 200-plus interviews with their founders and executives, in an attempt to better understand this problem and how it can be overcome. I've learned that while many companies struggle to retain their original essence, creativity, and innovativeness, some have managed to do so quite effectively, thereby sustaining strong stakeholder relationships and ensuring that their ventures continue to [64](1. ramble 2. backtrack 3. thrive). So often entrepreneurs, consultants, and scholars like myself emphasize the need to implement structure and systems as a business grows, missing the importance of preserving its spirit. We can and should focus on both. With effort and determination, leaders can nurture and protect what's right and true in their organizations.
- 4 Most founders, [65](1. by contrast 2. as a result 3. on occasion), believed that their start-ups were about something more than their missions, business models, and talent, even if those founders couldn't articulate it precisely. For example, in his book *Onward*, Howard Schultz described the spirit

of Starbucks this way: “Our stores and partners [employees] are at their best when they collaborate to provide an oasis, an [66](1. upstaged 2. upstream 3. uplifting) feeling of comfort, connection, as well as a deep respect for the coffee and communities we serve.” I interviewed another founder who identified “loyalty to customers and the company” as the “core essence” of what made his business great. A third spoke about this essence as “a shared purpose built around an [67](1. obsolete 2. audacious 3. erratic) goal and a set of common values.” Early employees told me that they identified intensely with their enterprises, feeling what Sebastian Junger, in his book *Tribe*, refers to as “loyalty and belonging and the eternal human quest for meaning.”

5 My investigation pointed to three elements that combine to create a unique and inspiring context for work: business intent, customer connection, and employee experience. These are not simply cultural norms designed to shape behavior. Their effects run deeper, and they [68](1. nullify 2. spark 3. derail) a different, more intense kind of commitment and performance. They shape the meaning of work, rendering work relational instead of merely transactional. Employees connect with a [69](1. galvanizing 2. patronizing 3. demoralizing) idea, with the notion of service to end users, and with the distinctive, intrinsic rewards of life on the job. People form emotional ties to the company, and those ties energize the organization.

6 All the ventures I studied had their own animating purpose. Usually this “business intent” originated with the entrepreneur, who communicated it to employees to persuade them to trade stable jobs for long hours and low pay. Although many factors—including the desire for an eventual [70](1. firewall 2. windfall 3. waterline)—drove the people I interviewed to join their companies, all had a **loftier** desire to “make history” in some way, to be part of something bigger. They wanted to build businesses that improved people’s lives by changing the way products or services were created, distributed, or consumed. Many ventures define their mission or business scope, but the intent I [71](1. uncovered 2. unloaded 3. unleashed) went further, taking on an almost existential significance—a reason for being.

7 Consider Study Sapuri, a Japanese enterprise started in 2011 within the multibillion-dollar information-service and staffing company Recruit Holdings. Seeking to turn around Recruit’s declining education business, Fumihiro Yamaguchi, a relatively new employee at the time, [72](1. refuted 2. hatched 3. averted) a plan to create a website that helped students by giving them free access to study guides to university exams. When he presented the idea to an internal group charged with [73](1. arresting 2. launching 3. preventing) in-house ventures, he explained that the website would address educational inequity in Japan by providing more people access to learning materials—an intent that aligned well with Recruit’s long-standing mission of creating new value for society.

8 Since its launch, Study Sapuri has continued to evolve but always with [74](1. deference 2. exposure 3. resistance) to its original intent. Among other moves, it has marketed its services as a college prep service and a tool for high school teachers to use with remedial students, and has expanded its content to include elementary- and junior-high-school material and academic coaching. In April 2015, through its parent company, it acquired Quipper, which offered similar services mainly in Southeast Asian markets. Quipper's founder, Masayuki Watanabe, remarked that he liked the deal because of Study Sapuri's intent: "We believed that learning is a right and not a privilege. We shared the same vision." Top talent felt the same way. "I was drawn to the idea of addressing these issues," one employee told me. "My motivation to join was to offer true value to customers; the users and their parents can actually see that their academic ability is improving." By early 2019, Study Sapuri had [75](1. contracted 2. stagnated 3. emerged) as a central brand of Recruit's educational business, with 598,000 paid subscribers.

9 Often, it takes a crisis for people to notice that a company's soul is disappearing or gone. Recently, Facebook and Uber both publicly apologized to customers for losing their way. In 2018 hundreds of Google employees demanded that the tech giant [76](1. execute 2. formulate 3. shelve) plans to develop a search engine that would facilitate the stifling of dissent in China. "Many of us accepted employment at Google with the company's values in mind," they noted in a letter to the company, "including...an understanding that Google was a company willing to place its values above its profits."

10 When damage to the soul is especially [77](1. dismissible 2. temperate 3. grave), founders have sometimes returned to restore it. In 2008, Howard Schultz resumed the CEO role at Starbucks because, as he explained in his book, he "sensed something intrinsic to the Starbucks brand was missing." In the ensuing months, he undertook a number of measures to [78](1. nurse 2. police 3. doctor) the company's spirit back to life. Notably, he convened an off-site session at which leaders thought broadly about the brand and focused specifically on customer relationships. As he told his team, "The only filters to our thinking should be: Will it make our people proud? Will this make the customer experience better? Will this enhance Starbucks in the hearts and minds of our customers?" Weeks later, when presenting a transformation plan to investors, he [79](1. invoked 2. neglected 3. renounced) a return to the company's original business intent, saying, "There are people in this audience...who believed in a young entrepreneur's dream that we could create a national brand around coffee, that we also could build the kind of company that had a social conscience. It's time to convince you and many other people...to believe in Starbucks again."

11 Safeguarding the organization's soul is a critical if little appreciated part of the founding cohort's job, on par with such key decision areas as governance and equity splits. Study Sapuri and

Starbucks both blossomed as start-ups thanks to their founders' deliberate efforts to preserve the alchemy that made them great enterprises from the beginning. Over the long term, a strong soul will draw [80](1. off 2. in 3. away) and fire up various stakeholders. Even as companies institute processes, discipline, and professionalization, they should strive to retain the spiritual trinity of business intent, customer connection, and employee experience. It's the secret to not only growth but also greatness.

—Based on Gulati, R. (2019). "The soul of a start-up," *Harvard Business Review*.

[81] Which of the following sentences best expresses the essential information in the underlined sentence in the 2nd paragraph?

1. Large companies find it more difficult to retain their soul when they become older and bigger.
2. Founders and employees tend to look towards outside investment to revive the company's soul.
3. Large companies introduce a range of initiatives as an answer to any decline in corporate soul.
4. Founders and employees start to reminisce about their organization's soul when it starts to decline.

[82] Which of the following is **NOT** mentioned in the 3rd paragraph?

1. The author promotes a dual approach of systems implementation and soul preservation.
2. The author has done numerous case studies into the loss and retention of soul in companies.
3. The author believes that academics tend to overlook the conservation of a company's soul.
4. The author has been engaged in extensive research on the soul of declining start-ups.

[83] Why does the author mention the Sebastian Junger reference in the 4th paragraph?

1. to explain that early employees value mutual collaboration as the essence of business success
2. to provide support for the concept that early employees of successful companies feel a close connection to their organizations
3. to argue that loyalty with early employees is integral to basic tribal human desires
4. to contradict the idea that early employees of Starbucks place more value on connecting with customers in their local communities

[84] The underlined word “loftier” in the 6th paragraph is closest in meaning to

1. dominant
2. upraised
3. pretentious
4. visionary

[85] Which of the following statements is **NOT** true of the Japanese company Study Sapuri?

1. Its founding principle is essentially to offer education to all and not the few.
2. Its product range has remained fixed since their services launched.
3. It caters to students both domestically and internationally.
4. It offers services tailored to both secondary and tertiary education levels.

[86] The author mentions Facebook and Uber in order to

1. give examples of big companies that had admitted to making mistakes.
2. provide a link in the narrative from struggling to successful companies.
3. illustrate that a crisis within a company can lead to management errors.
4. show that these companies were not in danger of losing their soul and energy.

[87] Which of the following would best represent the views of Howard Schultz?

1. Undergoing a period of rapid expansion nationally helped Starbucks to regain the trust of both our employees and customers.
2. We had to make wholesale changes to the original spirit of Starbucks to guide the company back to a position of market strength.
3. Starbucks needed to make minor revisions to our governance systems in order to revitalize our organization's soul and profit margins.
4. Starbucks performs optimally when we have a close bond with and admiration for both our products and our customers.

[88] Which of the following statements would the author most likely support?

1. Employee experience is a key aspect that helps to associate effective relationship building with strong sales performance.
2. Close connections between Google employees ensure they understand the need to maximize profits while promoting corporate values.
3. Employees that form passionate connections with their companies help to strengthen and stimulate company performance.
4. Professionalization initiatives for employees can do more to shape and protect company soul than business intent.

[89] What does the author conclude about safeguarding the soul of organizations?

1. It serves as an essential function in setting and maintaining the operational rules and processes of successful companies.
2. It holds far more significance than other principal decision-making areas to ensure a company's rapid growth.
3. It is a vital role of the early employees and is of equal importance to other fundamental business elements.
4. It was and still is the driving force behind the governing policies and overseas expansion of Study Sapuri and Starbucks.

[90] Which of the following summaries is the central idea being presented by the author?

1. The soul of start-ups must be preserved to ensure the prolonged success of the company.
2. Founders of start-ups must ensure their soul meets the needs of employees and investors.
3. The triangular nexus of intent, connection, and experience limits the protection of a start-up's soul.
4. If the original soul of a start-up is forgotten, this can weaken management structures.