

I 次の英文を読み、下線部(A)と(B)の意味をそれぞれ日本語で表しなさい。

Copenhagen's waterfront has undergone impressive redevelopment in recent decades. A host of cultural institutions and recreational hotspots have been built^(A) on the harbour, transforming it from a highly polluted industrial port into one of the most popular destinations in the Danish capital. The latest addition to this ever-evolving urban landscape is thanks to a local architecture studio, which was tasked with creating a parking facility for the Opera House. The result? Opera Park, a lush space on top of the requisite underground car park.

“The unused plot was meant for housing but the client scrapped the plan,” says the studio's architect Alexander Ejsing. “Instead, we created a new recreational spot for everyone to use.” The park features winding paths that^(B) cross through six gardens with vegetation from different parts of the world, inspired by the area's history as an international trade centre. At the heart of the green space is a glass structure with expansive views of the surroundings and water. Inside, a restaurant and café offer seasonal dishes, while a garden of tropical vegetation, which includes a 12-metre-tall tree, leads to the underground parking lot.

Beyond providing a destination for food and drink, the building plays a crucial role in making the green space a year-round destination. “Winters are long here, so we didn't want the park to be desolate half the year,” says Ejsing. “It's important we make good use of it.”

(Dellisanti, Gabriele. 2024, April. “Hitting the high notes.” *Monocle* 172 より一部改変)

Ⅱ 次の英文を読んで、以下の設問に答えなさい。

Although we cannot predict in what way English will change, we can be certain that change it will — that's in the nature of languages. It's only dead languages such as Latin, or artificial languages such as mathematical notations, that do not change. Latin was the nearest thing to a world language that western civilization saw until the rise of English. Yet Latin is now a dead language. Could English suffer the same fate? What happened to Latin shows some interesting parallels with the English language today. Its fate was not so much extinction as diversification: it split up into geographical dialects, which eventually became different languages. The modern Romance family of languages was born. This happened especially with the disintegration of the Roman Empire in the fourth to sixth centuries. There was no longer a unifying state, bureaucracy or culture. The different varieties of colloquial Latin — Vulgar Latin as it was called — eventually developed into the standard languages of France, Italy, Spain, Portugal and Romania.

We have seen modern parallels in the break-up of the British Empire, and the diffusion of varieties of English into 'new Englishes'. Significantly, tongues that were considered non-standard, provincial or offbeat dialects of English in an earlier age are now being seen as independent languages; the cases of Ulster Scots, Jamaican creole, and Tok Pisin come to mind. Is this the slippery slope to the fragmentation of English into mutually *unintelligible languages?

① This 'Latin analogy' has found an echo in the views of leading language authorities since Noah Webster's prediction that American would become a different language from English. Although Webster later changed his mind, a similar view cropped up a century later in the writings of Henry Sweet, a renowned British phonetician and grammarian:

England, America, and Australia will be speaking mutually unintelligible languages, because of their independent changes of pronunciation.

Yet a century later, a similar view came from no less than the chief editor of the prestigious *Oxford English Dictionary*, Robert Burchfield, a New Zealander with a breadth of up-to-date knowledge of how the English language was developing internationally towards the end of the twentieth century.

But if we look more carefully, the destiny of Latin was not total disintegration.^② The classical or standard language more or less ceased to be a native language around the year 400, but continued as an important vehicle of international communication in succeeding ages. Changing little over the centuries, it became the revered language of the Universal Church. Up to recent centuries it remained the language of international scholarship, and it remains even now the official language of Roman Catholicism. In a much diminished role, learned Latin still has some life in it today. As a 'dead language', as Tom McArthur says, it has been 'a lively and useful corpse'. Latin's continuing international life after death suggests that another international standard language like World Standard English (WSE) today might survive the break-up of the English mother-tongue.

But surely even this is giving too much mileage to the 'Latin analogy'. In many ways a better analogy would be Chinese,^③ a language which through millennia of cultural and linguistic continuity has remained, in the eyes of its speakers, now numbering over a billion, a single language. The spoken language may have diversified into mutually unintelligible dialects, but the written language has maintained its unity, and nowadays the standard language Mandarin Chinese (or Putonghua, 'common language') is extending its influence in the spoken medium across the whole community of Chinese speakers, not only in China but around the world. This unity in diversity has maintained itself through the political, administrative and cultural continuity of Chinese civilization, as well as through an educational tradition placing high value on the linguistic and literary heritage of the written language. Over the centuries, the communication channels between Chinese-speakers have been well preserved, whereas the speakers of Vulgar Latin largely lost contact with one another in speech and in writing.

Although the parallel is far from exact, we can learn from this example that sufficient continuity of communication can preserve the oneness of a language. The world has totally changed since Latin split up into various Romance languages. Today we have printed books, magazines, movies and television programmes in worldwide circulation, airborne travel, mobile phones, the Internet and other new forms of communication. Given the enormous explosion of communicative potential over the past 30 years, it is difficult to imagine that the future world will not ‘grow smaller and smaller’ from the communicative point of view. David Graddol, in his book *The Future of English?*, gives a graphic illustration of this, tracking the plummeting cost of transatlantic telephone calls between 1927 and 1992 — a more than thousand-fold decrease of cost per talking minute. And as travel and tourism now make up the world’s largest industry, cheaper and more frequent communication at a distance has been supplemented by much more frequent face-to-face communication between people living in different parts of the world. But more telling perhaps is the Internet’s potential for almost instantaneous communication among ‘virtual language communities’ through e-mail, chat groups, blogs and the like. In many respects, the immediacy^④ of direct face-to-face communication can now be achieved through electronic channels. Virtual face-to-face interaction is likely to become even more of a future reality through advances in multi-layered communication in real time involving sound and vision as well as the written word.

Yet all this does not mean that there will be no further divergence among the world’s local varieties of English. It means, rather, that the users of English in their localities throughout the world will still feel the pull from two opposite poles — the need to identify with one’s local community and the need for international communication. The former need maintains the vigour of *basilect and *mesolect varieties. The latter need maintains the importance of the *acrolect and standard varieties. This is a recipe not for the disintegration of English, but for its pluralization: reminding us of the term ‘language complex’

that Tom McArthur used to describe a tongue that is both singular and plural, both ‘a language’ and ‘languages’. The title of his book on the subject, *The English Languages*, highlights the plurality of English at the expense of its oneness. In fact, we need to emphasize both.

^⑤ The term diglossia has been used by sociolinguists for a division between two major varieties of a language: the ‘High’ or standard variety used for prestigious, literary or religious functions vs. the ‘Low’ or vernacular variety for everyday use. (This applies, for example, to Arabic in Egypt or German in German-speaking Switzerland.) In the case of English, though, it seems more appropriate to use the term polyglossia (‘many-tongued-ness’), recognizing that many tongues are subsumed in a single one.

Polyglossia applies not just to the diversity of English, but to the repertoire of varieties that any one speaker of English can use. The monoglot village or small town community one finds in the United States or the United Kingdom is far from the norm in the world at large. It has been estimated that two-thirds of ^⑥the world’s people grow up in some kind of bilingual community. Similarly, the plurality of English means that most members of an English-speaking community are likely to need more than one kind of English. One needs the English of one’s local community, yes, but also the English of the international community, and no doubt something intermediate between those, something like a national standard. Already this need is beginning to be felt by native speakers as much as by non-native speakers.

(Svartvik, J., Leech, G., & Crystal, D. 2016. *English — One tongue, many voices*. Palgrave Macmillan より一部改変)

*unintelligible : 理解できない

*basilect : 下層方言

*mesolect : 中層方言

*acrolect : 上層方言

設問(1) 下線部①はどのような例え(analogy)を指しますか。本文に即してわかりやすく日本語で説明しなさい。

設問(2) 下線部②は具体的に何を指しますか。本文に即してわかりやすく日本語で説明しなさい。

設問(3) 下線部③において、筆者がラテン語よりも中国語のほうが例えとして適切であるとする理由を、本文に即してわかりやすく日本語で説明しなさい。

設問(4) 下線部④の意味を日本語で表しなさい。

設問(5) 下線部⑤において、both が指す内容を明らかにしたうえで、筆者がそのように主張する理由を、本文に即してわかりやすく日本語で説明しなさい。

設問(6) 下線部⑥は具体的に何を指しますか。本文に即してわかりやすく日本語で説明しなさい。

Ⅲ あなたは、今の世の中で最も不足しているものは何だと思いますか。それが不足していると感じる理由と、それを補うために自分は何ができるのかについての考えを、80 語程度の英語で書きなさい。

Ⅳ 次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

ライフスタイルが本当に変わってきていると思います。一九九〇年頃からでしよ
(1)うか、アジアの多くの国で、若者が同じようなテレビや映画を見て、同じような小
説を読み、同じような音楽を聴くようになっていると話題になりました。それ以前
には考えられない事態だったのです。たとえば僕がティーンエイジャーだった一九
八〇年代、お隣の韓国は軍事政権に対する民主化運動のただ中でした。学生運動も
盛んで、当時バブル景気に向かいつつあった日本の大学生とはだいぶ雰囲気の違い
しました。ところがいつの頃からか、両国の若者の関心や生活スタイルは急速に接近
していきます。

いまやそれは当たり前ですよね。世界のどこに行っても、誰もが同じようなスマ
ホをいじり、同じようなアプリを操作しています。僕が世界の国々で講義をしてい
(2)ても、学生の態度や関心は、あまり変わなくなっていると感じます。興味を持つも
の、感動するもの、腹の立つもの、これらの多くをみんなが共有しています。画
一化と批判する人もいるかと思いますが、世界の人々が何の違和感もなくスッとコ
(3)ミュニケーションができるという意味では、僕はいい時代になったと思います。

このように世界の人々は急速につながり出しています。ユーチューブなんかを見
ても、本当に世界の人々が同じ動画を見ているわけですよね。自分にはまったく想
像できないような場所に暮らす人々が、同じ動画を見て、次々にコメントを寄せて
いる。

(宇野重規. 2018. 『未来をはじめ——「人と一緒にいること」の政治学』 東京大学
出版会)

V これから英語が2回読まれます。その内容について、以下の設問に日本語で答えなさい。

設問(1) 利益とコストのバランスについての説明がありますが、そこで言及されている2種類のコストとは何でしょうか。

設問(2) 買い物客がどの店を利用するかを判断するうえで考慮に入れる主な要素とは何でしょうか。ここで言及されている4つのうち2つを挙げなさい。

設問(3) 深夜に来店する客は少ないにもかかわらず、店を開けておくことが新規顧客の獲得につながるのはなぜでしょうか。

設問(4) 顧客が他の店へと流れていくのを防ぐための努力は、最終的にどのような状況を生じさせるでしょうか。

設問(5) 設問(4)で述べたような状況が生じた結果、店側はさらにどのような手段をとることになるでしょうか。ここで言及されている具体例を1つ挙げて説明しなさい。