

11 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。

Climate change is already bringing unavoidable large-scale changes to our environment, societies, and economies. Over the past 30 years, droughts and floods in Europe have increased dramatically both in number and intensity. Worldwide, the harmful effects of these changes are becoming more evident by the year: higher temperatures increase the risk of species extinction and the spread of infectious diseases, melting glaciers affect water supply and increase flood risks, and forced migration from areas most affected heightens the possibility of conflict and insecurity.

We must therefore learn to anticipate the damage climate change can cause and take appropriate actions to prevent or minimize its adverse effects. This is a process known as adaptation. Early action will lessen the cost of future damage. Examples of adaptations include developing crops that can tolerate drought, finding ways to use water more efficiently in areas where it is becoming scarce, and strengthening coastal flood defenses.

The responsibility for making these adaptations cannot rest solely with individuals or businesses. Because effects will vary region by region, most strategies will need to be taken nationally, regionally, or locally. So far, only a few member states of the European Union have developed strategies for dealing with the effects of climate change.

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12 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。

Anyone who knows the opposite sex well will tell you that, at times, men and women seem to be from different planets. The sexes often appear to think very differently from each other. However, until recently, researchers thought that these differences were caused by two things: social pressures, which have encouraged males and females to behave in certain ways, and secondly, hormones — chemical signals which tell different parts of the body, including the brain, what to do. Researchers didn't think the brain itself caused differences — on the contrary, they thought the brain's structure was mostly the same for both sexes. Interestingly, though, new research is casting doubt on these assumptions: There may be a third factor that had not previously been considered seriously. Research is now revealing that male and female brains have many differences in structure. There are also differences in how the various parts of the brain are linked and in the chemicals that transmit messages between neurons. All this suggests that there is not just one kind of human brain, but two.

This is giving neuroscientists something of a headache, because most of what we know about the brain comes from studies of male animals and male humans. Generally, neuroscientists avoided using females in their research. This was because the monthly ups and downs of female hormones made it more complicated to interpret the results. If even a small proportion of what has been inferred from these studies does not apply to females, a huge body of research could be wrong.

									100
									120

13 以下の英文を読んで問いに答えなさい。(明治大・理工学部 2014)

I peeped round the leg of the chair and watched the hundreds of witches' feet walking out through the doors of the Ballroom. When they had all gone and the place was absolutely silent, I began to move cautiously about on the floor. Suddenly I remembered Bruno. He must surely be around here somewhere, too. "Bruno!" I called out.

I wasn't seriously expecting that I would be able to speak at all (1)now that I had become a mouse, so (2)I got the shock of my life when I heard my own voice, my own perfectly normal rather loud voice, coming out of my tiny mouth.

It was wonderful. I was thrilled. I tried it again. "Bruno Jenkins, where are you?" I called out. "If you can hear me, give a shout!"

My voice was exactly the same and just as [3] as it had been when I was a boy. "Hey there, Bruno Jenkins!" I called. "Where are you?"

There was no answer.

I potted* about between the seat-legs trying to get used to being so close to the ground. I decided I rather liked it. You are probably wondering why I wasn't (4)depressed at all. I found myself thinking, (A)What's so wonderful about being a little boy anyway? (5)Why is that necessarily any better than being a mouse? I know that mice get hunted and they sometimes get poisoned or caught in traps. But little boys sometimes get killed, too. Little boys can be run over by motor-cars or they can die of some awful illness. Little boys have to go to school. Mice don't. Mice don't have to pass exams. Mice don't have to worry about money. Mice, as far as I can see, have only two [6], humans and cats. My grandmother is a human, but I know for certain that she will always love me whoever I am. And she never, thank goodness, keeps a cat. When mice grow up, they don't ever have to go to war and fight against other mice. Mice, I felt pretty certain, all like each other. People don't.

Yes, I told myself, *I don't think it is at all a bad thing to be a mouse.*

I was wandering around the Ballroom floor thinking about all this when I spotted another mouse. It was [7] on the floor [7] a piece of bread in its front paws and [7] away at it with great gusto.

It had to be Bruno. "Hello, Bruno," I said.

He glanced up at me for about two seconds, then went right on guzzling*.

"What have you found?" I asked him.

"One of them dropped it," he answered. "It's a fish-paste sandwich. Pretty good."

He too spoke with a perfectly normal voice. One (8)would have expected that a mouse (if it was going to talk at all) would (B)do so with the smallest and squeakiest

voice you could imagine. It was terrifically funny to hear the voice of the rather loud-mouthed Bruno coming out of that tiny mouse's throat.

"Listen, Bruno," I said. "Now that we are both mice, I think we ought to start thinking a bit about future."

He stopped eating and stared at me with small black eyes. "(9)What do you mean we?" he said. "(10)①that ②with me ③you're a mouse ④has ⑤to do ⑥nothing ⑦the fact."

"But you're a mouse, too, Bruno."

"Don't be a fool," he said. "I'm not a mouse."

"(C)I'm afraid you are, Bruno."

"I most certainly am not!" he shouted. "Why are you insulting me? I haven't been rude to you! Why do you call *me* a mouse?"

"Don't you know what's happened to you?" I said.

"What earth are you talking about?" Bruno said.

"I have to inform you", I said, "that not very long ago the witches turned you into a mouse. Then (E)they did it to me."

"You're (F)lying!" he cried. "I'm not a mouse!"

"If you hadn't been so busy guzzling that sandwich," I said, "you your hairy paws. Take a look at them."

Bruno looked down at his paws. He jumped. "Good grief!" he cried. "I *am* a mouse! You wait till my father hears about this!"

"(12)He may think it's an improvement," I said.

"I don't want to be a mouse!" Bruno shouted, jumping up and down. "I to be a mouse! I'm Bruno Jenkins!"

"There are worse things than being a mouse," I said. "You can live in a hole."

"I don't want to live in a hole!" Bruno shouted.

"And you can creep into the larder* at night," I said, "and nibble through all the packets of raisins and cornflakes and chocolate biscuits and everything else you can find. You can stay there all night eating yourself silly. That's what mice do."

"(14)Now that's a thought," Bruno said, perking up a bit. "But how am I going to open the door of the fridge* to get at the cold chicken and all the leftovers? That's something I do every evening at home."

"Maybe your rich father will get you a special little mouse-fridge all to yourself," I said. "One that you can open."

"You say a witch did this to me?" Bruno said. "Which witch?"

“The one who gave you the chocolate bar in the hotel lobby yesterday,” I told him.
“Don’t you remember?”

“The filthy old cow!” he shouted. “I’ll (15)get her for this! Where is she? Who is she?”

“Forget it,” I said. “You don’t have a hope. Your biggest problem at the moment is your parents. How are they going to take this? Will they treat you with sympathy and kindness?”

Bruno considered this for a moment. “I think”, he said, “that my father is going to be a bit (16)put out.”

“And your mother?”

“She’s terrified of mice,” Bruno said.

“Then you’ve got a problem, haven’t you?”

“Why only me?” he said. “17”

“My grandmother will understand perfectly,” I said. “She knows all about witches.”

Bruno took another bite of his sandwich. “What do you suggest?” he said.

“I suggest we both go first of all and consult my grandmother,” I said. “She’ll know exactly what to do.”

I moved towards the doors which were standing open. Bruno, still grasping part of the sandwich in one paw, followed after me.

“When we get out into the corridor,” I said, “we’re going to run like mad. (G)Stick close to the wall all the way and follow me. Do not talk and do not let anyone see you. Don’t forget that (18)just about anyone who catches sight of you will try to kill you.”

I snatched the sandwich out of his paw and threw it away. “Here goes,” I said. “(H)Keep behind me.”

*(注)

potter	ぶらつく	guzzle	がっがっ食べる
larder	食料庫	fridge	=refrigerator

- (A) 本文 15 行目(What's so wonderful...)以降に斜字体で書かれている文章が続く。斜字体が使われている理由は何か。日本語で書きなさい。
- (B) 下線部(B)を英単語 1 語で書き換えなさい。
- (C) 下線部(C)をその内容が明らかになるように和訳しなさい。
- (D) 空欄 D に入る適切な前置詞を書きなさい。
- (E) 下線部(E)は、具体的に誰が何をしたと言っているのか。15 字以内の日本語で書きなさい。
- (F) 下線部(F)の原形を書きなさい。
- (G) 下線部(G)を和訳しなさい。
- (H) 下線部(H)と同じ意味をもつ表現を本文中より抜き出しなさい。
- (I) 次の文を英訳しなさい。
私のおじいさんは、一度も猫を飼ったことがない。
- (1) 下線部(1)に最も近い意味をもつ語を次の中から 1 つ選びなさい。
① unless ② if ③ though ④ because ⑤ before
- (2) 下線部(2)のように「ぼく」が感じたのはなぜか。最も適切なものを次の中から 1 つ選びなさい。
① 自分がねずみに変えられたから。
② 自分が人間であったときと同じ声が出たから。
③ 自分の声があまりに大きすぎたから。
④ 自分の口が小さくなっていたから。
⑤ 自分の声が静かな舞踏室に鳴り響いたから。
- (3) 空欄 3 に入れるのに、最も適切なものを次の中から 1 つ選びなさい。
① low ② weak ③ flat ④ strange ⑤ loud

(4) 下線部(4)と同じ状態を表す語として、最も適切なものを次の中から1つ選びなさい。

- ① angry ② pleased ③ unhappy ④ indifferent ⑤ surprised

(5) 下線部(5)の気持ちとして、最も適切なものを次の中から1つ選びなさい。

- ① ねずみと人間とでは、大違いだ。
 ② ねずみの命も人間の命も、同じように大切だ。
 ③ 人間の子供がねずみよりましなのは、なぜだろうか。
 ④ ねずみとして生きていくのも、それほど悪くない。
 ⑤ ねずみよりましなものになるには、それなりの理由が必要だ。

(6) 空欄 6 に入れるのに、最も適切なものを次の中から1つ選びなさい。

- ① friends ② enemies ③ animals ④ creatures ⑤ neighbors

(7) 空欄 7 の 3 つの には、それぞれ 1 語が入る。最も適切な順序の組み合わせを次の中から1つ選びなさい。

- ① crouching – holding – nibbling ② crouching – nibbling – holding
 ③ holding – nibbling – crouching ④ holding – crouching – nibbling
 ⑤ nibbling – holding – crouching

(8) 下線部(8)と同じ用法の “would” をもつ文を、次の中から1つ選びなさい。

- ① Would you pour the wine, please?
 ② I asked her if she would go to the party.
 ③ I would often hear him complaining about himself.
 ④ He was angry because I wouldn't give him any help.
 ⑤ You would have loved the city.

(9) 下線部(9)で、ブルーノはなぜこのように問うているのか。最も適切なものを次の中から1つ選びなさい。

- ① 自分たちがこれからどうなるのか分からないから。
 ② “we” という単語を知らないから。
 ③ 人間の言葉が理解できないから。
 ④ 自分がねずみになっているのを知らないから。
 ⑤ 自分だけがねずみだと思い込んでいるから。

(10) 下線部(10)の語群を最も適切な順に並べかえ、その 2 番目と 6 番目にあたる番号を書きなさい。ただし、文頭にくる語も小文字で書き始めてある。

(11) 空欄 11 に入れるのに、最も適切なものを次の中から 1 つ選びなさい。

- ① would have noticed ② have noticed ③ had noticed
④ noticed ⑤ will notice

(12) 下線部(12)に込められている気持ちとして、最も適切なものを次の中から 1 つ選びなさい。

- ① 非難 ② 警告 ③ 賛同 ④ 失望 ⑤ 皮肉

(13) 空欄 13 に入れるのに、最も適切なものを次の中から 1 つ選びなさい。

- ① try ② want ③ refuse ④ come ⑤ happen

(14) 下線部(14)の意味として、最も適切なものを次の中から 1 つ選びなさい。

- ① それで終わりだ。 ② そんな考えがあるもんか。 ③ そいつはねずみの考えだ。
④ それは君の考えだろ。 ⑤ そいつは良さそうだな。

(15) 下線部(15)の意味として、最も適切なものを次の中から 1 つ選びなさい。

- ① 連れてくる ② 文句を言う ③ お礼を言う
④ やっつける ⑤ 魔法をかける

(16) 下線部(16)を他の英単語で言い換えるとすれば、どうなるか。最も適切なものを次の中から 1 つ選びなさい。

- ① delighted ② interested ③ satisfied ④ worried ⑤ excited

(17) 空欄 17 に入る最も適切な文を次の中から 1 つ選びなさい。

- ① How are you? ② What about you? ③ Who are you?
④ May I help you? ⑤ Why don't you?

(18) 下線部(18)に最も近い意味を持つ語を次の中から 1 つ選びなさい。

- ① never ② almost ③ scarcely ④ certainly ⑤ absolutely

(19) 以下の文には本文の内容に合致しないものがある。次の中から 1 つ選びなさい。

- ① 人間の子供はねずみより危険な目にあいやすいと「ぼく」は思っている。
② ブルーノは途中まで自分がねずみになったことを認めなかった。
③ おばあさんは魔女のことなら何でも知っているとして「ぼく」は思っている。
④ 「ぼく」は小さなねずみになったので視点が低くなった。
⑤ 「ぼく」は食料庫で好きなだけ食べられることを喜んでいる。

14 次の英文を読み、設問に答えなさい。(首都大学東京・理系前期 2012)

As I try to become a skilled musician, time is my chief problem. In a book about piano playing, I once read a story about a nineteenth-century British writer, I think Matthew Arnold*. Not only did he write essays, but he had many other important public duties. (1)With all this, he was an accomplished pianist. Someone once asked him how, with all he had to do, he was able to find time to practice and play the piano. He said, “I cleared a space.”

Exactly. Adults who want to learn to make music well are going to have to (2)clear a space. They are going to have to stop doing many things they have been doing, including many things they liked. To make more time for music, I have had to give up many pleasures I have enjoyed for years. This is no complaint; (3)I am lucky to have surplus pleasures I can give up. I don't go any more to the ballet, which I have always loved, or to the theater or movies, which I liked to go to once in a while. In Boston there are good concerts almost every night, often several on the same night. (4)But outside of the Boston Symphony Orchestra, which is too beautiful to give up, I rarely go to concerts.

There are many other recreations that have given me great pleasure in the past, that I may rarely or never do again — sailing, canoeing, swimming, skiing, squash, tennis, soccer, skating, fishing, wilderness camping, mountain backpacking. I realize this without the slightest regret. I have always loved sports, athletics; they have been an important part of my life. But music is athletics, a sport more difficult and fascinating than any I have ever played. There is enough teamwork and split-second coordination in any symphony concert. The challenge of teaching and tricking the muscles of my hands and arms into moving faster than they think (5)they can move is even more absorbing than the many challenges of sports which have interested me for so long. There seem to be so many more kinds of problems in music, and so many more ways to work on them. (6)It is a limitless field for thought, invention, and experiment.

Friendship, another important part of my life, also has to give way. I have friends in many parts of the U.S., and in Canada, England, France, Denmark, Norway. One of the great pleasures of my life has been traveling and visiting these friends. But unless I can find a way, which I don't see now, to do this without giving up my music, I am going to spend most of my time at home. I don't even see as much as I would like of old friends who live right in Boston. I feel a little bad about this, wish I had time for everything. (7)But I don't, so friendships built around music have to come first.

Other things are not easy for me to give up. Writing, for one. (8)In the first place it is the part of my work from which I earn most of my living. But beyond that, I am as much a writer, a man of letters, as I am a musician or would-be musician. The city, the country, the world I live in, interest me. Ideas about them go round and round in my mind, words pop up and demand to be written down. Sometimes while playing the cello I will find that the main part of my mind is

making words instead of music. I try to say, “I’ll think about that later.” It doesn’t work. The mind says, “No, not later, *right now!*” After a while I give up, put down the cello, and go write down whatever I am thinking until the mind is satisfied and willing to go back to music. Words seem a distraction. To the word maker, the music maker says, “There is too much talk in the world already, are you going to spend your whole time keeping on talking to people?” (9)It is a kind of war.

*(注)

Matthew Arnold マシュー・アーノルド(1822-1888)イギリスの詩人・批評家。また行政官としてイギリスの教育改革に取り組んだ。

- A. 下線部(1)について、“this”の内容を明らかにして、日本語に訳しなさい。
- B. 下線部(2)とほぼ同じ意味の三語から成る表現を本文から抜き出しなさい。
- C. 下線部(3)を日本語に訳しなさい。
- D. 下線部(4)とほぼ同じ意味になるように、空欄イ、ロにそれぞれ適当な英語一語を入れなさい。
But (イ) from the Boston Symphony Orchestra, which is too beautiful to give up, I go to (ロ) concerts.
- E. 下線部(5)が指す語句を本文から抜き出しなさい。
- F. 下線部(6)を日本語に訳しなさい。
- G. 下線部(7)を日本語に訳しなさい。
- H. 下線部(8)を日本語に訳しなさい。
- I. 下線部(9)はどのようなことか、日本語で具体的に説明しなさい。

15 以下の文章は、イギリスの新聞 *The Independent* の記事の一部である。よく読んで下の問いに答えなさい。(神戸市外国語大 2003)

Averages surround us. Every day the news is peppered with averages: waiting times for an operation on the NHS(National Health Service), waiting times for trains, house prices, batting averages, bowling averages, temperature for the time of year. Less frequently, we hear about other sorts of averages, which play a part in shaping our sense of the world we live in and how well we measure up or fit in: average earnings, average weight, average duration of marriage, average number of children, and average duration of time spent doing housework or watching TV.

It's important to know that there are different sorts of averages, and which sort you use depends on the situation and the information you're trying to draw from it. The most common sort is the *mean*, which is what you get if you add up a lot of numbers and then share them out. Say you have five children, aged three, five, six, seven and seven; you get the mean age by adding all their ages together (which gives you 28) and dividing by five (which gives you 5.6). The *median* is the value in the middle: line up the children in order of age, and the one in the middle is the median child – in this case, the median age is six. The other sort of average is the *mode*, the most common value – in this case, seven.

In general, when you are looking at a large number of values, *mean*, *mode* and *median* will not be too far apart – clumped together somewhere in the middle. But the differences can be significant. Take, for example, the average income: A politician who wants to talk up the nation's prosperity would be well advised to talk in terms of the (A) rather than the median, because a single multi-millionaire will outweigh hundreds of low earners, bumping up the average considerably. A politician who wants to make out that the nation is going to hell in a hand-basket may pick on the (B), because Bill Gates's trillions at the top would be cancelled out by a lone beggar at the bottom. More significant in electoral terms may be the (C) — what most people earn, how prosperous they feel.

The most important thing to remember about averages is that they aren't real: The stereotypical household with 2.4 children never existed, for obvious reasons. However, we still tend to regard *means* and *medians* as some sort of essence.

The evolutionary biologist Stephen Jay Gould offered a cautionary tale about (X)this tendency, based on his own experience, in an essay called "The Median isn't the Message." In July 1982, he was diagnosed as suffering from abdominal mesothelioma, a rare and almost always fatal form of cancer, usually contracted from exposure to asbestos. Ignoring his doctor's advice not to bother with the literature on his condition, Gould looked it up and found that the median mortality was eight months: That is, eight months after diagnosis, half of all patients had died. Most people would interpret this as meaning, "In eight months, I will probably be dead." But Gould, being a trained scientist, reasoned that if this was the *median*, that meant that half of sufferers would live

longer so he set about working out his chances of being in that half. It turned out that his age and the fact that he had been diagnosed early meant that (Y)he stood a very good chance. Then, he set about finding out how much longer he might go on. It turned out that some — a very few — survived for years.

Gould went on to try an experimental treatment. He died of cancer last Monday, almost 20 years after the initial diagnosis. It's tempting to say the averages caught up with him, and in one sense that's true: On average, you're going to die. But it would be truer to say that (Z)Gould beat the averages, comprehensively. In the end, that's the only sensible way to deal with them.

(注)

National Health Service	イギリスの公的医療制度
clumped	凝集している
outweigh	～にまさる
go to hell in a hand-basket	みるみるだめになっていく
abdominal mesothelioma	中皮腫(悪性腫瘍)の一種
asbestos	アスベスト、石綿

問1 空欄 A、B、C に *mean, median, mode* のいずれかの語を 1 語ずつ入れよ。

問2 下線部(X)*this tendency* とはどのようなものか、日本語で説明せよ。

問3 下線部(Y)*he stood a very good chance* とは具体的にどのようなことか、日本語で説明せよ。

問4 下線部(Z)*Gould beat the averages* とはどのような意味なのか、日本語で説明せよ。

問5 本文中で医師が *Gould* に与えた忠告とはどのような内容であったか、日本語で説明せよ。

16 A: 次の英文の下線部(1)～(10)について、後の設問に対する答えとして最も適当なものをそれぞれ A～C から一つずつ選びなさい。(関西大 2013)

The oldest known human is recorded in the *Guinness Book of World Records* as Jeanne Calment from Arles, France, who lived to be 122 years old. When asked (1)her secret to long life, Jeanne answered, "I took pleasure where I could. I acted clearly and morally and without regret. And I'm very lucky." In the years ahead, more people will be living decades longer than their parents did. In the last century, American life expectancy increased by some 64%, from about 47 years to 76. The US Census Bureau predicts that in 2050 we will have one million citizens aged 100. But (2)there is a dramatic contrast between those who age well and those who don't. What (3)distinguishes people who are still mentally and physically healthy at age 100? Of course, one secret to health in old age is simply in the genes: Jeanne's mother was alert and healthy at 86 and her father was similarly youthful at 93. Another well-known factor is exercise. Recent research into the field of "neurogenesis" (the production of new nerve cells) suggests that new brain cells are formed during exercise. But new research also indicates that an important factor in staying youthful in old age is a particular set of mental attitudes.

The first healthy mental outlook is optimism: the tendency to expect that results will be good. Optimism has been the subject of many research studies. The findings are clear: optimists are healthier, happier and more successful, and they live longer and recover from illnesses better. One important aspect of optimism is the way optimists think about the causes of events. They tend to believe that a good event is the result of their own skill or effort, but that a bad event is the result of chance. This gives them hope to keep on trying. On the other hand, pessimists have (4)a negative bias in their interpretation and believe that if they get a good result, it's not connected to their own skill or effort. In other words, they think success is not under their control. Yet, strangely, in the case of a negative event, pessimists tend to blame themselves for failure, believing that it was their lack of skill or effort that brought about the bad result.

Optimists are not discouraged by bad luck. But when pessimists become ill or face hard times, they often give up or become depressed. They tend to believe there is nothing they can do; (5)consequently, they do less than optimists do to help themselves. They also tend to have fewer friends — another factor that contributes to higher risk of illness and to slower recovery from illness.

The second key to a happy old age is gratitude. Gratitude is connected to perspective, that is, judging the importance or non-importance of events. Maintaining a sense of perspective can help us stay calm when life's problems could trigger an angry, unhealthy response. For example, some people go into a rage when stuck in traffic or bothered by another driver. (6)They let themselves become very upset over small inconveniences and minor insults. When delayed by traffic, try remembering how comfortable your air-conditioned or heated car is, with its collection of your

favorite CDs. That is, focus on the positive aspects of your situation, even if (7)it is frustrating or inconvenient. If you have a sense of perspective, you will realize that one setback does not ruin your life. Often a difficult time has a positive side to it. Planning on living to 120 makes it easier to gain perspective: it's hard to believe that one problem is going to ruin the next hundred years of your life. And by focusing on the positive aspects of even a bad situation, you will feel gratitude and happiness.

The third mental attitude is being "proactive," that is, dealing with problems as soon as they appear rather than letting them develop into crises. Many people have difficulty dealing with problems. They worry constantly, they are inflexible, and they delay acting. (8)They focus on how they feel about doing something instead of on the outcome they desire. People who are proactive are able to "just get it done" by thinking about the finished product and imagining the eventual satisfaction and rewards. Many people who stay healthy into old age possess an internal voice that says "Just do it."

Dealing with problems involves taking care of interpersonal conflicts. Most healthy old people have learned (9)to get rid of their "baggage"—old conflicts with parents, brothers and sisters, friends, partners, and children. Our minds and bodies use a lot of energy to hold on to anger and resentments, which distracts us from more important matters. If we want to have long healthy lives, we have to learn that dealing with things can sometimes require forgiving, forgetting, and focusing on what is positive and what is happening now.

Finally, the last key to a healthy, happy, old age is to embrace learning and change. To keep on learning and feeling curious about things seems to be important to keeping the mind healthy. The television, libraries, and the Internet have all increased our access to information. As a result, we can be (10)lifelong learners without even leaving our homes. You need to maintain enough ties with your past to give you a sense of security, while embracing enough new information and change to make life interesting.

You are never too old or too young to seek and follow good role models. Older people who are mentally and physically healthy show us that these four attitudes are a foundation for good health, long life, and happiness.

(1) 下線部(1)の意味に最も近いものはどれか。

- A. how old people should live
- B. how old she really was
- C. how she had lived so long

- (2) 下線部(2)の意味に最も近いものはどれか。
- A. There is a great contrast between the health of the young and the health of the old.
 - B. There is a great difference between those who are still healthy in old age and those who are not.
 - C. The gap between people who live for a long time and those who die young is large.
- (3) 下線部(3)の意味に最も近いものはどれか。
- A. are characteristics of
 - B. shows the difference between
 - C. are worthy of respect
- (4) 下線部(4)から読み取れるものはどれか。
- A. Pessimists tend to think good events are the results of their efforts.
 - B. Pessimists think that optimists' way of thinking is one-sided.
 - C. Pessimists interpret bad events as their own fault.
- (5) 下線部(5)の意味に最も近いものはどれか。
- A. this is because
 - B. as a result
 - C. after that
- (6) 下線部(6)の指すものはどれか。
- A. people without a sense of perspective
 - B. people with comfortable cars who like music
 - C. people who can control themselves when they are stuck in traffic
- (7) 下線部(7)の指すものはどれか。
- A. looking for a good side
 - B. focusing on a situation
 - C. the situation you are in
- (8) 下線部(8)の意味に最も近いものはどれか。
- A. Some people feel it is only necessary to wait for something good to happen without making an effort.
 - B. People sometimes think too much about how difficult it is to do something and not enough about what they might achieve.
 - C. People sometimes spend more time dreaming about success than trying to achieve it.

(9) 下線部(9)が意味することは具体的に何か。

- A. leave possessions with their relatives
- B. stop thinking about past problems
- C. replace their luggage despite their family

(10) 下線部(10)が意味することは具体的に何か。

- A. people who learn how to live a long life
- B. people who do not study in schools or universities
- C. people who continue to learn throughout their lives

B: 本文の内容に照らして最も適当なものをそれぞれ A~C から一つずつ選びなさい。

(1) According to the first paragraph,

- A. the oldest person who is living in the world today is a French woman.
- B. taking regular exercise is of little use to people who want to live longer.
- C. some families are naturally healthier than others.

(2) According to the second paragraph, starting "The first healthy," optimists

- A. usually think they deserve the good things that happen to them.
- B. have a more realistic view of life and themselves than pessimists.
- C. always learn from the bad things that happen to them.

(3) According to the fourth paragraph, starting "The second key," having a sense of perspective

- A. helps us to find solutions to many problems in our lives.
- B. stops us from becoming angry about things we cannot change.
- C. enables us to feel grateful for even difficult situations we are in.

(4) According to the fifth paragraph, starting "The third mental," if you want to stay healthy in old age you should

- A. think about your goals, not about your problems.
- B. firmly decide that you wish to stay healthy.
- C. think carefully about the best way to achieve what you want.

(5) According to the sixth paragraph, starting "Dealing with problems," thinking about conflicts we have had with other people

- A. gives us more energy.
- B. is a waste of time.
- C. makes us forgive those people.

(6) According to the seventh and eighth paragraphs, starting "Finally, the last" and "You are never,"

- A. going out to meet new people helps us to stay happy.
- B. we should try to forget about things that have already happened.
- C. we can start to live a long healthy life at any age.

(7) In this passage, the author mainly wants to tell us how to

- A. plan for our old age.
- B. remain healthy into old age.
- C. live as long as we possibly can.

17 次の文を読んで、問いに答えなさい。(立命館大 2012)

A college senior must take a risk. While some make plans to move back to the comfort of their parents' homes, others are more than eager to leave the familiar for a life of independence. A recent poll by a research firm based in Philadelphia found that 85 percent of college graduates move back in with their parents after graduation. This percentage shows a steady climb from 67 percent in 2006, and about 55 percent in the years preceding. However, on a positive note, there has been a 21 percent increase in the hiring of college graduates in the past year.

So why are there so many graduates living back at home? Well, it's a tough job market, and few students have the financial means to support themselves right out of college. A news program even called this generation's graduates the "boomerang" kids, returning back to the nest from where they began.

The crucial question is the following: Are students more willing to move home nowadays because of the financial support that they may receive from their parents, or because they are simply not ready to live independently? Some students, such as recent graduate Jeff Loveness, are already making progress toward their goals while endeavoring to be independent by getting help from friends along the way. However, others, like fourth-year student Rachel Williams, plan to live at home while they work toward their goals.

According to Amy Adams, director of the Career Center, taking advantage of the multiple opportunities offered at university will help students feel less overwhelmed when it comes time to join the job hunt. "We offer a number of services for all of our students including fourth-year students and alumni," Adams explained. From mock interviews* to resume evaluations, the Career Center provides the tools to help students make their move from college to "the real world." Multiple resources like Career Space allow students to search for certain jobs in their areas of expertise.

A newer resource within a career networking site allows students to create profiles of their professional skills and connect with university alumni. "This site is used for networking, so it's similar to other social media like Facebook in that you connect to friends and colleagues," Adams said. "But it's really used for professional reasons."

Out of all the advice, Adams explained that meeting with a career counselor would be the best place to start. Adams said, "A counselor would be able to focus on your own experience in terms of your job search process and where you are at individually."

Despite the pressures of finding a job and gaining enough financial means to chase their dreams, students explained that having the ability to pursue their passions is their number one motivator. "I'm definitely feeling the pressure that all fourth-year students are in this economy, to find not just a job, but a rewarding job," Loveness said. "You want to have a nice introduction to the world." Loveness has been working with a television network, doing freelance writing while also

(C) What is one of the major factors that influence students as they look for jobs?

- (1) They can find jobs only in certain places.
- (2) They don't know what they are looking for.
- (3) They are listening to advice given by alumni.
- (4) They want to do jobs that they feel strongly about.

(D) What does Williams think about living at home?

- (1) Going abroad is a good way to appreciate home.
- (2) It does not have the bad image that it did in the past.
- (3) It is hard because students do not want to rely on their families.
- (4) It is surprising to hear that many students return home after graduation.

[2] 次の(1)～(5)の文の中で、本文の内容と一致するものには1の番号を、一致しないものには2の番号を、また本文の内容からだけではどちらとも判断しかねるものには3の番号を書きなさい。

- (1) A research firm found that the number of students who live with their parents after graduation had decreased.
- (2) At the Career Center, students can get help to move.
- (3) One of the reasons that students move home is to get financial help.
- (4) Loveness decided to become an actor before he entered university.
- (5) The author believes fourth-year students will not be able to find jobs.

[3]本文の内容をもっともよく表しているものを(1)～(5)から一つ選びなさい。

- (1) Employment trends
- (2) The current activities of university students
- (3) The financial troubles of university students
- (4) The help that the university Career Center provides
- (5) Students' concerns and trends after graduation from university

18 次の文章を読んで、問 1～4 に答えなさい。(神戸大 2008)

Everyone agrees that one of the biggest problems among people and nations is communication. We try to improve communication by (1)talking things out, by being "honest." But if the problem is caused by differences in ways of talking, doing more of it is not likely to solve the problem. Honesty is not enough—and often not possible.

Most of us genuinely try to be honest and considerate and to communicate, but we sometimes (2)end up in knots anyway, first, because communication is indirect and undermined by nature, and second, because (A) inevitable differences in conversational style. Seeing things go (B), we look for explanations in personality, intentions, or other psychological motivations.

A psychotherapist* who heard me talk at a Sunday evening lecture later told me that she put her new understanding of conversational style to use the very next morning. Her Monday-at-ten appointment arrived and began to talk. The therapist offered her interpretations and strategic questions as they were relevant. (C) time, the client considered and discussed her comments, then returned to his account. He was a good patient. But her next client, Monday-at-eleven, was different. When she began making her comments, in (D) words, doing her job, he asked her not to interrupt. This therapist said that (3)if she hadn't heard my talk, she would have concluded that Monday-at-eleven was resisting her interpretations. Recalling my lecture, however, she (4)reserved judgment. Sure enough, after he finished what he had to say, he was just (E) eager to hear and consider the comments as Monday-at-ten. What was simply a style difference would have led her to unwarranted psychological evaluation.

Therapists, then, must consider the possibility of conversational-style differences before making psychological interpretations. And in personal rather than professional settings, it may be more effective to talk in (F) of conversational style even when psychological motives are correctly observed.

Psychological motives are internal and formless; talk is external and concrete. If you tell others they were hostile or insecure, they may feel accused and may not know what you are reacting to. But if you say you reacted to how they said what they did, and you can pinpoint which aspect of the way they spoke you reacted to, they can see what was there and address it. If you begin by assuming that what you felt and what they intended are not necessarily the same, they are less likely to feel accused and to (5)discount your reaction in self-defense.

Conversational style is normally invisible but not unconscious. People often say, spontaneously, "It's not what you said but the way you said it," even if they can't tell just what it was about the way you said it that they reacted to. (6)Knowing about conversational style gives names to what were previously felt as vague forces. Once pointed out, they have a ring of familiarity and truth.

注 psychotherapist 心理療法医

(From *That's Not What I Meant* by Deborah Tannen, William Morrow and Company)

問1 下線部(1),(2),(4),(5)の意味として最も適切なものを、(a)～(d)のうちから選びなさい。

(1) talking things out

- (a) 徹底的に話をする事
- (b) 外に向かっておしゃべりを続ける事
- (c) 大声を出して叫ぶ事
- (d) のどの奥から声を絞り出すようにしゃべること

(2) end up in knots

- (a) なぞを解く
- (b) 争う
- (c) 嘘をつく
- (d) 混乱する

(4) reserved judgment

- (a) 意見を述べた
- (b) 判断を保留した
- (c) 相談の予約をした
- (d) 判決を言い渡した

(5) discount your reaction

- (a) あなたの反発を弱める
- (b) あなたの反応を無視する
- (c) あなたの指令を受ける
- (d) あなたの対抗手段を奪う

問2 下線部(3)を、Monday-at-eleven が何を意味するかを明らかにして、日本語に訳しなさい。

問3 下線部(6)を日本語に訳しなさい。

問4 空所(A)～(F)に入る最も適切な語を、下からそれぞれ一つ選び記号で書きなさい。

ただし、大文字で始まる語も小文字になっています。また、同じ語は一度しか使ってはけません。

- | | | |
|-----------|-----------|-----------|
| (ア) as | (イ) of | (ウ) each |
| (エ) other | (オ) terms | (カ) wrong |

19 次の文章を読んで、問 1～3 に答えなさい。(神戸大 2008)

A hundred years ago, the only signs of elephants at Kruger National Park in northeastern South Africa, which had just opened, were a few tracks in a dry riverbed. Game hunters of the 19th century had hunted the creatures almost to (1)extinction. Conservation efforts were so successful that by 1967 the authorities decided they had to start (2)culling elephants to keep their populations between 6, 000 and 8, 000, considered to be the park's "carrying capacity." Few people questioned the policy, but it was dropped in 1995. Since then the elephant population has soared to 14, 000. Conservationists now fear that this herd might devastate* vegetation, threatening many life forms with extinction.

A new proposal to cull the creatures has created a dilemma for the national parks authority, South African National Parks. As a responsible (3)custodian, it has urged that "decisive action is required" to safeguard the survival of the rich diversity of life forms in South African wildlife reserves. The culling of elephants, it argues, is needed as a precautionary* measure to avert local species' extinctions in future. "A decision on the use of culling as a legitimate option for management of elephants," the park managers said back in 2005, "should not be delayed beyond March 2006." (4)What has delayed this action is fierce disagreement over whether it is a morally responsible choice — a debate that didn't exist in 1967.

What's changed? Scientists have told us in recent years that elephants and other higher (5)mammals, such as chimpanzees, gorillas, dolphins, whales and dogs, have aspects of consciousness, feelings and intelligence that until recently most people thought was the province of humans alone. The debate over (A) Kruger's elephants — like similar debates over the ethics of animal testing and the treatment of animals raised for food — is challenging us to reflect on how we treat other living beings.

The elephant is a fitting object of this dilemma because it has more (B) humans than it appears. Elephants typically live for 65 years, spending their first 14 years growing up in a social group. Females teach them about the geography and vegetation of their range*, the social (6)hierarchies of their species and how to raise their young.

The understanding that science gives us about what these animals experience — their capacity for emotion and awareness — supports the contention of some animal-rights activists that we must treat such creatures (C) we did in the past. There are some simple ways of going cautiously down this path. We could start by extending anti-cruelty laws to include a few legal rights for higher mammals. For example, laws could prevent us from killing higher mammals except in self-defense, or from limiting their freedom without good reasons. We could forbid people to harm such special beings without sufficient justification. What constitutes good reasons and sufficient justification would be left to judges.

Where does that leave Kruger's elephants? The South African government's minister of

Environmental Affairs and Tourism got involved in these disputes by holding an Elephant Round Table in 2006, composed of eminent elephant scientists from universities and conservation authorities, to advise him on policies for elephant management. They found that culling is an acceptable option if scientific experts confirm an overpopulation of elephants that will seriously threaten biodiversity* in a specific region, and if all else fails. To be sure, other options won't be easy to come up with. One alternative — capturing elephants and moving them to other parks — is expensive, and most parks in southern Africa have (D) them. Instead, South African authorities are negotiating a combined conservation area that includes land from nearby Zimbabwe and Mozambique (E) Kruger's elephants will slowly migrate there.

Many elephant scientists and animal-welfare groups claim that there's no convincing evidence that the park is overpopulated with elephants. The destruction of vegetation, they say, falls within the acceptable impact elephants should have on African savanna ecosystems. Their robust feeding patterns, in fact, create opportunities for successful survival for many other species. When a bull* pushes over a tree, the log provides protected spaces for young plants to escape the browsers* and grazers* of the savanna. Natural ecological processes, many experts say, must be allowed to play themselves out without human intervention.

(7)The crucial issue for conservation authorities now is whether they can convincingly show that elephant numbers have increased up to a point where the survival of other life forms will be threatened in the near future. If so, then culling will go forward, and that would be acceptable. Nations resist going to war with other nations unless no alternative is available. Resisting the killing of elephants until all alternatives have been exhausted would accord these creatures the respect they deserve.

注

devastate 荒らす

range 縄張り

bull 雄の象

grazer 草を食べる動物

precautionary 用心のための

biodiversity 生物多様性

brower 新芽などを食べる動物

問 1 空所(A)～(E)に入れるのに最も適切なものを、下の(ア)～(オ)からそれぞれ一つ選びなさい。ただし、同じ語句は一度しか使えません。

- (ア) in hopes that
- (イ) no room for
- (ウ) what to do about
- (エ) with more respect than
- (オ) in common with

問 2 下線部(1), (2), (3), (5), (6)の語の本文中での意味として最も近い表現をそれぞれ(ア)～(エ)から一つ選びなさい。

(1) extinction

- (ア) narrow survival
- (イ) utter destruction
- (ウ) close encounter
- (エ) easy escape

(2) culling

- (ア) feeding
- (イ) driving
- (ウ) killing
- (エ) whipping

(3) custodian

- (ア) spectator
- (イ) hunter
- (ウ) protector
- (エ) farmer

(5) mammals

- (ア) animals without lungs
- (イ) animals that lay eggs
- (ウ) cold-blooded animals
- (エ) animals that feed babies on milk

(6) hierarchies

(ア) systems

(イ) events

(ウ) backgrounds

(エ) balances

問3 下線部(4), (7)を日本語に訳しなさい。

20 次の英文を読み、(1)～(10)の問いの答えとして文脈に沿った適切なものを(a)～(d)からそれぞれ1つ選びなさい。(上智大・外国語学部英語学科 2015)

Kakonomics

An important concept explaining why life so often sucks* is *kakonomics*, or the weird preference for low-quality payoffs. Standard game-theoretical approaches suggest whatever people are trading (ideas, services, goods), each one wants to receive high-quality work from others. *Kakonomics* (from the Greek, the economics of the worst) describes cases wherein people not only have the standard preference for receiving high-quality goods and delivering low-quality goods but actually prefer to deliver a low-quality product and receive a low-quality one.

How can it be possible? And how can it be rational? Even when we're lazy and prefer to deliver a low-quality outcome, we should still prefer to work less and receive more — that is, deliver low-quality and receive high-quality. *Kakonomics* is different: Here, we prefer not only to deliver a low-quality product but also to receive a low-quality good in exchange!

Kakonomics is the strange yet widespread preference for mediocre exchanges insofar as nobody complains about them. *Kakonomic* worlds are worlds in which people not only live with another's laxness but expect it: I trust you not to keep your promises in full because I want to be free not to keep mine *and* not to feel bad about it. What makes it an interesting and weird case is that in all *kakonomic* exchanges, the two parties seem to have a double deal: an official pact in which both declare their intention to exchange at a high-quality level, and an implicit agreement whereby discounts are not only allowed but (4). Thus, (5)nobody is free-riding: *Kakonomics* is regulated by a tacit social norm of discount on quality, a mutual acceptance of a mediocre outcome, satisfactory to both parties as long as they confirm publicly that the exchange is in fact at a high-quality level

Take an example: A well-established best-selling author has to deliver his long overdue manuscript to his publisher. He has a large audience and knows very well that people will buy his book just because of his name. Thus, the author decides to deliver a manuscript with a stunning opening and a mediocre plot (the low-quality outcome). The publisher is happy with it and congratulates the author (6) he'd delivered a masterpiece (the high-quality rhetoric), and both are satisfied. The author prefers not only to deliver a low-quality work but also that the publisher's response will be low-quality by failing to provide a serious edit and consenting to publish. They trust each other's untrustworthiness and connive** on a mutually advantageous low outcome.

Paradoxically, if one of the two parties delivers a high-quality outcome instead of the expected low one, the other party resents it as a breach of trust. The willingness to repeat an interaction with someone is ensured if he or she delivers low quality too, rather than high quality.

Kakonomics is not always a bad thing. Sometimes it allows a certain discount that makes life more relaxing for everybody. As a friend who was renovating a country house in Tuscany told

me: “Italian builders never deliver when they’ve promised to, but the good thing is, they don’t expect you to (8) when you’ve promised to, either.”

But the major problem of *kakonomics* and the reason it is a form of collective insanity so difficult to eradicate is that each low-quality exchange is a local equilibrium, in which both parties are satisfied; however, each of these exchanges erodes the overall system in the long run. So the threat to good collective outcomes doesn’t come only from free riders and predators, but also from well-organized norms of *kakonomics*, which regulate exchanges for the worse.

(Adapted from Origgi, G. (2012). *Kakonomics*. In J. Brockman (Ed.). *This will make you smarter: New scientific concepts to improve your thinking*. HarperCollins Publishers.)

*sucks = disappoints

**connive = secretly help someone do something dishonest

(1) According to the passage, what conditions must exist for *kakonomics* to work?

- (a) The party that provides a low-quality product must expect a high-quality product.
- (b) The party that provides a high-quality product must expect a high-quality product.
- (c) Both parties must be satisfied with a high-quality exchange.
- (d) Both parties must be satisfied with a low-quality exchange.

(2) *Kakonomics* seems "irrational" at first glance because one would think that rational people would behave in which of the following ways?

- (a) People would prefer receiving high-quality work even if they delivered low-quality work.
- (b) People would prefer receiving low-quality work when they delivered low-quality work.
- (c) People would prefer receiving low-quality work even if they delivered high-quality work.
- (d) People would prefer receiving medium-quality work when they delivered high-quality work.

(3) According to the passage, which of the following is *not* a consequence of *kakonomics*?

- (a) Life is more relaxing for the involved parties.
- (b) People don't always have to strive for excellence.
- (c) People can go on pretending that a product is high quality.
- (d) People eventually begin to prefer high-quality services.

(4) Which of the following best fits the blank (4)?

- (a) rejected
- (b) expected
- (c) discouraged
- (d) disputed

(5) What is meant by the phrase nobody is free-riding?

- (a) No one can ride public transportation for free.
- (b) No one provides goods and services until they are paid.
- (c) Everyone receives goods and services for doing nothing.
- (d) Everyone must work to receive goods and services.

(6) Which of the following best fits the blank (6)?

- (a) unless
- (b) even if
- (c) instead
- (d) as though

(7) In the example of *kakonomics* between the best-selling author and his publisher, what must the publisher do to make this a successful case of *kakonomics*?

- (a) The publisher must praise the author knowing that the work is mediocre and provide a mediocre edit.
- (b) The publisher must praise the author knowing that the work is mediocre but provide a high quality edit.
- (c) The publisher must honestly critique the author about the mediocrity of the work while providing a mediocre edit.
- (d) The publisher must honestly critique the author about the mediocrity of the work while providing a high quality edit.

(8) Which of the following best fits the blank (8)?

- (a) feed them
- (b) convince them
- (c) finish them
- (d) pay them

- (9) Why is *kakonomics* so difficult to eliminate?
- (a) Because people generally are satisfied with mediocrity.
 - (b) Because people generally distrust alternative forms of exchange.
 - (c) Because it is human nature to demand higher quality.
 - (d) Because of the few members of society who are free-riders.
- (10) According to the author, what is the downside to *kakonomics*?
- (a) Levels of mistrust develop, ruining long-term relationships between the two parties.
 - (b) The economy eventually experiences recession due to low-quality goods in the market.
 - (c) There is a deterioration of the overall quality of society and systems in the long-term.
 - (d) Having low expectations of others can unintentionally result in higher creativity.