

31 次の文章を読んで、問1～問3に答えなさい。(神戸大 1993)

When a research worker sets out systematically to discover whether vitamin tablets, let us say, prevent your catching cold, it is no good his giving them to a group of people throughout the winter and asking them at the end whether they've had fewer colds than during the year before. Neither is it enough to give vitamins to half the people in a larger group and compare with the other half who are given nothing.

(1)Human imagination is such that some of the people receiving the pills will be affected one way or the other by the very fact that something is being done to them. No, the competent experimenter is now trained to give vitamin tablets, or whatever it is he may be testing, to one group of people, and dummy tablets to another exactly comparable group. The dummy pills are commonly termed "placebos."

Until lately, little attention has been paid to the nature of the "placebo" itself. Provided that it was inert, that was all that mattered. This is now changed. A writer in a recent number of a medical magazine pointed out the necessity of close scientific study being made of the placebo, now dignified with the title of a "research tool." Another writer in *The American Journal of Medicine* goes into some detail on (2)the matter. He considers that when humbug* is required for scientific purposes, it should be efficient humbug. A placebo medicine should, it now appears, be red, yellow or brown, not blue or green, which are colours associated with poisons. The taste should be bitter but not unpleasant. Capsules or tablets should be coloured and either very small, implying that they are excessively potent, or impressively large; and they shouldn't look like everyday things such as aspirins.

It is now argued, (3)a particular drug cannot, in a scientific sense, be said to have a particular effect on any organ of the body without taking into account the personality of the man or woman to whom the body belongs. *The Journal of Pharmacology* published an article not long ago pointing out that when a drug is being tested for its effect, let us say, on the pain from wounds, and, as is only right and proper, half of the group of patients are being injected with an inert placebo — usually salt and water — some of these almost always find that the placebo, almost any kind of placebo, relieves their pain. A scientific study of these patients, these "placebo reactors," as they are called, shows that, like people who are "accident prone," they possess certain characteristics. Those people who are particularly susceptible** to humbug, we must assume, are more grateful to the people who are experimenting on them, more co-operative with the nurses, and more talkative than "normal" individuals.

*humbug: ごまかし

**susceptible: だまされやすい

32 次の文章を読んで、問 1～問 3 に答えなさい。(神戸大 2001)

I doubt whether a doctor can answer the question what the meaning of one's life is in general terms. For the meaning of life differs from man to man, from day to day and from hour to hour. (1)What matters, therefore, is not the meaning of life in general but rather the specific meaning of a person's life at a given moment. To put the question in general terms would be comparable to the question posed to a chess champion: "Tell me, Master, what is the best move in the world?" There simply is no such thing as the best or even a good move apart from a particular situation in a game and the particular personality of one's opponent. (A) One should not search for an abstract meaning of life. Everyone has his or her own specific mission in life to carry out a concrete assignment which demands fulfillment. One cannot be replaced, nor can one's life be repeated. (B)

We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed. For what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one's crisis into a human achievement. (C)

Once, an elderly man consulted me because of his severe depression. He could not overcome the loss of his wife who had died two years before and whom he had loved above all else. (D) Well, I refrained from telling him anything but instead confronted him with the question, "What would have happened if you had died first and your wife had had to survive you ?" "Oh," he said, "for her this would have been terrible how she would have suffered!" "You see," I replied, "such a suffering has been spared her, and it was you who have spared her this suffering—to be sure, at the price that now you have to survive and mourn her." He said no word but shook my hand and calmly left my office. In some way, suffering ceases to be suffering at the moment it finds a meaning, such as the meaning of a sacrifice.

Of course, this was no treatment in the proper sense since, first, his despair was no disease, and second, I could not change his fate or revive his wife. But in that moment, I did succeed in changing his attitude toward his unchangeable fate because from that time on he could at least see a meaning in his suffering. Our main concern is not to gain pleasure or to avoid pain but rather to see a meaning in our life. (2)That is why we are even ready to suffer, on the condition, to be sure, that our suffering has a meaning.

問1 下線部(1)と(2)を日本語に訳しなさい。

問2 空所(A)～(D)に入るもっとも適切な文を下から選びなさい。

- (a) Now, how could I help him?
- (b) The same holds for human existence.
- (c) Thus, everyone’s task is as unique as is his or her specific opportunity to fulfill it.
- (d) When we are no longer able to change a situation, we are challenged to change ourselves.

問3 筆者は老人 (an elderly man) との対話の中で、老人の苦しみにどのような意味があると指摘したのか、日本語で 40 字以内にまとめなさい。

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33 次の文章を読んで、問 1～問 3 に答えなさい。(神戸大 2002)

Almost all of us have to go through exams if we want to succeed in our choice of lifestyle. Whether it's school exams, learning to play an instrument or drive a car, or an important part of the way up through higher education, there is probably some form of examination used as a measure of your ability. Everyone has to do it, but some of us seem better able to cope (A) the anxieties involved.

(1) "Stress" is not strictly a medical term, but we know what someone complaining of feeling "stressed" means. Generally people with stress are feeling anxious (B) some aspect of their lives which they are having difficulty controlling or confronting. They may have noticeable specific symptoms, or they may feel generally unwell and unable to relax.

The symptoms of anxiety include palpitations*, sweating, irritability, tiredness, loss of appetite, dizziness, unusual emotional feelings, and sleep difficulties. Some people subconsciously suppress the emotional side, but then may end (C) with physical symptoms they haven't had before such as migraine*, asthma*, indigestion or irritable bowel syndrome*, all of which are known to have a strong link to stress and anxiety.

On the positive side we should, however, realize that a small amount of stress is a vitally important part of life. As an animal it is part of our warning system, making us alert to danger and ready to run from what, in a general sense, we see as threatening situations. In the exam situation, you need a small amount of adrenaline pumping (D) you to keep you alert. The only consolation with exam stress is that it usually has a well-defined time-scale and endpoint, and the goal may be worth the difficulties in getting there.

There are a number of ways in which you can control your stress levels.

1. Control your studying. It is not good to go mad and lock yourself in with your books 24 hours a day. Plan periods of work — 2-3 hours is the maximum amount of time to study before you are no longer really absorbing what you read — divided by periods of relaxation. At some point in the day, treat yourself by doing something you enjoy. (2) Tell yourself that you are working hard the rest of the time, and so you deserve it.
2. Good sleep is vital. You may have difficulty with sleeping as part of the symptoms of exam stress, but set a definite time to go to bed and stick to it. A period of gentle music, a light snack or milk and a warm bath will help you relax going to bed.

3. Keeping busy. An old-fashioned idea, but "keeping busy" when you are not studying is an appropriate phrase. It does keep your mind thinking about other things apart (E) the worries around you. Sport and other activities such as dancing, art and cooking can give you all-round confidence (F) yourself, as well as making you deal with your anxieties. So take regular breaks out of your studies to relax in this way. Physical activity earlier in the day will also help you sleep at night.
4. Be nice to yourself. Self-affirmation does wonders! You may feel silly but tell yourself that you are great, you can do it.
5. Failure is not the end. Try to remember that although you want to do well, failing an exam is not the end of your chances. Many of the world's most successful men and women have gone through life failing at exams. And if it really matters to you, remember that you can always try again.

注 palpitations 動悸; migraine 片頭痛; asthma ぜんそく;
irritable bowel syndrome 過敏性腸症候群

問1 次の文章のうち、本文の内容に合致するものには○、合致しないものには×を記入しなさい。

- (1) The writer believes that relaxation is important, and so he advises that you have a glass of milk just before taking an examination.
- (2) The writer recommends not repeating to your friends that you are great, you can do it, because you may be considered as a silly person.
- (3) The writer says that failing an exam is not the end of everything, since you can always sit for an exam again.

問2 空所(A)～(F)の中に入るもっとも適切な語を下から選びなさい。

- | | | |
|-------------|----------|----------|
| (ア) about | (イ) from | (ウ) in |
| (エ) through | (オ) up | (カ) with |

問3 下線部(1)を日本語に訳しなさい。

問4 下線部(2)を、itの指す内容を明確にしながら日本語に訳しなさい。

34 次の英文を和訳しなさい。(兵庫医科大 2019)

It can be daunting for a family to discuss bad news. Sometimes, if the bad news is broken only to the patient, or only to a family member, that individual can find themselves with the burden of knowing a truth they dare not speak. This can lead to a whole conspiracy of silence that isolates people from each other at the very time they need to draw upon each other's strength and support. It is possible to be lonely despite being surrounded by a loving family, as each person guards their secret knowledge for the love and protection of another.

出典: Kathryn Mannix, *With the End in Mind: Dying, Death and Wisdom in an Age of Denial*.

London: William Collins, 2017. Page 135.

35 次の英文を読んで、下記の設問に答えなさい。(兵庫医科大 2019)

If in the White House on a typical afternoon sometime around 1804 or 1805, you might have noticed a perky bird in a pearl-gray coat ascending the steps behind Thomas Jefferson, hop by hop, as for a siesta.

This was Dick.

Although the president didn't dignify his pet mockingbird with one of the fancy Celtic or Gallic names he gave his horses and sheepdogs—Cucullin, Fingal, Bergère—still . "I sincerely congratulate you on the arrival of the Mocking bird," Jefferson wrote to his son-in-law, who had informed him of the advent of the first resident mockingbird. "Learn all the children to venerate it as a superior being in the form of a bird."

Dick may well have been one of the two mockingbirds Jefferson bought in 1803. These were pricier than most pet birds (\$10 or \$15 then—around \$125 now) because their serenades included not only renditions of all the birds of the local woods, but also popular American, Scottish, and French songs.

Not everyone would pick this bird for a friend. Wordsworth called him the "merry mockingbird." Brash, yes. Saucy and animated. But merry? His most common call is a bruising *tschak!*—a kind of unlovely avian expletive that between a snort of disgust and a hawking of phlegm. But Jefferson adored Dick for his uncommon intelligence, his musicality, and his remarkable ability to mimic. As the president's friend Margaret Bayard Smith wrote, "Whenever he was alone, .

After flitting for a while from one object to another, it would alight on his table and regale him with its sweetest notes, or perch on his shoulder and take its food from his lips." When the president napped, Dick would sit on his couch and serenade him with both bird and human tunes.

Jefferson knew Dick was smart. He knew he could mimic other birds in his neighborhood, popular songs of the day, even the creak of the ship's timbers on a crossing to Paris. But what Jefferson could never imagine was how science would come to view the nature of Dick's ability. How rare and risky it is, the brainpower it requires, and how it offers a window into a most mysterious and complex form of learning: imitation, the wellspring for so much of human language and culture.

出典: Jennifer Ackerman, *The Genius of Birds*. London: Corsair, 2016. Pages 159-160.

(1) 空所 ～ に入る最も適当なものを①～⑤から選び、意味の通る英文を完成させなさい。

- ① it was a favorite pet
- ② one naturalist described as a cross
- ③ the president retired to his chambers
- ④ you happened to find yourself at the foot of the stairs
- ⑤ he opened the cage and let the bird fly about the room

(2) 下線部を和訳しなさい。

36 次の英文を読んで、下記の設問に答えなさい。(兵庫医科大 2019)

Psychosomatic disorders are not neurological disorders. They belong to the fields of psychology and psychiatry. I am not a psychiatrist, I am a neurologist. At first my interest in, and (エ) exposure to, psychosomatic disorders may seem to make little sense. Until, that is, you realize that it is precisely because I am not a psychiatrist that I have come to see so many patients who suffer in this way. After all, if you collapsed or suffered a severe headache, why would you ask a psychiatrist for help? Psychosomatic disorders are physical symptoms that mask emotional distress. (3) The very nature of the physical presentation of the symptoms hides the distress at its root, so it is natural that those affected will automatically seek a medical disease to explain their suffering. They turn to medical doctors, not to psychiatrists, to provide a diagnosis. Those with abdominal pain see a gastroenterologist, those with palpitations a cardiologist, those with visual blurring an ophthalmologist, and so on. And because every type of specialist sees a different form of psychosomatic illness, and labels and treats it differently, it can be very difficult to fully appreciate the (オ) extent of the problem.

The two most common psychosomatic symptoms are fatigue and pain. They are difficult symptoms to assess because they cannot be objectively measured, they can only be described. Psychosomatic illness for a neurologist, however, will often (カ) manifest as a loss of function, such as paralysis or hearing loss. These sorts of deficits are subjectively experienced by the patient, but there are ways in which they can be objectively verified and quantified, at least in part. The neurologist can fairly reliably (キ) differentiate disability due to organic physical disease from that which has a psychological cause. As a result, the neurologist is faced (ア) a diagnosis of psychosomatic illness more often than other specialists, and that is how my interest arose.

Up (イ) one-third of people seen in an average general neurology clinic have neurological symptoms that cannot be explained and, in those people, an emotional cause is often suspected. It is very difficult for a patient to be given the news that their physical illness may have a psychological cause. It is a difficult diagnosis to understand, let alone accept. And doctors can be (ク) reluctant to offer it up, partly for fear of angering their patients but also for fear of what they might have missed. Patients often find themselves trapped in a zone between the worlds of medicine and psychiatry, with neither community taking full responsibility. Those who struggle with the diagnosis may seek the opinion of doctor after doctor in the hope (ウ) finding a different explanation—and (ケ) validation of their suffering. Repeatedly normal test results begin to seem a disappointment, so desperate is the patients' search for another answer. Some find themselves pushed into a corner where they accept the role of the undiagnosed, someone

who cannot be helped, because anything is better than the humiliation of a psychological disorder. Society is (コ) judgmental about psychological illness and patients know that.

出典: Suzanne O'Sullivan, *It's All in Your Head*. London: Vintage, 2015. Pages 8-10.

(1) 英文の意味が通るように、空所(ア)～(ウ)に入る最も適当なものを①～④からそれぞれ1つ選び、数字で答えなさい。

- (ア) ① about ② down ③ out ④ with
 (イ) ① after ② by ③ than ④ to
 (ウ) ① from ② of ③ on ④ since

(2) 下線部(エ)～(コ)の意味に最も近いものを①～④からそれぞれ1つ選び、数字で答えなさい。

- (エ) exposure to
 ① demand for ② experience of ③ meaning in ④ question about
 (オ) extent
 ① obscurity ② pain ③ scale ④ shame
 (カ) manifest
 ① appear ② expand ③ predict ④ transcend
 (キ) differentiate
 ① distinguish ② evolve ③ modify ④ reach
 (ク) reluctant
 ① comforting ② enduring ③ supporting ④ unwilling
 (ケ) validation
 ① deprivation ② limit ③ proof ④ urgency
 (コ) judgmental
 ① critical ② favorable ③ obedient ④ secure

(3) 下線部(3)を和訳しなさい。

37 次の英文を読み、(1)～(5)に当てはまるもっとも適切なものを、(a)～(f)よりそれぞれ1つ選びなさい。ただし、同じ選択肢は2回使わないこと。また、選択肢には1つ余分なものが含まれている。

(上智大・外国語学部英語学科 2014)

Japan may have a relatively high standard of living and the longest life expectancy in the world, but it does not have the happiest people. (1). The results showed just how little economic levels connect with life satisfaction.

(2). Panama ranked No. 1 followed by, in order, Paraguay, El Salvador, Venezuela, Trinidad and Tobago, Thailand, Guatemala, the Philippines, Ecuador and Costa Rica. In Asia, only Thailand and the Philippines, with economic levels significantly lower than Japan's, broke into the top 10.

The worldwide poll found that happiness was only indirectly connected to material-centered lifestyles. Canada has the highest college graduation levels, Qatar the highest income, Germany and France relatively high income and long vacation time, but none of these countries were found in high ranks. (3). Guatemala's civil war and gang violence did not keep it from reaching seventh place.

(4). However, it remains one of the most meaningful and deeply felt life experiences and has become an important new way of finding one's satisfaction in life. Happiness has come to be established as a new measurement with important implications for individuals and policymakers alike. Japan's leaders should take note that the past emphasis on economic growth and material gains is out of date. New measures of happiness, such as Bhutan's well-known Gross National Happiness concept, are growing in importance and need to be included into government initiatives.

Like Singapore, last on the Gallup Poll, Japan's relatively high economic level has been achieved through high pressure, tight schedules and a work-life balance tipped very far toward work. What most Latin American interviewees cited as the source of their daily happiness—taking pleasure in friends, family, nature and religion—have been neglected in many economically developed countries. (5).

- (a) In contrast, Italy and Greece, with their debt-ridden economies, were in the top 20
- (b) As the government ponders Japan's future, it should be clear that higher income, without other types of nonmaterial gains, means very little
- (c) Latin American countries with relatively low levels of economic development dominated the top 10 happiest countries
- (d) According to a recent Gallup poll of 148 countries, Japan ranks somewhere in the middle of world happiness levels
- (e) Rich people may try in vain to buy happiness with money, and poor people may try desperately to be rich to do just the same
- (f) Happiness may appear to be a subjective, intangible quality that is hard to define and harder to measure

次の文は前文の続きであるが、その内容に照らして(6)～(10)の後に続くもっとも適切な語句をそれぞれ(a)～(d)から1つ選びなさい。

In another study by Nobel Prize-winning economists Daniel Kahneman and Angus Deaton, Americans felt happier with greater income only up to about \$75,000 annually. After that, more money had little connection to happiness. Other studies found that rates of happiness in America did not rise at all over the last half-century despite huge economic and technological growth. In Japan, as in America, it is relative status, not just income that determines much of the feeling of satisfaction in life. Japanese feel unhappy even with the relative gains they have achieved in the past several decades partially because wealth has become so unevenly distributed. In addition, social factors such as insecurity, isolation and distrust of institutions contribute to lower levels of happiness.

The government should include issues of well-being into all planning and policies. National happiness can and should be used as a measure of a successful government. The government so far helped to build a powerful consumer society, but that too failed to achieve life satisfaction for most Japanese. Decisions about economic policy and social change should incorporate the findings of the aforementioned studies and focus on nonmaterial improvements to Japanese life. Instead of continuing to focus on numerical economic growth by exploiting ever more resources, both human and natural, other issues

should be given greater consideration. Top of the list to improve Japan's level of happiness is higher rates of employment and better quality of work. The focus, though, should be on quality of work, rather than just income.

Likewise, finding ways to improve physical and mental health should be given as high a priority as finding economic stimuli. The government can also focus on the enrichment of community, family life, education and leisure pursuits. Those issues should no longer be considered exclusively as individual choices or consumer options, but an essential and basic part of what government supports for its citizens. Pumping money into the economy might make economic numbers look good. However, without greater consideration of noneconomic factors, Japan will never achieve the levels of happiness and life satisfaction it deserves.

(Adapted from "Happiest people in the world." *The Japan Times*, January 6, 2013. <<http://www.japantimes.co.jp/opinion/2013/01/06/editorials/happiest-people-in-the-world/#.UWfX8oKvRFZ>>)

- (6) The author of this article states that
- (a) Americans' sense of happiness continues to rise as their income level increases.
 - (b) income is not connected to one's level of satisfaction in life in the U.S.
 - (c) technological advances have raised people's feelings of life satisfaction in the U.S.
 - (d) Americans do not necessarily find their life more satisfactory with greater income.
- (7) It is suggested in the article that
- (a) people do not tend to weigh their levels of satisfaction in life simply by absolute gains in income.
 - (b) uneven distribution of wealth has resulted in the increase of unhappy people all over the world.
 - (c) isolated individuals often find greater freedom in life, thus feeling more content with their life.
 - (d) the government should make sure it imposes heavier taxes on wealthy people in the country.

- (8) By "well-being," the author of this article means
- (a) a crime-free society where people can live safely.
 - (b) people's feelings of satisfaction in their lives.
 - (c) the financially prosperous situation to be in.
 - (d) a state in which people exercise their creativity.
- (9) The factor *not* included in this article for why people feel unsatisfied with their lives is
- (a) the insufficient amount of employment available in the country.
 - (b) the asymmetrical allocation of money among people.
 - (c) their lack of confidence in organizations in their society.
 - (d) their fear towards natural disasters they may encounter in life.
- (10) The author implies that the levels of happiness that Japan deserves should
- (a) not be so high considering the current economic situation in the country.
 - (b) not be higher in light of the decreasing population in the country.
 - (c) be higher than they are currently shown in the poll.
 - (d) be equivalent to the level of sophistication in its culture.

38 次の英文の内容を、70～80字の日本語に要約せよ。句読点も字数に含める。
(東京大 2015)

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

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

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

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

(草稿用)

									70
									80

(解答用)

									70
									80

39 次の空所(1)～(5)に入れるのに最も適したものを次ページの a～h より選べ。ただし、同じ記号を複数回用いてはならない。また、最後の段落の空所(ア)に入れるべき単語 1 語を記入せよ。

(東京大 2015)

"Decision fatigue" may help explain why ordinary, sensible people get angry at colleagues and families, waste money, and make decisions they would not normally make. No matter how rational you try to be, you can't make decision after decision without paying a biological price. It's different from ordinary physical fatigue — you're low on mental energy, but you're not consciously aware of being tired. And the more choices you make throughout the day, it seems, the harder each one becomes for your brain.

(1) Afterward, all the participants were given one of the classic tests of self-control: holding your hand in ice water for as long as you can. The impulse is to pull your hand out, and the deciders gave up much sooner.

(2) The researchers interviewed shoppers after shopping and asked them to solve as many arithmetic problems as possible but said they could quit at any time. Sure enough, the shoppers who had already made the most decisions in the stores gave up the quickest on the math problems.

Any decision can be broken down into what is called the Rubicon model of action phases, in honor of the Rubicon river that separated Italy from the Roman province of Gaul. When Caesar reached it in 49 B.C., on his way home after conquering the Gauls, he knew that a general returning to Rome was forbidden to take his army across the river with him, lest it be considered an invasion of Rome. Waiting on the Gaul side of the river, in the "predecisional phase," he contemplated the risks and benefits of starting a civil war. Then he stopped calculating, made his decision, and crossed the Rubicon with his army, reaching the "postdecisional phase."

(3) Researchers have shown that crossing the Rubicon is more tiring than anything that happens on either bank — whether sitting on the Gaul side contemplating your options or advancing towards Rome.

Once you're mentally exhausted, you become reluctant to make particularly demanding decisions. This decision fatigue makes you easy prey for sales staff who know how to time their offers. One experiment was conducted at German car dealerships, where customers ordered options for their new vehicles. They had to choose, for instance, among thirteen kinds of wheel rims, twenty-five arrangements of the engine, and fifty-six colors for the interior.

At first, customers would carefully weigh the choices, but as decision fatigue set in, they would start taking whatever was recommended. (4) By manipulating the order

of the car buyers' choices, the researchers found that the customers would end up settling for different kinds of options, and the average difference totaled more than 1,500 euros per car (about \$2,000 at the time). Whether the customers paid a little extra or a lot extra depended on when the choices were offered and how much willpower was left in the customer.

Shopping can be especially tiring for the poor. Some researchers argue that decision fatigue could be a major — and often ignored — factor in trapping people in poverty. Because their financial situation forces them to make so many difficult decisions, they have less willpower to devote to school, work, and other activities that might get them into the middle class. (5)

It is also known that when the poor and the rich go shopping, the poor are much more likely to (ア) during the shopping trip. This might seem like confirmation of their weak character — after all, they could presumably improve their nutrition by cooking meals at home instead of consuming ready-to-eat snacks which contribute to their higher rate of health problems. But if a trip to the supermarket causes more decision fatigue in the poor than in the rich, by the time they reach the cash register, they'll have less willpower left to resist chocolate bars. Not for nothing are these items called impulse purchases.

- (a) But why is crossing the Rubicon so risky?
- (b) The whole process can exhaust anyone's willpower, but which phase of the decision-making process is most exhausting?
- (c) For a more realistic test of their theory, the researchers went into that great modern arena of decision-making: the suburban shopping center.
- (d) In other words, because the financially poor have so little willpower, they cannot even decide to blame society for making their life difficult.
- (e) And the more tough choices they encountered early in the process, the quicker they became tired and settled for the path of least resistance by taking a proposed option.
- (f) In one experiment conducted by researchers at Florida State University, shoppers' awareness of their mental exhaustion was confirmed through a simple test of their calculating ability.

- (g) This is significant because study after study has shown that low self-control is associated with low income as well as a large number of other problems, including poor achievement in school, divorce, crime, alcoholism and poor health.
- (h) Researchers at Florida State University conducted an experiment to test this theory. A group of students were asked to make a series of choices. Would they prefer a pen or a candle? A candle or a T-shirt? They were not actually given the chosen items — they just decided which they preferred. Another group, meanwhile — let's call them the nondeciders — spent an equally long period contemplating all these same products without having to make any choices.

空所(ア) =

40 ナバホ語(Navajo)に関する次の英文を読み、下線部(ア), (イ), (ウ)を和訳せよ。

(東京大 2015)

Eugene Crawford is a Navajo, a Native American; he cannot forget the day he and his friends were recruited for the United States military. Upon arrival at Camp Elliott, they were led to a classroom, which reminded him of the ones he had entered in boarding schools as a child. Those memories were far from pleasant. (ア)He could almost taste the harsh brown soap teachers had forced him to use to wash his mouth out when he was caught speaking Navajo. His thoughts were interrupted when the door suddenly opened and an officer entered. The new recruits stood to attention. "At ease, gentlemen. Please be seated."

The first hour they spent in that building changed their lives forever, and the shock of what occurred is still felt by them to this day. They could never have imagined the project the military had recruited them for. Some of them believed that, had they known beforehand, they might not have joined up so eagerly. Navajo had been chosen as a code for secret messages because unless you were a Navajo, you'd never understand a word of it. Navajo is a complex language and a slight change in pronunciation can completely change the meaning of a message. The government's decision was wise — it turned out to be the only code the enemy never managed to break — but for the young Navajo soldiers, it was a nightmare. (イ)At no time under any circumstances were they to leave the building without permission or alone. They were forbidden to tell anyone about the project, even their families, until it was finally made public in 1968.

Many of these men had been punished, sometimes brutally, for speaking Navajo in classrooms similar to this, classrooms in schools run by the same government. (ウ)Now this government that had punished them in the past for speaking their own language was asking them to use it to help win the war. White people were stranger than the Navajos had imagined.