

I 次の英文を読んで、以下の設問に答えなさい。

There are two widespread myths about sign languages. One is that they aren't languages at all. The second is that signing is a *universal* language—that any signer can understand all signers anywhere in the world. Both of these beliefs are false.

It's easy to understand why you might doubt sign languages are really languages—they're so different from what we often call 'tongues'. (A) And some signs look like what they represent, making them easy to dismiss as mere gestures. But that view was refuted in 1960 when William Stokoe published the first scientific description of American Sign Language (ASL). Stokoe was an English professor at Gallaudet University (the world's only liberal arts university for Deaf people) and found the language being used around him as systematic and as grammatical as any other language. He showed that (except for sound) sign languages have all the linguistic features that spoken languages have.

A word in spoken language, of course, is composed of sounds, made with your mouth and tongue. In ASL, the components of a word can include how you shape your hand, where you place it, and how you move it. For example, the signs for APPLE and CANDY are made at the same place, by the side of the mouth, but their handshapes are different: APPLE is made with a crooked index finger while CANDY is made with a straight index finger. Sign languages have complex grammars, so that words can be strung together into sentences, and sentences into stories. With signs you can discuss any topic, from concrete to abstract, from street slang to physics. And if you have any doubt, think about public events you've seen recently. After watching a signer interpret a political speech or a play, could anyone still believe it's not a language?

As for the second myth, people often don't realize that sign languages vary, just as spoken languages do. Whenever groups of people are separated by time and space, separate languages, or at least separate dialects, (B). This is as true for sign as it is for spoken languages: there are, for example, differing dialects of ASL. Like spoken English, it varies both geographically and across social groups. And the variations in sign language are even more evident internationally. The signs used in Italy aren't readily understood by a signer using ASL, and vice versa. Even languages that you might think are connected may or may not actually be. British Sign Language and American Sign Language, for example, are unrelated to each other, despite the fact that countries share English as their spoken language: the histories of the British and American Deaf communities are separate. American Sign Language is actually related to French Sign Language because a Deaf Frenchman helped start many of the earliest schools for deaf children in the United States.

問1. 本文の内容に合う記述を1～4より1つ選び、その番号を書きなさい。

1. 手話では、抽象的なことは話題にすることができない。
2. イタリア手話者は、アメリカ手話を容易には理解することができない。
3. アメリカ手話とイギリス手話は、相互に密接な関連がある。
4. 手話は、音声言語に影響され、所に応じ社会集団に応じて変化する。

問2. アメリカ手話でAPPLEを指す語を1～4の図より選び、その番号を書きなさい。



1



2



3



4

問3. (A)に入る適当な文を1～4より選び、その番号を書きなさい。

1. They have to see rather than hear.
2. They have to hear rather than see.
3. They have to be seen rather than heard.
4. They have to be heard rather than seen.

問4. (B)に入る最も適当な語を1～5より選び、その番号を書きなさい。

1. sign 2. speak 3. moreover 4. develop 5. too

II 次の英文を読んで、以下の設問に答えなさい。

It is curious—curious that physical courage should be so common in the world, and moral courage so rare.
—MARK TWAIN

Mark Twain made the above remark more than 150 years ago. He and others of his time expressed concern about the decline in morality they were witnessing as our country was growing stronger. As opportunities to attain wealth and other symbols of outward success increased, virtues like honesty and (a) declined. I wonder what Twain and his contemporaries would think if they were with us today. There seems to have been somewhat of a moral meltdown in recent years. It was rampant in the eighties, when the ethos of many was “(b) is good.” But it was even more prevalent in the late nineties and early 2000s when we learned almost daily about a new corporate scandal. Many of the people who (1) () () () later that they “just got caught up” in what was going on around them. One of the young men who pleaded guilty in the Enron scandal lamented in court, “I let myself get sucked into this. I didn’t have the courage to stand up for what’s right.”

Standing up for what’s right is a good definition of moral courage. It could range (A) an elementary school child who stands up to and reports a bully, to a teenager who refuses to cave in under pressure from peers to do something wrong, (B) an adult at work who stands up to a supervisor who’s asking him or her to do something unethical. In all such cases, (C). Dr. Judith V. Jordan, a professor at Harvard Medical School, speaking at the Stone Center at Wellesley College, said this type of courage “is the capacity to act meaningfully and with integrity in the face of acknowledged vulnerability.” Dr. Rushworth M. Kidder, the head of the Institute for Global Ethics, and the author of a book entitled *Moral Courage*, writes in his “President’s Letter” that “it’s about facing mental challenges that could harm one’s (c), emotional well-being, self-esteem, or other characteristics. These challenges, as the term implies, are deeply connected with our moral (d)—our core moral values.”

(註) ethos: the characteristic spirit of a culture, era, or community as manifested in its attitudes and aspirations

問1. (a) ~ (d) に入る最も適当な1語を1～5より選び、その番号を書きなさい。

1. greed 2. sense 3. ethics 4. integrity 5. reputation

問2. 下線部(1)の3つの()には、それぞれ1語が入る。それら3語を下記語群より選び、文意が通るように並べ、書きなさい。

- involved had said were

問3. (A) に入る適当な1語を、また(B) に入る適当な1語を、書きなさい。

問4. (C) に入る最も適当な節を1～4より選び、その番号を書きなさい。

1. there’s a risk of suffering a loss as a result of doing the right thing
2. it takes courage daily to find real meaning and purpose in our lives
3. it’s a prayer that adults need just as much as young school children do
4. we come to understand that life is a balancing act between good and evil

III A() ~ H()に入る最も適当な語(句)を、()内の1~3より選び、その番号を書きなさい。

We're creatures of habit. In all the years I've been hearing that old expression, I've never heard anyone dispute it. Probably because there's so much truth to it. In fact, we're even more the result of habit than most people A(1. authorize 2. realize 3. personalize). Some psychologists believe that up to ninety-five percent of our behavior is formed through habit. While someone might argue that particular figure, I doubt that anyone would B(1. insist 2. believe 3. disagree) that our habits have a powerful hold on us. Most of them start innocently and unintentionally. At the beginning they form a kind of invisible thread. But through repetition, that thread becomes entwined into a cord and later into a rope. Each time we repeat an act, we add to it and C(1. strength of 2. make stronger 3. strengthen) it. The rope becomes a chain and then a cable. Eventually, we become our habits. As English poet John Dryden said over three hundred years ago, "We first make our habits, and then our habits make D(1. us 2. truths 3. threads)."

The original meaning of *habit* was "garment," or "piece of clothing." And as with garments, we E(1. wear 2. delete 3. improve) our habits daily. Our personalities are actually a composite of our attitudes, habits, and appearance. In other words, our personalities are the characteristics F(1. by which 2. of which 3. which) we're identified, the parts of us which we reflect to others. As with G(1. our clothes 2. reflection 3. our talents), all of our habits are acquired. We're not born with any of them. We learn them, just as we learn our attitudes. They develop over time and are H(1. regulated 2. reinforced 3. coordinated) through repetition.

IV 次の1., 2. の設問に答えなさい。

1. (1) ~ (3) の2箇所の () に共通する1語を, 書きなさい。

(1) a. Excuse me. I think you gave me the () change.

b. Don't get me (). I'm not blaming you.

(2) a. I would like to () a room for two nights.

b. Where can I get my () published?

(3) a. If you can't () the heat, get out of the kitchen.

b. She bought a hot dog from the () on the street corner.

2. 英文が和文の意味を表わすように, () 内の語(句)を並べ換えなさい。

(1) 彼女には, 自分の問題を相談できる人がいなかった。

She had (discuss / with / no one / problems / to / her).

(2) 彼は, 人が彼に期待しているところを装っているのである。

He's pretending to be (expect / thinks / him / what / of / people / he).

(3) 私たちは, 子供たちのために時間を割くことを優先させる方が賢明であろう。

We would (to / to / it / wiser / make / be / a priority) make time for our children.