

I 次の英文を読んで、以下の設問に答えなさい。

Not long ago I ran into a former student who's now in his twenties. After filling me in on what he had been doing, he added, "I'm glad I had you as a teacher." Naturally I was flattered, but I was also curious. I always wonder what my students remember some years after being in one of my classes. So I asked why. He said, with a knowing smile on his face, "Because life is hard." He said that that simple (a) had helped him work through some rough spots in his life since finishing high school. Then he reminded me of the time when he first heard it.

When he was a freshman in one of my World Studies classes, I had given a particularly challenging assignment. I warned the kids in advance that I was going to make them do (1) to / teachers / make / two / weren't / things / supposed their students do: think and work. After a few good-natured groans, they started in. About halfway through, someone said, "This is hard." I responded the way I always do: "Life is hard." We then proceeded to have a wonderful (b) about philosophy, life, work, pain, joy, and success. Now, years later, this former student probably doesn't know the capital of Malaysia, but he does know that life is hard. More importantly, he has accepted it.

Once we accept the fact that life is hard, we begin to grow. We begin to understand that every problem is also an opportunity. It is then that we dig down and discover what we're made of. We begin to accept the challenges of life. Instead of letting our hardships defeat us, we welcome them as a test of (c). We use them as a means of rising to the occasion.

At the same time, we need to understand that society bombards us daily with (2) messages that are quite the opposite. To begin with, technology has provided us with push-button living. We can open the garage door, cook dinner, wash the dishes, record our favorite TV program, and pay our bills by simply pushing the right buttons. In addition, we're told over and over that there's a quick and easy way to do just about everything. Within just the past few days, I've read or heard that you can lose a hundred pounds, learn to speak a foreign language fluently, become a hot new radio personality, get a contractor's license, and make a million dollars in real estate. You can do all of these in a matter of days, and with little or no effort. (3) And pigs can fly.

(出典 Hal Urban. Life's Greatest Lessons: 20 Things That Matter. New York: Simon & Schuster; 2003)

問1. (a)~(c)に入る最も適当な1語を1~4より選び、その番号を書きなさい。

1. assignment 2. character 3. truth 4. discussion

問2. 下線部(1)の語を意味が通るように、並べ換えなさい。

問3. 下線部(2)が指す事柄を、英語で簡潔に、書きなさい。

問4. 下線部(3)によって書き手が伝えている事柄を、日本語で簡潔に、書きなさい。

II 次の英文を読んで、以下の設問に答えなさい。

The idea of fighting over language might seem strange, but it's all too common. Why do people sometimes feel so strongly about their language that they take up arms against speakers of another? What is it about language that can generate tensions that last for generations? The answers to these questions lie in the close relationship between language and identity, particularly ethnic identity.

Many of us who speak only English tend to think of monolingualism as the normal state of affairs. We may also tend to think that there is a one-to-one (a) between language and nation: in France they speak French, in Japan they speak Japanese, and so on. But worldwide there are close to seven thousand languages—and only about two hundred nations. That means a lot of multilingual nations! And because languages tend to coincide with ethnic groups, that means a lot of multi-ethnic nations as well. Of course, some are more multilingual and multi-ethnic than (A). At one extreme are countries like Japan, where the vast majority of people are ethnically Japanese and speak Japanese. At the other extreme are countries like India and Nigeria, each of which has about four hundred languages and ethnicities within its borders.

In many areas of the world, people of different language backgrounds interact every day. For the most part things go smoothly enough; but sometimes (B) arise, and sometimes these (B) erupt into outright conflicts. This is especially likely when speakers of one language feel threatened or oppressed by speakers of another. When that's the case, language differences become powerful markers of social, cultural, and political (b). And wherever you find language conflict, you're sure to find struggles over other issues as well, such as territory, religion, and political power.

The weapons used in these conflicts may be far more than harsh words. Language conflicts can escalate into riots, wars, even genocide. Conflicts over language played a major part in the separation of Bangladesh from Pakistan in 1971. What began as a Bengali language movement escalated into a nine-month war for independence in which more than three million people died.

In other parts of the world today, language is (1) characterized / ongoing / of / the heart / conflicts / at by constant tensions and sporadic outbreaks of violence. In Sri Lanka, the Tamil Tigers (speakers of the Tamil language) have been rebelling for decades against a government dominated by the Sinhala-speaking majority. And in Spain, the separatist group ETA has sometimes used acts of terrorism in pursuit of its goal of an independent Basque homeland, where Basque would be the national language.

Language conflicts don't always lead to (c). But they can create tensions that persist for years, affecting the lives of millions on a daily basis. Take the case of Canada—generally a peaceful place, but one that has had its share of language conflict. Canada as a whole is officially bilingual, but most French-speaking Canadians live in the province of Quebec. Surrounded by English-speaking provinces, they often feel that their language and culture are under siege. They feel particularly threatened by the (d) of English speakers within Quebec itself, where historically, English speakers have been a disproportionately powerful minority.

(出典 E. M. Rickerson/Barry Hilton (eds.). The Five-Minute Linguist: Bite-Sized Essays on Language and Languages. London: Equinox, 2007)

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. presence 2. violence 3. difference 4. language 5. correspondence

問2. (A)に入る適当な1語を、書きなさい。

問3. 2箇所(B)に共通する適当な1語を本文中より抜き出し、書きなさい。

問4. 下線部(1)の語(句)を意味が通るように、並べ換えなさい。

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。

In an insightful study into time management, Roger Buehler from Wilfrid Laurier University asked students to indicate when they expected to finish an important term essay. The students believed they would hand in their work, on average, 10 days before the deadline. They were, however, being far too A(1. realistic 2. pessimistic 3. optimistic) and, in reality, tended to finish the essays just one day before the deadline. This effect, known as the Planning Fallacy, is not limited to students trying to finish their essays on time. Research shows that people have a strong tendency to underestimate how long a project will take, B(1. and 2. moreover 3. however) that people working in groups are especially likely to have unrealistic expectations. Even when they are trying to be realistic, people tend to imagine that everything will go to plan, and do not consider the C(1. inevitable 2. avoidable 3. predictable) unexpected delays and unforeseen problems.

However, Buehler's work has also suggested a quick and effective way of D(1. overcoming 2. undergoing 3. undoing) the problem. When his students were told to think about when they had managed to finish similar tasks in the past, their answers for meeting future deadlines proved much more accurate. It seems that to get an accurate estimate of the time E(1. that needed 2. needing 3. needed) to complete a project, you need to look at how long it took to finish broadly similar projects in the past.

If that doesn't work, you could always try a technique investigated by Justin Kruger and Matt Evans at the University of Illinois at Urbana-Champaign. In their studies, participants estimated how long they would take to carry out a relatively complicated activity, F(1. instead of 2. such as 3. rather than) getting ready for a date. One group were asked to make their estimates, while another group were encouraged to 'unpack' the activity into its constituent parts (showering, changing clothes, panicking) before deciding. Those who carried out the G(1. mental 2. physical 3. eventual) unpacking produced estimates that proved far more accurate than other participants. So, to find out how long it really will take you to do something, H(1. initiate 2. isolate 3. insolate) all of the steps involved before making your time estimate.

(出典 Richard Wiseman. 59 Seconds: Think a Little, Change a Lot. London: Pan Books; 2010)

IV 次の1., 2., 3. の設問に答えなさい。

1. 2箇所の()に共通する1語を, 書きなさい。

(1) a. Let's find a () sensible way of doing it.

b. Could I have some () of that smoked fish?

(2) a. We have some new goods on ().

b. Can you lend me a () and peel the potatoes?

2. 英文が和文の意味を表わすように, ()内に入る1語を書きなさい。ただし, ()内に指定されている文字を語頭の文字とする1語を書くこと。

(1) 六か国とは北朝鮮, 日本, 米国, 韓国, 中国, ロシアである。

The six nations (i) North Korea, Japan, the U.S., South Korea, China and Russia.

(2) 彼は, 機械のことでは不器用な男である。

His fingers are all (t) in mechanical matters.

3. 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) 私は目を閉じるや否や, 幻想的な姿かたちを想像し始めた。

Hardly (began / eyes / closed / I / I / when / my / had) to imagine fantastic shapes.

(2) 彼は, その日は多く, 両親との電話で過ごした。

He spent (with / the phone / his / the day / of / parents / on / much).