

I 次の英文(A)と(B)を読み, それぞれの下線部の意味を日本語で表しなさい。

(A)

It was language that, for the first time, enabled our ancestors to teach others, including their children, about objects and events that were not actually present. There are other intelligent animals living today with complex brains and elaborate communication systems, but they cannot, so far as we know, do that. Chimpanzees and other apes can be taught many of the signs of American Sign Language, ASL. They have acquired three hundred or more, and can use them in new contexts and with each other as well as their trainers. But they did not, during their evolution, develop the uniquely human ability to talk about that which is not present, share events of the distant past, plan for the far-off future, and, most important, discuss ideas, exchanging them to share the accumulated wisdom of an entire group.

(B)

Any adult who interacts with a child, any traveler who visits other cultural groups, any historian who studies beliefs and attitudes of the past immediately becomes aware that others might not interpret the world as she or he does. Even peers from the same culture are confronted with these issues, such as when communication fails or when one person misunderstands another. When we make such observations, we often say the others have different concepts from us; this sort of statement is especially common in discussions of children.

II 次の英文は、仏教のある高僧の講話の一部である。これを読んで以下の問いに答えなさい。

Although it is possible to achieve happiness, happiness is not a simple thing. There are many levels. In Buddhism, for instance, there is a reference to the four factors of fulfillment, or happiness: wealth, worldly satisfaction, spirituality, and enlightenment. Together they embrace the totality of an individual's quest for happiness.

Let us leave aside for a moment ultimate religious or spiritual aspirations like perfection and enlightenment and deal with joy and happiness as we understand them in an everyday or worldly sense. Within this context, there are certain key elements that we conventionally acknowledge as contributing to joy and happiness. For example, good health is considered to be one of the necessary factors for a happy life. Another factor that [a, as, happiness, is, of, regard, source, we] our material facilities, or the wealth that we accumulate. An additional factor is to have friendship, or companions. We all recognize that in order to enjoy a fulfilled life, we need a circle of friends with whom we can relate emotionally and trust.

Now, all of these factors are, in fact, sources of happiness. But in order for an individual to be able to fully utilize them towards the goal of enjoying a happy and fulfilled life, your state of mind is key. It's crucial.

If we utilize our favorable circumstances, such as our good health or wealth, in positive ways, in helping others, they can be contributory factors in achieving a happier life. And of course we enjoy these things—our material facilities, success, and so on. But without the right mental attitude, without attention to the mental factor, these things have very little impact on our long-term feelings of happiness. For example, if you harbor hateful thoughts or intense anger somewhere deep down within yourself, then it ruins your health; thus it destroys one of the factors.

Also, if you are mentally unhappy or frustrated, then physical comfort is not (d) much help. On the other hand, if you can maintain a calm, peaceful state of mind, then you can be a very happy person even if you have poor health. Or, even if you have wonderful possessions, when you are in an intense moment of anger or hatred, you feel like throwing them, breaking them. At that moment your possessions mean nothing. Today there are societies that are very developed materially, yet among them there are many people who are not very happy. Just underneath the beautiful surface of wealth there is a kind of mental unrest, leading to frustration, unnecessary quarrels, reliance on drugs or alcohol, and in the worst case, suicide. So there is no guarantee ⁽¹⁾ that wealth alone can give you the joy or fulfillment that you are seeking. The same can be said (e) your friends too. When you are in an intense state of anger or hatred, even a very close friend appears to you as somehow sort of frosty, or cold, distant, and quite annoying.

All of this indicates the tremendous influence ⁽²⁾ that the mental state, the mind factor, has on our experience of daily life. Naturally, then, we have to take that factor very seriously.

So, leaving aside the perspective of spiritual practice, even in worldly terms, in terms of our enjoying a happy day-to-day existence, the greater the level of calmness of our mind, the greater our peace of mind, the greater our ability to enjoy a happy and joyful life.

I should mention that when we speak of a calm state of mind or peace of mind we shouldn't confuse that with a totally ⁽³⁾ apathetic state of mind. Having a calm or peaceful state of mind doesn't mean being totally spaced out or completely empty. Peace of mind or a calm state of mind is rooted in affection and compassion. There is a very high level of sensitivity and feeling there.

As long as there is a lack of the inner discipline that brings calmness of mind, no matter what external facilities or conditions you have, they will never give you the feeling of joy and happiness ⁽⁴⁾ that you are seeking. On the other hand, if you

possess this inner quality, a calmness of mind, a degree of stability within, then even if you lack various external facilities that you would normally consider necessary for happiness, it is still possible to live a happy and joyful life.

設問(1) 本文中の下線部(a)はどのような内容を指しているか。20字以内の日本語で説明しなさい。ただし、句読点は1字に数える。

設問(2) 本文中(b)の[]内に示された語群を、最も適当な語順に並べかえ、解答欄に記入しなさい。

設問(3) 本文中の下線部(c)の意味を日本語で表しなさい。

設問(4) 本文中の空所(d)と(e)に共通して入る最も適当な1語を解答欄に記入しなさい。

設問(5) 本文中の(i)~(ii)の下線を施した4つのthatのうち、用法の異なるものをひとつ選んで解答欄に記号で答えなさい。

設問(6) 本文中の下線部(f)の意味を最もよく表しているものはどれか。以下の(i)~(h)からひとつ選び、解答欄に記号で答えなさい。

- (i) being affectionate
- (ロ) being angry
- (ハ) being calm
- (ニ) being empty
- (ホ) being sensitive

設問(7) 本文の内容にあうものを以下の(イ)～(ホ)からひとつ選び、解答欄に記号で答えなさい。

- (イ) 物質的な豊かさを捨てて精神的な満足を追うとき、はじめて幸福が得られる。
- (ロ) 精神的な平静さがあるとき、はじめて幸福が得られる。
- (ハ) 物質的な豊かさがあっても、友人と健康に恵まれなければ、幸福にはなれない。
- (ニ) 物質的な豊かさを他人のために使うときにこそ、幸福が得られる。
- (ホ) 精神的な平静さがあっても、宗教的なよろこびがなければ、幸福にはなれない。

Ⅲ 21 世紀に、世界を大きく変える原動力となるものは、何であろうか。あなたが
予想するものをひとつあげて、理由とともに 70 語程度の英語で述べなさい。

IV 次の日本語(A)と(B)の意味を英語で表しなさい(下線がある場合は下線部のみ)。ただし、(B)では、**文学部の志願者は(イ)を、文学部以外の学部の志願者は(ロ)を選んで解答しなさい。**

(A) (すべての学部の志願者)

コミュニケーションしている顔、これがいい顔の第一条件である。写真を撮るときは、ただカメラに向かうのではなく、あなたの好きな人(恋人でもお孫さんでもいい)の顔を思い浮かべて、話しかけるような気持ちになるといい。そうすれば、いい顔に撮れる。

(B)

(イ) (文学部の志願者)

英会話を学ぶときには、自分がどういう環境にいて、何のために学ぼうとしているかを考える必要があります。世の中には、いやおうなしに英語を使って生きてゆかなければならない人もいます。会社からアメリカやイギリスに派遣された商社員などはその典型的な例でしょう。そういう人はのんきなことを言っている暇は無いので、ともかく英語を使いこなさなければなりません。

(ロ) (文学部以外の学部の志願者)

私たちは、ことばを使っていると、ことばというものがいろいろな意味で「力」を持っているということを経験すると思います。人を喜ばせたり、悲しませたり、人の心を動かして何かをさせる——ことばには、このような力があります。ときには、ことばの持つ力のほうが、肉体的な暴力よりも私たちをひどく傷つけるということすらあります。