

弘前大学

平成 30 年度入学試験問題(前期)

コミュニケーション英語 I・II・III, 英語表現 I・II

【注意事項】

1. 試験開始の合図があるまで、この問題冊子を開いて見てはならない。
2. 本冊子には、①から④までの4問題が印刷されていて、9ページある。
落丁、乱丁、印刷の不鮮明な箇所等がある場合には、申し出ること。
3. 解答用紙と下書き用紙を別に配付している。解答は、解答用紙の指定された箇所に記入すること。所定の箇所以外に記入したものは無効である。
4. 日本語で解答する問題と、英語で解答する問題があるので、注意すること。
5. 解答用紙の指定された欄に、学部名および受験番号を記入すること。
6. 提出した解答用紙以外は、すべて持ち帰ること。

1 次の英文を読み、下の設問に答えなさい。(後ろに星印[*]がついている語句には英文の後に注がある。)

Many people don't allow themselves the luxury of being enthusiastic, light-hearted, inspired, relaxed, or happy — especially at work. To me, this is a very unfortunate form of self-denial. It seems that a great number of people are frightened at what a happy demeanor* would look like to other people, including coworkers, clients, and employers. After all, they assume, "Someone who is relaxed (or happy) must not be a hard worker." (1) The logic goes something like this: If they looked happy, others might assume they were satisfied with the status quo* and therefore lacking the necessary motivation to excel* in their work or go the extra mile*. They certainly couldn't survive in a competitive environment.

I'm often hired to speak to corporations around the country on stress reduction and happier living. On a number of occasions, (2) the person who invited me to speak has asked me, in a nervous tone, whether I would help the employees become so happy that they would "lose their edge*." I'm not kidding!

In reality, it's the other way around. It's nonsense to believe that a relaxed, happy person necessarily lacks motivation. On the contrary, happy people are almost always the ones who love what they do. It's been shown again and again that people who love what they do are highly motivated by their own enthusiasm to continually better themselves and their performance. They are good listeners and (3) have a sharp learning curve. In addition, happy workers are highly creative, charismatic*, (a) easy to be around, and good team players.

Unhappy people, on the other hand, are often held back by their own misery or stress, which distracts them from success. Rigid, stressed-out* people are (b) a drag to be around and difficult to work with. They are the ones

who lack motivation because they are so consumed with their own problems, lack of time, and stress. Unhappy people often feel victimized by others and their working conditions. It's difficult for them to be (4) solution-oriented because everything is seen as someone else's fault. In addition, they are usually poor team players because they are often self-centered and preoccupied with their own issues. They are defensive and, almost always, poor listeners. If they are successful, it's despite their unhappiness, not because of it. In fact, if an unhappy, stressed-out person can learn to become happier, he or she will become even more successful.

I felt this strategy would be an excellent way to introduce this book because one of my goals is to convince you that *it's okay to be happy, kind, patient, more relaxed and forgiving*. It's to your advantage, personally and professionally. You won't lose your edge, nor will you be "walked on." I can assure you that you won't become apathetic*, uncaring* or unmotivated. To the contrary, you'll feel more inspired, creative, and driven to make an even greater contribution than you do right now. You'll see solutions and opportunities where others see problems. Likewise, rather than being discouraged by setbacks* or failures, you'll bounce back quickly and resiliently*. You will have increased energy, you'll (5) be able to work "in the eye of the storm," and, because you'll be so (6) level-headed, you'll be the one who is looked to when tough decisions need to be made. You will rise to the top.

If you dare to be happy, your life will begin to change immediately. Your life and your work will take on greater significance and will be experienced as an extraordinary adventure. (7) You'll be loved by others and, without a doubt, you'll be sweating* the small stuff far less often at work.

(From Richard Carlson, *Don't Sweat the Small Stuff at Work*, 1998, Hyperion)

注：demeanor 態度 status quo 現状 excel 抜きん出る
go the extra mile いっそう努力する edge 熱意
charismatic カリスマ性を持つ stressed-out ストレスで疲れ切った
apathetic 無感動の uncaring 気にとめない setback つまずき
resiliently はつらつと sweat 心配する

設問 1 下線部(1)における 'logic' は具体的にどのような 'logic' なのか、日本語
で説明しなさい。

設問 2 下線部(2)の人は筆者にどのようなことを聞きたいのか、日本語で説明し
なさい。

設問 3 下線部(3)はどのような状態のことを言っているのか、日本語で説明しな
さい。

設問 4 下線部(a)と対照的に下線部(b)はどのような状態を言っているのか、日本
語で説明しなさい。

設問 5 下線部(4)はどのような性質のことか、日本語で説明しなさい。

設問 6 下線部(5)は比喩的な表現だが、実際にはどのようなことか、日本語で説
明しなさい。

設問 7 下線部(6)はどのような状態のことか、日本語で説明しなさい。

設問 8 下線部(7)で、筆者は読者がどのようになるだろうと言っているのか、日
本語で説明しなさい。

2 次の英文を読み、下の設問に答えなさい。

Student A: Did you guys see the program on environmental protection?

Student M: No. (1) But my Dad said it was really interesting.

Student A: It *was* really interesting. It had a business leader and a government representative and they were each talking about the importance of protecting the environment.

Student W: I watched it, too. Who do you think had better ideas?

Student A: That is difficult to say. I couldn't understand what the business person meant very well.

Student W: Basically, she said that if customers want businesses to protect the environment, then businesses will protect the environment.

Student M: That makes sense. (2)

Student A: Maybe. But think about it — business is about profit. Businesses have to make money, and protecting the environment isn't going to accomplish that.

Student M: However, protecting the environment gives a business a good image, doesn't it? A good image is good for any company.

Student A: But environmental protection shouldn't be about image. It should be an obligation — you know, something that is required.

Student W: That is where government becomes important. The government can make laws that require businesses not to harm the environment.

Student A: (3)

Student M: It doesn't matter. (4) That is the role of government.

Student A: But that points to another problem. Government doesn't always do what it is supposed to do.

Student W: And that is where citizens are key.

Student A: Come on. What ordinary people do doesn't matter.

Student M: No. Citizens can force government to do what it is supposed to do. That is the power of the voter.

Student W: And they can also force companies to do what they should do. That is the power of the consumer!

Student A: Wow. (5)

設問 (1) ~ (5) には、次の(a)~(e)の日本語に相当する英文のいずれかが入る。解答欄[A]には(a)~(e)の記号を記入し、解答欄[B]にはそれに対応する英文を書きなさい。

- (a) でも、そういうのは商売をダメにするという人もいるよ。
- (b) 企業は、結局のところ客が求めることをするものだよ。
- (c) きょうの夜は出かけていて見られなかった。
- (d) 2人とも、このことについてしっかりした意見を持っているようだね。
- (e) 政府は企業に正しいことをさせる責任があるんだよ。

- 3 次の英文を読み、下の設問に答えなさい。(後ろに星印[*]がついている語句には英文の後に注がある。)

We have known for some time that bilinguals go back and forth between their languages rapidly and often unconsciously* — a phenomenon called (1) code-switching. But different languages also embody* different worldviews and different ways of organizing the world around us. The way that bilinguals handle these different ways of thinking has long been a mystery to language researchers.

Time is a case in point*. Time is fascinating because it is very abstract. We cannot touch or see it but we organize our whole lives around it. The really cool thing about time is that the way we actually experience it is in some ways up to our imagination and our language. (2) Because time is so abstract, the only way to talk about it is by using the terminology* from another, more concrete domain* of experience, namely that of space. For example, in Swedish, the word for future is *framtid*, which literally means “front time.” Visualizing the future as in front of us (and the past as behind us) is also very common in English. We look forward to the good times ahead and to leaving the past behind us.

However, for speakers of Aymara (spoken in Peru), looking ahead means looking at the past. The word for future (*qhipuru*) means “behind time” — so the spatial* axis* is reversed: the future is behind, the past is ahead. The logic in Aymara appears to be this: we can't look into the future just like we can't see behind us. The past is already known to us, we can see it just like anything else that appears in our field of vision, in front of us.

These differences in how time is visualized in the mind affect how Aymara speakers gesture about events. Those that are bilingual in Spanish (a future-in-front language like English) tend to make forward moving gestures, whereas those with no knowledge of Spanish gesture backward (consistent with the

Aymara future-is-behind pattern), when talking about the future.

Mandarin Chinese* employs a vertical time axis alongside a horizontal one. The word *xià* (down) is used to talk about future events, so when referring to “next week,” a Mandarin Chinese speaker would literally say “down one week.” The word *shàng* (up) is used to talk about the past — so “last week” becomes “up one week.” This affects the way observers perceive the spatial unfolding of the aging process.

In one study, Chinese-English bilinguals were asked to arrange pictures of a young, a mature, and an old Brad Pitt and Jet Li. They arranged the former horizontally, with young Brad Pitt to the left and old Brad Pitt to the right. But the same people arranged the pictures of Jet Li vertically, with young Jet Li appearing at the top and old Jet Li appearing at the bottom. It seems that culture and meaning form a tight bond as this context-dependent* shift in behavior shows.

(Adapted from Panos Athanasopoulos, “Language alters our experience of time,” 2017, <http://theconversation.com/language-alters-our-experience-of-time-76761>)

注 : unconsciously 無意識に embody 体現する
a case in point ぴったりの事例 terminology 言葉, 用語
domain 領域 spatial 空間の axis 軸
Mandarin Chinese 標準中国語 context-dependent 状況依存的な

設問 1 下線部(1)の code-switching はどのような状態のことか, 日本語で説明しなさい。

設問 2 下線部(2)を 日本語に訳しなさい。

設問 3 アイマラ語の話者の「未来」の表現はどのように言い表されているか。英語 2 語で答えなさい。そして、アイマラ語が未来をそのように言い表す理由を日本語で説明しなさい。

設問 4 アイマラ語の話者の未来を表すジェスチャーについて、アイマラ語とスペイン語の 2 ヶ国語話者と、アイマラ語しか話さない人は、それぞれどのようなジェスチャーを行うか、その違いについて日本語で説明しなさい。

設問 5 中国語と英語の 2 ヶ国語話者はブラッド・ピットとジェット・リーの写真をそれぞれどのように並べましたか。日本語で説明しなさい。

4 Imagine the world 30 years from now.

What do you think will be an important problem confronting us?

State your ideas in about 100 words in English.