

Global population reached 6.1 billion people in 2000, an increase of 77 million over 1999. The increase is equivalent in size to the population of three Tokyos, the world's most populous city.

The global increase masks great variations in population trends. In general, industrial-country populations are growing very little — the exception is the United States, where a third of the nearly one percent growth rate is fueled by immigration. And some countries — primarily the former Eastern bloc* nations in Europe and Asia — actually have shrinking populations.

The bulk of the global increase in 2000 — a full 95 percent — occurred in developing countries. Asia accounted for 57 percent of the global increase, some 45 million people. Africa contributed 23 percent, Latin America 9 percent, and the Near East 5 percent. Six countries account for half of the annual growth: India, China, Pakistan, Nigeria, Bangladesh, and Indonesia.

Like a locomotive, global population growth requires a prolonged braking period before it can come to a halt. In much of the world, the brakes began to be applied decades ago. Rates of growth and fertility rates (the average number of children per woman) have fallen globally for nearly 40 years, and they fell for each major region in 2000. Yet the world remains decades away from population stabilization. Today's continuing population increases result largely from the momentum* of past growth, as record numbers of young people reach adulthood and parenthood; one in six people alive today is between the ages of 15 and 24. Even if fertility were to fall immediately to the level of 2.1 children, more than three quarters of the population growth currently projected would still take place.

A number of favorable trends account for most of the reduction in fertility rates and growth rates. Economic prosperity and better health care persuaded many couples that large families were no longer necessary to ensure security in old age. Improvements in girls' access to education and in women's status have increased women's control over their lives, including when and how many children to have. And broad access to contraceptives has boosted the share of couples using these family planning methods from 10 percent in 1960 to nearly 60 percent in 2000.

Indeed, strong efforts to make contraceptives available can rapidly bring down birth rates, even in conservative countries. Iran, which had encouraged an increasing fertility in the years following its 1979 revolution, changed its policy in the late 1980s and cut its growth rate rapidly and dramatically, from 3.2 percent in 1986 to 0.8 percent in 2000. Under the new policy, all forms of contraception are available free of charge, and religious leaders are active in legitimating the use of various methods.

The deceleration* of population growth is not entirely good news, however, because part of the decline is due to the spread of AIDS. Some 3 million people died of AIDS in 2000, bringing the disease's total to nearly 22 million people. At least 45 AIDS-afflicted countries — 35 of them in Africa — are projected by 2015 to have populations at least 5 percent lower than they would have had without this deadly disease. The 35 African countries will have populations 10 percent lower.

Continued deceleration of population growth is needed to bring human economies closer to sustainability. But the road ahead continues to be challenging. The United Nations estimates that the number of contraceptive users among married women will need to increase by 60 percent — and among African women, it will need to double — if the medium population projection for 2021 of 7.8 billion is to be achieved. And additional gains in health, education, and economic security for girls and women will be needed to ensure that women are strong, independent, decision-makers. (原文出題校=千葉 SA24)

Put into English the following Japanese sentences. [30点]

- (1) 近い将来、東京はひょっとすると世界一人口の多い都市ではなくなるかもしれない。(ひょっとすると...かもしれない: 助動詞で表せる)
- (2) 合衆国では、人口の増加のほぼ三分一が移民[移住]によってもたらされている。
- (3) 機関車と同じように、高速で走行している乗用車や貨物自動車を止めるためには、停止するまでブレーキをかけ続ける必要がある。
- (4) 今日、記録的な数の若者が海外に出かけている。となると、日本はもはや閉鎖的な社会だとは言えない。
- (5) 近年、宗教指導者でさえも、新しい教育制度を法制化するのに積極的である。
(時制に注意)
- (6) 経済の発展と安定が、国民一人一人を自立した意志決定者にするのに役立つことは間違い[疑い]ない。(国民: citizen)

[英作文解答例]

- (1) In the near future, Tokyo might be not the most populous city in the world.
- (2) In the united States, almost a third of the increase in the poulation growth is caused [brought about] by (the) immigration [immigrants].
- (3) Like a locomotive, to stop a car or a truck (which is) runninng at a high speed, we need to continue to apply the brake(s) till it stops [halts].
Like locomotives, to stop cars and trucks runninng at a high rate, we also need to use the brake(s) until they come to a halt [stop].
- (4) Today record numbers of young people go abroad, so Japan can no longer be said a closed society.
Nowadays, a record number of young people travel abroad; therefore, [then] Japan cannot be said (to be) a closed society any longer.
- (5) Recently [In recent years,] even (the) religious leaders have been active in legislating [willing to legislate] a new education(al) system.
- (6) There is no doubt that economic development and security (can) help make each [every] citizen an independent decision-maker.
It is certain [I am sure/certain] that the growth and the stabilization of economy help each citizen (to) become an independent decision-maker.

When people hear that I'm writing an article about the way human beings (1) deceive each other, they're quick to tell me how to catch a liar. Liars always look (2) the left, several friends say; liars always cover their mouths, says a man sitting next to me on a plane. Beliefs about what lying looks like are numerous and often contradictory. Liars can be detected because they move a lot, keep very still, cross their legs, cross their arms, look up, look down, (3) eye contact or fail to (3) eye contact. Freud thought anyone could spot people who are lying by paying close enough attention to the way they move their fingers. Nietzsche wrote that "the mouth may lie, but the face it makes nonetheless tells the truth."

Most people think they're good at spotting liars, but studies show (4) otherwise. It is wrong to expect that professionally trained people will have the ability to detect liars with accuracy. (A), even professional lie-catchers, like judges and customs officials, perform, when tested, not much better than chance. (B), even the experts would have been right almost as often if they had just tossed a coin.

Just as it is hard to decide who is lying and who is not, it is also much more difficult than we tend to think to tell what is a lie and what is not. "Everybody lies," Mark Twain wrote, "every day; every hour; awake; asleep; in his dreams; in his joy; in his grief."

First, there are the lies which consist of not saying something. You go out to dinner with your sister and her handsome boyfriend, and you find him utterly unpleasant. When you and your sister discuss the evening later, isn't it a lie for you to talk about the restaurant and not about the boyfriend? What (4) you talk about his good looks and not about his offensive personality?

Then there are lies which consist of saying something you know to be false. Many of these are harmless lies that allow us to get along with one another. When you receive a gift you can't use, or are invited to lunch with a co-worker you dislike, you're likely to say, "Thank you, it's perfect" or "I wish I could, but I have a dentist's (5)," rather than speak the harsher truth. These are the lies we teach our children to tell; we call them manners. Even our automatic response of "Fine" to a neighbor's equally mechanical "How are you?" is often, when you get right down to it, a lie.

More serious lies can have a range of motives and (6) implications; for example, lying about a rival's behavior in order to get him fired. But in other cases, not every lie is one that needs to be uncovered. We humans are active, creative animals who can represent what exists as if it did not, and what doesn't exist as if it did. Concealment, indirectness, silence, outright lying — all contribute to the peace-keeping of the human community.

Learning to lie is an important part of growing up. What makes children able to start telling lies, usually at about age three or four, is that they have begun developing a theory of mind, the idea that what goes on in their heads is different from what goes on in other people's heads. With their first lie to their parents, the power balance shifts a little: they now know something their parents don't know. With each new lie, they gain a bit more power over the people who believe them. (C), the ability to lie becomes just another part of their emotional landscape.

Lying is just so ordinary, so much a part of our everyday lives and everyday conversations, that we hardly notice it. The fact is that in many cases it would be more difficult, challenging and stressful for people to tell the truth than to lie. Can't we say that deceiving is, after all, one characteristic associated with the evolution of higher intelligence?

(D), attempts are being made by the US Federal Government to develop an efficient machine for "credibility assessment," in other words, a perfect lie detector, as a means to improve the nation's security level in its "war on

terrorism.” This quest to make the country safer, however, may have implications for our everyday lives in the most unexpected ways. How will the newly developed device be able to tell which are truly dangerous lies and which are lies that are harmless and kind-hearted, or self-serving without being dangerous? What happens if one day we find ourselves with instruments that can detect untruth not only in the struggle against terrorism but also in situations that have little to do with national security: job interviews, tax inspections, classrooms, bedrooms?

A perfect lie-detection device would turn our lives upside down. (E), we would stop speaking to each other, television would be abolished, politicians would be arrested and civilization would come to a (7)halt. It would be a mistake to bring such a device too rapidly to market, before considering what might happen not only if it didn't work — which is the kind of risk we're accustomed to thinking about — but also what might happen if it did. Worse than living in a world filled with uncertainty, in which we can never know for sure who is lying to whom, might be to live in a world filled with certainty about where the lies are, (8) forcing us to tell one another nothing but the truth. (原文出題校=東京 SA60)

1. 下線部および空所(1)-(8)について答えなさい。[8点]

- (1) 同義語= _____
- (2) 適切な前置詞を補いなさい
- (3) 適切な動詞を補いなさい
- (4) = _____
- (5) 適切な名詞を補いなさい
- (6) 動詞形を書きなさい
- (7) 同義語= _____
- (8) therefore と同義の語= th _____

2. 空所(A)-(E)に補う最も適切な語句を, 下から選びなさい。[5点]

- | | | |
|-----|-----|-----|
| (A) | (B) | (C) |
| (D) | (E) | |

Before long / In other words / After a while / At present / In general

3. 次の日本語を英語に訳しなさい。[17点]

- (1) 私が数年前ペットについてエッセイを書いていたとき, 大勢の人がいろいろなアドヴァイスをしてくれた。[5点]
- (2) 専門家はそうでない人よりも, より正確に物事を予知する能力があると考えるのは間違っている。[5点]
- (3) 人は嘘をつけるようになることで他人よりもより優位に立てる[有利になる]。なぜなら, いまでは他人が知らないことを知っているからだ。[7点]

[英作文解答例]

- (1) When I was writing an essay about pets years ago, many people gave me various pieces of advice.
- (2) It is wrong to think that experts [specialists] have the ability to predict [foresee] things more accurately than the rest of us [other people].
- (3) A person comes to have power over other people by learning to tell a lie because he now knows what they do not know.

An individual has an advantage over other people through learning to tell a lie, for he now knows what they do not know.

cf. take advantage of ~ 「~を利用する, ~につけこむ」

My friend in Britain was recently asked by lawyers working for an American company to be a (1) witness for a case. They wanted to fly the lead attorney and two assistants to London. "Wouldn't it be cheaper if I flew to New York?" he suggested. "Yes," he was told without hesitation, "but we can bill the client for the cost."

And there you have the American legal mind at work. I have no doubt that a large number of American lawyers do wonderfully worthwhile things that fully justify charging their clients \$150 an hour. but the trouble is that there are too many of them. in fact, the United States has more lawyers than all the rest of the world put together: almost 800,000 of them.

Of course, lawyers need work. Most states allow lawyers to advertise, and many of them (2) enthusiastically do. You cannot watch TV without encountering a commercial showing a lawyer who might say: "Hi, I'm Vinny Slick of Bent and Oily Law Associates. If you've suffered an injury at work, or been in a traffic accident, or just feel like having some extra money, come to me and we'll find someone to sue."

Americans, as is well known, will sue at the drop of a hat. In fact, (3) I daresay someone somewhere has sued over a dropped hat, and won \$20,000 for the pain and suffering it caused. It is a sense that whenever something goes wrong for whatever reason, if you are anywhere in the (4) vicinity, then you ought to collect a pot of money.

This was neatly illustrated when a chemical plant in Richmond, California, suffered an explosion, which emitted fumes over the town. Within hours, 200 lawyers and their (5) representatives appeared, handing out business cards and advising people to present themselves at the local hospital. Of the 20,000 seemingly very healthy people who lined up at the hospital's emergency room, just twenty were actually admitted. Although the number of proven injuries was slight, 70,000 townspeople filed claims. The company agreed a \$180 million settlement. Of this, the lawyers got \$40 million.

Every year there are over 90 million lawsuits in America — that's one for every two and a half people — and many of these are what might be called ambitious. In Washington State, for example, a man with heart problems sued the local dairies because their milk cartons did not warn him about cholesterol. Meanwhile, a woman in California was also suing the Walt Disney Company because her grandchildren suffered a shock when they happened to see Disney characters taking off their costumes in a car park at Disneyland. The discovery that Mickey Mouse was in fact a real person inside a costume was apparently too much for the small children.

That case was (6) dismissed, but elsewhere people have won (7) fortunes out of all proportion to any pain or loss they might actually have suffered. Recently, an executive at a Milwaukee brewery told the vulgar jokes of a TV show to a female (8) colleague, who reported him for sexual harassment. The brewery responded by firing the fellow, and he responded by suing the brewery. The fired executive was awarded \$26.6 million, roughly 400,000 times his annual salary, by a sympathetic jury.

(A) Combined with the idea that lawsuits are a quick way to a fortune is the uniquely American notion that no matter what happens, someone else must be responsible. So if, (9) say, you smoke eighty cigarettes a day for fifty years until eventually you get cancer, then it must be everyone else's fault but your own, and you sue not only the manufacturer of your cigarettes, but the wholesaler, the retailers, and so on. One of the most extraordinary features of the American legal system is that it allows people to sue individuals and companies only slightly connected to the alleged complaint, and win huge sums.

It is therefore often less expensive for a company to settle out of court than to let the matter proceed to (10) trial. I know a woman who slipped and

fell while entering a department store on a rainy day and was offered an instant settlement of \$2500 if she would sign a piece of paper agreeing not to sue. She signed.

The cost of all this to society is enormous — several billion dollars a year at least. New York City alone spends \$200 million a year settling "slip and fall" claims. According to a TV documentary on this runaway legal system, because of inflated (11) product liability costs, consumers in the U.S. pay \$500 more than they need to for every car they buy, \$300 more for heart pacemakers, and they even pay a little on top for haircuts because some distressed customers successfully sued their barbers after being given a sort of embarrassing trims that I receive as a matter of routine.

All of which, naturally, has given me an idea. I'm going to go and smoke 80 cigarettes, then slip and fall while drinking high cholesterol milk, and tell the jokes of a TV show to a passing female in the Disneyland car park, and then I'll call Vinny Slick and see if we can strike a deal. I don't expect to settle for less than \$2.5 billion, and that's before we've even started talking about my latest haircut. (原文出題校=慶應法 SA35)

1. 下線部(1)～(10)の語句について答えなさい。[11点]

- (1) witness for a case=
- (2) enthusiastically=
- (3) I daresay [I dare say]=
- (4) vicinity=
- (5) representative= (本文中では)
- (6) dismiss=①(本文中では) ②=fi _____
- (7) fortune=①(本文中では) ②= _____
- (8) colleague (=associate/fellow workers) =
- (9) say= f _____
- (10) trial=①(本文中では) ②= _____
- (11) product liability= liable: 法的責任がある (for ~ /to V)
cf. liable to V = apt to V

2. 下線部(A)を主語で始まる語順に書き直しなさい。[4点]

3. 本文中の表現を参考にして、次の日本語を英語に訳しなさい。[20点-各4点]

- (1) 困ったことに、アメリカには弁護士が多すぎて、しかも彼らは仕事を必要としているのだ。
- (2) テレビを観れば、きまって弁護士が登場するコマーシャルに出会う。
- (3) 地元の乳業会社[酪農場]を訴えた、心臓に障害のある男性は、野心的と言ってもよいだろう。(who を用いて)
- (4) 孫たちが、ディズニーのキャラクターが駐車場で衣装を脱いでいるのをたまたま目撃してショックを受けた女性は、ディズニーの会社を訴えた。(whose を用いて)
- (5) 私は法廷外で10億ドル以下で和解するつもりはない。

[英作文解答例]

- (1) The trouble is that there are too many lawyers in the United States [America], and (that), moreover [besides/in addition], they need work [jobs].
- (2) You cannot [never] watch TV without encountering a commercial showing a lawyer [in which a lawyer appears].

Whenever [Every time] you watch TV, you encounter a commercial showing a lawyer.

(3) A man with heart problems [suffering from a heart disease] who sued the local dairies might be called ambitious [referred to as ambitious].

(4) A woman whose grandchildren happened to see [witness] Disney characters taking off their costumes in a car park at Disneyland and suffered a shock [were shocked] sued the Walt Disney Company.

A woman, because her grandchildren happened to see Disney characters taking off their costumes in a car park at Disneyland and suffered a shock, sued the Walt Disney Company.

(5) I do not expect to [I will not/I am not going to] settle for less than one billion dollars [\$1 billion] out of court.

2. The uniquely American notion that no matter what happens, someone else must be responsible is combined with the idea that lawsuits are a quick way to a fortune.

* S be C \rightarrow C be S の倒置に準ずる

(1) Ours is a world in which no individual, and no country, exists in isolation. All of us live (2) simultaneously in our own communities and in the world at large. Peoples and cultures are increasingly (a). The same icons, whether on a movie screen or a computer screen, are (b) from Argentina to Zimbabwe. We are all consumers in the same global economy. We are all influenced by the same tides of political, social, and technological change. Pollution, (c) crime, and the proliferation of deadly weapons likewise show little regard for the niceties of borders; they are problems without passports and, as such, our common enemy. We are connected, wired, (d).

Such connections are nothing new. Human beings have interacted across planet Earth for centuries. But today's globalization is different. It is happening more rapidly. It is driven by new engines, such as the Internet. Globalization is bringing more choices and new opportunities for prosperity. It is making us more familiar with global (3) diversity. (A) However, millions of people around the world experience globalization not as an agent of progress but as a disruptive force, almost hurricane-like in its ability to destroy lives, jobs, and traditions. Many have an urge to resist the process and (4) take refuge in the illusory comforts of nationalism, fundamentalism, or other isms.

Faced with the potential good of globalization as well as its risks, we must identify areas where collective action is needed — and then take that action to safeguard the common, global (5) interest. Local communities have fire departments, municipal services, and town councils. Nations have (6) legislatures and judicial bodies. But in today's globalized world, the institutions and mechanisms (e) for global action are still in an early stage of development. Now is the time to encourage the growth of strong international bodies that can act globally.

What makes a community? What binds it together? For some it is faith. For others it is the defense of an idea, such as democracy. Some communities are (f), others multicultural. Some are as small as schools and villages, others as large as continents. Today, of course, more and more communities are (g), as people, even in the remotest locations on earth, discover and promote their (h) values through the latest communications and information technologies.

But what binds us into an international community? (7) In the broadest sense, there is a shared vision of a better world for all people (B) as set out, for example, in the (8) founding charter of the United Nations. There is a sense of common vulnerability in the face of global warming and the threat posed by the spread of weapons of mass destruction. There is the framework of international law, (9) treaties, and human rights conventions. There is equally a sense of shared opportunity, which is why we build (i) markets and joint institutions such as the United Nations. Together, we are stronger.

Some people say the international community is only a fiction. Others believe it is too elastic a concept to have any real meaning. Still others claim it is a mere (10) vehicle of convenience, to be trotted out only in emergencies or when a scapegoat for inaction is needed. Some maintain there are no (11) internationally recognized norms, goals, or fears on which to base such a community. News reports refer routinely to the (12) so-called international community,” as if the term does not yet have the solidity of (j) fact. I believe that this type of criticism is (k). The international community does exist. It has an address. It has achievements to its credit. And more and more, it is developing a (13) conscience.

There are (l) examples of the international community at work, from Afghanistan and East Timor to Africa and Central America. These include international aid to victims of (m) disaster, encouragement of trade between developing and developed countries, and the prosecution of people

(n) for terrible crimes against humanity. Still, there have been too many failures. Too often the international community fails to do what is needed. It failed to prevent mass slaughter in Rwanda. For too long it reacted with weakness and hesitation to the horror of (o) cleansing in the former Yugoslavia. The international community has not done enough to help Africa at a time when Africa needs it most and stands to benefit most. And in a world of (14) unprecedented wealth, the international community (C) allows nearly half of all humanity to live on \$2 or less a day.

For much of the 20th century, the international system was based on division and the hard calculations of political realism. In the new century, the international community can and must do better. I do not suggest that an era of complete harmony is within reach. Interests and ideas will always clash. But the world can improve on the last century's dismal record. The international community is a work in progress. Many strands of cooperation have asserted themselves over the years. We must now stitch them into a strong fabric of community — of international community for an international era. (原文出題校=早稲田政経 S A34)

1. 本文中の(1)～(14)の単語について答えなさい。

[18点—(6), (8), (10), (11)は2点]

- (1) Ours= _____
- (2) simultaneously= _____
- (3) diversity= _____
- (4) take refuge in ~ = ~に
- (5) interest= _____
- (6) legislatures and judicial bodies= _____
- (7) in the broadest sense= _____
- (8) founding charter of the United Nations= _____
- (9) treaty= _____
- (10) vehicle of convenience= _____
- (11) internationally recognized norms= _____
- (12) so-called= _____
- (13) conscience= _____
- (14) unprecedented= _____

2. 空所(a)～(h)に入る語を下から選びなさい。[8点]

- | | | | |
|-----|-----|-----|-----|
| (a) | (b) | (c) | (d) |
| (e) | (f) | (g) | (h) |
- available / organized / shared / homogeneous / virtual / recognizable / interdependent / hybrid

3. 空所(i)～(o)に入る語を下から選びなさい。[7点]

- | | | | |
|-----|-----|-----|-----|
| (i) | (j) | (k) | (l) |
| (m) | (n) | (o) | |
- ethnic / natural / common / actual / mistaken / countless / responsible

4. 下線部(A)を日本語に訳しなさい。[5点]

5. 下線部(B)を書き換えさい。[1点]

(B) as set out = as _____ set out

6. 下線部(C)を書き換えさい。[1点]

(C) allows nearly half of all humanity to live on \$2 or less a day
= _____ nearly half of all humanity live on \$2 or less a day

7. (本文中の表現を参考にして) 次の日本語を英語に訳しなさい。[各5点]
- (1) 現代社会においては、孤立して存在[生存]している人間は一人もいない。誰もが何らかの共同体に所属しているのである。[第一段落]
 - (2) 今日のグローバリゼーションは、国家横断的に生じているという点において、過去の国際化とは異なっている。(横断的に: across) [第二段落]
 - (3) グローバリゼーションの潜在的なリスクに直面しているので、私たちは共通の利益を守るために集団的な行動を起こす必要がある。[第三段落]

[英作文解答例]

- (1) In modern society, no individual [human being] exists in isolation. Everyone belongs to some community.
 - (2) Today's globalization is different from the past internationalization in that it arises [happens/occurs] across (the) borders.
 - (3) Faced with the potential risks of globalization, we must take collective action to safeguard the common interest.
In the face of potential risks of globalization, we must act collectively to guard [protect] our shared interest.
5. as it is set out (副詞節中の主語+be動詞 の省略で, 副詞節 → 形容詞節 の働き)
6. let

All that we can say with certainty about this life is that each of us is born to die. When, where, or how our journey will end we cannot say — even this one certainty is (1) in uncertainty — but we are all travelers on the road to death. And yet, how many of us live with this ultimate destination firmly in sight? We create routines to rule our lives, to give them a surface permanence. We get up, wash and eat at regular times each day; we dress (a) according to a certain style; we move around with a particular circle of friends. Each of us creates a pattern of existence, however fragile, which gives our finite lives (b) an appearance of infinity.

We do not deny that death occurs. (c) On the contrary, we are eager to read about it in novels or watch it in films, where it can be (2) at a safe distance. We can even (1) stand real deaths, as long as they are far enough away to remain safely (3) to newspaper photographs or the television news. In fact (A) 私たちは目にすればするほど、それだけ感じなくなる; the greater the number of deaths, the more likely they are to become faceless (d) statistics. As human beings, we are so self-centered that one death which touches us personally — even the thought that someone whom we love might die — upsets us more deeply than the deaths of any number of people whom we do not know.

Death is something which happens to other people. As long as this is so, we can deny its reality, (e) ignore the fact that we too are (f) candidates. When ||a (4) one' does die, we try to avoid any mention of death, but talk of their ||(2) passing away' or 'going to a better place'. Such deaths are (5) by (g) solemn ceremonies, patterns of routine for the event which (h) threatens to make a mockery of all our routines.

In the countries of the (6) world, where child (i) mortality rates are low and life expectancy is high, we try to avoid all contact with death in the flesh. While old age is (7) in traditional societies, and the elderly (8) with respect, we consider old age to be a social problem and think of the old with pity and horror. (j) Worshiping youth, we search for ways to remain young, hiding our wrinkles with face-lifts or make-up, and (k) disguising the color of our graying hair. The dying are shut away in hospitals so that few experience death at close (1). The only dead body I have ever seen belonged to my father, and even that I saw — and touched — only by choice.

(原文出題校=慶應経済 AD18)

1. 空所(1)～(8)を補うのに最も適切なものを、下に与えられた語群の中から1つずつ選びなさい。[8点]

- | | | | |
|-----|-----|-----|-----|
| (1) | (2) | (3) | (4) |
| (5) | (6) | (7) | (8) |

celebrated, experienced, loved, covered, developed, treated, surrounded, confined

2. 下線部(1), (2)の語句を同義の語句に言い換えなさい。[2点]

- (1) stand ~ = _____ ~
 (2) pass away = _____

3. 下線部(a)～(m)の語句の(本文中での)日本語の意味を書きなさい。空所(n)に入る1語を書きなさい。[12点]

- (a) according to ~ = ~によると/
 (b) an appearance of infinity =
 (c) On the contrary = (文頭に用いて)
 (d) statistics = (学)
 (e) ignore ~ = ~を
 (f) candidate =
 (g) solemn ceremony =

- (h) threaten to V＝～すると言って脅す/
 - (i) mortality rate＝
 - (j) worship ～＝～を
 - (k) disguise ～＝～を
 - (l) at close _____ = (時間的に) すぐ間近に/(空間的に) すぐ身近に
- cf. disguise oneself＝変装する

4. 下線部(A)の日本語を英語に訳しなさい。(8 words in all) [3点]

5. 本文中の表現を参考にして、次の日本語を英語に訳しなさい。[20点-各5点]

- (1) 私たちが確実に言えることは、死は究極の目的地だということである。
- (2) 私たちは、私たちの有限の人生に無限という外見を与えるために日課を作る。
- (3) 先進国では、人々は死と触れるのを避けようとし、老齢を社会問題だと考える。
- (4) 私がこれまでに見たことがある死体は祖父と祖母のものだった。

[英作文解答例]

- (1) All that we can say with certainty is that death is our [the] ultimate destination.
What we can say with certainty is that death is our ultimate destination.
- (2) We create [make up/establish] routines to give our finite lives an appearance of infinity.
- (3) In (the) developed countries, people try to avoid (making) contact with death, and consider old age (to be) a social problem.
- (4) The only two dead bodies I have ever seen belonged to my grandfather and grandmother.
Till now [So far] I have seen only two dead bodies, and they are my grandfather's and grandmother's.

2. (1) put up with (2) die

One of the (1) divisions of the (2) contemporary world is between those who are (3) prepared to dress for their age and those who regard clothes as a (4) means to fight off age. At my American university, there are professors teaching in deliberately unlaced gym shoes. I know of school principals who never wear neckties. They believe they are staying young.

Clothes have (5) played a large part in bringing about the drift away from grown-up to youth culture. (6) part, dress in America — and not America alone — has changed (7) owing to an increase in informality throughout all generations and social classes in contemporary life. (8) As a boy, I have no memory of my father or any of his friends (9) own any casual clothes. They wore suits everywhere, even sitting around on a Sunday afternoon; (10) they never left the house without a serious hat. Much of the time, men now dress like boys, in jeans, sports shirts, gym shoes and baseball caps. Meanwhile, little girls dress like grown women, in short shorts, bikinis and platform shoes. The result is to erase the line between the youthful and mature, though it doesn't really work. Instead it gives a tone of formlessness to the society that (11) adopts it.

Why should I care about any of this? (12) Is it my business if people wish to appear younger than their true age? If seeming youthful is pleasing to them, why not wish these people good luck, (13) however hopeless their endeavor? I really ought to be more open-minded. But, alas, I cannot. The United States, if not the Western world, has been on a great youth binge for at least thirty or forty years now. My guess is that the praise of youth, as an American (14) phenomenon, began (15) the election of John F. Kennedy. Suddenly, to be young was very heaven! At forty-two, Kennedy was the youngest man ever elected president. He was the first president not to wear a hat. He had an athletic build, a beautiful wife, and a low hairline. The unspoken part of Kennedy-inspired youth worship was a (16) reduction in (17) admiration for anyone older. To be beyond fifty was to be a little too old for anything. "As we grow older," wrote a poet, "we must guard against a feeling of lowered respect."

This cult of youthfulness may be the principal (18) legacy of the 1960s. And the cult — more like a national craze — allows a very wide age range for youthfulness. Today one would not think to say that no one over thirty is to be trusted, that sentiment has been replaced by the notion that no one under forty needs to get serious yet about life or work. One of the curious qualities I have noticed about recent generations is the absence of any hurry to get started as early in life as my generation did. (原文出題校=学習院法 A D 5)

1. 次の(1)～(14)について答えなさい。 [19点]

- (1) division の動詞形 = _____
 (2) contemporary [形, 名] = _____ (人) / 同時代の(人)
 (3) be prepared to V = be r _____ to V
 (4) means = _____ (単複同形)
 (5) play a large part in ~ = play a large r _____ in ~
 (6) You are partly responsible for our success.
 = You are _____ part responsible for our success.
 (7) owing to ≒ _____ of
 (8) As a boy, I often went swimming in the river.
 = _____ a boy, I often went swimming in the river.
 (9) own の適切な形 = _____
 (10) Whenever they leave the house, they wear a serious hat.
 = They _____ leave the house _____ wearing a serious hat.
 (11) adopt = ① _____ ② 養子にする

- (12) Mind your own b _____.
=It's none of your b _____.
- (13) However hopeless their endeavor (is) [2点]
However hopeless= _____ hopeless their ...
endeavor= _____
- (14) phenomenon (複数形: phenomena) = _____
- (15) 空所に入る前置詞= _____
- (16) reduction の動詞形= _____
- (17) admirationの動詞形= _____
- (18) legacy= _____

2. 本文中の表現を参考にして、次の日本語を英語に訳しなさい。(第四段落) [6点]

- (1) 他人の言うことを聞かない人は誰も信用できない。 (cannot を用いずに)
- (2) 私が父親について気づいている明らかな特質の一つは、彼はとても真面目だという事実である。

[英作文解答例]

- (1) No one who does not listen to others is to be trusted
- (2) One of the obvious qualities I have noticed about my father is the fact that he is very serious.

1. (2) ready (6) in (7) because of (8) When I was
(10) never [cannot], without