

I 問1～問10について、( )に入れるべき最も適切なものを(a)～(d)の中から1つずつ選びなさい。

問1 He tapped me ( ) the shoulder.

- (a) onto            (b) in            (c) on            (d) for

問2 There is a man who insists ( ) seeing you on a matter of urgent business.

- (a) with            (b) for            (c) at            (d) on

問3 The stepmother will be prejudiced ( ) the little child.

- (a) against            (b) for            (c) at            (d) on

問4 The shop ( ) which the fire started is just around the corner.

- (a) for            (b) in            (c) with            (d) to

問5 He comes from Kyoto, as you can ( ) from his accent.

- (a) tell            (b) distinguish            (c) describe            (d) know

問6 He comes home at seven o'clock ( ).

- (a) sharp            (b) keen            (c) just            (d) due

問7 I have never experienced ( ) joy.

- (a) so a supreme            (b) a such supreme  
(c) such supreme a            (d) so supreme a

問8 He is looking forward to visiting France in August, and ( ).

- (a) so his friend is            (b) so is his friend  
(c) is his friend so            (d) as his friend is

問 9 If it ( ) your timely rescue, the boy would have been drowned to death.

- (a) had not been                      (b) was not  
(c) had not been for                  (d) was not been for

問10 This ( ) the case, applicants for the university should do their best especially during summer vacation.

- (a) being              (b) was              (c) had been              (d) been

II 問11～問13について、次の日本語に合うように〔 〕の語を並べかえて英文を完成する際に、(ア)と(イ)にくるものの正しい組み合わせを㉑～㉔の中から1つずつ選びなさい。

問11 その災害の後、人々は人命ほど大切なものはないという強い信念を抱いた。

After the disaster, people had ( ) ( ) ( ) (ア)  
( ) ( ) ( ) (イ) ( ) ( ).

[ nothing / life / the / more / belief / than / that / is / strong / precious ]

- ㉑ ア：nothing      イ：life      ㉒ ア：belief      イ：than  
㉓ ア：that      イ：precious      ㉔ ア：strong      イ：more

問12 患者を手助けする一つの方法は、患者がストレスへの適応をうまく行う方法を学ぶのを助けることである。

One way to support patients ( ) ( ) ( ) (ア)  
( ) ( ) (イ) ( ) ( ) ( ).

[ learn / stress / adapt / is / to / them / to / help / to / ways ]

- ㉑ ア：help      イ：stress      ㉒ ア：is      イ：learn  
㉓ ア：them      イ：to      ㉔ ア：to      イ：adapt

問13 急いで食べると、太りすぎになるばかりでなく、不健康にもなってしまいます。

Haste ( ) (ア) ( ) ( ) (イ) ( )  
( ) ( ) ( ).

[ overweight / well / as / unhealthy / people / makes / eating / as / in ]

- ㉑ ア：people      イ：well  
㉒ ア：eating      イ：unhealthy  
㉓ ア：in      イ：overweight  
㉔ ア：makes      イ：as

## III

問 14～問 22 について、次の英文の空所( 14 )～( 22 )に入れるべき最も適切なものをⒶ～Ⓓの中から 1 つずつ選びなさい。

As any homemaker who ( 14 ) to maintain order at the dinner table knows, there is far more to a family meal than meets the tongue. Sociologist Michael Lewis ( 15 ) 50 families to find out just how much more. The basic conclusion is clear: with all that is said and done at the dinner table, food may be the least significant \*<sup>1</sup>ingredient of the evening meal.

Lewis and his colleagues ( 16 ) their research by videotaping the families while they ate ordinary meals in their own homes. They found that parents \*<sup>2</sup>presiding over small families tend to converse actively with each other and their children. But as the number of children gets larger, conversation ( 17 ) way to the parents' efforts to control the inevitable noise. That can have important influence on the kids. "In general, the more question-asking the parents do, the higher the children's IQ's," Lewis said. "And the more children there are, the ( 18 ) question-asking there is for each child."

The study also offers a clue to why middle children often seem to have a harder time in life than their brothers and sisters. Lewis found that in families with three or four children, dinner conversation tends to center ( 19 ) the oldest child, who has the most to talk about, and the youngest, who needs the most attention. "Middle children are invisible," says Lewis. "When you see someone get up from the table and walk around during dinner, chances are it's the middle child." There is, however, one great equalizer that stops all conversation and robs everyone ( 20 ) attention: "When the TV is on," Lewis says, "dinner is a nonevent."

Despite the feminist movement, Lewis' study indicates that ( 21 ) dinner continues to be regarded as women's work — even when both have jobs. Some men do help out, but for most husbands dinnertime remains a ( 22 )

hour. While the female cooks and serves, Lewis says, "the male sits back and eats."

Notes: \*<sup>1</sup>ingredient 構成要素 \*<sup>2</sup>preside (食事で)主人役をつとめる

問14 (a) can try (b) tried (c) has tried (d) will try

問15 (a) has been observing (b) has been observed  
(c) is observed (d) is being observed

問16 (a) composed (b) concluded  
(c) conducted (d) combined

問17 (a) fights (b) gives (c) works (d) feels

問18 (a) more (b) less (c) fewer (d) greater

問19 (a) over (b) on (c) near (d) for

問20 (a) with (b) by (c) from (d) of

問21 (a) prepared (b) preparing  
(c) being prepared (d) to be prepared

問22 (a) relaxing (b) relax  
(c) relaxes (d) be relaxed

IV 問 23～問 35 について、次の英文を読み、本文の内容に一致する最も適切なものを㉑～㉔の中から1つずつ選びなさい。

We've seen enough evidence that the self-control demands of everyday life can drain the willpower we need to resist ordinary, everyday temptations like cookies and cigarettes. This, of course, is not good news. But as much as these temptations threaten our personal goals, they are small potatoes compared with the <sup>\*1</sup>collective consequence of a society in which most people are drained of willpower. One of the most troubling studies of willpower fatigue raised the stakes by using a "public goods" measure of self-control called the "Forest Game." In this economic <sup>\*2</sup>simulation, players became owners of a timber company for a game period of twenty-five years. They were given 500 acres the first year, and were told that the forest would grow at a rate of 10 percent each year. In any given year, each owner could cut down up to 100 acres. For every acre a player cut down, they would be paid six cents. Don't worry about the exact math, but under these terms, it makes the most economic (not to mention environmental) sense to allow the forest to grow rather than to cut it down and sell it off quickly. However, this strategy requires patience and the willingness to cooperate with other players, so no one tries to chop down the whole forest to make a quick dollar.

Before the game, some groups of players completed a self-control task that required blocking out mental <sup>\*3</sup>distractions — a classic willpower-reducing scheme. They came to the game a bit willpower-exhausted. In the game, these players went on to wipe out their forests for short-term financial gain. By the tenth year in the simulation, they were down from 500 to 62 acres. By year fifteen, the forest was completely destroyed, and the simulation had to be ended early. The players had not cooperated with each other; they had turned to a take-what-you-can-get-before-the-others-sell-it strategy. In contrast, players who had not performed the distraction task still had a forest when the

simulation ended at twenty-five years, and they had made more money while saving a few trees.

The Forest Game is just a simulation, but one cannot help being reminded of the strangely similar end of the Easter Island forest. For centuries, the densely forested island in the Pacific Ocean supported a developing civilization. But as the population grew, the island's inhabitants started cutting down trees for more land and wood. By the year 800 A.D., they were cutting down trees faster than the forest could grow back. By the 1500s, the forest was wiped out, along with many species the inhabitants depended on for food. Hunger became widespread. By the late 1800s, 97 percent of the population had died or left the barren island.

Since then, many people have wondered, what were the residents of Easter Island thinking as they destroyed their forests and society? Couldn't they see the long-term consequences of what they were doing? We can't imagine ourselves making such obviously <sup>\*4</sup>shortsighted decisions, but we shouldn't be so sure. Humans have a natural tendency to focus on immediate gains, and changing course to prevent future disaster takes enormous self-discipline from all members of a society. It's not just a matter of caring; change requires doing. In the Forest Game study, all the players expressed the same values of cooperation and the desire to protect the long-term good. The willpower-reduced players just didn't act on those values.

The psychologists who ran this study suggest that people who are willpower-reduced cannot be counted on to make good decisions for society. This is a troubling claim, given what we know about how easy it is to exhaust willpower, and how many minor decisions in our daily lives demand self-control. We are not going to solve national or global crises like economic growth, health care, human rights, and climate change if we are exhausted by grocery shopping and dealing with difficult fellow workers.

As individuals, we can take steps to strengthen our personal self-control,

and this will make no small difference in our personal lives. Knowing how to strengthen the limited self-control of a nation is a more difficult thing. Rather than hope that we as a nation develop more willpower in order to meet our biggest challenges, our best bet might be to take self-control out of the situation whenever possible — or at least reduce the self-control demands of doing the right thing. Behavioral economist Richard Thaler and legal scholar Cass Sunstein have argued for choice architecture, systems that make it easier for people to make good decisions consistent with their values and goals. For example, asking people to become good organ donors when they renew a driver's license or register to vote. Or having health insurance companies automatically schedule annual check-ups for their members. These are things most people mean to do, but put off because they are <sup>\*5</sup>distracted by so many other more urgent demands.

Choice architecture designed to control people's decisions is a debated proposition. Some see it as restricting individual freedom or ignoring personal <sup>\*6</sup>accountability. And yet, people who are free to choose anything most often choose against their long-term interests. Research on the limits of self-control suggests that this is not because we are <sup>\*7</sup>innately irrational, or because we are making deliberate decisions to enjoy today and forget about tomorrow. Instead, we may simply be too tired to act against our worst tendencies. If we want to strengthen self-control, we may need to think about how we can best support the most exhausted version of ourselves — and not count on an ideal version of ourselves to show up and save the day.

Notes: <sup>\*1</sup>collective 集合的な

<sup>\*2</sup>simulation シミュレーション

<sup>\*3</sup>distractio n 気を散らすもの

<sup>\*4</sup>shortsighted 短絡的な

<sup>\*5</sup>distract 気を散らす

<sup>\*6</sup>accountability 責任

<sup>\*7</sup>innately 生得的に



問23 How is willpower lost according to this article?

- (a) It can be lost by increasing temptations.
- (b) It can be lost by fighting temptations.
- (c) It can be lost by ignoring temptations.
- (d) It can be lost by accepting temptations.

問24 What is the greatest threat to society?

- (a) Too many small vegetables are.
- (b) Threats to personal goals are.
- (c) A society operating without enough willpower is.
- (d) Choosing between personal and social goals is.

問25 What kind of study was given to show a harmful collective consequence to society?

- (a) It was one using a game which required twenty-five years.
- (b) It was one using a game which required knowledge of the forest.
- (c) It was one using a game which required common resources to be taken good care of.
- (d) It was one using a game which required tree-cutting skills.

問26 What was the way used to reduce willpower for the Forest Game?

- (a) People were provided with unlimited temptations for free.
- (b) People were given distractions while doing something that required self-control.
- (c) People were allowed to do anything they wanted to do.
- (d) People were asked to perform a simulation exercise played for many years.

問27 How did the players in the forest game differ?

- (a) Some were more experienced than the others.
- (b) Some were quicker in making decisions than the others.
- (c) Some were younger in age than the others.
- (d) Some were weaker in self-control than the others.

問28 What does the author think is important to get the best results in the Forest Game?

- (a) Freedom and pleasure are.
- (b) Patience and teamwork are.
- (c) Determination and temptation are.
- (d) Stress and anxiety are.

問29 Which groups saved the most money and trees?

- (a) The groups that had better ecological sense did.
- (b) The groups that ended the simulation earliest did.
- (c) The groups that did not do the self-control task did.
- (d) The groups that took what they could get did.

問30 What action started the destruction of the Easter Island?

- (a) The action of planting trees did.
- (b) The action of damaging trees did.
- (c) The action of burning trees did.
- (d) The action of cutting down trees did.

問31 What is the natural tendency of humans?

- (a) It is to acquire things quickly.
- (b) It is to lack imagination.
- (c) It is to use self-discipline.
- (d) It is to be unaware of what he/she is doing.

問32 What is the purpose of choice architecture?

- (a) It is to make decisions easier to make.
- (b) It is to increase good organ donation.
- (c) It is to improve human behavior and the economy.
- (d) It is to provide a better environment in which to live.

問33 What must people avoid in order to make good decisions for society?

- (a) They must avoid global crises.
- (b) They must avoid losing mental strength.
- (c) They must avoid consuming too many resources.
- (d) They must avoid climate change.

問34 How are the results of the Forest Game and the Easter Island related?

- (a) In both cases, men tried to make a lot of money quickly.
- (b) In both cases, men were unwilling to take risks.
- (c) In both cases, men could not see far into the future.
- (d) In both cases, men forgot the development of trees.

問35 What is the main idea of this article?

- (a) An over-burdened society will make poor decisions.
- (b) People need healthy forests to avoid disaster.
- (c) Modern life has too many distractions.
- (d) Choice architecture could help Easter Island in the future.