

I 以下の英文を読み、設問に答えなさい。

A couple of days after Nepal's crown prince gunned down several members of the royal family — including his parents — in a drunken rage before shooting himself, an American friend phoned me at my California home. “Isn't that a shame,” she exclaimed. “It never would have happened if the king and queen hadn't been pushing that poor guy towards an arranged marriage.”<sup>(1)</sup> What a barbaric custom!”

Obviously, the incident had struck a chord with American readers. Perhaps it was because the story had all the ingredients of a modern day Romeo-and-Juliet tale: a passionate prince; his beautiful sweetheart who is considered unworthy by his family; the authoritarian parents who threaten to disown their son should he go against their wishes and marry the person he loves. People in Nepal might still be wondering if other causes might be responsible for the crime.<sup>(2)</sup> But, in the United States, popular opinion seems quite clear on the matter: it is all the fault of that antiquated, tyrannical institution, the arranged marriage.

But the arranged marriage has many faces, most of which are neither antiquated nor tyrannical. In many parts of urban South Asia, arranged marriages have been modernized to suit the needs of a changing Westernized generation. When I asked him why, one young Indian-American man said, “My parents are the two people in the world who know me best, both my strengths and my weaknesses. Why wouldn't I want their input in the most important decision of my life?” After a moment, he added, “The alternative doesn't seem to work that well, does it?”<sup>(3)</sup>

He had a point. There are fewer divorces in arranged marriages, although I wonder if he realized that many complicated social factors — from the presence of extensive family support and counseling to

the ostracism a divorced woman would encounter — account for this.

Gone for the most part are the days when parents decreed and children bowed meekly. More often now, parents (include also aunts, uncles, grandparents, family friends and neighbors) consult extensively with the bride or groom-to-be and find out what they would like in a partner. Then, keeping in mind their offspring's interests, temperament and family background, they send out feelers into the community. In Indian communities all over the world, once they locate likely prospects,<sup>(4)</sup> they create a venue (often a party at a common friend's home) for the young people to meet informally. If the "couple" like each other, they are encouraged to meet again, so that they may get to know each other. The<sup>(5)</sup> final decision — to marry or to look further — is theirs to make.

Friends, who have been brought up on a diet of Hollywood movies where couples go off starry-eyed into the sunset, are still suspicious. "But how can you stand to marry someone you don't love?" they say. "How can you be happy together?" Paradoxically, it is the first factor — marrying someone you do not love yet (but are attracted to) that leads to the second one. In arranged marriages, the wedding is seen not as the concluding point, but only the ( 6 ) of a relationship that is marked more by hope than expectation. Where couples in a "romantic" marriage might find the reality of everyday life a comedown after the excitement of the courtship period, the courtship dance in arranged marriages begins only after the wedding ceremony. As many South Asians with experience in this matter will enthusiastically tell you, this leads to the couple falling in love.

Are all arranged marriages successful? No more than all romantic<sup>(7)</sup> marriages are. But, ultimately, what makes a marriage work is not how it began but what you do with it. Mutual respect, realistic expectations and a willingness to compromise may, in the long run, be more important

than all the undying promises made in moments of passion. Marriage is a long race; it is learning the other's gait as you go. What matters is whether you are able to find a common rhythm.

#### 注

strike a chord : 心の琴線に触れる

antiquated : 古風な

ostracism : 追放, つまはじき

gait : 足取り, ペース

#### 設問

- (1) 下線部(1)を日本語に訳しなさい。
- (2) 下線部(2)を日本語に訳しなさい。
- (3) 下線部(3)は, 具体的に何のことか。本文中の英語で示しなさい。
- (4) 下線部(4)は, 具体的に何のことか。本文中の英語で示しなさい。
- (5) 下線部(5)を, theirs が誰を指しているのか分かるように日本語に訳しなさい。
- (6) 空所(6)に適切な英語を一語入れなさい。
- (7) 下線部(7)を, 省略されている語句を補いつつ日本語に訳しなさい。

## II 次の英文を読み、設問に答えなさい。

As a minority in the upper levels of the computing profession, women are sometimes mistreated through ignorance or malice. Some women have learned to respond with wit and panache.

When Professor Linda Ott began teaching at the Michigan Institute of Technology twenty years ago in the same department as her husband, students frequently referred to her <sup>①</sup>\_\_\_\_\_ “Mrs. Ott,” despite her also having a PhD. One day with the department head sitting in on her class, she was called “Mrs. Ott” once too often. She asked the offending student, “What do you call Karl?” He replied “Dr. Ott.” She told him she’d appreciate his using the same title for her, since she had the same PhD degree. The unrepentant student retorted, “And what does Karl think of your feeling that way?” Her reply was retold around the campus. “It <sup>(a)</sup> doesn’t matter what he thinks. It was a lot harder to get a PhD than it was to get married.” She was not addressed as “Mrs. Ott” for quite some time.

When Mary Hiller was a Massachusetts Institute of Technology (MIT) graduate student in computer science, a memorable industry recruiting poster appeared on campus. It showed two men in shirts and ties who had dropped a printout all over the floor as they eyed a woman in a miniskirt. The caption was, “We think about more than just work here at Rockwell International.” Outraged women began tearing the posters <sup>②</sup>\_\_\_\_\_ the walls until, in a stroke of brilliance, they decided to make photocopies and put them up all over campus. The recruiters finally figured something <sup>(1)</sup> was wrong and tried desperately to get rid of the posters. A number of women went to the company’s campus recruiting talk to interrupt it but found they were the only ones attending! Several spoof posters also <sup>(b)</sup> appeared. One had two women in business suits studying a printout,

ignoring a handsome young man walking by. The caption was, "We think about more than just sex here at Rockwell International."

There's another class of stories <sup>③</sup>\_\_\_\_\_ which the offending behavior is so ridiculous one doesn't know whether to laugh or cry. A woman <sup>(c)</sup> interviewed professors in charge of first-year computer science courses, trying to assess the environment for women. One professor was certain there were no problems for women in his department, and his every response reinforced that conviction. But the interviewer had trouble being polite while recording his replies, because every time she looked up at the professor, she found it impossible to ignore a huge computer printout of a woman in a swimming suit covering the door immediately behind him. He was framed by this printout of the silent woman during the entire interview, while he was denying any sex bias in his department.

A frequent indignity <sup>④</sup>\_\_\_\_\_ which women in computing and other traditionally male fields are exposed is being addressed as "Mr." A few incidents are classics. A female computer scientist once received such a misaddressed letter. The body of the letter read: "I attended your presentation at the Conference on Computer Workstations. Please send me copies of your related technical reports." Either he didn't really attend her presentation, or he just didn't notice that she was not a "Mr."

When I received an award from MIT's Department of Electrical Engineering and Computer Science for my writings on women and computer science, the congratulatory letter was addressed to "Mr. Helen Spertus."

Women also receive letters that open with "Dear Sir." I urge all women to do what I do when I receive such a letter: I return it to the sender with a polite note saying that it must have been sent to me in error, since I am not a man, and I wish them luck in getting their message to <sup>(D)</sup> the intended recipient.

Perhaps the most outrageous story along these lines was reported to Systers, the mailing list of women in computer science. A graduate student applying for faculty positions reported her frustration with receiving a letter from one department misaddressed to her as a “Mr.” What made this otherwise all-too-common offense unusual was the department head who signed the letter was also a woman!

注

panache : 堂々とした態度

PhD : 博士号

spooof : パロディ

設 問

- (1) 下線部①～④にもっとも適切な前置詞を次の中から選んで書きなさい。  
on, in, of, to, as, off, for, with, about, during
- (2) 下線部(a)の内容を 50 字以内の日本語で具体的に説明しなさい。
- (3) 下線部(b)のようになった理由を 30 字以内の日本語で説明しなさい。
- (4) 下線部(c)に関して、笑うべきか泣くべきか分からないほどに馬鹿げていると言っているのはなぜか。70 字以内の日本語で具体的に説明しなさい。
- (5) 下線部(d)で、なぜ unusual と言っているのか。簡単に日本語で説明しなさい。
- (6) 下線部(e), (f)をそれぞれ日本語に訳しなさい。

Ⅲ 次の(1)～(3)の日本語を英語に訳しなさい。ただし、文中の数はアルファベットで書きなさい。

(1)日本の国土の3分の2は山林である。(2)そこに育つ樹木は空気を浄化し、心に安らぎを与えてくれる。(3)それらの樹木は、雨を有効に蓄えるダム役割も担っている。

## IV

(A) 次の(1)~(10)の各組の会話を、与えられた文字で始まるもっとも適切な一語を入れて完成しなさい。

(1) A: Please drop me a (l     ).

B: I will.

(2) A: I'm running (b     ) schedule. Could you come back tomorrow?

B: Fine. See you then.

(3) A: Is this the pen you were looking for?

B: Not really, but it'll (d     ).

(4) A: Do you need some help?

B: Yes. Could you give me a (h     ) with these boxes?

(5) A: Do you drink a lot of tea?

B: Well, I drink it for a (c     ) but I'm really a coffee drinker myself.

(6) A: Could I speak to Mr. Martin Williams?

B: Nobody (b     ) that name works here.

(7) A: Is this the way to the park?

B: That's right. Just keep going (s     ).

(8) A: Your room looks a real mess.

B: What's (w     ) with it?

(9) A: Thank you very much for your help.

B: My (p     ).

(10) A: Sorry you didn't win the tennis match.

B: Thanks. There will be another (c     ) next month.

(B) 次の(1)~(5)の各組の日本語と英文の意味が一致するように、空所にもっとも適切な一語を入れなさい。

(1) 昼食は私がおごります。

Let me (        ) you to lunch.

(2) また、待ちぼうけをくわせたね。もう一回やったら、おしまいだよ。

You stood me up again. If you do it one more time, we're (        ).

(3) 今度の休みに子供をどこにつれていったらよいか、心当たりはありますか。

Do you have any ideas as to where to take the children this (        ) holiday?

(4) 今、電話に出られません。メッセージを残して下さい。

I'm sorry, I can't (        ) to the phone right now. Please leave a message.

(5) 夫婦は互いに信頼しあえなくなると、結局口をきかなくなったりする。

When a husband and wife don't believe in each other, they may (        ) up not talking.