

I 次の文章を読んで、問1～3に答えなさい。(配点40点)

Someone once said: “(A).” In many ways this is — and should be — true, and it is therefore very important that every letter you send should be your best work so that its reader will gain a good impression of you.

If you do not organize your own thoughts clearly before writing a letter, it will inevitably appear confused to the reader. So decide what you want to say before you write. If you have a number of points to make, write them down and arrange them in a logical order. You will probably find that some are repetitive or are not relevant. Cut them out ruthlessly. Then get straight to the point — and stick to it!

Having decided what you want to say, you must also make sure that the reader
⁽¹⁾will understand it. Try to use short words and short sentences which convey the message simply and clearly. Long words and complex grammatical constructions are more difficult to read and are often imprecise. If you do sometimes use long words — and they cannot always be avoided — get into the habit of checking them in a dictionary. It is surprising how often they do not convey quite the meaning you intended. Checking them in a dictionary will also ensure they are correctly spelt.

Courtesy and honesty are important in a letter not merely because they are the correct way to behave, but also because you are committing yourself to paper. If you write a false and malicious statement about someone, for example, you may well end up in court. Remember, it is not only the person you are writing to who
⁽²⁾may read the letter.

If you are writing a letter of complaint, think very carefully before choosing your words. Try not to be rude, but if you simply must get it off your chest, then write it and sleep on it. After that you will probably prefer to throw it away rather than send it.

“If language is not correct, then what is said is not what is meant; if what is said is not what is meant, then what ought to be done remains undone.” So wrote

Confucius* some five hundred years before the birth of Christ, and his statement is as true today as it ever was. To be correct in one's use of language — and that (3) means following the rules of grammar — makes it as certain as it ever can be that one's reader will get the intended message. Since the only reason for writing a letter is to tell your reader something, it follows that grammatical correctness is very important. To write incorrectly will not only give a bad impression but, perhaps even more seriously, it may lead to confusion and misunderstanding.

Unfortunately for the average letter writer, language is a living thing and correct usage changes over the years. (B), constructions which you may use in daily conversation may not be grammatically acceptable in writing a letter. The gap between what we say in speech and what is correct in writing presents considerable difficulty to many people. The rules of English grammar are quite complicated, but for the purposes of letter writing it is sufficient to be familiar with the basic structure of a correct sentence and the rules of proper punctuation*. If you know those and avoid trying to write long and complex sentences, you should avoid many mistakes. Keep a dictionary beside you to check any spellings of which you are unsure, and be aware of the common grammatical errors.

注 Confucius 孔子； punctuation 句読法

問 1 次の語群を並べかえて空所(A)に入る英文を完成させなさい。なお、文頭の語にも大文字は使用していません。

write letter you you the is

問 2 下線部(1)~(3)を日本語に訳しなさい。

問 3 空所(B)の中に入るもっとも適切な語句を下から選び、記号で答えなさい。

- | | |
|-------------|---------------------|
| (ア) Because | (イ) Furthermore |
| (ウ) However | (エ) On the contrary |

Ⅱ 次の文章を読んで、問1～3に答えなさい。(配点35点)

Our tendency to attribute causation* to another's personal preferences is a powerful one. I have had several experiences in which I found myself suffering because I had committed the fundamental attribution error.

(1)
When I was first doing research in Japan, I was quite confident that I understood the Japanese. I had read all the best books about Japanese culture. I was ready to adjust my behavior up to a point but was unwilling to completely abandon my own values and personality. One of my declarations of personal independence involved umbrellas. I was raised in the Midwest, and Midwesterners think of umbrellas as unmanly; however, accustomed to Japanese culture, I wore a suit and carried an umbrella. As I left my apartment on the way to my first appointment I noticed a mist in the air. The ground was wet, but no drops of rain were falling. Nevertheless, all the Japanese had their umbrellas up. I immediately concluded that Japanese are wimps*. I also knew from my studies that Japanese tend to behave according to social convention: one person puts up an umbrella and all will follow suit (like sheep, you know). I decided that there was no reason for me to participate in this particular cultural phenomenon. I walked to the station, carrying my umbrella folded at my side. When I reached the station I found that the shoulders of my suit were drenched. The mist, which I had ignored, was heavier than anything I had ever seen in Indiana. Even though there were no raindrops in the air, an umbrella would have been an excellent idea.

My umbrella experience came to mind again several years later, when I moved to Alabama. I was driving along a four-lane highway when it began to rain. Most of the Alabama drivers slowed down and moved to the right lane. I immediately concluded that Southerners are wimps who do not know how to drive in the rain. Hoosiers* like myself are not afraid of a little rain. I confidently pulled out into the left lane and began to pass all the slower-moving vehicles. Then the rain really began to fall. Visibility dropped to ten feet, and the water on the road got deep

enough to make driving dangerous. I decided that I would slow down and get into the right lane like everyone else.

In both these cases I not only made the fundamental attribution error but also made it immediately, without hesitation, and with absolute confidence. I assumed that people acted as they did because their values were different from my own; it had to be something inside their heads. In both cases, I was completely mistaken.

They acted as they did because of the way rain falls in that area. The cause of their behavior was not inside their heads but in the climate. As a foreigner, I did not understand the circumstances and acted stupidly. Fortunately, in these two cases I learned quickly, because the feedback from my errors was obvious and immediate: I got wet. Learning would have been (ア) to avoid. In other cases it is (イ) to continue acting stupidly much longer.

注 causation 原因, 因果関係; wimp 弱虫;

Hoosier 米国インディアナ州の住民の俗称

問 1 下線部(1)の the fundamental attribution error の内容について, もっとも適切なものを下から一つ選び, 記号で答えなさい。

- (A) 人々の行動の違いを環境に対する適応ではなく個人の考え方の相違に帰すること。
- (B) 人々の行動の違いを個人の考え方ではなく環境に対する適応の相違に帰すること。
- (C) 人々の行動の違いを個人の性格ではなく国民性の相違に帰すること。
- (D) 人々の行動の違いを国民性ではなく個人の性格の相違に帰すること。

問 2 下線部(2)について, 日本とアラバマにおける雨の降り方とそれに対する人々の対応を, 本文の内容に即してそれぞれ簡潔に説明しなさい。

問 3 空所(ア)(イ)に入る単語の組み合わせとして正しいものを下から一つ選び、記号で答えなさい。

- | | |
|-------------------|---------------|
| (A) (ア) easy | (イ) difficult |
| (B) (ア) difficult | (イ) easy |
| (C) (ア) easy | (イ) easy |
| (D) (ア) difficult | (イ) difficult |

Ⅲ John と Mary は次の文章をもとに会話をしました。二人の対話について、問1と問2に答えなさい。(配点 25 点)

There are living creatures on this earth that do not live on oxygen. We are so used to the oxygen-breathing universe (which includes fish as well) that we take it for granted that this is the only universe. It is not. In the deepest parts of the ocean, in the Pacific, there are strange worm-like creatures that do not live on oxygen but on the hydrogen sulfide* bubbling out of volcanic holes in the ocean floor. At that depth there is very little oxygen in the water. This is an example of a different universe.

Each of three people is holding a small block of pinewood. The first person releases the block and it falls to the ground. The second person releases the block and it moves upward. The third person releases the block and it remains in exactly the same place. Someone is reporting this to you over the telephone. In the first case the behavior is as expected. In the second case the behavior is strange. In the third case the behavior is simply unbelievable. This is because you assume that all three cases are taking place in the same universe.

It turns out that the first person is standing on the surface of the earth, so the wood falls to the ground. The second person happens to be standing under water, so naturally the wood floats upward. This is perfectly normal and logical in that situation. The third person is in a spacecraft with zero gravity, so the piece of wood stays just where it has been released. This is also normal and logical in that universe.

Once we understand the universe difference, we at once understand the behavior. But if we did not know there was a universe difference and we assumed that all three people were standing on the surface of the earth, we would have had a very hard time understanding what was going on.

In all these examples we see that the behavior in a different system or different universe is indeed different. What is important to realize is that behavior in a different universe may be incomprehensible until we realize that the universe is different.

注 hydrogen sulfide 硫化水素

John: What ?

Mary: It was very interesting for me. Especially the part of a creature in an oxygen-(A) environment.

John: You mean the creature which can live without oxygen? Did you know there was such a creature in the deep sea?

Mary: Not at all. We naturally assume that no creature .

John: You are right. There seems to be much we don't know about our world.

Mary: Yes, indeed.

John: How (B) the second part of the story?

Mary: It didn't make any (C) at all when I read three behaviors of the block of wood. The first example is just normal. Because of gravity, everything . The second and third behaviors of the block, on the other hand, are totally (D) our common sense of gravity, aren't they? Why does something of a certain (E) go up after it is released?

John: The block of wood can float upward when it is released in the water, because wood is (F) than water.

Mary: What would you think if someone had reported the third case to you?

John: I would think because it is just unbelievable. I think that is exactly the (G) the writer is trying to make. He is stressing that it all (H) on what universe we are talking about and that ours is not the only one. Things we normally think could not (I), such as in the third case, become (J) only if we suppose different universes have different rules of behavior.

Mary: Well, I think I learned a lot, reading this article.

John: Me, too.

問 1 空所(A)～(J)にあてはまる単語を下から選び記号で答えなさい。ただし動詞はすべて原形で表示されている。

- (ア) about (イ) against (ウ) depend (エ) free (オ) friendly
(カ) happen (キ) heavier (ク) lighter (ケ) matter (コ) point
(サ) possible (シ) sense (ス) shape (セ) weight

問 2 空所 ～ にふさわしい英語表現を補って, John と Mary の会話を完成させなさい。

IV 次の文章の下線部(1)と(2)を英語に訳しなさい。(配点 25 点)

ある講演会の席上で、私がどうして地域に文化活動が必要かといったことを、ひ
⁽¹⁾とくさりダラダラとしゃべったら、そのあとにこんな質問が出た。

「たしかに、あんたの言っていることはいい話だが、それにしても芝居のチケッ
⁽²⁾トに五千円は高すぎる。」

うーん、これは半分正しく、半分間違っている。