

I 次の英文を読んで設問に答えなさい。(＊印の単語には注があります)

Often one of the stumbling blocks to living a simpler life is our inability or unwillingness to change how we play some of the games that got us into these complicated lives in the first place.

For example, for many years I was driven by the “need” to maintain our home to certain standards of cleanliness, organization, efficiency, and so-called style. After we’d taken some of our first steps toward simplifying, such as moving to the smaller place and changing a lot of our buying patterns, I realized this was one area in which I wanted to make some significant changes.

When the town we live in was considering rationing water because of severe drought conditions, we made the decision to cut back on the amount of laundry we wash. This meant wearing our clothes a bit longer than we’d been used to, and not changing the sheets and towels every week as I’d always done.

To my surprise, I didn’t have a problem with wearing our clothes longer between washings. Gibbs was once editor of *Yachting* magazine, so we’ve spent a lot of time on boats over the years and learned how to stand downwind from people!

But I grew up, as many of us did, in a household where we changed the sheets and towels every single week no matter what, so I had some difficulty reducing the frequency with which we laundered the linens.

Fortunately, my younger stepson, Eric, who had recently graduated from college, gave me some sage advice. He said, “Elaine, relax. I went for four years without changing the sheets.”

The drought forced us to change the way we had always done the laundering chore. But Eric’s comment helped me put things in perspective, and I began to see how approaching that weekly task differently had simplified our lives.

Gradually, I started to change some of my other expectations, such as how spotless my glassware was or how clean my floors had to be. I began to look carefully at some of the routine household chores I'd always considered sacrosanct*, such as the idea that our clothes have to be whiter than white, that our blues have to be bluer than blue, that our mirrors have to shine with a brilliant luster, or that our hardwood tabletops have to be polished to a blinding brightness.

When you examine these precepts closely you begin to see how absurd they are.^(e) Has anyone ever been fired for having a ring around the inside of a shirt collar? Is our spaghetti bolognese less delectable* because we can't see our reflection off the side of the pan? Would houseguests actually leave, never to return again, if we didn't use fabric softener on our bath towels?

This is not to suggest that we eliminate housecleaning or laundry routines altogether, but simply that it's possible to think of doing them differently, or that we can set our own standards rather than dutifully accepting those advertised by cleaning product manufacturers.

(注)

sacrosanct: 神聖で侵すことのできない

delectable: 美味しい

設 問

1. 下線部(a)に関して、筆者たちはまず手始めにどのようなことをしましたか、日本語で述べなさい。
2. 下線部(b)が受けている箇所の内容を日本語で述べなさい。
3. ふだんの暮らしのなかで、筆者が下線部(c)のような動作をとるとしたら、それはどういう理由からであると思いますか、日本語で簡潔に述べなさい。
4. 下線部(d)を日本語に訳しなさい。
5. 下線部(e)の反省に立つ筆者は、ある一つのことを提案しています。言葉を換えて具体的に言い直した部分に記述を限定し、その内容を日本語で述べなさい。

II 次の英文を読んで設問に答えなさい。

The individual is a member of a community. If this community is monolingual, the individual member is likely to grow up monolingual as well. If the community consists of groups using different languages, the individual has a possibility of acquiring and using more than one language. The ways in which these languages are acquired and used^(a) depend on a number of factors, most of which have something to do with the relative prestige of the different groups.

Language is the chief carrier of nonmaterial culture. Thus, it may become the most obvious symbol of the group. Most communities are subdivided into numerous social groupings, such as family, neighborhood, church, occupation, and political affiliation. In multilingual communities language usage often coincides with social groupings.

Language serves as a social symbol: if a social group has relatively high prestige, and that social group is associated with a particular language, the language shares in the prestige of the social group. Social dominance has its counterpart in linguistic dominance. The relative prestige of the languages determines, among other things, the direction of second language acquisition: speakers of the language felt to be socially inferior are likely to learn the language of the group whose language is considered superior, but the converse is much less likely to take place. On the other hand, the pressure experienced by the speakers of the language of lower prestige can lead to the awakening of language loyalty in the threatened group; this may produce defensive isolation,^(b) practiced for the purpose of maintaining the culture of the group, which is symbolized by its mother tongue.

設 問

1. 下線部(a)を日本語に訳しなさい。
2. 下線部(b)は, (イ)直接的にはどのようなことが引き金となって生じますか, また, (ロ)どのような意図から生じますか, それぞれ簡潔な日本語で述べなさい。

Ⅲ 次の文章を英語に訳しなさい。

1.

親は自分が親であることに慣れることはない。いつも初心者で、初心者のまま、終わってしまう。だからこそ、孫に対する祖父・祖母の責任は大きい。

(永 六輔『親と子』)

2.

泳ぎは得意なので、たとえ海に投げ出されても溺れることは決してないと自慢するひとたちがいる。しかしそういうひとたちは、プールで泳ぐのと、衣服をつけたまま海で泳ぐのとは違うということを知ったほうがよい。