

I 次の英文を読み、下の問いに答えなさい。素行に問題のある子供たちをあずかる施設で、その施設の職員 Avi と Yusuf が、施設の方針を子供をあずけにきた親たちに説明しています。

“Thank you all for coming,” Avi said as he walked to the front of the room. “I’ve been looking forward to meeting you in person and to getting to know your children. First of all, I know you’re concerned about them. Yet you needn’t trouble yourselves about them. They will be well taken care of.”

“In fact,” he said after a brief pause, “they are not my primary concern.”

“Who is, then?” Carol asked.

“You are, Carol. All of you.”

“We are?” Carol’s husband Lou repeated in surprise.

“Yes,” Avi smiled.

“And why are we your primary concern?” Lou asked sharply.

“Because you don’t think you should be,” Avi answered.

<sup>(1)</sup> Lou laughed politely. “That’s a bit circular, isn’t it?”

Avi smiled and looked down at the ground for a moment, thinking. “Tell us about your son Cory, Lou,” he said finally. “What’s he like?”

“He is a boy with great talent who is wasting his life,” Lou answered matter-of-factly.

“Cory is a problem. That’s what you’re saying,” Avi said.

“Yes.”

“He needs to be fixed in some way — changed, motivated, disciplined, corrected.”

“Absolutely.”

“And you’ve tried that?”

“Of course.”

“And has it worked? Has he changed?”

“Not yet, but that’s why we are here. One day, no matter how hard a skull he has, he’s going to understand. One way or the other.”

“Maybe,” Avi said without conviction.

“You don’t think your program will work?” Lou asked, looking shocked.

“That depends.”

“On what?”

“On ( A ).”

Lou complained, “How can the success of your program depend on me when you’re the ones who will be working with my son over the coming two months?”

“Because you will be living with him over all the months afterward,” Avi answered. “We can help, but if your family environment is the same when he gets home as it was when he left, whatever good happens here is unlikely to make much of a difference later. Yusuf and I are only temporary substitutes. You and Carol, all of you with your respective children,” he said, motioning to the group, “are the helpers who ( B ).”

*Great, Lou thought. A waste of time.*

“You said you want Cory to change,” came Yusuf’s voice from the back.

“Yes,” Lou answered.

“I don’t blame you,” Yusuf said. “But if that is what you want, there is something you need to know.”

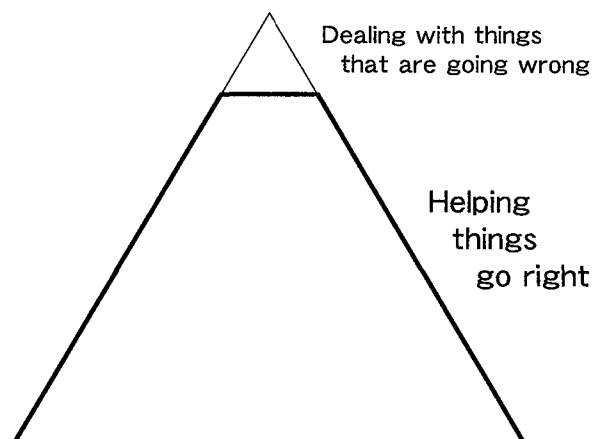
“What’s that?”

“If you are going to invite change in him, there is something that first must change in you.”

“Oh yeah?” Lou challenged. “And what would that be?”

Yusuf walked to the whiteboard that covered nearly the entire front of the room. “Let me draw something for you,” he said.

## THE CHANGE PYRAMID



“Look at the two areas in the pyramid,” Yusuf invited. “Notice that the largest area by far is what I have labeled as ‘Helping things go right.’ In comparison, the ‘Dealing with things that are going wrong’ area is tiny.”

“Okay,” Lou said, wondering what significance this had.

Yusuf continued. “The pyramid suggests that we should spend much more time and effort helping things go right than dealing with things that are going wrong. Unfortunately, however, the ways we use our time and effort are typically ( C ). We spend most of our time with others dealing with things that are going wrong. We try fixing our children, changing our wives or husbands, correcting our employees, and disciplining those who aren’t acting as we’d like. And when we’re not actually *doing* these things, we’re *thinking* about doing them or *worrying* about doing them. Am I right?” Yusuf looked around the room for a response.

“For many problems in life,” Yusuf then continued, “solutions will have to be deeper than strategies of discipline or correction.”

“So what do you suggest?” Lou asked. “If your child was into drugs, what would you do, Yusuf? Just ignore it? Are you saying you shouldn’t try to change him?”

“The answer to that, of course, is yes,” Yusuf said. “But I won’t invite my

child to change if my interactions with him are primarily in order to get him to change.”

This caught Lou by surprise.

“I become an agent of change,” Yusuf continued, “only to the degree that I begin to live to help things go right rather than simply to correct things that are going wrong. Rather than simply correcting, for example, I need to improve my teaching, my helping, my listening, my learning. I need to put time and effort into building relationships. And so on. If I don’t work on the bottom part of the pyramid, I won’t be successful at the ( D ).”

- 1 下線部(1)の内容を日本語で具体的に説明しなさい。
- 2 下線部(2)を和訳しなさい。
- 3 下線部(3)の問いに対する Yusuf の答えはどのようなものか。問題文全体の主旨を踏まえながら、80字以内の日本語(句読点を含む)で説明しなさい。
- 4 空欄( A )に入れるのに最も適切な一語を解答欄に書きなさい。
- 5 空欄( B )に入れるのに最も適切な語を以下の選択肢イ～ニから一つ選び、その記号を解答欄に書きなさい。  
 イ happen      □ matter      ハ substitute      ニ waste
- 6 空欄( C )に入れるのに最も適切な語を以下の選択肢イ～ニから一つ選び、その記号を解答欄に書きなさい。  
 イ corrected      □ invited      ハ reversed      ニ worried
- 7 空欄( D )に入れるのに最も適切な一語を解答欄に書きなさい。

## II 次の英文を読み、下の問いに答えなさい。

My experience tells me that while friendship can be great, its affections and commitments are often ambiguous. There is statistical evidence to support the concern. A sociologist spoke with about 1,000 individuals and found that nearly two-thirds say friends are one of the biggest causes of stress in their life; over a quarter that friends are the main cause of arguments with partners and families; around 11 percent admit to taking a sick day in the previous year due to friendship problems.

( A ) friendships are regularly debated in TV programmes, newspaper columns and journals. However, it seems to me that another, more fundamental, question is rarely asked. What exactly is friendship? What is its nature, its rules, its promise? How can one tell the difference between its many forms? How does it compare to, and mix with, the connections shared between lovers and within families? These questions are more difficult to answer than it might first seem because friendship is hugely diverse.

Aristotle, whose writing on friendship still sets the philosophical agenda to this day, proposed that friendship is at the very least a relationship of goodwill between individuals who return that goodwill. He saw three broad groupings of relationships people called friendship. The first group are friends primarily ( B )—like the friendship between an employee and a boss, or a doctor and a patient, or a politician and an ally; they share goodwill because they get something out of the relationship. The second group are friends primarily ( C ); it may be the football, the shopping, the gossip or sexual intimacy, but the friendship thrives as long as the thing that gives the pleasure continues to exist between them. Aristotle noted that these first two groups are therefore like each other because if you take the utility or the pleasure away, then that may end the friendship.

This, though, is not true of the third group. These are people who love each

other ( D ). It may be their depth of character, their natural goodness, or their intensity of passion, but once established on such a basis these friendships are the ones that tend to last. Undoubtedly, much will be given and much taken<sup>(1)</sup> too, but the friendship itself is independent of external factors and immensely more valuable than the friendships that fall into the first two groups.

While his discussion of friendship contains many important and informative insights, Aristotle knew, I think, that attempting to define friendship ultimately has its limits. Try listing some of the friends you have — your partner, oldest friend, work colleagues, neighbours, friends from online chat rooms — whoever you might at some time think of as a friend. A look at such a list highlights the vast differences. For example, the friendship with your partner will in certain key respects be unlike that with your oldest friend, though you may be close to both. Conversely, although friendship is for the most part a far less strong tie<sup>(2)</sup> than the connection to family, you may feel less close to members of your family in terms of friendship than others with whom you have no biological or legal bond.

Personally, I think there is much in Aristotle's belief that the closest kind of friendship is only possible with a handful of individuals, because of the investment of time and self that it takes. He actually went so far as to express a fear of having too many friends. There is an expression attributed to Aristotle that captures the concern: "Oh my friends, there is no friend."<sup>(3)</sup> One of the things the philosophy of friendship tells us is that life produces personal relationships of many types, but out of these connections like work or marriage good friendship may or may not grow. Those same associations need not necessarily be characterized by deep friendship themselves; friendship emerges, as it were, from below up. It is a fluid concept.

Another dimension to the ambiguity of friendship is its open-endedness.<sup>(4)</sup> Unlike institutions of belonging such as marriage which is supported and shaped by social norms, or work where individuals have roles defined by contracts,

friendship has no ready-made instructions for assembly or project for growth. People have to create their friendship mostly out of who they are, their interests and needs, without any universally applicable framework. On the one hand, this is a potential weakness because a friendship may “go nowhere.” On the other, it is a potential strength because there is also a freedom in this that is crucial to friendship’s appeal: it is part of the reason for the diversity within the family of relationships called friendship.

- 1 下線部(1)の内容を文脈に即して具体的に日本語で説明しなさい。
- 2 下線部(2)を和訳しなさい。
- 3 筆者の解釈に従えば、下線部(3)の意味として最も適切なものはどれか。以下の選択肢イ～ニから一つ選び、その記号を解答欄に書きなさい。
  - イ わたしの友人は、すべてわたしの敵である。
  - ロ わたしには友人が多すぎて、誰がほんとうの友人なのかよくわからない。
  - ハ たくさん友人がいると、ほんとうの友人を持つことができない。
  - ニ どれほど多くの友人がいても、人間の本質は孤独である。
- 4 本文に即して、下線部(4)の具体的な内容を 80 字以内の日本語(句読点を含む)で説明しなさい。
- 5 第一段落で説明されている「友情」の内容に即して、空欄( A )に入れるのに最も適切な語はどれか。以下の選択肢イ～ニから一つ選び、その記号を解答欄に書きなさい。
  - イ Questionable    ロ Working    ハ Successful    ニ Suspected

6 空欄( B )～( D )に入れるのに最も適切なものを以下の選択肢イ～ニから一つずつ選び、その記号を解答欄に書きなさい。ただし、同じ記号を二回以上用いてはならない。

- イ because of their wealth and high social status
- ロ because of who they are in themselves
- ハ because some pleasure is enjoyed by being together
- ニ because they are useful to each other



**III** Write 120 to 150 words of English about one of the topics below. Indicate the number of the topic you have chosen. Also, indicate the number of words you have written at the end of the composition.

- 1 What three items would you take with you if you had to go and live on an uninhabited island?
  
- 2 How do you think Japanese animations influence the image of Japan in the eyes of the rest of the world?
  
- 3 Describe one historical person that you admire, explaining the reasons for your admiration.



B 音声を聴き、以下の質問に英語で答えなさい。

- 1 Why were the coffee houses sometimes called penny universities?
- 2 Why can the coffee houses be said to have been democratic in nature?
- 3 Why did tea houses eventually become more popular than coffee houses?

(英語)

[問題A]

Most people assume that brothers and sisters have many things in common, but this is not always true. Both of my brothers, Dick and Brian, for instance, have the same family background but differ in so many ways in terms of appearance, dress and lifestyle.

Dick, the younger one by two years, has long, curly hair and a beard. He is a waiter in a small restaurant and dresses casually in jeans and a T-shirt. Because the restaurant is near his home he usually rides a bicycle to work. In his free time Dick listens to rock music and plays basketball. He lives alone in the city in a one-room apartment.

My brother Brian, on the other hand, has short, straight hair and no beard. He's a businessman so he wears a suit and a tie to work, and drives a big car to his downtown office every day. In his spare time he usually goes fishing and plays tennis. He lives in a large house in the suburbs with his wife and their three children, and two dogs.

Our friends find it hard to believe that Dick and Brian are brothers because they seem so different.

## [問題B]

Coffee houses were introduced into Western Europe from the Arab world in the first half of the seventeenth century. The first coffee house in England was set up in Oxford in 1650 and is still in use today. The first coffee house in London was opened in 1652, and was soon followed by hundreds more. Important people met in these places, which were sometimes referred to as penny universities because it cost a penny for coffee and because scholars, philosophers, and politicians visited them to discuss current events and ideas. Besides such people the coffee houses became popular with merchants, lawyers, writers and booksellers, and in fact gradually became general meeting places where business could be carried on, news exchanged, and newspapers read. Because they were open to everyone who could pay just a penny, people of various social classes could mix together and join freely in the discussions and debates for which the houses were famous. Their popularity decreased greatly towards the end of the eighteenth century, though, mainly because of the increasing popularity of tea houses, which, unlike the coffee houses, were also open to women.