

I 次の英文(A)と(B)を読み, それぞれの下線部の意味を日本語で表しなさい。

(A) Silence is an act of nonverbal communication that transmits many kinds of meaning dependent on cultural norms of interpretation. Our tendency to describe silence as an absence of speech reveals a particular cultural bias, implying that something is missing, but silence is a “something” with purpose and significance. Silent behavior occurs in all societies, although its message varies both between and within different groups. It conveys meaning, as does all communication, partly from the situational and interactional contexts of its use. Emphasizing the “use” of silence also focuses on the fact that silence does not simply exist but is actively created by participants.

(B) Freedom of the mind requires not only, or not even especially, the absence of legal constraints but the presence of alternative thoughts. The most successful tyranny is not the one that uses force to assure uniformity but the one that removes the awareness of other possibilities, that makes it seem inconceivable that other ways are viable, that removes the sense that there is an outside. It is not feelings or commitments that will render a man free, but thoughts, reasoned thoughts.

II 次の英文を読んで、以下の設問に答えなさい。

I know a great many people worry deeply about how they speak and how they sound, and that this anxiety often stops them expressing themselves as fully as they would wish. Nowadays, because probably more people than ever find themselves having to express their thoughts and ideas in situations which are important to them, yet in which they do not feel totally at ease, it is valuable to look at the reasons for this anxiety, and to find out, practically, what can be done about it. I feel strongly that the confidence that comes from knowing you are able to express yourself with clarity and ease extends into all areas of your life — both private and public — and makes you more fulfilled and complete. In other words, if you have confidence when you speak, it will make you, as a person, more confident and, consequently, more relaxed.

First, let us look at situations which are likely to make you ill at ease. These, of course, will vary with the individual. The situation may be a public one where you have to talk to a large number of people, as in giving a formal lecture, a sermon, or addressing a political meeting, or some kind of business congress; or it may be semi-public — giving an informal talk to a small number of people, or making an informal after-dinner speech; or it may be — as happens to an increasing number of people — taking part in a discussion programme on radio or television, which is often quite nerve-racking, but where it is essential to appear completely at ease. The situation may be much more private — meeting people and making contacts important to business, or putting your ideas firmly and clearly at business meetings and discussions, where you may know your audience well, but may feel very much on your mettle — and so on edge. Or it could be in the purely social context of meeting people who may be important to you, or at least with whom you would like to establish a good rapport. The interesting thing is that the conditions which make you nervous vary with each individual, for one person may feel quite at ease addressing a large meeting, yet quite

awkward talking informally at a social function — and *vice versa*. The important thing is not to be ashamed of being nervous, but to think about it rationally and take practical steps to deal with it.

Certainly I think a lot of jobs now depend on being able to ‘put yourself across well’ which can be to the serious disadvantage of someone who knows his job thoroughly, but is not as articulate about it as another person, who may actually be less capable. It is also worth realizing that very often the person who cares most finds it least easy to express his feelings. However, this ability to ‘put yourself across’ is something we have to come to terms with, as it is obviously important in the competitive society in which we find ourselves, and, of course, accounts for many parents’ anxiety that their children should ‘speak well’.

It is an odd fact that so many people become inhibited when they have to use their voice in any public or semi-public way — even seemingly self-assured and experienced speakers will still ask ‘did that sound alright?’ and need continuing reassurance as to how they came across. It is as though the act of speaking occupies them so much that they are no longer quite in charge. It is ^③ extraordinary when you think that to communicate by speech is almost as integral a part of our lives as breathing, evolving as it does out of the needs of survival itself, so that it would seem on the surface that it ought not to present any difficulty, for the majority of people learn to speak unconsciously, without apparent effort. Yet the fact remains that people do have a feeling of inadequacy when talking in situations outside the familiar background of family, friends, or everyday work. There is, therefore, some deep-rooted fear of not being able to express yourself fully, and it would seem that this sense of inadequacy has to do with some kind of personal insecurity — it may be of class or accent, a feeling of lack of education, or that when you are uneasy you do not think clearly or quickly enough. Or it may be more fundamental in that you do not quite believe that what you have to say is important — this is often a result of the freedom, or lack of freedom, with which you were allowed to express your

thoughts as a child. Or it may simply be due to the many misconceptions of what good speech is — a legacy of much bad voice-teaching in the past. There are many causes to look at.

The interesting thing is that the moment you feel inhibited or ill at ease — you actually become defensive. And when you become defensive certain things happen in your body — your stomach muscles tighten, as do the muscles in the upper part of your back, neck and jaw — because, and this is what is really interesting, this is the position of defence, the pre-human reaction to a situation of danger in which you were ready to fight — not for nothing do we use the phrase ‘my hackles rose’, it was precisely these muscles that tensed physically to make you ready to fight and defend your territory or property. What we are left with now is that these muscles become tense whenever we feel threatened — unfortunately we too often keep this tension bottled up and do not release it.

The physical mechanism of the voice is directly tied up with the muscles controlling those parts I have mentioned, so that the voice is immediately sensitive to their tensions. When the stomach muscles tighten the breath cannot fill the chest as deeply so that breathing becomes shallow and less controlled. Tension in the back muscles prevents the rib cage opening out so that the cavity of the chest cannot resonate as fully and the sound is thinner. This tension in the back sets up tension in the shoulders, which in turn sets up tension in the larynx and resonating cavities of the neck, which limits the vocal range and again restricts the resonance. And tension in the jaw restricts the movement of the lips, tongue and palate making speech less defined and controlled.

Consequently, when you are nervous you often feel your voice suddenly lose substance and get thin and high, or you feel less control over the actual speech and you slither and fall over words. When you feel these things happening to your voice, you feel less in command and so less confident, and the less confident you feel the more tense you become — so that the result is a sort of vicious circle. The important thing for us to realise is that you are not presenting a true

picture of yourself, for you are being controlled by your own tensions and so limited. Now you cannot necessarily stop being nervous, but with a straightforward knowledge of how your voice works you can stop the nerves affecting your voice, and, more important, open up its possibilities. For it is when you start to hear what your voice can do that you begin to gain confidence and then, of course, the reverse of the vicious circle happens, because the more confident you feel that your voice will come out right, the more confident you will be as a person. It is of primary importance that it reflects you as accurately as possible, and it can only do this if you are at ease with it.

設問(1) 下線部①の内容について 30 字以内の日本語で説明しなさい。

設問(2) 下線部②の意味を日本語で表しなさい。

設問(3) 下線部③において, “It is extraordinary”と述べられている理由をわかりやすく日本語で説明しなさい。

設問(4) 下線部④の表す内容を明らかにし, それが人前で話すこととどう結びつくかを日本語で説明しなさい。

設問(5) 下線部⑤の表す内容を 100 字以内の日本語でわかりやすく説明しなさい。

Ⅲ 日本語には「もったいない」という言葉があります。この言葉がどのような使われ方をするのか外国人に理解してもらいたいときに、あなたはどのように説明しますか。70語程度の英文で書きなさい。

IV 次の日本文の下線部(1)~(3)の意味を英語で表しなさい。

人間に死がなければ、この世の中からほとんどの悲哀、苦悩、孤独などが一掃されるはずである。不滅の生命が保証されているということは、常に永遠の未来と可能性を約束されていることだから、失恋も失敗も失意もほぼなくなるだろう。⁽¹⁾ 喜びとか幸せはこれらの裏返しに過ぎないから、もはや鋭く感受されることはあるまい。⁽²⁾ 高次の情緒であるなつかしさなどは、有限の人生に密着しているから、消失するだろう。⁽³⁾ 無限の時間が与えられれば、何かを頑張ってやり抜こう、という情熱も微弱になるだろう。はかない命をおもうことがなければ、人を愛する心は輝きを失うだろうし、草花や悠久の自然に寄せる心も色あせるだろう。

(藤原正彦 『数学者の休憩時間』)

V これから英語が2回読まれます。その内容について下記の設問に日本語で答えなさい。

設問(1) 明日の朝食は何時にどこで取ることになっていますか。

設問(2) 明日、スタジアムで開催される試合について述べなさい。

設問(3) 明日、ゆっくりと過ごしたい人に勧められていることを述べなさい。

設問(4) 明日の自由行動の際に守るべき事項とその理由を述べなさい。

設問(5) 街の治安について具体的に説明しなさい。

設問(6) 街を歩く際に注意すべきことを2つ挙げなさい。

平成 23 年 2 月実施 外国語学部前期日程聴きとり問題放送内容

これから聴きとりの問題を始めます。問題用紙と解答用紙の V 番を見てください。

これから約 500 語の英語が読まれますので、よく聞いて内容を把握し、問題に全て日本語で答えてください。英文は 2 回読まれます。解答はいつ始めてもかまいません。メモを取るのは自由です。

それでは始めましょう。

OK, folks, before we go downstairs for dinner, let me tell you about what you're gonna do tomorrow. First, breakfast will be served not in the cafeteria tomorrow morning, but in the large meeting room just next to the front desk of the hotel, from seven to nine. After you finish breakfast, you can do anything, you can go anywhere, according to the plan you make by yourself. You have one whole free day tomorrow. Enjoy yourself 'cause tomorrow is the last day of our trip.

There are lots of monuments and museums you may want to visit in the center of this city because throughout its long history, this city has been a stage for many historic events. Or, you can watch a football game in the stadium; it's a nice coincidence that there'll be a game between the local team and a famous team from Germany tomorrow; I don't know their name, though, 'cause I'm not interested in soccer.

For those of you who want to take it slow, it's a good idea to take a walk around. There are many big parks and gardens to the east of the city center. My recommendation is the promenade along the river, which you can see from this hotel. In this season it's very nice to stroll down the way, watching beautiful birds and flowers. The path leads you to a famous suspension bridge. To go to the bridge and then come back, it only takes two hours even if you walk pretty slowly.

No matter what you do, there's one thing you have to keep in mind. This city, which, as I said, boasts a long history, is called a crossroad of many peoples and civilizations. Even today, various races of people with various religions coexist, still living together in the city. There are many temples, shrines and churches. Whatever they are, they are holy places for the people who believe in the religion. The point is you mustn't do anything prohibited in the religion when you visit such places. This is the most important thing you should remember. What is prohibited is different depending on the religion, so you have to consult your guidebook beforehand.

Finally about the security of the city. This city is a fairly safe place. There is not a single part of the city where even young girls like you cannot be out on your own in the middle of the night. But please do come back by half past seven so that you won't miss your dinner. There are other hazards you should be aware of when you are in the city. While you are strolling around the older part of the town, beware of the bits and pieces that may fall off from the old buildings waiting for restoration. At the same time, you should tread carefully because irresponsible dog owners hardly ever clean up what their pets leave behind.

Any questions? If not, let's go down to the cafeteria!

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以上で聴きとり問題を終わります。引き続き解答を続けてください。