

次の英文を読んで、設問に答えなさい。

When we talk about intelligence, we do not mean the ability to get a good score on a certain kind of test, or even the ability to do well in school; (1)these are at best only indicators of (2)something larger, deeper, and far more important. By intelligence we mean a way of behaving in various situations, and (a)particularly in new, strange, and perplexing situations. (3)The true test of intelligence is (4)not how much we know how to do, but how we behave when we don't know what to do.

The intelligent person, young or old, meeting a new situation or problem, opens himself up to it; (5)he thinks about it, instead of about himself or what it might cause to happen to him. (6)He wrestles with it boldly, and if not confidently at least hopefully; if he fails to master it, he looks without shame or fear at his mistakes and learns what he can from them. This is intelligence.

Years of watching and comparing bright children and the not-bright, or less bright, have shown that the difference lies in their attitudes toward life. The bright child is (b)curious about life and reality, eager to get in touch with it, embrace it, unite himself with it. There is no wall, no (c)barrier between him and life. The less bright child is far less curious, far less interested in what goes on and what is real. The bright child likes to experiment. He lives by the saying that (7)there is more than one way to skin a cat.

The bright child is patient. He can tolerate (d)uncertainty and failure, and will keep trying until he gets an answer. When all his experiments fail, he can even admit to himself and others that for the time being he is not going to get an answer. Very often, he does not want to be told how to do the problem or solve the puzzle he has struggled with, (1) he does not want to be cheated out of the chance to figure it out for himself in the future. Not so the dull child. He cannot stand uncertainty or failure. To him, an unanswered question is (2) a threat. If he can't find the answer quickly, it must be given to him.

The bright child is willing to go ahead on the basis of incomplete understanding and information. To give only one example, he will often read books he does not understand in the hope that after a while enough understanding will emerge to make it worth while to go on. But the dull child will go ahead only when he thinks he knows exactly where he stands and exactly what is ahead of him. If he does not feel he knows exactly what an experience will be like, and if it will not be exactly like other experiences he already knows, he wants (3). For while the bright child feels that the universe is, on the whole, a sensible place, the dull

child feels that it is senseless. He feels that he can never tell what may happen, particularly in a new situation.

Nobody starts off unintelligent. You have only to watch babies and infants, and think seriously about what all of them learn and do, to see that they show a desire and ability to learn (8)that in an older person we might well call genius. Hardly one mature adult in a thousand, or ten thousand, could in any three years of his life learn as much, grow as much in his understanding of the world around him, as every infant learns and grows in his first three years.

But what happens, as we get older, to this extraordinary capacity for learning and (e)intellectual growth? Unfortunately, it is destroyed, and (9)more than by any other one thing, by the process that we misname education -- a process that goes on in most homes and schools. We adults destroy most of the intellectual and creative capacity of children by the things we do to them or make them do. We destroy this capacity above all by making them afraid, afraid of not doing what other people want, of not pleasing, of making mistakes, of failing, of being wrong. Thus we make them afraid to experiment, afraid to try the difficult and the unknown. Even when we do not create children's fears, when they come to us with fears ready-made and built-in, we use these fears (10)as handles to control them and get them to do what we want. Instead of trying to get rid of their fears, we build them up, often to monstrous size. For we like children who are a little afraid of us, obedient children. Thus we mold, consciously or unconsciously, "good" children who are generally dull to new situations, afraid of experimenting, and inclined to go straight to easy and ready-made answers when they (11)should wrestle with questions that challenge them.

A. 下線部(1)(2)(3)(5)(7)(9)の意味の内容として最も適当なものをそれぞれア～エから一つずつ選び、その記号をマークしなさい。

(1) 'these are at best only indicators'

ア.いろいろなテストや学校での成績は、うまくいくと指標になる

イ.試験でよい点を取ったり学校でよい成績を取ることができる能力は、少なくとも一つの尺度を示すものである

ウ.試験で良い点を取ったり学校でよい成績を取る能力は、せいぜい指標ではない

エ.知性とか能力というものは、結局のところ尺度にすぎない

(2) 'something'

ア. what we should call doing well

- イ . what we should call humanity
- ウ. what we should call intelligence
- エ. what we should call test

(3) 'The true test of intelligence'

- ア. 知性が行う真実なる試み
- イ. 知性に対する本当の試金石
- ウ. 知性による誤りのない判断
- エ. 知能を測定する正確なテスト

(5) 'he thinks about it, instead of about himself or what it might cause to happen to him.'

- ア. 自分自身のことではなく、それが自分にどんなことを引き起こすかを彼は考える。
- イ. 自分のことや自分に何が起こるかということに気持ちを奪われないで、知性について彼は考える。
- ウ. 自分のことや、それで自分がどうなるかということではなく、新しい状況や問題について彼は考える。
- エ. 自分のことを考えるかわりに新しい状況に対処しないと、それが自分に何をもたらすかわからないと彼は思う。

(7) 'there is more than one way to skin a cat'

- ア. it is quite natural that doing something cruel should be taken as an undesirable act
- イ. more often than not, you will be punished when you do something wrong deliberately
- ウ. there are many ways of accomplishing something that may look quite difficult to do
- エ. there are various ways of enduring the pain of learning

(9) 'more than by any other one thing'

- ア. only イ. particularly ウ. partly エ. similarly

B. 下線部(8)(10)(11)の用法に最も近いものをそれぞれア～エから一つずつ選び、その記号をマークしなさい。

(8) 'that'

- ア. I could not think of anything to say except that I just wanted to go home.
- イ. I'm afraid I have more to say that you might regard as quite offending.
- ウ. It goes without saying that opportunities to be educated should be shared by all the people.

エ. She looked confident in saying that she could easily pass the examination.

(10) 'as'

ア. He strongly persisted in his opinion, as is often the case with him.

イ. If you want to succeed in the examination, do as I did.

ウ. She was anxious to wear the same hat as that rock'n'roll singer wore.

エ. We all regard her as the best doctor in this prefecture.

(11) 'should'

ア. If I had a large sum of money, I should quit my job and move to a small, quiet village somewhere.

イ. If I should live to a hundred, I would like to be as popular as those decent twin ladies.

ウ. If you find education so precious, you should go to university.

エ. If you want to succeed in life, it is important that you should learn to control your temper.

C. 空所(1)~(3)に入れるのに最も適当なものをそれぞれア~エから一つずつ選び、その記号をマークしなさい。

(1)ア. although

イ. because

ウ. that

エ. whereas

(2)ア. anything but

イ. nothing but

ウ. no longer

エ. no more

(3)ア. every part of it

イ. no part of it

ウ. to know more of it

エ. to take part in it

D. 次のア~シから本文の内容と一致するものを三つ選び、その記号をマークしなさい。

ア. As we like obedient children who are a little afraid of us, it is desirable that we should sometimes create children's fears.

イ. Bright children and less bright ones do not differ in the sense that they share a natural capacity for learning and intellectual growth.

ウ. By intelligence we mean some sort of ability to remember how we have been taught to act in new, strange situations.

エ. By watching babies closely, you can easily tell who will be a genius and who won't.

オ. Education is just a way of destroying the intellectual capacity of children at school, rather than at home.

- カ. Education must be considered a necessary process of building up children's fears of being wrong so that they can avoid making mistakes.
- キ. Intelligence is a way of dealing with various situations or problems, especially when they are new and strange to us.
- ク. It can be said that the intellectual and creative capacity of children, whether they are bright or less bright, grows as they get older.
- ケ. It is possible that a "good" child we like may be just an obedient one who is merely afraid of searching for an answer by himself.
- コ. No child is obedient and "good" enough because a child is often inclined to be disobedient to his parents when they tell him what to do.
- サ. The so-called "good" children are those who like to experiment without fearing the possibility of making a mistake.
- シ. There is no difference between bright children and less bright ones because nobody starts with a natural capacity for learning.

E. 下線部(a)~(e)の単語の最も強いアクセントのある音節の母音が、ア~エの単語の最も強いアクセントのある音節の母音と同じものをそれぞれ一つずつ選び、その記号をマークしなさい。

(a) 'particularly'

ア. attitudes

イ. infant

ウ. learning

エ. patient

(b). 'curious'

ア. figure

イ. genius

ウ. education

エ. mature

(c) 'barrier'

ア. ability

イ. indicators

ウ. pleasing

エ. reality

(d) 'uncertainty'

ア. comparing

イ. confidently

ウ. emerge

エ. unfortunately

(e) 'intellectual'

ア. capacity

イ. information

ウ. interested

エ. Perplexing

F. 下線部(4)を日本語に訳し、記入しなさい。

G. 下線部(6)の訳になるように、次の空所に適切な日本語を記入しなさい。

「大胆に、そして()彼はそれと取り組むのである。」