

I. 英文 [A] は、2002年9月18日に *The Sydney Morning Herald* に掲載された経済ジャーナリスト Ross Gittins の論説 “Joy in Living” である。これを読んで、以下の設問に答えなさい。

- (1) 下線部 (1) を日本語に訳しなさい。
- (2) 下線部 (2) を日本語に訳しなさい。
- (3) 下線部 (a) は何を指すか。本文中の英語を使って答えなさい。
- (4) 下線部 (b) は何を指すか。20字以内の日本語で説明しなさい。
- (5) 下線部 (c) と同じ意味になるように、(ア)、(イ)、(ウ) それぞれに1語ずつを入れて、次の英文を完成させなさい。

The Pursuit of Happiness is the most interesting (ア) that I have (イ) across this year, though it was published in (ウ).

- (6) 下線部 (d) の意味を20字以内の日本語で説明しなさい。
- (7) 2つの movement の意味がわかるように、下線部 (e) を20字以内の日本語で説明しなさい。
- (8) 次の日本語を英語に訳しなさい。

子供たちは、身の回りで起こっていることに目を奪われがちであるが、大人たちが大事だと考えることは、それほど身近なものとは限らない。

- (9) Diener 教授のいう three steps とは何か。その内容を100字以上、120字以内の日本語で説明しなさい。ただし書き出しは「第一に」としなさい。

II. 英文 **B** はアメリカの地理学者 Yi-Fu Tuan の著書 *Escapism* (1998) からの抜粋である。その内容と合致するように、(①) ~ (⑩) にそれぞれ1語ずつを入れて、以下の英文を完成させなさい。⑧ をのぞき、すべて本文中の単語を、必要に応じて変化させて使いなさい。

The Chinese and Europeans have different attitudes toward the (①); the former (i.e. the Chinese) tend to regard it as something (②), which the latter regard as something with (③) connotations. In the early Middle Ages Europeans not only enjoyed its beauty but also used it for practical purposes: they (④) food, medicinal herbs and suchlike there. With the rise of monarchs and aristocrats, however, it gradually turned into a symbol of (⑤) and aesthetic achievement. Moreover, with the aid of technical devices and theatrical effects, it became an (⑥) place, far removed from its (⑦).

Finally in the (⑧) century, it developed into a world of imagination or entertainment called the (⑨) park, which is capable of (⑩) the present in favor of fantasy, wonder, and illusion.

解答はすべて解答用紙の指定の箇所に書きなさい。

A If all the research tells us money isn't particularly efficient at making us happy, what is? Are you kidding me? We all instinctively know the broad answer to that question: people are more important than things.

So I know this column's going to sound like a greeting card (and hence do great damage to my reputation as a flint-hearted economic rationalist), but I'm going to stick strictly to research-based answers to the question.^(a)

Some of the most striking research has been done by Tim Kasser, a psychologist at Knox College, Illinois, and is explained in his new book, *The High Price of Materialism*, published in the United States by the MIT Press.

His approach is to explore people's values — what they view as important in life — and measure the correlation with their feelings of well-being. His many careful studies consistently find that people with materialistic values (those who give highest emphasis to the pursuit of money, possessions, personal appearance, or fame and popularity) report lower psychological well-being than people with less materialistic values (those giving highest emphasis to self-acceptance and personal growth, intimacy and friendship, or contributing to society).

He refers to materialistic values as “extrinsic” — they involve seeking satisfaction outside yourself. Such people tend to be possessive (they prefer to own rather than rent and don't like throwing stuff away), “non-generous” and envious. They also watch a lot of television — which makes them worse.

They^(b) report more symptoms of anxiety, are at greater risk of depression and experience more frequent physical irritations. They use more alcohol and drugs and have more impoverished personal relationships. Even their dreams seem infected with anxiety and distress.

“Even the successful pursuit of materialistic ideals typically turns out to be empty and unsatisfying,” Kasser says. But merely aspiring to have greater wealth is likely to be associated with increased personal unhappiness.

Among the many social scientists now working in the burgeoning field of happiness research, the leading scholar is probably Ed Diener, professor of psychology at the University of Illinois.

Ask him what advice he'd give to people who want to be happy and, after a lot of academic disclaimers about no magic elixirs etc., he nominates three “steps people can take to ensure they are as happy as they can be.”

“First, we need good friends and family, and we may need to sacrifice to some extent to ensure we have intimate, loving relationships — people who care about us, and about whom we care deeply,” he says.

This fits with several points made by David Myers, professor of psychology at Hope College, Michigan, in his book, *The Pursuit of Happiness*, published by HarperCollins (and my best read of the year—even though it took me a decade to stumble upon it).^(c)

“Give priority to close relationships,” Myers advises. “There are few better remedies for unhappiness than an intimate friendship with someone who cares deeply about you. Confiding is good for soul and body.”⁽¹⁾

But don’t all of us already know this? Yes, we do, but we don’t always give it priority. Another happiness guru, the political scientist Robert Lane, of Yale, writes that “part of the materialist syndrome is the crowding out of companionship because of the precedence given to material pursuits.”

“Materialists do, in fact, want ‘warm relationships with others’ — they just do not give this goal a high priority.”

Myers offers some related advice: “Focus beyond the self. Reach out to those in need. Happiness increases helpfulness — those who feel good, do good.”⁽²⁾ But doing good also makes one feel good. Compassionate acts help one feel better about oneself.”

Diener’s second step towards a happier life is to involve yourself in activities — work, for example — that you enjoy and value. “We are likely to be best at things we value and think are interesting,” he says.

Myers agrees: “Seek work and leisure that engages your skills,” he says. Both men are reflecting the research findings of Mihaly Csikszentmihalyi, of the University of Chicago, who has discovered a wonderful state of being he calls “flow.” To be in flow is to be unselfconsciously absorbed in what you’re doing. You forget yourself and don’t notice the time flying by — you’re happy.

According to Myers, “flow experiences”^(d) boost our sense of self-esteem, competence and well-being.” Studies show a key ingredient of satisfying work is that it be challenging without being overwhelming. Your skills need to be engaged and tested.

The man with the unpronounceable name found there are four ways to turn adversity or boredom into enjoyment: set goals, immerse yourself in the activity, pay attention to what’s happening and enjoy the immediate experience.

What applies to work applies equally to leisure. “We all want to have more free time,” Mr C says, “but when we get it we don’t know what to do with it.” Be active: most people are happier gardening than sitting on a

powerboat, or talking to friends than watching television.

Diener's final step towards a happier life is to control how you look at the world. "We need to train ourselves not to make a big deal out of trivial hassles, to learn to focus on the process of working towards our goals (not waiting to be happy until we achieve them) and to think about our blessings (making a habit of noticing the good things in our lives)," he says.

Myers offers a couple more tips. "Act happy," he advises. "Talk as if you feel positive self-esteem, optimistic and outgoing. Going through the motions can trigger the emotions.

"Join the movement movement."^(e) An avalanche of recent studies reveals that aerobic exercise not only promotes health and energy, it also is an antidote for mild depression and anxiety. Sound minds reside in sound bodies.

"Get rest. Happy people live active, vigorous lives, yet reserve time for renewing sleep and solitude. Americans suffer from a growing 'national sleep debt,' with resulting fatigue, diminished alertness and gloomy moods."

Finally, Myers, a Christian, slips in a commercial message (research-based, naturally): "Take care of the soul. In study after study, actively religious people are happier. They cope better with crises. For many people, faith provides a support community, a sense of life's meaning, feelings of ultimate acceptance, a reason to focus beyond self and a timeless perspective on life's woes."

If you find any of this disturbing, relax. Next week I'll be back to soulless economics as usual.

B The garden is a middle landscape between wild nature and the city. Although the word evokes the natural, the garden itself is manifestly an artifact. In China one speaks of "building" a garden, whereas in Europe one may speak of "planting" a garden. The difference suggests that the Chinese, unlike Europeans, are more ready to admit the garden's artificial character. Because artifice connotes civilization to the Chinese elite, it doesn't have quite the negative meaning it has for Europeans brought up on stories of prelapsarian Eden and on Romantic conceptions of nature.

