

I. 次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[1]から[20]の空所を埋めるのに、文脈的に最も適切な語を1から3の中から選び、その番号を解答欄(1)から(20)にマークしなさい。次に、内容に関する[21]から[30]の設問には、1から4の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄(21)から(30)にマークしなさい。

It's probably impossible for most Americans even to begin to understand how it must feel to live in the extreme poverty of Calcutta, India, surviving in a crude shack or on the street with [1](1. little 2. no 3. less), if any, access to clean water, nutritious food or decent health care. The filth. The crowds. The disease. From the perspective of the comfortably housed, amply fed and lavishly entertained, such conditions sound hopeless, and the suffering they must breed seems unimaginable.

But not as unimaginable as this: according to a respected researcher who employs a method of ranking human happiness on a scale of 1 to 7, poor Calcuttans score about a 4, suggesting they're slightly happier than [2](1. not 2. ever 3. before). They may not be as happy as average Americans (who are pretty happy, statistically speaking, and positively [3](1. cynical 2. pragmatic 3. euphoric) when compared with the dissatisfied Russians and sad Lithuanians), but they're certainly happier than one might expect.

The enormous assumption behind this finding, of course, is that happiness, like Olympic figure skating, can really be scored numerically at all and that the judges who score it don't even need to come from the same countries or speak the same languages as the people they're judging. Robert Biswas-Diener, a professor of psychology at Portland State University in Oregon and the [4] (1. soul 2. heart 3. mind) behind the Calcutta study, believes this. Biswas-Diener has worked extensively with his father, the noted University of Illinois psychologist Ed Diener, to evaluate the "Subjective Well-Being" (SWB), as they call it, of people around the globe, from Masai warriors in East Africa to Inuit hunters in Northern Greenland, [5](1. inviting 2. permitting 3. indulging) them to answer various questions about their moods and outlook. The results have led them to one sweeping conclusion: human beings, no matter where they live, and almost without regard to how they live, are, in the elder Diener's words, "preset to be happy."

Ed Diener thinks of this predilection as a "gift" bestowed on people by evolution that helps us adapt and flourish even in fairly trying circumstances. But there are other

[6](1. theories 2. conditions 3. facts). Maybe, he thinks, we're "socialized" to be happy, in order to facilitate smooth social functioning. Whatever the reasons for this gift, however, its benefits don't seem to be [7](1. positively 2. evenly 3. exactly) distributed around the globe.

Latin Americans, for example, are among the happiest people in the world, according to study [8](1. after 2. from 3. by) study. An international survey of college students in the mid-1990s compared so-called national differences in positivity and ranked Puerto Rico, Colombia and Spain as the three most cheerful. To those who [9](1. evaluate 2. count 3. equate) happiness with digital cable and ice-cube-dispensing refrigerator doors, these results may be surprising. But not to Ed Diener. For him, the astonishingly high spirits of the relatively poor Puerto Ricans and Colombians [10](1. depart 2. stem 3. escape) from a "positivity tendency" that "may be rooted in cultural norms regarding the value of believing in aspects of life in general to be good." We take this to mean that Latin Americans are happier because they look on the sunny side of life.

This positivity tendency does not appear to be popular in East Asia. Among the bottom five in the study are Japan, China and South Korea. "We have found that East Asians tend to weight the worst areas of their lives when computing their life satisfaction," Ed Diener reports. That's the weight of cultural expectation, says Shigehiro Oishi, a professor of psychology at the University of Virginia, who does research on the connection between culture and well-being. According to Oishi, in most North American and western European cultures there is a general [11](1. process 2. rule 3. tendency) to value happiness. In the U.S., when people ask how you are, you have to say, "I'm fine," but in Japan, you can say, "I'm dying." And even if you are thriving in Asia, lifting yourself above others by proclaiming your O.K.-ness in public may [12](1. comply 2. clash 3. combine) with broader goals which go beyond the immediate individual goals, says Oishi. So you don't.

If Colombians are happy mostly because they really like to be and Japanese are not so happy because, for them, happiness isn't part of the plan, it would seem to follow that SWB has less to do with [13](1. subjective 2. material 3. unbiased) well-being and more to do with attitude. This leads one, of course, to the case of the French. Oishi notes that a "happy-go-lucky attitude" is not highly [14](1. valued 2. unique 3. unusual) there, and thus France ranks lower than Denmark or Sweden on happiness surveys. From this we might conclude that the Danes are happier than the French. Yet

the French report themselves to be healthier than the Danes do. And happy or not, the French live longer than the Danes. "This is a sort of paradox," says Oishi. Well, not if you really know French people.

Biswas-Diener too feels that attitude [15](1. explains 2. counts 3. goes) but also notes that highly developed nations in the individualistic West do, as a group, score consistently high, suggesting that it doesn't [16](1. destroy 2. help 3. hurt) a country to pave its highways and disinfect its water supply. Happiness-wise, attitude gets people over the hump—but it doesn't get them to the mountaintop.

Consider the case of the United States. In the study of international college students, America ranked a respectable eighth, statistically tied [17](1. in 2. to 3. with) Slovenia. The U.S.'s leaders were slightly pained by this, no doubt, whereas Slovenia's leaders were overjoyed. It would appear from these results that merely living as if you are No. 1, and running around the world shouting you are No. 1, doesn't mean that you feel like No. 1 inside.

Biswas-Diener did further research by comparing the SWB scores of the impoverished Calcuttans with those of some homeless Californians in Fresno. Although the Californians had the advantage of decidedly better social welfare, they lagged [18](1. behind 2. from 3. after) the Calcuttans in happiness. One factor may be the lofty expectations Americans have for themselves and the despair they feel when they [19](1. drop 2. fall 3. lack) short of them. Or, as Biswas-Diener has suggested, the difference may come down to simple loneliness. Poor Calcuttans, he observes, tend to live surrounded by their families, while the poor Californians are very often out there on their own.

Biswas-Diener cautions that national-happiness rankings are crude, simplistic instruments. They don't reflect, for instance, the unique experiences of certain subcultures or the differing outlooks of people in the countryside and those in the city. Still, it's interesting and quite amusing to gaze at the big scoreboard and speculate about what makes Puerto Ricans so cheerful and South Koreans so somber, and why the American Dream and the Slovenian Dream, by one measure, inspire identical levels of contentment. The key is to take the rankings [20](1. seriously 2. lightly 3. literally). To draw a profound moral from global-happiness studies would be futile.

[21] In the 3rd paragraph the author uses the word “enormous” to imply that he thinks the assumption is

1. great.
2. valid.
3. mechanical.
4. questionable.

[22] What is the meaning of the expression “preset to be happy” in the 3rd paragraph?

1. Human beings can reset the conditions to be happy, if necessary.
2. Human beings are endowed with the innate capacity to be happy as a result of evolution.
3. Human beings have the option to choose whether to be happy or not.
4. Human beings are subject to external factors that determine their happiness.

[23] What is the implication of the statement “we’re ‘socialized’ to be happy” in the 4th paragraph?

1. It is our obligation to be happy as social beings.
2. Our society gives us what we need to be happy.
3. We have to associate with people in order to be happy.
4. It is easier for us in social interactions to behave in a happy way.

[24] According to Ed Diener, Latin Americans are happier while East Asians are less happy on the SWB because

1. Latin Americans are more religious and less materialistic.
2. the feeling of happiness is closely associated with cultural norms.
3. East Asians tend to hide their real feelings.
4. Latin Americans live surrounded by their families.

[25] Which of the following does the author probably mean by the statement “happiness isn’t part of the plan” in the 7th paragraph?

1. Japanese have no plans to become happy.
2. Japanese do not consider happiness as the most important value in life.
3. Japanese place more value on being unhappy.
4. Japanese make fewer efforts to be happy.

[26] What is the meaning of the statement in the 7th paragraph: “‘This is a sort of paradox,’ says Oishi. Well, not if you really know French people”?

1. If you know the real characteristics of the French, what Oishi calls a “paradox” is not a paradox.
2. A paradox exists only if you have been to France.
3. Traveling to France shows you that what Oishi is implying is right.
4. Once you really know French people, you realize that there is no such thing as a paradox in France.

[27] What is the author suggesting by the statement “it gets people over the hump—but it doesn’t get them to the mountaintop” in the 8th paragraph?

1. In some cases material well-being has an adverse effect on the feeling of happiness.
2. Material well-being results in an increase in the feeling of happiness only in the developed countries.
3. In general material well-being can increase the feeling of happiness, but it may not guarantee great happiness.
4. Attitude helps people obtain some degree of happiness, but still real happiness requires something more.

[28] A mention is made of homeless Californians in the 10th paragraph in order to show that

1. material well-being is a key factor that influences the feeling of happiness.
2. homeless Californians would feel happier if the social services improved further.
3. access to social welfare does not fully explain the national-happiness rankings.
4. the national happiness-rankings should not be taken seriously.

[29] What does the author mean by the phrase “a profound moral” in the last paragraph?

1. A meaningful conclusion.
2. A lofty expectation.
3. An ethical judgment.
4. A strict rule.

[30] What is the author’s position on Biswas-Diener’s caution as to the national happiness-rankings in the last paragraph?

1. The author completely agrees with Biswas-Diener, and thinks the rankings should

not be trusted.

2. The author is doubtful of Biswas-Diener's caution, and thinks the rankings should be taken seriously.
3. The author generally agrees with Biswas-Diener, but he still thinks that the rankings have some interesting implications.
4. The author is not sure about Biswas-Diener's caution, and thinks that the rankings should be treated as they are.

II. 次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[31]から[50]の空所を埋めるのに、文脈的に最も適切な語を1から3の中から選び、その番号を解答欄(31)から(50)にマークしなさい。次に、内容に関する[51]から[60]の設問には、1から4の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄(51)から(60)にマークしなさい。

Rural areas of the Southeast Asian mainland, and the agricultural sector in general, form the majority of Southeast Asia's population. Rural agricultural areas, including forested land, constitute more than half of Southeast Asia's land area. The number of persons [31](1. taken 2. engaged 3. residing) in agriculture, part or full time, varies from country to country. It averages, however, between 70% and 80%. In terms of these factors, that is, land and population, the rural areas are important. Even more important are the local people's ways of [32](1. responding 2. opposing 3. appealing) to modern development, especially in terms of their economic and social benefits and costs.

Looked at [33](1. with 2. from 3. as) an economic point of view, the agricultural sector becomes extremely important. Developing nations throughout Asia depend on agricultural production both for domestic consumption and for their export economies. Further, close to 45% of Southeast Asia's economy in terms of GDP (Gross Domestic Product) depends on agriculture. These developing countries' livelihood itself comes from their agricultural products. Further, rural people in small communities contribute in [34](1. erratic 2. probable 3. direct) ways to the whole society as well as the environmental conservation of Southeast Asia. But they also bear new costs related to the stresses of economic development.

In order to examine how rural people develop their own ways of [35](1. governing 2. handling 3. producing) modern economic and social demands, we must first keep in mind that the states of Asia show a great variety in their physical and geographical features as well as in the populations that have traditionally lived in these diverse areas. Of these, the most important distinction is that between "lowland" and "highland" areas. "Lowland" refers to the lower-altitude areas where most urban and rural areas lie, and also to their populations, which are the majority. "Highland" refers to the hill and mountain areas that have far fewer, usually minority, people, but that are [36](1. rich 2. located 3. consistent) in forests and other resources. Based on this distinction, the modern Asian nation-state has come to categorize farming people as

belonging in two groups: first, lowland people, who may be defined as the majority group or the major nationality, and second, highland people, who are normally defined as minorities or "hill tribes." Between these two major groups there are, of course, many cultural, institutional, and practical differences. Yet the problems they face within the modernizing nations of Southeast Asia have many similarities.

These problems include, first, education and the job market. There is a mis-match between the education in rural areas and the [37](1. prices 2. skills 3. demands) of the modern labor market. Modern forms of employment require updated skills and education, and often cannot absorb workers with only a basic education. Second, in many cases such people have lost their traditional livelihood. The land or the forest on which the rural majority [38](1. rests 2. places 3. depends) can be bought up by corporations, industries, or real-estate developers, or it can be lost through the failure to understand the complicated legal requirements of private ownership. When land or forest is cleared for development, their livelihood disappears. As their education does not equip them to find immediate employment elsewhere, their survival is in [39](1. jeopardy 2. need 3. consequence).

Third, modern agriculture uses chemicals to kill weeds and insect pests as well as to fertilize the soil in order to increase productivity. In principle, it is desirable to increase productivity and the [40](1. income 2. expense 3. consumption) that goes with it. For this reason farmers often agree to use expensive, imported chemical fertilizers and pesticides. As farmers are frequently exposed to these chemicals, they are also the most numerous [41](1. causes 2. vehicles 3. victims) of the illnesses associated with them. Further, the average farmer cannot afford the constant expenses that are needed to maintain modern agricultural products. When prices on the international market are high, they may be able to recover their expenses, but when prices drop, their debts increase.

Finally, people who have lost their land to developers and have no economic resources to fall back on are normally forced to rely on occasional employment in seasonal or day labor. More often, they must migrate to find work. When they go out to find work, they encounter new and different problems at their work destinations. The family who remain in the village also bear a larger burden due to the [42](1. absence 2. power 3. effort) of the adult earner. All of these newly arising problems need new solutions and new ways of formulating them.

Traditional societies did have their own forms of political and social decision-making when facing problems in the community. Before their exposure to western-style democracy, rural people could discuss their needs and plans [43](1. in 2. among 3. to) themselves at village meetings, in temple gatherings, or elsewhere. In these traditional ways of discussing and governing, the position of the village head or other local leaders was an inherited position, and this system had its drawbacks in that it was feudalistic and authoritarian. But the [44](1. advantage 2. reason 3. idea) was that these leaders were people from the same local area and they understood the local culture and values.

Modern governance and representative democracy, however, bring in people from the center or capital city to govern the local area. These outsiders are normally from urban areas and are highly educated. They have an understanding of the central government's politics and the way that government organizations operate in decision-making. But this does not mean that they can understand the local or traditional way of life. They often do not possess either local knowledge, or knowledge of the reasons behind local ways of living. [45](1. Discussions 2. Merging 3. Conflicts) of opinion can easily occur between them and the local people.

In fact, within traditional ways of life, there was traditional or indigenous knowledge, that is, knowledge about the natural environment, about sustainable production and consumption, and about remedies for illnesses. With modernization, "modern" knowledge that comes from education and textbooks was given priority. [46](1. Such 2. They 3. So) were the uses of machinery and chemicals in work and production. Until recently these had been seen as the sole ways of finding solutions to agricultural poverty. Now, however, the world has begun talking about "sustainable development" [47](1. as though 2. merely 3. in order) to overcome our previous tendency to over-consumption and pollution. And for us to achieve sustainability in the 21st century, we must once again put into practice traditional kinds of knowledge.

Nowadays, in many areas of rural Asia, local communities are using their traditional knowledge and finding their own ways to address problems and pursue development, including marketing local products made by community businesses. Local movements and associations have also succeeded in greatly reducing the [48](1. base 2. use 3. price) of harmful chemicals in agriculture. Local government agricultural offices, some NGOs, and academic experts have worked together to seek

ways of [49](1. replacing 2. producing 3. promoting) chemical agriculture without loss of income. Further, the villages and rural districts now have their own elected officials who were born in the same area, and who understand local ways of thinking and local ways to make and market local products.

Modern development has brought about many benefits, but it has also raised many serious issues for rural people in Southeast Asia. These people have also, however, been the ones to try out their own ways of resolving these problems. The initiatives above are examples of successful local [50](1. discussions 2. efforts 3. products) to choose and manage development on their own terms, and can serve as models to others facing similar issues.

[51] According to the article, why are rural areas of Asia important?

1. They comprise more than half of the population and land area of Asia.
2. They have an ever greater voice in electing the leaders of their nations.
3. They have many geographical and natural features to attract developers.
4. The great majority of the people living there resist modern economic development.

[52] According to the article, what is the relation of Asian rural areas to their countries' economies?

1. They produce the crops that feed their entire country.
2. They are expected by their governments to increase production.
3. They are the main producers of various goods for export.
4. They constitute nearly half of the economic activity of Southeast Asia.

[53] The author points out that the populations of rural Asia can be categorized according to their living areas as

1. a major part of the emerging nation-states of Asia.
2. people who traditionally depend on nature in its diverse forms.
3. the majority in the lowlands and the minority in the highlands.
4. farmers who are separated by geographical and national boundaries.

[54] The article states that rural education and the modern job market are

1. reciprocal, because rural educational qualifications determine hiring.
2. at odds, because rural education does not keep up with the employers' needs.

3. compatible, because the labor market requires only basic education.
4. complementary, because they reinforce each other.

[55] What does the article mention as a possible reason that rural people lose their land?

1. They may imperfectly understand the requirements for registering private ownership.
2. They invite real-estate companies to come to their district to develop the land.
3. They sell forested land in order to make money from the timber on it.
4. They allow industries to use their land for business and manufacturing.

[56] The article states that deforestation impacts on rural people by

1. taking away one of the means of their livelihood.
2. offering income through the sale of forested land.
3. making cleared land available for further uses.
4. accelerating the process of rural development.

[57] Among the costs of producing food for export, the article does not mention

1. fertilizers, pesticides and other imported chemicals for agriculture.
2. health-care payments for illnesses incurred from agricultural chemicals.
3. monetary losses when prices fall on the international market.
4. loss of land when it is used for other development projects.

[58] The article points out several consequences of labor migration for the rural household, including

1. the increase in income when one family member leaves to migrate.
2. the easing of the economic burden on the family members who remain behind.
3. the gaining of new skills and new perspectives at the new workplace.
4. the exposure to different problems at work from those at home.

[59] According to the author, traditional decision-making in rural villages was not

1. designed to address problems within the community.
2. conducive to discussing the needs of villagers.
3. governed by a village head in an inherited position.
4. undertaken by persons or organizations from the outside.

[60] According to the 9th paragraph, recent ideas on sustainable development are meant to incorporate

1. the clean-up of environmental pollution and hazardous waste.
2. the modern economic practice of consumption.
3. a respect for traditional or indigenous knowledge.
4. a way to find solutions to agricultural poverty.