

## ハイレベル読解問題演習 11

(一橋大 2010)

次の英文を読み、下の問いに答えなさい。

Central to traditional Christian thought was the claim that one's status carried no moral meaning. Jesus had been the highest man, but he had been a carpenter. Pilate\* had been an important imperial official, but a sinner. It therefore made no sense to believe that one's place in the social hierarchy reflected actual qualities. One could be intelligent, kind, capable, quick and creative and be sweeping floors. And one might be corrupt, mean, sadistic and foolish and be governing the nation.

The claim of a disconnectedness between rank and value was hard to challenge when, for centuries, positions were distributed according to blood-lines and family connections rather than talent and when, as a result, Western societies were filled with ( A ) who couldn't govern, ( B ) who didn't understand the principles of battle, ( C ) who were brighter than their masters, and ( D ) who knew more than their mistresses.

The situation remained unchanged until the middle of the eighteenth century, when the first voices began to question the hereditary\* principle. Was it really wise to hand down business to a son regardless of his intelligence? Were the children of royalty always best fitted to run countries? To highlight the absurdity of the principle, comparisons were made with an area of life where a meritocratic\* system had long been accepted by even firm supporters of the hereditary principle: (1)the literary world. When it came to choosing a book what mattered was whether it was good rather than whether the author's parents had been literary or wealthy. A talented father did not guarantee success, or a dishonorable one failure. Why, then, not import this method of judgment into appointments in political and economic life?

"I smile to myself when I consider the ridiculous insignificance into which literature and all the sciences would sink, were they made hereditary," commented a well-known thinker in 1791, "and I carry the same idea into governments. A hereditary governor is as absurd as a hereditary author. I don't know whether Homer or Euclid had sons; but I will suggest that if they had, and had left their works unfinished, those sons could not have completed them."

Though progress towards a thoroughly meritocratic system may have been slow, at times random and as yet incomplete, from the middle of the nineteenth century, especially in the United States and Britain, it began to influence public perceptions of the relative virtues of the poor and the wealthy. If jobs and rewards were being handed out after an objective interview and examination, then it was no longer possible to argue that social position was wholly separated from inner qualities, as many Christian thinkers had proposed.

An increasing faith in a reliable connection between merit and social position in turn provided money with a new moral quality. When wealth had been handed down the generations according to blood-lines and connections, (2)it was natural to dismiss the idea that money was any indicator of virtue besides that of having been born to the right parents. But in a meritocratic world, where prestigious and well-paid jobs could be won only on the basis of one's own intelligence and ability, it now seemed that wealth might be a sound sign of character. The rich were not only ( a ); they might also be simply ( b ).

Thanks to the meritocratic ideal, people were given the opportunity to fulfill themselves. Talented and intelligent individuals, who for centuries had been held down within a strict hierarchy, were now free to express their talents on a more or less level playing field. No longer were background, gender, race or age impassable obstacles to advancement. An element of justice had finally entered into the distribution of rewards.

But there was, inevitably, a darker side to the story for those of low status. If the successful merited their success, it necessarily followed that the failures had to merit their failure. In a meritocratic age, justice appeared to enter into the distribution of poverty as well as wealth. Low status came to seem not merely ( c ), but also ( d ).

To succeed financially without inheritance or advantages in an economic meritocracy lent individuals a sense of personal achievement that the nobleman of old, who had been given his money and his castle by his father, had never been able to experience. But, at the same time, (3)financial failure became associated with a sense of shame that the peasant of old, denied all chances in life, had also thankfully been spared.

The question why, if one was in any way good, clever or able, one was still poor became more acute and painful for the unsuccessful to have to answer (to themselves and others) in a new meritocratic age.

\* From *Status Anxiety* by Alain de Botton, Vintage Books

注 Pilate キリストを処刑したローマの総督  
hereditary 世襲の  
meritocratic 能力主義の

1. 筆者が下線部(1)に言及している意図は何か。日本語で簡潔に説明しなさい。

2. 下線部(2)を和訳しなさい。

3. 下線部(3)を和訳しなさい。

4. 空欄(A)～(D)に入れるのに最も適切な語の組み合わせを下の選択肢イ～二から選びなさい。

	(A)	(B)	(C)	(D)
イ	commanders	— authors	— slavers	— queens
ロ	peasants	— generals	— farmers	— hunters
ハ	nobles	— kings	— emperors	— commanders
ニ	kings	— commanders	— peasants	— maids

5. 空欄(a)～(d)に入れるのに最も適切な語の組み合わせを下の選択肢イ～二から選びなさい。

	(a)	(b)	(c)	(d)
イ	better	— regrettable	— deserved	— wealthier
ロ	wealthier	— better	— regrettable	— deserved
ハ	better	— wealthier	— deserved	— regrettable
ニ	regrettable	— deserved	— better	— wealthier

6. 筆者が「キリスト教の伝統的な考え方」として提示するのはどのような考え方か。35字以内の日本語（句読点を含む）で説明しなさい。

				35					

7. 筆者は、近代の能力主義は、どのような者にどのような恩恵をもたらし、どのような者にどのような苦しみをもたらす制度だと述べているか。120字以内の日本語（句読点を含む）で説明しなさい。

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## ハイレベル読解問題演習 12

(大阪医科薬科大 2017)

以下の英文を読み、下線部を和訳せよ

Climate change has been labelled the greatest challenge of our time. But it could also be our greatest opportunity because it gives us the chance to change the way we think, the way we act and the way we work together. But to seize that opportunity we need to overcome barriers within our own minds. (1)These psychological obstacles have the power to block our ability to think about our future, leading us to be "stuck" in the here and now.

In a paper forthcoming in the *Journal of Environmental Psychology* my colleagues Rachel McDonald, Hui Yih Chai and I explore the construct\* of psychological distance as a means of understanding our reactions to climate change. Psychological distance is a well-established construct referring to the extent to which an object is removed from the self. It might seem strange to think of climate change as an "object" — but in this context it refers to all of the thoughts, feelings and reactions we might have when we think about the problem of climate change.

Psychological distance has four distinct dimensions. Objects can be psychologically distant in terms of certainty (hypothetical distance), time (temporal distance), space (spatial distance) and people (social distance). Thus psychological distance leads us to think about if something is going to happen, when it might happen, where it might happen, and to whom it might happen.

*Is climate change happening?* A large body of literature now documents the efforts of various industries and lobby groups in raising doubt about the basic science of global warming. (2)The fact that 97% of currently active climate scientists claim that the globe is warming, largely due to human activity, appears hardly to discourage these obstinate deniers. This seed of doubt can be enough, for some of us, to dismiss climate change as nothing to worry about.

*When is climate change going to happen?* Many climate scientists argue the effects of serious climate change are already being seen and felt. But it can be hard for us to distinguish between short-term fluctuations in the weather and long-term changes in the climate. The imperfection of memory and the difficulty in picking up signals from noise can make climate change appear a long way off.

*Where is climate change going to happen?* Even if we think climate change is real and will happen at some point, we can still attempt to psychologically distance ourselves by imagining it will only happen in other (far-off) places — such as the low-lying Pacific islands, or the Arctic Circle. Such reasoning makes us blind to the interconnectedness of a global phenomenon like climate change. (3)Out of sight might be out of mind, but it does not diminish the reality of the widespread impacts of climate change.

*Will climate change happen to me?* If one accepts the reality, imminence and relative locality of climate change impacts, one might still distance oneself personally from those impacts. That is, treat them as *socially distant*. "It won't happen to me" — perhaps I'll be able to move, or build a wall, or buy a better air conditioner. This kind of thinking can again distance us from the required sense of urgency and the need to act now to reduce CO2 emissions.

*Closing the gap — overcoming psychological distance.* Our analysis suggests a fine line between "bringing climate change home" and invoking demotivating emotional reactions from making climate change *too* psychologically close. Fear can lead to avoidance: too much doom and gloom can lead to disengagement. One solution appears to be getting us to think of our future selves, our legacy. Recent work by Elke Weber and colleagues at Columbia University shows how inviting people to think about future generations leads to stronger belief in climate change, and greater environment-friendly intentions. (4)To seize the opportunities climate change offers we must first dispel any uncertainty about its reality and then focus on the things we can do *now*, not for our immediate gain, but for the benefit of our future selves.

( 出典: UNSW Magazine. Summer 2015/16. 一部変更あり )

\*construct: an idea formed by combining several pieces of information and knowledge

## ハイレベル読解問題演習 13

(慶應大・看護 2014)

以下はストリートミュージシャンの男性が偶然拾った猫の Bob との生活について述べた文章である。この文章を読み、下記の各問に答えなさい。

Going out that day really brought home to me the difference Bob had made to my life. With him on my shoulder or walking on the lead in front of me, I turned heads everywhere. On my own I was invisible again. By now we were all known enough to the locals for a few people to express concern.

"Where's the cat today?" one local stall-owner said as he passed me by that evening.

"He's having a day off," I said.

"Oh, good, I was worried something had happened to the little fella," he smiled, giving me the thumbs up.

A couple of other people stopped and asked the same question. As soon as I'd told them Bob was fine they moved on. No one was quite as interested in stopping for a talk as they did when Bob was around. I may not have liked it, but I accepted it. That's the way it was.

On the pavement at James Street, the sound of coins landing in the hat had become music to my ears; I couldn't deny that. But without Bob I couldn't help noticing that (1)the music slowed down significantly. As I played I was conscious that I wasn't making anywhere near as much money. It took me a few more hours to earn about half the cash I had made on a good day with Bob. It was back to the old days before Bob, but that was OK.

It was as I walked back that evening that something began to (2)sink in. It wasn't all about making money. I wasn't going to starve. And my life was much richer for having Bob in it.

It was such a pleasure to have such great company, such a great companion. But somehow it felt like I'd been given a chance to get back on track.

It's not easy when you are working on the streets. People don't want to give you a chance. Before I had Bob, if I would try to approach people in the pubs with my guitar strap on, people would go "no, sorry" before I'd even had a chance to say hello.

I could have been asking someone for the time, but they'd say to me, "no change, sorry" before I opened my mouth. That happened all the time. They wouldn't even give me the opportunity.

People don't want to listen. (3)All they see is someone they think is trying to get a free ride. They don't understand I'm working, I'm not begging. I was actually trying to make a living. Just because I wasn't wearing a suit and a tie and carrying a briefcase or a computer, it didn't mean that I was freeloading.

Having Bob there gave me a chance to interact with people. They would ask about Bob and I would get a chance to explain my situation at the same time. They would ask where he came from and I'd then be able to explain how we got together and how we were making money to pay our rent, food, electricity and gas bills. People would give me more of a fair hearing.

Psychologically, people also began to see me in a different light. Cats are notoriously picky about who they like. And if a cat doesn't like its owner it will go and find another one. Cats do that all the time. They

go and live with somebody else. (4)Seeing me with my cat softened me in their eyes. It humanized me. Especially after I'd been so dehumanized. In some way it was giving me back my identity.

【出典】 Bowen, J. (2012). *A street cat named Bob*. Hodder & Stoughton: London.

設問

1. 下線部(1)の内容を、わかりやすく 30 字以内の日本語で説明しなさい。

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2. 下線部(2)の説明として最も適切な文を以下から選びなさい。

- A. 傾倒する
- B. 失望する
- C. 肝に銘じる
- D. 腑に落ちる

3. 下線部(3)を和訳しなさい。

4. 下線部(4)の意味に最も近い英文を以下から選びなさい。

- A. Even in the eyes of cats, I came across as a gentle person.
- B. Other cats started seeing me as a cat lover just because I had one.
- C. People saw me as a nicer person when I was with Bob.
- D. They realized that my cat did not go and find another owner.

5. この文章の最後に加えるのに最も適切な文を以下から選びなさい。

- A. After all, Bob liked me enough to stay with me for many years.
- B. I gradually got used to people seeing me as a cat owner.
- C. I had been a non-person; I was becoming a person again.
- D. I started gaining more recognition as a musician.

## ハイレベル読解問題演習 14

(慶應大・看護 2013)

次の“Teachers everywhere”と題する文章を読み、以下の各問に答えなさい。

I can clearly remember something that happened when I was in third grade. I was walking with my mother on a street in New York City. I had just been put into (1)a special class at school because I had done well on an IQ test, and my new teacher had told us that being in her class meant that we were brighter than most of the people in the country. As we moved through the hurrying crowds, I remembered this and was filled with an outrageous pride. I told my mother that my teacher had said that I was smarter than most of the people around us. She stopped walking immediately and knelt down so that we were at eye level with each other. As the crowd flowed past us on either side, she told me that every one of the people around us had a secret wisdom; each of them knew something more about how to live, about being happy, about loving than I did.

I looked up at the people passing by. They were all adults. "Is this because they are all grown-ups, Mama?" I asked her, taken aback. "No darling. It will always be that way," she told me. (2)"It is how things are." I looked again at the crowd moving around us. Suddenly I wanted to know them all, to learn from them, to be friends.

(3)This lesson became lost among the many others of my childhood, but shortly after I became a physician I had a dream that was so powerful that I remembered it even though I did not understand it. In this dream, I am standing in the threshold of a door. I seem to have been standing there a long time. People are passing through the door. I cannot see where they are going or where they have come from, but somehow this does not seem to matter. I meet them one at a time in the doorway. (4)As they pass through they stop and look into my face for a moment and hand me something, each one something different. They say, "Here, here is something for you to keep." And then they go on. I feel enormously grateful. ( a )

Perhaps we are all standing in such a doorway. Some people pass through it on their way to the rest of their lives, lives that we may never know or see. Others pass through it to their deaths and the Unknown.

【出典】Remen, R.N. (2000). *My grandfather's blessings*. Riverhead Books: NY.

設問

(1) 下線部(1)の“a special class”とは何を指すか？最も適切な語を以下から選びなさい。

- A. a class for cheerful children
- B. a class for handicapped children
- C. a class for talented children
- D. a class for thin children



(2) 下線部(2)の説明として最も適切な文を以下から選びなさい。

- A. 大人はいつもそうなのだ
- B. 人生とはそういうものだ
- C. それは仕方のないことだ
- D. 物事はありのままがよい

(3) 下線部(3)の意味に最も近い英文を以下から選びなさい。

- A. As time passed, I stopped attending the special class as I eventually grew out of it.
- B. I forgot what I learned that day along with many other things I learned in my childhood.
- C. Just like many other of my childhood friends, I no longer remember the lesson.
- D. My childhood gradually disappeared as I became involved in the special class.

(4) 下線部(4)を和訳しなさい。

(5) 本文中の空所( a )に入れるのに最も適切な文となるように、文中からそれぞれ 1 語を選んで空欄(1) ~ (4)を埋めなさい。その際、綴りを変えてはいけない。またすべての字を小文字およびブロック体で書くこと。なお、(1) ~ (4)にはすべて違う単語が入る。

Everyone leaves ( 1 ) behind. When I awoke from that ( 2 ), I had ( 3 ) sense of ( 4 ) value of every life.

(6) この文章の最後に加えるのに最も適切な文を以下から選びなさい。

- A. Everyone has something to teach us.
- B. So I learned new values in the life of each person.
- C. Teachers at school are special so we should value them.
- D. We need to realize how important values are.

## ハイレベル読解問題演習 15

(大阪医科薬科大 2017)

以下の英文を読み、下の問いに答えよ。

The "secret of a good memory" is the secret of forming diverse and multiple associations with every fact we care to retain. But this forming of associations with a fact is nothing but *thinking about* the fact as much as possible. Briefly, then, (1)of two men with the same outward experiences and the same mental capacities, the one who thinks over his experiences most, and weaves them into systematic relations with each other, will be the one with the best memory. We see examples of this on every hand. Most men have a good memory for facts connected with their own pursuits. The college athlete who remains a dunce\* at his books will astonish you by his knowledge of men's "records" in various feats and games, and will be a walking dictionary of sporting statistics. The reason is that he is constantly going over these things in his mind, and comparing and making series of them. They form for him not so many odd facts, but a concept-system — so they stick. Thus the merchant remembers prices, the politician other politicians' speeches and votes, in such an amount as amazes outsiders, but this is easily explained by the amount of thinking they devote to these subjects. The great memory for facts which a Darwin and a Spencer reveal in their books is not incompatible with their having a brain with only a middling degree of native retentiveness. Let a man early in life set himself the task of confirming such a theory as that of evolution, and facts will soon cluster and cling to him like grapes to their stem. (2)Their relations to the theory will hold them tight, and the more of these the mind is able to discern, the more substantial the knowledge will become. Meanwhile the theorist may have little, or if any, loose memory. Unutilizable facts may be unnoted by him and forgotten as soon as heard.

In a system, every fact is connected with every other by some thought-relation. The consequence is that every fact is retained by the combined suggestive power of all the other facts in the system, and forgetfulness is almost impossible.

The reason why *cramming* is such a bad mode of study is now made clear. By cramming I mean that way of preparing for examinations by intensively learning "points" by heart during the preceding few hours or days, little or no work having been performed in the previous course of the term. Things learned thus in a few hours, on one occasion, for one purpose, cannot possibly have formed many associations with other things in the mind. Their brain-processes are led into by few paths, and are relatively little liable to be awakened again. Speedy forgetfulness is the almost inevitable fate of all that has been learned in this simple way. On the contrary, if the same materials are associated with other external incidents and considered in various relations, they grow into such a system, and lie open to so many paths of approach, that they remain permanent possessions. This is why habits of continuous application should be enforced in educational processes. Of course there is no evil in cramming in itself: if it led to the desired end of secure learning, it would be infinitely the best method of study. But (3)it does not; and students themselves should understand the reason why.

( 出典 : William James. *The Principles of Psychology*. Henry Holt and Company, 1890. 一部変更あり )

\*a dunce: a person who is slow at learning; a stupid person

(1) 下線部(1)を和訳せよ。

(2) 下線部(2)を“*Their*”と“*these*”の内容を明らかにして和訳せよ。

(3) 筆者が下線部(3)のように述べる理由を、本文の内容に即して 50 字以内の日本語 (句読点を含む) で答えよ。

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## ハイレベル読解問題演習 16

(京都大 2013)

次の文章の下線をほどこした部分(1)～(4)を和訳しなさい。

A quarter of a century ago, moral psychology was part of developmental psychology. Researchers focused on questions how children develop notions of fairness. The basic question behind this research was where morality came from. There are two obvious answers: nature or nurture. If you pick nature, then you are a nativist. You believe that moral knowledge is pre-loaded in our minds, or perhaps even inscribed by God. If you choose nurture, then you are an empiricist. You believe that children are morally neutral at birth, as John Locke would put it, and learn it particularly from adults.

However, there is a third possible answer: rationalism. (1)It assumes that morality varies around the world and across the centuries, and thus cannot be inborn. It also doubts the idea that whatever morals we have as grown-ups must have been learned during our childhood experience of adults telling us what is right and wrong. Instead, the rationalist approach asserts that children figure out morality for themselves. This third answer is now a major focus of moral psychology.

This new approach owes much to Jean Piaget, the greatest developmental psychologist of all time. He came up with this insight based on his early career in zoology. (2)He was fascinated by the stages that insects went through as they transformed themselves. Later, when his attention turned to children, he brought with him this interest in stages of development.

Piaget focused on the kinds of errors children make. For example, he put water into two identical drinking glasses and asked children to tell him if the glasses held the same amount of water. They answered yes. Then he poured the contents of one of the glasses into a tall skinny glass and asked them to compare the new glass to the one that had not been touched. Children younger than six or seven often said the tall glass now held more water, because the level was higher. They did not understand the total volume of water was preserved when it moved from glass to glass. (3)He also found it pointless for adults to explain that the volume of water was exactly the same until the youngsters reached an age and cognitive stage when their minds were ready to grasp it. Once the little ones were ready, they figured it out for themselves just by playing with glasses of water.

Piaget argued children's understanding of morality was like their understanding of those water glasses. We cannot say that it is inborn, and we cannot say that children learn it directly from adults. It is, rather, self-constructed. (4)Taking turns in a game is like pouring water back and forth between glasses. No matter how often you do it with three-year-olds, they are just not ready to digest the concept of fairness, any more than they can understand the idea of volume conservation. After surpassing the age of five or six, the children will play games, have arguments, and work things out together, thereby develop notions of fairness without the help of adults.



## ハイレベル読解問題演習 17

(東京大 1983)

次の文を読み、以下の設問に答えよ。

Mary was in the house of a married friend, sitting on the veranda, with a lighted room behind her. She was alone and heard people talking in low voices, and she ( A ) her name. She rose to go inside and declare herself: it was typical of her that her first thought was, how unpleasant it would be for her friends to know she had overheard. Then she sank down again, and waited for a suitable moment to pretend she had just come in from the garden. This was the conversation she listened to.

"She's not fifteen any longer: it is ridiculous! Someone should tell her about her clothes."

"How old is she?"

"Must be well over thirty. She was working long before I began working, and that was a good twelve years ago."

"Why doesn't she marry? She must have had plenty of chances."

There was a dry chuckle. "I don't think so. My husband was keen ( B ) her himself once, but he thinks she will never marry. She just isn't like that, isn't like that at all. (C)Something missing somewhere."

"(D)Oh, I don't know. She'd make someone a good wife. She's a good sort, Mary."

"She should marry someone years older than herself. You'll see, she will marry someone old enough to be her father one of these days."

There was another chuckle, good-hearted enough, but it sounded cruelly malicious to Mary. She was so naive, so unconscious of herself in ( E ) to other people, that it had never entered her head that people could discuss her behind her back. And the things they had said! She sat there writhing, twisting her hands. Then she composed herself and went back into the room to join her treacherous friends, who greeted her as cordially as if they had not just that moment driven knives into her heart and thrown her quite ( F ) balance; (G)she could not recognize herself in the picture they had made of her.

(a) 空所(A)を補うのに最も適当な一語を次から選び、それを適当な語形に変化させよ。

(ア) call                      (イ) catch                      (ウ) mention                      (エ) say

(b) 空所(B)を補うのに最も適当な前置詞を記せ。

(c) 下線部(C)を、話し手の気持ちが良く分かるように日本語に記せ。

(d) 下線部(D)の意味を日本語で表すとすれば次のどれが最も適切か。

(ア) とんでもない。

(イ) 困ったわねえ。

(ウ) さあどうかしら。

(エ) そうとは知らなかったわ。

(オ) 人は分からないものねえ。

(e) 名詞形にして空所(E)を補うのに最も適切な一語を次から選び、その名詞形を記せ。

(ア) connect                      (イ) differ                      (ウ) oppose                      (エ) relate

(f) 空所(F)を補うのに最も適切な前置詞を記せ。

(g) 下線部(G)の内容を表すものとして次のどれが最も適切か。

(ア) She did not know what to do after hearing what they had said.

(イ) She did not in the least believe what they had said.

(ウ) She was astonished to find herself the subject of their gossip.

(エ) She was not able to imagine that they knew so many things about her.

(オ) She found that they saw her as she had not seen herself.

(h) Mary の性格として最も適切なものは次のどれか。

(ア) いつも地味な服装、態度で、目立たないようにしている。

(イ) 他人も自分に好意を持っていると信じ込んでいる。

(ウ) 他人の気持ちが分からず、何事も自分だけで決めてしまう。

(エ) 疑い深く、他人の話を立ち聞きする癖がある。

(オ) 結婚せずに独身のままでいる自分に自信を持っている。

## ハイレベル読解問題演習 18

(東京大 2018)

次の英文の要旨を 70～80 字の日本語にまとめよ。句読点も字数に含める。

Rumours spread by two different but overlapping processes: popular confirmation and in-group momentum. The first occurs because each of us tends to rely on what others think and do. Once a certain number of people appear to believe a rumour, others will believe it too, unless they have good reason to think it is false. Most rumours involve topics on which people lack direct or personal knowledge, and so most of us often simply trust the crowd. As more people accept the crowd view, the crowd grows larger, creating a real risk that large groups of people will believe rumours even though they are completely false.

In-group momentum refers to the fact that when like-minded people get together, they often end up believing a more extreme version of what they thought before. Suppose that members of a certain group are inclined to accept a rumour about, say, the evil intentions of a certain nation. In all likelihood, they will become more committed to that rumour after they have spoken to each other. Indeed, they may move from being tentative believers to being absolutely certain, even though their only new evidence is what other members of the group believe. Consider the role of the internet here: when people see many tweets or posts from like-minded people, they are strongly inclined to accept a rumour as true.

What can be done to reduce the risk that these two processes will lead us to accept false rumours? The most obvious answer, and the standard one, involves the system of free expression: people should be exposed to balanced information and to corrections from those who know the truth. Freedom usually works, but in some contexts it is an incomplete remedy. People do not process information in a neutral way, and emotions often get in the way of truth. People take in new information in a very uneven way, and those who have accepted false rumours do not easily give up their beliefs, especially when there are strong emotional commitments involved. It can be extremely hard to change what people think, even by presenting them with facts.



(草稿用)

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## ハイレベル読解問題演習 19

(大阪大 2014)

次の英文(A)と(B)の意味を日本語で表しなさい。

(A) It is true that science requires analysis and that it has fractured into microdisciplines. But because of this, more than ever, it requires synthesis. Science is about connections. Nature no more obeys the territorial divisions of scientific academic disciplines than do continents appear from space to be colored to reflect the national divisions of their human inhabitants.

(B) One way in which we evade responsibility for our actions is to hide behind the advice of others. Indeed, one of the main reasons we ask other people what they think is that we hope they agree with what we want to do, and so provide external validation for our choice. Lacking the courage of our own convictions, we seek strength in those of others.

## ハイレベル読解問題演習 20

(慶應大・医 2014)

次の英文を読んで設問に答えなさい。

Understanding consciousness would be the ultimate self-knowledge. But even though that particular breakthrough in self-awareness is unlikely to happen anytime soon, plenty of others will. Some will come from genetics. Some will come from new discoveries in the fossil record. And some will come from a growing understanding of the brain, even if the problem of consciousness is not cracked. (1)Together, they could change mankind's view of itself—and in ways that could be politically explosive.

Humans will learn soon, for example, which genes make them different from Neanderthals: the core, in other words, of what it is to be *Homo sapiens*. DNA from fossils of other human species, as well as from living great apes, will add to (2)the picture. It will also become clear whether there really are any important mental or physiological differences between populations from different parts of the planet—races, to use the politically loaded term—or whether humans actually are brothers and sisters under the skin.

Researchers will find out, too, how much of an individual's likely success in life is predetermined by his genetic make-up, and how much can be enhanced by education (a field that will, itself, be transformed by the new brain science). They may even, though this may prove too complicated, be able to tweak\* the genetic make-up of people's offspring to improve these children's chances.

Even if tweaking for intelligence proves impossible, genetic tweaks for better health and longer life seem likely. That area of controversy has gone quiet recently, because genetics has proved a lot more complicated than was originally hoped or, indeed, expected. But as the processes by which genes control cells, and thus bodies, come to be understood, (3)the controversy is certain once more to grab the headlines.

Manipulating brains will, though, be possible through methods other than tinkering\* with the initial genetic blueprint. (4)For with a true understanding of how human brains work will come one of what they are really for—and that is not necessarily what traditional philosophers, religious scholars, economists and other non-scientific intellectuals have assumed they were for. Pre-biological thinking has emphasised human uniqueness. Even those who do not believe in divine creation tend to compartmentalize\* people as being somehow separate from nature. That kind of thinking will be questioned as the evolutionary and genetic origins of *Homo sapiens* are clarified, and as even his uniqueness is explained in terms of evolutionary adaptations whose function is, at bottom, just survival and reproduction.

This process will illuminate both the bad and the good about humanity—and the good (which traditional philosophy has always had a hard time to explain) more so than the bad. The biological origins of selfishness are easy to imagine. The biological origins of the co-operativeness and, on occasion, extraordinary self-sacrifice that characterise humans and have led to their ascent are less easy to elucidate\*. Yet they are now being studied. (5)As is how people actually behave in complex, modern economies, rather than how the simplified models of economists dictate that they ought to behave. Even religion is not off limits to students of human evolution. And the next 40 years will certainly see progress in many of these areas, if not all of them. Expect, then, both well-meaning political theories based on the new knowledge,

and manipulative politicians who try to take advantage of it.

[ NOTES ]

- compartmentalize**            divide something into separate sections
- elucidate**                    make something clearer by explaining it more fully
- tinker with something**      make small changes to something in order to repair or improve it
- tweak**                         make slight changes to a machine, system, etc. to improve it

設問

1. 下線部分(1)を、they の内容を明らかにして日本語に訳しなさい。

2. 下線部分(2)the picture は何を指しているのか、25 字以内の日本語で説明しなさい。

				25					

3. 下線部分(3)について、筆者はどのようなことが起きると言っているのか、the controversy の内容を明らかにして、40 字以内の日本語で説明しなさい。

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4. 下線部分(4)を日本語に訳しなさい。

5. 下線部分(5)As is が示す内容を明らかにして日本語に訳しなさい。

6. 次の英文(イ)～(へ)について、本文の内容と一致するものには A を、一致しないものには B を、本文からは読み取れないものには C を記しなさい。
- (イ) It will not be long before we have the means to fully understand consciousness.
- (ロ) It is not yet completely clear whether human brain or body functions are subject to any significant racial differences.
- (ハ) Education is a more important factor than genetic make-up in determining how successful someone is in life.
- (ニ) There is a higher probability that scientists will be able to alter people's genetic make-up to increase life expectancy than to increase intelligence.
- (ホ) As we learn more about human evolution, it will become easier to argue that humans occupy a unique place in nature.
- (ヘ) From the biological standpoint, it is more difficult to explain man's good traits than his bad ones.