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ハイレベル読解問題演習 131

(京都大 2002)

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Until recently, studying music in school was regarded as a luxury. A child's math and language skills or scientific problem solving were considered to deserve the major portion of the curriculum, while music, art, and other related subjects received only passing attention at most. Music teachers faced competing demands from extra lessons, sports practice, and play rehearsals. But with the help of science, this erosion of time devoted to music looks like being halted and even reversed.

According to one scientific study, music raises the learning capacity in so-called "hard" subjects as mathematics and physics in addition to language acquisition, and this should help restore a more balanced curriculum. (1)Researchers, in the paper on music and spatial task performance, reported that listening to as little as ten minutes of Mozart's music produced an elevation in brain power lasting ten to fifteen minutes, a finding that triggered much of the current interest in the positive effect of music on learning.

The observation of the close relationship between music and mathematics stretches back for a couple thousand years. Pythagoras acknowledged the importance of proportion in harmony and melody. Mozart's sudden musical development, too, shows math and music are connected. The musical genius was initially cool towards the profession that would later bring him great fame, leading a happy and not too burdened childhood, learning his lessons, whatever they were, easily and quickly. (2)Then Mozart suddenly exploded with a passion for music, filling every bit of space in the house with scribbled figures after he learned the fundamentals of arithmetic. His passion for music was closely connected to his understanding of mathematics.

Moreover, there are even recent findings that further clarify the linkage. Researchers connected the discovery to a complex theory about the way our minds are organized. (3)In essence, scientists are saying higher mental operations such as music and mathematics use a common, structured, and spatial-temporal language that allows people including children to work across seemingly unrelated academic disciplines that are tied together by this communication link.

The relationship between music and the scientific subjects or language learning is, as a matter of fact, highly controversial. There are

some studies that have thrown doubt upon it. In any case, playing music and singing use a wide range of senses. Being able to integrate these and produce a satisfying synthesis is a powerful experience for children, deserving greater appreciation than has been given thus far. (4)When learning like this happens in a chorus or orchestra, the total effect is even more potent. What other school activity cultivates a strong community spirit, helps us learn languages, increases our mathematical and scientific capacity, and puts us in touch with our musical heritage?

ハイレベル読解問題演習 132

(京都大 2002)

次の文の下線をほどこした部分(1)(2)を和訳しなさい。

When we enter into reasoning, we lift ourselves beyond our biological and psychological limitations. We live the life of thinking. This means that we are able to make claims about the truth of things. We can verify or falsify such claims, we can exchange meanings, and we can praise or blame one another for having been better or worse agents of truth. As we speak with one another and strive for rationality, we become able to master absences of many kinds and articulate presences in extremely complex ways.

One of the requirements for this kind of life is the sameness of a meaning that we communicate among ourselves and come back to repeatedly in our own cerebral life. (1)A single proposition returns as a duplicate over and over again. We tell it to other people or quote it as having been said by someone else, and we can place the statement within a systematic exposition of a scientific field after confirmation. The sameness of a meaning occurs with the varying interpretations people might give the meaning, and with the differences in vagueness and distinctness the proposition might enjoy in various minds. Unless it were one and the same statement, we could not see such differences as being differences at all; we could not have many interpretations if the propositions were themselves different, and we could not speak of a vague possession of a meaning unless a core of sense remained the same between its vague and its distinct states.

Meanings are presented especially in words. Through language it becomes possible for us to express the way things are and to convey this mode of presentation to other people and to ourselves at other places and other times. (2)The words we exchange capture the way things have appeared to us, and if we are authoritative in our disclosures they capture the way things are. At the same time, the words are flavored by the style with which we have disclosed the things in question, so they indicate to the reader or listener some truth about ourselves as well.

Therefore, in reasoning, what we have to do is to examine the meanings reflected in language and its style. By doing so, we may live a deeper life of reasoning and thinking.

ハイレベル読解問題演習 133

(京都大 2001)

次の文の下線をほどこした部分(1)～(3)を和訳しなさい。

There is no point in philosophy unless it helps dispel mental sufferings. Originally the philosopher's role was like that of today's psychiatrist — to provide answers to how we are to live. In fact, modern psychiatry, whether it knows it or not, is carrying out some of the great philosophers' most fundamental beliefs.

Consider Epicurus. Here was a man prepared to confront the question, what does it take to make a man happy? His answer includes: friendship; freedom; a willingness to analyze and reduce anxieties about such things as death, illness, and money. The capacity of money to deliver happiness, he insisted, is present in small salaries but will not rise with the largest. (1)A recently published book by an eminent sociologist describes a number of studies which have indeed shown that once a person's income is above the poverty level, an increasingly larger one contributes next to nothing to happiness. Quite the reverse happens: as wealth accumulates, family solidarity and community bonding disintegrate.

(2)Seneca* can be referred to for advice on coping with hardships, and actually he has much to say of relevance to such contemporary stupidities as violence observed in some soccer fans. He sees anger as a kind of madness, given that what makes us angry tends to be the frustration of dangerously optimistic ideas about the world and other people. In this modern world of affluence, effective medicine, and a political system devoted to shepherding us safely from the cradle to the grave, we do not anticipate evils before they arrive. The wise man always considers what can happen, and because we are injured most by what we do not expect we must expect everything to happen. Socrates also offered this advice: "If you wish to put off all worry, assume that what you fear may happen is certainly going to happen."

Men are seduced by the trappings of wealth, power, status, and possessions, but the secret of a fulfilled and satisfied life is the wisdom to know what will truly make us happy. (3)Montaigne** believed in the superiority of wisdom — knowing what helps us live happily and morally — over mere learning. Education that makes us learned but fails to make us wise is, in his scheme of life, quite simply absurd. Would that he were living at this hour.

*Seneca: セネカ 古代ローマの思想家

**Montaigne: モンテーニュ 十六世紀フランスの思想家

ハイレベル読解問題演習 134

(京都大 2001)

次の文の下線をほどこした部分(1)(2)を和訳しなさい。

There are various ways of accounting for dreams. Some claim that they are mysterious experiences in which the soul travels out of the body. Others assert that they are the reflections of hidden desires or socially unacceptable urges. Still others are inclined to think that they do not conceal any deep significance.

Some dreams are little more than traces of recent experiences. If, for instance, we spend the day driving across the country, it would not be unusual to dream about driving down a highway. While such dreams are reasonably straightforward, many others appear disconnected and nonsensical. The fact that most dreams have a surrealistic quality — a quality that causes them to be highly resistant to interpretation — has influenced many people to dismiss dreams as altogether meaningless.

According to one scientific theory, here roughly sketched, dreams are the result of the forebrain's attempts to understand the random electrical signals that are generated by the hindbrain during sleep. (1)In normal waking consciousness, the forebrain sorts through various kinds of internal and external sensory data to construct a meaningful view of the world. Faced with a flood of disconnected, random inputs generated by more primitive areas of the brain during sleep, the higher mental centers attempt to impose order on the incoming signals, creating whatever narrative structure dreams have. Many dreams that are just clusters of incoherent images represent incoming groups of signals that the forebrain was simply not able to synthesize.

Not all dreams are, however, utterly senseless. Take, for example, those we have all seen at one time or another in which we are falling, flying, or appearing naked in public. Dreams of this kind most likely have their bases in experiences and anxieties shared by all human beings.

Falling is a good example of a shared dream motif. Psychologists speculate that falling dreams are rooted in our early experiences as toddlers taking our first steps. (2)If this hypothesis is correct, then childhood experiences must have left deep imprints in the brain that

are somehow activated in adult life during periods of high anxiety. Some sociobiologists have further speculated that the fear of falling ultimately derives from an inherited instinct or reflex handed down by our prehistoric ancestors, who could fall out of trees during their sleep.

Where all dreams come from is still uncertain, but one can hope for the day when an explanation of their origins is no longer a dream.

ハイレベル読解問題演習 135

(京都大 1990)

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Looking round in a commuter train in London, I realized with a shock that, although I had been living in the United States for over three years, I could none the less make a shrewd guess at the circumstances of most of my fellow travellers — their education, their income, their prejudices, their place in the pecking order, even perhaps where they took their holidays. (1)It was not something I had been able to do in the States — neither, several friends told me later, could Americans — and I had grown accustomed to being among people less easy to read. George Orwell, in his study of *The English People* written after the Second World War, had reached a similar conclusion: 'The great majority of the people can still be "placed" in an instant by their manners, clothes and general appearance.' (2)The reminder that so little had changed was both comforting and alarming. I had been stimulated by living in an unpredictable and — by me at least — still largely unexplored society, but I had missed deeply the sense of belonging, of being among familiar, small-scale landscapes and buildings, of being with people whose outlook had been shaped by the same influences as mine had been, and of being wrapped in history and traditions that stretched in the mind's eye back almost to the beginning of recorded time. I had, I confess, briefly considered staying in the States and seeking a further job there, but it had been a whim rather than a serious exploration of the idea. The United States had been an adventure, but Britain was home.

ハイレベル読解問題演習 136

(京都大 2014)

次の文章の下線をほどこした部分(1)~(3)を和訳せよ。

Scientists often ask me why philosophers devote so much of their effort to teaching and learning the history of their field. Chemists typically get by with only a rudimentary knowledge of the history of chemistry, picked up along the way, and many molecular biologists, it seems, are not even curious about what happened in biology before about 1950. My answer is that the history of philosophy is in large measure the history of very smart people making very tempting mistakes, and if you don't know the history, you are doomed to making the same mistakes all over again. (1)That's why we teach the history of the field to our students, and scientists who cheerfully ignore philosophy do so at their own risk. There is no such thing as philosophy-free science, just science that has been conducted without any consideration of its underlying assumptions. The smartest or luckiest of the scientists sometimes manage to avoid the pitfalls quite adroitly (perhaps they are "natural born philosophers" — or are as smart as they think they are), but they are the rare exceptions. (2)Not that professional philosophers don't make — and even defend — the old mistakes too. If the questions weren't hard, they wouldn't be worth working on.

Sometimes you don't just want to *risk* making mistakes; you actually want to make them — if only to give you something clear and detailed to fix. Making mistakes is the key to making progress. Of course there are times when it is really important not to make any mistakes — ask any surgeon or airline pilot. But it is less widely appreciated that there are also times when making mistakes is the only way to go. Many of the students who arrive at very competitive universities pride themselves on not making mistakes — after all, that's how they've come so much farther than their classmates, or so they have been led to believe. I often find that I have to encourage them to *cultivate the habit* of making mistakes, the best learning opportunities of all. They get "writer's block" and waste hours forlornly wandering back and forth on the starting line. "Blurt it out!" I urge them. Then they have something on the page to work with.

We philosophers are mistake specialists. (3)While other disciplines specialize in getting the right answers to their defining questions, we

philosophers specialize in all the ways there are of getting things so mixed up that nobody is even sure what the right *questions* are, let alone the answers. Asking the wrong questions risks setting any inquiry off on the wrong foot. Whenever that happens, this is a job for philosophers! Philosophy — in every field of inquiry — is what you have to do until you figure out what questions you should have been asking in the first place. Some people hate it when that happens. They would rather take their questions off the rack, all nicely tailored and pressed and cleaned and ready to answer. We philosophers have a taste for working on the questions that need to be straightened out before they can be answered. It's not for everyone. But try it, you might like it.

ハイレベル読解問題演習 137

(京都大 1993)

次の文の下線をほどこした部分(1)(2)を和訳せよ。

It was a dull and cloudy day when we arrived at the railway station outside Upper Harford and, in the diffuse grey light, they seemed older and more frail. I took my grandmother's arm as we waited for the train that would bear me away to London. (1)I may have imagined it, but I believe that I felt her body shaking slightly; it was only a faint tremor, but nevertheless it communicated itself to me, and made me more afraid for her than I had been since my arrival all those years before. Yet there was very little that could be said — very little to say — on this grey morning of my departure.

'Come back soon,' she called out as eventually I boarded the train. 'We'll miss you.'

'I won't be long,' I said. It was as if I were leaving for a morning or for an hour; but in truth the interval would be much greater than that.

I believe my grandfather suspected as much, because he came up to me as I leaned out of the window and put his hand against my cheek. 'Remember,' he said. 'Be true to yourself. And then you will be true to others.'

I watched them standing quietly together as the train pulled out of the station; the steam gathered all around them in clouds but, when it cleared for a moment, they were still gazing after me intently. I waved, and then they were gone.

I had not been in London since I had left with my father and grandfather; it had become unfamiliar, almost threatening, and as the train made its way through the suburbs to Paddington Station, I could feel the tension rising within me. It was as if I were pushing my way, physically, through a crowd which might overwhelm me. (2)I do not recall experiencing anything of this kind before — this sensation of millions of lives surrounding my own — but, when I last lived in the city, perhaps I possessed no real awareness of my own self. Now everything had changed, and it was with a newly awakened self-consciousness that I walked from the platform into the main concourse of the station.

ハイレベル読解問題演習 138

(京都大 2007)

次の文の下線をほどこした部分(1), (2), (3)を和訳せよ。

Society is supposedly founded upon a shared understanding. The only way it can maintain this commonly agreed upon outlook from generation to generation is by passing on from parents to children the most basic thoughts and ideas that hold people together. By so doing, it is able not only to keep itself alive but to thrive over time. This is more than mere intellectual assent or agreement to some vague principle or compromise. It is something deeply held and shared so that it involves not just a description of how the world is, but how it should be. (1)The understanding depends upon its founding values, with the early experiences of infancy being the most critical for the formation of a social sense in a child, which is why parental concern for morality or the actual values adopted is vital. This means that the lessons taught during the first weeks or months are the most important, as every subsequent value must be based upon those already adopted by the maturing mind. Once the foundation of values is set, it is for life, and the values taught become a permanent part of the adult's understanding.

As reason or logic can be employed when morality is taught and established, instructing children in morality must be by the clear demonstration of right from wrong on the part of concerned parents. Not to provide such firm but clear guidance would be to abandon one's parental and social responsibilities. Even after children come to be able to reason independently, instruction must continue with a concern for their moral development and society's well-being. It is not that total cooperation to authority in all contexts is desirable; it is that in certain situations where the good of the community is at stake, the complete acceptance of authority is more than helpful. (2)Take, for example, a principle used by central governments in places such as desert regions where individuals are not allowed to keep for themselves a natural spring even if they own the very land on which it exists. One-hundred per cent cooperation in this sense prevents fights certain to develop over the scarce water resources.

Tradition, customs and manners must all be taught in the same principled way, not just to reinforce the notion of the need for close cooperation, but also because these beliefs are an essential part of communal understanding and so must be adopted by all citizens. By so

doing, children grow up with a greater appreciation for the wisdom behind the communal understanding and learn humility enough to doubt their own ability to judge the reasons behind such beliefs. (3)If parents fail to teach the traditions of the community to their offspring, then the resulting adult might become a less cooperative citizen than some would like, and will become more like a fish out of water — a person with an outlook different and possibly incompatible to the shared worldview on which society, for better or worse, bases itself. Once such people become sufficient in numbers, then the communal bonds might loosen beyond repair and the web of human relations may disintegrate. Perhaps for this reason, some in countries that are industrially advanced and very protective of individual rights are now calling for a balance of individual freedom with concern for the common good.

ハイレベル読解問題演習 139

(京都大 2007)

次の文の下線をほどこした部分(1), (2), (3)を和訳せよ。

In the long career of teaching science at the college level, I have come to learn a lot of things myself. The most significant of the lessons is concerned with the very basic of education. At some point in each teaching unit, I try to remind myself to ask the big questions: "Why should we care about this? Why is this topic important?" (1)This may very well be my way of avoiding that embarrassing student query, "Why do we have to know this?" All the same, it remains a good question, whether posed by the teacher or the student. In this age, no sensible person ought to do without asking what is indispensable to learn. It is a very tough question with no single correct answer. In this difficult situation, a useful approach might be suggested — that is, to look for teaching materials that connect science with technology and society. Such an approach begins with the question, "Why is this important?" And then a simple answer can be given: because it has vital implications for human culture and the planet's future.

Consider the relationship between technology and science, which I fear is often misconceived. (2)While many take the former merely for a product of the latter, the reverse is no less true. Throughout the history of science, new technologies are known to have made possible eye-opening discoveries. Without the aid of sophisticated optical instruments, the earth-centred view of the universe would not have been disproved, nor could the cell have been established as the basis of life. In our century, using advanced technological tools, brain researchers are producing important new knowledge about how learning occurs with significant implications for teaching.

It has become commonplace to observe the importance of technology in shaping the modern world. Computers, mobile phones, and e-mail have all transformed our world. Even physical looks of classrooms themselves are undergoing considerable change, with more and more schools incorporating computers and other equipment into those rooms. In these circumstances, connecting our science teaching to the everyday experiences of our students can make our classes more engaging and relevant.

(3)Important as the interaction of science and technology is, the most essential part of the proposed approach could be its third aspect, the

connection of these two with society. From global temperature change to technology applied at the atomic level, rarely does a day go by without some findings being announced that carry the potential to have a significant impact on mankind. The ethical choices faced today are not just more difficult than in the past, but many of them are brand-new decisions created by the revolutionary ideas and groundbreaking innovations. Our science classes should give students the skills needed to address the difficult issues that come with scientific knowledge. When interconnections among science, technology, and society are made part of science teaching, we empower students with skills that turn them into active, responsible, and thoughtful human beings. We also allow them to discover answers to the question, "Why do we have to know this?"

ハイレベル読解問題演習 140

(東京大 2008)

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There is no arguing that we are currently undergoing a profound change in our approach to communication. The two most obvious symbols of that change are the mobile phone and e-mail. Looking at the impact of the emergence of these communication tools on our social landscape, the change occurring in telephonic communication may seem the greater of the two because it is so obvious, on the street, in the elevator, in the restaurant. But this is only a technological change. (1)A phone without wires, so small that it fits in a pocket, containing such miracles of technology that one can call home from the back seat of a London taxi without thinking twice, is still just a phone.

In contrast, (2)the shift in the nature of mail is by far the more profound, and its implications are nothing less than revolutionary. E-mail is, apparently, merely letter writing by a different means. Looking at it more closely, however, we find that this new medium of communication is bringing about significant changes in the nature of human contact as well as in our ability to process information. The apparent simplicity of its use may lead us to think that we know everything that we need to know about it, but in fact (3)e-mail has overtaken us without our really understanding what it is.