

Are criminals more likely to be dark than blond? Can a person's nationality be guessed from his photograph? Does the fact that a person wears glasses imply that he is intelligent?

The answer ( a ) each of these questions is, obviously, "No."

Yet, (1) from the evidence, many of us believe these and other equally absurd generalizations. Aren't all Latins excitable, all Swedes stolid, all Irish hot-tempered? Think about any group of people — mothers-in-law, teenagers, truck drivers, bankers — and a standardized picture forms in your heads.

These stereotypes, by which we commonly picture professions, nationalities, races, religions, are closely related to the dark world of prejudice — which means prejudgment. We prejudice people, before we ever lay eyes on them.

In a demonstration of this tendency, a group of American college students were shown 30 photographs of pretty but unidentified women, and asked to rate each in terms of "general likability," "intelligence," "beauty." Two months later the same students were shown the same photographs, this time with fictitious Irish, Italian, Jewish and "American" names attached. Right away the ratings changed. Faces that were now seen as representing other national groups went down in looks and still further down in likability, whereas the "American" young women suddenly looked prettier and nicer.

This irrational stereotyping begins early in life. The child, watching a TV drama, learns to recognize the Good Guys and the Bad Guys. Some years ago a psychologist (2) showed how powerful these childhood stereotypes are. He secretly asked the most popular youngsters in an elementary school to make errors in their morning gym exercises. Afterward he asked the class if anyone had noticed any mistakes. Oh, yes, said the children. But it was the unpopular members of the class that they remembered as being out of step.

As grown-ups (3) we are [standardized, having, constantly, thrust, pictures] on us by the stock jokes we hear, the advertisements we read, the movies we see, the books we read.

Stereotypes save us mental effort; they classify into a convenient handful of types the infinite variety of human beings whom we encounter. Thus we avoid the trouble of starting from scratch\* ( b ) each and every human contact in order to find out what our fellow men are really like.

The danger, of course, is that stereotyping may become a substitute ( c ) observation. If (4) we form a preconception of all teenagers as "wild," for example, it doesn't alter our point of view (5) to meet a serious-minded high-school student. This is "the exception that proves the rule," we say.

Moreover, quite aside ( d ) the injustice it does to others, stereotyping impoverishes us, too. A person who lumps\* his fellow men into simple categories, who type-casts all labor union leaders as "racketeers," all businessmen as "reactionaries," all Harvard men as "snobs," is in danger of becoming a stereotype himself. He loses his capacity to be himself, to see the world in his own unique and independent fashion.

Instead, he votes ( e ) the man who fits his standardized picture of what a candidate "should" look like or sound like, buys the goods that someone in his "situation" in life "should" own, lives the life that others define for him. The mark of the stereotype-person is that he never surprises us, that we do indeed have him "typed." And no one fits this straitjacket so perfectly as someone whose opinions about others are fixed and inflexible.

(原文出題校=名古屋大学 SA23)

- 下線部(1)の前に、与えられた頭文字で始まる動詞の -ing 形を補いなさい。  
j \_\_\_\_\_ from the evidence
- 下線部(2)をほぼ同じ意味になるように言い換えなさい。  
showed how powerful these childhood stereotypes are  
=showed the powerfulness \_\_\_\_\_ these childhood stereotypes
- 下線部(3)の[ ]内の語を並べ替えて最も自然な意味の英文をつくりなさい。
- 下線部(4)をほぼ同じ意味になるように言い換えなさい。  
we form a preconception of all teenagers as "wild,"  
=we preconceive \_\_\_\_\_ all teenagers \_\_\_\_\_ "wild,"
- 下線部(5)を接続詞を用いて言い換えなさい。  
to meet a serious-minded high-school student  
= \_\_\_\_\_ a serious-minded high-school student  
[2は1点, 他は各2点-計9点]
- 文中の空所(a)-(e)に補う適切な前置詞を書きなさい。[各1点-計5点]  
(a) (b) (c) (d) (e)
- 本文中の表現を参考にして、次の日本語を英語に訳しなさい。[各4点-計16点]
  - 人の国籍はその人が犯罪を犯す可能性があるかないかとはまったく関係がない。  
(commit crimes と whether を用いて)
  - たいていの人が馬鹿げた一般論を信じていることを示唆する多くの証拠がある。  
(evidence: 不可算名詞)
  - 固定観念は偏見[先入観]と密接に結びついていて、画一化されたイメージを形作る。
  - 例外がある(=を持っている)という事実は、ある法則が正しいことを証明している。

[英作文解答例]

- A person's nationality has nothing to do (at all) with whether he is likely to commit crimes [a crime] or not.  
People's nationalities have no relation (at all) to whether or not they are likely to commit crimes.
- There is much [a lot of] evidence that suggests [implies] that most people believe absurd generalizations.
- Stereotypes have a close relationship to prejudice and form a standardized picture.  
Stereotypes are closely related to prejudice, forming standardized images.
- The fact that a rule has an exception proves it (to be) right.  
The fact that there is an exception to a rule proves the rule (to be right).

- Judging 2. of 4. of, as 5. if we meet (if=even if)

To be poor is believed by many who are, and most who are not, to be an unpleasant thing. If there is a difference of opinion here between the rich and the poor, it is in the depth of feeling on the subject, something on which practical experience will be thought to heighten sensitivity, although this is not wholly certain. There is a strong possibility that in many societies the poor react to their economic situation with less anxiety than do the rich.

Two forms of poverty can be distinguished. There is that which afflicts the few or, in any case, the minority in some societies. And there is the poverty that afflicts all but the few in other societies.

The causes of the first kind of poverty, that of the poor individual or family in the predominantly affluent community, have been much investigated and debated. What characteristics — moral, genetic, familial, environmental, educational, racial, social, hygienic — cause some persons to be excluded from the general well-being? This, the cause of minority poverty, remains a question of considerable importance. Study has yet to produce general agreement. There remains even a residue of thought which holds that those who so suffer were divinely intended for their fate or have been accorded the suffering that, from personal deficiency, they righteously deserve. But this is not the kind of poverty with which I am here concerned.

My concern is with the causes of poverty in those communities, rural in practice, where almost everyone is poor — where, if there is wealth or affluence, it is the exceptional fortune of the few. The causes of the rural poverty, in contrast with minority poverty, have been much less investigated. Instead, to an astonishing degree, the causes are simply assumed. When explanations are sought, numerous and exceptionally confident answers are given. When examined, the answers have one feature in common: they are universally irrelevant. They are subject to contradiction by practical experience or they confuse cause with consequence or, while they serve casual conversational purpose, no one wishes to risk them in serious scientific argument. Or they are selected not for their validity but for their convenience.

The most common explanation of mass poverty that is offered at all levels of professional sophistication is that the community, usually the country, is "naturally poor." This has reference to the physical endowment: the soil is rocky, arid, or insufficient; there are few minerals, hydrocarbons (petrol, coal and natural gas), or other natural resources. When too many people struggle with their meager and recalcitrant environment, the result is inevitable: they divide a small return; all are poor.

Were Japan a poor country, its poverty would be explained along the lines just given. It is a mountainous cluster of offshore islands with little good soil, few minerals, no oil, but many people. Japan's catastrophic natural endowment goes unmentioned only because it is rich. Of another country, were its people poor, the same would be said. (原文出題校 一橋大学 SA2)

(本文を参考にして)以下の設問に答えなさい。

1. (a)～(c)の英文を日本語に訳しなさい。[各4点—12点]
  - (a) To be poor is believed by many who are, and most who are not, to be an unpleasant thing.
  - (b) Two forms of poverty can be distinguished; in some societies there is that which afflicts all but the few.

(c) These answers are selected not for their validity but for their convenience.

2. (1)～(7)のそれぞれについて答えなさい。 [9点－(7)は2点]

(1) have yet to V=

(2) have one feature \_\_\_\_\_ common=

(3) affluent community=

(4) fortune=①                      ②

(5) rural=

(6) confuse cause with consequence=

(7) physical=①                      ②                      ③

(8) The result is inevitable.=

3. (A)と(B)の( )内の語を並べ替えて、最も自然な意味の英文をつくりなさい。

[各4点－8点]

(A) These (to, contradiction, are, by, answers, subject, practical) experience.

(B) Only because it is rich, (go, catastrophic, natural endowment, Japan's, unmentioned, does).

4. 次の日本語を英語に訳しなさい。(16点)

(1) 経済状況に対する感受性は実際の体験によって高まる(高められる)と考えられている。

(2) ある社会における少数派は苦しめる貧困は、そうした人々を一般的な幸福から締め出す原因となってきた。

(3) そうした疑問に対する自信に満ちた答えは、実は例外なく不適切であり、満足な説明からはほど遠い。

(4) 先進国についても、もしその国の天然資源が乏し[少な]かったら、同じことが指摘されていたろう。

[英作文解答例]

(1) It is thought that sensitivity to the economic situation heightens [is heightened] by practical experience.

We think that sensitivity to the economic situation heightens through practical experience.

(2) (The) Poverty which afflicts the minority in some societies has caused them to be excluded from the general well-being.

(The) Poverty which afflicts the minority in some societies has been a cause that has excluded them from the general well-being.

(3) (The) Confident answers to those questions are, in fact [in reality], unexceptionally [universally] irrelevant and far from satisfactory explanations.

(4) If their national resources had been scarce, we would have pointed to the same (thing) of [about] developed [advanced] countries.

Of developed countries, if their national resources had been scarce, the same thing would have been pointed to

Forgetfulness, as Plutarch says, "transforms every occurrence into a non-occurrence." His view is based on the common assumption that memory is an organ of perception into the past, much as the eyes and other senses are organs of perception into the present. As such, it counts as a source of knowledge, connecting us with previous events by the traces they have left in our minds. For proponents of this view, the causal links between originating experiences and present memories form a bridge to past time. The promise of this view seems great, because there are no other comparable roads into the past; all the documents and remains used as evidence by historians are things that exist in the present, and their meaning is often vague.

Unfortunately, to regard memory as a source of knowledge is risky. Memories occur in the present, just like the historians' documents, and genuine memories are often indistinguishable from mistaken ones or from mere imaginings. There is no contradiction in regarding a given mental experience as a memory, without having a reliable connection between it and a past event. It is impossible to confirm a memory fully, because it is impossible to set the memory side by side with the event that may have caused it, thus testing its accuracy.

Even genuine memories can be unreliable; no good court of law accepts the uncorroborated recollections of a witness as conclusive. Support from the memory of someone else might help, but only to a limited degree; for memory is subjective, and as the police know to their frustration, two witnesses to the same event can give very different accounts of it. Memories can change, adding and losing details, distorting out of shape under the pressure of time.

Although memory is an unreliable source of knowledge about the past, its role both in intelligence and self-identity is unquestionable. Intelligence crucially involves memory; inability to make use of acquired information and past experience is a severe limitation on performance of mental and practical tasks alike. Similarly, memory is crucial to self-identity; when a person suffers memory loss, one of the most distressing results is loss of the sense of self. On some views, what makes a person the same person through life is the accumulating set of memories he carries with him. When these are lost, he ceases to be that person and becomes someone else, new and as yet unformed.

And yet it seems that too much memory is equally bad. In his story "Funes the Memorious" Jorge Luis Borges describes the agony of an individual who can forget nothing, and who is tortured by the burden of complete recall. In a prescient remark made just before the Holocaust, Sholem Asch wrote, "Not the power to remember, but its very opposite, the power to forget, is necessary to our existence," a truth later acknowledged by many survivors as an important part of the healing required before the proper work of remembering could begin.

Aeschylus called memory "the mother of the Muses," giving it thereby the role of foundation of all the arts. The Greeks sometimes called the Muses "Mneiai," which means "the Remembrances." In this sense memory is not individual recollection but collective tradition, and Aeschylus's point is that without tradition in this sense there would be no literature or music, no history or science, for all these pursuits are cumulative, depending for their progress on lessons learned and mistakes corrected beforehand. That is one reason why history, as the attempt to achieve an agreed collective memory — a tradition — is so important; without an understanding of the past, we are always in danger of reinventing the wheel, sometimes in any shape but round.

Tradition differs from individual memory in one very important respect: the latter can be true or false, but the former is neither — it just is what it is. (原文出題校 千葉大学 SA42)

本文中の表現を参考にして、次の(1)～(7)の日本語を英語に訳しなさい。

[各5点-35点]

- (1) 記憶は過去を認知[知覚]する器官であるが、一方、五感は現在を認知[知覚]する器官であるという彼の想定は、基本的に正しい。[第一段落]
- (2) 歴史家は、様々な文書や遺物を自分の理論[学説]を支えるための証拠として利用するが、そうしたものは、曖昧すぎて役に立たないこともある。[第一段落]
- (3) 残念ながら、過去の知識の源として記憶を当てにする[に頼る]のは危険であると言わざるをえない。[第二段落]
- (4) 本物の記憶を間違った記憶と区別できないことがよくあるが、特定の精神的体験を記憶と呼ぶことに矛盾はない。なぜなら記憶の正確さを完全に[十分に]確かめることは不可能だからである。[第二段落]
- (5) 警察が落胆することだが、記憶は客観的(なもの)ではないので、同じ犯罪に対する二人の証人の陳述[説明]がひどく違っていていることがあり得る。[第三段落]
- (6) 記憶を失った人の最も痛ましい結果の一つは、自己同一性を失うことである。  
(「失った」の時制は?) [第四段落]
- (7) 伝統は集合的な記憶であり、個人の記憶は、本当のことも偽りのこともあり得るという点において伝統とは異なる。[第七段落]

[英作文解答例]

- (1) His assumption that memory is an [the] organ to perceive the past, while the [our/one's] five senses are organs to perceive the present is basically right [correct].
- (2) Historians use various [varied] documents and remains as [by way of] evidence to support their theories, but such things [they] are sometimes too vague to be useful [of use].  
..., though sometimes they are so vague that they are useless [of no use].
- (3) Unfortunately, we cannot help saying [but say/help but say] that it is risky [dangerous] to rely on memory as a source of knowledge of the past.  
It is unfortunate that we are obliged to say that ...
- (4) Genuine memories are often indistinguishable from mistaken ones [memories], but there is no contradiction in calling a given [certain] mental experience a memory. For it is impossible to confirm its accuracy completely [fully].  
... For we cannot confirm the accuracy of the memory completely.
- (5) To the police's disappointment [To the disappointment of the police], as memory is not objective, two witnesses' accounts of the same crime can be very different.
- (6) One of the most distressing [painful] results [consequences] of a person who has lost (his) memory is to lose (his) self-identity.  
... a person who suffers (from) memory loss is ...
- (7) Tradition is collective memory, and individual memory differs [is different] from tradition in that it [the latter] can be true or false.

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If we (A) 科学技術が私たちの世界を変えるのを妨げられない [防げない] ということ  
を認める [受け入れる], we can at least try to ensure that the changes they make  
are in the right (1) directions. In a democratic society, this means that the  
public needs to have a basic understanding of science, so that it can make  
informed decisions and not leave them in the hands of experts. At the moment,  
the public has a rather (2) ambivalent attitude toward science. It has come to  
expect the steady increase ( a ) the standard of living that new developments  
in science and technology have brought to continue, but it also distrusts  
science because it doesn't understand it. This distrust is evident in the  
cartoon figure of the mad scientist working in his laboratory to produce a  
Frankenstein. But the public also has a great interest in science, ( b ) is  
shown by the large (3) audiences for science fiction.

What can be done to harness this interest and give the public the scientific  
background it needs to make informed decisions on subjects like acid rain,  
(4) the greenhouse effect, nuclear weapons, and (5) genetic engineering?  
Clearly, the basis must lie in what is taught in schools. But in schools  
science is often presented in a dry and uninteresting (6) manner. Children must  
learn it by rote to pass examination, and they don't see its (7) relevance to  
the world around them. Moreover, science is often taught in terms of equations.  
Although equations are a concise and accurate way of describing mathematical  
ideas, they frighten most people.

Scientists and engineers tend to express their ideas in the form of equations  
because they need to know the precise value of quantities. But for the rest  
of us, a qualitative grasp of scientific concepts is sufficient, and this can  
be (8) conveyed by words and diagrams, without the use of equations.

The science people learn in school can provide the basic (9) framework. But  
the (10) rate of scientific progress is now so rapid that there are always new  
developments that have occurred since one was at school or university. I never  
learned about molecular biology or transistors at school, but genetic  
engineering and computers are two of the developments most likely to change  
the way we live in the future. Popular books and magazine articles about  
science can help to put across new developments, but even the most successful  
popular book is read by only a small proportion of the population. There are  
some very good science programs on TV, but others present scientific wonders  
simply as magic, without explaining them or showing how they fit into the  
framework of scientific ideas. (B) テレビの科学番組の制作者たちは、自分たちが  
大衆 [民衆/公衆] を教育する責任を負っていることを理解 [自覚] するべきである, not  
just entertain it.

What are the science-related issues that the public will have to ( c )  
decisions on in the near future? By far the most urgent is (11) that of nuclear  
weapons. Other global problems, such as food supply or the greenhouse effect,  
are (12) relatively slow-acting, but a nuclear war could mean the end of all  
human life on earth within days. The relaxation of East-West tensions has meant  
that the fear of nuclear war has receded from public (13) consciousness. But  
the danger is still there as long as there are enough weapons to kill the  
entire population of the world many times over. Nuclear weapons are still  
poised to strike all the major cities in (14) the Northern Hemisphere. [ I ]  
take, to, it, only, would, a, trigger, error, computer a global war.

If we (C) どうにか核戦争を回避する, there are still other dangers that could  
destroy us all. There's a sick joke that the reason we have not been contacted  
by an alien civilization is that civilizations tend to destroy themselves when  
they reach our (15) stage. But I have sufficient faith in the good sense of the  
public to believe that we might prove this wrong.

(原文出題校 中央大学 AD20 2学期用)

1. 下線部(1)～(15)について答えなさい。 [15点]

- (1) direction=
- (2) ambivalent=
- (3) audience=
- (4) the greenhouse effect=
- (5) genetic engineering=
- (6) manner=\_\_\_\_\_
- (7) relevance=
- (8) convey=\_\_\_\_\_
- (9) framework=
- (10) rate=\_\_\_\_\_
- (11) that=the \_\_\_\_\_
- (12) relatively=
- (13) consciousness=
- (14) the Northern Hemisphere=
- (15) stage=

2. 空所(a)～(c)に適語を補いなさい。 [3点]

- (a)                      (b)                      (c)

3. 下線部[ I ]の語を適切な語順に並べ替えなさい。ただし、文頭に来る語も小文字になっている。 [4点]

4. 下線部(A)～(C)を英語に訳しなさい。 [(A), (B)-5点, (C)-3点]

(A)

(B)

(C) (six words in all)

Almost every day we are ( 1 ) that we live in a rapidly changing world. The 'IT (information-technology) revolution' is the latest and potentially largest change brought about by an ever-increasing rate of scientific discovery and technological development. Industries and whole nations benefit or suffer ( 2 ) on their ability to use the opportunities ( 3 ). At all levels there is a need for new knowledge and skills, new ways of thinking, new objectives. (a) By the same token, much of what has been learned previously becomes outdated.

We must clearly try to ensure that (b) redundancy of specific skills does not automatically mean the redundancy of the people. What is necessary here is a general acceptance that learning is not something ( 4 ) to school and college years, but should be expected to go on throughout life. It is true that for many people dealing with new material seems to become more difficult with ( 5 ) age, but there is no definite evidence that this is part of some inescapable process (c) d to old age. The conviction that 'old dogs can't learn new tricks' can of course itself create a problem — a belief in the impossibility of success does not provide a good starting point for its achievement. But another source of difficulty may be an (d) inadequate preparation for adult learning during the years of school education.

It is a common experience in dealing with college students to find that many have difficulty in ( 6 ) with the greater degree of responsibility which is placed on them for organizing their own learning. ( 7 ) to most schools, work at the college level (e) involves a much greater dependence on books, articles and relatively unstructured laboratory work, and less detailed guidance by the teaching staff. While college students generally welcome this liberating change, they are often ill-prepared for it, having become ( 8 ) to a syllabus that is 'covered' in lessons, to prescribed homework and detailed preparations for examinations — having in general come to regard the teacher and the school as carrying the main responsibility for their own progress.

The lack of preparation for learning as a self-directed activity is a handicap, not only in 'higher education', but in adult learning generally. Most adults do not take kindly to having their studies tightly ( 9 ), even when they are not capable of advanced studies. In any case, most of the learning opportunities that exist potentially throughout life depend entirely on the learner for their ( 10 ). (X) working life, become, part, normal, if, is, this, to, of, then clearly one of the most important (f) objectives of school education must be to enable people to learn without detailed guidance, to (g) extract (h) whatever is to be gained from situations they find themselves in — whether or not those situations are explicitly labeled 'training' or 'research'. If we recognize that (i) specific knowledge will constantly go out of date, then we must concentrate on developing in each individual the ability to search out and absorb new knowledge, even in circumstances where it is not already organized.

Education, from this point of view, becomes largely a process of weaning, with an increasing emphasis on learning by the child rather than on instruction by the teacher. One of the most important functions of a teacher was to provide (j) criteria which the learner could use to (k) assess his own performance. This can now be extended by saying that teaching should be aimed at making the teacher's instruction progressively redundant as a child moves through the educational system. (原文出題校 東京理科・薬学部 SA25)

1. 文中の空所(1)～(10)に入る最も適切な語を、与えられた語群の中から選んで補いなさい。必要に応じて語形を変えること。文頭の大文字にも注意。[10点]

- (1) (2) (3) (4) (5)  
(6) (7) (8) (9) (10)

realize / confine / remind / cope / regulate / depend / accustom / provide  
compare / increase

2. 文中の下線部(a)～(j)について答えなさい。[11点]

- (a) By the same token = \_\_\_\_\_ way  
(b) redundancy =  
(c) d \_\_\_\_\_ to ~  
(d) inadequate =  
(e) involve =  
(f) objective =  
(g) extract =  
(h) whatever = \_\_\_\_\_  
(i) specific =  
(j) criteria = [単数形] criterion  
(k) assess =

3. 下線部(X)に与えられた語句を並べ替えて、意味の通じる英文にしなさい。文頭に来る語も小文字になっている。[3点]

4. (A)～(D)の日本語を、それぞれ第一段落～第四段落の語句と表現を参考にして、英語に訳しなさい。[各4点-16点]

- (A) 私たちがいま学んでいることの一部は間もなく時代遅れになる可能性がある。  
(可能性がある：一語の助動詞で表せる)
- (B) 新しい技術を扱うことが常に問題を生じるという明確な証拠は存在しない。
- (C) 多くの学生が自分自身の学習を体系化する[整理する]のに苦労するのはよくある経験である。(原文の内容とは少し異なる)
- (D) 私たちは、新しい知識を探し出して吸収する能力を伸ばす[発達させる]ことの重要性を認めなければならない。

[英作文解答例]

- (A) Part of what we are learning now can soon become outdated.  
Before long, some of what we are learning is likely to become out of date.
- (B) There is no definite evidence that to deal with a new skill always creates [produces] a problem.  
There is no clear evidence that problems always arise by dealing with new skills.
- (C) It is a common experience for many college students to have difficulty (in) organizing their own learning.  
Many of the college students often experience difficulty (in) organizing their own learning.
- (D) We must recognize the importance of developing the ability to search out and absorb new knowledge.

The ideal ( 1 ) machine would not only look, feel, and sound but would also be programmed to behave in a congenial ( 2 ) Those qualities that make ( 3 ) with other people enjoyable would be simulated as closely as possible, and the machine would appear to be charming, stimulating, and easygoing. Its informal conversational style would make interaction comfortable, and yet the machine would remain slightly unpredictable and therefore interesting. In its first ( 4 ), it might be somewhat hesitant and unassuming, but as it came to know the user, it would progress to a more relaxed and intimate style. The machine would not be a passive participant but would add its own suggestions, information, and opinions; it would sometimes take the ( 5 ) in developing or changing the topic and would have a personality of its own.

(A) Friendships are not made in a day, and the computer would be more acceptable as a friend if it simulated the gradual changes that occur when one person is getting to know another. At an appropriate time, it might also express the kind of affection that stimulates attachment and ( 6 ). The whole ( 7 ) would be accomplished with subtlety to avoid giving an impression of over ( 8 ) that would be likely to produce ( 9 ). After experiencing a wealth of powerful, well-timed friendship indicators, the user would be very likely to accept the computer as far more than a machine and might well come to regard it as a friend.

An artificial relationship of this type would ( 10 ) many of the benefits that people obtain from interpersonal friendships. The machine would ( 11 ) in interesting conversation that could continue from previous discussions. It would have a familiarity ( a ) the user's life as revealed in earlier interchanges, and it would be understanding and good-humored. The computer's own personality would be lively and impressive, and it would develop in response to that of the user. With characteristics such as these, the machine might indeed become a very attractive social partner. This may ( 12 ) us as quite shocking. It may be felt that there is a sanctity about human relationships that places them beyond artificial simulation, but arguments of this kind cannot ( 13 ) out the possibility that a person may come to regard a nonhuman object as a friend. It is clear, for example, that some people set the value of their relationship with an animal above that of any human friendship, and the possibility that a computer might achieve such favor cannot be rejected merely ( b ) the grounds that it is not human.

At this point, we may begin to ( 14 ) whether there is any limit to the potential intimacy between a person and a machine. Some human friendships progress to a very high level of intimacy. People become emotionally dependent on those who are close to them. They speak of shared lives and ( c ) terms of love and devotion. Is there any guarantee that feelings of even this level of intensity could not be stirred by a machine? If those qualities that lead people into the closest of relationships were understood, would it not perhaps be possible to ( 15 ) them and thereby ( 16 ) the deepest of human emotions?...

How should we regard the suggestion that a future "best friend" might be delivered in a box, or that the object of our deepest affections might be made insensible by a power failure? The idea does seem shocking, but not too long ago, it was thought that the idea of the non-living intimate machine that could play a ( 17 ) game of chess was equally ( 18 ). The imagined impossibility of the chess-playing machine was based on a lack of vision in the technical area. Those who might suggest that the idea of an intimate human-machine relationship is entirely ( 19 ) are likely to have disregarded the psychological responses to complex interactive computer systems. If we use the available evidence as a basis for predicting the likely reactions to "softer" and more sophisticated machines, then it will be seen that the concept of the

companion machine is in fact highly ( 20 ).

This does not mean that we have to like the idea, however. We may be less than delighted with the suggestion that the deepest human need might be satisfied by an electronic package. Somehow it feels as if it should not be that easy. Perhaps we shall find that relationships with artificial devices make personal demands just as human relationships do, but at least computer companions would be easily ( 21 ), and they would be programmed to get on well with a wide range of ( 22 ) human friends. Many people suffer severely from a lack of social contact, and we should not be too ( 23 ) to disapprove an invention that could bring considerable benefits to a large number of people.  
(原文出題校 早稲田・理工 SA15)

1. 文中の空所( 1 )-( 9 )に入る最も適切な名詞を, 下に与えられたの語群の中から選びなさい。ただし同じ語を二度(以上)用いてはならない。

(1)                      (2)                      (3)                      (4)                      (5)  
(6)                      (7)                      (8)                      (9)

manner / intimacy / interaction / familiarity / companion / irritation /  
encounter / initiative / process

2. 文中の空所( 10 )-( 16 )に入る最も適切な動詞を, 下に与えられたの語群の中から選びなさい。ただし同じ語を二度(以上)用いてはならない。

(10)                      (11)                      (12)                      (13)  
(14)                      (15)                      (16)

participate / simulate / strike / wonder / rule / stimulate / provide

3. 文中の空所( 17 )-( 23 )に入る最も適切な形容詞を, 下に与えられたの語群の中から選びなさい。ただし同じ語を二度(以上)用いてはならない。

(17)                      (18)                      (19)                      (20)  
(21)                      (22)                      (23)

available / absurd / fantastic / likely / reasonable / ready / potential

4. 文中の空所(a)-(c)に入る適切な前置詞を書きなさい。[1-4 各1点-合計26点]

(a)                      (b)                      (c)

5. 下線部(A)を日本語に訳しなさい。[5点]

6. 文中の表現を参考にして, 次の日本文を英語に訳しなさい。[9点]

(a) 彼の打ち解けた会話のスタイルは, きっと私たちとのやりとりを心地よいものにしてくれるだろう。(第一段落) [3点]

(b) 時が経つにつれて [時と共に], 彼が自分の興味の対象を変えていくのはもっともだが, どういうわけか妻には彼の気持ちが理解できないようだ。

(may well と object と somehow を用いて) [6点]

[英作文解答例]

(a) His informal [friendly] conversational style would [will] surely make our interaction comfortable.

I am sure that his casual style of conversation will make our exchange of words friendly.

(B) With [Over] time, he may well change (the) objects of his interest, but somehow his wife cannot understand his feelings.

He may well change (the) objects of his interest as time passes. However, somehow his wife cannot understand his emotions.

... However, no matter what the reason is, his wife cannot understand his emotions.