All organisms ── from the lowly paramecium to humans ── create their knowledge. They do this by trying to solve the problems that they face.

Take the paramecium, for example. When this primitive organism bumps (1)against an obstacle, it first reverses and then swims forward (a)_____ another direction. We might say that through the encounter it "learned" that the way straight ahead is (2)barred, and as a result, modified its behavior. The paramecium adapts (b)_____ the environment through trial and error elimination. But why does this happen? The bumping shock to the paramecium, I suggest, leads it to (3)modify its behavior because it, like all other animals, has a (4)秩序の感覚. This organism "expects" regularity; it does not "anticipate" the shock. But, for this very reason, the (5)collision reveals the error in the trial move. The shock serves as evidence (c)_____ the paramecium's "assumption" that it can continue on its path.

All organisms have this 秩序の感覚, this expectation of regularities. It is this 秩序の感覚 that enables them to advance their knowledge, to learn to adapt (b)_____ their environment. In order to survive, every animal must find out what the objects in its environment mean to it. And the organism must take the appropriate action: locating the object, pursuing it, or fleeing from it. Acquiring this knowledge is a (6)procedure of trial and error elimination: the animal tries one assumption or guess; if and when it is discovered to be wrong, the animal modifies its behavior, trying to (7)correct the error by using another assumption. Animals can do this only because they have a sense of order, an expectation of regularities. If animals did not sense that stationary objects will remain stationary, or that moving objects will continue in a straight course, they could never locate objects, pursue them, or avoid them. For the same reason, the hunted animal avoids a regular course ── it zigzags to make its position less predictable.

Different (d)_____ species are the means or methods by which they can detect errors or recognize "evidences" (c)_____ their "assumptions." The paramecium has to wait until it bumps into things. But higher animals have developed specialized senses ── sight, hearing, taste, smell, as well as touch ── through which they can not only detect errors, but can anticipate errors. The senses give (8)due warning for avoidance or pursuit. Humans solve problems in the same way the paramecium (9)does ── through testing assumptions, through guessing and recognizing evidences against their assumptions, through the procedures of trial and error elimination.

Since all species must continually solve problems of survival, early humans must have had a vast store of knowledge. They could (10)分類する objects: insects good to eat or not; wood ── usable or not; beasts ── threatening or not; fruits ── (11)熟している or not. They could make judgements about size, weight, direction, speed, and so on. They knew the specific qualities of mud, frozen ground, snow, ice, the varieties of stones, the various plants. They knew how to make structures: tents, huts, cages, pits, nets, fireplaces, and ditches. They knew how to hunt, how to secure (12)food, clothing, shelter. They

knew how to maintain the social (13)contract that guaranteed political order, and how to maintain the social order by respecting the (14)institution of marriage and the rules prohibiting improper behavior.

All of this knowledge was (15)実用的[実際的]な knowledge ── skills that helped solve the problems of survival. And we must be clear that the first humans, like animals, had only practical knowledge ── (16)主観的な knowledge coded in their nervous system as a full choice of responses required to meet every situation. Humans acquired all these skills through trial and error elimination and (17)passed them on to the young (e)_____ way of demonstration and training. But until descriptive language arose, they could not describe these skills, nor discuss or criticize them. They could only perform them.

Animals have the same kind of subjective, practical knowledge. To a bird, for example, a cat is a (18)潜在的な enemy, whose size, shape, and rough outline change constantly and swiftly in relation to position and distance. When the bird senses the approaching danger from the input of these sense data, it takes to flight in no time.

But once humans had created descriptive language, they could know a cat in a way simply not possible for a bird. “(A)このネコは白と黒のぶちだ.”“(B)顔が丸い.”“(C)お腹がすいているように見える.”“The cat is sleeping.” Birds and other animals cannot have this kind of knowledge, since it is possible only through descriptive language. (原文出題校=不明 ＳA62)

1. 本文中の下線部(1)～(18)の語句について答えなさい。[18点]

(1) against＝_____
(2) bar＝
(3) modify＝
(4) 秩序の感覚＝a _____ _____ _____
(5) collision＝ [verb] collide
(6) procedure＝
(7) correct＝
(8) due＝p_____
(9) does＝_____ (１語ではない)
(10) 分類する＝_____
(11) 熟している＝_____
(12) food, clothing and shelter＝
(13) contract＝
(14) institution＝ cf. 組織
(15) 実用的[実際的]＝_____
(16) 主観的＝_____
(17) passed A on to B＝
(18) 潜在的＝_____

2. 本文中の下線部(a)～(e)に適切な前置詞を補いなさい [４点]

(a) (b) (c) (d) (e)

3. 本文中の下線部(A)～(C)を指定の語数で英語に直しなさい。[6点]
(A)[6語-語順に注意]

(B)[5語]

(C)[3語]

4. 次の日本語を英語に訳しなさい。[22点]
(1) すべての生物は，直面する問題を試行錯誤によって解決しようとする。[5点]

(2) 私たちは多くの障害(物)を乗り越えて目的を達成しなければならないだろう。[7点]

(3) いったん言語を創り出すと，人間は過去の出来事や未来の計画について語ることが出来るようになった。[10点]

[英作文解答例]
(1) All organisms [creatures/living things] try to solve the problems that they face [that face them] by trial and error.

(2) We will have to get over [overcome] a lot of obstacles and achieve [attain] our purposes [objects/objectives].
We will have to achieve our goal by [through/by means of/by way of] getting over [overcoming] lots of obstacles.

(3) Once human beings [humans] created language, they became [came to be] able to talk about the past events and the future plans [projects].

1. (1) (bump) into　cf. run against＝run into　(8) proper

Weeping is a human (1). Throughout history, and in every culture, emotional tears are (2) — everyone, everywhere, cries at some time. People weep during funeral (3) in almost every culture. Around the globe, infants cry in hunger and pain, and children in frustration and disappointment. However much the rules governing emotional display may vary from time to time and place to place, adults weep for myriad reasons and sometimes, a few claim, for no reason at all. In American culture, even those rare people (usually male) who claim they never cry can remember doing so as children.

And weeping is (4) human. As (5) as we know, no other animal produces emotional tears. Some people have claimed that elephants cry, weeping at being (6) with their handlers, for instance, or after being scolded. But no independent confirmation of these rare and anomalous tears has ever been made. In his autobiography, the elephant trainer George Lewis*, for instance, tells the story of Sadie, a young elephant who wept when she was punished. Sadie has since been offered as evidence that emotional tears occur in other species, but she is a poor offering. Lewis mentions only one case in a lifetime of elephant handling, and since Sadie never cried a second time, Lewis is not entirely sure that what he saw was actual emotional weeping. Poodles have been reported to weep, but only by their owners. Arguments have been made for seals, beavers, and dolphins, all of them unsubstantiated. Weeping is, as Darwin* said, one of the "special expressions of a man," (A)a, crying, human, peculiarity.

And yet we know surprisingly little about it. We know some of the basic physiological processes (7), a bit about the glands and ducts used and the hormonal activity that (8) it. We know some of the major nerves that fire, and some of the brain systems that are activated. (9) have studied the chemical content of emotional tears and shown that they differ from the tears, called basal or continuous tears, that lubricate our eyes when we are not crying. We know that women usually cry more often than men, and that infants cry more than either. But beyond this we know very little.

Our best understandings of tears come not from the medical and psychological sciences but from innumerable poetic, fictional, dramatic, and cinematic representations of the human proclivity to weep. Although this cultural record is extensive, many questions remain. Why do we cry? Tears of happiness, tears of joy, the proud tears of a parent, tears of mourning, frustration, defeat — what have they in common? What does it mean that at times of victory, success, love, reunion, and celebration, the outward signs of our emotional interiority are (10) to [with] those of our most profound experiences of loss? Why do certain feelings make us cry and why does crying feel (11)it does? How do we understand other people's weeping? Why and how do we stop crying? When is crying neurotic or (12)? What, exactly, do tears express?

Tears often resist interpretation, and an explanation that is obvious to the crier may be lost on the person whose shoulder is getting wet. Conversely, what an observer might find patently obvious often passes unrecognized by the

blurred eyes of the crier. We all at times misread or are stumped by emotional cues, and sometimes we just ignore emotional displays, or allow them to (13) uninterpreted. But tears are so obviously ***there***, and often so obviously significant, so clearly meant to communicate intense emotion, that we at least try to understand them. When an infant cries, or when a friend cries in the course of an intense conversation, we know (14) that a serious demand is being placed upon our attention: tears demand a reaction. And we almost always give one, even if that sometimes means studied inattention rather than gestures of comfort or sympathy.

Some tears are instantly understandable: a child's tears at a scraped knee, a parent weeping at the death of a child. When we see such tears, we comprehend what they mean. But even then, our reactions to other people's tears are to some extent improvised. Even in cases when crying is expected — at a funeral, say — many people feel at a loss when asked to respond directly to a weeping (15). Weeping often occurs at precisely those times when we are least able to fully (16) complex emotions, least able to fully articulate our manifold, mingled feelings. We recognize in crying a (17) of feeling over thinking and (B)an overwhelming of our powers of verbal expression by the gestural language of tears.

If tears supplant words, the difficulty in comprehending them is exacerbated by crying's great variety of kinds and causes. Tears are sometimes considered pleasurable or profound, and sometimes dangerous, mysterious, or deceptive. The vast array of tears share some common threads. Just as the infant's first tears signal its desire for (18) or comfort, tears usually signal a desire, a wish, or a plea. People suffering from certain kinds of clinical depression do not cry precisely because they have, by their own report, given up all hope of their desires being answered. Fully detached and hopeless, they have lost the impetus to cry, because without desire there are no tears. A severely neglected infant, like the depressed person, will stop crying altogether. It is the infant who believes it will be picked up that wails, energized by its fear that it will be left alone.

Tears express complex, contradictory desires, and we cry at least in part because it makes us feel better. A theory of cathartic tears has been with us since before Aristotle*, suggesting that we feel better because of the "re-release" that tears (19). It may be more correct to say that rather than releasing them, tears direct our emotions. By encouraging us to shift our attention from our thoughts to our bodies, crying can wash away the psychic pain we feel, simply by (20) our attention from it. Like the teardrops that the shrinking Alice in Wonderland* cries and then floats away on, our tears can be our deliverance even as they express our distress. Many cultures, from ancient Babylonia to fourteenth-century Japan to eighteenth-century Europe, have known this well. And now we are in the process of returning to an understanding of tears. (原文出題校=慶應文 ＳＡ38)

1. 文中の空所(1)－(10)に入る最も適切なものを，下に与えられた語群の中から一つずつ選んで記入しなさい。ただし，文頭に来る語も小文字になっている。[10点]

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

physiologists / exclusively / universal / rituals / shed / reunited / identical / involved / accompanies / far

2. 文中の空所(11)-(20)に入る最も適切なものを，下に与えられた語群の中から一つずつ選んで記入しなさい。ただし，文頭に来る語も小文字になっている。[10点]

(11)　　(12)　　(13)　　(14)
(15)　　(16)　　(17)　　(18)
(19)　　(20)

mourner / go / the way / verbalize / pathological / averting / surplus / among other things / afford / nourishment

3. 下線部(A)を適切な語順に並べ替えなさい。[２点]

4. 下線部(B)を日本語に訳しなさい。[３点]

5,　次の日本文を英語に訳しなさい。[10点]

携帯電話は現代生活に欠かすことの出来ない便利なものと考えられているが，はたしてそうだろうか。いわば携帯の奴隷からいっとき解放されて初めて現代人は本当の自由を取り戻すことができるのではないだろうか。

[英作文解答例]

We regard mobile phones [sell phones] as convenient things indispensable in modern life, but I wonder this is so [the case]. In my opinion, modern people will be able to recover true freedom only after being released [freed] from, as it were. the slavery of mobile phones for the moment [for a while].

Mobile phones are considered very convenient things without which we cannot do. Is it not until modern people stop being, so to speak, slaves of mobile phones for a while that they will regain true freedom?

What is the greatest scientific discovery of the 20th century? Nuclear energy? The structure of DNA? The theory of digital computation? The Big Bang? It has been an exceptional century of discovery. How do we choose one discovery over any other?

The (1)physician Lewis Thomas made a choice. He bluntly (2)asserts: "The greatest of all the accomplishments of 20th-century science has been the discovery of human ignorance."

The science writer Timothy Ferris agrees: "Our ignorance, of course, has always been with us, and always will be. What is new is our awareness of it, our awakening to its (3)infinite dimensions, and it is this, more than anything else, that marks the coming of age of our species."

It is an odd, unsettling thought that the greatest discovery of our century should be the (4)confirmation of our ignorance. How did such a thing (5)come about? The discovery of our ignorance followed inevitably from discoveries of the vastness of the universe.

I begin my course in (6)astronomy at Stonehill College holding in my hands a 16-inch clear acrylic* celestial globe spangled* with stars. A smaller terrestrial* globe is at the center, and a tiny yellow ball representing the sun circles between Earth and sky. This tidy (7)cosmos of concentric* (8)spheres was invented thousands of years ago to (9)account for the apparent motions of sun, moon, and stars, and for that task it still works (10)pretty well.

When we thought we lived in such a universe, we could believe that a complete catalog of its contents was possible. The universe was proportioned to the human scale, created specifically for our home. Presumably, since it was made for us, the universe contained nothing (11) the understanding of the human mind.

Then, in the winter of 1610, Galileo turned his newly-crafted telescope to the Milky Way and saw stars in uncountable numbers, stars that served no apparent purpose in the human scheme of things since they could not be seen by human eyes. It was an ominous hint of the (12)cascading discoveries to come.

I end my astronomy course with the Hubble Space Telescope's Deep Field Photograph, a 10-day exposure of a part of the dark night sky so tiny that it could be covered by the intersection of crossed pins held at arm's length. In this photo are contained the images of several thousand galaxies, each galaxy consisting of hundreds of billions of stars and planet systems. A survey of the bowl of the Big Dipper at the same scale would show 40 million galaxies.

Galaxies as numerous as snowflakes in a storm! Each with uncountable planets, strange geographies, perhaps biologies, intelligences. To live in such a universe is to admit that the human mind singly or collectively will never be (12) possession (13) final knowledge.

Ferris quotes the philosopher Karl Popper: "The more we learn about the world, and the deeper our learning, the more conscious, specific, and clear will be our knowledge of what we do not know, (A)our knowledge of our

ignorance. For this, indeed, is the main source of our ignorance — the fact that our knowledge can be only finite, while our ignorance must necessarily be infinite."

How do we react to this new and humbling knowledge? That depends, I suppose, on our temperaments. Some of us are frightened by the vast spaces of our ignorance, and seek refuge in the (14)human-centered universe of the acrylic star globe. Others are inspired by the opportunities for further discovery, for the new vistas that will surely open before us.

It is the latter frame of mind that drives science. The physicist Heinz Pagels wrote: "The capacity to (15)tolerate complexity and welcome contradiction, not the need for simplicity and certainty, is the (16)attribute of an explorer. Centuries ago, when some people suspended their search for absolute truth and began instead to ask how things worked, modern science was born. Curiously, it was by abandoning the search (17) absolute truth that science began to make progress, opening the material universe to human exploration."

The discovery of our ignorance should not be (18)conceived of as a negative thing. Ignorance is a vessel waiting to be filled, permission (17) growth, a foundation for the electrifying encounter with mystery.

When the present century comes to an end, we can (19)claim with optimism that we know both more and less than we knew at the beginning: more because our inventory of knowledge has been greatly expanded, less because the scope of our ignorance has been even more greatly realized.

Timothy Ferris writes: "No thinking man or woman ought really to want to know everything, for when knowledge and its analysis is complete, thinking stops."
(原文出題校=千葉 ＳＡ30)

1. 文中の下線部と空所(1)-(20)について答えなさい。[(1)2点－20点]

(1) physician＝　　cf. surgeon＝
(2) assert＝
(3) infinite＝
(4) confirmation＝　　[v]confirm
(5) come about＝_____
(6) astronomy＝
(7) cosmos＝
(8) sphere＝
(9) account for＝_____
(10) pretty＝_____
(11) 適切な前置詞＝_____
(12) cascade[n]＝
(13) 適切な前置詞＝_____
(14) 適切な前置詞＝_____
(14) human-centered universe＝
(15) tolerate＝
(16) attribute＝
(17) 適切な前置詞＝_____

(18) conceive of≒conceive≒r_____
(19) claim＝

2. 下線部(A)を次のように言い換えたとき，空所に適切な語を補いなさい。[4点]
for us to know that (　　) (　　) (　　)

3. 次の日本文を英語に訳しなさい。[26点]
(1) 前世紀最大の科学技術上の発見は核爆弾だろうかそれとも情報技術だろうか。それは後世の歴史家が判断することになるだろう。後世の: [8点] future

(2) 人間の探求心はこれまで常に人間と共に存在してきたし，これからも常に存在し続けるだろう。しかしそのことが最終的に人間の進歩をもたらすかどうかは別の問題である。[8点] 探究心: inquiring mind

(3) 文明の進歩こそが歴史の進歩の原動力であると言っても過言ではない。しかし科学技術の進歩と人間の英知の進歩が一致している [調和している] と考えるとしたら，(それは)単純すぎるだろう。[10点]
原動力: driving force[power]　一致している[調和している]: be in accordance [harmony] with

[英作文解答例]
(1) Was the last century's greatest discovery in science and technology the nuclear bomb or information technology? It is future historians that will make a judement of this.
　What [Which] was the greatest discovery in science and technology of [in] the last century, nuclear bombs or information technology? The judgement will be left in the future historians' hands [in the hands of the future historians].

(2) Human inquiring mind always has been and (always) will be with us. However, it is another problem [issue] whether [if] this will finally bring (about) human [human beings'] progress [advance(ment)].

(3) It is not too much to say that the very progress of civilization is the driving force of the progress of history. However, if we think [thought] that the progress of science and technology is in harmony with that of human wisdom, it will [would] be too simple [naive].
　It is not an exaggeration to say that ...

1. (5) happen　(9) explain　(10) very

2. we are ignorant

Review Exercises

2学期 高3 S A

Most of us, at one time or another, are tempted to consider possible alternatives (a) decisions we have made in the past or (a) the paths we have chosen to follow. We sometimes also find ourselves dreaming of being a different person, or projecting our thoughts into a wide (A) of possible futures. When we do this, we are creating a world of "possibilities"; we are exercising our (B). This capacity to venture into "mights," "woulds," and "coulds" frees us from perceptual dominance of events taking place right in front of us (b) present and (1)is one of the special miracles with which we are equipped through human evolution.

The origin of the human imagination is largely unknown, despite (2)clues as to its beginning, some of which date back to 30,000 year-old vivid cave paintings of animals in motion found in Spain, France, and Germany. We do have increasing (C), however, that the capacity for imaginative thought begins to appear by the third year of life when children start to play games of pretending, to express in words their stories out loud, and to use phrases like "Let's (3)make believe." What are the factors and circumstances in the child's development that stimulate and foster this form of thinking, which can generate what a certain psychologist has called "possible worlds"?

If we accept the view that the individual repeats, in his or her development, the development of the species (c) a whole, we might get some clues as to how to answer this question by looking back to the dawn of human civilization. We can be reasonably sure that some forms of storytelling to children must have begun once humans developed speech. The visual arts of painting, sculpture, and architecture, as well as music, song, dance, and (4)ritual, also contributed to the fostering of imaginative capacity, but a historic advance occurred when written language first appeared (5)some six or seven thousand years ago. By the middle of the fifteenth century, the invention of printing opened the way for widespread reading. The availability of books and other reading (D) further stimulated the imagination of adults, nourished children's ability to "pretend," and encouraged both adults and children to learn and improve their skills of reading.

In (E) to the many years of slow growth of the arts and of print (6)literacy, consider the impact of the popular (7)electronic media that have emerged just in the last century. Silent films dominated the attention of the vast majority of adults and children in the first quarter of the twentieth century. Many millions of nonreaders all over the world could laugh at the funny (8)performance of Charlie Chaplin even when they could not understand the meaning of the occasional printed dialogue on the screen. Once sounds were added to films and "talkies" were perfected in the early 1930s, film became the dominant, popular form of storytelling in the world. It continues to be the most widespread medium to this day on big screens in theaters and in video form on the television sets that now are found in so many homes on this planet.

Radio broadcasting became a widely popular medium (d) the same time as "talking" films. Because of its (F) in the home, radio served for a quarter of a century as the major storyteller via serial dramas, dramatic shows, and live news broadcasts before television was perfected and (9)took over. Many belonging to the (G) born in the first forty years of the last century still attribute much of their childhood fantasies and pretending (e) the impact of listening nightly to broadcast stories. They are likely to insist that their imaginations were powerfully stimulated by having to listen to the (H) and then, reconstruct the scenes visually. In this regard, listening to the radio is similar to reading where one has to fill in through personal effort a range of sense experiences —— sight, sound, touch and smell.

Television, and now video games and computer images, "do it all" for you. So, are they blocking our capacity to practice the imaginative skills we need to make effective use of "possible worlds" in our personal lives? Some of us (10)claim that the almost (11)overwhelming increase of electronic media (cable television, video games and the Internet) may be interfering (f) our more

effortful encounters with literature and science —— encounters which both require and produce more advanced abilities to use written words. Do the passive viewing and (12)minimal interactivity of the new media really damage our private abilities to explore? Or might the electronic media have some potentially constructive influences (g) our thought processes? These are questions we need to (13)address if we (14)_____ to treasure our capacity to be creative and go beyond the restrictions of immediate facts and conditions.
(原文出題校=同志社 ＳA58)

1. 空所(A)-(H)に入る最も適切な語を下から選びなさい。[８点]
(A) (B) (C) (D)
(E) (F) (G) (H)
availability evidence range imagination narration material generation contrast

2. 空所(a)-(f)に入る最も適切な前置詞を書きなさい。[７点]
(a) (b) (c) (d) (e) (f) (g)

3. 下線部(1)-(14)について答えなさい。[15点 (7)-２点]
(1) is の主語(１語で)＝_____
(2) clue＝
(3) make believe＝_____
(4) ritual＝
(5) some＝a_____
(6) literacy＝
(7) electronic media＝ media の singular form＝_____
(8) performance＝
(9) took over＝took over (from)＝_____
(10) claim＝
(11) overwhelming＝
(12) minimal interactivity＝
(13) address＝
(14) underlined part＝a_____

4. 次の日本文を英語に訳しなさい。[５点]
人間の想像力の起源は一般に未知ではあるが，想像的思考の潜在的な能力は子供が三歳になるまでに現れ始める，と言われている。

[英作文解答例]
It is said that the origin of the human imagination is generally unknown but that the capacity for imaginative thought begins to appear by the third year of life [by three years (of age)].
It is said that the origin of the human imagination is usually unknown, while the capacity to think imaginatively begins to emerge by the time children are three years old.

3. (1) capacity (3) pretend (5) about/around「約，おおよそ」 (9) replace
(13) address＝tackle/cope with

Review Exercises

Thinkers throughout the ages have referred to the human being (a) “the social animal.” That description is correct as far as it goes —— but I think it does not go nearly far enough. Humans are not the only social animals. Possibly, they are not even the most social of animals. For example, does an ant ever (1) out some time for itself, to be away from everyone else? The emphasis on being social has helped to (2 c) many important aspects of human life, but it does not (3) to the heart of what makes human beings distinctively different from other beings.

Rather, culture is what is special about human beings. To be sure, some primitive cultural behaviors have been observed in several dozen other species, so culture is not uniquely human. But no other animal uses culture to anywhere near the extent to which humans do. It is fair to say that nearly all human beings (4) on culture for their survival, and in this (b) they are widely different from the other animals in which some forms of cultural activity such as tool use have been recorded. Without their culture, those animals’ lives would not be much different. (A)Human life without culture is almost impossible to imagine and to the extent it could be imagined, it would be vastly different and worse than the life we know. Without culture and its language, we could scarcely even think, let (c) get a cooked meal.

The differences between the merely social animals and the fully cultural animals are central to the understanding of human nature. One big difference is the power of meaning to cause behavior. Human behavior is often caused or influenced by meanings: honor, pride, justice, promises, duties, ambitions, goals, and so forth, which are essentially absent in other animals’ behaviors. The reliance on meaning (5) most of the other differences between social and cultural animals. All of the unique success of the human race —— science and technology, economic systems, the rule of law, artistic creativity, democratic government, education systems, and the rest —— depend on the power of meaning to (6) information.

Any baby boy or girl born today, in the twenty-first century, especially in one of the more developed countries, can at least dream of great achievements and a beautiful happy life. Had nature (7 f) us to live and work alone, the child’s prospects would be limited to the struggle with nature for mere survival. Even the most talented baby would (8 f) dangers, hardships, and at best the prospect of being able to find a few ways to make a hard life slightly easier. Instead, today’s baby (9) the priceless gift of thousands of years of accumulated knowledge and (10 s) systems that will shelter him or her from bad weather and perilous situations and promise a place in an established school system to offer some of the knowledge the child needs to become a fully productive member of the society.

Some philosophers once told us that we are born alone and die alone. There may be some truth in what they said, but, even though there is a solitary aspect to birth and death, it is what is in between that (11) most. People are not alone, even when they sit by themselves in a quiet hotel room or walk along the empty beach. A peson’s innermost thoughts, wants, and feelings drink from the common well of culture, using its language, knowing its values and expectations. Your most secret thought, the one that you never told anyone, is partly made from the culture. So, almost nothing is truly private. It is not in human nature to be alone.

Instead, human nature is designed to enable each individual person to belong to culture. Culture helps us to become something much more than the sum of talents, efforts, and other individual blessings. In that (d) culture is the greatest blessings of all, because it (12) all of the other advantages that nature gave us. Culture enables human beings to dominate our planet and (13 r) our lives like no other animal can.

Alone, we could be but helpless animals, at the (e) of our surroundings. Together, we can (14) a system that enables us to make life progressively better for ourselves, our children, and those who come after.
(原文出題校=東京理科理 ＳA56)

1. 空所(1)-(14)に入る適切な動詞を下から選んで書きなさい。必要に応じて三単現の s や 過去・過去分詞形の －ed を補いなさい。なお頭文字を与えたものもある。[14点]

(1) (2) (3) (4)
(5) (6) (7) (8)
(9) (10) (11) (12)
(13) (14)

rely count inherit seek underly clarify go combine fate sustain reinvent face sophisticate multiply

2. 空所(a)-(e)に最も適切な英語一語を補いなさい。[5点]

(a) _____
(b) _____
(c) _____
(d) se_____
(e) m_____

3. 下線部(A)に一箇所スラッシュを入れるとしたらどの語とどの語の間が適切か。前後の一語ずつを書きなさい。[3点]

Human life without culture is almost impossible to imagine and to the extent it could be imagined, it would be vastly different and worse than the life we know.

4. 次の日本文を英語に訳しなさい。[8点]

筆者によると，人間は社会的動物であるという表現は人間の本質を正しく記述しているが，人間は文化的動物であるという定義のほうがより正確だということになる。

[英作文解答例]

According to the author, the expression that humans are social animals describes human nature properly [correctly], but the definition that humans are cultural animals is more accurate (than the expression).

In the author's opinion, ...

3. imagine, and

Competition (1)spurs many parents to rush their children. We all want our offspring to succeed in life. In a busy world, that means putting them on the fast track in everything — school, sports, art, and music. It is no longer enough to (2)keep up with the Joneses' children: now, our own little darlings have to outpace them in every (3)discipline.

The fear that one's kids may fall behind is not new. Back in the eighteenth century, Samuel Johnson warned parents not to hesitate: "Whilst you stand deliberating which book your son shall read first, another boy has read both." In the 24-hour global economy, however, the pressure to stay ahead is more ferocious than ever, leading to what experts call "hyper-parenting," the compulsive drive to perfect one's children. To give their offspring a head start, ambitious parents play Mozart to them in the womb, teach them sign language before they are six months old and use Baby Webster flash cards to teach them vocabulary from their first birthday. Computer camps and motivational seminars now even accept kids (4)as young as four. Golf lessons start at two. With everyone fast-tracking their kids, the pressure to join the race is immense. The other day I came across an advertisement for a BBC foreign language course for children. "Speak French at 3! Spanish at 7!" screamed the headline. "If you wait, it will be too late!" My first instinct was to rush to the phone to place an order. My second instinct was to feel guilty for not having acted on the first.

In a highly competitive world, school is a battleground where the only thing that (5)matters is finishing top of the class. Nowhere is that more true than in East Asia, where education systems are built on the principle of "exam hell." Just to stay competitive, millions of kids across the region spend evenings and weekends at institutions called "(6)cram schools." Devoting eighty hours a week to academic work is not uncommon.

In the headlong dash for higher international test scores, schools in the English-speaking world have been especially keen to imitate the East Asian model. Over the last two decades, governments have embraced the doctrine of "intensification," which means piling on the pressure with more homework, more exams and a rigid curriculum. Hard work often starts before formal education. At his nursery school in London, my son started learning — not very successfully — how to hold a pen and write at the age of three. Private tutoring is also booming in the West, for children of younger and younger ages. American parents hoping to win a place in the right kindergarten send their four-year-olds to be coached on interview techniques. Some London tutors take three-year-olds on (7)without hesitation.

Intensification is not (8)confined to schooling, either. After school, many children dash from one (9)extracurricular activity to the next, leaving them no time to relax, play on their own or let their imaginations wander. No time to be slow.

Children increasingly (10)pay a price for leading rushed lives. Cases of five-year-olds suffering from upset stomachs, headaches, insomnia, depression and eating disorders brought on by stress are now not uncommon. Like everyone else in our always-on society, many children get too little sleep nowadays. This can make them jumpy and impatient. Sleep-deprived kids have more trouble making friends. Moreover, they stand a greater chance of being underweight, since deep sleep causes the release of human growth hormone.

When it comes to learning, putting children on the fast track often (11)　　more harm than good. The American Academy of Pediatrics warns that specializing in a sport at too young an age can cause physical and psychological damage. The same (12)goes for education. A growing body of evidence suggests that children learn better when they learn at a slower pace. Kathy Hirsh-Pasek, professor of child (13)psychology at Temple University in

Philadelphia. Pennsylvania, recently tested 120 American preschool kids.

Half went to nursery schools that stressed social interaction and a playful approach to learning; the rest attended nursery schools that rushed them towards academic achievement, using what experts call the "drill and kill" style of teaching. Hirsh-Pasek found that children from the more relaxed, slower environment (14)turned out less anxious, more eager to learn and better able to think independently.

In 2003, Hirsh-Pasek co-authored *Einstein Never Used flash Cards: How Our Children REALLY Learn and Why They Need to Play More and Memorize Less.* The volume is packed with research uncovering the (15)myth that "early learning" and "academic (16)acceleration" can build better brains. "When it comes to raising and teaching children, the modern belief faster is better and that we must make every moment count is simply wrong," says Hirsh-Pasek. "When you look at the scientific evidence, it is clear that children learn better and develop more rounded personalities when they learn in a more relaxed, less hurried way."

In East Asia, the punishing work (17)ethic that once made the region's schools the envy of the world is clearly (18)backfiring. Pupils are losing their edge in international test scores, and failing to develop the creative skills needed in the information economy. Increasingly, East Asian students are (19)rebelling against the study-till-you-drop mentality. Crime and suicide rates are rising, and (20)truancy, once seen as a Western problem, has reached (21)epidemic proportions. Over a hundred thousand Japanese primary and junior high students play hooky for more than a month each year. Many others refuse to go to school at all.

Not long ago, the *New Yorker* magazine published a cartoon that summed up the growing fear that modern youngsters are being (22)denied a real childhood. Two elementary school boys are walking do)n a street, books under their arms, baseball caps on their heads. With a world-weariness beyond his years, one says,"So many toys — so little unstructured time."

We have been here before. Like much of the Slow movement, the battle to give children back their childhood has roots in (23)the Industrial Revolution. Indeed, the modern notion of childhood as a time of innocence and imagination grew out of the Romantic movement, which first swept across Europe in the late eighteenth century. Until then, children were considered mini-adults who needed to be made employable as soon as possible. In education, Jean-Jacques Rousseau, the French philosopher, rang in the changes by attacking the tradition of teaching the young (24)as though they were grown-ups. In *Emile* his landmark treatise on schooling children in accordance with nature, he wrote: "Childhood has its own way of seeing, thinking, and feeling, and nothing is more foolish than to try to (25)_____ ours for theirs." In the nineteenth century, reformers turned their sights on the evils of child labor in the factories and (26)mines that powered the new industrial economy. In 1819, Coleridge could describe the children working in English cotton factories as slaves. By the late 1800s, Britain was starting to move children out of the workplace and into the classroom, to give them a "proper childhood."

Today, educators and parents around the world are once again (27)taking steps to (28)allow young people the freedom to slow down, to be children. In my search for interviewees, I post messages on a few parenting websites. Within days, my inbox is crammed with emails from three continents. Some are from teenagers (29)lamenting their haste-ridden lives. An Australian girl named Jess described herself as a "rushed teen" and tells me, "I have no time for anything!" But most of the emails come from parents thrilled about finding new and various ways in which their kids can (30)decelerate.

(原文出題校=慶應経 ＳＡ40)

1. 文中の下線部(1)-(30)について答えなさい。[30点]

(1) spur[n] 元の意味＝
(2) keep up with ～＝
(3) discipline[n]＝(学問の)
(4) as young as four＝
(5) matter[v]＝_____＝_____ _____
(6) cram school＝
(7) without hesitation＝
(8) be confined to ～＝
(9) extracurricular activity＝
(10) pay a price for ～＝
(11) _____ more harm than good
(12) go for ～＝～に
(13) psychology＝①　　②
(14) turned out (to be)～＝_____ (to be)～
(15) myth＝
(16) acceleration＝
(17) ethic＝　　cf. ethics
(18) backfire[v]＝
(19) rebell against ～＝
(20) truancy＝　　cf. play truant
(21) epidemic[n]＝
(22) deny a person ～＝人に～を
(23) the _____ _____＝産業革命
(24) as though＝_____ _____
(25) s_____ A for B
(26) mine＝
(27) take steps＝
(28) allow＝
(29) lament＝
(30) decelerate＝

2.　次の日本文を英語に訳しなさい。[20点]
(1) 人々はみな自分の子供が他人の子供を追い越すようにせき立てるが，それは自分の子供に出世[人生で成功]して欲しいからである。
(2) 歴史上有名なある作家は，自分の子供を他の子供との競争に駆り立てるのを躊躇してはいけないと親たちに警告した。
(3) 現代の競争社会では，学校は一種の戦場である。おまけに，学校が終わると生徒が塾に通うのは珍しいことではない。
(4) かつて，西欧世界の学校が，東アジアの教育制度を熱心に見習った[模倣した]時代があった。

[英作文解答例]
(1) All people rush their children [offspring] to outpace [overtake] other people's children, (and this is) because they want them to succeed in life.
(2) A famous author in history warned parents not to hesitate to drive [spur] their children to compete with [against] other children.
　A certain famous author in history warned parents that they should not hesitate to drive their children to [into] competition with other children.
　... drive their children into competing with other children.
(3) In modern competitive society, school is a kind of battleground. Moreover, it is not unusual [uncommon] for students to go to cram schools after school.
(4) Once there was a time when schools in the Western world were keen [eager] to imitate [follow] the East Asian education(al) systems.

1.(28) わずか4歳の　(22) 与えない　(28) 与える