

2021年 前期・外国語学部

次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

(1) 脳の進化の歴史をたどれば、人間は合理的に考えることのできる知性を発達させることで繁栄もしてきましたが、その合理性を適度に抑えることで集団として協調行動をとることが可能になりました。

それが、今日まで人類が発展を続けることができた大きな要素だったのではないかと考えることができます。果たして、(2) 合理性だけが発達した人間は、どのように扱われるのでしょうか？ 彼らは、異質なものとして人間社会からは排除されてしまうのです。

(3) ただ、その人間がつくり出した合理性の塊が人工知能だとすれば、これは人間の不合理性とは補完的に働き、強力なパートナーシップを築くことも可能性としては十分にあり得ます。AIとの勝負、などと煽るつまらないビジネスをしている場合ではなく、このディレクション(使い方)ができるかどうかこそが人類の課題と言えるでしょう。

(中野信子. 2020. 『空気を読む脳』講談社 より一部改変)

【阿佐谷英語塾・解答例1】

(1)

- ・「脳の進化の歴史をたどれば」は「人間は合理的に考えることのできる知性を発達させることで繁栄もしてきました」の箇所にかかるのか、あるいは下線部(1)の全体にかかるのかが必ずしも判然としない。個体進化と集団進化に関わる問題でもあるが、脳科学・認知科学の研究者として知られる著者の諸々の発言からすると、後者だと思われる。ただし、出題者が採点基準としてどこまで厳密に考えているのかは分からない。
- ・「合理的に考えることのできる知性」は、「知性」を「合理的に考える」の主語として捉えるならば、関係詞を用いて表すことができる。
- ・「合理性を適度に抑える」と「協調行動をとる」は多様な英語で表現できる。

(2)

- ・なぜか「果たして」に下線が引かれていない。そして「排除されてしまうのです」と言い切っているが、内容的には仮定法が相応しいと思われる。ただし直接法を用いても誤りではないだろう。
- ・「異質な」は語彙力が問われるが、言い換えでカバーしたい。

(3)

- ・「その人間」は「合理性だけが発達した人間」を指しているのか、「そうした人間というもの」という一般的な意味なのか、二通りに解釈できる。
- ・「合理性の塊」は当然、言い換えが必要。「補完的に働き」も語彙力が問われる。
- ・「...することも可能性としては十分にあり得ます」→「...する可能性も十分にあり得ます/することも十分にあり得ます」

(1) If we trace the history of brain evolution, we can see that humans have flourished by developing an intellect, which can think rationally, but at the same time, we have become able to act cooperatively as a group by moderating such rationality.

*an intellect≒intelligence (intelligence=uncountable)

*think rationally≒think reasonably=reason[vi]

*act cooperatively=act in cooperation=take cooperative action
=cooperate[vi] → act in harmony (act≒behave)

*by moderating such rationality=by controlling such rationality to a proper degree=by the proper control of such rationality (rationality≒reason)

That may have been a dominant factor for human development until today. (2)
How would we treat people who have developed only rationality? We would exclude them from our society as something alien.

*exclude them → rule them out

*something alien → something unacceptable

(3) However, if the essence of rationality created by such humans is artificial intelligence, it may well work to complement human irrationality and build a strong partnership with us. What matters to humanity is not whether we can compete with AI but whether we can direct it.

*if the essence of rationality created by such humans is artificial intelligence → if artificial intelligence created by such humans is made up of our rationality

*work to complement human irrationality=work complementarily to human irrationality=work as a complement to human irrationality (complement≒supplement)

【阿佐谷英語塾・解答例2】

(1) Looking back into the history of brain evolution, human beings have prospered by developing intelligence, which can reason. At the same time, we have become able to cooperate as a group by properly controlling the power of reason.

That may have been a key factor for human development until today. (2)
How would we treat people who have developed only rationality? We would exclude them from our society as something unacceptable.

(3) However, if artificial intelligence created by such humans consists of our rationality, it may well work to complement human irrationality and build a strong partnership with us. What matters to humankind is not whether we can compete with AI but whether we can direct it.

【A予備校・解答例1】

(1) Tracing back the history of the brain, humans have flourished by developing intelligence, which enables them to think rationally, but controlling rationality moderately has made it possible for humans to act cooperatively.

(2) How would you be treated by society if you only developed your ability to think and act rationally? You would be excluded because you are different.

(3) However, if the mass of rationality created by such people is artificial intelligence, it could likely make up for our irrationality and be our powerful partner.

【A予備校・解答例2】

(1) If you look at the way the brain has evolved, you will find that humans have thrived by improving their ability to think rationally while, preventing themselves from acting too rationally, they have been able to cooperate as group members.

(2) What will happen to those who have developed only rationality? They will be ignored as alien to other members of human society.

(3) However, if AI can do anything that humans rationally do, it will help humans because they often act irrationally, and we may be able to develop a productive relationship with AI.

【B予備校・解答例1】

(1) In the history of brain evolution, the development of intelligence for rational thinking enabled us to flourish, while moderate control of such rationality enabled us to work together as a group.

(2) If a person had only developed the rationality, how would they be treated? They would be excluded from human society as something alien.

*theyは何を受けているのか。

(3) However, if artificial intelligence is the ultimate product of human rationality, it will function as a complement to human irrationality and very possibly build a strong partnership.

【B予備校・解答例2】

(1) The history of brain evolution suggests that we have prospered by developing intelligence, thanks to which we can think rationally. On the other hand, the mild suppression of our rationality has enabled us to achieve group cooperation.

(2) How would one who adheres solely to rationality be treated in society? They would be kicked out as a heterogeneous element.

*theyは何を受けているのか。

(3) However, AI, which is rationality itself, will have a good chance of complementing human irrationality and establishing a strong partnership with us.

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次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

グローバル化の時代で人の移動が容易になり、コミュニケーションツールも増えた。

(1) 国外に住んでいるからといって、昔ほど「遠くへ行っちゃった」「寂しい」という感覚はない。私は私の実家と毎日連絡し、妻も両親と連絡していて、距離感は昔とは変わってきている。

(2) ただ、異なる文化の大たちが結婚すると、当然生まれ育った環境が違うため、子育ての価値観もやっぱり違う。ぶつかることもある。文化の根底にある価値観がぶつかったとき、折り合いが重要になってくる。

一方で私が思うのは、日本人同士でも文化が違うことってあるよね、ということだ。

(3) 私は、恋愛では価値観や文化の違いは乗り越えられず、信頼なら乗り越えられると思っている。恋愛は、相手への気持ちが冷めたら途端に我慢できなくなる。けれど、信頼ベースでよき友人というところに立てば、そこは「我慢」ではなく、ちゃんと議論して決めることができる。「結婚は我慢」などと言う大もいるけれど、我慢には限界があるのではないか。

(ウスビ・サコ。2020.『アフリカ出身 サコ学長、日本を語る』朝日新聞出版)

※ウスビ・サコ氏は、西アフリカのマウリ共和国出身。2022年3月まで京都精華大学学長の職にあった。

【阿佐谷英語塾・解答例】

- ・ (1) 「遠くへ行っちゃった」は「遠くへ来ちゃった」が正しい表現。「実家」をどういう日本語に言い換えるか。
- ・ (3) 「恋愛は、相手への気持ちが冷めたら途端に我慢できなくなる」は正確な日本語とは言えないので、当然、言い換えが必要。

In the age of globalization, people can move with ease and have more communication tools. (1) Living abroad far less make us feel "distant from home" or "lonely" than before. I can contact my parents every day, and my wife can also communicate with her parents. Our sense of distance has changed.

(2) However, when people from different cultures get married, as born and raised in differing environments, they have different ideas about child-raising. Sometimes they can conflict. If the values underlying their cultures disagree, compromising becomes necessary. On the other hand, in my opinion, there are varied cultures even among Japanese people.

(3) I do not think romantic love can overcome differences in values or cultures, but I believe trust can. As soon as romantic love cools down, couples lose patience for partners. However, if they regard each other as a good friend based on mutual trust, there is no need for tolerance. They can decide what to do by discussing. Some say "marriage is patience," but there can be a limit to being patient.

【A予備校・解答例1】

(1) Living abroad does not make us feel as "far away from home" or as "lonely" as it used to. I can keep in touch with my parents every day and my wife can also communicate with her parents, so the sense of distance is not the same as it used to be.

(2) However, when people from different cultures get married, since they have been born and brought up in different environments, they have different values about raising their children. Sometimes they do not agree at all. When the values underlying their cultures disagree, it is important for couples to come to terms with each other.

(3) I believe that couples cannot overcome differences in values and cultures simply by loving each other, but they can by trusting each other. As soon as romantic feelings fade, it gets harder to accept the differences.

【B予備校・解答例1】

(1) Although I live abroad, I don't have a feeling as often as before that I have come so far or that I'm lonely. I get in touch with my parents everyday and my wife also contacts her parents. Our sense of distance has been changing.

(2) However, when one gets married to someone from a different culture, they find that they have different values of parenting because they were born and raised in different backgrounds. They sometimes don't agree on their partner's idea of child-raising. It is important to make a compromise if their values which underlie the cultures are different.

(3) I think that in a romantic relationship, we can't overcome the difference of values or culture, but that we can overcome it in a relationship of trust. As soon as we fall out of love with our partner, we can't tolerate their differences.

*their は何を受けているのか。

【C予備校・解答例】

(1) Although I live outside my country, I do not feel as lonely or distantly separated as before. I contact my family in Africa every day and my wife also keeps in touch with her parents, so the sense of distance is no longer what it used to be.

(2) When people with different cultural backgrounds marry each other, however, they naturally have different views of child rearing because they were also naturally born and raised in different environments. They might occasionally fall out. When the values underlying your cultures clash, it is important to compromise.

(3) I do not think love can overcome differences in values and cultures, but I think trust can. In a romantic relationship, as soon as you fall out of love, you cannot tolerate the differences.

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次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

(1)今の日本では「人として信じるに足るかどうか」「一言を重んじる人か」というようなことを人物鑑定の基準にするという風儀は廃(た)れてしまいました。そもそも「人を見る目」という言葉さえ死語になった。(2)「人を見る目」というのは、外形的な情報に惑わされず、目の前の人の正味(しょうみ)の人間としてのありようを評価できる能力のことですけれど、そういう能力はもう誰も求めなくなりました。(3)人間の中身がどうであれ、外形的に年収とか、地位とか、社会的な力とか、そういう「エビデンス」に基づいて人間は査定されるべきだというイデオロギーが今の日本では支配的です。

(内田樹. 2020. 『日本習合論』 ミシマ社)

【阿佐谷英語塾・解答例】

(1) In today's Japan, people no longer judge others based on whether they are trustworthy or take responsibility for what they have said. In other words, even the phrase "an eye for people" has become a dead expression. (2) "Having a good eye for people" means, when meeting them, being able to evaluate them as they are without being deceived by superficial information. However, no one regards this ability as significant. (3) In Japan, the attitude is prevailing that we should judge other people by their external data, such as annual income, social position, or societal influence, rather than their internal personality.

*和文英訳として質・量共に手応え十分なこの問題を、A予備校とB予備校は「標準」レベルと評価している。

【A予備校・解答例1】

(1) In Japan these days, the idea that we should evaluate other people based on such things as whether they can be trusted or whether they keep their word has become obsolete.

(2) The ability to "read" people means one's ability to judge the person before you as they are, without being misled by external things. Such ability, however, is no longer sought after.

(3) The dominant ideology in Japan today is that someone should be evaluated on the basis of clearly visible "evidence" such as their annual income, status, and social power, regardless of who they are inside.

【B予備校・解答例1】

(1) Recently in Japan, the custom of evaluating a person on whether they are reliable or stick to their word has become obsolete.

(2) The phrase "having an eye for people" means the ability to judge a person's true character without being deceived by superficial information. However, this ability is no longer widely valued.

(3) Whatever one's inner features are, one should be judged based on superficial points like annual income, social position, or social power — what is called "evidence." Such a principle is dominant today in Japan.

【C予備校・解答例】

(1) In Japan today, we no longer follow the practice of judging a person by standards: whether they are trustworthy as a person or whether they are true to their own words.

(2) "Having a good eye for people" refers to the ability to evaluate the true essence of a person in front of you without being misled by the information from the outside, but it is no longer required by anyone.

(3) The assumption that regardless of their internal personality, people should be assessed on the basis of external "evidence" such as annual income, social status and social power, is predominant in present-day Japan.

【A予備校・解答例2】

(1) In Japan, people these days no longer judge others by a standard such as whether they can be trusted as people or whether they are faithful to their word.

(2) If you have an eye for people, you can evaluate a person who you are talking to by who they really are, not by readily available information about them. Nowadays, however, no one thinks such an ability is necessary.

(3) Most Japanese today believe that, whether or not a person is good as a human being, they should judge them by external factors such as salary, social position, or social influence.

【B予備校・解答例2】

(1) When Japanese people today judge someone, they no longer care whether they are worth trusting as a person or whether they take responsibility for their words.

(2) A good judge of character is one who can avoid superficial information about a person and evaluate them as they really are. Such an ability, however, is no more valued.

(3) The dominant principle in today's Japan is that a person should be judged by superficial facts about them, such as their yearly income or social status, rather than by their personality.