

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 *prejudge* 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.

1. 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
2. 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
3. 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。
4. 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,”
5. 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]
6. 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)
7. 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]
 - (1) 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)
 - (2) 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 は不可算名詞)
 - (3) 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。
 - (4) 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。

/30点

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.

(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だろう。

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.

(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]するための器官であるが、一方、五感は今を認知[知覚]するための器官であるという彼の想定は、基本的に正しい。

(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。

(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得ない。(…せざるを得ない: 受け身の表現 / cannot を用いた準動詞の慣用表現)

(4) 本物の記憶を間違った記憶と区別できないことが多いが、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。

(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。

(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?)

(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。

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.

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.

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]のに苦労することに気づくのはよくある経験である。

(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。

All that we can say with certainty about this life is that each of us is born to die. When, where, or how our journey will end we cannot say — even this one certainty is (1) in uncertainty — but we are all travelers on the road to death. And yet, how many of us live with this ultimate destination firmly in sight? We create routines to rule our lives, to give them a surface permanence. We get up, wash and eat at regular times each day; we dress (a) according to a certain style; we move around with a particular circle of friends. Each of us creates a pattern of existence, however fragile, which gives our finite lives (b) an appearance of infinity.

We do not deny that death occurs. (c) On the contrary, we are eager to read about it in novels or watch it in films, where it can be (2) at a safe distance. We can even (1) stand real deaths, as long as they are far enough away to remain safely (3) to newspaper photographs or the television news. In fact (A) 私たちは目にすればするほど、それだけ感じなくなる; the greater the number of deaths, the more likely they are to become faceless (d) statistics. As human beings, we are so self-centered that one death which touches us personally — even the thought that someone whom we love might die — upsets us more deeply than the deaths of any number of people whom we do not know.

Death is something which happens to other people. As long as this is so, we can deny its reality, (e) ignore the fact that we too are (f) candidates. When ‘a (4) one’ does die, we try to avoid any mention of death, but talk of their ‘(2) passing away’ or ‘going to a better place’. Such deaths are (5) by (g) solemn ceremonies, patterns of routine for the event which (h) threatens to make a mockery of all our routines.

In the countries of the (6) world, where child (i) mortality rates are low and life expectancy is high, we try to avoid all contact with death in the flesh. While old age is (7) in traditional societies, and the elderly (8) with respect, we consider old age to be a social problem and think of the old with pity and horror. (j) Worshiping youth, we search for ways to remain young, hiding our wrinkles with face-lifts or make-up, and (k) disguising the color of our graying hair. The dying are shut away in hospitals so that few experience death at close (l). The only dead body I have ever seen belonged to my father, and even that I saw — and touched — only by choice.

1. 空所(1)～(8)を補うのに最も適切なものを、下に与えられた語群の中から1つずつ選びなさい。[8点]

- | | | | |
|-----|-----|-----|-----|
| (1) | (2) | (3) | (4) |
| (5) | (6) | (7) | (8) |

celebrated, experienced, loved, covered, developed, treated, surrounded, confined

2. 下線部(1), (2)の語句を同義の語句に言い換えなさい。[2点]

- (1) stand ～＝ _____ ～
 (2) pass away＝ _____

3. 下線部(a)～(m)の語句の(本文中での)日本語の意味を書きなさい。空所(n)に入る1語を書きなさい。[12点]

- (a) according to ~ = ~によると/
- (b) an appearance of infinity =
- (c) On the contrary = (文頭に用いて)
- (d) statistics = (学)
- (e) ignore ~ = ~を
- (f) candidate =
- (g) solemn ceremony =
- (h) threaten to V = ~すると言って脅す/
- (i) mortality rate =
- (j) worship ~ = ~を
- (k) disguise ~ = ~を cf. disguise oneself = 変装する
- (l) at close _____ = (時間的に) すぐ間近に / (空間的に) すぐ身近に

4. 下線部(A)の日本語を英語に訳しなさい。(8 words in all) [3点]

5. 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。[20点-各5点]

- (1) 私たちが確実に言えることは、死は究極の目的地だということである。
- (2) 私たちは、私たちの有限の人生に無限という外見を与えるために日課を作る。
- (3) 先進国では、人々は死と触れるのをを避けようとし、老齢を社会問題だと考える。
- (4) 私がこれまでに見たことがある死体は祖父と祖母のものだった。