

**I** 次の英文(A)と(B)を読み、それぞれの下線部の意味を日本語で表しなさい。

(A) Silence is an act of nonverbal communication that transmits many kinds of meaning dependent on cultural norms of interpretation. Our tendency to describe silence as an absence of speech reveals a particular cultural bias, implying that something is missing, but silence is a “something” with purpose and significance. Silent behavior occurs in all societies, although its message varies both between and within different groups. It conveys meaning, as does all communication, partly from the situational and interactional contexts of its use. Emphasizing the “use” of silence also focuses on the fact that silence does not simply exist but is actively created by participants.

(B) Freedom of the mind requires not only, or not even especially, the absence of legal constraints but the presence of alternative thoughts. The most successful tyranny is not the one that uses force to assure uniformity but the one that removes the awareness of other possibilities, that makes it seem inconceivable that other ways are viable, that removes the sense that there is an outside. It is not feelings or commitments that will render a man free, but thoughts, reasoned thoughts.

## Ⅱ 次の英文を読んで、以下の設問に答えなさい。

Newborns swaddled in a blanket are likely to cry when someone opens the blanket to expose them to the cooler temperature of the room. This cry should not be regarded as a sign of fear or anger because it is a biologically prepared reaction to the change in temperature. Moreover, genes whose products influence limbic sites\* are not yet active in newborns. Nor should we call a crying six-month-old who dropped her rattle *angry* because this emotion presumes knowledge of the cause of a distressed state. Charles Darwin, who kept a diary on his child, made that mistake when his seven-month-old son screamed after the lemon he was playing with slipped away. The father of evolutionary theory assumed a biological continuity between animals and infants and projected the state he felt when he lost a valuable object on to both animals and his young son. Many contemporary psychologists attribute a state of fear to seven-month-olds who cry ( ㉞ ) the approach of a stranger and to forty-year-olds who notice a large amount of clotted blood in their saliva. But the states of these two agents cannot be the same because of the profound biological and psychological differences between infants and adults. The infant's distress is an automatic reaction to the inability to relate the unfamiliar features of the stranger to his or her knowledge; the adult's state follows an appraisal of the meaning of the blood for his or her health.

The infant's behavioral reactions to emotional incentives are either biologically prepared responses or acquired habits, and the responses are signs of a change in internal state that is free ( ㉟ ) appraisal. The structural immaturity of the infant brain means that the emotions that require thought, such as guilt, pride, despair, shame, and empathy, cannot be experienced in the first year because the cognitive abilities necessary for their emergence have not yet developed.

The restriction on possible emotions extends ( ㊿ ) infancy. Children less

than a year old cannot experience empathy with another or shame, whereas all three-year-olds are capable of these states because of the emergence of the ability to infer the state of others and to be conscious of one's feelings and intentions. This extremely important developmental change, due to brain maturation, adds a qualitatively new reason for actions, especially the desire to preserve a conception of self as a good person. <sup>②</sup> This motive, which has an emotional component, is a seminal basis for later behaviors that are called altruistic. Furthermore, children less than four years old find it difficult to <sup>(v)</sup> retrieve the past and relate it to the present and, therefore, cannot experience the emotions of regret or nostalgia. Even preadolescents have some difficulty manipulating several representations simultaneously in working memory because of incomplete maturation of the connectivity of the dorsolateral prefrontal cortex\*\* ( <sup>(iv)</sup> ① ) other sites. This fact implies that seven- to ten-year-olds are protected from the emotions that emerge from a thoughtful examination of the logical inconsistency among their personal beliefs. Older adolescents, by contrast, are susceptible to the uncertainty that follows recognition of the inconsistency between their experiences and their childhood premises about sexuality, loyalty, God, or the heroic stature of their parents. <sup>③</sup> The desire to repair the inconsistency requires some alteration in the earlier beliefs and the evocation of emotions denied to younger children. The cognitive immaturity also means that ten-year-olds are protected from arriving at the conclusion that they have explored every possible coping response to a crisis and no adaptive action is possible. As a result they cannot experience the emotion of hopelessness that can provoke a suicide attempt. Hence, we need to invent a vocabulary for the repertoire of states experienced by infants and young children. <sup>④</sup> These terms do not exist.

[注]

\*limbic sites 大脳辺縁系(感情・行動を司る場所)

\*\*dorsolateral prefrontal cortex 側背前頭葉皮質

設問(1) 本文中の空所①～④を埋めるのに最も適当な前置詞を、(イ)～(ホ)から一つ選び、記号で答えなさい。同じ前置詞を二度選んではいけません。

(イ) at                      (ロ) beyond      (ハ) for                      (ニ) of                      (ホ) to

設問(2) 一歳未満の乳児が経験できない感情として本文中に挙げられているものの中から一つ選び、日本語で答えなさい。

設問(3) 本文中の下線部(i)～(v)の語に最も近い意味の語を、それぞれ(イ)～(ニ)から一つ選び、記号で答えなさい。

(i) appraisal

(イ) approval

(ロ) assessment

(ハ) praise

(ニ) proposal

(ii) incentives

(イ) ingredients

(ロ) respirations

(ハ) sensitivities

(ニ) stimuli

(iii) emergence

(イ) arrival

(ロ) emergency

(ハ) insistence

(ニ) merger

(iv) seminal

(イ) positive

(ロ) primary

(ハ) sentimental

(ニ) similar

(v) altruistic

(イ) almighty

(ロ) egoistic

(ハ) rusty

(ニ) selfless

設問(4) 本文中の下線部① that mistake の意味内容を日本語で簡潔に表しなさい。

設問(5) 本文中の下線部② This motive の意味内容を日本語で簡潔に表しなさい。

設問(6) 本文中の下線部③の意味を日本語で表しなさい。

設問(7) 本文中の下線部④ These terms の意味内容を日本語で簡潔に表しなさい。

**Ⅲ** 日本語には「もったいない」という言葉があります。この言葉がどのような使われ方をするのか外国人に理解してもらいたいときに、あなたはどのように説明しますか。70語程度の英文で書きなさい。

Ⅳ 次の日本語(A)と(B)のそれぞれの下線部の意味を英語で表しなさい。ただし、(B)では、文学部の志願者は(イ)を、文学部以外の学部の志願者は(ロ)を選んで解答しなさい。

(A) (すべての学部の志願者)

長年の夢がかなえられることほどうれしいことはない。そのためには、たゆまぬ努力と不屈の精神がなければならないが、さらに、運も味方につけられるかということも夢の成就を左右しているだろう。

(B)

(イ) (文学部の志願者)

人類全体が、現在、地球的規模で統一化への道を進みつつあることは、いまや誰の目にも明らかな事実であります。そのこと自体の善悪は別問題といたしまして、ともかく自然科学とテクノロジーの最近の進歩は全世界を科学技術文明の潮流に巻き込み、地球上のあらゆる民族、すべての人々がその波に乗っていわゆる地球社会化に向かって邁進していく、それが人類の現状です。人類のあり方を未来向きの姿勢で考えようとする人々の間で、「地球的」という形容詞がさかんに使われるようになってきたことは決して偶然ではないと思います。「地球社会」はもはやユートピアでも夢想でもない。むしろそれこそが、人類や世界の未来像を描くときに、われわれの直面するすべての深刻な問題を考えるさいの、われわれの思考の座標軸になりつつあるのです。

(ロ) (文学部以外の学部の志願者)

鏡に右手を映してみると、鏡には左手が映っている。その逆に、左手を映せば右手となる。われわれは鏡の行なうこの魔術にすっかり馴れてしまっているので、右手と左手が逆に映っていることにさほど驚かない。鏡を壁面に利用している明るい店に入っても、車を運転しているときにバックミラーを覗いても、特に奇妙な感じを受けない。おそらく、鏡に映った文字を読もうとして、初めて鏡の存在、鏡の行なうマジックに気がつくのではないだろうか。