

第III問 次の英文[A]と[B]を読んで、それぞれの問いに答えなさい。

[A]

The Internet contains a lot of bad articles, and not without reason. It's a wide-open forum and there is a lot of stuff out there that is highly disturbing. But there are also some really good sites you can visit. One of the sites I have in my "favorites" list is a very good place to receive some findings of the latest research and discoveries in various fields of study. The information is presented in a way that even non-scientist types (like me!) can easily understand.

One of the articles that captured my attention on the site last week was a feature that examined whether or not some of the popular myths we have all heard enough times to assume they are probably true actually hold up under the harsh light of scientific investigation. A few examples follow.

■ People use only 10 percent of their brains. Although it certainly seems like many of the people we meet in life are using only a small portion of their mental capacity, the wonders of MRI imaging have demonstrated that all parts of our brains are active and in use. We will need to come up with another explanation for the stupidity you see everywhere that seems to define much of the human experience.

■ Chickens can live without a head. Shockingly, this one is true. Apparently, the brain stem, which controls the bird's reflexes, is not located in the head so the body can continue to function for a time without the head. One headless chicken apparently survived for 18 months.

■ Water draining from a container in the Southern Hemisphere rotates in the opposite direction than it does in the Northern Hemisphere. Not a portion of truth to this one. The rotation is affected by the shape and design of the container being drained, but is not affected by your geography.

■ Hair and fingernails continue to grow after you are dead. This is not

true even though visual evidence might suggest otherwise. As the body loses liquid after the death, it only appears that hair and nails are getting longer as the skin around them shrinks.

(Adapted from *The Daily Yomiuri*, 2006)

問 1 下線部は、何を示そうとする例ですか。日本語で説明しなさい。

問 2 次の(1)~(8)の中から、本文で主張されている考えとほぼ同じものを3つ選び、番号で答えなさい。

- (1) Science compels us to accept the fact that 90 percent of our brain is left unused.
- (2) The stupidity of our human nature is not evidence for the claim that we use only 10 percent of our brains.
- (3) Chickens may survive for a while without the head for their special distribution of their brain system.
- (4) The argument concerning the chickens without the head is intolerable as well as unscientific.
- (5) Water rotates in opposite directions in the Southern Hemisphere and in the Northern Hemisphere because of the shape and design of the container being drained.
- (6) The direction of the rotation of water in a container is a highly controversial issue because it depends upon the geography of the place where the rotation takes place.
- (7) As far as we can see, hair and fingernails seem to continue to grow even after a person is dead.
- (8) Hair and fingernails continue to grow even after a person is dead because the body shrinks.

[B]

In some countries, the idea that there is life on other planets would make people laugh. In others, the inhabitants not only believe in life elsewhere in the universe but make efforts to communicate with it. There are certainly doubters and believers on this issue.

One traditional argument for the existence of life outside the earth, known as plenitude theory, is that there are so many star systems in the universe that it is unlikely that only earth would bear intelligent life. (A), it could be considered human arrogance to think that we are the only intelligent life in all of space. Another current and more convincing argument comes from convergence theory. Convergence theory refers to situations when two different species are faced with a problem and independently arrive at the same solution. For example, both bats and birds evolved wings in order to fly. (B), octopus and squid have camera-like eyes. The species evolved separately, arriving at these adaptations independently. Simon Morris has argued that where nature has produced something once, it is likely to produce it again. All this suggests that although there may be infinite possibilities in the universe, nature tends to repeat itself.

On the other hand, those who support a third theory called contingency theory⁽¹⁾ argue against the possibility of life on other planets. Their argument, and it is a compelling one, is that life is a happy accident. They claim that the processes which led to the evolution of life are so complicated that it is extraordinary they occurred even once. They consider it extremely unlikely that the same set of processes could ever occur again. (C), although Morris argues that nature is likely to repeat itself, he himself recognizes that even the basic conditions for life may be rare in the universe. Nature may be willing but the conditions might not be right. It is probable that the exact conditions required for life⁽²⁾ will not be found more than once. It is unlikely that other planets will be exactly the right distance from their sun, with the right

gravity, the right combination of chemicals and physics, with water and atmosphere.

It is unlikely that there is life outside the earth. For over 100 years, radio waves have been used to track space for signs of life and so far have uncovered nothing. If there was intelligent life out there, it is probable that we would have identified some sign of it by now. Although (ア) theory indicates that nature tends to reproduce the same outcomes, and (イ) theory argues that the multiplicity of star systems increases the likelihood of life outside the earth, the arguments are not convincing enough. The conditions for life itself are so fragile and complex that it is remarkable that life occurred even once, much less that it could be repeated elsewhere.

(Adapted from *Critical Thinking Skills*, 2005)

問 1 空欄(A)から(C)を補うのもっとも適当な語を選び、それぞれ番号で答えなさい。

- | | | |
|---------------------|------------------|---------------|
| (A) (1) First | (2) However | (3) Indeed |
| (B) (1) Certainly | (2) Similarly | (3) Then |
| (C) (1) Furthermore | (2) Nevertheless | (3) Otherwise |

問 2 下線部(1)を日本語で説明しなさい。

問 3 下線部(2)の内容を具体的に日本語で述べなさい。

問 4 空欄(ア)と(イ)を補うのに適当な単語を、それぞれ本文中から抜き出しなさい。

問 5 筆者が伝えたい結論をもっとも簡潔に述べた文を、本文中から抜き出しなさい。

第2問

次の英文を読んで、問1～問5に答えなさい。(配点25%)

There are certain things in life that are so obvious as to be beyond question. Among them is the belief that everybody loves winning and, conversely, that everybody hates losing. At the enjoyable end of the victory spectrum is the sheer excitement of crossing the ribbon first, coming top of the class or spraying champagne from the podium; (a)(end, the, at, other) lies that depressing ache of being a straggler, a nearly-ran and, yes, a loser.

But some people, it seems, are perfectly happy to be losers. Psychologists at the University of Michigan have discovered that while some people become stressed after (b)(out, rival, losing, a, to) in a laboratory task, others become stressed out after *winning*. The research challenges the widely held belief that the will to win is a universal human desire.

(1)
“This (c)(counter, to, idea, runs, the) that everybody likes coming out at the top of the heap,” says Oliver Schultheiss, professor of psychology at the University of Michigan, who oversaw the study. “That’s a really surprising finding for us.”

Professor Schultheiss concludes that people can be split into wolves, who are utterly driven to win and devastated at losing out, and sheep, whose triumphs over others bring distress rather than heart-pumping joy. Lance Armstrong, the record-breaking Tour de France winner, is the embodiment of a wolf; Estelle Morris, who quit her position as Education Secretary because she did not feel up to the job, could be suspected of ovine tendencies.

(2)
How to separate the wolves from the sheep? Professor Schultheiss and his colleagues first used a test to assess the motivations of 108 college students. They were asked to look at various photographs — such as a picture of two cyclists (d)(next, other, to, racing, each) — and write a description of what they saw. The resulting script was used to deduce the participant’s “implicit power motivation,” which is defined as a hidden desire to dominate others.

Wolves are more (e)(written, likely, have, to) a scenario in which the cyclists were competing aggressively; sheep might have perceived a gentler relationship between the riders. Those with the highest scores — the greatest need to be top dog — were considered wolves, and those at the low end were termed sheep.

(出典：The Times, August 31, 2006 一部改編)

注：podium 表彰台 straggler 落伍者 ovine 羊のような top dog 勝者

- 問 1 (a)～(e)のカッコ内の単語を意味が通るように並べかえて、それらを書きなさい。
- 問 2 下線部(1) “the widely held belief” は、具体的にどのような考えを指していますか。35 字以内の日本語で示しなさい。
- 問 3 実験の結果、羊タイプは勝つとどんな心理状態になることが分かりましたか。第 4 段落を参考にして、簡潔に日本語で書きなさい。
- 問 4 下線部(2)を日本語に訳しなさい。
- 問 5 第 5 段落で筆者が示している定義によれば、“implicit power motivation” とはどのような欲望を指していますか。25 字以内の日本語で示しなさい。

第3問 次の英文は母親とその思春期の娘との難しい関係を述べています。下線部(a), (b), (c)を日本語に訳しなさい。

Teenage girls bristle and rage about nearly everything — from minor disappointments to undeniable tragedies — with nearly equal intensity. It is well known that adolescents perceive the most harmless of comments as slights or even major insults. Many a mother has commented that she has only to look at her daughter to be accused of criticizing her or thinking she is “fat”! Paradoxically, because your unquestioned love makes your daughter feel safe, she feels free to direct much of her frustration and hostility toward you, regardless of whether you are remotely involved. You have likely joined the ranks of mothers who are tired of feeling they can never say or do anything right.

At times your relationship with your daughter may worsen further. As Ann, a thirty-five-year-old single mother, put it, “I’m dealing with a level of conflict I never imagined. Since she was thirteen, Morgan pretty much decided she didn’t need to listen to me or respect me. She treats me with nothing but contempt. I’m shocked by what our relationship has become and frightened by what lies ahead. If we’re constantly at each other’s throats, how can I hope to help her through these next years? How can I keep her safe from alcohol and drugs and all the rest?”

Not only do mothers despair over feeling that their relationships with their daughters have been lost, but they become terrified about surrendering any threads of control they may have held.

(注)

bristle : react angrily and defensively

第4問

次の文の下線をほどこした部分(1), (2), (3)を和訳しなさい。

(50 点)

In the long career of teaching science at the college level, I have come to learn a lot of things myself. The most significant of the lessons is concerned with the very basic of education. At some point in each teaching unit, I try to remind myself to ask the big questions: “Why should we care about this? Why is this topic important?” This may very well be my way of avoiding that ⁽¹⁾ embarrassing student query, “Why do we have to know this?” All the same, it remains a good question, whether posed by the teacher or the student. In this age, no sensible person ought to do without asking what is indispensable to learn. It is a very tough question with no single correct answer. In this difficult situation, a useful approach might be suggested — that is, to look for teaching materials that connect science with technology and society. Such an approach begins with the question, “Why is this important?” And then a simple answer can be given: because it has vital implications for human culture and the planet’s future.

Consider the relationship between technology and science, which I fear is often misconceived. While many take the former merely for a product of the ⁽²⁾ latter, the reverse is no less true. Throughout the history of science, new technologies are known to have made possible eye-opening discoveries. Without the aid of sophisticated optical instruments, the earth-centered view of the universe would not have been disproved, nor could the cell have been established as the basis of life. In our century, using advanced technological tools, brain researchers are producing important new knowledge about how learning occurs with significant implications for teaching.

It has become commonplace to observe the importance of technology in shaping the modern world. Computers, mobile phones, and e-mail have all transformed our world. Even physical looks of classrooms themselves are undergoing considerable change, with more and more schools incorporating

computers and other equipments into those rooms. In these circumstances, connecting our science teaching to the everyday experiences of our students can make our classes more engaging and relevant.

⁽³⁾ Important as the interaction of science and technology is, the most essential part of the proposed approach could be its third aspect, the connection of these two with society. From global temperature change to technology applied at the atomic level, rarely does a day go by without some findings being announced that carry the potential to have a significant impact on mankind. The ethical choices faced today are not just more difficult than in the past, but many of them are brand-new decisions created by the revolutionary ideas and groundbreaking innovations. Our science classes should give students the skills needed to address the difficult issues that come with scientific knowledge. When interconnections among science, technology, and society are made part of science teaching, we empower students with skills that turn them into active, responsible, and thoughtful human beings. We also allow them to discover answers to the question, “Why do we have to know this?”

第5問 次の英文を読み、下の問いに答えなさい。

I am a professor of cultural anthropology. Ten years ago, I would never have expected to be writing a book about college life at my own university. I have spent most of my professional life living overseas in a remote village, learning the language and customs of another culture. As a traditional cultural anthropologist, I participated in and observed village life over a period of many years, joining village organizations, interviewing locals, and establishing long-term personal relationships. I wrote “ethnography,” or descriptive accounts of the day-to-day life of a people, hoping to capture the intimate dynamics of social life and culture change. It is quite a leap from life in a village to life in the dormitories, but perhaps I can offer a little explanation of how it came about.

Anyone who has spent much time overseas knows that this experience makes you reconsider your own culture. You become an observer of what was once just lived. On your return from another world, things once unnoticed seem striking; what was a daily routine can re-surface as an exotic American custom. Since my time overseas, I find myself constantly taking apart the taken-for-granted world in which I live, a liking I eventually developed into a course on American culture. In it, I direct my students to look at their own culture with an anthropologist’s eye, to re-examine its problems with the same sense of freshness and compassion they would bring to another culture. I decided to take my own advice as I thought about my academic experience.

After more than fifteen years of university teaching, I found that students had become increasingly confusing to me. Why don’t they ever drop by for my office hours unless they are in big trouble in a course? Why don’t they respond to my (generous) invitations to do out-of-class research under my guidance? How could some of my students never take a note during my big lecture class? And what about those students who bring whole meals and eat and drink during class? Or those other students who seem to feel absolutely no embarrassment in

putting their head or their feet on their desk and taking a nap during class?

A final impetus for this research came when I sat in on a couple of colleagues' courses that I had long wanted to audit informally. With the permission of the teachers, I attended a computer programming class and a class in Buddhism, courses obviously quite different in their content and in the students attracted to them. I came to class regularly, took notes, and did the readings, although I skipped the papers, tests, and other evaluative measures. I suppose that behaviors such as writing in a spiral notebook, raising my hand to ask a question, and sitting in class waiting for the instructor to arrive marked me ^② as a student, even if I was an old one. To my surprise, I began to hear a new discourse as I was engaged by other students in conversation:

"Psst ... psst ... excuse me ... were you in class on Friday? Listen, I cut out and went skiing. Can I borrow your notes?"

"Hey, do you know what he said was going to be on the test? I zoned out while he was telling us!"

"Do you think it's fair that we have both the essay and the test in one week?" It dawned on me soon enough that I had gone through the looking glass, so to speak, and I was now privy to ^③ a world that my students typically didn't share with me. I heard about weekend parties, and how someone wrote the paper drunk between 3 and 4:30 in the morning, and how unfair the grading was, and why did we have to take so many liberal studies courses anyway? The ^(B) discourse I began to hear happened naturally in my shared status as student, and the difference in the content and tone of the dialogues struck me. I found myself writing down little scraps in my course notebook to remind myself after class of the conversation topics. "I mean, when are you ever gonna use Nietzsche at a cocktail party?" was one of my first notes from someone who obviously didn't feel that a philosophy course was worth the time.

I realized that I was starting to do ethnography, and to look at my experience with an anthropologist's eye; it was then that the idea of actually

becoming a student occurred to me as a research project. I am not the first to undertake such a project. Michael Moffatt, also an anthropologist and a professor, wrote a valuable ethnography of student life at his university. In many ways it served as a historical reference point for what I witnessed in 2002-3.^④ Moffatt conducted his fieldwork between 1977 and 1987, with literally a different generation of students, and his accounts provided me with a helpful foundation for assessing change and continuity in student culture.

I thought, too, that I might bring a new angle to earlier work.^⑤ As a woman, I expected that the range of my study would be decidedly different from Moffatt's male gaze on college life. I highlight topics that engage the classic notions we have of "the university" as a world of ideas, as a residential place where diversity, community, and integrity are nurtured. I wanted to see how student culture is related to the institution of the American university, including the vision we have of it, its mission, and its future.

To do this, I draw more heavily on the "participant" in participant-observer research than in earlier work, where researchers, though they similarly relied on student interviews and observations for their data, were self-identified as professors.^⑥ I chose a more daily engagement, in which I actually took courses, lived in the dormitories, and encountered students as an older but fellow student.

注 cultural anthropology 文化人類学

a dormitory 学生寮

office hours オフィス・アワー, 大学の教員が研究室で学生の質問等を受け付ける時間

to audit 講義を聴講する

to zone out 居眠りする, ぼんやりする

liberal studies courses 大学の教養科目

Nietzsche フリードリヒ・ニーチェ(1844-1900), ドイツの哲学者

問 1 下線部(A), (B), (C)を日本語に訳しなさい。

問 2 下線部(ア)の内容を 100 字以内の日本語で説明しなさい。

問 3 下線部①～⑤の意味内容に最も近いものを、それぞれ次の(1)～(4)からひとつずつ選び、番号で答えなさい。

- ① (1) what had happened quite recently
(2) what one had previously gone through unconsciously
(3) what was experienced only once
(4) what was thought to be a simple living
- ② (1) evaluated me on the same standard as the students
(2) gave me the appearance of a student
(3) made me an outstanding student
(4) regarded me as a strange student
- ③ (1) was now afraid of
(2) was now deprived of
(3) was now privately introduced to
(4) was now sharing the secrets of
- ④ (1) helped to make me refer to witnesses of incidents in modern history
(2) offered historical reasons for the events I saw quite recently
(3) was important in pointing out the events leading to what I have just experienced
(4) was useful in judging the contemporary situation as compared to that of the past

- ⑤ (1) improve the old framework to fit a new place
- (2) introduce a new point of view to what was done in the past
- (3) make improvement on the work thought complete before
- (4) use different ideas from my earlier work

第6問 次の英文を読み、下の問いに答えなさい。

Who decides whether you shall be happy or unhappy? The answer — you do!

A television celebrity had as a guest on his program an aged man. And he was a very rare old man indeed. His remarks were entirely unplanned and of course absolutely unrehearsed. They simply bubbled up (①) of a personality that was radiant and happy. And whenever he said anything, it was so naive, so apt, that the audience roared (②) laughter. They loved him. The celebrity was impressed, and enjoyed it with the others.

Finally he asked the old man why he was so happy. “You must have a wonderful secret of happiness,” he suggested.

“No,” replied the old man, “I haven’t any great secret. It’s just as plain as the nose on your face. When I get up in the morning,” he explained, “I have two choices — either to be happy or to be unhappy, and what do you think I do? I just choose to be happy, and that’s all there is (③) it.”

That may seem an oversimplification, and it may appear that the old man
(A) was shallow, but I recall that Abraham Lincoln, whom nobody could accuse of
being shallow, said that people were just about as happy as they made up their
minds to be. You can be unhappy if you want to be. It is the easiest thing in the world to accomplish. Just choose unhappiness. Go around telling yourself that things aren’t going well, that nothing is satisfactory, and you can be quite sure of being unhappy. But say to yourself, “Things are going nicely. Life is good. I choose happiness,” and you can be quite certain of having your choice.

Children are more expert in happiness than adults. My little daughter
(7) Elizabeth, aged nine, has the answer to happiness. One day I asked her: “Are you happy, honey?”

“Sure I’m happy,” she replied.

“Are you always happy?” I asked.

“Sure,” she answered, “I’m always happy.”

“What makes you happy?” I asked her.

“Why, I don’t know,” she said, “I’m just happy.”

“There must be something that makes you happy,” I urged.

“Well,” she said, “I’ll tell you what it is. My playmates, they make me happy. I like them. My school makes me happy. I like to go to school. (I didn’t say anything, but she never got that from me.) I like my teachers. And I like to go to church. I like Sunday school and my Sunday school teacher. I love my sister Margaret and my brother John. I love my mother and father. They take care of me when I’m sick, and they love me and are good to me.”

That is Elizabeth’s formula for happiness, and it seems to me that it’s all there — her playmates (that’s her associates), her school (the place where she works), her church and Sunday school (where she worships), her sister, brother, mother, father (that means the home circle where love is found). There you have the (④) of happiness, and the happiest time of your life is in relation to those factors.

A group of boys and girls were asked to list the things that made them happiest. Their answers were rather (⑤). Here is the boys’ list: “A swallow flying; looking into deep, clear water; a fast train rushing; a builder’s crane lifting something heavy; my dog’s eyes.”

And here is what the girls said made them happy: “Street lights on the river; red roofs in the trees; smoke rising from a chimney; red velvet; the moon in the clouds.” There is something in the beautiful essence of the universe that is expressed, though only half-articulated, by these things. To become a happy person, (⑥) a clean soul, eyes that see romance in the commonplace, a child’s heart, and spiritual simplicity.

Many of us manufacture our own unhappiness. Of course not all unhappiness is self-created, for social conditions are responsible for not a (⑦) of our sorrows. Yet it is a fact that to a large (⑧) by our thoughts and attitudes we draw out of the elements of life either happiness or unhappiness

for ourselves.

“Four people (⑨) of five are not so happy as they can be,” declares a well-known authority, and he adds: “Unhappiness is the most common state of mind.” Whether human happiness strikes as low a level as this, I would hesitate to say, but I do find more people living unhappy lives than I would care to compute. Since a fundamental desire of every human being is for that state of existence called happiness, something should be done about it. Happiness is achievable and the process for obtaining it is not complicated. Anyone who desires it, who wills it, and who learns and applies the right formula may become a happy person.

問 1 下線部(A), (B)を日本語に訳しなさい。

問 2 著者が下線部(A)のように言っている理由を、本文に即して、日本語で述べなさい。

問 3 空欄①～⑨に入れるのに最も適切な語を、それぞれ次の(a)～(j)からひとつずつ選び、記号で答えなさい。同じものが2箇所に入る場合がある。

- (a) among
- (b) essence
- (c) extent
- (d) few
- (e) have
- (f) made
- (g) out
- (h) to
- (i) touching
- (j) with

第7問

次の英文を読んで、下線部に対する答えを10行程度の日本語でまとめなさい。

The decline in Japan's youth population looks likely to continue as the total fertility rate (TFR)—the average number of children a woman will have in her lifetime—reached a new record low of 1.25 in 2005. The new TFR announced by the Health, Labor and Welfare Ministry on June 1 was lower than the 1.29 announced in 2003 and 2004, which made headlines as a historic low. As Tokyo's figure, seen as the advance indicator for the nation, fell to 0.98, it seems likely the national TFR will drop to below 1.0 someday, unless circumstances surrounding marriage, giving birth and child rearing change dramatically. Eleven years have passed since the government began measures, including projects called angel plans, to stop the trend. But why can't the nation stop the decline in the youth population?

I was in charge of a series of newspaper articles in March and May about the latest situation surrounding having and raising children. What I learned from the work was that the nation's social circumstances, which are said to be an obstacle to having and raising children, have worsened in the past decade. As the government has taken measures to stop the declining trend, the total capacity of authorized day-care centers for children increased from 1.91 million in 1998 to 1.99 million in 2003. There also are now more public places where parents and their children can spend time together.

But such measures to help raise children are still small in scale compared with the total needs. In addition, the worsened employment situation since the burst of the economic bubble has directly hit the generation that should be currently raising children. For example, though there are an increasing number of working women, many companies expect employees to sacrifice private life for work, as has been done by male

workers who work long hours. Many working women in such workplaces are worried by the choice of giving up jobs or giving up having children. Women working as part-timers and as temporary staff are in a more difficult situation, as they cannot take maternity or child-care leave, and may lose their jobs upon having children. Many women give up hope of having children.

An increasing number of men have also shared the worry that they cannot balance work and parental care. Along with company restructuring and streamlining, working hours for men in their 30s, which are the longest for any age group, have further been lengthened. The percentage of workers who work for more than 60 hours a week increased from 19 percent in 1994 to 23 percent in 2004.

An increasing number of younger men want to jointly raise children with their wives and put importance on spending time together with their children, a trend against the way of life of middle-aged and elderly workers who have placed priority on work at the expense of family life. But the gap between reality and the hopes of younger workers has created a lot of distress.

(注) day-care center for children 託児所

maternity leave 出産休暇

child-care leave 育児休暇

streamlining 合理化

第8問

次の英文を読んで、下記の問いに答えなさい。

Why is it so difficult to learn and remember new information and to remember it accurately? One reason is that our brains were not built to remember the kinds of things we must learn in a modern world. ① My own favorite metaphor to explain this truth comes from my experience of cutting the grass in the fields at my hilly home in Sharon, Vermont. Every year I get out the tractor and go to work, driving over the knee-high grass, up and down the fields. Now, there is danger lurking under the grass, some deep, hidden holes that put the tractor and me at risk. Yet, after the first exploratory effort some eight years ago, I learned where every one of these holes is, and eight years later, I stop at each and slowly navigate around the danger. The point is, the brain is built to remember where real harm can come to you in real physical space. If someone had stopped me at each of those holes during the first year and said, “We now want you to remember this phone number,” I would never have retained that information unless I practiced and practiced it. Our brains don’t like learning modern-day information. No wonder they make mistakes—and lots of them.

Sir Frederic Bartlett, perhaps the most well-known British psychologist of the last century, was one of the first to believe that memory is a social or cultural phenomenon and not an exact event burned into the brain with perfect accuracy. This view, which has much support, does not mean that human memory is completely faulty and without meaning. Modern research guides us nearer to the idea that we have good memories for the gist of an experience and poor memories for details.

Yet even these “gist memories” can sometimes get us into trouble. We all have countless “false” memories that we don’t even know about. How many times have you had someone recall an interaction, a conversation, even a party, that you have no recollection of? Even more puzzling, have you ever been

utterly convinced of one version of events and had someone insist on a completely different version? We usually have great confidence in our memories—even in our memories of false events. ②Still, less than perfect recall of most episodes in our lives rarely has serious consequences. The fact that you might remember your eighth birthday party as having taken place at your house on a sunny day instead of at your grandmother's house on a rainy day does not matter significantly.

The human brain is built in a way that ensures our past memories are faulty. We are a self-concerned interpreter of all incoming information. ③At any given moment, we may note only one aspect of a current flow of information, depending on our view of ourselves, our attention, and our emotional state in a specific situation. Later, we may note still other aspects of a similar flow of information. Then, when an attempt to recall the second moment is confused with the memory of the original moment, our brain starts to create a tale to take in different aspects of both the original situation and the second moment. We suddenly confuse the two episodes, as we begin to put the two sets of events into some kind of ④memory hybrid. Alas, accurate memories are an idea, not a reality of the human condition.

(注) metaphor 比喩 gist 要点

- (1) 下線部①で、著者はどんな例を挙げて自分の見解を説明していますか。解答欄（4行）におさまる程度の日本語で説明しなさい。
- (2) 下線部②を日本語に訳しなさい。
- (3) 下線部③を日本語に訳しなさい。
- (4) 下線部④の内容を解答欄（3行）におさまる程度の日本語で説明しなさい。