

平成 29 年度 入学 試験 問題 (前期)

英 語

注 意

1. 合図があるまで表紙をあけないこと。
2. 受験票は机に出しておくこと。

I 以下の英文を読み、下線部を和訳せよ。

Climate change has been labelled the greatest challenge of our time. But it could also be our greatest opportunity because it gives us the chance to change the way we think, the way we act and the way we work together. But to seize that opportunity we need to overcome barriers within our own minds. These psychological obstacles have the power to block our ability to think about our future, leading us to be “stuck” in the here and now.⁽¹⁾

In a paper forthcoming in the *Journal of Environmental Psychology* my colleagues Rachel McDonald, Hui Yih Chai and I explore the construct* of psychological distance as a means of understanding our reactions to climate change. Psychological distance is a well-established construct referring to the extent to which an object is removed from the self. It might seem strange to think of climate change as an “object”—but in this context it refers to all of the thoughts, feelings and reactions we might have when we think about the problem of climate change.

Psychological distance has four distinct dimensions. Objects can be psychologically distant in terms of certainty (hypothetical distance), time (temporal distance), space (spatial distance) and people (social distance). Thus psychological distance leads us to think about if something is going to happen, when it might happen, where it might happen, and to whom it might happen.

Is climate change happening? A large body of literature now documents the efforts of various industries and lobby groups in raising doubt about the basic science of global warming. The fact that 97% of currently active climate scientists claim that the globe is warming, largely due to human activity, appears hardly to discourage these obstinate deniers.⁽²⁾ This seed of doubt can be enough, for some of us, to dismiss climate change as nothing to worry about.

When is climate change going to happen? Many climate scientists argue the effects of serious climate change are already being seen and felt. But it can be hard for us to distinguish between short-term fluctuations in the weather and long-term changes in the climate. The imperfection of memory and the difficulty in picking up signals from noise can make climate change appear a long way off.

Where is climate change going to happen? Even if we think climate change is real and will happen at some point, we can still attempt to psychologically distance ourselves by imagining it will only happen in other (far-off) places—such as the low-lying Pacific islands, or the Arctic Circle. Such reasoning makes us blind to the interconnectedness of a global phenomenon like climate change. Out of sight might be out of mind, but it does not diminish the reality of the widespread impacts of climate change.⁽³⁾

Will climate change happen to me? If one accepts the reality, imminence and relative locality of climate change impacts, one might still distance oneself personally from those impacts. That is, treat them as *socially distant*. “It won’t happen to me”—perhaps I’ll be able to move, or build a wall, or buy a better air conditioner. This kind of thinking can again distance us from the required sense of urgency and the need to act now to reduce CO₂ emissions.

Closing the gap—overcoming psychological distance. Our analysis suggests a fine line between “bringing climate change home” and invoking demotivating emotional reactions from making climate change *too* psychologically close. Fear can lead to avoidance; too much doom and gloom can lead to disengagement. One solution appears to be getting us to think of our future selves, our legacy. Recent work by Elke Weber and colleagues at Columbia University shows how inviting people to think about future generations leads to stronger belief in climate change, and greater environment-friendly intentions. To seize the opportunities climate change offers we must first dispel any uncertainty about its reality and then focus on the things we can do now, not for our immediate gain, but for the benefit of our future selves.⁽⁴⁾

(出典：UNSW Magazine. Summer 2015/16. 一部変更あり)

*construct: an idea formed by combining several pieces of information and knowledge

II 以下の英文を読み、下の問いに答えよ。

The “secret of a good memory” is the secret of forming diverse and multiple associations with every fact we care to retain. But this forming of associations with a fact is nothing but *thinking about* the fact as much as possible. Briefly, then, of two men with the same outward experiences and the same mental capacities, the one who thinks over his experiences most,⁽¹⁾ and weaves them into systematic relations with each other, will be the one with the best memory. We see examples of this on every hand. Most men have a good memory for facts connected with their own pursuits. The college athlete who remains a dunce* at his books will astonish you by his knowledge of men’s “records” in various feats and games, and will be a walking dictionary of sporting statistics. The reason is that he is constantly going over these things in his mind, and comparing and making series of them. They form for him not so many odd facts, but a concept-system—so they stick. Thus the merchant remembers prices, the politician other politicians’ speeches and votes, in such an amount as amazes outsiders, but this is easily explained by the amount of thinking they devote to these subjects. The great memory for facts which a Darwin and a Spencer reveal in their books is not incompatible with their having a brain with only a middling degree of native retentiveness. Let a man early in life set himself the task of confirming such a theory as that of evolution, and facts will soon cluster and cling to him like grapes to their stem. Their relations to the theory will hold them tight, and the more of⁽²⁾ these the mind is able to discern, the more substantial the knowledge will become. Meanwhile the theorist may have little, or if any, loose memory. Unutilizable facts may be unnoted by him and forgotten as soon as heard.

In a system, every fact is connected with every other by some thought-relation. The consequence is that every fact is retained by the combined suggestive power of all the other facts in the system, and forgetfulness is almost impossible.

The reason why *cramming* is such a bad mode of study is now made clear. By cramming I mean that way of preparing for examinations by intensively learning “points” by heart during the preceding few hours or days, little or no work having been performed in the previous course of the term. Things learned thus in a few hours, on one occasion, for one purpose, cannot possibly have formed many associations with other things in the mind. Their brain-processes are led into by few paths, and are relatively little liable to be awakened again. Speedy forgetfulness is the almost inevitable fate of all that has been learned in this simple way. On the contrary, if the same materials are associated with other external incidents and considered in various relations, they grow into such a system, and lie open to so many paths of approach, that they remain permanent possessions. This is why habits of continuous application should be enforced in educational processes. Of course there is no evil in cramming in itself: if it led to the desired end of secure learning, it would be infinitely the best method of study. But it does not;⁽³⁾ and students themselves should understand the reason why.

(出典：William James. *The Principles of Psychology*. Henry Holt and Company, 1890. 一部変更あり)

*a dunce: a person who is slow at learning; a stupid person

- (1) 下線部(1)を和訳せよ。
- (2) 下線部(2)を“*Their*”と“*these*”の内容を明らかにして和訳せよ。
- (3) 筆者が下線部(3)のように述べる理由を、本文の内容に即して50字以内(句読点を含む)で答えよ。

III 下線部を英訳せよ。

日本は現在、退職した人々の生活を支える労働人口がますます減少しているという厳しい状況に直面している。⁽¹⁾ 高齢者の急速な増加にともなって、昨年、投票の最低年齢が20歳から18歳に変更された。⁽²⁾ 若い人々は自分自身の将来に影響を及ぼす諸政策が選挙の結果によって決定されることを認識し、声を上げなければならない。⁽³⁾