２０２３年度

大学院文学研究科博士課程前期２年の課程入学試験

（　秋期・一般選抜　）問題

外国語試験　　英　語

試験開始の合図があるまで、この問題冊子を開いてはいけない。

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外国語試験（　　英　　語　　）

問題【 I 】と問題【 II 】について日本語で解答しなさい。ただし、外国人受験者にかぎり問題【 I 】の代わりに問題【 III 】を選択できます。

【 I 】　次の英文を読んで設問に答えなさい。

Forming your worldview by relying on the media would be like forming your view about me by looking only at a picture of my foot. Sure, my foot is part of me, but it's a pretty ugly part. I have better parts. My arms are unremarkable but quite fine. My face is OK. It isn't that the picture of my foot is deliberately lying about me. But it isn't showing you the whole of me.

(1) Where, then, shall we get our information from if not from the media? Who can we trust? How about experts? People who devote their working lives to understanding their chosen slice of the world? Well, you have to be very careful here too.

We find simple ideas very attractive. We enjoy that moment of insight, we enjoy feeling we really understand or know something. And it is easy to take off down a slippery slope, from one attention-grabbing simple idea to a feeling that this idea beautifully explains, or is the beautiful solution for, lots of other things. The world becomes simple. (2) All problems have a single cause—something we must always be completely against. Or all problems have a single solution—something we must always be for. Everything is simple. There's just one small issue. We completely misunderstand the world. I call this preference for single causes and single solutions the single perspective instinct.

(3) For example, the simple and beautiful idea of the free market can lead to the simplistic idea that all problems have a single cause—government interference—which we must always oppose; and that the solution to all problems is to liberate market forces by reducing taxes and removing regulations, which we must always support.

Alternatively, the simple and beautiful idea of equality can lead to the simplistic idea that all problems are caused by inequality, which we should always oppose; and that the solution to all problems is redistribution of resources, which we should always support.

It saves a lot of time to (4) think like this. You can have opinions and answers without having to learn about a problem from scratch and you can get on with using your brain for other tasks. But it's not so useful if you like to understand the world. Being always in favor of or always against any particular idea makes you blind to information that doesn't fit your perspective. This is usually a bad approach if you like to understand reality.

Instead, constantly test your favorite ideas for weaknesses. Be humble about the extent of your expertise. Be curious about new information that doesn't fit, and information from other fields. (5) And rather than talking only to people who agree with you, or collecting examples that fit your ideas, see people who contradict you, disagree with you, and put forward different ideas as a great resource for understanding the world. I have been wrong about the world so many times. Sometimes, coming up against reality is what helps me see my mistakes, but often it is talking to, and trying to understand, someone with different ideas.

If this means you don't have time to form so many opinions, so what? Wouldn't you rather have few opinions that are right than many that are wrong?

I have found two main reasons why people often focus on a single perspective when it comes to understanding the world. The obvious one is political ideology, and I will come to that later in this chapter. The other is professional.

—*from* Hans Rosling, Ola Rosling, and Anna Rosling Roennlund, *Factfulness*

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問１　下線部 (1) を日本語に訳しなさい。

問２　下線部 (2) を日本語に訳しなさい。

問３　下線部 (3) を日本語に訳しなさい。

問４　下線部 (4) “think like this”の this は何を指しているのか？　本文に即して説明しなさい。

問５　下線部 (5) を日本語に訳しなさい。

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【 II 】 次の英文を読んで設問に答えなさい。

Scholars have long been captivated by the parallels between birdsong and human speech and language. Over two thousand years ago, Aristotle had already observed in his *Historia Animalium* (about 350 BCE) that some songbirds, like children, acquire sophisticated, patterned vocalizations, "articulated voice," in part from listening to adult "tutors" but also in part via prior *predisposition: "Some of the small birds do not utter the same voice as their parents when they sing, if they are reared away from home and hear other birds singing. A nightingale has already been observed teaching its chick, suggesting that [birdsong] . . . is receptive to training" (*Hist. Anim.* 1970, 504a35-504b3; 536b, 14-20). (1) Here Aristotle uses the Greek word *dialektos* to refer to song variation, paralleling human speech, and even anticipates recent work on how the songs of isolated juvenile vocal learning birds might "drift" from those of their parents over successive generations. Given two millennia of progress from neuroscience to genomics, we might expect that our insights regarding the parallels between birdsong and human language have advanced since Aristotle's day. But how much have we learned? That is the aim of this book: What can birdsong tell us today about the biology of human speech and language?

From an evolutionary standpoint, birds are particularly well placed to probe certain biolinguistic questions. The last common ancestor of birds and mammals (the clade *Amniotes*) lived about 310-330 million years ago, so 600 million years of evolutionary time in all separates humans from **Aves*, 300 million years from this common ancestor to humans, plus 300 million years from this ancestor to birds. (2) This gulf of more than half a billion years provides an opportunity to resolve certain vexing questions about the adaptive significance of particular biological traits, because given such a large gap of evolutionary time, analogous "solutions" are more likely to have arisen as a result of independent, convergent evolution, rather than by shared descent from a common ancestor—the classic example being the independent development of wings in bats and birds (Stearns & Hoekstra, 2005). Since the last common ancestor of birds and bats did not have wings, we can more readily conclude that these distinct "solutions" arose independently as adaptive solutions to the same common functional problem of flying. (3) Paradoxically, if two species are extremely closely related—humans and chimpanzees—it can be much more challenging to sort out which traits are due to shared ancestry and which are true functional adaptations. It is thus crucial to explore in depth the extent to which the many parallels between human speech and birdsong, ranging from vocal learning, to vocal imitation and vocal production, to analogous brain regions and neural pathways in both songbirds and humans, might best be thought of as the result of converging mechanisms. From this vantage point, on balance it would seem that birdsong is most comparable to the mechanisms of human speech, not language in the broad sense, with both solving the common problem of "externalizing" some internal representation as a set of serially ordered motor commands to distinct vocal "output machines."

On the other hand, one should not be too hasty in dismissing the possibility of shared ancestry and the insights it might provide into language. For example, though bird wings and bat wings may have arisen independently, both feathers and hair share keratin genes derived from some common ancestor of both, and so the "solution" to flying remains a more nuanced interplay between shared ancestry and common descent (Eckharta et al., 2008). Indeed, since the rise of the "*evo-devo" revolution, over the past several decades biologists have grown to appreciate that there has been a surprising amount of conservation across species in the tree of life, sometimes revealed only by a deeper look at shared traits at the cellular and molecular levels, including regulatory and ontogenetic effects, sometimes called "deep homology." On this account, it would be no surprise to find much common ground between birdsong and human speech, even down to the level of corresponding brain regions. If (4) this commonality turns out to be correct, it would also be a favorable state of affairs since it would reinforce the possibility

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of using songbirds as animal models of language, especially speech in certain respects. Perhaps the most famous current example of such a case centers on the gene encoding forkhead-box protein P2 (FoxP2), a highly conserved DNA regulatory factor, which apparently plays a role in guiding normal neuronal development involving both vocal learning and production in humans and songbirds (Fisher & Scharff, 2009; Vernes et al., 2011). (5) How far one can drive this genomic work upward into neuronal assemblies—ultimately, the dissection of the underlying circuitry responsible for vocal production—remains to be seen, but the current "state of play" in this area is covered by several chapters that follow.

—*from* Robert C. Berwick and Noam Chomsky, "A Bird's-Eye View of Human Language and Evolution" in *Birdsong, Speech, and Language*

(注)　*predisposition 素因　　*Aves 鳥類　　*evo-devo 発生進化生物学

問１　下線部 (1) を日本語に訳しなさい。

問２　下線部 (2) の内容を本文に即して説明しなさい。

問３　下線部 (3) を日本語に訳しなさい。

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問４　下線部 (4) の内容を本文に即して説明しなさい。

問５　下線部 (5) を日本語に訳しなさい。

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【 III 】 （この問題を選択できるのは外国人受験者のみです。）

Instead of answering Question **I**, only foreign students can choose to write an essay in English on "Fostering Creativity at Universities." Your essay should be more than 200 words in length.