



⑥ The four-year-olds were equally likely to choose either of the two kids as the one who would seek help. But by age seven or eight, children thought that the kid who wanted to seem smart would be less likely to ask for assistance. And children's expectations were truly "reputational" in nature—they were specifically thinking about how the characters would act *in front of peers*. They could still conceive of situations in which the kid who wanted to seem smart would seek help: when assistance could be sought privately (on a computer rather than in person), children thought both characters were equally likely to ask for it.

⑦ We also asked kids about other scenarios. We found that they recognize several more behaviors that might make a child appear less smart in front of fellow kids, such as admitting to failure or modestly downplaying successes. Children are therefore acutely aware of several ways in which a person's actions might make them appear less astute in the eyes of others.

⑧ Given our findings, it seems quite possible that when children themselves are the ones struggling, they, too, might avoid seeking out help if they are concerned about reputation. If so, this reluctance to seek help when others are present could seriously impede academic progress. To improve in any domain, one must work hard, take on challenging tasks (even if those tasks might lead to struggle or failure) and ask questions. All of these efforts can be difficult when someone is concerned with their appearance to others.

⑨ How can we help children overcome these barriers? Our first instinct may be to motivate seeking help by emphasizing its educational benefits. But these efforts may not aid children whose primary concern is that they could appear incompetent. Research suggests that we may underestimate just how uncomfortable others feel when they ask for assistance.

⑩ Instead reputational barriers likely require reputation-based solutions. First, adults should lower the social stakes of seeking help. For instance, teachers could give children more opportunities to seek assistance privately by making themselves available to students for one-on-one conversations while classmates tackle group work. Teachers should couple this effort with steps that help students perceive asking questions in front of others as normal, positive behaviors. For example, instructors could create activities in which each student becomes an "expert" on a different topic, and then children must ask one another for help to master all of the material. If seeking help is understood as a commonplace classroom activity, kids may be less likely to think of it as indicative of one's ability.

⑪ Seeking help could even be framed as socially desirable. Parents could point out how a child's question kicked off a valuable conversation in which the whole family got to talk and learn together. After all, asking for help often benefits not just the help seeker but also others listening in who have similar questions or struggles. Moreover, adults could praise kids for seeking assistance. That response signals that they value a willingness to ask for help and not just effortless success.

⑫ Going forward, psychologists and educational researchers should evaluate these recommendations and develop new strategies that push young children past their fears about peer perceptions. There is one thing that they, as well as caregivers and teachers, need to keep clearly in mind: children think about their reputations, and try to manage them, more than we might assume.

**Q 1 . In paragraph ⑫ (lines 2 and 4), which of the following contains a set of words that could be best added in [Q1 a] and [Q1 b], respectively ?**

	Q1 a	Q1 b
1 .	assumed	assumption
2 .	deposited	deposition
3 .	manipulated	manipulation
4 .	punctuated	punctuation
5 .	regulated	regulation

**Q 2 . In paragraph ⑫ (line 3), the underlined word peer is closest in meaning to –**

- 1 . adult
- 2 . classmate
- 3 . parents
- 4 . principal
- 5 . teacher

**Q 3 . In paragraph ⑫ (line 3), the underlined word sophisticated is closest in meaning to –**

- 1 . contracted
- 2 . creative
- 3 . knowledgeable
- 4 . special
- 5 . unique

**Q 4 . Which of the following is NOT mentioned by the authors in paragraphs ⑤, ⑥, and ⑦ ?**

- 1 . Children who are four years old do not expect others to care about their reputations.
- 2 . Children who are the age of eight can begin to realize that others care about their reputations.
- 3 . Children who are seven years old are capable of imagining some situations where it would be easier to ask for help.
- 4 . Children who are seven years old can understand that admitting failure will result in damage to their reputations.
- 5 . Children who are less than four years old often report their successes modestly, since they are concerned about their reputation in relation to others.

**Q 5 . In paragraph ⑧ (line 3), the underlined word reluctance is closest in meaning to –**

- 1 . alliance
- 2 . displacement
- 3 . hesitance
- 4 . positives
- 5 . receptive

**Q 6 . Which of the following is NOT true of the authors' descriptions in paragraphs ⑨ and ⑩ ?**

- 1 . Psychologists can somewhat understand how children feel when seeking help.
- 2 . It is important for children to understand the educational value of asking questions.
- 3 . A good way is to create a situation where children can ask one-on-one questions in class.
- 4 . It is important for children to understand that asking questions does not measure their abilities.
- 5 . It is vitally important for children to become completely accustomed to asking questions in front of their peers by the age of four or even younger.

**Q 7 . In paragraph ⑪ (line 2), the underlined phrase kicked off is closest in meaning to –**

- 1 . abolished
- 2 . commenced
- 3 . left
- 4 . passed away
- 5 . removed

**Q 8 . Which of the following is true of the authors' descriptions in this article ?**

- 1 . The reluctance to seek help can assist academic progress.
- 2 . Children begin to feel embarrassed about asking for help at the age of four.
- 3 . Adults should seek good strategies for children not to think that asking for help means lower abilities.
- 4 . Parents should demand that teachers provide all children mandatory opportunities for one-on-one conversations.
- 5 . Applying developmental psychology technique was unsuccessful to learn about how children think about reputations.

**Writing Answer Question [A]**

**On the Writing Answer Sheet, put the following words into the proper order necessary to complete the sentence. Please put them in the order that makes the best sense within the context of paragraph ②.**

[as] [far] [games] [go] [in] [look] [order] [simple] [smart] [so] [to] [to]

In fact, kids sometimes [ ] [ ] [ ] [ ] [ ] cheat at [ ] [ ] [ ]  
[ ] [ ] [ ] [ ] .

[ II ]

Read the following article carefully and answer the questions. For each question, choose ONE BEST answer. On your answer sheet, find the number of the question and fill in the space that corresponds to the number of the answer you have chosen. For Writing Answer Question [B] write your answers in the corresponding spaces provided on the Writing Answer Sheet.

(Based on Donald W. Pfaff. *The Altruistic Brain: How We Are Naturally Good.* Oxford University Press, 2015.)

① When approaching reciprocally altruistic\*<sup>1</sup> behaviors from a biological perspective, scientists have followed two paths. One explains the cellular and physical steps involved in producing empathetic behaviors. This is my approach in the Altruistic Brain Theory (ABT). The other path to understanding such behavior, currently very popular, has aspects of *Indiana Jones*: biologists brave the jungle to observe animal behavior, emerging with evolutionary scenarios describing how animals—especially primates such as monkeys and chimpanzees—got to behave in a seemingly empathic way. Of course, these adventurers leave out a crucial step: evolutionary development must, in fact, *still* work through brain mechanisms. But because we only recently acquired the detailed knowledge based on brain research that makes such jungle forays seem less than ideal, the animal-based, evolutionary approach has provided a serviceable explanation.

② Indeed, understanding this “heroic” approach to altruism can help us appreciate the concept from a scientific perspective, providing a good precursor for a neuroscientific analysis. Before getting to brain mechanisms, therefore, let's discuss these evolutionary ideas. These ideas, originally [Q11] to explain how the brain's mechanisms for altruism came about, also support claims that we can describe mechanisms for how these behaviors *operate*. That is, evolutionary theories for altruistic behavior also stimulate scientific thinking about how such behavior works.

③ For background, let's begin with some basic concepts in evolutionary biology. The late Rockefeller University population geneticist Theodosius Dobzhansky observed that “Nothing in biology makes sense except in the light of evolution.” If we accept this view, as I do, then the idea would be to determine how it bears on altruism and, indeed, moral reciprocity. Following Dobzhansky, other scientists note that humans are by “nature great cooperators.” Well then, how is the puzzle of altruism explained? What exactly are the evolutionary mechanisms that produce reciprocally empathic behaviors?

④ To introduce this evolutionary thinking, I try to imagine a scene from our evolutionary past. Thousands of years ago, anthropologists tell us, the basis for empathic social interaction was already there. Where did it come from? Scientists have defined a new dividing line between humans and other animals, such that a “human” will possess our hyper-developed social skills. These skills include language, of course, but perhaps more importantly our ability to “read” others’ minds. That is, we understand from someone’s posture, tone, or facial expression what that person is feeling and/or what he or she may desire. For example, a human toddler readily perceives that an adult with full hands staring at a closed door wants to go through that door but needs help, so the toddler will try to lend the adult a hand. A monkey is unlikely to offer a paw, even to another monkey—not out of callousness but out of ignorance.

⑤ How did such helping behavior develop? How did we [Q15] such willing displays of beneficent behavior? Evolutionary biologists grappling with the evolution of human social behavior have tended to favor any one of three theoretical answers to how human social behaviors have gradually developed. Unfortunately, however, they treat such theories as though each were mutually exclusive of the others—indeed, competing in a tournament, so that if one were important, the others could not be. Such biologists argue with each other in the media, often assigning confusing, disparate terms to explain (and justify) their separate, uncompromising approaches.

⑥ Yes, the evolution of social behavior is a crucially important topic, but I disagree with theorists who treat the field as a zero-sum game, limited to one or another specific theory of kinship-based altruism. Instead of taking this conventional approach, I treat three different theories in a manner in which they could all operate at the same time, pulling in the same direction in a manner that will explain the evolution of human behavior toward the altruism explained by ABT. Viewing the field of evolutionary biology from the outside, it seems apparent that evolutionary theorists argue over which of the three mechanisms—“selfish DNA,” or “kin selection,” or “group selection”—is *the* most important. But as a neuroscientist, I can see how the three could work together to produce altruistic behaviors. As another outsider to the field, Ken Binmore, economics professor at University College London states, reciprocally altruistic acts serve the purpose of [Q18] each of the individuals against bad stuff; in this regard, he makes no distinctions between various evolutionary approaches. The same (if various) theories that address how food sharing by lower animals has evolved can also be called on to address how sophisticated cooperative behaviors among modern humans have developed over time.

⑦ Viewing the field from the perspective of a neuroscientist it appears, as mentioned, that while evolutionary biologists argue over the best path to cooperative behavior, in fact all three explanations for the evolution of altruism can augment each other. All three levels of evolutionary theory could be operating at the same time. Selfish DNA is most ruthlessly efficient, but is also the narrowest. Group selection is broadest, though the

least direct and likely the slowest to benefit. Not only can the three add to each other, but the relative importance of each also will vary according to time period and the culture in question. Collectively, however, and no matter how the importance of each varies over time, the convergence of all three evolutionary paths ultimately points toward the development of brain mechanisms favoring altruism. It does not matter which of these paths was more important—a fact that in any case we cannot measure—so much as it *does* matter that they all support the notion that evolution allowed the brain to develop in ways that support compassionate behavior.

\*<sup>1</sup> altruistic: an unselfish concern for the welfare of others

**Q 9. Which of the following is true of the author's description in paragraph ①?**

1. Monkeys and chimpanzees lack empathic attitudes.
2. Biologists often travel to jungles and encounter ideal circumstances.
3. Studying evolutionary steps is useful to clarify empathic behaviors in humans.
4. To explain human altruistic behaviors, the scientific approach is not at all appropriate.
5. Scientists acquired precise knowledge of brain mechanisms before evolutionary studies.

**Q10. In paragraph ② (line 1), the underlined word appreciate is closest in meaning to –**

1. distinguish
2. esteem
3. fulfill
4. thank
5. understand

**Q11. In paragraph ② (line 4), which of the following could be best added in [Q11] ?**

1. equal
2. hesitated
3. intended
4. opposed
5. prior

**Q12. In paragraph ③, the underlined word it (line 4) refers to –**

1. biology
2. evolution
3. nothing
4. thinking
5. view

**Q13. Which of the following corresponds to the author's description in paragraph ④ ?**

- 1 . Empathic social interactions only developed in the past century.
- 2 . Both humans and other animals have social skills, including language.
- 3 . Human toddlers help adults going through the door only if adults ask them for help.
- 4 . Monkeys do not offer a helping paw to other monkeys, since they do not understand what it means for others to suffer.
- 5 . Human toddlers cannot read the minds of others, even if they recognize something in another person's tone of voice.

**Q14. According to paragraph ④, human toddlers do not necessarily understand other peoples' –**

- 1 . actions
- 2 . facial expressions
- 3 . posture
- 4 . tone of voice
- 5 . words

**Q15. Which of the following could best be added to [Q15] in paragraph ⑤ (line 1) ?**

- 1 . appreciate
- 2 . become acclaimed to
- 3 . become wired for
- 4 . conclude
- 5 . disengage

**Q16. What is the main point the author is trying to make in paragraph ⑥ ?**

- 1 . Neuroscientists always prefer to verify a number of hypotheses together.
- 2 . There are several complete and clear biological mechanisms known that can explain human altruistic behavior.
- 3 . The evolution of social behaviors is the number one overriding critical theme for human beings to study and understand.
- 4 . The assessment of food sharing in animals is the main clue to help us understand how altruistic behavior developed in humans.
- 5 . It is important to try to remember that the integration of different ideas from various theories can all potentially help us to better understand human altruistic behavior.

**Q17. Which of the following words, when pronounced, has the same primary stress location as the underlined word reciprocally in paragraph ⑥ (line 11) ?**

1. consideration
2. intelligible
3. legibility
4. representative
5. teleconference

**Q18. Which of the following could best be added to [Q18] in paragraph ⑥ (line 11) ?**

1. "assuming"
2. "ensuring"
3. "noticing"
4. "pretending"
5. "sharing"

**Q19. Which of the following is NOT true of the author's descriptions in the article?**

1. "Selfish gene" evolution is directly controlled by the gene expression of selfish DNA.
2. Evolution in "group selection" theory takes a longer amount of time than in other theories.
3. Neuroscientists suggest that the three theories will cooperatively explain the evolution of altruism.
4. Evolutionary biologists insist that the three theories for the evolution of altruism are mutually exclusive.
5. All three evolutionary theories, irrespective of importance, will merge toward the same brain developmental path that gives rise to altruism.

**Writing Answer Question [B]**

**On the Writing Answer Sheet, in Japanese explain the specific underlined phrase a zero-sum game as used in the context of the article, in paragraph ⑥ (line 2), using 30-40 characters. See the Writing Answer Sheet for details.**

### { III }

Read the following article carefully and answer the questions. For each question, choose ONE BEST answer. On your answer sheet, find the number of the question and fill in the space that corresponds to the number of the answer you have chosen. For Writing Answer Question [C] write your answers in the corresponding spaces provided on the Writing Answer Sheet.

(Based on Madeleine Bunting. "Labours of Love (*The Crisis of Care*)". Granta Publications, 2020, London.)

① [Definition: compassion, noun—Pity inclining one to help or be merciful, from Latin *pati pass*, to suffer.] The word is steeped in a long religious history, but has made a surprise comeback in healthcare policy documents in recent years. In a common statement of purpose, *Hard Truths*, in the [Q20] of the public inquiry into the ill treatment of patients at Stafford Hospital run by the Mid Staffordshire NHS\*<sup>1</sup> Foundation Trust, fifteen senior officials in the NHS and Department of Health declared: 'We make certain that compassion is central to the care we provide and respond with humanity and kindness to each person's pain, distress, anxiety or need. We search for the things we can do, [Q21], to give comfort and relieve suffering. We find time for patients, their families and carers, as well as those we work alongside. We do not wait to be asked, because we care.'

② Compassion comes from the same Latin word as 'patient'—*pati*, meaning to suffer, so 'com-*passion*' literally means to suffer with someone. But it is not just about sharing an experience; ethical action is required and resilience is needed to avoid being overwhelmed by emotion. Each religious tradition has its own interpretation of the central role of compassion. In all three of the Abrahamic faiths\*<sup>2</sup>, compassion is a central attribute of God. The word is mentioned as a name of Allah in all but one of the 114 verses of the Quran. Compassion is considered one of the three distinguishing marks of being a Jew. In the Chinese Buddhist tradition, compassion is expressed in the form of Kuan Yin, with her arms and eyes open; her name means 'one who listens to the sounds of the universe'. In the Tibetan Buddhist tradition, Avalokitesvara has a thousand eyes to see suffering and a thousand arms to reach out to help. Buddhism suggests that the first requirement of compassion is not to turn away, often the instinctive response to suffering. Compassion is one of four qualities which support and reinforce each other, along with joy, composure and open-minded acceptance. Without joy and composure, compassion can lead to exhaustion.

③ Compassion can easily be marginalized in institutions, suggests researcher Dr Paquita de Zuleta. Drawing on evolutionary psychology and affective neuroscience, she argues that compassion is inhibited in competitive or threatening environments. She points out that human beings have three emotion systems: the first detects and responds to threat and is associated with fear, anxiety, anger and disgust; the second is linked to feelings of achievement, excitement and pleasure; and the third is the soothing system linked to feelings of contentment, safeness, connection—and essential to the expression of compassion. All three should be in balance and are appropriate in different circumstances. The danger is that the first restricts the soothing system.

④ Much care work inevitably entails levels of anxiety, and when further pressure is added, such as targets for waiting times or bed throughput, fear can [Q25] the capacity for compassion. It may be an innate human capability, argues de Zuleta, but it is fragile. She warns that industrialized, marketized healthcare prioritises transactional care with measurable outcomes, and that squeezes out compassion. On a more positive note, she adds, it is inherently reciprocal, and is easy to recognize. It is also infectious—if you experience it, you are more likely to show it to another.

\*<sup>1</sup> NHS: the National Health Service is the public funded healthcare system in the United Kingdom

\*<sup>2</sup> Abrahamic faiths: primarily the monotheistic religions such as Christianity, Judaism, and Islam

**Q20. In paragraph ① (line 4), which of the following could best be added to [Q20] ?**

1. conquest
2. deception
3. fallout
4. insignificance
5. quarantine

**Q21. In paragraph ① (line 8), which of the following phrases could best be added to [Q21] ?**

1. albeit useful
2. greatly exaggerated
3. however small
4. ignoring details
5. with suppressed understanding

**Q22. Which of the following statements best accurately summarizes the author's descriptions in paragraph ② ?**

1. Simply feeling the physical pain of others, is the only way to help patients.
2. The concept of division is the sole core attribute to the Abrahamic faiths in the world.
3. All religious faiths of the world are exactly the same in their details in caring for others.
4. Being generous in and of itself, even if you disagree, is the only way to prevent being overwhelmed.
5. Concern for and caring for others requires a balance of several attributes in order to do so in an effective manner for everyone involved.

**Q23. In paragraph ③ (line 1), what is meant by the author's usage of the word marginalized?**

1. It means that personalized care is enhanced by the diminishment of sympathy for others.
2. Its usage demonstrates that it is merciful to at times bypass patient concerns in certain healthcare environments.
3. It is meant to convey that the embracing of feelings is effortlessly achieved as a primary focus when caring for others.
4. It is used as a reminder that kindness is the default feeling and behavior in all cases of patient care in clinical environments.
5. It emphasizes that grace and humanity can be pushed aside when other more aggressive factors are dominant in the care for others.

**Q24. In paragraph ③ (line 2), what is meant by the author's usage of the word affective ?**

1. The word is used to emphasize emotional cognitive processes.
2. Its usage illustrates that feelings are not able to be investigated.
3. It is meant to point out that mindful mechanisms are impenetrable.
4. It shows that the inherent effects in self-correcting mind mechanisms are vital operations in humans.
5. Without this clarification, it would be impossible to make any meaningful progress in studies of the human frontal lobe and how it changes and grows with time.

**Q25. In paragraph ④ (line 2), which of the following words could best be added to [Q25] ?**

1. accommodate
2. broaden
3. extend
4. generate
5. overwhelm

**Q26. Which of the following represents a true statement regarding the descriptions in the article ?**

1. The caring instinct should only be activated when it is requested by the patient.
2. The complete draining of energy is always the end result of the use of compassion.
3. Healthcare workers are inescapably always fully sympathetic to those whom they care for no matter what the circumstances.
4. Negative emotions hinder more positive ones, but the latter are mutually enhancing in that they tend to generate more of the same from others.
5. Humans can only manifest a couple of limited emotion systems, which are designed by nature to be exact polar opposites in composition and function.

**Writing Answer Question [C]**

Based on the discussion/descriptions in Article [III] paragraph ③, choose which “Emotion System” and which “Specific Single Feeling” (as listed in section [C] on the Writing Answer Sheet section) best fits each situation (C1 and C2) and write your answers in the appropriate columns. Read the instructions on the Writing Answer Sheet very carefully.