

I 次の英文を読み、(1)~(10)の設問について最も適切なものを選択肢 1.~4.から選び、その番号を解答用紙 A の解答欄 ~ にマークしなさい。(735 words)

Genealogy, in essence, is the social practice of creating extended knowledge about historical or now-living individuals considered to be "relatives," and is more popular and widespread in the twenty-first century than it has been previously. The birth of digital technologies and DNA testing have given it new perspectives. Long seen as the privilege of elite groups, it is now a beloved pastime for people from very different walks of life. Some scholars would even say ⁽⁵⁾genealogy has become more democratic. They investigate how new technologies are relevant to contemporary understandings of lineage, descent, kinship, and family. Important as these recent discussions may be, they often fall short in assessing the deep history and historical variety of genealogical practices. While certainly not all civilizations developed distinctive genealogical practices, many, nevertheless, did. There is a rich, thousand-year history to the field of genealogy.

Given the enormous richness of genealogy's history, especially when seen in a trans-epochal and global perspective, it is challenging to identify features. In fact, considering the different uses and forms that genealogy eventually acquired, the term itself almost looks like a somewhat vague umbrella term, linking together different and often distinct practices and cultural contexts. One way of bringing the many genealogical cultures of different times and regions into worthwhile conversation, however, consists of a careful investigation of the material products they have created.

One of the most studied material manifestations of genealogical activity across time and space is manuscripts. Manuscripts, or handwritten sources, are a highly prominent feature of many — perhaps even most — genealogical cultures, even when other media for storing and presenting relevant information are used as well. ⁽⁶⁾Genealogical manuscripts highlight the socially embedded nature of material production. What genealogical manuscripts look like, what manuscripts are preserved, which kinds of manuscripts are made public and by whom — all of these relate strongly, though in complex ways, to the ever-changing nature of family and kinship structures, which, in turn, reflect broader social, cultural, and political realities. Even the very existence of genealogical manuscripts is no historical necessity. , genealogy and genealogical handwriting have been present across many

different cultures from around the globe.

Returning to the topic of genealogy's definition, genealogy is an unclear term. Many meanings can be distinguished. One example is how genealogy refers to an intellectual project, an area of special knowledge, or even a distinctive field of scholarship. Genealogy is also something anyone can do and pursue, a social practice or a joint endeavor that could be defined as organized and self-conscious celebration of the past and present membership of a given family beyond casual, everyday knowledge. It would be wrong, however, to assume that people simply know about their families. (3), casual and habitual family knowledge is often limited. The very act of learning about genealogy is complex and challenging, often requiring extensive searches for information, which, in turn, have produced a fascinating set of research-related manuscripts. Many sources attest to the enormously complicated, often highly frustrating, and never-ending nature of genealogical knowledge production. Sometimes, genealogical activities are executed in a highly expert fashion, for example, by specialized professionals (genealogists) or dedicated social institutions; elsewhere, such intensive caring for knowledge about ancestors depends on individual initiatives. As a process or activity, genealogy must be analyzed as a social practice, sometimes involving multiple generations of participants.

This understanding of genealogy as a set of continuous activities has important implications for how we should approach the still existing material traces, including previously mentioned genealogical manuscripts and inscriptions. Since genealogy-as-a-practice extends over time and space, it has relied frequently on intermediate steps of writing down preliminary results. These could be stored and transmitted to other participants in the process, especially to new generations of genealogists. Seeing genealogy as a continuous process — involving numerous circles of inquiry, publishing, updating, improving, reworking, and republishing relevant information — requires scholars to understand the production and usage of manuscripts as continuous and dynamic activities. No genealogical manuscript should be studied in isolation; instead, genealogy as a social process relies on consistently revised and updated series of manuscript practices.

Genealogical manuscripts, accordingly, probably change their function throughout their lives. They are "living" texts, constantly in need of reinterpretation, updating, improvement, and expansion. What was (4) the final result of a genealogical project may end up as the starting point of a future project, thus becoming the object of revisions or other forms of usage.

[Adapted from a book chapter by Markus Friedrich]

(i) In the context of this passage, choose the most suitable expression to fill in each blank.

(1) The answer is: .

1. attractive 2. exclusive 3. shared 4. unreasonable

(2) The answer is: .

1. Consequently 2. Nonetheless 3. Therefore 4. Whereas

(3) The answer is: .

1. Otherwise 2. Quite the contrary 3. Unless 4. With this intention

(4) The answer is: .

1. besides 2. once 3. since 4. until

(ii) In the context of this passage, choose the best answer for each question.

(5) What does the author mean by genealogy has become more democratic?

The answer is: .

1. All elite civilizations have developed genealogical practices
2. DNA testing has shown that elites are no different from others
3. The study of genealogy has made people aware of democracy
4. Those who explore genealogy have changed from the elite to anyone

(6) Common characteristics of Genealogical manuscripts are .

1. elements of intangible cultural heritage passed down in verbal forms
2. high prominence and wide presence across many different cultures
3. new modes of writing that have been found by recent digital technologies
4. preserved historical records that had not been disclosed over centuries

(7) Which one of the following does NOT reflect the meaning of genealogy indicated in the passage?

The answer is: .

1. A process through which the function of genealogical sources may change
2. A set of disconnected and discontinued activities with a local perspective
3. An intellectual project and possibly a distinctive kind of scholarship
4. The social practice of creating extended knowledge of historical or living relatives

(8) Which one of the following best explains the relationship between genealogy and time? The

answer is: .

1. Genealogical projects can be passed down to the next generation by recording updated analyses of genealogical sources
2. Interpretation of genealogical manuscripts may alter as scholars examine them in isolation from social contexts
3. Scholars publish their genealogical findings, and their successors duplicate the earlier work
4. There are specific end points for the completion of genealogical analyses of given manuscripts

(9) Which one of the following is in agreement with the author's views? The answer is: .

1. Genealogical activities are challenging and reserved for professionals
2. People have complete information about their families and lineage
3. The initiative of the individual in researching genealogy should not be ignored
4. The term genealogy is explicit and scholars agree that it has only one meaning

(10) Which one of the following titles best captures the main idea of the passage? The answer is:

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1. Genealogical Perspectives: Cross-Cultural and Trans-Epochal Explorations
2. Genealogy as Privilege: Specialized Professionals for Select Elites
3. New Age: Birth of Digital Technologies for Studying Family Lineage
4. Social Practice: Endeavors to Reproduce Regional Historical Events

II 次の英文を読み、(11)~(19)の設問について最も適切なものを選択肢 1~4.から選び、その番号を解
答用紙 A の解答欄 ~ にマークしなさい。 (804 words)

The idea that technology is altering our capacity not just to concentrate but also to read and to reason is spreading. The conversation no one is ready for, though, is how this may be creating yet another form of inequality.

Think of this by comparison with patterns of junk food consumption. As ultra-processed snacks have grown more available and are ingeniously causing addiction, developed societies have seen a emerge between those with the social and economic resources to sustain a healthy lifestyle and those more vulnerable to the obesity caused by food-culture. This mirrors class division. Within developed societies, obesity has become strongly correlated with poverty. I fear that the tide of post-literacy will follow.

(15) Long-form literacy is not but learned, sometimes only after tremendous effort. As Dr. Maryanne Wolf, a literacy scholar, has illustrated, acquiring and perfecting a capacity for long-form "expert reading" is literally mind-altering. It changes our brains by increasing vocabulary, by shifting brain activity toward analysis, and by sharpening our capacity for concentration and deep thought.

The habits of thought formed by digital reading are very different. As Cal Newport, a productivity expert, shows in his 2016 book *Deep Work*, the digital environment is designed for distraction, as various systems compete for our attention with announcements and other demands. Social media platforms are meant to cause addiction, and the sheer volume of material invites intense *cognitive "bites" of content adjusted for (16) maximum addiction over nuance or thoughtful reasoning. The resulting patterns of content consumption train our minds for skimming, pattern recognition, and hopping from text to text — if we use digital devices to read at all.

Increasingly, the very act of reading scarcely seems necessary. Platforms such as TikTok and YouTube Shorts offer an endless supply of fascinating short-form videos. These combine with real news, fake news, other deliberately misleading information, and a flood of AI-generated absurd content. The result is a media environment that seems like the cognitive equivalent of the junk food aisle.

A (17) classical liberal might counter, "Sure, but just as with junk food, it's up to the individual to

make healthy choices." What this fails to take into account, though, is that the cognitive harms of digital media will be more pronounced at the bottom of the social and economic hierarchies, just like the negative health impacts of junk food overconsumption.

We see hints of this already. As Dr. Wolf points out, literacy and poverty have long been correlated. Now children from low-income families spend more time on screens each day than those from high income ones. In a 2019 study, U.S. teens whose families made less than \$35,000 per year spent about two hours more on screen per day compared with peers whose household incomes exceeded \$100,000. Moreover, research indicates that children who are exposed to more than two hours a day of screen time for the purpose of entertainment have worse processing speed, attention levels, language skills, and executive function than those who are not.

Bluntly, making healthy cognitive choices is hard. In a culture filled with more accessible, engrossing, and irresistible forms of entertainment, long-form literacy may soon become the domain of the elite.

Already, elites, religious groups, and conservatives are embracing self-imposed limits on technology use. Between 2019 and 2023, over 250 new classical schools, many of them Christian, opened in America, with an idea centered on long-form "great books" literacy. It's not just conservatives. Technology notables such as Bill Gates have spoken publicly about curbing their children's use of screens. Others hire baby-sitters who are required to sign "no phone" contracts, or send their children to private schools, where such devices are banned or heavily restricted. ⁽¹⁸⁾ The class blade here is razor-sharp. A majority of classical schools are fee-paying institutions. At one such private elementary school, shielding children from excessive use of such devices will cost \$34,000 a year.

Many U.S. states, including California, are restricting smartphone use by all students, which in theory ought to (13) the playing field. But it is too optimistic to assume such rules will be enforced with the same determination in small-class private schools and in massive public schools, let alone in students' homes. Even beyond Silicon Valley, some people are limiting digital entertainment (like social media or video games) for set periods of time as part of the self-improvement practice of "going off-line." The strict approach to cognitive fitness is still concentrated among the wealthy. But as new generations reach adulthood having never lived in a world without smartphones, we can expect the culture to divide more starkly according to social and economic hierarchies. On the one hand, a

relatively small group of people will retain, and intentionally develop, the capacity for concentration and long-form reasoning. On the other hand, a larger general population will be ⁽¹⁹⁾post-literate.

[Adapted from an article by Mary Harrington]

* cognitive: relating to or involving the processes of thinking and reasoning

(i) In the context of this passage, choose the most suitable expression to fill in each blank.

(11) The answer is: .

1. cape 2. coast 3. gulf 4. peninsula

(12) The answer is: .

1. attained 2. immature 3. innate 4. obtained

(13) The answer is: .

1. cultivate 2. destroy 3. fight 4. level

(ii) In the context of this passage, choose the best answer for each question.

(14) The author compares technology and junk food because .

1. both negatively impact the well-being of people in developed societies
2. scholars discount their effects on people's brains and mental health
3. their spread has reduced the degree of starvation in many countries
4. those who pursue a healthy lifestyle rely heavily upon both of them

(15) According to Dr. Wolf, people with ⁽¹⁵⁾Long-form literacy than those without.

1. are more inclined to skim texts shallowly
2. are more prone to believe fake news
3. have a stronger ability to focus on a topic
4. take a longer time to develop language skills

(16) If certain digital content causes ⁽¹⁶⁾maximum addiction, .

1. it encourages people to buy unhealthy snacks
2. it helps people learn something in a short period of time
3. people cannot help considering its meaning in depth
4. people jump to it without thinking much about it

(17) What might a ⁽¹⁷⁾classical liberal fail to take into account? The answer is: .

1. Digital media effects are not as negative as claimed
2. Liberals also spend much time on social media platforms
3. Many parents in poverty cannot afford screen-free childcare
4. There is evidence that screen time is unrelated to literacy

(18) ⁽¹⁸⁾The class blade cuts between .

1. Christian students and non-Christian students
2. self-disciplined students and self-indulgent students
3. students from low-income families and students from high-income families
4. students with high grades and students with average-to-poor grades

(19) If the majority of people become ⁽¹⁹⁾post-literate, which one of the following could be inferred? The answer is: .

1. Fewer people will use AI to make posts to social media
2. Most books will not be read by the public and may disappear
3. New platforms of social media will become less interesting
4. People will get confused by fake news less often

Ⅲ 次の英文を読み、(20)~(29)の設問について最も適切なものを選択肢 1~4.から選び、その番号を解答用紙 A の解答欄 ~ にマークしなさい。(843 words)

Why should we seek education? Many of Fukuzawa Yukichi's famous works, including his autobiography and *An Encouragement of Learning*, sought to answer this question long ago. However, the concerns such texts raise are still applicable even today. Is it simply to find a good job or earn status? , there are even more important historical and philosophical reasons for citizens to consider in today's world.

To find the answer, one can examine interesting case studies. For example, why try to cancel "Sesame Street," a television program that has helped children learn to read and count for over half a century? Why do people seek to cut funding and destroy famous centers of learning like Harvard University? Why reduce immigration and, in so doing, deter the world's most brilliant scientists from coming to one's country? Because all too often, tyranny seeks to destroy education — and as a result, the mind.

Throughout history, tyrants have understood that their most dangerous enemy is an educated public. Slave-owners prohibited slaves from learning to read. The Nazis of the Third Reich burned books. Cambodia's Khmer Rouge regime banned music. Like past * authoritarians, today's so-called "populists" or "people's governments" want to control not just what we do, but how and what we think. They embrace one of the mottos from George Orwell's masterpiece novel, *1984*: ⁽²³⁾ "Ignorance is strength." They know that a public without education is easier to divide and conquer. There are five features of the authoritarian attack on the public mind and democracy.

First, rewrite history. The main character of *1984* works in the so-called ⁽²⁴⁾ Ministry of Truth, where he is made to literally rewrite history because Big Brother, the government leader, knows that he "who controls the past controls the future." That is already terrifying as a fantasy about an imaginary future society. It is far scarier in real life, where dictators make schools justify slavery, cover up the massacre of Native Americans, and erase the human rights movement. Authoritarians know that, if they can convince us that our country has never been wrong, they can make us believe our ruler is always right. If they can make us forget how brave activists fought for change in the past, they can stop us from seeking change in the future.

Second, hollow out education. As many countries weaken the independence of their systems of education, funding cuts for schools and universities allow regimes to influence student admissions, teacher recruitment, and educational content. As a professor, I know how education empowers young people's minds. We cannot have a functioning democracy if people cannot deliberate critically about it. That is why authoritarians replace education with propaganda. Such regimes do not want a functioning democracy. Instead of teaching students to think for themselves, tyrants seek to suppress dissent. This is why the ultra-nationalists of the 20th century turned their countries' educational systems into (25) instruments of the party.

Third, dismantle science. By freezing university research grants and attacking NGOs, such regimes undermine medical and scientific research. These cuts put our health at risk. Too many countries also kidnap and deport international scientists who disagree with government policies. Can you imagine a crueler way to rob nations of the global intellectual resources that could help them become world leaders in scientific research? We need this flow of intellect and skill to continue freely. (21) , how can medical research and disease prevention be political? Or scientific research in general? Why are authoritarians afraid of science? Because science acknowledges objective facts. Tyrants insist that the ruler is more powerful than the facts, and such groups want to control "facts." As George Orwell wrote, "It means a loyal willingness to say that black is white when Party discipline demands this."

Fourth, suppress the media. Tyrants try to silence sources of news by attacking news agencies over their coverage, threatening to strip broadcast licenses, and cutting funds of public broadcasters. Too often is repeated the phrase by too many mouths: "I call it fake news." Control over what information citizens can (or cannot) get is one aim. A free press exists to question authority and help the public question it as well. However, authoritarians insist that they must never be questioned. Tyrants want to consolidate state power over what the public can know.

Finally, attack the arts. The arts exist to provoke us, challenge our thinking, and help us see beyond ourselves. The arts are an important and independent part of an educated society, which is why authoritarians have historically attacked them. It is thus no surprise that such leaders dictate what is displayed at national museums and appoint their followers as directors of centers for performing arts. To limit art is to limit free speech and expression. It is a crucial step that authoritarians use to silence anyone who dissents through creativity.

We who seek higher education have chosen instead to enhance the mind, to broaden it, to enlighten our youth, to expose them to a world of possibility. take education seriously because democracy depends on it.

[Adapted from an article by Robert Reich]

* authoritarians: people that force obedience to strict rules at the expense of personal freedom

(i) In the context of this passage, choose the most suitable expression to fill in each blank.

(20) The answer is: .

1. In detail 2. In reality 3. In time 4. In vain

(21) The answer is: .

1. Is it obliged 2. One might ask 3. We cannot know 4. We must forget

(22) The answer is: .

1. It is time to 2. It is too early to 3. We can eventually 4. We cannot

(ii) In the context of this passage, choose the best answer for each question.

(23) Orwell's quote m) "Ignorance is strength" suggests that .

1. citizens can harm themselves if they obtain the wrong kind of information
2. limiting education can keep a country's people safe by empowering everyone
3. "populists" show how people themselves are their own most dangerous enemy
4. tyrants can more easily obtain power by keeping the public without information

(24) The government in the novel 1984 wanted the ⁽²⁴⁾Ministry of Truth to rewrite history to .

1. control the narratives of the past and thus shape how people act in the future
2. delete history critical of the government to lead citizens to doubt their leaders

3. highlight the damage caused by massacres and slavery across the world
4. remember heroes who fought for change to strengthen society for the better

(25) According to the author, authoritarians turn educational systems into ⁽²⁵⁾ instruments of the party by .

1. cutting funding for education to allow students to pursue independent study
2. encouraging students to deliberate critically about democracy to weaken it
3. making great efforts not to interfere with hiring teachers and choosing students
4. suppressing students' independent thinking so that they conform to the group

(26) Why is the advancement of science seen as a danger for authoritarians? The answer is: .

1. Science backs discipline and dedication to the party
2. Science promotes the search for objective fact
3. Science proves that rulers are more powerful than truth
4. The science behind medical research can be a health risk

(27) Which one of the following does the author view as the primary purpose of a free press?

The answer is: .

1. To help people question authority, but also directly do so themselves
2. To protect their broadcasting rights to ensure their continued funding
3. To provide educational programs as the basis of child education
4. To repeat "fake news" so that we can talk about the ideas more

(28) Which one of the following does NOT agree with the author's evaluation of the arts?

The answer is: .

1. The arts allow people to expand their perspectives in new ways
2. The arts are a form of free expression of ideas, including dissent
3. The arts are to be displayed by directors who obey the authorities
4. The arts prove indispensable to an independent and educated society

(29) Which one of the following titles best captures the main idea of the passage?

The answer is: .

1. Fukuzawa Yukichi's Learning Today: The Merits of High Status and Wages
2. History as a Weapon: Ensuring that Facts Form the Core of Today's Education
3. Think Critically Now for the Future: Education's Role in Sustaining Democracy
4. To Encourage Learning or Not: Contrasting the Views of Fukuzawa and Orwell

IV 次の英文(30)~(36)の空所に入る最も適切なものを選択肢 1.~4.から選び、その番号を解答用紙 A の解答欄 ~ にマークしなさい。

(30) The tourists had to go through immigration in _____ country they entered first.

1. however
2. wherever
3. whichever
4. whoever

(31) According to the Swiss Volunteering Survey 2020, the percentage of over-15-year-olds in Switzerland who volunteer in organizations and associations _____ 39%.

1. are
2. be
3. being
4. is

(32) There would be more people going to the beach _____ the warning issued by the government about severe heat.

1. for it were not
2. if it were not
3. if not were for
4. were it not for

(33) I was honored to receive _____ remarks on my achievements from the mayor.

1. complication
2. complimentary
3. comply
4. compulsory

(34) The companies might compete against each other, in _____ case consumers will benefit as a result.

1. these
2. those
3. which
4. whose

(35) A video message to my family recorded by my _____ father was found after his death.

1. late 2. later 3. latest 4. latter

(36) It is as good-natured a turtle _____.

1. as ever lived 2. as who has never lived 3. than ever lived 4. than who has lived

V 次の英文(37)~(42)の空所に入る最も適切なものを選択肢 1.~4.から選び、その番号を解答 用紙 A の解答欄 ~ にマークしなさい。(261 words)

Being unable to adopt group identity can have social consequences in a culture that is designed for joining. However, it can also be quite (37). When you don't belong to any group, you aren't (38) to the group's implicit rules or swayed by its influence. This confers two beneficial traits upon a person: originality and emotional independence.

Being outside the (39), so to speak, allows you to think and create freely, You can come up with unique ideas, untouched by group thinking or by what has come before. Able to distinguish between the strong, natural pull of the group consensus and your own inner, personal center of gravity, you are free to think what you want and to be flexible when situations change, without fear of overturning (40) notions about what makes an idea "good."

Given that you can't be (41) out of a group to which you don't belong, you have no fear of such social rejection. You don't seek external recognition, nor do you rely on others for emotional support. You don't feel the need to convince anyone of anything, least of all your own worth.

Our community-based society often regards belonging as connection. However, while it is true that people who struggle to connect might find it hard to achieve a sense of belonging, it isn't true that not belonging means no connections at all. In fact, without the noise of popular culture, gossip, family conflicts, or political tribes, you are free to focus on further deepening already strong bonds with the people you feel (42) close to.

[Adapted from an article by Rami Kaminski]

- (37) 1. advantageous 2. controversial 3. excluded 4. overwhelmed
- (38) 1. destined 2. judging 3. object 4. subject
- (39) 1. bush 2. den 3. hive 4. house
- (40) 1. collective 2. defensive 3. illegal 4. isolated
- (41) 1. burnt 2. cast 3. found 4. gone
- (42) 1. barely 2. genuinely 3. loosely 4. superficially

VI 次の英文(43)~(46)の空所に入る最も適切なものを選択肢 1~4.から選び、その番号を解答 用紙 A の解答欄 ~ にマークしなさい。

(43) When I was trying to read books and comics in Japanese for the first time, I let go of perfection. The words I could understand were enough to keep me going, even if my comprehension wasn't perfect. Reading turned from self-imposed "study" to a fun habit I could sustain. Letting go of the specifics — embracing the fact that I didn't understand every word — helped me cover more ground, allowing me to see phrases and vocabulary over and over in hundreds of contexts, even if my understanding was imperfect. And I became invested in the stories. I grew fond of the characters and needed to know what happened next.

[Adapted from an article by Patrick Lum]

Which one of the following is most likely to be recommended by this author?

The answer is: .

1. A book full of words and phrases one has to look up in a dictionary
2. A book with content one can understand well enough without being discouraged
3. A comic book which makes one more aware that one is studying the language
4. A comic book with impressive characters with whom one struggles to sympathize

(44) If you wish to know what the weather will be like within the next week, a weather forecast can provide a really good idea of what to expect. A seven-day forecast can accurately predict the weather about 80% of the time, and a five-day forecast can accurately predict the weather approximately 90%

of the time. However, a ten-day — or longer — forecast is only right about half the time at most. Weather experts use computer programs, called weather models, to make forecasts. Since we can't collect data from the future, models have to use estimates and assumptions to predict future weather. The atmosphere and global climates are changing all the time, so those estimates are less reliable the further you get into the future.

[Adapted from an article by Scijinks]

Which one of the following statements is consistent with the content of the passage?

The answer is: .

1. Accurate long-term weather forecasting is challenging due to unstable conditions
2. Computer programs ensure that the forecasters' predictions are entirely accurate
3. Forecasts, no matter the length, provide predictions that are over 80% accurate
4. Weather experts mainly rely on their insights and experiences to make forecasts

(45) The economist Herbert Simon characterized attention as a scarce resource. In an information-rich world, the wealth of information means an exhaustion of something else, namely, whatever it is that information consumes. What information consumes is the attention of its recipients. Hence a wealth of information creates a poverty of attention. When we pay attention, what we're paying for is information. In this uneven exchange, our attention is limited, but the supply of information is without limit. Thus we need to be wise when we decide what we're going to spend our limited currency on; after all, the quality of information available to us today varies enormously.

[Adapted from an article by Paul Doolan]

Which one of the following statements best captures the main argument of the passage?

The answer is: .

1. One needs to carefully select what information to focus on in today's world
2. There is an equal balance when attention and information are exchanged
3. Those with information become financially wealthier than those without
4. We become more attentive when we access an abundance of information

(46) When news broke that a company researching medicine and biology had revived an extinct species of wolf, the Internet reacted with awe. The company states that it is going to fix the problem of extinction. Some experts expect that such animals would cause positive change upon their habitats. However, many scientists have criticized the company's approach. Costs to bring back extinct species will waste resources and divert efforts away from saving still-living species. In fact, it is possible such actions may lead to more species being lost. It could give industries the idea that damage to the environment can be easily fixed by reviving species.

[Adapted from an article by Rachel Nuwer]

With which one of the following statements would the author most likely agree?

The answer is: .

1. Bringing back lost species seems like a noble idea, but it will most likely cause more problems than it solves
2. Faced with the loss of ecological and biological diversity, bringing back extinct species is the most promising solution
3. Now that science can bring back dead species, industries should not be concerned with environmental destruction
4. Reviving extinct animals is a failed strategy, so we should instead focus upon protecting those species that still exist

VII 次の英文を読み、空所(a)~(f)に入る、文脈の上で最も適した動詞を下記の語群から選び、必要に応じて語形を変えて解答欄に記入しなさい。ただし、各解答欄に記入する語は一語のみとし、同じ動詞を二回以上選んではいけない。同じ動詞を二回以上選んだ場合、正解が含まれていてもその正解は得点にならない。 (201 words)

arise	build	discard	precede	preoccupy	slide
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Kemp's book covers the rise and collapse of more than 400 societies over 5,000 years. The lessons he has drawn are striking. Initially people are equal, but they are led to collapses by rich elites (a) with preserving their status. Typically, past collapses improved the lives of ordinary citizens.

However, today's "global civilization" suffers from deep inequality, and this could (b) the most devastating and world-wide collapse. When suggesting how a global collapse could be avoided, Kemp's first step was to (c) the word "civilization," a term he argues is propaganda by rulers. "At the time when the first empires (d), you did not see civilized conduct, you saw war, gender bias, and destruction," he says. This was a form of (e) backwards from the equal and mobile societies that used tools and developed culture to hunt and gather food together, allowing them to survive for thousands of years. "Instead, we started to resemble the power hierarchies of an empire of apes." By this Kemp means that we are in the process of (f) a system of domination led by strong rulers, such as the Roman Empire — state over citizen, rich over poor, master over slave, and men over women.

[Adapted from an article by Damian Carrington]

VIII 次の英文を読み、空所(a)~(e)に入る、文脈の上で最も適した名詞を解答欄に記入しなさい。下記の動詞群の最も適切な名詞形のみを使用すること。ただし-ing形は使用しては いけない。また、同じ動詞を二回以上選んではいけない。同じ動詞を二回以上選んだ場合、正解が含まれていてもその正解は得点にならない。 (163 words)

例: proceed → procedure

appreciate	commit	cooperate	dispose	remember
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We humans are born with a (a), or temperament, to connect with the world that surrounds us. It means that we are inclined to value our common humanity, our differences, and our well-being. We know that making a (b) to ourselves to try to relieve and prevent the suffering of others is a sure way to feeling good. There's power in being in service to others. We experience joy and positive feelings not only when we strive to save others, but also when we express our (c), the practice of gratitude to others in return for their service. This is found across diverse cultures. A (d) of past positive experiences can indeed influence our future behavior, particularly within traditions of gift giving. It may be that this mutual relationship fosters trust and serves as encouragement. In the midst of (e), even when we question if others are reliable, group members believe they can together achieve outcomes greater than what they can accomplish individually.

[Adapted from an article by Theo Koffler]

解答・全文訳

I [解答] (i) (1) 3, (2) 2, (3) 2, (4) 2

(ii) (5) 4, (6) 2, (7) 2, (8) 1, (9) 3, (10) 1

[全文訳] 系図学の本質は、歴史上の人物や現存する個人で「親族」と見なされる者に関する広範な知識を構築する社会的実践であり、21世紀においてこれまで以上に普及し広範に受け入れられている。デジタル技術とDNA検査の誕生が新たな視座をもたらした。長らくエリート層の特権と見なされてきたが、今や様々な背景を持つ人々の愛好する趣味となっている。一部の学者は系図学がより民主的になったとさえ主張する。彼らは新技術が現代における血統・出自・親族関係・家族理解にどう関わるかを研究している。こうした近年の議論は重要だが、系図実践の深い歴史と多様性を評価する点でしばしば不十分だ。確かに全ての文明が独特の系図実践を発展させたわけではないが、多くの文明がそうしてきた。系図学の分野には豊かな千年の歴史が存在する。

系譜学の歴史は、特に時代を超えたグローバルな視点で見ると非常に豊かであるため、**共通**の特徴を特定することは困難である。実際、系譜学が最終的に獲得した多様な用途や形態を考慮すると、この用語自体がやや曖昧な包括的用語のように見え、異なる、しばしば明確に区別される実践や文化的文脈を結びつけている。しかし、異なる時代や地域の多様な系譜学的文化を有意義な対話へと導く一つの方法は、それらが生み出した物質的産物を注意深く調査することにある。

時空を超えて系譜学活動が物質的に現れた最も研究対象とされる形態の一つが写本である。写本、すなわち手書き資料は、関連情報を保存・提示する他の媒体が併用される場合であっても、多くの一おそらくほとんどの一系譜学文化において極めて顕著な特徴を成している。系譜学的な写本は、物質的生産が社会的に埋め込まれた性質を持つことを浮き彫りにする。系譜学的な写本の形態、保存される写本、公開される写本の種類と公開主体——これら全ては、複雑な形であれ、家族や親族構造の絶え間ない変化と強く関連しており、それはさらに広範な社会的・文化的・政治的現実を反映している。系譜学的な手書き文書の存在そのものが歴史的必然ではない。**それにもかかわらず**、系譜学と系譜学的な手書きは、世界中の多様な文化圏に存在してきた。

系譜学の定義に戻ると、系譜学とは曖昧な用語である。多くの意味が区別できる。一例として、系譜学が知的プロジェクト、専門知識の領域、あるいは独自の学問分野を指す場合がある。系譜学はまた、誰もが実践し追求できるものでもあり、社会实践あるいは共同の取り組みとして定義されうる。それは、日常的な知識を超えた、特定の家族の過去と現在の構成員を組織的かつ自覚的に称える行為である。し

かし、人々が単に自分の家族について知っていると考えるのは誤りである。**むしろ逆で**、日常的な家族知識は往々にして限定的だ。系譜学を学ぶ行為そのものが複雑で困難であり、しばしば広範な情報探索を必要とする。この探索活動自体が、興味深い研究関連文書群を生み出してきた。多くの資料が、系譜学的知識の構築が極めて複雑で、しばしば苛立たしく、終わりのない性質を持つことを証明している。系譜学活動は、専門職（系譜学者）や専門機関による高度に専門的な形で遂行されることもあれば、祖先に関する知識へのこうした集中的な関心が個人の自発的取り組みに依存する場合もある。プロセスまたは活動としての系譜学は、時に複数世代の参加者を巻き込む社会的実践として分析されねばならない。

系譜学を一連の継続的活動と捉えるこの理解は、前述の系譜学的な写本や碑文を含む、現存する物質的痕跡へのアプローチ方法に重要な示唆を与える。実践としての系譜学は時間と空間を超えて展開するため、予備的な成果を書き留める中間段階に頻繁に依存してきた。これらは保存され、特に新たな世代の系譜学者を含む、プロセスに関わる他の参加者へ伝達された。系譜学を、関連情報の調査・公表・更新・改善・再構築・再公表という数多くの循環を含む継続的プロセスと捉えるならば、学者たちは系譜学写本の生成と利用を、継続的かつ動的な活動として理解する必要がある。いかなる系譜学写本も孤立して研究されるべきではなく、社会的プロセスとしての系譜学は、絶えず改訂・更新される一連の写本実践に依存している。

従って、系譜学的な原稿は、その生涯を通じて機能を変える可能性がある。それらは「生きている」テキストであり、絶えず再解釈、更新、改善、拡張を必要とする。**かつて**系譜学プロジェクトの最終成果であったものが、将来のプロジェクトの出発点となり、修正や他の形態の利用の対象となることもある。

II [解答] (i) (11) 3, (12) 3, (13) 4

(ii) (14) 1, (15) 3, (16) 4, (17) 3, (18) 3, (19) 2

[全文訳] 技術が私たちの集中力だけでなく、読解力や推論力までも変容させているという考えが広がっている。しかし誰も準備できていない議論は、これが新たな形の不平等を生み出しているかもしれないという点だ。

ジャンクフード消費のパターンと比較して考えてみよう。高度に加工されたスナックがより入手しやすくなり、巧妙に中毒性を引き起こすにつれ、先進社会では、健康的なライフスタイルを維持する社会的・経済的資源を持つ者と、食文化による肥満の影響を受けやすい者との間に**隔たり**が生じている。これは階級分断を反映している。先進社会において、肥満は貧困と強く相関するようになった。ポストリ

テラシーの潮流もこれに続くのではないかと懸念している。

長文読解力は**生得的な**ものではなく、時に多大な努力を経て習得される。識字研究者メアリーアン・ウルフ博士が示すように、長文の「専門家的読解」能力を獲得し完成させることは、文字通り脳を変える。語彙を増やし、脳活動を分析へとシフトさせ、集中力と深層思考の能力を研ぎ澄ますことで、私たちの脳を変化させるのだ。

デジタル読書によって形成される思考習慣は大きく異なる。生産性専門家のカル・ニューポートが2016年の著書『ディープワーク』で示すように、デジタル環境は注意散漫を前提に設計されている。様々なシステムが通知や要求で私たちの注意を奪い合うからだ。ソーシャルメディアプラットフォームは中毒性を意図しており、膨大な情報量は、ニュアンスや思索的な推論よりも**中毒性を最大化**するよう調整された、強烈な認知的「一口サイズ」コンテンツを誘発する。その結果生じるコンテンツ消費パターンは、デジタル端末で読書する場合に限らず、私たちの心を「流し読み」「パターン認識」「テキスト間を飛び移る」ことに訓練してしまう。

ますます、読書という行為そのものがほとんど必要ないように思えてくる。TikTok や YouTube Shorts のようなプラットフォームは、魅力的な短編動画を無限に供給する。これらは本物のニュース、フェイクニュース、その他の意図的に誤解を招く情報、そして AI が生成する荒唐無稽なコンテンツの洪水と結びつく。その結果生まれたメディア環境は、認知面においてジャンクフード売り場と同然だ。

古典的自由主義者は反論するかもしれない。「確かに、しかしジャンクフードと同様、健康的な選択をするのは個人の責任だ」と。しかしこの主張が見落としているのは、デジタルメディアの認知的害悪が、ジャンクフードの過剰摂取による健康被害と同様に、社会的・経済的階層の最下層でより顕著になるという点だ。

その兆候は既に現れている。ウルフ博士が指摘するように、識字能力と貧困は長年相関関係にある。現在、低所得世帯の子どもたちは高所得世帯の子どもたちよりも1日あたりのスクリーン時間を多く費やしている。2019年の研究では、年収3万5千ドル未満の米国家庭のティーンエイジャーは、年収10万ドルを超える家庭の同世代と比べ、1日あたり約2時間多くスクリーンを利用していた。さらに研究によれば、娯楽目的で1日2時間以上スクリーンに接触する子供は、そうでない子供に比べ、情報処理速度、注意力、言語能力、実行機能の面で劣る。

率直に言えば、健全な認知的選択を行うことは困難だ。よりアクセスしやすく、没入感があり、抗いがたい娯楽形態に満ちた文化の中で、長文読解力はまもなくエリートの特権となるかもしれない。

すでにエリート層、宗教団体、保守派は自ら技術利用に制限を設けている。2019年から2023年にかけて、アメリカでは250校以上の新たな古典主義学校（多くはキリスト教系）が開校し、長編の「偉大

な書物」による教養教育を中核理念としている。保守派だけではない。ビル・ゲイツらテクノロジー界の著名人も、子供のスクリーン利用を制限する方針を公言している。さらに「スマホ禁止」契約書への署名を義務付けるベビーシッターを雇う者や、こうした機器の使用が禁止または厳しく制限されている私立学校へ子供を通わせる者もいる。ここには鋭い階級格差が存在する。古典教育校の大半は有料の教育機関だ。ある私立小学校では、子供を過剰なデバイス使用から守るために年間3万4000ドル（約380万円）の費用がかかる。

カリフォルニア州を含む多くの米国州では、全生徒のスマートフォン使用を制限しており、理論上は**公平な環境**が整うはずだ。しかし、小規模な私立校と大規模な公立校で同様の規則が同じ決意で施行されると考えるのは楽観的すぎる。ましてや生徒の家庭ではなおさらだ。シリコンバレー以外でも、自己研鑽の一環として「オフライン生活」を実践し、ソーシャルメディアやビデオゲームなどのデジタル娯楽を一定時間制限する人々が増えている。認知能力の鍛錬に対する厳格なアプローチは、依然として富裕層に集中している。しかし、スマートフォンなしの世界を知らずに成人する新世代が増えるにつれ、この文化は社会的・経済的階層によってより鮮明に分断されるだろう。一方で、比較的少数の人々は集中力と長文思考能力を意図的に維持・発展させる。他方で、より広範な一般大衆は「脱識字化」した状態となる。

Ⅲ [解答] (i) (20) 2, (21) 2, (22) 1

(ii) (23) 4, (24) 1, (25) 4, (26) 2, (27) 1, (28) 3, (29) 3

[全文訳] なぜ私たちは教育を求めべきなのか？福沢諭吉の自伝や『学問の奨』をはじめとする数々の著名な著作は、この問いに古くから答えを求めてきた。しかし、そうした著作が提起する問題は、今日においてもなお有効である。単に良い職を得たり地位を築いたりするためだろうか？**現実には**、現代社会において市民が考慮すべき、より重要な歴史的・哲学的理由が存在する。

その答えを探るには、興味深い事例を検討するとよい。例えば、半世紀以上にわたり子供たちの読み書きや計算を助けてきたテレビ番組『セサミストリート』をなぜ廃止しようとするのか？ハーバード大学のような著名な学問の殿堂への資金削減や破壊を人々が求めるのはなぜか？なぜ移民を制限し、それによって世界で最も優秀な科学者たちが自国に来ることを阻むのか？それは、専制政治が教育を破壊しようとし、その結果として人々の思考そのものを破壊しようとするからに他ならない。

歴史を通じて、暴君たちは最も危険な敵が教養ある大衆であることを理解してきた。奴隷所有者は奴

隷の読み書きを禁じた。第三帝国のナチスは書籍を焼却した。カンボジアのクメール・ルージュ政権は音楽を禁止した。過去の権威主義者たちと同様、今日のいわゆる「ポピュリスト」や「人民政府」は、私たちの行動だけでなく、思考の方法や内容までも支配しようとしている。彼らはジョージ・オーウェルの傑作小説『1984年』の標語の一つを掲げる：「無知は力なり」。教育を受けない大衆は分断し支配しやすいと知っているのだ。権威主義による大衆の精神と民主主義への攻撃には五つの特徴がある。

第一に、歴史の改竄である。『1984年』の主人公は、いわゆる「真実省」で働く。そこで彼は文字通り歴史を書き換えさせられる。政府指導者ビッグ・ブラザーは「過去を支配する者は未来を支配する」と知っているからだ。これは架空の未来社会を描いた空想としてですら恐ろしい。現実世界ではさらに恐ろしい。独裁者は学校に奴隷制を正当化させ、先住民虐殺を隠蔽させ、人権運動を抹消させる。権威主義者はこう理解している——自国が決して過ちを犯さなかったと国民を信じ込ませれば、支配者が常に正しいと信じ込ませられる。過去に変革を求めて勇敢に戦った活動家たちの記憶を消し去れば、未来への変革を求める動きを封じ込められるのだ。

第二に、教育を空洞化する。多くの国々が教育システムの独立性を弱める中、学校や大学への資金削減により、政権は学生の入学選考、教員採用、教育内容に影響を及ぼすことができる。教授として、教育が若者の精神に力を与えることを私は知っている。人々が民主主義について批判的に議論できなければ、機能する民主主義は成り立たない。だからこそ権威主義者は教育をプロパガンダで置き換えるのだ。そうした政権は機能する民主主義を望んでいない。独裁者は学生に自立した思考を教える代わりに、異論を抑圧しようとする。これが20世紀の超国家主義者たちが自国の教育制度を党の道具に変えた理由だ。

第三に、科学を解体する。大学研究助成金の凍結やNGOへの攻撃を通じて、こうした体制は医学・科学研究を弱体化させる。こうした削減は私たちの健康を危険に晒す。あまりにも多くの国が、政府政策に反対する国際的な科学者を拉致・国外追放している。科学研究の世界的リーダーとなる可能性を秘めたグローバルな知的資源を、国家から奪うより残酷な方法が他にあるだろうか？この知性と技能の流れが自由に継続される必要がある。医療研究や疾病予防がどうして政治的な問題になるのかと**尋ねる人がいるかもしれない**。あるいは科学研究全般が。なぜ権威主義者は科学を恐れるのか？科学は客観的事実を認めるからだ。暴君は支配者が事実よりも強力だと主張し、そうした集団は「事実」を支配しようとする。ジョージ・オーウェルが書いたように、「それは党の規律が要求するならば、黒を白だと言う忠実な意思を示すことを意味する」のだ。

第四に、メディアを弾圧する。暴君は報道機関を攻撃し、放送免許剥奪を脅し、公共放送の資金を削減することで、ニュースの情報源を沈黙させようとする。「私はそれをフェイクニュースと呼ぶ」とい

う言葉を、あまりにも多くの口が繰り返す。市民が入手できる（あるいはできない）情報を制御することが一つの目的だ。自由な報道機関は権威に疑問を投げかけ、市民も同様に疑問を持つよう促すために存在する。しかし権威主義者は、自分たちが決して問われるべきでないと主張する。暴君は、国民が知り得る情報に対する国家権力を強化しようとする。

最後に、芸術を攻撃せよ。芸術は我々を挑発し、思考に挑戦させ、自己を超えた視座を得る手助けをするために存在する。芸術は教養ある社会の重要な独立要素であり、権威主義者が歴史的に攻撃してきた理由である。故に、国家博物館の展示内容を独断で決め、舞台芸術センターの館長に追随者を任命する指導者が現れるのも当然だ。芸術を制限することは言論と表現の自由を制限することである。創造性を通じて異議を唱える者を沈黙させるため、権威主義者が用いる決定的な手段なのだ。

高等教育を求める我々は、むしろ知性を高め、視野を広げ、若者を啓発し、可能性に満ちた世界へ導く道を選んだ。民主主義は教育に依存している。**今こそ教育を真剣に考える時である。**

IV [解答] (30) 3, (31) 4, (32) 4, (33) 2, (34) 3, (35) 1, (36) 1

[訳] (30) 観光客は最初に到着した国で入国審査を受けなければならなかった。

(31) スイスボランティア調査 2020 によると、組織や団体でボランティア活動を行う 15 歳以上のスイス人の割合は 39%である。

(32) 政府が酷暑に関する警告を発していなければ、ビーチに行く人はもっと多かっただろう。

(33) 市長から私の功績について称賛の言葉をいただき、光栄に存じます。

(34) 企業同士が競争する場合、その結果として消費者が恩恵を受けることになるでしょう。

(35) 亡き父が家族に向けて録画したビデオメッセージが、彼の死後に発見されました。

(36) これほど気立ての良いカメはかつて存在したことがない。

V [解答] (37) 1, (38) 4, (39) 3, (40) 1, (41) 2, (42) 2

[全文訳] 集団への帰属意識を持ってないことは、集団参加を前提とした文化においては、社会的な結果を招く可能性がある。しかし同時に、それは非常に**有利な**側面も持つ。いかなる集団にも属さない者は、その集団の暗黙のルールに**縛られる**ことも、その影響に左右されることも無い。これにより個人には二つの有益な特性がもたらされる：独創性と感情的な自立性である。

いわば「**巢の外**」にいて、自由に思考し創造できるのである。集団思考や過去の先例に縛られず、独自のアイデアを生み出せるのだ。集団の合意という強い自然な引力と、自身の内なる個人的な重心を区別できるため、考えを「良い」とする**集団の**考え方を覆すことを恐れずに、自由に思考し、状況の変化に応じて柔軟に対応できる。

そもそも属していない集団から**追放される**筈が無ければ、社会的拒絶に対する恐怖感はない。外部からの承認を求めず、感情的な支えを他人に依存することも無い。誰かを説得する必要性、ましてや自身の価値を証明する必要性すら感じることも無い。

私達のコミュニティベースの社会は、帰属感をつながりと見なすことが多い。しかし、つながりに苦勞する人々が帰属感を得にくいのは事実だが、帰属感が無いことが全くの孤立を意味するわけではない。実際、大衆文化の喧騒や噂話、家族間の葛藤、政治的な派閥争いといった雑音から解放されれば、**心から**親しいと感じる人々との、すでに強固な絆をさらに深めることに集中できる自由が得られるのだ。

VI [解答] (43) 2, (44) 1, (45) 1, (46) 1

[全文訳] (43) 初めて日本語の本や漫画を読もうとした時、私は完璧さを手放した。理解できる言葉さえあれば、たとえ完璧に理解できなくても読み進められると気づいたのだ。読書は自ら課した「勉強」から、持続できる楽しい習慣へと変わった。細部にこだわらないこと——すべての単語を理解できない事実を受け入れること——が、理解が不完全でもより多くの内容をカバーする助けとなり、何百もの文脈で同じフレーズや語彙を繰り返し目にすることができた。そして物語に没頭するようになった。登場人物に愛着がわき、次に何が起こるのか知りたくなったのだ。

(44) 今後 1 週間の天気を知りたいなら、天気予報はかなり正確な見通しを提供してくれる。7 日間の予報は約 80%の確率で、5 日間の予報は約 90%の確率で天気を正確に予測できる。しかし 10 日間以上の予報は、せいぜい半分程度の正確さしかない。気象専門家は「気象モデル」と呼ばれるコンピュータープログラムを用いて予報を作成する。未来のデータを収集できないため、モデルは推定値と仮定を用いて将来の天候を予測せざるを得ない。大気と地球規模の気候は常に変化しているため、未来へ進むほどそれらの推定値の信頼性は低下する。

(45) 経済学者ハーバート・サイモンは、注意力を希少な資源と特徴づけた。情報が豊富な世界では、

情報の豊かさとは他の何か、すなわち情報が消費するものの枯渇を意味する。情報が消費するのは、その受け手の注意力である。したがって、情報の豊かさは注意力の貧困を生み出す。私たちが注意を払うとき、私たちが支払っているのは情報である。この不均衡な交換において、私たちの注意力は有限である一方、情報の供給は無限である。したがって、限られた通貨を何に費やすかを決める際には賢明である必要がある。結局のところ、今日入手可能な情報の質には大きな差があるのだ。

(46) ある医薬・生物学研究企業が絶滅したオオカミの種を復活させたというニュースが報じられると、インターネットは畏敬の念で反応した。同社は絶滅問題の解決に取り組むと表明している。一部の専門家は、こうした動物が生息地に好影響をもたらすと期待する。しかし多くの科学者は同社の手法を批判している。絶滅種を復活させるコストは資源を浪費し、現存種の保護活動から資源を奪う。実際、こうした取り組みがさらなる種の喪失を招く可能性すらある。環境破壊は種の復活で簡単に修復できるという考えを産業界に植え付ける恐れがあるのだ。

VII [解答] (a) preoccupied, (b) precede, (c) discard, (d) arose, (e) sliding, (f) building

[全文訳] ケンプの著書は、5000年にわたる400以上の社会の興亡を扱っている。彼が導き出した教訓は衝撃的だ。当初は人々は平等だが、富めるエリート層が自らの地位維持に**固執する**ことで崩壊へと導かれる。典型的には、過去の崩壊は一般市民の生活を向上させた。しかし今日の「地球規模の文明」は深刻な不平等に苦しみ、これが最も壊滅的で世界的な崩壊の**前兆となり**得る。世界的な崩壊を回避する方法を提案する際、ケンプが最初にとった措置は「文明」という言葉の**廃棄**だった。彼はこの用語を支配者によるプロパガンダだと主張する。「最初の帝国が**誕生した**時代、そこに見られたのは文明的な振る舞いではなく、戦争、性差別、破壊だった」と彼は述べる。これは、道具を用い文化を発展させ、共に狩猟採集を行い数千年にわたり生存してきた平等で流動的な社会からの**後退**形態であった。「代わりに、私たちは類人猿の帝国の権力階層に似てきた」。ケンプが意味するのは、ローマ帝国のような強権的な支配者による支配システムを**構築する**過程にあるということだ——国家が市民を、富者が貧者を、主人が奴隷を、男性が女性を支配するシステムである。

VIII [解答] (a) disposition, (b) commitment, (c) appreciation, (d) remembrance, (e) cooperation

[全文訳] 私たち人間は生まれながらにして、周囲の世界と繋がろうとする**傾向**、つまり気質を持っている。それは、私たちに共通する人間性、違い、そして幸福を大切にする傾向があることを意味する。他者の苦しみを和らげ、防ごうと自らに**誓うこと**が、幸福感を得る確実な方法であることを私たちは知っている。他者に奉仕することには力がある。他者を救おうと努力する時だけでなく、**感謝の気持ち**を表し、他者の奉仕への報いとして感謝を実践する時にも、私たちは喜びと前向きな感情を経験する。これは多様な文化に共通して見られる。過去の肯定的な経験の**記憶**は、特に贈り物の伝統の中で、確かに私たちの将来の行動に影響を与える。この相互関係が信頼を育み、励ましとなるのかもしれない。**協力**の過程では、たとえ他者が信頼できるか疑問に思う時でさえ、グループメンバーは個々では達成できないより大きな成果を共に成し遂げられると信じているのである。