

2021年度 総合型選抜 I 英語等有資格型

適 性 検 査

英 語

次の英文を読んで、第1問～第3問に日本語で答えなさい。

Since my body will eventually break — like countless others have done before it — I am going to die. Indeed, I take it to be a common and familiar observation that we are *all* going to die. We all know it, or so it seems. Yet sometimes ⁽¹⁾this last idea — that we all know we are going to die — gets denied. Indeed, some have suggested that somehow, at some level, nobody *really* believes that they're going to die at all. That's a rather surprising claim. Is there any good reason to believe it?

Of course, as well as distinguishing between what I have called ⁽²⁾the death of the person and the death of the body, we need to distinguish between two possible interpretations of this surprising claim. What exactly is it that's being proposed? Is it that no one truly believes they will cease to exist as a *person*? Or that no one truly believes that their *body* is going to die? Let's consider both possibilities. (Typically, no doubt, people fail to distinguish these two more particular claims, and so it isn't at all clear *what*, exactly, they mean to be suggesting.)

The most common argument for the claim that no one believes that they are going to cease to exist as a person — as a conscious, thinking being — takes the following form. The argument begins by suggesting that it is impossible to picture being dead. That is to say, it is impossible for me to picture *my* being dead, and it is impossible for you to picture *your* being dead. But if I can't picture being dead, I can't really imagine it. I can't, for example, imagine not existing. And so — the argument concludes — ⁽³⁾I can't really believe that I am ever going to cease to exist.

Clearly, the argument assumes that you can't believe in possibilities that you can't picture or imagine. So the first thing to point out is that this assumption can be challenged. Indeed, I think we probably shouldn't *believe* a theory of belief that says that in order to believe in something, you've got to be able to picture it in your imagination. I think that this view involves a misguided conception of what it takes to have a belief. But still, let's *allow* the assumption, if only for the sake of argument. Let's suppose that in order to believe in something, you've got to be able to *picture* it. What then? How do we get from there to the conclusion that I can't believe that I'm going to die, that I can't believe I am going to cease to exist as a person? The other basis of the argument, of course, is that I can't picture or imagine my being dead.

It's important here to draw some distinctions. ⁽⁴⁾I can certainly picture being ill. There I am on my deathbed, dying of cancer, growing weaker and weaker. I can perhaps even picture the moment of my death. I've said goodbye to my family and friends. Everything is growing grayer and dimmer. It's growing harder and harder to concentrate. And then — well, after that, there is no "more." I've died. So it does seem that I can picture my dying.

But that's not the relevant claim. The argument isn't saying that I can't picture being ill or dying. The claim's got to be that I can't picture *being* dead. Well, try it. Try to picture being dead. What is it *like* to be dead?

(Adapted from Shelly Kagan, *Death*, pp. 186–187. New Haven, CT: Yale University Press, 2012)

第1問

(1) 下線部(1)の内容はどういうことですか。下線部(2)と関連させ、本文に即してまとめなさい。

(2) 下線部(3)が意味している内容はどういうことですか。下線部(4)と区別して、詳しく説明しなさい。

第2問

下線部(2)はどのようなことだと思いますか。自分の考えを200字程度(横書き)で述べなさい。(これは考えの良し悪しを見る問題ではなく、自分の考えを日本語で展開する能力を見る問題です。書く内容は、本意でも架空でも構いません。)

第3問

自分が死んだ後のことは想像できますか、できませんか。「できる」か「できない」か明らかにした上で、自分の考えを200字程度(横書き)で述べなさい。(これは考えの良し悪しを見る問題ではなく、自分の考えを日本語で展開する能力を見る問題です。書く内容は、本意でも架空でも構いません。)