

千葉大学

令和2年度入学者選抜学力検査問題

英 語

注 意 事 項

1. この冊子は、監督者から解答を始めるよう合図があるまで開いてはいけません。
2. 監督者から指示があったら、解答用紙の上部の所定欄に受験番号と座席番号を、また、下部の所定欄には座席番号をそれぞれ記入しなさい。その他の欄に記入してはいけません。
3. 解答用紙は、記入の有無にかかわらず、持ち帰ってはいけません。
4. この冊子は持ち帰りなさい。
5. 落丁、乱丁または印刷不備があったら申し出なさい。

I

問 1 ・ 問 2 に答えなさい。

問 1 (1)～(10)の上下の文が同様の意味になるように、空所に入る 3～5 語の英語表現を書きなさい。ただし、太字で書かれた単語をそのままの形で含めること。語数が不足したり、多すぎたりする場合は不正解となる。

例

I am excited because I will be going on a plane for the first time.

forward

I am looking forward to going on a plane for the first time.

(1) Her hair used to be 20cm long. Now it's 40cm long.

long

Her hair is _____ it used to be.

(2) She never wears a coat, even in the coldest weather.

cold

_____ it is, she never wears a coat.

(3) If you had not helped me, finishing the task would have been impossible.

able

I _____ to finish the task if you had not helped me.

(4) Please don't eat in here.

mind

Would you _____ in here?

- (5) The man in the shop didn't understand me because I couldn't speak French well.

make

I couldn't _____ by the man in the shop because I couldn't speak French well.

- (6) These trousers and that shirt would look good together.

well

These trousers would _____ that shirt.

- (7) He thought that he would naturally get the job because his mother ran the company.

took

He _____ that he would get the job because his mother ran the company.

- (8) My brother speaks English very well, but his writing is terrible.

comes

My brother speaks English very well, but _____ his writing, it's terrible.

- (9) I'm afraid the elevator is not working.

order

I'm afraid the elevator is _____.

- (10) You should be careful with the glass. If you are careful, you will not break it.

as

You should be careful _____ break the glass.

問 2 次の会話を読み、(1)～(10)の空所に入る適切な英語表現を書きなさい。ただし、右欄に太字で書かれた単語をそのままの形で含め、指定された数の単語を使用すること。

例

Can you _____ with my homework? **hand** 計 4 語

Can you give me a hand with my homework?

A : Did you have a good time in Tokyo?

B : Yes, it was mostly good, but I had a bit of (1) ____ (1) **trouble** 計 3 語
shop.

A : Why? (2) ____? (2) **What** 計 2 語

B : Basically, I couldn't understand the shop
assistant at all.

A : Why not? Your Japanese is (3) _____. You get (3) **bad** 計 3 語
good scores in all the tests.

B : Yeah, I thought so too. But she spoke so quickly
that I had (4) _____ she was saying. It was nothing (4) **idea** 計 3 語
like the recordings we listened to in class. I
asked her (5) _____ more slowly, but it didn't really (5) **if** 計 4 語
help. Even worse, I could hardly say anything
either. I wanted to try on some of the clothes.
All I (6) _____ was to say "Is it OK if I try on these (6) **do** 計 3 語
clothes?" but I just couldn't think of the words.

A : What did you do?

B : I just pointed at the clothes and the changing
room and said "*iidesuka*." I didn't use any of the
language I learned in class. Honestly, I don't
think there's (7) _____ all that grammar and (7) **learning** 計 3 語

vocabulary if I can't even communicate with
someone in a shop.

A : I wouldn't (8)_____ that. It's just a case of practice (8) go 計 4 語
and (9)_____ listening and speaking. (9) used 計 3 語

B : You are probably right. If I'd been less nervous
about speaking Japanese at school, I (10)_____ less (10) might 計 3 語
trouble.

A : Don't worry too much about it. You got the
clothes you wanted, didn't you?

- II 次の文章を読んで、問1～3に答えなさい。なお、*がついている語にはページ下に注がある。本文中の[...]は原文を中略していることを示している。

A Twenty-three hundred years ago Aristotle concluded that, more than anything else, men and women seek happiness. While happiness itself is sought for its own sake, every other goal—health, beauty, money, or power—is valued only because we expect that it will make us happy. Much has changed since Aristotle's time. Our understanding of the worlds of stars and of atoms has expanded beyond belief. The gods of the Greeks were like helpless children compared to humankind today and the powers we now wield*. And yet on this most important issue very little has changed in the intervening* centuries. We do not understand what happiness is any better than Aristotle did, and as for learning how to attain* that blessed condition, one could argue that we have made no progress at all.

B Despite the fact that we are now healthier and grow to be older, despite the fact that even the least affluent* among us are surrounded by material luxuries undreamed of even a few decades ago (there were few bathrooms in the palace of the Sun King, chairs were rare even in the richest medieval houses, and no Roman emperor could turn on a TV set when he was bored), and regardless of all the stupendous* scientific knowledge we can summon* at will, people often end up feeling that their lives have been wasted, that instead of being filled with happiness their years were spent in anxiety and boredom. Is this because it is the destiny of mankind to remain unfulfilled, each person always wanting more than he or she can have? [...]

C What I “discovered” was that happiness is not something that happens. It is not the result of good fortune or random chance. It is not something that

(注) wield : (権力を)行使する intervening : 間にある attain : 達成する

affluent : 裕福な stupendous : 並外れた summon : 呼び出す

money can buy or power command. It does not depend on outside events, but, rather, on how we interpret them. Happiness, in fact, is a condition that must be prepared for, cultivated, and defended privately by each person. People who learn to control inner experience will be able to determine the quality of their lives, which is as close as any of us can come to being happy. [...]

[D] Our perceptions about our lives are the outcome of many forces that shape experience, each having an impact on whether we feel good or bad. Most of these forces are outside our control. There is not much we can do about our looks, our temperament*, or our constitution*. We cannot decide — at least so far — how tall we will grow, how smart we will get. We can choose neither parents nor time of birth, and it is not in your power or mine to decide whether there will be a war or a depression. The instructions contained in our genes, the pull of gravity, the pollen in the air, the historical period into which we are born — these and innumerable* other conditions determine what we see, how we feel, what we do. It is not surprising that we should believe that our fate is primarily ordained* by outside agencies.

[E] Yet we have all experienced times when, instead of being buffeted* by anonymous forces, we do feel in control of our actions, masters of our own fate. On the rare occasions that it happens, we feel a sense of exhilaration, a deep sense of enjoyment that is long cherished and that becomes a landmark in memory for what life should be like.

[F] This is what we mean by optimal* experience. [...] It is what a painter feels when the colors on the canvas begin to set up a magnetic tension* with each other, and a new thing, a living form, takes shape in front of the astonished creator. Or it is the feeling a father has when his child for the first time responds to his smile. Such events do not occur only when the external

(注) temperament : 気質 constitution : 体質 innumerable : 無数の
ordained : 定められて buffeted : 打ちのめされて optimal : 最善の
tension : 張力

conditions are favorable, however: people who have survived concentration camps* or who have lived through near-fatal physical dangers often recall that in the midst of their ordeal* they experienced extraordinarily rich epiphanies* in response to such simple events as hearing the song of a bird in the forest, completing a hard task, or sharing a crust* of bread with a friend.

G Contrary to what we usually believe, moments like these, the best moments in our lives, are not the passive, receptive, relaxing times — although such experiences can also be enjoyable, if we have worked hard to attain them. The best moments usually occur when a person's body or mind is stretched to its limits in a voluntary effort to accomplish something difficult and worthwhile. Optimal experience is thus something that we make happen. For a child, it could be placing with trembling fingers the last block on a tower she has built, higher than any she has built so far; for a swimmer, it could be trying to beat his own record; for a violinist, mastering an intricate* musical passage. For each person there are thousands of opportunities, challenges to expand ourselves.

H Such experiences are not necessarily pleasant at the time they occur. The swimmer's muscles might have ached during his most memorable race, his lungs might have felt like exploding, and he might have been dizzy with fatigue — yet these could have been the best moments of his life. Getting control of life is never easy, and sometimes it can be definitely painful. But in the long run optimal experiences add up to a sense of mastery — or perhaps better, a sense of participation in determining the content of life — that comes as close to what is usually meant by happiness as anything else we can conceivably imagine.

出典 : Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*
(Harper Perennial Modern Classics, 2008), pp. 1-4

(注) concentration camps : 強制収容所 ordeal : 厳しい試練
epiphanies : 突然のひらめき crust : パンの耳 intricate : 複雑な

問 1 次の文章は本文を要約したものである。要約文が本文の内容と合うように、(1)～(5)の空所に入る最も適切な語を下の枠内から選んで書きなさい。ただし、同じ語を繰り返し選んではいけない。

Happiness is a sought-after goal, but despite people in modern society being (1) _____, having more material possessions, and having more access to knowledge than in the past, they are no closer to (2) _____ happiness than in the past. Happiness cannot be (3) _____, does not happen as a result of (4) _____ chance, and does not come from external factors such as power or intelligence. Rather, it is something that people can cultivate by becoming deeply involved in their efforts to (5) _____ difficult but worthwhile tasks that they set themselves.

accomplish	command	healthier	random
achieving	cultivated	older	spend
bought	experience	progressing	surrounded

問 2 次の(1)～(3)を読み、本文の内容と合っているものには“True”，合っていないものには“False”，言及されていないものには“Not Given”と書きなさい。

- (1) We cannot choose who our friends will be.
- (2) Feeling in control of one's own fate does not produce a feeling of enjoyment.
- (3) The best moments in life usually occur when we are very relaxed.

問 3 次の(1)～(4)が、それぞれ本文のどのパラグラフで言及されているか、最も適切なものをパラグラフ A ～ H から一つ選び記号で答えなさい。ただし、同じ記号を繰り返し選んではいけない。

- (1) many examples of things that we cannot control which influence how we feel
- (2) an explanation that great moments in our lives occur when we voluntarily try to achieve something worthwhile
- (3) a comparison of past and present standards of living
- (4) examples of both positive and negative situations in which people could feel happy

Ⅲ 次の記事を読んで、問1～5に答えなさい。なお、*がついている語にはページ下に注がある。本文中の[...]は原文を中略していることを示している。

She'd been told that childbirth was going to be painful. But as the hours wore on*, nothing bothered her — even without an epidural*. “I could feel that my body was changing, but it didn't hurt me,” recalled the woman, Jo Cameron, who is now 71. She likened* it to “a tickle*.” Later, she would tell prospective mothers, “Don't worry, it's not as bad as people say it is.” It was only recently — more than four decades later — that she learned her friends were not exaggerating. Rather, there was something different about the way her body experienced pain: For the most part, ⁽¹⁾it didn't.

Scientists believe they now understand why. In a paper published Thursday in *The British Journal of Anaesthesia**, researchers attributed Ms. Cameron's virtually pain-free life to a mutation* in a previously unidentified gene. The hope, they say, is that the finding could eventually contribute to the development of a novel pain treatment. They believe this mutation may also be connected to why ⁽²⁾Ms. Cameron has felt little anxiety or fear throughout her life and why her body heals quickly. “We've never come across a patient like this,” said John Wood, the head of the Molecular Nociception Group at University College London. Scientists have been documenting case studies of individuals who experience little or no pain for nearly 100 years. But the genetic mutation that seems to be responsible for Ms. Cameron's virtual painlessness had not been previously identified. [...]

The sequence of events that led scientists to investigate Ms. Cameron's genes began about five years ago. She was living a happy, ordinary life on the banks of Loch Ness in Scotland with her husband, she said. After a hand

(注) wore on : (時が)流れた epidural : 硬膜外麻酔 likened : 例えた

tickle : くすぐったい気持ち

The British Journal of Anaesthesia : イギリスの医学論文誌名 mutation : 突然変異

operation, a doctor seemed perplexed* that she was not experiencing any pain and did not want painkillers. "I guarantee I won't need anything," Ms. Cameron recalled telling Dr. Devjit Srivastava, a consultant in anesthesia and pain medicine at a National Health Service hospital in northern Scotland and one of the authors of the paper. A few follow-up questions revealed that Ms. Cameron was unusual. At 65, she'd needed to have her hip replaced. Because it had not caused her pain, she had not noticed anything was amiss* until it was severely degenerated*. Cuts, burns, fractures* — these did not hurt either. In fact, ⁽³⁾it often took the smell of burning flesh or her husband identifying blood for her to notice something wrong. She also reported that eating Scotch bonnet chili peppers left only a "pleasant glow*."

Dr. Srivastava referred her to University College London's Molecular Nociception Group, a team focused on genetic approaches to understanding the biology of pain and touch. They had some clues for her. In recent decades, scientists have identified dozens of other people who process pain in unusual ways. But when Dr. James Cox, a senior lecturer with that group and another author of the new paper, inspected her genetic profile*, ⁽⁴⁾it did not resemble that of others known to live without pain. Eventually he found what he was looking for on a gene the scientists call FAAH-OUT. All of us have this gene. But in Ms. Cameron's, "the patient has a deletion*" that removes the front of the gene," he said. Additional blood work confirmed this hypothesis, he said.

Ms. Cameron said she had been shocked by the interest in her case. Until her conversation with Dr. Srivastava, pain was not something she thought about. Perhaps it helped that even though she burned and cut herself quite often, her injuries rarely left scars — something else that scientists believe is connected to the mutation. A number of articles have been written about

(注) perplexed : 当惑して amiss : 具合が悪く was degenerated : 悪化した

fractures : 骨折 glow : ほてり profile : データ deletion : 欠失

parents of children with similar conditions. Many live in fear that without pain, their children won't learn how to avoid hurting themselves. Her parents never made it an issue, she said. She suspects this may be because she inherited the mutation from her father. "I can't remember him needing any painkillers," she said. "I think that's why I didn't find it odd." Unfortunately, because he died before the discovery, it will remain unknown whether he carried the mutation. Her mother does not share it. Neither does her daughter. Her son "has the same microdeletion* in FAAH-OUT, but does not have the other mutation that confers* reduced FAAH function," Dr. Cox said. In other words, her son shares some, but not all, of her pain insensitivity.

Scientists are also intrigued by Ms. Cameron's extraordinarily low anxiety level. On an anxiety disorder questionnaire, she scored zero out of 21. She cannot recall ever having felt depressed or scared. "I am very happy," she said. In retrospect*, she sees how her genetic disposition* may have aided her at work. After years as a primary-school teacher, she retrained* to work with people with severe mental disabilities. Erratic*, aggressive behavior never riled* her, she said. But though having this mutation may sound like a dream, there are downsides*. One is that she is quite forgetful; prone to losing her keys and her train of thought midsentence*. The other is that she's never felt the "adrenaline rush*" that other people talk about, she said.

The researchers said they would now focus on trying to better understand how FAAH-OUT works so that they can design a gene therapy or other pain intervention around it. Turning a discovery of this sort into an actual pain or anxiety treatment requires many steps, many years and many millions of dollars. It's rare for a product to emerge. But it's not unprecedented*, Dr.

(注) microdeletion : 微小欠失 confers : (性質を)付与する in retrospect : 思い返せば
disposition : 配列 retrained : 再教育を受けた erratic : 常軌を逸した
riled : 苛立たせた downsides : 不都合な点 midsentence : 話の途中で
adrenaline rush : 興奮状態 unprecedented : 先例のない

Waxman said. As a reminder of how an individual with an unusual genetic makeup* can shape the future of medicine, he pointed to ⁽⁵⁾statin drugs*. “They were developed largely on the basis and discovery of incredibly rare families where everyone was having heart attacks in their 20s,” he said. Whether it will be Ms. Cameron’s mutation or another individual’s mutation that directs the future of painkillers, it’s too early to say. “But I’m reasonably confident that the lessons we are learning from the genes involved in pain will lead to the development of an entirely new class of pain medications,” he said.

出典：Heather Murphy, “She Doesn’t Feel Pain. Now We Know Why,” *The New York Times*, (March 30-31, 2019), p. 4

(注) genetic makeup：遺伝子構造 statin drugs：スタチン系の薬剤

- 問 1 下線部(1)を it と didn't の内容を明示した英文に書き換えなさい。
- 問 2 下線部(2)について、科学者はどのような証拠を提示しているか、文章後半から探して日本語で具体的に説明しなさい。
- 問 3 下線部(3)を日本語に訳しなさい。
- 問 4 下線部(4)を it と that の内容を明示した日本語に訳しなさい。
- 問 5 下線部(5)がここで言及されている理由を日本語で具体的に説明しなさい。