

令和4年度・個別学力検査

英 語 (前)

注 意 事 項

1. 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ません。
2. この冊子は20ページあります。
3. 試験開始後、落丁・乱丁・印刷不鮮明の箇所があれば申し出なさい。
4. 試験開始後、すべての解答用紙に氏名(カタカナ)及び受験番号を記入しなさい。
受験番号が正しく記入されていない場合は、採点できないことがあります。また、氏名(カタカナ)及び受験番号以外の文字、数字などは、絶対に記入してはいけません。
5. 解答はすべて解答用紙に、それぞれの問題の指示にしたがって記入しなさい。
6. 解答は特に指示のない限り日本語で書きなさい。
7. この冊子のどのページも切り離してはいけません。ただし、余白等は適宜利用してかまいません。
8. 試験終了後、問題冊子は持ち帰りなさい。

問題 I 次の文章を読み、下の問いに答えなさい。なお、*のついている語句については、文末の(注)を参照しなさい。

To make a living space beautiful, we must get rid of as many objects as possible. At some point, we began to believe that owning things made us rich. During the period of rapid economic growth, the Three Sacred Treasures* became the television, refrigerator, and washing machine (and later, the car, air conditioner, and color TV). Perhaps before they knew it, postwar Japanese, formerly starving, eagerly pursued a sense of fulfillment by acquiring things. But [bring / comfort / it / many / not / out / owning / that / things / too / turns / us / will]. We actually feel better when we cut things down to the bare minimum. The simplicity of non-possession breeds spirituality and a rich imagination; this has been the Japanese philosophy throughout history.

The Dojinsai study at Jishoji temple* and Katsura Imperial Villa* are so refreshing because they are completely empty. If they overflowed with all sorts of miscellaneous* items and furnishings*, it would be too terrible to look at. These sophisticated spaces were arranged simply, and when they were used for living, there were only a few furnishings, which were carefully used and then stored. Things that are not in use, no matter how splendid they may be, should be stored away. This is the Japanese way. However, if we (A) tear the roofs off of contemporary Japanese houses for a bird's-eye view, most would be overflowing with stuff, because we rushed into ownership and continue to this day. We are like a greedy rabbit who once suffered from hunger; he is anxious unless he is holding a biscuit with both paws. Considering this objectively, it is clear that his life would be easier if he had nothing in his paws; he would be able to greet someone with a handshake or arrange flowers.

Material World, a book by photographer Peter Menzel, features portraits of families in various cultures, with all of their household goods lined up in

front of their houses. I don't recall how many families, cultures, or countries he included, but I do remember clearly that the Japanese family's household items were large in number. I stared at the photo in dumb amazement, wondering when on earth Japanese began to live surrounded by (B). It was astonishing how skillfully and carefully they had assembled so many not completely useless, but surely unnecessary objects. These photographs, quietly exposing the downside of consumption, suggested that somewhere we took the (C) path.

Each and every object involves production and marketing. Objects are planned, modified, implemented, and take shape in the world through a far-reaching course of manufacturing that has its origins in the extraction of natural resources like petroleum or iron. Then advertising and promotion, supported by distribution, push these goods into people's lives. How much energy does this consume? And (D) most products are messy, inconsistent, and unnecessary? If most of the resources, imagination, transportation, radio waves, advertising pamphlets, and commercials had no effect other than contaminating our lives, then nothing could be more pointless.

Perhaps we've unconsciously become overly tolerant* of a Japan overflowing with things. It may be a result of internalizing our pride in the postwar GDP, second in the world; or maybe the hunger for material goods in the immediate postwar era changed the way we measure happiness. The spectacular oversupply of goods available in the electronics district of Akihabara or any high-end brand shop might seem comfortingly dependable to anyone who has experienced a strong desire for things. So before realizing it, the Japanese people were over-buying and became insensitive to its abnormality.

We should be prepared to throw things out. We shouldn't see this as *mottainai*. Of course I can sympathize with the feeling that throwing away something is *mottainai*, because we were in love with it at one time, but if the

sense of *mottainai* functions only at the point when we are finally throwing away what is already an enormous amount of waste, it may not be good enough. At that point, it's too late. You should feel it when something is being mass-produced, or later, when you're buying it. It is not getting rid of the object that is *mottainai*, but rather the series of efforts conceived* and carried out with the goal of manufacturing a useless object destined for disposal.

We should be more critical of mass production. We should not (E) foolish pride in industrial output. Mass production and mass consumption are not simply the result of industry's selfish desire to expand. Also problematic is the poverty of the consumer's imagination, which cannot see the end of consumption. There's nothing wrong with selling something, as long as it will make the world more pleasant or comfortable, and it's only natural for people to desire such things. But it is in no way pleasant or comfortable to hoard* things that aren't even useful.

When I stay at a high-quality *ryokan*, I feel my sensitivity rise several degrees. This is because both mind and body can relax, since careful attention is paid to the space. The standard for arrangement and accessories is the distribution of a minimal number of objects. Precisely because there are very few things in the room, my eyes are drawn to the beauty of the woven* surface of the tatami mats, and I am attracted by the appearance of the plaster* of the walls. My eyes turn to the flowers arranged in a vase in the alcove*, and I am able to fully enjoy the beauty of the dishes on which the meal is displayed. My conscious mind spontaneously* opens up to the natural world represented in the garden. It's the same in a hotel. Precisely because it is a highly simplified environment, a guest can become [a towel / aware / is / made / of / of / the material / which] and the softness of a bathrobe that evokes* the delicate sensitivity of the skin.

This applies to ordinary residences as well. If you were to limit the objects in a modern home to the bare minimum, disposing of useless items, the

living space would certainly become more comfortable. As an experiment, try removing most of the things in your living space. An unexpectedly beautiful space is likely to appear.

The first step is to get rid of things. This should be done with a sense of taking the *mottainai* spirit to a new level. We must free ourselves from an existence as people of a country who own more meaningless household goods than any other, and return to an existence as people of a country with a delicate sensitivity that creates everyday living spaces in which the charms of an object can blossom against a background of simplicity. Place a chopstick⁽²⁾ rest on an empty table. Then, precisely place a pair of chopsticks on it. Already you are living an enriched life.

出典：Kenya Hara; translated by Maggie Kinser Hohle and Yukiko Naito
(2018) *Designing Japan: a future built on aesthetics*, Japan Publishing Industry Foundation for Culture (一部改変)

(注)

Three Sacred Treasures：三種の神器

The Dojinsai study at Jishoji temple：慈照寺の同仁齋

Katsura Imperial Villa：桂離宮

miscellaneous：種々雑多な

furnishings：調度品，備え付け家具

tolerant：寛容な

conceive：考え出す

hoard：溜め込む

woven：編んで作られた

plaster：プラスター，漆喰(しっくい)

alcove：床の間

spontaneously：自然に

evoke：呼び起こす

問 1 下線部(ア)(イ)の[]内を文意に合うように適切な語順に並べ替えなさい。

問 2 空欄(A)～(E)に入る文脈上最も適切な語句を下記の選択肢の中から選び、記号で答えなさい。

(A) (a) can

(b) did

(c) were to

(d) will

(B) (a) as much stuff

(b) as many stuffs

(c) so much stuff

(d) so many stuffs

(C) (a) false

(b) fine

(c) right

(d) wrong

(D) (a) as if

(b) what if

(c) how about

(d) no matter

(E) (a) get

(b) have

(c) make

(d) take

問 3 下線部(1)で、筆者が“feel it”と述べていることはどのようなことか、日本語で15文字以内で説明しなさい。

問 4 筆者はこの文章で伝えたいメッセージを下線部(2)“Place a chopstick rest on an empty table. Then, precisely place a pair of chopsticks on it. Already you are living an enriched life.”でまとめています。筆者がこのように考える最も直接的な根拠となる英文を下記の選択肢の中から1つ選び、記号で答えなさい。

- (a) At some point, we began to believe that owning things made us rich.
- (b) The simplicity of non-possession breeds spirituality and a rich imagination.
- (c) We rushed into ownership and continue to this day.
- (d) It may be a result of internalizing pride in the postwar GDP.
- (e) The Japanese people were over-buying and became insensitive to its abnormality.
- (f) Mass production and mass consumption are not simply the result of industry’s selfish desire to expand.

問題Ⅱ 次の文章を読み、下の問いに答えなさい。なお、*のついている語句については、文末の(注)を参照しなさい。

In this time of “ethnic cleansing*,” as monocultures spread throughout society and nature, making peace with diversity is fast becoming a survival imperative*.

Monocultures are an essential component of globalization, by which homogenization* and the destruction of diversity are assumed. Global control of raw materials and markets makes monocultures necessary.

⁽¹⁾ This war against diversity is not entirely new. Diversity has been threatened whenever it has been seen as an obstacle. Violence and war are rooted in treating diversity as a threat, a perversion*, a source of disorder. Globalization transforms diversity into a disease and deficiency* because it cannot be brought under centralized control.

⁽²⁾ Homogenization and monocultures introduce violence at many levels. Monocultures are always associated with political violence—the use of coercion*, control, and centralization. Without centralized control and coercive force, this world filled with the richness of diversity cannot be transformed into homogeneous structures, and the monocultures cannot be maintained. Self-organized and decentralized communities and ecosystems give rise to diversity. Globalization gives rise to coercively controlled monocultures.

Monocultures are also associated with ecological violence—a declaration of war against nature’s diverse species. The violence not only pushes species toward extinction*, but controls and maintains monocultures themselves. Monocultures are unsustainable, vulnerable* to ecological breakdown. Uniformity implies that a disturbance to one part of a system is translated into a disturbance to other parts. Instead of being contained, ecological destabilization tends to be amplified*. Sustainability is ecologically linked to diversity, which offers the self-regulation and multiplicity of interactions that

can heal ecological disturbance to any part of a system.

The vulnerability of monocultures is well illustrated in agriculture. For example, the Green Revolution replaced thousands of local rice varieties with the uniform varieties of the International Rice Research Institute (IRRI). IR-8*, released in 1966, was hit in 1968-69 by bacterial blight* and attacked by timgro virus* in 1970-71. In 1977, IR-36* was bred for resistance to eight major diseases, including bacterial blight and timgro. But, as a monoculture, it was vulnerable to attack by two new viruses, "ragged stunt*" and "wilted stunt*."

The miracle varieties displaced the diversity of traditionally grown crops, and through the erosion* of diversity, the new seeds became a mechanism for introducing and fostering pests*. Indigenous* varieties are resistant to local pests and diseases. Even if certain diseases occur, some of the strains* may be susceptible*, but others will have the resistance to survive.

What happens in nature also happens in society. When homogenization is imposed on diverse social systems through global integration*, region after region starts to disintegrate. The violence inherent to centralized global integration, in turn, breeds violence among its victims. As conditions of everyday life become increasingly controlled by outside forces and systems of local governance decay, people cling* to their diverse identities as a source of security in a period of insecurity. Tragically, when the source of their insecurity is so remote that it cannot be identified, diverse peoples who have lived peacefully together start to look at each other with fear. Markings of diversity become cracks of fragmentation*; diversity then becomes the justification for violence and war, as we have seen in Lebanon, India, Sri Lanka, Yugoslavia*, Sudan, Los Angeles, Germany, Italy, and France. As local and national systems of governance break down due to the pressures of globalization, local elites attempt to cling to power by manipulating* the ethnic or religious feelings that emerge as a backlash*.

In a world characterized by diversity, globalization can only be realized by ripping apart society's plural fabric along with its capacity to self-organize. At the political and cultural level, it is this freedom to self-organize that Gandhi saw as the basis of interaction between different societies and cultures. "I want the cultures of all lands to be blown about as freely as possible, but I refuse to be blown off my feet by any," said Gandhi.

Globalization is not the cross-cultural interaction of diverse societies; it is the imposition of a particular culture on all of the others. Nor is globalization the search for ecological balance on a planetary scale. It is the violence of one class, one race, and often one gender of a single species on all of the others. The "global" in the dominant discourse is the political space in which the dominant local seeks global control, freeing itself of responsibility for the limits arising from the imperatives of ecological sustainability and social justice. In this sense, the "global" does not represent a universal human interest; it represents a particular local interest and culture that has been globalized through its reach and control, its irresponsibility and lack of mutual relationships.

出典：Vandana Shiva (1997) *Biopiracy: the plunder of nature and knowledge*.
South End Press. (一部改変)

(注)

cleansing：浄化

imperative：必要なこと

homogenization：均質化

perversion：悪用

deficiency：欠陥

coercion：抑圧

extinction：絶滅

vulnerable : 傷つきやすい
amplify : 増幅する
IR-8 : 開発された新品種
bacterial blight : 白葉枯病
tungro virus : 稲の生育不良や葉の黄化を起こすウイルス
IR-36 : 開発された新品種
ragged stunt : ラギット・スタント病
wilted stunt : ウィルテッド・スタント病
erosion : 浸食
pest : 害虫
indigenous : その土地固有の
strain : 品種
susceptible : 影響を受けやすい
integration : 統合
cling : 執着する
fragmentation : 分裂, 断片化
Yugoslavia : 旧ユーゴスラビア
manipulate : 操作する
backlash : はね返り

問 1 下線部(1)が示している内容に最も近い単語を本文中から一単語、抜き出さなさい。

問 2 下線部(2)が示している影響として適切なものを次の選択肢からすべて選び、記号で答えなさい。

- (a) 多様化 (b) 地方分権化 (c) 中央集権化
(d) 生態系の破壊 (e) 地域社会の崩壊

問 3 下線部(3)“What happens in nature also happens in society” とあるが、農業の世界では何が起こったかを、日本語で 60 文字以内で答えなさい。

問 4 下線部(4)を 75 文字以内で和訳しなさい。

問 5 Gandhi の言葉が意味する内容に最も近いものを次の選択肢から 1 つ選び、記号で答えなさい。

- (a) People are strongly conscious of their diverse identities as a source of security in a period of insecurity.
- (b) It is necessary to protect our own identity while respecting diverse cultures.
- (c) Diversity justifies violence and war.
- (d) Local religious leaders try to hold on to power by controlling believers.

問 6 著者の globalization に関する考えに合致しているものを次の選択肢からすべて選び、記号で答えなさい。

- (a) globalization は、社会にある複数の構造を統合することで実現し得る。
- (b) globalization は、多様な社会の文化間交流である。
- (c) globalization は、地球規模での生態学的な調和を求めない。
- (d) globalization は、特定の生物種のある階級、ある人種、そしてしばしばある性別による他のすべてに対する暴力である。
- (e) globalization によって、社会的に抑圧されている人々が解放される。

問題Ⅲ

次の文章を読み、下の問いに答えなさい。なお、*のついている語句については、文末の(注)を参照しなさい。

Ted Kaptchuk (ア) hundreds of physicians and scientists at the Behind and Beyond the Brain symposium in Porto, Portugal. Within minutes, ripples* of laughter were spreading around the conference hall.

Kaptchuk, a researcher at Harvard Medical School in Boston, Massachusetts, was showing the audience a cartoon* in which a doctor hands⁽¹⁾ over a prescription*. “I want you to take this placebo*,” says the white-coated medic to her bemused* patient. “If your condition doesn’t improve, I’ll give you a stronger one.” The chuckles* were a response to the absurdity* of openly treating a patient with fake pills. (イ), placebos have no active ingredient*, so the idea that someone might benefit from knowingly taking one — let alone that different placebos could have different effects — seems nonsensical*. But Kaptchuk invited his audience to take the scene seriously. Honest placebos can work, he insisted. And some placebos really are stronger than others.

中略

Placebos influence our expectation of how bad we think our pain is going to be. This expectation is influenced by what we’re told about a treatment and also its nature — invasive treatments (such as surgery or acupuncture*) often elicit larger placebo responses than interventions* that seem more modest (such as pills). Social factors including the attitude of the practitioner* can also influence patients’ symptoms. What’s now coming to light, however, is that placebo responses can also be learned. Just as Russian physiologist Ivan Pavlov discovered that dogs salivate in response to a buzzer associated with food, similar mechanisms are thought to drive placebo responses previously assumed to rely purely on conscious expectation.^(X)

For example, giving volunteers several doses of a real painkiller — or surreptitiously reducing the strength of experimental pain — makes subsequent placebo responses to the same stimulus stronger and more consistent. Fabrizio Benedetti, a placebo researcher at the University of Turin, Italy, calls this process “pre-conditioning”. When he and neuroscientist Luana Colloca, now at the University of Maryland in Baltimore, subjected volunteers to electric shocks, pre-conditioning (ウ) a five-fold boost to the average pain relief conferred by a placebo.

In some circumstances, such learned responses can override conscious expectations. Tor Wager, a neuroscientist at the University of Colorado Boulder, and his colleagues reported that after four episodes of pre-conditioning, an inert cream reduced pain in volunteers even when they knew it was a placebo. “Eventually, it doesn’t matter what you think, because your brain has learned,” says Wager.

Different drug memories can trigger different neurochemical pathways. Benedetti demonstrated this effect by pre-conditioning some volunteers with morphine* and others with the non-opioid painkiller ketorolac*. The subsequent placebo response of those in the morphine group involved endorphin* release, whereas in the ketorolac group it was mediated by endocannabinoids*. “It shows that not all placebos are equal,” says Benedetti.

The key question is whether these drug-like placebo responses can be harnessed in medical care. Patients could benefit from measures such as using ^(a) language designed to boost expectations or to strengthen the social bond between doctor and patient. But researchers are now suggesting something previously unthinkable — a role for placebos themselves.

Colloca suggests that, by taking advantage of learning mechanisms, doctors could give placebos honestly and reduce the amount of medication. For example, a doctor might prescribe a blister pack* of painkillers, and tell the patient that it contains both drugs and placebos — but not which pills are

which. Earlier this year, Colloca and her colleagues reviewed 22 studies that used similar techniques, covering conditions such as insomnia*, autoimmune diseases* and pain. They concluded that these approaches have the potential to reduce side effects (although some of these may be conditioned responses, too), limit problems with drug dependency and toxicity, and reduce costs.

Benedetti loves the idea. “This is one of best applications of placebos in clinical practice,” he says. In a trial published in February, he showed that in people with Parkinson’s disease, pre-conditioning with the drug apomorphine* made patients respond to a placebo just as strongly as they did to the active drug. Alternating drugs and placebos might delay the development of tolerance, he suggests.

Kaptchuk is going one step further. For conditions such as chronic pain,⁽²⁾ for which placebo effects are large, drugs aren’t very effective and taking them can have downsides, he suggests sometimes ditching* medication altogether and openly giving placebos. He made headlines in 2010 with a placebo study for irritable bowel syndrome* (IBS) in which patients were told that they were receiving a sugar pill. “Historically, the assumption has been that deception or concealment is necessary for placebos to work,” Kaptchuk says. “My logic was that maybe we could tell patients upfront that placebos may work and tell them to give it a try.” The results were startling: 59% of patients who knowingly took sugar pills reported adequate relief from their symptoms, compared with 35% in the no-treatment group — better than most IBS drugs, he adds. “I was very surprised by the results,” says Kaptchuk, “even though I hoped it would work.”

And it wasn’t a fluke*. At the symposium in Porto, Kaptchuk followed the cartoon with the results of a new test of an open-label placebo. The trial included 97 patients with chronic lower back pain who had not responded to previous therapies. Patients put in the open-label placebo group were also given twice-daily sugar pills, along with an explanation of the research behind why these might help them.

Over three weeks, patients in the placebo group reported a marked drop in pain, whereas the pain of the treatment-as-usual group didn't significantly change. The open-label placebo triggered “sometimes modest, sometimes dramatic, improvements in pain and disability that had major impacts on people's lives”, says lead researcher Claudia Carvalho, a psychologist at the ISPA-University Institute in Lisbon.

Carvalho and her co-authors are still not sure why placebos seem to help patients who haven't responded to treatments in the past. Carvalho suspects that for some, knowingly taking placebos may have made them more aware of the role of the mind in controlling pain. “It empowered* them and changed their relationship with their pain,” she says.

More studies of honest placebos are in the pipeline — other teams are conducting trials in cancer-related fatigue⁽³⁾* and depression, and Kaptchuk is recruiting for a trial that aims to replicate* and extend his original findings in IBS. If the results continue to be positive, Kaptchuk suggests that for appropriate conditions, placebos — honestly prescribed* by clinicians — could become a routine part of medical care. “Placebos have always been a negative for medicine,” he says, “but for many patients, trying open-label placebos could be a first line of treatment before any drugs are prescribed.”

出典：Nature 2016 535: S 14-15 (一部改変)

(注)

ripples：さざめき

cartoon：風刺画

prescription：処方箋

placebo：プラセボ、偽薬

bemused：混乱した

chuckles：くすくす笑い

absurdity：馬鹿らしさ
ingredient：成分
nonsensical：無意味な
acupuncture：鍼治療
interventions：介在・介入
practitioner：医者
morphine：モルヒネ
ketorolac：ケトロラク
endorphin：エンドルフィン
endocannabinoids：内在性カンナビノイド
blister pack：プラスチックの包み
insomnia：不眠症
autoimmune diseases：自己免疫疾患
apomorphine：アポモルヒネ
ditch：やめる
irritable bowel syndrome：過敏性大腸症候群
fluke：まぐれ当たり
empower：権限を与える
fatigue：疲労
replicate：繰り返す
prescribe：処方する

問 1 空欄(ア)～(ウ)にそれぞれ指定された条件を満たした最も適した英単語を答えなさい。また動詞の変化形、大文字・小文字も文中に適した形で答えなさい。

ア：「話しかけた(意味)」・ 1 単語・“a” で始まる単語

イ：「定義上は(意味)」・ 2 単語

ウ：「結果となった(意味)」・ 2 単語

問 2 下線部(X)“drive”, (Y)“marked”の単語と入れかえられる単語を本文中より抜き出さない。

問 3 下線部(a)を 80 文字以内で和訳しなさい。

問 4 下線部(1)~(3)について、最も文意に近くなるものを 1 つ選び、記号で答えなさい。

(1) “hands over”

- A. administers
- B. delivers
- C. orders
- D. retains

(2) “chronic”

- A. persistent
- B. acute
- C. occasional
- D. fierce

(3) “in the pipeline”

- A. over
- B. being planned
- C. prevented
- D. increasing

問 5 下記の 1)～ 5)の文章と人物リストを読み、それぞれの文章に合う人物を Aから Eの中から選びなさい。ただし、一つの文章に対して複数の人物が該当する場合はすべて選びなさい。また、該当する人物がいなければ Eを選びなさい。

- 1) A person who believes that taking a placebo consciously may have made some patients more aware of the role of the mind in controlling pain.
- 2) A person who conducted an experiment showing that pre-conditioned placebo effects can exceed conscious expectations.
- 3) A person who presented the results of a new study of an open-label placebo at the symposium in Porto. He/She proved that patients prescribed a placebo have some reduction in pain in the same way those who received the usual treatment.
- 4) A person who favors the idea that doctors can reduce drug consumption by prescribing placebo openly.
- 5) A person who has conducted an experiment showing that preconditioning can be used to enhance the effects of placebo responses.

【人物リスト】

- A. Kaptchuk
- B. Benedetti
- C. Colloca
- D. Carvalho
- E. None of them

問 6 プラセボが効果を発揮するための論理について、従来の方法と本文中で提唱されている方法の違いを、日本語で 100 文字以内で説明しなさい。

問題IV

Read the following quote carefully:

“Yesterday is history. Tomorrow is a mystery. Today is a gift. That’s why it is called the present.”

Alice Morse Earle (American historian 1851–1911)

What do you think this quote is trying to teach us?

Explain in English in 120–150 words.



