

平成 28 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. 解答は解答用紙に書きなさい。解答用紙は 3 枚です。監督者から指示があったら、3 枚とも、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必ず記入しなさい。
3. この冊子は全部で 13 頁からなります。落丁、乱丁または印刷の不備なものがあつたら申し出てください。
4. 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。
5. この冊子は持ち帰ってかまいません。

I 次の文章を読み、問1から問8の設問に答えなさい。*が付いている語には本文の後ろに注があります。

Dreams can determine destiny.

Perhaps the most famous dream in antiquity took place in the year A.D. 312, when the Roman emperor Constantine engaged in one of the greatest battles of his life. Faced with a rival army twice the size of his own, he realized that he probably would die in battle the next day. But in a dream he had that night, an angel appeared before him bearing the image of a cross, uttering the fateful words "By this symbol, you shall conquer." Immediately he ordered the shields of his troops decorated with the symbol of the cross.

History records that he emerged triumphant the next day, cementing his hold on the Roman Empire. He vowed to repay the blood debt to this relatively obscure religion, Christianity, that had been persecuted for centuries by previous Roman emperors and whose adherents were regularly fed to the lions in the Colosseum*. He signed laws that would eventually pave the way for it to become an official religion of one of the greatest empires in the world.

For thousands of years, kings and queens, as well as beggars and thieves, have all wondered about dreams. The ancients considered dreams to be omens about the future, so there have been countless attempts throughout history to interpret them. The Bible records in Genesis* 41 the rise of Joseph, who was able to correctly interpret the dreams of the Pharaoh of Egypt thousands of years ago. When the Pharaoh dreamed about seven fat cows, followed by seven lean cows, he was so disturbed by the imagery that he asked scribes* and mystics throughout the kingdom to find its meaning. All failed to give a convincing explanation, until Joseph finally interpreted the dream to mean that Egypt would have seven years of good harvests, followed by seven years of drought and famine. So, said Joseph, Egypt must begin stockpiling grain and supplies now, in preparation for the coming years of want and desperation. When this came to pass, Joseph was considered to be a prophet.

Dreams have long been associated with prophesy, but in more recent times they've also been known to stimulate scientific discovery. The idea that neurotransmitters* could facilitate the movement of information past a synapse*, which forms the foundation of neuroscience, came to pharmacologist* Otto Loewi in a dream. Similarly, in 1865, August Kekulé had a dream about benzene*, in which the bonds of carbon atoms formed a chain that eventually wrapped around and finally formed a circle, just like a snake biting its tail. This dream would unlock the atomic structure of the benzene molecule. He concluded, "Let us learn to dream!"

⁽⁵⁾ Dreams have also been interpreted as a window onto our true thoughts and intentions. The great Renaissance writer and essayist Michel de Montaigne once wrote, "I believe it to be true that dreams are the true interpretations of our inclinations, but there is art required to sort and understand them." More recently, Sigmund Freud proposed a theory to explain the origin of dreams. In his signature work, *The Interpretation of Dreams*, he claimed that they were manifestations of our subconscious desires, which were often repressed by the waking mind but which run wild every night. Dreams were not just the random figments* of our overheated imaginations but could actually uncover deep secrets and truths about ourselves. "Dreams are the royal road to the unconscious," he wrote. ⁽⁶⁾ Since then, people have amassed huge encyclopedias that claim to reveal the hidden meaning behind every disturbing image in terms of Freudian theory.

Hollywood takes advantage of our continuing fascination with dreams. A favorite scene in many movies is when the hero experiences a terrifying dream sequence and then suddenly wakes up from the nightmare in a cold sweat. In the blockbuster* movie *Inception*, Leonardo DiCaprio plays a petty thief who steals intimate secrets from the most unlikely of all places, people's dreams. With a new invention, he is able to enter people's dreams and deceive them into giving up their financial secrets. Corporations spend millions of dollars

protecting industrial secrets and patents. Billionaires jealously guard their wealth using elaborate codes. His job is to steal them. The plot quickly escalates as the characters enter dreams in which a person falls asleep and dreams again. So these criminals descend deeper and deeper into multiple layers of the subconscious.

But although dreams have always haunted and mystified us, only in the last decade or so have scientists been able to peel away the mysteries of dreams.⁽⁷⁾ In fact, scientists can now do something once considered impossible: they are able to take rough photographs and videotapes of dreams with MRI machines. One day, you may be able to view a video of the dream you had the previous night and gain insight into your own subconscious mind. With proper training, you might be able to consciously control the nature of your dreams. And perhaps, like DiCaprio's character, with advanced technology you might even be able to enter someone else's dream.

出典：Michio Kaku, *The Future of the Mind: The Scientific Quest to Understand, Enhance, and Empower the Mind* (New York: Anchor, 2015), pp. 169-71. 一部改変。

(注)

Colosseum: コロセウム(古代ローマ最大の円形競技場)

Genesis: 創世記(旧約聖書の最初の書)

scribes: 書記

neurotransmitters: 神経伝達物質(neuro- は神経の意)

synapse: シナプス(神経細胞の接続部)

pharmacologist: 薬理学者

benzene: ベンゼン(炭化水素の一つ)

figments: 作り事

blockbuster: 大ヒット

問 1 下線部(1)を次のように書き換えたとき、①～④にはどんな語が入りますか。

When (①) (②) faced with a rival army twice (③) large
(④) his own

問 2 下線部(2)を日本語に訳しなさい。

問 3 下線部(3)を、“it” が何を指すか明らかにして、日本語に訳しなさい。

問 4 下線部(4)の“the dream”とは具体的にはどういう夢ですか。日本語で答えなさい。

問 5 下線部(5)に関し、なぜこのような結論になるのですか。理由を日本語で説明しなさい。

問 6 下線部(6)は具体的にどういうことを言おうとしているのですか。日本語で説明しなさい。

問 7 下線部(7)を日本語に訳しなさい。

問 8 次の文は本文を要約したものです。①～⑩に入る最も適切な語を下の表のイ)～ヲ)から選び、その記号を書きなさい。

The Roman emperor Constantine was (①) to fight in a battle which he did not expect to (②). The night (③) the battle he had a dream in which an angel gave him an important sign. Because of this he (④) the battle.

Throughout history, people have (⑤) to interpret dreams. Examples (⑥) Joseph, who interpreted the Pharaoh's dreams, and the scientists, Otto Loewi and August Kekulé, (⑦) dreams (⑧) their scientific discoveries. Sigmund Freud believed that dreams reflected our subconscious desires.

Many movies depict dreams, as they have long (⑨) a fascination for us. In recent years, scientists have also started to (⑩) dreams.

イ) before	ロ) study	ハ) lost	ニ) survive
ホ) won	ヘ) whose	ト) inspired	チ) include
リ) about	ヌ) wake	ル) been	ヲ) tried

II 次の文章を読み、問1から問7の設問に答えなさい。*が付いている語には本文の後ろに注があります。

Could what we eat shape how we think? A new paper in the journal *Science* by Thomas Talhelm at the University of Virginia and colleagues suggests that agriculture may shape psychology. A bread culture may think differently than a rice-bowl society.

Psychologists have long known that different cultures tend to think differently. In China and Japan, people think more communally, in terms of relationships. By contrast, people are more individualistic in what psychologist Joseph Henrich, in commenting on the new paper, calls "WEIRD cultures."

⁽¹⁾ WEIRD stands for Western, educated, industrialized, rich and democratic. Dr. Henrich's point is that cultures like these are actually a tiny minority of all human societies, both geographically and historically. But almost all psychologists study only these WEIRD folks.

The differences show up in surprisingly varied ways. Suppose I were to ask you to draw a graph of your social network, with you and your friends represented as circles attached by lines. Americans make their own circle a quarter-inch larger than their friends' circles. In Japan, people make their own circle a bit smaller than the others.

Or you can ask people how much they would reward the honesty of a friend or a stranger and how much they would punish their dishonesty. Most Easterners tend to say they would reward a friend more than a stranger and punish a friend less; Westerners treat friends and strangers more equally.

These differences show up even in tests that have nothing to do with ⁽²⁾ social relationships. You can give people a "(3) (belong, of, these, things, to, together, which)?" problem, like the old "Sesame Street" song. Say you see a picture of a dog, a rabbit and a carrot. Westerners tend to say the dog and the rabbit go together because they're both animals—they're in the same

category. Easterners are more likely to say that the rabbit and the carrot go together — because rabbits eat carrots.

None of these questions has a right answer, of course. So why have people in different parts of the world developed such different thinking styles?

You might think that modern, industrial cultures would naturally develop more individualism than agricultural ones. But another possibility is that the kind of agriculture matters. Rice farming, in particular, demands a great deal of coordinated labor. To manage a rice paddy*, a whole village has to cooperate and coordinate irrigation systems. By contrast, a single family can grow wheat.

Dr. Talhelm and colleagues used an ingenious design to test these possibilities. They looked at rice-growing and wheat-growing regions within China. (The people in these areas had the same language, history and traditions; they just grew different crops.) Then they gave people the psychological tests I just described. The people in wheat-growing areas looked more like WEIRD Westerners, but the rice growers showed the more classically Eastern communal and relational patterns. Most of the people they tested didn't actually grow rice or wheat themselves, but the cultural traditions of rice or wheat seemed to influence their thinking.

This agricultural difference predicted the psychological differences better than modernization did. Even industrialized parts of China with a rice-growing history showed the more communal thinking pattern.

The researchers also looked at two measures of what people do outside the lab*: divorces and patents for new inventions. Conflict-avoiding communal cultures tend to have fewer divorces than individualistic ones, but they also create fewer individual innovations. (4) Once again, wheat-growing areas looked more "WEIRD" than rice-growing ones.

In fact, Dr. Henrich suggests that rice-growing may have led to the psychological differences, which in turn may have sparked modernization.

(5) Aliens from outer space looking at the Earth in the year 1000 would never have bet that barbarian Northern Europe would become industrialized before civilized Asia. And they would surely never have guessed that eating sandwiches instead of stir-fry* might make the difference.

出典：Alison Gopnik, "Rice, Wheat and the Values They Sow." *The Wall Street Journal* 30 May 2014. 一部改変。

(注)

paddy: 水田

lab=laboratory

stir-fry: さつといためた料理

問 1 下線部(1)の“the new paper”ではどんなことが提唱されていますか。日本語で答えなさい。

問 2 下線部(2)を，“These differences”がどういう違いか明確にして，日本語に訳しなさい。

問 3 (3)に関し，「この中のどれが同じ仲間？」という意味になるように，かっこ内の語を並び替えなさい。ただし，1語だけ使用しない語があります。

問 4 下線部(4)を日本語に訳しなさい。

問 5 下線部(5)に関し，筆者はなぜこのように考えるのですか。その理由を日本語で説明しなさい。

問 6 次の文は本文中で言及された Thomas Talhelm の論文の導入部です。本文の内容と照らし合わせて、文中の(イ)、(ロ)、(ハ)に当てはまる1語を書き入れなさい。

Cross-cultural psychologists have mostly contrasted East Asia with the West. However, this study shows that there are major psychological differences within (イ). We propose that a history of farming (ロ) makes cultures more interdependent, whereas farming (ハ) makes cultures more independent, and these agricultural legacies continue to affect people in the modern world. We tested 1162 Han Chinese participants in six sites and found that (ロ)-growing southern (イ) is more interdependent and holistic-thinking than the (ハ)-growing north. To control for confounds like climate, we tested people from neighboring counties along the (ロ)-(ハ) border and found differences that were just as large. We also find that modernization and pathogen prevalence theories do not fit the data.

出典：Science 9 May 2014: Vol. 344, p. 603

(注) holistic: 全体論的な, confounds: 交絡因子, pathogen: 病原体

問 7 次の文は本文中で言及された Joseph Henrich の論文の一部です。本文の内容と照らし合わせて、文中の①～⑤に当てはまる 1 語を書き入れなさい。

To investigate the individualism and analytical thinking in participants from different agricultural regions in China, Talhelm et al. used three tests. They measured analytical thinking with a series of triads. Participants were given a target object, such as a rabbit, and asked which of two other objects it goes with. Analytic thinkers tend to match on categories, so rabbits and (①) go together. Holistic thinkers tend to match on relationships, so rabbits eat (②). The authors also measured individualism in two ways. First, they asked participants to draw a sociogram, with labeled circles representing themselves and their (③). In this test, individualism is measured implicitly by how much bigger the “self” circle is relative to the average “friends” circle. Second, they assessed the nepotism (in-group loyalty) of participants by asking them about hypothetical scenarios in which they could reward or (④) friends and (⑤) for helpful or harmful action.

出典 : *Science* 9 May 2014: Vol. 344, p. 593

(注) et al. = and others

III

1 から 5 のかっこ内に適切な 1 文を書き入れて、ストーリーを完成させなさい。

A son was approaching his fifteenth birthday and his father asked him what he would like as a present.

“Dad,” he said, “I have everything a boy could wish for. The only thing I can think of that I want is a plastic parrot.”

“A plastic parrot?” queried the father. “Are you sure?”

“Yes, Dad,” replied the son. “I would like a plastic parrot for my birthday.”

So the father bought him a plastic parrot. A few weeks later, the father was in the son’s room but could find no trace of the parrot. He thought it strange that such a valued gift could vanish so quickly, but didn’t mention anything about it to the boy.

A year later, the son was preparing to celebrate his sixteenth birthday.

“What would you like for your birthday, son?” asked the father.

“I have everything a boy could wish for,” he replied. “But (1).”

The father still thought it was a strange request but went ahead and bought a box of six plastic parrots. And, just as happened the previous year, a few weeks after the boy’s birthday, the parrots had disappeared.

The son’s seventeenth birthday came and the father (2).

“I have everything a boy could wish for,” he replied. “But I would like a giant box of 28 plastic parrots.”

The father was utterly confused but went ahead and bought the parrots. Within six weeks, there was no trace of them in the boy’s room.

For his son’s eighteenth birthday, his father was determined to do something different. “I want to buy you a really special gift for your eighteenth. Now what would you like? A car maybe?”

“Dad, I have everything a boy could wish for. But I would like a room full

of plastic parrots.”

“Not plastic parrots again,” cried the father in despair.

“Honestly, Dad, it’s what I want.”

So the father bought a room full of plastic parrots. Six weeks later they had all disappeared from the son’s room.

This time his father decided to challenge him. “Look, son, I don’t know what it is with you and these plastic parrots. But I keep buying them for you and they keep disappearing. (3)?”

“Trust me on this one, Dad. I’ll tell you in due course. But not right now.”

The months flew by and soon it was the son’s nineteenth birthday.

“I suppose it’s more plastic parrots?” said the father resignedly.

“That’s right. This time I’d like an entire warehouse full.”

The father obeyed the son’s wishes and bought thousands of plastic parrots. One day a few weeks later, he arrived home from work to find that (4). Desperate to solve the mystery of the plastic parrots, he waited for his son to return. Instead he received a phone call from the hospital to say that the boy had been the innocent victim in a gangland shooting and was seriously ill. The father rushed to his bedside. The surgeons admitted that the son was unlikely to survive.

“Son, this may not seem the right moment, but I have to ask you about these plastic parrots. What do you want them for? And what have you done with them all?”

“I will tell you, dad, if (5).”

“Sure, son. Anything. What is it?”

“Could you go to the shop and get me one plastic parrot?”

The father rushed to the nearest gift shop, bought a plastic parrot and dashed back to his son’s bedside.

“There you are, son,” he said, presenting him with the plastic parrot. “Now, what’s it all about? I simply have to know.”

“I understand,” said the son weakly. “It must have been a mystery to you, me asking for plastic parrots every birthday. So I feel I owe it to you to tell you the truth. You see, they were. . .”

And he died.

出典：Geoff Tibballs, ed., *The Mammoth Book of Jokes* (London: Robinson, 2000), pp. 59-60. 一部改変。