

令和4年度入学者選抜学力検査問題(前期日程)

外国語

英語

(注 意)

1. 問題冊子は指示があるまで開かないこと。
2. 問題冊子は10ページ、解答用紙は2枚である。
指示があってから確認すること。
3. 解答はすべて解答用紙の指定のところに記入すること。
4. 解答用紙は持ち帰ってはならないが、問題冊子は必ず持ち帰ること。

[I] 次の英文を読んで、以下の設問に答えよ。

Humans can do more than just read what others are trying to do. Humans have an ability that no other machine or animal intelligence (1): humans can share their attention with someone else. When humans communicate with one another, they do not merely experience the same event; they also know they are experiencing the same event. And this knowledge that they are sharing their attention changes more than the nature of the experience; it also changes what they do and what they're able to achieve with others.

Sharing attention is an important step on the road to being a full member in a group. Once we can share attention, we can do something even more impressive — we can share common ground. We know some things that we know others know, and we know that they know that we know (and of course we know that they know that we know that they know, etc.). The knowledge is not just distributed; it is shared. Once knowledge is shared in this way, we can share our intention; we can jointly pursue a common goal. A basic human talent is to share intentions with others so that we achieve things together.

Michael Tomasello* and his colleagues at the Max Planck Institute for Evolutionary Anthropology* in Leipzig*, Germany, have been working with both children and chimpanzees for years developing a deeper understanding of how intention is shared. Why do children develop into adults who participate in a culture with art and literature, higher education and advanced technology, while chimpanzees today live pretty much the same social lives that they did when they first arrived on the evolutionary scene?

Consider one of their observations. An adult and infant are together in a room with a non-transparent bucket. The infant sees the adult point at the bucket. If the adult points suddenly, the infant is confused. What is the adult's intention? What exactly is the adult pointing at? Is the adult trying to direct the infant's attention to the container's shape, color, material, or something else?

Now imagine the two are playing a game: the adult hides something for the infant to find. When the adult points to the bucket while playing the game, the infant should understand the adult's goal: to let the infant know where to find the hidden object. The researchers found that infants as young as fourteen months old were able to perform this task; they understood the adult's intention in this situation. Chimpanzees and other apes* did not at any age.

Apes are highly developed, but they cannot share a human's intention. An ape can follow a human's gaze to see what they are looking at but cannot understand that the human is pointing to an object that they were playing with together. They cannot attend to the object and understand that the human is attending to the same object. The ape can't think, "Hmm, that human is trying to get me to think about what the human is thinking about, that object that we were just playing with." Apes can understand that a human is trying to achieve something, but they cannot work together by sharing attention and thus engage in joint pursuit of a goal.

Consider gesture. Gestures are an important part of human communication. We use gestures to convey information (by pointing or copying a movement), to express sympathy (by opening or closing our arms), or to make a request (by beckoning* someone over). Human babies as young as nine months old use gesture to attract other people's attention so they can jointly attend to objects. In contrast, chimpanzees and other apes gesture only as a way of controlling others — telling others how to do things or telling others to respond to requests.

In another study, Tomasello and his colleagues had an adult work on a task with a child but then give up. Children would encourage the adult to re-engage. When he did the same thing with chimpanzees, they never attempted to get the adult to re-engage. "Children," Tomasello and his team write, "but not chimpanzees, often seemed to work together just for the sake of working together." Children wanted to engage for the sake of engagement; chimpanzees failed to grasp the concept of engagement.

In each of these cases, what distinguishes people from chimpanzees is their ability — even their need — to jointly attend with other people to what they are doing. People are built to work together.

The ability to share one's intention supports perhaps the most important human skill of all: the ability to store and pass on knowledge from one generation to the next. The transfer of knowledge enabled by our social brains via language, cooperation, and the division of labor adds up to create a culture. It is one of the most important ingredients in the human success story. Human skills are constantly increasing, but not because individuals are getting smarter. Unlike beehives*, which have operated pretty much the same way for millions of years, our shared pursuits are always growing more complex and our shared intelligence more powerful.

出典：Steven Sloman, *The Knowledge Illusion: The Myth of Individual Thought and the Power of Collective Wisdom*. (Pan Macmillan, 2018). 上の英文は、抜粋の上、一部を変更している。

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*ape 類人猿

*beckon 自分の近くに来るように合図する

*beehive ミツバチの巣

問 1 空欄(1)に入る語として適切なものを下の 1～6 の中から一つ選び番号で答えよ。

1. are
2. works
3. does
4. is
5. do
6. work

問 2 下線部(2)の“game”とはどのようなゲームか。日本語で簡潔に説明せよ。

問 3 下線部(3)を和訳せよ。

問 4 人間は何のためにジェスチャーを使うのか、著者が挙げている三つの目的を日本語で簡潔に述べよ。

問 5 次の 1～6 のうち、本文の内容と**合致するもの**を二つ選び番号で答えよ。

1. 人間の基本的な才能とは、他人と意図を共有し、共同して物事を成し遂げることだ。
2. 類人猿は人間の意図を共有することができる。
3. チンパンジーと他の類人猿は、仲間を思うように動かすためだけにジェスチャーを使う。
4. チンパンジーは人間の子供と同じく、共同するという目的のために共同することができる。
5. 人間の能力は、個々人が賢くなっているために絶えず高まっている。
6. ミツバチの巣は、何百万年という長い時間をかけて進化し複雑化してきた。

〔Ⅱ〕 次の英文を読んで、以下の設問に答えよ。

My brother died at the age of 10, when I was eight. When I was nine, I got angry at my best friend for mentioning him. At 11, I forced myself to stop turning my head away when we drove past a cemetery*. And at 16, I spoke his name aloud for the first time, although it was many more years before I could actually talk about him.

“The world breaks everyone and afterward many are strong at the broken places,” wrote Ernest Hemingway*. Decades after my brother died I found a way to understand this, and that way was through the metaphor* of *kintsugi* (*kin*=gold + *tsugi*=joining), the Japanese repair technique that puts broken ceramics* back together but reveals the breaks and scars* by emphasizing the cracks with pure gold. A broken ceramic item becomes something new, one that says out loud: I was broken, but now, even though I am not perfect, I am more beautiful and stronger than ever.

Kintsugi restores function, adds beauty and tells a story. As our eyes follow the lines of destruction now filled with gold, every crack reveals its tale. This is *kintsugi*'s greatest strength: its intimate symbol of loss and recovery, damage and repair, tragedy and the ability to overcome it. A *kintsugi* repair speaks of strength, uniqueness and the beauty in survival, leading us to an acceptance of loss and suffering.⁽¹⁾

As a young woman I left the US to study *chanoyu*, the Japanese tea ceremony, in Japan. When I first arrived in the UK, it was only my tea friends who knew of *kintsugi*. But in recent years it was within the area of ceramics that I saw *kintsugi* becoming more widely known in the west. Its reach⁽²⁾ was then extended by those in the fields of psychology and spiritual healing who adopted the use of its metaphor.

Following a request in 2013 for a radio interview about *kintsugi* as a way of understanding tragedy and loss, I attempted to bring the different

understandings of the craft together by inviting the producer to share a bowl of *matcha*, powdered green tea, in a Japanese tea ceremony room in England. The tea was made and served in a precious Japanese tea bowl. Holding the *kintsugi*-repaired bowl in the palm of your hand, you experience *kintsugi*'s intimate and personal message. You see the gold lines glowing softly from the moisture left from the tea. You feel the distinct cracks on your hand. And you know that this bowl has a story, one you may never know, but one which is still powerful. It was broken in one critical moment — through carelessness, an earthquake or maybe anger — and now it has been brought back to life. The irreplaceable* has been repaired.

Japan has the materials for *kintsugi*: ceramics, *urushi* (Japanese lacquer) and gold. However, it was the tea ceremony that served as the cause for its development in the early 1600s. The tea ceremony was a high art form and utensils* were highly valued, with prized tea bowls given as rewards for loyalty, often instead of land or money. If such precious objects were broken, they would have been repaired with the greatest care using the most expensive materials available.

In a traditional *kintsugi* repair the broken pieces are reassembled using *urushi* as a glue. Additional lacquer is carefully applied with a brush on the finished cracks and pure gold powder is distributed on top of the *urushi*. The excess gold is brushed away, leaving the noticeable cracks. These steps may be repeated numerous times, with polishing* between each, and the special treatment between the steps can take many days in a controlled atmosphere.

Every *kintsugi* work is unique, stemming from the original ceramic item itself, the way it has broken, the skill and judgment of the person repairing it, and the materials being used.

Kintsugi can be seen as part of the move towards sustainable living: repair, don't replace. And because of its popularity, there are now *kintsugi* makers working in cities around the world. The level of skill required, its time-consuming

nature and the high cost of materials make a traditional repair an expensive and long undertaking.

There is something special about repairing your own ceramics. Fixing a favourite coffee mug encourages us to care for the objects we live with. And what if an object has a particular meaning for you? Perhaps you thought you would never forgive your partner for breaking your grandmother's teapot, the one she used whenever you visited. But repair it and it could become even more special. *Kintsugi* can be a healing act.

I think back to the time I was eight years old and the years that followed the tragedy of my brother's death, and I now acknowledge that although that loss did leave scars, it also made me stronger and better. My brother has been the *kintsugi* project that has made me who I am.

出典：Bonnie Kemske, "Kintsugi helped me to understand my brother's death."

(*The Guardian*. April 10, 2021). 上の英文は、抜粋の上、一部を変更している。

*cemetery 共同墓地

*Ernest Hemingway アーネスト・ヘミングウェイ(1899-1961), アメリカの小説家・詩人

*metaphor 隠喩, メタファー

*ceramic 陶磁器, 陶磁器の

*scar 傷跡

*irreplaceable 代わりのない, かけがえのない

*utensil 用具, 器具

*polish 磨く

問 1 下線部(1)を和訳せよ。

問 2 下線部(2)の“reach”の意味に最も近い使われ方をしているものを次の1～5の中から一つ選び番号で答えよ。

1. He has a long reach.
2. I couldn't reach the items on the top shelf.
3. Keep the medicine out of the reach of children.
4. The issue is beyond the reach of the law.
5. I hope we can reach an agreement.

問 3 下線部(3)の金継ぎを施された器が“unique”である要因は何か、著者が挙げている四つの点を日本語で簡潔に述べよ。

問 4 筆者の考える金継ぎと持続可能な生活との共通点とは何か、日本語で簡潔に述べよ。

問 5 次の1～6のうち、本文の内容と**合致するもの**を二つ選び番号で答えよ。

1. It did not take long before the author was able to talk about the death of her brother.
2. *Kintsugi* is used to repair broken items so that the cracks are no longer noticeable.
3. According to the author, a ceramic item repaired using *kintsugi* is less beautiful than before it was broken.
4. The author studied *chanoyu* in Japan.
5. In a *kintsugi* repair, broken pieces are put back together using *urushi* as a glue.
6. *Kintsugi* is unrelated to the process of healing.

〔Ⅲ〕 下線部を英訳せよ。

反応せずに、まず理解する—これが、悩みを解決する秘訣^{ひけつ}です。特に「心の状態を見る」という習慣を持つことで、日頃のストレスや怒り、落ち込みや心配などの「ムダな反応」をおさえることが可能になります。

では、「心の状態を見る」とはどういうことか。ここではその方法を三つ紹介します。①言葉で確認する。②感覚を意識する。③分類する—いずれも、ムダな反応を静める絶大な効果を持っているので、ぜひ実践してください。

出典：草薙龍瞬『反応しない練習』(KADOKAWA, 2015)

〔IV〕 以下の英文を読んで、英語で答えよ。

Advancements in space travel are quickly progressing. It is believed that in the future, average people will be able to travel to outer space in the same way as overseas tourism.

Would you like to travel to outer space?

Give at least one reason for your opinion. Your answer should be more than 40 words.