英　語（Reading）

（問　題）

2025年度

〈R07191921〉

注　意　事　項

1. 試験開始の指示があるまで、問題冊子および解答用紙には手を触れないこと。
2. 問題は２～13ページに記載されている。試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚損等に気付いた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて、ＨＢの黒鉛筆またはＨＢのシャープペンシルで記入すること。
4. マーク解答用紙記入上の注意
   (1) 印刷されている受験番号が、自分の受験番号と一致していることを確認したうえで、氏名欄に氏名を記入すること。
   (2) マーク欄にははっきりとマークすること。訂正する場合は、消しゴムで丁寧に、消し残しがないようによく消すこと。また、マークシートに消しゴムのかすを残さないこと。

マークする時	●良い	◎悪い	⬭悪い
マークを消す時	○良い	◎悪い	⬭悪い

5. 解答はすべて所定の解答欄に記入すること。所定欄以外に何かを記入した解答用紙は採点の対象外となる場合がある。
6. 問題冊子の余白等は適宜利用してよいが、どのページも切り離さないこと。
7. 試験終了の指示が出たら、すぐに解答をやめ、筆記用具を置き解答用紙を裏返しにすること。
8. いかなる場合でも、解答用紙は必ず提出すること。
9. 試験終了後、問題冊子は持ち帰ること。

ALL answers must be indicated on the MARK SHEET.

I **Read the following passage, and answer the questions below.**

① When Horace Capron first traveled through Hokkaido in 1871, he searched for a sign of human life among the vast prairies, wooded glades, and threatening black mountains. "The stillness of death reigned over this magnificent scene," he later wrote. "How amazing it is that this rich and beautiful country, the property of one of the oldest and most densely populated nations of the world ... should have remained so long unoccupied and almost as unknown as the African deserts." This was Japan's frontier — its own version of the American "wild west." The northernmost of Japan's islands, Hokkaido was remote. Travelers had to endure [1]notoriously brutal winters, a rugged volcanic landscape, and savage wildlife. And so the Japanese government had largely left it to the indigenous Ainu people, who survived through hunting and fishing. But this changed in the mid-19th century. Fearing Russian invasion, the Japanese government decided to reclaim the country's northland, recruiting former samurai to settle Hokkaido. Soon others followed suit, with farms, ports, roads, and railways sprouting up across the island. American agriculturists like Capron had been [2]roped in to advise the new settlers on the best ways to farm the land, and within 70 years the population blossomed from a few thousand to more than two million. By the new millennium, it numbered nearly six million. Few people living in Hokkaido today have ever needed to conquer the wilderness themselves. Yet psychologists are finding that the frontier spirit still touches the way they think, feel, and reason, compared with people living in Honshu, just 54km away. They are more individualistic, prouder of success, more ambitious, and less connected to the people around them. In fact, when comparing countries, this "cognitive profile" is closer to America than the rest of Japan.

② Hokkaido's story is just one of a growing number of case studies exploring how our social environment [3]molds our minds. From the broad differences between East and West, to slight variations between US states, it is becoming increasingly clear that history, geography, and culture can change how we think in [4]subtle and surprising ways. Until recently, however, scientists had largely ignored the global diversity of thinking. The small number of studies which had examined people from different cultures did indeed suggest notable variations across cultures, most prominently the concepts of "individualism" and "collectivism"; whether you consider yourself to be independent and self-contained, or [5]entwined with the other people around you, valuing the group over the individual. Generally speaking — there are many exceptions — people in the West tend to be more individualist, and people from Asian countries like India, Japan, or China tend to be more collectivist.

③ In many cases, the consequences are broadly as you would expect. When questioned about their attitudes and behaviors, people in more individualistic, Western societies tend to value personal success over group achievement, which in turn is also associated with the need for greater self-esteem and the pursuit of personal happiness. But this also fosters overconfidence, with many experiments showing that Westerners are likely to overestimate their abilities. When asked about their competence, for instance, 94% of American professors claimed they were "better than average." This tendency for [6]self-inflation appears to be almost completely absent in a range of studies across East Asia; in fact in some cases, the participants were more likely to underestimate their abilities.

④ Crucially, our "social orientation" appears to spill over into more fundamental aspects of reasoning. People in more collectivist societies tend to be more [7]holistic in the way they think about problems, focusing more on the relationships and the context of a situation, while people in individualistic societies tend to focus on separate elements, and to consider situations as fixed and unchanging. As a simple example, imagine that you see a picture of someone tall standing over someone smaller. Without any additional information, Westerners are more likely to think this behavior reflects something essential and fixed about the big man: he is probably a nasty person. But if you are thinking holistically, you would think other things might be going on: maybe the big guy is the boss or the father. This thinking style also extends to the way we categorize [8]inanimate objects. Suppose you are asked to name the two related items in a list of three words such as "train, bus, track." What would you say? This is known as the "triad test," and people

in the West might pick "bus" and "train" because they are both types of vehicles. A holistic thinker, in contrast, would say "train" and "track," since they are focusing on the functional relationship between the two — one item is essential for the other's job.

⑤ But why did the different thinking styles emerge in the first place? The obvious explanation would be that they simply reflect the prevailing[9] philosophies that have come to prominence in each region over time. Western philosophers emphasized freedom and independence, whereas Eastern traditions like Taoism tended to focus on concepts of unity. Confucius, for instance, emphasized the "obligations that obtained between emperor and subject, parent and child, husband and wife, older brother and younger brother, and between friend and friend." These views of the world are embedded[10] in a culture's literature, education, and political institutions.

⑥ Even so, the subtle variation between individual countries suggests that many other surprising factors are also at work. Consider the United States, the most individualistic of all Western countries. Historians long argued that the expansion and exploration into the west has nurtured a more independent spirit, as each pioneer battled the wilderness and each other for their own survival. In line with this theory, recent psychological studies have shown that the states at the edge of the frontier (such as Montana) tend to score higher on measures of individualism. It is for this reason that Hokkaido proves to be so fascinating; like most East Asian countries, Japan as a whole tends to have a more collectivist and holistic mind-set, yet the rapid migration to its northern territory resembles the rush to settle America's "wild west." Sure enough, a recent study found that people in Hokkaido tend to place a higher value on independence and personal achievement — and emotions such as pride — than Japanese people from other islands. The participants also varied on social orientation, with Hokkaido Japanese more likely to assess someone's actions on their personality or character rather than from their social context.

⑦ Another idea is that the contrasting mind-sets are a learned response to germs. A 2008 study found that a region's score of individualism and collectivism appear to correlate with disease prevalence; the more likely you are to get an infection, the more collectivist and less individualistic you are. Perhaps collectivism, characterized by greater conformity and deference to others, may make people more conscientious about avoiding behaviors that could spread disease.

⑧ Perhaps the most surprising theory comes from the farmyard. A study of 28 Chinese provinces found that thinking appeared to reflect the local agriculture of a region. There was a divide not by wealth or modernization, but by the kind of staple crop grown in the region; rice in most southern areas, and wheat in the north. "It splits almost neatly along the Yangtze River," said the lead researcher. Growing rice requires far greater cooperation than does wheat, being labor-intensive and needing complex irrigation systems. Wheat, by contrast, takes about half the amount of work and depends on rainfall rather than irrigation, meaning that farmers don't need to collaborate and can focus on tending their own crops.

⑨ Could these differences translate to a more collectivist or individualistic mindset? It is important to emphasize that these are just broad trends across vast numbers of people; there is a spectrum within each population, and culture is far from black and white.[11] A lot more research is needed, yet progress has been slow. Due to the time and money it takes to probe many minds from across the globe, most research is still too narrow, often examining only single cultures — and still, disproportionately, Western ones.

[Adapted from David Robson, "How East and West think in profoundly different ways," *BBC Future*, January 19, 2017.]

※WEB 掲載に際し、以下のとおり出典を追記しております。

Robson, David. 2017. "How East and West Think in Profoundly Different Ways." BBC Future, January 20, 2017. https://www.bbc.com/future/article/20170118-how-east-and-west-think-in-profoundly-different-ways.

(1) **Choose the best way to complete each of these sentences about Paragraphs ① to ⑨.**

1	Paragraph ①	2	Paragraph ②	3	Paragraph ③
4	Paragraph ④	5	Paragraph ⑤	6	Paragraph ⑥
7	Paragraph ⑦	8	Paragraph ⑧	9	Paragraph ⑨

A argues that there is not sufficient cross-regional research available yet to make conclusions about cultural variations.

B asks if there is a philosophical basis to variations in cultural preferences.

C asks whether America's individualistic culture influenced Hokkaido's.

D discusses whether particular agricultural processes and staple crops might be a factor in explaining individualism or collectivism.

E gives an example of how individualistic and collectivist peoples might view relationships and their contexts differently.

F introduces the concepts of "individualism" and "collectivism."

G introduces the question of whether there is a relationship between disease prevalence and cultural characteristics.

H lays out how individualism and collectivism create a general tendency towards higher or lower self-confidence.

I lays out some of the ways in which diseases have shaped Chinese views of individualism and collectivism.

J mentions psychological studies that explore whether there might be a frontier mentality that accounts for individualism in a culture's style of thinking.

K outlines what Hokkaido was like prior to large-scale Japanese settlement.

(2) **Choose the best way to complete each of these sentences, which refer to the underlined words in the passage.**

1 Here, notoriously means

A arguably. B infamously. C potentially.
D questionably. E strongly.

2 Here, roped in means

A coaxed. B defined. C denied.
D jailed. E tied up.

3 Here, molds means

A contracts. B damages. C expands.
D mildews. E shapes.

4 Here, subtle means

A annoying. B conflicting. C contrasting.
D non-obvious. E supportive.

5 Here, entwined means

A confused. B connected. C contradictory.
D reinforced. E stable.

6 Here, self-inflation means

A self-aggrandizing. B self-examining. C self-sacrificing.
D self-sufficiency. E self-understanding.

7 Here, holistic means

A altered. B comprehensive. C full of holes.
D holy. E incomplete.

8 Here, inanimate means

A alive. B cartoonish. C not lawful.
D not living. E not necessary.

9 Here, prevailing means

A articulate. B dominant. C exiting.
D questionable. E veiled.

10 Here, embedded means

A deep-rooted. B evasive. C focused.
D representative. E unspoken.

11 Here, black and white means

A clear-cut. B colored. C complex.
D dull. E old-fashioned.

Ⅱ Read the following passage from a 19th-century text on the biological sciences, and answer the questions below.

In the passage below, Claude Bernard argues that the biological sciences, such as physiology and medicine, should utilize the same sorts of methods that had long been used in the physical and chemical sciences, namely the production and study of reproducible phenomena in laboratory conditions.*

① As a natural phenomenon is only the expression of ratios and relations and connections, at least two bodies[1] are necessary to its appearance. So we must always consider, first, a body which reacts or which manifests the phenomenon; second, another body which acts and plays the part of environment in relation to the first. It is impossible to imagine a body wholly isolated in nature; it would no longer be real, because there would be no relation to manifest its existence.

② In phenomenal relations, as nature presents them to us, more or less complexity always prevails. In this respect, mineral phenomena are much less complex than vital[2] phenomena; this is why the sciences dealing with inorganic bodies have succeeded in establishing themselves more quickly. In living bodies, the complexity of phenomena is immense, and what is more, the mobility accompanying vital characteristics makes them much harder to grasp and to define.

③ The properties of living matter can be learned only through their relation to the properties of inorganic matter; it follows that the biological sciences must have as their necessary foundation the physico-chemical sciences from which they borrow their means of analysis and their methods of investigation. Such are the necessary reasons for the secondary and backward evolution of the sciences concerned with the phenomena of life. But though the complexity of vital phenomena creates great obstacles, we must not be dismayed, for, as we have already said, unless we deny the possibility of biological science, the principles of science are everywhere the same. So we may be sure that we are on the right road[3], and that, in time, we shall reach the scientific result that we are seeking, that is to say, determinism** in the phenomena of living beings.

④ We can reach knowledge of definite elementary[4] conditions of phenomena only by one road, namely by experimental analysis. Analysis separates all the complex phenomena successively into more and more simple phenomena, until they are reduced, if possible, to just two elementary conditions. Experimental science, in fact, considers only the definite conditions necessary to produce a phenomenon. Physicists try to picture these conditions to themselves, more or less ideally in mechanics or mathematical physics. Chemists successively analyze complex matters; and in thus reaching either elements or definite substances (individual compounds or chemical species[5]), they attain the elementary conditions of phenomena. In the same way, biologists should analyze complex organisms and reduce the phenomena of life to conditions that cannot be analyzed in the present state of science.

⑤ Experimental physiology* and medicine also have the same goal. When faced with complex questions, physiologists and physicians, as well as physicists and chemists, should divide the total problem into simpler and simpler, and more and more clearly defined, partial problems. They will thus reduce phenomena to their simplest possible material conditions and make application[6] of the experimental method easier and more certain. All the analytic sciences divide problems, in order to experiment better. By following this path, physicists and chemists have succeeded in reducing what seemed the most complex phenomena to simple properties connected with well-defined mineral species. By following the same analytic path, physiologists should succeed in reducing all the vital manifestations of a complex organism to the play of certain organs, and the action of these organs to the properties of well-defined bodily tissues or organic units.

⑥ Though we can succeed in separating living tissues into chemical elements or bodies, still these elementary chemical bodies are not elements for physiologists. In this respect biologists are more like physicists than chemists, for they seek to determine the properties of bodies and are much less preoccupied with their elementary composition. In the present state of the science, it would be impossible to establish

any relation between the vital properties of bodies and their chemical composition; because tissues and organs that have the most diverse properties are at times indistinguishable from the point of view of their elementary chemical composition. Chemistry is most useful to physiologists in giving them means of separating and studying individual compounds, true organic products which play important parts in the phenomena of life.

⑦ Organic individual compounds, though well defined in their properties, are still not active elements in physiological phenomena like mineral matter; they are, as it were, only passive elements in the organism. For physiologists, the truly active elements are what we call anatomical or histological*** units. Like the organic individual compounds, these are not chemically simple; but physiologically considered, they are as simplified as possible in that their vital properties are the simplest that we know — vital properties which vanish when we happen to destroy this elementary organized part. However, all ideas of ours about these elements are limited by the present state of our knowledge; for there can be no question that these histological units, in the condition of cells and fibers, are still complex. That is why certain physiologists refuse to give them the names of elements and propose to call them elementary organisms. This appellation[7] is in fact more appropriate; we can perfectly well picture to ourselves a complex organism made up of a quantity of distinct elementary organisms, uniting, joining and grouping together in various ways, to give birth first to the different tissues of the body, then to its various organs; anatomical mechanisms are themselves only collections of organs which present endlessly varied combinations in living beings. When we come to analyze the complex manifestations of any organism, we should therefore separate the complex phenomena and reduce them to a certain number of simple properties belonging to elementary organisms; then synthetically reconstruct the total organism in thought, by reuniting and ordering the elementary organisms, considered at first separately, then in their reciprocal relations.

⑧ When physicians, chemists or physiologists, by successive experimental analyses, succeed in determining the irreducible element of a phenomenon in the present state of their science, the scientific problem is simplified, but its nature is not changed thereby; and scientists are no nearer to absolute knowledge of the essence of things. Nevertheless, they have gained what is truly important to obtain, namely, knowledge of the necessary conditions of the phenomenon and determination[8] of the definite relation existing between a body manifesting its properties and the immediate cause of this manifestation. The object of analysis, in biological as in physico-chemical science, is, after all, to determine and, as far as possible, to isolate the conditions governing the occurrence of each phenomenon. We can act on the phenomena of nature only by reproducing the natural conditions in which they exist; and we act the more easily on these conditions in proportion as they have first been better analyzed and reduced to a greater state of simplicity. Real science exists, then, only from the moment when a phenomenon is accurately defined as to its nature and rigorously determined in relation to its material conditions, that is, when its law is known. Before that, we have only groping and pure observation.

*_Physiology_ is the branch of the biological sciences that studies functions and mechanisms in a living organism.

**_Determinism_ is the philosophical claim that all events in the universe are causally inevitable, or determined.

***_Histology_ is the branch of biology that studies the different tissues of a biological organism, such as muscles, tendons, nerves, and so on.

[Adapted from Claude Bernard, *Introduction to the Study of Experimental Medicine* (1927), translated from the French by H.C. Greene.]

(1) **Choose the FOUR statements below which DO NOT AGREE with what is written in the passage. You must NOT choose more than FOUR statements.**

A A complex organism can be thought of as a collection of more elementary organisms.
B At least two bodies are necessary to exhibit a natural phenomenon.
C Biological phenomena are generally simpler than mineral phenomena.
D Biologists are most concerned with the elementary composition of living tissues.
E In general, biologists are more like chemists than they are like physicists.
F Individual organic compounds are not active elements of physiological phenomena.
G The nature of a scientific problem is changed when it is resolved into more basic elements.
H There is only one route to determining the fundamental conditions of any natural phenomenon.

(2) **Choose the best way to complete each of these sentences about Paragraphs ① to ⑧.**

1	Paragraph ① states that	2	Paragraph ② states that
3	Paragraph ③ states that	4	Paragraph ④ states that
5	Paragraph ⑤ states that	6	Paragraph ⑥ states that
7	Paragraph ⑦ states that	8	Paragraph ⑧ states that

A a natural phenomenon consists of a body which exhibits the phenomenon, and a body which provides the environment.
B biologists and physicists are much less concerned with elementary composition than chemists.
C experimental analysis seeks to establish the most elementary conditions necessary to produce natural phenomena.
D physiology should seek to subdivide problems into simpler and simpler units of analysis.
E the biological sciences must proceed on the basis of the physico-chemical sciences, despite the fact that this takes considerable effort.
F the natural phenomena related to organic bodies is much more complex than that related to inorganic bodies.
G the object of biological science is the determination and isolation of the necessary conditions of each biological phenomenon.
H the units of physiology are called elementary organisms.

(3) **Choose the best way to complete each of these statements, which refer to the underlined words in the passage.**

1 Here, bodies can best be understood as referring to

A frames. B objects. C shapes.
D structures. E systems.

2 In this context, vital means

A biological. B energetic. C indispensable.
D integral. E vigorous.

3 Here, on the right road is used

A conditionally. B figuratively. C intuitively.
D literally. E scientifically.

4 Here, elementary most likely means

A abstract. B early. C easy.
D fundamental. E trivial.

5 In this passage, species means

A kinds. B organisms. C races.
D shapes. E strains.

6 Here, we should understand an application to be a/an

A angle. B petition. C program.
D request. E use.

7 Here, an appellation means a/an

A criticism. B history. C repetition.
D reputation. E term.

8 Here, determination can best be replaced by

A conviction. B dedication. C elimination.
D identification. E purification.

Ⅲ **Read the following passage, and answer the questions below.**

※この部分は、著作権の関係により掲載ができません。

※この部分は、著作権の関係により掲載ができません。

(1) **Choose the best way to complete each of these sentences about Paragraphs ① to ⑧.**

1	Paragraph ① states that	2	Paragraph ② states that
3	Paragraph ③ states that	4	Paragraph ④ states that
5	Paragraph ⑤ states that	6	Paragraph ⑥ states that
7	Paragraph ⑦ states that	8	Paragraph ⑧ states that

A despite early warnings from the medical profession, the sugar and beverage industries downplayed sugar's health risks and promoted alternative narratives.

B despite London banning the slave trade, sugar production continued to rely heavily on enslaved labor.

C despite various countermeasures, the sugar industry experienced overproduction and declining prices.

D elements of the sugar industry have been divided about how to promote their products.

E our current overconsumption is not just a matter of individual choice but is also a product of various forces shaping our food into industrial products.

F sugar became seen as an easy way to achieve a diet high in calories.

G sugar production began when people learned how to boil cane juice.

H sugar-rich foods are all around us in a food system that is rooted in historical injustices.

I the Brussels Convention of 1902 was successful in limiting the sugar production in the market.

J until around the 1400s sugar was largely traded in Asia as a luxury product.

(2) **Choose the best way to complete these sentences, which refer to the underlined words in the passage.**

1 Here, wreaks havoc means

A devastates. B gets through. C nourishes.
D smells. E stimulates.

2 Here, craving means

A carving. B crying. C delaying.
D desiring. E dreading.

3 Here, coveted means

A converted. B covered. C disregarded.
D influenced. E wanted.

4 Here, marginal means

A magnificent. B mainstream. C negative.
D unimportant. E willing.

5 Here, rein in means

A curb. B discuss. C enjoy.
D evade. E flourish.

6 Here, devouring means

A eating cautiously. B eating guiltily. C eating slowly.
D eating unwillingly. E eating voraciously.

7 Here, confluence means

A appreciation. B combination. C conflicts.
D government. E inflation.

(3) **Choose the FOUR statements that do NOT AGREE with what the passage says. You must NOT choose more than FOUR statements.**

A Contamination from human blood was a hygienic problem in early industrial sugar production.
B Many of our modern food items are now produced in factories.
C Quaker, the world's largest oatmeal brand, has not used sugar in its products to protest slavery.
D Sugar production is considered one of the reasons for the collapse of imperialism in history.
E Sugar served as medicine in the past.
F The amount of sugar we consume now is innately natural to the human body.
G The Quakers spoke out against slavery.
H The U.S. built a strong beet sugar industry in several places, including Hawaii and Cuba.

〔以 下 余 白〕