

英 語

(教養学部・経済学部・教育学部)

(令和 2 年度)【前期日程】

問題冊子 1～16 ページ

答案用紙 2 枚

注 意 事 項

- 1 試験開始の合図があるまでこの冊子を開いてはいけない。
- 2 枚数の不足や、印刷に不鮮明なところがあれば申し出ること。
- 3 解答は必ず答案用紙の指定された箇所に記入すること。
- 4 答案用紙（その1）については、氏名・フリガナ・受験番号（所定の欄・1箇所）を記入し、受験番号マーク欄をマークすること。記入・マークを忘れてたり、あるいは誤った番号を記入・マークした場合は失格となることがある。
- 5 答案用紙（その2）については、受験番号（所定の欄・2箇所）を記入すること。記入を忘れてたり、あるいは誤った番号を記入した場合は失格となることがある。
- 6 試験が終了したら、答案用紙を（その1）、（その2）の順番に左右に並べて机上に置くこと。
- 7 退室するときは、問題冊子を持ち帰ること。

※注：問題および答案用紙のサイズは、実際とは異なる可能性があります。

I Read the passage and answer the questions below with the correct corresponding number. Words marked with an asterisk (*) are defined in the glossary.

Throughout history most humans took war for granted, whereas peace was a temporary state. International relations were governed by the Law of the Jungle, according to which even if two nations lived in peace, war always remained an option. For example, even though Germany and France were at peace in 1913, everybody knew that they might be fighting each other in 1914. Whenever politicians, generals, business people and ordinary citizens made plans for the future, they always left room for war. From prehistoric times to the age of steam, every person on earth knew that at any moment the neighbors might (A) their territory, defeat their army, kill their people and occupy their land.

During the second half of the twentieth century this Law of the Jungle has finally been broken, if not abolished. In most areas wars have become rarer than ever. Whereas in ancient agricultural societies human violence caused about 15 percent of all deaths, during the twentieth century violence caused only 5 percent of deaths, and in the early twenty-first century it is responsible for about 1 percent of global (B). In 2012 about 56 million people died throughout the world; 620,000 of them died due to human violence (war killed 120,000 people, and crime killed another 500,000). In contrast, 800,000 committed suicide, and 1.5 million died of diabetes. Sugar is now more dangerous than guns.

Even more importantly, a growing segment of humankind*¹ has come to see war as simply impossible to imagine. For the first time in history, when governments, corporations and private individuals consider their immediate future, many of them don't think about war as a likely event. Nuclear weapons have turned war between countries into a mad act of collective suicide, and therefore forced the most powerful nations on earth to find alternative and peaceful ways to resolve conflicts.

Simultaneously, the global economy has been transformed from a material-based economy. Previously the main sources of wealth were material assets such as gold mines, wheat fields and oil wells. Today the main source of wealth is knowledge. And whereas you can conquer oil fields through war, you cannot (C) knowledge

that way. Hence, as knowledge became the most important economic resource,
30 the profitability^{*2} of war declined and wars became increasingly restricted to those
parts of the world — such as the Middle East and Central Africa — where the
economies are still old-fashioned material-based economies.

In 1998, it made sense for Rwanda to seize and loot^{*3} the coltan mines of
neighboring Congo, because this ore was in high demand for the manufacture
35 of mobile phones and laptops, and Congo held 80 percent of the world's coltan
reserves. Rwanda earned \$240 million annually from the looted coltan. For poor
Rwanda, that was a lot of money. In contrast, it would have made no sense
for China to invade California and seize Silicon Valley^{*4}, for even if the Chinese
could somehow prevail on the battlefield, there are no silicon^{*5} mines to loot in
40 Silicon Valley. Instead, the Chinese have earned billions of dollars from cooperating
with high-tech companies such as Apple and Microsoft; buying their software and
manufacturing their products. What Rwanda earned from an entire year of looting
Congolese coltan, the Chinese earn in a single day of peaceful commerce.

In consequence, the word 'peace' has acquired a new meaning. Previous
45 generations thought about peace as a temporary absence of war. Today we think
about peace as the implausibility^{*6} of war. When, in 1913, people said that there
was peace between France and Germany, they meant that 'there is no war going
on at present between France and Germany, but who knows what next year will
bring?'. When today we say that there is peace between France and Germany, we
50 mean we cannot imagine that war might break out between them. Such peace
prevails not only between France and Germany, but between most (though not all)
countries. There is no scenario for a serious war breaking out next year between
Germany and Poland, between Indonesia and the Philippines, or between Brazil and
Uruguay.

55 This New Peace is not just a hippie^{*7} fantasy. Power-hungry governments and
greedy corporations also count on it. When the Mercedes car company plans its
sales strategy in eastern Europe, it discounts the possibility that Germany might
conquer Poland. A corporation importing cheap laborers from the Philippines is not
worried that Indonesia might invade the Philippines next year. When the Brazilian

government discusses next year's budget, it's unimaginable*⁸ that the Brazilian 60
defense minister will rise from his seat and shout, 'Just a minute! What if we
want to invade and conquer Uruguay? You didn't take that into account. We have
to put aside \$5 billion to finance this conquest.' Of course, there are a few places
where defense ministers still say such things, and there are regions where the New
Peace has failed to take root. I know this very well because I live in one of 65
these regions. But these are exceptions.

Over the last seventy years humankind has broken not only the Law of the
Jungle, but also the Chekhov Law. The famous writer Anton Chekhov said that
a gun appearing in the first act of a play will inevitably be fired in the third.
Throughout history, if kings and emperors acquired some new weapon, sooner or 70
later they were tempted to use it. Since 1945, however, humankind has learned to
resist this temptation. The gun that appeared in the first act of the Cold War was
never fired. By now we are (D) to living in a world full of undropped*⁹ bombs
and have become experts in breaking both the Law of the Jungle and the Chekhov
Law. If these laws ever do catch up with us, it will be our own fault — not 75
⁽⁶⁾our destiny.

[Modified from Yuval Noah Harari, "Homo Deus: A Brief History of Tomorrow," 2015]

Glossary

1. humankind: humans
2. profitability: ability to make a profit
3. loot: steal valuable things from a place
4. Silicon Valley: a region in the San Francisco Bay Area, California that is considered to be the technology hub of the United States
5. silicon: a chemical element used to make electronics
6. implausibility: the condition or quality of not being plausible
7. hippie: a member of the hippie movement started by young people in the 1960s who disagreed with conventional society and believed in the importance of peace and love for all people
8. unimaginable: impossible to imagine
9. undropped: not dropped

Questions

Q. 1. The underlined section numbered (1), “they always left room for war,” is closest in meaning to:

1. they always left the option of war on the table before leaving the war room
2. they always consulted in the war room before attending to their business
3. they always considered the possibility that a military conflict might break out
4. they always made sure that there was a room available for violent conflicts
5. they always set aside additional area for conducting military training activities

Q. 2. Fill in the blank marked (A) with the appropriate word.

- | | | |
|-----------|-----------|-----------|
| 1. insert | 2. invade | 3. invent |
| 4. insure | 5. induce | |

Q. 3. Fill in the blank marked (B) with the appropriate word.

- | | | |
|---------------|-------------|--------------|
| 1. mortgage | 2. morality | 3. mortality |
| 4. motivation | 5. mobility | |

Q. 4. The underlined sentence numbered (2), “Sugar is now more dangerous than guns,” is closest in meaning to:

1. People are now more afraid of unhealthy foods than they are of becoming victims of violence.
2. Sugar, rather than guns, is the root cause of violent behavior leading to many deaths per year.
3. Conflicts fought over sugar are responsible for more deaths per year than those fought over weapons.
4. More people die from starvation each year than from violence involving guns or other weapons.
5. A disease often caused by an unhealthy diet kills more people annually than human violence.

Q. 5. According to the author, what is one cause of peace between nations?

1. the Law of the Jungle
2. international laws
3. hippie fantasy
4. nuclear weapons
5. material-based economics

Q. 6. The underlined word numbered (3), “Simultaneously,” is closest in meaning to:

1. For instance
2. On the other hand
3. At the same time
4. To some extent
5. In any case

Q. 7. Fill in the blank marked (C) with the appropriate word.

- | | | |
|------------|------------|------------|
| 1. acquire | 2. assure | 3. approve |
| 4. adjust | 5. analyze | |

Q. 8. The underlined word numbered (4), “Hence,” is closest in meaning to:

- | | | |
|------------|-----------------|------------|
| 1. However | 2. Additionally | 3. Because |
| 4. Since | 5. Therefore | |

Q. 9. The underlined word numbered (5), “ore,” is closest in meaning to:

1. circuits used in mobile phone manufacturing
2. rock containing a useful raw material
3. knowledge necessary for developing technology
4. valuable products stolen from another country
5. cooperation between two countries

Q. 10. Based on the article, why are developed countries unlikely to go to war against each other?

1. As their economies are knowledge-based rather than material-based, and knowledge cannot be looted like materials, trade benefits them more than war.
2. Developed countries have agreed to follow international laws prohibiting the use of military conflict for economic benefit, so war is not an option.
3. Since neither country's economy is knowledge-based, nothing of value to one developed country can be looted from another developed country.
4. They avoid military action against each other, because the Law of the Jungle holds that one country will develop nuclear weapons if threatened by another.
5. Because developed countries have all experienced great suffering due to wars in the past, they now reject war as an acceptable way of solving problems.

Q. 11. According to the author, how has the definition of 'peace' changed?

1. It used to indicate a lack of relations between countries, whereas now it refers to cooperative relations between countries as being possible to imagine.
2. It used to refer to war between countries as being implausible, whereas now it indicates that there is no war currently being fought between those countries.
3. It used to indicate a temporary absence of war between countries, whereas now it refers to war between countries as being impossible to imagine.
4. It previously referred to war between nations as having ended, but now it also indicates that those countries exchange knowledge and share trade relations.
5. It previously referred to unequal relations between nations where one controlled the other, whereas now it indicates equality between nations.

Q. 12. Fill in the blank marked (D) with the appropriate word.

- | | | |
|---------------|-------------|--------------|
| 1. authorized | 2. accrued | 3. activated |
| 4. accustomed | 5. accorded | |

Q. 13. Based on the article, which is NOT true about the Chekhov Law?

1. It was discovered by a famous political scientist.
2. It claims that new weapons will eventually be used.
3. It was violated during the Cold War.
4. It is based on an observation about how plays are constructed.
5. It suggested that nuclear war between the US and Russia was inevitable.

Q. 14. The underlined section numbered (6), “If these laws ever do catch up with us,” is closest in meaning to:

1. If we are ever caught breaking the Law of the Jungle and the Chekhov Law
2. If a major war ever breaks out between developed countries again
3. If developed countries are ever caught violating international laws
4. If we ever escape from the social system that requires us to follow the rules
5. If developed countries ever learn to live in peace with one another

II Read the passage and answer the questions below with the correct corresponding number. Words marked with an asterisk (*) are defined in the glossary.

One aspect of our humanity that might be threatened by enhancement and genetic engineering is our capacity to act freely, for ourselves, by our own efforts, and to consider ourselves responsible — worthy of praise or blame — for the things we do and for the way we are. ⁽¹⁾ It is one thing to hit seventy home runs as a result of disciplined training and effort, and something else, something less, to hit them with the help of drugs or genetically-enhanced muscles. Of course, the roles of effort and enhancement will be a matter of degree. But as the role of the enhancement increases, our admiration for the achievement (A). ⁽²⁾ Or rather, our admiration for the achievement shifts from the player to his pharmacist*¹.

This suggests that our moral response to enhancement is a response to the diminished agency*² of the person whose achievement is enhanced. The more the athlete relies on drugs or genetic fixes, the less his performance represents his achievement. At the extreme, we might imagine a robotic baseball player who — thanks to implanted computer chips that make the angle and timing of his swing perfect — always hits a home run. This athlete would not be an agent at all; ‘his’ ⁽³⁾ achievements would be those of his inventor. According to this view, enhancement ⁽⁴⁾ threatens our humanity by eroding human agency. Its ultimate expression is an understanding that physical processes alone determine human action, rather than human freedom or moral responsibility.

Though there is much to be said for this account, I do not think that the main problem with enhancement and genetic engineering is that they undermine effort and human agency. The deeper danger is that they represent a kind of excessive agency, a Promethean*³ aspiration to make nature over again, including human nature, to serve our purposes and satisfy our desires. The problem is not the drift to enhancement but the drive to control. And what the drive to control misses, and may even destroy, is an appreciation of the gifted character of human powers and achievements.

To acknowledge the giftedness*⁴ of life is to recognize that our talents and

powers are not wholly our own doing, nor even fully ours, (B) the efforts we
30 expend to develop and to exercise them. It is also to recognize that not everything
in the world is open to any use we may desire or devise. (5) An appreciation of the
giftedness of life restrains the Promethean project and brings about a more modest
view. It is, in part, a religious insight. But it reaches far beyond religion.

It is difficult to account for what we admire about human activity and
35 achievement without drawing upon some version of this idea. Consider two types
of athletic achievement: We admire athletes who do not possess great natural gifts,
but who manage, through effort and determination, to stand out in their sport. But
we also admire athletes whose excellence consists in the grace and ease with which
they display their natural gifts. Now suppose we learn that both of those players
40 took performance-enhancing drugs. Whose use of drugs do we find more deeply
disturbing? Which aspect of the athletic ideal — effort or gift — is more deeply
(C)?

Some might say effort; the problem with drugs is that they provide an easier
path, a way to win (D). But striving is not the point of sports; excellence
45 is. And excellence consists at least partly in the display of natural talents and gifts
that are no doing of the athlete who possesses them. This is an uncomfortable fact
for democratic societies. We want to believe that success, in sports and in life, is
something we earn, not something we inherit. Natural gifts, and the admiration they
inspire, embarrass our faith in merit; they cast doubt on the conviction that praise
50 and rewards flow from effort alone. In the face of this embarrassment, we magnify
the moral significance of effort and striving, and play (E) giftedness. This can
be seen, for example, in television coverage of the Olympic Games, which focuses
less on what the athletes actually achieve than on painful stories of the hardships
they have endured, the obstacles they have overcome, and the struggles they have
55 waged to triumph over an injury, or a difficult childhood, or political turbulence in
(6) their native land.

If effort were the highest athletic ideal, then the sin of enhancement would
be the evasion*⁵ of training and hard work. But effort isn't everything. No one
believes that an average-level athlete who works and trains even harder than a

top-level athlete deserves greater acclaim or a bigger contract. The real problem ⁶⁰ with genetically altered athletes is that they corrupt athletic competition as a human activity that honors the cultivation and display of natural talents. From this standpoint, enhancement can be seen as the ultimate expression of the ethic of effort and willfulness*⁶, a kind of high-tech striving. The ethic of willfulness, and the powers of genetic engineering it now secures, are both arrayed against the claims ⁶⁵ of giftedness.

[Modified from Michael J. Sandel, “The Case against Perfection: Ethics in the Age of Genetic Engineering,” 2007]

Glossary

1. pharmacist: a person qualified to prepare and administer medicinal drugs
2. agency: one’s ability to control one’s situation
3. Promethean: relating to the experiences and abilities of the Ancient Greek god Prometheus, especially in being creative or innovative in a daring way
4. giftedness: the state of having or showing exceptional talent or natural ability
5. evasion: the action of avoiding something
6. willfulness: the state of having or showing a determined intention to do as one wants, regardless of the consequences

Questions

- Q. 15. The underlined section numbered (1), “worthy of praise or blame,” is closest in meaning to:
1. being entitled to the praise or blame of others
 2. deserving to cast blame or praise on other people
 3. receiving praise or blame from other people by chance
 4. earning praise or blame in equal measure from others
 5. qualifying for blame or praise for the actions of other people
- Q. 16. Fill in the blank marked (A) with the appropriate word.
1. thrives
 2. intensifies
 3. fades
 4. commences
 5. strengthens
- Q. 17. The underlined section numbered (2), “Or rather,” is closest in meaning to:
1. More precisely
 2. Besides
 3. Even so
 4. In contrast
 5. On the other hand
- Q. 18. Why is the underlined word numbered (3), “his’,” placed in quotation marks by the author?
1. Because the author needs to report all that was portrayed.
 2. To make it clear that the athlete remains a man.
 3. Because the author is concealing this aspect of reality.
 4. To indicate that the achievement is not actually the athlete’s.
 5. To emphasize that his performance is his achievement alone.

Q. 19. The underlined section numbered (4), “enhancement threatens our humanity by eroding human agency,” is closest in meaning to:

1. enhancement is in danger, as it will slowly but surely wear away the condition of being human
2. the condition of being human is in danger, as it will slowly but surely wear away enhancement
3. enhancement is put at risk because it will gradually eat away at the essence of what it means to be human
4. our humanity is put at risk because enhancement will gradually eat away at the essence of what it means to be human
5. our humanity is put at risk because the essence of what it means to be human will gradually eat away at enhancement

Q. 20. Fill in the blank marked (B) with the appropriate word.

1. after
2. beside
3. enduring
4. comprising
5. despite

Q. 21. The underlined sentence numbered (5), “It is also to recognize that not everything in the world is open to any use we may desire or devise,” is closest in meaning to:

1. To be aware of the giftedness of life is to keep in mind that we make the most of anything and everything.
2. Being acquainted with the giftedness of life allows us to understand that nothing can be used to our advantage.
3. To perceive the gifted character of human powers and achievements is to notice that all but everything can be controlled by us.
4. Being conscious of the giftedness of life helps us to comprehend that we cannot exploit all things for our own purposes.
5. Appreciating the gifted character of human powers and achievements permits us to capitalize on nothing less than everything.

Q. 22. Fill in the blank marked (C) with the appropriate word.

1. offended
2. seated
3. revered
4. amused
5. respected

Q. 23. Fill in the blank marked (D) with the appropriate words.

1. or strive
2. without striving
3. and strive
4. because of striving
5. were it not for striving

Q. 24. Fill in the blank marked (E) with the appropriate word.

1. to
2. on
3. over
4. through
5. down

Q. 25. The underlined section numbered (6), “triumph over,” is closest in meaning to:

1. oversee
2. override
3. overcome
4. overlook
5. overhaul

Q. 26. Based on the information provided in the article, which of the following statements is NOT true?

1. People want to believe that success is not something we inherit, but something we earn.
2. The Promethean project may be held in check through an appreciation of the giftedness of life.
3. People hold in high esteem athletes who distinguish themselves through the display of natural skills.
4. The Promethean aspiration may destroy an appreciation of the gifted character of human powers and achievements.
5. People do not think highly of athletes who lack great natural talents or abilities.

Q. 27. What does the author imply in the final sentence of the article?

1. The theory is that giftedness will inherit the doctrine of willfulness.
2. The principles of giftedness face those of willfulness in direct opposition.
3. Assumptions about giftedness cannot suppress progress in genetic engineering.
4. By its very nature the tenet of willfulness cannot precede the faith in giftedness.
5. Willfulness and its ideals stand against the threats posed by genetic engineering.

III Answer in a short essay between 120 and 150 words in English.

There are many common ways to help protect the environment, such as:

- Recycling
- Bringing your own bag when you go grocery shopping
- Volunteering to pick up trash in your neighborhood
- Walking or riding a bicycle instead of taking a car
- Turning off the lights, heater, and other appliances when you leave a room
- Avoiding using too much water when you shower or wash dishes
- Re-using items instead of throwing them away and buying new ones

Please describe your own idea for how you can help protect the environment and give at least two reasons why your idea would be effective. Do NOT use any of the ideas listed above.

答案用紙

英語 (その1)
(教養学部・経済学部・教育学部)

フリガナ	
氏名	

受験番号を記入 してください。						
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受験番号を
マークして
ください。

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

マークの記入方法等

1. マークの記入は、**必ずBの黒鉛筆で**、○の中を**濃く塗りつぶ**してください。薄いと採点されないことあるので注意してください。

良い例



悪い例



2. ひとつの問いに、最も適当な答えをひとつ選んで、マークしてください。

3. 訂正する場合は、消しゴムできれいに消し、消しくずを残さないでください。

ひとつの問いにふたつ以上のマークがあると採点されません。

4. 答案用紙は、折り曲げたり汚したりしないでください。

I

Q.1	①	②	③	④	⑤
Q.2	①	②	③	④	⑤
Q.3	①	②	③	④	⑤
Q.4	①	②	③	④	⑤
Q.5	①	②	③	④	⑤
Q.6	①	②	③	④	⑤
Q.7	①	②	③	④	⑤
Q.8	①	②	③	④	⑤
Q.9	①	②	③	④	⑤
Q.10	①	②	③	④	⑤
Q.11	①	②	③	④	⑤
Q.12	①	②	③	④	⑤
Q.13	①	②	③	④	⑤
Q.14	①	②	③	④	⑤

II

Q.15	①	②	③	④	⑤
Q.16	①	②	③	④	⑤
Q.17	①	②	③	④	⑤
Q.18	①	②	③	④	⑤
Q.19	①	②	③	④	⑤
Q.20	①	②	③	④	⑤
Q.21	①	②	③	④	⑤
Q.22	①	②	③	④	⑤
Q.23	①	②	③	④	⑤
Q.24	①	②	③	④	⑤
Q.25	①	②	③	④	⑤
Q.26	①	②	③	④	⑤
Q.27	①	②	③	④	⑤

