**2016年英語難関大学入試水準問題**

**部分訳■**※下線に注意して訳す

1. Information scientists have measured all this: in2011, Americans took in five times as much information every day as they did in 1986－the equivalent of 175 newspapers. 【一橋大学】

2. Even a so-called war zone is not necessarily a dangerous place: seldom is a war as comprehensive as the majority of reports suggest.【東京大学】

3. Our feelings and instincts are suited to a hunter-gatherer lifestyle, rather than a more settled agricultural-industrial one.【北海道大学】

4. Japanese consumers take it for granted that the quality of sashimi is directly related to the fact that it is raw. 【北海道大学】

5. The difference between just producing beautiful sound and making music is that the latter means striving to create an organic whole of all the different elements.【一橋大学】

6. Scientists listening to all these sounds have long wondered what, if anything, they might mean.【東京工業大学】

7. The strong expressions I used sometimes met with silence or disapproving looks which would make me understand that I had said too much.【東北大学】

8. Through research, I hope to gain a better perspective on how these interact, with the hope of better managing the health of water bodies.【名古屋大学】

9. If our brains literally stored everything away like cans of soup in a cupboard, we should be much better at remembering than we actually are. Memory is untrustworthy and seems to hang onto only certain things and not others, often with little apparent reason.【京都大学】

10. Even in peacetime Afghanistan had been open to outsiders for only a brief interval, a forgotten period from the 1960s until the 1970s.【東京大学】

11. New types of mathematics problems that go beyond traditional problem solving are likely to be better adapted to preparing students for a real-life use of mathematics.【九州大学】

12. For example, the hand is capable of clawing soil to dig out an edible root, but a digging stick or clam shell is also capable of being grasped to do the job more easily, in a sustainable manner, reducing damage to fingers and nails.【大阪大学】

13. The agency reasoned that if the same 19 percent of voters turned out for the next election, the results would be the same. 【東京工業大学】

14. Had the product, the understanding, been elicited by some other means, for example, by questions requiring a two- or three-word answer, then the comprehension may have been different.【名古屋大学】

15. Given the choice, I would have spent more of my Minnesota summers in the water than out of it. 【名古屋大学】

16. The experience and knowledge I gained in 2002 built up my belief that studying in Australia could be an ideal step, because it would allow me to research the Russian language and culture which are native and dear to me via English, which had been the language of my professional interest in previous years.【東北大学】

17. In a classic psychology experiment, people asked to describe a short animation of geometric shapes moving about a screen used language that attributed intention to the shapes, as if the objects were conscious actors: “The red triangle chased the blue circle off the screen.”【東北大学】

18. However, readers also have to be able to infer meanings that are not explicitly stated, but which readers can agree are available, though hidden, in the text.【名古屋大学】

19. 次の英文の下線部(a)と(b)を日本語に訳しなさい。【中央大学法学部】

　　Eating out is an ancient product of urbanism. (a)Its origins were not so much a desire for “fast food” as a means of providing cooked dishes for the poorer people who lacked the time and technologies to prepare food at the places where they slept. Ancient Rome had a population of more than a million by 100 BC. Most of the city’s people lived in tenements and had no access to the bulky ovens and hearths needed to bake bread or make porridges and gruels. The poor had little choice but to purchase their food on the street or at the market or bazaar, whereas for the wealthy the staging of a banquet in their own houses was a vehicle for displaying their good fortune and their pretensions. (b)Much the same applied in the cities of pre-modern Asia and the Middle East, where the better-off, especially those who could afford the large ovens and the labor of servants to bake their own bread, preferred to eat at home.

20. 次の英文の下線部(1)(2)を日本語に直しなさい。\*の付いた語句は注を参照しなさい。【中央大学文学部】

　　What is the fascination of making a tea bowl? It is hard to describe, but perhaps it is because a tea bowl can be the projection of one’s very spirit. The ceramics of the West, with their geometrical and symmetrical patters, seem to be drawn toward the universal. (1)For the Japanese tea bowl, however, unique and original qualities are what are important and prized. Unlike painting or music, its beauty may be determined by factors beyond the control of the artist’s technique—by designs resulting from the effects of fire, that invisible hand of the divine (one might call it the god of the kiln\*). (2)No matter how one may design and create, at some stage in the process unpredictable forces are inevitably at work— it is this aspect of pottery\* making that I find fascinating.
注 　kilin　　かま，炉　　　pottery　陶器類

**英作文■**

1. Translate the Japanese prompts in the following dialogue into natural English. You MUST use ALL the English words provided after each Japanese prompt, in the form and order they appear.【早稲田大学法学部】

　A : How saw you r trip to Europe?

　B : 1(最高に楽しい経験でした：enjoyable / experience / ever / had).

　A : What did you do?

　B : 2(おもに街を観光しました：spent / my / sightseeing).

　A : I’m going to Europe, too. 3(どの都市がお勧めですか：city / would / visiting)?

　B : I would say Prague or Barcelona.

2. 次の文章を読み，下線部(1)，(2)を英語に訳しなさい。【首都大学東京】

　The invention of farming changed human life forever. People now lived a settled life that could support many more people than hunting and gathering. (1)人口が爆発的に増えるにつれ，村落は町や都市へと成長し，様々な階級が現れた。The earliest civilizations developed in Egypt and Mesopotamia, with kings, organized religion and writing. (2)道具や武器にするために，人々がどのように金属を使うかを学んだとき，社会は前進した。

3. 次の文章を読み，下線部(A)，(B)を英語に訳しなさい。【東北大学】

(A)インターネットは無責任な発言やウソの情報が多いとして｢うわさの巣窟｣と批判されることがある。しかし，インターネットのメディアとしての特性を考えると，この捉え方はそう簡単には賛成できない。

　　もちろん，ケータイやインターネットによって，うわさが変わりつつあることは確かだ。

　　たとえば，うわさの短命化である。｢石油コンビナートの火災により，有害物質を含んだ雨が降る｣といううわさが，首都圏を中心に東日本大震災当日，メールやツイッターなどを通じて爆発的に広まった。しかし，否定情報もすぐに流され，数日のうちに消え去った。ネット社会ではうわさが広まるのも早いが，消えるのも早い。

　　インターネットでは，誰もが情報の受信者であると同時に発信者になることができる。ゆえに，(B)インターネットの利用が一般化するにつれ，これまでのマスメディアが中心であった情報の流れ方が変わり，それによって人間関係や社会の仕組み自体が変化していくだろう。いや，すでに変化したとも言われている。しかし，｢誰もが情報の受発信者｣という特徴は｢もっとも古いメディア｣であるうわさも同じである。だとすると，うわさにはこれからの社会を捉えるヒントが隠されているのではないか。

(松田美佐『うわさとは何か－ネットで変容する｢最も古いメディア｣』より一部変更)

4. 次の文章を読み，下線部(1)～(3)を英語に訳しなさい。【名古屋大学】

　(1)25年後までに沖縄県の平均寿命を日本一に復活させるという目標に向け，息の長い活動が始まっている。

　日本一復活には，官民一体となった健康づくり運動を展開することが不可欠だ。特に死亡率が高いといわれる勤労者世代(20歳から64歳)の対策が急がれる。

　(2)2000年，男性の平均寿命が全国１位から26位に転落して以降，県を先頭に多くの団体が，県民に健康づくりを呼び掛けた。

　だが，13年に県内事業所の定期健康診断で「異常」が見つかった労働者の割合は「有所見率」が，３年連続でワーストとなるなど，県民の「健康悪化」を押しとどめるには至っていない。

　(3)死亡率の高さは，食の欧米化や車社会の影響で勤労者世代の肥満率が上昇し，それに伴い生活習慣病が急増したことなどが主な原因といわれてる。

　この世代は家族や職場の大黒柱だ，このままの状態では，沖縄全体の活力の源を失いかねない。

　労働者それぞれの意見を高めることはもちろんだが、企業、地域、県民挙げて建国長寿復活に挑まなければならない。

5. 次の文章の下線部(1)，(2)を英語で表現しなさい。【九州大学】

　　自分だけ鼻があるのがご自慢の鼻卵君－くしゃみで割れた

　　他の卵たちにはない鼻があるのを誇っていた卵が，ある時くしゃみをして割れてしまった。――この短歌が描いているのは，そのような小さな，空想の物語である。(1)これはまた，環境破壊や核戦争などの危機に直面している人類のたとえであるとも考えられる。(2)私たちは地球上で文明を築き上げてきた唯一の生き物だが，気をつけないと，まさにその文明が原因で絶滅してしまうかもしれないのである。

6. 次の文章を読み，下線部(1)，(2)を英語に訳しなさい。【首都大学東京】

　The invention of farming changed human life forever. People now lived a settled life that could support many more people than hunting and gathering. (1)人口が爆発的に増えるにつれ，村落は町や都市へと成長し，様々な階級が現れた。The earliest civilizations developed in Egypt and Mesopotamia, with kings, organized religion and writing. (2)道具や武器にするために，人々がどのように金属を使うかを学んだとき，社会は前進した。

7. パンは手軽に食べることのできる食品であるが，実際に作ってみるとなると，出来上がるまでに大変な手間がかかる。特に，生地がしっかり膨らむまで待たなくてはならない。簡単にパンを焼けることが売りの家電製品を使ってみても，全行程に４，５時間は必要である。自分で経験してみて初めて，店頭で売っているパンのありがたみが分かるようになるものだ。【京都大学】

8. 「積ん読」という言葉をめぐる次の会話を読んで，空欄(1)(2)に入る適当な応答を，解答欄におさまるように英語で書きなさい。【新傾向・京都大学】

Dolly: I see that you have so many books! You must be an avid reader.

Ken: Well, actually, I haven’t read them. They are piling up in my room and just collecting dust. This is called *tsundoku*.

Dolly: Really? I’ve never heard of *tsundoku*. Can you tell me more about it?

Ken: (1)

Dolly: I can understand. What are your thoughts on *tsundoku*?

Ken: (2)

9. 次の文章を読んで，そこから導かれる結論を第三段落として書きなさい。全体で50～70語の英語で答えること。【新傾向・東京大学】

　　In order to study animal intelligence, scientists offered animals a long stick to get food outside their reach. It was discovered that primates such as chimpanzees used the stick, but elephants didn’t. An elephant can hold a stick with its trunk, but doesn’t use it to get food. Thus it was concluded that elephants are not as smart as chimpanzees.

However, Kandula, a young elephant in the National Zoo in Washington, has recently challenged that belief. The elephant was given not just sticks but a big square box and some other objects, while some fruit was placed just out of reach above him. He ignored the sticks but, after a while, began kicking the box with his foot, until it was right underneath the fruit. He then stood on the box with his front legs, which enabled him to reach the food with his trunk.

10. Kenji is enthusiastic about cycling, but using public transport has its advantages too. Explain two such advantages that you can think of, using from 10 to 20 English words for each one. Write in complete sentences.【名古屋大学】

11. The author suggests that everyone who lives in a city should ride a bicycle to get to work. Write approximately 70-100 words arguing **against** this suggestion. Give at least two reasons to support your argument. (You will not lose any points if you write more than 100 words.) 【北海道大学】

12. Although boxing has a history of over a hundred years as an Olympic sport, some people argue that boxing and other sports based on physical violence should have no place in the Olympics. Do you agree with this statement? Write a paragraph giving one or more convincing reasons to support your position.【早稲田大学法学部】

13. 次の英文を読んで設問に答えなさい。【慶応義塾大学経済学部】

Once a week, members of a New Zealand book club arrive at a café, grab a drink and shut off their cellphones. Then they sink into cozy chairs and read in silence for an hour. The point of the club isn’t to (  A  ) about literature, but to (  B  ) from electronic devices and read, uninterrupted. The group calls itself the Slow Reading Club, and it is part of a movement populated by book lovers who miss old-fashioned reading.

(1)Slow reading advocates seek a return to the focused reading habits of years gone by, before smartphones and social media started stealing our time and shortening our attention spans. Many slow readers say they embraced the concept after becoming aware that they couldn’t (  C  ) it through a book anymore. (2)“以前ほどたくさんの本を読んでいないことに気がついた，” said Meg Williams, a 31-year-old marketing manager who started the club. (3) “私の人生でとても楽しい部分をなくしてしまったことを残念に思った．”

Slow readers list numerous benefits to a regular reading habit, saying it improves their ability to concentrate, reduces stress levels, and deepens their ability to think, listen, and empathize. (4)The movement echoes revivals of other old-fashioned, time-consuming pursuits that offset the ever-faster pace of life, such as cooking and knitting by hand.

**（中略）**

(5)A 2007 study involving 100 people also found that watching multimedia presentations that mixed words, sounds, and moving pictures led to lower comprehension rates than reading plain text.

問１ (A)～(C)の空欄に入れるのに最もふさわしい語句を、選択肢から選び、その番号を解答欄に記しなさい。

(A) 1 discuss　　 2 examine　　 3 review　　4 talk

(B) 1 avoid　　　 2 get away　　3 keep 　　 4 move out

(C) 1 browse　　　2 finish　　　 3 make　　 4 read

問２ 下線部（１）を日本語にしなさい。

問３ 下線部（２）と（３）の日本語を英語に訳しなさい。

問４ 下線部（４）を日本語に訳しなさい。

問５ 下線部（５）を日本語に訳しなさい。

**論理■**

Ⅰ．空欄（　Ａ　），（　Ｂ　），（　Ｃ　）に入れる語句の組み合わせとして最も適切なものを以下の選択肢イ～へから一つ選び，その記号を解答欄に書きなさい。（＊を付した語句には，問題文の末尾に注がある。）【一橋大学】

　　Music is often seen as a way to escape the human condition: hearing music is meant to enable people to take time out from reality. Rut this is hearing ( A ) listening. While there is nothing inherently\* wrong with that approach, in my opinion, music should be giving us lessons for life ( B ) helping us to escape when necessary. I myself have had the experience, as a youngster, of playing mature music like Beethoven's later piano sonatas ( C ) having first come up against the slings and arrows \* of life. So my playing was not a product of my life experience. On the contrary, my musical experiences have shown me how to live my life. In the 21st century it is our job to get exactly this point across to people, to show them that they can use what music has taught them to help themselves to live their lives.

注）　inherently　本質的に　　slings and arrows　さまざまな困難

　　　（　Ａ　）　　－　　　（　Ｂ　）　　－　　　（　Ｃ　）

　イ　as well as　　　　　　　as well as　　　　　　 without

　ロ　as well as　　　　　　　without　　　　　　 　as well as

　ハ　as well as　　　　　　　without　　　　　　　 without

　ニ　without　　　　　　　　as well as　　　　　 as well as

　ホ　without　　　　　　　　as well as　　　　　　 without

　へ　without　　　　　　　　without　　　　　　　 as well as

Ⅱ．次の英文はある本の書評である。これを読み、設問1～10に答えよ。【早稲田大学教育学部】

Since the 1920s, the idea of evolution has generally been equated\* with what has been termed Darwinism, a particular evolutionary theory that explains the origin of biological diversity by means of natural selection. Largely as a result of the dominance of that theory, most scientists today would find the thought of a history without Darwin unimaginable. In Darwin Deleted, Peter Bowler invites readers to imagine a world in which Darwin never existed. Using (1)counterfactual history and carefully dissecting the history of evolutionary thought, Bowler looks into the past to illuminate prominent debates we face today.

Bowler starts by refuting the (2)"in the air" thesis: the idea that without Darwin, someone else would have come up with the same or similar ideas and history would have unfolded about as it did. Drawing on the historical record, he demonstrates that although the idea of evolution was becoming widely accepted by the time Darwin published On the Origin of Species (1859), (3)natural selection was by no means part of mid-19th-century thought. Bowler argues that only Darwin, with his unique combination of diverse interests, was able to piece together all of its key components. Thus, it is very plausible\* that in Darwin's [ 4 ] other theories would have come to play more important roles in our understanding of evolution. In fact, into the 1920s, non-Darwinian theories were the dominant explanation for evolutionary changes ― which substantiates\* the viability\* of Bowler's counterfactual world.

As Bowler writes, it is unquestionable that "Darwin presented his contemporaries with the harshest possible version of nature." That contributed to his becoming (5)the figurehead of what was perceived as an attack on traditional values. Bowler's analysis makes it clear that without Darwin's revolutionary input, evolutionism would have developed in a less confrontational manner. Darwin-like ideas would not otherwise have gained currency for another 30 or 40 years, by which time (6)the general idea of evolution would not have posed a threat to most religious thinkers. Thus, Bowler argues, the antagonism between evolutionism and religion might well be a "product of particular historical events rather than an inevitable conflict of irreconcilable positions."

In addition, (7)Bowler's mental experiment leads us to realize that many of the alleged consequences of what has been called social Darwinism would [ 8 ] have taken place in a world without Darwin. In fact, "most of the effects ... labeled as 'social Darwinism' could have emerged in a world that had no inkling\* of the theory of natural selection" and "some of those effects ... might well have been even more strident\* in the absence of the Darwinian theory." (9)Far from being a consequence of Darwinism, the idea of progress and the allied theories of directed evolution were grounded in wider social and cultural forces. It is undeniable that Darwinism is a product of its time, with the apparent materialism of a theory based on random variation and struggle. But the simplistic identification of Darwinism with harsh social policies is mistaken, argues Bowler, as most of what is called '"social Darwinism' could be justified equally well through rival theories of evolution."

*Darwin Deleted* offers a (10)journey into the history of evolutionism well worth taking. Through his scenario in which the Origin never appeared, Bowler improves our ability to think about the assumptions underlying contemporary debates.

\*equate　～を同等とみなす　　\*plausible　もっともらしい　　\*substantiate　～を実証する

\*viability　実現可能性　　\*inkling　ほのめかし、暗示　　\* strident　（影響などが）甚大な

１．下線部（１）の意味として最もふさわしいものをａ～ｄから一つ選べ。

　　a. the history of what has not happened

　　b. the history of Darwin and his followers

　　c. the history of *Darwin Deleted*

　　d. the history of biological diversity

２．下線部（２）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. ダーウィンが別の時代とは異なる、彼独特の時代の雰囲気を作ったという主張。

　　b. ダーウィンが歴史上登場しなくても、時代の流れは同じようになったはずだという主張。

　　c. ダーウィンの進化論は普及した後、消えてなくなってしまったかもしれないという主張。

　　d. ダーウィンの進化論こそが、後の時代のさまざまな学説のもとになったという主張。

３．下線部（３）の言い換えとして最もふさわしいものをａ～ｄから一つ選べ。

　　a. 自然淘汰説は19世紀の半ば頃に、主流の学説となっていた。

　　b. 自然淘汰説は19世紀の半ば頃に、学説としては否定されていた。

　　c. 自然淘汰説は19世紀の半ば頃に、代表的な学説ではなかった。

　　d. 自然淘汰説は19世紀の半ば頃に唱えることを禁じられていた。

４．空所［　４　］に入れるのに最もふさわしいものをａ～ｄから一つ選べ。

　　a. presence　　　　　b. dominance　　　　c. negligence　　　　d. absence

５．下線部（５）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. 伝統的な価値観の破壊の先兵をつとめる人物。

　　b. 伝統的な価値観推進運動の中心となる人物。

　　c. 伝統的な価値観を認識し、かつ攻撃する人物。

　　d. 伝統的な価値観を踏まえつつ、新説を唱える人物。

６．下線部（６）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. 宗教家がダーウィンの進化論と共存することもなかったであろう。

　　b. 宗教家がダーウィンの進化論に理解を示すこともなかったであろう。

　　c. 宗教家がダーウィンの進化論を蔑視することもなかったであろう。

　　d. 宗教家がダーウィンの進化論を脅威に思うこともなかったであろう。

７．下線部（７）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. ハウラーが中心となり複数の学説を統合していく、という実験。

　　b. 進化論がもし30～40年前に提唱されたらどうなったか、という実験。

　　c. もしダーウィンが進化論を唱えなかったらどうなったか、という実験。

　　d. キリスト教の教えと進化論が対立したらどうなるか、という実験。

８．空所［　８　］に入れるのに最もふさわしいものをａ～ｄから一つ選べ。

　　a. favorably　　　　b. fundamentally　　 c. likely　　　　　　d. rarely

９．下線部（９）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. Darwinismの結果には遠いが　　　b. Darwinismに起因するのではなく

　　c. Darwinismの問題点はさておき　　d. Darwinismの結論次第で

10．下線部（10）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. a fascinating reading　　　　　　　 b. ａgeographical mapping

　　c. a visual rewriting　　　　　　　　　d. ａreligious revisiting

Ⅲ．次の空所(1)～(5)に入れるのに最も適した段落を８～９ページのａ～ｅより選び，マークシートの(1)～(5)にその記号をマークせよ。ただし，同じ記号を複数回用いてはならない。【東京大学】

Is free speech merely a symbolic thing, like a national flag or motto? Is it just one of many values that we balance against each other? Or is free speech fundamental ― a right which, if not absolute, should be given up only in carefully defined cases?

The answer is that free speech is indeed fundamental. It’s important to remind ourselves why, and to have the reasons ready when that right is called into question.

The first reason is that the very thing we’re doing when we ask whether free speech is fundamental ― exchanging and evaluating ideas ― assumes that we have the right to exchange and evaluate ideas. When talking about free speech (or anything else), we’re *talking*. We’re not settling our disagreement by force or by tossing a coin. Unless you’re willing to declare, in the words of Nat Hentoff, “free speech for me but not for you,” then as soon as you show up to a debate to argue against free speech, you’ve lost. It doesn’t make sense to use free speech to argue against it.

（　　１　　）

Perhaps the greatest discovery in modern history ― one that was necessary for every later discovery ― is that we cannot trust the pre-scientific sources of belief. Faith, miracle, authority, fortune-telling, sixth sense, conventional wisdom, and subjective certainty are generators of error and should be dismissed.

（　　２　　）

Once this scientific approach began to take hold early in the modern age, the classical understanding of the world was turned upside down. Experiment and debate began to replace authority as the source of truth.

（　　３　　）

A third reason that free speech is fundamental to human flourishing is that it is essential to democracy and a guard against dictatorship. How did the monstrous regimes of the 20th century gain and hold power? The answer is that violent groups silenced their critics and opponents. And once in power, the dictatorship punished any criticism of the regime. This is still true of the governments of today known for mass killing and other brutal acts.

（　　４　　）

Common knowledge is created by public information. The story of “The Emperor’s New Clothes” illustrates this logic. When the little boy shouted that the emperor was naked, he was not telling others anything they didn’t already know, anything they couldn’t see with their own eyes. But he was changing their knowledge nonetheless, because now everyone knew that everyone else knew that the emperor was naked. And that common knowledge encouraged them to challenge the emperor’s authority with their laughter.

（　　５　　）

It’s true that free speech has limits. We may pass laws to prevent people from making dishonest personal attacks, leaking military secrets, and encouraging others to violence. But these exceptions must be strictly defined and individually justified; they are not an excuse to treat free speech as one replaceable good among many.

And if you object to these arguments ― if you want to expose a flaw in my logic or an error in my ideas ― it’s the right of free speech that allows you to do so.

a) We also use speech as a weapon to undermine not just those who are in power but bullies in everyday life: the demanding boss, the boastful teacher, the neighbors who strongly enforce trivial rules.

b) Those who are unconvinced by this purely logical reasoning can turn to an argument from human history. History tells us that those who claim exclusive possession of truths on religious or political grounds have often been shown to be mistaken ― often comically so.

c) How, then, can we acquire knowledge? The answer is the process called hypothesis and testing. We come up with ideas about the nature of reality, and test them against that reality, allowing the world to falsify the mistaken ones. The hypothesis part of this procedure, of course, depends upon the exercise of free speech. It is only by seeing which ideas survive attempts to test them that we avoid mistaken beliefs.

d) Why do these regimes allow absolutely no expression of criticism? In fact, if tens of millions of suffering people act together, no regime has the power to resist them. The reason that citizens don’t unite against their dictators is that they lack common knowledge ― the awareness that everyone shares their knowledge and knows they share it. People will expose themselves to a risk only if they know that others are exposing themselves to that risk at the same time.

e) One important step along this path was Galileo’s demonstration that the Earth revolves around the sun, a claim that had to overcome fierce resistance. But the Copernican revolution was just the first in a series of events that would make our current understanding of the world unrecognizable to our ancestors. We now understand that the widely held convictions of every time and culture may be decisively falsified, doubtless including some we hold today, and for this reason we depend on the free exchange of new ideas.

(Adapted from Steven Pinker, “*Why free speech is fundamental*”)

**語句整序■**

Ⅰ．下の英文の文脈に適合するように，(1)と(2)の（　　　）内の語または句を並べるとき，それぞれ３番目と５番目にくるものを選び，記号で答えなさい。【筑波大学】

　　It is important to understand why the seemingly simple task of saying “No” can be somewhat complicated in Japan. The underlying reason is (1)(イ how　ロ related　ハ acutely tuned into　ニ Japanese people　ホ their social status　ヘ are) relative to whomever they are speaking with. Clearly stating “No” to someone of lower status is acceptable, but there is an eagerness to avoid conflict among people of equal status and certainly a strong desire to (2)(イ someone　ロ being　ハ from　ニ prevent　ホ put into a situation　ヘ of higher status) where they could lose face. Thus, by directly denying a request from your boss, a colleague at work or a customer, you could cause the person who made the request to become embarrassed.

Ⅱ．次の１～４のカッコ内の単語を並べ替えて，最も適切で意味の通る文を作り，並べ替えた部分の中で３番目に来る単語を解答欄に書きなさい。ただしカッコ内の単語は，文頭に来るものも含め，すべて小文字にしてある。【一橋大学】

1　 If freedom is an illusion, it is (cannot / one / you / which / without) live or think.

2 　The essence of human beings is (able / be / choose / to / to) how to live.

3 　(all / is / that / wanted) is the discovery of the principal human needs.

4 　(absence / is / it / of / the / wisdom) that ruined Ancient Rome.

**正誤■**

Ⅰ．次の英文の段落(1)～(5)にはそれぞれ誤りが一つある。誤った箇所を含む下線部を各段落から選び，マークシートの(1)～(5)にその記号マークせよ。【東京大学】

(1) Knowledge is our most important business. The success of [a]almost all our other business depends on it, but its value is not only economic. The pursuit, production, spread, application, and preservation of knowledge are the [b]central activities of a civilization. Knowledge is social memory, a connection to the past; and it is social hope, an investment in the future. The ability to create knowledge and [c]put use to it is the key characteristic of humans. It is how we [d]reproduce ourselves as social beings and how we change ― how we keep [e]our feet on the ground and our heads in the clouds.

(2) Knowledge is a form of capital [a]that is always unevenly distributed, and people who have more knowledge, or greater access to knowledge, enjoy advantages [b]over people who have less. [c]This means that knowledge stands in a close relation to power. We speak of [d]”knowledge for their own sake,” but there is nothing we learn [e]that does not put us into a different relation with the world ― usually, we hope, a better relation.

(3) As a society, we are committed to the principle that the production of knowledge should be unrestricted and [a]access it should be universal. This is a democratic ideal. We think that where knowledge is concerned, [b]more is always better. We don’t believe that there are things that [c]we would rather not know, or things that [d]only some of us should know―just as we don’t believe that there are points of view that should not be expressed, or citizens [e]who are too ignorant to vote.

(4) We believe that the more [a]information and ideas we produce, and the more [b]people we make them available, the better our chances of making good decisions. We therefore make a large social investment [c]in institutions whose purpose is simply the production and spread of knowledge ― that is, research and teaching. [d]We grant these institutions all kinds of protections, and we become worried, sometimes angry, when we suspect that they are not working [e]the way we want them to.

(5) Some of our expectations about colleges and universities are unrealistic [a]and so some are of our expectations about democracy). Teaching is a messy process, an area in which success can be hard to measure [b]or even to define. Research is messy, too. The price for every good idea or scientific claim is [c]a lot of not-so-good ones. We can’t reasonably expect that every student will be well educated, or that every piece of scholarship or research will be worthwhile. But we want to believe that the system, [d]as large and diverse as it is, is working for us and not against us, and [e]that it is enabling us to do the kind of research and teaching that we want to do.

(Adapted from Louis Menand, “The Marketplace of Ideas”)

**同一素材等■**

Ⅰ－Ａ．次の英文を読み、設問1～10に答えよ。【早稲田大学教育学部】

Dolphins are extraordinarily garrulous\*. Not only do they whistle and click, but they also emit loud broadband packets of sound called burst pulses to discipline their young and chase away sharks. Scientists listening to all these sounds have long wondered what, if anything, (1)they might mean. Surely such a large-brained, highly social creature wouldn't waste all that energy babbling beneath the waves [ 2 ] the vocalizations contained some sort of meaningful content. And yet despite a half century of study, nobody can say what the fundamental units of dolphin vocalization are or how those units get assembled.

"If we can find a pattern connecting vocalization to behavior, it'll be (3)a huge deal," says Kuczaj, 64, who has published more scientific articles on dolphin cognition than almost anyone else in the field. He believes that his work with the synchronized dolphins at RIMS\* may prove to be a Rosetta stone\* that (5)unlocks dolphin communication, though he adds, "The sophistication of dolphins that makes them so interesting also makes them really difficult to study."

(6)Yet virtually no evidence supports the existence of anything resembling a dolphin language, and some scientists express exasperation at the continued quixotic\* search. "There is also no evidence that dolphins cannot time travel, cannot bend spoons with their minds, and cannot shoot lasers out of their blowholes," writes Justin Gregg, author of *Are Dolphins Really Smart? The Mammal Behind the Myth*. "The ever-present scientific caveat\* that 'there is much we do not know' has allowed (7)dolphinese proponents to slip the idea of dolphin language in the back door."

But where Gregg sees a half century of failure, Kuczaj and other prominent researchers see a preponderance of circumstantial evidence that leads them to believe that the problem simply hasn't yet been , (8)looked at in the right way, with the right set of tools. It's only within the past decade or so that high-frequency underwater audio recorders, like the one Kuczaj uses, have been able to capture the full spectrum of dolphin sounds, and only during the past couple of years that new data-mining algorithms have made possible a meaningful analysis of those recordings, (9)Ultimately dolphin vocalization is either one of the greatest unsolved mysteries of science or one of its greatest blind alleys.

[Adapted from Joshua Foer, “It’s Time for a Conversation,” *National Geographic* (May 2015)]

\*garrulous　おしゃべりな　　\*RIMS　ロアタン海洋科学研究所　　\*Rosetta　stone　1799年ロゼッタで発見された石碑。これにより、古代エジプト象形文字の研究が大きく発展した。　　\*quixotic　非現実的な　　\* caveat　忠告、警鐘

１．下線部（１）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. sounds　　　　　b. sharks　　　　　　c. dolphins　　　　d. scientists

２．空所［　２　］に入れるのに最もふさわしいものをａ～ｄから一つ選べ。

　　a. instead　　　　　b. unless　　　　　　c. before　　　　　d. although

３．下線部（３）の意味として最もふさわしいものをａ～ｄから一つ選べ。

　　a. a large amount　　　　　　　　　　　　b. a reasonable purchase

　　c. an important advance　　　　　　　　　d. an interesting theme

４．空所［　４　］に入れるのに最もふさわしいものをａ～ｄから一つ選べ。

　　a. no one　　　　b. neither one　　　　c. someone　　　　　d. anyone

５．下線部（５）の意味として最もふさわしいものをａ～ｄから一つ選べ。

　　a. will make dolphin communication scientifically understandable

　　b. will set communication between dolphins free

　　c. will liberate dolphins kept captive in laboratories

　　d. will open up new paths for synchronizing dolphin behavior

６．下線部（６）の言い換えとして最もふさわしいものをａ～ｄから一つ選べ。

　　a. Researchers have found no virtual evidence for a dolphin language

　　b. The existence of ａ virtual dolphin language is not yet supported

　　c. There is little evidence for the existence of ａ dolphin language

　　d. Anything that resembles a dolphin language is evidential

７．下線部（７）の意味として最もふさわしいものをａ～ｄから一つ選べ。

　　a. Scientists who believe in the existence of a dolphin language

　　b. Scientists who advocate the rights of dolphins and their young

　　c. Scientists who work with the synchronized dolphins

　　d. Scientists who reject the idea of dolphin communication

８．下線部（８）の意味としてふさわしくないものをａ～ｄから一つ選べ。

　　a. dealt with　　　b . gazed　　　　c. studied　　　　d. approached

９．下線部（９）の内容として最もふさわしいものをａ～ｄから一つ選べ。

　　a. Recent technology has shown that dolphins don’t have a language.

　　b. Sophisticated scientific research proves that a dolphin language exists.

　　c. Whether a dolphin language exists is not an appropriate scientific question.

　　d. At this point we cannot say for sure if dolphins have a language.

10．本文の内容と合致しないものをａ～ｄから一つ選べ。

　　a. Dolphins use their vocalizations to chase away sharks and discipline their young.

　　b. Recent technological advancements allow for a more sophisticated study of dolphin sounds.

　　c. Dolphins waste most of their energy emitting meaningless sounds.

　　d. Scientists do not know what the fundamental units of dolphin vocalization are.

Ⅰ－Ｂ．次の英文を読んで，以下の設問に答えよ。（90点）【東京工業大学】

When a chimpanzee gazes at a piece of fruit or a silverback gorilla beats his chest to warn off an approaching male, it's hard not to see a bit of ourselves in those behaviors and even to imagine what the animals might be thinking. We are, after all, great apes like them, and their intelligence often feels like a diminished ― or at least a familiar ― version of our own. But dolphins are something truly different. They "see" with sonar and do so with such phenomenal precision that they can tell from a hundred feet away whether an object is made of metal, plastic, or wood. They can even eavesdrop on the echolocating\*1 clicks of other dolphins to figure out what they're looking at. Unlike primates\*2, they don't breathe automatically, and they seem to sleep with only half their brains resting at a time. Their eyes operate independently of each other. They're a kind of alien intelligence sharing our planet ―(1)watching them may be the closest we'll come to encountering creatures from outer space.

Dolphins are extraordinarily garrulous. Not only do they whistle and click, but they also emit loud broadband packets of sound called burst pulses to discipline their young and chase away sharks. (2)Scientists listening to all these sounds have long wondered what, if anything, they might mean. Surely such a large-brained, highly social creature wouldn't waste all that energy babbling beneath the waves unless the vocalizations contained some sort of meaningful content. And yet despite a half century of study, nobody can say what the fundamental units of dolphin vocalization are or how those units get assembled.

　　"If we can find a pattern connecting vocalization to behavior, it'll be a huge deal," says (3a)Stan Kuczaj, who has published more scientific articles on dolphin cognition than almost anyone else in the field. He believes that his work with the synchronized dolphins at Roatan Institute for Marine Sciences may prove to be a Rosetta stone that unlocks dolphin communication, though he adds, "The sophistication of dolphins that makes them so interesting also makes them really difficult to study."

　　Yet virtually no evidence supports the existence of anything resembling a dolphin language, and some scientists express exasperation\*3 at the continued quixotic search. "There is also no evidence that dolphins cannot time travel, cannot bend spoons with their minds, and cannot shoot lasers out of their blowholes," writes (3b)Justin Gregg, author of *Are Dolphins Really Smart?* *The Mammal Behind the Myth.* "The ever-present scientific caveat that 'there is much we do not know' has allowed dolphinese supporters to slip the idea of dolphin language in the back door."

But where Gregg sees a half century of failure, Kuczaj sees plenty of circumstantial evidence that leads him to believe that the problem simply hasn't yet been looked at in the right way, with the right set of tools. It's only within the past decade or so that high-frequency underwater audio recorders, like the one Kuczaj uses, have been able to capture the full spectrum of dolphin sounds, and only during the past couple of years that new data-mining algorithms have made possible a meaningful analysis of those recordings. Ultimately dolphin vocalization is either one of the greatest unsolved mysteries of science or one of its greatest dead ends.

Until our upstart genus surpassed them, dolphins were probably the largest brained, and presumably the most intelligent, creatures on the planet. Pound for pound, relative to body size, their brains are still among the largest in the animal kingdom ― and larger than those of chimpanzees. The last common ancestor of humans and chimps lived some six million years ago. By comparison cetaceans\*4 such as dolphins split off from the rest of the mammal lineage about 55 million years ago, and they and primates haven't shared an ancestor for 95 million years.

This means that primates and cetaceans have been on two different evolutionary trajectories for a very long time, and the result is not only two different body types but also two different kinds of brains. Primates, for example, have large frontal lobes\*", which are responsible for executive decision- making and planning. Dolphins don't have much in the way of frontal lobes, but they still have an impressive ability to solve problems and, apparently, a capacity to plan for the future. We primates process visual information in the back of our brains and language and auditory information in the temporal lobes, located on the brain's flanks. Dolphins process visual and auditory information in different parts of the neocortex\*6, and the paths that information takes to get into and out of the cortex are markedly different. Dolphins also have an extremely well developed and defined paralimbic system\*7 for processing emotions. One hypothesis is that it may be essential to the intimate social and emotional bonds that exist within dolphin communities.

"A dolphin alone is not really a dolphin," says Lori Marino, a biopsychologist and executive director of the Kimmela Center for Animal Advocacy. "Being a dolphin means being part of a complex social network. Even more so than with humans."

When dolphins are in trouble, they display a degree of connectedness rarely seen in other animal groups. If one becomes sick and heads toward shallow water, the entire group will sometimes follow, which can lead to mass strandings\*8. It's as if they have a singular focus on the stranded dolphin, Marino says, "and (4)the only way to break that concentration may be to give them something equally strong to pull them away." A mass stranding in Australia in 2013 was averted only when humans intervened, capturing a juvenile of the group and taking her out to the open ocean; her distress calls drew the group back to sea.

Why did dolphins, of all the creatures roaming land and sea, acquire such large brains? To answer that question, we must look at the fossil record. About 34 million years ago the ancestors of modern dolphins were large creatures with wolflike teeth. Around that time, it's theorized, a period of significant oceanic cooling shifted food supplies and created a new ecological niche, which offered dolphins opportunities and changed how they hunted. Their brains became larger, and their terrifying teeth gave way to the smaller, peglike teeth that dolphins have today. Changes to inner-ear bones suggest that this period also marked the beginnings of echolocation, as some dolphins likely changed from solitary hunters of large fish to collective hunters of schools of smaller fish. Dolphins became more communicative, more social ― and probably more

intelligent.

Richard Connor, who studies the social lives of dolphins in Shark Bay, Australia, has identified three levels of alliances within their large, open social network. Males tend to form pairs and trios that aggressively court females and then keep those females under close guard. Some of these pairs and trios are remarkably stable relationships that can last for decades. Males are also members of larger teams of 4 to 14, which Connor dubs second-order alliances. These teams come together to steal females from other groups and defend their own females against attacks, and they can remain intact for 16 years. Connor has observed even larger, third-order alliances that coalesce when there are big battles between second-order alliances.

Two dolphins can be friends one day and foes the next, depending on which other dolphins are nearby. Primates tend to have a "you're either with us or against us" mentality when it comes to making distinctions within and between groups. But for dolphins, alliances seem to be situational and extremely complicated. (5)The need to keep track of all those relationships may help explain why dolphins possess such large brains.

Dolphins are also among the most cosmopolitan animals on the planet. Like humans on land, dolphin species are seemingly everywhere in the sea, and like humans, (6)イルカは食べ物を得るために，住んでいる環境にふさわしい方法を発見するのがうまいことがわかった. In Shark Bay some bottlenose dolphins detach sponges from the seafloor and place them on their beaks for protection while searching the sand for small hidden fish － a kind of primitive tool use. In the shallow waters of Florida Bay dolphins use their speed, which can exceed 20 miles an hour, to swim quick circles around schools of mullet fish, stirring up curtains of mud that force the fish to leap out of the water into the dolphins' waiting mouths. Dusky dolphins off the coast of Patagonia herd schools of anchovies into neat spheres and then take turns gulping them down.

All these behaviors have the mark of intelligence. But what is intelligence really? When pressed, we often have to admit that we're measuring how similar a species is to us. Kuczaj thinks that's a mistake. "The question is not how smart are dolphins, but how *are* dolphins smart?"

\*' echolocate : to determine the location of objects by reflected sound

\*2 primate : any member of the group of mammals that includes humans, apes, and monkeys

\*3 exasperation : the feeling of being extremely annoyed

\*4 cetacean : a mammal that lives in the ocean, such as a whale or a dolphin

\*5 frontal lobe : the part of the brain behind the forehead

\*6 neocortex : the outer layer of the brain associated with higher brain functions

\*7 paralimbic system : brain regions that are involved in emotion, instinct, and memory

\*8 stranding : the condition of a sea animal being unable to swim free from a beach or shallow water

[Adapted from Joshua Foer, "It's Time for a Conversation," *National Geographic*

(May 2015): 36-37, 46-47.]

１．下線部(1)を日本語に訳せ。themの指す内容は明らかにしなくてよい。

２．下線部(2)を日本語に訳せ。

３．イルカの言語に関して，下線部(3a) Stan Kuczaj と下線部(3b) Justin Gregg

　　の考え方の違いを日本語で説明せよ。人名はアルファベット表記のままでよい。

４． 下線部(4)を日本語に訳せ。 themの指す内容は明らかにしなくてよい。

５． 下線部(5)を日本語に訳せ。

６． 下線部(6)を英語に訳せ。

７． 以下の(1)から(3)の答としてもっとも適切なものをＡからＥの中から選び，記号で答えよ。

(1) Choose one statement about dolphin characteristics that is discussed in the text.

A. Dolphins and humans share nearly identical genetic codes.

B. Dolphins appear to be capable of thinking ahead and finding solutions.

C. Dolphins exhibit self-recognition when they see their reflection in a mirror.

D. Dolphin females attract dolphin males and guard them from other potential mates.

E. Dolphins sometimes stir up the mud in water to defend against shark attacks.

(2) Which is one reason why researchers mentioned in this text are interested in dolphins?

A. They want to design technology that can detect objects in water the way dolphins do.

B. They want to explain the mechanisms that allow dolphins to network with one another.

C. They want to save dolphins by demonstrating that they are clever and should be preserved.

D. They want to show that dolphins are intelligent enough to be trained as lifeguards and rescuers.

E. They want to understand dolphins better so that animal doctors can treat them more effectively.

(3) Choose the sentence that best restates the question at the end of the text,

 "The question is not how smart are dolphins, but how are dolphins smart?"

A. We should compare dolphin intelligence to that of other sea animals rather than

to that of land animals.

B We should devise intelligence tests that dolphins can operate easily with their noses or tails.

C. We should discover the nature of dolphin intelligence instead of using human

 notions of intelligence.

D. We should judge human intelligence using categories of intelligence evident among dolphins.

E. We should teach dolphins to perform intelligent tasks and behaviors that will be

 useful to humans.

８．次の１から10の文から，本文の内容に一致するものを２つ選び，番号で答えよ。

1. Dolphins can determine through sound that solid items in the ocean are made

 of distinct materials.

2. Dolphins are difficult to study because they journey over such vast distances in the sea.

3. Dolphins emit a wider variety of noises when they are being recorded in the presence of humans.

4. Dolphins have the largest brains among creatures on Earth, and they are more intelligent than

 chimpanzees.

5. Dolphins differ physically from primates when it comes to processing sights and emotions.

6. Dolphins lead other sick dolphins to calmer shallow water to rest and recover.

7. Dolphins in the wild avoid contact with humans due to the danger of their young being captured.

8. Dolphin teeth have become larger over the centuries as a result of global warming.

9. Dolphins search for food by themselves and are careful not to let others steal their catch.

10. Dolphins are more likely than primates to be friendly with the same group of creatures

 over time regardless of circumstances.

Ⅱ－Ａ． 次の“Altruism”と題する文章を読み，下記の各問に答えなさい。【慶応義塾大看護学部】

The concept of altruism is ready for retirement.

Not that the phenomenon of helping others and doing good to other people is about to go away―not at all. One the contrary, the appreciation of the importance of bonds between individuals is on the rise in the modern understanding of animal and human societies. What needs to go away is the basic idea behind the concept of altruism―that there is a conflict of interest between helping yourself and helping others.

The word “altruism\* was coined in the 1850s by the great French sociologist Auguste Comte. What it means is that you do something for other people (the Old French *altrui*, from the Latin *alter*), not just for yourself. [ A ] This concept is rooted in the notion that human beings (and animals) are dominated by selfishness and egoism, so that you need a concept to explain why they sometimes behave unselfishly and kindly to others.

But the reality is different. Humans are deeply bound to other humans, and most actions are mutual and in the interest of both parties (or, in the case of hatred, in the disinterest of both). The starling point is neither selfishness nor altruism but the state of being bound together. It’s an illusion to believe that you can be happy when no one else is. [ B ] Or that other people will not be affected by your unhappiness.

Behavioral science and neurobiology” have shown how intimately we’re bound. [ C ] Feelings such as empathy, sympathy, and compassion are evident in humans and animals alike. (1)We’re influenced by the well-being of others in more ways than we normally care to think of. Therefore a simple rule applies: Everyone feels better when you’re well, and you feel better when everyone is well.

The relationship between the two is the real one. Egoism and its opposite concept, altruism, are second-order concepts―shadows or even illusions. This applies also to the immediate psychological level: if helping others fills you with a rewarding “warm glow,” as it is called in experimental economics, is it not also in your own interest to help others? Are you not, then, helping yourself? [ D ] Likewise, if you feel better and make more money when you’re generous and contribute to the well-being and resources of other people―as in the welfare societies that, like my own Denmark, became rich through sharing and equality―then whoever wants to keep everything for himself, with no gift-giving, no taxpaying”, and no generosity, is just an amateur egoist. (2)Real egoists share.

It’s not altruistic to be an altruist―just wise. Helping others is in your own interest. We don’t need a concept to explain that behavior. Auguste Comte’s concept is therefore ready for retirement. And we can all just help each other, without wondering why.

　注　・neurobiology =神経生物学　　　　・taxpaying =納税

設問

1. 以下の（ア）と（イ）の各文を入れるのに最も適した箇所を，上記文中の空欄[ A ]～[ D ]から

１つずつ選び，解答欄に記号で記しなさい。ただし１つの空欄には１文しか入らない。

（ア）Thus it opposes egoism or selfishness.

（イ）Being kind to others means being kind to yourself.

2.下線部(1)を和訳しなさい。

3.下線部(2)の“Real egoists share”の理由を30字以内で説明しなさい。

【出典】Norretranders,Ｔ.(2015).Altruism.ln J.Brockman(ed,).This idea must die: scientific theories

that can are blocking progress. HarperCollins: NY.

【解答】

1. (ア) A　　(イ) D

2. 私たちは通常想像したくもないほど多くの点で他人の幸福に影響を受けている。

3. 他人を助けることが、結局は自分のためになると考えているから。

Ⅱ－Ｂ．次の英文は，どのような考えが引退を迫られているか，という問いに対する答えとして

書かれたものである。この英文を読み，設問に答えなさい。（38点）【九州大学後期】

　　The concept of altruism is ready for retirement.

　　Not that the phenomenon of helping others and doing good to other people is about to go away ― not at all. On the contrary, (1)the appreciation of the importance of bonds between individuals is on the rise in the modern understanding of animal and human societies. What needs to go away is the basic idea behind the concept of altruism ― that there is a conflict of interest between helping yourself and helping others.

　　The word "altruism" was (2)coined in the 1850s by the great French sociologist Auguste Comte. What it means is that you do something for other people (the Old French *altrui*, from the Latin *alter*), not just for yourself. Thus, it opposes egoism or selfishness. (3)This concept is rooted in the notion that human beings and animals are dominated by selfishness and egoism, so that you need a concept to explain why they sometimes behave unselfishly and kindly to others.

　　But the reality is different: Humans are deeply bound to other humans, and most actions are reciprocal and in the interest of both (4)parties (or, in the case of hatred, in the disinterest of both). The starting point is neither selfishness nor altruism but the state of being bound together. It's an illusion to believe that you can be happy when no one else is. Or that other people will not be affected by your unhappiness.

　　Behavioral science and neurobiology have shown how intimately we're bound. Phenomena like \*mimicry, emotional \*contagion, empathy, sympathy, compassion, and \*prosocial behavior are evident in humans and animals alike. (5)We're influenced by the well-being of others in more ways than we normally care to think of. Therefore, a simple rule applies: *Everyone feels better when you're well, and you feel better when everyone is well*.

　　This ( 6 ) state is the real one. Egoism and its opposite concept, altruism, are unsubstantial concepts ― shadows or even illusions. This applies also to the immediate psychological level: If helping others fills you with satisfaction, is it not also in your own interest to help others? Are you not, then, helping yourself? Being kind to others means being kind to yourself.

　　Likewise, if you feel better and make more money when you're generous and contribute to the well-being and resources of other people ― as in the welfare societies that, like Scandinavian countries, became rich through sharing equality ― then whoever wants to keep everything for himself or herself, with no gift-giving, no taxpaying, and no generosity, is just an amateur egoist. (7)Real egoists share.

　　It's not altruistic to be an altruist―just wise. Helping others is in your own interest. We don't need a concept to explain that behavior. Auguste Comte's concept is therefore ready for retirement. We can all just help each other, without wondering why.

Notes:

\*mimicry: the activity or art of copying the behavior or speech of other people

\*contagion: the spreading of something bad from person to person

\*prosocial: helpful and beneficial for other people and society

問１． 下線部(1)を日本語に訳しなさい。

問２． 下線部(2)のcoinedに最も近い意味の語を以下のＡ～Ｄの中から一つ選び，

　　記号で答えなさい。

　　A. changed　　　B. discovered　　　C. invented　　　　D. paid

問３． 下線部(3)のThis conceptの内容を具体的に日本語で説明しなさい。

問４． 下線部(4)のpartiesの単数形partyの意味の説明として最も適切なものを

　　以下のＡ～Ｄの中から一つ選び，記号で答えなさい。

　　A. a social gathering of guests, usually involving eating, drinking, and entertainment

　　B. a　group　that　shares　the　same　political views　and　participates

 in elections and government

　　C. a group of people who go somewhere together or do something together

　　D. a person or a group of people forming one side in an activity

問５． 下線部(5)を日本語に訳しなさい。

問６． 空所(　６　)に入る最も適切なものを以下のＡ～Ｄの中から一つ選び，記号で答えなさい。

　　A. conflicting　　　B. confusing　　　　C. correlated　　　　D. corrupt

問７． 下線部(7)について，その理由を日本語で述べなさい。

【解答】

問１．動物や人間の社会に対する現代的な理解が進む中で、個と個の絆の大切さがますます評価されるようになっている。

問２．　Ｃ

問３．単に自分のためではなく，他人のために何かを行うという概念。

問４．　Ｄ

問５．私たちは，ふつう考えようともしないほど多くの点で，他人の幸福に影響を受けている。

問６．　Ｃ

問７．自分が持っているものをひとり占めするのではなく，気前よく他人の幸福のために役立てることによって，さらに気分がよくなり，さらなる利益を得ることができるから。

Ⅲ－Ａ．次の文章は “Why Humans Run the World” という記事です。文章を読み，下の設問に答え

なさい。【東京外国語大学】

**History Professor Yuval Noah Harari – author of *Sapiens: A Brief History of Mankind* – explains why humans have dominated Earth. The reason is not what you might expect.**

　　70,000 years ago humans were insignificant animals. The most important thing to know about prehistoric humans is that they were unimportant. Their impact on the world was very small, less than that of (1)jelly fish, woodpeckers or bumblebess.

　　Today, however, humans control this planet. How did we reach from there to here? What was our secret of success that turned us from insignificant apes minding their own business in a corner of Africa, into the rulers of the world?

　　(2)We often look for the difference between us and other animals on the individual level. We want to believe that there is something special about the human body or human brain that makes each individual human vastly superior to a dog, or a pig, or a chimpanzee. But the fact is that one-on-one, humans are embarrassingly similar to chimpanzees. If you place me and a chimpanzee together on a lone island, to see who survives better, I would definitely place my bets on the chimp.

　　The real difference between us and other animals is on the collective level. Humans control the world because we are the only animal that can cooperate flexibly in large members. Ants and bees can also work together in large numbers, but they do so in a very rigid way. If a beehive is facing a new threat or a new opportunity, (3)the bees cannot reinvent their social system overnight in order to cope better. They cannot, for example, execute the queen and establish a republic. Wolves and chimpanzees cooperate far more flexibly than ants, but they can do so only with small numbers of intimately known individuals. Among wolves and chimps, cooperation is based on personal acquaintance. If I am a chimp and I want to cooperate with you, I must know you personally: What kind of chimp are you? Are you a nice chimp? Are you an evil chimp? How can I cooperate with you if I don’t know you?

　　Only Homo sapiens can cooperate in extremely flexible ways with countless numbers of strangers. One-on-one or ten-on-ten chimpanzees may be better than us. But pit 1,000 Sapiens against 1,000 chimps can never cooperate effectively. Put 100,000 chimps in Wall Street or Yankee Stadium and you’ll get chaos. Put 100,000 humans there, and you’ll get trade networks and sports contests.

　　(4)Cooperation is not always nice, of course. All the terrible things humans have been doing throughout history are also the product of mass cooperation. Prisons, slaughterhouses and concentration camps are also systems of mass cooperation. Chimpanzees don’t have prisons, slaughterhouses or concentration camps.

　　Yet how come humans alone of all the animals are capable of cooperating flexibly in large numbers, be it in order to play, to trade or to slaughter? The answer is our imagination. We can cooperate with numerous strangers because we can invent fictional stories, spread them around, and convince millions of strangers to believe in them. As long as everybody believes in the same fictions, we all obey the same laws, and can thereby cooperate effectively.

　　(5)This is something only humans can do. You can never convince a chimpanzee to give you a banana by promising that after he dies, he will go to Chimpanzee Heaven and there receive countless bananas for his good deeds. No chimp will ever believe such a story. Only humans believe such stories. This is why we rule the world, whereas chimps are locked up in zoos and research laboratories.

　　It is relatively easy to accept that religious networks of cooperation are based on fictional stories. People build a cathedral together or go on crusade together because they believe the same stories about God and Heaven. But the same is true of all other types of large-scale human cooperation. Take for example our legal systems. Today, most legal systems are based on a belief in human rights. But human rights are a fiction, just like God and Heaven. In reality, humans have no rights, just as chimps or wolves have no rights. Cut open a human, and you won’t find there any rights. The only place where human rights exist is in the stories we invent and tell one another. Human rights may be a very attractive story, but it is only a story.

　　The same mechanism is at work in politics. Like gods and human rights, nations are fictions. A mountain is something real. You can see it, touch it, smell it. But the United States or Israel are not a physical reality. You cannot see them, touch them or smell them. They are just stories that humans invented and then became extremely attached to.

　　It is the same with (6) economic networks of cooperation. Take a dollar bill, for example. It has no value in itself. You cannot eat it, drink it or wear it. But now come along some master storytellers like the Chair of the Federal Reserve and the President of the United States, and convince us to believe that this green piece of paper is worth five bananas. As long as millions of people believe this story, that green piece of paper really is worth five bananas. I can now go to the supermarket, hand a worthless piece of paper to a complete stranger whom I have never met before, and get real bananas in return. Try doing that with a chimpanzee.

　　Indeed, money is probably the most successful fiction ever invented by humans. Not all people believe in God, or in human rights, or in the United States of America. But everybody believes in money, and everybody believes in the dollar bill. Even Osama bin Laden. He hated American religion, American Politics and American culture – but he was quite fond of American dollars. He had no objection to that story.

　　To conclude, whereas all other animals live in an objective world of rivers, trees and lions, (7)we humans live in dual world. Yes, there are rivers, trees and lions in our world. But on top of that objective reality, we have constructed a second layer of make-believe reality, comprising fictional entities such as the European Union, God, the dollar and human rights.

　　And as time passes, these fictional entities have become ever more powerful, so that today they are the most powerful forces in the world. The very survival of trees, rivers and animals now depends on the wishes and decisions of fictional entities such as the United States and the World Bank – entities that exist only in our own imagination.

【設問】

1. 下線部(1)に “jellyfish, woodpeckers or bumblebees” とあるが，これらはなぜここで言及されて

いるのか。その理由を70字以内の日本語で説明しなさい。

1. 下線部(2)のような比較を行うと，どのような結論に至ると述べられているか。下線部で述べられ

ている比較の視点の説明を含めて，50字以内の日本語で説明しなさい。

３．下線部(3)は人間に関してどのような含意を持つのか，70字以内の日本語で説明しなさい。

４．下線部(4)のように考えられる理由を，60字以内の日本語で具体的に説明しなさい。

５．下線部(5)はどのような意味か，その理由を含めて60字以内の日本語で説明しなさい。

６．下線部(6)の “economic networks of cooperation” はどのように機能するのか，60字以内の日本語で

説明しなさい。

７．下線部(7)はどのような内容か，70字以内の日本語で説明しなさい。

Ⅲ－Ｂ．次の英文を読んで，設問に答えなさい。【北海道大学】

　　The United Nations estimates that by 2050, 66% of human beings will live in cities. Such a high percentage may suggest that it is usual for humans to live in this way. However, (1)the growth of cities is a comparatively recent development in human history. Modern humans (that is, humans we would recognize as anatomically similar to us) have been around for about 200,000 years. For the vast majority of that time, they have had a hunter-gather existence.

　　The development of cities only began following the agricultural revolution, which took place in different parts of the world from about 12,000 years ago. The fundamental change involved in this was that rather than wandering from place to place in search of food (following animal migrations and the fertility patters of plants), humans started to grow crops and breed animals in a particular location. Gradually, humans began living in separate families, rather than together in large tribal groups.

　　12,000 years is not a long time for humans to adapt to a new way of life. (2)Our feelings and instincts are suited to hunter-gather lifestyle, rather than a more settled agricultural-industrial one. There are many material advantages to living iin a city, such as a ready supply of food and water, safety from wild animals, access to a large range of medical services, and convenient transport systems. But urban conditions produce emotional problems that our hunter-gather ancestors were less likely to have, problems such as depression, loneliness, and the stress that comes from living in an overcrowded environment. Humans are social animals, so when we don’t have regular contact with close friends or family---because of working long hours, for instance---we become dejected. Most of us may live in cities, but are we really happy there?

　　To judge this, in his 2014 book *Sapiens*, the Israeli author Yuval Noah Harai compares the life of a hunter-gather in the past with the life of a city-dweller today. Harari describes how hunter-gatheres were free to move around. They decided when to work (to find food), and who to work with (their friends and family). They had no household chores to do, like washing dishes or ironing clothes; nor did they have to pay bills, go to the bank, or listen to a boss scolding them. There were no problems like pollution, traffic accidents or mugging to worry about. The hunter-gatherer ate a varied diet, and infectious disease was less common, since people were not living in crowded conditions. Hunter-gatherers were skilled in many different ways, since they had to make, rather than buy, everything they needed, and they were very physically fit, given that they had no transport other than their legs. They also knew their environment extremely well. Imagine if you were stranded 100 kilometers from home today, with no phone, money, transport, food or water: would you panic? Could you survive? (3)A situation that we might consider an emergency today was ( a ) our hunter-gatherer ancestors.

　　Most present-day humans work to gain money they can exchange for food, rather than finding or producing food themselves. In *Sapiens*, Harari relates how a worker in a city today might leave home early in the morning---walking the same route every day to take a subway train, on which noboday talks---and then sit in one place in a factory at a machine, performing the same process hour after hour. The worker is told when he or she can eat and drink, and when work is finished. Arrigin home in the evening, perhaps twelve hours after leaving in the morning, the worker then has to cook (maybe eating the same kind of food for the third time that day), and then clean, wash clothes, and try to sleep peacefully in a noisy and bright apartment.

　　(4)( b ) there were disadvantages to the hunter-gatherer lifestyle: there would be periods when food was in short supply, infant mortality was high; and medical care was not highly developed. But hunter-gatherers experienced good mental health, high ‘job’ satisfaction, and very little jealousy, since no one had more than anyone else. Members of a hunter-gatherer tribe knew each other very closely, because their life and death depended on other members of the group. That’s a difficult feeling to achieve for a present-day human working in an office with strangers. Our hunter-gatherer ancestors may have been materially poorer than us, (5)but in other ways, they may have been richer than we can ever be.

問１　下線部(1)のように言える根拠を，第１，第２パラグラフの内容に基づいて，日本語で簡潔に

　　述べなさい。

問２　下線部(2)を日本語に訳しなさい。

問３　下線部(3)で，空欄（　　ａ　　）に入るもっとも適切な語句を，(A)～(D)から選び、記号で

　　答えなさい。

　　(A) a daily reality for　　 (B) also an impossible burden for

　　(C) an advantage of　　　 (D) beyond the imagination of

問４　下線部(4)で，空欄（　　ｂ　　）に入る最も適切な語句を，(A)～(D)から選び，記号で

　　答えなさい。

　　(A) As a result　　　　　(B) Furthermore　　　　(C) Of course　　　　(D) Unlikely

問５　下線部(5)の理由として最も適切なものを，(A)～(D)から選び，記号で答えなさい。

　　(A) In big cities, it was not difficult for hunter-gatherers to find will-paid work.

　　(B) Our hunter-gatherer ancestors had little stress in their life.

　　(C) The hunter-gatherer lifestyle was the most efficient way of collecting food.

　　(D) The hunter-gatherer lifestyle was very productive because the tribal members knew

 each other very well.

問６　本文の内容と一致するものを，(A)～(G)から３つ選び，記号で答えなさい。

　　(A) A hunter-gatherer way of life resulted from the development of cities.

　　(B) Because everyone had the same level of wealth, hunter-gatherers did not envy each

 other much.

　　(C) For most of their history, human beings preferred living in a fixed area to

 a nomadic existence.

　　(D) Harai gives a vivid picture of a factory worker whose daily schedule is very restricted.

　　(E) Our hunter-gatherer ancestors were materially better off than we are now.

　　(F) The author contrasts an agricultural lifestyle in the countryside with an industrial

 lifestyle in cities.

　　(G) The examples taken from Harari’s book tend to emphasize the favorable side

 of a hunter-gatherer lifestyle.