

## 英 語

## 注 意

1. 問題は全部で16ページである。
2. 解答用紙に氏名・受験番号を忘れずに記入すること。(ただし、マーク・シートにはあらかじめ受験番号がプリントされている。)
3. 解答はすべて解答用紙に記入すること。
4. 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してはいけない。
5. 解答用紙は必ず提出すること。この問題冊子は提出する必要はない。

## マーク・シート記入上の注意

1. 解答用紙はマーク・シートになっている。HBの黒鉛筆またはシャープペンシルを用いて記入すること。
2. 解答用紙にあらかじめプリントされた受験番号を確認すること。
3. 解答する記号・番号の○を塗りつぶすこと。○で囲んだり×をつけたりしてはいけない。

解答記入例(解答が1のとき)

1	●	②	③	④	⑤	⑥	⑦	⑧	⑨	⑩
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4. 一度記入したマークを消す場合は、消しゴムでよく消すこと。×をつけても消したことになる。
5. 解答用紙をよごしたり、折り曲げたりしないこと。

**I** 次の英文を読み、設問1～10について、内容から考えて最も適切な答えをそれぞれの選択肢①～④の中から1つずつ選び、記号をマークしなさい。ただし設問4～9については、関連する箇所に下線と設問番号が付してあります。

Many people believe that truth conveys power. If some leaders, religions or ideologies misrepresent reality, they will eventually lose to more clear-sighted rivals. Hence, sticking with the truth is the best strategy for gaining power. Unfortunately, this is just a comforting myth. In fact, truth and power have a far more complicated relationship, because in human society, power means two very different things.

On the one hand, power means having the ability to manipulate objective realities: to hunt animals, to construct bridges, to cure diseases, to build atomic bombs. This kind of power is closely tied to truth. If you believe a false physical theory, you won't be able to build an atomic bomb.

On the other hand, power also means having the ability to manipulate human beliefs, thereby getting lots of people to cooperate effectively. Building atomic bombs requires not just a good understanding of physics, but also the coordinated labor of millions of humans. Planet Earth was conquered by Homo sapiens rather than by chimpanzees or elephants, because we are the only mammals that can cooperate in very large numbers. And large-scale cooperation depends on believing common stories. But these stories need not be true. You can unite millions of people by making them believe in completely fictional stories about God, about race or about economics.

When it comes to uniting people around a common story, fiction actually enjoys three inherent advantages over the truth. First, whereas the truth is universal, fictions tend to be local. Consequently, if we want to distinguish our tribe from foreigners, a fictional story will serve as a far better identity marker than a true story. Suppose we teach our tribal members to believe that “the sun rises in the east and sets in the west.” That makes for a very poor tribal

(4)

myth. For if I encounter somebody in the jungle and that person tells me that the sun rises in the east, it might indicate that she is a loyal member of our tribe, but it might just as well indicate that she is an intelligent foreigner who reached the same conclusion independently of our tribe. It is therefore better to teach tribe members that “the sun is the eye of a giant frog that each day leaps across the sky,” since few foreigners—however intelligent—are likely to hit upon this particular idea independently.

The second huge advantage of fiction over truth has to do with the handicap principle,<sup>(5)</sup> which says that reliable signals must be costly to the signaler. Otherwise, they can easily be faked by cheaters. For example, male peacocks signal their fitness to female peahens by sporting an enormous colorful tail. This is a reliable signal of fitness, because the tail is heavy, cumbersome and attracts predators. Only a truly fit peacock can survive despite this handicap. Something similar happens with stories.

If political loyalty is signaled by believing a true story, anyone can fake it. But believing ridiculous stories exacts greater cost, and is therefore a better signal of loyalty. If you believe your leader only when he or she tells the truth, what does that prove? In contrast, if you believe your leader even when he or she claims impossible things, that’s loyalty! Clever leaders might sometimes deliberately say nonsensical things as a way to distinguish reliable devotees from fair-weather supporters.

Third, and most important, the truth is often painful and disturbing. Hence if you stick to absolute reality, few people will follow you. An American presidential candidate<sup>(6)</sup> who tells the American public the truth, the whole truth and nothing but the truth about American history has a 100 percent guarantee of losing the elections. The same goes for candidates in all other countries. An uncompromising adherence to the truth is an admirable spiritual practice, but it is not a winning political strategy.

It is notable that people who search for scientific truths have nevertheless

been distracted by loyalty to their own local beliefs. The Scientific Revolution<sup>(7)</sup> began in the most fanatical culture in the world. Europe in the days of Columbus, Copernicus and Newton had one of the highest concentrations of religious extremists in history, and the lowest level of tolerance.

Newton himself apparently spent more time looking for secret messages in the Bible than deciphering the laws of physics. The luminaries of the Scientific Revolution lived in a society that expelled Jews and Muslims, burned heretics wholesale, saw a witch in every cat-loving elderly lady and started a new religious war every full moon.

If you had traveled to the Ottoman Empire<sup>(8)</sup> around 400 years ago, you would have found a multicultural and tolerant metropolis where Sunnis, Shiites, Orthodox Christians, Catholics, Armenians, Copts, Jews and even the occasional Hindu lived side by side in relative harmony. Though they had their share of disagreements and riots—and though the Ottoman Empire routinely discriminated against people on religious grounds—it was a liberal paradise compared with Western Europe. If you had then sailed on to contemporary Paris or London, you would have found cities awash with religious bigotry, in which only those belonging to the dominant sect could live. In London they killed Catholics; in Paris they killed Protestants; the Jews had long been driven out; and nobody even entertained the thought of letting any Muslims in. And yet, the Scientific Revolution began in London and Paris rather than in Cairo or Istanbul.

Intelligent people most probably accept beliefs not founded in fact because the advantages of increased social cohesion are often so big that fictional stories routinely triumph over the truth in human history. Scholars have known this for thousands of years, which is why they often had to decide whether they served the truth or social harmony. Should they aim to unite people by making sure everyone believes in the same fiction, or would they let people know the truth even at the price of disunity? Socrates<sup>(9)</sup> chose the latter

and was executed. The most powerful scholarly establishments in history—whether of Christian priests, Confucian mandarins or Communist ideologues—placed unity above truth. That’s why they were so powerful.

設問

1. What is the writer’s opinion about power?
  - ① Fiction is a key factor in the exercising of power.
  - ② Power can be defined in a fairly straightforward manner.
  - ③ The more clear-sighted you are, the more power you will get.
  - ④ To get power over your rivals, you should always tell the truth.
  
2. Which of these *least* represents power as an ability to manipulate objective realities?
  - ① Building atomic bombs.
  - ② Constructing modern bridges.
  - ③ Finding a cure for cancer.
  - ④ Organizing a campaign against racism.
  
3. What does the writer think is the most effective way to encourage cooperation within a local tribe?
  - ① Creating a group identity based on myths.
  - ② Stressing the differences between humans and animals.
  - ③ Studying the physical world in detail.
  - ④ Uniting with foreigners to share ideas.

4. Why is the sun rises in the east and sets in the west a poor tribal myth?

- ① It does not help a group to feel unique.
- ② It does not sound sufficiently intelligent.
- ③ It is a controversial statement.
- ④ It is only true according to your viewpoint.

5. Which of these illustrates the handicap principle?

- ① A person who makes no effort to become superior.
- ② A person who refuses to believe ridiculous stories.
- ③ A person who shows loyalty by believing a fictional claim.
- ④ A person who takes the easy path to avoid problems.

6. What is said to guarantee failure for an American presidential candidate?

- ① Discussing American history.
- ② Failing to compromise.
- ③ Ignoring reality.
- ④ Insisting on facts.

7. What contradiction does the writer see in the Scientific Revolution?

- ① It started from the discovery of hidden messages in the Bible.
- ② It started in a society that valued open-mindedness and human rights.
- ③ It started in a society that was curious and yet intolerant.
- ④ It started in a society that was religious but not prejudiced.

8. What does the writer say about the Ottoman Empire?
- ① It was a more tolerant place than Western Europe.
  - ② It was a safer place for Catholics compared to Paris.
  - ③ There was an absence of religious disagreements.
  - ④ There were fewer Muslims there compared to London.
9. What does the writer say about Socrates?
- ① He had no interest in deceiving people.
  - ② He is a good example of a fictional storyteller.
  - ③ He triumphed over the truth in human history.
  - ④ He was most interested in uniting people.
10. Which statement best summarizes the text?
- ① Denying the truth is a sure way to fail politically.
  - ② Falsehoods and lies harm social harmony.
  - ③ Fiction has a part to play in gaining power.
  - ④ Truth-based pursuits offer little help to society.

**II**

次の英文を読み、下線部⑪～⑳と最も意味の近い語句をそれぞれの選択肢①～④の中から1つずつ選び、記号をマークしなさい。

Legislation calling for greater efforts to curb<sup>⑪</sup> the waste of edible food—at every stage from production to consumption—has been enacted by the Diet. It requires the national government to come up with a basic policy to address the “food loss” problem and makes it mandatory<sup>⑫</sup> for local governments to craft specific plans of action. While the problem of overproduction and sales is often highlighted in discussing the issue, consumers can play a significant role in reducing such waste by changing their own behavior.

The government estimates that of the 27.59 million tons of food wasted in this country in fiscal 2016, food still fit<sup>⑬</sup> for consumption amounted to 6.43 million tons—a volume that has remained roughly unchanged for the past several years. That is equivalent to each person in Japan throwing away one rice bowl of food every day—roughly double the annual<sup>⑭</sup> worldwide food aid distributed to poor countries suffering from food shortage.

Food waste is an increasingly serious problem worldwide. Roughly 1.3 billion tons of food is reportedly wasted globally each year—even as more than 800 million people worldwide continue to suffer from malnutrition<sup>⑮</sup>. The UN Sustainable Development Goals (SDGs) call for halving<sup>⑯</sup> per capita food waste by 2030. Overproduction of food and the disposal of food also result in wasteful energy consumption and the discharge of gases that contribute to global warming. Cutting back on<sup>⑰</sup> food waste is a particularly serious challenge for Japan since it relies heavily on imports to meet its food demand.

In recent years, the problem of food waste has often been highlighted as an issue of mass production and sales—and the subsequent disposal<sup>⑱</sup> of unsold products—of food linked to specific events or days on the calendar such as “lucky” sushi rolls to be eaten on *Setsubun* in February or Christmas cakes. In January, the government took the unusual step of asking supermarket and



convenience store chain operators to make and sell just enough *eho-maki* sushi rolls to meet consumer demand to avoid a large-scale disposal of unsold rolls. Major convenience store chain operators have meanwhile indicated that they will start allowing their franchise stores to sell boxed lunches and other food nearing the end of their shelf lives effectively at discount prices to cut back on the disposal of those food products—the cost of which is largely borne by the franchisees.

設問

11. curb

- ① imagine      ② inspect      ③ promote      ④ restrict

12. mandatory

- ① impractical      ② obligatory      ③ optional      ④ voluntary

13. fit

- ① careful      ② fitful      ③ natural      ④ suitable

14. annual

- ① agreed      ② average      ③ total      ④ yearly

15. malnutrition

- ① infection      ② obesity      ③ poverty      ④ starvation

16. halving

- ① banning      ② gaining      ③ lessening      ④ prohibiting

17. cutting back on

① curtailing

② exploiting

③ getting behind

④ lagging behind

18. disposal

① bargaining

② dumping

③ keeping

④ vending

19. meet

① encounter

② exceed

③ gather

④ match

20. effectively

① crudely

② essentially

③ lawfully

④ skillfully

**III**

次の会話文を読み、空欄 21～25 に最も適切な語句を、それぞれの選択肢①～

④の中から 1 つずつ選び、記号をマークしなさい。

Gretchen: Hello Catherine. Can you tell us a little about what you do?

Catherine: I am the artistic director of The Moth which is a non-profit group in New York City ( 21 ) to the art of storytelling. We organize storytelling events where a group of people each tell a carefully crafted story—a true story—around a theme.

Gretchen: What's a simple activity or habit that consistently makes you happier, healthier, more productive, or more creative?

Catherine: Without a doubt: exercise. It really is medicine for me. If I can get either 10,000 steps in or a vigorous 2- or 3-mile walk in, I feel like a different person. It reduces my anxiety and seems to make my brain cylinders fire faster. I used to think I didn't have time to exercise, but I'm so much more ( 22 ) on days when I work out that I now feel that I don't have time *not* to exercise!

Gretchen: What's something you know now about happiness that you didn't know when you were 18 years old?

Catherine: That nobody is coming to save me, and that happiness is a choice. I used to have this fantasy that if I did X, Y, or Z the world would just fall into place. When people did things that made my life more difficult, I took it very personally—it would hurt my feelings and I'd feel like a victim. Now I know that my happiness comes from how I choose to react to the circumstances of my life, not from the circumstances themselves. Most of us are lucky in that we have more ( 23 ) of our lives than we may realize. If we do nothing but try to manage well what we *do* have control over, we'll find that we have more control than we think.

Gretchen: You've done some fascinating research. What has surprised or intrigued you most?



24. ① bottom  
③ triumph

② damage  
④ victory

25. ① assumption  
③ opposite

② circumstance  
④ rumor

**IV**

次の会話を読み、空欄に最も適切な単語を①～⑩の中から1つずつ選び、記号をマークしなさい。ただし同じ単語を2回以上用いてはいけません。

26. A : I wouldn't want to be a YouTuber as my main job.  
B : I wouldn't either. I wouldn't want to (            ) for ratings.
27. A : Let's go out shopping.  
B : Sorry. I'd rather (            ) at home and save energy for the exam tomorrow.
28. A : I think Mike is going to play a trick on me again.  
B : You shouldn't (            ) to conclusions so easily.
29. A : If you don't start today, you won't be able to finish it.  
B : Please (            ) your nose out of my business.
30. A : Wow, those are interesting green shoes you are wearing. Let me take a photo.  
B : Please do not (            ) any attention to my ugly shoes.
31. A : Are you going to vote for Ken?  
B : Absolutely. I (            ) his judgement about politics.
32. A : If you (            ) into Miki, would you tell her that I am going to leave soon?  
B : I think she has already left.
33. A : Our team made a lot of mistakes at our last game.  
B : Let's try to (            ) our results next time.

34. A : Can you join our party this Sunday?

B : No, unfortunately. I have to (            ) my parents off at the airport.

35. A : Can you introduce me to your doctor?

B : Sure. She is the best. I (            ) her my life.

- |            |           |        |        |
|------------|-----------|--------|--------|
| ① drop     | ② improve | ③ jump | ④ keep |
| ⑤ owe      | ⑥ pay     | ⑦ run  | ⑧ stay |
| ⑨ struggle | ⑩ trust   |        |        |





44. The rates that some companies advertise for their services can be \_\_\_\_\_

- ① attentive      ② destructive      ③ gratifying      ④ misleading

45. The man has become more easily \_\_\_\_\_ as he has gotten older.

- ① anger      ② angered      ③ angrily      ④ angering





