

# 2020年度入学試験問題

## 英 語

### 注 意

- 1 問題冊子は1冊（11ページ）、解答用紙は4枚です。
- 2 試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁及び解答用紙の汚れ等により解答できない場合は、手を高く挙げて監督者に知らせなさい。
- 3 すべての解答用紙に、それぞれ2箇所受験番号を記入しなさい。
- 4 解答は、すべて解答用紙の指定されたところに書きなさい。
- 5 試験終了後、問題冊子は必ず持ち帰りなさい。

問 1 次の英文を読んで、下の設問に答えなさい。

On the first day of every year, millions of Americans make a New Year's resolution (or two or three) that they won't keep. Still, despite the ritual's repeated failings, we keep trying. This yearly tradition, which dates as far back as Ancient Rome, is a reminder that humans can't stop believing in new beginnings. Why we keep making resolutions—and why they're so hard to follow—comes down to the way our brains work. And a better understanding of the inner-workings of your brain can help you follow through on your goals for 2020.

There's one obvious reason why most resolutions fail: We usually focus on goals or tasks that we haven't been able to achieve over the past year. "You are making it your New Year's goal because you keep failing at it," says Tim Pynchl, a psychologist at Carleton University in Ottawa. The other terrible thing about New Year's resolutions, he says, is that making them requires no action. The simple thought—the idea that we intend to lose weight or exercise more—satisfies our instant gratification: In the moment, just thinking about losing weight makes us feel good, and we don't actually have to go out and do the tasks necessary to achieve that goal.

"They make the intention now, but they don't do anything. And people love that. It's like going to buy furniture and not having to pay anything until 2022. Of course I can do that," says Pynchl, "That's the selective nature of it." He adds we would never form a New Year's resolution around tasks we like to do. We already did those things the year before, so there's nothing satisfying about pledging to keep them up.

This phenomenon—using how we feel in the moment to predict how we will feel in the future—is called ①affective forecasting. And it makes sense: When you make a New Year's resolution, you feel good about it at that moment, so you predict that you are going to feel good about it in the future. But when

you actually go to do that resolution, the action itself doesn't make you feel good (or at least not as good as sitting on the couch makes you feel). So you put it off. "Humans are predictably irrational," says Pychyl, whose work on procrastination can be found at [www.procrastination.ca](http://www.procrastination.ca). "Procrastination is one of the number one reasons resolutions fail."

Even as we try to overcome our resistance to our resolutions, something a little more powerful takes over in our brains: the force of habit. In simple terms, habits are connections of neurons that work together that have been beneficial to us over time. The more we execute the habitual behavior, the stronger those neuronal connections in our brains become.

Through the course of human evolution, habits have been a really good thing; they are automatic thoughts or actions that have, for example, saved us from predators. Unfortunately for your 2020 gym plans, anything that vital to our survival is extremely hard to shake. The central part of the brain is devoted to this type of automatic thinking, while the front of the brain—the decision-making part—does its best to determine when it can and should take over these automatic thoughts.

It's important to know this going into your New Year's resolution, Pychyl says. By understanding what's going on in your brain, you have a better chance at controlling it. The key, he says, is to loosen the connection between the neurons that form these habits. One way of doing this is through mindfulness. This ancient practice teaches people to view the world and emotions in an unbiased way. We often associate certain behaviors or actions—like going for a run, eating healthy, or even flossing our teeth—with negative thoughts. Over time, this connection strengthens and the association between negative feelings and flossing becomes an automatic thought. As a result, not flossing becomes a routine habit. But if you give flossing a second chance with an open mind, you'll realize you could just as easily associate it with good or neutral thoughts.

Flossing doesn't have to have an emotion attached to it—you can just get

it done. Pychyl says this same approach can be applied to many common New Year's resolutions, like exercising more or eating healthier. "If you haven't been excited about exercising in the past, you aren't likely going to be in the future," he says. But detaching that emotion from the task makes it easier to just do it.

Science seems to back this idea up: Some studies show that even eight weeks of mindfulness practice can affect the brain. But habits take a long time to break, and mindfulness can take even longer to master. To get a jumpstart, Pychyl advises people to take each goal one step at a time. "Some people think about exercise, for example, really abstractly. Instead, it should be, what's the next action?" There's often a downward spiral when we procrastinate, he says, but in the same light, there is an upward spiral when you get things done.

Something else to keep in mind, Pychyl says, is that the future isn't as far away as you think. Hal Hershfield, a marketing professor at UCLA's School of Management, looked into how our brains think of our present selves compared to how we think of our future selves. With the help of MRI scans, he found that people associate thoughts about their present selves in a different area of the brain than they process information about their future selves. In fact, the area of the brain associated with future selves in the study is the same area associated with thoughts about strangers. "Neurologically speaking, we think about our future selves as strangers," Pychyl says. In another study, Hershfield had college students look at images of themselves digitally changed to look older. These students developed more empathy for their future selves, and as a result they were less likely to procrastinate on doing schoolwork and studying for exams. Making our future selves feel less like strangers can actually help us accomplish things in the present.

In the end, Pychyl says, don't let failure deter you from fulfilling your resolution. As you begin work on your goal, always think about the next action: "Life is just one step after another. If your New Year's resolution is to exercise Tuesday after work, then when Tuesday comes along, there is really no decision

to make,” he says. Even if you’re not excited about exercising.

(注)

**procrastination**: 先延ばしにすること

**neurons**: ニューロン, 神経単位

**predators**: 捕食者

**mindfulness**: マインドフルネス, 自分の身に今起きていることに意識を集中させて, 自分の感情・思考・感覚を冷静に認識して, 現実を受け入れること

**flossing**: フロッシング, 歯と歯の間の掃除

**MRI**: magnetic resonance imagingの略, 磁気共鳴断層撮影法

[Claire Maldarelli. Why your brain makes New Year’s resolutions impossible to keep and what you can do about it. *Popular Science*. 2016. より抜粋, 一部改変]

(1) Which reason is NOT explained in the text as to why New Year's resolutions fail? Circle the best answer.

- a. Creating goals is enough to make us feel happy.
- b. Humans are very good at procrastinating.
- c. Making a goal requires no action.
- d. We focus on goals that we were not able to achieve the previous year.
- e. We make too many goals so we cannot achieve them all.

(2) Which of the following explains ①affective forecasting? Circle the best answer.

- a. The process of creating new habits by planning ahead and making goals
- b. The process of determining the effectiveness of our prediction skills
- c. The process of forecasting whether or not we will achieve our New Year's resolutions
- d. The process of imagining how we will feel in the future according to how we feel now
- e. The process of planning and fulfilling our future goals

(3) 新年の決意を達成するためにはどうする必要があるのか、本文中の「フロッシング」の例に言及して日本語で説明しなさい。

(4) 未来の年を取った自分の画像を見ることによって、大学生にどのような変化が起こったのか、その変化とその理由を本文に即して日本語で説明しなさい。

問 2 20 世紀以降の世界の政治体制について論じている次の英文を読んで、下の設問に答えなさい。

Humans think in stories rather than in facts, numbers or equations, and the simpler the story, the better. Every person, group and nation has their own tales and myths. But during the twentieth century the global elites in Berlin, Moscow, and New York and London created three grand stories that claimed to explain the whole past and to predict the future of the entire world: the fascist story, the communist story and the liberal story.

The fascist story explained history as a struggle among different nations, and imagined a world dominated by one human group that violently overpowers all others. The communist story explained history as a struggle among different classes, and imagined a world in which all groups are united by a centralized social system that ensures equality even if they must give up freedom. The liberal story explained history as a struggle between liberty and domination, and imagined a world in which all humans cooperate freely and peacefully, with minimum central control even if they must give up some equality.

The conflict among these three stories reached its first critical peak in the Second World War, which knocked out the fascist story. From the late 1940s to the late 1980s the world became a battleground between the two remaining stories: communism and liberalism. Then the communist story collapsed, and the liberal story was left as the dominant guide to the human past and the only manual for the future of the world—or so it seemed to the global elite.

The liberal story celebrates the value and power of liberty. The liberal story says that for thousands of years humankind lived under dominating systems which allowed people few political rights, economic opportunities or personal liberties, and which heavily restricted the movements of individuals, ideas and goods. But people fought for their freedom, and step by step, liberty made

(次のページにも問題があります。)



progress. Democratic systems took the place of brutal dictatorships. Free enterprise overcame economic restrictions. People learned to think for themselves and follow their hearts, instead of passively obeying close-minded priests and old traditions. Huge bridges and busy airports replaced walls and barbed-wire fences.

The liberal story acknowledges that not all is well in the world, and that there are still many hurdles to overcome. Much of our planet is dominated by those with power, and even in the most liberal countries many citizens suffer from poverty, violence and domination. But, according to the liberal story, at least we know what we need to do in order to overcome these problems: ①give people more liberty. We need to protect human rights, to grant everybody the right to vote, to establish free markets, and to let individuals, ideas and goods move throughout the world as easily as possible. According to this liberal solution—accepted, in slight variations, by George W. Bush and Barack Obama alike—if we just continue to liberalize and globalize our political and economic systems, we will produce peace and prosperity for all.

In the 1990s and 2000s this liberal story became a global focus. Many governments from Brazil to India adopted liberal ideas in an attempt to join the countries with longer liberal histories. Those failing to do so seemed like fossils from an ancient era. However, since the global financial crisis of 2008 people all over the world have become increasingly doubtful of the liberal story. Walls and barbed-wire fences are popular once again. Resistance to immigration and to trade agreements is escalating. Democratic governments undermine the independence of the judicial system, restrict the freedom of journalists, and portray any opposition as a crime.

The year 2016—marked by the Brexit vote in Britain and the rise of Donald Trump in the United States—signified the moment when this tidal wave of disappointment reached the core liberal areas of western Europe and North America. ②Whereas a few years ago Americans and Europeans were still

trying to liberalize Iraq and Libya using military force, many people who live in smaller cities have now come to see the liberal vision as either undesirable or unachievable. Some discovered that they liked the old ranking system of the world, and they just don't want to give up their racial, national or gender privileges. Others have concluded (rightly or wrongly) that liberalization and globalization are a huge problem giving power to a tiny elite group at the expense of the majority.

In 1939 humans were offered three global stories to choose from, in 1969 just two, in 1999 a single story seemed to prevail; in 2019 we are down to zero. It is no surprise that ③the liberal elites, who dominated much of the world in recent decades, have entered a state of shock and confusion. To have one story is the most reassuring situation of all. Everything is perfectly clear. To be suddenly left without any story is terrifying. However, it is also an opportunity to create a new, fresh story.

(注)

**dictatorship:** 独裁政治

**free enterprise:** 政府からの規制や介入がほとんどない事業体制

**barbed-wire fences:** 有刺鉄線を張った柵

**trade agreements:** 貿易協定

**judicial system:** 司法制度

**Brexit:** ブレグジット, イギリスの欧州連合離脱

[Yuval Noah Harari. *21 Lessons for the 21st Century*. Vintage. 2018. より抜粋, 一部改変]

- (1) What is the main point of the text? Circle the best answer.
- a. An evaluation of the role of globalization in the modern world
  - b. A history of three different political systems over the past 100 years
  - c. A story of how liberalism conquered the global financial crisis
  - d. The role of US presidents in shaping global political and economic systems
  - e. The story behind the Brexit vote and rise of Donald Trump in the democratic system
- (2) Which English expression can replace ②Whereas? Circle the best answer.
- a. According to
  - b. As a result
  - c. Eventually
  - d. Therefore
  - e. While
- (3) According to the text, in which year do people start to become uncertain of the liberal story? Circle the best answer.
- a. 1939      b. 1999      c. 2000      d. 2008      e. 2019
- (4) “communist story” では (ア) 歴史をどのように説明しているか。(イ) 理想としている世界はどのようなものか。また、(ウ) 犠牲にしているものは何か。それぞれ本文に即して日本語で述べなさい。
- (5) 下線部①について、本文に即して具体的な内容を4つ日本語で述べなさい。
- (6) In the underlined section ③, why have the liberal elites entered a state of shock and confusion? Explain in Japanese.

問 3 次の文章を読んで、下線部 ①, ②, ③, ④ を英語にしてください。

父親が技術者で、家にはいつも小さな電子部品がいっぱい転がっていました。①ある日、父親がその部品でラジオをつくってくれた。②不格好な外見だったけれど、スイッチを入れるとちゃんと聞こえて感動しました。私はそのとき、どうしてこんな部品を組み合わせただけで音が出るんだろうと不思議に思ったのです。

さっそく本で調べてみると、いきなり「オームの法則」という謎の言葉が出てきて、すぐに父親に聞いてみたのですが、これは難しいんだという一言だけでした。③がんばって読み進んでみたけれど、さっぱり理解できなかった。早すぎましたね。

電磁波といわれても何のことやらまったくわからなかったけれど、仕組みはどうなっているんだろうと不思議に思う気持ちは強く残りました。④現象の背景にある理論を知りたいと思うようになるきっかけでした。

〔西成活裕『とんでもなく役に立つ数学』(KADOKAWA, 2014年)より抜粋, 一部改変〕

問 4 次の英文を読んで、指示に従って英語で答えなさい。

Environmental problems are a serious issue. Recently, scientists have discovered that around one million plant and animal species are in danger of dying off. Saving them is possible, but only if we act quickly.

What kind of environmental problems are causing these plants and animals to disappear? What could you do as a university student in your daily life to help save them? Write your ideas in about 10 lines in English.