

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:

Shibusawa Eiichi *“The Analects and the Soroban”*

問題は解きっぱなしにしないで！

英語資格試験の学習は、**解いた後の復習**をしなければほとんど効果はありません。答え合わせをしておしまいせずに、**テキストの音読練習やリスニング、多読学習などのインプット学習を何度も反復して記憶に定着**させましょう。ホームページからダウンロードできる音読練習用のテキストをぜひご活用ください。また、数日置いてから再度解き直すのも効果的です。答えを記憶してしまっているかもしれませんが、回答の根拠をなぞりながら繰り返し解くことで有効な復習になります！

Shibusawa Eiichi “*The Analects and the Soroban*”

1. It is impossible to talk about the present state of Japan’s economy without reference to Shibusawa Eiichi. This leading entrepreneur of the Meiji period was involved in the founding of nearly 500 companies, spanning a wide range of industries, including banking, insurance, paper manufacturing, textiles, urban infrastructure, and brewing. Anyone living a consumer life in Japan will inevitably benefit from the products or services he was involved in.
2. When he was 27, he traveled to the 1867 Paris Expo as a member of the Tokugawa shogunate’s envoy. They also visited other European nations to learn the secret of the great powers. During this visit, he was impressed by the potential of capitalism to promote development and create wealth. At the same time, he detected the problem **inherent** in capitalism. Since it is a system driven by the desire for wealth and success, it could end up a race to the bottom. If we do our business with no regard for others, the disadvantages of capitalism far outweigh its benefits, so we have to effectively alleviate its risks and harm. He believed the alleviator was morality, and he wrote “*The Analects and the Soroban*” to articulate how to strike a balance between the pursuit of profit and ethical restraint. What was his view on commercial ethics? To make the world a better place, what should business be like?

- (1) According to paragraph 1, which of the following is true?
 - A. Shibusawa Eiichi mainly focused on a single industry throughout his career.
 - B. Shibusawa Eiichi’s influence is limited to historical discussions, not modern life.
 - C. Shibusawa Eiichi contributed to the foundation of many companies across various sectors.
 - D. Shibusawa Eiichi avoided involvement in consumer-related industries.
- (2) The word “inherent” in the passage is closest in meaning to
 - A. immature
 - B. intangible
 - C. insecure
 - D. intrinsic
- (3) According to paragraph 1, what was the main message of *The Analects and the Soroban*?
 - A. Capitalism should be abandoned in favor of socialism.
 - B. Pursuing profit without moral consideration leads to the collapse of society.
 - C. Success in business depends solely on innovation and ambition.
 - D. Ethical behavior is only necessary for small-scale local businesses.

3. Is the pursuit of profit inherently good or evil? This is an intriguing question. Whether in the East or the West, there has always been a tendency to view making money as controversial. In Confucianism, the common view has been that one must not aspire to make money if he or she wants to be a noble person. However, Shibusawa said that we got Confucius wrong. He wrote, “You will never find such remarks in any chapter of the *Analects*” First of all, we cannot provide goods and services necessary to run a society without our desire for wealth. “It is a fact that we will not fully commit ourselves when we feel that success or failure has nothing to do with our happiness and fortune.”
4. On the other hand, one can easily lose oneself at the prospect of gain or loss. If we adopt a mindset of “as long as I’m better off, others don’t matter,” capitalism immediately backfires. What defines Homo sapiens is mutual trust and cooperation. Our success as a species has come from dividing labor and supporting one another. This is also the essence of the market economy. A market is a place to exchange value based on trust, and money simply serves as a tool to facilitate mutual contributions. When the desire for money becomes excessive, it begins to **erode** the very foundations of a healthy capitalism. In short, the desire for profit itself is not evil, or even necessary to some extent, but we need to properly regulate it with empathy and morality.

- (4) According to paragraph 3, which of the following is NOT true?
- A. Confucianism has traditionally discouraged the pursuit of profit.
 - B. Shibusawa argued that the *Analects* of Confucius do not condemn making money.
 - C. The desire for wealth plays no role in motivating people to contribute to society.
 - D. Shibusawa believed that financial incentives are necessary to ensure people’s commitment.
- (5) The word “erode” in the passage is closest in meaning to
- A. undermine
 - B. explode
 - C. ignore
 - D. deceive
- (6) According to paragraph 4, what is necessary to maintain a healthy capitalist system?
- A. Limiting all forms of profit-making and competition.
 - B. Prioritizing self-interest above mutual benefit.
 - C. Regulating the pursuit of profit with empathy and moral values.
 - D. Eliminating money to prevent greed and corruption.

5. There is nothing wrong in itself with launching an enterprise and working toward financial success. There is nothing disgraceful about making a profit through business. However, Shibusawa said, “No enterprise can be seen as righteous unless it brings benefit to society. We can never praise a business that makes one individual successful but drives the majority of society into poverty.” One of the most prominent entrepreneurs of his time was Iwasaki Yatarō. He is the founder of Mitsubishi group, one of the three largest zaibatsu in prewar Japan. At a dinner meeting, Iwasaki suggested to Shibusawa, “Together, you and I can control the direction of Japan’s commercial sector.” Shibusawa took the proposal as an attempt to monopolize wealth, and left the meeting with indignation.
6. Shibusawa had been doing business with the sole intention to enrich the nation and make people’s lives better. One of the phrases from his book that represent his thoughts is as follows. “An enterprise has to be what brings benefit to society. In order to contribute to the greater good, the business has to develop robustly and operate continuously.” In other words, his business philosophy was opposite to the typical understanding of profit. His goal wasn’t to generate profit and then donate a portion of it to society. The ultimate purpose is to benefit society, which requires the enterprise to rise and be sustained, for which profit is necessary. Seeking profit is indispensable in business, but it is merely a means to the end, not the end itself.

- (7) According to paragraph 5, which of the following is NOT true?
- A. Shibusawa believed that business must contribute to the well-being of society.
 - B. Shibusawa supported the idea of concentrating wealth and power in the hands of a few.
 - C. Shibusawa rejected Iwasaki’s proposal because he viewed it as an attempt to monopolize wealth.
 - D. Shibusawa saw profit as acceptable only when it served a broader social purpose.
- (8) According to paragraph 6, how did Shibusawa view the role of profit in business?
- A. Profit should be maximized for personal wealth before considering society.
 - B. Profit is the ultimate goal of any successful enterprise.
 - C. Profit is necessary, but only as a means to achieve social benefit.
 - D. Profit is harmful and should be avoided in ethical business.

7. Inequality has long been a big issue of human societies since the **advent** of agriculture and the rise of large-scale communities. Shibusawa also articulated a clear stance on this issue. He wrote, “The wealth gap is inevitable at any time in any era.” In each era, some industries have greater potential to raise capital and make profit than other industries. Individually, some people have more aptitude for business than others, and some capabilities have higher demand than others in the labor market. Therefore, it is inevitable that the ability to accumulate wealth differs among individuals and companies. He also wrote, “We work hard everyday precisely because we wish to enrich the nation and prosper themselves. Wealth gap is a natural byproduct of that, so we have to accept the fact that human society cannot help but entail some extent of disparities.”
8. At the same time, however, we should not just give up and let it persist. He insisted that it is a duty for a thoughtful person to remain mindful of the relationship between the rich and the poor. Moreover, Shibusawa adds, “Billionaires build their fortune not only by themselves. It is totally wrong to believe that wealth belongs solely to you no matter how you have worked hard to achieve it. A single person is so helpless that he or she can do nothing without others. Put it another way, wealthy people earned money thanks to the support from society. The wealthier they become, the more they owe their success to society, so the rich inarguably have a duty to give back to society by charities and so on.”
9. To generate the goods and services essential to our lives, we must harness our desire for wealth and success, and it entails inequalities by necessity. On the other hand, we must not forget for a single moment that wealth never determines one’s value, and everyone is equally worthy of a life with dignity. We all should pursue a world where everyone can have a life worthwhile regardless of their economic conditions.

- (9) The word “advent” in the passage is closest in meaning to
- A. disclosure
 - B. spread
 - C. discovery
 - D. arrival
- (10) According to paragraph 7, what was Shibusawa’s view on economic inequality?
- A. It is unjust and should be eliminated through strict regulations.
 - B. It is inevitable due to differences in industries, talents, and market demands.
 - C. It results mainly from corruption and exploitation by the wealthy.
 - D. It only existed in pre-modern societies and has no place in modern capitalism.
- (11) According to paragraph 8, which of the following is true?
- A. Shibusawa emphasized the responsibility of the wealthy to contribute to society.
 - B. Shibusawa claimed that poverty is a natural condition that should not be challenged.
 - C. Shibusawa believed that wealthy individuals are solely responsible for their success.
 - D. Shibusawa believed that giving to charity was optional and unrelated to social duty.
- (12) According to paragraph 9, what balance should society strive to achieve regarding wealth and human value?
- A. Encouraging wealth as the primary measure of a person’s worth.
 - B. Eliminating all economic disparities to ensure total equality.
 - C. Accepting inequality while upholding equal dignity and worth for all individuals.
 - D. Rewarding only those who succeed financially with rights and respect.

10. What is success in life? Shibusawa wrote, “Success or failure is nothing more than the residue of sincere effort, and it is not worth our concern.” He told readers, “If you lack inclination for effort, you will never grow and progress regardless of your age. A nation that is supported by such lazy people will not develop and flourish.”
11. As for effort, he addressed the importance of making it a daily habit. “Working hard temporarily on a whim is never enough; only lifelong learning can bear fruit.” For example, it is too late if you neglect your health in everyday life and rush to the hospital when you get seriously ill. Similarly, it is essential to make steady effort on a daily basis, and an opportunity to make such effort lies everywhere—not only when you are at your desk, but even within the use of chopsticks. Shibusawa himself treated anybody with his greatest sincerity and consideration, and he did likewise even when he read letters and so on.
12. He believed that we only need to take care of what we have to accomplish everyday, and just satisfy ourselves by fulfilling our duty. In other words, what truly matters is not shallow success or failure, but whether you sincerely dedicate yourself to the work and responsibilities right in front of you. After all, long-term success tends to follow those who live with such integrity and commitment.
13. He concluded the book with the following message, “Temporary success and failure are like bubbles in the long river of a meaningful life. However, if the majority seek for such bubbles and can only talk about immediate success, the future of our society will not be promising. You should sweep away such a shallow idea, and live a fulfilling life in relation to society. Get out of the perspective of success and failure, stay independent and indifferent to such things, and continuously make effort along the right path, then you can live a far more meaningful life than one only valued by success and failure.”

- (13) According to paragraph 10, which of the following is true?
- A. Shibusawa believed that success is the ultimate goal in life.
 - B. Shibusawa emphasized the importance of constant effort over concern for success or failure.
 - C. Shibusawa argued that people should stop trying if success does not come easily.
 - D. Shibusawa thought national prosperity depends more on luck than on individual effort.
- (14) According to paragraph 11, what did Shibusawa believe about effort?
- A. It should be intense but only when facing major challenges.
 - B. It is effective only in academic or professional settings.
 - C. It is unnecessary if one is naturally talented or wealthy.
 - D. It must be practiced consistently in everyday life, even in small actions.
- (15) According to paragraph 12, which of the following is true?
- A. Shibusawa believed that daily responsibilities and sincere effort are more important than chasing success.
 - B. Shibusawa encouraged people to focus only on long-term goals rather than everyday tasks.
 - C. Shibusawa argued that integrity and commitment often prevent people from achieving success.
 - D. Shibusawa prioritized personal ambition over fulfilling one’s duties.
- (16) According to paragraph 13, what final message does Shibusawa give about success and failure?
- A. Success should be the primary goal, even if it means sacrificing ethics.
 - B. Failure should be avoided at all costs to maintain dignity.
 - C. Success and failure are fleeting; true value lies in living ethically and meaningfully.
 - D. A fulfilling life is impossible without achieving visible success.

Answers

- (1) C
- (2) D
- (3) B
- (4) C
- (5) A
- (6) C
- (7) B
- (8) C
- (9) D
- (10) B
- (11) A
- (12) C
- (13) B
- (14) D
- (15) A
- (16) C

(1) 1段落の内容に合致するのは？

- A. Shibusawa Eiichi mainly focused on a single industry throughout his career. (渋沢栄一は生涯を通じて主に一つの産業に注力)
- B. Shibusawa Eiichi's influence is limited to historical discussions, not modern life. (渋沢栄一の影響は歴史的な議論に限られており、現代生活には及んでいない)
- C. Shibusawa Eiichi contributed to the foundation of many companies across various sectors. (渋沢栄一は様々な分野の多くの企業の設立に貢献した)**
- D. Shibusawa Eiichi avoided involvement in consumer-related industries. (渋沢栄一は消費関連産業への関与を避けていた)

(2) 文中の“inherent”と意味が最も近いのは

- A. immature (未熟な)
- B. intangible (無形の)
- C. insecure (不安定な)
- D. intrinsic (固有の、本質的な)**

(3) 1段落によると、『論語と算盤』の主なメッセージは何か？

- A. Capitalism should be abandoned in favor of socialism. (資本主義を捨てて社会主義に移行すべきである)
- B. Pursuing profit without moral consideration leads to the collapse of society. (道徳観念を捨てて利益を追求することは、社会の崩壊につながる)**
- C. Success in business depends solely on innovation and ambition. (ビジネスにおける成功は、革新と野心のみにかかっている)
- D. Ethical behavior is only necessary for small-scale local businesses. (倫理的な行動は、小規模な地域ビジネスにのみ必要である)

(4) 3段落の内容に合致しないのは？

- A. Confucianism has traditionally discouraged the pursuit of profit. (儒教は伝統的に利益の追求を軽視してきた)

B. Shibusawa argued that the Analects of Confucius do not condemn making money. (渋沢は、『論語』は金儲けを非難していないと主張した)

C. The desire for wealth plays no role in motivating people to contribute to society. (富への欲求は、人々が社会に貢献する動機付けに何ら役割を果たさない)

D. Shibusawa believed that financial incentives are necessary to ensure people's commitment. (渋沢は、人々のコミットメントを確実にするために金銭的なインセンティブが必要だと信じていた)

(5) The word “erode” in the passage is closest in meaning to
A. undermine (むしばむ)

- B. explode (爆発させる)
- C. ignore (無視する)
- D. deceive (欺く)

(6) 4段落によれば、健全な資本主義システムを維持するために何が必要か？

- A. Limiting all forms of profit-making and competition. (あらゆる形態の営利と競争を制限すること)
- B. Prioritizing self-interest above mutual benefit. (相互利益よりも自己利益を優先すること)
- C. Regulating the pursuit of profit with empathy and moral values. (共感と道徳的価値観によって利益追求を規制すること)**
- D. Eliminating money to prevent greed and corruption. (貪欲と腐敗を防ぐために貨幣を排除すること)

(7) 5段落の内容に合致しないものは？

- A. Shibusawa believed that business must contribute to the well-being of society. (渋沢は、事業は社会の福利に貢献しなければならないと信じていた)
- B. Shibusawa supported the idea of concentrating wealth and power in the hands of a few. (渋沢は、富と権力を少数の者に集中させるという考えを支持していた)**
- C. Shibusawa rejected Iwasaki's proposal because he viewed it as an attempt to monopolize wealth. (渋沢は、岩崎の提案を富の独占を企てる試みと見なし、拒否した)
- D. Shibusawa saw profit as acceptable only when it served a broader social purpose. (渋沢は、利益はより広範な社会的目的に役立つ場合にのみ受け入れられると考えていた)

(8) 6段落によれば、渋沢はビジネスにおける利益の役割をどのように考えていたか？

- A. Profit should be maximized for personal wealth before considering society. (利益は社会を考慮する前に、個人の富のために最大化されるべきである)
- B. Profit is the ultimate goal of any successful enterprise. (利益は、成功する企業にとって究極の目標である)
- C. Profit is necessary, but only as a means to achieve social benefit. (利益は必要であるが、それは社会的な利益を達成するための手段としてのみである)**
- D. Profit is harmful and should be avoided in ethical business. (利益は有害であり、倫理的なビジネスにおいては避けるべきである)

(9) 文中の”advent”と意味が最も近いのは

- A. disclosure (暴露)

- B. spread（普及）
- C. discovery（発見）
- D. arrival（到来、出現）**

(10) 7段落によると、渋沢は経済格差についてどのような見解を持っていたか？

- A. It is unjust and should be eliminated through strict regulations.（それは不当であり、厳しい規制によって排除されるべきである）
- B. It is inevitable due to differences in industries, talents, and market demands.**（それは産業、人材、市場の需要の違いにより避けられないものである）
- C. It results mainly from corruption and exploitation by the wealthy.（それは主に富裕層による腐敗と搾取から生じるものである）
- D. It only existed in pre-modern societies and has no place in modern capitalism.（それは前近代社会にのみ存在し、近代資本主義には存在する余地がない）

(11) 8段落の内容に合致するのは？

- A. Shibusawa emphasized the responsibility of the wealthy to contribute to society.**（渋沢は、富裕層の社会貢献の責任を強調した）
- B. Shibusawa claimed that poverty is a natural condition that should not be challenged.（渋沢は、貧困は自然な状態であり、挑戦すべきではないと主張した）
- C. Shibusawa believed that wealthy individuals are solely responsible for their success.（渋沢は、富裕層は自らの成功に全責任があると信じていた）
- D. Shibusawa believed that giving to charity was optional and unrelated to social duty.（渋沢は、慈善活動への寄付は任意であり、社会的な義務とは無関係であると信じていた）

(12) 9段落によれば、富と人間の価値に関して、社会はどのようなバランスを達成しようと努めるべきか？

- A. Encouraging wealth as the primary measure of a person's worth.（富を個人の価値の主要な尺度として奨励すること）
- B. Eliminating all economic disparities to ensure total equality.（完全な平等を確保するために、あらゆる経済格差をなくすこと）
- C. Accepting inequality while upholding equal dignity and worth for all individuals.**（すべての個人の尊厳と価値を平等に尊重しながら、不平等を受け入れること）
- D. Rewarding only those who succeed financially with rights and respect.（経済的に成功した者だけに権利と敬意をもって報いること）

(13) 10段落の内容に合致するのは？

- A. Shibusawa believed that success is the ultimate goal in life.（渋沢は成功こそが人生の究極の目標であると信じてい）
- B. Shibusawa emphasized the importance of constant effort over concern for success or failure.**（渋沢は成功や失敗を気にするよりも、不断の努力の重要性を強調した）
- C. Shibusawa argued that people should stop trying if success does not come easily.（渋沢は、成功が容易でないなら挑戦をやめるべきだと主張した）

D. Shibusawa thought national prosperity depends more on luck than on individual effort.（渋沢は、国家の繁栄は個人の努力よりも運に左右されると考えていた）

(14) 11段落によると、渋沢は努力についてどのような考えを持っていたか？

- A. It should be intense but only when facing major challenges.（努力は大きな困難に直面した時のみ、真剣に行うべき）
- B. It is effective only in academic or professional settings.（努力は学問や職業上の場面でのみ効果的）
- C. It is unnecessary if one is naturally talented or wealthy.（生まれつき才能があったり裕福だったりする場合は、努力は必要ない）
- D. It must be practiced consistently in everyday life, even in small actions.**（たとえ小さな行動であっても、日常生活の中で継続的に実践しなければならない）

(15) 12段落の内容に合致するのは？

- A. Shibusawa believed that daily responsibilities and sincere effort are more important than chasing success.**（渋沢は、成功を追い求めるよりも、日々の責任と誠実な努力の方が重要だと信じていた）
- B. Shibusawa encouraged people to focus only on long-term goals rather than everyday tasks.（渋沢は、人々に日々の仕事ではなく長期的な目標にのみ集中するよう促した）
- C. Shibusawa argued that integrity and commitment often prevent people from achieving success.（渋沢は、誠実さと献身がしばしば成功の妨げになると主張した）
- D. Shibusawa prioritized personal ambition over fulfilling one's duties.（渋沢は、義務を果たすことよりも個人的な野心を優先した）

(16) 13段落によれば、渋沢は成功と失敗についてどのような最終的なメッセージを伝えているか？

- A. Success should be the primary goal, even if it means sacrificing ethics.（たとえ倫理を犠牲にすることになっても、成功を第一の目標とすべきだ）
- B. Failure should be avoided at all costs to maintain dignity.（尊厳を保つためには、失敗はどんな犠牲を払っても避けるべきだ）
- C. Success and failure are fleeting; true value lies in living ethically and meaningfully.**（成功と失敗はつかの間のものであり、真の価値は倫理的に、そして意義深く生きることにある）
- D. A fulfilling life is impossible without achieving visible success.（目に見える成功を達成しなければ、充実した人生を送ることは不可能である）