

英 語 (Writing)

(問 題)

2026年度

〈R08201621〉

注 意 事 項

1. 試験開始の指示があるまで、問題冊子および解答用紙には手を触れないこと。
2. 問題は2～6ページに記載されている。試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚損等に気付いた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて、HBの黒鉛筆またはHBのシャープペンシルで記入すること。
4. 記述解答用紙記入上の注意
 - (1) 記述解答用紙の所定欄（2カ所）両方に、氏名および受験番号を正確に丁寧に記入すること。
 - (2) 所定欄以外に受験番号・氏名を記入した解答用紙は採点の対象外となる場合がある。
 - (3) 受験番号の記入にあたっては、次の数字見本にしたがい、読みやすいように、正確に丁寧に記入すること。

数字見本	0	1	2	3	4	5	6	7	8	9
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5. 解答はすべて所定の解答欄に記入すること。所定欄以外に何かを記入した解答用紙は採点の対象外となる場合がある。
6. 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さないこと。
7. 試験終了の指示が出たら、すぐに解答をやめ、筆記用具を置き解答用紙を裏返しにすること。
8. いかなる場合でも、解答用紙は必ず提出すること。
9. 試験終了後、問題冊子は持ち帰ること。

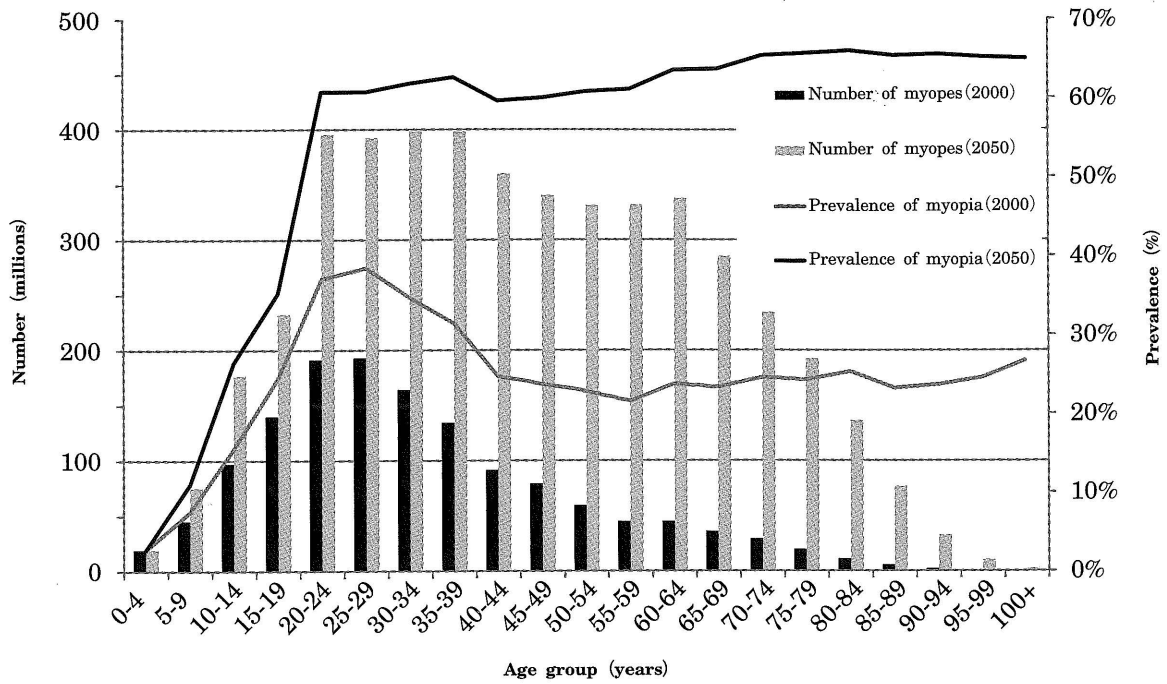
ALL answers must be written clearly within the boxes provided on the ANSWER SHEET.

I Answer the following questions in ENGLISH.

Do you think it would be better to be 20 years old and have very little money, or to be 60 years old and be financially very well off? Why or why not?

II Answer the following question in ENGLISH.

In your opinion, what are the most important facts or trends illustrated by the graph below? Discuss at least two, justifying your position.



A graph showing the distribution of people with myopia (short-sightedness) across age groups in 2000 (recorded) and 2050 (projected).

[Taken from Brien A. Holden, et al., "Global Prevalence of Myopia and High Myopia and Temporal Trends from 2000 through 2050," *American Academy of Ophthalmology*, 2016.]

※WEB 掲載に際し、以下のとおり出典を追記しております。

Holden, B.A., et al. "Global Prevalence of Myopia and High Myopia and Temporal Trends from 2000 through 2050." *Ophthalmology*, vol. 123, Elsevier Inc. on behalf of the American Academy of Ophthalmology, May 2016, p. 1040, [https://www.aajournal.org/article/S0161-6420\(16\)00025-7/fulltext](https://www.aajournal.org/article/S0161-6420(16)00025-7/fulltext). Licensed under CC BY-NC-ND 4.0.

III Read the following passage and briefly summarize it in JAPANESE.

Michael Sandel, in his book *The Tyranny of Merit: What's Become of the Common Good?* launches a direct attack on the philosophical underpinnings of meritocracy. Meritocracy, he argues, is obviously imperfect in its current form; it approximates true equality of opportunity only roughly. But even if equality of opportunity were attainable, which Sandel doubts, he thinks meritocracy would be neither desirable nor sustainable: even a perfect meritocracy has multiple flaws that make it unjust. The biggest problem is that meritocracy demands equality of opportunity at the *starting line*, but legitimates whatever inequalities *follow* as natural products of innate differences in talent and virtue: hardworkingness, intelligence, perseverance.

Sandel worries that such meritocratically sanctioned inequalities of outcome cultivate insidious self-satisfaction among the “winners,” who believe they’ve fully *earned* the fruit of their hard work, without appreciating the luck, circumstances, and public goods that allow intelligence and hard work to blossom fully. The failure to see that many events are random, such as having to drop out of high school, can lead “winners” to strip dignity, pride, and honor from work that doesn’t require higher-educational credentials. “A perfect meritocracy banishes all sense of gift or grace,” Sandel writes. “It diminishes our capacity to see ourselves as sharing a common fate. It leaves little room for the solidarity that can arise when we reflect on the contingency of our talents and fortunes.”

Many people believe that making college admissions as fair as possible will distribute power more fairly: that educational meritocracy remedies inequality. Sandel doubts that’s the case. He cites research showing that the more money your family has, the more likely you are to go to college. That’s true even at moderately selective institutions that do create strong upward mobility, and drastically more noticeable at the most selective schools. To take just one statistic from the research: “At Ivy League colleges, Stanford, Duke, and other prestigious places, there are more students from the wealthiest 1% of families than from the entire bottom half of the country.”

But competition for a fixed number of spots at selective universities makes acceptance feel intensely *earned* to those who’ve fought for them — and this, Sandel worries, is where meritocracy causes its true moral corrosion. No one *deserves* admission to Harvard, or anywhere else. But Sandel reports anecdotally that through the decades, students of every political persuasion and background in his classes *have* grown more ardent in the belief that they earned their place. Making university admissions random above a basic minimum threshold, he proposes, would inculcate a healthy humility in students. It would at least help to rid applicants, successful and unsuccessful, of the illusion that admission decisions measure their personal worth.

[Adapted from S.L. Lenfield, “No One Deserves a Spot at Harvard,”
Harvard Magazine, September-October 2020.]

※出典は下記に記載しております。

[以下余白]

※WEB掲載に際し、以下のとおり出典を追記しております。

Lenfield, Spencer Lee. "No One Deserves a Spot at Harvard." *Harvard Magazine*, Harvard Magazine Inc., 6 Aug. 2020, www.harvardmagazine.com/2020/08/montage-michael-sandel-against-meritocracy.

英語 (Writing)

(その2)

記述解答用紙

解答はすべて黒鉛筆 (HB) またはシャープペンシル (HB) で記入すること。

〈2026 R 08201821〉

受験番号	万	千	百	十	一
氏名					

(注意) 所定欄以外に受験番号・氏名を記入してはならない。記入した解答用紙は採点の対象外となる場合がある。

〈2026 R 08201821〉

受験番号	万	千	百	十	一
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Ⅲ 日本語で

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