

英 語
(問 題)
2026年度

〈2026 R08201123〉

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2～13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. マーク解答用紙記入上の注意
 - (1) 印刷されている受験番号が、自分の受験番号と一致していることを確認したうえで、氏名欄に氏名を記入すること。
 - (2) マーク欄にははっきりとマークすること。また、訂正する場合は、消しゴムで丁寧に、消し残しがないようによく消すこと。

マークする時	● 良い	○ 悪い	○ 悪い
マークを消す時	○ 良い	○ 悪い	○ 悪い

5. 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）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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6. 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。
7. 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。
8. 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。
9. いかなる場合でも、解答用紙は必ず提出すること。
10. 試験終了後、問題冊子は持ち帰ること。

I Read the following two passages and choose the most appropriate word or phrase for each item (1 ~ 14). Mark your choices (a ~ d) on the separate answer sheet.

※この部分は、著作権の関係により掲載できません。

- | | | | |
|---------------------|------------------|------------------|-----------------|
| 1. (a) calamity | (b) chronology | (c) coexistence | (d) coincidence |
| 2. (a) closure | (b) fact | (c) matter | (d) series |
| 3. (a) astrologists | (b) neurologists | (c) scientists | (d) veterans |
| 4. (a) abate | (b) create | (c) permeate | (d) sedate |
| 5. (a) animals | (b) migrants | (c) officers | (d) politicians |
| 6. (a) bucolic | (b) catastrophic | (c) melodramatic | (d) phantasmic |
| 7. (a) denied | (b) engineered | (c) negated | (d) predicted |

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|-------------------|----------------|----------------|----------------|
| 8. (a) ceremonial | (b) colloquial | (c) cordial | (d) crucial |
| 9. (a) What | (b) Whereas | (c) Whether | (d) Whichever |
| 10. (a) compiling | (b) composing | (c) conceiving | (d) consisting |
| 11. (a) foreign | (b) malign | (c) reign | (d) sovereign |
| 12. (a) cash | (b) currency | (c) economy | (d) finance |
| 13. (a) analogous | (b) indigenous | (c) populous | (d) ubiquitous |
| 14. (a) expensive | (b) extensive | (c) intensive | (d) inventive |

II Read the following three passages and mark the most appropriate choice (a ~ d) for each item (15~24) on the separate answer sheet.

(A) Eating and living like our ancestors seems common sense, and many books have attempted to relate how this can be done. Unfortunately, there is great disagreement about what aspects of ancestral eating and living should be adopted. For example, in some versions of ancestral diets, readers are advised to avoid agricultural staples like bread, rice, beans, and milk in favor of meat and vegetables, while others argue that traditional American farm diets that included bread, beans, and milk are best for health.

My parents immigrated from Vietnam to Canada in the 1960s. When I was eight years old, my grandmother arrived from Vietnam. During a school holiday when my younger brother and I visited the apartment that Grandma shared with my aunt, I found no high-energy snacks of nuts and dried fruits, no fruit bars, no yogurt. Oblivious to official pronouncements on nutrition — she spoke no English — Grandma went on living the way she had always lived, eating the way her ancestors had: a bowl of rice, clumps of dried shredded pork, a sprinkling of fish sauce, and a pile of stir-fried spinach. I was glad to head back home that evening to my video games and high-energy snacks.

(Adapted from Stephen Le, *100 Million Years of Food*)

※ページ下部に出典を追記しております。

15. Which of the following is NOT implied by the passage?

- (a) Many people think that eating like our ancestors did is a sound idea.
- (b) The author's grandmother's diet did not change after going to Canada.
- (c) The diet of the author's ancestors was markedly different from Canadian food.
- (d) There is consensus as to what the best features of our pre-industrial diet are.

16. The author believed that his grandmother's cooking was

- (a) a good alternative to junk food.
- (b) better than his parents' cooking.
- (c) less appealing than his usual diet.
- (d) spicy at times and full of strong flavors.

(B) On August 16, 2012, the South African police intervened in a labor conflict between workers at the Marikana platinum mine near Johannesburg and the mine's owners: the stockholders of Lonmin, Inc., based in London. Police fired on the strikers with live ammunition. Thirty-four miners were killed. As often in such strikes, the conflict primarily concerned wages: the miners had asked for a doubling of their wage from 500 to 1,000 euros a month. After the tragic loss of life, the company finally proposed a monthly raise of 75

euros.

This episode reminds us, if we needed reminding, that the question of what share of output should go to wages and what share to profits—in other words, how should the income from production be divided between labor and capital?—has always been at the heart of distributional conflict. In traditional societies, the basis of social inequality and most common cause of rebellion was the conflict of interest between landlord and peasant, between those who owned land and those who cultivated it with their labor, those who received land rents and those who paid them. The Industrial Revolution exacerbated the conflict between capital and labor, perhaps because production became more capital intensive than in the past (making use of machinery and exploiting natural resources more than ever before) and perhaps, too, because hopes for a more equitable distribution of income and a more democratic social order were dashed.

(Adapted from Thomas Piketty, *Capital in the Twenty-First Century*,
translated by Arthur Goldhammer)

※出典は下記に記載しております。

17. According to the text, what issue has always been at the center of economic tensions?
- (a) How capitalists and laborers can unite for the betterment of society at large
 - (b) How to further exacerbate the disparity between the social classes
 - (c) What percentage of surplus earnings should be issued to owners versus to workers
 - (d) What policies help ease racial segregation as a form of labor division
18. The usual cause of social conflict before the Industrial Revolution was friction between
- (a) the church and the titled gentry.
 - (b) the farmers and the landowners.
 - (c) the mercantile class and the knighted retainers.
 - (d) the miners and the police in non-urban areas.
19. The Industrial Revolution changed labor-capital relationships insofar as it
- (a) benefitted the working class by introducing multiple forms of labor organization.
 - (b) compounded the problem by making the need for operating funds larger than ever before.
 - (c) eased friction between capital and labor by making commuting to factories more convenient.
 - (d) forced the working classes to learn how to read in order to operate complex machinery.

※WEB掲載に際し、以下のとおり出典を追記しております。

CAPITAL IN THE TWENTY-FIRST CENTURY by Thomas Piketty, translated by Arthur Goldhammer, Cambridge, Mass.: The Belknap Press of Harvard University Press, Copyright © 2014 by the President and Fellows of Harvard College. Used by permission. All rights reserved.

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20. According to the passage, which age group is *least* affected by the reminiscence bump?
- (a) ten-year-olds
 - (b) thirty-year-olds
 - (c) forty-year-olds
 - (d) eighty-year-olds
21. According to the passage, research on human memory shows that
- (a) as people age, the types of memories they recall tend to shift, reflecting changes in their priorities.
 - (b) memory is selective and can sometimes be distorted, making it an imperfect record of past events.
 - (c) no matter their age, adults predominantly regard events from their younger years as significant.
 - (d) the context in which a memory is originally formed seldom affects how accurately it is recalled.
22. According to the passage, which factor likely accounts for the reminiscence bump?
- (a) Events experienced during adolescence leave a lasting impression due to their unprecedented nature.
 - (b) Memories formed during adulthood are made more accessible to increase the chance of survival.
 - (c) Teenagers tend to perceive ordinary events as life-changing because of their cognitive immaturity.
 - (d) The brain is biologically predisposed to store the most proximate events during puberty.
23. According to the passage, what is the link between identity and memory?
- (a) Adolescent memories that define us are more impactful because they involve family and friends.
 - (b) Formative events that contribute to our sense of self are more likely to be engraved in our memory.
 - (c) Memory is influenced more by how intense an event is than by how it relates to our identity.
 - (d) Neurological changes during adolescence shape identity but not the way we retain information.

24. According to the passage, teenagers often engage in what adults dismiss as teen drama because
- (a) adolescents are predisposed to engage in behaviours that contribute to increased social withdrawal.
 - (b) it helps determine how teenagers perceive themselves and their position in the familial context.
 - (c) peer acceptance is a critical factor in determining an individual's inclusion within the social cohort.
 - (d) teens are taught to engage in behavioural mimicry, adopting actions observed in their peers.

III Choose the most appropriate sentence from the following list (a ~ h) for each item (25~31). Mark your choices on the separate answer sheet.

- (a) But the sentiment becomes widened through the generalizing process of philosophical speculation, while all the while retaining its original character of concreteness throughout.
- (b) It watches over the totality of things; it grasps the individual's relation to his entire environment.
- (c) Moral discipline, therefore, is indispensable here.
- (d) Now, it is not at all clear why we should assume that religio-philosophical knowledge is restricted purely to internal experience.
- (e) The fact that scientific knowledge can be acquired from without, but religio-philosophical knowledge must be evolved from within, is readily explained.
- (f) This love, now purely spiritualized, is Platonic.
- (g) To the development of character, this form of knowledge is highly essential, and it would be truer to say that every man *should* be a philosopher than to say that every man is a philosopher.
- (h) Yet we have in the concrete statement of a novel or a dramatic production some general truth reflected or suggested.

Generally speaking, we can distinguish two forms of knowledge: scientific knowledge and religio-philosophical knowledge. By the former we mean the knowledge that relates to a specified group of facts. Its practical result is the quickening of will-activity rather than the refining influence; that is, it promotes the practicality and definiteness of conduct rather than its ennoblement. Religio-philosophical activity, on the other hand, is a synthetic factor. (25) It has, therefore, to be distinguished from the faculty that deals with special laws or a particular mode of activity. Religio-philosophical knowledge, therefore, elevates character to a high plane of activity rather than making it exact and definite, and secures will-activity on a secure foundation.

Scientific knowledge and religio-philosophical knowledge thus perform two different functions in the formation of character. (26) The former can be obtained without great difficulty by any fairly-endowed mind either through instruction or through self-application. To develop the latter, however, it is necessary to have a strong comprehensive will, fine sentiment, steady aspirations, keen insight into life, and various inner experiences. (27) As was once discussed by Socrates and Plato in ancient times, morality is not a thing which can be grafted into one's being from without. Unlike scientific knowledge, it must be created by each individual from within. It is truly said that every man is his own philosopher. However wide or however narrow a man's sphere of interest in life, he must have his own

philosophy that comprehends and is in harmony with his entire environment. It is the same with a petty tradesman whose storefront does not exceed more than a few yards, as with a great statesman on whose shoulders rests the fate of empires. Every man must have a philosophical knowledge comprehensive enough to grasp the whole situation to which he has to adjust himself. With a successful businessman every dollar and cent must be accounted for; otherwise he will sooner or later fail. Therefore, philosophical knowledge has to do with the entirety of things, whatever their importance and consequence. Its characteristic is completeness and universality. (28)

Some people imagine that philosophy is a dry, tasteless, and uninteresting affair, having no direct important bearing on practical life. To illustrate that this popular notion is not justified, let me say a few words about love. This sentiment is no doubt at first awakened by some organic impulses, but gradually losing its original significance, it becomes spiritualized. For this spiritualization two things are necessary. One is aesthetical association and the other generalization. Sexual love may start with an individual admiration of beauty in the other sex, but as the soul expands and elevates itself, the sentiment of love grows beyond the pale of individualism and begins to cover a wider field, finally embracing the entirety of all humanity under its wings. (29) It is then evident that the two things, aesthetic association and generalization, are necessary to ennoble and spiritualize a sentiment which was primarily confined to some particular object.

Some philosophers, especially those of the Middle Ages in Europe, were wont to take into consideration only the element of generalization, or universality, in philosophical knowledge. This naturally led the common people to understand by philosophy anything but what is interesting and inspiring, while in point of fact philosophy does not exist independent of human sentiment. (30) Here we have the conception of what is known as a universal concrete. While still maintaining its realistic effect, its connection with everyday human experience, the sentiment refined through philosophical investigation begins to move in unison with general, more universal concepts. To illustrate this, take a dramatic work or a novel. It is an artistic delineation of concrete facts such as we observe in our daily life; it is not merely the presentation of an abstract theory. (31)

(Adapted from Motora Yujiro, "Conflict of Religion and Science," translated by T. Suzuki)

IV Choose the most appropriate word or phrase from the list (a ~ m) for each item (32~38). Mark your choices on the separate answer sheet.

Ken: Aaaaargh! This phone is driving me (32)!

Tom: What's wrong?

Ken: I think there was some kind of update while I was sleeping, and now all my apps are (33). I'm trying to restart the phone, but the button on the side doesn't (34) work properly anymore.

Tom: Let me take a look. Yeah, I think it's because it downloaded some kind of bot assistant that rearranged your system.

Ken: What? That's (35). I never asked for that!

Tom: Are you sure? There must have been something you clicked "Agree" on ...

Ken: Well, to be honest, I don't always read the whole text on the alerts. There's so many of them! I just click "OK" to make them go (36).

Tom: Maybe if you go to Settings ... and then Controls Yeah, you have to change all of these manually to disable the bot.

Ken: Are you serious!? Like I don't already have enough (37) right now!

Tom: Hey, but why do you have so many pictures of ...

Ken: Give me back my phone! That's none of your (38)!

(a) advice

(b) also

(c) away

(d) business

(e) down the road

(f) even

(g) in my cup

(h) jumbled up

(i) on my plate

(j) preponderant

(k) preposterous

(l) tangled in

(m) up the wall

PLEASE READ THE INSTRUCTIONS CAREFULLY.

V Read the following passage and complete the English summary in your own words in the space provided on the separate answer sheet. The beginning of the summary is provided; you must complete it in 4-10 words. Do not use three or more consecutive words from this passage.

Let me tell you a story: There was this stranger who came into our town. He was tall and had a dark look about him, and a special brilliance was in his eyes. When he looked at us, it was the feeling that he could see right down to the bottom of our souls. We may have been mistaken in this, but at the time no questions were asked—the questions always come later. All we cared about was the mystery we sensed in this stranger, and we waited to see what would happen.

One evening that was different from any other, he got us all together in the big auditorium. He stood there on the huge stage. The only light was on him, and we waited in the dark. Then, out of his tallness came the chanting. First, as a whisper we could hardly hear: “*The flibberty jib on the bipperty bop, the flibberty jib on the bipperty bop.*” It didn’t make any sense, and we were caught up in something we didn’t understand. He had trapped us without our knowing it. Possibly it was his manner, but we came alive to him as he slowly moved us with his chant through the land of hush into insistent, savage, throbbing crescendos of ecstasy. As if it were the only thing we could do, we started to chant with him: “*The flibberty jib on the bipperty bop, the flibberty jib on the bipperty bop.*” And he was up on the high stage, laughing with all his might and shouting, “Yes, yes, yes!”

But there were those among us who were jealous of his power, who felt *they* should be in the center of the stage with the light shining on *them*. They were against our hero and the chanting and our going to be with him every free moment. And so, little by little, a little later, these critics set to work to make nonsense out of the sense of what we were doing—and they succeeded. They destroyed our hero’s faith in himself. He didn’t have it anymore. After a few, disappointing times in the big auditorium, the light had gone out of him. We all stopped going and the man who had once seemed so tall, and who now seemed so much smaller, left our town saying, “No, no, no.” We lived through the boredom of the time that followed telling each other pale stories of what once was, and what might have been if We lived on histories and hopes.

We did this until the miracle we never thought would happen again, happened. Another stranger came into our town, and he too was tall and dark and had eyes that could look right down into the bottom of you. And he got us all together in the big auditorium, and with the light on him, we were in the dark. He chanted, “*The flibberty jib on the bipperty bop, the flibberty jib on the bipperty bop.*” And we joined in, and the magic was in us. And

he was laughing, and all his might was with him, and he was shouting, "Yes, yes, yes!" But, there were those among us who were jealous and so forth. You know what they did. Little by little, a little later, they put us back on the narrow path. This is the way things have been in our town for as long as anyone cares to remember.

By the way, how are things in your town?

(Adapted from Ken Nordine, "Flibberty Jib")

※WEB掲載に際し、以下のとおり出典を追記しております。

SUMMARY:

[complete the summary on the separate answer sheet]

Nordine, Ken. "Flibberty Jib." The Best of Word Jazz, Vol. 1, Rhino Records, 1990, track 13.

The story shows how some people in this town ...

〔以 下 余 白〕

英 語

〈2026 R 08201123〉

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。

採 点 欄

〈2026 R 08201123〉

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。

V

The story shows how some people in this town ...

※解答欄以外には書かないこと

英 語

(記述解答用紙)