

英 語
(問 題)
2026年度

〈2026 R08201124〉

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2～12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.

(A) If you ever want to look at a map from a parallel universe, you could do (1) than David R. Horton's *Map of Indigenous Australia*. We are used to viewing that country — the sixth largest by area, a continent in its own (2) — as a single slab of land, undivided into individual nations. But Horton's map, produced in 1996, shows the land divided up into hundreds of First Nations. It's a reminder that there was nothing (3) about any of this.

The boundaries between both the peoples and territories the map shows are inherently (4) (something reflected in the design by the blurring of the lines between them). But even at a glance, you can tell that some areas of the continent — generally those of desert or mountain — are divided into relatively few pieces. The (5), more hospitable landscapes of the east and the north coasts, by contrast, are divided into dozens upon dozens of roughly county-sized chunks. Sydney (6) the boundary between the Eora and the Kuning-gai peoples; Melbourne, the Woiworung and Boonwurrung. Even little Tasmania, the smallest of Australia's states, a landmass slightly smaller than Ireland, contains no fewer than eight different peoples.

The administrative map of today's Australia is much simpler. The mainland is divided into six vast slabs — five states and the Northern Territory — plus a couple of other, smaller internal territories. The states' boundaries, what's more, are (7) the long, straight lines suggesting not careful surveys but colonial imposition.

(Adapted from Jonn Elledge, *A History of the World in 47 Borders*)

※出典は下記に記載しております。

- | | | | |
|---------------------|----------------|--------------------|---------------------|
| 1. (a) better | (b) less | (c) more | (d) worse |
| 2. (a) light | (b) might | (c) right | (d) sight |
| 3. (a) imperishable | (b) important | (c) incredible | (d) inevitable |
| 4. (a) unarguable | (b) unbecoming | (c) uncertain | (d) undisputed |
| 5. (a) lush | (b) plusher | (c) rougher | (d) rudier |
| 6. (a) steps | (b) straddles | (c) struggles | (d) struts |
| 7. (a) convincingly | (b) credibly | (c) overwhelmingly | (d) sympathetically |

※WEB掲載に際し、以下のとおり出典を追記しております。

From *A History of the World in 47 Borders: The Stories Behind the Lines on Our Maps*. Jonn Elledge. pp.243.
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(B) How does mathematics make you feel? For many people, mathematics can seem (8): too hard, too cold, too abstract. That sense of dread may have started at school, especially when mathematics lessons were a matter of manipulating symbols and doing obscure calculations. Or it can be inherited, or (9) on by others—if people around you are talking about maths being difficult or pointless, you’re very likely to think the same. And so, lots of people drop mathematics as soon as they’re able. ‘What’s the point of it?’ they ask. It doesn’t seem relevant to anything you might need in the real world.

Others, though, experience something like an (10) understanding of mathematics which they nurture over time. Maths is difficult, yes, but these people (11) the challenge. They can see a beauty in mathematics that others—sadly—can’t. Maybe they are interested in having a career which requires mathematical knowledge. They develop a love of the subject and are excited by the places it can lead them.

Whether you are (12) of or fascinated by it, the history of mathematics will show you not only a different face of mathematics, but exactly how and when it has been useful. How beautiful it is sometimes, too. As we shall see, mathematics is not just about numbers. It is about being able to (13) some kind of general rule and then how it can be applied to other situations. Mathematics develops skills that can solve problems of all kinds, mathematical or not. In this little book you will find, through learning about its history, many such examples of the (14) of mathematics, far beyond equations and arithmetic—from the surface of the Earth all the way to the stars.

(Adapted from Snezana Lawrence, *A Little History of Mathematics*)

※出典は下記に記載しております。

- | | | | |
|-------------------|-------------------|-----------------|-----------------|
| 8. (a) facetious | (b) fallible | (c) forbidding | (d) fortuitous |
| 9. (a) caught | (b) held | (c) passed | (d) took |
| 10. (a) inaugural | (b) inconceivable | (c) inflated | (d) intuitive |
| 11. (a) embrace | (b) empower | (c) enforce | (d) envelop |
| 12. (a) faithful | (b) fanciful | (c) fearful | (d) fruitful |
| 13. (a) bring on | (b) come with | (c) turn to | (d) work out |
| 14. (a) disparity | (b) immunity | (c) spontaneity | (d) versatility |

※WEB掲載に際し、以下のとおり出典を追記しております。

From *A Little History of Mathematics*. Snezana Lawrence. pp.1-pp.2. Copyright © 2025 by Yale University Press. Reproduced with permission of the Licensor through PLSClear.

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) In September 1848, near Cavendish, Vermont, a construction foreman called Phineas P. Gage was in charge of a construction crew, blasting away rocks to lay a new stretch of railway line. As Phineas pushed an iron tamping rod into the blasting hole in a rock, some gunpowder accidentally exploded, and sent the three-and-a-half-foot long tamping rod up through Phineas' upper left cheek and out from the top of his forehead. The rod landed about fifty yards away. Phineas suffered the type of injury from which, it was assumed, no one could recover. However, a month later, Phineas was up and about, with no apparent damage to his senses or his speech. The medical evidence was clear. A huge metal rod had gone through the front part of Mr Gage's brain, but Mr Gage's language abilities were unaffected. The point of this amazing tale is that, if language ability is located in the brain, it clearly is not situated right at the front.

(Adapted from George Yule, *The Study of Language*)

※出典は下記に記載しております。

15. Which of the following is either stated or implied in the text?

- (a) As a result of the gunpowder blast, Phineas was thrown fifty yards away but survived.
- (b) Despite suffering serious head injuries in the accident, Phineas Gage was still able to speak normally.
- (c) The use of gunpowder was widely prohibited in railway construction after the Gage incident.
- (d) Unfortunately, Mr Gage was not able to recover from the injuries incurred from the explosion.

16. What important conclusion can be drawn from the case of Phineas Gage?

- (a) Head injuries are not as serious as once thought, and most people should be up and about within a month of even a very serious injury.
- (b) The experience of Mr Gage helps us to understand with greater certainty the location of language abilities within the human brain.
- (c) We now know that, compared to the back of the human brain, injuries to the front part are less likely to be life-threatening.
- (d) With recent developments in artificial intelligence, damage to the brain is going to be much less of a concern in the future.

※WEB掲載に際し、以下のとおり出典を追記しております。

From *The Study of Language*. George Yule. pp.162. Copyright © 1996 by Cambridge University Press and Assessment. Reproduced with permission of the Licensor through PLSClear.

(B) What, then, was Descartes' error? Or better still, *which* error of Descartes' do I mean to single out, unkindly and ungratefully? One might begin with a complaint, and reproach him for having persuaded biologists to adopt, to this day, clockwork mechanics as a model for life processes. But perhaps that would not be quite fair and so one might continue with "I think therefore I am." The statement, perhaps the most famous in the history of philosophy, appears first in the fourth section of the *Discourse on the Method* (1637). Taken literally, the statement illustrates precisely the opposite of what I believe to be true about the origins of mind and about the relation between mind and body. It suggests that thinking, and awareness of thinking, are the real substrates of being. And since we know that Descartes imagined thinking as an activity quite separate from the body, it does celebrate the separation of mind, the "thinking thing," from the nonthinking body, that which has extension and mechanical parts.

Yet long before the dawn of humanity, beings were beings. At some point in evolution, an elementary consciousness began. With that elementary consciousness came a simple mind; with greater complexity of mind came the possibility of thinking and, even later, of using language to communicate and organize thinking better. For us then, in the beginning it was being, and only later was it thinking. And for us now, as we come into the world and develop, we still begin with being, and only later do we think. We are, and then we think, and we think only inasmuch as we are, since thinking is indeed caused by the structures and operations of being.

(Adapted from Antonio Damasio, *Descartes' Error*)

※出典は下記に記載しております。

17. What does the author suggest has been an unfortunate consequence of the writing of Descartes'?
- (a) As a result of Descartes' many errors, people no longer respect philosophy as they once did.
 - (b) Philosophers have been both unkind and ungrateful to Descartes over the years.
 - (c) Scientists have come to describe human life in purely mechanical terms.
 - (d) Too many modern philosophers begin with a complaint and then follow with some form of reproach.
18. According to the author, Descartes' most famous statement
- (a) has been effectively debunked and is no longer taken seriously.
 - (b) is so self-evident that it does not require any further discussion.
 - (c) represents the perfect description of the relationship between mind and body.
 - (d) stands in stark contrast to the author's own view of human development.

※WEB掲載に際し、以下のとおり出典を追記しております。

Damasio, Antonio. "A Passion for Reasoning." *Descartes' Error: Emotion, Reason, and the Human Brain*, Penguin Books, 2005, p. 248.

19. How does the author clarify his own understanding of the role of thinking in human life?
- (a) An awareness of our thinking leads to an awareness of our bodies.
 - (b) The story of human evolution starts from elementary thinking.
 - (c) Thinking is a function and outcome of our existence.
 - (d) Without thinking we are not true beings.

(C) The origins of Japanese popular culture are often traced to the Tokugawa period (1600-1868). This time of unprecedented peace and competent rule by Japan's warrior elite, the samurai, witnessed significant economic growth, especially in urban areas and the commercial sector. As cities — and above all Edo, the capital of the nation's military ruler, the shōgun — bustled with trade, urban merchants grew increasingly prosperous and sought cultural outlets for their newfound wealth and leisure time. The merchants, who were looked down upon as social inferiors by the nation's samurai masters, also embraced cultural pursuits as a means of asserting an independent identity as arbiters of taste and fashion trendsetters. As the historian Paul Varley has concluded, the cultural innovations of Tokugawa Japan, “while drawing heavily on Japan's aristocratic cultural tradition, evolved as distinctly popular, bourgeois forms of art.”

Imaginative new developments in literature, theater, and the visual arts all emerged from Japan's vibrant cities in the late seventeenth and early eighteenth centuries. With literacy rates high, popular fiction flourished and the works of authors such as Ihara Saikaku, who wrote accessible erotic adventures and realistic stories of merchant life, reached large audiences. Kabuki theater, which began among prostitutes seeking to attract customers by singing and dancing, evolved into an important form of urban entertainment. Highly regulated by the shōgun's officials, who feared its subversive potential and banned female performers from the stage, Kabuki appealed to all strata of urban society — including samurai — with its colorful costumes, flamboyant actors, and repertoire of action-packed, melodramatic plays. Bunraku, a distinctive theatrical form featuring chanting, music, and elaborate puppets manipulated by multiple operators, also gained a popular following. Woodblock prints were another important element of Tokugawa urban culture; unlike traditional paintings made for elite patrons, the prints could be mass produced and sold to an enthusiastic consuming public. These lively, brightly colored images were known as *ukiyo-e*, “pictures of the floating world,” and depicted the hedonistic world of Edo's entertainment quarters, alive with courtesans and Kabuki actors.

Japan was largely isolated from contact with the West during the Tokugawa period, a fact that many scholars have suggested may account, at least in part, for the nation's remarkable cultural creativity at the time. In 1854, however, Japan was “opened” to overseas trade and diplomacy by American gunboats, and for the first time the material artifacts of Tokugawa popular culture began to filter out to Europe and the United States. The story has often been told that the French Impressionist painters, who would be profoundly influenced by Japanese aesthetics, first encountered *ukiyo-e* when they discovered the cheap and plentiful prints used as packing materials to wrap porcelain dishes exported to the West. In the 1870s, a fad for Japanese style swept through fashionable society in Europe. Japanese woodblock prints and bric-a-brac were avidly collected, and Japanese culture was celebrated for its exoticism, its vibrant art forms, its distinctive sense of design, and its refined sensibilities.

Tattooing, a form of art favored among laborers in Tokugawa cities, was also highly sought after by curious Westerners, many of whom regarded a small tattoo as the ultimate souvenir of a visit to Japan.

(Adapted from William M. Tsutsui, *Japanese Popular Culture and Globalization*)

※WEB掲載に際し、以下のとおり出典を追記しております。

Tsutsui, William M. Japanese Popular Culture and Globalization. Association for Asian Studies, Inc., 2010.

20. According to the passage, Japanese merchants became involved in artistic endeavors because they
- (a) wanted to become part of the samurai class.
 - (b) wanted to display both their financial and cultural power.
 - (c) were required by law to support the arts.
 - (d) were trained from birth in creative disciplines.
21. According to the passage, the shogunate wanted to control Kabuki due to
- (a) the art form's broad popular appeal, which could lead to social unrest.
 - (b) the widespread corruption in the management of theater troupes.
 - (c) their contempt for all types of popular amusement in the city.
 - (d) their sophisticated appreciation of intricate theatrical forms.
22. According to the passage, Japan's period of isolation
- (a) directly caused the decline of traditional art forms.
 - (b) led to an unprecedented flourishing of the popular arts.
 - (c) made the French Impressionists devalue Japanese aesthetics.
 - (d) prevented the development of a unique cultural identity.
23. According to the passage, how did Westerners first come into contact with *ukiyo-e* prints?
- (a) As protective padding for exported goods
 - (b) From the work of missionaries
 - (c) Through formal art exhibitions in Europe
 - (d) Via Japanese museum catalogs
24. According to the passage, Japanese tattoos fascinated Westerners in the 1870s because they were
- (a) believed to possess religious significance.
 - (b) considered to be exotic mementos.
 - (c) seen as a status symbol among the samurai.
 - (d) understood to glow in the dark.

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) An almost global resurgence of religion got under way, manifest in almost every part of the world — except in Western Europe.
- (b) In the following century, Enlightenment thinkers exalted reason over faith as a source of human understanding.
- (c) Islamic militants, both religious and secular, do see America, its people, its religion, and its civilization as Islam's enemy.
- (d) Modernization and modernity appeared to be undermining religion, which was held to be a dark holdover from the past.
- (e) The primary national founder Ben-Gurion's image of Israel as a secular Jewish social democracy has been repudiated by Orthodox Jewish groups.
- (f) Throughout the world, these political leaders, as one sociologist put it, have been "striving for new forms of national order based on religious values."
- (g) The twenty-first century is beginning as an age of religion.
- (h) Within the developed world, in contrast, religion seems to be on the decline in most countries, with the most notable exception being the United States.

For almost three centuries religion was a declining factor in human affairs. In the seventeenth century, after more than a hundred years of bloody religious war, the leaders of Europe in the Treaty of Westphalia attempted to reduce and contain the influence of religion in politics. (25) The nineteenth century saw increasing confidence that science would dethrone religion. Mankind, it was widely believed, was moving into a new phase of rationalism, pragmatism, and secularism. Religious beliefs, Sigmund Freud argued in *The Future of an Illusion*, were "insusceptible to proof" and "incompatible with everything we have discovered about the reality of the world." They were, in short, "delusions."

(26) Outside the United States fewer people in the Western world practiced religion, churches were increasingly empty, and religious beliefs and religious institutions came to play a minor and peripheral role in most Western societies. In the public arena, religion gave way to ideology. People, governments, social movements were defined by their identification with one of the major secular ideologies: liberalism, socialism, communism, fascism, authoritarianism, corporatism, democracy. These ideologies dominated political debate, shaped domestic and international alignments and conflicts, and provided models for how countries could organize their politics and economies.

In the last quarter of the twentieth century, however, the march toward secularism was reversed. (27) Elsewhere in countries all over the world, religious political movements gained supporters. And in these countries, the most religious people have not been

elderly, but young, and not poor peasants but upwardly mobile, well-educated white-collar workers and professional people, epitomized by the female medical school students in Turkey who defied their secular government by wearing Islamic headdress to class. The two great missionary religions, Islam and Christianity, are competing worldwide for converts and gaining them, most notably in Muslim fundamentalist movements and evangelical Protestantism, which has had a tremendous impact in Latin America and is now influencing Africa, Asia, and the former Soviet world. An exhaustive quantitative report on global religion during the late twentieth century concluded bluntly: “the majority of countries in the [developing] world, with a majority of the global population, are in the midst of a religious resurgence. The resurgence is most strongly affecting former Communist countries of Eastern Europe, Central Asia, and the Caucasus, as well as Latin America, the Middle East, Africa, China, and South East Asia. (28)” The resurgence has been duly noted by scholars, who published books titled *The Revenge of God*, *Questioning the Secular State*, and *Secularism in Retreat*.

(29) Western secular models of the state are being challenged and replaced. In Iran, the Pahlavi shah’s effort to create a modernizing, secular, Western state fell victim to the Islamic Revolution. In Russia, Lenin’s secular and anti-religious Soviet state has given way to a Russian state that terms the Orthodox Church central to “the establishment and development of Russia’s spirituality and culture.” In Turkey, Mustafa Kemal Atatürk’s vision of a Westernized, secular nation state has been under challenge from an increasingly powerful Islamist political movement, and a religiously defined political party won an election and formed a government in 2002. Nehru’s concept of India as a secular, socialist, parliamentary democracy came under attack by several political and religious movements and their affiliate, the BJP (Indian People’s Party), scored an electoral victory and took control of the government. (30) In the Arab world, a scholar of comparative politics has shown that a “new nationalism” is emerging, fusing the formerly antagonistic old nationalism of the Nasser era and the now increasingly powerful currents of political Islam. Where elections have been held in the Arab world, Islamist political parties almost consistently increased their strength around the start of the new century. (31)

(Adapted from Samuel P. Huntington, *Who Are We?:
The Challenges to America’s National Identity*)

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Who Are We? The Challenges to America’s National Identity by Samuel P. Huntington.
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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.

Clerk: Next!

Applicant #1: Hi, I need to renew my driver's license.

Clerk: Okay, if you still have the same address as on your current license, you'll just need to (32) this form and then (33) an eye exam.

Applicant #1: I still live at the same place. Uh, I didn't bring a pen — can I borrow one?

Clerk: Oh, you actually need to take the form to that table, and the pens are over there. When you're done, get back in this line.

Applicant #1: So I have to get back in this long line again?

Clerk: Well, yes, that's the (34).

Applicant #1: That doesn't seem fair. I've already spent forty-five minutes just to get to the counter.

Applicant #2: Join the (35).

Applicant #1: [To Applicant #2] Thanks a lot. [To Clerk] It seems like the Department of Motor Vehicles could've (36) a system to reduce wait times for us customers. Didn't anyone consider that?

Clerk: You're welcome to submit a (37) card, but you'll have to get in that line over there.

Applicant #1: You mean that *other* long line?

Clerk: Yup.

Applicant #1: Go (38)....

- (a) ahead
- (b) club
- (c) come down with
- (d) come up with
- (e) figure
- (f) fill out
- (g) fill up
- (h) reply
- (i) suggestion
- (j) team
- (k) undergo
- (l) way it is
- (m) way to go

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.

Imagine that you fell into a deep sleep on June 28, 2007—the day before the iPhone was released. Like Rip Van Winkle, the protagonist in an 1819 story by Washington Irving, you wake up 10 years later and look around. The physical world looks largely the same to you, but people are behaving strangely. Nearly all of them are clutching a small glass and metal rectangle, and anytime they stop moving, they assume a hunched position and stare at it. They do this the moment they sit down on a train, or enter an elevator, or stand in line. There is an eerie quiet in public places—even babies are silent, mesmerized by these rectangles. When you do hear people talking, they usually seem to be talking to themselves while wearing white earplugs.

I borrowed this thought experiment from my collaborator Tobias Rose-Stockwell and his wonderful book, *Outrage Machine*. Tobias uses this scenario to convey the transformation of the adult world. But the thought experiment applies even more powerfully to the world of late childhood and adolescence. By 2015, adolescents had a lot less time and motivation to get together in person. What happens to child and adolescent development when daily life—especially social life—gets radically rewired in this way? Might the new phone-based childhood alter the complex interplay of biological, psychological, and cultural development? Might it block kids from doing some of the things they need to do in order to turn into healthy, happy, competent, and successful adults?

(Adapted from Jonathan Haidt, *The Anxious Generation*)

※出典は下記に記載しております。

SUMMARY:

[complete the summary on the separate answer sheet]

The introduction of the iPhone in 2007 ...

〔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。

From *The Anxious Generation: How the Great Rewiring of Childhood Is Causing an Epidemic of Mental Illness* by Jonathan Haidt, copyright © 2024 by Jonathan Haidt. Published by Penguin Press. Reprinted with permission from Brockman Inc.

英 語

〈2026 R 08201124〉

受験 番号	万	千	百	十	一
氏 名					

採 点 欄

(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 08201124〉

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 introduction of the iPhone in 2007 ...

※解答欄以外には書かないこと

英 語

(記述解答用紙)