

外 国 語

英語コミュニケーション I・II

論理・表現 I

1. 解答票右上の受験番号記入欄に記入・マークした受験番号と自分の受験票の受験番号が同じかどうか確認してください。
2. 開始の指示があるまで、この問題冊子を開かないでください。
3. 机上には、受験票・受験票(控)、HBまたはBの黒鉛筆、消しゴム、時計以外のものを置かないでください。
4. 解答は、すべて解答票に記入してください。
5. 試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁及び解答票の汚れ等に気付いた場合は、手を高く挙げて監督者に知らせてください。
6. 不正行為について
 - ① 不正行為に対しては厳正に対処します。
 - ② 不正行為に見えるような行動が見受けられた場合は、監督者が注意をします。
 - ③ 不正行為を行った場合は、直ちに受験を取りやめさせます。
7. 試験終了後、この問題冊子を持ち帰ってください。

受 験 番 号	氏 名

問題は次頁から始まります。

問題は から までで、1 ページから 11 ページまであります。確かめなさい。

解答番号 から までマークしなさい。ただし、同じ番号を二回以上選んではいけません。

次の会話文を読んで、 ～ までの()内に入るのに最も適切な文を、下の①～⑦から一つずつ選び、その番号をマークしなさい。

A: We need to plan something fun for the school festival.

B: Right! ()

A: That might be popular.

B: Yes! ()

A: Yes, we could do something simple like pancakes.

B: Alright. ()

A: Let's talk to the student-leader first.

B: ()

A: And, I'll check if we need to buy ingredients ourselves.

B: ()

Choices:

- ① Should we try a quiz game?
- ② Do you think pancakes are okay?
- ③ What's the next step?
- ④ Meanwhile, I'll get started on some ideas for the signboard.
- ⑤ How about a food stand?
- ⑥ Can we use the science room?
- ⑦ That sounds great!

Ⅱ 次の ⑥ ～ ⑩ の(A～E)から四つの文を選び、一つの対話としてまとまるように並べ替えたとき、最も適切な配列はどれですか。下の①～⑤から一つずつ選び、その番号をマークしなさい。ただし、この対話では、最初に設定された文に続けて、二人の話者が(A～E)のいずれか一つの文を、交互に発言するものとします。

⑥ I started taking dance lessons.

A: Hip-hop. It's really fun but hard! Have you ever tried it?

B: Really? I'm so curious. What kind of dance?

C: No, never. I am not good at dancing. In fact, I admire people who can dance.

D: Maybe you won't! So let's dance together someday.

E: You should try it too! You never know.

① B—A—C—E

② C—E—D—B

③ B—A—D—E

④ C—E—D—A

⑤ A—D—C—E

⑦ I've been watching a new anime.

A: Sure thing. I bought some character goods, too. I'll show you some of them.

B: I think you are absolutely right. I never miss it.

C: Oh, yes. He's so inspiring. Let's talk more about it at lunch.

D: It's *My Hero Academia*. My favorite character is Deku.

E: Really? Which one?

① B—A—D—C

② A—E—D—C

③ B—C—E—D

④ D—A—E—B

⑤ E—D—C—A

⑧ I made a keychain from beads. Do you want to see it?

A: I like making things too — especially paper crafts.

B: If you don't have any talents, you won't be able to enjoy anything.

C: Sure. Wow, this is beautiful! You are talented.

D: I didn't know that. We can make something together.

E: It took time, but I enjoyed it. It was worth spending time on it.

① C—B—D—A

② B—C—D—E

③ C—E—A—D

④ D—E—B—C

⑤ A—B—C—E

9 The weather is getting strange lately.

A: That's not good enough! You should stop carrying plastic bags.

B: Now I think climate change is real. I hadn't taken it seriously.

C: Me neither. We need to take care of the Earth before it is too late.

D: Yes, I agree. So I started using a reusable water bottle.

E: Yeah, it's too hot even in June. The temperature went up to over 35°C yesterday.

① E—B—C—D

② B—C—A—D

③ D—A—B—E

④ E—D—B—A

⑤ D—B—A—E

10 I want to be a firefighter, but some say it's for men.

A: That's not true at all. Believe me, you can be anything.

B: Let's show them that gender matters anywhere, anytime.

C: Thanks. I really want to help people after I graduate from school.

D: That's very encouraging. I hope more people start thinking like you.

E: That's what matters. Not your gender. Anyone can follow their dream.

① B—D—E—A

② D—C—E—A

③ A—B—C—D

④ A—C—E—D

⑤ D—C—E—B

- Ⅲ カッコでくくった部分A.～E.において、与えられた語句を並び替え、最も適切な文を完成させなさい。解答は [11] ～ [20] に入れるものの番号をマークしなさい。

On December 21, 1954, Dorothy Martin, a woman living in Chicago, claimed that the world would end in a great flood, which she believed was told to her by beings from the planet Clarion. According to her, these beings had sent her messages through automatic writing, warning that the Earth would be destroyed, but also promising that A. (____ [11] ____ [12] ____ ____) flying saucers* just before the disaster.

Because of this belief, Martin and her followers made serious preparations. They not only quit their jobs and left their families, but also removed all metal objects from their bodies, as they thought B. (____ [13] ____ [14] ____ ____) up more easily. On the night before the expected event, the group gathered in Martin's house, C. (____ [15] ____ [16] ____ ____), believing that their rescue was close.

However, when the clock passed midnight and nothing happened, many members of the group became confused or disappointed, as the world was not destroyed and no saucers appeared. After some time, Martin announced that she had received a new message, D. (____ [17] ____ [18] ____ ____), and that God, being impressed by their belief, had decided to spare the Earth.

This strange event became important for scientists studying human behavior, especially because it showed how people may continue to believe something E. (____ [19] ____ [20] ____ ____) — a situation now known as cognitive dissonance*.

(注)

flying saucers 空飛ぶ円盤

cognitive dissonance 認知的不協和(人が自分自身の考えや行動に矛盾を感じたときに生じる不快感)

A.

- | | | | |
|---------|------------------|---------|-----------|
| ① be | ② who | ③ those | ④ rescued |
| ⑤ would | ⑥ truly believed | ⑦ by | |

B.

- | | | | |
|---------|--------|------------------|--------|
| ① would | ② the | ③ flying saucers | ④ this |
| ⑤ help | ⑥ pick | ⑦ them | |

C.

- | | | | |
|--------|---------|------------|------|
| ① they | ② come | ③ waited | ④ to |
| ⑤ for | ⑥ where | ⑦ midnight | |

D.

- | | | | |
|--------------|---------|-------------|----------------------|
| ① changed | ② that | ③ explained | ④ their strong faith |
| ⑤ the future | ⑥ which | ⑦ had | |

E.

- | | | | |
|-------------|------------------|------|-------|
| ① true | ② shows | ③ it | ④ not |
| ⑤ even when | ⑥ clear evidence | ⑦ is | |

IV 次の英文の [21] ～ [30] までの()内に入れるのに最も適切なものを、次のページの①～⑩から一つずつ選び、その番号をマークしなさい。ただし同じ番号を二回以上選んではいけません。

Recently, Japan has started to change. It is not only Japanese people living here now. These days, we often see foreigners working at convenience stores, helping elderly people, or running restaurants with food from different countries. These visible changes show that Japan is becoming a multicultural society, ([21]) people from different cultures live together and learn from one another.

A multicultural society is one where people from different backgrounds can share space while ([22]) each other's traditions, customs, and ways of life. It is not only about having foreigners in the country. It also means that all people, both Japanese and non-Japanese, try ([23]) one another and cooperate to build a better, more open society. In the past, almost everyone in Japan was Japanese, but now this is starting to change.

One important reason is Japan's labor shortage. The population is aging quickly, and there are fewer young people to take over jobs. As a result, there are not enough workers in areas such as caregiving, farming, construction, and manufacturing. To solve this problem, the Japanese government has started programs ([24]) skilled workers from other countries.

Another reason is that Japanese companies are expanding globally. They now need to work with international partners and clients. This often ([25]) new ideas and business strategies, which helps them become more competitive. Also, more foreign students and researchers are choosing to study at Japanese universities, adding to the cultural mix on campuses.

There are many positive aspects to becoming a multicultural society. First, people have more chances to ([26]) different cultures. For example, by trying foreign foods or celebrating global festivals, we learn about lifestyles that are different from our own. This kind of experience helps us not only understand others but also reflect on our own culture.

There are also economic benefits. People from diverse backgrounds often bring fresh ideas that can lead to innovation and business opportunities. Restaurants, stores, and local festivals can become more interesting for tourists. This is also good for children. When they grow up in a multicultural environment, they learn to ([27]) situations from different points of view.

These skills are essential in today's global society, where communication and cooperation across cultures are necessary.

However, becoming multicultural comes with challenges. One major issue is the language barrier. People who do not speak Japanese well may struggle to get medical help, use government services, or even ask for directions.

Another issue is cultural misunderstanding. People may have different customs, beliefs, or behaviors. If we don't try to share these ([28]), it can make people feel stressed and create problems in the community.

Unfortunately, some foreign residents also face unfair treatment. For example, they may be refused housing ([29]) they are not Japanese. In schools, children from other countries may feel isolated or struggle with the language, and they may not receive enough support to succeed.

To build a better society, we must all take part. Governments and local communities should offer services in multiple languages and create more opportunities for cultural exchange. Schools should teach students about respect and empathy. Each of us ([30]) try to avoid judging others too quickly. Instead, we should make the effort to understand, communicate, and grow together. Only then can Japan become a truly successful multicultural society.

語群

①	respecting	⑥	introduces
②	appreciate	⑦	differences
③	learn about	⑧	where
④	to understand	⑨	just because
⑤	should	⑩	to bring

- V 次の英文を読んで、その内容に基づいて 31 から 34 の答えとして最も適切なものを、下の①～④から一つ選び、その番号をマークしなさい。

Picture an American teenage male in a T-shirt and running shorts giving his best effort to finish his assigned lap on the school track for a physical education class. He is not having an easy time of it. Even though he is running his fastest, he is the slowest, still heading for the finish line after all his classmates have completed the required run. The fastest one among them, a show-off, jogs out alongside the struggling runner, finding it strange that somebody could be so slow and so weak.

“What’s the matter with you? Are you crippled?”* he asks.

“Yes,” came the answer. “Yes, I am.”

“Disabled” is a more acceptable term nowadays than the discriminatory “crippled,” but this was the 1930s, a decade of mass unemployment, poverty — and polio.* Fortunately for the victim here, polio contracted in early childhood had been relatively mild, but it impacted the way he would walk — and run — for the rest of his life. That was not the case for the U.S. president at this time, Franklin D. Roosevelt, who came down with the disease at the age of 39, eleven years before taking office, and forever after lost normal use of his legs.

Polio was a disease with a history extending to ancient times. It was only in the late 18th century that a British doctor, Michael Underwood, described it in clinical terms as a particular disease of paralysis in children. It had long been mistaken for lead poisoning* or diphtheria* or other known conditions before germ theory had been established. Early in the 20th century it was learned by two Austrian scientists, bacteriologist Karl Landsteiner and immunologist* Ernst Popper, that the disease was caused by a virus. By the early 1960s, two vaccines had been successfully developed by two American physicians working separately, Albert Sabin and Jonas Salk.

Today there are only two countries on the planet where the polio virus as it exists in nature is still endemic:* Afghanistan and Pakistan. But it is a mistake to assume that only the poverty associated with these two countries is responsible for this. Culture, infrastructure and political instability can also explain the reason the vaccine is not helping. In fact, polio was associated with relative wealth in the 20th century. Children who grew up in clean environments did not have the opportunity to build immunity that children living in dirtier conditions had.

Polio struck in localized outbreaks occurring usually during the summer months, and the public response was much the same as the ones for influenza early in the previous century and the COVID-19 pandemic in our own time. There were calls for “social distancing” and for

“lockdowns.” Parks and swimming pools, places ordinarily for play and socializing, would close. It was generally believed children should stay indoors to be safe.

President Franklin Roosevelt, probably the most famous person to have had polio, led his nation through two consecutive crises of extraordinary scale: the Great Depression and the Second World War. He was rarely seen in his leg braces or sitting in a wheelchair as he understandably did not want to be exposed looking weak or dependent on others when the image of strong leadership was needed. The White House, along with the media, successfully kept his condition out of the public eye. Many Americans never knew their president had no feeling in his legs. Also, because it was the age of radio, President Roosevelt was heard far more often than seen. In the world of television, and now YouTube, unpresidential moments are impossible to hide. Presidents Gerald Ford (1974-1977) and Joe Biden (2021-2025) were both caught on camera falling down more than once, sometimes on dangerous stairways, inviting laughter and ridicule.

While it is hard to find a bright side to any kind of disease, the unathletic runner who appears at the start of this essay would have been rejected by the army and thus spared possible cruel death on a battlefield. Olympic gold medal-winner and world record-setter Johnny Weismuller, who famously played the jungle king Tarzan in 12 Hollywood motion pictures from 1932 to 1948, took up swimming as part of his rehabilitation after contracting polio at nine years old. Dorothea Lange, the photographer responsible for iconic images of deep storytelling power showing how Americans were living during the hard times of the Great Depression, also had polio as a child. Of the disease she said: “It was perhaps the most important thing that happened to me. It formed me, guided, instructed me, helped me, and humiliated* me. All those things at once. I’ve never gotten over it and am aware of the force and power of it.”

Even after polio virtually disappeared and the atomic age brought new worries, children of those who survived the disease would be reminded that science was a marvel* that made modern life longer and better.

The effectiveness of vaccines against polio has, ironically, caused many people to forget how important vaccines are. “We don’t see polio anymore” is a phrase used by some to suggest vaccines are no longer necessary, particularly when citizens are resisting calls to make them mandatory* for preventing a variety of sicknesses. When polio was a visible threat and it was common to see people limping, in wheelchairs, or using crutches,* vaccines were welcome weapons against a dangerous disease. No one needed convincing. It wasn’t a hot political issue. While it is true that vaccines can prove deadly in extremely rare situations, as they did with early polio vaccine production, they have saved millions of lives. It is nothing

new to question their safety, something done as long ago as colonial times. Still, the chance of dying in a car crash is immensely greater than receiving an injection for building immunity that should accidentally turn fatal.

The polio vaccine's success stands out as emblematic* of medical progress, the equivalent of Edison's light bulb in the story of modern invention. The writer of this essay was reminded of that many times by that slow guy in the T-shirt and running shorts, the guy who came in last — and “missed out” on going to war — to later become the writer's father.

(注)

crippled 差別的な表現で、身体障がいのある人を指す古い言葉

polio ポリオ。小児麻痺と呼ばれる感染症

lead poisoning 鉛中毒。体内に鉛が蓄積されることで起こる中毒症状

diphtheria ジフテリア。喉の膜形成

immunologist 免疫学者。免疫に関する研究を行う専門家

endemic 一定地域に常に存在する病気の状態

humiliate 恥をかかせること

marvel 驚くべきもの、不思議なもの

mandatory 必ず行わなければならないこと

crutches 松葉杖

emblematic 象徴的な。～を象徴するものとしての意味をもつ

31 Who is the teenager in the T-shirt and running shorts described in the beginning of the essay?

- ① Franklin Roosevelt
- ② Michael Underwood
- ③ Johnny Weismuller
- ④ None of the above.

32 What is true about polio?

- ① It tended to resemble other diseases.
- ② It only appeared in modern times.
- ③ It only impacted rich people.
- ④ All of the above.

33 How did the media regard President Franklin Roosevelt's polio?

- ① They agreed it was best not to show it.
- ② They made no efforts to hide it.
- ③ Even they didn't know about it.
- ④ None of the above.

34 What did Johnny Weismuller and Dorothea Lange have in common?

- ① Their childhood polio experiences shaped their future lives.
- ② They were the children of parents who had polio.
- ③ They both became ill due to poverty.
- ④ All of the above.

(以上で問題は終わりです。解答番号 35 以降は使用しません。)