

2026年度

L 英 語 問 題

注 意

1. 試験開始の指示があるまでこの問題冊子を開いてはいけません。
2. 解答用紙はすべて黒鉛筆または黒芯のシャープペンシルで記入することになっています。黒鉛筆・消しゴムを忘れた人は監督に申し出てください。
(万年筆・ボールペン・サインペンなどを使用してはいけません。)
3. この問題冊子は20ページまでとなっています。試験開始後、ただちにページ数を確認してください。なお、問題番号はⅠ～Ⅴとなっています。
4. 解答用紙にはすでに受験番号が記入されていますので、出席票の受験番号が、あなたの受験票の番号であるかどうかを確認し、出席票の氏名欄に氏名のみを記入してください。なお、出席票は切り離さないでください。
5. 解答は解答用紙の指定された解答欄に記入し、その他の部分には何も書いてはいけません。
6. 解答用紙を折り曲げたり、破ったり、傷つけたりしないように注意してください。
7. この問題冊子は持ち帰ってください。

マーク・センス法についての注意

マーク・センス法とは、鉛筆でマークした部分を機械が直接よみとって採点する方法です。

1. マークは、下記の記入例のように黒鉛筆で枠の中をぬり残さず濃くぬりつぶしてください。
2. 1つのマーク欄には1つしかマークしてはいけません。
3. 訂正する場合は消しゴムでよく消し、消しくずはきれいに取り除いてください。

マーク記入例：

A	1	2	3	4	5
○	○	●	○	○	○

(3と解答する場合)

I . 次の文を読み、下記の1～10それぞれに続くものとして、本文の内容ともっともよく合致するものを、各イ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

Recently, while browsing in the Museum of Modern Art store in New York, I came across a tote bag with the inscription, “You are no longer the same after experiencing art.” It’s a nice sentiment, I thought, but is it true? Or to be more specific: Does consuming art, music, literature, and the rest of what we call culture make you a better person?

Ages ago, Aristotle thought it did, but these days a lot of people seem to doubt it. Surveys show that Americans are abandoning cultural institutions. Since the early 2000s, fewer and fewer people say that they visit art museums and galleries, go to see plays or attend classical music concerts, opera, or ballet. College students are leaving the humanities for the computer sciences, having apparently decided that a professional leg up is more important than the state of their souls. Many professors seem to have lost faith, too.

Yet I must confess that I still cling to the old faith that culture is vastly more important than politics or some pre-professional training in algorithms and software systems. I’m convinced that consuming culture furnishes your mind with emotional knowledge and wisdom; it helps you take a richer and more meaningful view of your own experiences; it helps you understand, at least a bit, the depths of what is going on in the people right around you.

I’d argue that we have become so sad, lonely, angry, and mean as a society partly because so many people have not been taught or don’t bother practicing how to enter sympathetically into the minds of their fellow human beings. We’re overpoliticized while growing increasingly undermoralized, underspiritualized, and undercultured.

The alternative is to rediscover the humanist code. It is based on the idea that unless you immerse yourself in the humanities, you may never confront the most important question: How should I live my life? Fortunately, I went to college at a time and in a place where many people believed that the great books, poems, paintings, and pieces of music really did hold the keys to the kingdom. If you studied them carefully and thought about them deeply, they would improve your

taste, your judgments, and your conduct.

Our professors at the University of Chicago had sharpened their minds and renovated their hearts by learning from and arguing about books. They burned with intensity as they tried to convey what past authors and artists were trying to say. The message was that all of us could improve our taste and judgment by becoming familiar with what was best—the greatest art, philosophy, literature, and history. And this journey toward wisdom was a lifelong affair.

The hard sciences help us understand the natural world. The social sciences help us measure behavior patterns across populations. But culture and the liberal arts help us enter the subjective experience of particular people. We learn how this unique individual felt, or perhaps, how this other one longed and suffered. We have the chance to move with them, experience the world, a bit, the way they experience it.

We know from studies by the psychologists Raymond Mar and Keith Oatley that reading literature is associated with heightened empathy skills. Deep reading, immersing yourself in novels with complex characters, engaging with stories that explore the complexity of this character's motivations or that character's wounds, is a training ground for understanding human variety. It empowers us to see the real people in our lives more accurately and more generously, to better understand the hidden kingdom of their intentions, fears, and needs. The resulting knowledge is not factual knowledge but emotional knowledge.

Mark Edmundson teaches literature at the University of Virginia and is one of those people who still live by the humanist code. In his book *Why Read?* he describes the potential charge embedded in a great work of art: "Literature is, I believe, our best driving force toward new beginnings, our best chance for what we might call non-religious rebirth. However much society at large despises imaginative writing, the fact remains that in literature the major hopes for human renovation still exist."

How does it work? How does culture do its thing? The shortest answer is that culture teaches us how to see. "The greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way," the Victorian art critic John Ruskin wrote. "Hundreds of people can talk for one who can think, but

thousands can think for one who can see.”

Ruskin intuited something that neuroscience has since confirmed: Perception is not a simple and straightforward act. You don’t open your eyes and ears and record the data that floods in, the way those old cameras recorded light on film. Instead, perception is a creative act. You take what you’ve experienced during the whole course of your life, the models you’ve stored up in your head, and you apply them to help you interpret all the ambiguous data your senses pick up, to help you discern what really matters in a situation, what you desire, what you find admirable, and what you find contemptible. Works of culture make us better perceivers. Artists learn from other artists. Paintings, poems, novels, and music help multiply and refine the models we use to perceive and construct reality. By attending to great perceivers, the Louis Armstrongs, the Pablo Picassos, the Jane Austens, we can more subtly understand what is going on around us and be better at expressing what we see and feel.

In this kind of education, you are lured by beauty and deeply pierced by myths that seem primeval and strange. Once in college, I was reading Nietzsche’s *The Birth of Tragedy* in the library. I don’t know what happened next. The book, with its fevered prose and savage genius, sucked me into a trance. I eventually looked up and it was four hours later. I had traveled in time back into some primeval world of bonfires, dancing, and drinking, and it left a residue, which I guess you would call a greater awareness of the metaphysical, the transcendent. Through literature and culture, life reveals itself to be far more vivid and extraordinary than the quiet routine of a library visit might suggest.

1. The underlined phrase “leg up” (paragraph 2) is closest in meaning to

- ㄱ. advantage.
- ㄴ. diploma.
- ㄷ. increase.
- ㄹ. payment.

2. In paragraph 3, the author argues that

- ㄱ. politics is more valuable than culture in shaping individual perspectives.
- ㄴ. training in algorithms and software systems is essential for personal growth.
- ㄷ. cultural engagement enhances emotional understanding and personal insight.
- ㄹ. modern professional training is more important than traditional values.

3. As discussed in paragraph 4, one reason for the current emotional and social problems in society is that

- ㄱ. society is becoming too moralistic and empathetic.
- ㄴ. many people lack the practice of understanding other perspectives.
- ㄷ. people focus too much on spirituality and culture.
- ㄹ. there is too little political involvement among citizens.

4. According to the author, the core value of the “humanist code” (paragraph 5) is that

- ㄱ. mastery of technical skills leads to a successful human life.
- ㄴ. political knowledge is the key to humanistic development.
- ㄷ. studying the humanities is only valuable for academic success.
- ㄹ. immersion in the humanities can guide you toward fulfillment.

5. Based on paragraphs 6 and 7, all of the following statements are true about an education in the arts and humanities EXCEPT that

- ㄱ. the liberal arts and culture help us understand the inner lives and emotions of individuals.
- ㄴ. the journey toward wisdom, through engagement with the humanities, is a lifelong process.
- ㄷ. the hard sciences primarily engage our subjective experiences rather than explain the natural world.
- ㄹ. exposure to great art and literature both strengthens the intellect and inspires the human heart.

6. According to psychologists Raymond Mar and Keith Oatley (paragraph 8), one key benefit of reading literature is that
- ㄱ. it strengthens empathy by fostering an emotional understanding of others.
 - ㄴ. it increases factual knowledge about psychology and behavior.
 - ㄷ. it reduces the need for social interaction by offering fictional substitutes.
 - ㄹ. it enhances one's ability to memorize complex character traits.
7. Mark Edmundson (paragraph 9) claims that the primary value of literature is that
- ㄱ. it serves as the best chance for entertainment in a fast-paced society.
 - ㄴ. it offers a path to spiritual renewal and personal transformation.
 - ㄷ. it is needed mainly for historical and academic purposes.
 - ㄹ. it acts as a barrier against society's preference for scientific knowledge.
8. John Ruskin's statement, "Hundreds of people can talk for one who can think, but thousands can think for one who can see" (paragraph 10), suggests that the most valuable human skill is
- ㄱ. the ability to speak clearly and write persuasively.
 - ㄴ. the ability to memorize and understand difficult information.
 - ㄷ. the ability to observe deeply and communicate simply what one sees.
 - ㄹ. the ability to agree with popular opinion and follow convention.
9. According to the passage (paragraph 11), the author considers the relationship between works of culture and human perception as significant because
- ㄱ. art distracts from raw sensory data by encouraging emotional overreactions, which complicates our understanding of reality.
 - ㄴ. art offers fixed interpretations of the world, allowing individuals to bypass personal judgment and adopt established viewpoints.
 - ㄷ. art functions as a mirror of society, reflecting reality exactly as it is without influencing how individuals process or respond to it.
 - ㄹ. art enriches and expands how we interpret sensory information, helping us perceive reality more accurately.

10. According to the author's description of reading Nietzsche's *The Birth of Tragedy* (paragraph 12), the experience
- イ. was rather straightforward and reinforced his everyday routines.
 - ロ. transported the author into an intense, meaningful connection with the writing.
 - ハ. made the author question his actual interest in literature and philosophy.
 - ニ. taught the author some amazing skills for professional development.

Ⅱ．次の文を読み、下記の設問A・Bに答えよ。解答は解答用紙の所定欄にしるせ。

My research as a climate scientist is called attribution science. Together with my team, I analyze extreme weather events and answer the questions of whether, and to what extent, human-induced climate change has altered their frequency, intensity, and duration. When I first began my research, most scientists claimed that these questions couldn't be answered. There were technical reasons for this: For a long time, researchers had no weather models capable of mapping all climate-related processes in sufficient detail. But there were other reasons that had less to do with the research itself.

Let's imagine extreme flooding in Munich, Rome, or London and heavy rainfall in the slums of Durban on the South African coast. How the people in these various places experience this extreme weather depends on the local economic and social conditions and, fundamentally, on their political situation. Researching weather—and thus, the role of climate change—in the way I do is always political, and this makes it an uncomfortable topic for many scientists. I believe it is important to show that both obstacles—the technical and the political—can be overcome; our climate models have become better and better, and we are coming to realize that research cannot take place at a remove from the real world.

For example, to know exactly how big the risk of a drought is—where and for whom—we need a whole lot of information. Three main factors come into play: the natural hazard, our exposure to the hazard, and the *vulnerability with which we approach it. In the western area of Africa in 2022, entire regions suffered from dramatic flooding during the rainy season. These floods were caused in part by above-average rainfall that, as my team and I discovered, was significantly more intense than it would have been without climate change. The rainfall was considered a “natural hazard,” but worsened so significantly by human-caused climate change that it was anything but natural.

To a large extent, these floods—particularly in Nigeria—were caused by the release of a dam in neighboring Cameroon, which flooded large parts of the densely populated Niger delta, which is home to more than thirty million people. The risk from rainfall is particularly high, both for the people and for local ecosystems and

infrastructure such as buildings, bridges, roads, and water supply lines. This region is uniquely exposed to weather and natural hazards. A dam was supposed to have been built in the Nigerian part of the delta to hold back the water, but it was never built. Given the poor infrastructure and high rates of poverty, people in this area are particularly vulnerable, affected much more negatively than those in other areas.

So how does weather become a disaster? We can't say exactly how the effects of climate change vary by location and type of weather, but what is absolutely clear is that the more people there are in harm's way and the more vulnerable they are, the greater their risk. We've learned a lot more in recent years about all aspects of risk. For example, it's now clear that climate change alters heatwaves far more than other weather phenomena. With every study that my team and I perform, we seek to answer the question of what these alterations actually mean for a small section of the global population. In these studies—known as “attribution studies” among experts—we analyze not just historical and current weather data but also information on population density, socioeconomic structures, and basically everything we can find about the event itself to gain the most accurate picture of what happened and to whom.

Only after all those steps do we ask whether climate change played a role. To do this, we work with various sets of data that take into account a vast range of factors—land use, volcanic activity, natural weather variability, greenhouse gas levels, other pollutants, and much more. Broadly speaking, we use climate models to simulate two different worlds: one world with human-caused climate change and one without. We then use various statistical methods to calculate how likely or intense heatwaves are in specific places, both with and without human-caused global warming.

But it is vulnerability and exposure that determine if weather becomes a disaster. The effects of extreme events always depend on the context—who can protect themselves from the weather (and how) is always a major factor. This is why the term “natural disaster” is entirely misplaced. For example, one of our studies from 2021 showed that the food insecurity linked to the drought in southern Madagascar was caused mainly by poverty, a lack of social structures, and heavy dependence on rainfall, but not by human-induced climate change. Nevertheless,

just as with the Nigerian floods, international reports talked only of the weather and climate. The international media barely mentioned that, in fact, the local infrastructure, which had remained unfinished for decades, played a decisive role in the disastrous drought.

How extreme events are reported—where the media focus their attention—doesn't just influence the responsive measures we think possible. It also influences who we see as responsible for implementing the next necessary steps. Describing extreme weather as a singular moment that tells us something about climate change, and nothing more, conceals the factors that have just as much (if not more) impact on the weather's effects, and provides politicians with a handy discussion framework as they try to divert attention from poor local decision-making and planning.

There are two main reasons infrastructure in both Madagascar and Nigeria is so lacking and often nonexistent: the sustained destruction of local social structures under European colonial rule and extreme inequality within the population—inequality between the genders, between rich and poor, between different ethnic groups. It is because of factors like these that climate change becomes such a life-threatening problem. The main thing I have learned from extreme weather events is that the climate crisis is shaped largely by inequality and the still-undisputed dominance of ^{**} patriarchal and colonial structures, which also prevent the serious pursuit of climate protection. By contrast, physical changes such as heavier rainfall and drier soil have only an indirect effect. In short, climate change is a symptom of this global crisis of inequality and injustice, not its cause.

Weather-related disasters are largely a matter of unfairness and injustice, not misfortune or fate. This applies at a local level, for example, when patriarchal structures insist that pregnant women living in traditional societies must work outdoors in extreme heat because working in the fields for personal consumption is “women's work.” Or when financial aid is paid to the male head of the family and never reaches those responsible for putting food on the table. But injustice is also apparent on a global scale. Climate science is a field dominated by white men, most with backgrounds in the natural sciences, who mainly organize and manage studies focused on the physical aspects of the climate while disregarding numerous other issues. This is why far too few studies deal with the global interactions between social and physical changes in an evolving climate.

*vulnerability : 脆弱性, 無防備

**patriarchal : 家父長制の

A. 次の1～9それぞれに続くものとして, 本文の内容ともっともよく合致するものを, 各イ～ニから1つずつ選び, その記号をマークせよ。

1. According to the opening paragraph of the passage, the primary goal of “attribution science” is to

- イ. design tools that help prevent future extreme weather events.
- ロ. improve predictions of general weather patterns over time.
- ハ. assess how human-driven climate change affects extreme weather.
- ニ. compare climate models used for long-term global forecasting.

2. According to the passage (paragraph 3), when evaluating the risk of a drought, the “three main factors” are

- イ. type of weather event, direct human dangers, and potential weaknesses.
- ロ. magnitude, human population, and the possibility for adaptation.
- ハ. protection, human resilience, and the frequency of the extreme weather.
- ニ. power of the weather event, the estimated damage, and the recovery plan.

3. Based on the passage (paragraph 4), the floods in Nigeria were particularly devastating because

- イ. the area had an unusually low rainfall, which led to unexpected flooding.
- ロ. the Nigerian government released a dam without any warning to the local residents.
- ハ. the floods affected rural farmland, so the damage was deadly to farm animals.
- ニ. the region was exposed, had poor infrastructure, and lacked a planned dam to prevent flooding.

4. Considering the analysis of climate-related “risk” (paragraph 5), the most influential factors that turn bad weather into a disaster are
- ㄱ. the unpredictability of climate models and random natural events.
 - ㄴ. the number of people exposed and their level of vulnerability.
 - ㄷ. the average amount of rainfall and changes in wind direction.
 - ㄹ. the distance from the equator and the availability of weather data.
5. According to the passage (paragraph 6), scientists decide whether climate change has influenced a specific weather event by
- ㄱ. comparing temperature records from different historical time periods.
 - ㄴ. collecting local reports from people directly affected by the event.
 - ㄷ. using models to compare a world with climate change to one without.
 - ㄹ. observing shifts in nature, such as changes in plants and animals.
6. The author claims that the term “natural disaster” (paragraph 7) is misleading because
- ㄱ. most extreme weather events are entirely unpredictable by science.
 - ㄴ. disasters are caused only by climate change, not by nature.
 - ㄷ. all disasters can be prevented with the right forecasting tools.
 - ㄹ. the impact of weather often depends heavily on human factors.
7. As discussed in paragraph 8, media reports related to extreme weather events often cause further problems because
- ㄱ. they typically ignore local factors such as poor planning and vulnerability.
 - ㄴ. they always highlight the scientific uncertainty surrounding climate change.
 - ㄷ. they focus too much on future weather predictions rather than current events.
 - ㄹ. they present extreme weather as entertainment rather than serious news.

8. According to the author (paragraph 9), the main reason that climate change poses such a life-threatening risk in places like Madagascar and Nigeria is

- イ. the increased rainfall and the drier soil conditions caused by climate change.
- ロ. the lack of international aid and the slow development of climate models.
- ハ. the deep-rooted inequality and the legacy of colonial and patriarchal systems.
- ニ. the poor weather forecasting and the rising sea levels in coastal areas.

9. Based on the conclusion of the passage, weather-related disasters should be viewed as problems of injustice rather than simple misfortune because

- イ. racial traditions prevent people from adapting to economic risks.
- ロ. social systems often determine who suffers most from bad weather.
- ハ. disasters strike unfairly and often affect random communities.
- ニ. current science cannot fully explain extreme weather events.

B. 文中の下線部 research cannot take place at a remove from the real world (第2段落) を30字以内で和訳せよ。ただし、句読点は合計字数に含まれる。

Ⅲ. 次の文1～8のそれぞれにおいて、下線部イ～ニのうち、英語表現上正しくないものを1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

1. The conference organizing_イ committee requested_ロ that_ハ participants brought_ニ their own lunch.

2. According to_イ our history teacher, it was not by_ロ 1975 that the war finally came to_ハ an end, after lasting for_ニ twenty years.

3. After a short stay in hospital, I was eager to getting_イ back to work_ロ as soon as possible, but it took much more_ハ time than expected_ニ.

4. When I was much_イ younger, I often pictured_ロ that someday I would_ハ have a job as a doctor or a medical profession_ニ.

5. The person who_イ I think_ロ is_ハ in charge with_ニ this issue is over there.

6. His enjoyable encounters_イ with_ロ popular fiction attempted_ハ him to_ニ a continued study of literature.

7. Few_イ people disagree that the imaginative world created_ロ in *The Lord of the Rings* deserve_ハ such_ニ widespread popularity.

8. She is afraid that_イ her father will not allow her to go_ロ out unless_ハ she will have_ニ finished her homework.

IV. 次の空所(1)～(6)を補うのにもっとも適当なものを、それぞれ対応する各イ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

A.

Matthew: I tried to be productive today.

Isabelle: (1)

Matthew: I made a “to-do” list... then I took a four-hour nap after the stress of making the list.

Isabelle: OK, now that you’ve rested, why don’t you go and wash the dishes!

- (1) イ. So, where did you go?
ロ. So, what should we do?
ハ. And why did you do that?
ニ. And how did that go?

B.

Ellen: Why are you saying that I’m too dramatic?

Deedee: You cried because your sandwich was supposedly “(2).”

Ellen: It was an absolute masterpiece... a work of art.

Deedee: Seriously? It was just ham and cheese on some bread!

- (2) イ. too beautiful to eat
ロ. too hot and spicy
ハ. too cheap to enjoy
ニ. too soft and greasy

C.

Nikki: I finally cleaned my whole apartment today!

Mahiro: You did? What sparked that energy?

Nikki: (3) the TV remote.

Mahiro: Honestly, your motivation is amazing.

(3) イ. I shouldn't have

□. I wanted to know

△. I didn't need

ニ. I couldn't find

D.

Wallace: I finally fixed that unsteady table today.

Eve: (4)

Wallace: Yeah... I just put a folded napkin under one of the table legs.

Eve: Well, as they say, "simple is best."

(4) イ. How did you know about that?

□. Actually, that wasn't everything?

△. Wow, you're quite handy!

ニ. You really shouldn't have done that!

E.

Aisha: Hey, are you free this weekend?

Jamal: Sure, what's up?

Aisha: I'm thinking of going to the beach. (5)

Jamal: Absolutely! I've been needing some sun.

(5) イ. You out of it?

□. You up for it?

△. Your turn?

ニ. You're done?

F.

Maya: Have you started that new series everyone's talking about?

Hiroki: Not yet! Is it really as good as they say it is?

Maya: Better. I watched half the season in one night.... It's so captivating!

Hiroki: (6). I'm starting it tonight!

(6) イ. I've already seen most of it

ロ. I'm not too sure that I'll like it

ハ. Alright, you convinced me

ニ. I'd better avoid it for a while

V. 次の空所(1)～(5)それぞれにもっとも適当な1語を補い、英文を完成せよ。解答は解答用紙の所定欄にしるせ。

※この問題は著作権の関係により掲載できません。引用した文章は次の通りです。

・ Hannah Fry 『A brief history of procrastination – and how you can overcome it』