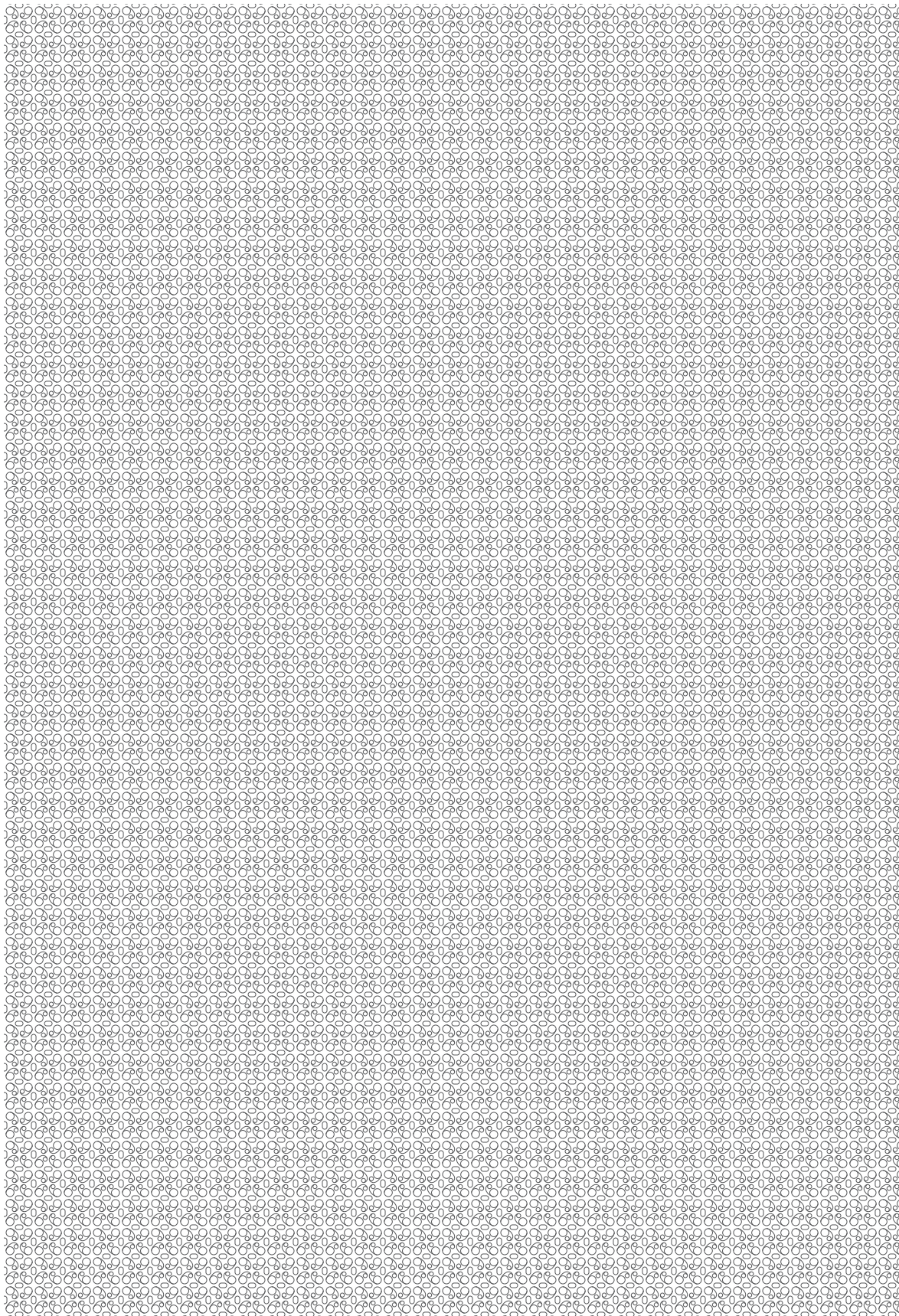


2026年度入学試験問題

英 語

(試験時間 10:30~11:50 80分)

1. 解答用紙は、マーク解答用紙のみです。
2. 解答は、必ず解答欄にマークしてください。解答欄以外にマークすると無効となります。
3. 解答は、HBの鉛筆またはシャープペンシルを使用し、訂正する場合は、プラスチック製の消しゴムを使用してください。特に、一度マークした箇所を修正する場合、しっかりと消してください。消し残りがあると、解答が無効となることがあります。また、消しくずを残さないでください。
4. 解答用紙を折り曲げたり、汚したりしないでください。
5. 解答用紙には、必ず受験番号と氏名を記入・マークしてください。未記入や記入・マークミスなどがあった場合は、当該科目の解答は無効になります。
6. 満点が150点となる配点表示になっていますが、日本史学専攻、心理学専攻、学びのパスポートプログラムの満点は100点となります。



I 次の(1)～(10)の対話文を完成させるために () に入れるべき最も適切な語句を、それぞれ㉠～㉤の中から1つ選び、マーク解答用紙にその記号をマークしなさい。

(30点)

(1) A: Sir, how about we start opening the restaurant for breakfast as well as for lunch and dinner?

B: Okay, let's give it a (). We need to increase the number of customers somehow.

A: I think it's a good idea. We should be able to attract people on their way to work.

㉠ challenge

㉡ hand

㉢ look

㉣ try

(2) A: Didn't your parents already meet your boyfriend?

B: Yes. We () able to visit his office on Friday.

A: I'm sure they'll enjoy getting to know him better.

㉠ are

㉡ aren't

㉢ were

㉣ weren't

(3) A: I missed the train, so I had to take a bus instead.

B: Oh no, were you able to pay the () with your IC card?

A: Yes! It worked exactly the same as paying for the train.

㉠ fare

㉡ fee

㉢ fine

㉣ penalty

(4) A: Do you have any particular athletic skills?

B: Yeah, I think I'm pretty good () tennis.

A: Oh, really? I love to play! We should get together for a match some day?

㉠ at

㉡ for

㉢ in

㉣ with

(5) A: How long ago did you move here?

B: Me? I've lived in this town my whole life.

A: Not me, I was () up in Europe until the age of eight and then moved here.

㉠ brought

㉡ grown

㉢ lived

㉣ risen

(6) A: Welcome! We are always happy to have someone visit from the main office.

B: Thank you. We have been () at your branch's financial performance, and we have some questions.

A: I hope there's no cause for concern. We are extremely careful with our record keeping.

㉞ inspecting

㉟ looking

㊱ seeing

㊲ watching

(7) A: You seem nervous. You do have a driver's license, don't you?

B: Of course, but it's the first time I've been () the wheel of a vehicle this large.

A: Oh, you'll do fine. Just keep an eye on your side mirrors when making a turn.

㉞ behind

㉟ beside

㊱ on

㊲ over

(8) A: I'd like to make () for next Friday at 12:30 with the director.

B: I'm afraid she's booked until 2:00 PM. Can you come at 2:30?

A: Hmmm, I'm not sure. I'll have to check and get back to you.

㉠ an appointment

㉡ a promise

㉢ a proposal

㉣ a reservation

(9) A: Hey Sarah, come over here. I want to introduce you to Beth, one of my best friends.

B: Oh hi! It's so nice to meet you. Have you two known each other a long time?

A: She's the friend I told you about last week that I traveled around Europe () during college.

㉠ after

㉡ alone

㉢ while

㉣ with

(10) A: We got there just when my parents' train was () at the station.

B: That's great! So they didn't have to wait at all for you to pick them up.

A: Exactly. And to my surprise, they brought only one suitcase each.

㉿ arrived

㉽ arriving

㉷ entered

㉺ entering

Ⅱ 次の(1)～(5)の () 内の語群に1語を補って並べかえると、それぞれの日本語の文に相当する英文ができます。補うべき最も適切な1語を下の㉠～㉞の中から選び、マーク解答用紙にその記号をマークしなさい。ただし、同じ語を2回以上選んではいけません。文頭に来る語の先頭の文字も小文字になっています。(20点)

- (1) No one (could, extent, have, predicted, the, to, was, what) come.
誰もこれから起こることがどれほどの規模か予測することはできなかつたろう。
- (2) The weather has caused numerous huge shifts in world history (among, as, as, balance, in, nations, power).
天候は、世界の歴史および国家間の勢力バランスにおける数多くの大きな変化の原因となってきた。
- (3) (comes, else, Hokkaido, in, later, spring, than, to) Japan.
北海道の春は日本のどこよりも遅くやってくる。
- (4) Flowers (advance, and, are, buy, can, hold, not, something, we) on to; they have to be cut fresh.
花は、前もって買って取っておけるわけではなく、新鮮な状態で切る必要がある。
- (5) One of the primary reasons that studying abroad contributes so effectively (education, is, it, requires, students', that, them) to live and learn in a new culture.
留学が学生の教育に非常に効果的である主な理由の一つは、新しい文化の中で生活しながら学ぶことが求められるからです。

㉠	also	㉡	and	㉢	anywhere	㉣	far	㉤	for
㉥	in	㉦	of	㉧	on	㉨	other	㉩	place
㉪	slow	㉫	to	㉬	under	㉭	well	㉮	with

Ⅲ 次の(1)～(5)の英文には、それぞれ1つだけ適切ではない箇所があります。その箇所を㉗～㉞の中から選び、マーク解答用紙にその記号をマークしなさい。(30点)

※著作権の関係により、掲載ができません。

- (1) [Redacted text block with circled markers ㉗, ㉘, ㉙, ㉚]

※著作権の関係により、掲載ができません。

- (2) [Redacted text block]

- (3) One cannot see the modern world as it is unless one recognizes the overwhelming strength of patriotism, national loyalty. In certain circumstances it can break down, at certain levels of civilization it does not exist, but as a positive force there is nothing to set beside it. Christianity and international Socialism are as weak as straw in comparison with it. Hitler rose from power in his own country chiefly because he could grasp this fact and the opponents could not.

- (4) Tom Sponson, at fifty-three, was a thoroughly successful man. He had set up a first-class business, married a charming wife, and built himself a good house in the London suburbs. His son, Bob, nineteen, was doing well in Oxford; his daughter, April, aged sixteen, who was at a good school, had no wish to use make-up, to wear low-cut dress, or to go out with boys. She still regarded herself as too young for such amusements. Yet she was cheerful, affectionate, and thoroughly enjoyed life. All the same, for some time Tom had been aware that he was working very hard for very little. His wife gave him a kiss in the morning when he left the office and, if she were not at a party, a kiss in the evening when he came home. And it was obvious that her life was filled with the children, with her clothes, with keeping her figure slim, with keeping the house clean and smart, with her charities, her bridge, her tennis, her friends, and her parties.

※著作権の関係により、掲載ができません。

(5)

[Redacted text block]

Ⅳ 「神の存在証明」について述べた次の文章を読んで、(1)～(12)の設問に答えなさい。
*の付いた語は注を参照しなさい。(70点)

Does God exist? This is a fundamental question, one which most of us ask ourselves at some time in our lives. The answer which each of us gives affects not only the way we behave, but also how we understand and interpret the world, and what we expect for the future. If God exists, then human existence may have a purpose, and we may even hope for eternal life. If not, then we must create any⁽¹⁾
meaning in our lives for ourselves: no meaning will be given to us from outside,
and death is probably final.

When philosophers turn their attention to religion they typically examine the various arguments that have been given (a) and against God's existence. They weigh up the evidence and look closely at the structure and implications of the arguments. They also examine concepts such as faith and religious belief to see (b) they can make sense of the way people talk about God. [A]

The starting point for most philosophers of religion is a very general doctrine about the nature of God, known as monotheism. This is the view that one God exists, that he or she is omnipotent (capable of doing anything), omniscient (knows everything), and supremely benevolent (all-good). Such a view is held by most Christians, Jews, and Muslims alike. Here I will focus on the Christian view of God, though most of the arguments will apply equally to the other monotheistic religions, and some will be relevant to any religion.

But does this God actually exist? Can we prove that he or she does? Should a reasonable person believe that no such God exists, a position known as atheism? Or is agnosticism, the suspension of belief, the appropriate reaction? There are many different arguments intended to prove God's existence. [B]

One of the most frequently used arguments for God's existence is the Design Argument, sometimes also known as the Teleological Argument (from the Greek word *telos*, which means 'purpose'). This states that if we look around us at the⁽²⁾

natural world we can't help noticing how everything in it is suited to the function it performs; everything bears evidence of having been designed. This is supposed to (ア) the existence of a Creator. If, for example, we examine the human eye, we see how its tiny parts all fit together, each part cleverly suited to what it was apparently made for: seeing.

Supporters of the Design Argument, such as William Paley (1743–1805), claim that the complexity and efficiency of natural objects such as the eye are evidence that they must have been designed by God. How else could they have come to be as they are? Just as by looking at a watch we can tell that it was designed by a watchmaker, they argue, we can tell by looking at the eye that it was designed by some sort of Divine Watchmaker. It is (c) if God has deliberately left evidence of his or her existence all around us in the world.

This is an argument from an effect to its cause; we look at the effect (the watch or the eye), and from examination of it we try to tell what caused it (a watchmaker or a Divine Watchmaker). It relies on the idea that a designed object like a watch is in some ways very similar to a natural object such as the eye. This sort of argument, based on a similarity between two things, is known as an argument from analogy. Arguments from analogy rely on the principle that if two things are similar in some respects they will very likely be similar in others.

Those who accept the Design Argument tell us that everywhere we look, particularly in the natural world—whether at trees, cliffs, animals, the stars, or whatever—we can find further confirmation of God's existence. Because these things are far more elaborately constructed than a watch, the Divine Watchmaker must have been correspondingly more intelligent than the human watchmaker. Indeed, the Divine Watchmaker must have been so powerful, and so clever, that it makes sense to assume that it was God as traditionally understood by monotheists.

□

However, there are strong arguments against the Design Argument, several of which were raised by the philosopher David Hume (1711–76).

One objection to the argument just set forth is that it relies on a weak analogy:
(5) it takes for granted that there is a significant resemblance between natural objects and objects which we know to have been designed. But it is not obvious that, to use the same example again, the human eye really is like a watch in any important respect. Arguments from analogy rely on there being a strong similarity between the two things being compared. If the similarity is weak, then the conclusions that can be drawn on the basis of the comparison are correspondingly weak. So, for example, a wristwatch and a pocket watch are sufficiently similar for us to be able to assume that they were both designed by watchmakers. But although there is some similarity between a watch and an eye—they are both intricate and fulfill their particular functions—it is only a vague similarity, and any conclusions based on the analogy will as a result be correspondingly vague.

Against this criticism a monotheist might still maintain that it is more likely that the eye was designed by a supreme being than that it came (d) merely by chance.

The existence of a Divine Watchmaker is not, however, the only possible explanation of how it is that animals and plants are so well adapted to their functions. In particular, Charles Darwin's (1809–82) theory of evolution by natural selection,⁽⁶⁾ explained in his book *The Origin of Species* (1859), gives a widely accepted alternative explanation of this phenomenon. Darwin showed how, by a process of the survival of the fittest, those animals and plants best suited to their environments lived to pass on their characteristics to their offspring. Later scientists have been able to account for the mechanism of evolution in terms of inherited genes. This process explains how such marvellous adaptations to environment as are found in the animal and plant kingdoms could have occurred, without needing to introduce the notion of God.

Of course Darwin's theory of evolution in no way denies God's existence—indeed, many Christians accept it as the best explanation of how plants, animals, and human beings came to be as they are: they believe that God created the

mechanism of evolution itself. However, Darwin's theory does weaken the power of the Design Argument since it explains the same effects (e) any mention of God as their cause. The existence of such a theory about the mechanism of biological adaptation prevents the Design Argument from being a conclusive proof of God's existence. D

Even if, (ｲ) the objections mentioned so far, you still find the Design Argument convincing, you should notice that it doesn't prove the existence of a unique, all-powerful, all-knowing, and all-good God.

First, the argument fails to support monotheism. Even if you accept that the world and everything in it clearly show evidence of having been designed, there is no reason to believe that it was all designed by one God. Why couldn't it have been designed by a team of lesser gods working together? After all, most large-scale, complex human constructions such as skyscrapers, pyramids, space rockets, and so on, were made by teams of individuals, so surely if we carry the analogy to its logical conclusion it will lead us to believe that the world was designed by a group of gods working together.

Second, the argument doesn't necessarily support the view that the Designer (or designers) was all-powerful. It could reasonably be argued that the universe has a number of "design faults": for instance, the human eye has a tendency to short-sightedness, and to cataracts* in old age—hardly the work of an all-powerful Creator wanting to create the best world possible. Such observations might lead some people to think that the Designer of the universe, far (f) being all-powerful, was a comparatively weak god or gods, or possibly a young god experimenting with his or her powers. Maybe the Designer died soon after creating the universe, allowing it to run down of its own accord. The Design Argument provides at least as much evidence for these conclusions as it does for the existence of the God described by monotheists. So the Design Argument alone cannot prove that the monotheist's God, rather than some other type of god or gods, exists.

Finally, on the question of whether the Designer is all-knowing and all-good, many people find the amount of evil in the world counts against this conclusion. This evil ranges from human cruelty, murder, and torture, to the suffering caused by natural disasters and disease. If, as the Design Argument suggests, we are to look around us to see the evidence of God's work, many people will find it hard to accept that what they see is the result of a benevolent Creator. An all-knowing God would know that evil exists; an all-powerful God would be able to prevent it occurring; and an all-good God would not want it to exist. But evil continues to occur. This serious challenge to belief in the monotheist's God has been much discussed by philosophers.

注 cataracts 白内障

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(1) 下線部(1)の意味として最も適切なものを下の①～④から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① もし永遠の生がないとしても、人は生きる意味を自ら作り出さなければならない。生きる意味が外から与えられなければ、死ねばおそらくそれで終わりとなる。
- ② もし永遠の生がないのであれば、人は生きる意味を自ら作り出さなければならない。生の意味が外から与えられない以上、死によって最終的な意味も確定するのだ。
- ③ もし神が存在しないとしても、人は自分で生きる意味を作り出さなければならない。外から与えられる意味がなければ、死で最終的な意味が確定するだろう。
- ④ もし神が存在しないのであれば、人は自ら生きる意味を作り出さなければならない。生きる意味が外から与えられることはなく、死ねばおそらくそれで終わりとなる。

(2) 空所 (a) ~ (f) のそれぞれに入れるのに最も適切なものを下の①~⑧から1つ選び、マーク解答用紙にその番号をマークしなさい。ただし、同じ語を2回以上選んではいけません。

- ① about ② as ③ even ④ for ⑤ from ⑥ if ⑦ to
⑧ without

(3) 下線部(2)の意味として最も適切なものを下の①~④から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① いくら周りの自然を見渡したとしても、そのあらゆる要素がそれに適した機能によって分類されている、ということには気づかない。
② いくら周りの自然を見渡したとしても、そのあらゆる要素はその果たす機能に依存している、ということには気づかない。
③ 周りの自然を見渡せば、そのあらゆる要素はそれが果たす機能に適したものとなっている、ということに気づかずにはいられない。
④ 周りの自然を見渡せば、そのあらゆる要素はそれに適した機能によって色や形が違ってくる、ということに気づかずにはいられない。

(4) 空所 (ア) に入れるのに最も適切なものを下の①~⑤から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① achieve ② consider ③ demonstrate ④ disappoint
⑤ reject

(5) 下線部(3)が表す内容として最も適切なものを下の①～④から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① William Paley のような人物以外、これほど複雑で効率的な機能は考えつかない。
- ② 神がつくったと考える以外、自然物のこれほど複雑で効率的な機能を説明する方法はない。
- ③ 神がつくったと考えたとしても、これほど複雑で効率的な機能をありのままにとらえることはできない。
- ④ 神がつくったと考えたとしても、目がこれほど複雑で効率的な機能を備えるに至った経緯はわからない。

(6) 下線部(4)で言及されている考え方の説明として最も適切なものを下の①～④から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① まず原因を特定し、結果を導き出す考え方
- ② まず結果を吟味し、原因を特定する考え方
- ③ まず効果を見極め、現実に応用する考え方
- ④ まず現実を分析し、効果を測定する考え方

(7) 下線部(5)の意味として最も適切なものを下の①～④から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① Design Argument が目と時計が似ているということを証拠に神が存在するということを導くのであれば、その逆もまた真でなければならない。
- ② Design Argument が神と人間が似ているということを証拠に神が存在するということを導くのであれば、その類推はそれほど信用できるものではない。
- ③ Design Argument は神と人間が似ているということを証拠に神が存在するということを導くが、その類似を証明することはたやすいことではない。
- ④ Design Argument は目と時計が似ているということを証拠に神が存在するということを導くが、それらはそこまで似ているとは言えない。

(8) 下線部(6)の理論に関する著者の見解について述べた文のうち誤っているものを下の①～④から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① この理論は Design Argument をもとにして自然の驚異を説明する。
- ② この理論は環境に最も適応した動植物がその性質を次世代に受け渡す仕組みを説明する。
- ③ この理論は遺伝子を観察することでその妥当性が説明される。
- ④ この理論は神の存在を前提することなしに動植物が環境に適応するプロセスを説明できる。

(9) 空所 (イ) に入れるのに最も適切なものを下の①～⑤から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① although ② despite ③ however ④ instead
- ⑤ nevertheless

(10) 下線部(7)のように言えるのはなぜか。最も適切なものを下の①～④から1つ選び、マーク解答用紙にその番号をマークしなさい。

- ① たとえ神が実験を行ったとしても、その方法が誤っている可能性があるから。
- ② 世界が一つの大きな創造上の実験だとすれば、人の視力が完璧ではないことも神が意図したこととなりうるから。
- ③ 目の機能に多少の限界はあっても、人にはそれを補って余りあるほどの創造性が与えられているから。
- ④ 人の目が完璧でない以上、それを創造した神も完璧ではないということになるから。

(11) 以下の一文が入るのは本文中の **A** ～ **D** のうちのどこか。文脈上最も適切な箇所を下の①～④から1つ選び、マーク解答用紙にその番号をマークしなさい。

Close examination of the argument shows it to be limited in a number of ways.

- ① **A**
- ② **B**
- ③ **C**
- ④ **D**

(12) 下の①～⑩から本文の内容に合っているものを3つ選び、マーク解答用紙にその番号をマークしなさい。ただし、4つ以上選んだ場合は0点になります。

- ① The problem of whether or not God really exists concerns only our past and present, not our future.
- ② Philosophers are scholars whose objective is to prove that there is only one God in this universe.
- ③ The Design Argument holds that without the existence of God such complicated structures as the human eye could not exist.
- ④ Some believe the human eye and a watch are similar in that they both have a complicated structure.
- ⑤ Darwin was a scientist who argued that if you look closely enough at objects in nature, you will be able to prove the existence of God.
- ⑥ Darwin's theory made it impossible for us to argue for the existence of God.
- ⑦ Gods collaborate to produce what would be unimaginable if they tried to do it alone.
- ⑧ By looking at such magnificent structures as skyscrapers, we can't help feeling that there must be an all-powerful God.
- ⑨ It is surprising that so intricate an organ as the human eye should have no faults.
- ⑩ Some people think that if God existed, the world would not be as evil as it actually is.

