

公募型学校推薦選抜 出題のねらい

英 語

募集要項に記載されています通り、英語①は標準的なレベルで総合的な英語力をはかる問題とし、英語②は特に英語力を必要とする学科・専攻が選択問題として指定する問題であり、英語①と比較して難易度はやや高めに設定しています。

A方式(英語①)

Iは葛飾北斎に関する内容の長文読解問題です。背景知識を駆使しながら、未知語を推測する問題をはじめ、本文の文脈を把握していないと正答を導くことができないような問題を設定しています。リーディング力を測定するため、主軸とする問題は内容に関する正誤問題や、内容理解確認問題を中心に設定しています。日々の授業におけるリーディングの鍛錬が試されます。

IIの文法問題では、語彙をはじめイディオムを問う問題も設定しています。文法についてはシステムを知っていれば解答できるのではなく、文脈を把握して正答を導くことができるものを設定しています。いずれも高等学校で学習する基本的なものを設定しています。

IIIの英作文問題では、日本語文の内容を英訳する整序問題です。高等学校で学ぶ語彙や文法を使ってできる英作文を、時制やイディオム、語順などに気を付けて並べ替える問題です。語彙と文法の総合的な正確さを測定するための問題として設定しています。日ごろの英語学習からアウトプットする練習をおきましょう。

A方式(英語②)

Iはコミュニケーションギャップに関する内容の長文読解問題です。内容を少し抽象的なものにする事でA方式-①との差異を出しています。一見すると語彙を問うような問題に見えるものも、本文の文脈を把握していないと正答を導くことができないよう設定しています。リーディング力を測定するため、主軸とする問題は内容に関する正誤問題や、内容理解確認問題を中心に設定しています。日々の授業におけるリーディングの鍛錬が試されます。

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数 学

全体を通して

大問が全部で3題で、それぞれ独立した分野の問題になっています。各分野について、教科書の基礎事項が理解できているかどうか。また、それらの知識を応用した、思考力が必要な問題にも対応できるかどうか。このような力をみることをねらいとしています。

全問マークシート式であるため、答えだけが合っていれば正解ですが、前問が次の問題を解くヒントになっていることもあり、出題の流れにうまく乗ることで解答がしやすくなる場合もあります。日頃の問題演習では、基礎的な学力に加え、問題全体を広く見て先を見通す力を養っておくことが、問題攻略のカギとなります。

A方式(数学①)

第1問：整数の性質の分野の問題です。

[1]は記数法に関する問題であり、10進数を別の位取りで表すことを応用した問題です。[2]は整数の割り算と余りに関する

B方式(英語①)

Iはライティングに関する内容の長文読解問題で、リテラシーに関わる文章も出題しています。一見すれば語彙力を測る問いに見えるものも、前後の文脈を把握していないと正答を導くことができない設問になっています。リーディング力を測定するため、主軸とする問題は内容に関する正誤問題や、内容理解確認問題を中心に設定しています。日々の授業におけるリーディングの鍛錬が試されます。

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B方式(英語②)

Iは食のタブーに関する内容の長文読解問題です。語彙の難易度を少しあげることでB方式-①との差異を出しています(難易度の高い語彙には注にて和訳が与えられています)。一見すると語彙を問うような問題に見えるものも、日本語訳が複数ある英単語のため本文の文脈を把握していないと正答を導くことができないような設問を設定しています。リーディング力を測定するため、主軸とする問題は内容に関する正誤問題や、内容理解確認問題を中心に設定しています。日々の授業におけるリーディングの鍛錬が試されます。

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る問題で、不定方程式の整数解の考え方を応用した典型的な問題であると言えます。

第2問：図形についての問題です。四角形が与えられ、三角比の定義や正弦・余弦定理などの基本的な公式を利用して値を求めていく中で、必要な条件や性質をうまく応用する力が求められます。数学I「図形と計量」と数学A「図形の性質」2つの分野の基礎知識をふまえた総合的な思考力、応用力が身についているかどうか問われる問題です。

第3問：2次関数の分野の問題です。グラフの軸や頂点の位置、最大値・最小値、グラフとx軸との位置関係など、この分野では典型的な内容の出題であると言えます。この問題のように、係数に文字を含む2次関数に関するものはよく出題されるので、日頃からいろいろな類題を数多くこなしておくことが必要です。係数に含まれた文字が変化することでグラフがどのように変わ

英語 ①

I 次の文章を読んで、後の(1)～(4)の各問に答えなさい。

解答番号は 1 ～ 10。

Katsushika Hokusai is one of the most well-known Japanese artists in the world. This brilliant artist created his works about 200 years ago, and has made a significant impact on art in Japan as well as the whole world. Even in the present day, any exhibition displaying work by *Katsushika Hokusai* will be visited by a large number of people for many days. This just goes to show how popular he is. *Katsushika Hokusai* was a highly influential figure in art around the world, but what was he like as a person?

Katsushika Hokusai lived and created works some 200 years ago, 1 he has many devoted fans around the world in the present day. In 2017, the British Museum in London, U.K. held a special exhibition about *Katsushika Hokusai* called "*Hokusai: beyond the Great Wave*." This exhibition gathered artworks by *Katsushika Hokusai* usually housed in Japan, Europe and other places around the world, and displayed them all in one place. It was so popular that there was a long queue of people lining up before the museum was even open, hoping to buy an entrance ticket for that day.

In 1998, a famous magazine from America called "LIFE" held a special issue titled "The 100 Most Important Events and People of the Past 1,000 Years," and *Katsushika Hokusai* was the only Japanese person selected for the list.

When talking about *Katsushika Hokusai*, it is essential to understand a traditional form of art in Japan known as "*Ukiyo-e*." *Ukiyo-e* refers to pictures printed in many colors using woodblocks. This style of art was highly popular in Japan around the 18th century, and

depicting landscapes or people are all filled with vitality and life. Many artists in Europe gained inspiration from his 7 abilities.

The *Ukiyo-e* art created by *Katsushika Hokusai* and others is said to have significantly influenced Impressionists such as Monet, Manet, Renoir, and Van Gogh. These Impressionist painters created many works of art based on *Ukiyo-e*, incorporating its visual style and compositional techniques.

In this way, *Katsushika Hokusai's Ukiyo-e* artworks had a significant impact on Western art, and they still make a fresh impression on people across the globe.

Katsushika Hokusai's pictures captivate many people worldwide with their distinctive compositions and beautiful use of color. But what kind of life did he lead?

Katsushika Hokusai lived up to the age of 90, despite the average estimated lifespan for Japanese people at the time being 50. "*Fugaku Sanjurokkei*" is the name of his most well-known series of works. This series was published late in his life, when he was 72.

"*Fugaku Sanjurokkei*" means "36 landscape pictures depicting Mount Fuji as seen from different places in Japan." Mount Fuji is Japan's tallest and most beautiful mountain. It is loved by many people in Japan, and has been an object of worship since ancient times. It has also been registered as a UNESCO World Heritage Site in 2013. This series was initially published with 36 different pictures, as the title would suggest, though an extra 10 works were added later following the series' popularity, adding up to 46 in total. Each artwork in the series is highly individual and offers unending appeal, with vivid depictions of Mount Fuji as it changes with the seasons and presents a different appearance depending on the geographic setting of the picture.

pictures depicted the customs and manners of that time. Around this period, the word "Ukiyo" (literally, "floating world") was used to refer to the variety of enjoyable events in society and daily life, and the term *Ukiyo-e* (literally, "pictures of the floating world") is derived from this word. *Ukiyo-e* works were also used for advertisements and posters. As such, they were a familiar aspect of culture for common people in Japan at the time. *Katsushika Hokusai* worked mainly in producing *Ukiyo-e* artwork.

The story of how *Ukiyo-e* first came to the West is an unusual one. When exporting pottery to the West in the 19th century, people used *Ukiyo-e* pictures as wrapping paper to ensure that the products would not break on the way. *Ukiyo-e* pictures were distributed as advertisements within Japan at the time, and so they were not valued very highly as works of art in Japan. 3, people in the West were awestruck by the novel visual techniques that they witnessed in the *Ukiyo-e* used as wrapping paper.

Ukiyo-e was highly acclaimed in the West as a completely new style of art. Reasons for this strong reaction include its dynamic visual composition that defied ideas on perspective that were commonplace in Western art, as well as its unique colors that could not be achieved in oil paintings.

The Paris Exposition of 1867 included many kinds of handicrafts from Japan for its exhibits, such as silk goods, pottery, and Katana swords. The exposition also featured *Ukiyo-e* pictures. People were captivated by their beauty, and 6 called "Japonism" came into force.

There are a large number of *Ukiyo-e* pictures, though *Katsushika Hokusai's* works were some of the most influential among them. *Katsushika Hokusai* had excellent observational skills, and his pictures

[注1] queue 行列

[注2] woodblock 木版

[注3] awestruck 驚嘆した、圧倒された

[注4] acclaim ～を賞賛する

[注5] Impressionist 印象派の画家

(1) 1 に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は 1。

- ① as
- ② such
- ③ therefore
- ④ yet

(2) 下線部(2)housedの意味に最も近いものを、次の①～④から1つ選び、マークしなさい。解答番号は 2。

- ① borrowed
- ② constructed
- ③ kept
- ④ locked

(3) 3 に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は 3。

- ① Accordingly
- ② As a result
- ③ However
- ④ Ideally

(4) 下線部(4)Reasons for this strong reactionの説明としてふさわしくないものを、次の①～④から1つ選び、マークしなさい。解答番号は 4。

- ① The coloring processes used in *Ukiyo-e* produce different effects from oil paints.
- ② *Ukiyo-e* breaks the rules of perspective found in Western art.
- ③ *Ukiyo-e* has a unique and striking design.
- ④ *Ukiyo-e* is an excellently remodeled style of Western art.

(5) 下線部(5) **featured** の意味に最も近いものを、次の①～④から1つ選び、マークしなさい。解答番号は **5**。

- ① excluded ② highlighted
③ sold ④ taught

(6) **6** に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は **6**。

- ① a book ② a movement
③ a system ④ an epoch

(7) **7** に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は **7**。

- ① dull ② mental
③ normal ④ stunning

(8) 本文中の *Ukiyo-e* に関する記述として最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は **8**。

- ① European traders imported pots and dishes wrapped in *Ukiyo-e* pictures after the Exposition in Paris.
② *Ukiyo-e* artists made ordinary lives and people the subject matter of their paintings.
③ *Ukiyo-e* pictures were commonly created with oil colors.
④ *Ukiyo-e* pictures were rare in Japan.

(9) 本文中の *Hokusai* に関する記述として最も適当でないものを、次の①～④から1つ選び、マークしなさい。解答番号は **9**。

- ① European painters learned a new style and new techniques from his works.
② He drew objects in a wonderfully vivid way.
③ He had a keen ability to observe nature and people.
④ He performed physical exercises daily so he could live for a long time.

(10) 本文中の *Fugaku Sanjurokkei* に関する記述として最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は **10**。

- ① All of the pictures of Mount Fuji look too similar.
② Hokusai painted 36 pictures of Mount Fuji in total.
③ It was registered as a UNESCO World Heritage Site in 2013.
④ Ten more pictures were added to this series afterward because it was widely liked.

Ⅱ 次の(1)～(5)の **11** ～ **15** に入れるのに最も適当な語句を、それぞれ①～④の中から1つずつ選び、マークしなさい。

解答番号は **11** ～ **15**。

(1) Do you think he **11** his father?

- ① is resembling ② resembles
③ resembles to ④ resembles with

解答番号は **11**。

(2) I was just **12** to go out shopping when you telephoned.

- ① about ② almost ③ close ④ nearly

解答番号は **12**。

(3) I don't know when the regional manager **13** tomorrow.

- ① come ② has come
③ shall coming ④ will come

解答番号は **13**。

(4) Linda doesn't dance much now, but I know she **14**.

- ① gets used to ② is used to
③ used to ④ was used to

解答番号は **14**。

(5) The director's plan to change the company **15** be abandoned.

- ① didn't ought to ② doesn't ought to
③ not ought to ④ ought not to

解答番号は **15**。

Ⅲ 次の(1)～(5)の日本語の内容を表すように()内の語を並べ替えた場合、()の中で3番目と6番目になる語として最も適当なものを、それぞれ①～⑧の中から1つずつ選び、マークしなさい。

解答番号は **16** ～ **25**。

(1) 睡眠は体には休息を与え、心には安らぎを与える。

- Sleep (① and ② body ③ gives ④ of ⑤ peace
⑥ rest ⑦ the ⑧ to) mind.

解答番号は3番目 **16**、6番目 **17**。

(2) 私は急ごうとしたが、交通量が多くて進めなかった。

- I (① but ② by ③ held ④ hurry ⑤ to ⑥ tried
⑦ up ⑧ was) the traffic.

解答番号は3番目 **18**、6番目 **19**。

(3) お金と幸福は関係があると思いますか。

- Do you (① anything ② do ③ has ④ money ⑤ that
⑥ think ⑦ to ⑧ with) happiness?

解答番号は3番目 **20**、6番目 **21**。

(4) 私はこのアルバムを見ると、必ず小学校での幸せな日々を思い出す。

- I (① album ② being ③ never ④ of ⑤ reminded
⑥ see ⑦ this ⑧ without) my happy days at elementary school.

解答番号は3番目 **22**、6番目 **23**。

英語〔A方式 11/20〕

(5) お好きなピザを選んだら、飲み物をご自由にどうぞ。

Please (① chosen ② drinks ③ have ④ help ⑤ to
⑥ when ⑦ you ⑧ yourself your pizza.

解答番号は3番目 、6番目 .

(英語①問題 おわり)

英語②

I 次の文章を読んで、後の(1)～(8)の各問いに答えなさい。

解答番号は ～ .

Many of the meetings between Westerners and Japanese that I have participated in during a period of some 50 years have had one thing in common: The attempts of the two sides to communicate with each other were marked by varying degrees of ambiguity, which in turn led to different interpretations of the meetings. In some cases, the ambiguity was caused by purely linguistic problems. Whoever was doing the interpreting simply did not do a good job. In most cases, however, the misconceptions resulted from different cultural values and customs.

The feelings of uneasiness that generally enveloped both the Japanese and foreign participants in the meetings I witnessed were often so subtle as to be invisible, and they frequently were of a nature that no amount of goodwill or cross-cultural insight could totally overcome. , they were as conspicuous as the raising of a red flag, and were easily resolved.

One failing that both sides invariably exhibited was saying “yes” or nodding “yes” during presentations and exchanges when they really did not understand what was being said. Westerners generally gave the “yes” signal because they did not want to appear ignorant or uninformed, and because they hoped they would pick up on what was said as the dialogue continued. The Japanese nodded and did not ask questions because they had been culturally conditioned to say as little as possible, to not ask questions in a public forum, and to depend on informal discussions outside of meetings—and because nodding “yes” or saying *hai* (hi), while listening to a conversation was only an affirmation that they were listening and were signaling the speaker to continue.

The difficulty that Japan has communicating with the rest of the world is one of the biggest problems the country faces, and the phrase *komyunikeshon gyappu* ... “communication gap,” is constantly in the news media and on the lips of business people, politicians and public commentators.

As in the meetings referred to above, the communication problem begins with language. Probably no more than six or seven per cent of all Japanese in responsible positions speak English or any other foreign language well enough to express themselves fluently.

The number of highly-placed foreigners who speak Japanese is so small it is hardly worth mentioning; and practically all foreigners who are involved with Japan leave it up to the Japanese to speak the language of the visitors or to provide interpreters.

The second part of the communication gap that bedevils Japan is strictly cultural, and much of it is unbridgeable—a gap that simply cannot be closed. This virtually permanent gap is made up of beliefs and behavior that are unique to both sides, and are either not understandable or are not acceptable by the opposing sides. Also, both sides tend to naturally believe that all they have to do to get the other side to accept their position is to explain it, and all will be well.

This situation is especially frustrating to the Japanese, because they know it is up to them to explain themselves, yet they are handicapped by their poor ability to converse in foreign languages, by their inexperience in presenting frank, unambiguous arguments on their own behalf, and by their reluctance to be openly frank and aggressive in such matters. They also believe that there are many things about their culture that are self-explanatory, that are superior, and that should not be changed to accommodate anyone.

Another aspect of this communication gap is that until very recently

the Japanese limited their “cultural exports” and cultural explanations to kabuki, Noh, sumo, some arts and crafts—such as origami—Japanese food, and karaoke singing in bars. ⁽⁵⁾Needless to say, these aspects of the culture do not contribute significantly to an understanding of Japan. In fact, by themselves, they obfuscate ^[注2]the culture, making the Japanese seem alien instead of just different.

There is presently a growing effort to export the Japanese language and Japanese literature, two of the traditional carriers of culture. (Other carriers like music and religion may come sometime in the future.) A significant part of the communication gap, however, is also generational, so the gap is not going to go away anytime soon.

[注1] bedevil ～を悩ます

[注2] obfuscate ～をわかりにくくする

(1) に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は 。

- ① At other times
- ② By and large
- ③ In return
- ④ Without a doubt

(2) 下線部(2)informalの言い換えとして適当でないものを、次の①～④から1つ選び、マークしなさい。解答番号は 。

- ① casual
- ② fun
- ③ relaxed
- ④ unofficial

(3) 下線部(3)positionsと最も近い意味で使われている positionを含む文を、次の①～④から1つ選び、マークしなさい。解答番号は 。

- ① He sat in an uncomfortable position.
- ② She accepted a position in the company.
- ③ The company was in a good bargaining position.
- ④ The dancer took up his position on the stage.

(4) 下線部(4)aggressiveに最も近い意味のものを、次の①～④から1つ選び、マークしなさい。解答番号は 。

- ① curious
- ② fabulous
- ③ hostile
- ④ smart

(5) 下線部(5)Needless to sayの意味に最も近いものを、次の①～④から1つ選び、マークしなさい。解答番号は 。

- ① Afterwards
- ② As one would expect
- ③ Needlessly
- ④ Without any need

(6) 本文の内容に合うように、次の1と2の与えられた部分に続く最も適当なものを、それぞれ①～④から1つずつ選び、マークしなさい。

解答番号は と 。

1. According to the author, the second part of the communication gap is based on .

- ① cultural exports such as kabuki and sumo
- ② differences in attitudes and ways of thinking
- ③ frustrating situations and arguments
- ④ ideas of the news media and politicians

2. Japanese “cultural exports” like origami and Noh fail to improve foreigners’ understanding of Japan .

- ① because they are not limited enough
- ② because they are too generational
- ③ because they make Japan seem strange
- ④ because they seem alien to the Japanese

(7) 本文に関する記述として適当でないものを、次の①～④から1つ選び、マークしなさい。解答番号は 。

- ① Both Westerners and Japanese signaled “yes” in meetings even if they didn’t comprehend each other well.
- ② Japanese people believe their culture has many admirable features.
- ③ Japanese people think that many aspects of their culture can be easily understood by foreigners.
- ④ Problems related to communicating with foreigners is only a minor issue for Japan.

(8) 本文の内容に合うように、次の1と2の与えられた部分に続く最も適当なものを、それぞれ①～④から1つずつ選び、マークしなさい。

解答番号は と 。

1. According to the article, the Japanese did not ask questions in meetings with Westerners because .

- ① they could give a “yes” signal more strongly using fewer words
- ② they often left it up to the interpreters they provided
- ③ they were bored of asking too many questions in a public forum
- ④ they were socially accustomed to not talking very much

2. The best title for this article is .

- ① How to Communicate with Foreigners
- ② Communication Gap
- ③ Japan’s 50-year History of Meetings
- ④ Meetings that Went Wrong

英語〔A方式 11/20〕

Ⅱ 次の(1)～(5)の 11 ～ 15 に入れるのに最も適当な語句を、それぞれ①～④の中から1つずつ選び、マークしなさい。

解答番号は 11 ～ 15 。

- (1) All you have to do is 11 the car.
 ① for washing ② to be washed
 ③ to washing ④ wash
 解答番号は 11 。
- (2) There 12 a loud knock at the back door.
 ① came ② listened ③ placed ④ put
 解答番号は 12 。
- (3) I've heard 13 that she's a tough salesperson.
 ① it said ② it saying
 ③ it to be said ④ it to say
 解答番号は 13 。
- (4) Aya and Ichiro 14 in May but had to postpone the wedding until July.
 ① are married ② got married with
 ③ were marrying ④ were to be married
 解答番号は 14 。
- (5) If you read 15 the lines, this letter is a request for money.
 ① between ② in ③ on ④ under
 解答番号は 15 。

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2023 A方式 英語②

Ⅲ 次の(1)～(5)の日本語の内容を表すように()内の語を並べ替えた場合、()の中で3番目と6番目にくる語として最も適当なものを、それぞれ①～⑧の中から1つずつ選び、マークしなさい。

解答番号は 16 ～ 25 。

- (1) これらのリンゴを入れていくものを何かいだけませんか。
 Could (① apples ② carry ③ give ④ me ⑤ something
 ⑥ these ⑦ to ⑧ you) in?
 解答番号は 3番目 16、6番目 17 。
- (2) 人は病気になって初めて、健康のありがたさがわかるものです。
 It is not until we fall (① health ② ill ③ importance
 ④ learn ⑤ of ⑥ that ⑦ the ⑧ we).
 解答番号は 3番目 18、6番目 19 。
- (3) ボブがどのようなトラブルに巻き込まれているのか、トムは全くわかっていない。
 Little (① Bob ② does ③ in ④ is ⑤ know ⑥ Tom
 ⑦ trouble ⑧ what).
 解答番号は 3番目 20、6番目 21 。
- (4) あなたが何を言おうと、私は考えを変える気はない。
 Nothing (① change ② me ③ my ④ persuade ⑤ say
 ⑥ to ⑦ will ⑧ you) mind.
 解答番号は 3番目 22、6番目 23 。

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2023 A方式 英語②

- (5) 担当者に電話をおつなぎします。
 I'll (① charge ② in ③ person ④ put ⑤ the
 ⑥ through ⑦ to ⑧ you).
 解答番号は 3番目 24、6番目 25 。

(英語②問題 おわり)

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2023 A方式 英語②

英語 ①

I 次の文章を読んで、後の(1)～(9)の各問いに答えなさい。
解答番号は [1] ～ [10] 。

The ability to write your native language is a basic requirement of modern societies. Governments, charities and religious organizations around the world all invest large amounts of money in teaching people how to read and write. However, the ability to read and write a language—referred to as ‘literacy’—may mean different things in different cultures. It is not always true that the ability to read something is matched by the ability to write it.

The ⁽¹⁾definition of literacy may also have changed over time. In the past, one of the key parts of being literate was the ability to physically write the language down using a pen or pencil or brush. Well into the twentieth century, most writing that people did was by hand. [2] the typewriter was invented in the nineteenth century, its use was mostly confined to professional, business, and academic contexts. Offices would often have large numbers of professional typists to type business letters and other correspondence. Professors and authors would send handwritten manuscripts of their work to commercial typing services to be typed before publication, and journalists would sometimes dictate their stories over the phone and the report would then be typed up in the newspaper office. For most people not involved in journalism, academia and large-scale business, handwritten documents were normal. Most official forms for things like passport applications, tax statements and medical records were simply pre-printed documents that were filled in [3] .

Towards the end of the twentieth century the situation began to change in many societies. The increasing availability of personal

may lead speakers of Chinese and Japanese to gradually forget how to physically write the more complex characters of Chinese and Kanji by hand. There may be the case where students can read the characters without effort and know the meaning but have some hesitation and lack of automatic written skills when trying to write the characters by hand. People who are struggling to remember how to write a certain character may use their finger as an imaginary pen and ‘air write’ the character as a way to remember the stroke order.

Even though English-speaking users of the Roman alphabet only have 26 characters to memorize (or 52 if you count upper and lower case separately), they can still have difficulties when writing by hand. Traditionally, students in English speaking countries were taught how to write in a cursive style. This style of writing is where all of the letters in a word are joined together in an elegant, flowing manner. Good cursive handwriting was seen as a ⁽⁷⁾mark of education and sophistication, and block writing (where each letter in a word was written separately) was seen as childish and ugly. The increase in keyboard use has led to a decline in cursive handwriting.

In modern schools in America, 42 states require handwriting lessons from kindergarten to the first grade and then keyboard skills after that. The Common Core Curriculum Standards—a guide for education policy that was adopted by many states in 2010—makes no mention of cursive writing. However, some research suggests that learning to write in cursive has benefits for attention, concentration, and hand-eye coordination. Cursive writing can also lead to increased writing speed and deeper memory of spelling and punctuation rules it is claimed. As a result of concerns about declining standards of literacy and the reliance on keyboards and other technologies for writing, there have been calls for students to be taught handwriting. Several states in the United

computers combined with the expansion of the internet meant that there was a move away from handwriting. People more and more ⁽⁴⁾became accustomed to writing using a keyboard. Job applications and resumes written by job seekers are now normally written using a personal computer and submitted online in most western countries. Similarly, undergraduate and graduate students at universities do most of their reports and homework using a computer. Business correspondence is usually carried out by email or documents prepared on a word processor, and handwritten business letters are now quite [5] .

In addition to the spread of laptop and desktop computers, in the early twenty-first century another new technology, the smartphone, started to be used by more and more people in society, and this also [6] users to communicate in text without actually writing anything down. The result is that for many adults now the only time they may use a pen and paper to write something down is for things like hasty shopping lists, short sticky notes to be used as reminders and other kinds of short messages which are intended mostly for the person who wrote them, and not for any other reader. Because they are designed mainly to be read by the writer, there may be less attention paid to spelling, grammar and even readability.

Of course, children are still taught to write by hand. Teachers in elementary and middle schools still conduct lessons where the students have to physically practice writing with a pen or pencil on paper. Most students in pre-university education still do large amounts of writing by hand, but research suggests that lack of handwriting practice in the later stages of education may lead to a gradual decline in writing skill. Auto-correct functions on computers and smartphones may lead writers of alphabet-based languages to forget some spellings—or never learn them correctly in the first place. Likewise, reliance on writing software

States have now made the move to require students to learn handwriting up until grade 12 and the importance of good handwriting is now being recognized more widely.

- (1) 下線部(1) definition の意味に最も近いものを、次の①～④から1つ選び、マークしなさい。解答番号は [1] 。

① basic effect	② exact meaning
③ great importance	④ proper use
- (2) [2] に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は [2] 。

① Although	② Because
③ Before	④ Unless
- (3) [3] に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は [3] 。

① by commercial typing services	② by hand
③ by professors and authors	④ by typewriters
- (4) 下線部(4) became accustomed to の意味に最も近いものを、次の①～④から1つ選び、マークしなさい。解答番号は [4] 。

① became assisted to	② were due to
③ were inferior to	④ got used to
- (5) [5] に入れるのに最も適当なものを、次の①～④から1つ選び、マークしなさい。解答番号は [5] 。

① available	② essential
③ missing	④ rare

(5) 私の日本語の能力が上がるにつれて、日本の人々と文化への理解も進んだ。

As my Japanese language ability improved, (① and ② did
③ Japanese ④ my ⑤ of ⑥ people ⑦ so
⑧ understanding) culture.

解答番号は3番目 , 6番目 。

(英語①問題 おわり)

英語 ②

I 次の文章を読んで、後の(1)～(7)の各問いに答えなさい。

解答番号は ～ 。

One of the delights of traveling is the opportunity to try new foods and explore different cuisines. Indeed, in the modern world, it is not even necessary to travel to exotic locations to eat international foods. Indian curries, Japanese sushi, Korean kimchee and Mexican tacos are now part of international cuisine and can be easily found in most towns and cities in the developed world. But, while it is exciting and interesting to experiment and discover new dishes, it is not the case that all foods are suitable for every culture. This is because of the existence of food taboos. In every society and culture there are rules about what can and cannot be eaten. Something which is regarded as a normal and natural daily food in one culture may be regarded as dangerous, unclean, or disgusting in another culture. Food taboos may be official or they may be more subconscious among members of a society, but they are a human universal.

Perhaps the most widely known food taboos are based on religious sensibilities. For people who follow the Jewish faith or Muslim faith, the pig is regarded as an unclean animal and Muslims and Jews are strictly forbidden from eating any pork. In fact, it is even considered unclean to touch any pork product. In India, millions of people who follow the Hindu religion are prohibited from eating any beef. the situation with Judaism and Islam, the prohibition on beef is not connected to disgust and feelings of uncleanness. In the case of Hinduism, the cow is regarded as a sacred animal, and it is sinful to kill these creatures.

For Jews, Muslims and Hindus the taboo against eating these

animals is universal. It applies to all people at all times and in all places. There are other food taboos which are more flexible. In Catholic Christianity there is a taboo against eating meat on Fridays and Catholics traditionally ate fish on Fridays. Meat was also traditionally avoided by Christians during the period known as Lent. This is a forty-day period before the festival of Easter. In addition to meat, Christians also avoided eggs and dairy products. Once the forty days of Lent were over, Christians could resume their normal eating habits. A similar temporary restriction is found in Islam, where during the holy month of Ramadan, Muslims must not eat or drink anything during daylight hours. The rule is generally observed but special exemptions can be made for pregnant women, the very young and the sick and disabled. For Jewish people there is a special fast on the day of the Yom Kippur festival. No food or drink can be consumed for a twenty-five-hour period. The normal food habits can be resumed after Ramadan and Yom Kippur are finished, so these are essentially temporary rather than permanent restrictions on foods.

Other food taboos apply differently to different members of a culture. In some tribal societies such as the Orang Asli culture found in the forests of Malaysia, there are a number of rules about what different people can eat. All animals are thought to possess spirits and large animals are thought to have strong spirits. Small children are not thought strong enough to handle these spirits and are restricted to eating the meat of smaller animals such as fish, frogs, small birds, and snails. As they grow older the spirits of the children grow stronger and the kind of foods that they are allowed to eat starts to include larger animals such as deer, antelope, and monkeys. In the same culture pregnant women are restricted from eating any of the larger animals that are thought to have strong spirits. Interestingly, the pregnant

英語〔B方式 11/20〕

woman's husband also has to follow the food taboo rules during his wife's pregnancy. After the child is born the mother still has to observe food taboos for a few weeks but the husband no longer needs to follow them.

Not all food taboos are so obvious or official. In many European countries such as France and Italy horse meat is a normal kind of foodstuff. But in Britain and many of the English-speaking former such as America and Australia there is an unofficial taboo on eating horse meat. It is thought that the taboo may date from the time of the spread of Christianity in Europe to the northern Germanic peoples. The church forbade eating horse meat as a way to separate the newly converted Christians from their old religious culture that used horse meat for its religious rituals. Horse meat is generally avoided in Britain and selling horse meat is actually illegal in several states in America.

Another informal food taboo was revealed after the decision by Britain to leave the European Union in 2016. As an island nation Britain has a very large fisheries industry. In addition to fish species such as sardine, mackerel and salmon, Britain also produces a lot of shellfish such as oysters, mussels and scallops. But even though Britain is a large-scale producer of these shellfish, the vast majority of them were exported to Europe. After Brexit it became harder to export these products and British people were unwilling to buy them. Although regarded as a delicacy by a small number of people, for most British consumers shellfish are not a popular or desirable foodstuff and the British shellfish industry has suffered.

Thus, as globalization increases and people can regularly eat foods that their grandparents would never have thought of, the existence of food taboos becomes more prominent. Foods which may be unthinkable

or disgusting to you may be considered a special delicacy in other cultures. Likewise, something that you consider a normal, healthy and delicious food may be a problem for people from another culture. Encouraging people to try new foods may be a friendly gesture but insisting that people eat things when they are clearly unwilling to do so may be . We all have deeply held ideas about what is appropriate and inappropriate to eat.

[注1] cuisine 料理, 料理法

[注2] Judaism ユダヤ教

[注3] fast 断食

[注4] antelope レイヨウ (ウシ科のほ乳類一群の総称)

[注5] mackerel サバ

[注6] mussel ムラサキガイ, ムール貝ともいう

[注7] scallop ホタテガイ, その貝柱

[注8] Brexit ブレグジット (イギリスがEUから離脱したことの名称)

(1) に入れるのに最も適当なものを, 次の①～④から1つ選び, マークしなさい。解答番号は 。

- ① In addition to ② In contrast to
③ Likewise ④ Though

(2) 下線部(2) dairy products の例として最も適当なものを, 次の①～④から1つ選び, マークしなさい。解答番号は 。

- ① ham and sausages ② jam and honey
③ milk and cheese ④ salt and sugar

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2023 B方式 英語②

— 14 —

2023 B方式 英語②

(3) に入れるのに最も適当なものを, 次の①～④から1つ選び, マークしなさい。解答番号は 。

- ① colonies ② countries
③ friends ④ relatives

(4) 下線部(4) delicacy の意味に最も近いものを, 次の①～④から1つ選び, マークしなさい。解答番号は 。

- ① something good to eat that is expensive or rare
② the ability to understand other people's feelings
③ the fact that a situation is very difficult
④ the quality of being easy to harm or damage

(5) に入れるのに最も適当なものを, 次の①～④から1つ選び, マークしなさい。解答番号は 。

- ① faithful ② incredible
③ insensitive ④ respectful

(6) 指定された段落の内容に合うように, 次の1～3の与えられた部分に続く最も適当なものを, それぞれ①～④から1つ選び, マークしなさい。

解答番号は ～ 。

1. According to the third paragraph, Catholics could eat during the period of Lent.

- ① French fries ② fried chicken
③ hamburgers ④ omelets

2. According to the fourth paragraph, .

- ① pregnant Orang Asli women need to live separately from their families
② the Orang Asli are a native tribe who live in the forests in Malaysia
③ the Orang Asli have few regulations concerning food and eating
④ the Orang Asli people are not used to eating wild forest animals

3. According to the fifth paragraph, .

- ① eating horse meat is considered immoral in all European countries
② horse meat dishes are served at some restaurants in Italy
③ people in Britain cannot eat horse meat because it is against the law in that country
④ the church prohibited its members from eating horse meat because it was used for the ceremonies in the Christian church

— 15 —

2023 B方式 英語②

— 16 —

2023 B方式 英語②

(7) 本文の内容に合うように、次の1と2の与えられた部分に続く最も適当なものを、それぞれ①～④から1つ選び、マークしなさい。

解答番号は 9 と 10。

1. According to the article, 9 .
- ① although shellfish is popular in many European countries, people in Britain are generally not eager to eat it
 - ② children in the Orang Asli tribe have to follow food limitations when their mothers are expecting
 - ③ Muslims are prohibited from eating beef because it is considered dirty
 - ④ Yom Kippur is a Jewish holiday during which people should avoid eating meat for forty days
2. The best title for the article is 10 .
- ① Different Meats in Various Dishes
 - ② Food Taboos
 - ③ History of Food Limitations
 - ④ Religions and Foods

II 次の(1)～(5)の 11 ～ 15 に入れるのに最も適当な語句を、それぞれ①～④の中から1つずつ選び、マークしなさい。

解答番号は 11 ～ 15。

- (1) You have only a short vacation, so you should make the 11 of it.
① advantage ② good ③ most ④ much
解答番号は 11。
- (2) The landlord 12 us to leave because we hadn't paid our rent.
① said ② spoke ③ talked ④ told
解答番号は 12。
- (3) Water is composed 13 two kinds of atoms, hydrogen and oxygen.
① of ② out ③ to ④ with
解答番号は 13。
- (4) This castle 14 a panoramic view of the whole city.
① commands ② meets
③ takes ④ widens
解答番号は 14。
- (5) The 15 Billy is that he is seldom punctual.
① demerit to ② difficulty in
③ hardship about ④ trouble with
解答番号は 15。

III 次の(1)～(5)の日本語の内容を表すように()内の語を並べ替えた場合、()の中で3番目と6番目になる語として最も適当なものを、それぞれ①～⑧の中から1つずつ選び、マークしなさい。

解答番号は 16 ～ 25。

- (1) この国の福祉制度はあるべき姿にほど遠い。
The welfare system in this (① be ② country ③ far ④ from ⑤ is ⑥ it ⑦ should ⑧ what).
解答番号は3番目 16, 6番目 17。
- (2) 母には欠点があるにもかかわらず、父は彼女のことが大好きだ。
My father loves (① faults ② for ③ her ④ less ⑤ mother ⑥ my ⑦ none ⑧ the).
解答番号は3番目 18, 6番目 19。
- (3) この計画は失敗するんじゃないか、という考えが彼女の脳裏をよぎった。
The (① flashed ② her ③ mind ④ plan ⑤ that ⑥ this ⑦ thought ⑧ through) was going to fail.
解答番号は3番目 20, 6番目 21。
- (4) その運転士は、どんなに一生懸命やってもバスを始動させることができなかった。
The driver couldn't get the (① bus ② hard ③ he ④ how ⑤ matter ⑥ no ⑦ started ⑧ tried).
解答番号は3番目 22, 6番目 23。

(5) 何千年もの間、塩は食物の腐敗を防ぐために用いられている。
For thousands of years, salt ((① been ② food ③ from ④ has ⑤ help ⑥ prevent ⑦ to ⑧ used) perishing).
解答番号は3番目 24, 6番目 25。

(英語②問題 おわり)