

令和7年度 入学者選抜試験問題

一般選抜 令和7年2月27日

英 語 (60分)

I 注意事項

- 1 試験開始の合図があるまで、この問題冊子の中を見てはいけません。
- 2 この問題冊子は24ページあります。ただし、出題ページは下記のとおりです。  
4～21ページ
- 3 試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚れ等に気づいた場合は、手を挙げて監督員に知らせなさい。
- 4 解答用紙には解答欄以外に次の記入欄があるので、その説明と解答用紙の「記入上の注意」を読み、それぞれ正しく記入し、マークしなさい。
  - ① 受験番号欄  
受験番号を記入し、さらにその下のマーク欄にマークしなさい。正しくマークされていない場合は、採点できないことがあります。
  - ② 氏名欄  
氏名・フリガナを記入しなさい。
- 5 試験開始後30分間および試験終了前5分間は退出できません。
- 6 この表紙の受験番号欄に受験番号を記入しなさい。この問題冊子は試験終了後回収します。

II 解答上の注意

- 1 解答はすべて解答用紙の所定の欄へのマークによって行います。たとえば、

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と表示のある問いに対して②と解答する場合は、次の〈例〉のように解答番号3の解答欄の②をマークします。  
〈例〉

解答 番号	解 答 欄									
	1	2	3	4	5	6	7	8	9	0
3	①	●	③	④	⑤	⑥	⑦	⑧	⑨	⑩

受 験 番 号				

獨協医科大学 医学部

1 次の各問に答えなさい。

A 次の英文を読み、問に答えなさい。

"Cultural imperialism," a term first coined in the 1960s, refers to cultural hegemony, or the domination of other nations. The worldwide spread of consumerism, for instance, is cited as a prime example of American influence. Critics of the U.S. point to the \*plethora of American cultural products available to people in other countries, in particular media such as music, television, movies, news, and technology. They argue that these products 1 the cultures of other nations. As more and more of the world's people go online, a growing number of countries worry about being completely overrun by this American cultural influence. Some governments have even approved laws to control the amount and types of information available to their people to combat this perceived threat. Those who oppose such policies state that the leaders of these countries are going against freedom or progress. However, those 2 say that they are necessary because their cultures and very identities are under attack.

Herbert Schiller (1919-2000) was a communications scholar. He asserted that although innovations such as the internet have been praised as democratic, both information and technology 3 . This is explained in terms of the core-versus-periphery argument. Core nations such as the United States have political power and economic advantages. \*Peripheral nations are poor, so-called developing nations. According to this idea, information, and therefore influence, flows from the core to the periphery. Developing nations are thus unwilling consumers of core values, ideology, and assumptions embedded in the information they receive. Those who believe in the theory of cultural imperialism point to U.S. television shows and McDonald's restaurants found worldwide as evidence that influence only flows one way.

But critics of this position consider it far too simple, as it does not account for internal dynamics within societies. Also, they argue, it views culture as

\*deterministic and static. It assumes people are passive and that 4 . In fact, many believe that “other” groups are not being taken over by U.S. culture and media. Rather, people in other cultures tend to transform the intended meanings to ones that better suit their own societies. Thus, rather than becoming “Americanized,” for example, Asian countries have “Asianized” U.S. cultural exports such as McDonald’s. This transformation can easily be seen on McDonald’s menus in places like India and China.

Other critics of the traditional notion of cultural imperialism state that although cultural imperialism may very well be a factor in the export and consumption of certain U.S. media products, the internet is unique. Unlike other media, it has no central authorities through which items are selected, written, and produced. Instead, information can 5 . The internet allows people to participate in their own languages and to take part in preserving and celebrating their own cultures. Thus, it is argued that growing internet usage, rather than promoting cultural imperialism, may, in fact, promote multiculturalism.

On the other hand, 6 this last idea. A study published in the scientific journal *PLOS One* examined the question. The study determined that of the world’s roughly 7,000 living languages, only five percent have any chance of becoming viable on the internet. And an even smaller number — just over 250 — are currently established online. Linguists fear this could speed up the loss of endangered languages and, with them, important aspects of culture.

Maybe the question of whether the internet will overrun your culture will be answered by Schiller’s theories, at least in part. It may indeed depend very much on whether your language belongs to the core or the periphery. If you speak one of the most common Asian internet languages (Chinese, Japanese, or Korean), or one of the European ones (French, Italian, or Spanish), you are not likely at risk of such a fate. If you speak Yoruba, a language common in West Africa, or Quechua, a language indigenous to the Andes of South America, however, your culture may be in trouble on the internet.

Notes:

plethora 「過多」 peripheral 「周辺の」 deterministic 「決定的」

問1  ～  の空所を補うのに最も適切なものを、下の①～④の中からそれぞれ1つ選びマークしなさい。

- ① contribute to world order, thereby inspiring  
② promote world peace and even preserve  
③ reinforce local ones and even influence  
④ replace local ones, thereby threatening

- ① in support of progress  
② at the expense of technology  
③ in favor of these laws  
④ in search of freedom

- ① are in reality almost equally distributed  
② are in reality controlled by the rich  
③ depend on interactive communication  
④ depend on the global cooperation

- ① the dominated cultures will form no opposition  
② the dominated cultures will resist fiercely  
③ the dominating culture will form no opposition  
④ the dominating culture will resist fiercely

- ① be acquired mainly by central authorities  
② be controlled as the authority prefers  
③ be expressed only in a particular language  
④ be sent from anywhere and by anyone

- ☐ 6    ① analysis by communication scholars seems to support  
         ② analysis by linguists provides strong evidence for  
         ③ research on internet language use casts some doubt on  
         ④ research on smartphone use fails to reject

問2 次の ☐ 7 ・ ☐ 8 の各問の答えとして最も適切なものを、下の①～④の中からそれぞれ1つ選びマークしなさい。

- ☐ 7    According to the passage, which of the following is true?
- ① Herbert Schiller believed that influence in the world was interactive.
  - ② No country has yet enacted laws to control information in order to weaken U.S. influence.
  - ③ Some Asian countries have successfully adapted American culture to suit their own.
  - ④ The term “cultural imperialism” was coined in a time when the internet was thriving.

- ☐ 8    According to the passage, which of the following is NOT true?
- ① Japanese can be considered a language which belongs to the “core.”
  - ② Most scholars agree that growing internet usage promotes multiculturalism.
  - ③ Only about 350 languages may have a chance of being used on a regular basis on the internet.
  - ④ The loss of a language leads to the loss of important cultural aspects.

B 次の英文を読み、問に答えなさい。

Søren Kierkegaard (1813-1855) was a Danish philosopher whose rich and varied writings have had a profound influence on philosophy, theology, and literature.

Kierkegaard articulates the anxiety, self-consciousness, and \*fraughtness of daily human existence in often exquisite prose — and it's this laser focus on (A) what it's like under our own skin that cemented his reputation as a literary genius and so inspired the \*existentialists of the 20th century.

One feature of the human condition that Kierkegaard homes in on is that we move through time in one direction. Consequently, we do not know what the future holds, nor the impact our choices will have.

Our understanding of events can occur 9 we have experienced them. As a statement commonly attributed to Kierkegaard has it: Life can only be understood backwards, but it must be lived forwards.

This statement is actually a shortened version of one of Kierkegaard's journal entries. And, while it might seem a quite \*innocuous observation, its consequences on our psychological wellbeing are actually rather profound.

These consequences become clearer when we consider Kierkegaard's fuller journal passage: It is really true what philosophy tells us, that life must be understood backwards. But with this, one forgets the second proposition, 10 . A proposition which, the more it is subjected to careful thought, the more it ends up concluding precisely that life at any given moment cannot really ever be fully understood; exactly because there is no single moment where time stops completely in order for me to take position to do this: going backwards. We are constantly moving forward in time. At no point do we get breathing space to pause and understand reality; it continuously unfolds before us.

The present is a constant *stream of becoming* that, when we try to hold it in place with our clumsy descriptions, ideas, and concepts, (B) slips through our fingers. We are thus fated to forever live our lives, Kierkegaard tells us, with *incomplete* information and understanding.

No matter what we want to happen, 11 , nor hope to immediately grasp it when it does.

Our future lives may split into various possibilities in our imaginations, but we can only ever live one of them — and even the one we “choose” is 12 to go as planned.

If we insist on continuously trying to plan and execute the *best life possible*, all we can do is try to (C) keep our worries, uncertainties, and expectations at bay as we fall forwards towards an open, unknowable future. But if we accept that we will *always have incomplete information*, then perhaps we might also see the 13 of trying to plan and control everything that happens.

A statement often described as a “Kierkegaardian slogan” (though it doesn’t actually appear in his writings) can help shed some light here: Life is not a problem to be solved, but 14 .

We do not (and will never) have the information required to forever “fix” our lives — so why approach them as problems that need to be solved at all? Other animals know this better than us: 15 .

No matter what we do, reality will continually unfold before us. We can fight against this with plans, schemes, and \*narrative arcs, but reality won’t care — for, in itself, it doesn’t have any problems to solve. Reality just unconcernedly, invincibly, and effortlessly goes on.

Perhaps, then, we might adjust our perspectives accordingly by putting our energy not into endless reflection whereby we “fix” the past or “solve” the future, but in aligning better with what the very structure of existence demands: *experience the unfolding of reality now*. The point is not to never think about the past or future; the point is that we shouldn’t reflect on them as problems that need solving.

Life is here to be experienced. What kind of experiences appeal to you? Spending time with loved ones? Expressing your creativity? Feeling the sun on your face? Perhaps working out how to structure our lives more around such nourishing experiences is the only real “plan” — the only real *solution* — we need.

Notes:

fraughtness 「不安」 existentialists 「実存主義者」 innocuous 「無害な」  
narrative arc 「物語の時系列の流れ」

問1 9 ～ 15 の空所を補うのに最も適切なものを、下の①～④の中から  
それぞれ1つ選びマークしなさい。

- |    |  |              |
|----|--|--------------|
| 9  | ① though   | ② unless     |
|    | ③ just before  | ④ only after |
| 10 | ① that it must be understood backwards               |              |
|    | ② that it must be lived forwards                     |              |
|    | ③ that what philosophy tells us is really true       |              |
|    | ④ that life is a reality to be experienced           |              |
| 11 | ① we can hope that anything <i>can</i> happen        |              |
|    | ② we can hope that nothing <i>will</i> happen        |              |
|    | ③ we cannot ever know what <i>has</i> happened       |              |
|    | ④ we cannot ever know what <i>will</i> happen        |              |
| 12 | ① certain  | ② quick      |
|    | ③ unlikely   | ④ slow       |
| 13 | ① futility   | ② moment     |
|    | ③ significance                                       | ④ usefulness |
| 14 | ① a question to be answered                          |              |
|    | ② a question to be given                             |              |
|    | ③ a reality to be experienced                        |              |
|    | ④ a reality to be ignored                            |              |
| 15 | ① there are so many problems to solve                |              |
|    | ② there is nothing that needs answering              |              |
|    | ③ they will always have only incomplete information  |              |
|    | ④ they have to "fix" the past or "solve" the problem |              |



問2 下線部(A)～(C)の意味に最も近いものを、下の①～④の中からそれぞれ1つ  
選びマークしなさい。

(A) 

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- ① internal willpower to support physical activity
- ② language and behavior that celebrate human existence
- ③ the ideal image of humanity presented in prose
- ④ the inner experiences and feelings of human existence

(B) 

17
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- ① refuses our consent
- ② slides out of place
- ③ identifies what is wrong
- ④ eludes our grasp

(C) 

18
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- ① prevent our worries, uncertainties, and expectations from dominating  
our thoughts
- ② continue to acknowledge our worries, uncertainties, and expectations
- ③ keep our worries, uncertainties, and expectations out of control
- ④ let our worries, uncertainties, and expectations overwhelm us

問3 次の 19 ・ 20 の各問の答えとして最も適切なものを、下の①～④の中からそれぞれ1つ選びマークしなさい。

19 According to Kierkegaard, why is it impossible to fully understand life at any given moment?

- ① Because time never stops to allow us to reflect on our reality
- ② Because we lack the necessary intelligence
- ③ Because life is inherently chaotic
- ④ Because going backwards requires complete information

20 What does the passage propose as the ultimate “solution” to navigating life’s uncertainties?

- ① Endlessly reflecting on past mistakes
- ② Creating intricate plans for every possible outcome
- ③ Aligning our lives with nourishing experiences and embracing the unfolding of reality
- ④ Ignoring the present moment and focusing solely on future goals

**2** 次の各問に答えなさい。

A 次の会話文を読み、問に答えなさい。

Lisa: Hey, Jun. I read in the newspaper about how they're planning to raise the retirement age. My uncle is excited about it because he loves his job. I think it might be a good idea. What do you think?

Jun: I don't think it's a very good idea. My brother is in college and preparing to look for a job right now. Don't you think raising the retirement age will make it harder for young people like him to find a job?

Lisa: Well, as you know, our society is aging, and there are fewer and fewer people to make up the next workforce. Older people could help compensate for that, right?

Jun: It still could negatively affect young people if they keep working. Besides, AI and other technology will also be competitors in the future.

Lisa: I understand your concerns. But I think there are some ways to address them. For example, the government could help young people to start their own businesses and support them financially. In addition, they could provide them with training programs to develop the job skills they need.

Jun: I guess that could help. Actually, isn't it also good for older people to start businesses after retirement? They already have a lot of skills and experience from working for so many years. If older workers move on, they won't deprive young people of their opportunities. Also, some older people look forward to their new life after retirement, don't they?

Lisa: That's true. It might be good for older people to have more choices. How about pensions? As the younger population gets smaller, the pension fund also gets smaller. If older people didn't start getting their pensions until later, that would also be good, wouldn't it?

Jun: Yes, I agree that would be good for the economy. Still, it is important to make sure young people won't lose their opportunities to get the jobs they

want because it is young people who bring new ideas and new skills to a company.

Lisa: I agree. We need to find a way to balance the needs of both older workers and young workers.

問 1 According to Lisa, why might raising the retirement age be a good idea?

21

- ① Because everyone could have a better chance to find a job thanks to a better economy
- ② Because everyone could work as long as they wanted before retirement
- ③ Because it could help solve the problem of the declining workforce
- ④ Because it could make the economy better if everyone worked harder

問 2 According to the conversation, what could be done for young people to help them get jobs? 22

- ① Older people could be taught how to enjoy their lives after retirement.
- ② The government could encourage more businesses that target young people.
- ③ Young people could be urged to be more involved in the workforce.
- ④ The number of young people with useful job skills could be increased.

問 3 Based on the conversation, which of the following could be the most balanced policy for both older and young workers? 23

- ① Older people could choose to work longer if they want, but they shouldn't deprive young people of their opportunities to get the jobs they want.
- ② Older people have the right to be liberated from work, but they should concentrate on helping young people improve their jobs.
- ③ Both older and young people are indispensable to the workforce, but young people should be given priority.
- ④ Older people are the key to a stronger economy, so young people should yield to them to compensate for the labor shortage.

B 次の英文において、 ～  の空所を補うのに最も適切なものを、下の①～⑧の中からそれぞれ1つ選びマークしなさい。

There are about 50 different ways to describe snow in several Inuit and Yupik languages, while some languages around the world only have one word to describe it. Snow is a very important part of Inuit and Yupik life, but for many people living in Africa,  . Regardless of how many ways a particular culture describes the concept of snow, they all use a term that means the color “white” when describing what it looks like.

Indeed, the World Color Survey, which collected data on color terminology from pre-industrial societies, determined that all of the 110 languages they studied have a word for the basic colors of black and white. Many languages also include words that mean red, yellow, green, and blue. More color-complex languages also include terms for orange, purple, pink, gray, and brown. Although the survey discovered an elaborate assortment of terms used for different shades of colors in each language, it proposed that  to the way humans describe the basic colors.

Even though many scholars disagree with this hypothesis, there is no question that individual cultures, and even individuals within those cultures, use the language of color to interpret the world around them. A dynamic process takes place in which language informs culture and culture informs language,  . People growing up in a specific culture learn the complex meanings pertaining to colors in their culture. There are clearly-defined semantic rules that are internalized from a very early age,  .

For example, in the 1950s, PepsiCo changed the color of their vending machines in Southeast Asia from dark blue to a lighter shade of blue they thought would be more appealing to their customers in the relatively hot and humid climate of that area of the world. What they did not realize is that to Southeast Asians, the hue of blue they used is the color associated with death and sorrow  . They became aware of the issue only after they noticed a significant drop in sales.

In fact, colors have a wide variety of meanings, depending on the culture. Sometimes, these meanings are exact opposites. For example, in North America, the color red is associated with danger, while in Asia it is associated with happiness. In China, for example, if children receive a red envelope full of money from their parents or grandparents at New Year's, they experience the positive feelings pertaining to the color red. On the other hand, in the United States, "seeing red" means that 29 !

- ① someone is so angry that they literally see red
- ② both evolving to meet the needs of the members of society
- ③ it is just something they have seen in pictures, a movie, or on TV
- ④ there is no denying that many indigenous languages are in a precarious position
- ⑤ given how widespread the snow example has become
- ⑥ but problems can arise when these meanings are exported to other cultures
- ⑦ there is an underlying universal biological aspect
- ⑧ and not the energizing and refreshing image they thought it represented

- 3 日本文の意味に合うように ( ) 内の語 (句) を正しく並べかえ, 3 番目と 7 番目に来る番号をマークしなさい。ただし, 文頭に来る単語も書き出しは小文字となっている。

(1) 事故というのは, しばしばちょっとした不注意によって起こりうるものだ。

3 番目  7 番目

An (① about ② a bit ③ carelessness ④ can often  
⑤ accident ⑥ by ⑦ brought ⑧ of ⑨ be).

(2) いったいどうやって, 泥棒が私の家に入ったというのか。

3 番目  7 番目

(① my ② into ③ was ④ the ⑤ how ⑥ that  
⑦ broke ⑧ it ⑨ thief) house?

(3) 「ジョン, 君が元気そうなのが分かってどれだけ安心したか, 言葉にならないよ。」

3 番目  7 番目

John, I can't (① looking ② I am ③ you ④ to ⑤ how  
⑥ well ⑦ see ⑧ relieved ⑨ express).

(4) 試験の真っ最中なので, 運動する時間がほとんど取れていない。

3 番目  7 番目

I (① hardly any ② the middle ③ to ④ of ⑤ in  
⑥ exercise ⑦ the exam ⑧ have ⑨ time) period.

(5) もし私の上司がその会議に出席していたら、どんな発言をしていただろうか。

3 番目 

38
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7 番目 

39
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What (① attended ② said ③ the ④ if he ⑤ my boss  
⑥ have ⑦ conference ⑧ would ⑨ had)?



- 4 日本文の意味に合うように 40 ~ 49 に入れるのに最も適切な語(句)を、下の①~④の中からそれぞれ1つ選びマークしなさい。

- (1) 彼は常に両親の期待に応えようと努力した。

He always strove to 40 his parents' expectations.

- ① get along with                      ② give rise to  
③ make up for                         ④ live up to

- (2) 予想外の試合結果に、ファンはより一層盛り上がった。

The fans got 41 excited over the unexpected result of the game.

- ① all the more    ② as much as    ③ the best    ④ none the less

- (3) 私の考えでは、外科医が熟練している限り、誰が手術を行うかはほとんど問題ではない。

In my opinion, it matters little who performs the surgery 42 the surgeon is skilled.

- ① as if              ② even though    ③ as long as    ④ as far as

- (4) その新しいスマートフォンが登場すれば、誰もがスクリーンの解像度に驚くだろう。

When the new smartphone 43 , everyone will be amazed at the resolution of the screen.

- ① comes about    ② comes out    ③ comes around    ④ comes off

- (5) 取締役会の反対がなかったので、彼らはその新製品を市場に投入することを決めた。

44 no objection from the board of directors, they decided to bring that new product to market.

- ① As there were                      ② Being  
③ There was                         ④ There being

- (6) 誤った相手にメールを送ってしまったことに気づき、彼女は恥ずかしい思いをした。

She 45 to find that she had sent the email to the wrong person.

- |                   |                    |
|-------------------|--------------------|
| ① was embarrassed | ② was embarrass    |
| ③ embarrassed     | ④ was embarrassing |

- (7) 顧客から電話番号を聞いたとき、彼女はペンを持っていなかったので、ジョージのところへ走って借りに行った。

She didn't have a pen when her customer told her his phone number, so she ran to George to borrow 46.

- |       |       |      |         |
|-------|-------|------|---------|
| ① him | ② his | ③ it | ④ their |
|-------|-------|------|---------|

- (8) その社長は、後継者に誰がふさわしいと思うか私に尋ね、その者を推薦するように言った。

The president asked me 47 would be the right person to be his successor and told me to recommend that person.

- |                 |                  |
|-----------------|------------------|
| ① I thought who | ② I thought whom |
| ③ who I thought | ④ whom I thought |

- (9) この仕事は法務分野での十分な経験とフランス語を使いこなせることが求められる。

This job requires sufficient experience in the legal field and a good 48 of French.

- |             |           |
|-------------|-----------|
| ① command   | ② speaker |
| ③ influence | ④ way     |

- (10) その医師は時間をかけて患者に詳しく説明するので、ほとんど毎日昼食抜きにしなければならない。

The doctor takes the time to explain things in detail to his patients, so he has to 49 lunch almost every day.

- |                |              |
|----------------|--------------|
| ① do away with | ② do without |
| ③ get rid of   | ④ let go of  |