

# 令和 7 年度 A O 入 試 問 題 集 ( 法 学 部 )

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東北大学アドミッション機構

令和 7 年度（2025 年度）東北大学

AO 入試（総合型選抜）Ⅱ期

# 筆記試験①問題

令和 6 年 11 月 2 日

| 志願学部               | 試験時間                  | ページ数   |
|--------------------|-----------------------|--------|
| 文学部<br>教育学部<br>法学部 | 10：30～11：30<br>(60 分) | 11 ページ |

## 注意事項

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3. 「問題冊子」の他に、「解答用紙」を配付します。
4. 解答は、必ず黒鉛筆（シャープペンシルも可）で記入し、ボールペン・万年筆などを使用してはいけません。
5. 「解答用紙」の受験記号番号欄（1 枚につき 1 か所）には、忘れずに受験票と同じ受験記号番号をはっきりと判読できるように記入してください。
6. 解答は、必ず「解答用紙」の指定された箇所に記入してください。
7. 特に指示がある場合以外は、日本語で記入してください。
8. 解答に字数の指定がある場合は、句読点、数字、アルファベット、記号も 1 字として数えてください。
9. 試験終了後は「解答用紙」を回収しますので、持ち帰ってはいけません。「問題冊子」は持ち帰ってください。

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1 次の英文を読み、以下の問いに答えなさい。

“Sorry, I’m deaf,” I say. I gesture to the apparatus in my ear – the universal sign for my hearing aids not working quite as well as they should, hoping the mildly annoyed waiter in front of me repeats his question with a little less visible frustration.

I’m in a burrito bar trying to order dinner, but this kind of exchange can occur in any customer service scenario. Harried staff want to get the orders in, and customers behind me are hungry. Hearing people perhaps don’t notice how \*frenzied daily communication is in our fast-moving society. But it has a significant impact on deaf people like me, who regularly struggle to access information.

Too often I find myself apologising for the communication breakdown. I say sorry in the hope that my basic good manners will eliminate the \*exasperation of the hearing person in front of me. (1) It usually does, and we’re soon fumbling for another way to communicate, but (2) isn’t it troubling that the \*oh-so British institution of politeness extends to deaf people apologising for the very inaccessibility that discriminates against them?

I didn’t always think this way. When I was first ( I ) having to wear hearing aids as a teenager, challenging systemic discrimination would have felt \*insurmountable. Self-conscious, I hid the tech underneath my curly blonde hair, and avoided questions about an identity I was yet to understand myself. A quick “sorry” to move things on was (3) so much easier. It never got any less awkward to utter, only compounding the shame I already felt around my deafness. But connecting with other young deaf people through the National Deaf Children’s Society helped my identity to blossom – and my confidence with it.

It opened my eyes to the \*myriad ways in which deaf people are shut out of the conversation. It helped me see that my limited British Sign Language (BSL) skills were still an achievement – I was at least doing something to break down the communication barrier, which is more than can be said for most hearing people. My new deaf friends encouraged me to stop apologising for being inclusive, and even more, made me realise I had to stop saying sorry for being myself – my communication needs are nothing to be sorry for.

Part of learning how to stop apologising came through a greater understanding of the social model. That (4) it isn’t my own condition(s) as a deaf and disabled person that disables me, but rather the world we live in. In the burrito bar, for example, the masked staff members and loud music made my deafness disabling.

Of course, there are other ways I could have detailed my access needs without an apology: “I’m deaf, could you repeat that please,” being one of them. But transitioning to

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that script as a deaf person – never mind an autistic one, who swears by routines – hasn't been easy. Unlearning remains an ongoing process, and an uncomfortable one at that.

I hope that in the long term I'll be able to shed the shame and embarrassment I carry as a result of apologising, as I learn to advocate for myself more confidently. But ultimately, more work has to be done by hearing and non-disabled people to remove these barriers so I don't have to feel bad about asking for something to be repeated, or have to ask for conversations to move towards accessible formats such as written communication. We need to shift the narrative that ( II ).

But as we work in that direction, I'm done saying sorry.

Any (5) \_\_\_\_\_, if I can encourage hearing people to reconsider their position as the default. By exposing our \*ableist attitudes and infrastructure, I can encourage non-disabled people to think about how we view deaf and disabled people in our society, and sit with their own unease. I hope my advocacy will help change societal perspectives. Deaf people deserve better – and, at the very least, a more comfortable burrito dinner.

(Liam O'Dell, "I'm done saying sorry for being deaf – I want to change how society treats people like me," *The Guardian*, November 25, 2022 より一部改変) (Copyright Guardian News & Media Ltd 2025)

\*frenzied 取り乱した

\*exasperation 怒り

\*oh-so    すごく, とても

\*insurmountable 克服できない

\*myriad 無数の

\*ableist 健常者優位主義的な

問1 下線部(1)はどのようなことを意味しているか、本文に即して説明しなさい。

問2 下線部(2)で筆者が言いたいことはどのようなことか、次の(A)～(D)の中から最も適切なものを1つ選び、記号で答えなさい。

(A) Being able to communicate well by apologising is the British way of courtesy.

(B) For a deaf person to apologise is to discriminate against able-bodied people.

(C) It would not be a problem for a deaf person who cannot communicate well to apologise.

(D) It is not necessary to apologise for the inability of deaf people to communicate effectively.

問3 空欄 ( I ) に入る最も適切なものを次の (A)～(D)の中から1つ選び、記号で答えなさい。

- (A) doing away with                      (B) coming to terms with  
(C) making up for                        (D) getting out of

問4 下線部(3) が意味することを説明した以下の文章の空欄 ( あ ) と ( い ) に適切な日本語を入れなさい。

「( あ ) ことより ( い ) ことのほうがはるかに簡単である。」

問5 下線部(4)を日本語に訳しなさい。

問6 空欄 ( II ) に入る最も適切なものを次の (A)～(D)から選び記号で答えなさい。なお文中の accessibility とは「物理的環境, 輸送機関, 情報及びその他のサービスにアクセスできること」を指す。

- (A) deaf people are responsible for accessibility  
(B) deaf people are not responsible for accessibility  
(C) both hearing and deaf people are responsible for accessibility  
(D) neither hearing people nor deaf people are responsible for accessibility

問7 下線部(5) の ( ) 内に, 文脈に合うように以下の ①～⑥の語を最も適切な順序に並び替えて入れるとき, ( ア )( イ )( ウ ) に入る語の番号を答えなさい。同じ選択肢を複数回使用しないこと。

Any ( ア )( ) ( イ )( ) ( ウ )( ), if I can encourage hearing people to reconsider their position as the default.

- ① is    ② discomfort    ③ it    ④ feel    ⑤ worth    ⑥ I

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2 次の英文を読み、以下の問いに答えなさい。

650 million women and girls alive today were married before their 18th birthday. That's one of the startling figures contained in a 2021 UNICEF report about child marriage. Africa's \*sub-Saharan region is home to nine of the ten countries with the highest rates of child marriage in the world.

Ingrained traditions and cultural practices typically entrench such early marriages. State or customary laws in 146 countries allow girls younger than 18 to marry with the consent of their parents or other authorities. In 52 nations, girls under 15 can marry with parental consent.

Early marriage among boys is also widespread, though the numbers are far lower than they are for girls and young women.

And <sup>(1)</sup> it is girls and young women who pay the heaviest costs for early marriage. Girls who marry before 18 are more likely to be subjected to domestic violence and less likely to continue schooling than their peers. They have worse economic and health outcomes, a burden they almost inevitably pass on to their children.

Early marriage has been linked to poorer cognitive development and \*stunting among the children of such women.

Today, the practice is declining thanks to national and international policies, global treaties and, since 2016, the UNFPA-UNICEF Global Programme to End Child Marriage. But gains have been slow in sub-Saharan Africa.

<sup>(2)</sup> What is it that drives the practice in the region? That's what we examined in a recent study. Using statistical analysis, we looked at the socio-economic and \*demographic determinants of early marriage among young women the Democratic Republic of Congo (DRC), Malawi, Mali and Niger. Each of the four countries has sought to introduce measures to discourage early marriage, but their challenges remain formidable.

We explored several possible explanations and \*variables: age at first intercourse, education and literacy, women's current age, region and type of place of residence, family wealth index, ethnicity, employment status, and even mass media exposure.

One factor stands out across the four countries in our study: education. Women without formal education are more likely to marry early than those who completed secondary or higher education.

The four countries have a great deal in common, including high poverty levels and substantial under-15 and rural populations.

In each country, around 50% of people are younger than 15, and around half of the countries' respective populations live in rural areas (a full 84% in the case of Malawi).

Among the four countries in our study, Niger has the highest child marriage \*prevalence worldwide – 76% of girls are married before the age of 18. The rates stand at 52% in Mali, 42% in Malawi, and 37% in the DRC.

For our analysis, we turned to the most recently available demographic and health surveys from each of the four countries. We then applied a framework that seeks to describe the important social-cultural and cognitive variables and their interrelationships that underlie behaviours and decisions around reproductive health.

The answers we found as to why early marriage is so commonplace in these countries were not always clear-cut. What's more, there were <sup>(3)</sup> lots of statistical variations across the four countries and contradictions, as was to be expected.

For example, the average age of first marriage ranged from 15.3 in Niger to 17.1 in Malawi. There was also a range in the percentage of women from the poorest wealth category in the countries who had been married by 18: Niger (90.9%), Mali (80%), DRC (70.3%), Malawi (63.1%).

Rates of early marriage dropped among women from richer categories, but were still high: Niger (72.7%), Mali (65.4%), DRC (60.3%) and Malawi (42.5%).

The study also showed that young women living in rural areas were likely to marry earlier than those from urban areas.

These variations' social, economic, and cultural \*underpinnings are likely complex and would need some unpacking. In some cultures, for example, girls are married off young as they are considered to be more likely to be virgins still and can thus fetch a higher payment of what's known as the bride price.

Amid the many statistical variables that emerged, we were especially struck by

(4) the relationship between educational levels and average age at first marriage.

We found that the average age at first marriage in Niger, Mali, DRC, and Malawi increased from young people with no education (15.1, 15.4, 16.2, and 16.4, respectively) to those with secondary and higher education (17.0, 16.6, 17.1 and 18.5 in that order).

In addition, we saw that the highest prevalence of early marriage (by 18 years) was found among young women with no education (90.6%, 80.3%, 70.9%, and 70.3%). It was lowest among women with secondary and higher education (64.2%, 62.9%, 58.9%, and 30.2%).

Malawi is the only one of the four countries where school education is universal, accessible and compulsory.

Education offers young women opportunities in life. In some African cultures, ( ア ), allowing girls to finish or even attend school is discouraged as it is feared that an educated girl is less likely to get a husband or be a good wife.

In Malawi, less than 15% of women have any secondary school education, and 42% of girls are married before the age of 18 – the twelfth highest rate of child marriage in the world.

There is an urgent need for governments in these countries to introduce programmes that promote delaying the age at which girls first have sex and to equip adolescents with knowledge about responsible and safer sex.

Policymakers should also work to promote prolonged enrolment in school for adolescent girls. And, crucially, laws are needed – and must be enforced – that criminalise child marriages.

(Sathiya Susuman Appunni, “Child marriage comes with a heavy cost for young girls in Africa – but there’s one clear way out,” *The conversation*, September 27, 2022 より一部改変)

\*sub-Saharan アフリカ大陸のサハラ砂漠より南にある地域の総称

\*stunt 発育阻害

\*demographic 人口統計の

\*variable 変数

\*prevalence 流行, 横行

\*underpinning 基礎, 基盤

問 1 下線部(1)はどのようなことを意味しているか，説明しなさい。

問 2 下線部(2)の問いに対する答えを求めて筆者たちは調査を行ったが，最新の結果で明らかになった要因のうち，特に目立つものは何か。本文中の単語 1 語で答えなさい。

問 3 下線部(3)で指摘されているようなことは，どのような点に現れていると筆者は述べているか。本文に即して 3 点，指摘しなさい。

問 4 下線部(4)に関して，筆者たちはどのようなことを発見したか。本文に即して 2 点，簡潔に説明しなさい。

問 5 空欄 ( ア ) に入る最も適切な語を次の (A)～(D)の中から 1 つ選び，記号で答えなさい。

(A) consequently (B) therefore (C) whatever (D) however

問 6 本文の内容から正しいと判断できる英文を次の 1～6の中から 2 つ選び番号で答えなさい。ただし英文中の the four countries surveyed とは，the Democratic Republic of Congo (DRC), Malawi, Mali, Niger を指す。

1 There are countries in the world where the law guarantees that girls under the age of 15 can get married if they consent.

2 Early marriage is also declining in sub-Saharan African countries.

3 No efforts are being made to reduce early marriage in the four countries surveyed.

4 One common feature among the four countries surveyed is the concentration of population in urban areas.

5 In sub-Saharan Africa, young women living in rural areas tend to marry men living in urban areas.

6 The author believes that early marriage should be treated as an illegal act.

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令和 7 年度（2025 年度）東北大学

AO 入試（総合型選抜）Ⅱ期

## 筆記試験②問題

令和 6 年 11 月 2 日

| 志願学部  | 試験時間                      | ページ数  |
|-------|---------------------------|-------|
| 法 学 部 | 13 : 00～14 : 30<br>(90 分) | 8 ページ |

### 注 意 事 項

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3. 「問題冊子」の他に、「解答用紙」（全 2 枚）、「メモ用紙」（全 1 枚）を配付します。また英英辞書を貸与します。貸与される英英辞書は試験時間中自由に使用することができます。ただし、辞書に書き込みをしたり、折り目を付けたりしないでください。
4. 解答は、必ず黒鉛筆（シャープペンシルも可）で記入し、ボールペン・万年筆などを使用してはいけません。
5. 「解答用紙」の受験記号番号欄と辞書番号欄（1 枚につきそれぞれ 1 か所）には、忘れずに受験票と同じ受験記号番号と、貸与された辞書の番号を、はっきりと判読できるように記入してください。
6. 解答は、必ず「解答用紙」の指定された箇所に記入してください。
7. 試験終了後は「解答用紙」を回収しますので、持ち帰ってはいけません。「問題冊子」、「メモ用紙」は持ち帰ってください。

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**1** 次の記事を読み、以下の問いに答えなさい。

After water, sand (including gravel) is the second-most exploited natural resource in the world, earning it the nickname ‘the new gold’. Sand has been extracted from beaches, coastal dunes and watercourses at an accelerating pace in the past 20 years, with the two leading drivers being sand’s use as aggregate\* in concrete, and for beach reconstruction to protect coastal property. In 2019, demand for sand reached 50 billion tonnes per year. Europe and Asia remain the larger markets.

Sand mining causes environmental, social and economic damage worldwide, with the researchers of this study presenting the different aspects of this damaging practice. ①Current rates of sand extraction exceed natural replenishment rates, leaving mined ecosystems very slow or even unable to recover. Sand mining changes how waterways flow and flood, threatens water security and lowers groundwater capacity, in turn raising water costs for local communities. It causes habitat loss and reduced biodiversity (especially for aquatic ecosystems), also contributing to climate change through the sand extraction process. The resulting erosion removes protection against coastal hazards, such as hurricanes, and extreme waves, and threatens critical infrastructure such as roads and railways. Sand extraction also damages coastal scenery which is necessary for tourism.

In the EU, mining for any mineral is subject to numerous environmental regulations and impact assessments, including directives concerning nature, industrial emissions, waste and water. Outside the EU, coastal and marine environments are protected via at least 15 regional conventions and other initiatives and legislation. However, outside the EU, illegal mining and trade can create an atmosphere of corruption in many coastal societies and leading to the creation of violent social groups (‘sand mafias’) that protect the ‘illegality’ of the activity, state the researchers. Given the difficulty of regulating sand mining, the researchers highlight the ‘dire’ need for global policy with real impact – policy to reduce sand mining and its adverse consequences for coastal areas, which are complex, severe, urgent, and ‘an out-of-hand problem’.

While sand may wrongly be considered a vast or limitless resource, its high-demand uses – concrete aggregate and beach nourishment – require sand of high quality with specific attributes, making it no different to other natural resources with a non-renewable, limited supply, argue the researchers. They call for a better management framework, exploration of coastal sand alternatives, an understanding of both the complex sand life cycle and coastal sand-supply network, and greater recognition of the concept of ‘sand rights’, via approaches that:

- reduce sand consumption;
- levy taxes and royalties on sand extraction;
- regulate the coastal sand mining process; and
- change construction methods and approaches to reduce the use of aggregate.

They discuss practices that could enable this, and suggest guidelines to steer global agenda-making on the regulation of sand extraction. For example, other mining waste could be dry-mined for sand; concrete could be recycled and used more efficiently; filler materials (e.g. construction waste or pulverised glass) could be used to regenerate beaches (though risks to human health, and impacts on the wider ecosystem and biodiversity would need to be considered); and new materials could be used

in place of concrete (e.g. microplastics, timber). Even if it is unrealistic to eliminate concrete altogether, companies should move towards alternative materials in place of concrete, the researchers say; the construction industry should adopt a ②lifecycle approach, with the environmental impacts of materials considered and minimised from design through to end-of-life/disposal.

In terms of management, the study recommends empowering communities, including those in downstream environments who would be affected by sand extraction, as well as those who are reliant on sand resources (including local tourism industries). This would require addressing social contexts that include poverty, lack of education and knowledge of the impacts of sand extraction. The researchers indicate that sand flows through a complex cycle, just as wind and water do, and disrupting its flow inflicts damage ‘downstream’. Managing the use of sand requires integrated regional management between offshore regulators, coastal communities and the associated river basins that are the upstream sources of sand.

(Directorate-General for Environment, European Commission, Call for better management of coastal sand mining to halt ‘dire’ consequences, 27 June 2023 より一部改変)

(注)

\* aggregate: something formed by adding together several amounts or things

問 1 文中の下線部①を日本語に訳しなさい。

問 2 この記事の内容について、以下の選択肢㉗～㉔から誤っているものを1つ選び、記号で答えなさい。

- ㉗ 砂の採掘は、生物の生息地を奪う可能性がある。
- ㉘ 砂の採掘は、長期的には沿岸地域の道路や鉄道などのインフラに影響を及ぼす可能性がある。
- ㉙ 砂の採掘に関する問題に対策を講じない場合、気候変動にもつながりうる。
- ㉚ 砂の採掘は、水流を変えうるが、水の供給にまではその影響は及ばない。
- ㉔ 砂を過剰に採掘することは、観光業にマイナスの影響を及ぼす可能性がある。

問 3 記事のなかでは、砂の消費量を削減するためにどのような方法が効果的と考えられているのか。100 字以上 120 字以内の日本語で答えなさい。

問 4 下線部②は具体的にどのような対応を指すのか。50 字以上 80 字以内の日本語で答えなさい。

## **2** 次の記事を読み、以下の問いに答えなさい。

A light-brown complex in a residential area in western Tokyo's suburban city of Fuchu could easily be mistaken for a city hall. But a closer look at the stone inscription at its entrance reveals the identity of this facility: Fuchu Prison, Japan's largest, all-male penitentiary. It also houses the biggest population of foreign prisoners in the country, and as such it is taking measures to accommodate them in terms of language, culture, food and lifestyle.

"We don't really give them special treatment just because they are foreign nationals," said Atsushi Takada, an official at the prison. "But since the environment and culture in which they were brought up is too different from that of Japan's, we need to treat them differently." In a recent media tour, reporters were given a rare peek inside the prison, home to some 1,200 inmates.

As of December last year, Fuchu Prison housed 353 foreign prisoners representing 58 nationalities and speaking 52 languages. Chinese nationals make up the largest population at 20.1%, followed by Vietnamese prisoners, at 17.8%. Most of the foreign inmates have been convicted of crimes related to drugs (57.8%), followed by robbery (12.7%) and theft (less than 10%). Meanwhile, the top crime committed by Japanese inmates is theft, followed by drug-related crime and fraud.

In 1995, Fuchu Prison set up an international division — the first in Japan — to support the lives of foreign inmates. It is tasked with matters that range from interpretation to investigating the problematic treatment of foreign inmates behind bars.

### **Different options**

In terms of food, foreign prisoners are given the option of halal or vegetarian meals, or even replacing cooked rice with bread. While Japanese inmates have a shared cell depending on their offenses, foreign inmates often have a room of their own to avoid possible clashes due to cultural differences. They also have the option of a room with a bed instead of one with a futon mattress, the former of which is typically larger. In the past, Japanese prisoners who had returned from abroad joked that they ought to be provided with a room like foreign prisoners since they were returnees, a prison official shared, chuckling.

Fuchu Prison also supports the religious needs of inmates by holding prayer sessions from time to time. "Christians have dedicated rooms where they gather, and church priests or pastors come to offer prayers," Takada cited as an example. The frequency of such prayer sessions — typically once every month on days when priests are available — often depends on the wishes of the inmates, he added.

Prisoners at Fuchu Prison are also given access to newspapers such as the Asahi Shimbun and Yomiuri Shimbun for Japanese readers, The Japan News for English readers and People's Daily for Chinese readers. Another perk accorded to foreign inmates is the option to call their family and friends abroad, since they don't get to see them face to face, unlike Japanese inmates.

### **Clean and spacious**

When reporters were led through the door that leads to the area where prisoners are held, what

immediately stood out was how clean and spacious the place was. Despite occasional shouts from guards reporting to their superiors echoing through the hallways, the atmosphere was largely quiet as inmates diligently worked on assigned tasks in silence. A metal fence at the top of a staircase — intended to prevent suicides — and security guards standing at every corner are a reminder that the building is indeed a prison.

On weekdays, inmates get up at 6:45 a.m., have breakfast and report to various workshops to work from 8 a.m. to 4:40 p.m., except for a lunch break. There, they do anything from repairing cars to producing wooden furniture and printing postcards. At 9 p.m., it's lights out.

During the media tour, several prisoners who were ill or going through drug withdrawal symptoms were left confined in their cells, which would otherwise be vacant during the day, their eyes boring into reporters passing by. Takada, the penitentiary official, said that prisoners who have been imprisoned in other countries comment that they feel safer here. "Many of them say that this is the first time they are able to spend their prison life without feeling their life is threatened," he said. Still, some complained that the rules are overly strict.

### **Declining numbers**

Despite the steady rise in Japan's foreign population, the number of foreign prisoners — categorized as "F" to distinguish them from Japanese inmates — has been declining for more than a decade, according to Justice Ministry data. As of December 2022, there were 1,401 foreign prisoners, comprising 4.1% of the prisoners total. In the whole of 2022, prisons received 400 new foreign convicts, considerably lower than the peak of 1,350 in 2006.

One factor contributing to the decline is Japan's 2003 ratification of the Council of Europe Convention on the Transfer of Sentenced Persons, which allows foreign prisoners to serve two-thirds of their time in their home countries. Japan also has similar bilateral treaties with Thailand, Brazil, Iran and Vietnam. "There are those who want to go home because it is good for their mental health to be able to speak their native language," said Takada. "Inmates do not have to (serve prison terms in their home countries) if they don't want to," he said, adding that the decision often depended on the condition of prisons back home.

Choosing to remain in Japan means foreign prisoners will face certain challenges such as the language barrier and the possibility of their visa expiring during their time in prison.

Inmates subject to deportation are sent back to their home countries after serving their sentences, except for cases such as for those with a Japanese spouse who may be allowed to remain.

Having an expired visa prevents a foreign inmate from signing up for certain programs offered in prison. A female foreign prisoner in Wakayama Prefecture wrote to the Center for Prisoners' Rights Japan to highlight this predicament. She wants to sign up for vocational training but is unable to do so because she does not have a valid visa. "I am unable to even apply even if I wanted to," she said in her message to the center. "I am strongly interested in participating in this job training program as it will be beneficial to me after my release from prison."

Fuchu Prison, which offers vocational training and job support for Japanese prisoners before they are released, finds it challenging to support foreign inmates in a similar fashion, according to Takada. "Unfortunately, foreign nationals have to return to their own countries due to immigration

procedures,” he said. “So while we can support them working in Japan, it's quite challenging to do so in the current situation.”

(K. Kaneko, Fuchu Prison Adapting to Foreign Prisoners, *The Japan Times*, 20 May 2024 より一部改変)

問 Imagine that you are a foreign (non-Japanese) inmate in Fuchu prison. Write a letter (approximately 200 words) to your family abroad about your life in Japanese prison. In your letter, include at least three facts or ideas from the text. Make sure to use your own words to explain these facts and ideas, and underline the facts and ideas from the text in your answer. Although Fuchu prison is a prison for male inmates, you can answer as a male or female inmate. Indicate the number of words you have written at the end of your answer sheet.