

令和 5 年度 AO 入試 問題集 (法学部)

公表期限：2026 年 3 月末

東北大学入試センター

※ 以下の(1), (2)の場合を除き, 複製, 転載, 転用することを禁じます。

(1) 受験予定者が自主学習のために使用する場合

(2) 学校その他の教育機関(営利目的で設置されているものを除く。)の教職員が教育の一環として使用する場合

令和5年度（2023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4年11月5日

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

注意事項

1. 試験開始の合図があるまで、この「問題冊子」、「解答用紙」を開いてはいけません。
2. この「問題冊子」は10ページあります。ページの脱落、印刷不鮮明の箇所などがあった場合には申し出てください。ホチキスは外さないでください。
3. 「問題冊子」の他に、「解答用紙」、「メモ用紙」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、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」、「メモ用紙」は持ち帰ってください。

——このページは白紙——

——このページは白紙——

1 次の英文を読み、以下の問いに答えなさい。

Three *sprawling housing estates on the edge of Toulouse are home to around 30,000 people, and they are considered to be amongst the poorest urban neighbourhoods in southern France.

But each morning, from Monday to Friday, they are taking part in ⁽¹⁾ an extraordinary social experiment.

The two main schools on the estates had the worst educational achievement record in Haute Garonne, the department or county that includes France's fourth biggest city, Toulouse.

About 95% of the residents of Bellefontaine, La Reynerie and Mirail come from immigrant backgrounds, mainly from North and West Africa.

Four years ago, the local authorities decided to close those schools and bus the pupils to schools in the prosperous city centre.

The man behind the project was [redacted] the left-leaning president of the Haute Garonne council.

“Social inclusion provides a better way for these kids to succeed at school,” he says. “In a republic, it means integrating these ghettos with the rest of French society and ensuring that there are citizens whose lives are not socially *predetermined.”

At 07:00, it's still dark on the estates, but a trickle of kids emerge from the shadows of the tower blocks with rucksacks and wait at bus stops at various pick-up points.

In all, 17 buses gather the pupils between the ages of 11 and 15 and take them to 11 different schools in the city centre. (I).

Each bus has a social worker on board to handle any problems and coordinate with school staff and parents.

On one bus, [redacted] enforces military-style discipline. The boys are ordered to remove their *hoodies, turn off their phones and keep their seat belts on.

She has been part of the bussing experience since it started: “It's great, ⁽²⁾ () (ア) (イ) (ウ) () and have integrated well in their new schools and made new friends outside of their estates. They are very fortunate.”

On the bus, [redacted] 13, sees no difference between his friends at home and at his new school.

[redacted] 11, says her grades have improved in the past few months because homework is done in class in the last hour of school in the centre of Toulouse and her classwork is monitored more frequently by the teachers.

(II).

Before the bussing started, the drop-out rate after the Brevet, the French diploma for 15-year-olds, was close to 50%. It is now below 6% and grades of pupils from the estates have improved by close to 15%.

“Bussing has become essential because it encourages integration,” says [REDACTED], headmaster of the Michelet school in the city centre which has taken in around 70 children from the suburbs.

Many of the children from the poorer backgrounds do not have stable family structures to encourage them to succeed, he says, but the bussing strategy helps everyone.

“Pupils from both communities learn about each other and different walks of life and help each other. They work in teams and it's all very positive,” the headmaster says.

Education authorities say (III).

[REDACTED]'s parents - [REDACTED] and [REDACTED], originally from Morocco - live in a flat on one estate where conversations in Arabic on the streets are more common than French.

They have six children and proudly show me framed certificates of their children's grades: “My son is studying better than ever and mixing with students from other cultures, and this will improve his life opportunities,” says [REDACTED].

For the head of the Haute Garonne authority, consultation was key. As many as 130 parent-teacher meetings were held before the bussing project was launched, and schools that accepted bused-in children received financial incentives.

In all, the project has cost €54m (£46m).

(IV), Mr [REDACTED] explained, but from political opponents on the right.

The bussing experiment is now here to stay as the two failing schools on the estates are being replaced by two new schools built away from their traditional *catchment area to ensure permanent social mixing in the classrooms.

Now several other cities and towns across France encouraged by the results here are launching their own bussing initiatives.

(Chris Bockman, “French school bus experiment brings hope to Toulouse estates,” *BBC News*, Nov 20, 2021-from BBC News at bbc.co.uk/news)

(注)

*sprawling 無秩序な

*predetermined 前もって決定されている

*hoodie (フード付きの) パーカー

*catchment area 管轄地域

問1 下線部(1)に関して以下の問いに答えなさい。

(ア) どのような内容か

(イ) そのようなことが行われるようになったきっかけは何か

問2 下線部(2)の()内に、文脈に合うように以下の語を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。ただし、同じ選択肢を複数回使用しないこと。

(2) () (ア) () (イ) () (ウ) ()

- ① it ② used ③ the ④ to ⑤ have ⑥ kids ⑦ got

問3 空欄 (I) ~ (IV) に入る最も適切なものをそれぞれ下から選び、記号で答えなさい。ただし文頭の語はすべて小文字で表記してある。同じ選択肢を複数回使用しないこと。

(ア) opposition to the scheme did not come from parents

(イ) the journey takes between 45 minutes and one hour

(ウ) that is the most startling statistic to emerge from this four-year experiment involving 1,140 pupils from the estates

(エ) some parents have shown more interest in their children's progress since they switched school

問4 この計画の実施前に教育当局はどのような努力をしたか、説明しなさい。

——このページは白紙——

2 次の英文を読み、以下の問いに答えなさい。

We all have a natural tendency to compare ourselves to others, whether intentionally or not, online or offline. Such comparisons help us evaluate our own achievements, skills, personality and our emotions. This, in turn, influences how we see ourselves.

But what impact do these comparisons have on our well-being? It depends on how much comparing we do.

Comparing ourselves on social media to people who are (1) than we are makes us feel (2). Comparing ourselves to people who are (3) than us, however, makes us feel (4) or inadequate instead. The social media platform we choose also affects our morale, as do crisis situations like the COVID-19 pandemic.

As a PhD student in psychology, I am studying incels — men who perceive the rejection of women as the cause of their involuntary *celibacy. I believe that social comparison, which plays as much a role in these marginal groups as it does in the general population, affects our general well-being in the age of social media.

The degree of social comparison that individuals carry out is thought to affect the degree of motivation they have. According to a study by researchers at Ruhr University in Bochum, Germany, (5)there is an appropriate level of perceived difference between the self and others that maximizes the effects of social comparison.

Specifically, if we see ourselves as vastly superior to others, we will not be motivated to improve because we already feel that we are in a good position. Yet, if we perceive ourselves as very inferior, we will not be motivated to improve since the goal seems too difficult to achieve.

In other words, the researchers note, beyond or below the appropriate level of perceived difference between oneself and another, a person no longer makes any effort. By perceiving oneself as inferior, the individual will experience negative emotions, guilt and lowered pride and self-esteem.

Social comparisons therefore have consequences both for our behaviour and for our psychological well-being. However, comparing yourself to others at a restaurant dinner (6) comparing yourself to others on Facebook. It is easier to invent an exciting existence or *embellish certain aspects of things on a social media platform than it is in real life.

The advent of social media, which allows us to share content where we always appear in our best light, has led many researchers to consider the possibility that this amplifies unrealistic comparisons.

Research shows that the more time people spend on Facebook and Instagram, the more they compare themselves socially. (7)This social comparison is linked, among other things, to lower self-esteem and higher social anxiety.

A study conducted by researchers at the National University of Singapore explains these results by the fact that people generally present positive information about themselves on social

media. They can also enhance their appearance by using filters, which create the impression that there is a big difference between themselves and others.

In turn, researchers working at Facebook observed that the more people looked at content where people were sharing positive aspects of their lives on the platform, the more likely they were to compare themselves to others.

However, could the effect of this comparison in a particularly stressful context like the COVID-19 pandemic be different?

A study from researchers at Kore University in Enna, Italy, showed that before lockdowns, high levels of online social comparison were associated with greater distress, loneliness and a less satisfying life. (8) But this was no longer the case during lockdowns.

One reason for this would be that by comparing themselves to others during the lockdown, people felt they were sharing the same difficult experience. That reduced the negative impact of social comparisons. So, comparing oneself to others online during difficult times can be a positive force for improving relationships and sharing feelings of fear and uncertainty.

There are distinctions to be made depending on which social media platform a person is using. Researchers at the University of Lorraine, France, consider that social media platforms should not be all *lumped together.

Trying to get social support on social media during the COVID-19 pandemic may reactivate negative emotions instead of releasing them, depending on which social media platform a person is using.

Many things motivate us to compare ourselves socially. (9), social media exposes us to more of those motivations. Depending on the type of content that is being shared, whether it is positive or negative, we tend to refer to it when we are self-evaluating. Sharing content that makes us feel good about ourselves and garners praise from others is nice, but you have to consider the effect of these posts on others.

Yet overall, I believe that sharing your difficulties in words, pictures or videos can still have positive effects and bring psychological benefits.

(Sabrina Laplante, "How social media can crush your self-esteem," *The Conversation*. Jan 9, 2022. より一部改変)

(注)

*celibacy 独身生活

*embellish 美しくする

*lump ひとまとめにする

*garner praise 賞賛を得る

問1 (1) ~ (4) に入る最も適切な語句の組み合わせを以下の (ア) ~ (エ) の中より1つ選び、記号で答えなさい。

- | | | | |
|----------------------|--------------|------------------|--------------|
| (ア) (1) doing better | (2) better | (3) worse off | (4) inferior |
| (イ) (1) doing better | (2) inferior | (3) worse off | (4) better |
| (ウ) (1) worse off | (2) better | (3) doing better | (4) inferior |
| (エ) (1) worse off | (2) inferior | (3) doing better | (4) better |

問2 下線部(5)はどのようなことを述べているのか、本文に即して具体的に 140 字から 180 字程度で説明しなさい。

問3 (6) に入る適切なものを以下の (ア) ~ (エ) の中より1つ選び、記号で答えなさい。

- (ア) has more effect than
- (イ) has no effect as
- (ウ) has almost the same effect as
- (エ) does not necessarily have the same effect as

問4 下線部(7)のように主張する理由は何か、本文に即して具体的に説明しなさい。

問5 下線部(8)のように主張する理由は何か、本文に即して具体的に説明しなさい。

問6 (9) に入る適切なものを以下の (ア) ~ (エ) の中より1つ選び、記号で答えなさい。

- (ア) Even when we don't use it
- (イ) Whether we like it or not
- (ウ) Provided that we don't like it
- (エ) However hard we try

令和5年度（2023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4年11月5日

志願学部	試験時間	ページ数
法 学 部	13:00～14:30 (90分)	10ページ

注意事項

1. 試験開始の合図があるまで、この「問題冊子」、「解答用紙」を開いてはいけません。
2. この「問題冊子」は10ページあります。「問題冊子」に綴じ込まれている白紙はメモ用紙として自由に使用して構いません。ページの脱落、印刷不鮮明の箇所などがあった場合には申し出てください。ホチキスは外さないでください。
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。

—このページは白紙—

—このページは白紙—

1 次の文章は、日本のボランティア団体とその活動に関する研究書の一節である。これを読み、以下の問いに答えなさい。

Daily life in Kobe provides a myriad of obvious and not-so-obvious examples of lively volunteering and civic participation in the community. Every month the community newsletter for the ward (jointly sponsored by the government's city office and the volunteer neighborhood associations and hand-delivered by a member of the neighborhood association) would arrive in my mailbox. The newsletter detailed upcoming community events; provided important public announcements; issued volunteer recruitment drives; and listed the names, districts, and contact information for newly appointed volunteer welfare commissioners for the area.

Garbage is collected twice a week from each street corner by municipal sanitation trucks. If one did not observe carefully, one would assume that these same trucks pick up the recycling materials that must also be placed on the street corner. In fact, volunteers from the neighborhood associations, not city employees, are responsible for making sure that the recycling is sorted properly. ^①During my frequent afternoon jogs in a park along a nearby stream, I would often encounter white-gloved residents wearing their neighborhood association t-shirts or sashes walking with garbage bag and tongs in hand, picking up litter along the path and stream bank as others walked and ran by, chatted, played with their dogs, or practiced musical instruments.

In the course of researching this book, I spent eighteen months in Kobe, nine months during the 1999–2000 academic year concentrating on language proficiency and preliminary research, and nine months during the 2001–2002 academic year conducting fieldwork. All told, I've spent approximately three years studying, working, and traveling in Japan. I have lived in homestay families, in dormitories, and on my own in cities from as far south as Hiroshima to as far north as Tokyo. Throughout my many stays, both before I was researching the topic of voluntarism directly and especially after I began concentrating my studies on civil society*, I was astounded with the vibrant community life that bustled throughout Japan.

Anywhere in the country, I could walk by a community center and witness the civic involvement of the neighborhood. Bulletin boards are covered with carefully organized notices of upcoming events, meetings, and volunteer campaigns. In vibrant communities, I could stop by any time of day and find volunteers chatting with elderly residents, playing games, or doing crafts with them in organized day services. Although I did not witness the *bento* (lunch box) making directly, I could see the results of the flurried activity that must have occurred early in the morning: *bento* boxes stacked for delivery to housebound elderly, women rushing in and out of the buildings returning the empty boxes for washing, and trash bags filled to the brim placed near entryways for pickup. Outside in the neighborhood parks, groups of retirees gather in the early mornings for festive (and competitive!) rounds of gate ball, and in the evenings couples and families meet together to play tennis, all of them taking advantage of organized clubs.

Yet all of these activities are occurring in a country widely described by social scientists as a

volunteering laggard*. ²Nearly every cross-national study of civic engagement and volunteering that has included Japan describes its civil society as “underdeveloped” or “weak” when compared with other advanced capitalist democracies. This view suggests that “‘Civil society’, the part of the body politic outside the active Government and power system – is virtually unknown in Japan.”

Universally, the weakness in Japan’s civil society is attributed to a dominant, omnipresent* bureaucratic state. One scholar wrote as recently as 1999, “Japan has not yet fully developed into a civil society that can comprehensively be considered an effective counterbalance to the state and its bureaucracy-dominated system.” Often, Japan’s centralized state is explained as a result of its “late development,” which has forced Japan’s government to focus on “catching up” with the advanced industrialized countries in Western Europe and North America. Historians have also examined the specific legal mechanisms through which the government has limited the growth of civil society and co-opted organizations into supporting national agendas.

Yet, this anecdotal evidence suggests that Japan’s civil society is far more vibrant than scholars have credited. The groups responsible for organizing these activities are involved in a number of important aspects of civic life. Much of their time is spent purely socializing, which helps build trust and networks among neighbors and may involve more doing *with* rather than doing *for* other people. Other aspects of their activities are essentially the provision of services; while firefighters might enjoy getting together for training, they are also providing protection for their communities. Finally, some of their actions fall squarely into traditional definitions of civic participation, such as contacting public officials, working with government to develop policies, and debating public issues.

Civil society is multifaceted, and within it, volunteer organizations play three vital roles: they are the forum through which citizens meet one another to build trust and networks; they act as a low-cost service provider, supplying necessary social services to meet the needs of community residents; and they act as a pipeline between society and the state, relaying citizen concerns to public officials and public policies to citizens. Although the research presented in this book touches on all three contributions of volunteer organizations, the emphasis is on their role as mediators between citizens and government officials.

Although the literature would suggest otherwise, Japan has extensive volunteer participation when viewed from a cross-national comparative perspective. Japan currently has nearly 1 million volunteer firefighters and 11 million parent-teacher association (PTA) members; measured on a per capita basis, this is more than twice as many volunteer firefighters and more than four times as many PTA members as in the United States, a country regularly ranked among the leaders in volunteer participation. So, although Japan developed late and has a strong, centralized state, it also has a vibrant civil society. Comparatively speaking, its volunteer participation is equivalent to, or even exceeds, that found in other advanced capitalist countries. What accounts for the discrepancy between Japan’s high level of actual volunteer participation and the low levels of civic engagement expected and reported by academics?

(Reprinted from “Politics and Volunteering in Japan A Global Perspective” by Cambridge University Press. Copyright © 2007 Cambridge University Press. Reproduced with permission of the Licensor through PLSclear.)

(注)

* civil society : 市民社会

* laggard : someone or something that is very slow or late

* omnipresent : widely or constantly encountered

問1 下線部①を和訳しなさい。

問2 日本の市民社会について多くの研究者が下線部②のような主張をする根拠は何か。

㉗～㉛の中から1つ選び、記号で答えなさい。

㉗ 日本では市民ボランティア活動が多く見られるから。

㉘ 日本では「市民社会」という概念がほとんど知られていないから。

㉙ 中央集権的で強力な国家が存在するから。

㉚ 国家と市民社会が対等な立場で協働を進めてきたから。

㉛ ボランティア団体は、ただ集まって楽しむだけで仕事をしないから。

問3 日本のボランティア団体は、市民生活においてどのような役割を果たしているのか。

本文の記述をもとに、日本語80字以上100字以下で答えなさい。

問4 本文全体における筆者の主張を日本語60字以内で簡潔にまとめなさい。

—このページは白紙—

2 Read the following text and complete the task that follows.

The debate on lowering the age of enfranchisement has become a hot topic during the last couple of decades. Countries like Argentina, Austria, Brazil or Scotland, for example, have lowered their voting age to 16. Many others, such as Estonia, Malta or some German Landen, have lowered it for local elections. Arguing for the need to enfranchise 16- and 17-years old seems like a very reasonable claim. Recent research on adolescent brain development has shown that a 16-year-old has the same abilities for cold cognition as any adult. Thus, adolescents are equally equipped to make an informed choice when voting. Why, then, would it be justified to limit their rights as political citizens just because of their age?

I think few would disagree with the arguments in favour of a 16-year-old's right to vote. But what if we go a bit further, and were to abolish age-thresholds for enfranchisement altogether? Is it such an absurd idea to claim that a 6-year-old should be allowed to vote, as David Runciman argues? What reasons do we have to justify her exclusion? And, what are the reasons for claiming that she should have this right ensured?

Arguments Against Child Enfranchisement

Four arguments are generally given against child enfranchisement:

- **Lack of Capacity:** Voting and being a part of the democratic process requires the acquisition of certain reasoning and deliberating abilities beyond a child's reach. Children (especially before adolescence) do not have the cognitive capacities needed to vote. They don't know what they want, and they cannot understand what is in their best interests. Thus, they should not be allowed to make choices of which they do not understand the consequences.
- **Lack of Experience:** Even if children have cognitive capacities, this is not sufficient to make an informed choice when voting. Many children and teens may have the capacities needed to vote but they have not acquired the life experience, the social and political contact needed to make informed decisions. Children have not had enough contact with the problems of their society (and potential solutions to them) to make an informed choice regarding who should govern it and how. Its absence justifies their exclusion.
- **Easily Manipulated:** Children are highly impressionable. Their respect for authority figures (their parents, teachers or the media, for example) affect greatly how they act and what they think. This, it is argued, questions their ability to make autonomous choices when voting, even if they do have the capacity to do so. Allowing them to vote would not empower them as democratic citizens, but would actually give more power to other adults by using the child's vote to their advantage.
- **Harm to Democracy:** Enfranchising children would harm the democratic process and its outcomes in various ways. First, it would trivialise political campaigns by forcing candidates to appeal to the child vote through banal promises, shifting the political debate to attract children's interests and whims. Second, the fact that children below 14-years-old are on average 25% of a country's population would lead to them having too much weight on electoral results, threatening the protection of the interests of the rest of the population.

Applying an Equal Standard

There are many flaws and issues with the arguments above. However, one stands out as particularly problematic: the absence of an equal standard to judge children and adults' rights. The four arguments presented above against child enfranchisement are not exclusive to children and would work against the right to vote for an ample part of the adult population as well. Many adults would most surely prove to not have the capacities required to vote (if the same conditions were to be imposed on them as on children), they can be as misinformed of (or turn a blind eye to) their candidates proposals and behaviour, they are as influenced and manipulated by the (social) media, by singers and movie stars in their political choices, and their uninformed interests can trivialise the democratic process with absurd proposals as well (think of Donald Trump's Space Force or Build the Wall campaigns).

Why don't we assess an adult's right to vote with the same strict standards that we impose on children? I'm sure that if we applied the same ruler to both groups, many of us, adults, would lose our entitlement, while many of our children would have to be enfranchised. If this is indeed the case, disenfranchisement of children as a group is unjust; it would be (and, I argue, is) a discriminatory practice based on age-based biases and stereotypes that does not respect children as equal members in our society.

If the four arguments above are indeed valid for restricting an individual's right to vote, then they should be, at least, applied and assessed equally to every citizen's entitlement. The twentieth century showed that we could defeat many discriminatory biases in voting rights based on gender or race; the twenty-first century may be the one in which we overcome those of age.

(Reprinted from "Why Should Children Have the Right to Vote?" by NICOLÁS BRANDO,
Justice Everywhere, © 2019)

Task: The following is a discussion between two students based on the text above. Fill in the blank sections with statements that would be consistent with the dialogue. Your answer must be written in English within the specified number of words for each section.

Student A: What did you think about the text? Was the discussion on the flaws with arguments against child enfranchisement persuasive to you?

Student B: I **thought** the author made good arguments, but I have some rebuttals of my own in addition to the issue of applying an equal standard.

Student A: Oh, **really**? What are your arguments for giving voting rights to children?

Student B: (a) (maximum 100 words)

Student A: **Those** are good points. Something else that caught my attention was that some countries lowered the voting age for local elections. I think there are more reasons to have a low voting age for local elections compared to national elections.

Student B: What do you mean?

Student A: (b) (maximum 50 words)

Student B: That's a good point. I agree that those differences should be considered when discussing voting rights for local elections.