

英 語

医学部医学科

問 題 冊 子

注意事項

- (1) 試験開始の合図があるまで、問題冊子を開かないこと。
- (2) 問題冊子は 12 ページで、解答用紙は 5 枚である。問題冊子や解答用紙に、落丁、乱丁、印刷不鮮明のものがあつた場合は、ただちに試験官に申し出ること。
- (3) 受験番号は、5 枚の解答用紙のそれぞれの指定箇所に丁寧に記入すること。
- (4) 問題は、**1** から **3** の 3 つの大問よりなる。ただし、**1** は、1 A と 1 B からなる。
- (5) 解答は、解答用紙の指定箇所に丁寧に記入すること。
- (6) 解答用紙は、持ち帰らないこと。
- (7) 問題冊子は、持ち帰ること。
- (8) 各大問には、満点に対する配点の比率(%)を表示してある。

1 A 次の英文を読んで、後の設問に答えなさい。(配点比率 20 %)

“My first child was born on December 27th, 1839, and I at once commenced to make notes on the first dawn of the various expressions which he exhibited.” It will come as no surprise to many readers that this is a quote from the ever observant and curious English naturalist Charles Darwin (1809-82), originator of the theory of evolution by natural selection. He was convinced that all facial expressions were universal in all people, and even in animals, and that they must have a “gradual and natural origin.”

Darwin set out his argument in his book *The Expression of the Emotions in Man and Animals* published in 1872. There he states his belief that “The young and the old of widely different races, both with man and animals, express the same state of mind by the same movements.”

Two things recently made me recall Darwin’s work on facial expressions. The first was a remarkable meeting I had with one of his descendants, and the second was the publication of a study of differences in the interpretation of facial expressions between Westerners and East Asians.

I met Randal Keynes, Darwin’s great-great grandson, in London, and we spoke about a film he has been involved (①), titled *Creation*, that is the story of Darwin’s family life. Keynes is 61 years old, and talking to him I was almost spooked. Four generations on, I could clearly see the resemblance to his celebrated ancestor. Keynes is clean-shaven and wears spectacles, but *the eyes*: his eyes are exactly the same as Charles Darwin’s. In fact as I was talking with him — and I had to stop myself from referring (②) Darwin as “your great-great granddad” — he held my gaze as all the while I was thinking: “My god, he looks just like Darwin! It *is* Darwin!” What a shadow to grow up in — but what a considerate, thoughtful man Keynes was.

Then I came (③) a paper that challenges one of Darwin’s arguments — that facial expressions are universal. As any Japanese who has lived in the West, or any Westerner who has lived in Japan, will readily agree, there are obviously strong cultural differences at work in our societies. People from Japan and China generally have a tougher time than those from European countries in telling the difference between a face that looks fearful and one that looks surprised. Similarly, East Asians have more trouble A a face showing disgust from one that is displaying anger.

Now scientists think they’ve figured it out: when examining a face, Easterners fixate their attention on the eyes, whereas Westerners scan evenly across the face. “We show that

Easterners and Westerners look at different facial features to read expressions,” said Rachael Jack of the University of Glasgow in Scotland. “Westerners look at the eyes and the mouth in equal measure, whereas Easterners favor the eyes and neglect the mouth. This means that Easterners have difficulty distinguishing facial expressions that look similar around the eye region.” The discovery shows that human communication of emotion is a lot more complex than we—and even than Darwin—thought. As a result, it has become clear that facial expressions that had been considered universally recognizable cannot be used to reliably convey emotion in cross-cultural situations.

Does this strike a chord with any Westerners B in Japan? Or Japanese who have experience of interacting with Westerners? Speaking from personal experience, I can certainly understand it. There are many occasions when expressions and emotions may be C , and this research might provide part of an explanation as to why that happens so frequently.

Jack and her colleagues investigated cultural differences in the recognition of facial expressions by recording the eye movements of 13 Western Caucasian and 13 East Asian people while they observed pictures of expressive faces. They then put them into categories: happy, sad, surprised, fearful, disgusted, angry, or neutral. The faces were standardized according to something called the Facial Action Coding System (FACS). This sets each expression as displaying a specific combination of facial muscles typically associated (④) each feeling of emotion. The researchers then compared how accurately participants read those facial expressions using their particular eye-movement strategies. It turned (⑤) that Easterners focused much greater attention on the eyes, and made significantly more errors than Westerners did. In other words, D Westerners use the whole face to convey emotion, Easterners use the eyes more and the mouth E .

Interestingly, this cultural difference extends to cyberspace. Emoticons—text marks used to convey facial expressions of the writer’s mood—are different in Japan and the West. In the West, the most common emoticons for “happy” and “sad” use the mouth to convey the emotion, so we have :) and :(respectively. In Japan, however, the eyes are used to convey the emotions, so ^.^ is commonly used for happy and ;-; for sad. “Emoticons are used to convey different emotions in cyberspace as they are the iconic representation of facial expressions,” Jack said. “Interestingly, there are clear cultural differences in the formations of these icons.”

In summary, the researchers say, there are real perceptual differences between Western Caucasian and East Asian people. However, I doubt whether that applies to Caucasians who have grown up in Japan, or to Japanese who have grown up in America, for example. It’s all about the culture you grow up in—your so-called “nurture” rather than nature. However,

without overgeneralizing, it does help us to understand how attempts to communicate emotions sometimes get lost in translation.

(Adapted from *The Japan Times*, Sunday, Oct. 11, 2009, <http://www.japantimes.co.jp/text/fe20091011rh.html>)

設問 1 本文中の空所(①)～(⑤)に入れるのに最も適した語をそれぞれ下の選択肢より選び、その記号を解答欄に記入しなさい。

- | | | | | | |
|---|----------|----------|-----------|--------|--------|
| ① | あ at | い by | う into | え of | お with |
| ② | あ at | い behind | う through | え to | お with |
| ③ | あ across | い beyond | う into | え of | お with |
| ④ | あ for | い into | う on | え to | お with |
| ⑤ | あ at | い below | う out | え over | お to |

設問 2 本文中の下線部 A ~ E に入れるのに最も適した語句をそれぞれ下の選択肢より選び、その記号を解答欄に記入しなさい。

- | | | | |
|---|-----------------------|----------------------------|--------------------|
| A | ア distinguish | イ distinguished | ウ distinguishing |
| | エ have distinguished | オ have been distinguishing | |
| B | ア is living | イ had lived | ウ live |
| | エ lived | オ living | |
| C | ア being misunderstood | イ misunderstand | ウ misunderstanding |
| | エ misunderstood | オ to misunderstand | |
| D | ア how | イ those | ウ which |
| | エ while | オ who | |
| E | ア badly | イ less | ウ more |
| | エ well | オ worse | |

1 B 次の英文を読んで、後の設問に答えなさい。(配点比率 10%)

PHYSICIANS AND PATIENTS

End-of-life issues

End-of-life issues range from attempts to prolong the lives of dying patients through highly experimental technologies, such as the implantation of animal organs, to efforts to terminate life prematurely through euthanasia and medically assisted suicide. In between these extremes lie numerous issues regarding the initiation or withdrawing of potentially life-extending treatments, the care of terminally ill patients and the advisability and use of advance directives. Two issues deserve particular attention: euthanasia and assistance in suicide.

Euthanasia means knowingly and intentionally performing an act that is clearly intended to end another person's life and that includes the following elements: the subject is a competent, informed person with an incurable illness who has voluntarily asked for his or her life to be ended; the agent knows about the person's condition and desire to die, and commits the act with the primary intention of ending the life of that person; and the act is undertaken with compassion and without personal gain.

Assistance in suicide means knowingly and intentionally providing a person with the knowledge or means or both required to commit suicide, including counselling about lethal doses of drugs, prescribing such lethal doses or supplying the drugs.

Euthanasia and assisted suicide are often regarded as morally equivalent, although there is a clear practical distinction, and in some jurisdictions a legal distinction, between them. Euthanasia and assisted suicide, according to these definitions, are to be distinguished from the withholding or withdrawal of inappropriate, futile or unwanted medical treatment or the provision of compassionate palliative care, even when these practices shorten life.

Requests for euthanasia or assistance in suicide arise as a result of pain or suffering that
(1) is considered by the patient to be intolerable. They would rather die than continue to live in such circumstances. Furthermore, many patients consider that they have a right to die if they so choose, and even a right to assistance in dying. Physicians are regarded as the most appropriate instruments of death since they have the medical knowledge and access to the

appropriate drugs for ensuring a quick and painless death.

Physicians are understandably reluctant to implement requests for euthanasia or assistance in suicide because these acts are illegal in most countries and are prohibited in most medical codes of ethics.

The rejection of euthanasia and assisted suicide does not mean that physicians can do nothing for the patient with a life-threatening illness that is at an advanced stage and for which curative measures are not appropriate. In recent years there have been great advances in palliative care treatments for relieving pain and suffering and improving quality of life. Palliative care can be appropriate for patients of all ages, from a child with cancer to a senior nearing the end of life. One aspect of palliative care that needs greater attention for all patients is pain control. All physicians who care for dying patients should ensure that they⁽²⁾ have adequate skills in this domain, as well as, where available, access to skilled consultative help from palliative care specialists. Above all, physicians should not abandon dying patients but should continue to provide compassionate care even when cure is no longer possible.

(Adapted from *Medical Ethics Manual*, 2009, World Medical Association.)

設問 1 下線部(1)を日本語に訳しなさい。

設問 2 下線部(2)を日本語に訳しなさい。

2 次の英文を読んで、後の設問に答えなさい。(配点比率 40 %)

In this chapter, I take a look at the basics, the fundamental ground rules of behaviour management. These techniques need to become intuitive if you hope to get consistently good behaviour. Indeed, this is why experienced teachers sometimes seem to have a ‘magic’ touch with their classes. They are doing these things instinctively: the strategies have become a subconscious part of their teaching. That is not to say that doing these things will automatically *guarantee* you good behaviour, but you stand a much better chance of getting it once they are in place.

If you’re new to our noble profession, the basics will give you a great foundation for the journey you’re about to take. They’re essentially a set of common-sense ideas about managing behaviour, and about building good relationships. All these ideas are developed from my own experiences of teaching children, young people, and adults, and from seeing how others do it too. If you’ve been in education for a while, and you’re experiencing problems with behaviour, take a look at the basics to see whether you’re overlooking something simple.

The first and perhaps the most important of my basics is that you’ve got to come across to your students as being someone who knows what she wants. There are three parts to this. You’ve got to:

- 1 Know what you (ア) from your students
- 2 Communicate it to them so there are no ambiguities
- 3 Give them the perception that you are (イ) about getting what you’ve asked for

If you think about it, it’s only fair — you can’t claim that your students are ‘misbehaving’ unless you’ve made it clear what ‘behaving’ looks like in the first place. Let’s take a look at the three aspects in turn:

1 Know what you (ア) from your students

This is harder than it sounds, especially when you first start out in teaching. You might worry about whether it’s fair to ask younger children to sit still on the carpet with arms and legs crossed, or to request that older students work for a while in complete silence. In theory, the behaviour policy at your particular school or setting should outline the rules. Certainly

there will be some 'absolutes'— whole-school edicts⁽²⁾ on mobile phones, chewing gum, swearing, and so on.

But although this gives you a starting point, in reality you have to establish your own set of standards, to work out what your own expectations are. Much will depend on your choice of teaching style. If you're working in a tough situation, you'll also have to sort out a list of priorities: what really matters, and what can be left until you've established a relationship with the group. If you're a secondary teacher working with students of different ages, your expectations of your youngest class may be different to your expectations of your oldest. It can take a good couple of years to really get this⁽³⁾ all worked out in your mind.

It's probably most helpful at this point if I give you my own top three expectations of how a group should behave. These apply equally to when I'm working with children, young people, or adults, although the way that I express them will differ.

- I expect you to listen — to pay silent attention when anyone is addressing the whole group.
- I expect you to be respectful — to each other, to me, to yourself.
- I expect you to give it a go — to work to the best of your ability.

And in return, you must try your very hardest to fulfill these expectations as well.

As well as these general behaviours, it also pays to be really specific about every single thing that students do in your lessons.⁽⁴⁾ If you don't give exact details of what you want, they will have to work it out for themselves (probably by messing around until you do specify what you wanted). It is far better to be clear from the word 'go'. Don't introduce too many expectations at the start; instead, you can drip-feed them in as you need. For instance, the first time you work in groups, talk about how this should be done; the first time you line up the class, talk about how they should do this, and so on.

2 Communicate it to them so there are no ambiguities

Once you know exactly what you want, you've got to get it across to the class, using clear, simple and meaningful language. A great way to do this is to use 'I expect', 'I want' or 'I need' statements, again depending on the kind of style you wish to communicate. 'I expect' would come across as slightly authoritarian, whereas 'I need' is a bit softer and more of a request than a demand. Alternatively, you might decide to phrase your expectations using 'we' ('we always listen'), to give a sense of the whole group working together. This works particularly well with young children.

Some teachers like to work out their expectations together with the class. So long as this doesn't muddy the waters, or take too much time, it can work really well. Often, though, you are essentially just getting the students to come up with the rules that you wanted yourself in the first place. Sometimes, it is quicker and simpler just to tell them!

3 Give them the perception that you are (1) about getting what you've asked for

Like predators sensing a weakness in their prey, students are instinctively aware of uncertainty in their teachers. (Think back to when you were at school—I bet there were some teachers you knew you could push around, and others you knew you couldn't.) A key part of achieving your expectations is to communicate an air of confidence to your class. Some people are able to do this naturally; others find it a real struggle and it takes them a few years to develop this skill. It has a lot to do with how well you use verbal and non-verbal communication. In short, some of the strategies you're after include:

- Plenty of eye contact
- A clear and engaging tone of voice
- Lots of movement around the space
- Open and relaxed body language
- A refusal to overreact, or to become defensive

Of course, there will be situations where, despite your best efforts, some, many or most of the students refuse to comply with your expectations. At these times it is very tempting to give up, to say 'whatever' and just let the students behave as they wish. But maintaining high standards and refusing to give up on your expectations is, in the long run, the key to success. It tells your students that you believe they are capable of great things, and that you won't allow them to let themselves down.

When you first start out in teaching, you may be inclined to play the role of friend rather than authority figure. You might feel that it is somehow unfair to make demands of your students. But actually, you're doing them a favour by giving them clear boundaries. Young people want certainty from the adults in their lives. They need you to create and enforce boundaries to give them a feeling of security. This is often particularly true for your most difficult students, who probably lack structure in their home lives.

(Adapted from Sue Cowley, 2010, *Getting the Buggers to Behave*, Continuum International Publishing Group.)

設問 1 下線部(1)の“you”は、読者のことを指しているが、ここでは、どのような読者であるか、文中で用いられている英単語 1 語で答えなさい。

設問 2 下線部(ア)、(イ)に入れるのに最も適した語を下から選び、その記号を解答欄に記入しなさい。

- (A) anxious (B) confident (C) deprive
(D) expect (E) suffer (F) worried

設問 3 下線部(2)の edicts とほぼ同じ意味を表す語を下から選び、その記号を解答欄に記入しなさい。

- (A) efforts (B) groups (C) numbers (D) policies

設問 4 下線部(3)の this はどのようなことを指すか、日本語で説明しなさい。

設問 5 下線部(4)を日本語に訳しなさい。

設問 6 下線部(5)を日本語に訳しなさい。

設問 7 下線部(6)を日本語に訳しなさい。

- 3 下線部①～⑥の日本語と同じ意味になるように、12 ページにある/(スラッシュ)で区切られた語を並べ替え、英語の文を作りなさい。そして、□に入る語を、解答欄に記入しなさい。ただし、文頭と文末に来る語は、既に示してある。また、一つの下線部・一つの□に、一つの語が入る。(配点比率 30 %)

Things Admissions Officers Wish You Knew about Applying to College

By Tanya Abrams

Whether students are applying to a small, private college or a large, public university, 大学志願者が、毎年毎年、共通しておかしてしまう誤りがある, much to the *dismay of the ^① institution's gatekeepers who decide whether the student should be admitted. To help readers of *The Choice* avoid these pitfalls, we've asked admissions officers at a small sampling of colleges and universities to describe the one thing they wish students knew about the college admissions process. Their *excerpted responses are arranged by theme.

College 'Fit' Goes Both Ways

I wish more students applying to college understood just how important "right-fit" is. 私達は、高校で成功を収めた人を望んでいるのであろうか? Yes, absolutely. But you can ^② make an even better case for admission by showing us that you are going to be able to be highly successful and benefit most from the uniqueness of our institution.

— Micah A. E. Canal, chief admissions officer, Antioch College

Do Your Research

Since あなたが興味を持っている学校のリストを絞り込むこと ^③ has to come before the application process, we wish that more students knew how important it is to dig a little deeper during the college search. Do your research about each college, and have the courage to allow your perceptions to change; keeping an open mind during the search process can lead you to unexpected places.

— Ms. Placek, Johns Hopkins University

Think about Your Career Path

Students often choose a major because they think it will lead them into a certain professional field. That is not always the case. Students should understand the field that they're going into, and 成功するために、自分がどんな道をたどらなくてはならないか. ^④ Becoming a doctor, for example, requires a total of 11 years of higher education before a

student gets to practice medicine. ⑤ 学生は、必ずしも全ての大学が同じ専攻を提供しているのではないと理解する必要がある, and that not all universities have law, dental, and medical schools. After earning a bachelor's degree, some students will have to apply to graduate school, medical school or law school to continue their career path.

— Ms. Alcalá, Texas A&M University

Choose Wisely

Students are more likely to succeed if they choose a college and major based on passion rather than potential earnings. You are more likely to be fulfilled and follow through with your intended field if money isn't your primary motivation. ⑥ もしあなたが、残りの人生のために何をしたいか確信が持てなければ, that's okay. Choose a school that allows you to pursue your passion and gives you the flexibility to change your mind as you find direction.

— Tom Delahunt, vice president for admission and student financial planning, Drake University

(Adapted from <http://thechoice.blogs.nytimes.com/2012/09/18/tip-sheet-8-things-admissions-officers-wish-you-knew-about-applying-to-college/>)

*dismay ろうばい

*excerpted 抜粋された

①～⑥の文における並べ替える語群(一つの下線部・一つの□に、一つの語が入る。)

① there _____ _____ year
after/applicants/are/college/make/missteps/universally/which/year

② Do _____ _____ school?
high/in/people/successful/want/we/were/who

③ narrowing _____ _____ in
down/interested/list/of/schools/that/the/you're

④ what _____ _____ successful
be/follow/have/in/order/path/they/to/to

⑤ Students _____ _____
majors
all/colleges/need/not/offer/same/that/the/to/understand

⑥ If _____ _____
_____ life
aren't/do/for/of/rest/sure/the/to/want/what/you/you/your