

B・M

平成 23 年度個別学力検査問題(医学部・医学科)

英 語

前 期 日 程

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、7 ページあります。解答用紙は 3 枚あります。問題は 2 題あります。2 題すべてに解答しなさい。
試験中に問題冊子の印刷不鮮明、ページの乱丁・落丁および解答用紙の汚れ等に気付いた場合は、手を挙げて監督者に知らせなさい。
- 3 監督者の指示に従って、解答用紙に受験番号を記入しなさい。
- 4 解答は、解答用紙の該当欄に記入しなさい。
- 5 配付された解答用紙は持ち帰ってはいけません。
- 6 試験終了後、問題冊子は持ち帰りなさい。

I 次の英文 “What Does Race Mean?” を読み、設問に答えなさい。

White, black, yellow, red — we have long been sorting people into categories, or “races,” based mainly on skin color. Now it seems completely natural to do so. But how did these categories come to be? Who created these racial groupings? And, do these categories serve any good purpose at all? This last question is especially important today, considering the increasing effects of “globalization.”

The sorting of humans into types has been a major concern of social philosophers for centuries, and interest in this has been strongest in modern times. Modern social thought grew out of the Enlightenment*¹, an intellectual movement which swept across Western Europe starting in the late 18th century. The Enlightenment marked a break from reliance on religious and other unprovable explanations for situations and phenomena. Instead, people began to seek explanations based on empirical*², or observed, data.

The appearance of Charles Darwin’s famous theory on biological evolution in 1859 had a strong effect on social science; five years later, Herbert Spencer (1820-1903) extended Darwin’s theory to the study of human cultural evolution when he coined the expression “survival of the fittest.”*³ European social thinkers’ interest in explaining the developmental paths of different people — different races — increased dramatically. There were several reasons for this. First, the influence of the Enlightenment encouraged people who wanted to be taken seriously as scientists to support their theories with physical proof (even if the “proof” was actually false). Second, Europeans had become more and more deeply involved with people in far parts of the world — people who looked and behaved very differently from them. Third, it was convenient for “white” Europeans (and North Americans) to find some justification for looking down on “black,” “yellow,” or “red” people and for treating them badly.

One important early concept was “monogenism,” which simply means that all humans have the same roots — that they evolved from the same ancestors.

There are two especially important aspects of monogenism: the idea that people across the globe are not so very different from one another because of their shared origins, and the idea that all humans have the same potential to evolve and develop, and, of course, to learn. However, as time passed, the idea of “polygenism” arose to challenge monogenism. According to polygenism, different groups of people (“races”) around the world have different origins — they did not evolve from the same ancestors. Therefore, polygenism concludes that different humans do not have the same potential to evolve, develop and learn. The racism in polygenism is quite clear. (3)

One North American social anthropologist*⁴ — L.H. Morgan (1818-1881) — challenged polygenism with his own theory about human cultural evolution. (C) Morgan believed not only that all humans had the same origins, but that they evolved in the same manner through a series of stages: from very primitive at the bottom to very advanced at the top, in a “unilinear”^{*5} fashion. For a while, this theory was accepted as fact. Morgan had a tremendous influence on European thinkers, including Karl Marx (1818-1883), partly because he offered solid (although imperfect) data on different cultures, some of which he had (D) collected himself through discussion and observation.

The racial categories in use today were created by “white” Europeans for specific purposes during a time of European expansion and colonization. But these categories no longer serve any practical purpose. In fact, anthropologists generally agree now that the concept of race has no biological basis at all, and that race is a purely cultural invention. (E) But even now, as people with very different backgrounds, appearances, and beliefs increasingly come into contact with one another, ideas that sound like polygenism sometimes pop up. These should not simply be replaced with arguments like Morgan’s, however. We can do much better than that today.

Enlightenment*¹=啓蒙主義 empirical*²=実証的
survival of the fittest*³=適者生存 anthropologist*⁴=文化人類学者
unilinear*⁵=along one line (“uni”=one, “linear”=like a line)

問 1 下線部(1)の考え方の特徴を日本語で2つ書きなさい。

問 2 下線部(2)の理由として挙げられている3点を日本語で簡潔にまとめなさい。

問 3 下線部(3)に “The racism in polygenism is quite clear.” とあるが、では monogenism に racism の傾向が見られないとしたら、それはなぜですか。本文に則して、2つの理由を日本語で述べなさい。

問 4 下線部(A)~(E)について、本文で使われている意味にもっとも近いものを選び、その番号を書きなさい。

(A) coined

(1) thought up (2) replaced (3) gave up (4) borrowed

(B) proof

(1) object (2) idea (3) argument (4) evidence

(C) challenged

(1) tried (2) opposed (3) changed (4) adapted

(D) solid

(1) concrete (2) ambiguous (3) complete (4) abundant

(E) invention

(1) event (2) mechanism (3) creation (4) device

II 次の英文 “A Variety of Therapies” を読み、設問に答えなさい。

Many doctors today are becoming more interested in “alternative” forms of medicine. This is a term usually applied to traditional forms of healing that have been imported from their places of origin. Acupuncture, which started in China, is a good example. Herbal medicine and balneotherapy (bathing for treating disease) have also been relied on since ancient times. On the other hand, some other treatment methods, such as aromatherapy and humor therapy, are spreading. All five of these methods are being used in Japan today to treat patients, and each has its own particular advantages.

Acupuncture has existed almost exactly as we know it today for over 2,000 years. Although it is still a central part of Chinese traditional medicine, it has spread out of its homeland and has now reached just about every part of the globe. As is commonly known, acupuncture is performed by inserting metal needles into the body. This is generally done in order to correct imbalances, such as between yin (陰) and yang (陽). What is not known by everyone, though, is that there are specific points on the body where the needles must be inserted. These points are related to channels, or meridians, that are thought to connect the organs and systems of the body, and through which energy is considered to flow. This may sound a bit like fiction, but there is a lot of evidence for the effectiveness of acupuncture. The World Health Organization (WHO) has made a list of over forty diseases and conditions for which acupuncture is known to be effective.

Kanpō medicine is another import to Japan from China. It has many similarities to acupuncture because it is based on principles of yin and yang. Ideally, there should be a balance between yin and yang — the former generally being associated with paleness, inactivity, and low blood pressure, and the latter with a healthy appearance, activity, and high blood pressure. As with acupuncture, a *kanpō* healer often tries to correct imbalances between yin and

yang. Since *kanpō* medicines are mixtures of natural plants, they have virtually no side effects, and they are able to treat a variety of symptoms at the same time. They are so popular in Japan today that three-quarters of doctors in the country are said to prescribe^{*1} them.

Balneotherapy is also a very ancient healing method. Bathing in natural hot springs is the essential part of balneotherapy. The ancient Greeks and Romans enjoyed bathing in hot springs very much, and European balneotherapy probably owes its high therapeutic value to the Romans; in Europe many people go to hot spring baths specifically for treating diseases. In Japan, hot springs are generally visited for recreation and relaxation, but perhaps this will change, as people search more and more for safer, natural healing methods. After all, hot springs have been shown to have a range of good effects on a variety of conditions, including atopic dermatitis^{*2}, back pain, and osteoarthritis^{*3}.

Aromatherapy is a healing and health maintenance technique, which relies on smell, and which is slowly catching on in Japan. Although the term “aromatherapy” is a recent invention, many civilizations around the world are known to have used fragrances for relaxation since ancient times: Egypt, China, and Greece, for example. However, fragrances are being used for more than just relaxation today. According to the *Aroma Oil Encyclopedia*, scents have powerful psychological effects on people because the signals coming from the nose go straight to the limbic system^{*4} in the brain, which processes them and instantly generates an emotional response. This means that aromatherapy can have immediate effects on people’s feelings. Scents are carefully analyzed later in a different part of the brain, following the generation of a quick response.

Humor therapy is a very interesting treatment that is slowly expanding. And, it does have a history; as far back as the 13th century doctors used humor and laughter for surgical pain. Many people have seen the Hollywood movie “Patch Adams,” about an American doctor who dresses like a clown and makes patients laugh. This is not just a joke. Research has shown laughter to be very

effective in fighting disease and in strengthening the body's immune system — it causes the production of infection-fighting antibodies*⁵. Humor is also excellent for relieving tension and stress. Today, there are hospital clowns and humor therapists in some hospitals. These people have been certified by the Iyashi-no-Kenkyūkai, an organization that promotes humor therapy in Japan.

In conclusion, there is a great variety of healing and health maintenance techniques from which people can choose, and each has its own special characteristics and strong points. Some work very quickly and others take time. Some require the insertion of objects or the ingestion*⁶ of medicine, while others only call for immersion in water or the inhalation of fumes. Some, such as humor therapy, merely need the attention of the patient. So-called “alternative” medicines are much desired today because of their low incidence of side effects and their ability to treat many different symptoms at once. On the other hand, health insurance does not cover treatment by all of these methods completely, and some not at all. This is a major drawback. For the good of the public, the government should reconsider such policies that discourage people from exploring these kinds of treatment methods.

to prescribe*¹=処方する atopic dermatitis*²=アトピー性皮膚炎

osteoarthritis*³=変形性関節症 limbic system*⁴=大脳辺縁系

antibodies*⁵=抗体 ingestion*⁶=摂取

問 1 下記 a～d の記述が、本文の内容にあっていれば T(True) を、あつていなければ F(False) を記入しなさい。

- a Acupuncture has changed little over the last twenty centuries.
- b Present-day Europeans have inherited the Ancient Romans' love of therapeutic bathing.
- c People have been using the term "aromatherapy" since ancient times.
- d There is no scientific proof that the alternative healing methods mentioned in this essay are effective.

問 2 鍼^{はり}治療と漢方に共通する考え方は何か、日本語で書きなさい。

問 3 アロマセラピーはどのように効果を発揮するのか、嗅覚のしくみにふれて日本語で説明しなさい。

問 4 代替治療が今日なぜ求められているのか、理由を 2 つ日本語で書きなさい。

問 5 代替治療の利用にあなたは賛成、反対、または中立の立場をとりますか。それはなぜですか。あなたの立場を 100 語程度の英語で書きなさい。