

# 訂 正

## 外国語

➤ 3頁 問題4 選択肢Dの文の最後のピリオドを取る

➤ 7頁 問題文 上から6行目

誤 what was decent way to relate to their

正 what was the decent way to relate to their

➤ 7頁 問題9 選択肢A～Dの文の最後のピリオドを取る

➤ 10頁 問題Ⅲ 問題指示文

誤 18～25の問題に最も適した答えを選べ。

正 18～25の問題に文脈上最も適した答えを選べ。



# 入学試験問題(1次)

## 外国語

平成24年1月23日

13時10分—14時10分

### 注意事項

- 1 試験開始の合図があるまで、この問題冊子を開いて見てはならない。
- 2 この冊子は、14ページである。落丁、乱丁、印刷不鮮明の箇所などがあった場合には申し出よ。
- 3 解答には必ず黒鉛筆(またはシャープペンシル)を使用せよ。
- 4 解答用紙の指定欄に受験番号、氏名を忘れずに記入せよ。
- 5 解答は、必ず解答用紙の所定の解答欄に記入せよ。
- 6 解答の記入の仕方については、解答用紙に書いてある注意に従え。
- 7 この冊子の余白は、草稿用に使用してよい。ただし、切り離してはならない。
- 8 解答用紙およびこの問題冊子は、持ち帰ってはならない。

No.					
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上の枠内に受験番号を記入せよ。





I. 次の英文を読み、1～8の問題に最も適した答えを選べ。

Even if they grow up in the same neighborhood, on the same block, or in the same house, girls and boys grow up in different worlds of words. Others talk to them differently and expect and accept different ways of talking from them. Most important, children learn how to talk, how to have conversations, not only from their parents but from their peers. After all, if their parents have a foreign or regional accent, children do not emulate it; they learn to speak with the <sup>(1)</sup>pronunciation of the region where they grow up. Anthropologists Daniel Maltz and Ruth Borker summarize research showing that boys and girls have very different ways of talking to their friends. Although they often play together, boys and girls spend most of their time playing in same-sex groups. Although the activities they play at are similar, their favorite games are different and their ways of using language in their games are separated by a world of difference.

Boys tend to play outside, in large groups that are hierarchically structured. Their groups have a leader who tells others what to do and how to do it, and resist doing what other boys propose. It is by giving orders and making them stick that high status is negotiated. Another way boys achieve status is to take <sup>(2)</sup>center stage by telling stories and jokes, and by sidetracking or challenging the stories and jokes of others. Boys' games have winners and losers and elaborate systems of rules that are frequently the subjects of arguments. Finally, boys are frequently heard to boast of their skill and argue about who is best at what.

Girls, however, play in small groups or in pairs; the center of a girl's life is a best friend. Within the group, intimacy <sup>(3)</sup>is key: Differentiation is measured by relative closeness. In their most frequent games, such as jump rope and \*hopscotch, everyone gets a turn. Many of their activities (such as playing house) do not have winners or losers. Though some girls are certainly more skilled than others, girls are expected not to boast about it, or show that they think they are better than the others. Girls don't give orders; they express their

preferences as suggestions, and suggestions are likely to be accepted. Whereas boys say “Give me that!” and “Get out of here!” girls say, “Let’s do this,” and “How about doing that?” Anything else is put down as “bossy.” They don’t grab center stage—they don’t want it—so they don’t challenge each other directly. And much of that time they simply sit together and talk. Girls are not accustomed to jockeying for status in an obvious way; they are more concerned that they be liked.<sup>(4)</sup>

【Adopted from “You Just Don’t Understand” by Deborah Tannen, Ballantine Books, New York, 1990. pp. 43–44】

### Glossary:

hopscotch 石けり遊び

1～4の問題については、本文の文脈上、下線語(1)～(4)の意味内容に最も近いものを選べ。

1. What is the meaning of the word (1) emulate?
  - A. to imitate or copy
  - B. to notice
  - C. to accept
  - D. to enjoy
  
2. What is the meaning of the word (2) negotiated?
  - A. decided
  - B. respected
  - C. blocked
  - D. lost

3. What is the meaning of the word (3) intimacy?

- A. status or position
- B. an equal relationship
- C. the small number of group members
- D. a close personal relationship

4. What is the meaning of the word (4) jockeying?

- A. to move or work in order to gain an advantage
- B. to discuss openly and honestly
- C. making jokes to lower someone's status
- D. drawing attention to oneself.

5～8の問題については、本文の論旨に最も適した答えを選べ。

5. Why is it important for boys to “take center stage”?

- A. Because it places them safely between two groups.
- B. Because it shows that they have a sense of humor.
- C. Because it gives them attention to demonstrate their skills.
- D. Because they must prove they can perform under pressure.

6. Why do boys' games have winners or losers?

- A. To determine their rank or status
- B. To push out the weak
- C. To make them look good in front of girls
- D. To show passion and determination



7. Why don't girls play activities that have winners or losers?
- A. Because they want to be liked.
  - B. Because they do not want attention.
  - C. Because they are physically weaker than boys.
  - D. Because the games they play focus on the group.
8. Which statement best represents the main idea of the reading passage?
- A. It is more difficult for boys to prove their status than girls.
  - B. The individual practice of boys is stronger than the group practice of girls.
  - C. Boys and girls act differently in their gender groups.
  - D. The girls' way of talking is superior because it is more peaceful.

Ⅱ. 次の英文を読み、9～17の問題に最も適した答えを選べ。

Some family members of those who had died in the World Trade Center or the Pentagon on September 11, 2001, wrote to then President Bush, urging that he not match violence with violence, that he not proceed to bomb the people of Afghanistan. Amber Amundson, whose husband, an army pilot, was killed in the attack on the Pentagon, said:

“I have heard angry rhetoric by some Americans, including many of our nation’s leaders, who advise a heavy dose of revenge and punishment. To those leaders, I would like to make clear that my family and I take no comfort in your words of rage. If you choose to respond to this incomprehensible brutality by perpetuating violence against other innocent human beings, you may not do so in the name of justice for my husband.”

Some of the families of victims traveled to Afghanistan in January 2002, to meet with Afghan families who had lost loved ones in the American bombing. They met with Abdul and Shakila Amin, whose five-year-old daughter, Nazila, was killed by an American bomb. One of the Americans was Rita Laser, whose brother had been cited as a hero by President Bush (he had stayed with a \*paraplegic friend on a top floor of the collapsing building rather than escaping himself) and who said she would devote the rest of her life to the cause of peace.

Critics of the bombing campaign argued that terrorism was rooted in deep grievances against the United States, and that to stop terrorism, these must be (14) addressed. The grievances were not hard to ( 15 ): the stationing of U. S. troops in Saudi Arabia, site of the most holy of Moslem shrines; the ten years of sanctions against Iraq which, according to the United Nations, had resulted in the deaths of hundreds of thousands of children; the continued U. S. support of Israel’s occupation of Palestinian land, including billions in military aid.

However, these issues could not be addressed without fundamental changes in American foreign policy. Such changes could not be accepted by the military-

industrial complex that dominated both major parties, because they would require withdrawing military forces from around the world, giving up political and economic domination of other countries — in short, relinquishing the cherished role of the United States as a superpower.

Such fundamental changes would require a radical change in priorities, from spending \$300 to \$400 billion a year for the military, to using this wealth to improve the living conditions of Americans and people in other parts of the world. For instance, it was estimated by the World Health Organization that a small portion of the American military budget, if given to the treatment of \*tuberculosis in the world, could save millions of lives.

The United States, by such a drastic change in its policies, would no longer be a military superpower, but it could be a humanitarian superpower, using its wealth to help people in need.

Three years before the terrible events of September 11, 2001, a former lieutenant colonel in the U. S. Air Force, Robert Bowman, who had flown 101 combat missions in Vietnam, and then had become a Catholic bishop, commented on the terrorist bombings of the U. S. embassies in Kenya and Tanzania. In an article in the *National Catholic Reporter* he wrote about the roots of terrorism: “We are not hated because we practice democracy, value freedom, or uphold human rights. We are hated because our government denies these things to people in Third World countries whose resources are desired by our multinational corporations. That hatred we have sown has come back to haunt us in the form of terrorism. . . . Instead of sending our sons and daughters around the world to kill Arabs so we can have the oil under their sand, we should send them to rebuild their infrastructure, supply clean water, and feed starving children. . . . In short, we should do good instead of evil. Who would try to stop us? Who would hate us? Who would want to bomb us? That is the truth the American people need to hear.”

Voices like that were mostly shut out of the major American media after the

September 11 attacks. But it was a prophetic voice, and there was at least a possibility that its powerful ( 16 ) message might spread among the American people, once the futility of meeting violence with violence became clear. Certainly, if historical experience had any meaning, the future of peace and justice in America could not depend on the good will of government, but on the people and their growing consciousness of what was decent way to relate to their fellow human beings all over the world.

[Adopted from Howard Zinn, "A PEOPLE'S HISTORY OF THE UNITED STATES," HarperCollins Publishers Inc., 2003. pp. 681-682]

**Glossary:**

paraplegic 対(つい) [両側] 麻痺の      tuberculosis 結核

9～13の問題については、本文の論旨に最も適したものを選び。

9. Amber Amundson \_\_\_\_\_.

- A. is opposed to militarily responding to the attack on September 11th, 2001.
- B. is angry at some comments people made on the brutality of the attack on September 11th.
- C. says not so much of military response is necessary for revenge on the September 11th attack.
- D. says justice will not be served unless some appropriate measure is taken against those involved in the September 11th attack.

10. Rita Laser is going to \_\_\_\_\_.

- A. investigate the cause of terrorism with Afghan people
- B. make an effort to inquire the cause of military conflict and peace
- C. give herself to create a better and more harmonious world
- D. become a bridge of peace between the U.S. and Afghanistan

11. Some people argue that the cause of terrorism is due to \_\_\_\_\_.
- A. American values such as freedom and democracy
  - B. American policy in the middle east
  - C. military minded attitude of American people
  - D. arrogance of the U.S. government
12. To stop terrorism, the U.S. needs to \_\_\_\_\_.
- A. change its attitude toward Muslims
  - B. change its foreign policy in Iraq and Afghanistan
  - C. give up its military superpower status in the world
  - D. use military forces to attack terrorists
13. Robert Bowman says hatred toward America \_\_\_\_\_.
- A. is created by the U.S. itself
  - B. cannot be removed by the U.S. alone
  - C. is created by lack of the U.S. financial assistance to Third World
  - D. is a result of the U.S. military aid to Israel
14. 本文中にあるA～Dの単語の最も強いアクセントのある母音が、下線語 (14) grievances の最も強いアクセントのある母音と同じものを選べ。
- A. experience
  - B. humanitarian
  - C. victim
  - D. media
15. 空所( 15 )に入る最も適切な語を選べ。
- A. remove
  - B. cope
  - C. identify
  - D. engage

16. 空所( 16 )に入る最も適切な語を選べ。

- A. military
- B. moral
- C. religious
- D. historic

17. 本文の表題として最も適切なものを選べ。

- A. Truth on the war on terrorism
- B. People's voices against meeting violence with spiritual force
- C. How to deal with terrorism in non-military ways
- D. How to promote counter-terrorism in the post 9-11 world

Ⅲ. 次の英文を読み、18～25の問題に最も適した答えを選べ。

When I use the word illness here, I shall mean something fundamentally different from what I mean when I write disease. By <sup>(18)</sup>\*invoking the term illness, I mean to \*conjure up the \*innately human experience of symptoms and suffering. Illness refers to how the sick person and the members of the family or wider social network perceive, live with, and respond to symptoms and disability. Illness is the lived experience of monitoring bodily processes such as \*respiratory wheezes, \*abdominal cramps, \*stuffed sinuses, or painful joints. Illness involves the evaluation of those processes as expectable, serious, or requiring treatment. The illness experience includes categorizing and explaining, in common-sense ways accessible to all lay persons in the social group, the forms of distress caused by those \*pathophysiological processes. And when we speak of illness, we must include the patient's judgments about how best to cope with the distress and with the practical problems in daily living it creates. Illness behavior consists of initiating treatment (for example, changing diet and activities, eating special foods, resting, engaging in exercise, taking over the counter medication or on-hand prescription drugs) and deciding when to seek care from professionals or alternative practitioners.

Illness problems are the principal difficulties that symptoms and disability <sup>(19)</sup>create in our lives. For example, we may be unable to walk up our stairs to our bedroom. Or we may experience distracting low back pain while we sit at work. Headaches may make it impossible to focus on homework assignments or housework, leading to failure and frustration. We may feel great anger because no one can see our pain and therefore objectively determine that our disability is real. As a result, we sense that our complaints are not believed, and we experience frustrating pressure to prove we are in constant pain. We may become demoralized and lose our hope of getting better, or we may be depressed by our fear of death or of becoming an \*invalid. We grieve over lost health,

altered body image, and dangerously declining self-esteem. Or we feel shame because of disfigurement. All these are illness problems.

Disease is the problem from the practitioner's perspective. In the narrow <sup>(20)</sup> biological terms of the biomedical model, this means that disease is \*reconfigured only as an alteration in biological structure or functioning. When chest pain can be reduced to a treatable \*acute lobar pneumonia, this biological reductionism is an enormous success. When chest pain is reduced to \*coronary artery disease for which calcium blockers and nitroglycerine are prescribed, while the patient's fear, the family's frustration, the job conflict, and the financial crisis go undiagnosed and unaddressed, it is a failure. In the practitioner's act of recasting illness as disease, something essential to the experience of chronic illness is lost; it continues for a long time and cannot be cured, so it is not \*legitimated as subject for clinical concern, nor does it receive an intervention. Treatment assessed solely through the rhetoric of improvement in disease process may confuse the patient's (and family's) assessments of care in the rhetoric of illness problems. Therefore, at the heart of clinical care for the chronically ( 21 )—those who cannot be cured but must continue to live with ( 22 )—there is a potential (and, in many cases, actual) source of conflict.

To complete the picture,<sup>(23)</sup> I shall introduce a third term, sickness,<sup>(24)</sup> and define it as the understanding of a disorder in its general sense across a population in relation to macrosocial (economic, political, institutional) forces. Thus, when we talk of the relationship of \*tuberculosis to poverty and malnutrition that places certain populations at higher risk for the disorder, we are invoking tuberculosis as sickness; similarly, when we discuss the contribution of the tobacco industry and their political supporters to the \*epidemiological burden of lung cancer in North America, we are describing the sickness cancer.<sup>(25)</sup> Not just researchers but patients, families, and healers, too, may \*extrapolate from illness to sickness, adding another wrinkle to the experience of disorder, seeing it as a reflection of



political oppression, economic deprivation, and other social sources of human misery.

【Adopted from “The Illness Narratives: Suffering, Healing, And The Human Condition,” by Arthur Kleinman, Basic Books, 1988. pp. 1-6】

### Glossary:

invoke 引き合いに出す    conjure up ～を思い起こさせる  
innately 本質的に    respiratory wheeze ゼーゼーいう息  
abdominal cramps 腹部の痛みを伴ったけいれん  
stuffed sinuses 詰まった鼻    pathophysiological 病態生理学の  
invalid 肢体不自由者    reconfigure 再構成する  
acute lobar pneumonia 急性大葉性肺炎    coronary artery 冠状動脈  
legitimate 正当化する    tuberculosis 結核    epidemiological 疫学の  
extrapolate 推定する

18. (18) illness は何を意味するか
- A. human experience of suffering received by the patient
  - B. human experience of symptoms received by the family
  - C. human experience of suffering received by the patient and the doctors
  - D. human experience of symptoms received by the patient and the relatives
19. (19) Illness problems とは何か。
- A. inability to walk up stairs to a bedroom
  - B. distracting low back pain while sitting at work
  - C. the great anger we feel because no one can see our pain
  - D. the major difficulties that symptoms and disability bring in our lives

20. (20) Disease とは何か。

- A. the problem from the medical doctor's way of researching facts
- B. the problem from the medical doctor's act
- C. the problem from the practitioner's feeling and impression
- D. the problem from the practitioner's judgment from his viewpoint

21. ( 21 )に入るのに最も適切な語を選べ。

- A. problem
- B. ill
- C. illness
- D. pneumonia

22. ( 22 )に入るのに最も適切な語を選べ。

- A. problem
- B. ill
- C. illness
- D. pneumonia

23. (23) picture の意味に最も近いものを選べ。

- A. a visual representation of a person, object, or scene, as a painting, drawing, photograph
- B. any visible image, however produced
- C. the image or perfect likeness of someone else
- D. a particular image or reality as portrayed in an account or description

24. (24) sickness の定義に最も近い意味のものを選べ。
- A. the understanding of illness in its general sense across a population in relation to macrosocial forces
  - B. the understanding of a biological model in its general sense across a population in relation to macrosocial forces
  - C. the understanding of cancer in its general sense across a population in relation to macrosocial forces
  - D. the understanding of physical or mental functions in its general sense across a population in relation to macrosocial forces
25. (25) sickness cancer に関係として最も近いものを選べ。
- A. flowers and allergies
  - B. global warming and heat wave
  - C. air pollution and lung disorder
  - D. a nuclear power plant disaster and environmental pollution















