

平成 28 年度入学者選抜学力検査問題

外 国 語

英 語

(医 学 部)

注 意 事 項

- 1 試験開始の合図があるまでこの冊子を開いてはいけない。
- 2 問題はⅠからⅣまでである。
試験開始の合図のあとで問題冊子の頁数(1～9頁)を確認すること。
- 3 解答は必ず解答用紙の所定の欄に記入すること。
所定の欄以外に記入したものは無効である。
- 4 解答用紙は持ち帰ってはいけない。
- 5 問題冊子は持ち帰ってよい。

I 次の英文を読み、空所(1)から(15)を補うのに適切な1語を下の語群内の(a)から(o)より選び、記号で答えなさい。なお、(2)は2か所あり、同じ語が入ります。

“Give me the t-shirt,” the woman said to the tourist. The small village in the Amazon was almost filled with beggars*. It was hard to believe that. The community began its ecotourism* project in 1992 in order to protect natural resources. The villagers had lost (1) in the land and became attracted by the things the tourists had. Their repeated “(2)” annoyed tourists. Some locals were more skilled and playful in their (2), others up-front* and demanding. “They have money and many things,” said the woman asking for the t-shirt. “It’s no problem for tourists.”

It is easy for the locals to perceive tourists as incredibly (3). The entire tourist experience revolves around money and purchases. The community itself is being purchased. Tourists are superconsumers who bring their foreign languages and communications, strange and inappropriate clothing, and cameras into the community. In the context of a brief visit, sometimes an overnight, few real (4) are formed between tourists and locals. Tourists are eager for adventure, or at least the perfect photo opportunity. If the tourist becomes (5) in the midst of the excitement, the local usually pays the price. But these strange people sometimes give away token gifts to locals, even money. This results in begging, which becomes increasingly (6) as locals begin to see themselves as “poor” and tourists as “rich.” The psychological pressure of viewing oneself as poor or backward can (7) itself in crimes not previously common in a community.

Indigenous people in the Andes demand (8) for having their photographs taken, saying it’s intrusive*. A woman in Otavalo, Ecuador, explained to me, “We see ourselves and our children on postcards and in books. We do not (9) from having our photos taken. A foreigner does. We demand part of the profits.” In some indigenous communities, photography is believed to cause physical and spiritual harm to the person who is photographed. In India, young children have had limbs torn from their bodies to make them more pathetic* and hence “better” beggars. Adults who commit this violence often have several children who work for them. Other forms of begging, sometimes found amusing by tourists, (10) many locals. An indigenous leader from Panama told me, “It breaks my heart to see the young boys swimming after the coins the tourists throw in the water. We spent years acquiring our (11) to these lands. Now with tourism, the people here do not care about the land anymore. They just want tourist dollars.”

While tourists believe they can contribute to destination communities, locals don’t always agree. Money spent by budget* travelers—especially backpackers—may go into the local

economy. They tend to stay in cheaper hotels and eat in cheaper restaurants owned by locals and so get closer to the local culture. These young vacationers like to (12) themselves as “travelers” not “tourists.” They live by budget travel guides and often flock to the same inexpensive areas of villages and cities. But in “frontiers” like Kathmandu, Goa, and Bangkok, where a backpacking subculture has existed since it became part of the routes in the 1960s, such travelers have a (13) for stinginess* and rude, hard bargaining. In Indonesia, I met a British bicyclist who was cycling around the world. He was (14) that he had spent virtually no money on his trip. He lived with families that took him in every night from the road and ate what was offered to him by people he met along his way. He had not worked in any of the places he had visited. He was extremely happy that he had just bargained a local merchant down from the equivalent of ten cents to a penny for four pieces of bread. I thought it was rather (15) that he was taking advantage of everyone he met and wouldn't even pay a fair price to a poor baker.

—From Deborah McLaren, *Rethinking Tourism and Ecotravel* (2003), 一部改変.

Notes: beggar 物乞い

ecotourism エコツーリズム(旅を通じて、自然環境や先住民の文化の保護への関心を高めようとする観光(事業))

up-front 率直な intrusive 侵入的な
 pathetic 哀れな budget 低予算の
 stinginess けち

語 群			
(a) benefit	(b) compensation	(c) distinguish	(d) friendships
(e) interest	(f) manifest	(g) odd	(h) offend
(i) proud	(j) reputation	(k) requests	(l) rights
(m) upset	(n) wealthy	(o) widespread	

II

次の英文を読んで下の質問に答えなさい。ただし、問4、6以外は日本語で解答すること。

When she was nine, my daughter Kathleen asked if I had ever killed anyone. She knew about the war; she knew I'd been a soldier. "You keep writing war stories," she said, "so I guess you must've killed somebody." It was a difficult moment, but I did what seemed right,⁽¹⁾ which was to say, "Of course not," and then to take her onto my lap and hold her for a while. Someday, I hope, she'll ask again. But here I want to pretend she's a grown-up. I want to tell her exactly what happened, or what I remember happening, and then I want to say to her that as a little girl she was absolutely right. This is why I keep writing war stories:

He was a short, thin young man of about twenty. I was afraid of him—afraid of something—and as he passed me on the trail I threw a grenade* that exploded at his feet and killed him.

Or to go back:

Shortly after midnight we moved into the ambush* site outside My Khe*. The whole platoon* was there, spread out in the dense brush* along the trail, and for five hours nothing at all happened. We were working in two-man teams and I remember it was still dark when Kiowa shook me awake for the final watch. The night was foggy and hot. For the first few moments I felt lost, not sure about directions. I reached out and found three grenades and lined them up in front of me. And then for maybe half an hour I waited there. Very gradually dawn began to break through the fog; and from my position in the brush I could see ten or fifteen meters up the trail. Then I remember looking up and seeing the young man come out of the fog. He wore black clothing and rubber sandals and a gray ammunition belt*. He seemed at ease. He carried his weapon in one hand, moving without any hurry up the center of the trail. There was no sound at all—none that I can remember. In a way, it seemed, he⁽²⁾ was part of the morning fog, or my own imagination, but there was also the reality of what was happening in my stomach. I had already pulled the pin on a grenade. It was entirely automatic. I did not hate the young man; I did not think deeply about issues of morality or politics or military duty. I tried to swallow whatever was rising from my stomach, which tasted like lemonade, something fruity and sour. I was terrified. There were no thoughts about killing. The grenade was to make him go away and I leaned back and felt my mind go empty and then felt it fill up again. I had already thrown the grenade before telling myself to throw it. I remember the grenade seeming to freeze above me for an instant, as if a camera had clicked, and I remember ducking down* and holding my breath and seeing fog rise from the earth. The grenade bounced* once and rolled across the trail. I did not hear it, but there must've been a sound, because the young man dropped his weapon and began to run, just two

or three quick steps, then he hesitated, swiveling* to his right, and he glanced down at the grenade and tried to cover his head but never did. It occurred to me then that he was about to die. I wanted to warn him. The grenade made a popping noise—not soft but not loud either—not what I’d expected—and there was a puff of dust and smoke—a small white puff—and the young man seemed to jerk* upward as if pulled by invisible wires. He fell on his back. His rubber sandals had been blown off. There was no wind. He lay at the center of the trail.

It was not a matter of live or die. There was no real peril. Almost certainly the young man would have passed by. And it will always be that way.

Later, I remember, Kiowa tried to tell me that the man would’ve died anyway. He told me that it was a good kill, that I was a soldier and this was a war, that I should shape up and stop staring and ask myself what (were, if, dead, the, done, reversed, things, would, man, have).

None of it mattered. The words seemed far too complicated. All I could do was gape* at the fact of the young man’s body.

Even now I haven’t finished sorting it out. Sometimes I forgive myself, other times I don’t. In the ordinary hours of life I try not to dwell on it, but now and then, when I’m reading a newspaper or just sitting alone in a room, I’ll look up and see the young man coming out of the morning fog.

—From Tim O’Brien, “Ambush,” *The Things They Carried* (1990), 一部改変.

Notes: grenade 手りゅう弾 ambush 待ち伏せ
My Khe ミケ(ヴェトナムの地名)
platoon (軍隊の)小隊 brush 低木の茂み
ammunition belt 銃弾ベルト duck down 頭をひっこめる bounce 弾む
swivel 旋回する jerk 急に動く
gape ぽかんと口をあける

問 1 下線部(1)は、具体的にどのような行為を指しているのか述べなさい。

問 2 下線部(2)を訳しなさい。

問 3 下線部(3)が意味する内容を具体的に説明しなさい。

問 4 下線部(4)の括弧内の単語を並べ替えて、英文を完成させなさい。

問 5 筆者が戦争について書き続けている理由を説明しなさい。

問 6 本文の内容に関する以下の英文に関して、正しいものには○、誤っているものには×で答えなさい。

- a) After the war, the writer occasionally confirmed what he did was right.
- b) The writer will tell the truth when his daughter becomes a grown-up and asks the same question.
- c) As the young man moved up the trail, the writer felt scared.
- d) Kiowa told the writer that they had completed their mission.

III

次の英文を読んで下の質問に答えなさい。問1は数字で、それ以外は日本語で解答すること。

In the summer of 1982, a group of ten middle-aged, over-weight, and diabetic* Aborigines* living in settlements near the town of Derby, Western Australia, agreed to participate in an experiment to see if temporarily reversing the process of westernization they had undergone might also reverse their health problems. Since leaving the bush some years before, all ten had developed type 2 diabetes*; they also showed signs of insulin* resistance when the body's cells lose their sensitivity to insulin and elevated levels of triglycerides* in the blood—a risk factor for heart disease. “Metabolic syndrome,” or “syndrome X,” is the medical term for the complex of health problems these Aborigines had developed: Large amounts of refined carbohydrates* in the diet combined with a sedentary* lifestyle had disordered the complicated system by which the insulin hormone* regulates the metabolism of carbohydrates and fats in the body. Metabolic syndrome has been associated not only with the development of type 2 diabetes, but also with obesity, high blood pressure, heart disease, and possibly certain cancers. Some researchers believe that metabolic syndrome may (1) many of the “diseases of civilization” that typically follow a native population's adoption of a Western lifestyle and the nutrition transition that typically involves.

The ten Aborigines returned to their traditional homeland, an isolated region of northwest Australia more than a day's drive by off-road vehicle from the nearest town. From the moment they left civilization, the men and women in the group had no access to store food or beverages; the idea was for them (2). Kerin O'Dea, the nutrition* researcher who designed the experiment, accompanied the group to monitor and record its dietary intake* and keep careful eyes on the members' health.

The Aborigines divided their seven-week stay in the bush between a coastal and an inland location. While on the coast, their diet consisted mainly of seafood, supplemented by birds, kangaroo, and the fatty larvae* of a local insect. Hoping to find more plant foods, the group moved inland after two weeks, settling at a riverside location. Here, in addition to freshwater fish and shellfish*, the diet expanded to include turtle, crocodile, birds, kangaroo, figs, and bush honey. The contrast between this hunter-gatherer fare* and their previous diet was clear: O'Dea reports that prior to the experiment “the main dietary components in the urban setting were flour, sugar, rice, carbonated drinks*, alcoholic beverages, powdered milk, cheap fatty meat, potatoes, onions, and variable contributions of other fresh fruits and vegetables”—the local version of the Western diet.

After seven weeks in the bush, O'Dea drew blood from the Aborigines and found distinct improvements in virtually every measure of their health. All had lost weight and seen their

blood pressure drop. Their triglyceride levels had fallen into the normal range. The proportion of omega-3 fatty acids* in their tissues had increased dramatically. “In summary,” O’Dea concluded, “all of the metabolic abnormalities of type 2 diabetes were either greatly improved or completely normalized in a group of diabetic Aborigines by a relatively short reversion to traditional hunter-gatherer lifestyle.”⁽¹⁾

O’Dea does not report what happened next, whether the Aborigines elected to remain in the bush or return to civilization, but (3) that if they did return to their Western lifestyles, their health problems returned too. We have known for a century now that there is a complex of so-called Western diseases—including obesity, diabetes, heart disease, high blood pressure, and a specific set of diet-related cancers—that begin almost invariably to appear soon after a people abandons its traditional diet and way of life. What we did not know before O’Dea took her Aborigines back to the bush was that some of the most harmful effects of the Western diet could be so quickly reversed. It appears that, at least to an extent, we can rewind the tape of the nutrition transition and undo some of its damage.⁽²⁾ The implications for our own health are potentially significant.

—From Michael Pollan, *In Defense of Food* (2008), 一部改変.

Notes: diabetic 糖尿病の

Aborigines アボリジニー(オーストラリアの先住民)

type 2 diabetes 2型糖尿病 insulin インシュリン

triglycerides トリグリセリド refined carbohydrates 精製炭水化物

sedentary 座りがちな hormone ホルモン nutrition 栄養

dietary intake 食事摂取 larvae 幼虫 shellfish 甲殻類

fare 食べ物 carbonated drinks 炭酸飲料

omega-3 fatty acids オメガ3脂肪酸

問1 空所(1), (2), (3)のそれぞれに入る適切な語句を1)~4)から1つずつ選び、数字で答えなさい。

- (1) 1) be opposed to
2) be equal to
3) be aware of
4) be at the root of
- (2) 1) to earn foods strictly at local stores or restaurants
2) to rely exclusively on foods they hunted and gathered themselves
3) to collect foods primarily from their neighborhoods prior to their departure
4) to receive healthy foods under the guidance from medical experts

- (3) 1) it's safe to assume
2) it's smart to give up the idea
3) it's too early to decide
4) it's obvious to confirm

問 2 本文中におけるアボリジニーの集団を対象とする実験の目的を述べなさい。

問 3 メタボリック症候群は、どのような疾病と結び付いているのか述べなさい。

問 4 下線部(1)を和訳しなさい。

問 5 奥地での生活の後、被験者のアボリジニーに生じた身体的変化を4点挙げなさい。

問 6 下線部(2)について、筆者がそのように述べる理由を説明しなさい。

IV 日本在住の外国人や外国人旅行者のなかには、医療が必要な場面に遭遇する人もいます。日本社会では、これらの外国人患者に対してどのような備えをするべきとあなたは考えますか。この質問についてのあなたの考えと具体例を90~100語の英文で述べなさい。なお、文末に使用した語数を記すこと。