

# 英語問題紙

平成 29 年 2 月 25 日

自 9:00

至 10:20

## 答案作成上の注意

1. 英語の問題紙は 1 から 12 までの 12 ページである。
2. 解答用紙は ① から ② までの 2 枚である。
3. 解答はすべて解答用紙の指定された箇所に書くこと。
4. 問題紙は持ち帰ること。

# 問題訂正

## 「英語」

12 ページ 2 問4.

上から2行目

下線部の漢字を訂正

(誤)

……本文の内容に促して，その問いに80語以上の英語で答えよ。

(正)

……本文の内容に即して，その問いに80語以上の英語で答えよ。

1 以下の英文を読んで問いに答えよ。

When Pierre Curie met Marie Sklodovska at the Sorbonne in 1894, she was a penniless student from Poland. Marie was twenty-four when she arrived in Paris. Despite having no money, and having to pursue her studies in a language ( A ) which she was far from fluent, Marie took her mathematics degree at the head of her class in 1893, and her physics degree second in her class a year later.

Pierre had already established himself as a brilliant physicist when the two of them met; what they shared was a fierce idealism\*, an almost terrifying single-mindedness and a complete lack of interest in plaudits or status. The letter here was written about a year before they married; Marie had been intending to return to Poland, and Pierre is clearly trying, in a very shy and endearing\* way, to persuade her that they should be together.

The Curies' relationship was quite extraordinarily productive. Working together ( B ) a tiny shed, they discovered two new elements, radium\* and polonium\* (the latter named for Marie's country of birth), and were awarded half the Nobel Prize in Physics in 1903.

Tragedy struck in 1906 when Pierre was run over and killed by a horse-drawn carriage in Paris. Marie, left with two young daughters, was grief-stricken\*, but her strength of purpose saw her through, and in 1908, she was appointed the first ever female professor at the Sorbonne; in 1911 she was awarded the Nobel Prize in Chemistry.

Both Marie and Pierre displayed signs of radiation sickness during their lifetime — Pierre liked to carry a sample of radium in his waistcoat pocket to show people, and Marie kept radium salt by her bed that shone in the darkness. Marie died of leukaemia\* in 1934 and was the first woman to be buried in the Pantheon in Paris. The papers the Curies left behind give off significant radiation, and scholars today wishing to look at their notebooks in the Bibliothèque Nationale\* must first sign a waiver.

To Marie Skłodowska, 10 August 1894

- ① Nothing could have given me greater pleasure than to get news of you. The prospect of remaining two months without hearing about you<sup>2)</sup> had been extremely disagreeable to me: that is to say, your little note was more than welcome.
- ② I hope you are laying up a stock of good air and that you will come back to us in October. As for me, I think I shall not go anywhere; I shall stay in the country, where I spend the whole day in front of my open window or in the garden.
- ③ We have promised each other — haven't we? — to be at least great friends. If you will only not change your mind! For there are no promises that are binding; such things cannot be ordered at will. It would be a fine thing, just the same, in which I hardly dare believe, to pass our lives near each other, hypnotized by our dreams: *your* patriotic dreams, *our* humanitarian\*<sup>c)</sup> dream, and *our* scientific dream.
- ④ Of all those dreams the last is, I believe, the only legitimate one. I mean ( C ) that we are powerless to change the social order and, even if we were not, we should not know what to do; in taking action, no matter in what direction, we should never be sure of not doing more harm than good, by retarding<sup>d)</sup> some inevitable evolution. From the scientific point of view, on the contrary, we may hope to do something; the ground is solid here, and any discovery<sup>3)</sup> that we may make, however small, will remain acquired knowledge.
- ⑤ See how it works out: it is agreed that we shall be great friends, but if you leave France in a year it would be an altogether too Platonic<sup>e)</sup> friendship, that of two creatures who would never see each other again. Wouldn't it be better for you to stay with me? I know that this question angers you, and that you don't want to speak ( D ) it again — and then, too, I feel so thoroughly unworthy of you from every point of view.

- ⑥ I thought ( E ) asking your permission to meet you *by chance* in Freiburg. But you are staying there, unless I am mistaken, only one day, and on that day you will of course belong to our friends the Kovalskis.

Believe me your very devoted

Pierre Curie

- ⑦ I should be happy if you would write to me and give me the assurance that you intend to come back in October. If you write direct to Sceaux the letters would get to me quicker: Pierre Curie, 13 rue des Sablons, Sceaux (Seine).

Ursula Doyle. (2010). *Love Letters of Great Men and Women*. London: Pan Books.

#### \*NOTES

idealism: the attitude of a person who believes that it is possible to live according to very high standards of behaviour and honesty

endearing: causing people to feel affection

radium: a white metal that is radioactive and is used in the treatment of diseases such as cancer: symbol Ra

polonium: a rare silver-grey or black metal that is radioactive: symbol Po

grief-stricken: feeling extremely sad because of something that has happened, especially the death of somebody

leukaemia: a type of cancer of the blood, which causes weakness and sometimes death

Bibliothèque Nationale: very important library in France and one of the oldest in the world, located in Paris

humanitarian: concerned with improving bad living conditions and preventing unfair treatment of people

問 1. 空欄( A )～( E )に文脈から考えて最もふさわしい単語を1語入れよ。

問 2. 下線部 a)～e)の意味として最もふさわしいものを下記のア～エから1つ選び、記号で答えよ。

a) plaudits

ア. assistance

イ. criticism

ウ. praise

エ. progress

b) waiver

ア. invitation request

イ. report card

ウ. reception letter

エ. release form

c) hypnotized

ア. disappointed

イ. fascinated

ウ. organized

エ. terrified

d) retarding

ア. holding back

イ. letting down

ウ. pushing forward

エ. putting up

e) Platonic

ア. boring

イ. passionate

ウ. physical

エ. spiritual

- 問 3. 下線部 1) について、下線部の内容が最もよく表されているパラグラフを後半の文章の①～⑦から 1 つ選び、記号で答えよ。
- 問 4. Both Marie and Pierre displayed signs of radiation sickness during their lifetime で始まるパラグラフを 100 字程度の日本語で要約せよ。
- 問 5. 下線部 2) について、どういうことか本文に即して分かりやすく日本語で説明せよ。
- 問 6. 下線部 3) について、具体的に夫妻は結果として何を発見したのか、本文中から連続した 6 語の英語で抜き出せ。
- 問 7. 本文に述べられていることをもとにして、以下の書き出しで始めて、Curie 夫妻の人生を 50 語程度の英語で書け。その際、本文中に出現する出来事を最低 5 つは入れること。また、本文以外の出来事は含めないこと。以下の書き出しの英語は語数に含める。

They met...

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2 以下の2つの英文を読んで問いに答えよ。

I.

In 2013, Finance Minister Asō Tarō was the object of intense criticism when he appeared to voice support for the death with dignity movement. In Japan, death with dignity most often refers to a situation in which terminally ill patients, usually elderly, request, through what is known as a “living will,” that the administration of life-prolonging medicine or other treatment be halted, thereby allowing the patients to die on their own terms. Asō, well known for making comments considered unfeeling toward the condition of “everyday” people, seemed to express approval of this procedure when he declared that terminally ill or suffering elderly in Japan should be allowed to “hurry up and die.” He claimed that if he were sick, he would not utilize life-prolonging care and had in fact told his family to withhold any form of medical treatment that would keep him alive. He was almost immediately criticized for these remarks, especially because he seemed to be implying that by receiving such treatment, the elderly population of Japan was being selfish, draining the country’s finances.

It certainly did not help matters that Asō also labeled elderly people who were unable to feed themselves “tube people.” Asō has a terrible tendency to speak almost too freely, with his mouth seemingly always one step ahead of his brain. As the anger toward Asō grew, he offered a half-apology, stating that he had perhaps used inappropriate language in his remarks. Lost among all the criticism of Asō, however, was the fact that his basic message was absolutely correct: the terminally ill elderly should be allowed to die if that is their wish.

1

At present, over 25 percent of Japanese people are 60 years old or over. Combine this with a birthrate that continues to drop and it is no surprise that Japan is seeing its population decline. If this trend continues, and there is



every indication that it will, within the next 50 years over 40 percent of the Japanese population will be 60 or older. Unfortunately, as the population ages, with no end in sight, health care spending has risen right along with it, and this will continue at an alarming rate. More than 40 trillion\* yen was spent on health care in 2014 alone, with over 30 percent of that used to support people 75 years or older. As the number of elderly increases, that percentage will only grow larger. According to one report by the Japanese Ministry of Health, Labour and Welfare, health care spending could increase to nearly 62 trillion yen by 2025. The pressure this will put on the Japanese economy is almost unimaginable. Allowing the elderly to decline life-prolonging treatment would certainly help ease this burden.

2

The importance of death with dignity extends far beyond financial considerations. It is also a morally correct policy with one objective and that is to prevent unnecessary suffering of those who are sick. Terminally ill elderly patients should absolutely be allowed a means to end their pain. There is simply no reason to deny their requests that treatment extending their lives be halted. Is extending the lives of patients only for them to be constantly suffering really kind? Certainly not. It is far preferable to allow the patients to have control over their lives and choose the manner in which they wish to spend their remaining days.

3

At present, they are forced to watch helplessly as their mother, father or any other relative dies slowly and most likely in great pain. They can be spared from this heartbreaking situation if patients are allowed to request that treatment be withheld.

4

While he perhaps deserves some criticism for initially focusing his remarks almost solely on the financial costs of caring for the elderly, his overall message was sound: allowing the elderly to die is morally the right thing to do.

II.

Those who support the idea of death with dignity feel they are champions of morality and opponents of it are cold and unfeeling toward the terminally ill elderly. Such a belief is simply nonsense and far from the truth. In reality, there is very little dignity involved. あ, it is a movement driven almost entirely by financial motives, which can be seen only too clearly in Finance Minister Asō Tarō's truly awful statement that the elderly should "hurry up and die."

5

Do not be fooled by this. No, he and so many others that have lent support to the death with dignity movement believe it is their *responsibility* to die. To them, the money that can be saved by the elderly dying is far more important than actually trying to take care of them.

6

Rather, the decision to end one's life may, and all too often does, rest with patients' family members. Unwilling to take care of their elderly mother or father or grandparents at home, or unable to afford to put them into a retirement home, what is to stop the relatives from pressuring them to request that treatment be halted? Feeling guilty about the hardship they are causing their children, few elderly — even those in no hurry to die — will continue using such life-extending treatment. No, they would rather sacrifice their remaining days just so their loved ones can save a bit of money.

い, if the death with dignity movement becomes widespread in Japan, it is inevitable that it soon will not just be the elderly who feel this pressure to die; almost anyone who needs extra medical support is likely to feel it as well. This is a major reason why disability rights groups in Japan strongly oppose the movement. They fear that if it becomes standard practice, they too will be viewed as a burden on society and will be encouraged to end their lives prematurely. But supporters of the idea of death with dignity simply do not

understand this, nor do they realize that it will not stop with the elderly and disabled. It is almost certain that millions of people suffering from depression will also demand the right to create living wills requiring that no treatment be used to save them if they attempt suicide. And why not? If they feel they are in mental agony, why should they be forced to continue living? That is the direction death with dignity is headed; soon anyone unhappy for any reason, no matter how small, will feel free to end their lives, regardless of the truly terrible effect that may have on their loved ones. As such, death with dignity needs to be seen for what it really is: approved suicide.

7

That, of course, is euthanasia\*, the practice of intentionally and actively ending someone's life (theoretically to relieve that person's suffering). This is terrifying, because it promotes the belief that the sick or disabled have less worth in our society and it is better for them to die than to be cared for. Awful as that may sound, death with dignity opens the door to that possibility.

Asō actually was correct when he said that caring for the elderly can be expensive. う, to suggest that one should refuse this care due to financial reasons is outrageous. At present, there are no formal laws in Japan that specifically address either death with dignity or euthanasia. For this reason, now is the time for the government to act, before the death with dignity movement gains serious popularity. Laws must be passed making this illegal. Although this may not be a popular decision, government officials must do so in order to show that, in the end, they understand the true meaning of dignity.

\*NOTES

trillion = 1, 000, 000, 000, 000

euthanasia = 安楽死

問 1. 空欄  ~  のそれぞれに最もふさわしい単語を下記の a) ~ c) から 1 つ選び、記号で答えよ。ただし、同じ単語を複数回使うことはできない。

- a) Moreover
- b) Instead
- c) However

問 2. 空欄  ~  のそれぞれに、文章全体の流れから考えて最もふさわしい文を下記の a) ~ g) から 1 つ選び、記号で答えよ。ただし、同じ文を複数回使うことはできない。

- a) Facing severe criticism for his statement, Asō quickly claimed he was misunderstood and that he was sympathetic to the situation of the terminally ill elderly.
- b) Of even greater concern with the idea of death with dignity becoming readily accepted in Japan is that it sets the stage for something even worse to become accepted.
- c) The benefits of death with dignity extend to the patients' relatives as well.
- d) It is widely recognized that Japan has one of the world's fastest aging populations.
- e) Supporters talk about how death with dignity allows the sick elderly to die on their own terms, but there is strong reason to believe that this is not true at all.
- f) As such, Asō was absolutely correct in his statement, even if he was clumsy in his manner of expressing it.
- g) But forget about money for a moment.

問 3. 下線部 1) 及び 2) の内容を具体的に説明した箇所を本文中から英語で抜き出し、記せ。

問 4. 以下の1か2のいずれかを1つ選び, その番号を解答欄の四角の中に記し, 本文の内容に促して, その問いに80語以上の英語で答えよ。

1. The patient is 85 years old and has terminal cancer. Doctors believe he could live for another 3 years if he continues to take his life-prolonging medicine. The patient suffers only moderate pain and mostly appears cheerful. However, he no longer wishes to take this medicine. His wife and children strongly feel he should continue taking the medicine. Explain why the patient should be allowed to stop taking his medicine.

2. The patient is 85 years old and has terminal cancer. Doctors believe he has approximately 5 more months to live if he continues to take his life-prolonging medicine. The patient says he is in great pain and no longer wishes to take this medicine. His wife and children say they support his wish. Explain why it is important that the patient continues to take his medicine.