

平成 26 年度 入 試
個別学力試験問題(前期日程)

英 語

注 意

1. 問題紙は指示があるまで開いてはいけません。
2. 問題紙は 8 ページ，解答用紙は法文学部，教育学部，総合理工学部，生物資源科学部受験生は 1 枚，医学部医学科受験生は 2 枚です。指示があつてから確認し，解答用紙の所定の欄に受験番号を記入してください。
3. 法文学部，教育学部，総合理工学部，生物資源科学部受験生は ，，，-A の問題を，医学部医学科受験生は ，，，，-B の問題を解答してください。
4. 答えはすべて解答用紙の所定のところに記入してください。
5. 解答用紙は持ち帰ってはいけません。
6. 試験終了後，問題紙は持ち帰ってください。

1

次の英文を読んで問いに答えなさい。(共通問題)

There once was a village that had among its people a very wise old man. The villagers trusted this man to provide them answers to their questions and
(1) concerns.

One day, a farmer from the village went to the wise man and said in a frantic tone, “Wise man, help me. A horrible thing has happened. My ox has died and I have no animal to help me plow my field! Isn’t this the worst thing that could have possibly happened?” The wise old man replied, “Maybe so, maybe not.” The man hurried back to the village and reported to his neighbors that the wise man had gone mad. Surely this ⁽²⁾ *was* the worst thing that could have happened. Why couldn’t he see this?

The very next day, however, a strong, young horse was seen near the man’s farm. Because the man had no ox to rely on, he had the idea to catch
(3) the horse to replace his ox — and he did. How joyful the farmer was! Plowing the field had never been easier. He went back to the wise man to apologize. “You were right, wise man. Losing my ox wasn’t the worst thing that could have happened. It was a blessing in disguise! I would never have captured my new horse had that not happened. You must agree that this is the *best* thing that could have happened.” The wise man replied once again, “Maybe so, maybe not.” Not again, thought the farmer. Surely the wise man had gone mad now.

But, once again, the farmer did not know what was to happen. A few days later the farmer’s son was riding the horse and was thrown off. He broke his leg and would not be able to help with the crop. Oh no, thought the man. Now we will starve to death. Once again, the farmer went to the wise man. This time he said, “How did you know that capturing my horse was not a good thing? You were right again. My son is injured and won’t be able to help with the crop. This time I’m sure that this is the *worst* thing that could have

possibly happened. You must agree this time.” But, just as he had done before, the wise man calmly looked at the farmer and in a sympathetic tone replied once again, “Maybe so, maybe not.” Angered that the wise man could be so ignorant, the farmer stormed back to the village.

The next day troops arrived to take every healthy man to the war that had just broken out. The farmer’s son was the only young man in the village who didn’t have to go. He would live, while the others would surely die.

The moral of this story provides a powerful lesson. The truth is, we *don’t* know what’s going to happen — we just think we do. Often we make a big deal out of something. We blow up scenarios in our minds about all the terrible things that are going to happen. Most of the time we are wrong. If we keep cool and stay open to possibilities, we can be reasonably certain that, eventually, all will be well. Remember: maybe so, maybe not.

(Richard Carlson, *Don’t Sweat the Small Stuff... and It’s All Small Stuff* より一部改変)

[注] frantic 取り乱した ox 雄牛

1. 下線部(1)を日本語に直しなさい。
2. 下線部(2)の具体的内容を、本文にそって日本語で説明しなさい。
3. 下線部(3)を日本語に直しなさい。
4. 下線部(4)を日本語に直しなさい。
5. 下線部(5)の具体的内容を、本文にそって日本語で説明しなさい。

2

次の英文を読んで問いに答えなさい。(共通問題)

Talks too much. Gabby. Chatty. These are all words and expressions that have been used to describe me from the age of four. My mom boasts that I was talking in three and four word sentences before I was ten months old. Some say it's the gift of gab while others simply think I talk too much.

As my thirties came to a close, I found myself reflecting on my life. I'm very happy and have no significant regrets. Even the things that I'm not proud of, I accept as part of my journey to where I am today. ⁽¹⁾ When I looked back on those times of difficulty, it became clear to me that I didn't seem to know when to stop talking. Whether it was hurting someone's feelings, or having carelessly revealed a secret, the incident could have been avoided had I closed my mouth sooner. It was during this life revelation that I resolved to practice the power of quiet.

To take this step, I needed to understand how people could sit comfortably in a group and not talk, and even more amazing, be with just one other person and not talk. Why does my husband feel completely content to sit in a room filled with conversation and say nothing? He's highly intelligent and has wonderful opinions but he'll sit quietly and just listen. Even when he's asked a tough question, he'll answer with as few words as he can while still communicating effectively. ⁽²⁾ What talent!

Can you imagine being happy just listening? In surveying those I know who talk less than I do (pretty much everyone), the general consensus was one of two answers — they either didn't feel confident enough to speak up and risk being judged on some level, or they just didn't feel the need to participate in the conversation. Of course there were other reasons for not talking, but these were the two most popular answers.

The first one didn't work for me. I'm just fine letting people think what they will about me, and hopefully they'll even speak up and make the

conversation more interesting. The second one didn't work either. I do feel the need to participate. I feel it physically like an electrical pulse through my body; sometimes it's so strong it causes me to behave badly in the form of interrupting or speaking in an unusually loud voice. I had to look further.

An interesting thing happened on this journey to the power of quiet. During my weekly yoga class (a class I take for the sole purpose of learning to be still), it came to me — like an answer so crystal clear that the words rang in my head like soft, heavenly bells. I talked too much so people would know I cared about them. It was my way of taking care of those I love, whether they are family, friends, acquaintances, or customers. I talked so they would know I understood. I resolved before my fortieth birthday, that from that day forward, those around me would know I loved them, and cared what they thought and felt, but I was going to practice the power of quiet.

As my forty-second birthday approaches, I can say that resolving to talk less has been more about focusing on quality rather than quantity. I've found that listening more shows those who I care about that I really do care how they feel. Now when I join in, it means more to them. Oh sure, I still have times when I talk too much, but for the most part this has been one resolution that I can call a success.

(Kathleen Partak, "Talks Too Much" 一部改変)

[注] gab おしゃべり

1. 下線部(1)を日本語に直しなさい。
2. 下線部(2)を日本語に直しなさい。
3. 下線部(3)の具体的内容を、本文にそって日本語で説明しなさい。
4. 下線部(4)の具体的内容を、本文にそって日本語で説明しなさい。
5. 下線部(5)を日本語に直しなさい。

3

次の英文を読んで問いに答えなさい。(医学部医学科用問題)

Health is not a “state of complete physical, mental, and social well-being.” And nor is it “merely the absence of disease or infirmity.” The first part of this formulation is written in WHO’s famous founding constitution, adopted in 1946. It was supposed to provide a transformative vision of “health for all,” one that went beyond the prevailing negative conception of health based on an “absence” of pathology. But neither definition will do in an era marked by new understandings of disease at molecular, individual, and societal levels. Given⁽¹⁾ that we now know the important influence of the genome in disease, even the most optimistic health advocate surely has to accept the impossibility of risk-free well-being.

That said, the combination of the physical, psychological, and social remains powerfully relevant to this day. Indeed, this framework should be extended in two further dimensions.⁽²⁾ First, human health cannot be separated from the health of our total planetary biodiversity. Human beings do not exist in a biological vacuum. We live in an interdependent existence with the totality of the living world. The second dimension is in the realm of the inanimate. The living world depends upon a healthy interaction with the inanimate world. Thanks to the science of climate change, we now understand only too well how dependent our human well-being is on the “health” of the Earth’s systems of energy exchange.

Science has contributed to our understanding of well-being through an⁽³⁾ elaborate apparatus of techniques that reveal not only the causal pathways of ill health but also evidence of their improvement. But the language of science can be inadequate. For example, the notion of suffering is no longer fashionable. It is not a scientific word; it seems vague and old-fashioned, reminding us of a time of clinical impotence, when patients had to endure and tolerate pain without rest or relief. Science aims to deliver the means to

eliminate much of what once passed for human suffering.

But dimensions of suffering, especially at the community level, are measurable and often severe. Science has not eradicated suffering, despite its enormous power to deliver technologies to improve health. Being more humble⁽⁴⁾ about the experience of individuals, rather than simply drawing up medical reports of their health status, opens up the possibility for a more realistic understanding of what it means to be healthy. The fact is that one cannot be healthy in an unhealthy society.

Health certainly has to include these complex determinants of illness. But to say this can induce a feeling of fatigue, even defeat. The obstacles to a⁽⁵⁾ minimum quantity of health seem so huge and so complex that it is almost impossible for a single doctor to have any influence on their effects. But if we take a more modest view of what health means, perhaps we may be able to transcend the complexities of disease and offer a very practical mission for modern medicine.

That mission was set out most clearly by Georges Canguilhem in his 1943 book, *The Normal and the Pathological*. Canguilhem rejected the idea that there were normal or abnormal states of health. He saw health not as something defined statistically or mechanistically. Rather, he saw health as the ability to adapt to one's environment. Health is not a fixed entity. It varies for every individual, depending on their circumstances. Health is defined not by the doctor, but by the person, according to his or her functional needs. The role of the doctor is to help the individual adapt to their unique prevailing conditions. This should be the meaning of "personalized medicine."

The beauty of Canguilhem's definition of health — of normality — is that it includes the animate and inanimate environment, as well as the physical, mental, and social dimensions of human life. It puts the individual patient, not⁽⁶⁾ the doctor, in a position of self-determining authority to define his or her health needs. The doctor becomes a partner in delivering those needs. For a

scientific journal too, Canguilhem's definition is liberating. By using adaptability as the test of health, a journal can evolve to address the changing circumstances of disease. Adaptability frees us to be agile in the face of shifting forces that shape the well-being of individuals and populations. Canguilhem's definition also allows us to respond to disease globally, taking account of the context of conditions in a particular place, as well as time.

Health is an elusive as well as a motivating idea. By replacing perfection with adaptation, we get closer to a more compassionate, comforting, and creative program for medicine — one to which we can all contribute.

(*The Lancet* より 一部改変)

[注] infirmity 疾患	pathology 病状
genome ゲノム	inanimate 無生物の
mechanistically 機械論的に	
Georges Canguilhem ジョルジュ・カンギレム, フランスの科学哲学者	
agile しなやかに動ける	elusive とらえどころのない

1. 下線部(1)を日本語に直しなさい。
2. 下線部(2)の具体的な内容を, 本文にそって日本語で説明しなさい。
3. 下線部(3)を日本語に直しなさい。
4. 下線部(4)を日本語に直しなさい。
5. 下線部(5)を日本語に直しなさい。
6. 下線部(6)を, “It” が指すものを明らかにして日本語に直しなさい。

4 次の日本語の下線部(1)、(2)を英語に直しなさい。(共通問題)

勉強しようとしても、なかなか気分が乗らないときってありますよね？そんなときは、近所のファミレスやファーストフード店に行って勉強するのもお勧めです。静かな図書館に行くんじゃなくて、あえて騒々しいファミレスやファースト
(1) フード店を選ぶんです。きっと店内には、同年代の「遊んでる連中」がたくさんいるでしょう。そこに自分は、いかにも難しそうに分厚い参考書を持ち込んで、耳栓でもしながら静かに勉強する。

不思議なことに、こうやって勉強していたら「みんな遊んでいてうらやましい
(2) な」とか「自分も遊びたいな」という感情は起こらないんです。むしろ、「オレ、がんばってるな」とか、「ここで遊んでる場合じゃないんだ」という気持ちになってくる。

(鍵本聡「数学力とは〈真実を見抜く力〉だ！」より 一部改変)

5 法文学部、教育学部、総合理工学部、生物資源科学部受験生はAの問題に、医学部医学科受験生はBの問題に答えなさい。

A. What can you do to lead a healthy life? In three to five English sentences, answer the question with reasons for your opinion.

B. 次の日本語の下線部(1)、(2)を英語に直しなさい。

最近脳科学の話題があがることが多いので、脳の働きについてはこれまでどのようなことがわかっていて、今はどんなことが研究されているのか、ということを知りたいという人も多いでしょう。そのためには、現在研究者たちが取り組んでいることだけを話しても、その意味や面白さをつかんでもらうのは難しいと思います。むしろ歴史をひも解き、時代を画する重要な研究がいか
(1) に生まれたかを振り返るのが一番良い方法です。

脳神経科学は、近年すさまじいほどの進展をみせています。そうしたいわば「爆発の時代」の渦中にいる研究者たちも、ややもすると目先の出来事に目を奪われて、研究の流れがどこに向かっていこうとしているのかを見失いがちです。自分たちの研究の方向性を見据えるためにも、目先の流れに左右されない
(2) 大局観がほしいものですが、そのためにはこれまでの発展の歴史を見つめ直すことが必要です。

(外山敬介他編『脳科学のテーブル』より 一部改変)

