

前期日程試験

京都府立医科大学

平成 23 年度医学科入学試験問題

英 語

〔注意事項〕

- 1 監督者の指示があるまで、この冊子を開いてはいけない。
- 2 解答用紙に受験番号と氏名を必ず記入すること。
- 3 この問題冊子の本文は、14 ページからなっている。落丁、乱丁及び印刷不鮮明な箇所等があれば、手をあげて監督者に知らせなさい。
- 4 この問題冊子の白紙と余白は、適宜下書きに使用してもよい。
- 5 解答は、すべて別紙「解答用紙」の指定された場所に記入すること。
- 6 この問題冊子は持ち帰ること。

問題訂正・補足説明

試験科目 英 語

11 ページ

上 から 9 行目

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以下の文章を読み、1. ~ 8. の問いに答えなさい。

From modernity to postmodernity

Modernity spread from Europe across the world. Its roots were in the Renaissance and its development can be charted through the centuries—the emergence of capitalist economies, colonial expansion, protestant non-conformism in northern Europe, territorial wars, the Enlightenment, and the industrial and urban age of the 19th century. Languages in Europe during this period became ‘modern’: codified, standardised, languages which symbolised and helped unify national identity—often at the cost of other language varieties spoken within national borders. The rise of modern languages brought with it modern concepts of the ‘native speaker’ and its counterpart: the notion of a ‘foreign language’. Before the 18th century there was no concept of ‘foreign language’ as we know it today.

Many of the extraordinary and rapid changes we have seen recently in the world can be understood as the old order, as represented by modernity, being swept away by a new one—as equally powerful as modernity was. The structures, attitudes, and needs of modernity have been undermined by globalisation, new technologies (especially those related to communication), and the changing demographic shape of the world.

It is easy to understand how these developments have become an important topic in the last few years—in many cases since the start of the 21st century. It, of course, is in the nature of things that *precursors can always be found. Major trends now were minor trends at some earlier stage, though their importance may not have been recognised. Some argue, for example, that globalisation started in the 15th century with the development of capitalist economies, nation states, and national languages. By the 19th century, scholars were well aware of the potential impact of new technologies, such as the electric telegraph, on social, political and economic life. Some

analysts prefer to talk about 'late modernity' rather than 'postmodernity' — emphasising the continuity with the past rather than the novelty of the present. But there comes a moment where one has to pause and conclude that a new framework is required to understand the events now unfolding before us, to comprehend why they are happening, and to speculate on what might happen next. We need a 'paradigm shift' — like the scientific revolutions described by ⁽⁷⁾ **Kuhn. It can be argued that we have reached such a moment in relation to the status of global English: the world has changed and will never be the same again. As ever increasing numbers of people learn English around the world, it is not just 'more of the same'. There is a new model. English is no longer being learned as a foreign language, in recognition of the hegemonic power of native English speakers.

Europe, in which modernity was invented, is now providing a source of new ideas about how to adapt to a globalised world: the pooling of sovereignty combined with the principle of 'subsidiarity' (i.e., local determination); free movement of goods and citizens within well-guarded collective boundaries; ⁽⁷⁾ standardised approaches to the teaching and learning of languages; and new forms of multilingualism. The growth of multilingualism in Europe represents the ***unravelling of a key component of modern identity. Monolingualism is also declining in the USA, where Hispanification is bringing new linguistic realities and expectations.

English is in the thick of all of this. An 'English factor' is found in virtually every key macro trend: whether it is business process outsourcing (BPO), the rise of urban middle classes around the world, the development of new communications technology such as the internet, the global redistribution of poverty, the changing nature and control of news media, or the reform of education in universities and schools.

One theme of this book is the extent to which modernity and postmodernity are in tension with each other, creating paradox and

contradiction. One cannot note that the spread of the English language is implicated in the unravelling of modernity without also noting that in many countries English still forms a key mechanism for reproducing the old order of social elites — especially those originally constructed by imperialism.

Indeed, the postmodern model of English may be seen as a threat to many who have invested heavily in its modern form — not least, native speakers whose identity was created by modernity, and is now under challenge.^(x) But the new realities also pose a challenge for many non-native speakers, including members of those existing elites for whom English represents an identity marker, and many of those involved in the traditional English teaching business itself.

If some of the trends described here represent postmodernity, then we must also recognise that in many places we can see that the modernity project is incomplete, and even in the 21st century the urge to complete it is strong: border disputes, ethnic cleansing, the creation of and the rush to protect national languages are all associated more with the ideas of the 18th and 19th centuries than the 21st. In some less-developed regions there is a feeling that a country must be ‘modernised’ as preparation for the global economy and society — as if modernity were a phase which could not be omitted in the journey towards globalisation.

Hence it may seem ironic^(*) that many developing countries which have found themselves at the centre of the new globalised economy are struggling to achieve a state of modernity. China, for example, seems still in pursuit of the old European ideal of the nation state, in securing its territorial boundaries and implementing a nation-wide standard spoken language. At the same time, its economic development and increasing global influence depend almost entirely on the processes of globalisation and the enhancement of English language proficiency. China is thus juggling two projects — modernity and postmodernity — at the same time.

India, the world's other emerging global power, is, in some respects, experiencing even greater contradictions. On the one hand, Hindi may be, at last, gaining ground as a national language as infrastructure improvements make movement to the cities easier. But, on the other hand, India has been triumphantly playing the English card in establishing its global leadership of outsourcing and BPO. Furthermore, the capital of the new economy in India, Bangalore, lies in the south, where regional languages are, in linguistic terms, more remote from Hindi than English, and where use of English has long represented a political challenge to the linguistic hegemony of the north.

One of the reasons why such co-existence in ideologies is possible without excessive conflict is because a postmodern outlook is comfortable with the complexity and contradictions which such an overlap creates. This is unlike modernity itself for which such contradictions always create problems. Those hanging on to modernist values may be driven into more fundamentalist or repressive responses.

In some ways, one can look back to the end of the 19th century and see where modern globalisation really began. The electric telegraph had wired the world, and there was a clear understanding in Europe and beyond where this English-dominated technology would lead. One of the main deficiencies of 19th century ideas about globalisation is that they required simplicities and linear trends, whereas the key to understanding the impact of globalisation of English, and the role of English in globalisation, is to recognise the importance of complexity and contradictory trends. That era of globalisation was ended by World War I, and did not start again until after a further world war and the Cold War which followed. The latter effectively ended in 1989.

It is tempting to think of postmodernity not as a radically new phenomenon but simply as a return to more ancient values. Modernity, in other words, as seen from the long perspective of the development of human societies, might be a blip in history — albeit one lasting a few hundred years.

From this point of view, we are now returning to the middle ages, to premodern times, as we see the erosion of national boundaries, greater multilingualism, and fluidity in identity. One of the problems with this analysis, attractive though it is in some respects, is that it fails to acknowledge the importance of the two related phenomena which most characterise and which have brought about this new age: communications technology and globalisation.

*precursor: a thing that comes before another; a forerunner.

**Thomas Kuhn (1922-1996) was an American philosopher of science whose book, *The Structure of Scientific Revolutions* (1962), had a profound influence on the history of science.

***unravelling: destruction, disintegration.

(出典：Graddol, D. 2006. *English Next*. pp. 18-21. The British Council.)

1. 下線部(ア)が表わしている内容について、本文の論旨に基づきわかりやすく説明しなさい。
2. 下線部(イ)について、なぜこのように言うことができるのかを、筆者の考え方にに基づき具体的に説明しなさい。
3. 下線部(ウ)が表わしている内容を、具体的な例を示して説明しなさい。
4. 下線部(エ)は、本文の論旨から考えて、どのような状況を表しているかを説明しなさい。
5. 下線部(オ)について、筆者はなぜ *ironic* と述べているのかを説明しなさい。
6. 下線部(カ)の *co-existence* を構成する要素を2つ本文中から抜き出しなさい。
7. 下線部(キ)の語を、本文の意味を変えずに別の英単語一語で置き換えなさい。

8. 下線部(カ)を、同じ内容を表す別の語句に置き換えると、以下の①～⑤のどれが最もふさわしいですか。1つ選び、その番号を書きなさい。

- ① progressive interruption
- ② short period
- ③ continuous development
- ④ great change
- ⑤ long duration

II Read the following passage and answer the questions which follow.

Toward the end of my second week in Nairobi, Kenya, my sister Auma and I went on a safari. And so, at seven o'clock on a Tuesday morning, we watched a sturdily built Kikuyu driver named Francis load our bags onto the roof of a white minivan. With us were a very tall and thin cook named Rafael, a dark-haired Italian named Mauro, and a British couple in their early forties, the Wilkersons.

Much later, in the afternoon, we followed the road into cooler hills, where women walked barefoot carrying firewood and water and small boys used switches in an effort to force their donkeys to pull their worn-out carts faster. Gradually the native huts became less frequent, replaced by tangled bush and forest, until the trees on our left dropped away without warning and all we could see was the wide-open sky.

"The Great Rift Valley," Francis announced.

We piled out of the van and stood at the edge of the cliff, looking out toward the western horizon. Hundreds of feet below, stone and grass stretched out in a flat and endless plain, before it met the sky and carried the eye back through a series of high white clouds. To the right, a solitary mountain rose like an island in a silent sea; beyond that, a row of worn and shadowed ridges. Only two signs of man's presence were visible — a slender paved road leading west and a satellite station, its massive white dish cupped upward toward the sky.

A few miles north, we turned off the main highway onto a smaller road. It was slow going: at certain points the potholes yawned across the road's entire width, and every so often trucks would approach from the opposite direction, forcing Francis to drive over embankments. Eventually, we arrived at the road we'd seen from above and began to make our way across the valley floor. For almost an hour we saw no other person, until a solitary Masai herdsman

appeared in the distance, his figure as lean and straight as the staff he carried, leading a herd of long-horned cattle across an empty flat area.

I had not met many Masai in Nairobi, although I had read quite a lot about them. I knew that their pastoral ways and fierceness in war had earned them a *grudging respect from the British, so that even as treaties had been broken and the Masai had been restricted to reservations, the tribe had been mythologized in its defeat, like the Cherokees and Apaches in America. I wondered, as we drove deeper into their country, how long the Masai could hold out.

Two hours later, when we arrived at the **adobe gate leading into the wild-life preserve, a tall Masai man in a Yankees cap and smelling of beer leaned through the window of our van and suggested we take a tour of a traditional Masai compound.

“Only forty shillings,” the man said with a smile. “Pictures extra.”

At the end of the day, we set up camp along the banks of a winding brown stream, beneath a big fig tree filled with noisy blue ***starlings. It was getting late, but after we had set up our tents, gathered firewood, and had had some dinner around the burning fire, I drifted away from the camp to glance up at the stars. It had been years since I had seen them like this; away from the lights of the city they were thick and round and bright as jewels. Then I heard the sound of footsteps behind me — Mr. Wilkerson.

He was a slight, obviously well educated man with round glasses and pale blond hair. Initially I had guessed he spent his life indoors, an accountant or a professor. I noticed, though, as the day had passed, that he possessed all sorts of practical knowledge, the kind of things I had never got around to knowing but wished that I had. He could talk at length with Francis about automobile engines, had his tent up before I drove in my first stake, and seemed to know the name of every bird and every tree that we saw.

I wasn't surprised, then, when he told me that he had spent his childhood

in Kenya, on a tea plantation. He seemed reluctant to talk about the past; he said only that his family had sold the land after Kenya became independent and had moved back to England to settle in a quiet suburb of London. He had gone to medical school and become a physician. After many years as a doctor in England, he was now practicing medicine in Africa. I asked him why he thought he had come back to Africa, and he answered without a pause, as if he had heard the question many times.

“It’s my home, I suppose. The people, the land....” He took off his glasses and wiped them with a handkerchief. “It’s funny, you know. Once you’ve lived here for a time, the life in England seems terribly ****cramped. The British ⁽⁴⁾ have so much more, but seem to enjoy things less. I felt a foreigner there.... I do love this place, though,” he said before walking back to his tent.

*grudging: given or done unwillingly; reluctant.

**adobe: mud that is mixed with straw and then dried in the sun to be used as a building material.

***starling: a common bird with dark shiny feathers and a noisy call.

****cramped: uncomfortably restricted.

(From: Barack Obama. 2007. *Dreams from My Father: A Story of Race and Inheritance*. pp. 346-355. London: Canongate Books.)

1. According to the passage, which phrase is the most appropriate to complete the following sentence? Choose the best one.

As the party of tourists made its way to the valley which was their destination, _____.

- (a) signs of humans increased in number
- (b) signs of humans were easily seen among the trees
- (c) signs of local human residents gradually disappeared
- (d) the number of reminders of human life stayed more or less constant

2. Underlined (1) — In the passage, the potholes are compared to:

- (a) open mouths.
- (b) narrow roads.
- (c) conventional cups.
- (d) valley floors.

3. Underlined (2) — The writer speaks of the “pastoral ways” of the Masai.

What example of a “pastoral” way does he give?

- (a) Inviting tourists to visit a traditional Masai compound.
- (b) Drinking beer.
- (c) Herding cattle.
- (d) Wearing a New York Yankees baseball cap.

4. How would you characterize the writer's attitude toward the Masai people?
- (a) The writer expresses complete admiration for the uncivilised naturalness of the Masai people.
 - (b) The writer seems uninterested in the Masai people and seems to feel no close feeling or admiration at all for them.
 - (c) The writer finds that the Masai have been affected by some influences from the outside world which he finds rather amusing.
 - (d) The writer shows an interest in the Masai people, but finds that they have not been influenced by events from the outside world.

5. Underlined (3)—“Pictures extra.” What did the Masai man mean by saying “Pictures extra”? Answer by writing a complete sentence beginning with the word “If”.

If _____.

6. Which country does Mr. Wilkerson prefer as a place to live in, Africa or England?

Why does he prefer it? Answer in your own English words.

7. Underlined (4)—“The British have so much more.” What do the British have “so much more” of? Answer with a complete English sentence.

The British have so much more _____.

III Read the following passage and answer the questions which follow.

Happiness comes with age

It is inevitable. The muscles weaken, and hearing and vision fade with age. We become wrinkled and stooped. We cannot run, or even walk, as fast as we used to and have aches and pains in parts of our bodies we never even noticed previously. We get old. And, though it sounds miserable, it apparently is not. A Gallup Poll has found that by almost any measure, people get happier as they get older, and researchers are not sure why this is true.

“It could be that there are environmental changes,” says Arthur A. Stone the lead author of a study based on the survey, “or it could be the result of psychological changes in the way we view the world.” Or, certain other scientists suggest, this increased happiness as people age could be the consequence of biological changes, like brain chemistry.

The telephone survey in 2008 covered 340,000 people in the United States between the ages of 18 and 85, asking questions about age and gender, current events, personal finances, health, and other matters. It also asked about “global well-being” by having each person rank overall life satisfaction on a 10-point scale, an assessment that many people may make from time to time, but not in such a strictly formalized way.

Finally, there were six yes-or-no questions. Did you experience the following feelings during a large part of the day yesterday: enjoyment, happiness, stress, worry, anger, and sadness? According to the researchers, the answers reveal something they term “hedonic well-being”—a person’s immediate experience of those spontaneous psychological states, unrestrained by revised memories or subjective judgments that the query about general life satisfaction might have evoked.

The results, published online on May 17 in the Proceedings of the National

Academy of Sciences, were good news for old people, and for those who are getting old. On the global measure, people start out at age 18 feeling pretty good about themselves and then, apparently life begins to throw up obstacles. They feel worse and worse until they hit 50. At that point, there is a sharp reversal, and people keep getting happier as they age. By the time they are 85, they are even more satisfied with themselves and their life than they were at 18.

In measuring immediate well-being — yesterday's emotional state — the researchers found that stress declines from age 22 onward, reaching its lowest point at age 85. Worry stays fairly steady until age 50, and then sharply drops off. Anger decreases steadily from age 18 on, and sadness rises to a peak at 50, declines to 73, then rises slightly again until the person reaches 85. Enjoyment and happiness have similar curves. They both decrease gradually until we hit 50, rise steadily for the next 25 years, and then decline very slightly at the end, but they never again reach the low point of our early 50s.

Unfortunately, the study was not designed to figure out precisely which factors make people happy, and the poll's health questions were not specific enough to draw any conclusions about the effect of disease or disability on happiness in old age. But the researchers did look at four possibilities: the gender of the interviewee; whether the person had a partner; whether there were children at home; and the status of employment. According to Dr. Stone, these personal situations might be four reasonable candidates for the likely causes of these effects. And yet, none of them seem to make the least difference in the findings of the survey. Do we simply become used to our lives — no matter what our situation is — and does this process of adjustment to life's demands as we age make us happier — or at least feel happier?

For people under 50 who may sometimes feel gloomy, there is surely some

consolation in knowing that you have company in your dissatisfaction. But there is a good side to this satisfaction: if you live long enough to get old, you will be happier.

(From: *The International Herald Tribune* (June 3rd, 2010). “Happiness comes with age, poll says”.)

Write T for True or F for False according to the passage.

1. According to the author, a medical and psychological examination of 340,000 people over age 50 reveals greater life contentment as they age.
2. People at the age of 85 feel less stress than those at younger ages.
3. Although people at age 18 feel happy with themselves, the individual sense of happiness declines until they reach about age 50.
4. Finding a crucial variable — which precise factors make people happy — was not an original purpose of the study.
5. Whether or not a person has a partner or children at home seems to make a considerable difference on their feelings of happiness and well-being.

IV Answer the following question in English.

Do you think that there should be a ban on smoking in public? Firstly, clarify if you are *for* or *against* it, and then write your views about it logically in about 100 words.

京都府立医科大学

平成23年度
医学科前期日程試験

○	受験番号	※	氏名	※
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英語 (解答用紙)

- 1 解答を書き始める前に、必ず受験番号及び氏名を所定の箇所(※)に記入すること。
- 2 解答はすべて所定の解答欄に記入すること。
- 3 解答欄に解答以外のことを書いた答案は無効とすることがある。

I

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I

(この欄はとじしろのため、解答を書いてはいけない。)

英 語 (解答用紙)

II

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5	If _____ _____
6	_____ _____ _____
7	The British have so much more _____ _____

III

1		2		3		4		5	
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II		III	
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