

札幌医科大学 一般 前期

英語問題紙

平成 23 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 11 までの 11 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。

訂 正 (英語)

2月25日(金) 9時00分開始

問題紙の訂正

11 ページ 設問文の 1 行目
(誤) 以下の文章の A, B の下線部
(正) 以下の文章の下線部

11 ページ 問題文の 3 行目
(誤) B :
(正) B₁ :

11 ページ 問題文の 7 行目
(誤) B :
(正) B₂ :

解答用紙の訂正

解答用紙②

(誤) 問 2
(正) 問 2

(誤) A
(正) B₁

(誤) B
(正) B₂

補 足 説 明 用 紙 (外 国 語)

P 6

- 1 問 1 は、日本語で答えなさい。

1 以下は、ある歴史上の人物についての説明文と、その人物との架空のインタビューである。英文を読んで問いに答えなさい。

Confucius was a great Chinese philosopher and teacher who created a system of beliefs based on personal morality, and the concept of a government that served its people. Though often thought of as a religion, Confucianism had nothing to do with gods or the afterlife, and instead focused on honor, respect, and the Golden Rule: “ あ ”

Growing up poor as dirt in the Shantung province in northeastern China, Confucius was big on education for the Everyman. He proposed a counseling system for young and old, poor and wealthy: Find a good, older teacher, study his manner, and imitate his words and deeds. Better yet, if you're hanging around two people, pick out the good habits of one to follow, and the bad points of the other to correct in yourself.

Confucius has influenced billions — yes, billions — of people on the planet, defining and forming a foundation for life and culture in eastern Asia and elsewhere for over two thousand years — yes, two thousand years! In fact, his theories were even taught to civil servants (who were tested in entrance exams) and became the backbone of Chinese government and ethics. His writings on proper form, manners, and overall appearance helped groom Chinese families for millennia and also make the country a pleasant place to visit.

●●●●●

Michael Stusser: You also emphasized duty to your rulers. What if your rulers suck?

Confucius: Tyrants should be despised for their conduct. My belief is that the state exists for the benefit of the people.

い

MS: You should have been around for Tiananmen Square. . . .

- C: Rulers are to govern by moral example and never by force, especially with a peaceful populous. Loving others is a calling — a mission one should be ready to die (A).
- MS: Your views on women were a bit disgusting, if I do say so myself, Confused One. Not only were they to obey their husbands unconditionally, but they could be divorced for any reason whatsoever.
- C: I always felt mothers should be treated with great respect.
- MS: And that their main job was to give birth to sons. . . . It's OK, for a guy operating 2,500 years ago, you were a gem.
- C: Do not forget *jen* and *li*.
3)
- MS: How could I forget *jen* and *li*! Who are Jen and Lee?
- C: *Jen*! All-important virtue for conduct — love and concern for your fellow man.
- MS: Good one. And *li*?
- C: *Li*! All-important virtues of manners: etiquette, ritual, custom, propriety.
- MS: Part of your teachings emphasized the “Six Arts.” It's kind (B) a strange mix.
- C: Ritual, music, archery, chariot-riding, calligraphy, and computation.
- MS: OK, what happened to reading and history?
- C: We covered that, small-minded man. My subjects included speech, government, and most importantly, morality.
- MS: Did you give grades?
- C: The subjects are tools for learning to use your mind. The goal is to create well-rounded gentlemen who speak plainly and who carry themselves with integrity in all things.
- MS: In 221 B.C., during the Ch'in dynasty, the first emperor tried to destroy your reputation by burning all your books and trashing your teachings. How do you feel about that?

- C: All things must pass. う In the case of the Ch'in, they crumbled like crumb cake.
- MS: Did you just say, "Crumbled like crumb cake?"
- C: I am trying to relate my wisdom (C) your experience, cake-eating one.
- MS: Yeah, I do like cake.
- C: The succeeding dynasty [*the Han*, 206 B.C.–A.D. 220], not only made scholars free to teach my principles, but Confucianism became the official Chinese State philosophy.
- MS: In fact, your ideals were hugely popular all over China for two thousand years [100 B.C.–A.D. 1900]! How did you do that?
- C: Sincerity, for one. I did not attempt to sell my ideas in motivational books or tapes.
- MS: But if you change your mind on that one, I'd be happy to represent. . .
- C: I was also a practical being — my lessons were not (D)⁴⁾ those of the Everyman. My people were already honorable, peaceful, respectful folk. I simply restated our ideals.
- MS: That's it?
- C: In addition, I believed in expressing gratitude through toasts, ceremonies, and gift exchanges that have a magical, feel-good effect. Like your toast-masters, or Mother's Day perhaps.
- MS: Sounds more like Saint Paddy's Day. Any thoughts on heaven and hell?
- C: I believe in a Supreme Being, and spirits from the beyond, but my emphasis is what we do here on earth.
- え We may not be able to alter our fate, but we determine what we do — and are remembered for — here and now.
- MS: You were extremely modest about your ideology, saying the concepts came from antiquity, and that you were "a transmitter, not a maker." But we know better.

- C: お I passed on much knowledge from the height of the royal Zhou [the first half of the millennium B.C.], and put a little twist of my own on some practices. Gotta keep current, you know.
- MS: Speaking of current, the Chinese Communists have taken some cheap shots at you and your ideas over the last century.
- C: In my own day, politicians who wielded power made claim to titles for which they were not worthy. We can do little or nothing to alter our fated span of existence, but we determine what we achieve and what we are remembered for.⁵⁾
- MS: In Taiwan, they celebrate your birthday—a national holiday called Teacher’s Day.
- C: Of this I am quite pleased. Teachers are the key to our future.
- MS: Too bad they get paid like slaves.
- C: Choose a job you love, and you will never have to work a day in your life.
- MS: Perhaps some words of wisdom to part (E).
- C: I once said, “A journey of a thousand miles begins with a single step.” But more appropriate for times of war might be, “If your desire is for good, the people will be good. The moral character of the ruler is the wind; the moral character of those beneath him is the grass. When the wind blows, the grass bends.”
- MS: Give us one more for the road, Confucius.
- C: Our greatest glory is [but, every, fall, falling, in, in, never, not, rising, time, we].

Michael A. Stusser. *The Dead Guy Interviews*. Penguin Books. 一部改変.

NOTES

groom: to train

suck: be very bad

populous: people

gem: a wonderful person

propriety: the state of being correct in one's social or moral behavior

chariot: an open vehicle with two wheels, pulled by horses

calligraphy: beautiful handwriting, done with a special pen or brush

integrity: the quality of being honest and having strong moral principles

dynasty: a period of time when a particular family ruled a country

trash: criticize very severely

crumble: break apart into lots of little pieces

toast-master: a person who introduces the speaker at a formal occasion

ideology: a set of beliefs which strongly influence the way people behave

gotta = got to

wield: have and be able to use

問 1. 下線部 1) の Confucius とは誰か。本文の内容を踏まえて答えなさい。

問 2. 空欄 ~ に文脈から考えて最もふさわしい文を以下から選び、記号で記せ。

- a) Men are responsible for their actions and how we treat others.
- b) Much of what I taught reflected love for the ancients.
- c) Those in power should not keep even the poorest person from expressing his opinion.
- d) You still burn books in your own world, and it only brings more interest to the author.
- e) What you do not want done to yourself, do not do unto others.

問 3. 下線部 2) をわかりやすい日本語にせよ。

- 問 4. 空欄(A)～(E)に文脈から考えて最もふさわしい単語を一語入れよ。
- 問 5. 下線部 3) の “*jen and li*” を体現している人物像の描写として最もふさわしい箇所を抜き出せ。
- 問 6. 下線部 4) の “represent” の後にはどのような表現が続くと考えられるか。文脈から考えて以下の中から最もふさわしいものを選び。
- a) you because it is important that your work be freely available.
 - b) you for just a small percentage of your profits from sales.
 - c) you and together we will introduce Confucianism to America.
 - d) you but I don't think your ideas will be popular in today's society.
- 問 7. 下線部 5) をわかりやすい日本語にせよ。
- 問 8. 本文最後の [] 内の単語を意味が通るように並べ替えなさい。

2

以下の英文を読んで問いに答えよ。

For those who enjoy smoking, Japan is believed to be one of the few remaining industrial countries in which a person can light up without having to worry about angering too many people. Moreover, smoking remains a mostly inexpensive habit. Granted, it is more expensive than it was ten years ago; prices have risen steadily over the past decade, with the latest increase, in fact, being approximately 100 yen per box. However, even with the rise in costs, cigarettes in Japan are still far cheaper than they are in countries such as the United States. Additionally, a person can still smoke in many public places without having to worry about disapproval or anger from those around him or her. In some ways, Japan remains a “smoker’s paradise.” Compare this to the atmosphere in the United States; there, smoking is often almost considered a crime, and those who do smoke are thought to deserve to land in (1).

The times appear to be changing, however, and it is becoming increasingly difficult to smoke at peace in the country. Many restaurants and pubs, for example, long believed to welcome smokers, are changing their policies. (2) of being able to light up freely, a smoker often has to sit in a small corner of a restaurant or pub designated as the smokers’ area, or is even told that the establishment now has a “no smoking” policy.

This new policy extends beyond places of social gatherings. More and more universities have (3) smoking as well. Moreover, this is not limited to public areas inside the campus buildings; it extends to the entire area of the university, including professors’ offices and the grounds outside.

At first glance, not allowing students or staff to smoke in universities would seem to make sense. Study after study shows the ill effects smoking has on a person’s health. Additionally, in a country with few garbage cans (4) for the public, far too many smokers throw their cigarette butts on

the ground. A ban on smoking would lead to healthier students and staff and prettier campuses. What could be better?

However, smokers insist they are being treated entirely unfairly, and that they have rights too. Students say that rather than ban smoking, universities should have smoking rooms in the campus buildings. Thus, if they want to smoke, they can do so without the smoke from their cigarettes bothering non-smokers. Professors, as well, insist they should be allowed to smoke in their offices. Also, smokers claim that as long as they act responsibly, one example being to carry (5) with them at all times, smoking outside should not be a problem. On the other hand, if they are NOT allowed to indulge their habit, smokers say they may have a hard time concentrating on their studies or research. Do the universities really want students and professors to begin performing poorly, they ask, because that is what they believe will happen if smoking is banned on campuses.

The smokers are in a sympathetic position and raise some valid points. However, if the (6) trend continues, they are likely fighting a losing battle, and will soon have to learn to study or work without a cigarette hanging from their mouths.

問 1. (1)～(6)の空欄に内容的に相応しい英語をそれぞれ1語入れなさい。

問 2. 本文の内容と合致しないものを以下から 2 つ選び, 記号で答えなさい。

- a) Smoking is unhealthy so smokers have no reason to complain about a ban.
- b) Campuses will benefit environmentally if universities do not allow smoking.
- c) Most universities in Japan will probably be non-smoking in the near future.
- d) Rising prices have made it almost too expensive for people to smoke in Japan.
- e) Many places in Japan besides universities have become stricter about smoking.

問 3. 本文の内容を最もよく表しているタイトルを以下から 1 つ選び, 記号で答えなさい。

- a) Universities should ban smoking because it is unhealthy
- b) Japan's witch hunt on smokers
- c) Changing attitudes in Japan about smoking
- d) Students are fighting for their right to smoke

問 4. 下線部(that)の具体的内容を日本語で分かりやすく説明しなさい。

3 以下のA, Bの文章を読んで下線部を英訳せよ。

A : 学力の思わしくない子をどう指導してゆくかというのはやっかいな問題である。しかし成績の低い生徒の多くは、勉強に集中できない色々な問題を抱えている子なので、適切な助言と励ましを与えてあげれば良くなってゆく。

B : 少し似たようなことをアメリカのある宗教家は言っている。「人をあるがままに扱えば、そのまま変わらないが、あるべき理想の姿として扱えば、おそらく彼はそのような人になってゆくだろう。」。

4 以下の文章のA, Bの下線部にふさわしい英語を入れて完成させよ。それぞれ15語~25語とすること。文の数は1つでもそれ以上でもかまわない。

A : Today I happened to hear the personnel manager complaining about something. He repeatedly mentioned 3K. What does that refer to?

B : _____

A : Oh, we have those in English, too, only we call them 3Ds: dirty, dangerous, and difficult.

B : That makes sense. In any case, _____

①

見本

英 語

解 答 用 紙

受番	験号	
----	----	--

1

問 1. _____

問 2.

あ	い	う	え	お

問 3. _____

問 4.

A	B	C	D	E

問 5. _____

問 6. _____

問 7. _____

問 8. _____

②

見本

英 語

解 答 用 紙

受 番	験 号	
-----	-----	--

2

問 1.

1	2	3
4	5	6

問 2.

問 3.

問 4.

3

A.

B.

4

A.

B.
