

札幌医科大学

英語問題紙

平成30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。

- 1 以下の英文は Nelson Mandela の自叙伝の一部である。本文と注を読んで問いに答えよ。

I was not born with a hunger to be free. I was born free — free in every way that I could know. Free to run in the fields near my mother's hut, free to swim in the clear stream that ran through my village, free to roast mealies* under the stars and ride the broad backs of slow-moving bulls. As long as I obeyed my father and abided by the customs of my tribe, I was not troubled by the laws of man or God.

It was only when I began to learn that my boyhood freedom was an illusion, when I discovered as a young man that my freedom had already been taken from me, that I began to hunger for it. At first, as a student, I wanted freedom only for myself, the transitory freedoms of being able to stay out at night, read what I pleased, and go where I chose. Later, as a young man in Johannesburg, I yearned for the basic and honorable freedoms of achieving my potential, of earning my keep, of marrying and having a family — the freedom not to be obstructed in a lawful life.

But then I slowly saw that not only was I not free, but my brothers and sisters were not free. I saw that it was not just my freedom that was curtailed*, but the freedom of everyone who looked like I did. That is when I joined the African National Congress, and that is when the hunger for my own freedom became the greater hunger for the freedom of my people. It was this desire for the freedom of my people to live their lives with dignity and self-respect that animated my life, that transformed a frightened young man into a bold one, that drove a law-abiding attorney to become a criminal, that turned a family-loving husband into a man without a home, that forced a life-loving man to live like a monk*. I am no more virtuous or self-sacrificing than the next man, but I found that I could not even enjoy the poor and limited freedoms I was allowed when I knew my people were not free. Freedom is indivisible; the

chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me.

It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. ³⁾ A man who takes away another man's freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity.

When I walked out of prison, that was my mission, to liberate the oppressed and the oppressor both. Some say that has now been achieved. But I know that this is not the case. The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, ⁴⁾ but to live in a way that respects and enhances the freedom of others. The true test of our devotion to freedom is just beginning.

I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after ⁵⁾ climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista* that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom come responsibilities, and I dare not linger, for my long walk is not yet ended.

Nelson Mandela. (1995). *Long Walk to Freedom: the Autobiography of Nelson Mandela*. New York: Back Bay Books.

*NOTES

Nelson Mandela (1918-2013): a South African black politician who was the leader of the African National Congress from 1994 to 1997, and the first black President of South Africa (1994 to 1999). He was in prison from 1964 to 1990 for his opposition to the country's official policy of apartheid. In 1993 he shared the Nobel Peace Prize with President F. W. de Klerk.

African National Congress (ANC): a political group in South Africa that was originally established to fight for political rights for the black population.

South Africa: a country in southern Africa whose largest city is Johannesburg. Although almost 75% of South Africa's population is black, the country was ruled for a long time by an all-white government using the system of apartheid. People who actively opposed apartheid were often treated violently by the South African police and army.

apartheid: the former system established by the South African government to keep different races separate, especially so as to give advantages to white people. Under this system, the government gave no political rights to black people.

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mealie: corn

curtail: reduce or limit

monk: a member of a male religious community that is usually separated from the outside world

vista: a view of a large area of beautiful scenery

問 1. 下線部 a)～d)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) abided by

ア. followed

イ. helped

ウ. learned

エ. watched

b) transitory

ア. permanent

イ. temporary

ウ. transferable

エ. youthful

c) animated

ア. destroyed

イ. inspired

ウ. slowed

エ. watched

d) indivisible

ア. momentary

イ. separable

ウ. unbreakable

エ. unclear

問 2. 下線部 1)について、my brothers and sisters とは誰か。本文中から 2 語
の英語で抜き出せ。

問 3. 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 4. 下線部 3) について, その理由を本文に即して分かりやすく日本語で説明せよ。

問 5. 下線部 4) 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 5) 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 7. 第 4 パラグラフで述べられている Mandela 氏の自由に対する考えをそれまでの考え方と対比して, 本文に即して 60 語程度の英語でまとめよ。

2 以下の英文を読んで問いに答えよ。

“Yes, my friends and family are worried about me,” says Emiri, a 27-year-old woman living in Sapporo. “I guess I should be happy that they care,” she continues, “but I think I’m too fat so it’s important that I lose more weight.”

Emiri and I are sitting in Odori Park, located in the middle of the city. As we talk, Emiri stares at the caffè latte and cookie I had bought from a nearby Starbucks a few minutes before our arranged meeting time. The look on her face is one of both disgust and longing. “Do you have any idea how many calories are in that cookie?” she asks. “Probably more than I eat in total in one day!” She pauses and then sighs. “But it does look really good.” I offer to go back to the shop and get her one but she shakes her head firmly. “No, thank you. I eat one of those and I’ll look disgusting. I’m too fat as it is.”

At 165 centimeters, Emiri is considered somewhat tall for a Japanese woman. According to the Japan Medical Association (JMA), the ideal weight for someone her height is close to 60 kilograms. “Fat” Emiri, as she repeatedly describes herself, weighs 44 kilograms. When informed of the JMA’s recommendation, a look of horror flashes across her face. “I’d look like a sumo wrestler if I weighed that much! My goal is to get below 42 kilograms.” She pauses for a moment before continuing. “I know that a lot of people think I’m strange and they tell me I should eat more. And sometimes I even think they’re right. But whenever I look in a mirror, I think I look huge.” She sighs again. “What choice do I have? Being thin is beautiful.”

Emiri is just one of possibly hundreds of thousands of Japanese women suffering from eating disorders. It is difficult to know the exact number of such people in Japan, because there are few doctors that specialize in such disorders. _____¹⁾ For these reasons, some who *are* experts on the subject suggest that there could in fact be up to a million people in the country with disorders such as bulimia* or anorexia*. Emiri shows several of the familiar

signs. In addition to her obsession with losing weight, a common symptom of anorexia, she admits to suffering from episodes of depression — also frequently observed in those with eating disorders — and notes that she has had much less contact with her friends over the past two years, about the time when she started losing weight. “I was exactly 58 kilograms for just about forever,” she says. She laughs without humor. “That’s close to what you say is supposed to be the average, but one day I looked in the mirror and thought I looked like a whale. I started eating a lot less from that time.” She feels her friends have not supported her attempts to lose weight, so she has mostly cut them off. “As I said before, maybe they care but I think they shouldn’t keep telling me how sick I look.”

Emiri also admits that she has had many instances of binge eating and then purging, actions commonly seen in those suffering from bulimia. During the course of our conversation, she confesses that just last week she had the very same kind of cookie I offered to get her. “It tasted so good that I had another, and then another and then another.” In all, she ended up eating five cookies in the span of 20 minutes. “I felt so bad after that, as if all the hard work I had been doing to lose weight was meaningless.” When she went home that afternoon, she forced herself to throw up everything she had eaten.

Japan is of course by no means the only country in which eating disorders are a problem; the idea that thin is beautiful is seen in just about every country in the world. However, the incredible, almost unbearable, pressure women feel daily to not be overweight is perhaps unique to Japan. The extremely low rate of obesity* among Japanese women compared to those from most other countries is constantly claimed to be evidence of good health in the country. People also view the fact that Japanese women have the longest life expectancy* in the world as proof that they live healthy lifestyles. Moreover, the “thin is ideal” image seems to have been officially approved by the Japanese government, which passed a “metabo” law in 2008 that punishes

companies employing workers over 40 years old who exceed certain waist measurements (85 centimeters for men and 90 centimeters for women) by making them pay higher insurance rates. Additionally, seemingly countless numbers of TV commercials from various companies promoting their diet products play every day, all of which appear to be directed toward female viewers. It should not be surprising that almost all Japanese celebrities* — at least those who are female — are thin. Overall, it is a rare day in which Japanese women are not exposed to the constant reminders that thin is good, fat is bad. It is no wonder that so many suffer from eating disorders as they attempt to fit into society's expectations. Ironically, these efforts to fit in end up in far too many being ignored or looked down upon by those around them, similar to Emiri's experience with her friends.

Sadly, the lack of doctors or specialists that can provide treatment or counseling for those who actually understand they have an eating disorder and wish to seek help makes the problem worse. According to several doctors who study these disorders, a person may be put on a waiting list for years before being able to meet with a specialist.

Fortunately, there are signs of hope. Recently, the Ministry of Health, Labour and Welfare introduced a plan to provide funding for several treatment centers around the country that focus on eating disorders. Additionally, the number of independent support groups seems to be on the rise. Some of these may be of limited effectiveness because they are not staffed by specialists, but they are trying to spread the message that help, at least to some extent, is available. Emiri, despite her firm belief that she needs to lose weight, visits one of these groups on occasion.

These efforts to provide help might not sound like much, and indeed, cases of eating disorders continue to increase in Japan. Still, one of the major objectives of the support groups, which also provide counseling to family members of those suffering from disorders, is to provide an atmosphere in

which people can talk without fear of being criticized or judged. Emiri says that her mother and father have both visited the group she attends and believes their attitudes have changed a little because of this. "They used to get angry at me all the time, telling me how terrible I looked. It just made me want to eat less." She says they no longer do so. "I know that they don't like the way I look," she admits. "And they still ask me to eat more. But they're not nearly as strict about this as they were before. They listen to me now and have a better understanding of the way I feel. This makes me feel better about myself." One hopes that more people suffering from these disorders will have improved communication with their loved ones in the future. It is not the final solution, of course, but it is at least a start.

*NOTES

bulimia: 過食症

anorexia: 拒食症

obesity: 肥滿

life expectancy: 平均余命

celebrity: 有名人

問 1. 下線部 1)に入れる文として以下の a)～e)のうち、本文の内容と合致していないものを2つ選び、記号で答えよ。

- a) Additionally, there may be many people with disorders who do not recognize that they have a problem.
- b) Moreover, although some may understand that something is wrong, they may be too ashamed to talk about their situation.
- c) Furthermore, information about eating disorders has always been readily available to the public.
- d) Likewise, the number of doctors specializing in these disorders is increasing in Japan.
- e) Also, identifying eating disorders can be a difficult task even for those who are specialists.

問 2. 以下の質問に10語程度の英語で答えよ。

Emiri mentions that she has had episodes of binge eating and purging. Write one example of each experience.

- a. Binge eating:
- b. Purging:

問 3. 以下の質問に25語程度の英語で答えよ。

Emiri says that her relationship with her friends has cooled. Based on her comments, what do you think her friends could do to repair their relationship with her?

問 4. 以下の質問に30語程度の英語で答えよ。

Emiri occasionally visits a support group for eating disorders but she continues to lose weight. Do you believe her visits have had no meaning?

問 5. 以下の質問に 70 語程度の英語で答えよ。

The passage's author claims that the pressure Japanese women feel to be thin is a major reason why so many have eating disorders. In the United States, close to 40% of women are considered obese (compared to about 3% in Japan), seemingly suggesting there is less pressure on US women to be thin. However, one study shows that up to 20 million women in the US may have eating disorders, a number far greater than that in Japan. Do you therefore agree with the author's belief that there should be less pressure on Japanese women to stay thin?