

福井大学 前期

平成 26 年度入学者選抜学力検査問題

外 国 語

英 語

(医 学 部)

注 意 事 項

- 1 試験開始の合図があるまでこの冊子を開いてはいけない。
- 2 問題はⅠからⅣまでである。
試験開始の合図のあとで問題冊子の頁数(1～8頁)を確認すること。
- 3 解答は必ず解答用紙の所定の欄に記入すること。
所定の欄以外に記入したものは無効である。
- 4 解答用紙は持ち帰ってはいけない。
- 5 問題冊子は持ち帰ってよい。

(この頁は空白)

I 次の英文を読み、空所(1)から(15)を補うのに適切な1語を下の語群内の(a)から(o)より選び、記号で答えなさい。なお、(15)は2ヵ所あり、同じ語が入ります。

Culture shock can be an excellent lesson in (1) values and in understanding human differences. The reason culture shock occurs is that we are not prepared for these differences. Because of the way we are taught in our culture, we are all *ethnocentric*. This term comes from the Greek root *ethnos*, meaning a people or group. Thus, it refers to the fact that our (2) is centered on our own way of life. Ethnocentrism is the belief that one's own patterns of behavior are the best: the most natural, beautiful, right or important. Therefore, other people, to the extent that they live differently, live by (3) that are inhuman*, irrational, unnatural, or wrong.

Ethnocentrism is the view that one's own culture is better than all others; it is the way all people feel about themselves as compared to outsiders. There is no one in our society who is not ethnocentric to some degree, no matter how liberal and open-minded he or she might (4) to be. People will always find some aspect of another culture distasteful*, be it sexual practices, a way of treating friends or relatives, or simply a food that they cannot manage to get down with a smile. This is not something we should be ashamed of because it is a natural (5) of growing up in any society. However, as anthropologists* who study other cultures, it is something we should constantly be aware of, so that when we are tempted to make value judgments about another way of life, we can look at the situation objectively and take our (6) into account.

Ethnocentrism can be seen in many aspects of culture—myths, folktales*, proverbs, and even language. For example, in many languages, especially those of non-Western societies, the word used to refer to one's own tribe or ethnic group literally means “mankind” or “human.” This implies that members of other groups are less than human. For example, the term *Eskimo*, used to refer to groups that live in the arctic* and subarctic* regions, is an Indian word used by neighbors of the Inuit people who observed their strange way of life but did not (7) it. The term means “eaters of raw flesh,” and as such is an ethnocentric observation about cultural practices that were normal to one group and repulsive* to another. On the other hand, if we look at one subgroup among the Alaskan natives, we find them calling themselves *Inuit*, which means “real people.” Here, then, is a (8) between one's own group, which is real, and the rest of the world, which is not so “real.” Both terms, *Eskimo* and *Inuit*, are equally ethnocentric—one as an observation about differences, the other as a self-evaluation. However, *Inuit* is now seen as a more appropriate term because of its (9).

Food preferences are perhaps the most (10) aspect of ethnocentrism. Every culture has developed preferences for certain kinds of food and drink, and equally strong (11) attitudes toward others. It is interesting to note that much of this ethnocentrism is in our (12) and not in our tongues, for something can taste delicious until we are told what it is. Certain food preferences seem natural to us. We usually do not recognize that they are natural only because we have grown up with them; they are quite likely to be unnatural to someone from a different culture. In China, for example, dog meat is a delicacy*; but the thought of eating a dog is enough to make most Americans feel sick. Yet we can see how this is a part of a cultural pattern. On the other hand, we generally do not feel (13) for cows or pigs, and we eat their meat without any feeling of (14). In India, cow receives the kind of care that a horse or even a dog receives in our country and the attitude of Indians toward eating beef is (15) to our feeling about eating dog meat. In China, however, dogs are not treated as kindly as they are in the United States. Since they are not pets, the attitude of Chinese people toward dogs is (15) to our attitude toward cows.

—From John Freidl and Michael B. Whiteford, *The Human Portrait* (1988), 一部改変

Notes: inhuman 非人間的な distasteful 不快な, 嫌な anthropologist 人類学者
 folktale 民話 arctic 北極の subarctic 亜北極の
 repulsive ひどく不快な delicacy ごちそう

語 群

- | | | | | |
|---------------|--------------|------------|--------------|---------------|
| (a) affection | (b) bias | (c) claim | (d) contrast | (e) familiar |
| (f) heads | (g) negative | (h) origin | (i) outcome | (j) outlook |
| (k) regret | (l) relative | (m) share | (n) similar | (o) standards |

II

次の英文を読んで下の質問に答えなさい。ただし、問1以外は日本語で解答すること。

I find myself pressed against the picture window on the seventh floor of Massachusetts Eye and Ear Infirmary*. Ten adults crowd this hospital room. We're waiting for my two-year-old niece Joli to return from surgery to remove her right eye. The doctors are certain: it's cancer. We fear all the unknowns: how will Joli cope with only one eye? If they find cancer in both eyes, will she be blind?

There's one puzzling no-show: my father, the ophthalmologist*. We act as if his ⁽¹⁾(of, depth, absence, love, his, proves, the). My father must love Joli more than any of us does, and that's why he's not here. But I know the truth. My father isn't here because he blames himself. If Joli dies because he waited too long before voicing his suspicions about the subtle, almost slight changes to her eye that he alone among us could have interpreted . . . if Joli dies because my father didn't say a word and the cancer spreads . . . I will blame him, too.

On the morning Joli was diagnosed, it took only seconds. The pediatric* ophthalmologist just blinked* into his ophthalmoscope* before announcing his suspicion: retinoblastoma*. It's one of the few cancers that can be diagnosed upon visual examination. And just as quickly, my father left the room without saying a word. I was alone with him when he said miserably, "We could lose her."

"Not lose *her*," I countered. "Just her eye. That's the worst-case scenario."

"Losing her eye," my father said, "is the least of our worries."⁽²⁾

Now, with Joli's diagnosis, I feel robbed.⁽³⁾ I want to say to my father, "You taught me to be afraid of every sharp, pointed* object in the world when all this time, the danger was inside of us, in the very cells of the eye itself."

When we tell the story of Joli's cancer to new people, my father is the hero. It was he who first noticed that Joli's right eye was slightly misaligned*. During holidays, I heard murmurs about lazy eyes*, and a month later my father began to share his suspicions regularly to any of us who would listen. Despite all the talk, no one was alarmed. We didn't want to consider that her misaligned eyes could threaten anything but her looks. Yet I wonder if silent alarms were firing in my father's head—*Misaligned eyes! These could be symptoms of a rare eye cancer!*

I understood what he needed. Forgiveness. "You couldn't have known," I said. And it's true. Only an eye exam with an ophthalmoscope would have caught the tumors* early as they started to gather and grow.⁽⁴⁾ Still, I wish he had said, "I doubt it's anything serious, but I've noticed Joli's right eye is wandering to the side. It's my professional recommendation that you take her to a doctor." After all, he routinely refers his patients to other eye experts when he

understands his limitations as a general eye doctor. But with family members, fear and denial can get in the way. Perhaps he couldn't process what he was seeing: the loosening of Joli's focus as her eye drifted to the left. Perhaps he told himself it wasn't possible that his granddaughter's eye could fill with tumors, that her life could be threatened at the age of two. Who can blame him for wanting to deny his worst fear? The problem is that he understands far too well how disease waits for every body, and part of him still believes that not acknowledging there's something wrong will make it go away.⁽⁵⁾

For now, we wait in Joli's hospital room and watch the light change. When the doctor returns her to us, Joli does not speak or cry. If anyone tries to kiss or touch her, Joli screams like a wild animal. White bandages over her right eye protrude* like a fist. We are afraid of what is and isn't underneath. As we wait for the anesthesia* to wear off, we sit in this room. We make excuses about why my father, the ophthalmologist, isn't here for his granddaughter's eye surgery. We understand that like all of us, he is doing the best he can.

—From Grace Tulsan, “*Foreign Bodies*,” *Creative Nonfiction*, 33 (2007), 一部改変.

Notes: infirmary 病院 ophthalmologist 眼科医 pediatric 小児の
blink まばたきをする ophthalmoscope 検眼鏡
retinoblastoma 網膜芽細胞腫 pointed 先のとがった
misaligned 正しい方向を見ていない lazy eyes 斜視 tumor 腫瘍
protrude 突き出る anesthesia 麻酔

- 問 1 下線部(1)の括弧内の単語を並べ替えて、英文を完成させなさい。
- 問 2 下線部(2)について、筆者の父親がこのように言った理由を説明しなさい。
- 問 3 下線部(3)について、経緯を踏まえて、筆者が“robbed”という気持ちになった理由を説明しなさい。
- 問 4 下線部(4)を訳しなさい。
- 問 5 下線部(5)について、筆者は何が“the problem”であると考えているのか述べなさい。
- 問 6 筆者の父親が Joli の手術に居合わせなかった理由を筆者はどのように理解しているのか説明しなさい。

III

次の英文を読んで下の質問に答えなさい。ただし、問2以外は日本語で解答すること。

When Indonesian and Australian archaeologists* started to dig a cave on the Indonesian island of Flores, they weren't prepared for what they found: the skeleton of an entirely new species of human, *Homo floresiensis*, which lived as recently as 18,000 years ago. "I would ⁽¹⁾ have been less surprised if someone had uncovered an alien," says Peter Brown, an anthropologist* from the University of New England, New South Wales. Among the stone tools and bones of seven individuals found by the Indonesian and Australian team in the Liang Bua cave were the skull and incomplete skeleton of an adult whose shape suggests that it was a female. It had long arms and its legs were light and ⁽²⁾ apparently chimpanzee-like, but it walked upright. Its brain capacity was far smaller than any other known human species. Since the bones are not fossilized*, they may contain DNA and answer questions about their genetic links with *Homo sapiens*.

The discovery, described in *Nature* this week, could alter our outlook on our own place in nature. It raises obvious questions about the diversity of the human family, such as whether undiscovered human-like species might survive today. Are we really the sole human caretakers* of our planet? Could the existence of *Homo floresiensis* bring back ⁽³⁾ persistent rumors of undiscovered human-like species elsewhere?

Unlike parts of Indonesia closer to the Asian mainland, Flores has been an island for at least a million years. As is the case with islands elsewhere, its fauna* evolved in its own way, producing creatures larger or smaller than their mainland relatives: a lost world of tiny elephants, giant rats, Komodo dragons and even larger, extinct lizards*.

This isolation had its effects on the human inhabitants. One of the most surprising things about the Liang Bua skeleton is its size: in life, no more than a meter tall, about the same size as one of the giant rats. Living in a hole in the ground and chased by lizards of giant ⁽⁴⁾ proportions, the creature has been nicknamed "hobbit" by some of the researchers—a reference to the small, hole-dwelling heroes of *The Lord of the Rings**.

For Brown, it was the smallness of the skull that showed that *Homo floresiensis* was truly different. When he measured the skull volume and found it a chimp-sized 380 cc, he says his jaw "dropped to my knees. Small stature is easy to explain, but small brain size is a bigger problem—it still is." And yet these tiny-brained creatures were skilled enough to make finely crafted stone tools.

The clue to the origin of *Homo floresiensis* comes from earlier work suggestive of the presence on Flores of earlier, full-sized prehumans*. Michael Morwood, of the University of New England, codirector of the research, is working closely with his Indonesian counterpart,

R. P. Soejono, of the Indonesian Centre for Archaeology in Jakarta, whose team discovered the skeleton. In the mid-1990s, Morwood and his colleagues unearthed* stone tools on the island dating back 800,000 years. The implication was that the toolmakers, presumably *Homo erectus*, were capable of navigating the open sea. It is possible that once marooned* on Flores, a population of *Homo erectus* set its own evolutionary course, changing into *Homo floresiensis*.

When a small population of animals is cut off from a parent population for an extended period, it follows its own evolutionary course. Size change is a typical response. Small size is an advantage on isolated islands, where resources are scarce, so this might have been what predisposed* the inhabitants of Flores towards smallness.

It is hard to comprehend the significance of the survival of such a strange species of human until what is, in geological terms, a very recent date. To put this in context, by 18,000 years ago, modern *Homo sapiens* had been in Indonesia for at least 20,000 years.

—From Henry Gee, “Our Not So Distant Relative,” *The Guardian Weekly*, November 5–11, 2004, 一部改変.

Notes: archaeologist 考古学者 anthropologist 人類学者 fossilize 化石化する
 caretaker 管理人 fauna 特定の地域・時代の動物相 lizard トカゲ
The Lord of the Rings 『ロード・オブ・ザ・リング』(映画化されたトルキンのファンタジー長編小説) prehuman 前人類 unearth 発掘する
 maroon 置き去りにされる predispose ~の傾向を与える

問 1 下線部(1)において, Peter Brown は, なぜ alien について言及したのか説明しなさい。

問 2 下線部(2)(3)(4)の単語に最も近い意味を持つ語を(A)~(D)から選び, 記号で書きなさい。

(2) apparently (A) extremely (B) seemingly (C) specifically (D) undoubtedly

(3) persistent (A) bold (B) continuing (C) scientific (D) sudden

(4) proportions (A) length (B) shape (C) size (D) weight

問 3 インドネシアとオーストラリアの考古学者たちが発掘した人骨の特徴を書きなさい。

問 4 Morwood らが発見した石器は, *Homo floresiensis* に関してどのような示唆を与えたと筆者は理解しているのか述べなさい。

問 5 下線部(5)を訳しなさい。

IV 人間が持つ感情表現の一つに「笑い」があり，私たちの日常生活の様々な場面で「笑い」が起こります。自分の経験を踏まえて，「笑い」が持つ役割についてあなたの考えを 80～90 語の英文で述べなさい。なお，文末に使用した語数を記すこと。