

01 医学部【国際教養学部】

英語問題

2020(令和2)年度

【注意事項】

1. この問題冊子は「英語」である。
2. 試験時間は90分である。
3. 試験開始の合図まで、この問題冊子を開いてはいけない。ただし、表紙はあらかじめよく読んでおくこと。
4. 試験開始後すぐに、以下の5および6に記載されていることを確認すること。
5. この問題冊子の印刷は1ページから10ページまでである。
6. 解答用紙は問題冊子中央に3枚はさみこんである。
7. 問題冊子に落丁、乱丁、印刷不鮮明な箇所等があった場合および解答用紙が不足している場合は、手をあげて監督者に申し出ること。
8. 試験開始後、3枚ある解答用紙の所定の欄に、受験番号と氏名を記入すること(1枚につき受験番号は2箇所、氏名は1箇所)。
9. 解答は必ず解答用紙の指定された箇所に記入すること。解答用紙の裏面に記入してはいけない。
10. 問題番号に対応した解答用紙に解答していない場合は、採点されない場合もあるので注意すること。
11. 問題冊子の中の白紙部分は下書き等に使用してよい。
12. 解答用紙を切り離したり、持ち帰ってはいけない。
13. 試験終了時刻まで退室を認めない。試験中の気分不快やトイレ等、やむを得ない場合には、手をあげて監督者を呼び、指示に従うこと。
14. 試験終了後は問題冊子を持ち帰ること。

〔 I 〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

\*が付いている語句には本文の後ろに注があります。

I came of age during the so-called culture wars of the late 1980s and 1990s, when university debates over what constituted American and Western culture \*transfixed the nation. At the center of the fight was the \*canon of Western literature, a parade of European men from Homer to Joyce. Reformers did not dispute that a Western canon needed to exist, but they demanded more space for works by women, people of color, the working class, the \*queer and the nonwhite. (The revolutionaries wanted to abolish the canon and the idea of “great books” altogether.) In contrast, scholars E.D. Hirsch and Allan Bloom argued that if the core of the great books was not \*synonymous with the Western canon, then the values of the West—and the \*cohesiveness of America itself—would \*erode. By the late '90s, the wars seemed settled, with “multiculturalism” appearing to have triumphed, even if it manifested only as a “diversity requirement” that students read Chinua Achebe and the Koran alongside the “classics.” But as is the case with many wars, there has been a long \*aftermath, and maybe even a renewal.

I arrived at the University of California at Berkeley in 1990, already suspecting that I was one of the barbarians threatening Western culture. I had gone to an elite, mostly white high school in San Jose, where I was one of the few students of Asian descent. We knew we were different. Every day at lunch, we gathered in a corner of the campus and called ourselves “the Asian invasion.” I was \*primed to become what I did at Berkeley—an Asian American. The term was coined in 1968 by radical Berkeley students. Before then, we were “\*Orientals” at best, the “\*yellow peril” at worst, excluded from the Western canon except when Western \*cannons were aimed at us. (To people to whom all Asians looked alike, it didn't matter that Asian Americans were not the same as Asians: We were all foreigners who didn't belong.)

I am a descendant of \*Caliban, the character who learned the master's language, including how to curse in it. Still, my love for English, and the Western canon, runs deep. In college, as an English major, I read many of the Greek classics, Chaucer, Shakespeare, a good number of the Romantics and the Victorians, plus a considerable amount of American literature. I never thought of becoming a scholar of English. (How could I go home to my Vietnamese \*refugee parents, who worked 12- to 14-hour days in their grocery store, and say that I wanted to study Jane Austen or Lord Byron?) But I could enjoy the study of literature until I had to go to law school and begin a life of quiet \*desperation.

Then I became an \*ethnic studies major, too. I discovered Asian American literature, whose origins date to the late 1800s. I also found African American literature, from the slave narratives onward. And then there was \*Chicano literature, which helped me understand

better what it meant to have grown up in San Jose, with a best friend named Jesús; Native American literature, which reminds us that the American Dream is born from \*genocide; \*postcolonial literature, which made me realize that I was postcolonial as well, having been born in Vietnam, colonized by the French; and feminist literature, which set me on the path I am still on today, attempting to understand just how deeply \*patriarchy and \*misogyny have shaped me.

Only after exposure to all these literatures<sup>(x)</sup>—none of them “canonical,” even if they included some books that were “great” to me—did I think I could go to graduate school and pursue a \*doctorate in English, where I attempted to honor my parents<sup>(\*)</sup> in my own way, by writing on Vietnamese and Vietnamese American literature.

(出典 Viet Thanh Nguyen, “Canon Fodder: Books by immigrants, foreigners and minorities don’t diminish the ‘classic’ curriculum. They enhance it” in *The Washington Post*, May 3, 2018, 一部省略)

## Notes

transfix: to cause someone to sit or stand without moving because of shock, etc.

canon: a group of books, poems, plays, etc., that are traditionally considered to be very important.

queer: sexual minority such as homosexual, now used in a neutral or positive way especially by some homosexual and bisexual people.

synonymous: having the same meaning.

cohesiveness (*n.*) < cohesive (*a.*): closely united.

erode: to be gradually destroyed by natural forces.

aftermath: the period of time after a bad and usually destructive event.

prime: to make (someone) ready to do something.

Oriental: a person of, relating to, or from Asia.

yellow peril: a threat to Western living standards from the growing number of eastern Asian immigrant laborers.

cannon: a large gun that shoots heavy metal or stone balls.

Caliban: a character in William Shakespeare’s play *The Tempest* who is considered uncivilized.

refugee: someone who has been forced to leave a country because of war or for religious or political reasons.

desperation: a strong feeling of sadness, fear, and loss of hope.

ethnic studies: the study of minorities who have cultures different from the main culture of a country, which became active in the 1960's and 70's due to the Civil Rights Movement.

Chicano: an American (especially a man or boy) whose parents or grandparents came from Mexico.

genocide: the deliberate killing of people who belong to a particular racial, political, or cultural group.

postcolonial literature: the literature of people of, or from, formerly colonized countries.

patriarchy: a family, group, or government controlled by a man or a group of men; also such a power structure.

misogyny: hatred of women.

doctorate: the highest degree that is given by a university.

(1) 下線部 (ア) の人たちはどのようなことを主張しているのか、本文に即して日本語で具体的に説明しなさい。

(2) 下線部 (イ) とほぼ同じ意味の3語からなる表現を、本文より英語で抜き出なさい。

(3) 筆者は下線部 (ウ) の作家をどのように捉えているか、本文に即して日本語で具体的に説明しなさい。

(4) 下線部 (エ) の具体的な内容を、本文より英語で6つ抜き出しなさい。

(5) 下線部 (オ) の具体的な内容を、本文に即して日本語で説明しなさい。

英語の試験問題〔Ⅱ〕は次に続く。

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When the health authorities in Fuenlabrada, a southwest suburb of Madrid, noticed a \*spike in cases of the tropical disease \*leishmaniasis in 2010, their efforts to track down its origins became an \*epidemiological detective story. Leishmaniasis has been \*endemic in dogs in southern Europe for centuries, but there is widespread acquired \*immunity among humans. Spain normally has about 200 cases in humans a year, but in the course of this outbreak (later determined as being between 2009 and 2015), 299 cases were reported in Madrid, 223 of them in Fuenlabrada.

Dr Juan Víctor San Martín of the department of internal medicine at Fuenlabrada hospital spotted some \*anomalies. “病気になった人の数は、予想よりもはるかに多かった and only a small number were in high-risk categories—that is, small children or people who are \*immune-compromised, such as those with \*HIV,” he says.

The leishmaniasis \*parasite is transmitted to humans by a tiny, silent sandfly. There are two main types of the disease: \*cutaneous, which causes skin \*ulcers, and \*visceral, which affects the organs, especially the \*spleen and liver, and can be \*fatal if not treated. It is also carried by dogs. “Cases among humans are always accompanied by an increase in infections among dogs,” says Dr Javier Moreno, an immunologist and parasitologist at the National Microbiology Centre at the Carlos III Institute of Health in Madrid. “We tested over 1,000 dogs [in Fuenlabrada], but most were negative.”

<sup>(1)</sup> Puzzled, the scientists thought they might be facing a new strain of the disease for which humans had no acquired immunity. But the cause of the outbreak turned out to be more unusual.

A high proportion of the cases reported in Fuenlabrada were from an area near a park. “The first thing we noticed [there] was the enormous number of \*hares and rabbits,” says Dr Ricardo Molina, a specialist in medical entomology at the National Microbiology Centre. The triangular park is bordered by two main roads and a housing development. When the second road was completed in 2008, the animals were effectively trapped in the park but also isolated from natural predators—sparking a population explosion. Molina had a theory: “We \*deduced that with so many hares there was probably a large population of the sandfly, too, as hare’s blood is one of its favourite foods. When we analysed the flies’ blood, most of it was from rabbits, then hares, then humans. We found blood from a dog in only one fly.”

Moreno says it was an example of how several social and environmental factors, none significant in itself, can come together to cause an epidemic. “It would have been almost

impossible to anticipate,” he says.

In 2011, the hares and rabbits were \*culled and the area \*fumigated to kill the flies. However, San Martín criticises the health authorities for not alerting the public to the outbreak until mid-2011 and says the response to the epidemic was badly co-ordinated (leishmaniasis is a \*notifiable disease, so the authorities would have been alerted from the start). He adds that while some people blame immigration for the spread of tropical diseases, immigrants in fact <sup>(ウ)</sup> often suffer more than \*indigenous peoples. “Many of my patients are \*sub-Saharan Africans and have been affected \*disproportionately because of their lack of immunity,” he says.

“What we’ve learnt from Fuenlabrada is that the transmission of these diseases is complex and changeable,” says Dr Albert Picado, leishmaniasis coordinator at the Barcelona Institute for Global Health. “The Madrid epidemic shows the effects that a change in land use can have. It isn’t just the movement of people and animals that spreads disease.” <sup>(エ)</sup>

(出典 Stephen Burgen, “On the trail of the hare” in *The Financial Times*, April 18, 2017, 一部省略)

## Notes

spike: a sudden large increase in something.

leishmaniasis: リーシュマニア症.

epidemiological (*adj.*) < epidemiology (*n.*): the branch of medicine which deals with the occurrence, distribution, and possible control of diseases.

endemic: occurring naturally in a particular place.

immunity: the ability of an organism to resist a particular infection.

anomaly: something different from what is usual or expected.

immune-compromised: 免疫が低下した.

HIV: エイズの原因ウイルス.

parasite: an organism that lives in or on an organism of another species.

cutaneous: of, relating to, or affecting the skin.

ulcer: 潰瘍(かいよう).

visceral (*adj.*) < viscera (*n.*): 内臓.

spleen: 脾臓(ひぞう).

fatal: causing death.

hare: an animal which resembles a rabbit.

deduce: to reach a conclusion by thinking carefully about the known facts.

cull: to reduce the population of a wild animal by selective killing.

fumigate: to use special chemicals, smoke or gas to destroy the harmful insects or bacteria in a place.

notifiable: required by law to be reported to the government or to the proper officials.

indigenous: naturally existing in a place or country rather than arriving from another place.

sub-Saharan: relating to the part of the continent of Africa that is south of the Sahara Desert.

disproportionately (*adv.*) < disproportionate (*adj.*): too large or too small in comparison with something else.

- (1) 下線部 (ア) を英訳しなさい。
- (2) 下線部 (イ) の理由を、本文に即して日本語で簡潔に説明しなさい。
- (3) 感染の原因究明に貢献した昆虫学者の名前を、本文より英語で抜き出しなさい。
- (4) 下線部 (ウ) を和訳しなさい。
- (5) 下線部 (エ) が示す変化と影響を、本文に即して日本語で説明しなさい。



英語の試験問題〔Ⅲ〕は次に続く。

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Walking through the streets of New York City, you can feel the thrill of being lost in the crowd. As throngs of people filter past, each going about their days, it seems possible to blend in without being noticed.

But as \*municipalities and companies pursue the dream of “smart cities,” creating hyper-connected urban spaces designed for efficiency and convenience, this experience is \*receding farther and farther from reality. <sup>(ア)</sup>

Consider the LinkNYC kiosks installed across New York City—more than 1,700 are already in place, and there are plans for thousands more. These kiosks provide public Wi-Fi, free domestic phone calls and USB charging ports.

Yet the LinkNYC kiosks are not just a useful public service. They are owned and operated by CityBridge (a \*consortium of companies that includes investment and leadership from Sidewalk Labs—a subsidiary of Alphabet, the parent company of Google) and are \*outfitted with sensors and cameras that track the movements of everyone in their \*vicinity. いったん接続すれば、ネットワークは利用者がキオスクから 150 フィート以内に近づくたびにその位置を記録する。 <sup>(ウ)</sup>

And although CityBridge calls this information “\*anonymized” because it doesn’t include your name or email address—the system instead records a unique identifier for each device that connects—when millions of these data points are collected and analyzed, such data can be used to track people’s movements and infer intimate details of their lives.

In other words, this free Wi-Fi network is funded the same way as Google itself: using data to sell ads. As Dan Doctoroff, a \*deputy mayor in the Bloomberg administration and now the founder and \*C.E.O. of Sidewalk Labs, told a conference in 2016, the company expects to “make a lot of money from this.”

LinkNYC exemplifies the trend in “smart cities” today: the \*deployment of technologies that expand the collection of personal data by government and corporations. Certainly, this data can be used for beneficial outcomes: reducing traffic, improving infrastructure and saving energy. But the data also includes detailed information about the activities of everyone in the city—data that could be used in numerous \*detrimental ways. <sup>(エ)</sup>

Whether we recognize it or not, technologies that cities deploy today will play a significant role in defining the social contract of the future. And as it stands, these smart city technologies have become \*covert tools for increasing \*surveillance, corporate profits and, at worst, social control. This undemocratic architecture increases government and corporate power over the

public.

First, smart city technologies make it easier than ever for local and federal law enforcement to identify and track individuals. The police can create and gain access to widespread surveillance by acquiring their own technology, partnering with companies and requesting access to data and video footage held by companies. The police in suburban Portland, hoping to aid crime investigations, have used Amazon's facial-recognition software to identify more than 1,000 people who have appeared in camera footage.

Second, the smart city is a dream come true for companies eager to increase the scale and <sup>(\*)</sup>scope of data they collect about the public. Companies that place cameras and sensors on Wi-Fi kiosks, trash cans and streetlights will gain what had been unattainable insights about the behavior of individuals. And given the vast reach of hard-to-trace data brokers that gather and share data without the public's knowledge or consent, one company's data can easily end up in another's hands. All of this data can be used to exclude people from credit, jobs, housing and health care in ways that \*circumvent anti-discrimination laws.

Once these smart city technologies are installed, it will be almost impossible for anyone to avoid being tracked. Sensors will monitor the behavior of anyone with a Bluetooth- or Wi-Fi-connected device. Given the expansive reach of cameras and the growing use of facial-recognition software, it is increasingly impossible to escape surveillance even by abandoning one's personal digital technology.

This reality suggests that if you want to avoid being tracked in a smart city, you must stay out of that city.

Smart cities thus are in a position to provide welfare offices, law enforcement, employers, data brokers and others who use data with a new tool for surveillance and \*exploitation. An \*undocumented mother could be flagged for \*deportation because she was identified at a protest by camera footage.

Yet instances like those are not inevitable outcomes of new technology. The way to create cities that everyone can \*traverse without fear of surveillance and exploitation is to democratize <sup>(\*)</sup>the development and control of smart city technology.

To do this, municipalities must ground their decisions about technology in democratic \*deliberation that allows the public to have a voice in shaping its development, acquisition and use. Several cities are leading the way. For example, when Chicago was developing its Array of Things project—several hundred sensors installed throughout the city to track environmental conditions like air quality, pedestrian and vehicle traffic, and temperature—the city held numerous public meetings and released policy drafts to promote discussion on how to protect privacy. Those conversations helped shape policies and led to a significant reduction in

the amount of camera footage that is retained.

But it is not enough for cities merely to reach out to the public—the public must have meaningful \*oversight of municipal technology. To that end, surveillance \*ordinances that passed in Seattle, Oakland and Cambridge in recent years require every municipal department to hold public meetings and obtain \*City Council approval before acquiring any surveillance technology.

Cities must also use their \*leverage to assert themselves as market makers and demand that technology companies respect the public's privacy. Municipalities can require enforceable privacy standards in partnerships with companies.

Municipalities may also be able to emphasize privacy as a condition of a company operating its services in the city, for example, by adopting privacy requirements that any company seeking a permit must \*abide by.

Rushing to become a smart city may lead to new insights and efficiencies, but at the cost of creating cities in which the government and companies wield immense power to exploit and manipulate the public.

Yet by engaging the public about privacy concerns, providing it with the opportunity to reject undue surveillance and reining in ceaseless data accumulation by private companies, cities can democratize urban technology and improve urban life without collecting and abusing vast quantities of information about people.

Whether you truly are anonymous in the crowd on your next walk in the city will depend on whether that city is serious about protecting your privacy and creating a democratic social contract for urban life.

(出典 Ben Green, "Smile, your city is watching you" in *The New York Times International Edition*, June 29-30, 2019, 一部省略)

## Notes

municipality: the governing body of a city or town.

recede: to go or move back or further away from a previous position.

consortium: an association, typically of several business companies.

outfit: to provide with equipment.

vicinity: the area around a particular place.

anonymize: to remove the name or names from something such as information, so that people cannot know exactly who it belongs or relates to.

deputy: someone who is directly below another person in rank, and who is officially in charge when that person is not there.

C.E.O.: chief executive officer(最高経営責任者).

deployment (*n.*) < deploy (*v.*): to bring into effective action.

detrimental: causing harm or damage.

covert: secret or hidden.

surveillance: close observation, especially of a suspected spy or criminal.

circumvent: to find a way of avoiding a difficulty or a rule.

exploitation: a situation in which somebody treats somebody else in an unfair way, especially in order to make money from their work.

undocumented: not having the necessary documents, especially permission to live and work in a foreign country.

deportation (*n.*) < deport (*v.*): to force somebody to leave a country, usually because they have broken the law or because they have no legal right to be there.

traverse: to travel across or through.

deliberation: long and careful consideration or discussion.

oversight: the act or job of directing work that is being done.

ordinance: a law, usually of a city or town, that forbids or restricts an activity.

city council: a group of elected officials who are responsible for governing a city.

leverage: influence or power used to achieve a desired result.

abide by: to accept or act in accordance with.

- (1) 下線部 (ア) の内容を、本文に即して日本語で説明しなさい。
- (2) 下線部 (イ) で利用者は何ができるか、日本語で具体的に説明しなさい。
- (3) 下線部 (ウ) を英訳しなさい。
- (4) 下線部 (エ) について、具体的に述べた一文を本文より英語で抜き出しなさい。
- (5) 下線部 (オ) を和訳しなさい。
- (6) 下線部 (カ) を目的として、シカゴで実施された実例の内容とその効果を、本文に即して日本語で答えなさい。