

前期日程試験

令和5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、16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。

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

The question arises: which areas of use would appear to be most suitable for learners at, let us say, the secondary level—the level at which most ‘general’ foreign language courses are introduced? I should like to suggest that the most likely areas are those of the other subjects on the school curriculum. It is a common view among language teachers that they should attempt to associate the language they are teaching with situations outside the classroom, to what they frequently refer to as ‘the real world’ of the family, holidays, sports, pastimes and so on. But the school is also part of the child’s real world—that part where familiar experience is formalized and extended into new concepts. Subjects like history, geography, general science, art and so on draw upon the reality of the child’s own experience and there seems no reason why a foreign language should not relate to the ‘outside world’ indirectly through them. People who object to making the teaching of a language ‘just a school subject’ seem to misunderstand what it is that a school subject aims to achieve.

I would argue that a foreign language can be associated with those areas of use which are represented by the other subjects on the school curriculum. I would also argue that this not only helps to ensure the link with reality and the pupils’ own experience but also provides us with the most certain means we have of teaching the language as communication, as (2), rather than simply as usage. The kind of language course that I envisage is one which deals with a selection of topics taken from the other subjects: simple experiments in physics and chemistry, biological processes in plants and animals, map-drawing, descriptions of basic geological features, descriptions of (3) events and so on. Topics like these should also give ample opportunity for the use of non-linguistic devices in teaching.

It is easy to see that if such a procedure were adopted, the difficulties associated with the presentation of language use in the classroom would, to a

considerable degree, disappear. The presentation would essentially be the same as the methodological techniques used for introducing the topics in the subjects from which they are drawn. The presentation of the language used in, for example, a physics experiment would be the same as the presentation of that experiment in the physics laboratory. Now, it might be objected that this would mean that the language teacher would have to be familiar with the subjects taught by his/her colleagues and that this would impose an impossible burden upon him/her. It is of course true that he/she would have to familiarize himself/herself with the topics which are included in his/her syllabus, and with the methodology generally used in teaching them, but the difficulty of this task is easily exaggerated. After all, the language teacher always has to know about something other than the language he/she is teaching. Traditionally, this knowledge has been of the culture and literature associated with the particular language in question. Thus, the English teacher is expected to know a good deal about British and/or American institutions, social customs, traditions and so on since his/her textbooks so often draw freely from such sources for their subject matter. A language course has to make use of topic areas of one kind or another if the language is not to be taught as linguistics or philology. All that is being suggested is that the teacher should acquire some limited knowledge of the subjects taught by his/her colleagues.

One or two other possible advantages of the approach being proposed might be mentioned at this point. First of all, it might persuade the pupil of the immediate relevance of his/her language learning. The principal difficulty of defining the aims of learning in terms of remote objectives is that they do not provide the pupil with any immediate motivation. If he/she can be shown, however, that the foreign language can be used to deal with topics which he/she is concerned with in his/her other lessons, then he/she is likely to be aware of its practical relevance as a means of communication. It is true that

he/she does not actually need to learn the foreign language to pursue his/her studies (at this stage in his/her education at least), but it will be presented to him/her not as a body of obscure and unnecessary knowledge (as is so often the case), but as something which has a definite practical usefulness. One might also make the point that some pupils will actually require the language they are learning in order to follow further studies in just those areas of enquiry with which it is associated: in many countries, higher education in the physical and social sciences and in different technologies depends heavily on an effective knowledge of a foreign language. For pupils who will pass on to higher education, the proposed approach would appear to be of particular relevance. However, even for those who will not proceed so far in their studies (perhaps the majority) or for those in countries where a foreign language is not required for higher education, the approach will guarantee that learners have had an experience of language as communication, that they have acquired an ability to deal with certain areas of language use which can be extended where necessary into other areas. It is likely to be easier to extend a knowledge of use into new situations and other kinds of discourse than it is to transfer a knowledge of usage, no matter how extensive, to an ability to use this knowledge in the actual business of communication.⁽⁶⁾

The matter of transfer of ability relates to a more general issue in language teaching methods and practice. It seems to me that an over-concentration on usage may often have the effect of removing the language being learned from the learner's own experience of language. Normal communication operates at the level of use and we are not generally aware of the usage aspect of performance. By focusing on usage, therefore, the language teacher directs the attention of the learner to those features of performance which normal use of language requires him/her to ignore. Thus, the way the foreign language is presented in the classroom does not correspond with the learner's experience of his/her own language outside the

classrooms, or in the classrooms where he/she uses the language in his/her study of other subjects. On the contrary, the way he/she is required to learn the foreign language conflicts with the way he/she knows language actually works,⁽⁷⁾ and this necessarily impedes any transfer which might otherwise take place. By effectively denying the learner reference to his/her own experience the teacher increases the difficulty of the language learning task. A methodology which concentrates too exclusively on usage may well be creating the very problems which it is designed to solve.

Another advantage I would wish to claim for the subject-oriented approach I have suggested relates to this point about transfer from the learner's own experience. It is this: since the topics dealt with in the language course will also be dealt with in other lessons through the medium of the mother tongue, then the pupils can make use of translation in their learning of the foreign language. This is (8) matter because many teachers would regard it as a disadvantage. They would say that the use of the mother tongue distracts the learner's attention from the ways in which the foreign language expresses meaning. I think that this may indeed be true when the translation involves relating two languages word for word or sentence for sentence: that is to say, where the translation operates at the level of usage. But in the case of the approach that is being proposed, translation would not operate at this level but at the level of use. That is to say, the learner would recognize that acts of communication, like identification, description, instruction and so on, are expressed in the foreign language in one way and in his/her own language in another. He/she would, therefore, equate two sentences only with reference to their use in communication and this should help to impress upon him/her the values that the foreign language sentences can assume, which is precisely the aim we wish to achieve.

(Adapted from: *Teaching Language as Communication* by Henry Widdowson.
Oxford University Press, 1978.)

QUESTIONS

Underlined 1: What does the underlined part mean? Choose the best answer.

- (A) Foreign language courses should incorporate events from other countries.
- (B) It is difficult to incorporate other school subjects into foreign language courses.
- (C) Other school subjects should be taught in a foreign language.
- (D) There is no barrier to using those school subjects listed to link language study with real world language use.

Blank 2: In order to fill in the blank in accordance with the logic of the whole passage, find the best word in this paragraph and write that word.

Blank 3: Choose the best answer to fill in the blank in accordance with the context.

- (A) catastrophic
- (B) future
- (C) grammatical
- (D) historical
- (E) subsequent

Underlined 4: Clarify the meanings of “this” and “him/her” in the underlined part. Then, explain in detail why this burden might be impossible. Write your answer in Japanese.

Underlined 5: Explain in Japanese what the underlined part means and give one example of it in accordance with the author's discussion in the passage.

Underlined 6: What does the underlined part mean? Choose the best answer.

- (A) a knowledge of art
- (B) a knowledge of experiments in physics and chemistry
- (C) a knowledge of grammar and pronunciation
- (D) a knowledge of historical events and geographical situations
- (E) a knowledge of physical and social sciences

Underlined 7: In accordance with the author's logic, what is the inherent problem with "the way he/she is required to learn the foreign language" in the underlined part? Write your answer in Japanese.

Blank 8: Choose the best answer to fill in the blank in accordance with the context.

- (A) a controversial
- (B) an essential
- (C) an inappropriate
- (D) an indispensable
- (E) a simple

9. In terms of the use of translation, what is the difference between the two approaches mentioned in the last paragraph? Explain the details of the difference in Japanese.

II

Read the following passage and answer the questions which follow.

After deer, easily the most commonly seen wild mammals up here in the Kurohime hills where I live, and in northern Nagano Prefecture in general, are the furry, short-legged digging creatures called *tanuki* in Japanese.

If you look up that word in older Japanese-English dictionaries, you will find it translated as “badger,” but that is wrong because these animals, which eat a mixed diet and whose native range spans many countries of East Asia, are classified in the family Canidae — which includes ⁽²⁾domestic dogs, wolves, foxes, jackals and coyotes. Hence they are entirely different from the Mustelidae to which badgers (along with otters, weasels, martens, ferrets, minks and wolverines) belong.

More modern dictionaries will tell you that *tanuki* means “raccoon dog,” but that is extremely misleading because, although they slightly resemble raccoons, they are very different — and they are certainly not dogs that either hunt, herd or guard raccoons.

In Japanese, *tanuki* are sometimes called *mujina*, but since that word is also used for badgers, which are otherwise known as *anaguma* (meaning “hole bears”), things can get even more confusing — especially as it is fairly common for *tanuki* and badgers to share holes or live in ⁽³⁾ones close to each other.

Interestingly, in the earthy way of folk, there is a saying in Japanese about both these *mujina* sharing the same hole — a saying that is used to make a subtle reference to humans who share the same unpleasant characteristics.

Even in English, I always call these animals we most often see dashing out of car headlights at night *tanuki* — never raccoon dogs or badgers.

Though they keep out of sight better there, plenty of them also live in the woodlands near my house. Now there is snow on the ground, their tracks are everywhere and it is plain to see how they walk awkwardly along through it on

their short legs quite unlike foxes, which step elegantly like fashion models, one paw behind the other.

However, even those of you living in urban areas will likely encounter these animals, too — in the form of the fat and round porcelain figures with big grins that are often placed at the entrance of *izakaya*, sitting and holding a jug of *sake* as they welcome customers.

Meanwhile, in Japanese folklore and many traditional legends, *tanuki* are frequently portrayed as mischievous shape-changers that like to trick people. In real life, if they are suddenly surprised they will pretend to be dead, like an⁽⁵⁾ opossum — which is perhaps one reason why so many are hit by vehicles and killed on country and suburban roads. To their cost, they are also not as quick as foxes.

Like foxes in London, *tanuki* are quite common in suburban Tokyo, and two tribes of them inhabit the Imperial Palace grounds. One tribe is very traditional in its dietary habits, while the other will eat pretty well anything.⁽⁶⁾

How can this be known? Well, *tanuki* often tend to defecate in the same place, a sort of communal toilet, so by examining the droppings a biologist can find out what they are eating.

Because of this habit, *tanuki* are great spreaders of seeds from the kinds of wild berries and other fruits they like to eat, so when we clear out densely crowded trees in our woods to let the light in, they always seem to cooperate in bringing the small bushes and trees back to life.

Although they are indigenous to regions of East Asia, *tanuki* were taken to many parts of Russia, and to Poland and elsewhere to be raised for their fur, and there they have since spread into the wild.

In Japan's snow country, such as where I live, you will sometimes come across references to *tanukijiru* (*tanuki* stew), and when I moved to Kurohime in 1980 and joined its hunting association in order to learn about the mountains, woods and rural customs, I wanted to try everything.

Consequently, at one post-hunt dinner I tucked into (eagerly started eating) a *tanuki* stew made with *tanuki* meat, *gobo* (burdock), Japanese leeks, *daikon* radish, and *miso* paste — while drinking quickly lots and lots of *sake*.

Believe me, you needed the *sake* to wash it down! I have lived with minority and indigenous peoples all over the world, and have tried and usually enjoyed some pretty unusual and sometimes smelly foods — but *tanuki* stew is something I don't ever need to try again.

The first taste was quite good, and it certainly warms a person up after a long cold walk in the snow. But then the lingering smell is hard to describe — a bit like skunk with an added fragrance of burned rubber.

I fancy myself as a cook, so when given *tanuki* meat by my local hunting friends I tried cooking it myself.

First, I removed the fat, which is smelly. Then, I cut up the meat and soaked it for a while in cold, slightly salted water. Then, I washed it in more cold water. I boiled it in an iron pot, repeatedly removing the scum. I then added the burdock and removed more scum. Then came the white radish, and even more scum. Finally, I added the leeks and the *miso* paste and boiled gently everything for a couple of hours, adding *sake* both to the pot and myself⁽⁷⁾ to sweeten things up. And the taste? Hardly any difference.

Since then, the only wild mammals I've prepared as food here in Japan have been deer, wild boar, bear, and hare.

When I see a *tanuki*, and especially the young ones, I can't help smiling. To me, they are really cute. Yes, they do some damage to the fields,⁽⁹⁾ but nothing like that done by deer, wild boars, bears, or monkeys.

Their numbers seem to be controlled by cyclic attacks of “mange”, a terrible skin disease caused by parasites, or by a form of the viral disease distemper, which *tanuki* almost certainly get from domestic dogs and perhaps cats. Right now, though, those in our area seem very healthy indeed: fluffy, furry, and fat.

The only *tanuki* I don't like at all are the ones in human form — those that Japanese people call *tanukijijii* (old *tanuki* men). This category of the species has a reputation for falsehood, trickery and obvious deception — and this year, especially, they seem to be walking awkwardly all over and around Japanese society, especially in the cities.

Me, I prefer the ones out here in the countryside.

(Adapted from: “Talking *tanuki* — or whatever you call them” by C.W. Nicol.
In *The Japan Times*. January 4th, 2015.)

QUESTIONS

1. Choose the best answer to fill in the following blank in accordance with the passage.

In the Kurohime hills, _____.

- (A) badgers are the most commonly seen of all wild mammals
- (B) by a small margin, *tanuki* are the wild mammals which are most often seen
- (C) deer are the most commonly seen of all wild mammals
- (D) *tanuki* are by far the most often seen wild mammals

Underlined 2: What is the opposite of “domestic” here? Write your answer in English.

Underlined 3: What is meant by “ones” here? Write your answer in English.

4: In what season is the author most likely to be writing this passage? Write your answer in English.

Underlined 5: Two possible reasons are given to explain why *tanuki* are so often run over by cars on country roads. Complete the following sentences to summarize those reasons by filling in each blank with one appropriate English word.

- (1) The animals are hit by cars because the motorists assume that they are _____ already.
- (2) *Tanuki* cannot move _____ enough to escape from approaching cars.

Underlined 6: What one English word can be substituted for “pretty well” here? Write your answer in English.

Underlined 7: The underlined part means “adding *sake* to the pot,” and doing one other thing. Find one English word in the passage for this other thing and write the word.

8: In your own English words, explain why the author has not eaten *tanuki* again.

Underlined 9: Here the author suggests that “they do some damage to the fields”. In the author’s opinion, which are more destructive, *tanuki* or wild boars? Write your answer in English.

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

Before drawing a conclusion of my impressions on the Lake District, I should like to write down my poem “On Leaving Lakeland”:

“In my native country, there is the Mountain Lu,
It rises too beside the P'o-Yang Lake.
And my home stands upon its shore,
All night, and day, I see the changing colour of the mountain.
I leave this lakeland, and with longing seek to return,
With some sadness thoughts are born of my distant home!”

This is ultimately the chief feeling which I carried away from the Lake District, but I must admit that something deeper and more comprehensive would have taken its place had I been able to stay more than those insufficient twelve days. I had not even had time to visit Coniston and Ullswater — the lake which is known as the “English Lucerne.” And several of the others I had simply passed by with a glance from the bus. To pass a fair judgement on the whole district one would have to see it in all seasons of the year and under all types of weather — to watch the changes under morning and evening light, in fine days, in snow, rain, wind. My comments here are both subjective and hasty.

I am not one who finds surprises in nature anywhere — wherever I am, in China or England, the forms of mountains, rocks, trees and streams leave a similar impression on my mind, although a few superficial features may offer variation. Many a time while I stayed in the Lake District, I felt myself back in my native country. The scene was constantly green, beautiful and peaceful, but the general appearance was no more striking in my eyes than a commonplace scene along the south bank of the Yangtze Valley — calm and

agreeable. I hope my readers will not feel displeasure with this honest comment of mine; I am Chinese, the native of a country rich in immense forms of mountain and water. I would grant power and dignity to Scawfell Pike in the Lake District, but on the whole those mountains and lakes were charming miniatures by comparison with some of ours. The English lakes leave nearly all their beauties open to the eye; little is skillfully concealed to give a stimulus to the imagination. Many of our Chinese lakes are so vast that one's eye can reach neither end nor edge, while others of smaller size have dams, bridges, ornamental summerhouses and so on built into their waters, to prove a constant diversion to the mind. I should pass the same comment on the hills; they are not only smaller in England, but also more open and never give one the impression of being far removed from towns and civilisation. If I lived in the Lake District, I doubt that I should ever be able to throw off this urban feeling, due perhaps to the large amount of good motor roads and the quantity of traffic which naturally accompanies them. But in China, if we say we are going to "live in the mountains," it is a synonym for cutting oneself off completely from town life and all its convenience. My native Lu Mountain, for instance, is in its highest part three thousand eight hundred feet above sea level, and the people living at its foot have no notion of the lives carried on by the mountain-dwellers above them; there is a complete separation between the two types of living. And the people on the mountain seem like the mysterious inhabitants of a fairy land! This condition could hardly occur in the Lake District — at least, such was my impression.

Among our lakes we have special delights, occupations, types of scenery, clearly defined according to the different seasons. In spring we always go out to look at pear and peach blossoms, which we are likely to find growing along the shores. In summer these give place to lotus and water-lily floating on the lakes themselves, and in some places grow charming water plants with small white flowers. At sunset time groups of little boats appear, which we call

“Picking-lotus-fruit boats,” and are usually full of young girls who are employed for that work. The girls will be colourfully dressed, and the general effect of the scene at that time in the evening is one of extreme charm. Very often they will lighten their occupation by singing. In autumn nights we go out to catch lake-crabs; while in winter time, especially the early winter, we shall see groups of fishing boats going out to fish in the dawn. The shape of the sailing boats and the colour of their sails make a varied and picturesque scene. My visit to the Lake District stimulated my appetite for returning to my native land; but, all the same, in one’s short life it is good to have a taste of the whole world!

(Adapted from: *The Silent Traveller: A Chinese Artist in Lakeland* by Chiang Yee. Country Life, Ltd., 1937.)

QUESTIONS

According to the content of the passage, write T for True, F for False or N for Not mentioned in the text for each statement. Answer a question with “N” only if the statement is either not present in the text or cannot be inferred from the information in the text.

1. The poem was written during the day.
2. The author spent an equal amount of time enjoying each of the lakes in the Lake District.

3. The author's imagination is stimulated more by Chinese lakes than by English ones.
4. Fishing boats could commonly be seen in the Lake District during the winter.
5. In the Lake District, the author felt completely separated from the rest of the world.
6. In China, people living in the mountains felt inferior to the people living at the base of the mountain.
7. There was snow covering the Lake District when the author visited.
8. The author finds pleasure in nature.

IV

Read the following and write an essay in English in about 200 words.

The general purpose of new technology is to help people. However, in some cases, technological advances have the opposite effect. Write an essay that (1) explains two examples of technology that may hurt people, and (2) for each example, discuss one possible measure you think should be taken to help overcome these problems with technology.

