

# 自治医科大学

## 入学試験問題(1次)

### 外国語

平成25年1月28日

13時10分—14時10分

#### 注意事項

- 1 試験開始の合図があるまで、この問題冊子を開いて見てはならない。
- 2 この冊子は、14ページである。落丁、乱丁、印刷不鮮明の箇所などがあった場合には申し出よ。
- 3 解答には必ず黒鉛筆(またはシャープペンシル)を使用せよ。
- 4 解答用紙の指定欄に受験番号、氏名を忘れずに記入せよ。
- 5 解答は、必ず解答用紙の所定の解答欄に記入せよ。
- 6 解答の記入の仕方については、解答用紙に書いてある注意に従え。
- 7 この冊子の余白は、草稿用に使用してよい。ただし、切り離してはならない。
- 8 解答用紙およびこの問題冊子は、持ち帰ってはならない。

No.					
-----	--	--	--	--	--

上の枠内に受験番号を記入せよ。

自治医科大学

# 訂 正

## 外国語

4 頁 問題 5 選択肢 B

誤 the world is getting enthusastic due to the  
newly risen countries

正 the world is getting enthusiastic due to the  
newly risen countries

I. 次の英文を読み、1～9の問題に最も適した答えを選べ。

In an age of globalization, emotions have become indispensable to grasp the complexity of the world we live in. Magnified by media, they both reflect and react to globalization and in turn influence \*geopolitics. Globalization may have made the world “flat,” to cite journalist Thomas Friedman’s famous metaphor, but it has also made the world more passionate than ever.

In his book *The Lexus and the Olive Tree*, Friedman defines globalization as the international system that replaced that of the Cold War. Unlike the Cold War system, globalization is not \*static but a dynamic ongoing process, involving the integration of markets, nation-states, and technologies to a degree never before witnessed, in a way that is enabling individuals, corporations, and countries to reach around the world farther, faster, deeper, and cheaper than ever before. This same process is also producing a powerful \*backlash from those brutalized or left behind by the new system.

For many people, especially critics, globalization is ( 6 ) with Americanization. The spread of American influence — political, economic, and cultural — dates back at least to the Second World War, but it gained new strength after the end of the Soviet empire in 1991, which left the United States as the world’s only superpower. Thus the growing \*unification of the world’s economies and cultures means in effect a unification on American terms. As a result, today’s antiglobalization protest movements, which are now mounting with the deepening of the current financial and economic crisis, combine anti-American sentiments with anticapitalist critiques in their struggle for equality, fair trade, and \*sustainable development.

But when we look closer, we see that the equation of globalization with Americanization is too simplistic. The reality is that while the cultural influence of the United States throughout the world is all-pervasive and unprecedented, economically the West is being overtaken by Asia. The current phase of

globalization reflects the coming-of-age of the Asian continent, resulting in the relay of economic power from an American-dominated West to China and India.

Globalization can thus be seen as the combination of two very different phenomena, which may be seen as either contradictory or complimentary. On (7) the one hand, we witness the impact of the cultural Americanization of the world. The French economist Daniel Cohen believes that the gradual reduction of birthrates in the Southern Hemisphere is the direct result of the popularity of American television series, families with two children having become a universal ideal. On the other hand, the economic rise of Asia is bringing about the end of the ( 8 ) of the Western model. Western predominance in the world, which began with the establishment of the \*Raj in India in the mid-eighteenth century and the decline of China in the early nineteenth and \*culminated in the early part of the twentieth century, seems to be coming to an end. This comes as no surprise to historians of empire, who have long known that the rise and fall of empires follow a cyclical pattern.

This leads to a situation of \*asymmetric \*multipolarity: The key actors on the world stage not only are unequal in terms of power and influence but also differ dramatically in their views of the world. While America and Europe still approach world affairs in a \*normative manner on the basis of a belief in universal values, China and India and now also post-Communist Russia appear far less interested in what the world should become than in their own positions of power within it.

In the immediate aftermath of the fall of the Berlin Wall in 1989, the West enjoyed a sense of supremacy because of its democratic values that more than compensated for the fact that countries like the newly united Germany were not doing well economically. But today the democratic essence of the West is no longer seen as compensating for its lack of economic performance. Maybe emotions have returned to the forefront of the international scene in part because the West can no longer rely on either its values or its fading economic



supremacy and therefore reacts to global changes with a certain bitterness and a desire to protect its precious open world against hostile forces.

But the primary reason that today's globalizing world is the ideal fertile ground for the blossoming or even the explosion of emotions is that globalization causes insecurity and raises the question of identity. In the Cold War period there was never any reason to ask, "Who are we?" The answer was plainly visible on every map that depicted the two adversarial systems dividing the globe between them. But in an ever-changing world without borders, the question is intensely relevant. Identity is strongly linked with confidence, and in turn confidence, or the lack thereof, is expressed in emotions—in particular, those of fear; hope, and humiliation.

【Source: Dominique Moisi, *The Geopolitics of Emotion*, Anchor Books, A Division of Random House, Inc. 2010. pp. 9–12】

Glossary:

geopolitics : 地政学    static : 停滞した, 不活発な  
backlash : 反発, 反感    unification : 統一    sustainable : 持続可能な,  
Raj : 英国によるインド支配    culminate : 絶頂に達する  
asymmetric : 非対称的な    multipolarity : 多極化    normative : 規範的な  
depict : 描く    adversarial : 敵対的な    thereof : それに関する, そのの

1 ~ 5 の問題については, 本文の論旨に最も適したものを選び。

1. As a result of globalization, the world has become \_\_\_\_\_.
- A. more similar
  - B. more peaceful
  - C. more independent
  - D. more interconnected

2. Some people oppose globalization because they don't like \_\_\_\_\_.
- A. global democratization
  - B. too much American influence
  - C. too much competition
  - D. unequal and unfair trade
3. The global impact of the U. S. \_\_\_\_\_.
- A. is limited to cultural areas in reality
  - B. is increased by the media
  - C. can not be seen in parts of Asia
  - D. has led to political conflicts among Asian countries
4. China, India and Russia \_\_\_\_\_.
- A. are trying to compete with the U. S. militarily
  - B. have been trying to promote anti-Americanism in the world
  - C. are not interested in promoting universal values in the world
  - D. are trying to gain as many natural resources as they can in the world market
5. One of the reasons emotions have come to play more important roles in the post-Cold War world is that \_\_\_\_\_.
- A. the advantage of the Western values is fading
  - B. the world is getting enthusiastic due to the newly risen countries
  - C. people feel more secure but are losing confidence
  - D. many people have an identity crisis and are unable to communicate well with each other

6. 空所( 6 )に入る最も適切な語を選べ。

- A. identical
- B. indifferent
- C. favored
- D. denied

7. A～Dの単語の最も強いアクセントのある母音が、下線語(7) phenomena の最も強いアクセントのある母音と同じものを選べ。

- A. empire
- B. dominate
- C. simplistic
- D. backlash

8. 空所( 8 )に入る最も適切な語を選べ。

- A. modernization
- B. industrialization
- C. availability
- D. monopoly

9. 本文の表題として最も適切なものを選べ。

- A. How globalization has led to Americanization in the post-Cold War world
- B. How emotions have come into play in the globalized world
- C. How the concept of identity has improved in the post-Cold War era
- D. How the economic prosperity of the West came to an end after the Second World War

II. 次の英文を読み、10~17の問題に最も適した答えを選べ。

Competition in the marketplace requires that the buyer not only knows what is good for him but also what is good. If the seller produces nothing of value, as determined by a rational or reasonable marketplace, then he loses out. It is the assumption of rationality among buyers that \*spurs competitors to become winners, and winners to keep on winning. Where it is assumed that a buyer is unable to make rational or reasoned decisions, laws are passed to \*invalidate transactions, as, for example, those which prohibit children from making contracts. In America, there even exists in law a requirement that sellers must tell the truth about their products, for if the buyer has no protection from false claims, rational decision-making is seriously \*impaired.

The move away from the use of \*propositions in commercial advertising began at the end of the nineteenth century. But it was not until the 1950's that the television commercial made linguistic \*discourse \*obsolete as the basis for product decisions. By substituting images for claims, the pictorial commercial made emotional appeal, not tests of truth, the basis of consumer decisions. The distance between rationality and advertising is now so wide that it is difficult to remember that there once existed a connection between them. Today, on television commercials, propositions are as scarce as unattractive people. The truth or falsity of an advertiser's claim is simply not an issue. A McDonald's commercial, for example, is not a series of testable, logically ordered assertions. It is a drama—a mythology, if you will—of handsome people selling, buying and eating hamburgers, and being driven to near ecstasy by their good fortune. No claims are made, except those the viewer projects onto or infers from the drama. One can like or dislike a television commercial, of course. But one cannot refute it.

Indeed, we may go this far: The television commercial is not at all about the character of products to be consumed. It is about the character of the



consumers of products. Images of movie stars and famous athletes, of serene lakes and macho fishing trips, of elegant dinners and romantic \*interludes, of happy families packing their station wagons for a picnic in the country — these tell nothing about the products being sold. But they tell everything about the fears, fancies, and dreams of those who might buy them. What the advertiser needs to know is not what is right about the product but what is wrong with the buyer. And so, the balance of business expenditures<sup>(12)</sup> shifts from *product* research to *market* research. The television commercial has oriented business away from making products of value and toward making consumers feel valuable, which means that the business of business has now become \*pseudo-therapy. The consumer is a patient assured by psycho-dramas.

【Source: Neil Postman, *Amusing Ourselves to Death*, Penguin Books, Viking Penguin Inc. 1984. pp. 127-128】

Glossary:

spur : 駆り立てる      invalidate transactions : 商取引を無効にする  
impair : 損なう      proposition : 提案, 意見      discourse : 対話, 談話  
obsolete : 時代遅れの      interlude : 合間(の出来事)      pseudo- : 擬似的な

10~12の問題については, 本文の文脈上, 下線語(10)~(12)の意味に最も近いものを選び。

10. What does the word (10) rationality mean?

- A. a correct motive or purpose
- B. the condition of being logical
- C. the state of acting without much thinking
- D. an emotionally stable mind

11. What does the word (11) assertions mean?

- A. strong statements that claim something is true.
- B. images to support an idea
- C. scientific evidence
- D. a series of entertaining phrases

12. What does the word (12) expenditures mean?

- A. income
- B. labels
- C. models
- D. money spent

13～17 の問題については、本文の論旨に最も適した答えを選べ。

13. Why was (13) substituting images for claims important for television commercials?

- A. Because television advertisers could save time selling their product.
- B. Because television advertisers decided product images were not valuable.
- C. Because consumers made decisions based on images rather than truths.
- D. Because claims were more difficult to advertise than truths.

14. What does phrase, (14) The truth or falsity of an advertiser's claim is simply not an issue suggest?

- A. A television advertiser's responsibility is only to present a product.
- B. The consumer is not concerned with the claims of a product when buying it.
- C. It is illegal for television advertisers to present false information.
- D. A product's claim is only important to the advertiser.

15. Why is (15) the character of the consumers of products important to advertisers?
- A. Because they want to sell their products to consumers of positive character.
  - B. Because they want to know the images that will attract consumers to products.
  - C. Because consumers of products value honest advertisers.
  - D. Because advertisers want important products for consumers.
16. Why do television advertisers want to make their consumers feel valuable?
- A. Because they are advertising valuable products.
  - B. Because making a consumer feel valuable is effective for advertising.
  - C. Because advertisers want their customers to have positive products.
  - D. Because consumer satisfaction is important to create a product.
17. Which statement best represents the main idea of the reading passage?
- A. In television advertising, the value of a product is more important than the market.
  - B. Television commercials are attractive to consumers because of their products.
  - C. The claims from advertising businesses focus on the value of a free market.
  - D. Television commercials have changed the way products are advertised.

III. 次の英文を読み、18～25の問題に最も適した答えを選べ。

In British Columbia there is general agreement<sup>(18)</sup> that the term 'First Nation' refers to a group of people who can trace<sup>(18)</sup> their ancestry to the populations<sup>(18)</sup> that occupied<sup>(18)</sup> the land prior to the arrival of Europeans and Americans in the late eighteenth century. The term 'First Nations' customarily describes groups formerly known as bands (the \*Squamish Band, for example, becoming the Squamish Nation). In some situations the community itself may be referred to as a First Nation.

(19) Advocates of the word 'First Nation' mention several benefits. First, it reduces the \*derogatory and primitive \*connotations often associated with such terms as natives, aboriginals, and \*indigenous. Second, it corrects the \*misnomer of 'Indians,' which resulted from the mistaken belief that Christopher Columbus had reached India. Third, it emphasizes that the ancestors of today's First Nations were in the region prior to the arrival of Europeans. The term 'nation' \*accentuates the multitude of distinct groups.

Although there is an increasing tendency to use 'First Nation,' it has not totally displaced the other terms. 'Aboriginal,' 'Indian,' and 'band' have specific legal meaning — as described in the Canadian Constitution and the \*Indian Act — and are still widely used by the provincial and federal governments. Some people with ancestral ties to prehistoric<sup>(20)</sup> populations in the area see 'First Nation' as another label<sup>(21)</sup> applied by Euro-Canadian society and reject it, instead describing their groups with names from their own languages or using such terms as 'people,' 'council,' or 'community.'

There are two broad categories of First Nations people in British Columbia: registered<sup>(22)</sup> (or status) Indians, and (non-status) Indians. The terms 'registered' and 'status' are used interchangeably to distinguish a person whose name appears on a register maintained by the federal government. The \*criteria for being recognized as a registered Indian have been changed several times by the



federal government, with eligibility<sup>(23)</sup> including such things as ancestry, marriage, education, and occupation.

While most registered Indians have ancestral ties with prehistoric populations, biological relationships have not been necessary to achieve 'status.' It has been possible, for example, for a non-Indian man to achieve status by marrying a registered Indian woman. Conversely, a person with clear biological ties to prehistoric populations may not necessarily be 'registered.' Historically, status was lost if a registered Indian woman married a non-Indian man. Status could also be lost if a registered Indian obtained a university education, joined the armed forces, or became a Canadian citizen.<sup>(24)</sup>

【Source: Robert J. Muckle, *The First Nations of British Columbia*, UBC Press, 1998. pp. 2-3】

Glossary:

Squamish : スコーミツシュ (カナダ西部の先住民の集団名)

derogatory : 軽蔑的な      connotation : 含意      indigenous : 土着の

misnomer : 誤称, 誤った名称      accentuate : 強調する

Indian Act : インディアン法      criteria : 基準

18. (18) agreement, trace, populations, occupied の本文中の意味を最も適切に説明しているものを選び。

A. agreement: mutual understanding

trace: a track or footprint left by a person or animal

populations: the total number of people

occupied: held a position

- B. agreement: the holding of the same opinion  
trace: observe signs of something by investigation  
populations: the origins of people  
occupied: took military possession of a place
- C. agreement: the holding of the same opinion  
trace: follow to its origins  
populations: inhabitants of a place  
occupied: lived in
- D. agreement: mutual understanding  
trace: a change in the brain caused by the learning process  
populations: to be known by everybody  
occupied: took a military action

19. (19) の段落で最も言いたいことと考えられる内容の文を選べ。

- A. The words, such as natives, aboriginals, and indigenous, are discriminatory but their uses are not discouraged.
- B. The word 'First Nation' symbolizes the misjudgment made by Columbus.
- C. The word 'First Nation' makes people realize that these people were in the region before Europeans' arrival.
- D. The term 'nation' emphasizes the superiority of particular groups.

20. (20) prehistoric の本文上の意味を最もよく説明しているものを選べ。

- A. related to a fictional time in history
- B. very old or unclear
- C. before Europeans came
- D. regarded as being old-fashioned

21. (21) label の本文中の意味に最も近い説明のものを選べ。
- A. a piece of paper, cloth, or similar material that is attached to something to identify or describe it
  - B. a word or phrase that describes or identifies something or someone
  - C. a company that produces musical recordings
  - D. a name shown on clothes that indicates the store, company, or person who sold, produced, or designed the clothes
22. (22) registered の本文中の意味に最も近いものを選べ。
- A. to be recorded in a historical document
  - B. to make one's opinion known officially or publicly
  - C. to be officially or legally admitted or recognized by a government
  - D. to be legally submitted
23. (23) eligibility の本文中の意味に最も近いものを選べ。
- A. unfit or improper to be chosen
  - B. meeting the stated requirements
  - C. qualified to be appointed to office
  - D. suitable and desirable for marriage
24. (24) Canadian citizen とは, 誰を指すのか最も適切なものを一つ選べ。
- A. a person who receives a university education in Canada
  - B. a person who conducts business in Canada
  - C. a person who is employed by the Canadian government
  - D. a person who legally belongs to and has the rights and protection of Canada

25. 本文の内容と一致しているものを一つ選べ。

- A. The term 'Aboriginals' is originally used by native Canadians to describe themselves.
- B. The terms 'Indian' and 'Aboriginal' are basically discriminatory and not used officially in Canada.
- C. Many native people reject the use of the term 'Native Canadians' because it is another label invented by white people.
- D. Some Canadian Indians lose their registered status voluntarily in Canada.