

平成22年度入学試験問題

英語 (前期日程)

医学部医学科

注意事項

- 1 試験時間は90分です。
- 2 試験開始の合図があるまで、この問題用紙の中を見てはいけません。
- 3 この問題用紙は表紙を含めて7枚あります。
- 4 この解答用紙は4枚あります。
- 5 答えは、解答用紙に横書きで書きなさい。
- 6 試験中に問題用紙及び解答用紙の印刷不鮮明、ページの落丁・乱丁及び汚れ等に気づいた場合は、手を挙げて監督者に知らせなさい。
- 7 解答用紙4枚すべてに、受験番号を記入しなさい。
- 8 試験終了後、問題用紙は持ち帰りなさい。

宮崎大学

Section 1. 次の英文を読んで、下の間に答えなさい。

Politicians in Singapore and Malaysia are once again arguing over race relations, raising the political heat in a region with a history of ethnic conflict; But the mood on the street is strangely quiet.

The island of Singapore is home to mostly ethnic Chinese, while the population of its big neighbor to the north, Malaysia, is mainly ethnic Malay. The two races have a long history of tension and sometimes violence.

The latest conflict was started by Singapore's former Prime Minister, Lee Kuan Yew, who accused Malaysia and Indonesia of "systematically marginalizing" their Chinese minorities. Malaysia, which has a large Chinese minority, is especially angry and demanded an apology from Lee. Former Malaysian Premier Mahathir Mohamad also joined in, accusing Singapore of marginalizing its minority Malays.

Lee did apologize to Malaysian Prime Minister Abdullah Ahmad Badawi for the "discomfort" caused by his remarks. But he did not retract the comments, leading to a cold response from Malaysia to the apology.

But while their leaders argue, reaction from people on the streets of the two countries is muted*. Both minorities – Chinese in Malaysia and Malays in Singapore – appear tired of racial politics and deny they are being held back by their respective governments. "It's not true that we are sidelined. The Chinese can live comfortably in this country," said a 65-year-old fabric seller in Kuala Lumpur's (Malaysia) Chinatown. He would only give his name as Lee. "We can earn a decent living here," added Goh Mia Lee, 46, as he tended the counter of a small grocery store.

The official Malaysian figures support him. Chinese make up 25 percent of the Malaysian population but own about 40 percent of the stock market. Chinese households earn an income almost twice that of the average Malay household. Malaysia's Chinese may be at the margins of political power (the Malay governing party forbids Chinese from joining and there is almost no chance of a Chinese Malaysian becoming Premier) but they are at the center of business and the economy.

It is this very success at creating wealth that is at the source of racial tensions and has been so since Chinese came to work in colonial era Malaysia's tin mines more than a century ago. The same is also true of racial tensions in Indonesia, where Chinese merchants were the target of racial violence in 1998.

Malaysia and Singapore came together as one in 1963 but the troubled union lasted just two years before Singapore's Lee walked out of the Malaysian Federation after fighting between his Chinese-dominated party and the main Malay party. In 1969, economic differences between Malays and Chinese were blamed for race riots that killed hundreds in Malaysia.

Malays still refer to Chinese at times as outsiders and to themselves as "sons of the soil". In Malaysia, they remain wary of the Chinese making political advances and have kept a hold on power since independence from Britain in 1957. Malaysia has carried out pro-Malay policies for three decades, but they still fall behind the Chinese in terms of wealth⁽¹⁾.

"In certain areas, the Malay situation needs more attention," said political analyst Chandra Muzaffar. "In big business, Malay and Indian participation are quite small." He said Malaysia on the whole had done quite well in managing race relations, though tensions were inevitable. "In a multi-racial society, you can't run away from it. It's a very, very complex issue if you look at the ethnic mix," he said.

In Singapore, Malays also rank poorly on important measures. Malays there make up 13 percent of the population but represent barely three percent of university graduates. Malay household incomes are lower than both the Chinese and Indian communities. Mahathir has accused Singapore of sidelining its Malay minority, noting that the city state prevents Malays from serving in sensitive military positions. Ordinary Malays in Singapore do complain about some policies but many don't see themselves as victims. "I definitely think Singapore's better than Malaysia in terms of racial equality, but ways of thinking here have to be improved," said 20-year-old Malay student Hana Suri, when stopped on Singapore's Arab Street and asked about Mahathir's criticisms. Another Malay student, Rabiatul Adawiya, 22, also felt Mahathir was wrong: "I have had equal opportunities in education; the meritocratic* system here definitely works."

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Lee and Mahathir, old political fighting partners, have retired as leaders, but the two nations continue to argue over issues dating back four decades. "I hope for the leaders to say something smarter," said Muhammad Hafez, as he walked along Arab Street. "How would ageing politicians who are not on the streets know what's going on?"⁽²⁾

Chinese-Malays- An issue resurfaces, Adapted from Reuters 10/06/06

注) muted おとなしい; 議論しない meritocratic 実力主義の

Questions:

1. Which two of the following phrases are closest in meaning to 'marginalize' (in paragraph 2)? Answer using any two of the letters a) to e).

- a) take special care of
- b) give special rights to
- c) give fewer opportunities to
- d) be a minority race
- e) treat as less important

2. Which two of the following words/phrases are closest in meaning to 'retract' (in paragraph 3)? Answer using any two of the letters a) to e).

- a) apologize
- b) take back
- c) remove
- d) respect
- e) claim

3. Explain in Japanese the two ways in which Malays are doing poorly in Singapore (according to the article).

4. Translate the underlined sentences (1) and (2) into Japanese.

5. According to this article, there is one thing Chinese Malaysians are not allowed to do in Malaysia, and one thing Malay Singaporeans are not allowed to do in Singapore. What are they? Answer this by completing the following sentence in English.

Chinese in Malaysia cannot _____ (a) _____ and Malays in Singapore cannot _____ (b) _____.

6. Which two of the following statements best describe the mood in Malaysia and Singapore as presented in the article? Answer using any two of the letters a) to e).

- a) Chinese in Malaysia and Malaysians in Singapore are both complaining about how they are treated.
- b) Leaders of both Malaysia and Singapore claim that each others' societies treat one race unfairly.
- c) The ethnic tensions of the past are reflected in the comments of the ordinary people.
- d) Average people in both countries don't seem to agree with what their leaders claim.
- e) Both Singaporeans and Malaysians believe what their leaders say.

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7. Fill in the blanks 1) ~ 5) correctly using five of the following words:

a) economic	b) sidelined	c) racial	d) wealth	e) leaders	f) political	g) marginalized
h) minority	i) ethnicity	j) big business				

The Chinese are a ___ 1) ___ in Malaysia but while they have greater ___ 2) ___ power, as seen by their ___ 3) ___, they have much less ___ 4) ___ power. This ___ 5) ___ tension has been around for some time.

8. What do you think the balance should be between (a) minorities keeping their traditions and (b) minorities adapting to the majority/host culture? Write in English in about 100 words. Feel free to use any examples.

Section 2. 以下の文章は、架空の国の移民に関する架空のテレビ討論です。次の英文を読んで、下の問に答えなさい。

Moderator: As most of you know, our country, Sarbis, has a declining population and there are worries about our future as the number of workers and young people decrease. Today, I would like our two guests, Keb Swavik, the Sarbissian Minister of Home Affairs, and Rana Tolte, Professor of International Culture at Sarbis University, to discuss policies on immigration. Mr. Swavik, despite the fact that our population is decreasing I understand that you have some doubts about adopting a more open immigration policy⁽¹⁾.

Swavik: That's correct. As you well know, we have a culture over a thousand years old, a culture that is understood by our people and is even reflected in our language. And although there are some minorities in our country already we have never pursued immigration on a large scale. As a result, the minorities of our country have, for the most part, been absorbed into the mainstream^(a). But for a country like ours, a sudden large-scale shift^(b) into an open immigration policy would be too jarring^(c).

Moderator: Why?

Swavik: First, very few people outside our country speak our national language and many are unfamiliar with our daily customs. These people would feel like outsiders, unable to interact or participate normally in daily life. Even if we treat these people with respect and care, they are likely to become an underclass^(d) or, at least, not seen by themselves or by natives as true Sarbissians. Even if we give them citizenship it is hard to imagine them as real Sarbissians. They will not really have Sarbissian identity and this will lead to a fractured^(e) society.

Moderator: Professor Tolte, do you have a response to that?

Tolte: Whether or not an underclass develops depends on how new members of a society are treated⁽²⁾. If we start from the belief that they are not like us, they cannot understand our ways, then we will actually create that underclass simply by maintaining that attitude⁽³⁾. But look at the history of human immigration. Almost everybody has come from somewhere else and has adapted. Culture is the story of humans adapting and changing. This means that Sarbis may change, yes, but that is the way of culture, the way of history. Culture is not something that can, or should be, locked away as if it is in a museum. And immigrants to Sarbis will likely change too. Children of immigrants in particular will learn the language and culture like natives, as long as we don't marginalize them from the beginning. So, perhaps instead of thinking about immigration as a breaking up of our culture, we should think of it as foreigners coming to appreciate, understand and participate in Sarbissian culture, and thereby adding to this culture for the future⁽⁴⁾.

Swavik: There are some countries in the world which were founded by immigrants and their social systems and institutions were largely developed by immigrants so it is natural that such countries will be comfortable for new immigrants to enter. But Sarbis' culture is not that of a settler culture, we have an organic^(f) identity which developed inside this country over nearly a thousand years. This makes it more difficult for foreigners to assimilate^(g). I'm afraid that this might lead to ethnic tensions and racial problems. I'm thinking here not just of Sarbissians but of the immigrants too. I'm also thinking of their motivations and our relations with neighboring countries. If immigrants come to Sarbis only because our economy is stronger, is that really a good reason to ask for or offer citizenship? And what about a 'brain drain'^(h), where the most highly educated people from abroad choose to become Sarbissians. Is it fair to take the most skilled people from other countries and thereby increase those countries' problems?

Tolte: Dr. Swavik, why do you assume that Sarbissian culture will be so hard for foreigners to understand? It's not a secret code. Culture is not something that is understood or appreciated only by having the same blood⁽⁵⁾. Culture is learned, and no one will ever learn it if you keep the doors closed⁽⁶⁾.

Swavik: Professor Tolte, surely you are aware of many conflicts in countries around the world between people of different ethnic or national identities. They often choose to maintain those identities and this leads to a type of us versus them mentality⁽ⁱ⁾. Is this what we want for Sarbis? Would this be good for the immigrants too? Moreover, if we invite people here just to do our dirty work, won't that be seen as using immigrants as if they were slaves, for our own economic benefit⁽⁷⁾?

Tolte: I see having a more open immigration policy as a win-win situation^(j). Sarbis needs young people, workers who increase our productivity and pay taxes. The immigrants want to work and, if they are treated well, with equal rights and full citizenship, I believe that they will adapt to Sarbissian culture and add to it. And this benefits all current Sarbissians too. In fact, this is the only way to maintain our culture because, with our ageing population, our culture is in danger of dying out anyway⁽⁸⁾.

Questions:

1. Match the keyword or key phrase (a) ~ (j) with the explanation on the right. Answer using numbers (1) to (10).

- | | |
|------------------------------|---|
| (a) the mainstream | (1) a situation in which both sides benefit |
| (b) large-scale shift | (2) broken into parts |
| (c) jarring | (3) sudden or shocking |
| (d) underclass | (4) become absorbed into |
| (e) fractured | (5) naturally developed |
| (f) organic | (6) an attitude of opposition |
| (g) assimilate | (7) a group of poorer or less-educated people |
| (h) brain drain | (8) general society |
| (i) us versus them mentality | (9) a situation in which well-educated people leave their countries |
| (j) win-win situation | (10) big change |

2. Explain the underlined sentences 2) and 7) in Japanese.

3. Translate the underlined sentences 1) and 6) into Japanese.

4. Match the causes (1) ~ (6) with the stated effects on the right. Answer using letters a) to f).

- | | |
|---|---|
| (1) the population is decreasing | a) it turns into a museum piece |
| (2) immigrants are treated poorly | b) the customs and institutions are not organic |
| (3) people of various cultures mix | c) more workers are needed to pay taxes |
| (4) a culture doesn't change or develop | d) new ones develop |
| (5) countries are founded by settlers | e) they come to contribute to it |
| (6) people are absorbed into a culture | f) they turn into an underclass |

5. Which two of the following arguments are not consistent with Tolte's opinions? Answer using any two of the letters a) to e).

- a) It is natural for cultures to change and develop.
- b) Increased immigration might lead to overpopulation.
- c) Immigrants can contribute to the development of Sarbissian culture.
- d) Immigrants may lead to more social problems.

- e) It is not impossible to learn and understand a new culture.
6. Which two of the following arguments are not consistent with Swavik's opinions? Answer using any two of the letters a) to e).
- a) Everybody benefits from a more open immigration policy.
 - b) Sarbis' society is similar to most other countries with immigrants.
 - c) A more open immigration policy might lead to more social problems.
 - d) Allowing more immigrants might be harmful to the countries that they come from.
 - e) People naturally keep their cultural identities, even when they change countries.
7. Give your opinion in English on any one of the underlined passages: 3), 4), 5) or 8) in about 100 words.