

'16

受験
番号

前期日程

医学部保健学科小論文Ⅰ問題

注 意 事 項

1. 試験開始の合図があるまで、問題冊子を開いてはいけません。
2. 本冊子のページ数は5ページです。問題に落丁、乱丁、印刷不鮮明な箇所があった場合は申し出てください。
3. 下書用紙のほか、問題冊子の余白を下書きに利用してください。
4. 受験番号、氏名は解答用紙の所定の欄に記入してください。
5. 解答は必ず解答用紙の所定の各欄に記入してください。
6. 解答用紙は1 a, 1 b, 2 a, 2 b, 2 cの5枚です。
7. 問題冊子と下書用紙は持ち帰ってください。

1

次の英文を読み、設問に日本語で答えなさい。

Language usage evolves with time, sometimes to the extent that an
⁽¹⁾expression comes to mean the exact opposite of what it originally means. For instance the Japanese expression “nitsumaru,” which translates literally as “boils down,” traditionally applied to a situation in which a meeting is about to conclude successfully after a long discussion of all related issues.

Recently, however, “nitsumaru” has also come to mean a situation in which all participants in a discussion have completely run out of ideas and are unable to reach an agreement. In the past, when you described negotiations as becoming “nitsumaru,” you meant that agreement was imminent. But today, you could mean the opposite that a breakdown is imminent.

According to the results of a public opinion survey concerning the Japanese language released late last month by the Agency for Cultural Affairs, a majority of respondents use the expression “nitsumaru” in its traditional, positive sense, while 40 percent use it to mean a dead end ahead. Most of the respondents in their 50s and older were in the former category, while most in their 40s and younger were in the latter. With the two groups using the
⁽²⁾expression with two entirely different meanings, I shudder to think how their conversation would turn out.

Nowadays, it is probably unrealistic to accept only one usage as right and reject anything else as completely wrong. In fact, the Kojien Japanese dictionary’s sixth edition, published in 2008, cites the idiomatic expression “atama ga nitsumaru” as meaning “racking one’s brains but unable to come up with any ideas.” This is the exact opposite, or “magyaku,” of the traditional meaning of “nitsumaru.” Some dictionaries say this new usage is slang.

Dictionaries evolve along with the language. Incidentally, the expression
⁽³⁾“magyaku” mentioned above is a new word that is used mostly by young

people. According to the same Sanseido Japanese dictionary, it came into circulation after 2000.

(Astand October 10, 2014 より一部改変して引用)

(注) run out of ~	使い果たす, ~を切らす
imminent	差し迫った, 今にも起ころうとしている
Agency for Cultural Affairs	文化庁
shudder	身震いする, ぞっとする
cite	引用する
rack one's brains	頭・知恵などを絞る

問 1 下線部(1)の内容を述べなさい。

問 2 下線部(2)の内容を具体的に述べなさい。

問 3 下線部(3)の内容について, その背景を含めて具体的に述べなさい。

2

次の英文を読み、設問に日本語で答えなさい。

I have found that people describe me in many different ways. Some
(1) people call me the girl who was shot by the Taliban. And some, the girl who fought for her rights. Some people, call me a “Nobel Laureate” now. However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education, who wants to see women having equal rights and who wants peace in every corner of the world.

Education is one of the blessings of life — and one of its necessities. That has been my experience during the 17 years of my life. In my paradise home, Swat, I always loved learning and discovering new things. I remember when my friends and I would decorate our hands with henna on special occasions. And instead of drawing flowers and patterns, we would paint our hands with mathematical formulas and equations. We had a thirst for education, we had a thirst for education because our future was right there in that classroom. We would sit and learn and read together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could also excel in our studies and achieve those goals, which some people think only boys can.
(2)

But things did not remain the same. When I was in Swat, which was a place of tourism and beauty, suddenly changed into a place of terrorism. I was just ten when more than 400 schools were destroyed. Women were flogged. People were killed. And our beautiful dreams turned into nightmares. Education went from being a right to being a crime. Girls were stopped from going to school. When my world suddenly changed, my priorities changed too. I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed. I chose the second one. I decided
(3) to speak up. We could not just stand by and see those injustices of the

terrorists denying our rights, ruthlessly killing people and misusing the name of Islam. We decided to raise our voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran Allah says: if you kill one person it is as if you kill the whole humanity? Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, do not harm yourself or others? And do you not know that the very first word of the Holy Quran is the word “Iqra”, which means “read”? The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win. We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not.⁽⁴⁾ It is the story of many girls. Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence, even her brother was killed, but she did not succumb. Also my sisters here, whom I have met during my Malala Fund campaign. My 16-year-old courageous sister, Mezon from Syria, who now lives in Jordan as refugee and goes from tent to tent encouraging girls and boys to learn. And my sister Amina, from the North of Nigeria, where Boko Haram threatens, and stops girls and even kidnaps girls, just for wanting to go to school. Though I appear as one girl, though I appear as one girl, one person, who is 5 foot 2 inches tall, if you include my high heels. (It means I am 5 foot only) I am not a lone voice, I am not a lone voice, I am⁽⁵⁾ many. I am Malala. But I am also Shazia. I am Kainat. I am Kainat Soomro. I am Mezon. I am Amina. I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.

Yousafzai, Malala. "Nobel Lecture." Nobelprize.org. 10 December 2014.
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(注) Nobel Laureate	ノーベル賞受賞者
bossy	いばり散らす
committed	献身的な
blessings	恵み
henna	ヘンナ, ヘナ(葉からとった染料)
formulas and equations	公式や等式
thirst	切望
excel	秀でる
tourism	観光旅行
terrorism	テロ行為
flogged < flog	むちなどで激しく打つ
ruthlessly	情け容赦なく
Quran	コーラン(イスラム教の経典)
bullets	銃弾
succumb	屈する

問 1 下線部(1)に関連して, マララさん自身は自分のことをどんな人間だと述べているか答えなさい。

問 2 下線部(2)はどのようなことを述べているか説明しなさい。

問 3 マララさんが下線部(3)のような行動をとった理由を, 本文に即して答えなさい。

問 4 マララさんが下線部(4)のように発言した理由を, 本文に即して答えなさい。

問 5 下線部(5)の内容を説明しなさい。