

# 英 語

(問 題)

2011年度

〈 H23051112 〉

## 注 意 事 項

1. 問題冊子および記述解答用紙は、試験開始の指示があるまで開かないこと。
2. 問題は2～10ページに記載されている。試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚れ等に気付いた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて解答用紙の所定欄にHBの黒鉛筆またはHBのシャープペンシルで記入すること。
4. 試験開始後、記述解答用紙の所定欄（2か所）に受験番号と氏名を、マーク解答用紙の所定欄に氏名のみを記入すること。  
受験番号は正確にでいねいに記入すること。読みづらい数字は採点処理に支障をきたすことがあるので、注意すること。

数字見本	0	1	2	3	4	5	6	7	8	9
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5. マーク欄ははっきり記入すること。また、訂正する場合は、消しゴムででいねいに、消し残しがないようによく消すこと（砂消しゴムは使用しないこと）。

マークする時	<input checked="" type="radio"/> 良い	<input type="radio"/> 悪い	<input type="radio"/> 悪い
マークを消す時	<input type="radio"/> 良い	<input type="radio"/> 悪い	<input type="radio"/> 悪い

6. 試験終了後、問題冊子は持ち帰ること。
7. いかなる場合でも、解答用紙は必ず提出すること。

## READING/GRAMMAR SECTION

All answers must be indicated on the MARK SHEET.

### I Read the passage and answer the questions below.

① It might sound odd to say this about something people deal with at least three times a day, but food in America has been more or less invisible, politically speaking, until very recently. At least until the early 1970s, when a bout of food-price inflation and the appearance of books critical of industrial agriculture threatened to propel the subject to the top of the national agenda, Americans have not had to think very hard about where their food comes from, or what it is doing to the planet, their bodies, and their society.

② Most people count this as a blessing. Americans spend a smaller percentage of their income on food than any people in history—slightly less than ten percent—and a smaller amount of their time preparing it: a mere thirty-one minutes a day on average, including clean-up. The supermarkets brim with produce summoned from every corner of the globe, a steady stream of novel food products (17,000 new ones each year) crowds the middle aisles, and in the freezer case you can find “home meal replacements” in every conceivable ethnic stripe, demanding nothing more of the eater than opening the package and waiting for the microwave to chirp. Considered in the long sweep of human history, in which getting food dominated not just daily life but economic and political life as well, having to worry about food as little as we do, or did, seems almost a kind of dream.

③ The dream that the age-old “food problem” had been largely solved for most Americans was sustained by the tremendous postwar increases in the productivity of American farmers, made possible by cheap fossil fuel (the key ingredient in both chemical fertilizers and pesticides) and changes in agricultural policies. Asked by President Nixon to try to drive down the cost of food after it had spiked in the early 1970s, Agriculture Secretary Earl Butz shifted the historical focus of federal farm policy from supporting prices for farmers to boosting yields of a small handful of commodity crops (corn and soybeans especially) at any cost. The administration’s cheap food policy worked almost too well: crop prices fell, forcing farmers to produce still more simply to break even. This led to a deep depression in the farm belt in the 1980s, followed by a brutal wave of consolidation resulting in the loss of smaller farms to larger businesses. Most importantly, the price of food came down, or at least the price of the kinds of foods that could be made from corn and soybeans: processed foods and sweetened beverages and feedlot meat. Prices for fresh produce have increased since the 1980s. Washington had succeeded in eliminating food as a political issue—an objective dear to most governments at least since the time of the French Revolution.

④ But although cheap food is good politics, it turns out that there are significant costs—to the environment, to public health, to the public purse, even to the culture—and as these have become impossible to ignore in recent years, food has come back into view. Beginning in the late 1980s, a series of food safety scandals opened people’s eyes to the way their food was being produced, each one drawing the curtain back a little further on a food system that had changed beyond recognition. When BSE, or mad cow disease, surfaced in England in 1986, Americans learned that cattle, which are herbivores, were routinely being fed the flesh of other cattle; the practice helped keep meat cheap but at the risk of a hideous brain-wasting disease. The 1993 deaths of four children in Washington State who had eaten hamburgers from the fast-food chain, Jack in the Box, were traced to meat contaminated with *E.coli* O157:H7, a mutant strain of the common intestinal bacteria first identified in feedlot cattle in 1982. Since then, repeated outbreaks of food-borne illness linked to new antibiotic-resistant strains of bacteria have turned a bright light on the shortsighted practice of routinely administering antibiotics to food animals, not to treat disease but simply to speed their growth and allow them to withstand the filthy and stressful conditions in which they live.

⑤ In the wake of these food safety scandals, the conversation about food politics that briefly flourished in the 1970s was picked up again in a series of books, articles, and movies about the consequences of industrial food production. Food journalism began in 2001 with the publication of Eric Schlosser's *Fast Food Nation* and Marion Nestle's *Food Politics* the following year. These and other books published in the last decade have succeeded in making clear connections between the methods of industrial food production, agricultural policy, food-borne illness, childhood obesity, the decline of the traditional family meal, and, notably, the decline of family income beginning in the 1970s.

⑥ Besides drawing women into the workforce, falling wages made fast food both cheap to produce and a welcome option for struggling families. The picture of the food economy Schlosser painted resembles an upside-down version of the social compact sometimes referred to as "Fordism." That is, instead of paying workers well enough to allow them to buy things like cars, as Henry Ford proposed to do, companies like Wal-Mart and McDonald's pay their workers so poorly that they can afford only the cheap, low-quality food these companies sell, creating a kind of vicious cycle driving down both wages and the quality of food. The advent of fast food and cheap food in general has, in effect, subsidized the decline of family incomes in America.

⑦ The rise of fast food and the collapse of everyday cooking have also damaged family life and community by undermining the institution of the shared meal, eroding the civility on which our political culture depends. By continually snacking instead of sitting down for leisurely meals, and watching television during mealtimes instead of conversing—forty percent of Americans watch television during meals—we have unthinkingly wrecked one of the nurseries of democracy: the family meal. It is the temporary democracy of the table that teaches children the art of conversation and helps them to acquire the habits of civility—sharing, listening, taking turns, negotiating differences, arguing without offending—and it is these habits that are lost when we eat alone and on the run.

⑧ The invisibility of these issues until recently is due to the identification of food work with women and the related fact that eating, by its very nature, falls on the wrong side of the mind-body divide. Food is experienced through the senses of touch, smell, and taste, which rank lower on the hierarchy of senses than sight and hearing, which are typically thought to give rise to knowledge. In most philosophy, religion, and literature, food is associated with body, animal, female, and appetite—things civilized men have sought to overcome with reason and knowledge.

[Adapted from Michael Pollan, "The Food Movement, Rising," *The New York Review of Books* (2010).]

(1) Choose the best way to complete the following sentences about Paragraphs ① to ⑧.

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1 In Paragraph ① the writer mainly | 5 In Paragraph ⑤ the writer mainly |
| 2 In Paragraph ② the writer mainly | 6 In Paragraph ⑥ the writer mainly |
| 3 In Paragraph ③ the writer mainly | 7 In Paragraph ⑦ the writer mainly |
| 4 In Paragraph ④ the writer mainly | 8 In Paragraph ⑧ the writer mainly |

- A argues that the availability of cheap, poor-quality food has enabled big businesses to get away with paying their workers less.
- B criticizes American eating habits for their negative effects on both family life and the way people communicate with one another in society.
- C describes the absence of concern in America about where the next meal will come from as unprecedented.
- D explains how America was the first country to produce cheap food since the French Revolution.
- E notes the revival of food as a controversial issue at the beginning of the twenty-first century.
- F proposes that instead of eating while watching television, women should return to the kitchen and spend more time cooking.
- G provides several examples of the dangers to public health posed by modern agricultural practices.
- H states that children died because they ate hamburgers that contained meat contaminated with BSE.
- I suggests that because food has traditionally been associated with women, it was thought to be unworthy of serious consideration.
- J summarizes the policies that made food cheap and the effects of these policies on farmers.
- K worries that children are failing to learn how to speak because they seldom sit down to eat meals with their families.
- L writes that food was not an important political issue in America until about forty years ago.

(2) Choose the ONE way to complete each of these sentences that is NOT correct according to the passage.

- 1 Most Americans
  - A are able to buy a wide variety of easily-prepared food at supermarkets.
  - B have access to food made cheaper at the expense of farmers' incomes.
  - C have not had to pay much attention to the effect food has on their health until recently.
  - D mainly eat the kinds of food that can be made from corn and soybeans.
  - E spend less time and money on food than any other people in history.
- 2 The results of America's agricultural policies have included
  - A enabling women to enter the workforce.
  - B farmers losing money and selling their farms.
  - C lower wages, lower food prices, and lower quality food.
  - D the outbreak of diseases such as mad cow disease.
  - E the widespread use of antibiotics in the production of meat.
- 3 The social cost of modern American eating habits includes
  - A a decline in the interpersonal skills that are necessary for democracy to function.
  - B a decline in the number of families who sit down to eat dinner together.
  - C a relatively large number of people who watch television while they eat.
  - D children who do not learn how to take part in conversations.
  - E the increasing number of women who are required to prepare food for their families.

(3) Choose the best way to complete each of these sentences, which relate to the underlined words in the passage.

1 Here “withstand” means

- A to clean.      B to oppose.      C to protest.      D to remove.      E to resist.

2 Here “wake” means

- A aftermath.      B awakening.      C funeral.      D trace.      E watch.

(4) Which ONE of the following sentences best sums up the author’s argument in the passage?

- A Although most foods are cheap in America, food safety scandals have shown that fast food and convenience foods are bad for human and animal health.
- B Americans spend less time and money buying and preparing food than people in other countries, but they worry about food more.
- C Government policy has helped not only to lower food prices in America, but also to reduce family incomes.
- D In America, food has not been a political issue because food work is traditionally associated with women and their bodily appetites.
- E Lower family incomes, food safety scandals, and a decline in civility have been the unintended consequences of America’s cheap food policy.

## II Read the passage and answer the questions below.

① The English drive on the left side of the road, Germans on the right. There’s nothing inherent in Vauxhall or VW motivating this difference—just custom. The Chinese eat rice with chopsticks; Indians traditionally eat it with their hands. Custom again. Mobile phones are like cars and rice. The practices through which we encounter these items are only partially determined by the objects themselves, with the rest of their functioning often shaped by the cultural norms—or pragmatic necessities—of the society in which they are embedded.

② Such influences are reflected in mobile phones used in different parts of the world. The Japanese sprinkle their written messages with pictograms, such as a kitty, a wolf, a sad waif—sort of emoticons on steroids, which mirror *anime* culture, in much the same way as the personalized sticker craze that seized Japan in the mid-1990s, when photo booths for making stickers began appearing in arcades and shopping centers. By 1997, over sixty percent of middle and high school students, including almost ninety percent of high school girls, collected and exchanged stickers with each other. Or consider a handy feature available on mobile phones in predominantly Muslim countries such as Malaysia. Maxis, Malaysia’s primary mobile phone provider, offers handsets that point the way to Mecca. As anthropologist Genevieve Bell explains, for an added fee, “You can also receive regular reminders of *salat*, or prayer time, customized to your location.”

③ Even in regions that might strike outsiders as rather homogeneous, marked differences crop up in mobile phone behavior. Consider Scandinavia. When it comes to Sweden, Denmark, and Norway, the languages are sufficiently similar for a Swede to be able to figure out what a Dane or Norwegian is saying, or vice versa. Add to the list Finland, where a completely different language is spoken, and you have a cluster of cultures known for self-reliance, politically liberal governments, Protestantism, and a fondness for *lutefisk* at Christmastime. But what about the use of mobile phones? In 2004, the Swedish telecommunications company TeliaSonera undertook a comparison of mobile phone practices among sixteen- to sixty-four-year-olds in Sweden, Denmark, Norway, and Finland. Among their findings: Finns talk nearly twice as much as Swedes, while Norwegians send more than four times as many text messages as their Swedish counterparts. Only two out of ten Danes think it’s OK to keep their mobile

phones on during a party, while four out of five Swedes are comfortable doing so. Yet only a quarter of Danes hesitate to give out their phone numbers, while more than fifty percent of Swedes and Finns show caution.

④ Culture-specific mobile phone usage sometimes springs from economic necessity. Jonathan Donner documents a clever practice popular in sub-Saharan Africa of using mobile phones to convey messages without incurring the cost of a call. The practice is called “beeping.” Say you’re a farmer who owns a couple of milk cows. When you have enough milk to sell, you need to arrange to have it picked up by the middleman, who will bring it to market. You, or the members of your family, clan, or village, have a mobile phone, but actually calling the distributor is expensive. And so you beep him. Through a prearranged code, you place the call, ring once, and hang up. The distributor thus knows you have milk available.

⑤ The principle of beeping is hardly new. When AT&T still monopolized the American phone network and long-distance calls remained costly, we all knew how to play the system. If you were traveling and wanted to let the folks back home know you had arrived safely, you fed your coins into a pay phone, dialed the number, rang once, and hung up. You got all of your money back, and Mom breathed a sigh of relief. Today, now that domestic long-distance calls are “free” on mobile phones, that is, part of your monthly allotment of minutes, I have yet to hear of Americans using their mobiles for beeping as a thrift measure. However, young people hailing from locations as diverse as Japan and sub-Saharan Africa seem to be re-purposing the beep for a new social function: ring once and hang up to signal (for free), “I’m thinking of you.”

⑥ Another culturally-driven example of mobile phone usage concerns when to talk and when to send a text message. Carole Anne Rivière and Christian Licoppe collected some interesting data in 2001 and 2002 regarding French customs. Mobile phones became quite popular in France at the end of the 1990s, with GSM’s Short Message Service starting in the summer of 2000. Although texting in France was less expensive than voice calls (as in most of the world), the French reserved texting for communicating with a handful of people—generally “intimate” correspondents such as significant others or a very small circle of friends. Most of their mobile phone communications were voice calls—a pattern that looks more American and less European or, for that matter, Japanese. When the French did send text messages rather than placing voice calls, the decision was often based on social norms regarding privacy while in public space. It’s considered rude in France to broadcast private business in public. Text messages provide opportunities to communicate with intimate correspondents from public spaces while keeping a proper distance and sense of privacy with respect to bystanders.

⑦ What about texting in the United States? I vividly remember a heated discussion among students in one of my classes in late 2002 over what a mobile phone was good for. About a third of the students owned mobile phones at that point. However, only one of them—who had just returned from a semester studying in Italy—knew about text messaging. As she explained how convenient it was to tap out messages with your thumb on the small keypad, the other students rolled their eyes in disbelief: Why would anyone struggle to produce a text message when you could simply call? Such was the mind-set of average American college students at the time when mobile phones—and eventually text messaging—began to be aggressively marketed in the United States. Beyond convenience, never underestimate the power of money. In Europe, the fact that text messaging has generally been less expensive than voice calls may contribute to the European explosion of texting among the young. In the United States, text messaging is an added expense on top of voice contracts, paid either on a per-message basis or through a monthly messaging plan. The choice between a voice call and a text message is sometimes determined by who is paying the bill. Parents of teenagers or college students know to expect monthly voice charges but sometimes balk at additional fees for texting, and this may have an effect on how their children communicate.

[Adapted from Naomi S. Barron, *Always On: Language in an Online and Mobile World* (2008).]

(1) Choose the best way to complete the following sentences about Paragraphs ① to ⑦.

- |                                    |                                    |
|------------------------------------|------------------------------------|
| 1 In Paragraph ① the writer mainly | 5 In Paragraph ⑤ the writer mainly |
| 2 In Paragraph ② the writer mainly | 6 In Paragraph ⑥ the writer mainly |
| 3 In Paragraph ③ the writer mainly | 7 In Paragraph ⑦ the writer mainly |
| 4 In Paragraph ④ the writer mainly |                                    |

- A argues that while differences such as how people eat rice in China and India are a result of their cultures, such differences do not have a great effect on how mobile phones are used in the two countries.
- B concludes that while countries in Scandinavia may share many cultural similarities, there may be quite significant differences in how they feel about using mobile phones.
- C describes the method adopted by many Americans of hanging up after one ring of the telephone to save money on long distance calls, and that this may now serve a different function in other countries.
- D discusses how, when compared to voice calls, texting in the United States failed to gain the popularity it had in Europe, particularly when considering the difficulties in writing messages and the cost of sending them.
- E explains that it is not only objects themselves, such as rice and cars, that determine how they are used, but also the cultural rules and needs of the society in which they are used.
- F maintains that the French tendency to use mobile phones for voice calls rather than texting more closely resembles mobile phone use in the United States than in Europe and Japan.
- G makes the point that the *anime* culture which gave rise to the use of pictograms in mobile phones in the mid-1990s may also be responsible for Japanese high school students' infatuation with personalized stickers.
- H observes that French people's general preference to reserve texting for family and close friends is the result of not only social custom but also the high cost of sending text messages.
- I points out that, depending on the conditions in a particular region, there may be financial reasons that can give rise to unique ways of using mobile phones to communicate important information.
- J provides several examples of differences in mobile phone use despite close cultural similarities, such as Finns tending to speak on their mobile phones almost twice as much as Swedes and Norwegians.
- K shows how, in the past, people in the United States used mobile phones to ring once and hang up to save the cost of domestic long-distance calls, but this is no longer necessary as these costs are now part of the monthly call charges.
- L suggests that messages sent from mobile phones in Japan appear to be influenced by the *anime* culture, while mobile phones in Malaysia have features that are associated with religious practices.

(2) Choose the FOUR statements that are NOT true according to the passage. You may NOT choose more than FOUR statements.

- A Although French people generally prefer to make voice calls, when in public they often send text messages because they feel it is rude to discuss private affairs in places where other people can hear them.
- B Beeping, devised by people in sub-Saharan Africa for economic reasons, is when they ring once and hang up as soon as the other person answers.
- C Despite differences in language, Finns share many cultural similarities, political ideals, and religious views with Swedes, Danes, and Norwegians.

- D Even though many parents of teenagers and college students in the United States do not want to pay additional fees for sending text messages, texting is quickly gaining in popularity among American young people.
- E In Denmark, more people are reluctant to give out their mobile phone numbers than those who are comfortable keeping their mobile phones switched on during a party, according to a study carried out by a Swedish telecommunications company.
- F Mobile phones around the world are often designed to include features specific to the cultures in which they are used, such as pictograms in Japan and handsets in Malaysia pointing to Mecca.
- G Research into personalized stickers in Japan showed that, in the late 1990s, the number of high school girls who collected and exchanged them with one another was around ten percent.
- H TeliaSonera's study showed that four times as many Swedes feel it is acceptable to keep their mobile phones switched on during parties compared with Danes, and they spoke on them twice as much as Finns.
- I The practice of sending text messages was far more widespread in Italy than it was in the United States just after the turn of the twenty-first century.

(3) Which ONE of the following sentences best summarizes the passage?

- A Although there are differences in how mobile phones are used by people with similar cultures such as in Scandinavia, the patterns of usage in Europe and the United States have for the most part been very similar.
- B Despite the large differences between the cultures of countries such as Japan and the United States, there is very little difference in how people in these countries use their mobile phones to communicate.
- C Even though texting was not very popular in the United States at the beginning of the century, changes in pricing packages have meant that more people now prefer texting over making phone calls when compared to people in Europe.
- D How mobile phones are used is different in each country, but over time we can expect that these differences will gradually disappear, and people around the world will use them in the same way.
- E Mobile phones are greatly influenced by the culture of the people who use them, but there has been a trend in recent years for culture itself to be affected by communication through mobile phones.
- F The way in which mobile phones are used around the world depends on a complex of factors including the cultural needs and expectations of people, and the costs of communicating with them.

(4) Find the vowel with the strongest stress in each of these words, as used in the passage. Choose the ONE which is pronounced the SAME as the vowel with the strongest stress in the example word.

1 Scandinavia

- A additional      B available      C marketed      D pictogram      E pragmatic

2 Norwegian

- A broadcast      B explosion      C intimate      D messaging      E relief

3 Finland

- A family      B keypad      C hesitate      D significant      E teenager





V Choose the best item from the box with which to fill the blanks in the passage below. You may use each item only ONCE.

A at	B by	C down	D from	E in
F into	G of	H on	I through	J to

The introduction of a new social networking service (SNS) by one of the venture companies is aimed more  the elderly. The recent survey reports that while many elderly people are keen  using SNS to keep in touch with friends and colleagues after their retirement, they have difficulty  signing up for the service in the first place, which keeps them  starting SNS. To remove this barrier, the company invented an innovative user interface. Thanks to this technological innovation, the company claims, even people who have never used a computer before can easily start the service and communicate with others instantly. This service will be available free  charge in April.

### WRITING SECTION

All answers must be written in English in the spaces provided on the ANSWER SHEET.

VI Translate the Japanese prompts in this dialogue into natural English. You MUST use ALL the English words provided after each Japanese prompt, in the form and order they appear.

A : Where's Jane? <sub>1</sub> (彼女は何時の待ち合わせかわかっていますか : know / supposed / meet)?

B : Yes, I told her at 7:00. But <sub>2</sub> (彼女はめったに時間通りに来ません : ever / comes / time).

A : But the concert will start at 7:30, and it's already 7:20!

B : Don't worry, I'm <sub>3</sub> (彼女はきっとコンサートが始まるまでには来るはずですよ : sure / get / starts).

VII In Japan, some high schools prohibit students from having part-time jobs, even though they are legally allowed to work. Do you agree with such a school policy or not?

Write a paragraph explaining your opinion. Give one or more convincing reasons to support your answer.

[以下余白]



