

'15

前期日程

受験
番号

英語問題

(社会情報学部)

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. 本冊子の頁数は13頁です。問題に落丁や乱丁、印刷の不鮮明な箇所があった場合は申し出てください。
3. 受験番号、氏名は必ず解答用紙の所定の欄に記入してください。
4. 解答は必ず解答用紙の所定の各欄に記入してください。
5. 解答用紙は1 a, 1 b, 1 c, 2 a, 2 b, 2 c, 3の7枚です。
6. 問題冊子は持ち帰ってください。

1 次の英文は菜食主義(vegetarianism)と菜食主義者(vegetarian)について書かれたものである。これを読んで下記の設問に答えなさい。解答は解答用紙の所定の欄に書きなさい。(①～⑧の数字は段落番号を表す。)

- ① What is vegetarianism? Is it a diet or a lifestyle? Is it a social movement or a group of people who happen to eat the same way? Is it a passing fad or a developing trend?
- ② When meat eaters hear the term “vegetarian,” they typically think of an ovo-lacto-vegetarian, someone who eats no meat, poultry, or fish but who consumes some dairy products and eggs. But there are also lacto-vegetarians, who eat dairy products but not eggs; ovo-vegetarians, who consume eggs but not dairy products; and vegans, who consume (and wear) no animal products or by-products whatsoever. And then there are those who call themselves vegetarians (a) they occasionally eat meat or seafood. These definitions may suggest that vegetarianism is simply a dietary preference that requires adherence to no particular ideology.
- ③ For many people, however, being a vegetarian means (b) following a set of dietary proscriptions — it is a way of life. Although there are those who eliminate meat from their diets for economic reasons, these individuals typically return to eating meat as they gain the financial means to do so. For these “hardship vegetarians,” a meatless diet is neither a desirable nor a completely free choice. People who become vegetarians by choice, however, typically use diet as a form of self-expression and creativity. Vegetarians, for example, frequently explore new foods, shop at natural food stores, and peruse vegetarian cookbooks and magazines for new recipes. They often discuss their food choices with family, and friends, and, to varying degrees, they incorporate vegetarianism into their self-concepts.
- ④ Is the vegetarian movement, then, simply a group of people practicing the same lifestyle? After all, vegetarians do not appear to be particularly active in politics or outspoken in public, most do not belong to any movement or

organization, and national campaigns supporting vegetarianism are rare.

Still, behind the appearance of personal adherence to a common lifestyle, there is a structured set of organizations, ideas, and related phenomena. A ^(f)vegetarian ideology — vegetarianism — provides both a critique of meat eating and the vision of a vegetarian world. Most vegetarians draw from this ideology to express their personal motivations for adopting this lifestyle.

⑤ Vegetarian organizations, (g) their lack of public visibility, are the backbone of the vegetarian way of life: Here agendas are set, vocabulary and other symbols are defined, and information and networking services are made available. These organizations create and distribute literature about the meaning of vegetarianism and hold meetings and conferences to celebrate vegetarian lifestyles. Vegetarian groups are central to movement activities because they generate and promote ideas about the most effective ways to achieve personal, cultural, and social change — in other words, how to be a vegetarian and how to create a vegetarian world. Although many people (including many social scientists) perceive vegetarianism as an (i) phenomenon, the significance of vegetarian organizations points to its (j) dimension.

⑥ But is vegetarianism a fad or a trend? Although vegetarianism's popularity has waxed and waned — with its peaks occurring in the mid-1800s and in the 1960s and early 1970s — it has held a small but consistent following in the United States and Canada since the 1820s.

⑦ People have articulated a variety of reasons for adopting vegetarian diets: personal health, concern about the treatment of farm animals (which often includes a belief in animal rights), environmental issues, world hunger concerns, and disgust at the thought of consuming the flesh of a dead animal. Often vegetarians, and those who study them, use a simpler dichotomy: health reasons and ethical (or moral) reasons. In North America, most people begin the path to vegetarianism for health reasons. Often, concern about dietary fat prompts the move toward vegetarianism,

though concern about the safety of the meat supply, the desire to lose weight, and holistic treatment plans to help prevent or improve medical conditions such as cancer and heart disease can also inspire the move.

- ⑧ For some people, the sources of motivation change or increase as they adopt vegetarian diets. Most commonly, a person initially becomes motivated by health issues and gradually adopts ethical reasons as well.

(Donna Maurer, *Vegetarianism: Movement or Moment?*, 2002から一部内容を変更して引用)

2 pages of content selected from “What is Vegetarianism? And Who Are Vegetarians” from *Vegetarianism: Movement or Moment: Promoting A Lifestyle for Cult Change* by Donna Maurer. Used by permission of Temple University Press. © 2002 by Temple University. All Rights Reserved.

注

diet (第①段落) the food that you eat and drink regularly

fad (第①段落) 流行

poultry (第②段落) 鳥の肉

dairy product (第②段落) 乳製品

by-product (第②段落) 副産物

adherence to~ (第②段落) ~を固く守ること

proscription (第③段落) 禁止

peruse (第③段落) 熟読する

incorporate (第③段落) 組み込む

outspoken (第④段落) saying exactly what you think, even if it shocks people

critique (第④段落) 批判

draw from~ (第④段落) ~を情報源として利用する

literature (第⑤段落) 印刷物

dimension (第⑤段落) 側面

wax and wane (第⑥段落) 満ち欠けする

following (第⑥段落) 支持者

articulate (第⑦段落) 表明する

disgust (第⑦段落) 嫌悪する

dichotomy (第⑦段落) 二分法

holistic treatment (第⑦段落) 全体的治療

設 問

問 1 次の表は第②段落の内容を基に、摂取する食品によって菜食主義者を4つのタイプに分類したものである。それぞれのタイプの菜食主義者が表中の食品を摂取する場合は○、摂取しない場合は×を書きなさい。

タイプ \ 食品	肉・魚	乳製品	卵
ovo-lacto-vegetarian	×	(ア)	○
lacto-vegetarian	×	○	(イ)
ovo-vegetarian	×	×	(ウ)
vegan	(エ)	×	×

問 2 空欄(a)(第②段落)には次のどの英語が入るのが最も適切か、1つ選んで記号で答えなさい。

- (ア) as if
- (イ) even though
- (ウ) only when
- (エ) so that

問 3 空欄(b)(第③段落)には次のどの英語が入るのが最も適切か、1つ選んで記号で答えなさい。

- (ア) less than
- (イ) more than
- (ウ) no less
- (エ) no more

問 4 下線部(c)(第③段落)を和訳しなさい。

問 5 下線部(d)(第③段落)の“vegetarians by choice”とは典型的にはどのような目的を持った菜食主義者を指すのか、本文に即して日本語で説明しなさい。

問 6 下線部(e)(第④段落)を和訳しなさい。

問 7 下線部(f)(第④段落)は同じ第④段落にある語を説明したものとなっている。それは次のどの語か、選択肢の中から1つ選んで記号で答えなさい。

- (ア) appearance
- (イ) ideology
- (ウ) lifestyle
- (エ) vision

問 8 空欄(g) (第⑤段落)には次のどの英語が入るのが最も適切か、1つ選んで記号で答えなさい。

- (ア) despite
- (イ) for
- (ウ) through
- (エ) with

問 9 次の表は第⑤段落の内容を基に、“vegetarian organizations”の役割をまとめたものである。空所(i)~(iii)を埋めるのに最も適切な項目を日本語で書き入れなさい。(ただし(i)~(iii)の順序は問いません。)

vegetarian organizations の役割	行動計画(アジェンダ)の策定
	(i)
	(ii)
	菜食主義の意味に関する印刷物の作成と配布
	(iii)

問10 下線部(h)(第⑤段落)を和訳しなさい。

問11 第⑤段落の空欄(i)と(j)に入る最も適切な英語を次の選択肢の中からそれぞれ1つずつ選んで記号で答えなさい。

- (ア) economic
- (イ) individual
- (ウ) physical
- (エ) social

問12 次の表は第⑦段落の内容を基に、菜食主義者になる理由を、健康上の理由と倫理・道徳上の理由の2つに分けてまとめたものである。空所(i)~(iv)を埋めるのに最も適切な項目を日本語で書き入れなさい。(ただし(i)と(ii), (iii)と(iv)の順序は問いません。)

健康上の理由	食物中の脂肪に対する懸念
	(i)
	(ii)
	癌(ガン)や心臓病のような病気を予防したり改善したりするのを手助けする全体的治療計画
倫理・道徳上の理由	(iii)
	環境問題
	(iv)
	死んだ動物の肉を食べるという考えに対する嫌悪

2 次の英文は人間の睡眠について述べたものである。これを読んで下記の設問に答えなさい。解答は解答用紙の所定の欄に書きなさい。(①～⑧の数字は段落番号を表す。)

- ① We often worry about lying awake in the middle of the night — but it could be good for you. A growing body of evidence from both science and history suggests that the eight-hour sleep may be unnatural.
- ② In the early 1990s, psychiatrist Thomas Wehr conducted an experiment in which a group of people were plunged into darkness for 14 hours every day for a month. It took some time for their sleep to regulate but by the fourth week the subjects had settled into a very distinct sleeping pattern. They slept first for four hours, then woke for one or two hours before falling into a second four-hour sleep. Though sleep scientists were impressed by the study, among the general public the idea that we must sleep for eight consecutive hours persists.
- ③ In 2001, historian Roger Ekirch published an influential paper, based on 16 years of research, revealing a wealth of historical evidence that humans used to sleep in two distinct chunks. His book, published four years later, unearths more than 500 references to a segmented sleeping pattern — in diaries, court records, medical books and literature. Much like the experience of Wehr’s subjects, these references describe a first sleep which began about two hours after dusk, followed by waking period of one or two hours and then a second sleep.
- ④ “It’s not just the (d) of references — it is the (e) they refer to it, as if it was common knowledge,” Ekirch says. During this waking period people were quite active. They often got up, went to the toilet or smoked tobacco and some even visited neighbors. Most people stayed in bed, read, wrote and often prayed. Countless prayer manuals from the late 15th century offered special prayers for the hours in between sleeps.

- ⑤ Ekirch found that references to the first and second sleep started to disappear during the late 17th century. ^(f) This started among the urban upper classes in northern Europe and over the course of the next 200 years filtered down to the rest of Western society. By the 1920s the idea of a first and second sleep had disappeared entirely from our social consciousness. He attributes the initial shift to improvements in street lighting, domestic lighting and a surge in coffee houses—which were sometimes open all night. ^(g) As the night became a place for legitimate activity and as that activity increased, the length of time people could devote to rest dwindled.
- ⑥ In his new book, historian Craig Koslofsky puts forward an account of how this happened. “Associations with night before the 17th century were not good,” he says. The night was a place populated by reprobates—criminals, prostitutes and drunks. “Even the wealthy, who could afford candlelight, had better things to spend their money on. There was no prestige or social value associated with staying up all night.” Although earlier the night had belonged to reprobates, now respectable people became accustomed to exploiting the hours of darkness. This trend migrated to the social sphere too, but only for those who could afford to live by candlelight. With the advent of street lighting, however, socializing at night began to filter down through the classes.
- ⑦ In 1667, Paris became the first city in the world to light its streets, using wax candles in glass lamps. It was followed by Lille in the same year and Amsterdam two years later, where a much more efficient oil-powered lamp was developed. London did not join their ranks until 1684, but by the end of the century, more than 50 of Europe’s major towns and cities were lit at night. Night became fashionable and spending hours lying in bed was considered a waste of time. “People were becoming increasingly time-conscious and sensitive to efficiency, certainly before the 19th century,” says Roger Ekirch. “But the industrial revolution intensified that attitude ^(h)

dramatically.” Strong evidence of this shifting attitude is contained in a medical journal from 1829 which urged parents to force their children out of a pattern of first and second sleep.

- ⑧ Today, most people seem to have adapted quite well to the eight-hour sleep, but Ekirch believes many sleeping problems may have roots in the human body’s natural preference for segmented sleep as well as the ubiquity of artificial light. “For most of evolution we slept a certain way,” says sleep psychologist Gregg Jacobs. “Waking up during the night is part of normal human physiology.” The idea that we must sleep in a consolidated block could be damaging, he says, if it makes people who wake up at night anxious, as this anxiety can itself prohibit sleep and is likely to affect our waking life too.

(Stephanie Hegarty, "The Myth of the Eight-Hour Sleep," BBC World Service, February 22, 2012 から一部内容を変更して引用)

Hegarty, Stephanie. “The myth of the eight-hour sleep.” BBC News. 22 February 2012. © 2012 BBC. <http://www.bbc.com/news/magazine-16964783>

注

psychiatrist (第②段落) 精神科医

subject (第②段落) a person who is used in an experiment

consecutive (第②段落) 連続した

chunk (第③段落) かたまり

unearth (第③段落) 発掘する, 世に紹介する

filter down (第⑤段落) 浸透する

dwindle (第⑤段落) gradually become less and less or smaller and smaller

reprobate (第⑥段落) 品行の悪い人間

prostitute (第⑥段落) 売春婦

prestige (第⑥段落) 良い社会的評価

migrate (第⑥段落) 移っていく

social sphere (第⑥段落) 社会階層

advent (第⑥段落) 到来

join their ranks (第⑦段落) それらの仲間入りをする

ubiquity (第⑧段落) 遍在, いたるところにあること

physiology (第⑧段落) 生理

consolidated (第⑧段落) 統合された, ひとまとまりの

設問

問 1 下線部(a)(第②段落)の“an experiment”はどのように行われたか, 日本語で答えなさい。

問 2 下線部(b)(第②段落)を和訳しなさい。

問 3 下線部(c)(第③段落)の“a segmented sleeping pattern”は具体的にどのようなものか, 第③段落の内容に基づいて日本語で答えなさい。

問 4 第④段落の空欄(d)と(e)に入る最も適切な単語の組み合わせを, 以下の表中(ア)~(エ)の中から1つ選んで記号で答えなさい。

	(d)	(e)
(ア)	quality	time
(イ)	time	quality
(ウ)	number	way
(エ)	way	number

問 5 下線部(f)(第⑤段落)の“This”は何を指すか, 日本語で説明しなさい。

問 6 下線部(g)(第⑤段落)を和訳しなさい。

問 7 第⑥段落と第⑦段落では、人々の夜間の活動に関わる変化について述べられている。以下の文で、第⑥段落と第⑦段落の内容に一致しているものには○、一致していないものには×を書き入れなさい。

- (ア) 17世紀以前、富裕層は他の物よりロウソクにお金を費やした方が良いと考えていた。
- (イ) 17世紀以前、夜ふかしには何の良い印象も社会的価値もなかった。
- (ウ) 17世紀以降、社会的地位の高い人々の間で、夜の時間を利用することは習慣とならなかった。
- (エ) 17世紀以降、夜間の社交があらゆる社会階層に広がったのは、街灯の普及によってである。
- (オ) 17世紀後半、パリ、リール、アムステルダムに街灯が設置された。
- (カ) 17世紀末までに、ロンドンなどのヨーロッパの主要都市では街灯が使われるようになっていた。

問 8 下線部(h)(第⑦段落)の“that attitude”はどのようなものか、本文に即して日本語で答えなさい。

問 9 下線部(i)(第⑦段落)を和訳しなさい。

問10 下線部(j)(第⑧段落)の“this anxiety”は何を指すか、またその影響はどのようなものか、第⑧段落の内容に基づいて日本語で答えなさい。

3 次の日本文(1)と(2)を英訳しなさい。解答は解答用紙の所定の欄に書きなさい。

(注意：数字も英語で書くこと)

(1) 新聞によれば、そのウェブサイトは昨年末には10億人以上、つまり世界人口の約7分の1の利用者を有していた。

(2) A：今日の大気汚染に関する講義はとても面白かったよね。

B：そうだね。でも例えば自動車を使わないで暮らすのはそんなに簡単なことではないと思うよ。