

2024 年 度

# 英 語

## 注 意

1. 監督者の合図があるまでは問題冊子と解答用紙を開かないでください。
2. 別紙の解答用紙は、マーク用解答用紙(1)と記述用解答用紙(2)とに分かれています。指定された解答欄をまちがえないように注意してください。
3. 解答用紙(1)は直接コンピューターにかけますので、折りまげたり、よごしたりしないでください。また、枠で囲まれた部分以外には記入しないでください。
4. 解答用紙(1)にマークするときは該当する○にはっきりとマークしてください。

マークのしかた (良い例) ●  
(悪い例) ⊗ ⊗ ⊗ ⊗

(万年筆、ボールペンなどは使用してはいけません)

5. 解答用紙(1)に誤ってマークした場合には、消しゴムで跡が残らないように丁寧に消し、消しかすをきれいに払ってください。
6. 試験開始後、解答用紙(1)には、氏名、受験番号を記入し、さらにその受験番号をマークしてください。なお、受験番号を記入するときには解答用紙(1)の〔**受験番号記入上の注意**〕をよく読んで、まちがいのないようにしてください。  
解答用紙(2)には、氏名、受験番号を記入してください。
7. 試験問題はこの冊子の1～8ページに記載されています。  
問題冊子の余白部分は、メモとして利用して構いません。  
各問題はほぼ同じ配点になっています。それを念頭に時間配分してください。
8. 試験終了後、この問題冊子は持ち帰ってください。

- 1 次の文章を読み、設問(a)～(e)にもっとも適切なものを1～4の中から1つ選びなさい。

The way we show respect to people in higher positions has a lot to do with the country we grow up in. When we are children, we learn “rules” of how we should respect others, such as our parents, brothers, sisters, relatives, or teachers. As we get older, we apply these rules to interactions with people we meet in adult society, such as our work colleagues and supervisors. This involves a concept called “power distance”, which can vary greatly depending on what part of the world we come from.

The term power distance was first used by a Dutch psychologist named Geert Hofstede in the 1980s. After researching employees at IBM offices all over the world, he introduced this idea as a part of cultural difference theory. To Hofstede, power distance describes how much people are willing to accept unequal power relationships.

In countries with high power distance, such as China, Malaysia, Mexico, or the Philippines, people accept that decisions are made by those “higher” than themselves. They generally believe that everyone has a position in society, so they are likely to follow or agree with people who hold positions of power in their families, schools, companies, or governments. Students are expected to listen to professors and not to disagree with them. In companies, decisions are usually made by senior members before meetings, and junior members rarely give their opinions or challenge leaders. Junior members expect leaders to provide clear directions to enable them to complete tasks in the best way possible.

In contrast, those raised in a country with low power distance, such as Austria, Israel, Denmark, or New Zealand, may feel themselves to be equal to those around them regardless of their position in society. Students might openly express opinions and disagree with professors. Leaders act as guides

rather than telling junior members exactly what to do and how to do it. Company juniors may question seniors' instructions or suggest different ways to approach a task. There is a sense that everyone should work in their own way, as long as goals are met. All workers expect to be part of the decision-making process and may even have close relationships with their bosses or co-workers, meeting them on weekends.

The idea of power distance is not new, and cultures are always changing, so it is important not to apply the findings of cultural difference theory too strictly. Each person has unique characteristics which cannot be explained by simple generalizations. However, we may all interact with people from other countries in the future, or may already have teachers, classmates, or coworkers who are not from the same country as us, so it is important to be flexible and to understand the idea of power distance. Knowing that people have different ways of showing respect and learning how to act in different situations will give us an advantage in a globalizing world.

( a ) According to the passage, the concept of power distance is \_\_\_\_\_.

- 1 . different for the older generation
- 2 . experienced only by leaders and seniors
- 3 . learned during childhood
- 4 . similar in all countries

( b ) What does the passage say about power distance?

- 1 . Companies introduced the idea of power distance.
- 2 . Power distance ignores rules that we learn at school.
- 3 . Power distance is a part of a larger theory.
- 4 . There are many theories of power distance.

- ( c ) What is someone from a country with high power distance likely to do?
- 1 . Challenge opinions offered by their teacher.
  - 2 . Complete a project exactly as requested by their boss.
  - 3 . Propose different company goals to their seniors.
  - 4 . Respect their teachers but not their supervisors.
- ( d ) Which of the following is an aspect of low power distance?
- 1 . Decisions are usually made before meetings.
  - 2 . Juniors may have a friendly relationship with their supervisors.
  - 3 . Juniors will not question the opinions of their senior colleagues.
  - 4 . Workers receive a lot of guidance from their bosses.
- ( e ) Which of the following would the author most likely agree with?
- 1 . Before 1980, power relationships were the same in all countries.
  - 2 . It is difficult for people to accept unequal power relationships.
  - 3 . Knowing about power distance can increase international understanding.
  - 4 . Power distance is a concept that only applies to highly developed countries.

- 2 次の対話文を読み、設問(a)～(e)にもっとも適切なものを1～4の中から1つ選びなさい。

*Two students meet at a Canadian university.*

Patrick: Hey, Makoto. How's it going?

Makoto: Well, okay, I guess.

Patrick: What's wrong? You're enjoying your studies, right?

Makoto: Mostly, yes. I'm enjoying this semester just as much as last semester. It's just that one professor speaks so quickly. And on top of that, he talks in such a way that I can't really understand what he's saying. He mumbles\*. I can't tell whether what he's saying is important or not.

Patrick: Are you talking about Professor Mazure?

Makoto: Yes! You've had a class with him?

Patrick: Oh, yes, last year. He does speak unclearly, doesn't he? But usually, in English, when someone does that, what they're mumbling about is just minor stuff, not very important. I mean, people tend to emphasize essential information and repeat important points. So, I wouldn't let his mumbling bother you so much.

Makoto: But how about the speed? He speaks way too fast, don't you think?

Patrick: Well, yes, I guess he does. It must be especially difficult for international students to follow what he's saying!

Makoto: Would it be rude to ask him to slow down?

Patrick: Not at all. I'm sure you're not the only person who has trouble in his class. Professors need to be aware that there are non-native speakers of English in their audience. They need to be sensitive to those students' needs.

Makoto: Alright. Thanks. I think I'll visit him during his office hour and

bring that up. I need to ask his advice about something else related to the class anyway.

Patrick: That's a good plan. But keep in mind that even if he slows down at first, he's likely to speed up again. That's just the way some people are.

〔注〕 mumble ほそほそ言う

( a ) What is the main topic of this conversation?

1. Communication issues.
2. Evaluating information.
3. Japanese students.
4. Politeness in study situations.

( b ) Probably, Patrick and Makoto \_\_\_\_\_.

1. are both non-native speakers of English
2. are taking the same class with Professor Mazure
3. believe that mumbling is rude
4. think that teachers should speak clearly

( c ) Makoto is likely \_\_\_\_\_.

1. an economics student
2. an international student
3. not a well-organized student
4. several years older than Patrick

( d ) When a professor mumbles, it does not bother Patrick much because \_\_\_\_\_.

- 1 . he expects key information to be emphasized
- 2 . he is good at listening
- 3 . he is not interested in the lecture
- 4 . that is how all professors talk

( e ) Makoto is going to \_\_\_\_\_.

- 1 . ask other students if they are having trouble in class
- 2 . call Professor Mazure to complain about him
- 3 . go to Professor Mazure's office and explain his problem
- 4 . stop attending Professor Mazure's class in future

- 3 ある道徳の教科書(morality textbook)に関して以下の文章は何と述べているか、150字～180字の日本語でまとめなさい。解答には(1)掲載された話の内容、(2)教科書の改訂理由、(3)それに対する筆者の意見、の3点を必ず含めること。

There is a story that was in a Japanese morality textbook for many years. During a youth baseball game, the coach instructed a boy named Hoshino to try a sacrifice bunt\* to increase the team's chances of winning. But Hoshino played the way he wanted instead, and hit the ball. The team won the game as a result, but Hoshino was not allowed to play in the next game because he had disobeyed the instructions.

This story was removed from the latest edition of the textbook because it seemed to teach students to follow orders rather than trusting their own judgements. In this age of respect for individuality, forcing self-sacrifice for the benefit of the group was considered to be out of date.

However, I strongly doubt that the decision to simply keep this story away from children's eyes is the right one. Morality lessons are not supposed to be where children learn the rules they are expected to follow. An important part of moral education is for children to learn that different people can have different opinions. Accepting this, they should respect each other, and try to find a solution when disagreements occur. Using this story, teachers could have encouraged the children to discuss their views on the coach's instructions, Hoshino's actions, and the coach's reaction. The removal of this story seems like the loss of an opportunity for such useful debate.

〔注〕 sacrifice bunt 犠牲バント(野球で、打者がアウトになる代わりに、走者を進塁させることを目的としたバントのこと)

- 4** 次のテーマで100～150語程度のエッセーを，具体例を挙げながら英語で書きなさい。

If you could travel back in time and meet someone, whom would you want to meet, and why?