

I 和文の意味を表わすように、()に入る最適なものを [] 内のイ～ムよりそれぞれ選び、その記号を書きなさい。ただし、各選択肢は1回しか使えない。

- (1) お返事をいただけるとありがたいのですが。
I would appreciate it if you could () back to me.
- (2) 部屋のペンキ塗り手伝ってくれるかい。ねえ、どうだい？
Can you help me paint this room? Come on. What do you ()?
- (3) 遅れてごめん。バスが遅れて、しょうがなかったんだ。
I'm sorry I'm late. The bus was late, and I couldn't () it.
- (4) こればかりは譲れないよ。
I just can't () in on this.
- (5) ミラー先生、ちょっとお時間いただけますか？
Professor Miller, may I () you for a minute?
- (6) 仕事をやめるよ。本気だよ。
I will quit my job. I () it.

イ allow	ロ bother	ハ get	ニ give
ホ hang	ヘ hear	ト help	チ look
リ mean	又 say		

II 英語による記述が指す1語となるように、破線部を補充する際に [] に入る2文字を [] 内のイ～ムよりそれぞれ選び、その記号を書きなさい。(破線の数は文字数を表わす。) 各選択肢は2回以上使ってよい。

- (1) A store that sells food and small things for the home: _ [] _ _ ry store.
- (2) Receive money, property, or possessions from someone after the person has died: in _ _ [] _.
- (3) Say or do something to someone that is rude or offensive, with disrespect or scornful abuse: in _ [] _.
- (4) Arriving, doing something, or happening at the expected, correct time: _ [] _ _ _ al.
- (5) An overflow of a large amount of water, mainly from river banks because of heavy rain: _ [] _ d.
- (6) Clothes that need to be washed or that have been newly washed: _ _ [] _ ry.

イ al	ロ am	ハ an	ニ ar	ホ la	ヘ le
ト li	チ lo	リ lu	又 md	ル nd	ヲ ol
ワ om	カ on	ヨ or	タ ra	レ re	ソ ri
ツ ro	ネ ru	ナ ul	ラ um	ム un	

III 各文章において下線部分が入るべき最適な位置をイ～トよりそれぞれ選び、その記号を書きなさい。

(1) due

Japanese has a surprising number of (イ) loan words from Dutch (ロ) to the Netherlands being the only European (ハ) nation allowed (ニ) to trade with Japan from 1641 (ホ) to 1858, making it Japan's gateway (ヘ) to Western culture and (ト) knowledge.

(2) being

Gender equality is not only (イ) a fundamental human right, but (ロ) a necessary foundation for (ハ) a peaceful, prosperous and sustainable world. There has been progress (ニ) over the last decades: More girls are going to school, more women are (ホ) serving in parliament and (ヘ) positions of leadership, and laws are (ト) reformed to advance gender equality.

(3) on that basis (文頭に来た場合は On that basis となる。また On that basis が入った結果、文頭ではなくなる語も大文字で示されている。)

Human gender matters in many languages. (イ) If you're Spanish and (ロ) you wish to say so in Spanish, (ハ) you'll put it as SOY ESPAÑOLA if you're a woman, and (ニ) as SOY ESPAÑOL if you're a man. (ホ) That's because in Spanish and quite a few other European languages, (ヘ) your grammatical gender is determined by your social gender. (ト) You choose the corresponding forms of adjectives, nouns, pronouns and sometimes verbs.

(4) it

To become a successful interpreter, candidates need to be at a high level in three to five languages. However, regardless of (イ) how many languages they speak, they will only be required to translate (ロ) from their acquired languages into their mother tongue. Most important (ハ) is their having a control of their own language. With this skill, and a lot of practice, they will be able to clearly communicate information or messages which have been expressed in a very different way in another language. They are also expected (ニ) to have wide cultural interests and a good knowledge of current affairs. Interpreters also agree that (ホ) helps to be a good actor. Pretending (ヘ) to be someone else is a very good way of absorbing unfamiliar issues so that they are able to reconstruct them in another language. But there is a paradox here because, unlike actors who perform (ト) in front of an audience, interpreters are usually unseen, hidden behind glass in a soundproof booth.

IV 和文の意味を表わすように、()内の語(句)を並べ替え、英文を完成しなさい。ただし、各()内には余分なものが1つ含まれている。(なお、文頭に来る語も小文字で示されている。)

(1) 私は質問の答えを間違えて恥ずかしかった。

(a mistake / a shame / because / embarrassed / I / I / in / made / was) answering the question.

(2) もしやりたいことをしていないなら、何をしていますか。きっとやりたくないことをやっているということになりますね。

If you are not doing something you want to do, what are you doing? Surely (be / doing / follows / it / must / that / turns / you) something you don't want to do.

(3) その新聞の体裁は、読者が「新聞はこうでなくては」と考えるとおりのものであった。

The newspaper (always thought / look like / looked like / newspapers / readers / should / what / which).

(4) 注意の足りない運転手は、必要な迅速さで突然の緊急事態に対応できない。

The motorist (a sudden emergency / alert / as / cannot / cope with / is not / quickly as / short / who) is necessary.

V 次の英文を読んで、以下の設問に答えなさい。

In the early part of the twentieth century, the American naturalist William Beebe came upon a strange sight in the Guyana jungle. A group of army ants was moving in a huge circle. The circle was 1,200 feet in circumference, and it took each ant two and half hours to complete the loop. The ants went around and around the circle for two days until most of them dropped (a).

What Beebe saw was what biologists call a “circular mill.” The mill is (b) when army ants find themselves separated from their colony. Once they’re (c), they obey a simple rule: follow the ant in front of you. The result is the mill, which usually only breaks up when a few ants straggle off by chance and the others follow them away.

As Steven Johnson showed in his (d) book *Emergence*, an ant colony normally works remarkably well. No one ant runs the colony. No one issues (e). Each individual ant knows, on its own, almost nothing. Yet the colony successfully finds food, gets all its work done, and (f) itself. But the simple tools that make ants so successful are also responsible for the death of the ants who get trapped in the circular mill. Every move an ant makes depends on what its (g) ants do, and an ant cannot act independently, which would help break the march to death.

Human beings are not ants. In other words, human beings can be independent decision (h). Independence doesn’t mean isolation, but it does mean relative freedom from the (i) of others. If we are independent, our opinions are, in some sense, our own. We will not march to death in a circle just because the ants in front of us are.

This is important because a group of people—unlike a colony of ants—is far more likely to come up with a good decision if the people in the group are independent of each other.

(注) straggle: move in an untidy way in different directions

(出典 James Surowiecki. *The Wisdom of Crowds: Why the Many are Smarter than the Few*. London: Abacus; 2005 一部改変)

問1 (a)~(i)に入る最適なものをイ~リよりそれぞれ選び、その記号を書きなさい。ただし、各選択肢は1回しか使えない。

- | | | | |
|--------------|--------|----------|----------------|
| イ created | □ dead | ハ fellow | ニ illuminating |
| ホ influence | へ lost | ト makers | チ orders |
| リ reproduces | | | |

問2 イ~ハの記述のうち、本文の内容に合うものを全て選び、その記号を書きなさい。合うものが1つもなければ「なし」と書きなさい。

- イ William Beebe was searching the Guyana jungle for a rare phenomenon of army ants called a “circular mill”.
- If ants were capable of acting on their own, they would be less likely to die in a “circular mill”.
- ハ A group of people has a better chance to reach a good decision if each member is independent.

VI 次の英文を読んで、以下の設問に答えなさい。

The sad truth is that the vast majority of managers who conduct business internationally have little understanding about how culture is impacting their work. This is especially true as more and more of us communicate daily with people in other countries over virtual media like e-mail or telephone. When you live, work, or travel (a) in a foreign country, you pick up a lot of contextual cues that help you understand the culture of the people living there, and that helps you to better decode communication and adapt accordingly. By contrast, when you exchange e-mails (1) a / an international / counterpart / country / haven't spent / in / in / time / with / you, it is much easier to miss the cultural subtleties impacting the communication.

A simple example is a characteristic behavior unique to India—a half-shake, half-nod of the head. Travel to India on business and you'll soon learn that the half-shake, half-nod is not a sign of disagreement, uncertainty, or lack of support (2) as it would be in most other cultures. Instead it suggests interest, enthusiasm, or sometimes respectful listening. After a day or two, you notice that everyone is doing it, you make a mental note of its apparent meaning, and you are able henceforth to (b) read the gesture when negotiating a deal with your Indian outsourcing team.

But over e-mail or telephone, you may interact daily with your Indian counterparts from your office in Hellerup, Denmark, or Bogota, Colombia, without ever seeing the environment they live and work in. So when you are on videoconference with one of your top Indian managers, you may interpret his half-shake, half-nod as meaning that he is not in full agreement with your idea. You redouble your efforts to convince him, but the more you talk the more he (c) indicates with his head that he is not on board. (3) You get off the call puzzled, frustrated, and perhaps angry. Culture has impacted your communication, yet in the (A) of the visual and contextual cues that physical presence provides, you didn't even recognize that something cultural was going on.

So whether we are aware of it or not, subtle differences in communication patterns and the complex variations in what is considered good business or common sense from one country to another have a tremendous impact on how we understand one another, and ultimately on how we get the job done. Many of these cultural differences—varying attitudes concerning when best to speak or stay quiet, the role of the leader in the room, and what kind of negative feedback is the most constructive—may seem small. But if you are unaware of the differences and unarmed with strategies for managing them effectively, they can derail your team meetings, demotivate your employees, frustrate your foreign suppliers, and in (B) of other ways make it much more difficult to achieve your goals.

Today, whether we work in Düsseldorf or Dubai, Brasília or Beijing, New York or New Delhi, we are all part of a global network (real or virtual, physical or electronic) where success requires navigating through wildly different cultural realities. Unless we know how to decode other cultures and avoid easy-to-fall-into cultural traps, we are easy (C) to misunderstanding, needless conflict, and ultimate failure.

(注) henceforth: from this time on or from that time on

(出典 Erin Meyer. The Culture Map: Decoding How People Think, Lead, and Get Things Done Across Cultures. New York, NY: Public Affairs; 2015 一部改変)

問1 (a)~(c)に入る最適なものをイ~ニよりそれぞれ選び、その記号を書きなさい。ただし、各選択肢は1回しか使えない。

イ accurately ロ extensively ハ rarely ニ seemingly

問2 下線部(1)の語(句)を文脈に合うように、並べ替えなさい。

問3 (2)as it would be in most other cultures の be と in の間に省略されている語(句)を本文中より抜き出して書きなさい。

問4 (3)You get off the call puzzled, frustrated, and perhaps angry. の意味に最も近いものをイ～ニより選び、その記号を書きなさい。

- イ You start to yell because you are puzzled, frustrated, and perhaps angry.
- ロ When the conference ends, you feel puzzled, frustrated, and perhaps angry.
- ハ When you leave, the conference becomes puzzled, frustrated, and perhaps angry.
- ニ You stop shouting because the conversation gets puzzled, frustrated, and perhaps angry.

問5 (A)に入る最適なものをイ～ホより選び、その記号を書きなさい。

- イ absence ロ area ハ face ニ light ホ middle

問6 (B)に入る最適なものをイ～ホより選び、その記号を書きなさい。

- イ danger ロ dozens ハ favor ニ hopes ホ spite

問7 (C)に入る最適なものをイ～ホより選び、その記号を書きなさい。

- イ pay ロ place ハ plan ニ preach ホ prey

問8 イ～ハの記述のうち、本文の内容に合うものを全て選び、その記号を書きなさい。合うものが1つもなければ「なし」と書きなさい。

- イ The author suggests that most international business managers don't have a good understanding of cultural impact on their work.
- ロ It won't take long to understand what a half-shake, half-nod of the head by Indian people really means if you go to India.
- ハ Whether or not people need to experience different cultures depends on which city they are working in.