

# 金沢大学

平成 27 年度入学者選抜学力検査問題

(前期日程)

## 英 語

(注 意)

- 1 問題紙は指示があるまで開かないこと。
- 2 問題紙は本文 10 ページであり、答案用紙は 4 枚である。
- 3 答えはすべて答案用紙の指定のところに記入すること。
- 4 問題紙と下書き用紙は持ち帰ること。

I 次の英文を読んで設問に答えなさい。

Do you feel more stressed out at work or at home?

While work is widely viewed as the major source of stress for Americans, new research shows that people have significantly lower stress levels when they are at the office compared to their time at home.

Researchers from Pennsylvania State University tested the cortisol levels of 122 workers during the workday and on weekends. Using saliva<sup>1</sup> samples, they found that levels of cortisol — which is a biological marker for stress — were on the whole much lower when the person was at work than when he or she went home.

The finding suggests that for many people, the workplace is a sort of haven away from life's daily problems. At home, the pressures of juggling work and family responsibilities set in and cause us to feel more stress.

"The fact that people's stress levels go down when they are at work, I don't think it means that they don't like their homes or their kids," said Sarah Damaske, an assistant professor of labor and employment relations at Penn State and the study's lead author. "I think it suggests that there is something about work that is good for you. Being in the moment, focusing on a task, completing that task, socializing with your co-workers — all of these are beneficial and that's part of what's lowering your stress level."

The researchers also asked men and women about their levels of happiness at work and at home. While men over all reported being happier at home than at work, women were happier at work than at home. Women also reported higher levels of happiness at work than did the men in the study, which will be published soon in the journal *Social Science & Medicine*. The study was released by the Council on Contemporary Families, a nonprofit group that focuses on work and family issues.

“It speaks to something that we’ve long known — women have more to do at home when they come home at the end of a workday,” said Dr. Damaske. “They have less leisure time. There is all this extra stuff to be done, that second shift.”

Another reason women report lower stress and more happiness at work compared to men is that they might like their jobs better. “I think women who remain employed full time over the long run tend to have found jobs where they want to remain employed,” said Dr. Damaske. “Due to the quality of the job, women might be more satisfied with their jobs than men are.”

Notably, there were no gender differences in stress levels on weekends. “Everyone is less stressed on weekends,” said Dr. Damaske.

The solution to the stress gap between home and work may be for employers to offer more family-friendly policies, including giving workers flexible schedules or the option to work at home to resolve the conflicts that arise from competing responsibilities between work and family.

“This is not a call to work a million more hours or for women to not spend time with their families,” said Dr. Damaske. “There is something about combining work and family that makes a home — at least on a workday — a little less of a happy place.”

(Tara Parker-Pope, “Is Work Your Happy Place?” *The New York Times* ホームページ [May 22, 2014 4:27pm] より引用。)

(注)

1 saliva: 唾液

問 1 Sarah Damaske は、家庭よりも職場でのストレスレベルの方が低いという結果について、どのような見解を述べていますか。60 字から 70 字の日本語で説明しなさい。

問 2 Sarah Damaske は、男性よりも女性の方が職場でのストレスレベルが低く幸福度が高いという結果について、2 つの理由を述べています。それぞれ 40 字から 50 字の日本語で説明しなさい。

問 3 家庭と職場におけるストレスレベルの違いに関して、筆者はどのような解決法を提案していますか。50 字から 60 字の日本語で説明しなさい。

Ⅱ 次の英文は、ある人類学者によって 20 世紀初頭に書かれた、アメリカ先住民に関する文章の一部です。これを読んで設問に答えなさい。なお、“primitive”, “Indian”, “Eskimo” などの表現は、現在では不適切と見なされることもありますが、原文のままにしています。

Primitive man, when conversing with his fellow-man, is not in the habit of discussing abstract ideas. His interests center around the occupations of his daily life; and where philosophic problems are touched upon, they appear either in relation to specific individuals or in the more or less anthropomorphic<sup>1</sup> forms of religious beliefs. Discussions on qualities without connection with the object to which the qualities belong, or of activities or states disconnected from the idea of the doer of the activities or the person or the thing being in a certain state, will hardly occur in primitive speech. Thus the Indian will not speak of goodness as such, although he may very well speak of the goodness of a person. He will not speak of a state of happiness apart from the person who is in such a state. He will not refer to the power of seeing without designating an individual who has such power. Thus it happens that in languages in which the idea of possession<sup>2</sup> is expressed by elements contained in nouns<sup>3</sup>, all abstract terms appear always with possessive elements. It is, however, perfectly conceivable that an Indian trained in philosophic thought would proceed to free the underlying nominal forms<sup>4</sup> from the possessive elements, and thus reach abstract forms strictly corresponding to the abstract forms of our modern languages. I have made this<sup>(1)</sup> experiment, for instance, with the Kwakiutl language of Vancouver Island<sup>5</sup>, in which no abstract term ever occurs without its possessive elements. After some discussion, I found it perfectly easy to develop the idea of the abstract term in the mind of the Indian, who will state that the word without a possessive pronoun<sup>6</sup> gives a sense, although it is not used in everyday speech. I succeeded, for instance, in this manner, in isolating the terms for *love* and *pity*, which ordinarily occur only in possessive forms, like *his love for him* or *my pity for you*.

The fact that purely abstract forms of expression are not used does not prove inability to form them, but it merely proves that the mode of life of the people is such that they are not required; that they would, however, develop just as soon as needed.

This point of view is also supported by a study of the numeral<sup>7</sup> systems of primitive languages. As is well known, many languages exist in which the numerals do not exceed two or three. It has been inferred from this that the people speaking these languages are not capable of forming the concept of higher numbers. I think this interpretation of the existing conditions is quite erroneous. People like the South American Indians (among whom these defective numeral systems are found), or like the Eskimo (whose old system of numbers probably did not exceed ten), are supposedly not in need of higher numerical expressions, because there are not many objects that they have to count. On the other hand, just as soon as these same people find themselves in contact with civilization, and when they acquire standards of value that have to be counted, they adopt with perfect ease higher numerals from other languages and develop a more or less perfect system of counting. This does not mean that every individual who in the course of his life has never made use of higher numerals would acquire more complex systems readily, but the tribe as a whole seems always to be capable of adjusting itself to the needs of counting.

(Franz Boas, Introduction to *Handbook of American Indian Languages* (1966 年版) より一部改変の上, 引用。)

(注)

- 1 anthropomorphic: 擬人化された
- 2 the idea of possession: 所有の概念
- 3 noun: 名詞
- 4 the underlying nominal forms: 語の中心をなす名詞のような部分
- 5 the Kwakiutl language of Vancouver Island: カナダ・バンクーバー島  
(北アメリカ大陸北西海岸地域)の先住民, クワキウトル族の言語
- 6 pronoun: 代名詞
- 7 numeral: 数, 数詞

問 1 下線部(1)に this experiment とありますが, 筆者はこの実験で, どのようなことを発見しましたか。60 字から 80 字の日本語で説明しなさい。

問 2 下線部(2)に This point of view とありますが, これは何を意味していますか。本文に即して, 80 字から 100 字の日本語で説明しなさい。

問 3 下線部(3)を日本語に訳しなさい。

Ⅲ 次の会話文を読んで設問に答えなさい。

*Anne, an international student, is having lunch at the cafeteria on campus. Then, Shohei, a domestic student, sees Anne and starts to talk to her.*

Shohei: Hi, Anne! Hey, you're doing 'Bocchi-meshi.' May I join you?

Anne: Hi, Shohei! Have a seat. Shohei, you just said 'Bocchi-meshi,' didn't you? I was watching TV the other night and they were discussing that word. But I didn't understand what it really meant. What is 'Bocchi,' and what is 'meshi'?

Shohei: Well, ① \_\_\_\_\_.

Anne: I see. So to do 'Bocchi-meshi' means ② \_\_\_\_\_  
\_\_\_\_\_. Is it a new word?

Shohei: I guess so. I myself would do anything in order to avoid 'Bocchi-meshi.'

Anne: Why? I don't see what's wrong with it.

Shohei: Really?

Anne: Ah, that reminds me..., the other day, my roommate Minori was feeling very down, so I asked her why. Then she said that she had sent a LINE message to her boyfriend the previous day, but she hadn't received a reply, though, obviously, her message had been read. I didn't quite understand her problem, but now I think I do.

Shohei: Oh, no! That's 'Kidoku-mushi.' That's awful!

Anne: Ah! You're just like Minori!! You guys feel uncomfortable if you are not together with someone, or if you are not connected with someone by some SNS means at least.

Shohei: Absolutely! Don't you mind such situations, Anne?

Anne: Never! Because sometimes I don't want to have anyone around me, and there are also times when I don't want to be interrupted by text messages. What do you think?



Shohei: Hmmm, I don't disagree with you, but you wouldn't want other people to think that you were a person without friends, would you?

Anne: What do you mean?

Shohei: I mean, it's like..., I would not want people to think that I'm a strange person...

Anne: Why would people think that you are a strange person?

*Minori enters the cafeteria and sees Anne and Shohei.*

Minori: Hi, Anne! Hi, Shohei! What are you talking about?

Anne: Hi, Minori! Actually, we were just talking about you! Hey, listen Minori, Shohei just said he would feel like a strange person if others thought that he was a person without friends. Isn't that funny?

Minori: Ahhhh..., I know how he feels.

Shohei: Thank you, Minori! But Anne said that she would not mind a 'Bocchi-meshi' situation.

Minori: Really? Isn't it like telling everyone 'I don't have any friends'?

Shohei: And also you would look like you were saying, 'I am a very proud lone wolf, and I don't need any friends.' However, in reality, you might be feeling lonely.

Anne: Hey, wait a minute. Could it be the case that you are worried not about whether you actually have friends, but about ③ \_\_\_\_\_

\_\_\_\_\_?!  
\_\_\_\_\_

Shohei & Minori: Well, we... umm...

Anne: I'm totally right, aren't I?

Shohei: Well... we... ahhh...

Minori: If you say so... Well, I mean... you may be right...

Anne: You two are being too self-conscious. I wouldn't think you were a strange person, even if you were doing 'Bocchi-meshi' or experiencing

‘Kidoku-mushi.’ I don’t understand why you should let others decide who you are or how you feel. Isn’t that a strange way to think in the first place?

Shohei: Yes, I agree... However, in Japan, ④ \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

Anne: That’s interesting! I didn’t think about that. Why don’t we bring up this point in our next Japanese Culture and Society class?

Minori: That’s a good idea!

問 1 ①から③の空所に、会話の流れに沿った適切な英文を書き入れなさい。

問 2 会話の流れを考慮しながら、④に適する英文を、20 語から 30 語の英語で書きなさい。ただし、コンマやピリオドなどの記号は語数には含めません。解答欄の末尾にある( )に語数を記入しなさい。

Ⅳ 次の文章を読んで設問に答えなさい。

私は、「語学はビジネスの入場券」だと捉えている。たしかに世界で仕事をするためには語学は必要不可欠だ。しかし、ネイティブ並みの流ちょうさが求められているわけではない。いくら語学が堪能でも世界で活躍できないビジネス・パーソンを何人も見てきた。一方で、英語があまり得意でなくても、世界で活躍しているビジネス・パーソンを何人も知っている。後者の人たちに共通しているのは、「スペシャリティ(専門性)」を持っているということだ。たとえば、海外の工場などで現地スタッフに生産技術の指導をする際には、語学より専門知識が必要になる。そのスペシャリティがなければ、現地スタッフから一目置かれることもできない。

(『ジャパニーズ・スピリッツの開国力』(内田和成監修・竹井善昭著、ダイヤモンド社、2012年)より一部改変の上、引用。)

問 1 下線部を英語に訳しなさい。

問 2 著者がこの文章で伝えたいメッセージは何ですか。全体で 50 語から 60 語の英語で書きなさい。ただし、コンマやピリオドなどの記号は語数には含めません。解答欄の末尾にある( )に語数を記入しなさい。