

英 語

- 1 (A) 次の英文の内容を、80～100字の日本語に要約せよ。句読点も字数に含める。

I live in a nice old apartment building in Edinburgh: several floors of individual flats, all connected by an internal staircase made of sandstone. The building is at least a century old, and nowadays each of those sandstone steps is looking a little worn.

This wear is the result of a century of people walking up and down from their flats. As they have left for and returned from work, as they have gone out to the shops or for dinner, many times a day the feet of the people living here have fallen upon each stair.

As every geologist knows, even a small force, repeated over a large enough stretch of time, can add up to some very large effects indeed. A century of footsteps is quite a lot. If each of thirty-five residents travelled up and down the staircase four times a day on average, then each step has been struck by at least ten million feet since it was laid down.

When I climb this staircase to my flat, I enjoy the daily reminder that humans are a geological force. If ten million people were all sent up this staircase one by one, it would take less than eight months for their feet to wear away a centimeter of sandstone.

And then, consider that ten million people is but a small fraction of the seven billion people currently in the world. If you could somehow use the feet of all of those people at once, then you could grind meters of rock away in a few moments. A few more repetitions and you'd have an impressive hole. Keep going for a few hours, and you could produce a new valley.

This might seem like a rather unrealistic thought experiment, but it does

highlight, in a rather literal way, the idea of a carbon footprint, which is a measure of the environmental impact of human actions. When it comes to our carbon footprints, the entire planet is the staircase. Our individual contribution — the energy we consume, the waste we produce — may seem insignificant, hardly something that is going to affect the planet. But when you multiply by seven billion, the small environmental impact of any one person becomes a very weighty footstep indeed. It's not surprising that Earth is as worn down as my old staircase.

注：geologist, geological < geology 地質学

(B) 次の空所(1)～(5)に入れるのに最も適切なものを8ページに示したア～クより選び、その記号を記せ。ただし、同じ記号を複数回用いてはならない。

One of the best measures for judging the true complexity of a job is how easily it can be replaced by a machine. In the early days of the automation revolution, most people thought that technology would cause jobs to (1). The factory, it seemed, would be the place this reduction would happen first. Assembly-line workers tightening the same few bolts would be swept away by machines doing the job faster, more efficiently and without complaint. Mid-level supervisors would fare better, since no robot would be able to manage the remaining workforce. Fewer manual laborers, however, would mean the loss of at least some managers. It would only be at the top ranks of the organization that jobs would be safe from machines.

To a degree that happened. Robots did replace many bolt-turners, but the losses went only so far. No machine could bring the multiple senses to the job that a human can, feeling the way a car door just doesn't click properly in its frame or noticing a small flaw in a half-finished product. Robots might perform truly automatic, repetitive tasks, but jobs that required complex human skills and the ability to think independently were safe.

Meanwhile, one level above the manual workers, the mid-level management jobs started to (2). However, at the top of the ladder, the bosses and executives, whose jobs often called for subtle anticipation of markets and expert reactions to changing demands and trends, did, for the most part, keep their positions.

The computer revolution had even greater impact on the workforce by automating the handling of information. This caused the mid-level job loss that started in the factory to (3). While such a development may have caught a lot of hard-working employees by surprise, it was in fact a very predictable result.

The vast range of jobs and professions follows a U-shaped complexity curve. At its left peak are the bluest of the blue-collar jobs, the ones often held in the least esteem and usually the most poorly paid. At the right peak are the whitest of the white-collar jobs — very highly regarded and equally highly paid. Most people, however, work in the middle — in the valley of the U — where the jobs are the simplest.

Nothing better illustrates how the complexity U-curve works than airline ticketing clerks, low-status workers once thought likely to be replaced by automated kiosks. The next time you're in an airport, you will see just as many clerks as there ever were. While a kiosk might be fine for the individual traveler with a single suitcase, it's no good at all to a disabled passenger who needs help boarding a plane, or to anxious parents trying to arrange care for a young child flying alone. Often, human assistance is the only way to solve a problem, particularly if it requires a little creativity or includes an emotional aspect that calls for a personal touch.

The jobs at the other end of the U-curve (4). It's here that you find the lawyer reading through documents to construct a legal argument; the biochemist gathering test results and making an intuitive leap that leads to a new cure; the psychologist responding to facial, vocal and physical gestures that reveal more than words can.

It's only in the lower parts of the complexity U-curve that things are a bit simpler. There, the jobs most often (5). In industrialized parts of the world, the growing ability of computers to do this kind of work has led to a hollowing-out of the workforce, with many office clerks and bookkeepers losing their jobs.

- ア disappear from the bottom up
- イ give great personal satisfaction to the worker
- ウ involve collecting and transmitting information
- エ provide secure foundations for future prosperity
- オ vanish, as employees required less direct instruction
- カ spread to office tasks like evaluating loan applications
- キ determine what we can take of value from our experiences
- ク rely even more heavily on intellectual and instinctive skills

- 2 (A) 下に示す写真の左側の人物を X, 右側の人物を Y として, 二人のあいだの会話を自由に想像し, 英語で書け。分量は全体で 50~70 語程度とする。どちらが話しているかわかるように, 下記のように記せ。X と Y のどちらから始めてもよいし, それぞれ何度発言してもよい。

X : ----- Y : ----- X : -----
Y : -----



(B) 以下のような有名な言葉がある。これについてどう考えるか。50～70 語の英語で記せ。ただし、下の文をそのままの形で用いてはならない。

People only see what they are prepared to see.

3 放送を聞いて問題 (A), (B), (C) に答えよ。

注 意

- ・ 聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送される。
- ・ 放送を聞きながらメモを取ってもよい。
- ・ 放送が終わったあとも、この問題の解答を続けてかまわない。

聞き取り問題は大きく三つに分かれている。(A), (B), (C) はそれぞれ独立した問題である。(A), (B), (C) のいずれも二回ずつ放送される。

(A) これから放送する講義を聞き、(1) ~ (5) の問いに対して、それぞれ正しい答えを一つ選び、その記号を記せ。

(1) Why were there no zoos in prehistoric times?

- ア Because wild animals were frightening.
- イ Because wild animals were thought to be sacred.
- ウ Because wild animals were a normal part of everyday life.
- エ All of the above.

(2) According to the speaker, what did the Seventeenth Century French philosopher René Descartes say about animals?

- ア He said that animals should not be bought and sold.
- イ He said that children should have contact with animals.
- ウ He claimed that animals' souls are part of their physical bodies.
- エ He claimed that animals are fundamentally different from human beings.

- (3) According to the speaker, what happened in the Industrial Era?
- ア Children spent less time playing outdoors.
 - イ Zoos began to imitate nature more realistically.
 - ウ Children spent more time with imitation animals.
 - エ Zoos began to appear more frequently in literature and art.
- (4) According to the speaker, what happened in the Twentieth Century?
- ア People began to prefer cute animals as pets.
 - イ People began to treat their pets like children.
 - ウ Animal toys and cartoon characters became a big business.
 - エ Animal toys and cartoon characters were given human characteristics.
- (5) According to the speaker, what can we learn from zoos?
- ア That animals are a gift to us from nature.
 - イ That we need to preserve not only animals but all of nature.
 - ウ That real nature is different from the nature that we imagine.
 - エ That human life and nature are two aspects of the same phenomenon.

(B) これから放送するのは、あるラジオ番組でなされたインタビューの様式である。これを聞き、(1)～(5)の問いに対して、それぞれ正しい答えを一つ選び、その記号を記せ。

(1) Which of the following does Dr. Lillian not mention about medieval trade fairs?

- ア They focused on easily transportable products.
- イ They were held regularly in the same locations.
- ウ Their main purpose was buying and selling goods.
- エ Their products included textiles, spices, and leather.

(2) According to Dr. Lillian, which of the following describes Nineteenth Century fairs?

- ア The largest fair was held in London.
- イ National governments helped to sponsor the fairs.
- ウ Entertainment was increasingly used to advertise products.
- エ New business methods changed the buying and selling process.

(3) Which of the following technologies does Dr. Lillian not mention as having been promoted at a world's fair?

- ア Satellites.
- イ Television.
- ウ Electric lighting.
- エ Moving sidewalks.

(4) According to Dr. Lillian, what did the 2010 Shanghai expo prove?

- ア That world's fairs are still popular.
- イ That world's fairs can still be profitable.
- ウ That world's fairs are good for the environment.
- エ That world's fairs can promote international understanding.

(5) According to Dr. Lillian, what is the main reason people continue to enjoy going to world's fairs?

- ア Because they find the total experience so powerful.
- イ Because they enjoy attending with many other people.
- ウ Because they find the latest technologies so fascinating.
- エ Because they enjoy seeing in person what they've already seen through the media.

(C) これから放送するのは、あるテレビ番組についての Ashley と Victor の会話である。これを聞き、(1)～(5)の問いに対して、それぞれ正しい答えを一つ選び、その記号を記せ。

(1) Ashley and Victor are having a conversation. What day is it?

ア Saturday.

イ Sunday.

ウ Monday.

エ Unknown.

(2) Victor identifies some bad results of bosses' unpleasant characteristics.

Which of the following does Victor not mention?

ア Employees might quit.

イ Employees might work less.

ウ Employees might not feel respected.

エ Employees might become dishonest.

(3) According to Ashley, how do some employers get workers to accept sacrifices willingly?

ア By being charming and clever.

イ By being friendly and unselfish.

ウ By being decisive and respectful.

エ By being demanding and aggressive.

(4) According to Victor, which of the following might solve what is wrong with some businesses today?

- ア Training executives to have better management skills.
- イ Creating systems to limit the actions of top executives.
- ウ Having workers and managers share company ownership.
- エ Bringing more truly nice executives into upper management.

(5) What will be the theme of next week's TV program?

- ア Workers' rights.
- イ Politics and government.
- ウ How kind people can succeed in business.
- エ Methods of decision-making in companies.

- 4 (A) 次の下線部 (1) ~ (5) には、文法上あるいは文脈上、取り除かなければならない語が一語ずつある。解答用紙の所定欄に、該当する語とその直後の一語、合わせて二語をその順に記せ。文の最後の語を取り除かなければならない場合は、該当する語と×(バツ)を記せ。カンマやピリオドは語に含めない。

(1) Of all the institutions that have come down to us from the past none is in the present day so damaged and unstable as the family has. (2) Affection of parents for children and of children for parents is capable of being one of the greatest sources of happiness, but in fact at the present day the relations of parents and children are that, in nine cases out of ten, a source of unhappiness to both parties. (3) This failure of the family to provide the fundamental satisfaction for which in principle it is capable of yielding is one of the most deeply rooted causes of the discontent which is widespread in our age.

For my own part, speaking personally, I have found the happiness of parenthood greater than any other that I have experienced. (4) I believe that when circumstances lead men or women to go without this happiness, a very deep need for remains unfulfilled, and that this produces dissatisfaction and anxiety the cause of which may remain quite unknown.

It is true that some parents feel little or no parental affection, and it is also true that some parents are capable of feeling an affection for children not their own almost as strong as that which they feel for their own. (5) Nevertheless, the broad fact remains that parental affection is a special kind of feeling which the normal human being experiences towards his or her own children but not towards any of other human being.

(B) 次の英文の下線部 (1), (2), (3) を和訳せよ。ただし、下線部 (1) については either approach が何を意味するかを明らかにすること。

If a welfare state is acting on behalf of the community at large, it can distribute resources on the same basis to every member of that community, or it may operate selectively, providing resources only to those who need or deserve help. ⁽¹⁾A case can be made on grounds of efficiency for either approach. If sufficient benefits and services are available on the same basis to everybody, then ⁽²⁾all are guaranteed the minimum level of help to secure their basic needs. Because everybody gets the same, no shame can be attached to receiving that help and nobody need be discouraged from seeking it. Those people who do not need the help they receive will, if the system is funded by progressive taxation, be able to pay back what they have received, as well as contribute to the help received by other members of the community. If, on the other hand, benefits and services are made available only to those who need or deserve them, then those resources will be put to the most effective use; more generous levels of help may be given to those in the greatest need; and ⁽³⁾those people who do not require help will not be made to feel unfairly treated by high levels of taxation.

- 5 次の文章はアフリカ系アメリカ人の著者が妻と息子とともにパリに滞在したときに記したブログの記事である。これを読み、以下の問いに答えよ。

I went out this early July morning for a quick run along the Seine. That was fun. There were very few people out, which made it easier. Paris is a city for strollers, not runners.

Women pedal their bikes up the streets, without helmets, in long white dresses; or they dash past in pink cut-off shorts and matching roller skates. Men wear orange pants and white linen shirts. They chat *un petit peu* (a little) and then disappear around corners. When I next see them they are driving Porsches slowly up the Boulevard Saint-Germain, loving their lives. In this small section of the city, ⁽¹⁾everyone seems to be offering a variation on the phrase “I wasn’t even trying.”

Couples sit next to each other in the cafés, watching the street. There are rows of them assembled as though in fashion photographs from *Vogue* or like a stylish display of mannequins. Everyone smokes. They know what awaits them — horrible deaths, wild parties, ⁽²⁾in no particular order.

I came home. I showered. I dressed. I walked across the way and bought some bread and milk. My wife brewed coffee. We had breakfast. Then a powerful fatigue came over me and I slept till noon. When I woke, my son was dressed. My wife was wearing a Great Gatsby tee-shirt, sunglasses, earrings and jeans. Her hair was pulled back and blown out into a big beautiful Afro. We walked out and headed for a train to the suburbs. My son was bearing luggage. ⁽³⁾This was the last we’ll see of him for six weeks.

It was on the train that I realized I’d gone mad. Back in Boston, I had started studying French through a workbook and some old language tapes. I then moved on to classes at a French language school. Next I hired a personal tutor. We would meet at a café in my neighborhood. Sometimes my son would stop by. I noticed he liked to linger around. One day he asked if he could be tutored

in French. It struck me as weird, but I went (4) it. In May, before coming to France, he did a two-week class — eight hours a day. He woke up at six a.m. to get to class on time and didn't get back until twelve hours later. He would eat dinner and then sleep like a construction worker. But he liked it. Now he and my wife and I had just come to Paris for the summer, and I was sending him off to an immersion sleep-away camp — *français tous les jours* (French every day).

It is insane. I am trying to display the discipline of my childhood home, the sense of constant, unending challenge, without the violence. ⁽⁵⁾A lot of us who came up hard respect the lessons we learned, even if they were given by the belt or the boot. How do we pass those lessons on without subjecting our children to those forces? How do we toughen them for a world that will bring war to them, without subjecting them to abuse? My only answer is to put them in strange and different places, where no one cares that someone somewhere once told them they were smart. My only answer is to try to copy the style of learning I have experienced as an adult and adapt it for childhood.

But I am afraid for my beautiful brown boy.

Three weeks ago, back in America, I was sitting with my dad telling him how I had to crack down on my own son for some misbehavior. I told my dad that the one thing I (6a) for about fatherhood was how much it hurt me to be the bad guy, how much I wanted to let him loose, how much I (6b) whenever I (6c). I felt it because I remembered when I was my son's age, and how much I had hated being twelve. I was shocked to see my dad nodding in agreement. My dad was a tough father. I didn't think he was joyous in his toughness, but it never occurred to me that he had to force himself to discipline us. He never let us see that part of him. His rule was "Love your mother. Fear your father." And so he wore a mask. As it happens, I feared them both.

I told my son this story yesterday. I told him that I would never force him to take up something he wasn't interested in (like piano). But once he declared his interests, there was no other way to be, except to push him to do it to the very end. How very un-Parisian. But I told him that pain in this life is

inevitable, and that he could only choose whether it would be the pain of acting or the pain of being acted upon. *C'est tout* (That's all).

We signed in. He took a test. We saw his room and met his roommate. We told him we loved him. And then we left.

“When I e-mail you,” he said, “be sure to e-mail back so that I know you're OK.”

(7) So that he knows that we are OK.

When we left my wife began to cry. On the train we talked about the madness of this all, that we — insignificant and crazy — should be here right now. First you leave your block. Then you leave your neighborhood. Then you leave your high school. Then your city, your college and, finally, your country. At every step you are leaving another world, and at every step you feel a warm gravity, a large love, pulling you back home. And you feel crazy for leaving. And you feel that it is ridiculous to do this to yourself. And you wonder who would (8) do this to a child.

注：the Seine セーヌ川

Porsches ポルシェ (高級スポーツカー)

the Boulevard Saint-Germain サン＝ジェルマン大通り

Vogue 『ヴォーグ』 (ファッション雑誌)

(1) 下線部 (1) から筆者はパリの人びとのことをどのように考えていることがうかがえるか。その思いに最も近いものを次のうちから一つ選び、その記号を記せ。

ア Aimless and self-destructive.

イ Health-conscious and diligent.

ウ Self-disciplined and free from vice.

エ Escaping from reality and longing for the past.

オ Devoted to effortless pleasure and ease of living.

(2) 下線部 (2) の order の意味と最も近いものを次のうちから一つ選び、その記号を記せ。

- ア Her room is always kept in good order.
- イ The police failed to restore public order.
- ウ The words are listed in alphabetical order.
- エ He gave a strict order for the students to line up.
- オ I will place a quick order for fifty copies of this book.

(3) 下線部 (3) を和訳せよ。

(4) 空所 (4) を埋めるのに最も適切な単語を次のうちから一つ選び、その記号を記せ。

- ア against イ around ウ in エ through オ with

(5) 下線部 (5) が意味しているのはどのような人びとか。最も適切なものを次のうちから一つ選び、その記号を記せ。

- ア 一所懸命に努力を重ねてきた人びと
- イ 子どものときから病弱だった人びと
- ウ 他人に対して冷たくしてきた人びと
- エ 親から厳しいしつけを受けた人びと
- オ 苦勞して現在の地位を築いた人びと

(6) 空所 (6a), (6b), (6c) を埋めるのに最も適切な語句を次のうちから一つずつ選び、その記号を記せ。ただし、同じ記号を複数回用いてはならない。

- ア disciplined him
- イ felt his pain
- ウ hated being a kid
- エ was looking
- オ wasn't prepared
- カ was thrilled

(7) 下線部 (7) には息子に対する筆者のさまざまな思いが表されている。その思いとして最も可能性の低いものを次のうちから一つ選び、その記号を記せ。

- ア The author is astonished by his son's rudeness.
- イ The author is moved by his son's consideration.
- ウ The author is struck by his son taking a parent's role.
- エ The author is surprised by his son making the first move.
- オ The author is impressed to see how rapidly his son is maturing.

(8) 下線部 (8) の do this が意味することは何か。日本語で説明せよ。

(9) 次のア～キはそれぞれ問題文で語られている出来事について述べたものである。これらを出来事の起きた順に並べたとき、2番目と6番目にくる文の記号を記せ。

- ア The author ran along the Seine.
- イ The author's wife began to cry.
- ウ The author sat and talked with his father.
- エ The author's son took a two-week French course.
- オ The author told his son that pain in this life is inevitable.
- カ The author, his wife and his son took a train to the suburbs.
- キ The author and his wife met his son's roommate in the language-immersion camp.

(A)

Why do we go to zoos? Millions of people around the world visit zoos each year, but the reason is hard to explain. Many of those visitors are children, whose lives are already surrounded by animal images. But the animals they see in zoos are little like the toys, cartoons, and decorations that fill their homes. For such children, the encounter with real animals can be confusing, even upsetting.

The great interest that children have in animals today might lead one to suppose that this has always been the case. Yet, it was not until the Industrial Era that reproductions of animals became a regular part of childhood. That was also when zoos became an important part of middle-class life.

In prehistoric times, there had been no need for zoos, as animals were an integral part of the human world. Wild animals might be harmless or terrifying, common or sacred, but in every case our distant ancestors lived together with them in a shared natural environment.

The trail that leads to your local zoo may have begun with the Seventeenth Century French philosopher René Descartes. He taught that humans were composed of a physical body and an eternal soul. Animals, by contrast, had only bodies. They were soulless machines. Therefore, they came to be regarded as material commodities that could be controlled and exploited like a natural resource. In the Industrial Era, the human domination of animals could be seen in the popularity of real-looking animal toys. Children rode rocking-horses that had realistic features, and they slept with stuffed bears, tigers, and rabbits that looked and felt almost genuine.

The Twentieth Century marked a further development: the conversion of animals into people. This was the age of Babar the Elephant, Hello Kitty, and the Lion King. Where parents and children had previously wanted animals that looked like animals, they now wanted animals that looked—and acted—like humans. In the realm of toys and childhood imagination at least, wild animals became familiar in the literal sense: they became part of the family.

For that reason, a visit to the zoo can be disappointing for children today. Where they hope to see the living, breathing versions of their character friends, they find instead unfamiliar creatures who cannot speak, smile, or interact with them.

But perhaps that disappointment is the best gift a zoo can offer. Encountering genuine animals reminds us forcefully of the boundary between imagination and reality.

When we come face-to-face with real animals in a zoo, perhaps we will recall our true relationship not only to animals but to the entire natural world.

(B)

Host: The news that the next world's fair will be held in Milan, Italy, in 2015 started us wondering about the history and purpose of world's fairs. So we invited historian Rose Lillian to our studio to hear more about them. Dr. Lillian, thank you for coming.

Lillian: Thank you for inviting me.

Host: Now, the world's fair, the idea behind these expositions, or expos, is almost medieval in origin, isn't it?

Lillian: Well, trade fairs have certainly been around for a long time. Medieval trade fairs were basically chances to buy and sell goods that were easily transported from place to place: you know, textiles, spices, leather, that kind of thing. But in England and France in the Nineteenth Century, a few things changed. Firstly the focus shifted to showing off new technologies. On top of that, the atmosphere became more like a carnival, with public entertainment and rides. Finally, and crucially, national governments became involved in the planning and funding. The end result of this process was the Crystal Palace Exhibition in London in 1851.

Host: London in 1851. What made that fair so special?

Lillian: Well, it was far more than a trade fair, and it's been the model for world's fairs ever since. Of course, advertising and selling are still a large part of it, but expos since 1851 have been as much about education, conveying values, and shaping plans for the future as they've been about the promotion of goods. When U.S. President Franklin Roosevelt spoke at the 1939 New York World's Fair, he described that event as a tribute to technology and innovation. And that's been true of most of the modern fairs.

Host: Can you give us some examples?

Lillian: Oh, there are so many. We can start with the light bulbs shown by Thomas Edison at the International Exhibition of Electricity in Paris in 1881. We can move forward to the first American television broadcasts, from that 1939 fair in

New York. Or the moving sidewalks that first became widely known at Expo '70 in Osaka. World's fairs have been terrifically important for promoting technological advances.

Host: Well, jump forward to Milan next year. We live in times when even satellite television is old technology compared to the Internet. Who needs a world's fair and what could possibly be seen in Milan that a thousand times more people can't learn about online?

Lillian: Well, that's a very good question. I would say, first of all, I think many people believe world's fairs no longer exist. But the last expo held in China in 2010 is proof to the contrary. More than 70 million people actually went to that fair in Shanghai. Its theme was building better cities for tomorrow. And there were some extraordinary exhibits on things like construction technologies and environmental protection. And there were many innovative buildings with fantastic, exciting designs.

Host: But can we still expect world's fairs to show us something new and fascinating?

Lillian: I think what we expect from world's fairs probably has less to do with specific technologies than with the overall impact. There's something about actually being at these fairs that you can't get from the Internet. You can certainly look at photographs and videos, but it's the difference between watching your favorite sports team on TV and actually being in the stadium. That experience, in many ways, is just so overwhelming, and that's why people continue to love going to world's fairs.

Host: Well, Dr. Lillian, thank you very much for talking with us.

Lillian: Oh, it's been my pleasure. Thank you so much.

Host: That's historian Rose Lillian. She's a scholar of world's fairs.

(C)

Ashley: Victor, did you see the Weekly Business Report on TV last night? They showed a documentary called "How to Get Ahead in Business."

Victor: No, Ashley, I had to work.

Ashley: Work? On a Sunday night? That's one of the things they talked

about—heartless bosses who make their employees work too hard.

Victor: That's not what happened. My boss is a nice guy. He let me work last night so I could take today off!

Ashley: So, maybe your boss is okay. But psychologists studied hundreds of top executives, and guess what? Many had aggressive, self-centered personalities. Basically, they didn't care about other people.

Victor: But don't leaders have to treat people well to build connections and get others to follow them?

Ashley: That's what I thought, too, but not always. I guess those unpleasant characteristics sometimes help people climb the ladder of success. The psychologists showed that a lot of executives aren't very honest, rarely admit they're wrong, think they're better than others, never feel guilty. And they've succeeded because of those characteristics, not in spite of them! For example, one thing that really helped their careers is they don't feel sympathy for others.

Victor: Sympathy?

Ashley: Right, sympathy. Like, when I told you my dog died, you were as sad as I was.

Victor: I know. I felt terrible. But that's just natural. You're my best friend, Ashley!

Ashley: Well, it wouldn't be natural for a lot of those bosses, Victor. They'd just tell you to stop feeling sorry for yourself and get back to work!

Victor: That would make me feel even worse. I couldn't work for someone like that; I might even quit.

Ashley: Anyway, the documentary said being self-centered and over-confident helps people make quick, strong decisions and motivate others. It helps them get things done.

Victor: But what if those quick, strong decisions are bad decisions? And don't good bosses have to respect their employees? You work harder if you feel respected and you work less if you don't.

Ashley: Well, some of those executives are very charming and clever—they have a way of making people feel respected even when they're being pushed to the limit or asked to make sacrifices for the company. They convince employees that it's in their own best interest.

Victor: I don't care how charming your boss is, you're still not going to be happy if he

asks you to work late all the time or reduces your salary!

Ashley: You'd be surprised. Some people are so good at making others think what they want them to think. People like that usually get their own way. That's why they get promoted, and the nice guys get left behind.

Victor: That sounds awful! Maybe that's what's wrong with businesses today—not enough nice people at the top who honestly care about others.

Ashley: Well, the documentary did mention one big problem. All those unpleasant characteristics can help someone succeed, but when people like that make it to the very top and then make bad or selfish decisions, there's no way to bring them under control, and the whole company can be destroyed.

Victor: I can imagine. But somehow my nice boss made it to the top and our company is doing just fine.

Ashley: Lucky you! Hey, next week is about companies where the workers and managers make decisions together. They call that "shared governance." Don't work so you can watch it with me!