

平成 22 年度入学者選抜学力検査問題

(前期日程)

英 語

(注 意)

- 1 問題紙は指示のあるまで開かないこと。
- 2 問題紙は本文 9 ページであり、答案用紙は 3 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、要点を90～110字の日本語(句読点を含む)で書きなさい。

***Koban*: Symbol of Japan's Forces of Order**

When I went to pick up my 5-year-old son recently from kindergarten, the teacher told me how he had behaved that day. "He was such a good boy! In the afternoon when we went for a walk in the park, he found a 5-yen coin there. With his friend, your little boy went straight to the *koban* (police box) next to the park and reported his finding!"

A child who reports a 5-yen coin to a *koban* will probably be thanked by the police and praised for doing something good. It is easy for Japanese to imagine a policeman responding to a child in a friendly manner. Children know that policemen arrest bad people, and I believe that when children become friends with the police, it offers them an opportunity to learn the difference between right and wrong.

This little episode involving my son reminded me of some friends who had just come to Japan from Afghanistan. They remarked with surprise that Japanese policemen ride bicycles, as if they were wondering how on earth policemen could catch suspects. But their words actually sum up the characteristics of *koban* because the major function of the Japanese system lies in preventing crime, and not in rushing about on bicycles after a crime has occurred.

I was personally surprised to know that in recent years foreign countries have come to adopt the *koban* system, recognizing its role in keeping order. It may be difficult for Japanese people to imagine life without *koban*, but until a little while ago, the *koban* system did not exist in any other country.

Seeking more information on *koban*, I found a variety of materials published by the Japan International Cooperation Agency (JICA), which assists the police and criminal justice affairs of foreign countries. A survey report on JICA's assistance showed that between 1995 and 2007, JICA gave support in the area of

police and criminal justice in Indonesia, Pakistan, the Philippines, Singapore, Cambodia, Vietnam, El Salvador, Costa Rica, Brazil, and South Africa.

In August 2008, Indonesia created a civilian police force and decided to model it after the Japanese police system. Later, through JICA, the Japanese government began to assist in the reform of the Indonesian National Police by helping train police personnel. Other forms of assistance include training young police officers and sending experts to deal with specific problems such as drug control. This is the first attempt by Japan to assist a foreign country to change its entire system. It won recognition in Indonesia for various projects such as “partnership centers for police and citizens.” Aiming to make the most of the past experiences and achievements, a second phase of the assistance program started in August 2007 and will continue through July 2012.

The spirit of the *koban* system can be seen in other places as well. One example is the efforts of New York City in the 1990s. Mayor Rudolph Giuliani ordered desk policemen to patrol the streets and started to punish small offenses such as painting graffiti, ignoring traffic signals, throwing empty cans, and drinking in public. At the same time, efforts were made for the police to communicate more often with people. As a result, the number of crimes in New York fell and security was greatly improved. Mayor Giuliani must have felt that not much could be achieved if police simply responded to crime after it had been committed. He must have realized that it is far more important and more effective to put crime-preventing measures into place.

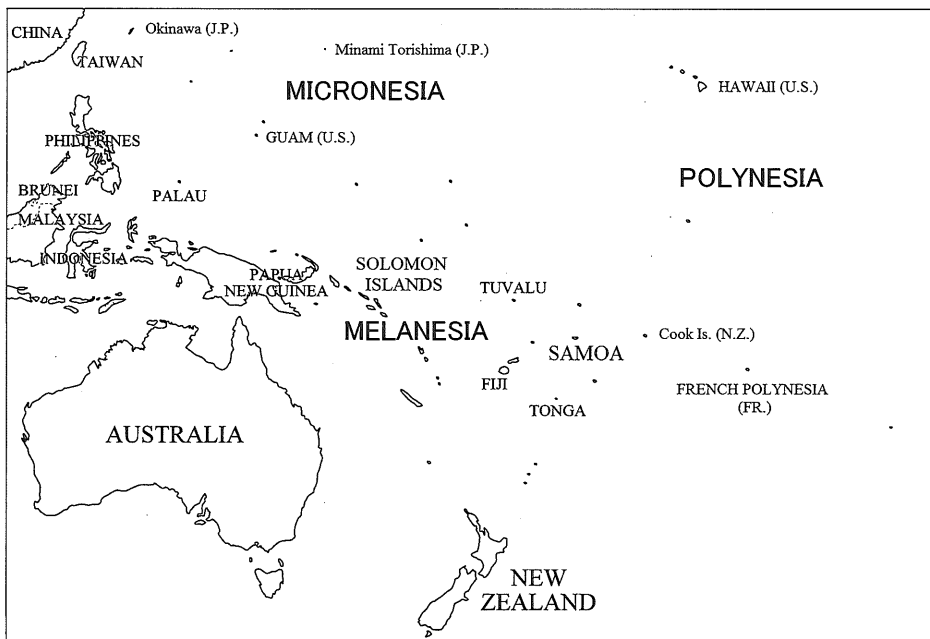
(Masako Watanabe, “*Koban*: Symbol of Japan’s Forces of Order” *Japan Spotlight* (March/April 2009), pp. 48–49 より一部改変の上, 引用。)

II 次の英文を読んで設問に答えなさい。

Education and Language in the Pacific

Historical Background

In the past, most Pacific Islands were colonized and ruled by European countries such as Great Britain, and English has often been used as their official language. Even today, it sometimes happens that English is the main language at schools and workplaces, while local languages (Samoan, Fijian, Tongan, and many others) are spoken at home. For people in the Pacific, the acquisition of English is very important for their future success.



Pacific countries differ widely in the way languages are used in the education system. These differences depend mainly on the linguistic condition of the country and the attitude of colonial rulers towards that linguistic condition.

In much of Polynesia, Pacific languages are used quite widely in the formal education system, as well as in other official and semi-official places. Let us take Samoa as a typical example. There is only one local language, Samoan. It has

been written for nearly two centuries, and there is a considerable amount of documents in the language. It is the language of the church, the language of public ceremony, and the language of most daily activities. About 250,000 people speak it. Samoan thus has considerable status in Samoa. Because of this status, and because of the relatively large number of people who speak the language, it is easy to see how Samoan has achieved official recognition within the Samoan education system, as a “partner” with English. Samoan maintains the traditional culture and helps children to adjust to school and schoolwork quickly. English gives access to international information and allows Samoan students to go to educational institutions outside Samoa.

(2) In Melanesia, on the other hand, Pacific languages have almost no official place in the education system. For example, nearly 70 languages are spoken in Solomon Islands, which has a population only slightly larger than that of Samoa. No Solomon Islands language has more than 15,000 speakers, and 12 of them have fewer than 200 speakers each. With one or two very minor exceptions, no Solomon Islands language has any social status outside its own restricted area. To use local languages in education would involve preparing textbooks and training teachers in a large number of languages, each of which would be used in only one school, or at most very few schools. Economic and manpower costs of this were and are seen as too high, especially for languages whose political status is very low. The one widespread language that might have been used nationwide in education is Pijin (a mix of local languages and English). However, because colonial and post-colonial administrators viewed Pijin as “baby talk” or “broken English,” this language was ignored in the education system. Thus, schoolchildren in Solomon Islands do *all* of their schooling in English.

To a greater or lesser extent, all Pacific countries have looked for the “best” way to use their languages in the formal education system. Arguments have been pretty heated in some countries, at least at certain periods. It is true that English (or French on some islands) provides “quality” education, access to a

range of academic materials and information, passports to overseas institutions, and links to the international scientific community. At the same time, English may cut Pacific Islanders off from their cultural roots, become uncontrollable forces of social and cultural change in Pacific societies, and sometimes lead to unrealistic expectations regarding employment and advancement.

The use of local languages in education often guarantees social stability and the maintenance and continuation of important cultural values. But at the same time, local languages are considered to be too limited—they cannot be used outside the community, and they are often viewed as “the road to nowhere” by parents and educators who want to develop their country and to provide the next generation with a secure economic place in that country.

(France Mugler and John Lynch, eds., *Pacific Languages in Education*, The Institute of Pacific Studies (1996), pp. 5-7
より一部改変の上, 引用。)

問 1 下線部(1)以下では, サモアにおける言語の使用状況が述べられています。サモアの教育では言語がどのように用いられているか, 日本語で簡潔にまとめなさい。

問 2 なぜ下線部(2)のようなことが起こるのか, 日本語で簡潔に説明しなさい。

問 3 太平洋諸島において教育を英語で行うことの利点と欠点を, それぞれ日本語で簡潔にまとめなさい。

Ⅲ 次の会話文を読んで設問に答えなさい。

Masami: Hey guys! Long time no see. How was your summer vacation?

Dale: It was exhausting. I returned home to the United States for three weeks. I absolutely hate traveling. At home I just slept, visited friends and relatives, watched television, and ate a ton of good food. I must have gained five kilograms!

Kanako: Five kilos? (①)

Dale: Well, maybe not, but I certainly *feel* it.

Masami: I'm sorry to hear you didn't enjoy it. Kanako, how was your trip to India? This was your first time overseas, right?

Kanako: Yeah, I was worried about going abroad, but it was a wonderful life-changing experience. I lived with a host family in Delhi for several weeks and became very close with them. It was great to see what life is like in India from the perspective of people who live there. I felt like an anthropologist.

Masami: An anthropologist? I have heard of that before but (②).

Kanako: An anthropologist is someone who studies different people and cultures by living with them and participating in their daily activities. My favorite thing to do was to go shopping with my host mother and cook with her. They have such different types of food than in Japan.

Dale: I heard that they always eat with their hands. Even curry! That seems so strange to me.

Masami: It's not strange at all. It's their culture. Throughout the world, people (③). For example, in Japan we use chopsticks and in the United States people eat food with a knife and fork.

Dale: That's a good point. Now that I think about it, I use my hands to eat

pizza. Mmm. . . . But I would never eat spaghetti with my hands.

Kanako: Actually, it was strange to use my hands at first. There are many rules for eating that I was not aware of. For example, I was unaware that it is considered unclean to use the left hand to eat in India. One time I used my left hand to eat and my family suddenly went quiet and looked at me in shock.

Masami: (④)

Kanako: It was. I turned red in the face. But I never made that mistake again. I guess it is pretty normal to have such experiences when traveling abroad. Those are the types of experiences that I want to have again.

Dale: Masami, you haven't told us anything about your vacation. Where did you go this year?

Masami: Unfortunately, (⑤). It was fine, however, because I was able to work and save money, which I will use to visit Canada over the next vacation. It will be my sixth trip overseas and I am really looking forward to it.

Dale: You really enjoy traveling, don't you? For me, I can't stand traveling and tourism because the planes and trains are uncomfortable, the popular sites are crowded with tourists, and I always get lost at a new place.

Kanako: I agree that traveling to new places can be exhausting. But I found it mostly enjoyable and rewarding. Masami, you agree with me, don't you?

Masami: (⑥)

Dale: I see your point. I'll keep it in mind and try to enjoy the next time I travel.

問 1 本文中の(①)から(⑤)には会話文が入ります。会話の流れにそった適切な文を解答欄①～⑤に英語で書きなさい。ただし、1語のみの解答は避けること。

問 2 本文の最後で、KanaoがMasamiに意見を求めています。(⑥)にMasamiが答える内容として適切な会話文を25～35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含めません。解答欄にある文末の()に語数を記入しなさい。

IV 次の文を読んで設問に答えなさい。

現代はさまざまな便利なもので満ちあふれている
(1) が、使い方によってはその便利さが思いもよらない落
とし穴となる。 (2) _____

問 1 下線部(1)の日本語を英語で書きなさい。

問 2 下線部(2)には下線部(1)を具体的に説明する英文が入ります。その説明文を、
具体例を一つ挙げて 50~60 語で書きなさい。ただし、コンマやピリオドなど
の記号は語数に含めません。解答欄にある文末の()に語数を記入しなさい。