

入学試験問題



総合科目 I

(配点 100 点)

平成 22 年 3 月 13 日 13 時 00 分—15 時 00 分

注意事項

- 1 試験開始の合図があるまで、この問題冊子を開いてはいけません。
- 2 この問題冊子は全部で 15 ページあります。
落丁、乱丁または印刷不鮮明の箇所があったら、手をあげて監督者に知らせなさい。
- 3 解答には、必ず黒色鉛筆(または黒色シャープペンシル)を使用しなさい。
- 4 2 枚の解答用紙が渡されるが、解答は、問題ごとにそれぞれ所定の解答用紙に記入しなさい。所定の解答用紙に記入されていない解答は無効となる。
- 5 各解答用紙の指定欄に、それぞれ受験番号(表面 2 箇所、裏面 1 箇所)、氏名を記入しなさい。指定欄以外にこれらを記入してはいけません。
- 6 解答は、必ず解答用紙の指定された箇所に記入しなさい。
- 7 解答用紙の解答欄に、関係のない文字、記号、符号などを記入してはいけません。また、解答用紙の欄外の余白には、何も書いてはいけません。
- 8 この問題冊子の余白は、草稿用に使用してもよいが、どのページも切り離してはいけません。
- 9 解答用紙は、持ち帰ってはいけません。
- 10 試験終了後、問題冊子は持ち帰りなさい。

メモ用紙

(切り離さないこと。)

第1問 次の文章を読み、後の設問に答えなさい。

Japanese interpreters have had a wide range of relationships with foreign players. Indeed, some might say the most important function of an interpreter is not the translation of a foreigner's remarks, but the judicious laundering of them. "Some American players get mad if they find out I don't translate their feelings exactly," said Ichiro Tanaka, an interpreter for a baseball team, "but I believe there are some things that you can't or should not translate. If a *gaijin* says something like 'I don't give a damn!', well I'll translate that as 'I'll try harder' instead. It avoids trouble."

* * *

Tony Solaita, a Samoan-American who played for the Nippon Ham Fighters, was up in arms over pitches thrown dangerously close to his head in a game against the Lotte Orions and used his interpreter, Toshi Shimada, to raise the issue with the Orions catcher during pregame practice the following day.

"Listen!" said Solaita, who was built like an armored truck and had a temper to match. "If you have a pitcher throw at my head again, I'll kill you."

Shimada did not bat an eyelash as he translated: "Mr. Solaita asks that you please not throw at his head anymore. It makes his wife and children worry."

The catcher flashed an appropriate look of concern. He bowed slightly, then assured them it was an accident and promised that such a terrible thing would never happen again. Solaita nodded. The two shook hands and the meeting ended.

* * *

Luigi Nakajima, an interpreter for the Yakult Swallows, feared that the tensions of being in the middle of so many confrontations would give him an ulcer. So he ultimately came to revise his philosophy toward his job and to forget about being a diplomat. "I found it to be so simple," he said one afternoon during his fifteen-minute lunch break of *curry-rice* in the clubhouse. "If the American

told a coach to go to hell, or vice versa, then I just translated it in that way without softening it: He says for you to go to hell. If they wanted to argue with each other, let them. I'd just be the translator. And you know what? I found my job got easier. Once both sides realized what I was doing they stopped using so many bad words."

Nakajima spoke of a second change in his philosophy. He had stopped trying to cover for the foreign players. He told of the day an American player on the team failed to show up for a 10:00 A.M. practice. Nakajima called his house several times, and at 11:00 the American player finally picked up the phone. He groaned into the receiver, and Luigi sensed immediately that he was either extremely hungover or still drunk.

"I know there's a practice today," the American mumbled, "but what can I do? I just can't make it. I was drinking until 5 A.M."

Luigi tried to persuade him to at least come to the ballpark. "If the trainer sees what condition you're in, and says you can't practice, maybe he can get permission from the manager for you to take off."

"I can't even walk, man. I just want to stay in bed all day today."

Luigi drew a breath. "Is it okay if I tell this to the manager?"

"Yeah, sure," came the mumbled reply. "Go ahead. Do anything you want. Just let me go back to sleep." Then the player hung up.

Nakajima went to tell the manager, who became extremely angry and swore several times in the general direction of the American player's apartment. Then he fined the player 50,000 yen.

"The American was thinking I wouldn't do that," said Nakajima, chuckling lightly, "because I had always covered for him in the past. I would tell the team that he had a cold and that I had to take him to the hospital or something like that. That's the way I was before. But not this time.

"The next day when the guy came to the ballpark and found out what I'd done he didn't even say a word to me. He just gave me a kind of dirty look. But

that was his problem and I didn't want to be responsible anymore. I liked him a lot. But I've learned. I don't want to be in the middle anymore.”

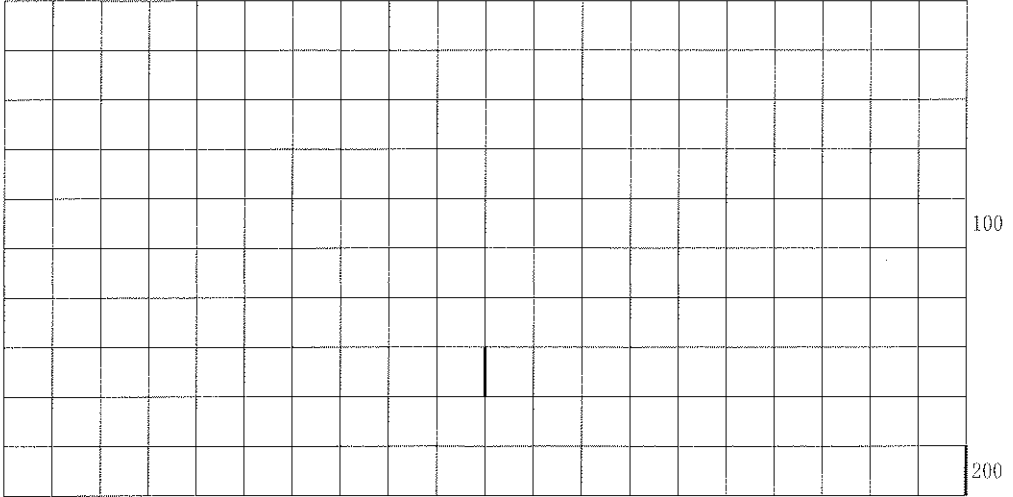
注：Lotte Orions, Nippon Ham Fighters, Yakult Swallows = 現在もしくは過去の日本のプロ野球球団

[設 問]

- (1) 全体の議論を150～200字の日本語で要約しなさい。句読点も1字に数える。
- (2) In 50 to 70 English words explain how and why Nakajima made a second change in his philosophy. As much as you can, avoid copying from the given text.
- (3) In 100 to 140 English words explain how the lessons learned by the baseball interpreters can be applied outside of sports. As much as you can, avoid copying from the given text.

草稿用紙

(解答は解答用紙に記せ。)



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第2問 次の文章を読み、後の設問に答えなさい。

Delivering water to households and removing wastewater from them, declared a recent *Economist* survey, is best done by treating water 'as a business like any other'. This is also the conclusion of a March 2003 report on the financing of water schemes by a panel set up by the World Water Council (WWC), chaired by Michel Camdessus, a former managing director of the International Monetary Fund (IMF). A panel full of bankers and international corporate representatives could be expected to think along those lines. But should consumers of water services be treated like consumers of other goods and utilities, some of which may be basic but not fundamental to human existence?

The idea that access to something so essential as water should be left to the mercy of the market has been greeted with outrage. But does this mean there is no role for private services, or that pipes and pumps should all be free? That would be equally absurd.

Many ancient towns and cities had — some still have — informal systems of water provision where people pay. In Bhuj, Gujarat, the shops in the market alleyways buy their water daily by the container or can. In Merca, Somalia, and other towns in the dusty Horn of Africa, water collection and distribution still keeps a host of donkey cart owners and their boys in business. As the city fabric becomes more sophisticated, modern works take over. But major problems arise with an extremely rapid pace of urbanization and with the high proportion of citizens living in slum and squatter*¹ areas. As new shanty-towns*² spring up, public service utilities originally designed to provide services for a few hundred thousand people have been overwhelmed by populations soaring into the millions. Those in the poorer end of town cope as best they can.

The unsatisfactory state of water services in fast-growing cities has been

obscured by the way the authorities describe 'service coverage'. In Africa, 85 per cent of the urban population is reported as having access to improved water services and in Asia and Latin America, the proportion is 93 per cent. These figures are based on dubious notions, such as that a tap every 200 meters equals 'universal access' to water. While in the countryside this might be acceptable, in a crowded slum with hundreds of dwellings dependent on one tap, it is not. Studies show that despite the claims of many cities in Asia and Africa to provide improved services to over 90 per cent of inhabitants, between 30-50 per cent have very inadequate services. Less than half the inhabitants of cities in Africa have water piped to their homes.

Since local utilities cannot provide a reasonable or in some cases even a minimal service—if squatters are 'illegal' the authorities usually provide no service at all—people in the poorer parts of town are often exploited by private operators. No doubt the growth of public utilities in 19th century Europe and North America came about in part from the need to deal with this kind of unregulated and exploitative practice. In the late 20th century, when urbanization was taking place even more rapidly in developing countries, the lessons drawn were different.

The conclusion should have been that the political economy of water services in the industrialized world was unsuitable and unaffordable for the straining urban fabric in Africa, Asia, and Latin America, and that locally adapted options should be encouraged to emerge. There were many issues surrounding how to build and pay for vital services in problematic urban environments. But they all became submerged by belief in the prevailing dogma about markets and privatization.

注：

*1 squatter：建物や公有地などの無断居住者

*2 shanty-town：都市のぼろ屋地区，貧民街，ぼろ屋の多い都市

[設 問]

- (1) 全体の議論を 200～280 字の日本語で要約しなさい。句読点も 1 字に数える。
- (2) If you were in charge of a private business providing water services to dwellers in a city in the developing world, what would you do? Explain in 80 to 100 English words.
- (3) What do you think the author's thesis is? Do you agree or disagree? Why? Explain in 100 to 150 English words.

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