平成31年度

大学院文学研究科博士課程前期2年の課程入学試験

（秋期・一般選抜）問題

外国語 英語 B

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ない。
問題【I】と問題【II】について日本語で解答しなさい。

【I】 次の英文を読んで設問に答えなさい。

On 30 April 2019, Emperor Akihito of Japan is expected to abdicate the chrysanthemum throne. The decision was announced in December 2017 so as to ensure an orderly transition to Akihito’s son, Naruhito, but the coronation could cause concerns in an unlikely place: the technology sector.

The Japanese calendar counts up from the coronation of a new emperor, using not the name of the emperor, but the name of the era they herald. Akihito’s coronation in January 1989 marked the beginning of the Heisei era, and the end of the Shōwa era that preceded him; and Naruhito’s coronation will itself mark another new era.

But (A)that brings problems. For one, Akihito has been on the throne for almost the entirety of the information age, meaning that many systems have never had to deal with a switchover in era. For another, the official name of Naruhito’s era has yet to be announced, causing concern for diary publishers, calendar printers and international standards bodies.

It’s why some are calling it “Japan’s Y2K[1] problem”.

“The magnitude of this event on computing systems using the Japanese Calendar may be similar to the Y2K event with the Gregorian Calendar,” said Microsoft’s Shawn Steele. “For the Y2K event, there was world-wide recognition of the upcoming change, resulting in governments and software vendors beginning to work on solutions for that problem several years before 1 Jan 2000. Even with that preparation many organisations encountered problems due to the millennial transition.

Fortunately, this is a rare event, however it means that most software has not been tested to ensure that it will behave with an additional era.”

Microsoft issued a software update in April that let developers test what would happen to their software after the era switches over. Steele warned coders[2] of what to look out for: “Some algorithms attempting to count the years during a transition year may not consider the possibility of two partial Japanese Calendar years, in two different Calendars Eras, within the same Gregorian year,” for instance. Other applications may crash if they try and parse a date which will never exist – for instance, 40 of the Heisei era, which will actually be year 10 of the next era.

A much harder problem faces Unicode, the international standards organisation which most famously controls the introduction of new emojis to the world. (c)Since Japanese computers use one character to represent the entire era name (compressing Heisei into 平成 rather than 平成, for instance), Unicode needs to set the standard for that new character. But it can’t do that until it knows what it’s called, and it won’t know that until late February at best. Unfortunately, version 12 of Unicode is due to come out in early March, which means it needs to be finished before then, and can’t be delayed.

“The UTC[3] cannot afford to make any mistakes here, nor can it just ‘guess’ and release the code point early.” Unicode’s Ken Whistler wrote in a message to the organisation earlier this month. “All of this is pointing directly to the necessity of issuing a Unicode 12.1 release sharply on the heels of Unicode 12.0, incorporating the addition of the new Japanese era name character, which all vendors will be under great pressure to immediately support in 2019 software releases.”
The era system doesn’t only pose problems during an imperial transition. Many older computers, with aspects dating back to before the end of the Shōwa era in 1989, have never been updated to reflect the new era, and still think the year is Shōwa 93. (m)That means Japan could face another mini Y2K problem in 2025, as those systems attempt to tick over to a three digit Shōwa year they can’t cope with.

Some Japanese bodies are attacking the problem from the other end. In May, the country’s national tax agency announced it was considering continuing Heisei dates after the switchover, in an effort to avoid confusion in tax payments.

[Adapted from “Big tech warns of ‘Japan’s millennium bug’ ahead of Akihito’s abdication,” Alex Hern, The Guardian, 25 July, 2018.]


問 1 下線部 (A) の that の具体的内容を本文に即して述べなさい。

問 2 下線部 (B) を日本語に訳しなさい。

問 3 下線部 (C) を日本語に訳しなさい。

問 4 下線部 (D) について、なぜこのように言えるのかを本文に即して述べなさい。
"Multiculturalism" entered public discourses in the late 1960s and early 1970s, when both Australia and Canada began to declare their support for it. That these countries at this time felt the need to embrace the identity "multicultural" and declare their support for multiculturalism provides important clues as to the general meaning and significance of these terms.

This was the period in which Australia and Canada had begun to allow a new immigration that was now "Asianizing" these nations. Until then, Australia had a whites-only immigration policy as set out in the Immigration Restriction Act of 1901. Both Asians and Jews were regarded as inassimilable. In 1971, there was an official recognition of the need to assist in the creation of a "multicultural" society, paving the way for a complete abolition of "racial" qualifications in 1973.

Immigrants were encouraged to "integrate" rather than required to assimilate. This meant that they were to be enabled to retain elements of their "home culture", and ethnic community associations were seen as important vehicles of integration.

I have highlighted the element of integration within multiculturalism, and will do so subsequently, to emphasize that multiculturalism has never been about encouraging separation and segregation. (a) It has involved the creation of structures in which the incorporation of immigrants and ethnic minorities occurs fairly and with the recognition that the desire of immigrants and minorities to retain aspects of their cultures is reasonable, and that cultural diversity is itself desirable and benefits the nation in a variety of ways. Also, as we shall see, it has an equal opportunities and anti-discriminatory strand that is often ignored in debates about the meaning and effectiveness of multiculturalism.

In Canada, the debate began with troubled relations between the English- and French-speaking regions in the 1960s. A Royal Commission on Bilingualism and Biculturalism recommended that English and French be regarded as official languages. But the 1969 Bicultural and Bilingual Act also opened up the question of other minorities in Canada, and the Royal Commission's further recommendation that wider cultural pluralism be added to Canadian identity became established as official policy. This was initially accepted within a bilingual English and French framework, but by 1988 there was a Multicultural Act that widened the terms of inclusion.

(b) Similarly, the arrival of immigrant populations from India, Pakistan, Bangladesh, and the Caribbean islands into Britain and the growing numbers of North African migrant workers in France and elsewhere in Western Europe after the Second World War placed "multicultural" questions on their public agenda as the immigrant communities began to establish a permanent or semi-permanent presence. While France in particular rejected any policy that gave official recognition to the new immigrants, in Britain a 1966 statement by the then Home Secretary Roy Jenkins set out a general framework for the inclusion, indeed integration, of the new immigrant communities into the British national culture and polity:

Integration is perhaps a rather loose word. I do not regard it as meaning the loss, by immigrants, of their own national characteristics and culture. I do not think we need in this country a (c) "melting pot", which will turn everyone out in a common mould, as one of a series of carbon copies of someone's misplaced vision of the stereotyped Englishman... I define integration, therefore, not as a flattening process of uniformity, but cultural diversity, coupled with equality of opportunity in an atmosphere of mutual tolerance... If we are to maintain any sort of world reputation for civilised living and social cohesion, we must get far nearer to its achievement than is the case today.

Note the emphasis on both cultural diversity and equal opportunities.

問１ 下線部(A)が指し示す内容を、本文に即して5行程度で説明しなさい。


問２ 下線部(B)を日本語に訳しなさい。


問３ 下線部(C)を日本語に訳しなさい。


問４ 下線部(D)が指し示す内容を、本文に即して5行程度で説明しなさい