

選択番号 ①

問題 この英文を読んで、以下の問いに答えなさい。

Based on reports by Luís Fróis^(注1) and Watanabe's studies^(注2) on Japan during the Bakumatsu period, it can be inferred corporal punishment of children was almost nonexistent in Japanese society from at least the Azuchi-Momoyama period to the early Meiji period. I speculate Fróis and other foreigners who visited Japan during this period were profoundly shocked by the absence of corporal punishment for children among the Japanese.^① This is because, in Western societies—particularly within Christian cultural spheres—it was commonly believed that corporal punishment was necessary for raising children and that neglecting this would result in children growing up to be morally deficient adults.

For example, there is an English proverb, “Spare the rod and spoil the child,” which is often translated as “Send your children on a journey if you love them” in Japanese. However, as a matter of fact, the proverb means if you neglect to beat your child with a rod, the child will not grow into a decent adult.^② This suggests corporal punishment was actively employed as a means of raising children to become reasonable adults in Western society. Foreigners who arrived in Japan with such cultural values may have questioned the legitimacy of corporal punishment upon observing Japanese children, who, despite being treated with tolerance and not punished, did not disobey adults, create trouble, or cry. Furthermore, the fact that individuals who grew up without corporal punishment in their childhood formed a highly advanced and civilized society challenged the very foundation of their values.

(注1) Luís Fróis は、戦国時代に日本で布教活動を行ったポルトガル人の宣教師。日本の歴史や庶民の生活を記述している。

(注2) 渡辺京二の『逝きし世の面影』(平凡社ライブラリー)のこと。渡辺は、幕末から開国期にかけて来日した外国人の記述を通して、当時の日本の姿を再構成している。

問1 下線部①について、この文章の筆者は、なぜ“Fróis and other foreigners were profoundly shocked”であったのではと推測したのでしょうか。

問2 下線部②を和訳しなさい。